

BYTHNER'S LYRE OF DAVID,

BY

BENMOHEL.

כנור קדוש ישראל

(Ps. lxxi. 22.)

THE LYRE OF DAVID;

OR,

ANALYSIS OF THE PSALMS;

WHEREIN

ALL THE HEBREW WORDS ARE GIVEN ALSO IN ENGLISH, EACH ACCENTED,
TRANSLATED, ANALYSED, AND EXPLAINED,

WITH A CONCISE

HEBREW AND CHALDEE GRAMMAR.

BY

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TRANSLATED BY

THE REV. THOMAS DEE, A. B.

AND AUGMENTED

WITH SEVEN TABLES OF THE IMPERFECT VERBS.

New Edition,

MOST CAREFULLY REVISED, COLLATED, FREED OF THE ERRORS OF ITS PREDECESSORS, WITH NUMEROUS IMPROVEMENTS, PRELIMINARY REMARKS, ADDITIONS TO THE TEXT AND TABLES,

BY

N. L. BENMOHEL, A. M., T. C. D.

בְּאֵרִים כְּבִדְרֵי יְהוָה

"In ipsius ignibus celebrate Jehovam."—Es. xxiv. 15.

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ORIGINAL PREFACE,

OF THE YEAR 1679.

CONTINUED FOR THE PRESENT EDITION.

LECTORI BENEVOLO SALUTEM.

IN lucem usumque communem prodit nunc Analysis Critico-Practica Libri Psalmorum, quam emitto, vel potius præmitto aliis, quæ in cæteros libros V. Test. Deo adnuente, daturi sumus. I mi liber ad incerta itinerum exploranda, perscrutare quinam amici et qui hostes, qui laquei et quæ insidiæ; ut vel tutò posthæc in Famæ campum prodeamus, vel in fidis silentii castris quiescamus: at nunc utcunque res cadet, ἐρρίφθω κύβος (jacta esto alea). Et ne te lateat Lector propositi nostri ratio hæc tene.

Primò, quòd omnes voces Psalterii secundùm ἀκρίβειαν Grammatices enucleavimus etiam minutissimas; idque eo consilio, ut non solùm eos qui vocalis Magistri operâ utuntur, alacriores in hoc studio reddamus, verùm etiam qui mutos adire coguntur, brevi temporis intercapedine, עַם אֲנִיּוֹת אֶבְרָה, navibus desiderii (Job. ix. 26.) אֶל מַחֲזֵי הַפָּצִם, ad portum oblectationis ipsorum (Psal. 107. 30.) provehamus. Ideóque characteribus Hebræis illico subjunximus lectionem literis latinis expressam, communi pronuntiatione Grammaticorum retentâ, solâ literâ y exceptâ, de qua cum inter eos lis sit, hîc nobis partes Palaemonis assumere non libuit, sed hoc libitui

tui, Lector, reliquimus: vocalem vero (·) quæ per *u* acuminato ore effertur, ad differentiam ꝛ ou longi, per *ú* notavimus: denique (:) mobile cum inchoare debeat non verò per se constituere syllabam, alteri consonanti semper conjunximus, v. g. בְּתוֹרָתוֹ, *betho-ra-thó*, non vero *be-tho-ra-tho*.

Secundò, ipsos fontes Hebræos per rivulos diduximus, i. e. expositionem ipsarum vocum ex probatissimis Grammaticis et Lexicographicis nec non affinium linguarum, Chaldææ, Syræ, nonnunquam et Arabicæ, collatione, additâ insuper Græcæ LXXII., in locis discrepantibus interpretatione: ita ut vel hinc pateat studii hujus linguæ necessitas summa. Etsi enim extant interpretationes necessariae populo, et profectò non contemnendæ (inquit Phil. Melanchthon) tamen Deus semper vult *testes* illarum interpretationum esse. Nec te offendat, Lector, in Latina versione dictionum quasi inconcinna quædam combinatio, nam Hebraismi hîc rationem habere voluimus non verò Latinitatis.

Tertiò, indicem omnium et singularum vocum Psalterii construximus, idque non sine labore et taedio nostro magno; et cum tuo (lector) fructu: cùm enim videas, aliquas voces in versibus, vel integros versus in Psalmis, aut etiam totos Psalmos amissos, sit tibi index, illa omnia jam in prioribus numeris fuisse tractata, unde eorum interpretationem petes.

Quartò, ipsi indici clavem Psalterii subjecimus, h. e. 564. versiculos ex Psalmis decerptos, in quibus omnes et singulas voces Psalmorum uno quasi ictu oculi intueri potes: quos si probè memoriæ mandaveris, crede mihi magno tibi adjumento ad intelligenda Biblia erunt, et verè verum experieris illud *دامله كوله بدماله كول لولو اكله* gutta cum gutta lacum facit. Nam omnes voces radicales tam Hebrææ quàm Chaldææ in Bibliis juxta ordinem Buxtorfii sunt 2107, ex quibus subtractis Chaldæis 360, integer numerus purè Hebraicarum manet 1867, at ex eis in hisce versiculis reperies 1184 (non ut Tossanus qui aliquas omisit, 1171.) Denique ad calcem libri Institutionem linguæ Hebrææ et Chaldææ addidimus, utramque succinctam, at ad has linguas sufficientem. Et quidem Grammaticæ

gustus meus in me, et odor meus est immutatus (Jerem. 48.) tamen locis ex iis quibus venia concedenda fuerit titubanti causa vetustatis, vel parum cauto ne qua in re jure plecteretur, nonnullis ego, ansa ad reprehendum necessitate tanquam data, et auctorem et actorem pro virili me præbere conatus sum. Quis enim non studiose reipublicæ literariæ subvenerit hac præclara legis voce laudatus, “intercessor rei malæ salutaris civis esto,” quo nomine lætor quod nunc munus præfandi in me, qui ante hunc annum vix tale quid opinari poteram, delatum et dotes novæ hujus editionis, quæ diu in desideriis hebr. lit. cultorum fuit, per me sint enarrandæ, scilicet

1. Voces Hebrææ CLXXXVI. (præter quæ in utraque Grammatica multæ) accuratiores redditæ sunt literis scribendis, quo ex numero habet antiqua editio quas in his sequentibus, 139. 144. 255. 356. 370. 409. 509. 515. 644. 791. 837. 963. 992. 1094. 1261. 1273. 1475. 1524. 1560. 1585. 1601. 1606. 1679. 1680. 1710. 1796. 1805. [1852.] 1861. 1869. 1932. 1954. [1956.] 2071. [2083.] [2088.] 2093. [2114.] 2122. 2171. 2174. 2235. 2253. 2255. 2301. 2336. 2360. 2380. 2412. 2421. 2431. 2470. 2530. 2534. 2563. 2578. 2597. 2599. 2608. 2638. 2639. [2641.] 2648. 2692. 2706. 2778. 2803. 2815. 2816. 2837. 2915. 2930. 2977. 2999. 3007. 3026. 3030. 3037. 3050. 3054. 3078. 3092. 3098. 3106. 3131. 3135. 3156. 3174. 3177. 3178. 3194. 3222. 3266. 3277. 3285. 3289. 3298. 3299. 3302. 3307. 3315. 3341. 3343. 3360., quibus Anglicana (erroribus typhothæ omnino non castigata) LXXXII. addidit, quanquam pro sex uncinis hîc inclusis, correctas substituit.

2. Voces Hebr. punctis laborantes vocalibus, novus textus noster (præter multas in utraque Gramm.) CCCCi. emendavit, quarum Latina CLXXXIII. continet, e quibus in prima Anglicana quatuor in 544. 1169. 1640. 2602. meliores evasere.

3. Vocum Hebr. literis vulgaribus male redditarum sunt CCLV., ex his in Latina CXIX. reperiuntur; est insuper litera **y** omnino ut *t-s* (non *ts-ts*) efferenda, qualem XXXV. vi-

cibus invenies, primam ad 55. et ultimam ad 3361. (in Latina 3362.) et quidem addidit unam prima Anglicana inter 2432-3. *vaiats-tsebh* pro *vay-yat-sebh*.

4. Accentus ut in antiqua, quem tamen corrigit haec nova centies vel amplius, eumque duplicem instituit, nempe (´) ad indicandam longam, (^) autem brevem syllabam.

5. Cavet legibus Grammatices ubi aberrant conjugationes, &c. ut in 951. 989. 1174. 1420. 1442. 1625. 1676. 1953. 2261. 2458. 2819. 3130. et decem quibus ipse Bythnerus peccat, vel typhotheta, ut in 661. 1236. 1720. 2168. 2284. 2378. 3064. 3201. 3215. 3227.

6. Indicat regulas litera R. ad calcem Grammaticales DCXXXI. in locis, amplificationibus crebris comitantibus, quæ omnia translator, brevitati nimium studens, parum caute amiserat.

7. Per multa menda sublata veram lectionem quovis loco substituit, et quidem rarè ipso in textu Latino, ut 1051. *avium* pro *ovium*, 1380. *incipi* pro *incipit*, 1453. *adsciscitur dagesh* pro *adsciscitur kametz*, 1660. *prima* pro *secunda*, &c., sed pseudo-Bythnerus ille omnia etiam errata religione quadam repetens, dubiis in rebus captus, rem pessime gerit, nec satis compertum habet quo in loco, velut vox *ejus* per *her its* vel *his* sit rendendum, utrum *venti, libri*, &c., plur. an gen. sing, &c. *frons* hominisne an arboris, *uter* vas manufactumne an naturâ ad procreandum, &c. *fidit, putavit, coxit* (panem) *saliit* (sale) *abominatus est, reveritus est, Deus indignans*, &c., ut 2592. 2432. 1395. 1295. 789. 1562. 122. 2435. 2845. 1394. 1987. 2641. 3202. 353., &c. nec Grammaticæ parcit ut 387. *ultorem sui* 528. *ut obliviscaris*, &c. multa etiam loca laborant integra, vel corruptione, ut 1983. 1991. vel obtruncatione, ut 2279. 2280. pertinentibus in Latina relictis, vel tandem, omissione, ut 479. 480. Omnia autem verborum locorumque in Analysisi et Gramm. ita male gesta ad numerum circiter sunt CCC.

8. Ad indicandam literam *v* vocali instructam, hæc nova editio Anglorum *y* pro *j* posuit, item *oo* pro *u* ad indic. longum

(◌) vel ך, et *ee* pro *i* ad indic. (◌) longum; secuta est originalem ponendo literam *y* per se ipsam, et *hh* loco *ch* ad indic. literam ך.

9. Compendio a Domino Dee facto, nunc index vocum Hebr. textui accurate adaptatus est.

10. Nonnullæ etiam concinnitatis causa, multæ vero necessariæ commutationes adhibitæ sunt, ut et additamenta inter cetera elucent ad 939. 1018. 1036. 1222. 1489. 1650. 2023. 2293. 2320. 2327. 2476. 2527. 2597. 2605. 2639. 2660. 2742. 2837. 3071. 3241. 4260. quæ ad regulas Gramm. spectant 4. (2. 4. 5.) 7. 10. 17. 31. 36. 53. 60. 62. 66. 90. 102., &c.

11. Quæ in hac editione uncinis cum litera D. [hunc in modum.—*D.*] inclusa leguntur, ea institutiæ sunt, et pro incertis, vel plane, siquidem sint nova, pro falsis habenda.

12. Additæ sunt octo tabulis totidem e fontibus præcipue Gesenii haustæ novissimis et auctæ.

Sic horridus ille defluxit numerus nugarius, et grave virus munditiæ pepulere, nec manent vestigia ruris.

Ego vero præmia laborum meorum habebo summa, si hac mea opella contulero quid ad vetandum tenues grandia culpa deterere ingenii, et ad severius, liberalius et alacrius tractandum liter. hebr. studium, quum non nisi inde radicis theologiæ et linguar. orient. (quas shemiticas nuncupant) cognitio peti et expectari queat. Faxit autem Deus O. M. ut, si diutius hanc meam voluerit esse conditionem, continua fruam valetudine, et per labores, quos neutiquam subterfugiam, habeam et anquiram, id quod desiderio, et externæ fortunæ et orbis literarii satisfaciat.

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*Scripti in Universitate Dublinensi,
Idibus Decembris, 1846.*

TRANSLATOR'S PREFACE,

1836.

NEARLY two centuries have passed away, since BYTHNER, uncertain of its reception, first committed his LYRA to public light; during which time, instead of sinking, it has advanced in estimation—being admitted by all the learned, to be the very best work on the Psalms in Hebrew.

The number of Hebrew radical words is 1867; of these, 1184 occur in the Psalms; it follows, then, that a thorough knowledge of the Psalms very nearly amounts to a thorough knowledge of the language, and that BYTHNER'S LYRA, in being the best work on the Psalms, must be the best work on Hebrew in general.

Now, in these days, when "knowledge has increased," and when, with a desire of other studies, that of reading the Sacred Scriptures in the original tongue has also increased in these kingdoms, it is a matter of surprise that until now there has not appeared an *English* version of BYTHNER'S LYRA. To supply this want was the object of the Translator; whether he has done so effectually will be seen in time, but as it was his earnest desire to do so, he trusts that this will abate the severity of criticism.

In this Lyra every word in the Psalter is explained with grammatical accuracy, and the pronunciation given in English characters, adjoining each word. The letter *y*, which BYTHNER set down without deciding on its pronunciation, as it is

a matter of controversy, is in this version pronounced as *gn* at the beginning; *h*, in the middle; and *ng*, at the end of a word; such being the most received; yet without deciding that this is its true sound, but merely to fix on some sound for the English reader.*

BYTHNER has spared no pains in ascertaining and giving the exact meaning of every word, according to the most approved Grammars and Lexicons, and also by a careful comparison of the Chaldee, Syriac, and Arabic languages, and of the Greek LXXII., whose version he has particularly set down in those places where it differs from the original. And these discrepancies alone shew strongly the necessity of studying the Scriptures in their original tongue, "which tongue," as Melancthon says, "God pleases should be the continual standing TEST of all interpretations."

He has added an Index to direct the learner where to find, in the Lyra, such words as, recurring in the Psalter, are repeated in the Lyra.

And to expedite the learner's progress still more, he has subjoined a *key*, i. e. a selection of 564 verses, in which all and every word in the entire Psalter are contained; so that in learning the construction of these verses, and, above all, in committing them to memory, which is very easy to do, a thorough knowledge of all the Psalms is attained, and a very great progress made in a knowledge of the whole Bible in Hebrew.

He has also added a Grammar, which, notwithstanding all the Hebrew Grammars that have been published, is still preferred to all by the Hebrew scholar; and also, a concise Chaldee Grammar, adapted to that portion of Chaldee which occurs in the Bible.

A skeleton is affixed to the Hebrew Grammar, of which it gives a general view, and serves as its Index.

* The *v* has resumed its place, as in the original, likewise *hh* instead of *h*, for which Mr. Dee has given *ch*, and thus represented *h* and *v* alike.—ED.

The Translator has added a **PRAXIS*** of the first eight Psalms, i. e. the context, interlined with pronunciation and a literal translation; and also seven **TABLES** of Imperfect Verbs, in addition to **BYTHNER'S** Table of a Perfect Verb; in which the learner will see at one view the formation of such Verbs, instead of being obliged to form them for himself from the Rules that follow the Paradigma, or Example.

He has omitted in the *Lyra* much that was judged to be unnecessary matter, and has ventured to make several additions which he conceived to be useful.†

In conclusion, he offers this work, as it now stands, corrected, improved, and translated, to the English reader, as not only a valuable assistant to him if reading with a teacher, but as being a sufficient, though silent, teacher in itself. And he assures him, that three months' industrious study with this book will enable him to read with facility the Sacred Scriptures, in their own original, simple, and divine language.

* This Praxis, as a mere repetition of a portion of that which is the main scope of the work, and amply contained in it, has been omitted.—ED.

† Many of the omissions have been restored to the text, as also the several additions to their owner or compiler, with his initial in [].—ED.

DETACHED REMARKS

ON

ACCENT, VOWELS, AND CONSONANTS.

I.

THE accent or stress, which, in pronouncing, we lay on one syllable of a word more than on any other of the same, yet to which also monosyllables are entitled, has, in Hebrew, a claim to our attention, superior to that of the Greek, for being more frequently of use in determining the sense, and at the same time more stationary and simple.

Of the five syllables which a Hebrew word may have, the accent never aspires to any higher than that which immediately precedes the end, but most frequently fixes on the last itself. Even when it is obliged to move, far from imitating the vagrancy and higher-striving tendency of the Greek (which makes also enclitics yield to precedence), it keeps within the same bounds, moving one step, whether preceding to the end or receding from it; and when, like enclitics, it must surrender, it is not to precedence it turns, but yields to the liminary claim of a successor.

The accentuation, accordingly, constituted an integrant part of the original; Mr. Dee thought proper to omit it, and Bythner himself might have gained his object by confining the sign of the accent to those words which are penultimate, leaving the majority (amounting in this work probably to 2000) to be understood as subject to the alternative affecting the ultimate syllable, for want of the sign which would have distinguished the other; but the reasons which induced me, whilst restoring the omission, not to avail myself of a similar contrivance, may be stated as follows: (1.) Many a reader would prefer the convenience of having his monitor always before his eyes, particularly, as the proper method of reading Hebrew cannot be acquired without due attention to accent. (2.) It may more readily determine words, in which the English representation does not suffice for the Hebrew vowels,

such as *hho-mets* of 2220. and 2238. (3.) It being in this edition, by the difference of appearing either as acute (´) or grave (`), rendered serviceable also in point of quantity, it may often be found a welcome guide for the doubtful vowels, *a, e, o*, as 760. *to-chél*, 764. *va-ṣara-phèl*, &c., the former being long, the latter short, thereby pointing out the difference between (´) and (`), and between (´) and (-), as 2447. *mán*, and 2017. *màn*, &c. So is 353. *veél*, and God, quite different from *veèl*, and unto, &c. (4.) *ee*, not under the accent, being subject to a doubt whether it should be read as is usual in English or as in the first syllable of 95. 856. 1830. 1831. 1875. 1027. &c. &c., the more frequent use of the sign tends to render that doubt less frequent, determining at the same time every *ée* to be, and every *eé* not to be, as in English; instances of the latter are 353. 960. 1353. 1829. (5.) More effectually to prevent any doubt as to correctness, especially when the statement in this new edition happens to depart from the old, as it not seldom does, Ps. 104. alone containing seven such discrepancies with ¶ paragogic contrary to the precise rule in Grammar, ch. 13. 5. (6.) Lastly, in order to reserve total omission of accent for those only which naturally have it on the last syllable, but in the place where they occur in the Psalms have, on account of the vicinity of another, agreeable to rule 127. withdrawn it to a long vowel, as 621. &c.; or for want of a long vowel entirely surrendered, as 564. 825. 1793. &c., submitting to the yoke called מִקֶּפֶף, *makkeph* (*conjungens*), which, it may here in passing be observed, is not maccaph, as in R. 134. it being the active participle, Aphel, like מִדֶּק of Chaldee Grammar, R. 36. whereas the vowel (-) would render the same word passive, a common occurrence in Chaldee and Syriac; also קוּמַם and קוּמַם, table IV. of irregular verbs, have the same distinction; neglecting which and mistaking הַקּוּף (the Hebrew form is הַקּוּף). Bythner strangely translates in a Chaldee verse adduced 768. וְדַבֵּר בְּתִקְוָה, *et adducit potentem*, for which he should have said, *et invehitur potentiá*: the same substantive he renders in 1878. by *fortitudine*.

N. B.—In words like *dac-keé*, 1353. I have preserved the accent, contrary to the last reason, in favour of the one preceding; in 865. and 909. by mistake I followed Bythner, who, in all these words, either, departing from the Psalms, gives the natural accent, or is inconsistent; in giving against him the casual accent to *má-roo*, 271. I had not determined on the method I afterwards fixed upon, whence it happened that 26. 56. 59. 108. escaped with an accent against the last rule, and the following four without one in perfect agreement with it, 73. 98. 120. 273.

II.

ע, ח, ה, נ.

נ is the most gentle and simple element of the human speech. Capable of receiving the same vocal modifications as any other consonant (excluding only

moving sheva), like its nearest, although more noisy and aspiring relatives, ך, ך, ם, it ranks foremost in the list of Hebrew letters which exclude all vowels. Its value is that of *h* in *hour*, *honour*, &c., which if, as in Italian, it were divested of every other power, might be a fit and useful substitute for ך, a letter in Hebrew, as in Arabic, of as much importance as any other, and, in Hebrew, servile only in the first person sing. future. But ever since the adaptation of the Oriental alphabet to European languages, the same letter, changed in form, serves in these merely in one of its original powers, that of *A*, whence it is that in endeavouring to represent ך *with* a vowel, we can only give *a*, *e*, *oo*, &c. instead, and *without* one we have no representation for it at all. Thus disguised it will be understood in the following pages as:— (1) substituted by any single or double vowel standing alone; this case includes *oo* beginning a word, for which in Hebrew, as often happens, there occurs ך pronounced like ך. (2) Any single or double vowel before a consonant and beginning a syllable; this case virtually includes *u* at the beginning of a word, for which the Hebrew is ך, pronounced as if ך short. (3) The vowels which follow the first *e* (this being sheva), in these seven, *ea*, *ei*, *eo*, *eu*, *ee*, *oo*, and *éé*, also, *ee*, but this only sometimes, as in 95. 1830. 856. 2025. 1027. 2315., &c. These eight, in which ך particularly manifests its character as a consonant, become less prominent in Chaldee, vanish in Syriac and Arabic, which have no sheva, and are unusual or impossible in those languages which, in contra-distinction to Hebrew, Arabic, &c., have been termed Indo-Germanic, and in which ך has been reduced to a vowel, whence numerous contractions, as, *ea* into *ã* or *η*, &c. Examples like 336. 346. 548., &c., shew the entire omission of an equivalent for ך, and 2209. a case of ך which is very scarce.

N. B.—With regard to the system of representing vowels adopted in the present edition, the reader may remember that (1.) none of them are subject to a doubt except *ee*, (see (4.) of preceding section). (2.) *u* always sounds as in the word *full*, and *i* as in *fill*. (3.) *e* preceding *a*, *i*, &c., does not affect the latter, as already observed. (4.) The vowels *a*, *e*, *o*, sound respectively as heard in *bar*, *gait*, *goat*, or short, as in *baron*, *get*, *got*; the former are known by the acute accent (´), or when not followed in the same syllable by a consonant, otherwise the short quantity must be observed.

ך has its equivalent in *h*; ך is indicated by *áh* or *àh*, according as it is preceded either by (τ) or (-), but ך, by *ah* preceded by a vowel with (´). Final ך, without a vowel, is treated like ך without one, both being passed over unnoticed by the ear.

ך is rendered by *hh*; as in the ancient edition. ך, at the end of a word, by *ahh*, preceded by a vowel with (´). The reader may remember that (-) under the last letter of a word can occur only as ךךך, and that it is not considered a syllable, but a mere appendage, involuntarily added to the vowel preceding it.

ʁ. Amidst the difficulty and uncertainty attending the pronunciation of this letter, apparently enhanced by the Arabs dividing it into two, ξ and ξ' ; the latter, which grammarians represent by *gh*, affords us a clue why the LXX. use *g* for the ʁ of some names like *Gomorrhah*, *Gaza*, &c., and a reason for investing ʁ with the power of ξ' , which, since the time of Richardson (London, 1776.), is agreed by grammarians in England, to be like the "Northumberland burr," and in France, "le grasseyement des Provençaux," represented by *gh*, and described as a kind of gargling deeply from the throat. Ballantyne, in his *Hindoostanee Guide*, adds, that this guttural sound bears the same relation to hard *g* which the guttural *kh* (by this he means the Arabic χ) bears to *k*; which remark coincides with what is stated, page 18. in Ewald's *Hebrew Grammar*, Leipzig, 1838., where, accordingly *gh* stands for ʁ; and this again is approved of, page 18. in Gesenius' *Hebrew Grammar*, 13th edition, Leipzig, 1842.; that of De Balmis, printed in Hebrew and Latin, Venice, 1523., describes the difference of η and ʁ to the same effect, thus: "si movebit linguam in epiglottum ipsum tunc proferet η ; et si movebit radicem linguæ in isophagum tunc proferet ʁ". But ʁ in the capacity of ξ , should be excluded from all competition with the other of ξ' , the distinction between the two, in Hebrew, being lost to the eye, as also because, (1.) we could at best give it the power of a vowel or *h*, and thereby gain nothing but ambiguity, whilst *gn*, *ng*, or *ñ*, would render it nasal instead of guttural. (2.) Not being found in Europe it is the more inimitable. (3.) Even Persians, Turks, and Hindoos, whose languages are mixed with Arabic, as English is with Latin, do not give it its native sound. However, since ʁ as ξ is more copious in words, and not absolutely different to the ear from ξ' , I transcribe the following account of it given by De Sacy: "L'Articulation particulière au ξ ne peut être exprimée par aucune des lettres usitées chez les peuples de l'Europe. Cette articulation leur étant absolument inconnue. Elle se produit en retirant l'air extérieur vers le gosier, et ce mouvement me paroît avoir quelque rapport avec celui qu'on fait pour la déglutition quand on avale avec peine, soit à cause de quelque gonflement dans les amygdales, soit par la raison que ce qu'il s'agit d'avaler est d'un volume un peu considérable, ou d'une substance sèche qui ne se prête pas à la déglutition. L'Articulation du ξ est plus difficile à faire bien sentir, quand cette lettre se trouve au commencement d'un mot ou d'une syllabe, que quand elle termine une syllabe. La manière dont les Piemontais prononcent le *ñ* me paroît approcher beaucoup de l'articulation du ξ ; exemples, *cañ*, *chien*, *boñ*, *bon*, *boña*, *bonne*." Voyez *Grammatica Piemontese* di M. Pipino, p. 11. See next section 2, *gh*.

III.

ב ג ד כ פ ת

These six occur each in a double capacity, agreeable to R. 17., their hard sounds being respectively those of *b, g, d, c, p, t*, with which their names ought to begin, and not with *bh, gh, &c.*, as given by Bythner, their inherent sounds, without aspiration, being prevalent and primitive, and the diacritical point of a later date, like that which, for a more useful purpose, was introduced by the Arabs, of which, in the preceding section, we have mentioned the example of ξ and ξ . I say more useful, because in this and similar pairs it materially affects the meaning of words, whilst dagesh lene is a matter of sound, and being thus of no practical utility, and not easy to satisfy in pronunciation, the latter is neglected even by Grammarians who are most accurate in describing its laws; nor does it occur to any one to require Davidh, Jobh, Mordhechai, Jechoniah, Gogh and Maghogh, Aghagh, Obhadhiah, Zadhok, Abhighail, &c., in conformity with the original, or, on the other hand, to omit the *h* of *Esther*, for which there is no reason, or from names like *Pharao, Phinehas, Pharez, &c.*, which analogous to *Caleb, Cozbi, &c.*, should begin with *p*, not *ph*. The LXX. translation is the first source of all this variety in spelling. The usefulness of the diacritical point, which we have observed to exist in Arabic, is still more prominent in Irish, where it often decides even grammatical questions. Dagesh lene, besides affecting nothing but unmeaning breath, is accidentally different from both in position and also in intention, it being put in (not over) the letter, and does remove (not aver) the aspiration.

The following may be nearer details of the six aspirates:

\beth , *bh*, somewhat more condense than *w*, the *b* and *v* of the Spaniards, who, without pronouncing either exactly, write indifferently *cavallo, valde, Viscaino, &c.*, or *caballo, balde, Biscaino, &c.*, whence the exclamation of a Latin Poet,

“O fortunatas gentes quibus vivere est bibere!”

Also the Sanscrit $\mathbf{व}$ (differing from $\mathbf{व}$ as \beth and $\mathbf{ב}$), stands for both powers, but without their being confounded together, the sound of *w* being generally the result of a condensed *oo*; thus the word *jwaree* is used for *jooaree*, a gambler, &c.

\mathfrak{g} , *gh*. The aspiration of this letter is, of all six, the least attended to, it being like the ξ described above, or different only in degree. Arabic books, written with Hebrew letters, represent ξ by $\bar{\mathfrak{g}}$, the little line above shewing the absence of dagesh; the letter, accordingly, is that under consideration. Volney, Discours sur l'Étude philos. des Langues, Par. 1821., distinguishes

(pp. 100–3.) “deux grassements l'un *ferme et rude*, &c., le ξ des Arabes, &c., l'autre *doux et faible*, le gamme des Grecs,” &c. David, *Méthode*, &c., Grecque moderne, Par. 1827. comparing the Greek γ to the German *g* “adouci,” is not distinct enough, for this term can be applied to the German *g* in its capacity of a very gentle gargling, as heard (of many correct speakers) in words like *Lage*, *frage*, *Tage*, &c., which, thus, is the “adouci” of the very rough ach-sound, as heard in *Magd*, *Vogt*, &c.; or it may be applied to that of *wenige*, *predigen*, *einige*, &c., which is the “adouci” of the ich-sound in *wenig*, *Predigt*, *einig*, &c., not to mention the common *g* as the “adouci” of *k*; but Mr. David seems to allude to that of *Lage*, *frage*, &c.; although it appears from page 101. of Volney's *Discours*, that the modern Greeks say *yelas* for $\gamma\lambda\alpha\varsigma$, which agrees with the *g* of *wenige*, *predigen*, &c.

ῥ, *dh*, as *th* in *heathen*, not that of *heath*, which belongs to ῥ. In the Anglo-Saxon there is one letter for *dh*, another for *th*, and the word *heathen* is spelled with the latter, probably because it was originally hard, like that of *heath*; this being the origin of the dissyllable, in the same manner as *pagus* gave rise to *paganus*. See King Alfred's translation of Bede's *Hist. Eccl. Cantab.* 1643, p. 67.

כ, with dagesh, sounds like *c* in *can*, which is not so hard as *k* in *kind*; accordingly *c* stands for כ and *k* for ק; but since *c* before *e* and *i* assumes the sound of *s*, as in *city*, *cell*, &c., *k* was adopted in such a conjuncture instead of *c*. For the same reason the translators of the Bible, 4. M. xxiv. 24. write *chittim* for כִּיִּים, which, agreeable to our system, would be *kitteem*. כ without dagesh is represented by *ch*, a sound which does not occur in English; but ever since the Romans made *ch* the plenipotentary of the Greek χ , its power is readily acknowledged by Scotch, Irish, German, and Pole; in Russia and Spain it appears as *x*, although the latter now generally has *j* instead. De Sacy properly describes the sound as resembling, “l'effort qu'on fait pour cracher.”

כּ is *ph*, and ῥ the hard *th*, as in *thatch*; ῥ and כּ are the same to the ear, but very seldom to the eye; an instance Ez. 13. is mentioned in Chaldee Grammar, R. 7.

IV.

The letter צ, like the German and Italian *z*, invested with the power of representing *ts*, is not a general favourite in the mouths and ears of men; nor does the same letter insist on so rigid a claim in Arabic, to which Ewald, in his *Grammar*, has reduced it, by describing its sound merely to be more hissing and stronger than כ. In English the sound of *ts* is suffered at the end of third persons, plurals, genitives, and names, as in *sits*, *seats*, *Poet's*, *Yates*, &c.; seldom in the middle, as in *mezzotinto*, and never at the beginning of words; but two other sounds are heard instead, either gentle *z*, as in *Czar*,

Zion, piazza, &c., or *tsh*,* as in *catsup* (*catshup*), *Zechin* (*tshekeen*), *marchpane* (from *marzapane*), &c.† The same tendency of alleviating *ts* exists with other nations, and none will be found to endure its uninterrupted reduplication; neither must *צ*, with dagesh, be supposed to stand for *ts-ts*, a harshness, which in other languages is prevented either by adopting *tsh*, as we have seen examples above, and is common also in the Russian (where words like *otets*, *father*, become *otetshestvo*, *fatherland*, &c.); or *ts* between two syllables is divided into the component parts, *t-s*, which is the practice in Italian and German, although in a different way, the former doubling the *z*, the latter preferring to write *tz*, yet both agreeing in the sound; examples are numerous, as, *mezzo* (*metso*), *zizzania* (*tsit-sa-nia*), *Katze* (*kat-së*), *sitzen* (*zit-sen*), &c. Notwithstanding all this, we find Bythner adhering to the letter rather than the spirit, in making us pronounce such words as *מַטְסֵעַל*, *matstseel*, &c., but they are now relieved and read accordingly *mat-séel*, 319. *yeṽat-sé-bhoo*, 1920. &c.

* In some derivatives from the Latin we find the interchange of the two sounds, *ts* and *tsh*, fully permitted, as *giudizio* (*joo-deets-yo*) and *giudicio* (*joo-dee-tsho*) *sacrificio* and *sacrificio*, &c., but the Italian student must be on his guard where this language may have introduced a difference, such as *supplicio*, punishment, and *supplizio*, torment.

† Similarly the word "Scotch" is not a contraction of Scottish or Scotch, but rather a corruption of the adjective Scots, in which capacity the word is used by native writers, as, "the pretended Hibernian extract of the Scots nation;" "Fragments of the Scots history;" "the interpretation which this Scots magistrate has put," &c. Phrases like these, the practice of omitting the article, as "Mary, Queen of Scots," which is very ancient, as appears on the first map of Scotland described by Gough (Anecdotes, t. ii. p. 580.), and contained in Harding's Chronicle of England, written in the beginning of the fifteenth century, where there is situated in the North Sea, "the Palais of Pluto, King of Hell, neighbore to Scottz," and the circumstance of there being no plural made by *s* in the Gaelic, render it probable that we have to look to the latter for that adjective, as originating, perhaps, in *scutas*, the usual relative form of the Gaelic verb (see O'Brien, Irish Gr., p. 102.; O'Donovan's Irish Gr., p. 155.), peculiar for superseding the article, which is more circumscribed than in English. *Scuta* and *Scout* are radically the same: the former is used by Ossian, according to Macpherson, who translates it a *restless wanderer*, and observes (see the part called Carthon), that it is the true origin of the *Scoti* of the Romans, an opprobrious name, imposed by the Britons on the Caledonians, on account of the continual incursions into their territory. In his Dissertation concerning Ossian, the account of the origin of the name is mainly the same; and it is to be regretted that the edition published, London, 1807. ten years after the decease of Macpherson, who bequeathed one thousand pounds towards that national monument, not only omits the word *Scuta*, but every notice about it, which, where the first native trace of the name of a nation is concerned, is more than an ordinary omission. See vol. i. p. 154. the words *fear astair*, and the Latin "*erro*." Those two words literally mean "a man of a wandering star," but must be taken in the widest genitive sense, like so many similar expressions of the same ppet, as "Conmor of swords," "harp of songs," "Erin of the streams," &c., and of the Celtic in general, as Mac Murrough nan Fonn (i. e. of the songs), Waverley, ch. 20.

V.

ר, נ, מ, ל.

The accurate observer of the human voice, expatiating on these four letters alone, may readily fill a volume with their vicissitudes and peculiarities, visible and audible in the great variety of dialects and tongues. The Chinese are said never to pronounce *l*, but always *r* instead, whilst the Japanese labour under the opposite extreme. In Hebrew the letter נ forms a class of irregular verbs, not found in the Arabic, in which the same letter requires certain rules about pronunciation, not at all observed in the former. In portions of Scripture, of a period less remote, there appear some interchanges, as between ל and ר, see 2855.; between נ and ר, Nebuchadnetsar and Nebuchadretsar; between נ and ל, as נִשְׁכַּח and לִשְׁכַּח, an architectural term, which, like that royal name, finds no etymology in Hebrew, but resembles, in sense and sound, the word λίσχη used by Pausanias (10th B.) as a kind of niche, which word itself (Italian, *nicchia*) may come from the same source: they are all of obscure origin and suffer a comparison with *nidus* and *nest*. It is possible that the Hebrew term was borrowed from the Greek, the first meaning of λίσχη, being that of discourse, talking (Soph. Antig. 166.); it was afterwards applied to an enclosed space destined or fit for a similar purpose, like our parlour, and the locutorio, parlatorio, and parloir of convents in Spain, Italy, and France.

The English neglect the sounds of *l* and *r* to a very great extent, as in *balm*, *dark*, &c.; and *r*, even at the end, as in *father*, *clever*, &c.; *l*, also in French, as in *fusil*, &c., or it is *mouillé*, as *Avril*, &c.; or changed into *u*, as *au* (for *al*), *fou* (*fol*), *choux* (*caulis*), &c.; *r* at the end, as *aimer*, &c., and *m*, *n*, when nasal, constitute what they call *voyelles nasales*. The Germans do justice to every *l*, *m*, *r*, but in some parts render final *n* evanescent, and in certain substantives, as *Namen*, name, *Gedanken*, thought, &c., every one uses or omits final *n*, just as in the moment of speaking or writing he is unconsciously inclined. The authors of the Sanscrit, who, with the utmost precision, endeavour to depict every sound of their language, nor admit any sign on the canvas without scrupulously consulting the ear (a method which, in its strictness, seems applicable only to a primitive and pure language), give to their letter *n*, four different shapes, according as it precedes a guttural, palatal, lingual, or dental (we readily perceive the difference between the *n* of *sang* and that of *sand*, in the remaining two probably not, particularly as the linguals, called also cerebrals, are peculiar to the natives), and write *m* for *n* before labials, as is also our custom in words like *embark*, *symmetry*, &c., and *hemp* (which has *n* in *Hanf*, *chanvre*, *cannabis*). Both *m* and *n* are frequently substituted by a point called *anoosvara* (see Bopp, Sanskr. Gr. Berlin, 1845. p. 15.), which, in its capacity as nasal, is found among the vowels; likewise

l and *r*, after being arranged in their proper places, appear also among the vowels in the strange forms of *rī*, *rī*, *lī*, *lī*. (The Latin Sanscr. Grammar of 1790. has *rī*, *rī*, *lī*, *lī*). This partly originates in the fact that certain words like *mawtr* (mother), *dawtr* (giver), &c., their final *r* (as happens also in English) having lost its value to the ear, are written accordingly in the nom. masc. and fem. as if *mawtau*, *dawtau*, &c. With this accuracy, not unlike that of a well-regulated time-piece, in which every particle of matter and motion is either turned to account or carefully removed, are transmitted to us the pages of those Indian authors; and whilst our's swarm with orthographical, paper-devouring moths, which change periodically, but neither time nor pronouncing dictionaries can dispel, in their's time and nations will respect a monument which they are not able to change or efface. Critics concur in this eulogy. *Asiat. Recherches*, I. p. 432. Simon, *Gram. générale*, Paris, 1819. says, "le Sanscrit est la langue la plus parfaite de l'univers." Ewald, speaking of the imperfection in language and letters of the Shemitic nations, opposes the parallel: "It is, probably, not mere chance, that the most perfect language, the Sanscrit, has also the most accomplished yet most concise orthography."—*Hebr. Gram.* Leipzig, 1838. p. 65. I know of only one dissentient voice, and this too, now, after the lapse of nine years, may have improved; but as it has come before the public in the Proceedings and Transactions of the Royal Irish Academy, I willingly render a tribute to the memory of those sages, and to the cause of truth and literature, in the following justification, which the author of the paper that occasions it may excuse, the reader find just, and the writer easy. That paper intends to prove the "nature, age, and origin of the Sanscrit writing and language," and supposes the vowels of the Sanscrit to be borrowed from the Greek, in such syllables as begin with vowels, but in those beginning with consonants, from the Abyssinian or Ethiopic, since the year 335. In this view it says: "In order to compare the Abyssinian and Sanscrit syllabaries, it is necessary to leave out of consideration, &c., the powers *rī*, *rī*, *lī*, *lī*, *an* and *ah*, which the Brahmans, through gross ignorance of the subject, have included among their vowels." The first two, I have partly accounted for above, according to what is more amply stated by Bopp, §. 12. 120. 121. 124. &c.; the second pair, called by the same author and by Hindoostanee grammarians, *lī*, *lī*, he treats (§ 13.) in less than six lines, saying that this so-called vowel, *lī*, has never occurred to him, whilst *lī* belongs only to a few derivatives of one root. All this far from betraying "gross ignorance," on the part of the early builders, only shews their extreme care to leave no stone unturned until all be finished. With regard to "*an*," it is the nasal or *anoosvara*, described above, which even the French Academy would call *voyelle nasale*;* lastly,

* The term "nasal vowel" tends (1.) to a proper appreciation of sound; thus *encore*, correctly pronounced, is like *ahngcore*, &c. (2.) To trace derivation and affinity.

“*ah*” alludes to the *visarga* (Bopp, § 18.) consisting of two points, which, according to Shakspear (Hindoostanee Gram. 3rd ed. p. 7. and 4th ed. pp. 6. and 16.), is the final *s*, called هائي مختلفي of the Hindoo-Persian writing, almost imperceptibly, if at all, sounded; it originates in a suppressed consonant (Bopp, § 18.) Whilst in the preceding hasty assertion there are involved only some principles of Sanscrit Grammar, there follows another which does not at all concern the original Sanscrit, but a kind of mongrel offspring of the same,—the Hindoostanee language and its history. The assertion is expressed in these terms: “Thus the writing in the Devanagari character, at present, exhibits the very extraordinary phenomenon of two different sorts of alphabets employed together, and it could not have been advanced to this state before the fifth or perhaps the sixth century.” The beginning of this passage is obscure; it can allude only to the simple fact, that the Hindoostanee language is written in two different characters, the Devanagari and the Persian; but there is nothing in this very extraordinary, nor anything “advanced,” and it is quite certain that the same supposed advancement did not take place before the sixth century, because there existed then neither that language, nor those Persian characters, nor Mahometanism itself, which gave rise to both. The latter counted 392 lunar years, when first it took footing in India, under Mahmood of Ghiznee, who invaded Dillee (Delhi) in the year 1002, and from this event arose the language, now the medium of intercourse among 130,000,000. generally called Hindoostanee, but known also by the characteristic names of *rekhta* (medley), and *öördoo zabawn* (camp language), or simply *öördoo*. See preface to the tale of the four Durwesh, by L. F. Smith; G. de Tassy, Rudimens de la langue Hind. Par. 1829. p. 78.; Balantyne, Hind. Gr. 1842. p. 17.; W. Jones’ Works, vol. i. p. 25. The followers of the Koran, true to their custom in all countries (the Ouigour excepted), to abide by the talisman of their rule of faith (even as Persia and Turkey had adopted the Arabic letters in exchange for their own, and the Moors used them in writing Spanish), did not delay to adapt their letters to a language partly of their own creation; and as fanatic Unitarians they must have had an additional objection to the indigenous but idolatrous Devanagari (“writing of

We thereby account for words like *India*; *דָּרְיִשׁ*, *Darius*, having lost the *n* of the original Persian called Zend (the greater number of its words are Sanscrit, see W. Jones, i. 82-3.), in which India is *Heando*; *Darius*, *Eantrafesh*. This last, in particular, has puzzled J. G. Grotefend, who was successful in deciphering the Persepolitan inscriptions (pp. 325-385. in vol. vii. of Heeren’s Werke, Göttingen, 1824.) without being aware of the fluctuating capacity of that letter, which in Zend, as in Sanscrit, is subject to a great number of rules. The Hebrew adheres to the opposite extreme, in omitting *n*, as appears from the examples adduced, to which may be added *סָפָן* (in

Mishna) which has the *n* sound in *أسفنج*, *fungus*; *σπογγος*, *sponge* &c.; and from the fact that that letter is so often compensated by dagesh.

the Gods," the single letters supplying names of Deities, Bopp, § 4. 24. 25.), which is the Sanscrit writing, and still preferred by the unconverted natives, who, like the Armenians with regard to the Turkish, reject the Koran together with its spell. In volume xviii. of the Transactions of the Royal Irish Academy, the argument of the said paper is enlarged to an essay of ninety pages, but gains nothing by this extenuation, nor by the omission of the proof implied in the "supposed advancement" just mentioned.* Replete with the diversified erudition of many a tongue and time, many a nation and clime, the author is diffuse, rapid in his conclusions, and fond of paradox besides (probably the last fault is the cause of the other two), and whilst engaged in loftier speculations, he neglects such minor matters as I have relieved above. Yet it is from these we should slowly proceed, examining our ground at each step, and, even after arriving at a conclusion, not deciding too peremptorily, the weird sisters having once for all decreed, "security is mortal's chiefest enemy." Thus, whilst the author will find no one to believe, with him, Sanscrit and Persian letters (p. 145. note p. 151.) to have arisen so late as the fourth century, this assertion, again, obliging him to another, equally unfounded, in a note (p. 152.) concerning the Persepolitan inscriptions, which, different in appearance from the letters of *Zendavesta*, served with them for writing the same language, the Zend† (although those

* Among the six censured vowels appears, p. 97. *ang, agh*, for the *an, ah*, set down p. 88.; and all six are introduced to charge the Brahmans with "a confused and obscure idea of vowels," whilst, in a note on the preceding page, it is still "gross ignorance on the subject;" and this after mentioning E. O. which, as the author was aware, being excluded in their short capacity by the Brahmans, is one of the proofs that these men had very clear ideas about their language. But, without offending either the Brahmans or their accuser, we may free both parties from those unbecoming charges by alluding to a maxim of Schiller's, "many a battle is fought because the general wants a victory."

† Indeed the author forgot to tell us how we are to dispose of Zoroaster, and his *Zendavesta*, written in plain letters with a set of vowels, quite perfect, so as to have none at all doubtful, and inferior to the Sanscrit only for having no independent ones (such as are never subservient to consonants), and a less elegant appearance. The entire system seems to be a compound, changed, but considerably improved (except that, for the power of *y* consonant, *y* is written double), of Greek vowels and Chaldee consonants; but whether this is so or not, the latter source could never have failed to Medes and Persians, although in that essay (pp. 145. 151.), they are denied "a permanent mode of recording events," notwithstanding the "book of records of the chronicles," which, in a sleepless night, was read to King Ahasuerus. Before or contemporary with this King lived Zoroaster, whose language, the Zend (so called from his *Zendavesta*) bore the greatest affinity in abode, expression, and rules, to the Sanscrit, which alone may suffice to prove that the Brahmans did not wait till the fourth century for an insufficient provision of vowels, when so perfect a system was immediately within their reach, unless the early existence of this be also disproved, and a host of authors, from Anquetil Duperron till Bopp and Burnouf, likewise defeated. Sir W. Jones, in his

monumental inscriptions are read from left to right, and the lines in the book follow the opposite direction, which is accounted for by Grotefend in the said seventh volume of Heeren, p. 358–9.) he will be found too positive in propositions, even of so little importance, to the subject under consideration, as those, for example, advanced, pages 121–2. about “the transition from Latin to Italian;” “the savages who effected this could neither read nor write;” “as soon as they became a little civilized, and capable of reflexion, an end was put to all violent innovation in the structure,” &c.; “the space of time undoubtedly was very short, in comparison with the previous duration of the older dialect,” &c. The more emphatically they are dwelt upon as if, of “striking illustration,” the more they ought to be beyond all doubt; and yet this is not the case, for it is certain that it was not the illiterate alone who corrupted the Latin; and there is a party of critics in Italy, who maintain that their language does not owe its existence to men “wholly intent on fighting and plunder,” but that it is as ancient as its generally supposed mother; but since this may appear new, I give my authority in the original of G. Maffei’s *Storia della letteratura Italiana*, Firenze, 1827. vol. i., adducing (page 10.) a number of names to support “*essere la lingua Italiana antica al pari della Latina, e che amendue al tempo medesimo fossero usate in Roma;*” and although the greater number “*sono d’aviso che si sia formata dal corrompimento della Latina,*” the author declares himself neuter (p. 12.) “*nè agli uni nè agli altri si vuol prestar fede all’ intutto,*” &c. Page 15. he accuses the learned “*si corrompeva sempre più per la trascuraggine di que’ dotti che si davano vanto di spregiarne apertamente ogni legge. Lo stesso Gregorio Magno credeva bello il confessare di non inchinarsi ad osservare il suono e i casi voluti dalle preposizioni, stimando iniquo que le parole de’ Celesti si stringessero alle regole di Donato.*”

But before dismissing the subject, I have still to mention in favour of my clients, that, although “men of the lowest grade in the scale of intellect” (p. 86.), they still have a claim to our respect for (1.) their stupendous works of architecture, which are divided into three classes by Heeren (p. 17. vol. xii. of his *Werke*. Göttingen, 1824.) (2.) The works of literature, to which the same authority (p. 232.) assigns four periods, the third of which begins, in accord-

Persian Gram. introducing the irregular verbs, speaks of “the old Persian or Pehlevian, spoken, perhaps, in the age of Xenophon:” “This is the language in which the works of Zeratust or Zoroaster are preserved, and into which the fables of Bidpai or Pilpai were first translated from the Indian.” But at present it is understood that the Pehlvi is the Persian, belonging to a period later than that of Zoroaster; thus, for example, the province now called Cabul is in Pehlvi *Kavool*, but in Zendavesta it occurs as *Véekééante*. It may be right to observe, that the reason assigned by Grotefend for the different direction in lines of Zend according as they are portable or monumental, loses its application when considered with reference to hieroglyphics and the hieratic or enchorial method of writing.

ance with Sir W. Jones (Works, vol. i. p. 310.) two thousand years ago, with the reign of **विक्रमाजीत** *Bikramajit*,* which reign, however, is reduced by Bentley (As. Res. vol. viii. p. 243.) to less than half that number of years. (3.) The mathematical accuracy and ingenuity displayed in their system of letters, which would be the more admirable if, as that paper pretends, it were the result of different periods and nations; a great proof of originality is also evident in the simple fact, that the letters have no name, except the one general term of *kawra* (factor); thus, in order to spell, suppose, a word like house, they slightly and abruptly would emit three sounds, each attended with *kawra*, thus, *h-kawra*, *ou-kawra*, *s-kawra* *hous*; and since the letters did not constitute an alphabet or series, which might, as happened with other nations, suggest the idea of making them serve also as signs for numbers, they invented those ten which have been erroneously attributed to the Arabs, who acknowledge their obligation by the name **خرق هندى** and **رقم هندى**, “Indian signs,” and by the method of writing and reading them (as we do) in a direction opposed to their letters. (4.) The author’s own favourable concessions, who, after ascribing to them “gross ignorance,” and the “lowest grade in the scale of intellect,” not only (p. 119.) gives them credit for “considerable progress in the technicalities of the grammatic art,”—“artificial structure,” “artificial arrangement clearly distinguishes the system,” p. 156.—but goes so far as to suspect them of having designedly introduced total transformations of roots (p. 121.),—gigantic operations, exhibited for no ostensible purpose except wanton imposition, unrivalled in the history of the language of man, and apparently as great a task as the invention of letters itself, for which the author (implicitly in the essay, but elsewhere more avowedly and explicitly) claims divine revelation with regard to the Hebrew, a system, together with all its offspring, directly or mediately, far below the perfection of the Sanscrit. (5.) Ramifications widely spread over modern India and Europe, support, and are supported by, that ancient mother, who, herself no longer in the vigour of life, will be found still to shed a lustre on many of her isolated and dispersed kindred; thus, perhaps, she may acknowledge our word *day* and its various versions, *dag*, *tag*, *dies*, and *din* of the Hindoos, to be originally her own *divn*, *day*, from *div*, *shine*, *splendour* (compare also **दिव**), whence *dev*, apparition, a god, and probably the

(a) This name, rendered here differently from what it is found elsewhere, agrees with the original as found in Shakspear’s Hind. Selections, 5th ed. p. 61. The orthography of the Hindoostanee, differing from the Sanscrit in the omission of the *veerawm* at the end of words, it is possible that a short vowel should sound after **न**. The discrepancy in European spelling, observable in many Indian words, is not owing to any deficiency in the latter, but as accounted for in Gr. Samscredamica, Romæ, 1790. : “Omnis illa variatio et discrepantia in defectum Alphabetorum Europæorum et gentiliū Indicorum est rejicienda.”

Latin *dives, divus, Deus*. For another, perhaps, equally venturesome conjecture respecting the Hebrew רִוּוֹן, see next section.

VI.

The reader having kindly excused past digressions, may be prepared to extend his indulgence and correcting hand to such aberrations, which totally to avoid was impossible, even after a careful revisal bestowed three times on each sheet; but indeed they will be found very few when the minuteness of Hebrew type is considered, and the overwhelming number of errors with which, above all, the edition of 1836. swarmed, and which those preceding in 1653. 1679. and 1823. had helped to accumulate. Hence there will be, among the following errata, some that owe their existence to former editions and some exclusively to the present, these I shall designate with *. It is necessary also to observe, that such errata as consist merely in Hebrew points, will often be found not to exist in many copies of the same impression.

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| Table VI. in pret. pih. read ג for ג, and
in part. niph. ג for ג. | [1080.] Read הָהָ.* |
| [11.] Fifth line, read מוֹשֵׁב.* | [1235.] Omit and in reg. |
| [22.] Fifth line, read הִיהָ.* | [1274.] Omit with ל a mark of the gerund. |
| [27.] In Ps. 104. 6. we read הַמַּיִם not מַיִם. | [1400.] Read א for א.* |
| [52.] Read Gho-yéem. | [1403.] Line 5. read בִּלְעָ.* |
| Page 10. line 13. read בְּנֵיִם. | [1420.] Omit kal. |
| [55.] Read yith-yat-sebhóo. | [1518.] Read רָ for רָ.* |
| [78.] Read twice פ for פ.* | [1675.] Read ר for רָ.* |
| [96.] Ps. 16. 6. we read נְחִילָת. | Page 148. read עֲלֵהָ.* |
| [125.] The word פְּנִים is plural not dual,
see Gr., R. 32. | [1722.] Read עֲנִיּוֹת.* עֲנִיּוֹתָ.* |
| [159.] Read הוֹשִׁיעֵנִי. | [1724.] Read tik-טוּ.* טוּ־טוּ־טוּ.* |
| [258.] Read affixed with ם.* | [2168.] Read שְׂרִים.* |
| [266.] Read אֱלֹהִים.* | [2169.] Read גְּנִים. |
| Page 42. read [376.] | [2220.] Read חֲמִץ. |
| [333.] Read hhay-yáy. | [2275.] Read יָחִם. |
| [334.] Read לַעֲפָר, le-ya-phár. | [2383.] Read יִבְצָר. |
| [661.] Line 13. read taste for state.* | [2412.] Read יִרְחַן. |
| [662.] Line 6. read sacrifice for surface.* | [2469.] Read עֵיב. |
| [693.] Omit the last 3 words and in reg. | [2627.] Read oo-bha-bhèl. |
| [959.] Read בְּמַחָ.* | [2797.] Read meho-la-láy. |
| [962.] Read לַעֲתָ.* | Page 296. read פּוֹרְרָתָ.* |
| [1018.] Read עֲרִיבָ,* for עֲרִיב, second line
from bottom. | Page 329. line 4. read הִרְמִיָן. |
| | Page 329. line 6. from below read flee. |
| | Page 333. line 6, omit the. |

An etymological observation, which occurred too late for insertion with [58.], I may be allowed to subjoin here, and with an apologetic effusion

prepare its kind reception by every true member of the republic of letters, who may have considered how oft we all

In vain the trackless maze of truth will scan,
 And reach the hazard clue to erring man;
 As light by Newton parted into sev'n,
 Which Boyle had shown entire to flow from Heav'n,
 While yet it spring from undulation drew,
 Thus men each day the light mistake anew;
 Thus mighty pens and minds may prove unsound,
 And critics' caution too, oft miss the ground;

and thus will readily support the privilege of pleading guilty with innocence, in the words of the suffering philosopher of holy writ, "and if it be indeed that I have erred, mine error remaineth with myself."

For the title רִזּוֹן, once רִזּוֹן (Prov. 14. 23.) there is, in the Hebrew language, not any necessity or derivation, it being a mere poetical ornament used as a parallel and synonymously with מְלִכּוּת, and once מְלִכּוּת (Jes. 40. 23.); it seems evident, therefore, that it is a borrowed term; but in looking for its paternal home, I believe we may fix on the same country whence there have accrued to the Hebrew similar names and articles of luxury, such as *aloes*, *almug-tree*, *ivory*, *peacock*, *topaz*, the girdle of state called מְלִכּוּת, the gold of Ophir (the Indian Sauvira, according to Hitzig's Philistæer, Leipzig, 1845. p. 217.), and I venture to add the pompous word for King **राज्ञन**—*Rawjan*—רִזּוֹן.

The difference of sound between **ज्ञ** and **र** it was impossible to avoid, since there does not exist in Hebrew a letter equivalent to **ज्ञ**, nor in the Sanscrit to **र**, so that, even at the present day, when any Arabic, Persian, or Turkish word with **ج** (which is the same as **ر**), is to be written in Devanagari, the said **ज्ञ** is always the chosen representative. See Hindoostanee Grammars, Shakespear, 4th ed. pp. 7. and 13.; 5th ed. pp. 10. and 13.; Ballantyne, 2nd ed. p. 74.; G. de Tassy, Paris, 1829. pp. 28-9. **ज्ञ** and **र**, as also the Greek **ζ**, virtually contain each the value of *zd*, which becomes evident in certain forms; thus, of the root **רזן**, we find **רִזּוֹן** (Dan. 2. 9. marginal reading), **ज्ञ** (*j*) becomes **द** (*d*) in the nom. and voc. **राद** (Bopp, § 154.), &c.; **φραζω**, **φραδορ**, &c. But the Arabic **ج** (in sound like **ज्ञ**) does not share that property, whence it occurs that, although in Hebrew and Arabic **ج** and **ג** represent each other (compare [2570.] **חגר**, *fled*, with **حجرة**, the Hegira, *flight*), we cannot thence infer that also **ज्ञ** should be substituted by **ג** rather than by **ר**. If that derivation is true we can easily conceive how a people, although themselves not profuse in titles, and even unacquainted with royalty, until, by way of imitation, they chose a king "from behind the sheep," should understand the full value, and with complacency allow their prophets, ora-

tors, and poets, the use of terms equivalent to our Nabob and Mogul; but if it is, as we are told, from an Arabic root وزن*, implying weight, gravity, or majesty, we are not reconciled to the necessity, ornament, or propriety in a title coined by men of letters, for a people in whom the word, far from exciting gratifying ideas, could suggest only those of leanness, emaciation, consumption, and even pestilence, for only these were generally understood by ריוון, as derived from ריזה.

In conclusion, I beg to assure my readers, that whilst engaged in the present work I did not neglect bearing them in mind, in their respective capacities, either as competent judges or diligent pupils, considering the former my task-masters in the field I ventured to enter upon as a labourer, and the latter the persons entitled to reap thereof fruit, sound, wholesome, and delectable, to cultivate which, even in a state of more advanced maturity and greater amplitude, opportunity also has been given; and in consequence of this proceeding, I may further be allowed to state, with regard to those gentlemen who, without pretending to belong to either party, undertook to promote the performance by committing it liberally to my care, I, in return, considerably exceeded prescribed limitations, in order to serve better their own cause and that of a discerning public.

N. L. BENMOHEL, A. M.

* It occurs in the Arabian Nights, the barber's fifth brother saying the words *اشدة عقلي ورزاة عقلي* which Richardson translates, "with grave prudence and majestic wisdom."

THE LYRE OF DAVID.

סֵפֶר תְּהִלִּים

THE *Book of Psalms*, Acts, i. 20. is inscribed by the Hebrews, סֵפֶר תְּהִלִּים, *the Book of Hymns, or Praises*; chiefly because in them the divine praises are sung forth, and thanks given to God for benefits received. Which title appears to have been taken from the inscription of the 145th Psalm, תְּהִלָּה לַיהוָה, *the Praise of David*, which entire Psalm recounts solely the praises of God. By the Greeks it is styled, though improperly, *Psalter*; which title it had also in common with the Latins. But *Psalter*, properly so called, is a ten-stringed musical instrument, with its upper side concave, in form like the Greek letter Δ. By the Hebrews it is called נַבֵּל, to the sound of which the Psalms of David were sung in the temple. The Hebrews divide the *Psalter* into five Books: of which the first three end in אָמֵן וְאָמֵן, Amen and Amen, namely, Psalm 41. last verse; Psalm 72. verse last but one; Psalm 89. last verse. The fourth book ends with אָמֵן הַלְלֵיהָ, *Amen Halehuyah*, Psalm 106. last verse. The fifth in הַלְלוּיָהּ, *Halehuyah*, Psalm 150. last verse.

TABLE I.

EXHIBITING A PERFECT VERB IN ALL ITS VOICES AND TENSES.

As, פָּקַד, *he visited*.—See Rule 38, &c.

[Any word in these Tables, not accompanied by the Accent, is understood to have it on the last Syllable.]

To face p. xxxii.]

	HITHPAHEL.	HOPHAL.	HIPHL.	POHEL.	PYHAL.	PIHEL.	NIPHAL.	KAL.		
ה ו, ו	(-) הִתְפַּקֵּד	(-) הִפְקֵד	(-) הִפְקִיד	פִּקֵּד	פִּקֵּד (°)	(-) פִּקֵּד	(-) נִפְקֵד	(-) פִּקֵּד	He.	PRETER.
	הִתְפַּקְדָּה	הִפְקַדְהָ	הִפְקִידְהָ		פִּקְדָּה	פִּקְדָּה	נִפְקַדְהָ	פִּקְדָּה	She.	
	הִתְפַּקְדְתָּ	הִפְקַדְתָּ	הִפְקִידְתָּ		פִּקְדַתְּ	פִּקְדַתְּ	נִפְקַדְתָּ	פִּקְדַתְּ	Thou, m.	
	הִתְפַּקְדְתִּי	הִפְקַדְתִּי	הִפְקִידְתִּי		פִּקְדַתִּי	פִּקְדַתִּי	נִפְקַדְתִּי	פִּקְדַתִּי	Thou, f.	
	הִתְפַּקְדוּ	הִפְקִדוּ	הִפְקִידוּ		פִּקְדוּ	פִּקְדוּ	נִפְקְדוּ	פִּקְדוּ	I.	
	הִתְפַּקְדְתֶם	הִפְקַדְתֶם	הִפְקִידְתֶם		פִּקְדְתֶם	פִּקְדְתֶם	נִפְקַדְתֶם	פִּקְדְתֶם	They, com.	
	הִתְפַּקְדְתֶיךָ	הִפְקַדְתֶיךָ	הִפְקִידְתֶיךָ		פִּקְדְתֶיךָ	פִּקְדְתֶיךָ	נִפְקַדְתֶיךָ	פִּקְדְתֶיךָ	You, m.	
	הִתְפַּקְדְתֶינָּה	הִפְקַדְתֶינָּה	הִפְקִידְתֶינָּה		פִּקְדְתֶינָּה	פִּקְדְתֶינָּה	נִפְקַדְתֶינָּה	פִּקְדְתֶינָּה	You, f.	
ה ו	(-) הִתְפַּקֵּד		הִפְקֵד	פִּקֵּד		(-) פִּקֵּד	(-) הִפְקֵד	(-) (°) פִּקֵּד	Thou, m.	IMPERATIVE.
	הִתְפַּקְדִי		הִפְקִידִי			הִפְקִידִי	הִפְקֵדִי	פִּקְדִי	Thou, f.	
	הִתְפַּקְדוּ		הִפְקִידוּ			הִפְקִידוּ	הִפְקֵדוּ	פִּקְדוּ	You, m.	
	הִתְפַּקְדְנָה		הִפְקִידְנָה			הִפְקִידְנָה	הִפְקֵדְנָה	פִּקְדְנָה	You, f.	
ה ו ו, ו	(-) הִתְפַּקְדוּ	(°) הִפְקֵדוּ	(°) הִפְקִידוּ	פִּקְדוּ	פִּקְדוּ	(-) פִּקְדוּ	(°) הִפְקֵדוּ	(-) (°) הִפְקֵדוּ	I.	FUTURE.
	הִתְפַּקְדְתָּ	הִפְקֵדְתָּ	הִפְקִידְתָּ		הִפְקֵדְתָּ	הִפְקֵדְתָּ	הִפְקֵדְתָּ	הִפְקֵדְתָּ	Thou, m.	
	הִתְפַּקְדְתִּי	הִפְקֵדְתִּי	הִפְקִידְתִּי		הִפְקֵדְתִּי	הִפְקֵדְתִּי	הִפְקֵדְתִּי	הִפְקֵדְתִּי	Thou, f.	
	הִתְפַּקְדְתִּי	הִפְקֵדְתִּי	הִפְקִידְתִּי		הִפְקֵדְתִּי	הִפְקֵדְתִּי	הִפְקֵדְתִּי	הִפְקֵדְתִּי	He.	
	הִתְפַּקְדְתִּי	הִפְקֵדְתִּי	הִפְקִידְתִּי		הִפְקֵדְתִּי	הִפְקֵדְתִּי	הִפְקֵדְתִּי	הִפְקֵדְתִּי	She.	
	הִתְפַּקְדוּ	הִפְקֵדוּ	הִפְקִידוּ		הִפְקֵדוּ	הִפְקֵדוּ	הִפְקֵדוּ	הִפְקֵדוּ	We.	
	הִתְפַּקְדוּ	הִפְקֵדוּ	הִפְקִידוּ		הִפְקֵדוּ	הִפְקֵדוּ	הִפְקֵדוּ	הִפְקֵדוּ	You, m.	
	הִתְפַּקְדוּ	הִפְקֵדוּ	הִפְקִידוּ		הִפְקֵדוּ	הִפְקֵדוּ	הִפְקֵדוּ	הִפְקֵדוּ	They, m.	
הִתְפַּקְדְנָה	הִפְקֵדְנָה	הִפְקִידְנָה		הִפְקֵדְנָה	הִפְקֵדְנָה	הִפְקֵדְנָה	הִפְקֵדְנָה	You and They, f.		
ה, ו	(-) הִתְפַּקֵּד	הִפְקֵד	הִפְקִיד	פִּקֵּד	פִּקֵּד	פִּקֵּד	(-) הִפְקֵד	(°) פִּקֵּד		Inf.
	מִתְפַּקֵּד		מִפְקִיד	מִפְקֵד	מִפְקֵד	מִפְקֵד		(°) פִּקֵּד	<i>m. sing.</i>	Benoni or Part. active.
מִתְפַּקְדִים		מִפְקִידִים		מִפְקֵדִים	מִפְקֵדִים		פִּקְדִים	<i>m. plur.</i>		
מִתְפַּקְדָּה		מִפְקִידָּה		מִפְקֵדָּה	מִפְקֵדָּה		פִּקְדָּה	} <i>f. sing.</i>		
מִתְפַּקְדְתָּ		מִפְקִידְתָּ		מִפְקֵדְתָּ	מִפְקֵדְתָּ		פִּקְדְתָּ			
מִתְפַּקְדוֹת		מִפְקִידוֹת		מִפְקֵדוֹת	מִפְקֵדוֹת		פִּקְדוֹת	<i>f. plur.</i>		
The addition of Paragogic letters	מִפְקֵד	(°) מִפְקֵד			מִפְקֵד		(°) מִפְקֵד	פִּקֵּד	<i>m. sing.</i>	Partic. or Part. passive.
	מִפְקֵדִים	מִפְקֵדִים			מִפְקֵדִים		מִפְקֵדִים	פִּקְדִים	<i>m. plur.</i>	
	מִפְקֵדָּה				מִפְקֵדָּה		מִפְקֵדָּה	} <i>f. sing.</i>		
	מִפְקֵדְתָּ				מִפְקֵדְתָּ		פִּקְדְתָּ			
	מִפְקֵדוֹת				מִפְקֵדוֹת		מִפְקֵדוֹת	} <i>f. plur.</i>		
	מִפְקֵדוֹת				מִפְקֵדוֹת		פִּקְדוֹת			

Note. All participles except kal, and niph. begin with מ.

TABLE II.

EXHIBITING IN ALL ITS VOICES AND TENSES A VERB IMPERFECT,

AS BEING QUIESCENT IN ITS FIRST RAD. א, AS, אָמַר, *he said*.—See Rule 53.

HITHPAHEL.	HOPHAL.	HIPHIL.	PYHAL.	PIHEL.	NIPHAL.	KAL.		
הִתְאָמַר הִתְאָמְרָה הִתְאָמְרְתָּ יְתָ הִתְאָמְרְתִּי הִתְאָמְרוּ הִתְאָמְרֶם ין הִתְאָמְרֶנּוּ	הָאָמַר הָאָמְרָה הָאָמְרְתָּ יְתָ הָאָמְרְתִּי הָאָמְרוּ הָאָמְרֶם ין הָאָמְרֶנּוּ	הָאָמַר הָאָמְרָה הָאָמְרְתָּ יְתָ הָאָמְרְתִּי הָאָמְרוּ הָאָמְרֶם ין הָאָמְרֶנּוּ	אָמַר אָמְרָה אָמְרְתָּ יְתָ אָמְרְתִּי אָמְרוּ אָמְרֶם ין אָמְרֶנּוּ	אָמַר אָמְרָה אָמְרְתָּ יְתָ אָמְרְתִּי אָמְרוּ אָמְרֶם ין אָמְרֶנּוּ	אָמַר אָמְרָה אָמְרְתָּ יְתָ אָמְרְתִּי אָמְרוּ אָמְרֶם ין אָמְרֶנּוּ	אָמַר אָמְרָה אָמְרְתָּ יְתָ אָמְרְתִּי אָמְרוּ אָמְרֶם ין אָמְרֶנּוּ	He. She. Thou. I. They. You. We.	PRETER.
הִתְאָמַר הִתְאָמְרוּ הִתְאָמְרוּ הִתְאָמְרֶנּוּ		הָאָמַר הָאָמְרוּ הָאָמְרוּ הָאָמְרֶנּוּ		אָמַר אָמְרוּ אָמְרוּ אָמְרֶנּוּ	הָאָמַר הָאָמְרוּ הָאָמְרוּ הָאָמְרֶנּוּ	אָמַר אָמְרוּ אָמְרוּ אָמְרֶנּוּ	Thou, <i>m</i> . Thou, <i>f</i> . You, <i>m</i> . You, <i>f</i> .	IMPERATIVE.
אֶתְאָמַר תִּתְאָמַר תִּתְאָמְרוּ יִתְאָמַר תִּתְאָמַר נִתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ	אֶתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ תִּתְאָמַר נִתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ	אֶתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ תִּתְאָמַר נִתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ	אֶתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ תִּתְאָמַר נִתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ	אֶתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ תִּתְאָמַר נִתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ	אֶתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ תִּתְאָמַר נִתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ	אֶתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ תִּתְאָמַר נִתְאָמַר תִּתְאָמְרוּ יִתְאָמְרוּ	I. Thou, <i>m</i> . Thou, <i>f</i> . He. She. We. You, <i>m</i> . You and They, <i>f</i> . They.	FUTURE.
הִתְאָמַר	הָאָמַר	הָאָמַר	אָמַר	אָמַר	הָאָמַר	אָמַר		Inf.
מִתְאָמַר מִתְאָמְרָה מִתְאָמְרְתָּ יְתָ מִתְאָמְרְתִּי מִתְאָמְרוּ		מִתְאָמַר מִתְאָמְרָה מִתְאָמְרְתָּ יְתָ מִתְאָמְרְתִּי מִתְאָמְרוּ		מִתְאָמַר מִתְאָמְרָה מִתְאָמְרְתָּ יְתָ מִתְאָמְרְתִּי מִתְאָמְרוּ	מִתְאָמַר מִתְאָמְרָה מִתְאָמְרְתָּ יְתָ מִתְאָמְרְתִּי מִתְאָמְרוּ	מִתְאָמַר מִתְאָמְרָה מִתְאָמְרְתָּ יְתָ מִתְאָמְרְתִּי מִתְאָמְרוּ	<i>m. s.</i> <i>f. s.</i> <i>f. s.</i> <i>m. pl.</i> <i>f. pl.</i>	Prenom. or Part. active.
	מִתְאָמַר מִתְאָמְרָה מִתְאָמְרְתָּ יְתָ מִתְאָמְרְתִּי מִתְאָמְרוּ		מִתְאָמַר מִתְאָמְרָה מִתְאָמְרְתָּ יְתָ מִתְאָמְרְתִּי מִתְאָמְרוּ		מִתְאָמַר מִתְאָמְרָה מִתְאָמְרְתָּ יְתָ מִתְאָמְרְתִּי מִתְאָמְרוּ	מִתְאָמַר מִתְאָמְרָה מִתְאָמְרְתָּ יְתָ מִתְאָמְרְתִּי מִתְאָמְרוּ	<i>m. s.</i> <i>f. s.</i> <i>f. s.</i> <i>m. pl.</i> <i>f. pl.</i>	Pahul. or Part. passive.

TABLE III.

EXHIBITING IN ALL ITS VOICES AND MOODS A VERB IMPERFECT,

AS BEING QUIESCENT IN ITS FIRST RAD. (י), AS, יָשַׁב, *he sat*.—See Rule 54.

HIṬPAHEL.	HOPHAL.	HIPHIL.	PIHAL.	PIHEL.	NIPHAL.	KAL.		
הִתְיָשַׁב הִתְיָשְׁבָה הִתְיָשְׁבֹתָ יָתָ הִתְיָשְׁבֹתִי הִתְיָשְׁבוּ הִתְיָשְׁבוּם יָן הִתְיָשְׁבוּנָו	הִישָׁב הִישָׁבָה הִישָׁבֹתָ יָתָ הִישָׁבֹתִי הִישָׁבוּ הִישָׁבֹתָם יָן הִישָׁבוּנָו	הִישִׁיב הִישִׁיבָה הִישִׁיבֹתָ יָתָ הִישִׁיבֹתִי הִישִׁיבוּ הִישִׁיבֹתָם יָן הִישִׁיבוּנָו	יִשָּׁב יִשָּׁבָה יִשָּׁבֹתָ יָתָ יִשָּׁבֹתִי יִשָּׁבוּ יִשָּׁבֹתָם יָן יִשָּׁבוּנָו	יִשְׁבֵּב יִשְׁבֵּבָה יִשְׁבֵּבֹתָ יָתָ יִשְׁבֵּבֹתִי יִשְׁבֵּבוּ יִשְׁבֵּבֹתָם יָן יִשְׁבֵּבוּנָו	נִשָּׁב נִשָּׁבָה נִשָּׁבֹתָ יָתָ נִשָּׁבֹתִי נִשָּׁבוּ נִשָּׁבֹתָם יָן נִשָּׁבוּנָו	יָשַׁב יָשַׁבָה יָשַׁבֹתָ יָתָ יָשַׁבֹתִי יָשַׁבוּ יָשַׁבֹתָם יָן יָשַׁבוּנָו	He. She. Thou. I. They. You. We.	PRETER.
הִתְיָשַׁב הִתְיָשְׁבָה הִתְיָשְׁבוּ הִתְיָשְׁבֹּה	הִישָׁב הִישָׁבָה הִישָׁבוּ הִישָׁבֹּה	הִישִׁיב הִישִׁיבָה הִישִׁיבוּ הִישִׁיבֹּה	יִשָּׁב יִשָּׁבָה יִשָּׁבוּ יִשָּׁבֹּה	יִשְׁבֵּב יִשְׁבֵּבָה יִשְׁבֵּבוּ יִשְׁבֵּבֹּה	הִנְשָׁב הִנְשָׁבָה הִנְשָׁבוּ הִנְשָׁבֹּה	נִשָּׁב נִשָּׁבָה נִשָּׁבוּ נִשָּׁבֹּה	Thou, <i>m</i> . Thou, <i>f</i> . You, <i>m</i> . You, <i>f</i> .	IMPERATIVE.
הִתְיָשַׁב הִתְיָשְׁבָה הִתְיָשְׁבוּ הִתְיָשְׁבֹּה יָשַׁב הִתְיָשַׁב הִתְיָשְׁבָה הִתְיָשְׁבוּ הִתְיָשְׁבֹּה יָשַׁב הִתְיָשַׁב הִתְיָשְׁבָה הִתְיָשְׁבוּ הִתְיָשְׁבֹּה	הִישָׁב הִישָׁבָה הִישָׁבוּ הִישָׁבֹּה יָשַׁב הִישָׁב הִישָׁבָה הִישָׁבוּ הִישָׁבֹּה יָשַׁב הִישָׁב הִישָׁבָה הִישָׁבוּ הִישָׁבֹּה	הִישִׁיב הִישִׁיבָה הִישִׁיבוּ הִישִׁיבֹּה יָשַׁב הִישִׁיב הִישִׁיבָה הִישִׁיבוּ הִישִׁיבֹּה יָשַׁב הִישִׁיב הִישִׁיבָה הִישִׁיבוּ הִישִׁיבֹּה	יִשָּׁב הִתְיָשַׁב הִתְיָשְׁבָה יָשַׁב הִתְיָשַׁב הִתְיָשְׁבָה יָשַׁב הִתְיָשַׁב הִתְיָשְׁבָה יָשַׁב הִתְיָשַׁב הִתְיָשְׁבָה הִתְיָשְׁבוּ הִתְיָשְׁבֹּה	יִשְׁבֵּב הִתְיָשַׁב הִתְיָשְׁבָה יָשַׁב הִתְיָשַׁב הִתְיָשְׁבָה יָשַׁב הִתְיָשַׁב הִתְיָשְׁבָה יָשַׁב הִתְיָשַׁב הִתְיָשְׁבָה הִתְיָשְׁבוּ הִתְיָשְׁבֹּה	הִנְשָׁב הִנְשָׁבָה הִנְשָׁבוּ הִנְשָׁבֹּה יָשַׁב הִנְשָׁב הִנְשָׁבָה הִנְשָׁבוּ הִנְשָׁבֹּה יָשַׁב הִנְשָׁב הִנְשָׁבָה הִנְשָׁבוּ הִנְשָׁבֹּה	I. Thou, <i>m</i> . Thou, <i>f</i> . He. She. We. You, <i>m</i> . You, <i>f</i> . They, <i>m</i> . They, <i>f</i> .	FUTURE.	
הִתְיָשַׁב	הִישָׁב	הִישִׁיב יָשַׁב	יָשַׁב	יָשַׁב	הִנְשָׁב	יָשַׁב יָשְׁבֹתָ		Infm.
מִתְיָשַׁב מִתְיָשְׁבָה מִתְיָשְׁבֹתָ מִתְיָשְׁבֹתִים מִתְיָשְׁבוּתָ	מִישָׁב מִישָׁבָה מִישָׁבֹתָ מִישָׁבֹתִים מִישָׁבוּתָ	מִישִׁיב מִישִׁיבָה מִישִׁיבֹתָ מִישִׁיבֹתִים מִישִׁיבוּתָ	מִישָּׁב מִישָּׁבָה מִישָּׁבֹתָ מִישָּׁבֹתִים מִישָּׁבוּתָ	מִישְׁבֵּב מִישְׁבֵּבָה מִישְׁבֵּבֹתָ מִישְׁבֵּבֹתִים מִישְׁבֵּבוּתָ		יָשַׁב יָשַׁבָה יָשַׁבֹתָ יָשַׁבֹתִים יָשַׁבוּתָ	m. <i>s</i> . f. <i>s</i> . f. <i>s</i> . m. <i>pl</i> . f. <i>pl</i> .	Bentoni or Part. active.
	מִישָׁב מִישָׁבָה מִישָׁבֹתָ מִישָׁבֹתִים מִישָׁבוּתָ		מִישָּׁב מִישָּׁבָה מִישָּׁבֹתָ מִישָּׁבֹתִים מִישָּׁבוּתָ	מִישְׁבֵּב מִישְׁבֵּבָה מִישְׁבֵּבֹתָ מִישְׁבֵּבֹתִים מִישְׁבֵּבוּתָ		יָשַׁב יָשַׁבָה יָשַׁבֹתָ יָשַׁבֹתִים יָשַׁבוּתָ	m. <i>s</i> . f. <i>s</i> . f. <i>s</i> . m. <i>pl</i> . f. <i>pl</i> .	Pahul, or Part. passive.

TABLE IV.

EXHIBITING IN ALL ITS VOICES AND MOODS A VERB IMPERFECT,

AS BEING QUIESCENT IN ITS SECOND RAD. קוּ, OR י, AS קוּם, to rise; שוּם, to place.—See Rules 58-63.

HITHPAHEL.	HOPHAL.	HIPHL.	PYHAL.	PIHEL.	NIPHAL.	KAL.		
הִתְקוּמִים הִתְקוּמָה הִתְקוּמְתָּ, יָתָּ הִתְקוּמְתִי הִתְקוּמִי הִתְקוּמְתֶם, יוּ הִתְקוּמְנִי	הוֹקֵם הוֹקְמָה הוֹקְמְתָּ, יָתָּ הוֹקְמְתִי הוֹקְמִי הוֹקְמְתֶם, יוּ הוֹקְמְנִי	הִקֵּם הִקְיָמָה הִקְיָמְתָּ, יָתָּ הִקְיָמְתִי הִקְיָמִי הִקְיָמְתֶם, יוּ הִקְיָמְנִי	קוּמִים קוּמָה קוּמְתָּ, יָתָּ קוּמְתִי קוּמִי קוּמְתֶם, יוּ קוּמְנִי	קוּמִים קוּמָה קוּמְתָּ, יָתָּ קוּמְתִי קוּמִי קוּמְתֶם, יוּ קוּמְנִי	נִקְוִים נִקְוָה נִקְוְתָּ, יָתָּ נִקְוְתִי נִקְוִי נִקְוְתֶם, יוּ נִקְוְנִי	קָם קָמָה קָמְתָּ, יָתָּ קָמְתִי קָמִי קָמְתֶם, יוּ קָמְנִי	He. She. Thou. I. They. You. We.	PRETER.
הִתְקוּמִים הִתְקוּמִי הִתְקוּמִי הִתְקוּמְנָה		הִקֵּם הִקְיָמִי הִקְיָמִי הִקְיָמְנָה		קוּמִים קוּמִי קוּמִי קוּמְנָה	הִקֵּם הִקְוִי הִקְוִי הִקְוְנָה	קוּם קוּמִי קוּמִי קָמְנָה	Thou, m. Thou, f. You, m. You, f.	IMPERATIVE.
הִתְקוּמִים הִתְקוּמִי הִתְקוּמִי הִתְקוּמְנָה הִתְקוּמִי הִתְקוּמִי הִתְקוּמְנָה הִתְקוּמִי הִתְקוּמִי הִתְקוּמְנָה	הִקֵּם הִקְוִם הִקְוִם הִקְוִמְנָה הִקְוִם הִקְוִם הִקְוִמְנָה הִקְוִם הִקְוִם הִקְוִמְנָה	הִקֵּם הִקְיָם הִקְיָם הִקְיָמְנָה הִקְיָם הִקְיָם הִקְיָמְנָה הִקְיָם הִקְיָם הִקְיָמְנָה	הִקֵּם הִקְוִם הִקְוִם הִקְוִמְנָה הִקְוִם הִקְוִם הִקְוִמְנָה הִקְוִם הִקְוִם הִקְוִמְנָה	הִקֵּם הִקְוִם הִקְוִם הִקְוִמְנָה הִקְוִם הִקְוִם הִקְוִמְנָה הִקְוִם הִקְוִם הִקְוִמְנָה	הִקֵּם הִקְוִם הִקְוִם הִקְוִמְנָה הִקְוִם הִקְוִם הִקְוִמְנָה הִקְוִם הִקְוִם הִקְוִמְנָה	הִקֵּם הִקְוִם הִקְוִם הִקְוִמְנָה הִקְוִם הִקְוִם הִקְוִמְנָה הִקְוִם הִקְוִם הִקְוִמְנָה	I. Thou, m. Thou, f. He. She. We. You, m. You, f. They, m. They, f.	FUTURE.
הִתְקוּמִים	הוֹקֵם	הִקֵּם	קוּמִים	קוּמִים	הִקֵּם	קוּם		Inf.
מִתְקוּמִים מִתְקוּמָה מִתְקוּמְתָּ מִתְקוּמְתִי מִתְקוּמִי מִתְקוּמְתֶם		מִקֵּם מִקְיָמָה מִקְיָמְתָּ מִקְיָמְתִי מִקְיָמִי מִקְיָמְתֶם		מִקֵּם מִקְוִמָה מִקְוִמְתָּ מִקְוִמְתִי מִקְוִמִי מִקְוִמְתֶם		מִקֵּם מִקְוִמָה מִקְוִמְתָּ מִקְוִמְתִי מִקְוִמִי מִקְוִמְתֶם	m. s. f. s. f. s. m. pl. f. pl.	Baconi, or Part. active.
	מִקֵּם מִקְוִמָה מִקְוִמִי מִקְוִמְתִי		מִקֵּם מִקְוִמָה מִקְוִמִי מִקְוִמְתִי		מִקֵּם מִקְוִמָה מִקְוִמִי מִקְוִמְתִי	מִקֵּם מִקְוִמָה מִקְוִמִי מִקְוִמְתִי	m. s. f. s. f. s. m. pl. f. pl.	Pahl., or Part. passive.

TABLE V.

EXHIBITING IN ALL ITS VOICES AND MOODS A VERB IMPERFECT,

AS BEING QUIESCENT IN ITS THIRD RAD. א, AS, מצא, he found.—See Rule 64.

HITHPAHEL.	HOPHAL.	HIPHAL.	PYHAL.	PIHEL.	NIPHAL.	KAL.		
הִתְמַצֵּא הִתְמַצְּאָה הִתְמַצְּאֵת, ת הִתְמַצְּאֵתִי הִתְמַצְּאוּ הִתְמַצְּאוּם, יו הִתְמַצְּאוּנָה	הִמְצֵא הִמְצְּאָה הִמְצְּאֵת, ת הִמְצְּאֵתִי הִמְצְּאוּ הִמְצְּאוּם, יו הִמְצְּאוּנָה	הִמְצִיא הִמְצִיָּה הִמְצִיֵּת, ת הִמְצִיֵּתִי הִמְצִיאוּ הִמְצִיאוּם, יו הִמְצִיאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת, ת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת, ת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת, ת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת, ת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	He. She. Thou. I. They. You. We.	PRETER.
הִתְמַצֵּא הִתְמַצְּאָה הִתְמַצְּאֵת הִתְמַצְּאֵתִי	הִמְצֵא הִמְצְּאָה הִמְצְּאֵת הִמְצְּאֵתִי	הִמְצִיא הִמְצִיָּה הִמְצִיֵּת הִמְצִיֵּתִי	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי	Thou, m. Thou, f. You, m. You, f.	IMPERATIVE.
הִתְמַצֵּא הִתְמַצְּאָה הִתְמַצְּאֵת הִתְמַצְּאֵתִי הִתְמַצְּאוּ הִתְמַצְּאוּם, יו הִתְמַצְּאוּנָה	הִמְצֵא הִמְצְּאָה הִמְצְּאֵת הִמְצְּאֵתִי הִמְצְּאוּ הִמְצְּאוּם, יו הִמְצְּאוּנָה	הִמְצִיא הִמְצִיָּה הִמְצִיֵּת הִמְצִיֵּתִי הִמְצִיאוּ הִמְצִיאוּם, יו הִמְצִיאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	I. Thou, m. Thou, f. He. She. We. You, m. You, f. They, m. They, f.	FUTURE.
הִתְמַצֵּא	הִמְצֵא	הִמְצִיא	מִצֵּא	מִצֵּא	הִמְצֵא	מִצֵּא		Inf.
מִתְמַצֵּא מִתְמַצְּאָה מִתְמַצְּאֵת מִתְמַצְּאֵתִי מִתְמַצְּאוּ מִתְמַצְּאוּם, יו מִתְמַצְּאוּנָה	מִתְמַצֵּא מִתְמַצְּאָה מִתְמַצְּאֵת מִתְמַצְּאֵתִי מִתְמַצְּאוּ מִתְמַצְּאוּם, יו מִתְמַצְּאוּנָה	מִתְמַצִּיא מִתְמַצִּיָּה מִתְמַצִּיֵּת מִתְמַצִּיֵּתִי מִתְמַצִּיאוּ מִתְמַצִּיאוּם, יו מִתְמַצִּיאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	m. s. f. s. f. s. m. pl. f. pl.	Banoni or Part. active.
מִתְמַצֵּא מִתְמַצְּאָה מִתְמַצְּאֵת מִתְמַצְּאֵתִי מִתְמַצְּאוּ מִתְמַצְּאוּם, יו מִתְמַצְּאוּנָה	מִתְמַצֵּא מִתְמַצְּאָה מִתְמַצְּאֵת מִתְמַצְּאֵתִי מִתְמַצְּאוּ מִתְמַצְּאוּם, יו מִתְמַצְּאוּנָה	מִתְמַצִּיא מִתְמַצִּיָּה מִתְמַצִּיֵּת מִתְמַצִּיֵּתִי מִתְמַצִּיאוּ מִתְמַצִּיאוּם, יו מִתְמַצִּיאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	מִצֵּא מִצְּאָה מִצְּאֵת מִצְּאֵתִי מִצְּאוּ מִצְּאוּם, יו מִצְּאוּנָה	m. s. f. s. f. s. m. pl. f. pl.	Pahni, or Part. passive.

TABLE VI.

EXHIBITING IN ALL ITS VOICES AND MOODS A VERB IMPERFECT,

AS BEING QUIESCENT IN ITS THIRD RAD. ה, AS, הָלַח, *he revealed*.—See Rules 58–63.

HIṬPAHEL.	HOPHAL.	HIPHIL.	PIHAL.	PIHEL.	NIPHAL.	KAL.		
הִתְגַּלָּה הִתְגַּלְתָּה הִתְגַּלִּיתָ, ת הִתְגַּלִּיתִי הִתְגַּלֵּךְ הִתְגַּלִּיתֶם, ין הִתְגַּלְיֶנּוּ	הִגַּלָּה הִגַּלְתָּה הִגַּלִּיתָ, ת הִגַּלִּיתִי הִגַּלֵּךְ הִגַּלִּיתֶם, ין הִגַּלְיֶנּוּ	הִגַּלָּה הִגַּלְתָּה הִגַּלִּיתָ, ת הִגַּלִּיתִי הִגַּלֵּךְ הִגַּלִּיתֶם, ין הִגַּלְיֶנּוּ	גַּלָּה גַּלְתָּה גַּלִּיתָ, ת גַּלִּיתִי גַּלֵּךְ גַּלִּיתֶם, ין גַּלְיֶנּוּ	גַּלָּה גַּלְתָּה גַּלִּיתָ, ת גַּלִּיתִי גַּלֵּךְ גַּלִּיתֶם, ין גַּלְיֶנּוּ	גִּלָּה גִּלְתָּה גִּלִּיתָ, ת גִּלִּיתִי גִּלֵּךְ גִּלִּיתֶם, ין גִּלְיֶנּוּ	גַּלָּה גַּלְתָּה גַּלִּיתָ, ת גַּלִּיתִי גַּלֵּךְ גַּלִּיתֶם, ין גַּלְיֶנּוּ	He. She. Thou. I. They. You. We.	PRETER.
הִתְגַּלָּה הִתְגַּלֵּךְ הִתְגַּלֵּךְ הִתְגַּלְיֶנּוּ		הִגַּלָּה הִגַּלֵּךְ הִגַּלֵּךְ הִגַּלְיֶנּוּ		גַּלָּה גַּלֵּךְ גַּלֵּךְ גַּלְיֶנּוּ	הִגַּלָּה הִגַּלֵּךְ הִגַּלֵּךְ הִגַּלְיֶנּוּ	גַּלָּה גַּלֵּךְ גַּלֵּךְ גַּלְיֶנּוּ	Thou, <i>m</i> . Thou, <i>f</i> . You, <i>m</i> . You, <i>f</i> .	IMPERATIVE.
הִתְגַּלָּה הִתְגַּלָּה הִתְגַּלֵּךְ הִתְגַּלָּה הִתְגַּלָּה הִתְגַּלֵּךְ הִתְגַּלְיֶנּוּ הִתְגַּלֵּךְ הִתְגַּלְיֶנּוּ	הִגַּלָּה הִגַּלָּה הִגַּלֵּךְ הִגַּלָּה הִגַּלָּה הִגַּלֵּךְ הִגַּלְיֶנּוּ הִגַּלֵּךְ הִגַּלְיֶנּוּ	הִגַּלָּה הִגַּלָּה הִגַּלֵּךְ הִגַּלָּה הִגַּלָּה הִגַּלֵּךְ הִגַּלְיֶנּוּ הִגַּלֵּךְ הִגַּלְיֶנּוּ	הִגַּלָּה הִתְגַּלָּה הִתְגַּלֵּךְ הִתְגַּלָּה הִתְגַּלָּה הִתְגַּלֵּךְ הִתְגַּלְיֶנּוּ הִתְגַּלֵּךְ הִתְגַּלְיֶנּוּ	הִגַּלָּה הִתְגַּלָּה הִתְגַּלֵּךְ הִתְגַּלָּה הִתְגַּלָּה הִתְגַּלֵּךְ הִתְגַּלְיֶנּוּ הִתְגַּלֵּךְ הִתְגַּלְיֶנּוּ	הִגַּלָּה הִתְגַּלָּה הִתְגַּלֵּךְ הִתְגַּלָּה הִתְגַּלָּה הִתְגַּלֵּךְ הִתְגַּלְיֶנּוּ הִתְגַּלֵּךְ הִתְגַּלְיֶנּוּ	הִגַּלָּה הִתְגַּלָּה הִתְגַּלֵּךְ הִתְגַּלָּה הִתְגַּלָּה הִתְגַּלֵּךְ הִתְגַּלְיֶנּוּ הִתְגַּלֵּךְ הִתְגַּלְיֶנּוּ	I. Thou, <i>m</i> . Thou, <i>f</i> . He. She. We. You, <i>m</i> . You, <i>f</i> . They, <i>m</i> . They, <i>f</i> .	FUTURE.
הִתְגַּלֹּת, הִתְגַּלֹּת	הִגַּלֹּת, הִגַּלֹּת	הִגַּלֹּת, הִגַּלֹּת	גַּלֹּת, גַּלֹּת	גַּלֹּת, גַּלֹּת	הִגַּלֹּת, הִגַּלֹּת	גַּלֹּת, גַּלֹּת		Infm.
מִתְגַּלָּה מִתְגַּלָּה מִתְגַּלִּים מִתְגַּלֹּת		מִגַּלָּה מִגַּלָּה מִגַּלִּים מִגַּלֹּת		מִגַּלָּה מִגַּלָּה מִגַּלִּים מִגַּלֹּת		מִגַּלָּה מִגַּלָּה מִגַּלִּים מִגַּלֹּת	<i>m. s.</i> <i>f. s.</i> <i>m. pl.</i> <i>f. pl.</i>	Benoni, or Part. act.
	מִגַּלָּה מִגַּלָּה מִגַּלִּים מִגַּלֹּת		מִגַּלָּה מִגַּלָּה מִגַּלִּים מִגַּלֹּת		מִגַּלָּה מִגַּלָּה מִגַּלִּים מִגַּלֹּת	מִגַּלָּה מִגַּלָּה מִגַּלִּים מִגַּלֹּת	<i>m. s.</i> <i>f. s.</i> <i>f. s.</i> <i>m. pl.</i> <i>f. pl.</i>	Pañni, or Part. passive.

TABLE VII.

EXHIBITING IN ALL ITS VOICES AND MOODS A VERB IMPERFECT,

AS BEING DEFECTIVE IN ITS FIRST RAD. נ, AS, נָנַשׁ, *he approached*.—See Rules 68, 69.

HITHPAHEL.	HOPHAL.	HIPHIL.	PHYAL.	PIHEL.	NIPHAL.	KAL.		
הִתְנַשֵּׂה הִתְנַשְׂתָּה הִתְנַשְׂתְּהוּ הִתְנַשְׂתִּי הִתְנַשְׂתִּי הִתְנַשְׂתִּים	הִנַּשׁ הִנַּשְׁתָּה הִנַּשְׁתְּהוּ הִנַּשְׁתִּי הִנַּשְׁתִּי הִנַּשְׁתִּים	הִנַּשׁ הִנַּשְׁתָּה הִנַּשְׁתְּהוּ הִנַּשְׁתִּי הִנַּשְׁתִּי הִנַּשְׁתִּים	נָנַשׁ נָנַשְׁתָּה נָנַשְׁתְּהוּ נָנַשְׁתִּי נָנַשְׁתִּי נָנַשְׁתִּים	נָנַשׁ נָנַשְׁתָּה נָנַשְׁתְּהוּ נָנַשְׁתִּי נָנַשְׁתִּי נָנַשְׁתִּים	נָנַשׁ נָנַשְׁתָּה נָנַשְׁתְּהוּ נָנַשְׁתִּי נָנַשְׁתִּי נָנַשְׁתִּים	נָנַשׁ נָנַשְׁתָּה נָנַשְׁתְּהוּ נָנַשְׁתִּי נָנַשְׁתִּי נָנַשְׁתִּים	He. She. Thou. I. They. You. We.	PRETER.
הִתְנַשֵּׂה הִתְנַשְׂתָּה הִתְנַשְׂתִּי הִתְנַשְׂתִּי	הִנַּשׁ הִנַּשְׁתָּה הִנַּשְׁתִּי הִנַּשְׁתִּי	הִנַּשׁ הִנַּשְׁתָּה הִנַּשְׁתִּי הִנַּשְׁתִּי	נָנַשׁ נָנַשְׁתָּה נָנַשְׁתִּי נָנַשְׁתִּי	נָנַשׁ נָנַשְׁתָּה נָנַשְׁתִּי נָנַשְׁתִּי	הִנַּשׁ הִנַּשְׁתָּה הִנַּשְׁתִּי הִנַּשְׁתִּי	נָנַשׁ נָנַשְׁתָּה נָנַשְׁתִּי נָנַשְׁתִּי	Thou, <i>m</i> . Thou, <i>f</i> . You, <i>m</i> . You, <i>f</i> .	IMPERATIVE.
הִתְנַשֵּׂה הִתְנַשְׂתָּה הִתְנַשְׂתִּי הִתְנַשְׂתִּי	הִנַּשׁ הִנַּשְׁתָּה הִנַּשְׁתִּי הִנַּשְׁתִּי	הִנַּשׁ הִנַּשְׁתָּה הִנַּשְׁתִּי הִנַּשְׁתִּי	נָנַשׁ נָנַשְׁתָּה נָנַשְׁתִּי נָנַשְׁתִּי	נָנַשׁ נָנַשְׁתָּה נָנַשְׁתִּי נָנַשְׁתִּי	הִנַּשׁ הִנַּשְׁתָּה הִנַּשְׁתִּי הִנַּשְׁתִּי	נָנַשׁ נָנַשְׁתָּה נָנַשְׁתִּי נָנַשְׁתִּי	I. Thou, <i>m</i> . Thou, <i>f</i> . He. She. We. You, <i>m</i> . You, <i>f</i> . They, <i>m</i> . They, <i>f</i> .	FUTURE.
הִתְנַשֵּׂה	הִנַּשׁ	הִנַּשׁ	נָנַשׁ	נָנַשׁ	הִנַּשׁ	נָנַשׁ or נָנַשׁתָּה		Inf.
מִתְנַשֵּׂה מִתְנַשְׂתָּה מִתְנַשְׂתִּי מִתְנַשְׂתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	m. <i>s</i> . f. <i>s</i> . f. <i>s</i> . m. <i>pl</i> . f. <i>pl</i> .	Benoni, or Part. act.
מִתְנַשֵּׂה מִתְנַשְׁתָּה מִתְנַשְׁתִּי מִתְנַשְׁתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	מִנַּשׁ מִנַּשְׁתָּה מִנַּשְׁתִּי מִנַּשְׁתִּי	m. <i>s</i> . f. <i>s</i> . f. <i>s</i> . m. <i>pl</i> . f. <i>pl</i> .	Palni, or Part. passiv.

TABLE VIII.

EXHIBITING IN ALL ITS VOICES AND MOODS A VERB IMPERFECT,

AS BEING DEFECTIVE IN ITS SECOND RAD. OR DOUBLING IT, AS, **סָבַב**, *he surrounded*.—See *Rules 70–72*.

HIṬPAHEL.	HOṬHAL.	HIḤPAL.	PYHAL.	PIHEL.	NIPHAL.	KAL.	
הִסְתָּבֵב הִסְתָּבְבָה הִסְתָּבְבֵת הִסְתָּבְבוּ הִסְתָּבְבוּ הִסְתָּבְבוּ	הִסְבֵּב הִסְבְּבָה הִסְבְּבֵת הִסְבְּבוּ הִסְבְּבוּ הִסְבְּבוּ	הִסֵּב הִסְבֵּה הִסְבֵּת הִסְבֵּוּ הִסְבֵּוּ הִסְבֵּוּ	סֹבֵב סֹבְבָה סֹבְבֵת סֹבְבוּ סֹבְבוּ סֹבְבוּ	סֹבֵב סֹבְבָה סֹבְבֵת סֹבְבוּ סֹבְבוּ סֹבְבוּ	סֹבֵב סֹבְבָה סֹבְבֵת סֹבְבוּ סֹבְבוּ סֹבְבוּ	סֵב סֵבָה סֵבֵת סֵבוּ סֵבוּ סֵבוּ	He. She. Thou. I. They. You. We.
הִסְתָּבֵב הִסְתָּבְבִי הִסְתָּבְבוּ הִסְתָּבְבֵה	הִסְבֵּב הִסְבְּבִי הִסְבְּבוּ הִסְבְּבֵה	הִסֵּב הִסְבֵּי הִסְבֵּוּ הִסְבֵּה	סֹבֵב סֹבְבִי סֹבְבוּ סֹבְבֵה	סֹבֵב סֹבְבִי סֹבְבוּ סֹבְבֵה	הִסְבֵּב הִסְבְּבִי הִסְבְּבוּ הִסְבְּבֵה	סֵב סֵבִי סֵבוּ סֵבֵה	Thou, <i>m</i> . Thou, <i>f</i> . You, <i>m</i> . You, <i>f</i> .
הִסְתָּבֵב הִסְתָּבְבִי הִסְתָּבְבוּ הִסְתָּבְבֵה	הִסְבֵּב הִסְבְּבִי הִסְבְּבוּ הִסְבְּבֵה	הִסֵּב הִסְבֵּי הִסְבֵּוּ הִסְבֵּה	סֹבֵב סֹבְבִי סֹבְבוּ סֹבְבֵה	סֹבֵב סֹבְבִי סֹבְבוּ סֹבְבֵה	הִסְבֵּב הִסְבְּבִי הִסְבְּבוּ הִסְבְּבֵה	סֵב סֵבִי סֵבוּ סֵבֵה	I. Thou, <i>m</i> . Thou, <i>f</i> . He. She. We. You, <i>m</i> . You, <i>f</i> . They, <i>m</i> . They, <i>f</i> .
הִסְתָּבֵב הִסְתָּבְבִי הִסְתָּבְבוּ הִסְתָּבְבֵה	הִסְבֵּב הִסְבְּבִי הִסְבְּבוּ הִסְבְּבֵה	הִסֵּב הִסְבֵּי הִסְבֵּוּ הִסְבֵּה	סֹבֵב סֹבְבִי סֹבְבוּ סֹבְבֵה	סֹבֵב סֹבְבִי סֹבְבוּ סֹבְבֵה	הִסְבֵּב הִסְבְּבִי הִסְבְּבוּ הִסְבְּבֵה	סֵב סֵבִי סֵבוּ סֵבֵה	Inf.
הִסְתָּבֵב הִסְתָּבְבָה הִסְתָּבְבֵת הִסְתָּבְבוּ הִסְתָּבְבוּ	הִסְבֵּב הִסְבְּבָה הִסְבְּבֵת הִסְבְּבוּ הִסְבְּבוּ	הִסֵּב הִסְבֵּה הִסְבֵּת הִסְבֵּוּ הִסְבֵּוּ	סֹבֵב סֹבְבָה סֹבְבֵת סֹבְבוּ סֹבְבוּ	סֹבֵב סֹבְבָה סֹבְבֵת סֹבְבוּ סֹבְבוּ	הִסְבֵּב הִסְבְּבָה הִסְבְּבֵת הִסְבְּבוּ הִסְבְּבוּ	סֵב סֵבָה סֵבֵת סֵבוּ סֵבוּ	<i>m. s.</i> <i>f. s.</i> <i>f. s.</i> <i>m. pl.</i> <i>f. pl.</i>
הִסְתָּבֵב הִסְתָּבְבָה הִסְתָּבְבֵת הִסְתָּבְבוּ הִסְתָּבְבוּ	הִסְבֵּב הִסְבְּבָה הִסְבְּבֵת הִסְבְּבוּ הִסְבְּבוּ	הִסֵּב הִסְבֵּה הִסְבֵּת הִסְבֵּוּ הִסְבֵּוּ	סֹבֵב סֹבְבָה סֹבְבֵת סֹבְבוּ סֹבְבוּ	סֹבֵב סֹבְבָה סֹבְבֵת סֹבְבוּ סֹבְבוּ	הִסְבֵּב הִסְבְּבָה הִסְבְּבֵת הִסְבְּבוּ הִסְבְּבוּ	סֵב סֵבָה סֵבֵת סֵבוּ סֵבוּ	<i>m. s.</i> <i>f. s.</i> <i>f. s.</i> <i>m. pl.</i> <i>f. pl.</i>
הִסְתָּבֵב הִסְתָּבְבָה הִסְתָּבְבֵת הִסְתָּבְבוּ הִסְתָּבְבוּ	הִסְבֵּב הִסְבְּבָה הִסְבְּבֵת הִסְבְּבוּ הִסְבְּבוּ	הִסֵּב הִסְבֵּה הִסְבֵּת הִסְבֵּוּ הִסְבֵּוּ	סֹבֵב סֹבְבָה סֹבְבֵת סֹבְבוּ סֹבְבוּ	סֹבֵב סֹבְבָה סֹבְבֵת סֹבְבוּ סֹבְבוּ	הִסְבֵּב הִסְבְּבָה הִסְבְּבֵת הִסְבְּבוּ הִסְבְּבוּ	סֵב סֵבָה סֵבֵת סֵבוּ סֵבוּ	<i>m. s.</i> <i>f. s.</i> <i>f. s.</i> <i>m. pl.</i> <i>f. pl.</i>

TABLE IX.

VERB IN WHICH THE FIRST RADICAL IS A GUTTURAL.				
	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
Pret. 3. m.	עָמַד*	נִעְמַד	הִעְמִיד	הֶעְמַד
3. f.	עָמְדָה*	נִעְמְדָה	—	הִעְמְדָה
2. m.	עָמַדְתָּ*	נִעְמַדְתָּ	הִעְמַדְתָּ	הֶעְמַדְתָּ
2. f.	עָמַדְתְּ*	—	—	—
1.	עָמַדְתִּי*	נִעְמַדְתִּי	—	—
Plur. 3.	עָמְדוּ*	נִעְמְדוּ	הִעְמִידוּ	הֶעְמְדוּ
2. m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הֶעְמַדְתֶּם
2. f.	—	—	—	—
1.	עָמַדְנוּ*	נִעְמַדְנוּ	הִעְמַדְנוּ	הֶעְמַדְנוּ
Inf.	עָמַד	הִעְמַד	הִעְמִיד	הֶעְמַד
Inf. absol.	עָמוּד*	נִעְמוּד	הִעְמִיד	—
Imp. m.	עָמַד	הִעְמַד	הִעְמִיד	—
f.	עָמְדִי*	הִעְמְדִי	הִעְמִידִי	—
Plur. m.	עָמְדוּ*	הִעְמְדוּ	הִעְמִידוּ	—
f.	עָמְדָנָה	הִעְמְדָנָה	הִעְמִידָנָה	—
Fut. 3. m.	יֵעָמַד	יִנְעַמַד	יִעְמִיד	יֶעְמַד
3. f.	—	—	—	—
2. m.	—	—	—	—
2. f.	תֵּעָמְדִי	תִּנְעַמְדִי	תִּעְמִידִי	תֶּעְמַדִי
1.	אֵעָמַד	אִנְעַמַד	אִעְמִיד	אֶעְמַד
Plur. 3. m.	יֵעָמְדוּ	יִנְעַמְדוּ	יִעְמִידוּ	יֶעְמַדוּ
2 & 3. f.	תֵּעָמְדָנָה	תִּנְעַמְדָנָה	תִּעְמִידָנָה	תֶּעְמַדָנָה
2. m.	תֵּעָמְדוּ	תִּנְעַמְדוּ	תִּעְמִידוּ	תֶּעְמַדוּ
1.	נֵעָמַד	נִנְעַמַד	נִעְמִיד	נֶעְמַד

The Participles merely depart in that they begin in Niph. with (···), in Hiph. with (·-·), in Hoph. with (···), respectively for (··), (·-), (··).

Table X. contains, besides Kal and Niphal, the dageshed conjugations which the present excludes; and XI. departs from Table I. in all seven conjugations.

Those words which are marked with * do not differ from the corresponding expressions in Table I.

TABLE X.

VERB IN WHICH THE SECOND RADICAL IS A GUTTURAL.									
	KAL.	NIPHAL.	PIHEL.	PUHAL.	HITHPAHEL.				
Pret. 3. m.	זָעַק	נִזְעַק*	בִּרַךְ	בִּרַךְ	הִתְבָּרַךְ				
3. f.	זָעְקָה	נִזְעְקָה	בִּרְכָה	בִּרְכָה	הִתְבָּרְכָה				
2. m.	זָעַקְתָּ*	נִזְעַקְתָּ*	בִּרְכַתְּ	בִּרְכַתְּ	הִתְבָּרַכְתָּ				
2. f.	זָעַקְתְּ*	נִזְעַקְתְּ*	—	—	—				
1.	זָעַקְתִּי*	נִזְעַקְתִּי*	—	—	—				
Plur. 3.	זָעְקוּ	נִזְעְקוּ	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ				
2. m.	זָעַקְתֶּם*	נִזְעַקְתֶּם*	בִּרְכֹתֶם	בִּרְכֹתֶם	הִתְבָּרַכְתֶּם				
2. f.	—	—	—	—	—				
1.	זָעַקְנוּ*	נִזְעַקְנוּ*	בִּרְכָנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ				
Inf.	זָעַק	הִזְעַק*	בָּרַךְ	בִּרַךְ	הִתְבָּרַךְ				
Inf. absol.	זָעַק	נִזְעַק*	בָּרוּךְ	—	—				
Imp. m.	זָעַק	הִזְעַק*	בָּרַךְ	—	הִתְבָּרַךְ				
f.	זָעְקִי	הִזְעְקִי	בִּרְכִי	—	הִתְבָּרְכִי				
Plur. m.	זָעְקוּ	הִזְעְקוּ	בִּרְכוּ	—	הִתְבָּרְכוּ				
f.	זָעַקְנָה	הִזְעַקְנָה*	בִּרְכָנָה	—	הִתְבָּרַכְנָה				
Fut. 3. m.	יִזְעַק	יִזְעַק*	יִבְרַךְ	יִבְרַךְ	יִתְבָּרַךְ				
2. & 3. f.	—	—	—	—	—				
2. f.	תִּזְעְקִי	תִּזְעְקִי	תִּבְרְכִי	תִּבְרְכִי	תִּתְבָּרְכִי				
1.	אִזְעַק	אִזְעַק*	אִבְרַךְ	אִבְרַךְ	אִתְבָּרַךְ				
Plur. 3. m.	יִזְעְקוּ	יִזְעְקוּ*	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ				
2 & 3. f.	תִּזְעַקְנָה	תִּזְעַקְנָה*	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה				
2. m.	תִּזְעְקוּ	תִּזְעְקוּ*	תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ				
1.	נִזְעַק	נִזְעַק*	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ				
Part.	זָעַק*	נִזְעַק*	מְבָרַךְ	מְבָרַךְ	מִתְבָּרַךְ				

TABLE XI.

VERB OF THIRD RADICAL GUTTURAL.

	KAL.	NIPHAL.	PIHEL.	PUHAL.	HIPHL.	HOPHAL.	HITHPAHEL.
Preter. 3. m.	שָׁמַע*	נִשְׁמַע*	שָׁמַע*	שָׁמַע*	הִשְׁמִיעַ	הִשְׁמַע*	הִשְׁתַּמַּע
3. f.	שָׁמְעָה*	נִשְׁמְעָה*	שָׁמְעָה*	שָׁמְעָה*	הִשְׁמִיעָה*	הִשְׁמְעָה*	הִשְׁתַּמְעָה*
2. m.	שָׁמַעְתָּ*	נִשְׁמַעְתָּ*	שָׁמַעְתָּ*	שָׁמַעְתָּ*	הִשְׁמַעְתָּ*	הִשְׁמַעְתָּ*	הִשְׁתַּמַּעְתָּ*
2. f.	שָׁמַעְתְּ*	נִשְׁמַעְתְּ*	שָׁמַעְתְּ*	שָׁמַעְתְּ*	הִשְׁמַעְתְּ*	הִשְׁמַעְתְּ*	הִשְׁתַּמַּעְתְּ*
1.	שָׁמַעְתִּי*	נִשְׁמַעְתִּי*	שָׁמַעְתִּי*	שָׁמַעְתִּי*	הִשְׁמַעְתִּי*	הִשְׁמַעְתִּי*	הִשְׁתַּמַּעְתִּי*
Plur. 3.	שָׁמְעוּ*	נִשְׁמְעוּ*	שָׁמְעוּ*	שָׁמְעוּ*	הִשְׁמִיעוּ*	הִשְׁמְעוּ*	הִשְׁתַּמְעוּ*
2. m.	שָׁמַעְתֶּם*	נִשְׁמַעְתֶּם*	שָׁמַעְתֶּם*	שָׁמַעְתֶּם*	הִשְׁמַעְתֶּם*	הִשְׁמַעְתֶּם*	הִשְׁתַּמַּעְתֶּם*
2. f.	וְ—*	וְ—*	וְ—*	וְ—*	וְ—*	וְ—*	וְ—*
1.	שָׁמַעְנוּ*	נִשְׁמַעְנוּ*	שָׁמַעְנוּ*	שָׁמַעְנוּ*	הִשְׁמַעְנוּ*	הִשְׁמַעְנוּ*	הִשְׁתַּמַּעְנוּ*
Inf.	שָׁמַעַ	הִשְׁמַעַ	שָׁמַעַ	שָׁמַעַ*	הִשְׁמִיעַ	הִשְׁמַעַ*	הִשְׁתַּמַּעַ
Inf. absol.	שָׁמוֹעַ	נִשְׁמוֹעַ	שָׁמַעַ	שָׁמַעַ	הִשְׁמִיעַ	הִשְׁמַעַ	הִשְׁתַּמַּעַ
Imp. m.	שָׁמַע*	הִשְׁמַעַ	שָׁמַעַ	שָׁמַעַ*	הִשְׁמַעַ	הִשְׁמַעַ*	הִשְׁתַּמַּעַ
f.	שָׁמְעִי*	הִשְׁמְעִי*	שָׁמְעִי*	שָׁמְעִי*	הִשְׁמְעִי*	הִשְׁמְעִי*	הִשְׁתַּמְעִי*
Plur. m.	שָׁמְעוּ*	הִשְׁמְעוּ*	שָׁמְעוּ*	שָׁמְעוּ*	הִשְׁמְעוּ*	הִשְׁמְעוּ*	הִשְׁתַּמְעוּ*
f.	שָׁמְעֶנָּה*	הִשְׁמְעֶנָּה*	שָׁמְעֶנָּה*	שָׁמְעֶנָּה*	הִשְׁמְעֶנָּה*	הִשְׁמְעֶנָּה*	הִשְׁתַּמְעֶנָּה*
Fut. 3. m.	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע*	יִשְׁמִיעַ	יִשְׁמַע*	יִשְׁתַּמַּע
2. m. & 3. f.	—תָּ	—תָּ	—תָּ	—תָּ*	—תָּ	—תָּ*	—תָּ
2. f.	תִּשְׁמְעִי*	תִּשְׁמְעִי*	תִּשְׁמְעִי*	תִּשְׁמְעִי*	תִּשְׁמְעִי*	תִּשְׁמְעִי*	תִּשְׁתַּמְעִי*
1.	אִשְׁמַע	אִשְׁמַע	אִשְׁמַע	אִשְׁמַע*	אִשְׁמִיעַ	אִשְׁמַע*	אִשְׁתַּמַּע
Plur. 3.	יִשְׁמְעוּ*	יִשְׁמְעוּ*	יִשְׁמְעוּ*	יִשְׁמְעוּ*	יִשְׁמִיעוּ*	יִשְׁמְעוּ*	יִשְׁתַּמְעוּ*
2. f. & 3. f.	תִּשְׁמַעְנָה*	תִּשְׁמַעְנָה*	תִּשְׁמַעְנָה*	תִּשְׁמַעְנָה*	תִּשְׁמַעְנָה*	תִּשְׁמַעְנָה*	תִּשְׁתַּמַּעְנָה*
2. m.	תִּשְׁמְעוּ*	תִּשְׁמְעוּ*	תִּשְׁמְעוּ*	תִּשְׁמְעוּ*	תִּשְׁמְעוּ*	תִּשְׁמְעוּ*	תִּשְׁתַּמְעוּ*
1.	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע*	נִשְׁמִיעַ	נִשְׁמַע*	נִשְׁתַּמַּע
Part.	שָׁמַעַ	נִשְׁמַעַ*	מִשְׁמַעַ	מִשְׁמַעַ*	מִשְׁמִיעַ	מִשְׁמַעַ*	מִשְׁתַּמַּעַ

TABLE XII.

PRONOUNS.

SEPARATE PRONOUNS.	THEIR ACCUSATIVE SUFFIXES TO VERBS.		SUFFIXES TO NOUNS OR POSSESSIVE PRONOUNS.	
SINGULAR.	Without Epenthesis.	With ן epenthetic.	To Nouns sing.	To Nouns plural.
1. אֲנִי in pause . . . אֲנִי or אֲנִי in pause . . . אֲנִי } I.	אֲנִי ; אֲנִי ; אֲנִי me.	אֲנִי ; אֲנִי	אֲנִי my.	אֲנִי my.
m. { אַתָּה (אֲתָ) in p. אַתָּה } 2. { אַתָּה (אֲתָ) } thou. f. { אַתָּה (אֲתָ) }	אָתָּה, אָתָּה, in pause אָתָּה, אָתָּה } אָתָּה ; אָתָּה ; אָתָּה ; אָתָּה } thee.	אָתָּה	אָתָּה in pause אָתָּה } אָתָּה, אָתָּה } thy.	אָתָּה } אָתָּה } thy.
m. { הִיא } 3. { הִיא } she. f. { הִיא }	הִיא, הִיא, ו, הִיא (וּ), הִיא, הִיא him. הִיא ; הִיא ; הִיא her.	הִיא, הִיא, כּוּ הִיא	הִיא, הִיא, ו, הִיא (וּ) his. הִיא ; הִיא ; הִיא her.	הִיא, הִיא, הִיא his. הִיא her.
PLURAL.				
1. אֲנֵינוּ (בְּחִנּוּ) (אֲנֵנוּ) we.	אֲנֵנוּ ; אֲנֵנוּ ; אֲנֵנוּ us.	אֲנֵנוּ	אֲנֵנוּ our.	אֲנֵנוּ our.
m. { אַתֶּם } 2. { אַתֶּם, אַתֶּם } ye. f. { אַתֶּם, אַתֶּם }	אַתֶּם } אַתֶּם } you.	. . . . . . . . . .	אַתֶּם } אַתֶּם } your.	אַתֶּם } אַתֶּם } your.
m. { הֵם, הֵם } 3. { הֵם, הֵם } they. f. { הֵם, הֵם }	הֵם, הֵם ; הֵם, הֵם } הֵם, הֵם* ; הֵם, הֵם* } them. הֵם, הֵם ; הֵם, הֵם . . . . . }	. . . . . . . . . .	הֵם ; הֵם, הֵם* } הֵם, הֵם } their.	הֵם, הֵם* } הֵם } their.

The * indicates poetical use, and () undetermined and scarce.

Remarks on the four Letters exhibited in Table I. as "the addition of Paragogic."

א with 3rd p. pl. preterite occurs twice, Josh. 10. 24. and Is. 28. 12. ; with the future only once, Jer. 10. 5.

ה ending 2nd p. s. pret. belongs to the Pronoun, which omits it only five times, see [91.] analysis. Subjoined to future and imperative, the same letter implies encouragement, determination, entreaty, and exhortation. Attached to infinitives also ה occurs. Bythner himself mentions three in his Gr., end of Chap. XIII. (in Lat. it is end of XIV. there being no Chap. VIII.), although, besides שְׁנֵאתָ, which is one of the three, there are used מְלֵאתָ, קָרָאתָ, &c., הִלְדָּתָ, Ez. 16. verses 5. and 4. ; Gen. 40. 20. ; also צִדְקָתָ, with prefix and suffix, Ez. 16. 52. ; but the fact is, that infinitive formations with ה, ת, and various vowels, are numerous, even to the extent that הִיאָה, Prov. 12. 25., הִרְדָּה, Prov. 29. 25., in consequence of

being considered infinitives, although feminine, are excused for connexion with Verbs of the other sex, by Ewald, in his Sprüche Salomo's, Göttingen, 1837., pages 92. and 165.

י ends one infinitive, Ps. 113. 8., and thirteen participles, which occur Ps. 113. and 114. ; Gen. 31. 39. and 49. 11. ; Ex. 15. 6. ; Deuter. 33. 16. ; Jes. 1. 21. and 22. 16. ; Lament. 1. 1. Amended by the Masorites are Ez. 27. 3. ; Jer. 22. 23. and 51. 13. The same letter is attached to בְּלֵתִי בְּלֵתִי, in the two אֲבִי וְאֲחִי (also בְּנִי, Gen. 49. 11.) it is translated by "of," but it frequently combines two substan. for proper names, as in Melchizedek, Aminadab, Elizabeth, Gabriel, Ooriel, Abimelech, Ahimelech, &c. Its capacity is less decided at the end of the two substantives, קוֹלִי, Ps. 116. 1. ; בְּרִיתִי, Lev. 26. 42. and Jer. 33. 20.

ן is found at the end of one 3rd pl. pret. Deut. 8. verse 3. and 16., but is frequent after ו and י of the future. Bythner is mistaken in ascribing it also to the imperative, with which it is not found as paragogic.

TABLE XIII.
REGULAR VERB WITH SUFFIXES.

SUFFIXES.	1. SING.	2. SING. M.	2. SING. F.	3. SING. M.	3. SING. F.	1. PLURAL.	2. PLURAL, M.	2. PLURAL, F.	3. PLURAL, M.	3. PLURAL, F.
Pret. kal, 3. m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם	קָטַלְתֶּן
3. f.	קָטַלְתִּנִּי	קָטַלְתְּנִי	קָטַלְתְּנִי	קָטַלְתְּנִי	קָטַלְתְּנִי	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ
2. m.	{ קָטַלְתִּנִּי or קָטַלְתִּנִּי }	.....	.....	{ קָטַלְתְּנִי or קָטַלְתְּנִי }	קָטַלְתְּנִי	קָטַלְתֶּנּוּ	.....	.....	קָטַלְתֶּנּוּ	קָטַלְתְּנִי
2. f.	קָטַלְתִּינִי	.....	.....	{ קָטַלְתִּינִי or קָטַלְתִּינִי }	קָטַלְתִּינִי	קָטַלְתֶּנּוּ	.....	.....	קָטַלְתִּינִי	קָטַלְתִּינִי
Plural,	1. c.	.....	קָטַלְתִּינִי	קָטַלְתִּינִי	קָטַלְתִּינִי	.....	קָטַלְתִּיכֶם	קָטַלְתִּיכֶן	קָטַלְתִּינִי	קָטַלְתִּינִי
	3. c.	קָטַלְיָנִי	קָטַלְיָנִי	קָטַלְיָנִי	קָטַלְיָנִי	קָטַלְיָנִי	קָטַלְיָכֶם	קָטַלְיָכֶן	קָטַלְיָנִי	קָטַלְיָנִי
	2. m.	קָטַלְתִּינִי	.....	.....	קָטַלְתִּינִי	קָטַלְתִּינִי	.....	.....	קָטַלְתִּינִי	קָטַלְתִּינִי
	1. c.	.....	קָטַלְיָנִי	קָטַלְיָנִי	קָטַלְיָנִי	.....	קָטַלְיָכֶם	קָטַלְיָכֶן	קָטַלְיָנִי	קָטַלְיָנִי
Inf. Kal.	{ קָטַלִּי or קָטַלְיָנִי }	{ קָטַלְתָּ or קָטַלְתְּ }	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ
Imper. Kal.	קָטַלְנִי	.....	.....	קָטַלְתָּ	{ קָטַלְתָּ or קָטַלְתָּ }	קָטַלְנִי	.....	.....	קָטַלְתָּ	קָטַלְתָּ
Fut. kal, 3. m.	יִקָּטַלְנִי	יִקָּטַלְתָּ	יִקָּטַלְתְּ	יִקָּטַלְתָּ	יִקָּטַלְתְּ	יִקָּטַלְנִי	יִקָּטַלְתֶּם	יִקָּטַלְתֶּן	יִקָּטַלְתֶּם	יִקָּטַלְתֶּן
The same with } ע epenthetic, } Plural, 3. m.	יִקָּטַלְנִי	יִקָּטַלְתָּ	.....	יִקָּטַלְנִי	יִקָּטַלְנִי	יִקָּטַלְנִי	.....	.....	.....	.....
	יִקָּטַלְיָנִי	יִקָּטַלְיָנִי	יִקָּטַלְיָנִי	יִקָּטַלְיָנִי	יִקָּטַלְיָנִי	יִקָּטַלְיָנִי	יִקָּטַלְיָכֶם	יִקָּטַלְיָכֶן	יִקָּטַלְיָנִי	יִקָּטַלְיָנִי
Preter Pihel,	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְנִי	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם	קָטַלְתֶּן

Observe that the (ר) of every קָטַ and קָטַ, in the above inf. imper. and future, must be pronounced short, like o in *lot, folly*, &c. Google

TABLE XV.

NINE DECLENSIONS OF NOMINAL FORMS MASCULINE.

	I.		II.	III.	IV.		V.			VI.		VII.			VIII.
	A.	B.			A.	B.	A.	B.	C.	A.	B.	A.	B.	C.	
Sing. absolute.	סוס	תפוח	עולם	פקיד	דבר	חכם	זמן	כתף	חצר	אויב	שם	ים	אם	חוק	חזה
— construct.	סוס	תפוח	עולם	פקיד	דבר	חכם	זמן	כתף	חצר	אויב	שם or שם	ים	אם	חוק	חזה
— with light suff.	סוסי	תפוחי	עולמי	פקידי	דברי	חכמי	זמני	...	חצרי	אויבי	שמי	ימי	אמי	חקי	חזי
— with heavy suff.	סוסכם	תפוחכם	עולמכם	פקידכם	דברכם	חכמכם	זמנכם	...	חצרכם	אויבכם	שמכם	ימכם	אמכם	חקכם	חזכם
Plur. absolute.	סוסים	תפוחים	עולמים	פקידים	דברים	חכמים	זמנים	...	חצרים	אויבים	שמות	ימים	אמות	חקים	חזים
— construct.	סוסי	תפוחי	עולמי	פקידי	דברי	חכמי	זמני	...	חצרי	אויבי	שמות	ימי	אמות	חקי	חזי
— with light suff.	סוסי	תפוחי	עולמי	פקידי	דברי	חכמי	זמני	...	חצרי	אויבי	שמותי	ימי	אמותי	חקי	חזי
Dual absolute.	יומים	...	מלקחים	שבועים	כנפים*	חלצים	ירכים	...	עקבים	מאזנים	...	אפים	לשנים	...	...
— construct.	...	...	...	...	כנפי	חלצי	...	...	עקבי	מאזני	...	אפי	לשני	...	...

	IX.								
	A.	B.	C.	D.	E.	F.	G.	H.	I.
Sing. absolute.	מלך	ספר	הדש	נער	נצח and נצח	פעל	מות	זית	פרי
— construct.	מלך	ספר	הדש	נער	נצח	פעל	מות	זית	פרי
— with light suff.	מלכי	ספרי	הדשי	נערי	נצחי	פעלי	מותי	זיתי	פריי
— with heavy suff.	מלככם	ספרכם	הדשכם	נערכם	נצחכם	פעלכם	מותכם	זיתכם	פריכם
Plur. absolute.	מלכים	ספרים	הדשים	נערים	נצחים	פעלים	מותים	זיתים	פריים
— construct.	מלכי	ספרי	הדשי	נערי	נצחי	פעלי	מותי	זיתי	gazelles.
— with light suff.	מלכי	ספרי	הדשי	נערי	נצחי	פעלי	מותי	זיתי	...
Dual absolute.	רגלים*	כפלים	מתנים	נעלים	...	...	...	עיניים*	לתנים
— construct.	רגלי	...	מתני	נעלי	...	...	...	עיני	cheeks.

The persons not given in these declensions can be easily collected from those contained in this Table, since (1.) the 2nd and 3rd persons of the plural simply add **ים** **בן** **ים** to the plurals construct; those ending in **ת** take (·) under **ת**. (2) The fem. of **סוסכם**, &c., substitute **י** for **ם**. (3) The suffixes **ה**, **י**, **ה**, **י**, **ה**, **י**, **ה**, **י**, are subjoined in place of **י** in **מלכי**, **עולמי**, &c., and since gutturals cannot have simple sheva moving, nor a compound one before any other, words like **תפוחי**, **נצחי**, **פעלי**, become **תפוחה**, **נצחה**, **פעלה**. (4) The remaining persons are obtained by removing **י** from **מלכי**, **עולמי**, &c., and adding **י** **ה** **י** **ה** **י** **ה** **י** **ה** **י** **ה**. Internal changes in nouns, in consequence of declen-

sion, are few more; thus whilst **חזה** of VIII. retains the first vowel throughout, **חזה**, **חזה**, **חזה**, **חזה**, &c. **יר**, which belongs to II., has **ירכם** for **ירכם**, &c.; **גמל**, camel, of VII., **גמלי**, my, &c.

*Hebrew Dual formations for all objects which are double by nature remain the same for more than two, as, **ארבע רגלים**, four feet; **שבעה עינים**, seven eyes; **שש כנפים**, six wings, &c. The word **בנפות**, given by Bythner, Grammar, R. 30, is used only of corners, ends of a garment or the earth, but never applied to wings, properly so called. So **ידים** hands of any number, reach, sides; **ידות**, handles, parts, shapes, &c.

TABLE XVI.

FOUR DECLENSIONS OF NOUNS FEMININE IN FORM AND GENDER.

	I.			II.							
	A.	B.	C.	A.	B.	C.	D.	E.	F.	G.	H.
	Sing. absolute,	בְּקִשָּׁה	גְּזֵלָה	מִצְוָה	שָׁנָה	שָׁנָה	צְדָקָה	נְבִלָה	עֲגָלָה	מַמְלָכָה	מִשְׁפָּחָה	תְּפָאָרָה
— construct.	בְּקִשָּׁת	גְּזֵלָת	מִצְוֹת	שָׁנַת	שָׁנַת	צְדָקַת	נְבִילָת	עֲגָלַת	מַמְלַכַת	מִשְׁפַּחַת	תְּפָאֲרַת
— with suffixes, 1st person,	בְּקִשְׁתִּי	גְּזֵלְתִי	מִצְוֹתִי	שָׁנָתִי	שָׁנָתִי	צְדָקָתִי	נְבִילָתִי	עֲגָלָתִי	מַמְלַכְתִּי	מִשְׁפַּחְתִּי	תְּפָאֲרָתִי
— with heavy suffixes,	בְּקִשְׁתְּכֶם	גְּזֵלְתְּכֶם	מִצְוֹתְכֶם	שָׁנַתְכֶם	שָׁנַתְכֶם	צְדָקַתְכֶם	נְבִילַתְכֶם	עֲגָלַתְכֶם	מַמְלַכְתְּכֶם	מִשְׁפַּחְתְּכֶם	תְּפָאֲרַתְכֶם
Plural absol.	בְּקִשּׁוֹת	גְּזֵלוֹת	מִצְוֹת	שָׁנִים and שָׁנוֹת	שָׁנוֹת	צְדָקוֹת	נְבִילוֹת	עֲגָלוֹת	מַמְלָכוֹת	מִשְׁפָּחוֹת	תְּפָאוֹרוֹת
— construct.	בְּקִשּׁוֹת	גְּזֵלוֹת	מִצְוֹת	שָׁנִי and שָׁנוֹת	שָׁנוֹת	צְדָקוֹת	נְבִילוֹת	עֲגָלוֹת	מַמְלָכוֹת	מִשְׁפָּחוֹת	תְּפָאוֹרוֹת
Dual absolute,	.....	.....	.....	שְׁפָתַיִם	פְּאַתַיִם	.....	.....	.....	.....	.....	.....
— construct,	.....	.....	.....	שְׁפָתַי	פְּאַתַי	.....	.....	.....	.....	.....	.....

	III.				IV.			
	A.	B.	C.	D.	A.	B.	C.	D.
	Sing. absolute,	מַלְכָּה	חֲרָפָה	חֲרָבָה	שִׂמְחָה	יוֹנְקָה	גִּלְגֻלָּת	כְּתָרָה	מִשְׁפָּרָה
— construct.	מַלְכַת	חֲרַפַת	חֲרַבַת	שִׂמְחַת	יוֹנְקַת	גִּלְגֻלַת	כְּתַרַת	מִשְׁפַרַת
— with suffixes, 1st pers.	מַלְכָּתִי	חֲרַפְתִּי	חֲרַבְתִּי	שִׂמְחָתִי	יוֹנְקָתִי	גִּלְגֻלְתִּי	כְּתַרְתִּי	מִשְׁפַרְתִּי
— with heavy suffixes,	מַלְכַתְּכֶם	חֲרַפַתְּכֶם	חֲרַבַתְּכֶם	שִׂמְחַתְּכֶם	יוֹנְקַתְּכֶם	גִּלְגֻלַתְּכֶם	כְּתַרַתְּכֶם	מִשְׁפַרַתְּכֶם
Plural absol.	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	שִׂמְחוֹת	יוֹנְקוֹת	גִּלְגֻלוֹת	כְּתָרוֹת	מִשְׁפָּרוֹת
— construct.	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	שִׂמְחוֹת	יוֹנְקוֹת	גִּלְגֻלוֹת	כְּתָרוֹת	מִשְׁפָּרוֹת
Dual absolute,	יַרְפָּתַיִם	רְקֻמָּהִים	.....	.....	עֲצֻלָּתַיִם	כַּחְשָׁתַיִם	.....	.....
— construct.	יַרְפָּתַי	רְקֻמָּהִי	.....	.....	עֲצֻלָּתַי	כַּחְשָׁתַי	.....	.....

The remaining suffixes are supplied: (1.) the possessors being pl. 2nd person feminine, change ם masc. into ך. (2.) Other possessors of both numbers, the object possessed being singular, remove ך of the 1st person, and substitute ך, ך, ך, ך, ך, ך, ך, ך. (3.) The object possessed being plural, is taken in its construct. form and suffixed with ך, ך, ך, ך, ך, ך, ך, ך. (4.) The Dual absolute

assumes the first six of these, after omitting the final ם and the (·) preceding it, which point is retained in the 2nd feminine singular, as also the (-) of ת in it, and in the 1st singular; but the heavy suffixes ך, &c. join the construct. Duals with suffixes are not distinguished from plurals, except instances like שְׁפָתַיִנִי, *our lips*, Ps. 12. 5.

BYTHNER'S LYRA;

OR

KEY TO THE PSALMS.

FIRST BOOK.

PSALM I. א

[1.] אֲשֶׁרֵי (ash-ré) *beatitudes*, or adjectively *blessed*, as according to the Septuagint μακάριος, according to the Targum שְׂבִיבֵיהּ, *the blessedness of him*.

A noun plural, masculine, without a singular, and in regimen, see Rule 34. It is read twenty-six times in the Psalms, but only once with an affix, אֲשֶׁרֵיךָ, *happy thou*, i. e. *shalt thou be*, Ps. 128. 2. אֲשֶׁרֵי can be taken adverbially also, *well, blessedly, happily*, *Oh, how well it shall be with him!* In Ps. 65. 5. it occurs with an elegant ellipsis of the noun following אֲשֶׁרֵי הַבְּחָר, *happy [that man whom] thou mayest have chosen*. From אָשַׁר, *he walked blessedly, he walked with an upright foot*, and thus it agrees with יָשַׁר, *he was straight*, א and י being interchanged, Rule 2.

[2.] הָאִישׁ (ha-éesh) *of that man*. אִישׁ, *a man of worth*, in general *man*, as in 1 Chron. 16. 21. *he permitted not לְאִישׁ, man*, which in Ps. 105. 14. is rendered, *he permitted not אָדָם, man to hurt them*. Also *man*, i. e. *every one*, as Ps. 12. 3. *They speak vanity*, אִישׁ, *man*, i. e. *every one*. Also *man of exalted mind*, a noble-

man, as Ps. 49. 3. *the sons of man and the sons of the nobleman* אֲנִי, i. e. *the high or noble*. It is also applied to things inanimate, as Ps. 80. 18. *Let thy hand be upon the man* אִישׁ, *of thy right hand*, i. e. *the vine which thou hast planted*. It is read in the Psalms with six prefixes, בְּאִישׁ, *from a man* (in which מ is pointed with (·), as א which follows, does not admit of a dagesh, see Rule 74.), דְּאִישׁ, *that man* (with ה emphatic, see Rule 76.), וְאִישׁ, *and a man*; לְאִישׁ, *to a man*; בְּאִישׁ, *in or towards a man*; כְּאִישׁ, *as a man*. In the plur. אִישִׁים, *men*, which in the Psalms occurs once, Ps. 141. 4. instead of which אֲנָשִׁים is used, *men of worth*, or *men in general*. [Root יָשַׁר, *he was*.—D.]

[3.] אֲשֶׁר (ashèr) *who*. A pronoun relative indeclinable, sometimes a conjunction, *since, that, as*. Its etymology uncertain, [perhaps from אָשַׁר, *he walked straight*.—D.] Its synonymous terms are, הוּא (Rule 76.) and שֶׁ (Rule 75.) (but הוּא, when a relative, is always in the nominative). It is read with two prefixes, וְאֲשֶׁר, *and because, or and who, and that*; כִּי אֲשֶׁר, *according to, what, when*, as in Ps. 51. 1.

[4.] לֹא (lo) *not*. Joined with

B

verbs, is a negative adverb: with substantives, it signifies *without*, as Ps. 17. 1. בְּלֹא, *not in lips*, i. e. without. It occurs in the Bible only thirty-five times with ו in the middle, thus לֹוא. Is read in the Psalms with four prefixes, שְׁלֹא, *because not*; הֲלֹא, *whether not?* with ה interrogative, Rule 77. which is written also in Ps. 44. 22. הֲלֹוא; וְלֹא, *and not*; בְּלֹא, *in not*.

[5.] הִלְךָ (ha-làch) *walked, went, proceeded*; is metaphorically applied to life, morals, and actions. In the Psalms it is declined in the preter. of kal, thus: הִלְךָ, *he walked*, הִלְכֹתִי, *I walked*, הִלְכוּ, *they went out*: and in a pause (:) being changed into (ˆ), Rule 132. הִלְכוּ, *they walked*, Ps. 119. 3. [Hence Eng. *walk*, and Lat. *velox* (swift).—D.]

[6.] בְּעֵצָה (ba-yatsàth) *in the counsel*. From יָעַץ, *he consulted*, a noun fem., (ˆ) being cut off, Rule 161. n. 1. עֵצָה, *counsel*, or *consultation*. הָ being changed in regimen into הַ Rule 34. and (ˆ) into (:), Rule 116. under a guttural into (-), Rule 12. it becomes עֵצָה, *counsel, advice*. It is read in the Psalms with two prefixes, וְ, *and*, בְּ, *in*; which have under them (-) on account of (-) following, Rule 13. In the plural עֵצוֹת, *counsels*.

[7.] רְשָׁעִים (resha-éem) *of the guilty*. From רָשַׁע, *to condemn, to convict the wicked*: is a law term, and opposed to צָדָק, *to justify*. Hence it signifies to be *unquiet, restless*, because the guilty cannot rest in mind or body. Whence the radical noun רָשָׁע signifies (according to the LXX. (Septuagint) ἀσβής, *impious*) *wicked, unquiet, troubled*, as the troubled sea, Isa. 57. 20. With prefixes, מִרְשָׁע, *from the wicked*; הֲרָשָׁע,

the wicked one; וְרָשָׁע, *and the wicked*; לְרָשָׁע, *to the wicked one* (emphatic ה being excluded Rule 81.) וְלָרָשָׁע, *and to the wicked one*. In the plural (ˆ) being changed into (:), Rule 114. it makes רְשָׁעִים, *the impious*. With prefixes, מִרְשָׁעִים, *from the wicked*; הֲרָשָׁעִים, *those wicked*; וְרָשָׁעִים, *and the impious*; וְלָרָשָׁעִים, *and to those impious*. In regimen ים being changed into י by Rule 34. and (ˆ) into (:), Rule 114. the first (ˆ) becomes (ˆ), Rule 6. and makes רְשָׁעִי, *the impious*, Psalm 75. 9.

[8.] וּבְדֶרֶךְ (oo-bhedhé-rech) *and in the way*. From הִדְרָה, *he trod*, is formed דֶּרֶךְ, *a way, also manner, custom, pursuit, &c.*, being, as it were, the paths in which men tread and abide. A noun of common gender, Rule 26. In a pause the first (ˆ) being changed into (ˆ), Rule 131. it becomes דֶּרֶךְ. With prefixes מִדֶּרֶךְ, *from a way, for a way*; וּדְרָה, *and the way*; בְּדֶרֶךְ, *in the way*; בְּדֶרֶךְ, *in this way*; (ה emphatic being excluded, Rule 81.) וּבְדֶרֶךְ, *and in the way*, where ו becomes ו before the labial ב, Rule 78.

[9.] חַטָּאִים (hhat-ta-éem) *of transgressors*. From חָטָא, *to sin, to err from the mark, to go astray*; a noun plural, derived from the conjugation pihel, which adds intensity to its primary signification, and denotes habit; thus חַטָּאִים, *habitual transgressors, who are deficient in the performance of any, particularly of religious duties*. It is read with only one prefix, וְחַטָּאִים, *and sinners*.

[10.] עָמַד (ea-mád) *he stood*. The preter. of kal, which is thus declined in the Psalms: עָמַד, *he stood, or stood back, desisted*: and in a pause

עמד (-) being changed into (ַ), Rule 131. עמדה, she stood; עמדו, they stood, and in a pause עמדו (:) being changed into (ַ), Rule 132.

[11.] וּבְמוֹשֵׁב (oo-bhemo-shàbh) and in the seat. From יָשַׁב, he sat, A noun masc. heeman. (ו) being changed into (וּ), Rule 161. n. 1. מושב, a seat, whether a house, city, bench, or place where one sits, abides and dwells: as עִיר מוֹשָׁב, a city of habitation, i. e. habitable, Ps. 107. 4. With prefixes לְמוֹשֵׁב, into a habitation; and in the seat, Targum וּבְכִסֵּיעַת, and in the society, (where in regimen the final vowel (ַ) is changed into (-), Rule 115.)

[12.] לְצִים (le-tséem) of deriders. From לִצֵּץ, to deride, to mock (taken always in a bad sense), is formed לְצִי, a derider, mocker, sophist, as it were, a framer of language for the purpose of deceiving. In the plur. לְצִים, which the LXX. render λοιμῶν, of plagues, of noxious persons.

[13.] יָשַׁב (ya-shàbh) he sat, for a shorter or longer period, he dwelt. The præter, kal, which is thus declined; יָשַׁב, he sat, and in a pause יָשַׁב Rule 131. יִשְׁבֶּה, thou satest, יִשְׁבְּהִי, I sat, יִשְׁבּוּ, they sat, they dwelt, וְיִשְׁבּוּ, and they shall dwell, Ps. 69. 36. with ו conversive of the præterite, Rule 79. יִשְׁבְּנוּ, we sat.

VER. 2.

[14.] כִּי אִם (kee-im) but, or but if. כִּי, because, since, Ps. 1. 6. when, Ps. 2. 12. although, Ps. 25. 11. although, Ps. 41. 5. With a prefix וְכִי, and when, Ps. 120. 7. אִם is conditional, if, Ps. 7. 4. כִּי אִם together, are either disjunctive, but if, for if; or adversative, but. The perpendicular line

between them is a musical note, and is called peseek (slight pause.)

[15.] בְּתוֹרַת (betho-ràth) in the law. From יָרָח, he cast, he hurled, in hiph. הוֹרַח, he taught, he instructed: a noun fem. heeman. תוֹרָה, learning, or instruction in any thing, as it were, the casting about of words; hence taken to signify law, because it teaches rectitude. In regimen הָ being changed into תָ Rule 34. it becomes תוֹרַת, law, with a prefix בְּתוֹרַת, in law.

[16.] יְהוָה (Yeho-vá) of the Lord. A noun heeman. formed by (י), Rule 23. (י is usually prefixed to proper names, as in Isaac, Jacob, &c.) from הָיָה or rather הָיָה, he was, since י and ו are interchangeable, see Rule 2. It is the holy name of God, derived from his essence or being, the same as אֲהִיָּה אֲשֶׁר אֲהִיָּה (e-heye asher e-heye) I will be who I will be, Exod. 3. 14. (where the future, according to the usage of the language, expresses perpetuity, as it contains the senses of the præter. and present.) LXX. εἰμι ὃς εἰμι ὁ ὢν, I am he who is existing. Where ὢν can be rendered being, truly existing, and differing from idols which exist not, but are framed. Or Yehova can mean the essence giver; because eternal essence or existence belongs to him alone and in a supreme degree, as he is the fulness of all perfections; and by whom all things exist. From Yehovah, the Heathen Jove is supposed to be derived, whose Greek, Ζεύς, is derived from ζῆ, life, as is Yehovah in Hebrew from existence. יְהוָה, when the word אֲדָרְנִי precedes or follows, is pointed יְהוָה like אֱלֹהִים, in which form it is read four times in the Psalms, 71. 5., 109. 21., 140. 8., 141. 8.

[17.] חֲפִצּוֹ (hheph-tsó) his delight. From חָפַץ, he wished, is formed the

radical noun of five points, **חֶפֶץ**, *wish*, *pleasure*, &c. signifies propensity in general. It is read with three affixes, which make the penult (·) change into (˙), Rule 116. and the last point (˘) into (˙). Rule 122. and from the former (˙) is formed (˘), Rule 6. whence **חֶפְצִי**, *my delight*, **חֶפְצֵי** LXX. **τὸ θέλημα αὐτοῦ**, *his wish*, **חֶפְצֵהֶם**, *their delight*.

[18.] **וּבְחֻרָתוֹ** (oo-bhetho-ra-thó) *and in his law*. **תּוֹרָה**, *law* (see No. 15.) with affixes changes ה into ת, Rule 104. hence is formed **תּוֹרָתִי**, *my law*, **תּוֹרָתְךָ**, *thy law*. And in a pause, (˙) being changed into (˘), Rule 132., becomes **תּוֹרָתְךָ**. With one prefix, **מִתּוֹרָתְךָ**, *concerning thy law*, and in a pause **מִתּוֹרָתְךָ** (as before) **וּתּוֹרָתְךָ**, *and thy law*, **כְּתוֹרָתְךָ**, *according to thy law*. With two prefixes **וּבְחֻרָתוֹ**, *and in his law*, **וּבְמִתּוֹרָתְךָ**, *and concerning thy law*. In the plural it makes **תּוֹרוֹת**, whence with affix and prefix **וּתּוֹרוֹתַי**, *and his laws*, Ps. 104. 45.

[19.] **יַהֲגֶה** (yeh-gé) *he will meditate*. From **הִגָּח**, *to take away*, *to remove*; when applied to the mind it denotes the movement of thought; as the Latin *missitare*, *meditare*, to mutter, meditate; and as strictly it does not express articulate language, it is, therefore, applied also to doves and lions, as *gemere*, to coo; *rugire*, to roar. Fut. kal, which is thus declined: **יַהֲגֶה**, *I will meditate* (with a dagesh lene, Rule 17. ה being quiescent in (˘) Rule 65.), **יַהֲגֶה**, *he will meditate*, masc. for **יַהֲגֶה** Rule 14. and thus in fem. **תַּהֲגֶה**, *it will meditate*, namely “my tongue,” Ps. 35. 28. In the plur. **יַהֲגֶי**, *they will meditate*. Targ. **מְרַנְּנִין**, *they cry*, Ps. 2. 1. also, *they will mutter*,

Ps. 115. 7. (for **יַהֲגֶה** ה being excluded, Rule 66.)

[20.] **יוֹמָם** (yo-mám) *by day*. **יוֹם**, *a day*, natural as well as artificial; and with ם hecman. **יוֹמָם**, *by day*, Rule 23. as it were **מִיּוֹם**, *day by day*, i. e. always, whenever disengaged from business.

[21.] **וּלְיַלָּה** (va-lái-la) *and by night*. **לַיַּל**, *night*, in which the beasts yell, from **יָלַל**, *he yelled*. It is heteroclitic, in the sing. masc. in the plur. feminine. With ה paragogic, which is added merely for ornament, it becomes **לַיַּלָּה** (·) under י being changed into (˙) Rule 124. the accent being preserved in the penult, Rule 126. And in a pause **לַיַּלָּה** (-) being changed into (˘), Rule 131. With prefixes, **וּלְיַלָּה לַלַיַּלָּה**, *and night, unto night*, Ps. 19. 3. **חַלְיַלָּה**, *in the very night*, Ps. 78. 14. **וּבְחַלְיַלָּה**, *and in the very night*. (ה emphatic being excluded, Rule 81.) In a pause, *and as a watch*, **בְּחַלְיַלָּה**, *in the very night*, Ps. 90. 4. night being divided into three parts; **יוֹמָם וּלְיַלָּה**, *by day and by night*, Ps. 55. 11. where ו before the distinctive accent rebhia, has (˘), Rule 78. And in a greater pause, such as sylluk and athnach, it is written **וּלְיַלָּה**. In the plur. by a mixture of vowels it becomes **לַיַּלוֹת**, *nights*, Rule 124. With a prefix **בְּלַיַּלוֹת**, *in the nights*, ה emphatic being excluded, Ps. 92. 3.

VER. 3.

[22.] **וַיְהִי** (veha-yá) *and he will be*. The third pers. sing. pret. kal with ו conversive of the preter. into the fut. Rule 79. and is thus declined, **וַיְהִי**, *he was* (where ה is quiescent in (˘) Rule 65.), **וַשְׁהִיָּה**, *who was*, Ps. 124. 1. with ש relative, Rule 75.

וְהָיָה, *and he shall be*, with the royal accent *rebhia*, Rule 130. הָיָהָה, *she was*, ה being changed into ת, Rule 65. הָיָהָה, *thou hast been*, ה being changed into ם quiescent, Rule 66. הָיָהָה, *I have been*, הָיָהָה, *we have been*. But in the 3rd plur. ה being thrown away before ו, Rule 66. it becomes הָיָה for הָיָהָה, *they were*; which, when added to participles, denotes the imperfect, and implies perseverance; as הָיָהָה, *our feet were standing*, i. e. stood, Ps. 122. 2. And thus in Mat. 7. 29. *he was teaching*. Mark, 1. 4. *he was baptizing*.

[23.] פֶּעֶץ (kevéts) *as a tree*. עֵץ, *wood, a tree*. Wood in general, whether cut or planted. With פ the letter of likeness, Rule 80. (in which is inserted a dagesh lene, after the quiescent marked with a royal accent, Rule 17.) פֶּעֶץ, *as wood*, Targ. פֶּאִילָן, *as a tree*. In the plur. it is עֵצִים, *pieces of wood, logs*, and in reg. יָם being changed into י. Rule 34. and (·) into compound sheva, Rule 116. it becomes יָעַר, *logs of the wood*, i. e. barren and unfruitful trees, Ps. 96. 12. which are called עֵצֵי סָרְקָה, *sapless trees*. עֵצֵי יְהוָה, *the trees of the Lord*, Psalm 104. 16. Targum יֵצֵר בְּרָא דֵי אֵילֵנִיָּא דֵי בְרָא יְיָ, *the trees which the Lord created*, i. e. which are produced without human cultivation.

[24.] שָׂרְתִיל (sha-thóol) *planted*. From שָׂרַל, *he planted*; it is applied to the planting of trees which have roots, in which it differs from נָטַע which is of a more extended sense. The pahul of kal (which denotes continued duration), in plur. שָׂרְתִילִים, *those planted*, Ps. 92. 14.

[25.] עַל־ (al) *beside; upon, above, against, at, to, towards, against, for, a preposition*. From עָלָה, *he or it*

ascended. It sometimes assumes ם after the form of a noun plur. in reg. Rule 34. עָלָה, *upon*, Ps. 32. 5. With prefixes וְעָלָה and וְעָלָה, *and upon; as upon*, Ps. 119. 14.

[26.] פְּלִיגִי (pal-ghé) *riders*. From פָּלַג, *he divided*; in reg. plur. of פְּלִיגָה (a noun of six points) a *division, rivulet, river*, because it is divided from its fountain, or because it divides the earth; whence the Greek *πίλαγος*, and Latin *pelagus*. In plur. the first (·) being changed into (:) and the second into (·) Rule 122. it becomes פְּלִיגִים, *divisions, also rivers*.

With an affix פְּלִיגֵי, *his rivers*. In reg. (·) being changed into (:) Rule 114. and the first (:) into (-) it becomes פְּלִיגֵי LXX. *διεξέδους, courses*.

The dagesh lene is here omitted in the letter ג after (:) quiescent, since this is never inserted in the letters *begadhkephath*, when (:) quiescent originates from a long vowel.

[27.] מַיִם (má-yim) *of waters*. מַיִם, *water and waters*: has no singular. The dual denotes the waters above the firmament and the waters below the firmament. In a pause it is written מַיִם, Rule 131. With prefixes, הַמַּיִם, *those waters stood above the mountains*, Ps. 104. 6. i. e. part of the waters borne above the air. *The voice of the Lord upon the waters*, Ps. 29. 3. i. e. the clouds. הַמַּיִם, *and these waters which are above the heaven*, Ps. 148. 4. Targ. which are suspended above the heaven. כַּמַּיִם, *as these waters am I poured out*, Ps. 22. 15. denoting copiousness. כַּמַּיִם, *in these waters, his chambers*, Ps. 104. 3. i. e. in the clouds. If thou shalt pass כַּמַּיִם, *through these waters*, Ps. 144. 7. i. e. dangers. וּבְכַמַּיִם, *and into these waters*. *Rescue me מִמַּיִם, out of many waters*, Ps. 144. 7. i. e. from formidable enemies.

[28.] פִּרְיֹו (pir-yó) *his fruit*. From פָּרַח, *he fructified*; פֵּרִי, *fruit*, of the earth, tree, or womb, ה being changed into י Rule 161. n. 3. פְּרֵי הַבֶּטֶן, *the fruit of the womb*, Ps. 127. 3. Targ. וְלִדְי דַּמְעָא the fœtus of the womb. Metaphorically signifies *a reward*; as, *surely, פְּרֵי, a reward is to the just*, Ps. 58. 12. Targ. אֲבַר טָב, *good reward*. It is masc. plur. without a sing. With prefixes, מִפְּרֵי, *from the fruit of thy works shall the earth be satisfied*, Ps. 104. 13. i. e. from the rain descending from thy clouds. With affixes (·) and (˙) being interchanged by Rules 123. and 6. it makes פִּרְיֹו, *his fruit*, פְּרֵימוֹ, *their fruit*, Ps. 21. 11. Targ. בְּנֵיהֶם, *their sons*.

[29.] יִתֵּן (yit-tén) *he will give*. From נָתַן, *he gave, placed, delivered up*, fut. kal, נ being changed into a dagesh, Rule 69., with (·), Rule 108. and is thus declined: אֶתֵּן, *I will give*, תִּתֵּן, *thou wilt give*, יִתֵּן, *he will give*, וְיִתֵּן, *it will give*, namely, the earth, Ps. 85. 13. יִתְּנֵנּוּ, *they will give*. With maccaph (·) being shortened into (˙) Rule 134. is formed תִּתְּנֵנּוּ, *thou hast given*, יִתְּנֵנּוּ, *he will give*. With ו copulative, וְיִתְּנֵנּוּ, *and he will give*, and with ו conversive of the future, Rule 79. וְתִתְּנֵנּוּ, *and thou hast given*, וְיִתְּנֵנּוּ, *and he placed*, וְיִתְּנֵנּוּ, *and they gave*. When לֹא precedes and an infinitive follows this verb, it signifies, *he allowed, permitted, suffered*, as, לֹא תִתֵּן, *thou shalt not give thine Holy One*, לִרְאוֹת, *to see the pit*, Ps. 16. 10. i. e. *thou shalt not suffer, permit*. And מִי יִתֵּן, *who will give?* Ps. 14. 7. the same as, *I would that, oh I would that!*

[30.] בְּעֵתוֹ (be'cit-tó) *in his sea-*

son. From עָתָת, *he spoke opportunely, seasonably*. A defective noun, עֵת, *time* seasonable, or suitable, or even evil. With prefixes בְּעֵת and לְעֵת, *in time*. With affixes and in the plural it assumes dagesh, to compensate for the absent letter, and changes (·) into (˙) Rule 125. and becomes בְּעֵתוֹ, *in his season*. And let, עָתָם, *their time be for ever*, Ps. 81. 16. i. e. *calamity, punishment*. In other parts of the Bible it is read with a twofold plural termination, but in the Psalms in the feminine only: עֵתוֹת, *times*; לְעֵתוֹת, *in times in distress*, Ps. 9. 10. i. e. *in calamities*. With an affix, *in thy hand*, עֵתוֹתַי, *my times are*, Ps. 31. 16. i. e. *my calamities, my afflictions*, LXX. κληροί μου, *my lots*, or inheritances, or perhaps κληροί μου, *my times*.

[31.] וְעֵלְהוּ (ve'e-lé-hoo) *and his leaf*. From עָלָה, *he ascended*; עֵלָה, *a leaf*, which ascends, as it were, to the topmost part of the tree or herb, protecting the fruit. With an affix, ה radical is taken away, Rule 103. and it becomes וְעֵלְהוּ instead of וְעֵלְהוּ.

[32.] יִבּוֹל (yib-ból) *shall wither*. From נָבַל, *he pined, faded, was parched* from heat or cold; is properly applied to flowers, leaves, fruits dropping off when they have lost their sap. The fut. of kal, נ being changed into a dagesh, Rule 69. It is read in the Psalms in the 3rd sing. only, יִבּוֹל, *will pine away*, Targ. *his leaves shall not בְּתָרֵין, fall off*. In the plur. *the sons of the stranger*, יִבְלוּ, *shall fade away*, Ps. 18. 46. Targ. יִסּוּכְפָן, *shall be consumed*. LXX. επαλαιώθησαν, *have waxed old* (they read it without a dagesh יבּוּל from בָּלָה, *he grew old*). And with ו paragogic, Rule 102. n. 5. יִבּוּלוּן, *they will fade*,

Ps. 37. 2. In each example ו is put for (:) on account of the pause, Rule 132.

[33.] וְכֹל (vechól) *and every thing.*

From כָּל, *he consummated, he completed the entire, כָּל, all, whole, entire*; masc. without a plur. but if it be joined with a plur. it signifies *all men, all things.* With prefixes מִכָּל, *from all, חֹפֵל, that entire, universe, וְכֹל, and every thing, לְכָל, to every one, וְלְכָל, and to all, בְּכָל, in every.*

And הֵמָּה being excluded, כָּל, *in all this, לְכָל, to all this.*

[34.] יַעֲשֶׂה (ya-ʿasé) *he will make or do.* From עָשָׂה, *he made, fut. kal, declined thus, as No. 19. אֶעֱשֶׂה, I will make an ox, Ps. 66. 15. i. e. I will offer (as in Virgil, "when I will offer a heifer," &c. Ecl. 3. 77.), תַּעֲשֶׂה, thou wilt make, יַעֲשֶׂה, he will make, תַּעֲשֶׂה, she or it will make.* In the plur. הֵמָּה being cut off, וַיַּעֲשׂוּ, *and they made*; in all which this is to be remarked, that ע the first radical assumes compound sheva, in the first person (:) in the rest (:) and punctuates the preceding servile with a similar short point, Rules 12. and 13.

[35.] יִצְלִיחַ (yats-lécakh) *will prosper, i. e. whatsoever such a tree produces, will flourish and increase, for it will not decline, מִיַּעֲשׂוֹת פְּרֵי, from yielding fruit, Jer. 17. 8. From צָלַח, he was fortunate, prosperous, he accomplished his purpose successfully, fut. hiph. יִצְלִיחַ, with (-) furtivum, Rule 10. Targ. and every bud of it which germinates yields seed and profits.*

VER. 4.

[36.] לֹאֲדָבֵן (lo-chén) *not so.* From דָּבַן, *to be firm, right, good, fit, is formed בָּדָן, fit, right, good*; but it more frequently passes into an adverb of af-

firmation, *thus, so, likely, as though fitly, conveniently, firmly, certainly.*

[37.] הָרֶשָׁעִים (ha-resha-ʿéem) *the wicked.* See No. 7. הֵמָּה emphatic before ר is pointed with (ר) see No. 2. כָּאֵלֶּם [38.] בְּמוֹץ (cam-móts) *as the chaff.*

מוֹץ a noun masc. without a plur. is read but eight times in all Scripture; its root is unknown, in Latin *gluma, palea*, by the LXX. translated *χυσίς, dust*, corresponds with מָצָץ, *he pressed out, as though the sifting, shaking out, or expression of grain.* It is read in the Psalms twice with a prefix בְּמוֹץ, *as chaff*, Ps. 35. 5. and בְּמוֹץ, *as this chaff* (הֵמָּה emphatic being excluded).

[39.] אֲשֶׁר־תִּדְפְּנֶנּוּ (asher-tid-phèn-noo) *which (the wind) will dispel it.* From דָּרַף, *drove, impelled, dispelled, properly applied to the wind.* Fut. kal, which occurs twice in the Psalms, and that in different senses. Regularly תִּדְרַף, *you will dispel*, Ps. 68. 3. (where it is elegantly referred to God). Irregularly תִּדְרַפְּנֶנּוּ, *he will propel it*, where נ radical is turned into dagesh, Rule 69. and ו on account of the affix נָפֵי changes into (:) Rule 119. The affix *it* is here pleonastic or superfluous, which is usual in Hebrew, see Rule 37. So in N. T. *ὅ τῶ μάλωπι αὐτοῦ ἰάθητι, with whose stripes of him ye are healed*, 1 Pet. 2. 24.

[40.] רִיחַ (róoahh) *the wind.* LXX. *which the wind will fling away (adding) from the face of the earth.* So also the Arabic Psalter. From רוּחַ, *he breathed.* A noun of com. gender, Rule 26. n. 2. רִיחַ, *breath, spirit, wind.* Applied to things that move and are invisible, as *spirit, wind, air, the soul, and to the affections of the soul*, Ps. 76. last verse, *he will cut short, רִיחַ, the spirit of great ones, Targ. he will attenuate, גִּסְפַּת רִיחֵיהֶן, the fatness of their spirits, i. e. the insolence,*

audacity, haughtiness. Is read with three prefixes, **מִרְחַח**, *from the wind*, **בְּרִיחַ**, *in the wind*, **וּבְרִיחַ**, *and in spirit*. But with affixes (-) furtivum is dropped, Rule 10. as in **רִחְוִי**, *my spirit*, **רִחְוֵהוּ**, *thy spirit*, **רִחְוֵהוּ**, *his spirit*, **רִחְוֵהוּ**, *their spirit*, **בְּרִיחוֹ**, *in his mind*, Ps. 32. 2. **מִרְחִיחֵהוּ**, *from thy spirit*, Ps. 139. 7. with (ִ) on account of the pause. In the plur. **רִיחֹת**, *the winds*, Ps. 104. 4.

VER. 5.

[41.] **עַל־כֵּן** (al-kén) *therefore*.

Properly *according to, so, just so*, the same as **לְכֵן**, *so, therefore*.

[42.] **יָקוּמוּ** (ya-kóo-moo) *shall rise*.

With **לֹא**, *shall not rise*, i. e. shall not stand, shall be defeated in their object or cause. Targ. **יִזְכְּוּ**, *shall (not) be justified*. LXX. *οὐκ ἀναστήσονται, shall not rise again*. **יָקוּם**, *to rise, stand*: fut. kal, where the second radical ו is quiescent in ו, Rule 60. and the preformative letters receive (ִ) Rule 58. declined in the Psalms thus: **אֶקוּם**, *I will rise*, **תִּקוּם**, *thou shalt rise*, **יָקוּם**, *he shall rise, stand*, **תִּקוּם**, *he shall rise*, **יָקוּמוּ**, *they shall rise*, and with (ִ) instead of ו, Rule 107. is **יָקוּמוּ**, with ׀ paragogic, (ִ) being changed into (ִ) Rule 102. n. 5. it becomes **יָקוּמוּ**, *they rose up*, Ps. 35.

11. **בְּמִשְׁפָּט** (bam-mish-pát) *in the judgment*. Targ. **בְּיוֹם דִּינָא רַבָּא**, *in the day of the great judgment*. From **שָׁפַט**, *he judged*. A noun heem. masc. **מִשְׁפָּט**, *judgment*, in an active or passive sense. *Actively*, morality, loyalty, resolution, reason, custom, integrity. *Passively*, the circumstance of acquittal or condemnation and atonement. Is read with prefixes, **ו**, *and*, **בְּ**, *in*, **לְ**, *to*, **כְּ**, *according to*. And ה emphatic being excluded,

בְּמִשְׁפָּט, *in judgment*, **לְמִשְׁפָּט**, *to judgment*. With affixes, **מִשְׁפָּטִי**, *my judgment*, **לְמִשְׁפָּטִי**, *to my judgment*, **כְּמִשְׁפָּטֵךָ**, *according to thy statute*. In the plur. **וּמִשְׁפָּטִים**, *and judgments*. With affixes, ׀ being cut off, R. 105. **מִשְׁפָּטֵי**, *thy judgments*, **מִשְׁפָּטָיו**, *his judgments*, **לְמִשְׁפָּטֵךָ**, *to thy statutes*, Ps. 119. 43. instead of **לְמִשְׁפָּטֵיךָ** *and from, &c.* In regimen (ִ) being changed into (ִ) Rule 114. it becomes **מִשְׁפָּטִי**, *judgments, and judgments*.

[44.] **וְרַחֲטָאִים** (vehhat-ta-éem) *and sinners*. ׀ is a conjunction, for the rest see No. 9.

[45.] **בְּעֵדוּת** (ba-eadhàth) *in the company of*. Formed as **בְּעֵצָה**, No. 6. From **יָעַד**, *he made an appointment*. A noun fem., no plural, **עֵדָה**, *a meeting, a congregation meeting regularly, a church, assembly*, **וְעֵדָה**, *and an assembly*. In regim. changing ה into ת, **עֵדָת**, *an assembly*, **וְעֵדָת**, *and an assembly*, **בְּעֵדָת**, *in an assembly*. LXX. *ἐν βουλῇ, in council*. Targ. **בְּסִיעֵת**, *in the society*. With affixes, **עֵדוּתָהּ**, *thy company*, **בְּעֵדוּתָם**, *in their company*.

[46.] **צַדִּיקִים** (tsad-dee-kéem) *the just*. The plur. of **צַדִּיק**, a noun masc. formed from the pihel of **צָדַק**, *he justified*. It is said of a person who is absolved in every thing; and thus, when applied to discourse, means *faithful, true*. Hence the term *Sad-ducees*, because they called themselves *just*. With prefixes, **וְצַדִּיק**, *and just*, **לְצַדִּיק**, *to the just person*, ה emphatic being excluded. In the plur. **צַדִּיקִים**, *just persons, true*, **וְצַדִּיקִים**, *those just*, **וְצַדִּיקִים**, *and the just*.

VER. 6.

כז

[47.] יָדַע (yo-dhéa) is *knowing*, i. e. knows. From יָדַע, *he knew*; refers to the mind, in which affection follows the consciousness, whence it signifies, *he favoured, cherished, approved, cared for*, יוֹדַע, is the benoni of kal, *knowing, approving*, with (-) furtivum, R. 10. Its synonym is מְפִיר, *acknowledging*; with this difference, that no one can be מְפִיר without being first יוֹדַע. It is read without ו in Ps. 94. 11. In the fem. יָדַעַת, *knowing*, Ps. 139. 14. for יָדַעַת with (-) instead of (·) R. 110. Plur. יוֹדְעִים. In regimen, יוֹדְעִי, *knowing*, and without ו, Ps. 68. 16. וְיֹדְעֵי, and persons *knowing*. With affixes, לְיֹדְעֵי, *to those knowing me*, לְיֹדְעֵיהֶם, *to those knowing thee*.

[48.] הִתְאַבֵּד (to-bhédh) shall *perish*.

Targ. תְּחֻבֵּד, shall be *taken away*. In fut. of kal, in which א is quiescent in ו, R. 53. From אָבַד, *he perished*, referring either to what is mislaid and still uninjured, or lost and destroyed. Thus declined in the Psalms; הִתְאַבֵּד, *he will perish*, וְתִתְאַבְּדוּ, and *ye will perish*, יִתְאַבְּדוּ, *they will perish*, וְיִתְאַבְּדוּ, and *they will perish*. In a pause (·) being changed into (·) R. 132. it is יִתְאַבְּדוּ, וְיִתְאַבְּדוּ.

PSALM II. ב.

[49.] לָמָּה (lám-ma) for *why*. מָה is an indecl. interrogative with respect to the quality of a matter, *why? how, what sort*. It often admits a mac-caph after it, and changes (·) into (-) when the letter following is dageshed, as בְּדוּלָהָ, *what is to thee*, &c. But before those not capable of dagesh it retains (·) as, מַה־אִישׁ, *what is man*,

מַה־רַבִּי, *how many they are*, &c. In which form it is written also before יְהוָה, Ps. 89. 47. יְהוָה־עַד־מָה, *how long, Yehova*. Before ע ה ו with kamets it changes (·) into (·) for euphony; and when without a mac-caph, as, מָה עָצְמוֹ, *how have they prevailed*, Ps. 139. 7. It is read in the Psalms with four prefixes, as, וּמָה and וּמָה־, and *why*, כַּמֶּה, *how often, how many*; בַּמָּה and בַּמָּה־, *in which, by which* (which exclude ה emphatic), לְמָה and לְמָה־, *on account of which, wherefore, why*, where ל has (·) before the monosyllable, R. 80. Here mark that לְמָה without a dagesh is acute, and with a euphonic dagesh is pen-acute. It is acute before ע ה א, as, לְמָה אֱלֹהִים, *why, O Lord*, &c. And penacute before other letters, as, לְמָה רָגְשׁוּ, *why have they raged*, וְיְהוָה־לְמָה, *why Yehova*, &c.

[50.] But מִי, *who*, is an interrogative pronoun, as, מִי הָאִישׁ, *who is the man*. It also frequently implies negation and impossibility, מִי, *who shall declare the power of the Lord*, i. e. no one; מִי כִיְהוָה אֱלֹהֵינוּ, *who is as Yehova our God*, Ps. 113. 5. i. e. no one. The initial letters of the words of this verse spell *Michael*. It is read in the Psalms with two prefixes, וּמִי, and *who*, מִמֵּי, *from whom*.

[51.] רָגְשׁוּ (ra-greshóo) have *raged*. 3rd plur. pret. kal, from רָגַשׁ, *he shouted, raised a tumult*; properly applied to a tumultuous assemblage. It is read but in this place in the entire Scripture, except in Chaldaic, in Dan. 6. 7. and there in the conjugation aphele, תְּרַגְּשׁוּ, *they ran together to the king*.

[52.] גוֹיִם (go-yéem) *nations*. Plur. of גוֹי, *a nation*, a noun masc. perhaps

from גוה, a *body*, because a nation is a collective body of many persons. Said, generally, of idolatrous nations, and sometimes of the Jews themselves. With prefixes, הגוי, *that nation*, מגוי, *from a nation*, i. e. let it not be a nation, Ps. 83. 5. where מ includes negation, R. 74. In the plur. the second ם is syncopated, R. 31. for גוים. With prefixes, הגוים, *the nations*, בגוים, *among the nations*, ה emphatic being excluded. And with ם instead of ן, בגוים, Ps. 79. 10. It is read once with an affix, in the joy, גויה, *of thy nation*, Ps. 106. 5. i. e. the Israelites.

[53.] גוים (oo-leum-méem) and *nations*. With ו and ל prefixed, the plur. of גוים, a *nation*, sprung from one common mother. From גוים, a *mother*, which is from גוים, (unused). It includes such a multitude as constitutes a kingdom, hence the Hebrew expression אין לאם אלה מלכות, *a nation is not aught than a kingdom*. In declension it assumes dagesh and shortens ו into ם R. 125. and with ה emphatic becomes הגוים, *the nations*, and with ל prefixed, לגוים, *nations*. With prefixes, וגוים, and *nations* (in which ו becomes ן before the sheva'd letter, R. 78.), בגוים, *in nations*; in which ם is pointed with (-) on account of the (׃) following, R. 6.

[54.] ריק (reek) *vain*. A noun masc. no plur. sometimes taken in an adverbial sense, *vainly, fruitlessly*. *I have cleansed my heart, ריק, in vain*, Ps. 73. 13. Hence φατα, Mat. 5. 22. in Syriac פטא, signifying some violent invective which Christ forbids to be uttered against any; it means, as it were, vain, vile off-scouring (whence also φατος, a *tattered garment*), [and the English, *rag.—D.*] Talmud, ריקא, *a man worthless, vile, vain*.

VER. 2.

[55.] יתיצבו (yith-yat-sebóo) *will set themselves*. 3rd plur. fut. hithpaheh. From יצב, *he set, placed*. R. 47. which is declined in the Psalms in the 3rd pers. only; יתיצב, *will set himself*, יתיצבו, *will set themselves together*.

[56.] מלכי (mal-ché) *kings*. The plur. in regimen of מלך, a *king, governor*, of a state or city. From מלך, *he reigned*; in Chaldaic, *he consulted, deliberated*. With prefixes, המלך, *the king*, והמלך, *and the king*, ומלך, *and king*, (where ן becomes ן before the labial, R. 78.) למלך, *to king*, or, *concerning the king*, למלך, *to the king*, ה emphatic being excluded. With affixes (it changes both (׃)'s into (׃) R. 122. and the first (׃) into (-) R. 6.), מלפי, *my king*, מלפנו, *our king*, למלפנו, *to our king*, מלפך, *his king*, במלפך, *in their king*. In which פ is marked with a dagesh lene after (׃) R. 17. In the plur. it is formed as פלגים, No. 26. מלכים. It is marked once with a grave affix, מלכיהם, *their kings*, Ps. 105. 30. in which dagesh lene is omitted after (׃) as No. 26.

[57.] ארץ (é-rets) *of the earth*. A radical noun of com. gender, *the earth, land*, both habitable and inhabitable; and signifies the lowest part of any thing, as also the Chaldaic ארע with the usual change of פ into פ, Greek, ἔρα, *the earth, low, humble*. In a pause it is written ארץ, R. 131. and so also with ה emphatic (even without a pause) הארץ, *the earth*, Rule 107. והארץ, *and the earth*. ארץ is used in reg. in Ps. 107. 35. וארץ ציה, *and a land of dryness*.

[58.] **וְרוֹזְנִים** (vero-zenéem) and *princes*. Targ. **וְשִׁלְמוֹנֵיָא**, and the *rulers, counsellors*. A noun plur. masc. no sing. Perhaps, ן being heemantive, from **רָזַח**, *he emaciated*, a prince being bare and weak without subjects. [Or from **רָזַן**, *emaciation*. —D.] It is read six times in the Scriptures, and is placed always after **מִלְּךָ**, except in Isaiah, 40. 23.

[59.] **נוֹסְדוֹ** (no-sedhoo) *they consulted*. From **יָסַד**, *he founded*, he laid foundations, Ps. 104. 5. In pret. niph. ם being changed into ן, R. 56. **נוֹסַד**, *he was founded, he consulted*, for counsels are the foundations of actions. In the plur. **נוֹסְדֵי**, *they mutually established themselves*. Targ. **יִתְרַחְבְּרוּן**, *they met together*. LXX. **συσχεθασαν**, *they were collected together*, they read, perhaps, **נוֹרְדֵי** from **יָרַד**, *he united*.

[60.] **יָחַד** (yá-hhadh) *together*. From **יָחַד**, *he united*. **יָחַד**, is properly a noun, but translated as an adverb. In a pause it is written **יָחַד־**, R. 131.

[61.] **עַל־** (al) *against, in opposition*. **וְעַל**, and *against*. Targ. and *they contend with his Messiah*.

[62.] **מְשִׁחוֹ** (meshee-hhó) *his Messiah*. From **מָשַׁח**, *he anointed with oil*, whence is formed **מְשִׁיחַ**, *anointed*. Christ is called the Messiah, or the anointed. In its final increment, (-) furtivum being dropped, R. 10. (׃) is shortened into (׃), R. 114. and it makes with affixes, **מְשִׁיחוֹ**, *thine anointed*, **מְשִׁחוֹ**, *his anointed*, **לְמְשִׁיחִי**, *to my anointed*, **לְמְשִׁחוֹ**, *to his anointed*. In which ל is pointed with (׃) on account of the (׃) following, R. 6. In the plur. **מְשִׁיחִים**, *the anointed*; so are all called who are consecrated to God, and remarkable for dignity and piety; whence with an affix and

prefix, *touch ye not*, **בְּמְשִׁיחִי**, *mine anointed*, Ps. 105. 15.

VER. 3.

[63.] **נִנְתְּקָה** (nenat-teká) *let us utterly burst asunder*. From **נָתַק**, *he burst open, tore away*. Fut. pih. which conjugation adds force to the sense, R. 45. It is read twice in the Psalms; in 3rd sing. **יִנְתְּקֵה**, *he will utterly burst asunder*, Ps. 107. 14. in 1st plur. **נִנְתְּקָה** with ה paragogic, (which is common to the first person of both numbers of the future, R. 102. n. 2.) (׃) being changed into (׃) R. 117. for **נִנְתְּקֵה**.

[64.] **אֶת־** (eth). Generally denotes the accusative, R. 33. With ׀ prefixed is the same in sense as ׀ simply, as **מֵאֵת יְהוָה**, *from Yehova*, Ps. 109. 20. With a maccafeh it changes (׃) into (׃) R. 134. and is written **אֶת־**, **וְאֶת**, and.

[65.] **מוֹסְרוֹתָיוֹ** (mo-sero-thé-mo) *their cords*. Targ. *their claims*. From **יָסַר**, *he chastened by instructing*. A noun heem. **מוֹסֵר**, *a chord*, ם being changed into ן, R. 161. n. 1. In the plural it admits of both terminations, whence in the masculine form with an affix and prefix we have, *thou hast opened*, **לְמוֹסְרֵי**, *to my bonds*, Ps. 116. 16. (which has (׃) instead of (׃) contrary to analogy). In the feminine, **וּמוֹסְרוֹתֵיהֶם**, *and their bonds*, Ps. 107. 14. It has here a poetic affix, **מוֹ**, which is frequently used in poetry.

[66.] **וְנִשְׁלַחְנָה** (venash-léc-cha) *and we will cast away*. From **שָׁלַח** in hiph. **הִשְׁלִיךְ**, *he cast, hurled, flung away* as an exposed child, discarded from its mother's care. Fut. hiph. which is thus declined in the Psalms: **אֲשַׁלְּכֵהּ**, *I will cast away*, **וְתִשְׁלַחְנָה**, *and thou hast cast away* (with ן converse of the fut., R. 79. and (׃) in-

stead of י R. 107.), תִּשְׁלִיכֵנִי, *thou shalt cast me away*, וְתִשְׁלִיכֵנִי, *and thou hast cast me away* (with ו conversive), נִשְׁלִיךְ, *we shall cast away*, and with ה paragogic וְנִשְׁלִיכָהּ.

[67.] מִמֶּנּוּ (mim-mèn-noo) *from us*, מִן a preposition, *from, out of, before*, with a prefix, וּמִן, *and from*. With י paragogic, מִנִּי, *from*, Ps. 44. 11. *before*, Ps. 88. 10. With an affix, מִמֵּנִי, *from me*, Ps. 18. 23. מִבְּהֵמָה, *from each of them*, Ps. 68. 24. But with affixes it more usually rejects ו and repeats מ, as מִמֵּנִי, *from me*, מִמֶּךָ, *from thee*, and in a pause, מִמֶּךָּ, Ps. 80. 19. מִמֶּנּוּ, *from her*, מִמֶּנּוּ, *from us*, and, *from him*; for נוּ is an affix of the 1st plur. and 3rd sing. for נָהוּ, R. 91.

[68.] עֲבֹתֵימוֹ (ʿabho-thé-mo) *their dense cords*. From עִבַּת (in pihel), *he twisted, condensed by twisting*; a noun masc. עֲבוֹת, *twisted, a twisted rope* entwined of three cords. In plur. with a prefix, בְּעֲבֹתַיִם, *with ropes*, Ps. 118. 27. and with an affix, עֲבֹתֵימוֹ, LXX. τοὶ ζυγοὶ αὐτῶν, *their yoke*.

VER. 4.

[69.] יוֹשֵׁב (yo-shébh) *he sitting*. From יָשַׁב, see No. 13. The Benoni of kal, יוֹשֵׁב and without ו, יָשַׁב, *sitting, dwelling*. With prefixes, וְיֹשֵׁב, *and sitting*, הַיֹּשְׁבִי, *who art sitting*, Ps. 123. 1. (with ה relative, R. 76. and י parag., R. 102.), plur. יוֹשְׁבִים in regimen יוֹשְׁבֵי, and without ו, יֹשְׁבֵי, *they sitting, dwelling*, וְיֹשְׁבֵי, *and they dwelling*. With an affix יֹשְׁבֵיהָ, *the inhabitants of it*, Ps. 75. 4. see R. 42.

[70.] בְּשָׁמַיִם (bash-sha-má-yim) *in the heavens*. שָׁמַיִם, not found in the sing. In a pause it is written שָׁמַיִם, (-) being changed into (ר) R. 131. With prefixes הַשָּׁמַיִם, *the heavens*, וְשָׁמַיִם, *and heavens*. Once בְּהַשָּׁמַיִם, *in the very heavens*, Ps. 36. 6. in all other instances ה emphatic being excluded, R. 81. it is read בְּשָׁמַיִם. A noun dual compounded of שָׁם, *there*, and מַיִם, *waters*, exist or are, being understood. Or from שָׁם, *there, there*, for, wherever you turn, you behold the heavens. Or from שָׁם, *there, afar*, for the heavens are far removed from the earth. The dual form denotes the distance on both sides equal, or the two poles of the world, round which the heaven is circumsolved; or rather from מַיִם, *waters*, see No. 27. Heaven signifies not only the *seat* of the blessed, but also the *air* or firmament, Ps. 8. 9. *the fowl of the air*. Ps. 18. 8. *and the foundations of the mountains were moved*; instead of which it is written, in 2 Sam. 22. 8. *and the foundations of heaven*.

[71.] יִשְׁחַק (yis-hhák) *he will laugh*. From שָׁחַק, *he played, laughed, derided, excited laughter* (applied to any thing ridiculous, and also to war), *he despised*, for whatever is despised is held up to ridicule. Fut. kal, which in the Psalms is declined in the 3rd sing. only, יִשְׁחַק, *he will laugh*, in a pause, יִשְׁחַק, R. 131. whence in the plur. יִשְׁחַקוּ, *they will laugh*, Ps. 52. 8.

[72.] אֲדֹנָי (adho-nái) *the Lord*. Targ. *the word of the Lord will laugh at them*, מִימְרָא דַּי (by the latter word, which is derived from אָמַר, *he said*, is denoted the Messiah, who is the eternal word of God). From אֲדָן, *a base*, is formed אֲדֹן, *Lord*, who is the base

and prop of his family. And as the Latin Dominus is derived from *domus*, a house, because he presides over it, so the Hebrew *Adhonai* is so called, because he presides over the whole universe as a house of his own construction. In reg. and in the plural, (ר) being changed into (׳) R. 114. it becomes אֲדוֹן, *Lord*. In the plural absolute, and in construction, *confess ye, לַאֲדֹנָי הָאֲדֹנִים, to the Lord of Lords, Ps. 136. 3.* But אֲדֹנָי (with (ר) without a pause) is applied only to the *Creator*, and put for the sing. absolute, *Lord* (in which it differs from אֲדֹנָי, *my Lord*, and אֲדֹנָי, *my Lords*). With the prefixes ב, ל, ו, it throws away (׳) R. 82. as, וְאֲדֹנָי, *and my Lord, Ps. 35. 23.* לַאֲדֹנָי, *to my Lord, Ps. 22. 31.* בְּאֲדֹנָי, *in my Lord, Ps. 73. 28.*

[73.] יִלְעַג (yil-eagh) *shall laugh*. From לָעַג, *he laughed, he derided, he hisped or made very faces*, which is frequently done to excite laughter, see No. 1393. Fut. kal, which is thus declined in the Psalms, הִתְלַעַג, *thou wilt laugh, יִלְעַג, he will laugh, יִלְעַגוּ, they will laugh*. This verb is constructed among the Hebrews with ל, the mark of the dative.

[74.] לְמוֹ (lá-mo) *to or against them*. מוֹ is a poetic affix, and ל has (ר) usually before affixes, R. 101.

VER. 5.

[75.] מִן (áz) *then, from the time*, respects the perf. and fut. and with ׳ paragogic, R. 102. n. 4. מִיָּנִי, *then, Ps. 124. 3.* Is prefixed with מ in Ps. 76. 8. מִמָּוֶה, *thence, from that time, when. Who shall stand before thee, מִמָּוֶה אַפְּךָ, from the time of thy anger. Ps. 76. 8.* Targ. *from the time in which thine anger grows terrible*. When put absolutely it marks past ages,

thy seat has been prepared, מִמָּוֶה, from then, or since former times.

[76.] יְדַבֵּר (yedhab-bér) *shall speak*. From דָּבַר, *he spoke, spoke out, said*. Fut. pih. which is thus declined in the Psalms: אֲדַבֵּר, *I shall speak* (and with ה paragogic, (׳) being changed into (׳), R. 117.), אֲדַבְּרָה, *I shall speak out, וְאֲדַבְּרָה, and I shall speak*. In a pause it again returns into (׳), R. 131. וְאֲדַבְּרָה, *Ps. 40. 6.* תִּדְבַּר, *thou shalt speak, יִדְבַּר, he shall speak*. And with (׳) instead of (׳) in a pause יִדְבֹּר, *Ps. 41. 7.* and on account of the accent being retracted, יִדְבַּרְכִּי, *my mouth shall speak, Ps. 145. 21.* תִּדְבְּרִי, *shall speak (feminine), תִּדְבְּרִי, ye shall speak*. And with ן paragogic תִּדְבְּרוּן, *Ps. 58. 2.* (with (׳) instead of (׳) on account of athnach, R. 132.) יִדְבְּרוּ, *they shall speak with the enemies, Ps. 127. 5.* Targ. *they shall dispute, וְיִדְבְּרוּ, and they shall speak, Ps. 73. 8.* ((׳) under ׳ being removed on account of the preceding (׳), R. 8.) וְיִדְבְּרוּ, *and they spoke, Ps. 78. 19.* Where the shevated letter ׳ rejects dagesh, R. 20. which ן conversive should impress on it, R. 79. instead of וְיִדְבְּרוּ.

[77.] אֵלֵימוֹ (e-lé-mo) *to them*. אֵל a preposition, *to, at, beside*; is put sometimes for עַל, *upon, on account of*: (and therefore all verbs which are constructed with עַל, are constructed also with אֵל). It differs from אֵל, *God*, in its pointing, וְאֵלֵי־מִכְאוֹב, *and upon or concerning grief, Ps. 69. 27.* It assumes the affixes of plural nouns, R. 101. and has (׳) with light affixes, as אֵלָי, (and in a pause אֵלַי), *to me, אֵלֶיךָ, to thee, אֵלָיו, to him, אֵלֵימוֹ, to them*. And with grave

affixes it changes (·) into (·) as אֱלֵיכֶם, to ye, אֱלֵיהֶם, to them.

[78.] בָּאָפוֹ (bheap-pó) in his anger.

Targ. in his strength. From אָפָה, to puff with the nostrils, as a man in anger. It is formed into a noun masc. by syncope אָף, a nostril, nose, Ps. 115. 6. It is sometimes put for the entire countenance, or face, Ps. 138. 7. as the nose, being the most prominent feature, gives a turn of beauty or ugliness to the face accordingly. It is sometimes taken for rage, anger, Ps. 78. 21. because the nose and entire countenance is an index of anger. With prefixes, מֵאָף, from anger, וָאָף, and anger, בָּאָף, in anger, וּבָאָף, and in anger. In the dual and with affixes it assumes dagesh, to compensate the loss of ב, and makes אֶפְסִים nostrils, Ps. 86. 15. (to which נְזִירִים is synonymous) אֶפְהָ, and in a pause אֶפְהָ, thy anger, אָפוֹ, his anger, אֶפְסָם, their anger, and in another signification, the impious, פְּנֹבָה אָפוֹ, through the pride of his countenance, &c., Ps. 10. 4. Targ. in the haughtiness of his spirit. With prefixes, בְּאָפִי, in my anger, בְּאֶפְהָ, in a pause, בְּאֶפְהָ, in thy anger, בְּאָפוֹ, in his anger, לְאָפוֹ, for his anger, Ps. 78. 50.

[79.] וּבְחָרוֹנוֹ (oo-bha-hharo-nó) and in his fury. From חָרָה, it burned, inflamed, is formed חָרוֹן, a noun masc. by the heemantive syllable וֹן, R. 161. n. 3. חָרוֹן, ardour, heat, anger, fury. In reg. and with affixes (·) being changed into (·), R. 114. it makes חָרָוֹן. With prefixes, you returned, מִחָרוֹן אֶפְהָ, from the heat of thy anger, Ps. 85. 4. i. e. thou hast restrained thine anger (which Bertram says is the infin. kal, with וֹן parag. from boiling, i. e. lest thine anger may

boil) חָרוֹן, and heat. With an affix וּבְחָרוֹנוֹ, and in his ardour. It occurs once in the plur. חָרוֹנֶיךָ, thy fierce wrath, Ps. 88. 17.

[80.] יַבְחַלְמוּ (yebha-halé-mo) will confound them. From בָּהַל in pihel, to hasten, is more usually taken in a bad sense, to act rashly, inconsiderately. Also to excite, i. e. to terrify, to rouse suddenly, so as to cause one to act with rashness and confusion. Fut. pihel, which is declined in the Psalms with affixes, in the 2nd pers. תַּבְחַלְמִי, thou shalt confound them, in the 3rd יַבְחַלְמוּ, he shall terrify them. But here dagesh, a sign of the conjug. pihel, is absorbed, since a guttural does not admit of it, R. 19. and the last vowel point (·) on account of the affixes, passes into (·), R. 117.

VER. 6.

[81.] וָאֲנִי (va-anée) and I. אֲנִי, I, a pronoun of the 1st person, R. 36. is written in a pause with (·). R. 132. אֲנִי, Ps. 6. 3. With a prefix, וָאֲנִי, and I, where ו has (-) before (·), R. 13. It is read also in another form, אֲנִי, I, וָאֲנִי, and I.

[82.] נִסְכַּחְתִּי (na-säch-tee) I have anointed. Targ. I have, inaugurated and appointed. LXX. I have been constituted king. From נָסַךְ, he poured out, inaugurated, appointed king, which is done by the pouring of oil. In the pret. of kal it is read here only.

[83.] צִיּוֹן (tsiy-yón) Zion. From צִיָּה, dryness, is formed צִיּוֹן, the name of a mountain, from the dryness of its situation, on which a citadel of the same name was built, which was taken by David and called the City of David, also the Mountain of Yehova, and the Mountain of Sanctity, or selection, at the north side of which was the temple, Ps. 48. 3. With prefixes, וּמִצִּיּוֹן, from Zion, וּבְצִיּוֹן, and

from *Sion*, בְּצִיּוֹן, in *Sion*, בְּצִיּוֹן, and of *Sion*, Ps. 87. 5.

[84.] הָרַר (har) *the mountain*. Contracted from הָרַר, *a mountain*.

[85.] קֹדֶשׁי (koddh-shéé) *of my sanctity*. From קֹדַשׁ, *he consecrated, he set apart*, is formed קֹדֶשׁ, *sanctity, selection, holiness, purity*. (The opposite to which is רָוֹל, *profane*). With prefixes, בְּקֹדֶשׁ, *from a sacred place*, בְּקֹדֶשׁ, *in the sanctity* (ה' emphatic being excluded). With affixes ו' penult passes into (ו), R. 118. and (ו) into (ו), R. 122. and becomes קֹדֶשִׁי, *my sanctity*, קֹדֶשְׁךָ, and in a pause, קֹדֶשְׁךָ, *thy sanctity*, קֹדֶשׁוֹ, *his sanctity*, בְּקֹדֶשִׁי, *in my sanctity*, בְּקֹדֶשׁוֹ, *in his sanctity*, לְקֹדֶשׁוֹ, *to his sanctity*.

VER. 7.

[86.] אֲסַפְּרָה (asap-perá) *I shall declare*. From סָפַר, *he numbered, enumerated, related*. אֲסַפְּרָתִי, *I have declared*, Ps. 119. 13. (synonymous to which is דִּבְרָתִי, *he declared*). Fut. pihel, which is thus declined in the Psalms, אֲסַפֵּר, *I will number all my bones*, Ps. 22. 18. i. e. *I can number*, R. 40. and with ה' parag. (ו) being changed into (ו), אֲסַפְּרָה, *I will accurately declare*. וְאֲסַפְּרָה, *and I will declare*. With an affix, אֲסַפְּרָהּ, *I will declare it*, (fem.) יִסְפֵּר, *he will review, or recount*, נִסְפֵּר, *we will review*, וְהִסְפֵּרוּ, *ye will review*, יִסְפְּרוּ, *they will speak*, Ps. 64. 6. LXX. *they added* (ו' being omitted as if it were יִסְפֵּר). And in a pause (ו) being turned into (ו), R. 132. יִסְפְּרוּ, *they will declare*, Ps. 71. 15.

[87.] אֶל־ (el). Used for the article אֶת, *a mark of the accus. since*

the letters ל and ת are interchangeable, R. 1. or it is a preposition, *to, in, upon*, so that the sense may be, *I will declare upon or concerning the decree, or I will declare for a decree*, i. e. that it may be for a decree and memorial.

[88.] דֶּקֶט (hhók) *the decree*. Targ. *the covenant of God*. LXX. *the precept of the Lord* (they took אֱלֹהִים for אֱלֹהִים, *God*, and as the genitive, which, however, is in Hebrew placed after the other noun). From דָּקַק, *he engraved, decreed*, comes the noun masc. דֶּקֶט, *a statute*, which was engraved for observance. With prefixes, וְדֶקֶט, *and a statute*, לְדֶקֶט, *for a statute*. With maccaph it shortens ו into (ו), R. 134. and makes דָּקַק, *a decree*, Ps. 148. 6.

[89.] אָמַר (a-màr) *he said*, pret. kal, which is thus declined in the Psalms: אָמַר, *he said, he spoke* with another, or himself, *he thought*, וְאָמַר, *and he said*, אָמַרְתָּ, *thou my soul saidst*, Ps. 16. 2. אָמַרְתִּי, (and in a pause, אָמַרְתִּי), *I said*, אָמַרְוּ, *they said*, וְאָמַרְוּ, *and they said*.

[90.] בְּנִי (benee) *my son*. From בָּנָה, *he built*, is formed בֵּן, *a son*, being founded or established by parents (to this בֵּר is synonymous).

Applied to all things animate and inanimate, Ps. 80. 16. *and upon*, בֵּן, *the son whom thou hast made strong for thyself*, i. e. the branch which springs from its tree as from a parent. In reg. it is always pointed with (ו) whether with or without maccaph, בְּדִיּוּמִינִי, *the son of Yemin*, [or, *my strength*.—D.] Ps. 7. 1. בֵּן רִאֲמִים, *the son of unicorns*, Ps. 29. 6. i. e. a young unicorn. With prefixes, בֵּן־, *and the son of man*, Ps. 8. 5. בְּבֶן־, *against the son of thy mother*, Ps. 50. 20.

לְבֶן־מֶלֶךְ, *to the king's son*, Ps. 72. 1. With an affix (·) being changed into (:), R. 117. it becomes בְּנִי, *my son*, בְּנֵי, *his son*.

[91.] אַתָּה (at-ta) *thou*, "art" understood, for personal pronouns supply the places of the verb substantive, R. 36. n. 1. אַתָּה, *thou*, is a pronoun masc. of the 2nd person. In a pause written אַתָּה, Ps. 16. 2. With a prefix, וְאַתָּה, *and thou*. And without ה, וְאַתָּה, Ps. 6. 4. in which form it is written five times in Scripture. In plur. אַתֶּם, *ye*.

[92.] הַיּוֹם (hai-ióm) *this day*, יוֹם, *a day*, either a day and night, or single day, when repeated, יוֹם יוֹם, *day by day*, i. e. daily, Ps. 68. 20. With prefixes, בַּיּוֹם, *from day*, הַיּוֹם, *this day*, כַּיּוֹם, *as day*, לַיּוֹם, *in day*, בַּיּוֹם, *in day*. And ה emphatic being excluded, בַּיּוֹם, *in this day*, כַּיּוֹם, *as this day*. It is read once with an affix, *when he shall see יוֹמוֹ, his day has come*, Ps. 37. 13. Targ. *the day of his calamity*.

[93.] יִלְדֶתִי (yelidh-tée-cha) *I have begotten thee*. Targ. *beloved thou art as a son to a father, thou art pure to me; as though this day I had created thee*. From יָלַד, *begot, brought forth, travailed for*, peculiar to females, yet elegantly applied to males, *begot*, the pret. kal, which is thus declined in the Psalms: יָלַד, *he begot*, וַיֵּלַד, *and he begot*, יִלְדֶתִי, *I begot*. With an affix, יִלְדֶתִי, *I begot thee*, where (·) of the first syllable is shortened into (:), R. 114. and (-) of the second radical, for euphony, passes into (·), R. 107. instead of יִלְדֶתִי.

VER. 8.

[94.] שָׁאַל (sheal) *ask*. From שָׁאַל, *he asked, sought, demanded*. Imper.

kal. In plur. שְׁאַלְוּ, *seek ye*, Ps. 122. 6. for שְׁאַלְוֵי with (-) under a guttural, R. 13.

[95.] וְאַתָּנָה (veet-tená) *and I will give*. From נָתַן, *he gave*, see No. 29. Fut. kal, makes in the first sing. אֶתֵּן, *I will give*. With ה paragog. (·) being changed into (:), וְאַתָּנָה, *and I will give*, וְאַתָּנָה, *and I placed*, Ps. 69. 12. where ו conversive has (·) before a guttural, R. 79. With affixes, אֶתְּנֶהוּ, *I will establish him*. In the 2nd pers. תִּתְּנֵנִי, *thou shalt deliver me*, תִּתְּנֶהוּ, *thou shalt deliver him*, תִּתְּנֵנֵנוּ, *thou shalt give us as sheep*, Ps. 44. 12. i. e. *thou shalt make us; תִּתְּנֶנּוּ, thou shalt give, thou shalt place him*, Ps. 74. 14. In 3rd sing. וַיִּתְּנֵם, *and he delivered them*, Ps. 106. 41. with ו conversive.

[96.] נַחֲלָתָהּ (na-hhala-thé-cha) *thy possession*. Targ. *I will give the riches of the nations as thine inheritance*. From נָחַל, *he possessed; a noun* femin. נַחֲלָה, *possession*, whatsoever comes freely into another's possession. Is written once with ת, נַחֲלַת, Ps. 16. 6. With a prefix, לְנַחֲלָה, *into possession*. In reg. הָ being changed into ת, R. 37. it becomes, נַחֲלַת, *possession of the nations*, Ps. 111. 6. With affixes, הָ being changed into ת, R. 104. it makes בְּנַחֲלָתִי, *thy possession*, וּבְנַחֲלָתִי, *and thy possession*, נַחֲלָתוֹ, *his possession*, נַחֲלָתֵנוּ, *our possession*, בְּנַחֲלָתְכֶם, *your possession*, בְּנַחֲלָתִי, *in thy possession*, וּבְנַחֲלָתָם, *and their possession*.

[97.] וְאַחֲזָתָהּ (va-ahhuz-za-thechá) *and thy inheritance*. From אָחַז, *he caught, seized, plucked*, a noun fem. no plur. אֲחֻזָּה, *a possession, obtain-*

ing, inheritance, a farm, villa; has dagesh for euphony, R. 18. It is read in this place only in the Psalms, and that with a prefix and affix, וְאֶחָזְתָּךְ.

[98.] אֶפְסֵי (aph-se) *the ends.* From אָפַס, *he finished, ceased; a noun masc. in reg. plur. of אֶפְסֵס, end, extremity.* Is formed as פָּלַג, No. 26. and accordingly in the plur. makes אֶפְסֵים. It is read in regimen five times in the Psalms, and has always אָרָץ following it, Ps. 2. 8. 22. 28. 67. 8. 98. 3. אָרָץ אֶפְסֵי אֶרֶץ, *the limits of the earth, i. e. the inhabitants of the most distant parts of the earth.* With a prefix, לְאַפְסֵי הָאָרֶץ, *to the ends of the earth, Ps. 59. 14.*

VERSE 9.

[99.] תִּרְעֵם (tero-ém) *thou shalt break them.* Targ. *thou shalt bruise them.* LXX. *thou shalt govern them,* reading it תִּרְעֵם, from רָעָה, *he fed, directed, governed; hence in Rev. 2. 26. "He shall rule them with an iron rod."* From רָעַע, *he broke, bruised; fut. kal, read here only in the Psalms. It is properly a Chaldaic word, for רָצַץ of the same signification, צ being changed into ע.* Analogically it would be תִּרְעַע, but the middle radical being syncopated, R. 71. it becomes תִּרְעַע, and on account of the affix (ר) being shortened into (:), R. 114. it becomes תִּרְעֵם.

[100.] בִּשְׁבֶט (beshé-bhet) *with a rod.* A rod, sceptre, staff, prefixed with ב, *in, i. e. with, see R. 80. n. 3. Is a noun of com. gend. but more frequently the masc. Targ. with a staff.*

[101.] בַּרְזֶל (bar-zèl) *of iron.* Used in the sense of an adjective, R. 34. n. 3. A radical noun of four letters, masc. no plur. *iron, and im-*

plements formed of iron, as a fetter, chain, Ps. 105. 18. בַּרְזֶל בָּחַח נַפְשׁוֹ, his soul went into iron. Targ. his soul entered an iron chain, i. e. his body entered, &c., being bound in affliction, וּבַרְזֶל, and iron, i. e. in fetters.

[102.] פְּכֵלִי (kich-lée) *as a vessel.* From פָּלַח, *he perfected.* Prefixed with כ, *as, a noun masc. a vase, instrument, any complete utensil.* Is read in the Psalms with two prefixes, כַּ, and כִּ, *on the instrument, i. e. harp, Ps. 71. 22. both marked with (·) on account of (:)* following, R. 6.

[103.] יוֹצֵר (yo-tsér) *of a forming person, i. e. creator, a potter.* From יָצַר, *he formed, framed; attributed to God and man, and denotes the formation of an effigy in any manner.* Benoni kal (which supplies the place of a noun). Without י, יוֹצֵר, *forming, Ps. 94. 9. With ה relative, R. 76., הַיּוֹצֵר, who forms, Ps. 33. 15.*

[104.] תִּנְפֹצֵם (tenap-petsém) *thou shalt utterly dissipate them.* Targ. *thou shalt break them up.* LXX. *thou shalt bruise them together.* From נִפְץ, *he dispersed, scattered: implies breaking and dispersing, together, Ps. 137. 9., וְנִפְץ (pret. pihel), and will dash thine infants against the rock. Fut. pihel, affixed with ׀, wherefore its (·) passes into (:), R. 117.*

VER. 10.

[105.] וְעַתָּה (ve'at-tá) *and now.* From עָרַתָּ, *he acted in season.* An adverb of time present, or soon to be, prefixed with ׀, *and.* Without ה, וְעַתָּה, Ps. 74. 6., *from this now, Ps. 121. 8. i. e. from this time.*

[106.] הִשְׁכִּילִי (has-kée-loo) *understand ye.* From שָׁכַל, *he conducted himself prudently; but in hiph. more usually, he understood himself, or*

caused others to understand. 2nd plur. imperat. hiph. having a dagesh lene after (·), R. 17. *take care that ye understand, study that ye be wise.*

[107.] הִוָּסְרוּ (hiv-va-seroo) *be ye instructed.* From יָסַר, *he instructed himself* in word or deed, *he chastened*, imperat. plur. niph. י being changed into dageshed ו, R. 56. Targ. *receive chastisement*, or correction.

[108.] שֹׁפְטֵי (sho-pheté) *ye judging*, i. e. judges. Targ. *leaders of the earth.* The plur. Benoni kal. in reg. for שֹׁפְטִים, R. 34. שׁוֹפֵט, *judging, a judge, a redresser of grievances.* And without ו, שֹׁפֵט. The duty of judges was to instruct the people in divine rites and laws, and to decide on civil causes. From שָׁפַט, *he judged*, i. e. either *simply* pronounced his opinion, or, *relatively*, acquitted or condemned. With a prefix, מִשְׁפָּטֵי, *from the judges of his soul*, Ps. 109. 31. i. e. from those who condemn. With an affix, שֹׁפְטֵיהֶם, *their judges*, Ps. 141. 6.

VER. 11.

[109.] עֲבָדוּ (vibh-dhoo) *worship ye.* From עָבַד, *he served*; implying every sort of service, free as well as constrained; when applied to God or the earth, *he cultivated.* (In Chaldaic עֲבַד is to do, because to serve implies to do something). Imperat. plur. kal. The dagesh lene is here omitted after (·) since this (·) has come out of a long vowel occurring in the sing. עֲבַד.

[110.] בִּירְאָה (beyir-á) *in fear.* From יָרָא, *he feared*, a noun fem. *fear, reverence, religious awe, piety towards God*, fear being a chief ingredient in his worship. In reg. יִרְאָה, *fear*, R. 34. With prefixes, בִּירְאָה, *in fear*, לִירְאָה, *to fear.* With affixes it changes ה into ת, Rule 104. and it be-

comes בִּירְאָתְךָ, *with reverence of thee*, לִירְאָתְךָ, *in thy fear*, וּבִירְאָתְךָ, *and as thy fear*, Ps. 90. 11.

[111.] וְגִילָהּ (veghée-loo) *and exult ye.* The LXX. insert "in him." Targ. *and pray with trembling.* From גָּלָה, *to exult*, through joy, which exultation is expressed by some outward gesture. שָׂמַח, *to rejoice inwardly.* Second pers. plur. imperat. hiph. of the same form as קָיָם, and would be by analogy קָגִילָהּ, but ה characterist. is taken away by aphæresis, and it becomes גִּילָהּ, *exult ye.*

[112.] בִּרְעָדָה (bir-va-dhá) *in trembling.* From רָעַד, *he trembled.* A noun fem. no plur. It is found twice in the Psalms, רָעָדָה, *tremor*, Ps. 48. 7. And with prefix, בִּרְעָדָה, where ב has (·) on account of the (·) following, R. 6.

VER. 12.

[113.] נִשְׁקֶהּ (nash-shekoo) *kiss ye.* Targ. *receive instruction.* LXX. *lay hold on instruction.* Perhaps they read נִשְׁבַּר from נִשְׁבַּג, *he seized on*, and בָּר, *a son*, they took for *purity*, pure instruction. From נִשְׁקָה, *he kissed*, *he gave a kiss*; imperat. plur. pih. *kiss ye*, in token of honour and obedience.

[114.] בָּר (bhàr) *the son.* Properly a Syro-Chaldaic word for the Hebrew בֶּן, *a son.* Hence the proper names in the New Testament, Simon Bar-Yonas, i. e. son of Jonas, Barnabas, Bartolomæus, Bar-timæus. It is read in Scripture in this place only, and in Prov. 31. 2. with an affix, בָּרִי, *my son*, for the Hebrew בְּנִי. Some explain it *kiss ye the pure*, or *purely*, namely, God, from פָּרַר, *to be pure*, whence פָּר, *pure.*

[115.] פֶּן (pen) *lest perchance.* From פָּוַן, *to be doubtful, to hesitate.*

A particle of doubt and negation, always added to futures only, equivalent to שֶׁלֵּא, *lest perchance, lest at any time, lest.*

[116.] יִאֲנֶה (ye-enàph) *he be angry.* From אָנַף, *he puffed with the nostrils*, as the angry are wont to do, i. e. *he kindled, he was angry.* Fut. kal, which is read twice in the Psalms. In the 2nd person הִיאֲנֶה, *wilt thou be angry*, Ps. 79. 5. and 85. 6. In 3rd sing. יִאֲנֶה, *he will be angry*; where the guttural א has (·) under it, and changes the preceding (·) into (·), R. 13. instead of אִיאֲנֶה.

[117.] יִבְעַר (yibh-ear) *shall kindle.* From בָּעַר, *he burned, was inflamed, was burned* (the antithesis of which is כָּבַח, *he was extinct*). Fut. kal, which is inflected in the Psalms in the 3rd sing. only. Masc. יִבְעַר, *when his nose shall kindle*, i. e. *inflaming with rage.* Femin. תִּבְעַר, *shall burn.* And with ו conversive, וַתִּבְעַר, *and hath kindled*, Ps. 106. 18.

[118.] כִּמְעַט (kim-èat) *as if a little.* LXX. *speedily, in a short time.* From מְעַט, *he was diminished*, a noun masc. מְעַט, *small, trifling, fewness, a little.* Joined with verbs it is used as an adverb, Ps. 8. 6. *Thou hast made him to be inferior*, מְעַט, *but a little*, to the angels. Prefixed with כ expressive of likeness, *about a little, somewhat less, almost, nearly.* In the plur. it assumes dagesh for euphony, R. 18. מְעַטִּים, *a few*, Ps. 109. 8.

[119.] כָּל־ (col) *all.* כָּל (see No. 33). on account of maccaph changes ו into (·), R. 134. With prefixes, כָּל־, *in all, in the entire*, לְכָל־, *to all, all*, מִכָּל־, *from all*, וּמִכָּל־, *and from all*, כַּכָּל־, *according to all.* If marked with an accent it is pronounced *cal*, not *col*; which occurs once in the

Psalms, כָּל עֲצָמוֹתַי, *all my bones*, Ps. 35. 10. and once in the Proverbs, כָּל־אֶחָיו רָשׁ, *all the brethren of the poor man*, 19. 7.

[120.] רוֹסִי (hho-se) *hoping.* From הִסָּתַר, *he sought refuge with another* from some danger, such as from a storm or any other injury; hence, metaphorically transferred to the mind, it signifies *he trusted, confided, hoped.* Benoni kal, which in sing. makes הוֹסִיָּה, with (·), R. 65. In the plur. הִי being excluded, R. 103. it becomes הוֹסִים, *hoping, confiding.* And with ה relative, הוֹחוֹסִים, *who confide*, Ps. 18. 31. and ה emphatic being excluded, לְהוֹחוֹסִים בָּךְ, *to those who confide in thee*, Ps. 31. 20. In reg. רוֹסִי, *confiding.*

[121.] בּוֹ (bho) *in him.* Compounded of the preposition ב, *in*, and the sing. affix ו, *him.* It is read also with a prefix, וּבוֹ, *and in him*, Ps. 144. 2.

PSALM III. ג.

[122.] מְזוֹמֹר (miz-mór) *a psalm.* From זָמַר, *he lopped off, he cut short*, in pihel, זָמַר, *he sung, tuned a glee* on a musical instrument. A noun heeman. masc. no plur. a song in poetry, sung to music. It occurs forty-one times in the Psalms; and has sometimes שִׁיר, *a canticle*, added, Ps. 30. 65. 67. 68. 75. 76. 87. 92. מְזוֹמֹר שִׁיר, *a Psalm of a canticle*, i. e. an air first played and then sung. Which occurs reversed in Ps. 48. 66. 83. 88. 108. שִׁיר מְזוֹמֹר, *the canticle of a Psalm*, i. e. an air first sung and then played.

[123.] לְדָוִד (ledha-véedh) *to or by David*, namely, inspired to, &c. From דָּוִד, *a friend, beloved*, is formed דָּוִד, *amiable.* Read with two prefixes, לְדָוִד, LXX. *to David*, ל giving it the

form of the dative; in which it appears that he was not the author of the Psalms, but the scribe of the Holy Spirit dictating them *to him*; as he testifies himself, Ps. 45. 2. *my tongue is the pen of a ready writer*. Second prefix, *and he selected*, בְּבָרַח, in David, Ps. 78. 70.

[124.] בְּבָרַחוֹ (bebbhor-hhó) in his fleeing, i. e. flight. From בָּרַח, he fled, fled away (the same as בּוֹס, except that this is frequently without a persecutor), infin. kal, בָּרוּחַ, to flee.

But on account of the affix וּ (-) furtive is lost, R. 10. and וּ passes into (וּ), R. 98. and with ב the mark of a gerund (which gives it a conjunctive sense, R. 41.) it makes בְּבָרַחוֹ, when he fled, Ps. 57. 1.

[125.] מִפְּנֵי (mip-pené) from the face. From פָּנָה, he looked at, is formed פְּנֵים, the features, countenance. Said in the dual only, and that from the nature of the features, which are in pairs, namely, two eyebrows, two eyes, two cheeks, two nostrils, two lips, two rows of teeth. And as the violent passions of the mind are depicted in the features, so the face is often put for indignation. In reg. ים being changed into י, R. 34. and (י) into (י), R. 114. it becomes פְּנֵי, the features. And with the prefix, מ, R. 74., מִפְּנֵי, from the face, from, or on account of the sight.

[126.] אֲבִשְׁלוֹם (abh-sha-lóm) *Ab-salom*. The proper name of David's third son by Maacah, the daughter of Talmai, King of Geshur. 2 Sam. 3. 3. Compounded of אָב, father, and שְׁלוֹם, peace.

VER. 2.

[127.] רַבִּי (ràb-boo) are many. From רָבַב, he was increased, multiplied, means increasing in any manner,

quantity, or quality. Pret. kal, which by syncope makes רָב, plur. רַבּוּ, R. 70. and in a pause (-) being changed into (ר), רַבִּי, were multiplied, Ps. 4. 8. With a prefix וְרַבּוּ, and were multiplied, Ps. 38. 20.

[128.] צָרִי (tsa-rái) my foes. LXX. those afflicting me, or teasing (from thistle), i. e. goading me with stings and pricks as with thistles. From צָרַר, to constrain, compress, is formed the participle צָר, compressed, substantively *straitness, difficulty*, of mind as well as of body. Also actively, a *constrainer, a foe*. With prefixes, מִצָּר, from a difficulty, בְּצָר, in this difficulty, ה, emphatic being excluded, Ps. 4. 2. And with (-) instead of (י), מִצָּר, from difficulty, Ps. 32. 7. בְּצָר, in this difficulty, Ps. 18. 7. (both which can be easily referred to צָרָר). In the plur. it makes צָרִים, enemies. With an affix, ים being excluded, R. 105., צָרִי (and in a pause with (י), צָרִי), my foes, וְצָרִי, and my foes, צָרֵינוּ, our foes, מִצָּרֵינוּ, from our foes, צָרָיו, his foes, בְּצָרָיו, against his foes, מִצָּרָיו, before his foes, צָרֵיהֶם, their foes. In the femin. it makes צָרָה, difficulty, torture, whence with a prefix, מִצָּרָה, from difficulty, &c., Ps. 143. 11.

[129.] רַבִּים (ràb-béem) many. From רָבַב (see No. 127.) is formed רָב, a noun masc. *abundance, a multitude, much*. Whence *rabbi*, master, a degree of dignity. וְרָב, and much. In a pause it is written with (י) רָב, than much, Ps. 19. 11. in the plur. it assumes dagesh to supply the defect of the absent letter, R. 125. and becomes רַבִּים, many, רַשָּׁעִים רַבִּים, of many wicked, Ps. 37. 16. With a

prefix, בְּרַבִּים, *in many*, לְרַבִּים, *to many*.

[130.] קָמִים (ka-méem) *rising*.

From קָמָה, *to rise*, benoni kal, ו being rejected, R. 58. קָם, *rising, rebelling*.

In the plur. it is always taken in a bad sense, for enemies, קָמִים, *those rising up*. And with ה relative, R. 76., הַקָּמִים, *those who rise up*; and ה relative being excluded, R. 81. בְּקָמִים, *against those who are rising up*, Ps. 92. 12. With affixes, ים being excluded, R. 105. it becomes קָמִי, *my insurgents*, Ps. 18. 40. קָמִינוּ, *those rising up against us*, Ps. 44. 6. קָמִיךָ, *of those rising up against thee*, Ps. 74. 22. for עָלֶיךָ, &c.

[131.] עָלַי (עַa-lái) *against me*.

עַל, see No. 61. assumes the affixes of nouns plural, R. 101. and with light affixes, has (ַ) ; with grave (ֿ) as עָלִי, (and in a pause עָלִי), *against me*; עָלֵי נְדָרֶיךָ, *thy vows are upon me*, Ps. 56. 13. i. e. I am bound to perform my vows to thee. מֵעָלַי, *from upon me*, i. e. from me, Ps. 39. 11. עָלֵינוּ, *upon us*, עָלֶיךָ, *upon thee, to thee*. *Hath dealt bountifully*, עָלֶיךָ, *unto thee*, Ps. 116. 7. in this the Syro-Chaldaic affix is put for the femin. עָלֶיךָ, R. 146. עָלָיו, *upon him*, וְעָלָיו, *and upon him*, וְעָלֶיךָ, *and on account of it*, Ps. 7. 8. עָלֵיהֶם, *upon them*, עָלֵיכֶם, *upon you*, עָלֵיהֶם, *upon them*.

VER. 3.

[132.] אָמְרִים (o-meréem) *saying*.

From אָמַר, *he said*, see No. 88. benoni kal, אָמַר, *saying*, plur. אָמְרִים. With prefixes, הַאָּמְרִים, *those who say*, Ps. 40. 16. (with ה relative), בְּאָמְרִים, *against those saying*.

[133.] לְנַפְשִׁי (lenaph-shée) *to my soul*, i. e. to me; or concerning my soul. Affixed with י, *my*, נַפֶּשׁ, *a soul*.

A noun of com. gen. but more frequently feminine. The higher and nobler part of the whole compound man, comprehending in its extent not only the *rational* but also the *sensitive soul*, with their capabilities; whence it is taken for the *breath, life* (which consists in motion and sensation), *desire, affection, &c.*; often too for the body, animate and inanimate, but of man only. And by synecdoche for the *person of any one*. In a pause it makes נַפֶּשׁ, Ps. 19. 8. With prefixes, וְנַפְשִׁי, *and, &c.* *Deliver me not*, בְּנַפְשִׁי, *into the soul of mine enemies*, Ps. 27. 12. Targ. *into the will, desire. Mine enemies*, בְּנַפְשִׁי, *in my soul*, i. e. *deadly*, Ps. 17. 18. or Targ. *in the desire of their soul*. With affixes it changes both (ֿ) into (׃), R. 122. and the first (׃) into (-), R. 6. and makes נַפְשִׁי, *my soul is among lions*, Ps. 57. 5. Targ. *my body*. And with ו instead of (ו) נַפְשָׁו, Ps. 24. 3. where it is pointed as *naphshee*, and spelled as *naphsho, his soul*; נַפְשָׁו, *his soul came into iron*, i. e. he was laid in iron, Ps. 105. 18. *and sent emaciation*, בְּנַפְשָׁם, *into their soul*, Ps. 106. 15. *that they asked food*, לְנַפְשָׁם, *for their soul*, i. e. for their desire, Ps. 78. 18. In the plur. the first point (׃) being changed into (׃) and the second into (ַ), R. 122. it becomes נַפְשׁוֹת, *souls*. In reg. (ַ) being changed into (׃), R. 114. the first (׃) into (-), R. 6. it becomes נַפְשׁוֹת, *the souls of his favours*, i. e. favoured beings, viz. saints, Ps. 97. 10. וְנַפְשׁוֹת, *and the souls of the poor*, Ps. 72. 13.

[134.] אֵין (én) *not or none*. Contracted from אֵינן, a negative particle, same as לֹא, *not*, or as a noun, *none, nothing, no one*; is set before nouns and participles, but not before verbs.

וְאֵין מוֹשִׁיעַ, *and not saving*, Ps. 18.

42. שְׂאֵין לוֹ תְּשׁוּעָה, *to whom, there is not to him safety*, i. e. in whom there is no safety, Ps. 146. 3. With prefixes, כְּאֵין, *as nothing*, Ps. 39. 6.

and in Ps. 73. 2. *almost, only not*.

וְאֵין, *and no one*, Ps. 69. 21. in which

וְ has (·) before the distinguishing accent athnach, R. 7. 8. Prefixed with

מֵ is an adverb of place, same as מֵאַיִן,

whence! Ps. 121. 1. מֵאַיִן, *whence*

comes my aid!

[135.] יִשְׁעֶתָּה לוֹ (yeshoo-עַתְּהָל-lo) *any safety at all for him*, i. e. his state is hopeless. It was a common taunt against David at the time, *could there be salvation for him who stole the sheep, Bethsheba, and slew the shepherd, Uriah? From יָשַׁע, he saved.*

A noun femin. יְשׁוּעָה, *safety*, and for

stronger expression has here a double

femin. sign, הַ and תּ, R. 27. *any safety*

at all, in which form it is read only

three times in the entire Scriptures,

in this place, in Yona, 2. 9. and in

Ps. 80. 3. With a prefix, *and come*,

לְיִשְׁעֶתָּה לָנוּ, *for sure salvation to us*,

where (·) is for הַ, R. 107. and (:) under

יִ is taken away on account of

(·) preceding, R. 8.

[136.] לוֹ (lo) *for him*, compound-

ed of לְ, *to*, the mark of the dative,

and הַ, *him*, affix. וְלוֹ, *and to him*. לְ

has a dagesh forte here, which is

called in the Hebrew athemerahhik,

R. 134. n. 2.

[137.] בְּאֱלֹהִים (be-lo-héem) *through*

or in God. Plur. of אֱלֹהִים, *God*, which

is read four times in the Psalms,

18, 32. 50, 22. 114, 7. 139, 19. In

the plur. (-) furtive is excluded, and

the point mappik, Ps. 10. and 21.

Its etymology uncertain, for there is

no verbal root for it in Hebrew; ex-

cept it may come from the Arabic,

أَلِيهَا aliha [or allah—D.], *to worship,*

serve, adore; for God is supreme,

alone to be worshipped and adored.

Eloheem is one of the principal names

of God, given him as being the

founder, ruler, governor, prince, and

judge of the universe. According to

the usage of the Hebrew, it is for the

most part put in the plural, to ex-

press his consummate majesty and

singular glory. The name *Elohim* is

attributed also to angels, and to the

rulers and benefactors of mankind.

Thou hast made him a little lower,

מֵאֱלֹהִים, *than the angels*, Ps. 8. 6.

There is none like thee, בְּאֱלֹהִים,

among the Gods, Ps. 86. 8. Targ.

among the exalted angels. Bow to him

all ye Gods, i. e. angels (as is explained

in Heb. 1. 6.) Ps. 97. 7. *as judges and*

magistrates. He judgeth among the

Gods, Ps. 82. 1. *Before the Gods I*

will sing thee, &c. Ps. 138. 1. Finally,

the attribute *Elohim* is given to the

very *idols* and *false gods*, because their

votaries believed them to possess

divine power. *For all,* אֱלֹהֵי הָעַמִּים,

the Gods of the nations are idols, Ps.

96. 5. With הַ emphatic, *the city,*

הָאֱלֹהִים, *of God himself*, Ps. 87. 3.

With the prefixes, בְּ, לְ, וְ, it has (·),

אֱ being quiescent, R. 82. בְּאֱלֹהִים

for בְּאֱלֹהִים, *in God*, or of him swear-

ing by God. It is also read בְּאֱלֹהִים,

Ps. 86. 8. הַ emphatic being excluded,

perhaps for metre's sake. לְאֱלֹהִים,

to God, Ps. 42. 3. בְּאֱלֹהִים, *as God*,

Ps. 77. 4. In reg. it makes אֱלֹהֵי,

God, לְאֱלֹהֵי, *to God*. מֵאֱלֹהֵי,

from God. With affixes, יִ being excluded,

R. 105. it makes אֱלֹהֵי, and in a

pause אֱלֹהֵי, *oh my God! my God*,

מֵאֱלֹהֵי, *from my God*, לְאֱלֹהֵי, *to my*

God, וְאֱלֹהֵי, *and oh my God, and my*

God, וּבְאֱלֹהֵי, *and in my God*, אֱלֹהֵינוּ,

our God, וְאֱלֹהֵינוּ, *and our God*,

לְאֱלֹהֵינוּ, *to our God*, אֱלֹהֶיךָ,

thy God, masc. אֱלֹהֶיךָ, *thy God*, femin.

Ps. 146. 10. אֱלֹהָיו, *his God*, אֱלֹהֵיכֶם, *your God*, אֱלֹהֵיהֶם, *their God*.

[138.] סִלַּח (sé-la) *elevate, mark well*. From סָלַל, *he exalted, elevated, raised an eminence with stones*, is formed סֵל, *exaltation, elevation*, and with the adverbial ה, for it is accented in the penult, סִלַּח, *in exaltation, aloft*, because the instrument or voice of the musician was to be elevated at this mark, whence perhaps the musical notes, sol, la; also to give more elevation or emphasis to the words preceding, as if, mark well, ponder well on what has been said, as in the verse before us, *many say to my soul, there is no safety at all for him in God or through God! Selah*, i. e. "contemplate how deplorable is my calamitous state, when they declare me utterly excluded from the fatherly care and mercy of God." It is very likely also that when the musician came to Selah, he struck up his instrument into louder notes: for it occurs mostly in those Psalms that are prefaced with מְזֻמָּר. Targ. *for ever and ever*. LXX. διόψαλμα, *a changing of the modulation, or metre*. But indeed its actual signification cannot be ascertained. It occurs seventy-one times in the Psalms and three times in Habbakuk. [Hence the Lat. *cælum*, heaven (commonly said to be derived from *καίλος*, concave), and Eng. *ceiling*.—D.]

VER. 4.

[139.] מָגֵן (ma-ghén) *a shield*, LXX. *my advocate, protector*. From מָגַן, *he covered, protected*. A noun defective, *heeman*, וּמָגֵן, *and my shield*, Ps. 84. 12.

[140.] בַּעֲדָי (ba-eadhée) *around me*. From עָדָה, *he passed over*, is formed עַד, *to, until*, and in the form of regimen, עָדִי, *until*, Ps. 83. 18. It

usually has the affixes of plur. nouns, R. 101. and accordingly makes עָדֶיךָ, *unto thee*, Ps. 65. 3. Prefixed with ב, בַּעֲד, *in, for, about*, which with affixes changes (-) into (-:), R. 121. and punctuates the preceding letter, R. 13. and makes בַּעֲדָי, *about, or for me*. *And the night is light*, בַּעֲדָי, *about me*, Ps. 139. 11. LXX. *in my luxury* (perhaps they read בַּעֲדָי from עָדוֹן, *pleasure, delights*), בַּעֲדוֹ, *for him*.

[141.] כְּבוֹדִי (kebho-dhée) *my glory*, i. e. the source of my honour and glory. From כָּבַד, *he was grave, weighty*, is formed the masc. noun כְּבוֹד, *glory, honour, or gravity*. It is taken also for the soul, which is the ornament and majesty of the man. With prefixes, וְכָבוֹד, *and glory*, וְכָבוֹד, *his glory*, וְכָבוֹד, *in glory*. In regimen. and with affixes (׳) being changed into (״), R. 144. it makes אֱלֹהֵי, *the glory of God*, Ps. 19. 2. וְכָבוֹד, *and glory*, כְּבוֹדִי, *my glory*; also *my tongue, or my soul*, Ps. 17. 9. וְכָבוֹדִי, *and my glory*. *The habitation*, בְּבוֹדֶךָ, *of thy glory*, Ps. 26. 8. וְכָבוֹדֶךָ, *and thy glory*, כְּבוֹדוֹ, *his glory*, בְּכָבוֹדוֹ, *in his own glory*. Ps. 102. 17. where in ב dagesh lene is omitted after (״) quiescent, as coming out of (׳), R. 17.

[142.] וַיִּמְרִים (oo-me-réem) *and extolling*. From רָם, *to be high, elate*. Part. hiph. ן being excluded and compensated by (״), מְרִים, R. 58. and ן before a labial.

[143.] רֹאשִׁי (ro-shée) *my head*. Affixed with ם, *my*, רֹאשׁ, *a head, beginning of any thing*. *The summit, top*, Ps. 119. 160. רֹאשׁ, *the head of thy word is truth*. Targ. *the beginning*. *Jerusalem above the head of my joy*. Targ. *beginning*, Ps. 137. 6. *The oil*, רֹאשׁ, *of the head*, i. e. excellent, Ps. 141. 5. With prefixes, הָרֹאשׁ, *the*

very head, לְרֹאשׁ, on the head, בְּרֹאשׁ, in the head, i. e. summit. With affixes, רֹאשִׁי, my head, לְרֹאשִׁי, on my head, לְרֹאשֵׁנוּ, on our head, לְרֹאשׁוֹ, on his head, בְּרֹאשׁוֹ, in his head, רֹאשָׁם, their head.

VER. 5.

[144.] קוֹלִי (ko-lée) with my voice. for בְּקוֹלִי (ב being cut off by ellipsis) affixed with י, my, a noun masc. with a plur. femin. קוֹל, a voice, sound, any sound, even thunder, according to which the Greeks call it φωνή Διός, the voice of Jove. With prefixes, מִקוֹל, from a voice, וְקוֹל, and with a voice, Ps. 98. 5. בְּקוֹל, in a voice, לְקוֹל, to a voice. With affixes, קוֹלִי, my voice, בְּקוֹלִי, with my voice, לְקוֹלִי, to my voice, (and without ו) קוֹלוֹ, his voice, Ps. 18. 14. בְּקוֹלוֹ, into his voice, Ps. 95. 7. בְּקוֹלוֹ, his voice, Ps. 46. 7. קוֹלָם, their voice. In the plur. femin. with a prefix, מִקוֹלוֹת, from the sound, Ps. 93. 4.

[145.] אֶקְרָא (ek-rá) I will cry. Targ. אֶצְלִי, I will pray. From קָרָא, he called, invoked, in name or in words; fut. kal, in which א is quiescent in (ר), R. 64. and is thus declined in the Psalms; אֶקְרָא, I will invoke, אֶקְרָאָה, I will cry to thee, Ps. 86. 7. יִקְרָא, he will cry, also, he will name, Ps. 147. 4. יִקְרָאֵנִי, he will call me, Ps. 89. 27. וְיִקְרָא, and he cried, Ps. 50. 1. (with ו conversive of the fut., R. 79.) וְיִקְרָא, we will invoke, Ps. 80. 19. וְיִקְרָאוּ, they will cry, Ps. 147. 9. (with (ר) instead of (י) on account of the pause sylluk, R. 132.) וְיִקְרָאוּהוּ, they will invoke him, Ps. 145. 18. with (י) instead of ו, R. 107.

[146.] וַיִּשְׁמַעְנִי (vai-ia-עָעָנֵי-נֵעֵי) and he heard me. Targ. and he received

my prayer. Here the quickness of divine power is expressed by, I will call, in the fut. and he answered, or heard, in the perfect. From עָנָה, to begin to speak, to resound, to answer, in name or reality, to hear, to fulfil a petition, also, to humble, to be afflicted, perhaps because an afflicted man wants the answer and the aid of others. Fut. kal, which is thus declined in the Psalms; before אֶעֱנֶה, I spoke out, (Targ. I was afflicted). I went astray, Ps. 119. 67. וְאֶעֱנֶה, and I will answer, Ps. 119. 42. תֵּעֲנֶנָּה, thou wilt answer, Ps. 22. 3. For the formation of these see No. 34. With affixes ה radical is omitted, R. 103. and makes אֶעֱנֶךָ, I will answer thee, Ps. 81. 8. instead of אֶעֱנֶהָ, analogous to it, where ה radical being omitted, compound sheva' (ֵ) loses its (י) on account of the (י) following, R. 15: וְאֶעֱנֶהוּ, and I will answer him, Ps. 91. 15. תֵּעֲנֵנִי, thou wilt hear me, תֵּעֲנֵנֵנוּ, thou wilt speak out to us, Ps. 65. 6. וְתֵעֲנֵנִי, and thou answeredst me, Ps. 119. 26. with ו conversive of the future, R. 79. וַיִּשְׁמַעְנִי, he will hear me, and with ו conversive, R. 79. וַיִּשְׁמַעְנֵנִי, and he answered me, וַיִּשְׁמַעְנֵנוּ, he will hear us, וַיִּשְׁמַעְךָ, he will hear thee, Ps. 20. 2.

[147.] מִהַר (me-hàr) from the mount of his sanctity. Targ. from the mount of the house of his sanctuary, that is, Moriah, in which Solomon built the temple which David foresaw by inspiration, see הַר, No. 84. In plural, הָרִים, mountains, which sometimes signify things lofty and excellent.

[148.] סִלָּה, see No. 138. signifies here mark well; for so confident was David of obtaining divine aid, that the moment he commenced to pray in faith, he believed himself to be already heard.

VER. 6.

[149.] שָׁכַבְתִּי (sha-chàbh-tee) *I lay down.* Targ. *I rested.* From שָׁכַב, *he lay down,* pret. kal.

[150.] וַאֲשָׁנָה (va-ee-shá-na) *and I slept.* From יָשָׁן, *he slept,* he was lulled to slumber, fut. kal.

[151.] הִקְיִצְוֹתִי (hekee-tsó-thee) *I awaked.* First sing. hiph. from הִקְיָץ, [*he awaked.—D.*]

[152.] יִסְמְכֵנִי (yis-meché-nee) *will sustain me.* From קָמַץ, *he sustained,* established, fut. kal.

VER. 7.

[153.] אִירָא (ee-rá) *I will fear.* From יָרָא, *he feared,* stood in awe of, fut. kal.

[154.] מִרְבֹּבוֹת (me-rihb-bhoth) *from myriads.* Denotes in general a great number. From רָבַב, *he multiplied,* prefixed with מ, is plur. of רַבְבָּה, a noun femin.

[155.] עָם (ám) *of people.* From עָמַץ, *he covered.* A noun masculine, *people,* a multitude of men covering the ground.

[156.] סָבִיב (sa-bhéebb) *all around.* From סָבַב, *he surrounded,* properly a noun signifying *circuit,* taken here adverbially, see No. 771.

[157.] שָׂרוּ (shá-thoo) *they placed against me, i. e. drew up in battle array against me.* Targ. *they were collected together.* From שָׂרָה, *to place,* which, when constructed with עַל, is taken in a hostile sense, *to encamp,* the pret. kal.

VER. 8.

[158.] קוּמָה (kóo-ma) *rise.* From קָוַם, *to rise* (which is the infinitive of kal), imperat. kal, with הַ paragogic.

[159.] הוֹשִׁיעֵנִי (ho-shee-é-nee)

save me. Targ. *redeem me.* From יָשַׁע, [*he saved, rescued from instant danger.—D.*] Imperat. hiph.

[160.] הִכִּיתָ (hic-kée-tha) *thou hast stricken.* From נָכַח [*he struck,—D.*], pret. hiph.

[161.] אֹיְבֵי (o-iebhái) *my enemies.* Targ. *all the authors of enmity against me.* From אָיַב, *he was hostile, he hated.* A noun participle, kal, with י, *my,* affixed, in reg. for אֹיְבִים, plur. of אוֹיֵב.

[162.] לֶחָי (lé-hhee) *with a jawbone,* as a mark of disgrace, as in the history of Samson; or *on the jawbone.* From לָחַח, unsued, read in the Psalms only here. Targ. *their cheeks.* LXX. *thou hast smitten those who, without cause, were my enemies.* It is worthy of remark, that as the LXX. may have read it לְחֹמֶם, *without cause,* so their translation given ματαιως, *causelessly,* may by a slight change be read μάθνας, *jawbones.*

[163.] שִׁנָּי (shin-né) *teeth.* שָׁנָן, *he sharpened,* teeth being sharp. In regimen for שִׁנַּיִם, dual of שֵׁן. It is dual, to express the two rows of teeth.

[164.] שִׁבְרָתָּ (shib-bàr-ta) *thou hast utterly broken.* From שָׁבַר, *he broke,* pret. pihel. [Hence English, *shiver.—D.*]

VER. 9.

[165.] לִיהוָה (Yehovah's or to Yehovah, i. e. belongs to, or is from Yehovah. It is commonly read by the Hebrews לַדֹּנָי, *ladonai,* since they both have the same punctuation. Targ. *from the face of the Lord is redemption,* see No. 16.

[166.] הַיְשׁוּעָה (ha-ieshoo-é) *very safety.* With הַ emphatic, see No. 135.

[167.] עַמָּה (am-mechá) *thy people.* From עָמַץ, *he covered.* A noun masc. having הַ, *thy,* affixed. A multitude of people covering the earth.

[168.] בִּרְכָהּ (bir-cha-thé-cha) thy blessing. From בָּרַךְ, he blessed, which, when attributed to God, signifies to bless, to confer blessings. A noun femin. in regim. ת for ה, on account of the affix ה, thy.

סִלָּה occurs here the third time, and since it closes the Psalm, it cannot be the exordium of another verse or metre, but rather an elevation of the voice and soul to God, with a review of what had been said, as much as to say, *Oh the abundance of the goodness of God! &c. verily, truly, Amen.*

PSALM IV. 7.

[169.] לְמַנְצֵחַ (la-menat-séahh) to the chief musician. From נָצַח, he conquered, presided, a participial noun of pihel; properly written with ח emphatic, לְהַמְנַצֵּחַ, but the ח is excluded by the prefix ל, one conquering, a victor, president, præcentor, who conducts the performance of music, and promotes it to completion. Here signifies the president of music, at whose command the Psalms were sung. It occurs thirty-five times in the Psalms. [Parkhurst considers it to signify Christ, the giver of victory to his Church; who will bring it to a victorious issue.—D.]

[170.] בִּנְיִינֹת (bin-ghee-nóth) on stringed instruments. LXX. in hymns, from נָנַן, he struck with the hand a musical instrument, a noun femin. with ב, in, prefixed.

VER. 2.

[171.] בְּקִרְאִי (bekor-ée) in me calling, i. e. while I call or cry. Targ. in the time of my prayer. From קָרָא, (see No. 145), he called. Infin. kal, which without an affix would be קָרָא. The prefix ב gives it the sense of the gerundive ablative, R. 41.

[172.] עָנִי (vané-ne) hear me. Targ. receive me, oh God of my righteousness. LXX. when I called upon him, he listened to me, they reading it in the perfect, עָנַנִי, he heard me.

From עָנַת, he began to speak, to answer. The imperat. kal with נִי, me, affixed, ה being quiescent, see No. 146.

[173.] צִדְקִי (tsidh-kée) of my righteousness, i. e. the free giver of my justification and sanctification. From צָדַק, he justified. A noun masc. צִדְקָה, justice, firmness, truth, fidelity, has י, my, prefixed.

[174.] הִרְחַבְתָּ לִּי (hir-hhàbh-talli) thou hast made me to be enlarged, i. e. thou hast delivered me from my distress and cheered me. From רָחַב, he was enlarged; when spoken of the heart, signifies he was exhilarated, for the heart is contracted in sorrow, dilated in joy, pret. hiphil.

[175.] לִּי (lee) to me. With ל, to, prefixed, is a pronoun of the dative case, see No. 136.

[176.] חֲפַנִּי (hhon-né-nee) be gracious to me. From חָפַן, he pitied, spared, pardoned. Imperat. kal and without an affix, חָפוֹן, here affixed with נִי, me.

[177.] וַיִּשְׁמַע (oo-shemàe) and hear. From שָׁמַע, he heard, listened to, imperat. kal.

[178.] תְּפִלָּתִי (tephil-la-thée) my supplication. From פָּלַל, he decided, or judged a cause, also, he supplicated a judge. A noun femin. heemant. with י, my, affixed, תְּפִלָּה, a prayer, properly a supplication to a judge through a mediator. In regim. תְּפִלָּת, a prayer of the utterly destitute.

VER. 3.

[179.] בְּנֵי־אִישׁ (bené-éesh) sons of man. An apostrophe to the court

tiers of Saul. אִישׁ, a great man, a prince, אָדָם, or אֲנָשׁ, a common man, a plebeian, which distinction is plainly marked in Ps. 49. 3. גַּם־בְּנֵי אָדָם בְּנֵי־אִישׁ, both sons of the noble and sons of the humble man, i. e. high and low, rich and poor; also in Ps. 62. 10., בְּנֵי אָדָם, the sons of the low are vanity, בְּנֵי אִישׁ, the sons of the mighty are a lie. A similar difference exists between *vir* and *homo* in Latin [*vir* from *vis*, which is from *is*, strength, vigour, which is from אִישׁ, a man of excellence, hence also *virtus*, and English *virtue*. *Homo*, from *humus*, the ground, an humble man, as אָדָם signifies red clay.—D.] For בְּנֵי see No. 569.

[180.] עֲדָמָה (vad-mé) how long. עַד is an interrogative particle of time, see No. 140. מַה an interrogative pronoun. See No. 50.

[181.] לְכִלְמָה (lich-lim-má) into shame. LXX. How long will you be of a heavy heart? wherefore, they reading כְּבוֹדִי, heavy, instead of כְּבוֹדִי, my glory, and taking לְכִלְמָה for two words (כ being changed into ב) לִב לְמָה, in heart, wherefore. From פָּלַם, in niph. נִכְלַם, he was ashamed, confused, blushed. פְּלִמָּה, a noun femin. ignominy, shame, vituperation; hence, perhaps, the Latin *calumniæ*, [and Engl. *calumny*.—D.]

[182.] תֵּאָהָבֶנּוּ (te-eha-bhóon) ye will love. From אָהַב, he loved (whose opposite is שָׂנְאָה, he hated), fut. kal.

[183.] תִּבְקֶשׁוּ (tebhak-keshóo) ye shall studiously seek. This is the reading of Stephanus, other editions reading without a dagesh תִּבְקֶשׁוּ. From שָׁקַט, he searched. Second plur. fut. pih. see No. 1142.

[184.] כָּזָב (cha-zábh) falsehood. From פָּזַב, he lied, a noun masc.

Here סָלַח occurs, to express in a more marked manner the obstinacy of his enemies. Whence Targ. will ye seek falsehood for ever.

VER. 4.

[185.] וְדַעַר (oo-dhe'óo) and know ye, or, but rather know ye, ו having in such a sense the force of the adverb rather. From יָדַע, he knew, imperat. kal, see No. 47.

[186.] הִפְלִיחַ (hiph-lá) he selected. Targ. he set apart. From פָּלַח, not used in kal, but in hiph. preter. he divided, separated by some excellent sign. Whence LXX. he made wonderful, illustrious.

[187.] חֲסִיד לּוֹ (hha-seedh-lo) the pious to himself, to whom he is favourably inclined. Targ. the merciful to himself, לוֹ the relative is in the dative, i. e. to his own glory and service. LXX. his holy, sanctified, or select. חֲסִיד, pious, honest, benevolent. In relation to God, signifies him who has received a favour from God, to whom God has been kind. A rad. noun.

[188.] יִשְׁמַע (yish-mà'è) he will hear. From שָׁמַע, he heard, understood, obeyed, acquiesced, all which follow from the fact of hearing; fut. kal.

[189.] בִּקְרָאֵי אֵלָיו (bekor-ée e-láv) in my crying to him. See No. 171.

VER. 5.

[190.] רִגְזָה (righ-zóo) be dismayed. Targ. tremble from him, i. e. fear God. LXX. be angry, so Ephes. 4, 25. From רָגַז, he shuddered, trembled, through fear or anger; so in Latin *irascor* is to tremble with anger, *horreo*, with fear; imperat. plur. kal.

[191.] וְאֵל (ve'ál) and not. אֵל,

lest, not, a particle of dissuading and deprecating, rarely of negation; and for the most part prefixed to futures only. When repeated it adds force to the deprecation, as in Ps. 6, 2. and Ps. 25, 2. and 121, 3., &c.

[192.] תִּהְיֶה־אָמְרִי (te-hhetá-oo) *ye shall sin.* From אָמַר, *he strayed, erred from the way or mark, turned aside, sinned, failed in duty, as it were, deviated from the divine law,* fut. kal.

[193.] אִמְרוּ (im-róo) *say, examine your conscience.* From אָמַר, *he said,* imperat. kal.

[194.] בְּלִבְבְּכֶם (bhil-bhabh-chèm) *in your heart.* LXX. *what you say in your hearts, they reading* אִמְרוּ, 2nd. plur. perfect, for אִמְרוּ imperat. and supplying אֲשֶׁר, *what you have said or say.* A noun masc. with a double plural, לֵב, *the heart, mind, thought, and generally any action which is seated in the heart, and is accomplished.* Metaphorically, for the middle of any thing, as the heart is in the midst of an animal. Prefixed with ב, *in,* and affixed with כֶּם, *your.*

[From לֵב occurs not as a verb in kal, but in niph. נִלְבַּב, *he was endued with a heart,* i. e. wisdom or understanding; hence perhaps Engl. *love.* —D.]

[195.] מִשְׁפַּכְכֶם (mish-cabh-chèm) *on your bed.* From שָׁכַב, *he lay down,* a noun masc. heemant. affixed with כֶּם, *your.* Read with a double plur. but in the Psalms only fem. 149. 5.

[196.] וְדַמּוּ (vedhóm-moo) *and be ye silent, cease from your works, lay by arms, study peace.* LXX. *be struck with compunction.* From דָּמַם, *he was silent, he rested, from speaking, or acting, or thinking.* Imperat. kal, the middle radical being syncopated. Vatablus says it is put for the future,

and ye shall be silent, as much as to say, if we weigh in your mind what ye murmur against me, ye will cease to upbraid.

סָלַח here marks the sentence to be of the gravest import: whence Targ. *declare your prayer in your mouths, and your petition in your heart, and pray on your beds, and ever bear in mind the day of death.*

VER. 6.

[197.] זָבַחוּ (zibh-hhóo) *sacrifice ye.* From זָבַח, *he immolated or slew sheep, in which sense it is used three times in Scripture, Gen. 31, 54. Deut. 16, 2. Ezek. 34, 3.* In kal it signifies to sacrifice to the true God: in pihel to idols; imperat. kal. Targ. *subdue your lusts and it shall be accounted to you for a sacrifice of righteousness.*

[198.] זָבְחֵי (zibh-hhé) *sacrifices.* In regim. for זָבָחוּ, plur. of זָבַח, a noun masc. *immolation, a slain animal, a victim;* more frequently used to express victims offered to God, a *sacrifice.* *The sacrifices of righteousness, i. e. righteously and innocently offered, accompanied with piety and justice.*

[199.] וּבִטְחוּ (oo-bhit-hhóo) *and hope ye.* From בָּטַח, *he trusted, hoped, confided, was certain;* imperat. kal.

VER. 7.

[200.] יֵרָאוּ (yar-é-noo) *he will make us to see, i. e. will shew to us; to shew favours, implying that they are so conspicuous, as to be distinctly seen and acknowledged.* From רָאָה, *he saw;* fut. hiph.

[201.] טוֹב (tóbh) *good.* An adjective taken here substantively, *good, sweet, agreeable, fair.* Expresses any goodness, cheerfulness of mind, every endowment of body, also opulence, wealth.

[202.] נִסְּאָה (nesá) *elevate thy light*

upon us, &c.; i. e. cause the kind favour of thy countenance to shine upon us. LXX. *thy light has been displayed over us*, i. e. elevated as a banner, they perhaps reading it כָּסָם, *to raise a banner or standard*; whence כָּס, *a standard*. From נָשָׂא, *he bore, raised, uplifted, bore away*; *he pardoned*, for the remission of a fault is tantamount to its being borne away, imperat. kal. with change of ס for ש, and ה for נ. R. 1.

[203.] אֹר (ór) *light, splendour, clearness*, properly incorporeal and spiritual; but מְאֹר is a body full of light, *a luminary*. Under the name of light are represented blessings of every kind, as *joy, &c.*; so on the other hand by *darkness* are represented calamities.

[204.] פְּנֵיךָ (pa-né-cha) *of thy face*. With ה, *thy*, affixed, in regim. for פְּנִים, see No. 125.

VER. 8.

[205.] נָתַתָּה (na-thát-ta) *thou hast given, placed*. From נָתַן, *he gave, placed*; pret. kal.

[206.] שִׂמְחָה (sim-hha) *joy*. From שָׂמַח, *to rejoice*; a noun fem.

[207.] בְּלִבִּי (bhelib-bée) *in my heart*. With ב, *in*, prefixed, and י, *my*, affixed, לֵב, *the heart*, same as לֶבֶב, see No. 194. from which it is here contracted.

[208.] דָּגָנָם (deggha-nám) (*from or in the time*) *of their corn*. LXX. *from the fruit of corn*. A noun masc. without a plural, דָּגָן, *corn*, generally applied to all sorts of corn, of which there are five kinds, חֲפָזָה, *wheat*, שְׂעוּרָה, *barley*, שְׂבּוּלָת, *fox corn or millet*, שִׁפּוֹן, *oats*.

[209.] וְתִירוֹשָׁם (vethee-ro-shám) *and their wine*. From יָרַשׁ, *he pos-*

essed; a noun heemant. masc. without a plur. תִּירוֹשׁ, *wine, new wine, oil*, because it forms part of man's possessions; liquids in general, in particular new wine, or the juice still unpressed from the grape, as Isaiah, 65, 8. "wine in the cluster."

VER. 9.

[210.] בְּשָׁלוֹם (besha-lóm) *in peace*. From שָׁלַם, *he was peaceful, unanimous*, a noun masc. with ב, *in*, prefixed, *peace, tranquillity, harmony, safety, prosperity* of every sort.

[211.] יַחְדָּו (yahh-dáv) *at the same time*. From יָחַד, *together, at the same time*, a participle of collecting.

[212.] אֲשַׁכְּבָה (esh-kebhá) *I will lie down*. LXX. *I will sleep*. From שָׁכַב, *he lay down*, applied to those who lie asleep, fut. kal.

[213.] לְבַדְּךָ (lebha-dhád) *only*. From בָּדַד, *he was simple, solitary*; a noun masc. בָּדַד, *solitude, desertion*, also, *alone, solitary*; but is taken always adverbially, *lonely, separately*.

[214.] לְבִטְחָה (la-bhé-tahh) *to confidence*. From בָּטַח, *he trusted*; a noun masc. without a plur. with ל, *to*, prefixed, *confidence, hope, security*. Targ. *in hope*.

[215.] תּוֹשִׁיבֵנִי (to-shee-bhé-nee) *thou wilt cause me to dwell, to inhabit*. From יָשַׁב, see No. 13.

PSALM V. ה.

[216.] אֶל־הַנְּחִילוֹת (el-han-nehheelóth) *upon wind instruments*. Targum, *to praise on choirs*. LXX. *from her who obtains an inheritance* (from בָּרַז, *he possessed*). A noun plural femin. of very uncertain signification; perhaps from חָלַל, *he perforated*, whence נְחִילוֹת for נְחִילוֹת (the da-

gesh being resolved into a long vowel), hollowed and perforated instruments, which are inflated, as pipes, flutes, trumpets. Is found here only in the entire Sriptures.

VER. 2.

[217.] אַמְרֵי (ama-rái) *my words*. From אָמַר, *he said*; a noun masc. אָמַר, *a word, saying*, affixed with ם, *my*, in regimen for אֲמָרִים, plur.

[218.] הַאֲזִינָה (ha-azée-na) *perceive with your ears*. From אָזַן, *an ear*, imper. hiph. with הַ paragogic.

[219.] בִּינָה (bée-na) *understand*. From בָּוֵן, *to understand*, imper. hiph. which has a twofold form, with, and without הַ characteristic. Without it, it is absolute, *understand*. With it, transitive, *make to understand*.

[220.] הִגְבִּינִי (haghee-ghée) *my meditation*. From הִבָּחַ, *he removed*, see No. 19. has ם, *my*, affixed. It is read twice only in the entire Scriptures, and that in the Psalms, with an affix. Targ. *my desire*. LXX. *my cry*.

VER. 3.

[221.] הִקְשִׁיבָה (hak-shée-bha) *attend*. From קָשַׁב, *he attended, turned his ear*. Implies the gesture of an attentive listener, imper. hiph. which occurs in the Psalms with הַ paragogic only.

[222.] שָׁוְעִי (shav-éée) *of my cry*. From שָׁוַע in pih. שָׁוַעַ, *he vociferated*, a noun of the masc. form, read in no other part of Scripture but here, has ם, *my*, affixed.

[223.] אֶתְפַּלֵּל (eth-pal-lál) *I will supplicantly entreat*. From פָּלַל, see No. 178. In hitph. *he judged himself, he entreated, poured out prayers*, as though in judging one's self, that is, acknowledging his guiltiness, he implored the divine mercy. Fut. hitph.

VER. 4.

[224.] בִּקְרָר (bó-ker) *in the morning*. From בָּקַר, *he sought*, בִּקְרָר, *the morning*, from the dawn to the fourth or fifth hour of the day, because whatever lay hid, concealed in the darkness of night, could be then sought out, that is, recognized and discerned. Aben Ezra says, that then one could set out, i. e. discern and distinguish between forms. *In the morning thou wilt hear my voice, &c.* because this time is most suited to seek after God, before man is occupied in worldly matters.

[225.] אֶעֱרָךְ לָךְ (e-eroch-lechá) *I will set in order to thee, my prayers*. Targ. *I will set in order before thee in the morning*. From עָרַךְ, which is taken either actively or neutrally; actively, *to set in order, dispose, arrange*, and then the accusative is often wanting, but is understood from the sense of the sentence; neutrally, *to be compared with, to be estimated*, the signification being taken from the noun עֲרָךְ, *estimation, price, value*, fut. kal.

[226.] לָךְ (lechá) *to thee*, compounded of לְ, *to*, a mark of the dative, and the affix ךְּ, *thee*. In the plur. לְכֶם, *to ye*. R. 36.

[227.] וַאֲצַפֵּה (va-atsap-pé) *and I will earnestly look to*. Targ. *and I will look to*, I will strain my eyes and expect that thou wouldst grant me my petition. LXX. *in the morning I will stand before thee and thou shalt see me*. From צָפַה, *he observed, directed his eyes and attention to some object*. Fut. pih. read in the Psalms here only. For הַ quiescent in (״), see R. 65. and ן with (-), R. 13.

VER. 5.

[228.] אֵל (él) *God*. From אֵיל, *strong*, and ם being syncopated, אֵל,

fortitude, power, and, by transition, God, as he is the most powerful, even strength itself.

[229.] **פָּפֵף** (hha-phéts) *willing.*

From **פָּפַף**, *he wished, was delighted.*

In the 3rd sing. pret. kal, it ends in (־), R. 43. and in benoni has the first vowel point in (־), and thus the pret. is **פָּפֵף**, *he wished*, and the participle **פָּפֵף**, *willing*; they are distinguished only by the sense of the sentence.

[230.] **רָשַׁע** (ré-shay) *dishonesty.*

From **רָשַׁע**, *to condemn.* A noun masc. *disquietude, sedition, impiety, dishonesty*, see No. 7.

[231.] **לֹא יִגְדָּךְ** (lo yeghoo-rechá)

will not dwell with thee. From **גָּדַר**, *he inhabited, was a stranger, sojourned.* With an accusative, *he assembled, he collected* (as though from **אָגַד**, *he collected*). With the preposition **בְּ**, *he feared, dreaded*, as if he withdrew himself from the society of any other, fut. kal.

[233.] **רָע** (ra'ev) *evil.* Targ. *bad.*

From **רָעַע**, *to be bad*; a noun masc. **רָע** and **רָעָה**, *bad*, and substantively, *evil, malice*, which proceeds from man; *misery*, from God, on account of the evil of crime.

VER. 6.

[233.] **הוֹלֵלִים** (ho-leléem) *insane.*

From **הוֹלֵל**, *he was mad, boasting.* Is read four times only in kal in Scripture, and that in the Psalms: once in the future irregularly, Ps. 75, 5. and three times plural benoni, in this place, in Ps. 73, 3. and 75, 5.

[234.] **לִנְגַד** (lené-ghedh) *before.*

An indeclin. word, **נָגַד**, *before, in the presence of, opposite*, with **ל** pleonastic. With **בְּ** it denotes for the most part at a distance.

[235.] **עֵינָיִךְ** (e-né-cha) *thine eyes.*

A noun of com. gen. **עַיִן**, *an eye*, with **תְּ**, *thy*, affixed.

[236.] **שָׂנְאָתָּה** (sa-né-tha) *thou hatest.* From **שָׂנְאָה**, *he hated*, he treated as an enemy: sometimes signifies not so much to hate as not to love, as Leah is said to be hated, i. e. not to be loved by Jacob, Gen. 29, 31. pret. kal.

[237.] **פְּעָלֵי** (po-eale) *workers.*

From **פָּעַל**, *he made, worked*, benoni kal, which denotes not only action, but also habit, R. 42. In regimen for **פְּעָלִים**, plur. of **פָּעַל**, *making*, i. e. maker, an operator.

[238.] **אִוֵּן** (á-ven) *iniquity*, (i. e. the wicked and flagitious), *a lie*, in things only and not in words, i. e. when a person "leaves undone what he ought to have done, and does what he ought not," and therefore is frequently joined with the verb **פָּעַל**.

VER. 7.

[239.] **תִּאבֶּדְךָ** (teab-bédh) *thou shalt destroy.*

From **אָבַד**, *he perished*, which is neuter in kal; active in pihel, **אִבַּד**, *he destroyed, caused to perish.* Fut. pihel, which in the Psalms is read in the 2nd sing. only.

[240.] **דְּבָרַי** (do-bheré) *speaking*, i. e. speakers. From **דָּבַר**, *he spoke*, benoni kal, taken as a noun, R. 42.; the plur. in regimen for **דְּבָרִים**, plur. of **דָּבַר**.

[241.] **אִישׁ דָּמִים** (éesh da-méem) *a man of bloods*, i. e. bloody. Targ. a man a shedder of innocent blood. **דָּם**, *blood*, from its redness, as though from **אָדָם**, *he was red.*

[242.] **וּמְרָמָה** (oo-mir-má) *and of deceit*, i. e. deceitful, R. 34. n. 3. From **רָמָה**, *he cast.* A noun femin. heemant. prefixed with **ו**. LXX. and *bitterness*, perhaps they read **מְרָחָה**, *bitterness.*

[243.] **יִתְעַב** (yetha-évbh) *shall abominate.* Targ. *shall drive far off.*

From **תֵּעַב**, *he abominated, was averse,* rendered detestable in sight or some other of the senses. Fut. Pih.

VER. 8.

[244.] **בְּרַב** (beróbb) *in the multitude.* From **רָבַב**, *to be copious,* a noun masc. **רַב**, *a multitude, abundance, amplitude.*

[245.] **חַסְדָּהָ** (hhas-dechá) *of thy benignity,* a noun masc. with **הָ**, *thy,* affixed, *benignity, benevolence, piety, mercy, humanity:* properly a propensity to serve an undeserving person, in mind or body.

[246.] **אֲבוֹא** (a-bhó) *I will enter.* From **בֹּא**, *to come, to enter,* fut. kal.

[247.] **בֵּיתָהָ** (be-thé-cha) *thy house,* with **הָ**, *thy,* affixed, *a temple, house,* in general any mansion. In the plur. it assumes a dagesh, **בַּתִּים** (battim), *a house,* for **בְּנַתִּים**, as if from **בָּנָה**, *he built;* it has, contrary to the analogy of the language, a long vowel (ֵ) before dagesh, without an accent, in order to distinguish it from **בַּתִּים**, *measures,* and from **בַּתִּים**, *desolate.*

[248.] **אֲשַׁתְּחִוָּה** (esh-ta-hhavé) *I will bend myself.* Targ. and LXX. *I will adore.* From **שָׁחָה**, *he was bowed down, humbled.* A verb irreg. since it assumes ו before ה, R. 66. n. 2. Fut. hithp.

[249.] **אֶל־הַיְכָל** (el-he-chàl) *to the temple;* a noun masc. *a palace, a princely or magnificent mansion.* By this title the tabernacle of the covenant and afterwards the temple of Solomon was expressed. In regimen for **הַיְכָל**, R. 115.

VER. 9.

[250.] **נְחִי** (nehhé-nee) *lead me.* From **נָחָה**, *he led away, conducted.* Imperat. kal, occurs in the Psalms with an affix, as here, **נִי**, *me.*

[251.] **בְּצִדְקָתָהָ** (bhetsidh-ka-thé-cha) *in thy justice.* From **צָדַק**, *he justified,* a noun femin. prefixed with **ב**, *in,* and affixed with **הָ**, *thy.*

[252.] **לְמַעַן** (lemá-ean) *on account of.* **מַעַן** an indeclinable word having **ל** always adjoined. With a verb it signifies *that, without a verb, for, because, on account of.* It is added to the verb in all tenses. May be derived from **עָנָה**, *he answered,* as if giving an account or answer.

[253.] **שׂוֹרְרֵי** (sho-erái) *my enemies.* Targ. *on account of my praise,* as though from **שָׁרַר**, *he sung, praised.* From **שָׁרַר**, *he beheld, contemplated, observed,* benoni kal, which is always taken in a bad sense, **שׂוֹרֵר**, *a contemplator, an observer, an enemy,* who watches the action of others. Affixed with **י**, *my,* and in regimen for **שׂוֹרְרֵים**, plur. of **שׂוֹרֵר**.

[254.] **הַיֹּשֵׁר** (hav-shàr) *direct.* From **יָשַׁר**, *he was right, plane, straight,* imperat. hiph., R. 57. 108. 145.

[255.] **דַּרְכָּהָ** (dar-ké-cha) *thy way.* Affixed with **הָ**, *thy,* **דָּרַךְ**, *a way,* see No. 8.

VER. 10.

[256.] **בְּפִיָּהָ** (bephée-hoo) *in his mouth.* Prefixed with **ב**, *in,* and **ו**, *his,* **פִּהָ**, *the mouth,* metaphorically applied to any concavity, even to a sword, on account of its voracity.

[257.] **נְכוֹנָה** (necho-ná) *right things, i. e. rectitude.* From **כָּוַן**, niph. *he was right, fit, prepared, firm, certain.* Participle niph. LXX. *truth.*

[258.] **קִרְבָּם** (kir-bám) *their inmost part.* From **קָרַב**, *he approached;* affixed with **ב**, *their,* **קִרְבֵּי**, *near, inward, middle,* the interior of any thing, which is nearest to other parts.

[259.] **הַיּוֹרָה** (hav-vóth) *wicked-*

nesses. Targ. *their bodies are full of tumult.* LXX. *their heart is vain.* From הָוָה, *he was*, a noun femin. הָוָה, whatever occurs or happens, an accident, event, but always in a bad sense, calamity, misfortune, loss.

[260.] קֶבֶר (ké-bher) *a sepulchre.*

From קָבַר, *he buried*; a noun masc.

[261.] פְּתוּיָהּ (pa-thóoahh) *open.*

From פָּתַח, *he opened*; pahul kal, which denotes abiding continuance, always open, prepared for the reception of corpses. Targ. *as an open hell.*

[262.] גֵּרָם (gero - nám) *their throat.* From גָּרַח, *he attracted, excited*, namely, war, a noun masc. heemant. without a plur. גְּרוֹן, *a throat*, from its being excited by breathings. Some derive it from גָּרַר, *he cut down, he chewed the cud*; but since with affixes it changes (ר) into (י) it is of the form of רָצוֹן, from רָצָה. For if it were from גָּרַר, (ר) would remain immutable, since it would include compensative dagesh, for גְּרוֹן.

[263.] לְשׁוֹנָם (lesho-nám) *their tongue*, for בְּלִשׁוֹנָם, with an ellipse, a noun of com. gen., more frequently femin., signifies not only the literal tongue but also *language and idiom.* אִישׁ לְשׁוֹן, *let not a man of tongue be established in the earth*, Ps. 140. 12. i. e. a slanderer. Targ. *a man who speaks in the third tongue*, i. e. an informer, calumniator, detractor, who injures three souls, his own, his hearer's, and the calumniated; he inflicts a deep wound on his own conscience, puts a lie into the mouth of his hearer, and injures the subject of his slander; according to which Herodotus has said, Διαβολή ἐστὶ δυνάτατον, ἐν τῇ δύο μὲν εἰσὶν οἱ ἀδικίοντες, εἰς δὲ ὁ ἀδικουόμενος. "Calumny is most iniquitous, in which there are two injuring and one injured."

[264.] יְחַלְקוּן (ya-hhalee-kóon) *deceitfully flatter.* From חָלַק, *he made soft, tender, slippery*; applied to the tongue, *soothed, flattered.* Fut. plur. hiph. with ך paragogic. Targ. *soothed, cajoled.* LXX. *acted deceitfully.*

VER. 11.

[265.] הַאֲשִׁימִים (ha-ashee-mém) *make them guilty.* Targ. *condemn them.* LXX. *judge them.* From אָשַׁם, *he wasted, transgressed, was in fault.* Imperat. hiph. in which mood it is read only here in the entire Scripture.

[266.] אֱלֹהִים (elo-héem) *O God.* See No. 137.

[267.] יַפְלוּ (yip-peloo) *they shall fall.* Targ. *they shall be ensnared.* From נָפַל, *he fell down, tumbled from an eminence.* Fut. kal.

[268.] מִמְעֻצוֹתֵיהֶם (mim - mo - vatso-the-hém) *from their own councils.* Targ. *from their own devices.* From יָעַץ, *he consulted*, a noun fem. heem. מוֹעֵצָה, R. 161., *a council, consultation*, but read in the plural only מוֹעֵצוֹת, *councils*, &c. prefixed with מ, *from, or by reason of, and affixed with יהם, their own.*

[269.] פִּשְׁעֵיהֶם (pish-ve-hém) *of their transgressions.* From פָּשַׁע, *he transgressed*, a noun masc. פִּשְׁע, *prevarication, failing*, from any thing which you are bound to perform, *rebellion* even in a slight matter. Affixed with תָּם, *their.*

[270.] הִדְרִיחוּ (had-dee-hhé-mo) *impel them.* LXX. *cast them out.* From דָּרַח, *he impelled expelled, drove out*, imperat. hiph. R. 69.

[271.] מָרוּ (má-roo) *they were rebellious.* LXX. *they irritated thee.* From מָרַח, *he changed the words or mind of any other, varied his word or covenant, contradicted, contravened,*

was rebellious, as it were rendered a promise, covenant, or precept, bitter, so as to agree with מָרַר, *he was bitter*.

Is taken always in a bad sense; 3rd plur. pret. kal. R. 66.

[272.] בָּךְ (bhách) *against thee*. Targ. *in thy word*. Compounded of ב, *in*, and ה, *thee*, whence בָּךְ, *in thee*, and with ה paragogic בָּכָה, but the points being transposed in a pause it becomes בָּךְ, R. 132.

VER. 12.

[273.] וַיִּשְׂמְחוּ (veyis-mehhóo) *and they will rejoice*. From שָׂמַח, *he rejoiced*. Fut. kal.

[274.] פִּלְחוּסֵי כָךְ (col-hhose-bhách) *all trusting in thee*, see No. 120. Targ. *all who hope in thy word*. See No. 72.

עוֹלָם לְעוֹלָם (le'eo-lám) *for ever*. From עָלַם, *he concealed*, עוֹלָם, *an age*, because ages to come are concealed from us. Prefixed with ל, *to*, or *for*. Is written sometimes with ו, sometimes without it. If it be referred to God, it denotes *eternity*; otherwise it signifies *long but finite duration*. When referred to a jubilee it implies fifty years. לְיוֹמֵי חֲמִישִׁים עוֹלָם, *the age of the Levites, fifty years*. Attributed to the future as well as to the past, whence perhaps Latin, *olím, formerly or hereafter*.

[275.] יִרְנְנוּ (yiran-né-noo) *they will sing*. Targ. *will praise*. From רָנַן, *he vociferated, exclaimed through joy, triumphed, sung*. Fut. pih.

[276.] וַתִּסְתֵּךְ (vetha-séch) *and thou shalt cover*. Targ. *and thou shalt overshadow them*. LXX. *and thou shalt tabernacle among them*, as if derived from סוּה, *a tabernacle*. From סָכַךְ, *he covered*, so as that the covering may be divided from the thing covered. Fut. hiph. R. 70., prefixed with ו, *and*.

[277.] וַיִּעְלָצוּ (veye'etsóo) *and will exult in thee*. (Targ. *in thy word*). From עָלַץ, *he was glad, he exulted*; fut. kal.

[278.] אֶחָבִי (o-habhé) *lovers*. From אָהַב, or אָחַב, *he loved*. Plur. in reg. of אָחַב, *benoni kal*.

[279.] שְׁמֵךְ (shemé-cha) *of thy name*. שֵׁם, *a name*, masc. with ה, *thy* affixed (perhaps from the Syriac, שְׁמֵי, *he named*).

VER. 13.

[280.] תְּבַרְךָ (tebha-réch) *thou shalt greatly bless*. From בָּרַךְ, *pih*. בָּרַךְ, or בִּרַךְ, *he blessed, he prayed for blessings, conferred blessings on any by word or act, gave favours*. When it is attributed to God, *God is blessing us*, when he bestows on us abundantly his blessings and gifts. *God is blessed by us* when we acknowledge his favours, and praise and extol him for the same. Second pers. sing. fut. pih. see No. 672.

[281.] פִּצְצָנָה (cat-sin-ná) *as with a shield*. From צָנַן, unused, a noun femin. prefixed with כ, *as*, צָפָה, *a thorn*, in which sense it is rarely used, more commonly *a shield, buckler*, because such shields had a spike in the centre sharp as a thorn. [An offensive as well as defensive shield, such according with the ways of Providence to defend the humble believer, and prostrate and pierce the proud adversary.—D.]

[282.] רָצוֹן (ra-tsón) *with benevolence*. Targ. *with good will*. LXX. *as with a shield of kind regard*. From רָצַךְ, *he was benevolent, he pleased*. A noun masc. *heeman. will, benevolence, complacency, favour, an affection of the mind towards any thing*.

[283.] תַּעֲטֶרְנֵהוּ (ta'e-terén-noo) *thou shalt crown him*. From עָטַר, *he*

crowned, surrounded after the manner of a crown. Fut. kal, which is read in this place only in the Psalms for תַּעֲטֹר, affixed with הַ, *him*.

PSALM VI. ו.

[284.] עֲלֵה־שְׁמִינִירָ (yal-hashshemee-néeth) upon an instrument of eight strings. Targ. upon a harp of eight strings. LXX. upon an octave. From שָׁמֶן [he was fat.—D.], an ordinal noun of number, feminine; is taken three times substantively for a musical instrument of eight strings, here, in Ps. 12. 1., and 1 Chron. 15. 21. [Or derived immediately from שָׁמֶן, oil, richness, fatness, referring to the abundant riches of God's mercy in giving his anointed Christ to man. In this sense this Psalm may be entitled a Psalm concerning the anointing, or sending the healing unction of the Holy Spirit.—D.]

VER. 2.

[285.] תּוֹכִיחֵנִי (tho-chee-hhé-nee) convict me. From יָכַח, in hiph. ו for י, R. 57., he confuted, convicted, re-proved openly before witnesses, up-braided, fut. hiph.

[286.] בַּחֲמָתְךָ (ba-hhama-thechá) in thy hot rage. From יָחַם, he grew warm, a noun femin. חֶמֶה, heat, fury, violent heat, in regim. חֲמַת, prefixed with ב, in, and affixed with ת, thy. Is formed in the same manner as עֲצָה, No. 6.

[287.] תִּיפְרֵנִי (theyas-seré-nee) do chide me. From יָסַר, in pih. he chastised, chastened; implies actual correction, or at least severe reprimand. Fut. pih.

VER. 3.

[288.] אִמְלִל (um-lal) I am languid. From אָמַל, he was infirm,

weak, a noun masc. taken from the conjugation pyhal; אִמְלַל, infirm, sick, weak, is read once in Scripture, Isaiah, 16, 8. ל doubled, instead of dagesh, אָמַל, whence it would be written here with (׳) more properly than with (-).

[289.] רִפְּאֵנִי (repha-é-nee) heal me. From רָפָא, he healed, assuaged pain, cured, restored to former health. Imperat. kal, affixed with כִּי, me.

[290.] נִבְהַלֵּי (nibh-halóo) are disturbed. Targ. are stupified. From בָּהַל, in niph., he was struck suddenly, in body or mind, terrified, shocked; imports quickness with motion; preter niph.

[291.] עֲצָמַי (vatsa-mái) my bones. From עָצָם, he was robust, solid, a noun of com. gender, in regimen and with an affix, for עֲצָמַיִם, plur. of עָצָם, strength, also a bone, it being the strength of the body,

VER. 4.

[292.] נִבְהַלָּה (nibh-halá) is disturbed, see No. 290.

[293.] מְאֹד (meódh) very much. A noun masc. multitude, abundance. Is read twice only as a noun, in Scripture, Deut. 6. 5. and 2 Kings, 23. 24. In all other places it is taken as an adverb of quantity, very, much, copiously.

[294.] עֲדַמְתָּנִי (vad-ma-thái) how long, wilt thou suffer me to be afflicted. מָתַי is an interrogative participle of time, when.

VER. 5.

[295.] שׁוּבָה (shoo-bhá) return. From שָׁב, to return into the place whence he had before departed. In an active sense, to bring back, restore, imperat. kal.

[296.] חַלְצָה (hhal-letsá) rescue.

From **חֲלַץ**, *he extricated, despoiled, carried off, rescued, freed from toil, misery, danger.* Imperat. pih. read only in the 2nd sing. in the Psalms.

VER. 6.

[297.] **בַּמּוֹת** (bam-má-veth) *in death itself.* From **מוֹת**, *to die*, **מוֹת**, *death*, natural or violent, a noun masc. prefixed with **ב**, *in*, **ה** emphatic being excluded.

[298.] **זִכְרָהּ** (zich-ré-cha) *memory of thee.* From **זָכַר**, *he remembered*, **זָכַר**, a noun masc. affixed with **הּ**, *thee*, *memory*, both private, which is recollection, and public, which is a monument, history, record.

[299.] **בְּשֵׂאוֹל** (bish-ól) *in the grave.* LXX. *in ades.* From **שָׂאֵל**, *he asked, demanded, coveted.* A noun of com. gen. but more frequently femin. **שֵׂאוֹל**, *the grave*, the place where the dead are buried, so called from its insatiability, as it were, always craving more corpses. Metaphorically called *hell*, because it always covets some new victim.

[300.] **יִדְוֶה־לָּהּ** (yo-dhel-lách) *will confess to thee.* From **דָּוָה**, *he cast, hurled.* In hiph. *he sent forth his voice*, i. e. *freely confessed, praised, celebrated.* Fut. hiph. which is of a twofold anomaly, for (י) is changed into ו, R. 57. and ה is quiescent in (ֹ), R. 65. see No. 875. There is a dagesh called *dachick* here, after maccaph, which braces these two words more closely into one. R. 134. n. 1.

VER. 7.

[301.] **יַגְעֵתִי** (ya-ghà-tee) *I have laboured.* From **יָגַע**, *he laboured, was wearied out*; 1st sing. pret. kal.

[302.] **בְּאִנְחָתִי** (bean-hha-thée) *in my groaning.* From **אָנַח**, *he groaned, sighed from grief.* A noun femin.

אִנְחָה, a groan, sigh; synonymous to which are **דְּאִבָּה**, *grief for the past*, and **יָגוֹן**, *sorrow for the future*; while **אִנְחָה** means *sighing on present affliction*; prefixed with **ב**, *in*, and affixed with **תִּי**, *my*.

[303.] **אֶשְׂחָה** (as-hhé) *I will make to swim*, a Hebraism for *I will moisten, wet.* From **שָׂחָה**, *he swam.* Fut. hiph. which is read here only in all Scripture, with ה quiescent in (ֹ), R. 65.

[304.] **מִטְּתִי** (mit-ta-thée) *my bed.* From **נָטָה**, *he extended, inclined.* A noun heeman. femin. **בִּטְּתָה**, a bed, couch, because thereon the sleeping man extends, inclines himself: put for **בִּמְנַטָּה**, R. 161. n. 4. Affixed with **תִּי**, *my*, from which it changes ה into ת, R. 104. [Hence Lat. *mat-ta.* Eng. *mat, mattress.—D.*]

[305.] **בְּדִמְעָתִי** (bedhim-ga-thée) *in my tear.* From **דָּמַע**, *he wept*, a noun femin. **דִּמְעָה**, a tear.

[306.] **עִרְשֵׁי** (ar-sée) *my couch, a bedstead, couch, mattress*, etymology unknown; is read but four times in all Scripture, affixed with **י**, *my*, and change of vowels, R. 22. R. 6.

[307.] **אֶמְסָה** (am-sé) *I will dissolve.* Targ. *I will wash.* From **מָסָה**, *he melted, dissolved.* Fut. hiph.

VER. 8.

[308.] **עָשָׂה מִעַיִן** (a-sheshá-mic-cá-gas) *mine eye is eaten away through vexation.* Targ. *is dimmed.* My face is like a moth-eaten garment through affliction. From **עָשָׂה**, properly, *he bred moths, was fed upon, eaten away by a moth*: pret. kal, is read but three times in Scripture, and

that in the Psalms, here, Ps. 31. 10. and 11.

מִפְעֵם, *from indignation*. From **פְּעַם**, *he was indignant*. A noun masc. **פְּעַם**, prefixed with **מ**, *from, through*; in an active sense, *irritation, provocation*; passively, *indignation, anger*.

[309.] **עָתָקָה בְּכָל־צוֹרָי** (עֲתָקָה bechol-tso-rerái) *is condensed against all my adversaries*. Targ. *it has grown cold*. From **עָתָק**, *he was hard, thick, dense, robust, also old, ancient*, for what are robust are enduring, lasting. Pret. kal. which is read here only in the Psalms.

צוֹרָי, *my oppressors*. From **צָרַר**, *he bound, metaphorically, he thrashed, as it were, compressed, constrained*. Benoni kal, which supplies the place of a noun, **צוֹרַר**, *constraining, i. e. an enemy, oppressor, causer of tribulation* [which means literally *threshing*.—D.] affixed with **י**, *my*, and therefore in regimen for **צוֹרָיִים**.

VER. 9.

סוּרֵי (sóo-roo) *depart ye*. See No. 1347. [and 616.—D.]

בְּכֵי (bich-yée) *my weeping*. See No. 1212.

VER. 10.

תְּהַנֵּנִי (tehhin-na-thée) *my supplication*. See No. 1868.

יִקַּח (yik-káhh) *he will receive*. See No. 1777.

VER. 11.

יִבְשׁוּ (ye-bhó-shoo) *they will blush*. See No. 1113.

וַיִּפְחָלֵי (veyib-ba-halóo) *and will be confounded*. See No. 290.

יָשׁוּבוּ (ya-shóo-bhoo) *they will return*. See No. 1040.

רָצַע (rá-ghaע) *in a moment*. LXX. *very speedily*. See No. 1210.

PSALM VII. ז.

The title of this Psalm is **שְׁנִיּוֹן לְדָוִד** (shig-ga-yón ledha-véedh) *a wandering song of David, i. e. varied, which was sung with all the variations of music at the same time*. LXX. *a Psalm of David*. Targ. *David's interpretation of the law*. From **שָׁנָה**, *he [expatiated.—D.] wandered, was ignorant of, erred through ignorance*. The actual meaning of **שְׁנִיּוֹן** is uncertain. It is read only here in all Scripture, and in Hab. 3. 1. in the plural. [A prayer of Habakkuk the prophet concerning wanderings, i. e. of the Jewish people, from God's law, or from their land on that account.—D.] According to *Marinus, a wandering song*; the wandering, i. e. mental aberration, of David which he sang, as though in this Psalm was contained the sum of David's cares, from his intent pondering on which he was considered to be well nigh deranged. [Parkhurst supposes it to be a song composed by David in his wanderings, when persecuted by Saul and his servants; in which he was an eminent type of Christ and his Church persecuted by Satan and his adherents. Looking to the tenor of the Psalm itself Parkhurst's sense appears preferable; in it David complains of violent and unjust persecution, and such he received at the hands of Saul; also therein he speaks of himself as righteous, for he was then in the full confidence of youthful innocence, before he had yet wounded his conscience with adultery and blood-guiltiness, for which he implores pardon in Ps. 51.—D.]

שָׁר (shár) *he sang*. See No. 2168.

[310.] **דִּבְרֵי** (dibh-ré) (concerning) *the words, or at the deed*. In regimen for **דְּבָרִים**, plur. of **דְּבַר**, a noun masc. *a word, discourse, narration of some fact, the fact itself, circumstance, cause*. [From **דָּבַר**, *he led, drove, brought forth, as sounds, hence he spoke.—D.*]

[311.] כּוּשׁ (Choosh) the proper name of him who (Gen. 10. 6.) gave name to the Arabians and Æthiopians; whence Æthiopia was called *Chush*, 2 Kings, 19. 9. But Saul the son of קִישׁ, is termed here the son of Chush by way of reproach, that his heart never changed from its hatred of David, just as the Ethiopian can never change his skin.

[312.] בְּרִימִינִי (ben-yemee-née) son of *Jeminus*. Targ. on the death of Saul, the son of Kish, who was of the tribe of Benjamin. בְּרִימִינִי, a noun patronymic of Benjamin, as it were *Jeminæus*.

VER. 2.

[313.] בְּהָ חִסִּיתִי (bechá hha-sée-thee) in thee have I trusted. Targ. in thy word have I hoped. From חִסָּה, he sought refuge, protection. Pret. kal, see No. 120.

[314.] רֹדְפֵי (ro-dhephái) from those persecuting me. From רָדַף, he followed, prosecuted, persecuted; applied to any pursuit, whether for a friendly or hostile purpose. Benoni kal, affixed with י, me, in regimen for רֹדְפֵי, plur. of רָדַף.

[315.] וְהַצִּילֵנִי (vehat-see-lé-nee) and rescue me. From נָצַל, he carried off, liberated; generally carrying off for the purpose of preservation, seldom signifying simple abduction. Imperat. hiph.

VER. 3.

[316.] יִטְרַף (yit-róph) he may tear. Targ. bruise. From טָרַף, he seized, tore, lacerated with the teeth, properly said of wild beasts. Fut. kal.

[317.] כְּאִרְיָה (kear-yé) as a lion. From אָרַף, he tore; a noun masc. prefixed with כ, as, אִרְיָה, a full-grown

lion, which now seizes prey and tears to pieces.

[318.] פָּרַק (po-rék) tearing. From פָּרַק, he tore, burst, flayed. Benoni kal, met. rescued, saved; [see No. 3237.—D.]

[319.] מַצִּיל (mat-séel) (and not) liberating. From נָצַל, see No. 315. participle hiph.

VER. 4.

[320.] עָשִׂיתִי (ea-sée-thee) I have done. From עָשָׂה, he made, did. Pret. kal.

[321.] זֹאת (zóth) this. A demons. pronoun femin. supplies the place of neuter, which the Hebrew language does not admit.

[322.] יֵשׁ (yésh) is. From the unused יָשָׁה, an irregular verb of every gender and person, be, is, are, [was, denoting in general, existence, subsistence, reality. Appears to have the nature of a substantive rather than of a verb.—D.] With maccaph it is written with (׃), R. 134. [Hence Eng. is.—D.]

[323.] עוֹל (á-vel) iniquity. Targ. injury. From עוּל, he was unjust; a noun masc. without a plur. עוֹל, iniquity, perverseness, every evil contrary to justice.

[324.] כִּפְפֵי (bechap-pái) in my palms. From כִּפַּף, he curved. A noun femin. the cavity, curve of any thing, the hollow of the hand or foot. Prefixed with ב, in, and affixed with י, my, in regim. for כִּפְפֵי dual of כִּף. [Hence Lat. *cavus*; Eng. *cave*, *cavity*.—D.]

VER. 5.

[325.] גָּמַלְתִּי (ga-mál-tee) I have requited. From גָּמַל, he repaid, requited, returned good or evil. Pret. kal.

[326.] שְׁלָמִי (sho-lemée) *to him seeking peace with me.* Targ. *to the author of my peace.* From שָׁלַם, *he was peaceful, he had or cultivated peace.* Benoni kal; read here only with an affix.

[327.] וְאַחַל־לִצְדָּה (va-ahhal-letsá) *but I have set free, or, and I despoiled him afflicting me.* Targ. *and I have afflicted those who vexed me.* From אָחַל, see No. 296. fut. pihel.

[328.] רֵיקָם (re-kám) *without cause.* From רִיק, see No. 54. *gratuitously, in vain, without cause, undeservedly.* מֵהֵמָּן forms it into an adverb, R. 23.

VER. 6.

[329.] יִרְדֹּף (yee-rad-dóph) *will persecute, and will incite others to persecute.* Fut. composed of kal and pihel, from דָּף, see No. 314. In 3rd sing. kal, יִרְדֹּף, *he will persecute*; in 3rd sing. pihel, יִרְדֹּף, *he will instigate to persecute*: from both is compounded יִרְדֹּף.

[330.] וַיִּשָּׁג (veyas-ségh) *and overtake it.* From שָׁג, *he reached, seized, laid hold on.* Fut. hiph. נֵי being changed into dagesh, R. 69.

[331.] וַיִּרְמֹס (veyir-mós) *and will tread down.* Targ. *and will subdue.* From רָמַס, *he trod, trampled.* Fut. kal, prefixed with ו, *and.*

[332.] לְאֶרֶץ (la-á-rets) *to the very earth.* Prefixed with ל, *to, אֶרֶץ, the earth, the centre of the heavens*; see No. 57. and because the earth is [apparently—*D.*] situated low, hence it is synonymous with the lowest place.

[333.] חַיִּי (hchai-iai) *my life.* From חָיָה, the same as חָיָה, *he lived*, which verb alone in Hebrew has (י) the third radical letter. A noun masc. by syncope, חַי, *living, alive.* In the plur. it assumes dagesh, to compen-

sate the defect of the second radical, חַיִּים, *living, persons alive*, which is also taken substantively, *life*, comprehending many years or degrees; and in the plural only. Affixed here with י, *my.*

[334.] לְעָפָר (le-ya-phár) *in the very dust.* A noun masc. with a femin. plur. prefixed with ל, *in.* עָפָר, *dust, earth destitute of moisture, and resolved into the minutest particles, in Latin termed pulvis, from pello, to drive about, being impelled by every wind.*

[335.] יִשְׁכֵּן (yash-kén) *will cause to dwell.* From שָׁכַן, *he dwelt, abode,* Fut. hiph. which in the Psalms is declined in the 3rd sing. only.

VER. 7.

[336.] הִנְנִי־נֹשֵׂא (hin-na-sé) *to elevate, i. e. elevate thyself.* From נָשָׂא, *he bore, he elevated.* Imperat. niph. which has a reciprocal signification.

[337.] בְּעִבְרוֹת (be-ebb-róth) *in the furies.* From עָבַר, *he passed over.*

A noun femin. prefixed with ב, *in,* plur. of עִבְרוֹת, *anger*, which, as it were, passes over against another person, *fury, pervading all around like fire.*

[338.] וַעֲוָרָה (ve-oo-ra) *and awake to me, or excite for me the judgment (which) thou hast commanded.* Targ. *and hasten for me the judgment.* From עוּרָה, *to awake, to arise, and transitively, to excite.* Imperat. kal, prefixed with ו, *and.*

[339.] צִוִּיתִי (tsiv-véc-tha) *thou hast commanded.* From צָוָה, *in pih. צִוָּה, he ordered, commanded, instructed.* 2nd sing. Pret. pih.

VER. 8.

[340.] תִּסְבְּבֵנִי (teso-bhebhèc-ca) *will surround thee.* From סָבַב, *he*

went around, surrounded. Fut. pohel, with ך, *thee*, affixed.

[341.] לַמְרוֹם (lam-ma-róm) *on high.* Targ. ך the house of thy majesty. From רוֹם, *to be high, sublime, lofty*, a noun heeman. masc. prefixed with ל, *to, on, מְרוֹם, loftiness, height, altitude*, and adjectively, *high, exalted, sublime.*

VER. 9.

[342.] יְדִין (ya-dhéen) (Jehova) *will plead the cause of nations.* Targ. *the word of the Lord will judge the nations.* From דָּן, *he judged, gave justice, litigated.* Fut. hiph., R. 58.

[343.] שֹׁפֵטֵנִי (shoph-té-nee) *judge me.* From שָׁפַט, *he judged*, see No. 108. Imperat. kal, שֹׁפֹט, *judge thou.* Affixed with נִי, *me.*

[344.] וּבְתַמִּי (oo-chethum-mée) *and according to my integrity upon me.* Targ. *and according to my perfection, repay me.* LXX. *and according to my innocence.* From תָּמַם, *he was whole, perfect*; a noun masc. without a plur. תָּוֵם, *perfection, integrity of life, simplicity of manners.* Prefixed with ו, *and*, and כ, *according to.*

VER. 10.

[345.] יִנָּמֵר (yigh-mor) *may fail.* Targ. *may be destroyed.* From נָמַר, which is read five times in the Psalms, and is taken in a good or bad sense. In a good, *he perfected, absolved, completed.* In a bad, *he failed, was destroyed, consumed, abolished.* The fut. kal, which is read in the 3rd sing. only.

[346.] נָא (ná) *I pray thee.* A particle of time, and of praying and entreating, *now, I pray, I beseech.*

[347.] וַיִּתְּכֶנּוּ (oo-thecho-nén) *and thou shalt establish.* From כָּנָן, in pih. fitted, *made firm, established, disposed*, including firmness and certainty, 2nd sing. fut. pohel.

[348.] וַיִּבְחַן (oo-bho-hhén) *and proving.* From בָּחַן, *he proved, explored, examined.* Benoni kal with ו. R. 78.

[349.] וּכְלִיזוֹת (oo-chela-ióth) *and reins.* From פָּלַח, *he desired, wanted*, a noun plur. femin. without a sing. *the reins*, because they are the seat of desire and lust; hence taken for the inmost thoughts and affections: prefixed with ו, *and.*

VER. 11.

[350.] מָגִנִּי (ma-ghin-née) *my shield.* LXX. *my assistance, support*, an elegant metaphor. See No. 129. affixed with י, *my.*

[351.] מוֹשִׁיעַ (mo-shéea) *saving.* From יָשַׁע, in hiph., R. 57. *he saved*, gave aid, either before or in the midst of calamities, *he liberated*, particip. hiph. *saving, preserving*, i. e. a saviour, preserver.

[352.] יֵשֶׁר־לֵב (yish-re-lébh) *upright in heart.* From יָשַׁר, *he was right.* A noun adjective, *right, just*, and substantively, *rectitude.*

VER. 12.

[353.] וַיֵּאֱלֵזֶם (veél zo-éem) *and God is indignant.* Targ. *and in his strength he is angry* (from אֵיל, *strength*). From זָעַם, *he was indignant*, he detested, denotes supreme anger, and includes its display by threats and imprecations. Benoni kal, read only in this place.

VER. 13.

אִם לֹא יָשׁוּב, *if he shall not have returned.* LXX. *unless ye shall be converted*, they reading it in the 2nd plur.

[354.] חֶרְבּוֹ (hhar-bó) *his sword.* From חָרַב, *he was dried up, wasted.*

A noun femin. **הַיָּב**, *a sword*, because it drains the body of its blood, or because it lays waste the world; as the Lat. *gladius*, a sword, is so called from *clades*, destruction; but it signifies in general any instrument which cuts and cleaves, whether of metal or stone.

[355.] **יִלְטֹשׁ** (yil-tósh) *will whet*.

From **לְטַשׁ**, *he sharpened, polished*, spoken of iron or brazen instruments, fut. kal, which is read here only.

[356.] **קָשְׁתּוֹ** (kash-tó) *his bow*.

From the Chaldaic, **קָשְׁתָּא**, *he cast*, a noun of com. gend. more frequently femin. **קָשְׁתָּא**, *a bow*, affixed with **ו**, *his*, and formed like **חַרְבּוֹ**, No. 354.

[357.] **דָּרְחָהּ** (da-rách) *he stretched*.

דָּרְחָהּ, *he trod*; when applied to a bow or arrows signifies *he stretched, extended*, as though he trod his bow to shoot arrows; pret. kal.

VER. 14.

[358.] **הַחֵיָן** (he-chéen) *he fitted*.

From **כָּוַן**, *to fit, make firm, establish*, pret. hiph. see No. 347.

[359.] **פְּלִירְמוֹתַי** (kele-má-veth) *instruments of death*. **פְּלִי**, *instrument*, see No. 102. The plur. in regim. for **פְּלִיִּים**, syncopated for **פְּלִיִּים**, R. 31. R. 116.

[360.] **חֲצִיָּו** (hhit-sáv) *his arrows*.

From **חָצַץ**, *he cut in two, halved*. A noun masc. **חָץ**, *an arrow*, which divides or splits what it strikes. Affixed, and in the plur. it assumes compensative dagesh and changes (·) into (·), R. 125. affixed with **ו**, *his*, and in regim. for **חָצִיִּים**.

[361.] **לְדַלְקֵיהֶם** (ledho-lekéem) *will make against the persecutors, or, against the burning*. Targ. *he will use his arrows against the persecutors of the just*. From **דָּלַק**, *he followed up, persecuted*;

also, he was inflamed, he kindled with rage, a metaphor taken from fire, which pursues with burning adjacent objects. Benoni kal, which is read here only.

[362.] **יַפְעַל** (yiph-eál) *he will make*. From **פָּעַל**, *he made, acted, worked*; fut. kal.

VER. 15.

[363.] **הִנֵּה** (hin-né) *behold*. **הִן**, and with **ה** paragogic, **הִנֵּה**, *lo, behold*, a particle of demonstration, is used of things present and future.

[364.] **יַחַבְלֵי-** (yehhab-bel) *will bring forth with grief*. From **חָבַל**, *he bound, grieved, brought forth with pain, travailed*, fut. pih. (·) in (·), R. 134.

[365.] **וְהָרָהּ** (veha-rá) *and he will conceive*. From **הָרָהּ**, *he conceived*, pret. kal, with **ו** conversive of the perfect, R. 79.

[366.] **עֲמָל** (e-mál) *grievous labour*. From **עָמַל**, *he laboured, was wearied out*. A noun masc. **עֲמָל**, *grievous labour*, with which a person is wearied out in body or mind, *weariness, misery, trouble*.

[367.] **שָׁקֵר** (shá-ker) *a lie*. From **שָׁקַר**, *he lied*. A noun radical of six points, **שָׁקֵר**, *a lie, falsehood, deception*.

VER. 16.

[368.] **בֹּרַי** (bór) *a pit*. A noun masc. rad. *a düch, pit*, for receiving rain-water, laying snares, or burying corpses.

[369.] **פָּרַחַי** (ca-rá) *he dug, i. e. laid snares for me*. Pret. kal.

[370.] **וַיַּחְפְּרוּהוּ** (vay-yahh-peré-hoo) *and he excavated it*. From **חָפַר**, *he dug, excavated, hollowed*; and with a signification borrowed from **חָפַרְתָּ**, *he*

blushed, was affected with shame, disgrace, as it were, he pierced himself. Fut. kal, which is declined in the Psalms in the 3rd pers. only.

[371.] בִּשְׁחַתָּה (beshá-hhath) into the pit. A noun femin. without a plural.

VER. 17.

[372.] קִדְקֹדֵי (kodh-kedhó) his head. From קָדַד, he inclined his head. A noun masc. without a plur. קִדְקֹד, the vertex, or crown of the head, where the hair is divided to either side. Affixed with ו, his.

[373.] חֲמָסוֹ (hhama-só) his violence. From חָמַס, he plundered, he acted violently. A noun masc. חֲמָס, force, violence, rapine; in regimen חָמַס, affixed with ו, his.

[374.] יֵרֵד (ye-rédh) will descend. From יָרַד, he descended, fut. kal, in which י is lost in (·), R. 55. and ends indifferently in (·) or (-), R. 108.

VER. 18.

[375.] וְאֶזְמְרָה (va-azam-merá) and I will sing. From זָמַר, he sang, see No. 122. fut. pihel.

[276.] עָלְיֹן (el-yón) lofty. From עָלָה, he ascended, he was exalted; a noun masc. heemant. exalted, sublime, which is also one of the divine titles, exalted God who is elevated above all things, as in Ps. 9. 3. I will sing to thy name, עָלְיֹן, O thou exalted. And in Ps. 91. 1. dwelling in the secret place, עָלְיֹן, of the Most High, &c. &c. [Hence the Greek ἡλιός, the sun.—D.]

PSALM VIII. ה.

[377.] עַל הַגִּיתִּית (al hag-git-téeth) [upon gittith, or—D.] upon a torcular musical instrument. From גָּת, a

wine-press, a noun of the fem. form גִּיתִּית, whose signification is uncertain. Is read but three times in all Scripture, Ps. 8. 1., 81. 1., 84. 1. LXX. for the wine-presses, i. e. because at the time of pressing out the grapes, these Psalms were sung and played; [at the treading of the wine-press, i. e. metaphorically, when the Redeemer comes to execute vengeance on the enemy and bring salvation to his redeemed, as in Isaiah, 63. 3. 4. with which compare 1 Sam. 1. 15. Rev. 14. 19. 20. and 19. 15.—D.] Targ. upon the harp which David brought from Gath, where he was with King Achish.

VER. 2.

[378.] אֲדֹנָיִי (adho-né-noo) O our Lord. Targ. our preceptor. אֲדֹנָי, a Lord, see No. 72. In the plur. אֲדֹנָיִם, Lords; when attributed to God, it has a singular signification. Affixed here with נו, our, ים, is excluded.

[379.] אֲדִיר (ad-déer) magnificent. LXX. admirable. From אָדַר, he was robust, strong, admirable. A noun adjunct. אֲדִיר בְּמָרוֹם יְהוָה, Jehovah magnificent in the highest, Ps. 93. 4. In the plur. אֲדִירִים, the powerful, sublime.

[380.] אֲשֶׁר תָּנָה (ashèr tená) because to place, i. e. because thou hast placed. From תָּנַן, he gave, placed, imperat. kal, R. 68., נ being cut off and ת paragogic being added, and (·) being changed into (:), R. 117. Hence the infinitive in the imperative form is used for the perfect, thou hast placed.

[381.] הוֹדֶהָ (ho-dhechá) thy glory or thy praise, i. e. the materials of thy praise. A noun radical, הוֹדָה, glory, majesty, dignity, praise, affixed with ה, thy.

VER. 3.

[382.] עוֹלְלֵיִם (o-leléem) of in-

fants. From עָלַל, *he acted, did, contrived.* A participial noun of kal, עוֹלֵל, *a babe, an infant, who already attempts to act, begins to play, to speak, &c.* In plur. עוֹלָלִים.

[383.] וַיִּנְקִים (veyo-nekéem) *and sucklings.* From יָנַק, *he sucked*; a participial noun of kal יוֹנֵק, *sucking milk, an infant sucking milk.* In plur. יוֹנְקִים, *sucklings, who, while they know not as yet to imitate the voice of the nurse, yet spontaneously sound and repeat jah, jah, rather ya, ya, which is one of the divine titles [as may be remarked by any who observes the first sounds of a sucking babe.—D.]*

[384.] יִסְדָּתָּ (yis-sàdh-ta) *thou hast firmly founded.* LXX. *thou hast perfected, pret. pihel, from יָסַד, he founded, R. 45.*

[385.] עֹז (óoz) *strength, power, or praise, because strength is a subject of praise.* From עָזַז, *he was strong, powerful, robust, a noun masc. without a plural, used by the Arabians to express a kingdom, empire.*

[386.] לְהַשְׁבִּית (lehash-béeth) *to make to cease, i. e. to allay.* From שָׁבַת, *he ceased, rested.* In hiphil, הַשְׁבִּית, the infinit. with ל prefixed, as a mark of the gerund, R. 41. Targ. *to make to cease the author of enmity.*

[387.] וּמִתְנַקֵּם (oo-mith-nak-kém) *and the self avenger.* From נָקַם, *he avenged, vindicated.* In hithp. הִתְנַקֵּם, whence the particip. מִתְנַקֵּם, *the avenger of himself, R. 47. prefixed with ו, and.*

VER. 4.

[388.] בִּירְאָהָ (kee-er-é) *since I will see, or, as often as I see, or when I shall behold.* From רָאָה, *he saw,*

beheld, observed, when constructed with ב signifies he looked down on, despised, fut. kal.

[394.] שָׁמַיָּה (sha-mé-cha) *thy heavens.* With ה affixed, in regimen for שָׁמַיִם, for which see No. 70.

[390.] מַעֲשֵׂהָ (ma-masé) *the work.* From עָשָׂה, *he did, made.* A noun heemant, masc. *a work done.* In regimen (ו) before ה passes into (·), R. 122.

[391.] אֶצְבָּעוֹתַיָּהּ (ets-bevo-thé-cha) *of thy fingers.* From צָבַע, *he dyed, coloured.* A noun femin. heem. formed by א, R. 23. אֶצְבָּע, *a finger, because with it we paint and work; whence the finger of God is taken for the divine energy and efficacy, Exod. 8. 19. it is the finger of God; Luke, 11. 29. if I by the finger of God cast out devils, parallel with which is Mat. 12. 28. if by the spirit of God. The Lat. digitus, finger, is derived from digero, to arrange or digest, because nature has arranged the fingers in regular order.* In plur. אֶצְבָּעוֹת, R. 121. *fingers, affixed with ה, thy.*

[392.] יָרִיחַ (ya-réahh) *the moon, a noun radical, having an affinity to יָרִיחַ, odour, fragrance, because the moon gives at night a fragrance and freshness to things parched with the heat of the sun by day.*

[393.] וְכוֹכְבֵּים (vecho-cha-bhéem) *and the stars.* A noun masc. כּוֹכֵב, *a star, in plur. כּוֹכְבֵּים, stars, prefixed with ו, and.* In regimen it shortens (ו) into (·), R. 114. as, *praise him, כּוֹכְבֵּי אֹר, ye stars of light, Ps. 148.*

3. i. e. the five remaining planets besides the sun and moon, which afford greater light than the other stars. The root of this word is uncertain, except perhaps from כָּבַח, *he extinguished, by antiphrasis, because a star is a light always shining [yet seeming ready to be put out—D.]; the first radical כ being doubled, as*

the Latin *stella*, from *sto*, to stand, because it seems to stand though always moving.

[394.] פִּוֹנְנָתָהּ (co-nán-ta) which thou hast set firm, stationed, established. From כָּנַן, to establish, see No. 347. pret. pihel, with הַ para-gogic.

VER. 5.

[395.] מִדְּאֵנוֹשׁ (ma-enósh) what is man? From אָנַשׁ, he was affected with a mortal disease, he was calamitous. A noun masc. אֲנוּשׁ, a man of sorrows, liable by nature to miseries and misfortunes, and mortal indeed, [being born into this world with the principle of death within him.—D.] So Ps. 9. 21. let the nations know that they are but אֲנוּשׁ הַפֶּה, very mortal. Targ. that they are but the son of man, i. e. miserable and calamitous. It is applied particularly to man on the wane of life, because that age is most liable to mental and bodily sufferings. In the plur. it is anomalous, אֲנוּשִׁים, men.

[396.] תִּזְכֹּרְנִי (tiz-kerèn-noo) that thou wilt remember him, i. e. that thou hast a regard for him. From זָכַר, he was mindful, he remembered. Fut. kal, affixed with הִ, him.

[397.] אָדָם (a-dhám) of man. A man of earth. From אָדָם, he was red, (מֵאֲדָמָה, formed of red clay). Includes male and female; as in Gen. 5. 2. and he called their name, אָדָם, man. A general name for all mankind, as in Ps. 11. 4. But when opposed to אִישׁ, a nobleman, it signifies a plebeian, see No. 179.

[398.] תִּפְקֹדְנִי (tiph-kedhèn-noo) thou wouldst visit him, i. e. that thou wouldst graciously provide, be concerned for him. From פָּקַד, he visited, which in a good sense implies remembrance and providence, in a bad

sense, punishment. Fut. kal, affixed with הִ, him, as in No. 396. from תִּפְקֹד.

VER. 6.

[399.] וַתַּחְסֵרְהוּ (vat-tehhas-seré-hoo) and made him lesser. LXX. thou didst diminish. From חָסַר, he failed, wanted, lessened, diminished; fut. pih. with וְ conversive of תַּחְסֵר, where on account of the affix (·) passes into (·:). R. 117.

[400.] וְדָרָר (veha-dhár) and with honour. A noun masc. radical, prefixed with וְ, and, דָּרָר, honour, glory, beauty.

[401.] תַּעֲטֵרְהוּ (te'at-teré-hoo) thou wilt crown him. From עָטַר, he crowned, see No. 283. fut. pihel, from תַּעֲטֵר, where on account of the affix (·) passes into (·:).

VER. 7.

[402.] תַּמְשִׁילְהוּ (tam-shee-lé-hoo) thou shalt appoint him Lord. From מָשַׁל, he bore sway. In hiph. הִמְשִׁיל, he appointed a Lord, set over, fut. with an affix.

[403.] יָדֶיךָ (ya-dhé-cha) (the works of) thy hands, i. e. over other creatures. From יָדָה, he cast, hurled, is formed יָד, a hand, by which we cast and hurl; as the Latin *manus*, from *mano*, to emanate; affixed with הִ, thy.

[404.] שָׂתָה (shát-ta) thou hast placed. From שָׂתָה, to place, see No. 157. In the pret. kal it becomes שָׂת, he placed, masc.; in femin. it is שָׂתָה, she placed, Ps. 84. 4. In the second sing. it should by analogy be שָׂתָת, but וְ being excluded, שָׂתָת remains, from which ת is cut out to avoid a concurrence of similar letters, R. 73. and it becomes שָׂתָ, thou hast

placed. Ps. 90. 8. and with ה paragogic, שָׁתַח, R. 101. n. 2.

[405.] תַּחַת (tá-hhath) *under*. A preposition, *under, beneath, for, instead, in place of*. As in Ps. 18. 10. and darkness, תַּחַת, *under his feet*. And in Ps. 35. 12. evil, תַּחַת, *for good*. It admits the affixes of plural nouns, R. 100. as תַּחַתִּי, *under me*, תַּחַתֵּינוּ, *under us*, תַּחַתֵּיהֶם, *under thee*. R. 121.

[406.] רַגְלָיו (ragh-láv) *his feet*. From רָגַל, *he calumniated, he detracted*. A noun femin. רַגַל, *a foot*, because detractors continually run here and there, and tell the words of another, as it were to keep up by the foot.

This phrase denotes the fullest power and the lowest subjection, as in Ps. 18. 39. *they shall fall under my feet*, i. e. be totally subjected; and in Ps. 47. 4. *he shall put the people and nations under our feet*.

VER. 8.

[407.] צֹנֶה (tso-né) *sheep*. A noun of multitude, צֶאֱן, *a sheep, a wool-bearing animal*; taken in general for small cattle, as sheep and goats; sometimes specifically, a sheep or a goat. When said of one sheep, שֶׁה is used, when of one goat, עֵז. In its form here צֹנֶה, *a flock of fleecy cattle*, נ is omitted and ה paragogic is super-added.

[408.] וְאֶלֶפִים (va-ala-phéem) and *oxen*. From אָלַף, *he accustomed, he taught*, a noun radical אֶלֶף, *a teacher, leader*, also an *ox* as being the leader of his herd. Prefixed with ו, and.

כֻּלָּם (cul-lám) *all these*. See No. 1200.

וְגַם (veghám) and *even*. See No. 1060.

[409.] בְּהֵמוֹת (ba-hamóth) *beasts of*.

A noun femin. בְּהֵמָה, *a beast, a beast of burden*, comprehending larger quadrupeds, both wild and tame. There are four kinds of animals mentioned in Scripture. 1. בְּהֵמָה and חַיָּה, the greater quadruped. 2. עוֹף, *the flying kind*, all sorts of winged animals. 3. רִמָּשׁ, the smaller quadruped, as the dormouse, mouse, toad, frog, &c. which move on four feet and tread the earth, but nearly touch it. 4. שֹׁרֵץ, *the creeping thing*, as the serpent, viper, lizard, &c., comprehending also worms and all minute animals or vermin which move on four or more feet. In Ps. 135. 8. *from man בְּהֵמָה עַד, to beast*; and Ps. 73. 22. and I, בַּעַר, *was a brute and I knew not, בְּהֵמוֹת, the magnitude of the great beast the בְּהֵמוֹת is not alluded to*, as in Job,

40. 10. commonly called the *elephant*, from his great size, because he, as it were, is a compendium of beasts, whence he is called in Latin *bellua*, the *beast*, by way of distinction. But it refers to that stolidity and stupidity which is observable in huge animals; thus, a man ignorant of his God is not only a *beast*, but a *great beast*, the huge Behemoth, nay as many *beasts*, a *monster*.

[410.] שָׂדֵי (sa-dái) *fields*, i. e. rustic. A noun radical masc. שָׂדֵה, *a field, farm*, with a Syriac plural, R. 31. here with (ר), in pause. In Ps. 107. 37. it has a feminine plural termination, and they sowed, שָׂדוֹת, *lands*.

VER. 9.

[411.] צִפּוֹר (tsip-pór) *the fowl of the heaven*, i. e. of the air. From צָפַר, *he hastened*. A noun of common gend. *a little bird*; comprehending all smaller birds, and more usually applied to the sparrow species, which

soon after its bursting from the egg hastens to assume claws and plumage; or rather from the chirping sound of *tsip, tsip*, which little birds, particularly sparrows, make. In plur. צִפְּרִים, changing ו into (ר:).

[412.] וְדָגֵי (oo-deghé) and fishes.

From דָּגָה, to be multiplied, increased, as fishes. A noun masc. דָּג, a fish, from their fecundity and abundance. In regimen for דָּגִים, and prefixed with ו, and. And in a feminine form דָּגָה, fish, collectively, whence with an affix it changes ה into ת, R. 104. as in Ps. 105. 29. And he slew דָּגְתָם, their fish, i. e. fishes.

[413.] הַיָּם (hay-yám) of the sea itself. From יָמָם, unused, is formed יָם, the sea, the salt water, denotes not properly the water itself, but the very place of the sea; as in Gen. 1. 22. and fill the waters in the seas.

[414.] עֹבֵר (oo-bhér) passing over, or what passes over, i. e. whatsoever goes through the paths of the sea; said of all sea and river fishes (for lakes are also called seas). LXX. those things which walk through. From עָבַר, he passed over, benoni kal.

[315.] אַרְדּוֹת (or-hhóth) paths. From אָרַח, he journeyed. A noun masc. with a femin. plur. אַרְחָה, a way, path, road.

PSALM IX. ט.

[416.] עַל-מִוְתַּת לַבֵּן (al - mooth lab-bén) upon the death of Labben, or of him in the midst, namely, Goliath, who is said to be intermediate, 1 Sam. 17. 4. because he stood between the two armies. Targ. on the death of his son. LXX. for the hidden things of the son, as if from עָלָם, he concealed. R. Kimchi says it is contracted, for the sake of brevity and euphony,

for עַל-עֲלָמֹת, which is a musical instrument, for which see No. 1707. From מוֹת, to die; a noun masc. same as מוֹת, death. It is read here only and in Ps. 48. 15. he will lead us, unto death, i. e. all along to our death, until we die. Targ. in the days of our boyhood, as if from עָלָם, a youth.

Arius Montanus says לִבֵּן is by an inversion of letters put for *Nabal*. According to others ל is servile, and בֵּן, the proper name of the singer, as in 1 Cron. 15. 18. Zacharias, בֵּן, Ben: but since ל here excludes ה emphatic, which is never prefixed to proper names, בֵּן must therefore be here an appellative.

VER. 2.

[417.] נִפְלְאוֹתֶיהָ (niph-leo-thé-cha) thy wonders. From פָּלַח, in niph. נִפְלְאָה, he was separated, divided, also, he was wonderful, admirable, as it were, set apart beyond one's knowledge, reason, and comprehension. Participle of niph. נִפְלְאָה, a wonderful person or thing, affixed with ה, thy; in plural masc. נִפְלְאוֹת, thy wonderful works, as in Ps. 139. 14. More frequently used in the feminine plural, as in Ps. 86. 10. performing, נִפְלְאוֹת, wonders, so also in Ps. 131. 1. &c.

VER. 4.

[418.] בְּשׁוּב (beshóobh) in returning, i. e. when they shall have returned. From שׁוּב, to return, bring back. See No. 295. infinitive of kal, prefixed with ב, which gives it the form of the subjunctive mood, when. R. 41.

[419.] אַחֲרָיו (a-hhór) backwards. From אַחַר, after.

[420.] יַעֲשֶׂה לָּם (yic-ca-shelóo) they

shall stumble. From **בָּשַׁל**, he struck against an obstacle, tripped up. Fut. plur. niph. which is read here only in the Psalms.

VER. 5.

[421.] **וְדִינִי** (vedhee-née) and my cause. From **דָּן**, to judge, to give justice. A noun masc. without a plural, **דִּין**, judgment, cause, lawsuit, prefixed with **ו**, and, and affixed with **י**, my.

[422.] **לְכִסֵּא** (lechis - sé) on the throne. A noun of common gend. with a femin. plur. **כִּסְאֵי**, a throne. Prefixed with **ל**, in.

VER. 6.

[423.] **בְּעֵרָתָּךְ** (ga-èar-ta) thou hast rebuked. From **בָּעַר**, which when constructed with **ב**, he uttered reproaches against any person, i. e. scolded, with harsh words and stamping of foot. With an accus. its signification is still harsher, he destroyed by upbraiding. Pret. kal.

[424.] **אִבְדָּתָּךְ** (ib-bàdh-ta) thou hast utterly destroyed. From **אָבַד**, he perished, 2nd sing. pret. pih. **אָבַד**, he destroyed, abolished. For a dagesh is applied to the second radical, either to add force to the signification or to invert it.

[425.] **מַחֲוֵתָּךְ** (ma-hhée-tha) thou hast destroyed. From **מָחָה**, he destroyed, abolished, properly, rubbed out with a sponge. Pret. kal, which is read here only.

[426.] **וְעַד** (va-èèdh) and for ever. From **עָדָה**, he passed over, **עַד**, until, as yet, also, eternity, perpetuity, as though one would say still on, still on, and still on; implying longer duration than **עוֹלָם**, an age, as in Ps. 83. 18. **עַד־עַד**, all along unto eternity. With **ו** it is written always

with (**ו**), and placed after the noun **עוֹלָם**, as in Ps. 10. 16. *Yehova, king, עוֹלָם וְעַד*, of time and of eternity.

VER. 7.

[427.] **הֲמָה** (tàmmoo) (O thou enemy, whether) have they been finished. From **הִמָּם**, he was perfect, he completed, finished, was consummated, consumed. Pret. kal, which by syncope is **הָם**, R. 70. and in the plural the second radical being compensated by a dagesh, it is **הִמָּם**, they were consumed, Ps. 73. 19. Here there is an ellipse of the interrogative **הוּא**, for **הֲהִמָּם**, whether have they been consummated, R. 77.

[428.] **חַרְבֹתֶיךָ** (hhora-bóth) wastings. LXX. the spears have failed, reading it **חַרְבֹתֶיךָ**, swords. From **חָרַב**, he wasted; a noun of the femin. form, **חַרְבָּה**, wasting, desolations, solitude; which is the only word in Hebrew of the femin. form which is written with (**ו**) under its first radical letter. In plur. **חַרְבֹתֶיךָ**, desolations.

[429.] **לְנִצְחָה** (la-né-tsahh) to eternity. From **נָצַח**, he conquered. A noun masc. with **ל** prefixed, victory, strength, force, the consummation of any thing or action. With **עַד** or **ל** it signifies for ever, perpetually, altogether, as it were, unto the victory of time, i. e. eternity, which conquers all things.

[430.] **וְעָרִים** (ve-è-èem) and cities. A noun of com. gend. **עִיר**, a city, by way of eminence, Jerusalem, being the chief of spiritual cities. From **עָרַר**, to excite, because a city is excited, as it were, by walls, towers, houses, and men's actions. In the plur. it is anomalous, **עָרִים**. Prefixed with **ו**, and.

[431.] **נַתַּשְׁתָּהּ** (na-thàsh-ta) thou

has extirpated. From נָחַשׁ, *he tore out, eradicated, extirpated*, properly said of trees. Pret. kal, read here only in the Psalms.

[432.] נָכַד (a-bhàdh) *he perished*.

See No. 48. Pret. kal.

[433.] הִמָּחָה (hém-ma) of *them* (I say), plural of הוּמָה, *he*, pronoun, having הַ paragogic.

VER. 8.

[434.] יָשַׁב (ye-shébbh) *he will sit*.

From יָשַׁב, *he sat*, see No. 13. fut. kal.

VER. 9.

[435.] וְהוּא (vehóo) *and he himself*.

The pron. masc. 3rd sing. with ו, *and*, prefixed.

[436.] יִשְׁפֹּט (yish-pót) *will judge*.

From שָׁפַט, *he judged, governed, vindicated, condemned*. Fut. kal.

[437.] תְּהִיבֵל (te-bhéel) *the habitable orb*.

A radical noun, generally feminine. *the orb*, the habitable part of the earth; corresponds with תְּהִיבֵל (from בָּלַל, *he confounded*), *confusion, mixture*, because in this world all things are mixed and confused.

[438.] בְּמִישָׁרִים (beme-sha-réem)

in righteousness. From יָשַׁר, *he was upright, just*. A noun plur. heemant. R. 161. n. 1.

VER. 10.

[439.] וְהִיא (vee-hée) *and he will be*.

From הָיָה, *he was*. Fut. kal.

[440.] מִשְׁגָּב (mis-gábh) *an exalted place*.

From שָׁגַב, *he was exalted, he stood in an elevated place*. A noun heem. masc. without a plur. *exaltation*, an elevated place and inaccessible to enemies, *a refuge, asylum*.

[441.] לְדָהָה (lad-dáche) *to the poor*

man himself. From נָכַד, *he crushed, ground down*, a noun masc. without a plur. נָךְ, *poor, miserable*, as it were, bruised down. Is read in all Scripture, and that in the Psalms, only three times, here, and in Psalms 74. 21. and 10. 18.

[442.] בַּצָּרָה (bat-sa-rá) *in very distress*. From צָר, masc. (see No. 128.) is formed the femin. צָרָה, *narrow, strait*, and substantively *a strait, anguish of mind, torture of body, sorrow*. Prefixed with ב, *in*, by which הַ emphatic is excluded. In Ps. 120, l. it has a double femin. sign, for greater emphasis, בַּצָּרָתָה לִי, *in the very greatest distress to me*, i. e. my, as in No. 135.

VER. 11.

[443.] וְיִבְטְחוּ בָּךְ (veyibh-tehhóo bechá) *and they will hope in thee*. Targ. *and they will confide in thy word*. From בָּטַח, *he trusted, hoped*; fut. kal.

[444.] לֹאֲרַעְזֹבְתָה (lo-ע-a-zábh-ta) *thou hast not forsaken*. From עָזַב, *he deserted, failed from, ceased from*, was unwilling to protect or assist, pret. kal; as in Ps. 22. 2. אֱלֹהֵי אֱלֹהֵי לִמָּה עָזַבְתָּנִי, *my God, my God, why hast thou forsaken me*, as uttered by the Saviour on the cross, Mark. 15. 34.

[445.] דֹּרְשֵׁיךָ (do-reshé-cha) *seeking thee*. From דָּרַשׁ, *he studiously sought, searched out, investigated*; benoni kal, with הַ, *thee*, affixed, in regimen for דֹּרְשֵׁים, plur. of דָּרַשׁ.

VER. 12.

[446.] זַמְרוּ (zam-meróo) *sing ye*. From זָמַר, see No. 375. plur. imperat. pihel, *sing ye to the Lord*. Targ. *praise before the Lord*.

[447.] הַגְדוּ (hag-gée-dhoo) *tell out*.

From **בְּנֶדֶד**, before, in the presence of, a particle, a verb formed in hiph. נ being cut off. **הִגִּיד**, he told, announced, as it were, declared openly something new; 2nd plur. imperat. hiph.

[448.] **עֲלִילוֹתָיו** (ealee-lo-tháv) *his works*. From **עָלַל**, he wrought something, a noun femin. **עֲלִילָה**, work, pursuit, endeavour, and in a bad sense, fraud, a base act. Plur. with **יָו**, his, affixed.

VER. 13.

[449.] **אֲוֹרָם** (o-thám) *them*. **אֵת**, article of the accusative case, changes (·) into **י**, unless the affix be one of the grave, for then it takes (·), as **אֲוֹרָם**. Ps. 129., 8.

[450.] **זָכַר** (za-chár) *he remembered*. From **זָכַר**, he remembered, see No. 396. pret. kal.

[451.] **לֹא שָׁכַח** (lo sha-chàhh) *he has not forgotten*. From **שָׁכַח**, he forgot. Pret. kal.

[452.] **צַעֲקָתָא** (tsa-eakàth) *clamour*. From **צָעַק**, he cried out. A noun femin. **צַעֲקָה**, clamour, loud voice. In regimen **הָ** being changed into **תָ** and (·) penult into (·), under a guttural into (·) it becomes **צַעֲקָתָא**.

[453.] **עֲנִיִּים** (ana-véem) *of the poor, humble spirited*. From **עָנָה**, he afflicted, humbled. A noun masc. **עָנָו**, afflicted, humble, broken in spirit. In the plur. (·) being changed into (·) **עֲנִיִּים**, mild, here **עֲנִיִּים** with (·). With respect to letters it is **עֲנִיִּים**, poor, and with respect to points **עֲנִיִּים**, mild. Wherever, therefore, it occurs with (·) under נ it must be always read **עֲנִיִּים**, otherwise **עֲנִיִּים**.

VER. 14.

[454.] **חֲנֻנֵי** (hchon-né-nee) *pity me*. From **חָנַן**, see No. 176. imperat. kal, which should regularly be **חֲנֻן**. But on account of the affix (·) and **י** pass into (·), R. 98. and it becomes **חֲנֻנֵי**.

[455.] **רָאָה** (reé) *see*. From **רָאָה**, he saw; imperat. kal.

[456.] **עֲנֵי** (von-yée) *my affliction*. From **עָנָה**, he afflicted. A noun masc. without a plur. **עֲנֵי**, affliction of the faculties of body and mind.

[457.] **מִשֹּׂנְאָי** (mis-so-neái) *from my haters*. From **שָׂנֵא**, see No. 236. A participial noun of kal. In regimen for **שֹׂנְאִים** plur. of **שָׂנֵא**, holding in hate. Affixed with **י**, my.

[458.] **מְרוֹמָמִי** (mero-memée) *exalting me*. From **רוּם**, he was high. Participle of pihel, with **י**, me, affixed.

[459.] **מִשְׁעַר־מָוֶת** (mish-sha-va-re-má-veth) *from the gates of death*. Targ. *from the entrances of death*. A noun radic. masc. **שַׁעַר**, a city-gate, by synecdoche, *the city itself*. Prefixed with **מִ**, from, and in regimen for **שַׁעֲרִים**.

VER. 15.

[460.] **כָּל־תְּהִלָּתְךָ** (col-tehil-la-thé-cha) *all thy praise*. From **הִלָּל**, he praised. A noun femin. **הִלָּלָה**, praise, celebration; as affixed with **יָ**, thy, it changes **הָ** into **תָ**. R. 104. Here **יָ** a plur. affix is joined to a noun in the singular, so that the sense should be, *I will tell out all thy praise, thy being plural, i. e. all and every thy praises*.

[461.] **בַּת־צִיּוֹן** (bath-tsiy-yón) *of the daughter of Sion*. Targ. *in the entrances of the gates of the church of*

Sion. From בֵּן, *a son*, see No. 90. a noun femin. בַּת, *a daughter*, נ being cut off, for בַּנֶּת, as is plainly shewn by the plur. בָּנוֹת. Ps. 45. 13. בַּת צִיּוֹר, *and the daughter of Tyre.*

Targ. *and the inhabitants of the citadel of Tyre*; for the term *sons* or *daughters* is applied to the citizens and inhabitants of any city, place, or state, which is, as it were, the parent of their birth and education.

[462.] אֲגִילָה (a-ghee-la) *I will exult.* From גִּיל, *to exult*, see No. 111. fut. hiph. R. 58. with הַ paragogic.

[463.] בִּישׁוּעָתְךָ (bee-shoo-ya-thé-cha) *in thy salvation.* יְשׁוּעָה, *salvation*, see No. 166. In regimen, as here, הַ is changed into תַּ, prefixed with בּ, *in*, and affixed with ךְּ, *thy*.

VER. 16.

[464.] טָבְעוּ (ta-bheעו) the nations *have sunk.* From טָבַע, *he sunk, plunged in.* Pret. kal.

[465.] עָשׂוּ (ya-sóo) (into the pit which) *they have made.* Pret. kal, from עָשָׂה, *he made, effected, perfected*, adapted to a certain use; הַ is quiescent in (ׂ). R. 65.

[466.] בְּרִשְׁתָּה (beré-sheth) *in the net*, a noun rad. femin. without a plur. רִשְׁתָּה, *net-work, a net*, whence the Latin *rete*, a net, שׁ being excluded, [and Eng. *reticula*.—D.]

[467.] זִי (zoo) (which) *they hid*, Targ. *this with which they laid snares.* זִי a pronoun demonstrative of a thing, place, and time, of com. gender and either number, *this, he, that, these, those.*

[468.] טָמְנוּ (ta-má-noo) *they hid.* From טָמַן, *he hid, concealed*; pret. kal.

[469.] נִלְכְּדָה (nil-kedhá) (their foot) *has been taken.* From לָכַד, *he*

took, seized, laid hold on. Pret. femin. niph. רָגַל, *a foot*, being femin.

VER. 17.

[470.] נִדְעָה (no-dhàe) *he made himself known.* Targ. *the judgment which he hath executed is manifest before the Lord.* From יָדַע, *he knew*, see No. 47. pret. niph. R. 56.

[471.] בִּפְעָלָם (bephó-עal) *in the work of their hands.* From פָּעַל, *he worked.* A noun masc. פְּעַל, *a work, operation, action.*

[472.] נִוְקַשׁ (no-késh) *he has been ensnared.* Either from וָקַשׁ, *he laid a noose or net, ensnared, inneted*, in which case it is pret. niph. וְ being changed into וּ. נִוְקַשׁ, *he was ensnared, noosed*, with (ׂ) for (׃) for נִוְקַשׁ, R. 108. Or from וָקַשׁ of the same signification, when it is benoni kal, *ensnares, tumbles.*

[473.] הִגְיוֹן סֵלָה (hig-ga-yón Séla) *a subject to be meditated, Sela.* Targ. *they will sing for ever.* Hieron. *a meditation always.* The LXX. have omitted the words. From הִגָּה, see No. 19. a noun masc. without a plur. *a speech, meditation* (because it may be moved from the heart), *a murmur, sound.* It is read four times in Scripture, and but once with *Sela* as here. *The speech or meditation Sela!* as much as to say, what we have said requires intent meditation, to be reviewed with a careful memory, and with a *Sela* or uplifting of the mind and voice to God.

VER. 18.

[474.] שָׁכַחִי אֱלֹהִים (sheche-hhé Elo-héem) *forgetful of God.* From שָׁחַח, *he forgot.* A participial noun of kal, שָׁכַח, *forgetful*; plur. in reg. לְשָׁכְחִים. R. 114. R. 110.

VER. 19.

[475.] יִשְׁכַּח (yish-sha-chàhh) *will be delivered to oblivion.* Fut. niph. R. 108. From שָׁכַח, *he forgot.*

[476.] אֲבוֹיֹן (ebh-yón) *destitute, in want.* From אָבָה, *he wished, craved,* a noun masc. heeman. *wanting, needy, very poor,* as though *always desiring, wishing,* desiring, wanting all things as having nothing.

[477.] תִּקְוָה (tik-vàth) *expectation.* LXX. *the patience of the poor.* From תָּקַה, *he expected,* with respect to water and men, *he flowed together, he congregated.* A noun femin. heeman. In regimen for תִּקְוָה, *expectation, hope,* because it is the collection into the mind of something desired.

[478.] עֲנִיִּים (ʿaniy-yém) *of the afflicted.* From עָנָה, *he afflicted,* a noun masc. עָנִי, *afflicted, oppressed,* especially on account of poverty, *miserable, poor.* [See No. 453.—D.]

These words, *the hope of the poor will perish for ever,* are either to be taken interrogatively, *will it perish for ever?* or לָא must be repeated from the preceding sentence, *will not perish for ever,* as the Targ. has it.

VER. 20.

[479.] אֶל־יָעוֹז (al-ya-ʿóz) *let not prevail.* Targ. and LXX. *let not become strong.* From עָוַז, *he was robust, strong, prevailed, strengthened;* fut. kal, syncope of middle rad. R. 70.

[480.] יִשְׁפֹּט (yish-sha-phetóo) *let be judged, called to judgment;* Fut. pl. niph. From שָׁפַט, *he judged.*

VER. 21.

[481.] שִׁיתָה (shee-thá), *place or infuse.* From שָׁתָה, *to place.* Imperat.

hiph. by aphæresis of ה characteristic, as in No. 219. שִׁיתָה, and with ה paragogic שִׁיתָה, *place.*

[482.] מוֹרָה (mo-rá). Targ. *fear,* and accordingly from יָרָא, *he feared;* a noun heemant. מוֹרָא, *fear, terror, a terrible thing,* י being changed into ו. R. 161. n. 1. *Bring ye your gift לַמּוֹרָא, to terror himself,* i. e. to him that is to be feared, namely, *God.* ה emphatic being excluded. Ps. 76. 12. And נ and ה being interchanged, R. 2. it becomes מוֹרָה. The LXX. render it, *appoint a lawgiver over them,* i. e. put instruction, instruct them, that they may know that they are men; and accordingly it will be derived from יָרָה, *he taught,* whence מוֹרָה, which is read in Scripture but in this place.

[483.] לָהֶם (la-hèm) *to them.* Compounded of ל (with ה), R. 101.), a mark of the dative and הָם affixed.

[484.] יָדְעוּ (ye-dheʿoo) *they may know.* From יָדַע, *he knew,* see No. 47. 3rd. plur. fut. kal with (·), R. 55.

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[485.] תַּעֲמֹד (ta-ʿamódh) *thou standest aloof.* From עָמַד, *he stood,* see No. 10. fut. kal. R. 12. 13.

[486.] בְּרַחֹק (bera-hhók) *in a distant place.* From רָחַק, *he was afar,* at a distance; a noun masc. *distant, remote,* and adverbially, *afar off, remotely* in time as well as in place.

[487.] תַּעֲלִים (ta-ʿléem) *thou wilt hide,* namely, *thine eyes,* or *hide thyself; wilt be hidden.* LXX. *despisest.* From עָלַם, *he hid, concealed,* 2nd sing. fut. hiph.

[488.] לְעֵתוֹת (le-ʿeit-tóth) *in times.* LXX. *in opportunities;* see No. 30.

VER. 2.

[489.] בְּנִינִית (begha-avàth) *in the pride of the impious.* From נָתַח, *he was elate, elevated.* A noun femin. פ being changed into נ, R. 161. n. 3. נְאֻחַ, *elateness, pride, arrogance, haughtiness:* when spoken of God, *magnificence, excellence.* Being here in reg. פ is changed into ת, as it is also with affixes.

[490.] יְדִלַק עֵנִי (yidh-làk e-a-née) *the poor man is hoily persecuted; or the afflicted suffereth persecution,* as the Targ. has it. LXX. *while the impious is elate, the poor man is burned.* Hier. *the poor man burns in the pride of the impious.* From דָּלַק, *he was on fire, consumed, metaphorically, persecuted with an ardent and hostile mind.* Third sing. fut. kal, and read here only in the Psalms.

[491.] יִתְפָּשׂוּ (yit-ta-phasoo) *let them be taken.* From תָּפַשׂ, *he took, seized, apprehended.* Fut. niph. which is read here only.

[492.] בְּמִזְמוֹת (bim-zim-móth) *in their depraved thoughts.* Targ. *in fraud.* LXX. *in their counsels.* From זָמַם, *he thought,* generally taken in a bad sense. A noun femin. heeman. מִזְמוּה, *a thought, generally depraved, bad design, wickedness.* In plural מִזְמוֹת.

[493.] זֵי חֲשָׁבוּ (zoo hha-shá-bhoo) *which they have devised.* From חָשַׁב, *he thought, devised;* it is elegantly applied to a skilful artificer who requires much ingenuity of thought. Pret. kal, which is found in the Psalms only in the 3rd p. plural.

VER. 3.

[494.] הִלֵּל (hil-lél) *he praises himself.* Targ. *he glories.* LXX. *the sinner is praised,* pret. pih.

[495.] תַּאֲוָה (ta-avàth) (for) *the desire.* Targ. *on account of the concupiscence of the soul.* From תָּאָה, *he desired, coveted;* a noun femin. heemant. In reg. for תַּאֲוָה, *cupidity, desire.* R. 34.

[496.] וּבִצֵּעַ (oo-bho-tséac) *and making gain.* From בָּצַע, *he wounded, lacerated, cut into bits, also, he pursued avarice, gain, too eagerly coveted,* as it were curtailed something off the daily necessities of life. It is of rare occurrence, and is read here only in the Psalms, in benoni kal, with (-) furtive. Targ. *and he who prays for a perverse man.* LXX. *and the unjust man is blessed.*

[497.] בֵּרַךְ (be-réch) *he blessed, or, by antiphrasis, he cursed, blasphemed, but more rarely, as in Job, 1. 5. 11. and 2. 5. 9. and 1 Kings, 21. 10. 13. and perhaps here.* Pret. pih.

[498.] נִנְאֵץ יְהוָה (nee-éts Yeho-vá) *contumeliously despised Jehovah.* Targ. *abominates the word of the Lord.* From נָאֵץ, in pihel נִנְאֵץ, *he irritated, exasperated, insulted, blasphemed.* Pret. pih. dagesh, not compensated, R. 19.

VER. 4.

[499.] בְּנִבְהַ אָפוֹ (beghó-bhah ap-pó) *in the pride of his nose, i. e. in the pride which he bears in his countenance.* Targ. *in the arrogance of his spirit.* From גָּבַהּ, *he was high, sublime.* A noun masc. without a plur. גְּבוּהָ, *height, sublimity, elevation, pride,* where ה is sounded, as being pointed with mappik. R. 21.

[500.] בְּלִי- (bàl) *by no means.* A negative particle, *by no means, not at all.*

[501.] יִדְרֹשׁ (yidh-rósh) *he will inquire.* From דָּרַשׁ, *he searched,* see No. 445. fut. kal.

אֵין אֱלֹהִים כְּלִי-מִזְמוֹתָיו, *God (is)*

not all his thoughts. Targ. he will say in his heart, all his thoughts are not manifest before God.

VER. 5.

[502.] יַחֲלִי (ya-hhée-loo) his ways will be made grievous; or his ways will grieve; or will bring forth his ways, i. e. will strenuously urge. Targ. his ways will prosper; as though from חָיִל, to be strong, to prosper, to increase. LXX. his ways have been polluted; as though from חָלַל, he polluted, profaned. From חָוַל, to grieve, to be tormented, also to travail, to bring forth with pain, metaphorically, to tremble, to be in a tremor. Fut. hiph. R. 58.

[503.] יַפִּיחַ (ya-phéeahh) will puff at them, i. e. will contemn, despise, or ensnare them, taking the sense from the noun פִּיחַ, a noose. From פָּיַח, to blow, puff, metaphorically, to speak, as it were to puff out words. Fut. hiph. R. 58. Targ. will be angry at them, i. e. will indicate the indignation of his mind by a puffing of his mouth: [so Saut, Acts, 9. 1.—D.]

[504.] בָּהֶם (ba-hèm) against them. Compounded of the preposition ב, in, and הֶם, they, before which ב assumes (׳), and (״) becomes (״).

VER. 6.

[505.] בַּל־אֲמוֹט (bal-em-mót) I will by no means be moved. From אָמוֹט, he was moved, he vacillated. Fut. niph. R. 61.

[506.] לְדֹר וָדֹר (ledhór va-dhór) to generation and generation. From דָּוַר, to dwell, to live in order and successively. A noun masc. דֹּר, generation, duration.

VER. 7.

[507.] אֲלָהָה (a-lá) execration. Targ. maledictions. From אָלַח, he swore,

forsook. A noun femin. execration, imprecation.

[508.] מָלֵא (ma-lé) is full. From מָלַא, he was full, and actively, he filled. Pret. kal.

[509.] נִתְּוָה (va-thóch) and with deceit. From תְּוָה, the middle, is formed תְּוָה, fraud, deceit, because fraud lurks concealed in the middle of the heart.

VER. 8.

[510.] בְּמִאֲרָב (bema-aràbh) in ambush. From אָרַב, he laid snares. A noun masc. heeman. without a plur. מִאֲרָב, snares, a place of ambush. In regimen (׳) is changed into (-). R. 115.

[511.] חֲצֵרִים (hhatse-réem) of villas. Targ. in the snares of courts. LXX. with the rich (perhaps they read it עֲשָׂרִים, rich men). From חָצַר, a court, the place outside the house where grass and hay are wont to grow; hence a villa, a country place, because these are exposed as courts, and without fences. It has two terminations in the plural, masc. and femin.

[512.] בְּמִסְתָּרִים (bam-mis-taréem) in lurking places. From סָתַר, he hid. A noun masc. heeman. מִסְתָּר, a hiding, the very circumstance and place fit for hiding, lurking places.

[513.] יַחֲרוֹג (ya-harógh) he will slay. From חָרַג, he slew, killed, brought on death in any manner and form. Fut. kal. For (-) see R. 13.

[514.] נָקִי (na-kée) the innocent. From נָקָה, he was pure, innocent.

[515.] לְיַחֲלִיכָה (lehhe-lechá) against the poor man. From חָלַהּ, unused, is formed חָלָהּ, poor, afflicted; miserable; of the form of הַבָּל. It is read but three times in all Scripture, and in this Psalm only. ׀ paragogic, to

the miserable. Or חַיִל is an army, a company, for חַיִל (י) being suppressed, and כָּה affixed, so as that the sense would be, they will hide their eyes to your army (towards thine afflicted congregation). Thus in the 14th verse, where חַלְכָה occurs again, it would be, thine army (thy afflicted congregation) will throw itself on thee, as utterly destitute, and in verse 10. חַלְפָּאִים, and the congregation of the humble, as though stricken, or sorrowing, shall fall into his strongholds. From חַיִל, a company, and נָכָה, he struck, or from חַיִל, strength, and פָּאָה, he wore away, whence חַיִל פָּאָה signifies worn with strength, and in the plur. by reading the words separately חַיִל פָּאָהִים (since כ is dageshed) those worn with strength, or the congregation of the afflicted, or worn. Targ. that the poor man may fall in the strength of his snares.

[516.] יִצְפְּנִי (yits-pó-noo) lie concealed. Targ. secretly observe. From יָצַן, he hid, chiefly in order to set apart, concealed. Fut. kal.

VER. 9.

[517.] יֵאָרֵב (ye-eróbb) he will lie in wait. From אָרַב, he lay in wait; fut. kal, which is read here only in the Psalms. For (י) see R. 13.

[518.] בְּסֻכּוֹ (besuc-có) in his den. From סָכַף, he covered, protected. A noun masc. סוּף, a covering, hut, tabernacle, secret place, so called from its sheltering. Is read five times in Scripture, and always with an affix, from which it assumes dagesh and changes ו into (י), R. 125. and thus makes סֻכּוֹ, and ה being substituted for ו, סֻכּוֹ, his covert.

[519.] לְחַטּוֹף (la-hhatóph) to seize. From חָטַף, he seized, bare off quickly.

Is read in this verse only and in Judges, 21. 21. infin. kal, with ל the mark of the gerund, R. 41. with (-), R. 13.

[520.] יַחְטּוּף (yahh-tóph) will seize. Fut. kal, for יַחְטּוּף [see preceding.—D.] Simple (י) reappearing, R. 14.

[521.] בְּמִשְׁכוֹ (bemosh-chó) in drawing him. From מָשָׁךְ, he drew, dragged; infin. kal, ו passing into (י) on account of the affix, as in No. 124.

VER. 10.

[522.] יִדְבֶּה (yidh-ké) will be bruised, or will bruise itself, i. e. will feign itself bruised (this signification, however, in kal, is not certain). From דָּבַח, he bruised, ground down. Fut. kal, read only here in all Scripture. וְדָבַח for יִדְבֶּה, where ו is י lengthened, perhaps for some mystery. Or according to the points יִדְבֶּה is, he may be bruised, according to letters וְדָבַח, and he became bruised.

[523.] יִשָּׁח (ya-shóahh) he will be humbled. From שָׁחַח, he was curved, bent, prostrated, he lay under. Fut. kal, which, with the middle radical, being syncopated, R. 70., is found in the Psalms in the 3rd sing. only.

[524.] וְנָפַל (vena-phàl) and will fall. From נָפַל, he fell down, see No. 267. pret. kal.

[525.] בְּעֻצְמוֹ (ba-utsoo-máv) in his strong bones, or in his strength. Targ. and the poor man will fall in the strength of his snares. From עָצָם, he was robust, brave, is said of strength in general, as of riches, bodily strength, copiousness of words, &c. Pahul of kal, עָצוּם, robust, brave.

VER. 11.

[526.] חִסְתִּיר (his-téer) he hid his face. LXX. he averted, the angry are

wont to avert their face in indignation at the sight of those at whom they are incensed. From סָתַר, *he hid, concealed*; pret. hiph.

[527.] בַּל־רָאָה (bal-ra-á) *he by no means saw*. From רָאָה, *he saw* with his eyes or mind, see No. 388. refers not only to the sight, but also to other senses, *to perceive, to experience*, pret. kal.

VER. 12.

נִשְׂא יָדָךְ (nesá ya-dhé-cha) *raise thy hand*. See No. 202. Targ. *confirm the oath of thy hand*.

[528.] אַל־תִּשְׁכַּח (al-tish-càhh) *lest thou shouldst forget*. From שָׁכַח, *he forgot*, see No. 451. fut. kal.

[529.] עֲנָוִים (ana-véem) according to punctuation is read עֲנָוִים, *of the mild, humbled*; according to the letters עֲנָוִים, *of the poor*. See No. 453.

VER. 13.

[530.] תִּבְיֵט (tab-béet) *thou beholdest*. From נָבַט in hiph. נ being changed into dagesh, R. 69. הִבְיֵט, *he beheld, looked to*, importing the first act of seeing, though sometimes it signifies simply the same as רָאָה, with which it is conjoined, sometimes before, sometimes after, fut. hiph.

[531.] לָתֵת (la-théth) *to give*. From נָתַן, *he gave*, see No. 29. Inf. kal, נ being lost on both sides, תָּת, *to give*, Ps. 78. 20. for תָּנַת with ל the mark of the gerund, which before a monosyllable has (ר), R. 80. thus לָתֵת, *to give*, as in Ps. 104. 27.

[532.] יַעֲזֹב (ya-azóbh) *will forsake himself*. From עָזַב, see No. 444. fut. kal.

[533.] יָתוּם (ya-thóm) *of the or-*

phan. From יָתוּם, unused, is formed יָתוּם, *a pupil, orphan*.

[534.] עֲזָר (eo-zér) *a helper*.

From עָזַר, *he aided, assisted*; benoni kal, which supplies the place of a noun.

VER. 15.

[535.] שָׁבַר (shebhór) *break*. From שָׁבַר, *he broke, ground down hard substances*. Imper. kal, read here only.

[536.] זְרוּעַ (zeróea) *the arm*, on which the hand joins. A noun masc. From זָרַע, *he sowed*, for it seems, as it were, to be sowed in, and to grow from the body; or by a transposition of letters, from עָזַר, *he assisted, being*, as it were, a handmaid, or assistant to the body. It is said also of the arm of beasts. Also the arm, from its strength, is often taken for power and support. *They have been זְרוּעַ, an arm to the children of Lot*, Psalm 83. 9.

[537.] בַּל־תִּמְצָא (bal-tim-tsá) *thou wilt by no means find*. From מָצָא, *he found, invented, happened on, acquired by labour*, fut. kal. R. 64.

VER. 16.

[538.] מֵאַרְצוֹ (me-ar-tsó) *from his earth*. אֶרֶץ [*the earth, in Latin—D.*], terra [from *ερα, the earth, which is from the Heb. אֶרֶץ.—D.*]; *humus from humidus*, as being joined to the watery deep; *tellus from tollo, to raise*, because it is elevated above the sea, or because we raise fruits from it; *arida, either from aro, to plough, being adapted to cultivation, or being arid, to distinguish it from sea and humid substances*.

VER. 17.

[539.] שָׁמַעַתָּ (sha-màe-ta) *thou*

has heard. From שָׁמַע, see No. 181. pret. kal.

[540.] תִּכְבֵּן (ta-chéen) *thou wilt establish.* From כָּבַן in hiph. תִּכְבֵּן, see No. 358. fut. hiph. R. 58.

[541.] תִּקְשֹׁב (tak-shéebh) *thou wilt apply.* From קָשַׁב, *he attended, listened,* see No. 221. fut. hiph. which is read here only in the Psalms.

[542.] אוֹזְנָךְ (oz-né-cha) *thine ear,* a noun femin. with הָ, *thy,* affixed. אוֹז, *an ear.*

VER. 18.

[543.] לִישְׁפֹּט (lish-pót) *to judge,* i. e. that he may judge. From שָׁפַט, see No. 108. infin. kal, with ל, a mark of the gerund. R. 41. R. 6.

[544.] בַּל-יֹסִיף (bal-yo-séeph) *lest he may add,* i. e. lest he may proceed. Targ. *nor shall the sons of men again set themselves.* From יָסַף, *he added, adjoined, set close to,* fut. hiph. R. 57.

[545.] עוֹד (éódh) *any longer.* The accent athnach here marks no distinction, which, however, it does in Chaldaic. An indeclinable word, *as yet, any more, any farther.*

[546.] לְעַרְץ (la-Varóts) *to terrify, or to harass, or play the tyrant.* Targ. *that the lands may be wasted away from the sight of the impious.* LXX. *to magnify himself.* From עָרַץ, *he was broken, bruised, terrified;* transitively, *he bruised in mind and body,* i. e. *terrified, alarmed;* infin. kal, as in No. 519.

PSALM XI. יא

[547.] אֵיךְ (éch) *how!* An interrogative particle concerning the quality of a thing, or an interjection, *how, what sort.*

[548.] תֹּאמַרְוּ (to-meróo) *ye shall say.* From אָמַר, *he said, spoke, con-*

versed. Fut. kal, which makes the first syllable always in ה. R. 53.

[549.] נָבְדִי (noo-dhée) *fly to your mountain, thou little bird,* namely, for safety. From נָבַד, *he was moved, wandering, he fled, escaped, emigrated.* It differs from נָבַע (which signifies the same) in this, that נָבַע implies unprogressive, נָבַד progressive motion. Imper. kal, R. 60. According to points it is read in the femin. נָבְדִי, *emigrate thou,* and thus agrees with נָבְדִי, *a little bird;* but according to letters, נָבַד, *emigrate ye.*

VER. 2.

[550.] יִדְרְכֶנּוּ (yidh-rechóon) *they shall strain the bow.* From דָּרַךְ, see No. 357. fut. kal, plur. with ךְ paragogic. R. 102. n. 5.

[551.] עַל-יִתְרָה (al-yé-ther) *upon the string.* LXX. *they have prepared their arrows in the quiver.* From יָתַר, *he expanded, abounded,* a noun masc. יָתַר, *remaining, superabundance, residue,* and in this signification it wants the plur. By transition, a *cord, nerve, string, rope,* of any material, from its expansion, because it is itself expanded, or because other things are extended by it, in which sense it has a plur. as, *if they shall have bound me with seven יָתָרִים, green strings,* i. e. twigs, tendrils. Judges, 16. 7. from which passage it appears, what יָתַר properly signifies, namely, slight branches of willow and other shrubs, which are used as binders; a twig, which is, as it were, a superfluity of its tree, and in general any rope.

[552.] לִירוֹת (lee-róth) *to cast.* Targ. *that they may strike.* LXX. *that they may shoot at.* From יָרָה, *he cast, hurled a lot, stone, arrow, flung, cast from.* Infin. kal, יָרוֹת, R. 65. and with ל, the gerundive mark,

R. 41. לִירוֹת, *to cast*, as in Ps. 64. 5.

losing (:), R. 8.

[553.] בְּמוֹ (bemó) *in*. The inseparable particle ב, that it may constitute a word in itself, assumes for elegance the expletive syllables מוּ and וי, R. 83. as, *they were precipitated*, בְּיַדִּי סֶלֶע, *on the rock*, Ps. 141. 6. for בְּיַדִּי, *in*, or it could be explained, *into the hand of the rock*.

[554.] אֶפֶל (ó·phel) *darkness*, a noun radical; denotes denser darkness than רוֹשֶׁה, *from pestilence*, בְּאֶפֶל, *in very darkness*, Ps. 91. 6. הּ emphatic being excluded.

VER. 3.

[555.] הַשְּׂרוֹת (hash-sha-thóth) *the foundations themselves, positions*. LXX. *because what you have perfected, they reading it as a verb, הַשֵּׁת, which thou hast placed*. From שָׁת, *to place*, שֵׁת, *a foundation*, as though the position of any thing. Is read in the plur. only.

[556.] יַהֲרִסוּן (ye-ha-re-sóon) *will be pulled down*. Targ. *if the foundations are destroyed, why doth the just work justice? LXX. they themselves have destroyed*. From הָרַס, *he pulled down, destroyed, demolished*; is said properly of buildings, of which the antithesis is בָּנָה, *he built*. Fut. plur. niph. with נּ paragogic.

VER. 4.

[557.] יַחֲזוּ (ye-hhezóo) (his eyes) *behold*. From חָזָה, *he saw, looked into*, with the mind and eyes, i. e. to consider; rather a Syriac than a Hebrew expression, and often said of prophets who predict in their mind futurity, and contemplate divine things. Fut. kal, R. 66., R. 13.

[558.] עֵפְפָיִם (aph·aph·páv) *his eyelids*, i. e. the pupils of his eye.

From עָפַף, *to fly*, denoting the quick motion of birds in the air by the steerage of their wings. Whence the dual עֵפְפָיִם, *eyelids*, the covering, and safeguard of the sight, so called from their quick motion and vibration; sometimes signifying the pupil of the eye. יֵם is here excluded, R. 105. on account of the affix.

[559.] יִבְחֶנִּי (yibh-hhanóo) *they will prove*. LXX. *he interrogates*. From בָּחַן, *he proved, examined, explored*; properly said of a person who tries an experiment to improve on any thing, and hence means simply, *he tried, risked*, fut. kal.

VER. 6.

[560.] יַמְטֵר (yam-tér) *he will rain*. From מָטַר, *he rained*, fut. hiph.

[561.] פְּחִים (pa-hbéem) *snares*. From פָּחַ, *to ensnare*, see No. 503. פַּח, *a noose, snare, trap*, an instrument with which birds and beasts are taken.

[562.] אֵשׁ (ésh) *fire*. Targ. *he will make the rains of his vengeance to descend upon the impious breathing fire*. A noun of com. gend. more frequently femin. without a plur. an onomatopœia, from the oozing sound it emits while consuming humid substances. Metaphorically signifies calamities.

[563.] וּנְפָרִית (veghoph-réeth) *and sulphur*: A noun femin. without a plur. etymology unknown.

[564.] זִלְעָפוֹת (zil·aphóth) (and wind) *of scorching blasts*, i. e. most stormy, [as the samoom.—D.]. A noun fem. of four letters, זִלְעָפָה, a sudden scorching wind, a violent and terrible storm. Is read three times in Scripture, here, Ps. 119. 53. Lam. 5. 10.

[565.] מִנְתַּ כּוֹסֵם (menáth co-sám) *the portion of their cup*. From מָנָה, *he numbered*. A noun fem. [in reg. for

מְנָה.—*D.*] R. 27. **מְנָה**, a part, portion, as it were, that which is destined or numbered for any person. Is read in reg. three times in Scripture, here, Ps. 16. 5. and Ps. 63. 11. The (τ) remaining, R. 115.

כּוּסִים, of their cup, **כּוּס**, a cup, see No. 665.

VER. 7.

[566.] **אָהַב** (a - hébh) *he loved*. From **אָהַב** or **אָהַב**, *he loved, held dear*, pret. kal.

PSALM XII. יב.

VER. 2.

[567.] **כִּי־פָסוּ** (kee-phàs-soo) *since they have ceased, or diminished*. Targ. *have been finished*. LXX. *truths are diminished*. From **פָּסַם**, *he ceased, failed, was lessened, diminished, reduced to the measure of a span*. Is read here only in all Scripture, in pret. kal, by syncope **פָּס**, in plur. **פָּסוּ**, R. 70.

[568.] **אֱמוּנִים** (emoo-néem) *true*. From **אָמַן**, in niph. **נִאֲמַן**, *he was true, faithful*; a noun plur. masc. without a sing. *truths, fidelities*.

[569.] **מִבְּנֵי** (mib-bené) *from the sons of men*. **בֵּן**, a son, see No. 90.

VER. 3.

[570.] **שׁוֹא** (sháv) *falsehood*. A noun rad. fem. without a plur. *vain, vanity, falsehood*, when joined with a verb it has an adverbial form, *in vain, rashly*, put for **שׁוֹא**, etymology unknown.

[571.] **אֶת־** (èth) *with*. Sometimes a mark of the accusative, see No. 64. sometimes as a preposition, *with*, see No. 580.

[572.] **רֵעָהוּ** (re-é-hoo) *his nearest friend*. From **רָעָה**, *he fed, him-*

self as well as others. Chaldaic, **רָעָה**, *he wished*, for the Hebr. **רָצָה**. A noun masc. **רֵעַ** and **רֵעָה**, *a companion, friend, neighbour, acquaintance*, so called from living together, or from good will existing between friends, according to the Chaldaic sense. Affixed here with **הוּ**, which causes the exclusion of **הוּ**, of the noun, R. 103., thus **רֵעָהוּ** for **רֵעָהוּ**. The affix **הוּ** is attached to no nouns except to those ending in **הוּ**, R. 91.

[573.] **שִׁפְתַּי** (sephàth) *with the lip*. A noun femin. in reg. for **שִׁפְתָּה**, *a lip*, dialect.

[574.] **חֲלָקוֹת** (hhala-kóth) *of blandishments, i. e. soothing language*. From **חָלַק**, *he divided into parts, made plain, smooth*. Plur. of **חֲלָקָה**, a noun fem. *smoothness*; when applied to language, *soothings*.

VER. 4.

[575.] **יַכְרֵת** (yach-réth) *will destroy, cut out*. From **כָּרַת**, *he cut, cut off, amputated*, fut. hiph.

[576.] **שִׁפְתָּי** (siph-thé) *lips*. See No. 573. The dual in regimen for **שִׁפְתַּיִם**, R. 30.

[577.] **לְשׁוֹן מְדַבֶּרֶת** (la - shón medhab-bé-reth) *the tongue speaking*. From **דָּבַר**, see No. 76. particip. fem. pihel.

[578.] **גְּדוֹלוֹת** (gedho-lóth) *great, i. e. proud, arrogant, contemptuous*. LXX. *the grandiloquent tongue*. From **גָּדַל**, *he increased, was great*, a noun masc. **גְּדוֹל**, *great in quantity or quality, magnificent*. In fem. **גְּדוּלָה**, in plur. **גְּדוּלוֹת**, which being placed absolutely has a neutral meaning, R. 28. *great things*; properly said of the quality of a thing.

VER. 5.

[579.] נִגְבֵּיר (nagh-béer) *we will make prevalent our tongue, or, we will prevail with our tongue.* From גִּבּוֹר, *he was strong, he prevailed in virtues, strength, or power, first plur. fut. hiph.* Is read but twice in all Scripture, here, and in Dan. 9. 27. in the preterite.

[580.] אִתְּנוּ (it-tá-noo) *with us.*

אִתְּ, as preposition, *has the power of עם, with.* Maccaph, as in 64. changes (·) into (·), but with affixes into (·), followed by dagesh, R. 101. [Compounded of the preposition אִתְּ and נוּ, *us, the affix contracted from אִתְּנוּ.*—D.]

[581.] לָנוּ (lá-noo) *to us.* Compounded of לְ the mark of the dative, and נוּ, *us, affix, see No. 483.*

VER. 6.

[582.] מִשְׁדָּד (mish-shódh) *from devastation, i. e. on account of devastation.* From שָׁדַד, *he laid waste.* A noun masc. without a plur. שָׁד, *devastation, depopulation, prefixed with מִ, from, on account of.*

[583.] מִאֲנָקָה (me-en-kàth) *from groaning, i. e. by reason of groaning.* From אָנַק, *he groaned.* A noun fem. אֲנָקָה, *properly the groan of the dying.* It is read only once absolutely, Malac. 2. 13. and three times in reg. here, Ps. 79. 11. and 102. 21. prefixed here with מִ, *from.* LXX. *on account of the misery of the destitute.*

[584.] אֶקוּם (a-kóom) *I will arise, i. e. I will shew my power, I will be prepared to judge my people.* From קוּם, *to rise, fut. kal, see No. 42.*

[585.] אֶשְׁבֵּת (a-shéeth) *I will place.* From שָׁבַת, *to place, fut. hiph. R. 58.*

[586.] בְּיָשַׁע (beyé-sha'as) *in safety.* Targ. *I will establish redemption for my*

people, and I will testify against the impious their evil upon them. From יָשַׁע, *he saved.* A noun masc. without a plural. יָשַׁע, *safety, deliverance.*

VER. 7.

[587.] אִמְרוֹת (im-róth) *words (of Yehova).* From אָמַר, *he said.* A noun fem. אִמְרָה, *a word, discourse, which is not read in Scripture in an absolute state, but only in reg. with an affix or plural.*

[588.] מְהוֹרוֹת (teho-róth) *pure (words).* From הָוֵה, *he was clean from faults, pure from defilements.* A noun masc. מְהוּרָה, *pure, said of the mind as well as of the body, but chiefly of the mind.*

[589.] כְּפָסָה (ké-seph) *silver.* From פָּסַח, *he coveted, desired.* A noun masc. The delight of mankind, which is loved and desired by all.

[590.] צָרְוָה (tsa-róoph) *blown up, cleansed, or examined.* From צָרַף, *he blew up, purified with fire, examined, filtered.* Said chiefly of metals, puhul kal.

[591.] בַּעֲלִיל (ba-e-léel) *in a crucible of earth, i. e. made of earth.* Targ. *in a melting vessel on the earth.* From עָלַל, *he wrought.* A noun masc. עֲלִילָה, *a fining pot, an earthen vessel in which silver is refined, as though a worker.* Is read here only in Scripture. With a prefix, בַּעֲלִיל, for בַּעֲלִילָה as some copies have.

[592.] מְזוּקָה (mezuk-kák) *filtered.* From זָקַק, *he fused, melted, filtered, refers to fining and moulding gold, participle of puhul.*

[593.] שִׁבְעָתַיִם (shibh-ea-thá-yim) *seven times.* From the masc. שִׁבַּע, *seven, frequently, and adverbially seven times.* In the fem. שִׁבְעָה,

and in the dual ה being changed into ת, R. 30. it is שִׁבְעַתַּיִם, *seven times*.

VER. 8.

[594.] תִּשְׁמְרֵם (tish-merém) *thou shalt guard them*. From שָׁמַר, *he guarded, preserved, observed, set in safety, fut. kal*.

[595.] תִּצְרַפְנִי (tit-serèn-noo) *thou shalt preserve him*. From צָרַף, *he kept safe, preserved, observed, protected, defended; fut. kal, which sometimes retains, sometimes loses נ, which loss is compensated by dagesh, R. 69*.

VER. 9.

[596.] יִתְהַלְכֵנִי (yith-hal-la-chóon) *walk incessantly*. From הָלַךְ, *he walked, see No. 5. third plur. of fut. hithp. with ך paragogic*.

[597.] פָּרַם (keróom) *according to be exalted, i. e. when they shall be exalted, when they shall be uplifted*. From רָם, *to be elevated, uplifted. Infinit. kal, with כ, a mark of likeness, which when joined with the infin. gives it the sense of the preter. when, R. 41.; פָּרַם with (ו) instead of ה, R. 107. some copies have בָּרַם, in exalting*.

[598.] זָלוּת (zul-lóth) *vilenesses, i. e. vile men, trifling, contemptible, ignoble. Is read only here in all Scripture, its root and signification being doubtful. It may be referred to זָוַל, to be vile, or better to זָלַל, he disregarded, as appears from ל being dageshed, which implies an omission of a second ל, whence comes זָוַלַל, a glutton, who voraciously devours flesh, a reveller, gormandizer, a bolter down of meat; who renders vile, and consumes all things. Hence זָלוּת (as most copies read it in the fem. sing.), debauch, baseness, or in the plur. revellings, vilenesses. Targum, as a*

leech, which sucks the blood of the sons of men (as though it was כָּרַם for כָּרָמָה, as a worm). LXX. according to thine altitude thou hast multiplied the sons of men, they, perhaps, taking it for סָלוּת, thou hast exalted, ז being changed into ס, and with different points.

[599.] לִבְנֵי אָדָם (libh-né a-dhám) *among the sons of Adam. See No. 569*.

PSALM XIII. יג.

VER. 2.

[600.] עֲדָאֲנָה (yadh-á-na) *how long? אָן, whither? an interrogative particle of place or time; with ה local, see R. 102. n. 2. With עַד always an interrogative of time, how long? i. e. whether always? in which form it is read four times in this Psalm. אָנָּה, is also used six times in Scripture as a particle of entreating, I pray thee, I beseech, but this stands for אָנָּנָה, which always commences a sentence, as in Ps. 118. 25. אָנָּנָה יְהוָה occurs twice.*

[601.] תִּסְתַּיֵּר (tas-téer) *thou wilt hide*. From סָתַר, *see No. 562. fut. hiph.*

VER. 3.

[602.] יָגוֹן (ya-ghón) *grief*. From יָגַן, *he grieved, was sad. A noun masc. without a plur.*

[603.] יָרוּם (ya-róom) *he will extol himself*. From רָם, *to be exalted, to be elevated from an humbler place or state. Fut. kal.*

VER. 4.

[604.] הַבִּיטָה (hab-bée-ta) *behold*. From נָבַט, *see No. 530. imper. hiph. נ being changed into dagesh, R. 69.*

[605.] הָאֵרָה עֵינֵי (ha-ée-ra ע

nái) *illumine mine eyes.* Targ. *illumine mine eyes in thy law.* From אִוֵר, *he shone, imperat. hiph. R. 58.*

פְּרַאִישׁן הַמָּוֶת, *lest I may sleep in very death.* Targ. *lest I perchance sin and sleep with those who are condemned to death.*

VER. 5.

[606.] יִכְלֶהוּ (yechol-téev) *I have prevailed against him.* Targ. *I have lorded it over him.* From יָכֹול, *he was prevalent, sometimes including victory over another, and signifying he conquered, prevailed, pret. kal, R. 43.*

בִּי אֲמוּט, *when I shall be moved.* See No. 505. Targ. *if I shall have declined from thy paths.*

VER. 6.

[607.] בָּטַחְתִּי (ba-tàhh-tee) *I have trusted.* From בָּטַח, see No. 199. pret. kal.

[608.] אֲשִׁירָה (a-shée-ra) *I will sing.* From שָׁוַר, *he strained his voice, he sang.* Fut. hiph. R. 58.

בִּי בָמַל עָלַי, *since he requited on me, see No. 325.* Targ. *since he requited good to me.* LXX. *who requited blessings to me.*

PSALM XIV. יד

[609.] נָבַל (na-bhál) *the fool said.* Targ. *the infatuated, the insane.* From נָבַל, see No. 32. A noun masc. *falling, stolid, depraved, worthless, who has fallen from good actions.* Hence Lat. *nebulo, a spendthrift.*

אֵין אֱלֹהִים, *there exists not God.* Targ. *there is not the power of God on earth.*

[610.] הִשְׁחִיתוּ (hish-hhée-thoo) *they have corrupted.* Targ. *they have corrupted their own works.* From שָׁחַת, in hiph. הִשְׁחִית, *he corrupted,*

depraved, said of the action of the mind as well as of the body, 3rd plur. pret. hiph.

[611.] הִתְעִיבוּ (hith-éée-bhoo) *they have done abomination, or were abominable in their doing.* Targ. *they execrated what was good.* From תִּעַב, *he was abominable; 3rd plur. pret. hiph. in which it is read thrice in Scripture, here, in Ps. 53. 2. and Ezek. 16. 52.*

עָלִיָּה, *a base work.* See No. 448. Targ. *they found out an occasion, from עָלַל, he sought an occasion.* LXX. *they were become abominable in their pursuits.*

[612.] עָשָׂה (e-se) *doing good.* From עָשָׂה, *he did, benoni kal, with (-), R. 122.*

VER. 2.

[613.] הִשְׁקִיף (hish-kéeph) *he beheld.* From שָׁקַף, *he looked to, beheld from an exalted place, so as to see others, whether seen or not by them, pret. hiph.*

[614.] לִרְאוֹת (lir-óth) *to seeing, i. e. that he may see.* From רָאָה, *he saw, infin. kal, ends in וֹת, R. 65. with ל, the mark of the gerund, so in Ps. 16. 10. to seeing the pit, i. e. to experience corruption. Ps. 34. 13. to seeing good, i. e. that he may enjoy good.* With ׀ it includes negation, as in Ps. 69. 24. *their eyes will be obscured, מִרְאוֹת, from seeing, i. e. lest they should see, so in Rom. 11. 10. τὸ μὴ βλέπειν, the not seeing.*

[615.] מִשְׁכִּיל (mas-kéel) (whether there be any) *understanding.* From שָׁכַל, *he understood, he was intelligent, prudent.* A participle of hiph. which passes into the nature of a noun, *understanding, prudent, wise, Ps. 41. 2. and once adverbially, sing ye, מִשְׁכִּיל, considerably, with understanding, Ps. 47. 8. or, sing ye whosoever understands.*

It is taken in thirteen places in the titles of the Psalms, for the nature of the verse formed for instructing or understanding, as though a *didactic ode*, giving, bringing forward understanding, or certainly a *Psalm to be diligently considered*; namely, Ps. 32. 42. 44. 45. 52. 53. 54. 55. 74. 78. 88. 89. 142.

VER. 3.

[616.] סָר (sár) *has departed from, declined from right way*; instead of which, in Ps. 53. 4. is given סָבַר, *he receded*. Targ. *all are turned back*. From סָבַר, *to recede, decline, turn aside*. Pret. kal, declined in the Psalms in the 1st and 3rd sing. only.

[617.] נִאֲלָחוּ (ne-elá-hhoo) *have become corrupt together*. Targ. *have become torpid together*. From אֲלָח, *he was putrid, fetid*; 3rd plur. pret. niph. occurs only three times in Scripture, here, Ps. 53. 4. and Job. 15. 16.

[618.] אֶחָד (e-hhád) *one*. From אָחַד, *he united in one*; a noun masc. אֶחָד, *one*, the beginning of number, used sometimes as [*the—D.*] *first* [of any things or persons.—*D.*]

VER. 4.

[619.] יָדְעוּ (ya-dheעו) *have they (not) known*. From יָדַע, *he knew*, 3rd plur. pret. kal, see No. 47.

[620.] אֲכָלוּ (o-chelé) *eating up my people*. From אָכַל, *he ate, consumed*, the plur. in reg. benoni kal, אֲכָלוּ, *eating up*.

[621.] אֲכָלוּ (a-cheloo) (as though) *they would eat*. LXX. *in the food of bread*, pret. kal, see preceding.

[622.] לֶחֶם (lé-hhem) *bread*. From לָחַם, *he took food, he ate*. A noun masc. without a plur. *food*, whatever can be eaten as such, but chiefly bread, as being the most common food.

[623.] לֹא קָרָאוּ (lo ka-rá-oo) *they have not called upon*. From קָרָא, 3rd plur. pret. kal, see No. 145.

VER. 5.

[624.] שָׁם (shám) *there*. An adverb of distant place, *there, thither*.

[625.] פָּחַדוּ (pa - hhadhoo) *they feared*. From פָּחַד, *he feared, dreaded, was alarmed*; pret. kal.

[626.] פָּחַד (phá-hhadh) *fear*. A noun masc. *fear, terror*, also, *sudden evil* by reason of fear, *destruction*. In Ps. 53. 6. *where there was no fear*, i. e. cause of fear, evil. Targ. *there they feared with a groundless fear with which they ought not to fear*.

[627.] תְּבִישׁוּ (tha-bhée-shoo) *ye will affect with shame*. From בִּוֹשׁ, *he was ashamed*, always taken in a bad sense, 2nd plur. fut. hiph. which in the Psalms is found in the second person only.

[628.] מַחֲסֵהוּ (mahh-sé-hoo) *his refuge*. From חָסָה, see No. 120. A noun heem. masc. without a plural, מַחֲסֵה, *an asylum, refuge, receptacle*, affixed with ה, *his*. See R. 91., R. 103.

VER. 7.

מִי יִתֵּן, *who will give?* the same as, oh that it were given! see No. 29. Targ. *who will draw forth from Zion the redemption of Israel*.

[629.] יִשְׂרָאֵל (Yis-ra-él) of Israel. The proper name of the Patriarch Jacob, which he received after his wrestling with the angel, Gen. 33. 28. compounded of שָׂר, *a prince* (which is from שָׂרָה, *he obtained principality*), and אֵל, *God*, since *he was prince with God*, Hos. 12. 3. [or from יֵשׁ, *the man*, שָׂר, *who was prince with or prevailed with אֵל, God.—D.*] Given also as a general name to the Jews.

[630.] שְׂבִיבַת (shebhóoth) *the cup-*

tivity. From שָׁבַח, *he led captive*, a noun femin. without a plural, *captivity, capture*.

[631.] יַעֲקֹב (Ya-*ea*kóbbh) *Jacob*.

From עָקַב, *he held the heel, supplanted*. The patriarch Jacob, son of Isaac, so called because he caught the heel of his brother Esau at his birth, Gen. 25. or because he supplanted him, Hos. 12. 3. The Israelites are called in the Old Testament, *sons of Jacob*, and not of Abraham or Isaac, because Jacob alone had the holy seed.

PSALM XV. טו

[632.] בְּאֹהֶלָּהּ (beo-holé-cha) *in thy tabernacle*. From אָהַל, *he formed a tent, dwelt*. A noun masc. אֹהֶל, *a tent, tabernacle*, formed of spread canvass, prefixed with ב, *in*, and affixed with ה, *thy*.

[633.] מְרִישָׁנָה (mee-yish-cón) *who will dwell*. From שָׁבַח, *he dwelt, remained, abode*, fut. kal.

VER. 2.

[634.] הוֹלֵךְ (ho-lékh) *walking*.

From חָלַק, see No. 5. benoni kal.

[635.] תְּמִים (ta-méem) *entire, i. e. entirely*. LXX. *who walks without stain*. From תָּמַם, *he was entire, perfect*. A noun masc. *entire, perfect*; substantively *integrity*, and adverbially, *entirely*. In the fem. תְּמִימָה, and in plur. תְּמִימִים (τ) being changed into (י), R. 114.

[636.] אֱמֶת (emèth) (speaking) *truth*. From אָמַן in niph. נֶאֱמַן, *he was true, firm*. A noun femin. without a plur. אֱמֶת, *truth, certainty, firmness*, for אֱמַנְת, the third radical נ being cut off. Whenever חָסֵד and אֱמֶת occur together, the former denotes *kindness, goodness*; the latter, *the establishment of kindness* or the

completion of promises: God made חָסֵד to Abraham, אֱמֶת to Jacob.

VER. 3.

[637.] לֹא־רָגַל (lo-ra-ghàl) *has not detracted with his tongue*. Targ. *has not fed on discoveries*, i. e. uttered, betrayed for the sake of the belly, and food; (whence in Matt. 4. the Devil is called in Syriac אֲכַלְתָּרֵצָא, *feeding on* [or *uttering*.—D.] *accusation*, i. e. the accuser, calumniator). From רָגַל, *he bore away, detracted, properly, he went to and fro*, as though he ran here and there on foot for the sake of telling and prying. Is read here only in all Scripture, and is an elegant metaphor from the foot to the tongue. LXX. *who does not vitiate*, i. e. who doth not taint pure truth by any admixture.

[638.] וְהִרְפָּה (vehher-pá) *and reproach*. From הָרַף, *he disgraced, reproached*. A noun femin. הִרְפָּה, *dishonour, disgrace, reproach*, in act as in word.

[639.] לֹא־נָשָׂא (lo-na-sá) *did not bear, i. e. did not reproach his neighbour*. From נָשָׂא, *he bore, raised, elevated, uplifted*, pret. kal.

[640.] קִרְבוֹ (kero-bhó) (against) *his neighbour*. From קָרַב, *he approximated*. A noun masc. קִרְבוֹ, *a relation, neighbour, propinquity in general*.

VER. 4.

[641.] נִבְּזָה (nibh-zé) *he was despised (in his eyes)*. LXX. *he was made nought of*. From בָּזָה, *he despised, contemned*. Participle of niph. R. 65. read twice in the Psalms, here and Ps. 119. 141.

[642.] נִמְאָס (nim-ás) *a vile person*. LXX. *a malicious person*. Targ. *who is despised and contemned in his own sight*. From מָאָס, *he despised*,

rejected, reprobated. A participle of niph. is read here only.

[643.] יִרְאֵי (yir-é) *fearing* Yehova. From יָרָא, *he feared*, see No. 153. plur. in reg. of יָרָא, a participial noun of kal.

[644.] יִכְבֹּד (yechab - bédh) *will greatly honour, or glorify*. From כָּבַד, *he aggravated, made weighty*, metaphorically, *honoured*, as though loaded with honours [in accordance with which, the Latin for *burden* is *onus*, for *honour*, *honor*.—*D.*], fut. pihel.

[645.] נִשְׁבַּע (nish-bà'è) *he swore*. From שָׁבַע, *seven*. Pret. niph. *he swore*, (passively [or by constraint.—*D.*]) because no one ought to swear unless obliged, and that when *seven*, i. e. many suitable witnesses were present, and for a weighty cause.

[646.] לְהַרְע (leha - rà'è) *to the doing of wrong*. From רָע, *to be bad*, Infin. hiph. with ל, *to*, prefixed, which gives it the form of a gerund, *to wrong-doing*, i. e. that he may injure or afflict himself. Targ. *he swears to inflict evil on himself*. LXX. *swearing to his neighbour, they reading לְהַרְע, to his companion*. Others translate לְהַרְע, *to evil*, namely, his own evil, but in that case it should be written with (ר) instead of (-) and ל would exclude ה emphatic, thus, לְרַע. The Hebrews commonly explain these words, *he swore to wrong-doing on himself*; and what that wrong or injury is, is expressed in the book הַלִּיכוֹת עוֹלָם, according to the opinion of R. Julian, for instance, one at sea vowing *I will remain in mourning, without tasting food, until I return home*, [or any other similar vow of folly.—*D.*]

[647.] יִמַּר (ya-méer) (and will not) *change*. LXX. *and is not annulling*. From בָּוֵר, in hiph. *he changed, thoroughly changed*, fut. hiph., R. 58.

VER. 5.

[648.] בְּנִשְׁחָה (bené-shech) *to usury*. From נִשְׁחָה, *he bit*, a noun masc. without a plur. *usury*, as though the biting [or gnawing away—*D.*] of one's substance, from which a man pines away, his means being consumed by degrees. So the Latin *fenus*, *usury*, as if *funus*, *death*; also the Greek *τόκος*, *usury*, the word used by the LXX. is derived from *τίκτω*, *to beget*, from money let out on usury begetting gain to the lender.

[649.] וְשָׁחַד (veshó-hhadh) *and a gift*. From שָׁחַד, *he bestowed, gifted*, a noun masc. without a plural.

[650.] לֹא לָקַח (lo lá-kahh) *did not receive*. From לָקַח, *he bore, took, received*, pret. kal.

[651.] אֵלֶּה (él-le) (doing) *those things*. A pron. demons. plur. com. gen. with ה parag. *they* masc. or fem. and absolutely *those things*, neut.

PSALM XVI. י

[652.] מִכְתָּם (mich-tám) *the inscription on gold* of David. Targ. *the upright engraving* of David. LXX. *the inscription of a tile to David himself*, as though, the writing or inscription engraved on some more solid material of metal or marble. From כָּתַם, *an ingot of virgin gold, the purest and brightest*, and collectively, *a golden wearable*, which is placed as an ornament on garments, as in Ps. 45. 10. *the queen stands at thy right hand in a golden vesture of Ophir*. Targ. *in obri-zum or finest gold*, such as is brought from the island of Ophir. מִכְתָּם is a noun heem. *a golden ornament*, made of כָּתָם, most solid gold, with which term David inscribed the 16. 56. 57. 58. 59. 60. Psalms, as it were, the most precious song, golden words.

[653.] שְׁמֵרְנִי (shom-ré-nee) *guard*

me. From שָׁמַר, *he preserved, protected*, see No. 594. imper. kal, שָׁמֹר affixed with נִי, *me*, ו is changed into (י°) under the first radical, and (י) is placed under the second, as in No. 343. whence it becomes שָׁמְרֵנִי, *preserve me*, שָׁמְרָה, *guard*, Ps. 25. 20.

VER. 2.

[654.] מְזַבְּחִי (to-bha-thée) *my good or blessing, by no means on thee, or not on thee*, i. e. confers nothing on thee. LXX. *you have no need of my goods.* Targ. *my good has not been given, except from thee.* From זָבַח, *good*, מְזַבְּחָה, *good*, and absolutely, substantively, *a good, goodness.*

VER. 3.

[655.] לְקִדְוֹשִׁים (lik-dho-shéem) *to the sanctified.* From קָדַשׁ, *he prepared, destined something*, and in appearance, *set apart from common to sacred use, consecrated.* A noun masc. קָדוֹשׁ, *sanctified*, as though prepared for God, or set apart from things profane, as the Greek ἅγιος, from α, *not*, and γη, *the earth*, as though free from earth, and substantively, *a sanctified thing.*

[656.] בָּם (bhám) *in them.* Compounded of ב, the mark of the ablative, and the masc. affix, ם.

VER. 4.

[657.] יִרְבֵּי (yir-bóo) *will be multiplied.* From רָבַח, *he was multiplied, increased, advanced*, fut. kal, 3rd plur.

[658.] עֲצֻבוֹתָם (ʿat-sebho-thám) *the griefs of them*, namely, of men. Targ. *they multiply their idols*, as though it were עֲצֻבֵיהֶם. From עָצַב, *he grieved, was sad.* A noun fem.

plural of עֲצָבָה, with ם, *their*, affixed.

[659.] אֲחֵר (a-hhér) (who) *another*, scil. God, as being *strange or different*, namely, from the true God, to whom alone religion is due. Targ. *and after these things*, and LXX. *afterwards*, they reading it אַחֵר, *afterwards.* A noun radical in sing. num. according to the dageshed form, אַחֵר for אֲחֵר, *another.*

[660.] מְזַחֵר (ma-há-roo) *who gave as a dowry another's property, or bestowed to another*, namely, who made vain the sacred union and dowry with the true God, i. e. transfer worship to another false one. Targ. *they hasten.* LXX. *they accelerated.* From זָחַר, *he hastened, gave quickly, hastily, bestowed, endowed.* Is read here only in Scripture in the pret. kal.

[661.] בַּל־אֶסְיֶה (bal-as-séech) *I will by no means offer libations.* Targ. *that they may offer their gifts.* LXX. *I will not collect their meetings*, they appearing to read פָּנַם, *he congregated*, for נִסְיָה, by a transposition of letters. From נִסַּךְ, *he poured out, offered drink-offerings to God*, a common word in sacrifices. Among the heathens, the priest, before he poured the wine on the victim, used to taste it himself, and present it to the bystanders to state also, that they too may make libations; to which rite the apostle seems to have alluded, 1 Cor. 10. 20. *ye cannot drink the cup of the Lord and the cup of devils*, fut. hiph. R. 69.

[662.] נִסְכֵיהֶם (nis-ke-hèm) *their libations.* From נִסַּךְ, *pouring out, libation of liquids*, מִנְחָה, *the oblation of solids.* The plur. [in regim. with ם, *them*, affixed—D.], as in No. 26. By *libation of blood* the entire surface is understood; since *libare* is the same as *sacrificare*, as *thura libare Diis*, Ovid, 4. de Ponto, Eleg. 8.

[663.] וּבַל־אֶשָּׂא (oo-bhal-es-sá) *and*

I will by no means assume (their names) i. e. I will by no means swear by their names. Targ. *I will not make mention of their names.* From **נָשָׂא**, *he bore, took, raised, elevated*, see No. 202. fut. kal.

VER. 5.

[664.] **חֶלְקִי** (hhel-kée) (a part) of my part, i. e. my most abundant and sufficient portion, the two synonyms denoting the superlative. R. 29. n. 2. From **חָלַק**, *he divided*; a noun masc. **חֶלְקָא**, a part, portion, possession, with an affix (as in No. 17.)

[665.] **וְכוֹסֵי** (vecho-sée) and of my cup, a noun rad. **כּוֹס**, a cup, prefixed with **ו**, and, and affixed with **י**, my, as in Ps. 116. 13. *I will take the cup of salvation*, so is the cup called which is elevated full, at a banquet, accompanied with the giving of thanks for safety obtained. Metaphorically the lot or condition of a man, whether good or bad; for as we present the cup of kindness to friends, so we drink it with indignation towards enemies.

[666.] **תּוֹמְיָהּ** (tho-méech) *sustaining*. From **תָּמַךְ**, *he sustained, supported*, benoni kal. The (·) for (··), R. 107.

[667.] **גּוֹרְלִי** (go-ra-lée) my condition, a noun rad. **גּוֹרֵל**, a lot, what happens by lot, etymology uncertain.

VER. 6.

[668.] **חֶבְלִים** (hhabha-léem) the cords. Targ. *the lots have fallen to me.* From **חָבַל**, *he bound*, a noun masc. **חֶבֶל**, a rope, with six points, but **חֶבְלִים** with five points signifies *devastation, corruption, vehement grief*, as of a woman in travail; because we are held and bound with grief as with a rope. Is elegantly taken for *possession, land*, since lands are measured

by cords. The ancients had a sort of measure called **חֶבֶל**, now unknown, as we can collect from 2 Sam. 8. 2. *and he measured them with a line.* [Hence Eng. cable.—D.]

[669.] **בְּנֵעִמַּיִם** (ban-ne'ee-méem) in pleasant, namely, places. Targ. in *sweetness*. **בְּנֵעִמַּיִם**, *pleasantness, deliciousness, pleasures*. See No. 3294. From **נָעַם**, *he was fair, pleasant*. A noun masc. **נָעִים**, *pleasant, fair*, and substantively, *fairness, pleasantness*.

[670.] **אָף** (aph) also. A copulative conjunction, also, as yet, still.

[671.] **שְׁפָרָה** (sha-pherá) (an inheritance which) was fair. From **שָׁפַר** (which is not in use among the Hebrews, but Chaldees, **שָׁפַר**, Dan. 3. 31.), *he was fair, graceful*, and therefore *pleasing*; 3rd fem. pret. kal, read here only. LXX. *I have an excellent, &c.*; it may possibly be a noun, **שְׁפָרָה**, *an inheritance of beauty* (is) upon me, agreeably to which is Targ. *a fair inheritance*.

VER. 7.

[672.] **אֲבָרְךָ** (abha-réech) *I will bless*. From **בָּרַךְ**, see No. 280. fut. pih. R. 19.

[673.] **יַעֲצֵנִי** (ye'ea-tsá-nee) *hath counselled me*. LXX. *who gave me understanding*. From **יָעַץ**, *consulted, gave counsel, deliberation*; when referred to God it signifies, *he gave understanding*, because God not only acts towards his people *morally*, as they say, by external objects, but also *he physically* renovates and affects in an efficacious manner the understanding and will, pret. kal, R. 114. 121.

[674.] **יִסְרֹנֵי** (yis-seróo-nee) *they instructed me*. From **יָסַר**, *he instructed by chastening*; see No. 287. pret. pih.

VER. 8.

[675.] שָׁוִיִּיתִי (shiv-vée-thee) *I have placed.* Targ. *thou hast placed the word of the Lord.* LXX. *I foresaw, looked towards,* which coincides with the fact of God being placed before any one who beholds and contemplates with the eye of faith, him whom he cannot otherwise receive. From שָׁוָה, *he equalled, made level, plain, and similar*; in Chaldee, *he placed,* as in Dan. 5. 21. *and he placed his heart with wild beasts.* Pret. kal, which in the Psalms is declined in the 1st sing. only.

[676.] תָּמִיד (ta-méedh) *continually.*

A noun masc. without a plur. *continual, united,* and absolutely, it passes into an adverb of continuation, *unceasingly, continually, always, daily.*

[677.] כִּי מִיְמִינִי (kee mee-mee-née) *since (he is) on my right hand,* i. e. he is at hand to me, to bear aid. Targ. *since his majesty rests at my right hand.* A noun fem. without a plur. יְמִין, *right,* which is at the right side, commonly, *the right hand*; elegantly, *strength, vigour, power,* as man puts forth his *strength in his right hand* in acting, fighting, striking. In reg. and affixed with י, *me,* and prefixed with ב, *at, in.*

VER. 9.

[678.] לָכֵן (la-chén) *therefore,* my heart is joyful. Same as עַל-כֵּן, see No. 41. compounded of ל, *in, to,* and כֵּן, *so,* as though *into so, or, to so,* i. e. *because.*

[679.] בְּשָׂרִי (besa-rée) *my flesh,* a noun masc. without a plur. בָּשָׂר, *flesh,* comprehending whatever covers the bones, *flesh and skin,* and even *the entire body,* for the flesh is the principal part of the body. Metaphorically put for what is fragile and weak, since flesh wanting soul is dead matter.

יִשְׁכֹּן, *will dwell,* see No. 633. LXX. *will abide as in a tent,* namely, while he will lie in the grave.

VER. 10.

לֹא תַעֲזֹב, *thou wilt not abandon* (see No. 532.); the speedy resurrection of Christ is here alluded to, Acts 2. 29. בְּנַפְשִׁי, *my soul* (see No. 133.), i. e. me, put for the person. לְשֵׁאוֹל, *in the grave,* see No. 299. Mercer. *to the grave* (in the dative), i. e. *in the power of the grave, that it may detain me there as its own, after the manner of other human beings.*

לֹא תִהְיֶה, *thou wilt not suffer,* see No. 29. חֲסִידֶיךָ, *thy holy one,* agreeable to the letters, it is a plural and ד should have (ֹ), but the Masorites preferred the sing., and accordingly gave it a sheva (ֹ), see No. 187. לְרֵאוֹת, *to the seeing,* i. e. to experience, see No. 614. שְׁחָתָה, *corruption,* see No. 371. D. Kimchi cites this sentence from Midrash; *he tells that after death the worm or moth shall not bear sway over himself,* which cannot be applied to David himself.

VER. 11.

[680.] תּוֹדִיעַנִי (to-dhee-é-nee) *thou shalt make me to know the way of life.* From יָדַע, *he knew,* 2nd sing. fut. hiph. affixed with נִי, *me.* R. 57.

[681.] שִׂבְעָה (só-bha-é) *fulness of joys with thy face, joys of every sort, and in the most copious abundance.* From שָׂבַע, *he was satiated, saturated.* A noun masc. with a plur. *satiety, abundance.*

PSALM XVII זי

[682.] רִנָּתִי (rin-na-thée) (*hear justice, i. e. just request, attend to,*) my

cry. From רָנַן, see No. 275. a noun femin. without a plur. רָפָה, *clanour* of persons rejoicing or complaining for any cause; elegantly, the *praying address* which we pour forth to God for joy or grief

VER. 2.

[683.] יֵצֵא (ye-tsé) *shall come forth.* יָצָא, *he came out, advanced openly, departed, fut. kal.*

VER. 3.

[684.] בַּחֲנָתָהּ (ba-hhàn-ta) *thou hast proved my heart.* בָּחַן, *he proved, tried, explored, pret. kal.*

[685.] פְּקַדְתָּ (pa-kàdh-ta) *thou hast visited.* פָּקַד, a known word, but of extensive signification, *he visited, inspected, remembered for kindness or injury, looked into, took care of; also, sought out something by visiting, hence, disposed, ordered, commanded, numbered, recounted, reposit, deposited, set over.*

[686.] צִרְפַּתְנִי (tseraph-tá-nee) *thou hast examined me, as workmen try gold in the fire.* From צָרַף, *he melted, fused, purified with fire, examined, properly said of metals, and transferred to tribulations, pret. kal.*

בְּלֹא־מַצָּא, *thou shalt by no means find,* see No. 537. Targ. *and thou hast not found corruption.*

[687.] זָמַחְתִּי (zam-mó-thee) (that which) *I have thought.* The Targ. supplies בִּישְׁמָחָה, *evil.* From זָמַח, *he thought, indifferently applied to good and bad, but rather to bad, pret. kal.* R. 71.

[688.] בְּלֹא־יַעֲבֹר (bal-ya-עabhor) *my mouth will by no means transgress, i. e. I have not thought otherwise than I have spoken.* From עָבַר, *he passed by, applied to any thing; fut.*

kal, which is declined in the Psalms in the third person only.

VER. 4.

[689.] לְפַעֲלוֹת (liph-eul-lóth) *to the works of men, namely, what appertains to.* From פָּעַל, *he worked.* A noun femin. פְּעֻלָּה, *work, by metonymy, the reward of labour.*

[690.] שָׁמַרְתִּי (sha-màr-tee) *I observed.* From שָׁמַר, see No. 594. *pret. kal.*

[691.] פְּרִיעַי (pa-réets) (the paths) *of the robber.* Targ. *robust, i. e. I marked the arts by which the enemy endeavours, as a robber, to overwhelm me; or I have diligently taken care not to enter the paths of him who, as a robber, violates thy law.* LXX. *I have guarded the difficult paths, as though there was a complaint on account of the works of men, &c., i. e. on account of the snares which my enemies lay for me I have guarded the lurking places, caves, woods, where the ways are difficult and untrodden, i. e. I have hidden myself like a robber in secret places.* From פָּרַץ, *he burst, broke, a noun masc. פְּרִיעַ, a breaker in, a breaker, a robber, who breaks through all rights and laws, as it were, lawless.* Is read six times in Scripture.

VER. 5.

[692.] תָּמַחְתָּ (ta-móch) *sustain.* LXX. *accomplish.* From תָּמַח, see No. 666. *imper. kal, according to the form of the infinitive.* Targ. *sustain.*

[693.] אֲשַׁרֵּי (ashoo-ráí) *my steps.* From אָשַׁר, *he walked straight, or blessedly, is formed אֲשַׁרֵּי, the act of going, walking, going, gait, because he is happy to fit his steps in a good way,* Ps. 40. 3. When dageshed, אֲשַׁרֵּי

signifies a foot. Affixed with ך and in regimen.

[694.] בְּמַעְגְּלוֹתֶיהָ (bemaע-gelo-thé-cha) in thine orbits. From the Syriac , עָגַל, revolved into an orb, circulated, is formed the Hebrew noun heeman. בְּמַעְגָל, the circle of a camp, a camp. Hence the Punic magal, a villa, hut, or camp, as in Virg. Æn. 1. "Miratur molem Æneas magalia quondam." Thence בְּמַעְגָל, a way, namely, a wheel track, and by synecdoche, an orbit. Has a twofold plural in ים and in ורת. The plur. prefixed and affixed.

[695.] פֶּלֶל-נַמְטִי (bal-na-mó-too) lest they be moved aside. From מוּט. See No. 505. pret. niph. read in some copies with a dagesh, as if from מַטַּט.

[696.] פֶּעַמַי (pheע-a-mái) my feet. From פָּעַם, he impelled, struck, beat, is formed פֶּעַם, a turn, time, stroke, as it were, the percussion of the hands at intervals, and adverbially now, as though, this turn, also a hammer, hook, from its percussion active or passive. Also in the plural, feet, by which the earth is beaten. Here affixed. R. 120. 121.

VER. 6.

[697.] הָטָה (hàt) incline. From נָטָה, he inclined. In hiph. נ being changed into dagesh, R. 69. it becomes הִטָּה, he extended, inclined, caused to incline, declined; said of the mind, body, and motion in general. Imper. hiph. הִטָּה, incline thou, as in Ps. 31. 3. and by apocope הִטָּה, R. 67. as in Ps. 119. 36.

VER. 7.

[698.] הַפְּלֵה (haph-lé) set apart, thy kindnesses. Targ. exhibit thy wondrous purity. LXX. make wonderful.

From פָּלַח, see No. 186. imper. hiph. read here only.

[699.] מִמִּיתָהוּמַיִם (mim-mith-komeméem) from those rising up. Targ. avenge them from those who rise up against them. Prefixed with מ from, plur. of מִיתָהוּמַיִם, participle of hithpah. from קוּם, see No. 42. rising up, supplies the place of a noun, and is always taken in a bad sense, for an enemy.

VEZ. 8.

[700.] פְּאִישׁוֹן (keee-shón) (guard me) as the pupil daughter of the eye, because it is in or within the eye, or because it is tender as a daughter, i. e. girl (hence the Latins call it pupilla, pupil), or as the blackness of the pupil of the eye. Targ. as the round pupil which is in the middle of the eye. From אִישׁ, a man; a noun masc.

without a plur. אִישׁוֹן, the pupil [or retina—D.] of the eye, in which the entire faculty of seeing exists, as a standing monument of the admirable working of God (as light in darkness); in which ון denotes diminution, R. 23.; as it were, a mannikin [miniature.—D.], as in it the image of a man is seen: Pliny says, B. 28. C. 6. It is a sign in a sick man that death is not yet to be feared, as long as the pupils of his eyes reflect objects. It is read four times in Scripture, and is taken twice in the Prov. 7. 20. for the very darkness of night, or pitchy darkness; since darkness represents the pupils of the eye.

[701.] בַּת עֵיִן (bath-é-yin) the daughter of the eye. See No. 461. or the pupils of the eye, by taking it in reg. for בַּבֵּית, as is extant in Zach. 2. 8. contracted into בַּת from בֵּבְתָה, the pupil, or circle of the eye in the middle of the cornea, the same as אִישׁוֹן, except that this is so called from its colour, the former from its figure.

[702.] בִּצְלַל (betsél) *in the shade*. LXX. *in the tabernacle*. From צִלָּל, *he covered, shaded*. A noun masc. without a plur. צֶל, *a shade*, prefixed with ב, *in*. See No. 30.

[703.] פִּנְפִּיחַ (kena-phé-cha) *of thy wings*. Targ. *in the shade of thy majesty*. From פָּנַח, *he congregated*. A noun femin. פִּנָּח, *the wing of a bird*, the etymology of which is plain from Matth. 23. *as a hen gathers her chickens under her wings*. The dual with an affix, R. 105.; as in Ps. 139. 9. *the wings of the morning*, i. e. the light of the morning, which spreads itself widely as a wing before sunrise, and is *expanded over the mountains*, Joel, 2.

VER. 9.

[704.] שָׁדֹנִי (shad-dóo-nee) (who) *wasted me*. LXX. *who afflicted me*. From שָׁדַד, *he laid waste, despoiled*. Pret. kal, by syncope, שָׁד. R. 70. Is read here only in the plur. and affixed.

[705.] יַקִּיפוּ (yak-kée-phoo) (my enemies in the soul, i. e. capital), *will go about against me*. LXX. *my enemies surrounded my soul*. From יָקַף, in hiph. R. 69. n. 1. *he surrounded, encircled*; 3rd plur. fut. hiph. for יַקִּיפוּ. Is read here only in the Psalms.

VER. 10.

[706.] חֶלְבָּמוֹ (hhel-bá-mo) *his fat*. חֶלֶב with five points, *the fat of an animal*, hence, *the choice and best part of any thing*, as fat is the richest part of the flesh. Agrees with חֶלֶב, *milk*, it being, as it were, coagulated milk. Affixed with מוֹ, *their, of them*, as in No. 17.

[707.] סָגְרוּ (sa-gheróo) *they shut*. From סָגַר, *he shut, closed*. The pret.

plur. kal; is read here only in the Psalms.

[708.] דִּבְרֵרִי (dib-beróo) *they spoke*. From דִּבֵּר, see No, 76. pret. pihel.

[709.] בְּנִאִיתִי (beghe-óoth) *in pride*. LXX. *their mouth spoke haughtiness*. From נָאָה, see No. 489. a noun fem. without a plural, נִאִיתִי, *elateness*, in a good sense, *excellence*; in a bad, *insolence*.

VER. 11.

[710.] אֲשֵׁרְנִי (ash-shoo-ré-noo) *what to our steps, namely, belongs*, אֲשֵׁר is of a dageshed form, see No. 693. LXX. *casting me out, they reading it in a verbal form*.

[711.] סָבְבוּנִי (sebha-bhóo-noo) according to the letters it is סָבְבוּנִי, *they surrounded me*, as the LXX. read it. According to its points סָבְבוּנִי, *they surrounded us*, as it is in the margin. From סָבַב, *he surrounded, encircled*. Pret. kal; affixed with נִי, *me, or with נוּ, us*.

[712.] לִנְטוֹתִי (lin-tóth) *to inclining*. From נָטַח, when transitive with an accusative, *he inclined, extended, distended*; absolute without it, *declined, he was extended, distended*. Infin. kal, ending in וֹת, R. 65. with ל, a mark of the gerund, occurs here only in the Psalms.

VER. 12.

[713.] דִּמְיוֹנִי (dim-yo-nó) *his similitude as a lion*. The LXX. translation, *they received me as a lion prepared for prey*, expresses the sense, but is not a literal translation of the word. From דָּמָה, *he was-like*. A noun heeman. דְּמִיּוֹן, *likeness*, affixed with י, *his*, read here only in Scripture.

[714.] יִכְסֹף (yich-sóph) (who) sought out. From כָּסַף, he sought, coveted, desired, a verb formed from the noun כֶּסֶף, silver, which allures to itself the wishes of all men. In kal, is read twice only in all Scripture, and that in the future, here and in Job, 14. 11.

[715.] לְמָרָף (lit-róph) to seizing on. From מָרַף, see No. 316. The gerund of kal, read here only in the Psalms.

[716.] וְכַפִּיר (vechich-phéer) and as a young lion. From כָּפַר, he covered, prefixed with ו, and, and כ, as. A noun masc. כַּפִּיר, a young lion, lately, a whelp, which, as yet, has advanced not far from its den, but lurks there as though concealed.

VER. 13.

[717.] קָדְמָה (kad-demá) anticipate his face. LXX. anticipate or prevent them. From קָדַם, he prevented, preceded, anticipated. Imper. pih. with ¶ parag. read here only in the Psalms.

[718.] הַכְרִיעֵהוּ (hach-ree-é-hoo) prostrate him. LXX. subvert them. From כָּרַע, he curved. In hiph. הִכְרִיעַ, he bent in, prostrated, depressed, humiliated, said of a mind depressed from some misfortune. Imper. hiph. with an affix, read here only in the Psalms.

[719.] פָּלְטָה (pal-letá) rescue. From פָּלַט, he was liberated, rescued. from evil or danger. In pihel it is active, whence the imper. pihel. ¶ parag. as in No. 717.

VER. 14.

[720.] מִמְּתֵימ (mee-mathéem) from men (who are) thine hand. LXX. from the enemies of thine hand; they reading it in regim. From the un-

used verb מָתַם is formed מְתֵימָה, men, a noun plur. without a sing. agrees with מְתֵימִים, the dead, from מוֹת, as being mortal from their nature, prefixed with מ, from.

[721.] מִחֹלֶד (me-hhé-ledh) of the age, i. e. from the men of the time. LXX. from few from off the earth. A noun masc. without a plur. חֹלֶד, age, the condition of this life, soon to cease; by a transposition of letters from חָלַד, he ceased.

חֲלֵקָם, their part in this life. See No. 664. LXX. divide them in their life, they reading it as a verb, חֲלֵקָם.

[722.] וּצְפֹנָה (uts-phoo-nechá) and in thy hidden, namely, treasure, goods reserved with thee. LXX. and of thy hidden ones. From צָפַן, he hid, a noun from the pahul of kal, צֶפֶן, hidden, substantively, a thing hidden, concealed.

[723.] תִּמְלֵא (temal-lé) thou shalt fill. From מָלַא, he filled, completed, perfected, made good, fut. pih.

[724.] בְּמִטְנֵם (bhit-nám) their belly. A noun fem. without a plur. בֶּטֶן, a womb, belly. With ׀, their, affixed.

[725.] יִשְׂבֵּעוּ (yis-be'óo) will be saturated. From שָׂבַע, he was satiated, saturated, fut. kal.

[726.] וְהִנִּיחוּ (vehin-née-hhoo) and they will leave. LXX. and they dismissed. From נִיחַ, pret. hiph. R. 69. n. 8. he left, dismissed, permitted.

[727.] יִתְרָם (yith-rám) their remainder. יִתְרָר, remainder, excellence, dignity, see No. 551. affixed with ׀, their.

VER. 15.

[728.] בְּהִקְיִי (beha-kéets) in the being waked, i. e. while thy image (my soul) shall wake with love, or I shall

be satisfied while thy image shall be awakened, or, I shall be satisfied, when I shall awake, with thy likeness. Targ. *I shall be satisfied in the time in which the glory of thy countenance shall awaken.* LXX. *I shall be satisfied in thy glory appearing to me.* From קָרַץ, see No. 151. infin. hiph. וְ being omitted, R. 58. קָרַץ with בּ one of the letters *bachlam*. R. 41.

[729.] תְּמוּנָתָהּ (temoo-na-thé-cha) *thy likeness.* From the unused verb תְּמוּן, a noun femin. hecm. תְּמוּנָה, *similitude, figure, image.* Is read here only.

PSALM XVIII. יח

[730.] לְעֶבֶד (le-éé-bhedh) *to the servant of Jehovah.* LXX. *to the child of the Lord.* From עָבַד, *he served.* A noun masc. עָבֵד, *a servant, attendant, slave*; said of free as well as of constrained service, and is the opposite of אֲדוֹן, *a lord, a master*, and to הִפְשֵׁי, *free.* The prefix ל may denote either the dative or the preposition, *in, for.*

[731.] הַשִּׁירָה (hash-shee-rá) *of this song.* From שָׁרָה, *to sing.* A noun fem. שִׁירָה (the same as שִׁיר, but more scarce), *a song*, with הַ emphatic.

[732.] תִּצִּיל (hit-séel) (on the day on which) *he delivered.* From נִצַּל, *he rescued.* Pret. hiph. see No. 315. for חִנְצִיל.

[733.] וּמִיַּד שָׂאוּל (oo-miy-yàdh sha-ool) (from the palm of all enemies) *and from the hand of Saul.* Here וְ after the entire phrase denotes the more noble part, R. 78. note. From שָׂאָל, *he sought*; a proper name from the pahul of kal; *Saul* the son of Kish, the first king of Israel, as though *sought, demanded, or adapted.*

VER. 2.

[734.] אֶרְחַמֶּנָּה (er-hhom-chá) *from the bowels I will love thee.* From רָחַם, *the bowels, the womb*, is formed the verb רָחַם, *he loved exceedingly*, as though *he embowelled*, enclosed within the bowels, as the womb does the fœtus. Is read here only in all Scripture, in fut. kal, אֶרְחַמֶּנָּה affixed with הָ, *thee*, (ר) for וְ, R. 119.

[735.] חִזְקִי (hhiz-kée) *my firmness*, LXX. *my fortitude.* From חָזַק, *he prevailed.* A noun masc. of the form of five points, חִזֶּק, *firmness, fortitude.* Is read here only in all Scripture, and is formed as חִפְצִי, No. 17. except that the first (י) is changed into (ח).

VER. 3.

[736.] סֶלְעִי (sal-éé) *my rock.* Targ. *my strength.* LXX. *my firm support.* A noun masc. סֶלַע, *a rock, a mountain crag*, properly, and is transferred to strength, stronghold, and citadel, because it is generally established on a rock.

[737.] וּמִצְדוֹתַי (um-tsoo-dha-thée) *and my defence.* LXX. *and my refuge.* From מִצְדָּה, *a citadel*, a noun fem. מִצְדוֹה, *a bulwark, asylum*, affixed with י, *my.*

[738.] וּמִפְלִטִי (um-phal-letée) *and my deliverer.* From פָּלַט, *he made to escape, he rescued.* See No. 719. A noun participle of pihel, מִפְלִיט, prefixed with וְ, *and*, and affixed with י, *my.*

[739.] צוּרִי (tsoo-rée) *my rock.* LXX. *my assistant.* From צָרָה, *he pressed, constrained.* A noun masc. צוּר, *a rock, cliff, or craggy mountain*, properly said of the sharpest rocks, as being painful to pass over. *Thou*

has turned the rock of his sword, i. e. edge, Ps. 89. 44. LXX. the aid of his sword.

[740.] אֶחְסֶהבּוֹ (e-hheseb-bó) I will hope in him. From חָסָה, see No. 120. first sing. fut. kal, R. 134. n. 1.

[741.] וְקֶרֶן (veké-ren) and the horn. A noun of com. gen. the horn of an animal. [Hence Gr. κέρα—D.] Lat. cornu, [Engl. horn.—D.] Metaphorically strength, power, glory, fortitude, as the strength and glory of horned animals consists in their horns. Formed as בְּלֵילָה, No. 56.

VER. 4.

[742.] מְהוּלָל (mehul-lál) praised. From הוּלַל, see No. 494. particip. pahal.

[743.] אִישָׁעַ (iv-va-sheá) I will be preserved. From יָשַׁע, first sing. fut. niph. R. 56. 107. saved from instant danger. Is read in the Psalms only in the first persons, Ps. 119. 117., 80. 4.

VER. 5.

[744.] אֶפְסָפוּנִי (apha-phóo-nee) have assailed me. LXX. they surrounded me. Targ. they came around me. From אָפַף, which seems to be formed from אָף, a nose, as though he expressed fury in his nose at any one, he assailed any in a rage. Is read five times in the Bible, and that in the third plur. only. Pret. kal, and is attributed to inanimate things only.

[745.] חֲבָלִי (hhebh-lé) the torments of death. Targ. as the travail of a woman, who sits at the time of bringing forth, and, having no strength to do so, is in danger of death. חֲבַל, grief, a rope. See No. 668. the plur. in reg.

[746.] וְנַחְלִי (vena-hhalé) and torrents. From נָחַל, he possessed. A noun masc. נַחַל, a narrow valley, or

gully in the mountains, in which there is no water (perhaps because the valley is as though the possession of the mountains) is elegantly taken for a torrent, which in time of rain is borne into such gullies, prefixed with ו and in reg.

[747.] בְּלֵיַעַל (Bheliy-yá-*ע*al) *Belial*. Targ. and the companies of the perverse. LXX. and torrents of iniquity, the iniquitous being compared to an inundation of waters. A noun masc. without a plur. compounded of בְּלִי, without, and יַעַל, utility, a useless, worthless person; or from בְּלִי, without, and עַל, a yoke, who has shaken off the yoke or bond of piety. Is taken sometimes in the abstract for impiety itself, sometimes in the concrete for an impious, infamous person; as in Lat. scelus, wickedness, for scelestus, a wicked person; in Ps. 41. 9. the word, i. e. thing of impiety. Targ. and LXX. unjust. What concord hath Christ with Belial, 2 Cor. 6. 15. in Syriac, Messiah with Satan.

[748.] יַבְעַתְרוּנִי (yebha-*ע*athóo-nee) will terrify me. From בַּעַת, he terrified, affrighted. Fut. pih. is read here only in the Psalms.

VER. 6.

[749.] קִדְמוּנִי (kid-demóo-nee) anticipated me. From קָדַם, see No. 717. pret. pih.

[750.] מוֹקֵשֵׁי (mo-keshe) the cords of death. Targ. armed men anticipated me with the arms of slaughter. From יָקַשׁ, he stretched a snare or net.

A noun masc. with a double plur. in יָם and וַת. In reg. plur. of מוֹקֵשׁ, an ensnaring; also a springe, net, snare, toils.

VER. 7.

[751.] אֶשְׁוַעַ (ashav-*ע*éav) I will cry aloud. From שָׁוַע, he cried aloud. Fut. pih.

[752.] וְשָׁעַרְתִּי (veshav - עַשׁ - thée) and my loud cry. A noun fem. שְׁעָרָה,

VER. 8.

[753.] וַתִּגַּעַשׁ (vat-tigh-עַשׁ) and was shaken. From גָּעַשׁ, was moved, shaken, properly said of the land or sea. Fut. kal (with ו conversive), is read here in Scripture, instead of which וַתִּגַּעַשׁ is used in 2 Sam. 22.

8. which according to the letters is שָׁעַרְתִּי, and according to the points is וַתִּגַּעַשׁ from hithpah.

[754.] וַתִּרְעַשׁ (vat-tir-עַשׁ) and trembled. From רָעַשׁ, was shaken with violence and noise, trembled, properly said of an earthquake; fut. kal, which is declined in the Psalms in the third person only.

[755.] וּמוֹסְדֵי (oo-mo-sedhé) and the foundations of the mountains. From יָסַד, he founded. A noun hecmant. plural only, מוֹסְדֵי, foundations, but is read in Scrip. in reg. only; and in the fem. form, מוֹסְדוֹת, which is read once absolutely, in Jer. 51. 26. otherwise in reg. as in Ps. 18. 16.

[756.] יִרְגְּזוּ (yir-gá-zoo) will dread. From רָגַז, see No. 190. fut. kal, which is read only in the 3rd plur.

[757.] וַיִּרְגַּעְשׁוּ (vai-yith-ga-עַשׁ) and shook themselves in turn. From שָׁעַשׁ, see No. 753. fut. hithpah. acting on one's self. Is read in the Psalms only here, with ו conversive.

[758.] לִּי קָרָה לוֹ (lhá-ra ló) when his anger kindled for him. קָרָה is the root itself, it kindled, was inflamed, when constructed with אָף, anger, it denotes the wrath kindled, but is often read without אָף, and then generally constructed with ל. Is read in the Psalms only here. The accent has receded before the proximity of the following, R. 127.

VER. 9.

[759.] עָשָׁן (עַשׁ - shán) smoke. From עָשָׂה, he smoked. A noun masc. without a plur.

[760.] תֹּאכַל (to - chél) will eat. From אָכַל, he ate, see No. 620. Proper to animals, metaphorically attributed to fire and sword; fut. kal, has ו, see 548.

[761.] גְּחָלִים (ge-hha-léem) live coals, i. e. lightning, a noun plur. masc. without a sing. (״) for (-), R. 109.

[762.] בָּעָרוּ (ba-עַרוֹ) have been lighted. From עָרַב, he burned; said of fire as well as inflammable materials, metaphorically, anger. See No. 117. pret. plur. kal, which is read in the Psalms only here.

VER. 10.

[763.] וַיִּט (vai-yét) and inclined. From נָטָה, he extended, inclined. See No. 712. fut. kal, which is declined in the Psalms in the third person only. R. 67. 69.

[764.] וַעֲרַפֵּל (va-עַרַפֵּל) and darkness. A noun of four letters, masc. without a plur. עֲרַפֵּל, darkness. Is read fifteen times in Scripture.

VER. 11.

[765.] וַיִּרְכַּב (vai-yir-càbh) and rode. From רָכַב, he rode, sat on, was carried on any thing; fut. kal, with ו conversive, is read in the Psalms only here.

[766.] כְּרוֹב (keróobh) on a cherub, i. e. a cloud, because clouds are as though the wings of God, and on account of the rapidity of their motion seem to be carried along and fly. כְּרוֹב is a general name for any form or figure, and has affinity to רָכַב (the letters being transposed), to be carried, and denotes either a spiritual thing

or corporal image, framed by the hand of an artificer, which may be carried as it were with the expanded wings of a bird. See Exod. 25. where the Cherubim there mentioned represent invisible angels, as in Gen. 3. 23. that the people may be better enabled to apprehend invisible angels. Compounded of כ, *as*, and רִבְיָא (Chald.) *an infant*, as though as a little child, because cherubim are represented with a juvenile form. In Ezek. they have the figure of four animals there described; those which are called *living creatures*, in chap. 1. are in c. 10. called *cherubim*; and what in chap. 1. is called the *face of an ox*, is in c. 10. the *face of a cherub*; and in c. 28. the king is, on account of his majesty, called *cherub*, because he extends widely his wings, i. e. his dominion, as a cherub, *and thou cherub*, i. e. great king, of extensive sway, and protecting.

[767.] וַיִּעֹף (vay-ya-^עóph) *and flew*.

From עָפָה, to fly, to cut the air with wings, is proper to winged animals, and transferred to any which are borne with rapidity, fut. kal.

[768.] וַיִּדָּא (vay-ye-dhé) *and flew swiftly*. Instead of which וַיִּרָא is used in 2 Sam. 2. 11. *and was seen on the wings of the wind*, the similar letters ר and ד being interchanged. From וַיִּדָּח, a vulture, read once in Lev. 11. 14. formed as a verb in fut. kal, *will fly with velocity*, because a vulture is strong of pinion. Apocope, recession and change, R. 67. n. 2. 3.

The Chaldaic version interprets this verse thus: *and he was seen in his strength on the lightest cherubim, and brought the mighty one on the wings of the whirlwind*.

VER. 12.

[769.] חֹשֶׁךְ (hhó-shech) he will place *darkness*. From חָשַׁךְ, he was *obscured*. A noun masc. without a plur. *darkness*, the privation of light, elegantly signified *tribulations*, for to

the unfortunate the whole world is darkened.

[770.] סִתְרוֹ (sith-ró) *his secret place*, i. e. will hide in darkness that there may be no approach to him. From סָתַר, see No. 526. a noun masc. סִתְרָה, a *hiding*, as well the action itself, as the place where any thing is concealed, a *lurking place*.

[771.] סְבִיבוֹתָיו (sebhee-bho-tháv) *in his circuits*, סְבִיב, a *circuit*, *surrounding*, see No. 156. has a double plur.

[772.] סֻפְתּוֹ (suc-ca-thó) *his tabernacle*, dark clouds were his tabernacle. From the masc. סוּף, see No. 518. a noun fem. סֻפָּה, a *hut*, *covering*, *tabernacle*. Hence *Succoth*, the name of a place, Gen. 33. 17.

[773.] חֹשֶׁכֶת (hesh-chàth) *the darkness of waters*, instead of which it is read in 2 Sam. 22. 12. חֹשֶׁרֶת, *collection of waters*; the gathering of clouds bringing on rain. From חָשַׁךְ, see No. 769. a noun fem. חֹשֶׁכָה, *obscurity*, *darkness*.

[774.] עֲבֵי (^עa-bhé) *densities*. From עָבַה, in hiph, *he clouded*, or from עֲבָה, *he was dense*. A noun fem. with a double plur. עֲבֵב, *density*, also a *cloud*, from its density, (ר) remains, R. 114.

[775.] שְׁחָקִים (shehha-kéem) *of clouds*. From שָׁחַק, *he diminished*. A noun masc. שְׁחָק, *pounded dust*, in which sense it occurs once in Isaiah, 40. 15. *and as the small dust of the balance*, which is of no weight, and is removed by a breath, hence signifies the higher clouds, the lightest and most rarified, or the *heavens* themselves, so called from their subtlety.

VER. 13.

[776.] מִנְבְּהָה (min-nó-gah) *from the splendour*. A noun rad. מְנַבְּהָה, *splen-*

dour, light, prefixed with מ. From נבֿתָּ, see No. 822.

[777.] עָבְרוּ (עַ-בheróo) they passed over. From עָבַר, he passed over, passed by, pret. kal.

[778.] פָּרָד (ba-rádh) hail. A noun masc. without a plur. rain frozen in the air.

VER. 14.

[779.] וַיִּרְעַם (vai-yar-עém) and he thundered. From רָעַם, he thundered; the fut. hiph. with ו conversive; properly, and he made thunder.

VER. 15.

[780.] וַיִּשְׁלַח (vai-yish-làhl) and sent forth his arrows. From שָׁלַח, he sent, sent forth. fut. kal.

[781.] וַיִּפְיֵצֵם (va-yephee-tsém) and he dispersed them. From פָּיַץ, fut. hiph., R. 59. dispersed.

[782.] וּבְרָקִים (oo - bhera - kéem) and lightnings. From בָּרַק, he fulgurated. A noun masc. prefixed with ו, plur. of בָּרַק, lightning and thunder-bolt, fire which is not extinguished by water.

[783.] רָב (ràbh) he cast. LXX. he multiplied. From רָבַב, he multiplied, also, he cast, from its allied verb רָבַח, he cast arrows. Pret. kal, by syncope רָב, R. 70. The Targum takes it as a noun, many.

[784.] וַיִּחְמַם (va - yehum - mém) and disturbed them. From חָמַם, he disturbed, excited a rumour by tumult, put to flight, a camp word. Fut. kal. R. 70. R. 125.

VER. 16.

[785.] וַיִּרְאוּ (vai-ye-ra-óo) and they appeared. From רָאָה, see No. 388. fut. niph.

[786.] אַפְהֵי (aphee-ke) the strength

of waters. LXX. the fountains of waters. From אָפַק, he strengthened; a noun mac. אַפְיָה, strength, force, elegantly applied to the rapidity, flowing, and impetuosity of rivers, and to the channel or bed in which they glide.

[787.] וַיִּגְלוּ (vai-yig-ga-lóo) and the foundations were revealed. From גָּלָה, he revealed, manifested. Fut. niph. ה being cut off, R. 66.

[788.] מִבְּעָרְתָּהּ (mig - ga - Yara - thechá) from thine upbraiding. From בָּעַר, see No. 423. A noun fem. גְּעָרָה, upbraiding; when said of God it has a harsher sound; prefixed with מ, in, and affixed with ת, thy, before which ה is changed into ת.

[789.] מִנְּשַׁמַּת (min-nish-màth) on account of the breath, or from the breath of the wind of your wrath. LXX. from the inspiration of the breath of thy wrath. A noun fem. נְשַׁמָּה, breath, the moving soul of the body, which gives it life. Is said properly of the immortal soul of man which God has breathed into him, Gen. 2. Is said also of the wind, which is also in some measure the breath of God; also the breath of any animal, as let every breath praise Yah, Ps. 150. 6. In regimen ה is changed into ת.

VER. 17.

[790.] יַמְשְׁנֵי (yam-shé-nee) he will draw me out of many waters, i. e. will free me from many difficulties. From מָשַׁח, he drew, drew out, extracted; fut. hiph. which is read only twice in Scripture, here and in 2 Sam. 22. 17. ה excluded, R. 103.

VER. 18.

[791.] יַצִּילֵנִי (yat-see-lé-nee) will free me. From יָצַל, see No. 315. fut. hiph.

[792.] עָז (עáz) from my strong

enemy. From עָזוּ, *he was robust, brave*. A noun masc. by syncope, עָז, *robust*.

[793.] אֶמְצִי (a-metsóo) *they were strong*. From אָמַץ, *he was robust, strong, brave*; or, he became *brave*, occurs but seldom in the rest of Scripture in pret. kal, and in the Psalms only here and in Ps. 142. 7. The following word has בּ comparative, R. 29.

VER. 19.

[794.] יִקְדַּמְוֵנִי (yekad-demóo-nee) *they prevented me*. From קָדַם, see No. 717. fut. pih. 3rd plur. affixed with נִי, *me*.

[795.] אִיָּדִי (e-dhée) *in the day of my calamity*. Targ. *in the day of my migration*. A noun masc. without a plur. אִיָּד, *affliction, destruction, a sad and calamitous state*. Agrees with אָד, *a cloud, rain hurtful to plants*, and is referred to an unexpected calamity. It is read here and 2. Sam. 22.

[796.] לְמִשְׁעָן (lemish-ván) *for a stay*. Targ. *and the word of the Lord was a prop to me*. LXX. *and the Lord was made my protection*. From שָׁעַן, *he leaned on*. A noun masc. without a plural, *a staff, prop, support*. Is read only thrice in Scripture, here, 2 Sam. 22. 19. Isaiah, 3. 1.

VER. 20.

[797.] וַיּוֹצֵאֵנִי (vai-yo-tsee-é-nee) *and he drew me out*. From יָצָא, see No. 683. literally *he caused me to go out*. Fut. hiph.

[798.] לְמַרְחָב (lam-mer-hhábh) *to a broad place*. From רָחַב, see No. 174. a noun masc. heem. with ל, *to*, prefixed, a large and spacious place. Is read six times with a prefix.

[799.] בִּי (bee) *in me*. Compounded of בּ, *in*, and י, *me*.

VER. 21.

[800.] יִבְמְלֵנִי (yigh-melé-nee) *he will requite me*. From בָּמַל, *he requited amply*; see No. 325. Fut. kal.

[801.] פָּבֵר (kebhór) *according to purity*. From בָּרַר, *he was pure*. A noun masc. without a plur. פָּר, *purity, cleanness*. Is read seven times in Scrip. prefixed here with כּ, *as*.

[802.] יִשְׁבֵּה (ya-shéebh) *he will restore to me*. From שָׁב, see No. 295. 3rd sing. Fut. hiph.

VER. 22.

[803.] רָשָׁעַתִּי (ra-shàv-tee) *and I have not been unjust (or certainly condemned, accused) by my God*. Or, *I did not turn myself away wickedly*. Targ. *and I have not walked in wickedness*. LXX. *nor have I behaved myself impiously*. From רָשָׁע, see No. 7. Pret. kal, is read in the Psalms only here.

VER. 23.

[804.] וְהִקְדַּתִּי (vehhuk-ko-tháv) *and his statutes*. From the masc. דָּקָה, see No. 88. a noun fem. דָּקָה, *a statute*. In the plur. דְּקוֹת, affixed with יוֹ, *his*.

[805.] אֶסִּיר (a-séer) *I will cause to recede, i. e. I will remove*. From סָר, *to yield, to recede*. Fut. hiph. is read in the Psalms only here.

VER. 24.

[806.] וְאָחִי (va-ehée) *and I have been*. See No. 439. תָּמִים, *perfect*.

[807.] עִמּוֹ (vim-mó) *with him*. Compounded of עִם, *with, at, and* ו, *him*.

[808.] וְאֶשְׁתַּמֵּר (va-esh-tam-mér) *and I guarded myself from my iniquity*. From שָׁמַר, see No. 690. 1st sing. fut. hith. Is read here only.

Fut. with ׀ conversive, וְאִשְׁתַּמֵּר for וְאִשְׁתַּמֵּר, R. 47. n. 1.

[809.] מַעֲוֵנִי (me-pavo-née) from my perversity. From עָוָה, he was crooked, oblique. A noun masc. heem. with a double plur. עֲוֹן, iniquity, depravity, perverseness; the prevarication of a fault as well as of its punishment; prefixed with מ, from, and affixed with ׀, my.

VER. 26.

[810.] הִתְחַפֵּד (tith-hhas-sádh) thou exhibitest thyself beneficent, merciful. From חָסַד, see No. 245. 2nd sing. fut. hith. Is read but twice in Scripture, and that in the fut. here and in 2. Sam. 22. 26. with (׳) on account of the pause.

[811.] גִּבֹּר (gebhàr) with the upright man. From גָּבַר, he prevailed, is formed גִּבֹּר, a man, of the Chaldaic form, for גִּבֹּר. For the Chaldeans change the double (״) of the Hebrews into (׃) and (-). It is read here only, instead of which in 2. Sam. 22. 26. we find גִּבּוֹר, with a hero.

[812.] הִתְמַמֵּם (tit-tam-mám) thou shalt render thyself perfect. From תָּמַם, he was entire, perfect. Fut. hithp. which is read only twice in Scrip. here, and in 2. Sam. 22. 26.

VER. 27.

[813.] נָבָר (na-bhár) with the pure, purifying himself. LXX. with the elect. From נָבַר, he was pure, clean, participle niph. נִבְרַר, but the middle radical is here syncopated and compensated by (׳) under נ, R. 70. Is only read here and in 2. Sam. 22. 27.

[814.] הִתְבַּרְרַר (tith-ba-rár) thou wilt exhibit thyself pure. LXX. thou wilt be elect. From בָּרַר, in hithp. הִתְבַּרְרַר, he made himself pure, bright, is said only of the mind. Fut. hithp.

[815.] עָקַשׁ (vik-késh) to the perverse. From עָקַשׁ, he perverted. A noun masc. perverse, crafty; is said only of the mind falling from rectitude.

[816.] הִתְפַּתַּל (tith-pat-tál) thou wilt exhibit thyself perverse, i. e. thou shalt treat with him according to his deserts. LXX. thou wilt turn, or strive. From פָּתַל, he was distorted, by metonymy, he strove with another by writhing, until he overcame him, 2nd sing. fut. hithp. Is read twice in Scripture and that in the fut., here, and in 2 Sam. 22. 27.

VER. 28.

[817.] תּוֹשִׁיעַ (tho-shéea) will preserve. From יָשַׁע, see No. 159. 2nd sing. fut. hiph.

[818.] רָמוֹת (ra-móth) elate eyes. From רוּם, to be high, elated. A noun participle of kal, רָם, high, lofty, exalted.

[819.] תִּשְׁפִּיל (tash-péel) thou wilt cast down. From שָׁפַל, he was humble, depressed. 2nd sing. fut. hiph.

VER. 29.

[820.] תִּאֲרֵר (ta-éer) thou wilt illumine. From אָרַר, in hiph. he caused to shine, see No. 605.

[821.] נְרֵי (ne-rée) my candle, i. e. thou wilt grant to me all happiness. A noun masc. נֵר, a candle, lamp, is read in the books of Moses with (י) epenthetic.

[822.] יִגְיֵא (yag-géeah) he will illuminate. From נָבַח, he shone. 3rd sing. fut. hiph., R. 69. Is read only three times in Scripture, and that in the fut., here, in 2. Sam. 22. 29., and Isaiah, 13. 10.

VER. 30.

[823.] אָרָץ (a-róots) I will run

through. From רָץ, to run, run through, to hasten speedily, fut. kal, R. 60, and (·) for ר, R. 107.

[824.] גִּדּוּד (gedhoodh) a troop.

LXX. in thee I will be rescued from temptation. From בָּרַד, to meet in troops, to rob, destroy. A noun masc. a troop, a band of soldiers, because they are wont to plunder and destroy whatever comes in their way. Is read in the Psalms only here.

[825.] אֶחְלֶגְרִי (adh-al-legh) I will leap over, i.e. I will occupy with such speed, as if I would enter by a leap. From דָּלַג, he leaped, leaped over. Fut. pih. is read in the Psalms only here. The (·) for (·), R. 134.

[826.] שׁוֹר (shoor) a wall. From שָׂרַר, to see. A noun masc. a wall, a fortress, commanding a prospect. Is read in the Psalms only here.

VER. 32.

[827.] מִבְּלֶעָדִי (mib-bal-eadhé) besides, except. An indeclinable word, under the form of a plur. noun, in reg. besides, except: compounded of בַּל, by no means, and עַד, unto, until, at all, as though nor at all. Is read in the Psalms only here, as also the following word.

[828.] זֹלָתִי (zoo-la-thée) besides, except. From the unused word זָלַת is formed the exceptive particle זֹלָת, besides, unless, except, which is read once in 2. Kings, 24. 14.

VER. 33.

[829.] חֲמָאוּרַי (ha-meaz-ré-nee) who girdeth me. From אָוַר, in pih. he surrounded, girt. A participle of pihel, חָמַר, affixed with נִי, me, and prefixed with ה relative. מ and ו having (·) lost dagesh, R. 20.

[830.] חֵיָל (hhá-yil) with strength. A primitive noun, strength, vigour, fortitude of mind as well as of body;

elegantly used as an army, riches, any acquisition of fortune, which is the strength of man.

VER. 34.

[831.] מְשַׁוְוֶה (meshav-vé) equaling. From שָׁוָה, see No. 675. a participle pih. Ends in (·). R. 65.

[832.] פְּאִילוֹת (ca-ay-ya-lóth) as of stags. From אֵיל, a stag, a wild ram, naturally of surpassing swiftness of foot, and which when thirsty seeks the water with avidity. Prefixed with כ, a participle of likeness. is plur. of אֵילָה and אֵילַת, a doe. Targ. swift as the feet of does: expresses extraordinary deliverance, and quick escape from danger.

[833.] בְּמוֹתַי (ba-mo-thái) upon my high places. A noun fem. בְּמָה, an exalted place, the summit of any thing. Also a high hill where sacrifices were offered, an altar on a mount. In the plur. בְּמוֹת, affixed here with י, my.

[834.] יַעֲמִידֵנִי (ya-amee-dhé-nee) he appointed me. From עָמַד, see No. 10. in hiph. he made to stand, he established. Fut. hiph. which is conjugated in the Psalms in the 3rd person only.

VER. 35.

[835.] מְלַמֵּד (melam-médh) teaching. From לָמַד, he learned, in pihel, he taught, made to learn, accustomed. A participle of pih.

[836.] לִמְלַחְמָה (lam-mil-hha-má) to war. From אָחַם, he eat, devoured, hence, he warred, fought, as war devours, destroys. A noun fem. prefixed with ל and with מ heeman.

[837.] וְנִחַתָּה (venee-hhatha) and (a bow) is broken. LXX. and thou hast made my arms a brazen bow: (they perhaps reading וְנִתְחַתָּה, and

thou hast placed). From **חָרַת**, *he was terrified, affrighted, broken in spirit*. In the pret. niph. the middle radical being syncopated, R. 70. **נָחַת**, and in the fem. the deficiency of the second radical being compensated by a dagesh, **נַחַתָּה** but by a special anomaly, the dagesh is taken from **ת**, and (-:) is assumed under **ח**, and it becomes **נַחַתָּח**, instead of which we have in 2. Sam. 22. 35. **וַנְּחַת הַקֶּשֶׁת**, and *his bow was depressed*, instead of **נְחַת** from **נָחַת** (for **הַקֶּשֶׁת** is of common gender).

[838.] **נְחֹשֶׁת** (nehhoo-shá) *of steel*, i. e. a steel bow. From **נָחַשׁ**, *he observed from accidental circumstances, he divined, augured*. A noun masc. **נְחֹשֶׁת**, and fem. **נְחֹשֶׁתָּה**, without a plur. *brass*, because ominous observations are taken from its tinkling. Also *steel*, brass mixed with iron, whenever this word is used in Scripture to mark strength.

VER. 36.

[839.] **הִסְעִדְנִי** (this-עa-dhé-nee) *will sustain me*. LXX. *took me up*. From **סָעַד**, *he propped, sustained, strengthened in any manner*. Fut. kal.

[840.] **וְעֲנִיבָהּ** (ve'עan-va-thecha) *and thy gentleness*. From **עָנָה**, *he afflicted*; a noun fem. **עֲנָוָה**, *humility, mildness, meekness, a quality of the mind, which gives to its possessor the name of עָנִי, mild, meek*, because we generally become meek by affliction; as in Ps. 45. 5. *ride on the word of truth and meekness and justice*, i. e. shew thyself aloft on a chariot drawn by truth and meekness and justice. Here affixed with **ה**, *thy*. LXX. *and thy chastening*.

[841.] **תִּרְבֵּנִי** (thar-bé-nee) *would increase me*. LXX. *he will instruct me*. From **רָבַח**, *he was multiplied, in-*

creased. Fut. hiph. which is read here only.

VER. 37.

[842.] **תִּרְחִיב** (tar-hhéebh) *thou wilt enlarge*. From **רָחַב**, see No. 174. fut. hiph.

[843.] **צִעְדֵי** (tsa-עadhée) *my steps*. From **צָעַד**, *he walked*, a noun masc. **צֵד**, *a step, properly, a pace*. Affixed with **י**, *my*.

[844.] **מָעַדוּ** (ma-עadhóo) *they tottered*. From **מָעַד**, *he nodded, vacillated, tottered*, opposed to **עָמַד**, see No. 10. pret. plur. kal.

[845.] **קַרְסָלַי** (kar-sul-lái) *my legs*. LXX. *my footsteps*. A noun plur. with an affix, found only here and in 2. Sam. 22. 37. seems to be compounded of **קָרַם**, *he was curved*, and **לַי**, *me*, because the legs bend in moving.

VER. 38.

[846.] **פְּלוֹתָם** (cal-lo-thám) *to consume them*, i. e. until they are consumed. LXX. *until they have failed*. From **פָּלַח**, *he absolved, perfected, finished*, is said of any end, whether for good or bad; infin. pih. ends in **ת**, R. 65. and affixed here with **ם**.

VER. 39.

[847.] **אִמְחַצֵּם** (em-hha-tsém) *I will wound them*. LXX. *I will break them*. From **מָחַץ**, *he wounded, transfixed, made bloody*, fut. kal.

[848.] **יִכְלוּ** (yoo-chelóo) *they will be able*. From **יָכַל**, see No. 606. fut. kal, R. 55.

[849.] **קוּם** (koom) *to rise*. Infin. kal, see No. 42.

VER. 40.

[850.] וְהִתְאַזְרֵנִי (vat-teaz-zeré-nee) and thou hast girded me. From אָזַר, see No. 829. fut. pih. prefixed with ו convers. and affixed with נִי, me.

[851.] תִּכְרִיעַ (tach - réeac) thou hast made me to lie down. LXX. thou hast supplanted. From כָּרַע, see No. 718. fut. hiph. with (-)furtivum; is read in the Psalms only here.

VER. 41.

[852.] עֲרֶף (é-ó-reph) (and thou hast given me) the neck (of my enemies), i. e. thou hast made them easy to be subdued. LXX. the back. From the Chaldaic עָרַף, he distilled. A noun masc. the neck, because the marrow passing from the brain to the spine, through the neck, moistens the bones, as dew and rain from heaven moisten the earth.

[853.] וּמִשְׂנֵאִי (oo-mesan-ày) LXX. and hating me. From שָׂנֵא, he hated, see No. 236. In pih., of which only the participle is read in Scripture, and is used as a noun, a hater, enemy, foe, actively and passively, with י, my, affixed, dagesh omitted, R. 19.

[854.] אֶצְמִיתֵם (ats-mee-thém) I will cut them. LXX. thou hast destroyed (they, perhaps, reading it in the 2nd sing. of the Chaldaic conjugation aphel, אֶצְמַתֵם). From צָמַת, he cut, cut off. Fut. hiph. affixed with ׀, them.

VER. 42.

[855.] עָנַם (éa - nám) he heard them. From עָנָה, see No. 172. pret. kal, R. 103. with ׀, them.

VER. 43.

[856.] וְאִשְׁחָקֶם (veesh-hha-kém)

LXX. and I will grind them to powder. Targ. and I trod them down. From שָׁחַק, he crushed, ground, diminished. Fut. kal, which is read only twice in Scripture here, and in 2. Sam. 22. 43.

[857.] כְּמִיט (ketéet) LXX. as mud. A noun masc. without a plur.

[858.] רְחוּצוֹת (hhoo-tsóth) of streets. A noun fem. רְחוּץ, which is expressed adverbially abroad, outside, transferred to a substantive sense, a street, village, alley, which are outside large buildings.

[859.] אֶרִיקֶם (aree-kém) I will rub. Targ. I trod them down. LXX. I will destroy them. From רִיק, in hiph. R. 58. he attenuated, emptied, made hollow, fut. hiph.

VER. 44.

[860.] תִּפְלֹטֵנִי (tephal-leté-nee) thou shalt rescue me. From פָּלַט, see No. 719. fut. pih. Is read in the Psalms with an affix only.

[861.] מְרִיבֵי (me-ree-bhe) from the strivings of the people. From רִיב, to litigate; a noun masc. רִיב, a quarrel, properly, a verbal one, a controversy, a suit at law. The plur. in reg. prefixed with ׀, from.

[862.] תִּשְׂמִינֵי (tesee-mé-nee) thou shalt place me. From שָׂם, to place. Fut. hiph. with נִי, me, affixed.

[863.] יַעֲבֹדוּנִי (ya-éabh-dhóo-nee) will serve me. From עָבַד, see No. 109. fut. kal. Is declined in the Psalms in the 3rd person only.

VER. 45.

[864.] לִישְׁמַע (leshé-maac) at the hearing. From שָׁמַע, see No. 177. a noun masc. שָׁמַע and שְׁמַע, hearing, actively and passively.

[865.] יִשְׁמַעוּ (yish-sha-meóo) will

obey. From שָׁמַע, *he heard*, in niph. *he was heard, he accommodated himself to hearing*, i. e. he obeyed. Fut. niph. plur. *they will afford themselves to hearing.*

[866.] נָכַר (ne-chár) the sons of the stranger. From נָכַר, *he was known*, A noun masc. without a plur. *alienation, an alien, a stranger, unknown*: by an elegant antiphrasis, as *lucus* in Latin, from *luceo*, to shine. Or because unknown things, as being unknown, are learned and discovered by us.

[867.] יִכְחָשׁוּ (yecha-hhashoo) will lie unto me, i. e. will, through fear, deny their evil deeds. Will exhibit feigned worship, for the conjug. hithp. in which this word is found 2. Sam. 45. implies dissimulation also. R. 47. Targ. *will lie in my presence.* From פָּחַשׁ, *he lied, denied*; is said of a thing as well as of actions. Fut. pih. the dagesh being absorbed, is read in the Psalms, in the third person only.

VER. 46.

[868.] וַיִּחַרְבֵּי (veyahh-reghóo) and will fear; will despond in mind in their strongholds. Targ. *and will emigrate.* LXX. *and they made lame*, they reading it according to 2. Sam. 22. 46. וַיִּחַרְבֵּי, *and they will prepare themselves*, by a transposition of letters, but in Chaldee חָגַר signifies *he bound by the foot*, i. e. made lame. From חָרַג, *he was moved, he feared, shuddered, trembled.* Occurs here only in Scripture.

[869.] מִמְסַנְרֵיהֶם (mim-misgero-the-hèm) from their barriers. Targ. *from their palaces.* From סָגַר, *he closed.* A noun fem. heem. plur. only, prefixed with מ, *from*, and יָהֶם, *their.* Close places, private rooms.

VER. 47.

[870.] וּבְרִינָה (oo-bha-róoch) and

blessed is my rock. From בָּרַךְ, see No. 280. pahul kal, prefixed with ו, *and.*

VER. 48.

[871.] הַנּוֹתֵן (han-no-thén) who gives. From נָתַן, see No. 29. benoni kal, *giving, placing.* With ה relative, *who is giving*, i. e. who gives.

[872.] נִקְמוֹת (neka-móth) vengeance. From נָקַם, *he avenged.* A noun masc. נִקְמָה, *revenge, vengeance, retaliation*, fem. נִקְמָה, formed as נִשְׁמָה, No. 789. In plur. נִקְמוֹת.

[873.] וַיִּדְבֶּר (vai-yadh-bér) and led, or reduced into order the people under me; or, *slew the people for me.* From דָּבַר in hiph. *he led or killed*, as doth a pestilence, from the noun דָּבָר, *a plague.* Is read twice in Scripture, and that in the fut. here, and Ps. 47. 4. Targ. *and wasting.* LXX. *and thou hast subdued.*

VER. 49.

[874.] הִרְוַמְנִי (tero-memé-nee) thou wilt exalt me. From רוּם, to elevate, fut. pih. ו being quiescent in ו, and the third radical being doubled, R. 63. רוּמָם, *he raised, exalted.* Affixed with נִי, *me.*

VER. 50.

[875.] אֹדְדָה (o-dhechá) I will celebrate thee. LXX. *I will confess to thee.* From יָדָה, see No. 360. fut. hiph. *celebrated by giving thanks*, hence the Greek ὕμνος, *a song.* Is elegantly applied to the confessing sinner, who, while accusing himself, extols the divine mercy ready to forgive.

VER. 51.

[876.] מַגְדִּיל (magh-déel) magnifying, i. e. magnifies, affords great

safety. From גָּדַל, *he was great*, in hiph. *he made great, increased*. Partic. hiph.

VER. 52.

[877.] וּלְזָרְעוֹ (ul-zar-éó) *and to his seed*. From זָרַע, *he sowed seed*. A noun masc. זֶרַע, *the seed* of any thing, as well what is sown as what is produced from seed.

PSALM XIX. ט

VER. 2.

[878.] מְסַפְּרִים (mesap-peréem) *are declaring*, i. e. *they declare*. From סָפַר, see No. 86. partic. plur. pih. *tell out*, clearly and loudly.

[879.] מְגַדֵּד (mag-géedh) *announcing*, i. e. *announces*. From גָּדַד, see No. 447. a partic. hiph. for מְגַדֵּד excluding ג. R. 69.

[880.] הַרְקִיעַ (ha-ra-kéea) *the expanse itself*. From רָקַע, *he expanded*, widened out. A noun masc. without a plur.; any expanded substance, as sails, canvass, curtains. That body which, spread over the whole earth, divides the waters from the waters, Gen. 1. which, supported by the power of God, is, from its durability and firmness, called by LXX. στερέωμα, *the firmament*. So Homer calls the heavens χάλκιοι οὐρανοί, χαλκοβατῆ δάματα, and σιδήρειοι οὐρανοί, *the brazen heaven, the brazen-floored mansions, and iron heaven*. Plato also said that astrology dwelt on στερεῶν φερόν, *the motion of the firm*.

VER. 3.

[881.] יַבִּיעַ (yab-béea) *will gush out with*. A metaphor from a perennial gushing fountain. From יָבַע, *bubbled, gushed out*. In hiph. R. 69. caused to gush, applied to language

it expresses copious fluency, *he spoke fluently*. Fut. hiph.

[882.] יִתְחַוֶּה (yehhav-ve) *will shew forth*. From חָוָה, *he discovered, pronounced, declared*, rather a Chaldaic than a Hebrew expression. Fut. pih. read here only in the Psalms.

[883.] דַּעַת (dá-éath) *knowledge*, or the wisdom of God. From יָדַע, *he knew*. A noun fem. י being rejected.

VER. 4.

[884.] בְּלִי (belée) *without*, i. e. where is not. From בַּל, *not, in no wise, not, without, beside*, a negative or exclusive expression.

[885.] נִשְׁמָע (nish-máע) *his voice was heard*. From שָׁמַע, see No. 865. part. niph. The sense of the verse is this: "There is no voice and there are no words (i. e. there are no nations or people, of any language or dialect) without their voice is (where their voice is not) heard," i. e. to whom the voices of the expanse of heaven have not come, for with all, this voice of the heavens sounds the same.

VER. 5.

[886.] יָצָא (ya-tsá) *went forth*. Pret. kal, *went abroad, went forth*, also *shone forth*. Ends in (א), R. 64.

[887.] קָוָם (kav-vám) *their line, rule*. From קָוָה, *he hoped, expected, collected into the mind something desirable*. A noun masc. without a plur. קוֹ, *a line, perpendicular, a mason's plumb line*, so called from being collected or made up of many threads; *their delineation*, that perfection of the heavens and expanse, as a very beautiful writing finished according to rule. Targ. *the extension of their business*; alluding to the extension of a rope and line. LXX. *their sound*, they reading it קוֹלָם, which follows

from the preceding verse, but still in the same sense, as *sound* answers the expression *declare*, and *line*, *sheweth*.

[888.] וּבְקֵצָה (oo-bliik-tsé) *and to the end of the world*. From קֵצָה, *he amputated*. A noun masc. with a double plur. קֵצָה, *an end, extremity*. In reg. Targ. *from the ends*. LXX. *unto the extremity or summit*, beyond the movements of the sun, i. e. the east.

[889.] מְלִיחָם (mil-le-hèm) *their language*; the perfect structure of heaven is as language to express the handiwork of the Creator. From מָלַל, *he spoke, he said*, a noun fem. with a masc. plur. מְלָחָה, *language, a word, expression*. A Chaldaic word for the Hebrew דְּבַר. In the plur. מְלִיחָם with an affix מְלִיחָם.

[890.] לַשֶּׁמֶשׁ (lash-shé-mesh) *for the sun himself*. From the Chaldaic שָׁמַשׁ, *he served, ministered*. A noun of com. gen. שֶׁמֶשׁ, *the sun*, because he ministers light. In Lat. sol, from solus, *alone* [shining with an unequalled light.—D.]

[891.] שָׂם (sám) *he placed*. From שָׂם, *to place*. The pret. kal.

VER. 6.

[892.] כַּהֲתָן (kehha-thán) *as a bridegroom*. A noun masc. without a plur. כַּהֲתָן, *a bridegroom*, with respect to a bride; *a son-in-law*, with respect to a bride's parents; *a kinsman*, with respect to relations. Etymology unknown.

[893.] יֹצֵא (yo-tsé) *going forth*. From יָצָא, see No. 886. Benoni kal, fem. יֹצֵאתָ, *going forth*, as in Psalm 144. 14. for יֹצֵאתָ, R. 111.

[894.] מִחֲפָתוֹ (me-hhup-pa-thó) *from his chamber*. Targ. *from his covering*. From חָפַף, *he covered*. A

noun fem. without a plur. חֲפָה, *a covering, veil, under which a marriage takes place, a nuptial chamber*, to which married persons retire. Prefixed and affixed.

[895.] יִשְׂשׂוּ (ya-sées) *will rejoice*. From יָשַׁח, *to rejoice, to exult*. Fut. hiph. R. 58.

[896.] בְּבוֹר (keghib-bór) *as powerful, brave, strong*. LXX. *as a giant*, which is not well applied, since a giant is less adapted to run adroitly, on account of the bulk of his body. From בָּבַר, *he prevailed*. A noun masc. בְּבוֹר, *powerful, brave, having strength and vigour, a hero* endowed with warlike process.

[897.] לָרוּץ (la-róots) *to run*. Inf. kal, prefixed with ל, a mark of the gerund, with (׳) before a monosyllable, R. 80.

VER. 7.

[898.] מוֹצְאוֹ (mo-tsa-ó) *his exit*, i. e. his rising. From יָצָא, *he went out*. A noun heem. masc. affixed with ה, *his*.

[899.] וְהַתְּקִיפוֹ (uth-koo-phathó) *and his circuit*. Targ. *and his strength*, as if from תְּקִיף, *strength*.

From הִתְּקַף, the same as תְּקַף, *he encircled, went round*. A noun feminine, הַתְּקִיפָה, *a circumvolution, revolution*, occurs four times in Scripture. ה being changed into ת on account of the affix.

[900.] קְצוֹתָם (ketso-thám) upon *their extremities*. Targ. *their sides*. קְצוֹת, see No. 888. in the plur. Affixed with ם, which changes (׳) into (׳), R. 1.

[901.] נִסְתָּר (nis-tár) *not lying hid, none, or nothing, is concealed*. From סָתַר, *he concealed*. A participle niph. *concealed*.

[902.] מִחֲמָתוֹ (me-hham-ma-thó)

from his heat. From חָמָם, he was warm. A noun masc. חָם, warm, whence the fem. noun without a plur. חֶמָה, heat, is said of the sun, because he engenders heat; is read five times in Scrip. prefixed and affixed, as in No. 894.

VER. 8.

[903.] מְשִׁיבָת (meshee-bhath) making to return, i. e. refreshing, renewing, elevating the afflicted soul, and as it were restoring it to the body when about to fly from it. From שָׁבַח, to return. Particip. hiph. masc. מְשִׁיב, causing to return, restoring, rekindling, and fem. מְשִׁיבָה, read here only in regim.

[904.] עֵדוּת (e-dhóoth) a testimony. From עָדָה, to testify. A noun fem. An elegant epithet of the divine law, by which God testifies his will to us.

[905.] נְאֻמָּנָה (ne-ema-ná) faithful, firm, certain, uncorrupt, ever constant to itself. From אָמַן, he was faithful, true, firm, constant. Particip. niph.

[906.] מַחְפִּימָת (mahh-kée-math) making wise. From חָכַם, he was wise. The particip. fem. hiph. in regim. read here only in Scripture.

[907.] פְּתִי (pé-thee) the simple. LXX. infants; referred not to the age but to the condition of that age. From פָּתָה, he persuaded. A noun masc. a simpleton, easily persuaded, rude, inexperienced, reduced to the order of childhood.

VER. 9.

[908.] פִּקְדוֹי (pik-koo-dhé) commands. LXX. the justice of the Lord, because any deviation from justice is corrected by his commands. From פָּקַד, see No. 685. A noun plur.

commands, commissions, as though deposited for safe keeping, as some exquisite gifts, to be visited and redemanded by the donor. Is said of divine precepts, and is read only in regimen.

[909.] מְשַׁמְּחֵי (mesam-mehhé) rejoicing the heart. From שָׂמַח, he rejoiced. The particip. pih. plur. in regimen.

[910.] מִצְוָה (mits-vàth) precept. From צִוָּה, he ordered, commanded. A noun heem. fem. מִצְוָה, a precept, ordering or forbidding, in reg.

[911.] בָּרָה (ba-rá) pure, elect. LXX. bright, referred to the brightness of the eyes. From בָּרַר, he was pure, clean. A noun masc. syncopated into בַּר, pure, fem. בָּרָה.

[912.] מְאִירָת (meee-ràth) illuminating. From אָוִיר, see No. 605. particip. fem. hiph. in reg. see No. 903.

VER. 10.

[913.] עֲמֻדָת (e-mé-dheth) permanent, consistent. From עָמַד, No. 10. benoni kal, fem. See also No. 22.

[914.] צְדָקָי (tsa-dhekóo) are justified equally, i. e. no iniquity, no fault is found in them, but all are just to perfection. From צָדַק, he was just, even, veracious, and acknowledged as such. It is a forensic expression, and said of language as well as actions or circumstances. Pret. plur. kal, occurs here only in the Psalms.

VER. 11.

[915.] חֲפָזִים (han-ne-hhemadhéem) desirable. From חָפַז, he desired, wished. Partic. niph. is read four times in Scripture, and denotes things precious and pleasing. In the plur. with הַ relative.

[916.] מִזְּהָב (miz-za-hábh) *before gold*, i. e. more than gold. A noun masc. without a plur. זָהָב, *gold*. Prefixed with מ, which has the force of a comparative, and denotes excess.

[917.] וּמִפָּז (oo-mip-páz) *and before the most solid gold*. From פָּזַח, *he strengthened, consolidated*. A noun masc. without a plur. פָּז, *most solid gold*, and most purified, which is neither diminished nor consumed by fire.

[918.] וּמִתְּהוֹקִים (oo-methoo-kéem) *and sweet*. From תְּהַק, *he was sweet, pleasing*. Pahul, plur. kal.

[919.] מִדְּבַשׁ (mid-debhâsh) *before honey*, i. e. more than honey. A noun masc. without a plur. דְּבַשׁ, *honey*. Prefixed with מ.

[920.] וְנִפְתָּ (venó-pheth) *and than the dropping*. From נָפַח, *he agitated*, in hiph. *he distilled*. A noun fem. *distillation, a honeycomb*. Is read here only in the Psalms.

[921.] צִפְּפִים (tsoo-phéem) *of honeycombs*. Pure honey-drop. From צָפַח, *to swim, to inundate*. A noun masc. צָפַח, *a honeycomb*. Is read twice in Scripture here, and in Prov. 16. 24.

VER. 12.

[922.] נִזְהָר (niz-hár) *is enlightened by them, or, warns himself*. From זָהַר, *he shone, appeared bright*, metaphorically, *he warned, admonished*, as it were, made himself bright. A partic. niph. is read here only in the Psalms. LXX. *he guards them*.

[923.] בְּשִׁמְרָם (beshom-rám) *in keeping them, namely, his commands*. From שָׁמַר, see No. 594. Infin. prefixed with ב, *in*, and affixed with ם, *them*.

[924.] עֵקֶב (é-kebh) *much reward, namely, a happy life*. LXX.

retribution, requital. A noun masc. without a plur. *the heel*, the extremity of the foot; yet not applied to things animate, but as the extremity or end of any thing, and hence a *reward*, as being the end of labour.

VER. 13.

[925.] שְׁגִיאוֹת (sheghee-óth) *errors*. From שָׁגַח, *he erred, strayed*. A noun plur. fem. *ignorance, errors*; is read here only in Scripture, and comprehends all that is styled in the New Testament *sinfulness, unrighteousness, transgression, &c.*

[926.] יָבִין (ya-bhéen) (who) *will understand ? i. e. none*. From בָּיַן, *to understand*. In hiph. *he considered in mind or judgment*, see No. 219.; signifies knowledge directed by prudence and foresight. Fut. hiph.

[927.] נִקְנִי (nak-ké-nec) *cleanse me, absolve me*. From נָקַח, in pih. *he cleansed, purged, made free, declared innocent*. Imper. pih.

VER. 14.

[928.] מִזְדֵּים (miz-ze-dhéem) *from presumptuous sins*. LXX. *from things strange, they reading it* מִזְדָּרִים, *from זָדַר, to be alienated*. From זָדַד, *to boil up, to be haughty, to act proudly, rashly, to commit injury, or evil, presumptuously*. A noun masc. זָד, *proud, rash*, one who perpetrates an evil skilfully and designedly.

[929.] חֲשׂוּהָ (hhasóch) *restrain thy servant*. LXX. *spare*. From חָשָׂה, *he prevented, restrained*, as though with a bridle. Imp. kal; read here only in Psalms.

[930.] יִמְשְׁלוּ (yim-shelóo) (lest) *they domineer*. From מָשַׁל, *he swayed, held power, sway, reigned, presided*. Fut. kal, which is found in the third plural only in the Psalms.

[931.] אִיתָם (e-thám) *I will be sound.* Targ. *I will be without stain.* From אִתָּם, see No. 427. Fut. niph. *he was consummate, accomplished, perfected.* It should be אִתָּם, but out of dagesh and (־) arises (־), R. 112. whilst (-), on account of athnach, becomes (־), thus we obtain אִיתָם, with י, moreover, redundant.

[932.] וְנִקְיִתִי (venik-ké-thee) *and I will be innocent.* From נִקָּה, *he was free from, innocent from any charge.* Pret. niph. R. 69.

VER. 15.

[933.] אִמְרֵי (im-re) *the words.* A noun plur. in reg. See No. 217.

[934.] וְגֹאֲלִי (veggho-alée) *and my redeemer.* From גָּאַל, *he redeemed a thing or person sold, claimed what was lost, by right of affinity or dominion.* Benoni kal, *redeeming, redeemer, liberator, or relation, lord, who should redeem according to the law.* With י, *my.*

PSALM XX. כ

VER. 2.

[935.] יִשְׁבְּחֶךָ (yesag-gebh-chá) *will exalt thee.* From שָׁבַח, *he elevated, exalted, upraised to a high and fortified position, made safe.* Fut. pih.

VER. 3.

[936.] עֲזָרָה (vez-rechá) *thy aid.* From עָזַר, *he assisted.* A noun masc. without a plur. affixed with הָ, *thy.*

VER. 4.

[937.] מִנְחֹתֶיךָ (min-hho-thé-cha) *thy oblations.* From the unused מָנַח. A noun fem. *an oblation, gift, any sacrifice.* Also *the prayer said at the*

time when the oblation used to be offered.

[938.] וְעוֹלָתְךָ (ve'olo-la-thechá) *and thy holocaust.* From עָלָה, *he ascended.* A noun fem. *ascension, more frequently holocaust, a sacrifice of quadrupeds and birds, which are raised altogether upon the altar and burned; [the Greek hecatomb seems borrowed from this.—D.]*

[939.] יִדְשָׁנָה (yedhash-shené) *shall turn into ashes.* From דָּשַׁן, *removed ashes, and reduced to ashes, which in sacrifices was a mark of divine favour or acceptance.* Hence, *he made happy, delectable, i. e. made fat.* Fut. pih. This word is remarkable for having הָ paragogic, which is frequent only with first persons, and that the same letter is preceded by (־) instead of (־).

VER. 5.

[940.] עֲצָתְךָ (vatsa-thechá) *thy counsel.* See No. 6.

VER. 6.

[941.] כְּדָגֵל (nidh-gól) *we will erect the standard, i. e. will obtain victory.* LXX. *we will magnify; (they reading with a transposition of letters כְּגֵדֵל, from גָּדַל, he was great).* From דָּגַל, *he raised a standard.* Fut. kal, which is read here only in Scrip.

[942.] מִשְׁאֲלוֹתֶיךָ (mish-alo-thé-cha) *thy petitions.* From שָׁאַל, *he asked, demanded.* A noun plur. fem. heemant. Is read twice only in Scrip. here with an affix, and in Ps. 37. 4. in regimen.

VER. 7.

[943.] הוֹשִׁיעַ (ho-shéea) *made safe.* See No. 159. pret. hiph.

[944.] בְּגִבּוֹרוֹת (biggho-róth) *in the strength.* From גָּבַר, *he prevailed,* A noun fem. *strength, power, force.*

VER. 8.

[945.] פָּרָכֵב (ba-ré-chebh) *in the chariot*. From רָכַב, *he rode*. A noun masc. רָכֵב, *a chariot*, chiefly for war.

[946.] בַּסּוּסִים (bas-soo-séem) *on horses*. A noun masc. סּוּס, *a horse*, or *horse*, one or a body of a horse. Agrees with נָסַם, *he raised a banner*, because it appears to indicate its nature and propensity to war; it being agile in war and erecting its head and mane, with neighing and prancing.

[947.] וְאַנְחֹנִי (va-anàhh-noo) *and we*. Plur. of אָנִי, a pers. pronoun.

[948.] נִזְכֵּיר (naz-kéer) *will remember*. LXX. *we will invoke*. From זָכַר, see No. 396. fut. hiph. found in the Psalms in the first person only.

VER. 9.

[949.] פָּרַעוּ (ca-reעו) *they are bowed down*. From פָּרַע, *he bowed himself*, *lay down*; properly said of brutes whilst they bend their feet, thence applied to men. Pret. plur. kal.

[950.] קָמְנוּ (kàm-noo) *we have risen*. From קָם, see No. 42. pret. kal.

[951.] וּנְתַעֲדוּד (van-nith-עו-dhádhi) *and we have raised ourselves*. From עָדַד, *to raise, preserve, sustain one's self*. Agrees with עוֹד, *as yet*, as though to produce one's self still, as yet, or further. Fut. hithp. is read here only in Scrip.

VER. 10.

הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ (ho-shé-עah ham-mé-lech ya-עané-noo) *give salvation. Let the king answer us*. LXX. *save the king, and hear us*. Joseph

Scaliger in his 13th epistle, says, the Greek LXX. interpreters err here, as in numberless places besides. From the beginning of this Psalm to the 7th verse, "Now I know that the Lord will save his anointed," are the words of the people praying to God for the expedition which the king is preparing. From the seventh to the tenth verse, the king responds, giving thanks to God, that he obtained a victory through God's mercy, and according as the people had prayed; acknowledging that he felt the present aid of God. Therefore, although the prayers appear to be conceived before the expedition, yet they are offered by the people imitatively, the victory being already acquired. At length, in the last verse, the people again pray to God, that he would assist the king in dangers, in order that the king himself may have wherefore he may thank God, and respond and rechant to the people offering vows for his safety, as he does now. *Save*, they say, the king. And as often as we shall conceive these prayers which are contained in these six verses, he, in reply, should chant the solemn hymn which is contained in the three remaining verses. Which will not at all be done unless after a victory. Grant the king means whereby he may be enabled to answer us often.

PSALM XXI. כ"א

VER. 3.

[952.] וְאַרְשֵׁת (va-aré-sheth) *and what was pronounced*. Targ. *the exposition*. From the unused אָרַשׁ. A noun fem. *utterance, request*. Is read here only in Scrip.

[953.] בַּל־מַנְעָתָּ סֵלָה (bal-ma-nàע-tas-sé-la) *thou hast by no means withholden, Sela*. LXX. *and thou hast not deprived him of the wish of his lips*, i. e. he obtained his request. From מָנַע, *he restrained, prevented*. Pret. kal. ס has dagesh Athemerahhik, R. 134. n. 2.

VER. 4.

[954.] עֲמָרֶת (ʿaté-reth) *a crown*. From עָמַר, *he crowned*. A noun fem. *a crown, diadem, עֲמָרָה* and עֲמָרֶת, the latter used only in reg.

VER. 5.

[955.] אָרָךְ (ó-rech) *length*. From אָרַךְ, *he was long, he prolonged*. A noun masc. without a plur. *longitude, length of time*.

[956.] יָמִים (ya-méem) *of days*. יוֹם, see No. 92. plur. irregular.

VER. 6.

[957.] הִשָּׁוֶה (teshav-vé) *thou wilt equalize*. From שָׁוָה, *he equalized*. Fut. pih. see No. 675. ends in (ו), R. 65.

VER. 7.

[958.] הִתְהַדְּדוּ (tehhad - dé - hoo) *thou wilt exhilarate him*. From הִדְּדָה, *he was rejoiced, in pihel he made glad*. Fut. pih. Is read here only in Scrip. and that in the fut. with an affix.

VER. 8.

[959.] בִּטְחָה (bo-téahh) *he is hoping, i. e. he hopes*. From בָּטַח, No. 199. benoni kal.

VER. 9.

[960.] שֹׂנְאֵיהָ (so-neé-cha) *thine haters*. From שָׂנֵא, see No. 236. ben. kal, *holding in hate, i. e. a hater, affixed with הָ, thee*.

VER. 10.

[961.] כִּתְּנֵיהֶם (kethan-nóor) *thou shalt place them as a furnace of fire;*

denotes destruction. A noun masc. *a furnace, an oven, as it were, from כָּר, a lamp, because it shines with fire, prefixed with כָּ, as*.

[962.] לְעַת פְּנֵיהָ (leʿéeth pa-né-cha) *at the time of thy face, i. e. of thy anger*. As in No. 125.

[963.] יִבְלַעֵם (yebhal-leʿém) *shall swallow them up*. From בָּלַע, *he swallowed, ingulphed, absorbed quickly*. Fut. pih. in which conjugation it for the most part signifies metaphorically *to dissipate, to destroy, affixed with ם, them*.

VER. 12.

[964.] נָטוּ (na-tóo) *they extended*. Targ. *they thought*. From נָטָה, see No. 712. pret. kal.

VER. 13.

[965.] שִׁכְמָם (shé-chem) *thou shalt set their shoulder, namely, averted, that they may be obliged to turn their backs*. An elegant Hebraism. Targ. *one shoulder, one meeting, so as that they may be united together*. LXX. *the back, as fugitives turn their backs*. A noun masc. without a plur. *a shoulder*. שִׁכְמָם is also the name of a town, *Sichem*, Ps. 60. 8. to which Jacob seems to allude, Gen. 48. 22. "I have given to thee one portion or shoulder." &c.

[966.] בְּמִיתְרֶיהָ (beme-tha-ré-cha) *on thy strings, thou shalt direct against them on thy bow*. LXX. *on thy remnants, as though from יָתַר, he was remaining*. From יָתַר, *a string, see No. 551*. A noun plur. masc. heem. with הָ, *thy*. Is read nine times in Scrip. but only with an affix.

VER. 14.

[967.] רִוְּמָה (róo-ma) *be thou exalted*. From רוּם, *he was exalted, elevated*. Imper. kal, as in No. 158.

N

PSALM XXII. כב

[968.] עַל־אֵילַת (al-ay-yé-leth) concerning the hind. See No. 832.

[969.] הַשָּׁחַר (hash-shá-hhar) of the very dawn, i. e. which comes forth at the first dawn to feed; meaning Christ, whom the Jews followed after on the morning, i. e. from the very commencement of his being declared. Targ. upon the perpetual and potent sacrifice of the morning, as though from אֵיל, strong. LXX. for the reception of the morning, i. e. for morning aid. From שָׁחַר, was black. A noun masc. without a plur. שָׁחַר, the dawn, so called from its darkness, ere the world is illumined by the sun. "I will take the wings of the morning," i. e. I will fly as swiftly as the morning, which spreads in a moment from east to west.

VER. 2.

אֱלֹהֵי אֱלֹהֵי (e-lée e-lée) my God, my God, See No. 228. LXX. my God, my God look upon me, as though it were אֱלֹהֵי אֱלֹהֵי אֱלֹהֵי, my God, my God (look) unto me.

לָמָּה עֲזַבְתָּנִי לָמָּה עֲזַבְתָּנִי, why hast thou deserted me. La-ma עַז־zabh-tá-nee, in the New Testament, lama sabachthani. See No. 444. where it is shewn that the last word is the Greek representation of the Targum שִׁבְחִיתָנִי, by which the word עֲזַבְתָּנִי is rendered in that Chaldee version, as also in the Syriac. Leo a Castro, ingeniously conjectures, that when Christ uttered this, he alluded to the plant *sabek*, as in Gen. 22. 13. "And behold a ram caught behind in a thicket." LXX. in the plant *sabek*, to indicate that he was the ram hanging from the tree *sabek*, i. e. on the cross.

[970.] שִׁאֲגָתִי (sha-agma-thée) from the words of my roaring. Targ. of my cry. LXX. the words of my trans-

gressions; they appear to have read it by metathesis, שִׁאֲגָתִי, of my error, or sin, from שָׁגָה, he erred. From שִׁאֲגָה, he roared. A noun fem. שִׁאֲגָה, the roaring of the lion.

VER. 3.

[971.] דְּרִמְיָהּ (doo-miy-yá) and there is no silence to me, i. e. I never cease. LXX. and not to my folly. From דָּמָה, was silent, quiet. A noun fem. without a plur. silence, quiet. Is read three times in Scrip. and that in the Psalms, here, Ps. 39. 3., Ps. 62. 2. once with (ֶ) instead of ר in Ps. 65. 2. "praise is silence to thee," i. e. we consider thee deserving of greater praise by being silent, than to speak but few words concerning thee; or, praise is silent with respect to thee, thou art not praised even by praise itself.

VER. 4.

יֹשֵׁב הַחִלּוֹת (yo-shébh tehil-lóth) inhabiting the praises of Israel; or, the assessor of praises, i. e. thou art perpetually celebrated with praises by thy people.

VER. 5.

[972.] בָּטַחוּ (ba-tehhóo) have hoped. Targ. have confided in thy word. From בָּטַח, has trusted, see No. 607. pret. plur. kal.

[973.] אֲבוֹתֵינוּ (abho-thé-noo) our fathers. From אָבָה, he wished. A noun masc. in gender, fem. in declension, אָב, a father, literally, as also a person so called from his age, honour, and life; as though the will of his children, wishing all things for their advantage. From the Syriac form אָבָה comes the Greek Ἀββᾶ ὁ πατήρ, as in Mark, 14. 36., Rom. 8. 15., Gal. 4. 6. which junction of Syriac and Greck seems to declare God as Father as well to those whose language was

Greek, namely, the Gentiles, as to the Jews who spoke Syriac; moreover, the word *Abba* remaining the same when read reversed, would imply that God is still *Abba*, father, even when he appears turned from us.

[974.] וַתִּפְּלֵטֵמוּ (vat-tephal-letémo) and thou hast liberated them. From פָּלַט, he rescued, liberated. Fut. pih. see No. 1486.

VER. 6.

[975.] זָעַקוּ (za-zakóo) they cried out. From זָעַק, he cried, vociferated, for any cause, grief, fear, or entreaty. Pret. kal.

[976.] וְנִמְלָטוּ (venim-lá-too) and have been delivered. From נָמַט (which is the same as פָּלַט, in No. 974. the letters of *bumaph* being interchanged, R. 1.) in niph. has been freed, rescued, escaped safe. Pret. kal.

[977.] בִּוְשָׁו (bhó-shoo) and have not been ashamed. From בִּוְשָׁ, he blushed, was confused, generally in a bad sense. Pret. kal, which preserves ו through all the persons.

VER. 7.

[978.] תּוֹלַעַת (tho-lá-ṣath) I am a worm, and not a man. Targ. a weak worm and not strong. A noun fem. an animalcule generated from rottenness. Agrees with לִיגַע, to guzzle, to destroy, because this little animal is easily abused and trodden on, as though the most abject of all; hence figuratively spoken of a thing vile and weak in itself, or in man's estimation; like the Greek μύσση ἀνάθαλος, the abominable bug-fly, said of a most contemptible and vile wretch.

[679.] יִבְזוּי (oo-bhezóoy) and the contempt of the people. LXX. the scorn of the people, the lowest of the dregs of the people, who are wont to insult the calamities of the unfortunate. From בָּזָה, he despised, ridi-

culed, insulted, opposed to פָּבַד, he honoured; pahul kal, R. 65. in reg. R. 114.

VER. 8.

[980.] רָאִי (ro-áy) those seeing me. From רָאָה, he saw; ben. kal, רָאָה, seeing, R. 65. plural, rejecting הָ, R. 103. takes י, which, for affix of one person, who is the speaker, becomes י.

[981.] יִלְעִינֵנִי (yal-ṣée-ghoo) shall laugh at me. From לָעַג, see No. 73. fut. hiph. for the present, properly expresses the combined scorn of a laugh, grin, and pointing of the finger.

[982.] יִפְתְּרֵיהֶּוּ (yaph-tée-roo) they distorted, or extended on the lip. A Hebraism expressing the act of one laughing. From פָּטַר, he relaxed, separated, distorted. Fut. hiph. read here only in Scrip.

[983.] יִנְיֵעוּ (ya-née-ṣoo) they will move the head, which motion was a mark of insult, as in Ps. 44. 15. and 109. 25. From נָעַ, he was moved, strayed; in hiph. he moved, agitated, caused to wander. Fut. hiph. is used in the Psalms only in the 3rd plural.

VER. 9.

[984.] גָּל (gól) transfer, or roll, thy care, thy anxieties on Yehova, is the mockery of those, who ridiculed the Saviour's hope; "let him deliver him," is an enallage [i. e. change.—D.] of person. From גָּלַל, he rolled from top to bottom, rolled from. Imp. kal, syncopated for גָּלוּל, R. 70. See No. 1432. devolve thy burden, transfer its care on another. It could also be the perfect, according to the form of גָּלוּל (like קָוַל, R. 43.) by syncope, he devolved to the Lord, let him deliver him. Targ. he praises before Yehova. LXX. he hoped on the Lord, which is

rendered in Mat. 27. 43. "he trusted in God." Kimchi supposes it to be a noun *toar*, i. e. adjective, instead of benoni, *devolving*.

VER. 10.

[985.] גָּחַי (gho-hhé) *my extricator*. Targ. *who didst bring me out*. From גָּחַ, *he burst out, extracted by bursting open, and that with violence*. A noun masc. גָּחַ, *a taker out*, affixed with י, *me*.

[986.] מִבְּטִיחִי (mabh - tee - hhée) *making me to trust*. From בָּטַח, see No. 199. partic. hiph. affixed.

[987.] שְׂדֵי (shedhé) *on the breasts*, i. e. while I yet hung from the breasts. So Ps. 71. 6. and 2 Tim. 3. 15. A noun masc. with a dual שְׂדַי, Chaldaic

שְׂדַי, שְׂדַי being changed into שְׂדַי, whence the Greek *τιτθός*, *a breast, nipple*. Dual שְׂדַי, changed in י, and (·) in (·), R. 34. and 114.

[988.] אִמִּי (im-mée) *of my mother*. From the unused אִמָּם. אִמָּ, *mother*, (·) on account of dagesh becomes (·), R. 125.

VER. 11.

[989.] הִשְׁלַכְתִּי (hosh-läch-tee) *I have been cast from the womb, as though I fell into thy bosom*. From הִשְׁלַךְ, see No. 66. pret. hoph. read here only in the Psalms.

[990.] מִרְחֵם (me-rá-hhem) *from the womb, from the birth*. A noun masc. without a plur. רָחַם, *the womb*, see No. 734. loving and cherishing the fœtus. Prefixed with מ, *from*.

VER. 12.

[991.] תִּרְחַק (tir-hhàk) *do not withdraw thyself from me, i. e. bring me aid*. From רָחַק, *he was far absent*. Fut. kal.

VER. 13.

[992.] פָּרִים (pa-réem) *many bulls*, i. e. robust enemies. A noun masc. פָּר, [*a two-year-old.—D.*] *bull*, intermediate between עֵגֶל, *a heifer*, פָּקָר, *an ox*, and שֹׁר, *a bull*, which was fit for sacrifices. Metaph. *powerful and robust men*.

[993.] אֲבִירֵי (ab-bee-ré) *robust of Bashan*. LXX. *fat bulls*. A noun masc. In reg. plur. of אֲבִיר, *brave, strong, robust, a warrior, who has strength of arms, as though winged, from אֵבֶר, a wing*. Said of God, angels, and men; hence applied to bulls and horses with respect to their strength and vigour.

[994.] בָּשָׁן (bha-shán) *Bashan*. The name of a very fruitful country where Og was formerly king, Num. 21. 34. in which were produced bulls remarkably strong and men exceedingly tall; whence it is called the land of the giants, Deut. 3. 13. Hence prophets, in censuring the ferocity, wantonness, and wickedness of men, would compare them to the bulls, and women to the cows of Bashan, as in Amos, 4. 1. *kine of Bashan*, i. e. husband-governing wives.

[995.] כִּתְרוֹנִי (kit-teróo-nee) *have surrounded me*. From כִּתְרוֹר, *he surrounded, encircled like a crown, stood around*; so the Lat. *corona* signifies a surrounding crowd as well as a crown. Pret. plur. pih. read here only in the Psalms.

VER. 14.

[996.] פָּצוּ (pa-tsóo) *they opened*. From פָּצַח, *he opened, namely, his mouth*. Pret. plur. kal.

אֲרִיָּה, *a lion*, with an ellipse of כ, *as*. See No. 317.

[997.] טָרַף (to - réph) *lacerating*. From טָרַף, see No. 316. Ben. kal.

[998.] וְשֹׁאֵג (vesho-ég) and roaring. From שָׁאָג, see No. 970. Ben. kal.

VER. 15.

[999.] נִשְׁפָּכְתִּי (nish-pàch-tee) (as water) am I poured out, which, having no consistency, flows away. From שָׁפַךְ, he poured out. First sing. pret. niph.

[1000.] וְהִתְפָּרְדוּ (vehith-pa-redhóo) and have separated themselves, signifying a mutual loosening and dissolving of the bones. From פָּרַד, he separated. Pret. hithpah. R. 47.

[1001.] כַּדֹּנָג (cad-do-nágh) as very wax, which melts before the fire. A noun masc. without a plur. prefixed with כ, as. A proverbial expression respecting things that easily and quickly pine away.

[1002.] נִמָּס (na-més) has been dissolved, namely, my heart through fear, so Ovid de Ponto, Eleg. 9. "Sic mea perpetuis liquescant pectora curis." From מָס, he dissolved concretes, rendered solid things fluid. Pret. niph. R. 70. the middle radical being syncopated. With the termination (·) for (-).

[1003.] בְּתוֹךְ (bethóch) in the midst. A noun masc. without a plur. תוֹךְ, the middle, R. 124. prefixed with ב, in.

[1004.] מֵעֵי (me-éáy) of my bowels. From the unused מָעָה is formed the dual מַעֵים, bowels, which comprehends all the internal members, heart, liver, lungs, &c. Is always found in Scrip. either with an affix, as here, or in reg. as Ps. 71. 6.

VER. 16.

[1005.] יָבֵשׁ (ya-bhesh) was dried up. Pret. kal. יָבַשׁ, he became dry, parched. With (·), R. 43.

[1006.] פָּחַר־שׁ (ca-hhé-res) as a

very potsherd. A noun masc. חָרֵשׁ, a potsherd, earthen ware, with כ, as, which excludes ח emphatic.

[1007.] כֹּחִי (co-hhée) my strength.

My body is like a potsherd, all whose humidity was burned out in the furnace. From כֹּחַ, strength, virtue, power, which is written with ו, only Dan. 116.

[1008.] מִדְּבַק (mudh-bák) has adhered, i. e. even my tongue, which is naturally humid, is now dried up; whence the Lord eagerly sought for drink, saying, I thirst, John, 19. 28. From דָּבַק, he adhered, partic. hoph. is adhering, with (·) for (·), 46.

[1009.] מַלְקוֹרָי (mal-ko-hháy) to my jaws. From לָקַח, he received. Is read here only in Scrip. and supposes a dual מַלְקוֹרָיִם.

[1010.] תִּשְׁפֹּתֵנִי (tish-pethé-nee) and thou shalt place me in the dust of death, i. e. the earth of the grave. From שָׁפַת, he disposed, set in order, within certain limits. Fut. kal.

VER. 17.

[1011.] כְּלָבִים (kela-bhéem) dogs, cruel and rabid enemies. A noun rad. כָּלַב, a dog: agrees with כָּלַב, a fetter, as though from its vileness: others take it for כָּלַב, as a heart, as being faithful, as though it were said in mocking irony.

[1012.] מֵרָעִים (mere-éém) the company) of the malignant. From רָעַע, to be bad; in hiph. he did, or acted wickedly. Partic. hiph. doing evil, malignant, who not only acts wickedly to others, but allures others to wickedness by his example.

[1013.] הִקְיִפוּנִי (hik-kee-phóo-nee) they surrounded me. From יָקַף, in hiph. he surrounded, properly formed a circle, pret. hiph. which in the Psalms is declined in the third plur.

only. See No. 705. affixed with י, *me*.

[1014.] פָּאֲרִי (ca-arée) *they pierced*. LXX. *they dug*. From פָּרַר (the same as פָּרַח, *he dug*) *he pierced*. Third plur. pret. kal, פָּרַר and with נ epenthetic (as the Complutensian Bible of 1520. reads it) פָּאֲרִי (as takes place in וַיִּקָּאֵם, *and he rises*, from קָם, Hos. 10. 14.) which נ being made moveable (as in וַיִּמָּחַד, *she will be exalted*, from חָד, Zac. 14. 10.) it becomes פָּאֲרִי. But י is here *diminished*, that it may intimate the marks of the nails of Christ, (says *Marinus* in Arca Noe), and becomes פָּאֲרִי, with י punctuated as the Spanish Bible reads it (which is not unfrequent in Scrip. Ezra, 10. 44. נִשְׂאוּ for נִשְׂאוּ, *they received*), and afterwards degenerated into פָּאֲרִי. According, therefore, to the points (which is always the truer reading) it should be read פָּאֲרִי, and according to the letters, פָּאֲרִי, ca-aree, but in the same sense. The Jews read פָּאֲרִי, *as a lion*, to avoid admitting that this prophecy had been completed in no other than in Jesus Christ: though the Masora, which they otherwise so much venerate, is against them. For thus the smaller Masora remarks on פָּאֲרִי, Num. 24. 9. "this word occurs four times, twice with kamets and twice with patach;" with patach *as a lion*, as in Num. 24. 9. and Ezek. 22. 25. With kamets it is read here, and in Isaiah, 38. 13. Again, the same Masora says, on this passage here, "two פָּאֲרִי are found with kamets, but of different significations, that in Isaiah, 38. 13. being *I reckoned until morning*, that פָּאֲרִי, *as a very lion*, for פָּאֲרִי הוּא, emphatic being excluded. If then it signifies *as a lion* in Isaiah, it must have a different signification here. Also in the final Masora, collected by R. Jacob Ben

Chayim, which is added to the Venetian and Buxtorf Bibles, we find these words, "An alphabet of words in pairs, which have a different signification," that is, the same in letters but different in signification, as for instance חֲמִיר, *highest branch*, and חָמִיר, *I will change*, &c., of which sort of words ninety-eight are enumerated; and among them, page 2. column 2. this word פָּאֲרִי, which, he says, occurs in Isaiah, 38. 13. and in Ps. 22. 17. From which it clearly appears, that it has one sense in Isaiah, and another here. There is, doubtless, some corruption in the books (but not in all), for the same asserts in the same place under the head of אֵר, "that he had found it written פָּאֲרִי, in some correct copies," but with the note in the margin that it should be read פָּאֲרִי." And John Isaac, a converted Jew, against Sindanus, solemnly protests that he had seen with his grandfather a psalter, in which it had been written in the text, פָּאֲרִי. The Targum expresses the sense of both readings, בְּלִיכִים פְּלִיכִים, *dogs*, *as a lion my hands and my feet*. Avenarius, following the Targum, thinks that פָּאֲרִי is compounded of פָּרַר, *they pierced*, and אֲרִי, *a lion*; as though it were *as a lion they pierced*; but this is unusual, that one and the same letter should have in the same word a twofold and different office, namely, that of a servile and radical letter at the same time.

VER. 18.

אֲסַפְרָה (asap-perá) *I will number*, see No. 86. The sense is, "extended on the cross with my bones spread out so as that I could number them; they, no way moved by my suffering, looked on and beheld me with pleasure."

[1015.] יַבִּיטוּ (yab-bée-too) *they*

beheld. From נָבַט, see No. 530. fut. hiph.

[1016.] יִרְאוּרְבִי (yir-oo-bhée) *they looked upon me.* Where the preposition ב denotes intent and most gratified beholding. Targ. *they mock at me.* From רָאָה, *he saw.* Fut. kal, see No. 388.

VER. 19.

[1017.] יִחַלְקוּ (yehhal-lekóo) *they will divide.* From חָלַק, *he divided, made into parts.* Fut. pih.

[1018.] בְּגָדִי (bhegha-dháy) *my garments.* From בָּגַד, *he acted perfidiously.* A noun of com. gen. בְּגָד, which twice signifies *perfidy, prevarication*, Isaiah, 24. 16. and Jer. 12. 1. otherwise a *garment*, as though a mark of perfidy against God. This root, and that of 1037. both confine their verbs to the conjug. kal, and their subst. to the class of six points (⋯), on the accession of affixes for the sing. of the thing possessed and of י, הָם, בָּן, כֶּם, וְ, הֵן, also וְ, if not belonging to a plural absolute, these two substantives, in common with most of their kind, take under their first rad. (·), agreeing with 258. 260. &c. not (-), which occurs with 133. 255. &c. yet none of them do disagree in form when in the sing. without affix, in the plur. fem. absolute, in the plur. masc. whether absolute or with the affix of the 1st pers. plur. or that of any single possessor; those two subst. moreover, exhibit the unsettled varieties peculiar to their numerous tribe, the one in having a plur. also in וְ, found only in Ps. 45. 9., the other in being pointed in Scripture both with (⋯) and (⋯), the former five, the latter seventeen times, although this variety in punctuation is sometimes attended with a difference in meaning, thus, always עָרַב, *for evening*, and עָרַב, *warp in weaving*,

whilst, again, both indiscriminately occur for “foreign” land or people, and may, by analogy, since Scripture affords no singular for it, be used also (together with עָרַב, admissible as a third form), in the sense of willow. It should be observed that (⋯) and (-) not being cognate vowels, the former, in such nouns as have only (⋯), does not admit the substitution of the latter, but chooses either (·) or (·) to be put instead. See 735. An instance where this alternative is optional in the same word, may be taken from Jer. 42. 5. and Prov. 25. 27.; one where (⋯) keeps (·) before (:), affords Ps. 39. 6. compared with 721. the same happens in חָבַל, except where the ל has (·), as in 1231. See also 1489.

[1019.] לְבוּשִׁי (lebhoo-shée) (upon or for) *my vesture.* From לָבַשׁ, *he clothed.* A noun masc. לְבוּשׁ, a *garment, habit*, whatever is put on.

[1020.] יַפִּילוּ (yap-pée-loo) *will cause to fall*, will cast down. From נָפַל, see No. 267. fut. hiph. R. 69.

VER. 20.

[1021.] אֵילֹתַי (eya-loo-thée) *my strength.* From אָיַל, masc. *strength, power.* A noun fem. אֵילֹת, *strength, vigour, safeguard*; affixed. Read here only in Scripture.

[1022.] לְעֹזְרָתִי (le'ez-ra-thée) *to my aid.* From עָזַר, *he assisted.* A noun fem. עֹזְרָה, *aid, assistance*, and once in another form, עֹזֵרֶת, Ps. 60. 13. affixed and prefixed.

[1023.] הֲרִישָׁה (hbóo-sha) *hasten*, shews the necessity of hastening, LXX, *look to.* From רָחַשׁ, *to hasten hurry.* Imper. kal, with הַ parag.

VER. 21.

[1024.] יִחְדְּדֵנִי (yehhee-dha-thée)

my only one, i. e. *my soul*, destitute of every aid; called *only one*, as being *single* in the body, which has many members. Targ. *the spirit of my body*. LXX. *my only begotten*. From יָחַד, *he united, made one*. A noun masc. יָחִיד, *only, solitary*. In fem. יְחִידָה affixed.

VER. 22.

[1025.] רַמִּים (re-méem) (from the horns) of the unicorns, i. e. from the ferocious power of enemies. A noun masc. רֶמָּס, a unicorn. From רָם, to elevate; having a high horn in its nose or front, an untameable beast, which may be slain but cannot be taken alive. It is spoken of in Scrip. in respect to its strength in Num. 22. its untameable ferocity in Job, 39. 9. its height of horn, Ps. 92. 11.

[1026.] עֲנִיתָנִי (eanee-tha-nee) thou hast heard me: i. e. hearing thou hast delivered me, the cause for the effect. Targ. *thou hast received my prayer*. LXX. *my humility*, as though it was a noun. From עָנָה, see No. 146. pret. kal. R. 66. R. 114.

VER. 23.

[1027.] לִאָחִי (lee-hháy) to my brethren. From אָחָה, he clasped together. A noun masc. אָח, a brother, from their natural bond of harmony, אָח is also the natural tone of a sigh, ah!

[1028.] קָהַל (ka-hál) (in the middle of the) congregation. From קָהַל, he congregated. A noun masc. a congregation, assembly, meeting.

[1029.] אָהַלְלֶיךָ (aha-lèlèk-ka) I will praise thee. From הָלַל, see No. 494. fut. pih. affixed ה, thee.

VER. 24.

[1030.] הִלְלִיחוּ (ha-lèlòo-hoo)

praise ye him. From הָלַל, No. 494. Imper. pih. הִלְלִי, praise thou, without dagesh, R. 5. R. 20.

[1031.] פָּבְדוּהוּ (cab-bedhóo-hoo) honour ye him, enlarge on his benefits. From פָּבַד, he honoured. Imper. pih.

[1032.] וְגִירָה (veghóo-roo) and fear from him. From גָּרַר, he feared, see No. 231. denotes not so much fear, as reverence to a benefactor; opposed to which is to despise, contempt, and thus differs from יָרָא, he feared, for some certain cause, פָּחַד, he trembled, on account of external violence and authority. Imper. kal, of the form of קָרַם.

VER. 25.

[1033.] לֹא־בָזָה (lo-bha-zá) did not despise, pret. kal, see No. 979.

[1034.] שִׁקָּץ (shik-kàts) and abhorred not. Pret. pih. abominated, detested, as though what are declared in the law were שְׁוֵי, avoidable, horrible, revolting, he execrated, which whoever may have touched, was excluded from the sacrifices until a certain time of expiation. Ends in (-), R. 45.

[1035.] עָנָה (eanóoth) affliction. humility. From עָנָה, he afflicted, humbled. A noun fem.

[1036.] וּבְשֹׁעֵי (oo-bheshav-veeó) and in his crying, i. e. whilst he cried: is referred to the voice of mourners and those groaning from pain. From שָׁעַ, see No. 751. infin. pih.

VER. 26.

[1037.] נְדָרַי (nedha-ráy) my vows. From נָדַר, he vowed, promised, Mercerus remarks that there is no other word in Hebrew but this, signifying to promise. A noun masc. נְדָר, a vow,

as well the words, as the thing vowed. Plur. affixed, as in No. 255. See 1018.

[1038.] אֲשַׁלֵּם (ashal-lém) *I will render.* From אָשַׁל, *he completed, absolved*; in pih. *he completely finished, repaid.* Fut. pih.

VER. 27.

[1039.] יַחֲיֵי (yehhéé) *shall live.* From חָיָה, *he lived, revived, was recreated, healed*, as though a sick man were not living, from his state of living being but wretched. Fut. kal, formed as חָיָה, No. 439.

VER. 28.

[1040.] וְיָשׁוּב (veya-shóo-bhoo) *and will return*, will be turned back. From שָׁב, *to return, look back.* Fut. kal, of the form of קָיַם R. 48.

[1041.] מִשְׁפָּחוֹת (mish-pehhóth) *families.* From the unused שָׁפַח comes the noun fem. שְׁפָחָה, *a maid servant*, whence the heemant. מִשְׁפָּחָה, *a family*, just as its Latin *familia* comes from *famula*, a maid servant.

VER. 29.

[1042.] הַמְּלִיכָה (ham-meloo-chá) *the very kingdom is Jehovah's.* From מָלַךְ, *he reigned.* A noun fem. without a plur. with הָ emphat.

[1043.] וּמוֹשֵׁל (oo-mo-shél) *and governor.* From מָשַׁל, *he governed*, Ben. kal. *governing, a governor, lord.*

VER. 30.

[1044.] דִּשְׁנֵי (dish-né) *the fat*, or *delicate* of the earth. From דָּשַׁן, *to reduce to ashes*; it was a mark of divine acceptance, if the victim were consumed by fire from heaven; hence

he is said to be made fortunate whom God favours, to be blessed whose sacrifices are accepted. Hence the noun דִּשְׁנֵן, *fortunate, happy, delicate*, commonly, *fat.* It is read three times in Scrip. Isaiah, 30. 23. Ps. 92. 15. in the plur. and here in reg.

[1045.] יִכְרַעוּ (yich-re'eo) *they will incline themselves.* From כָּרַע, see No. 949. Fut. kal, which in the Psalms occurs in the plural only.

[1046.] יוֹרְדֵי (yo-redhé) *descending into the dust*, i. e. miserable, bordering on death. From יָרַד, *he descended.* Ben. kal, plur. in reg.

[1047.] חַיָּה (hhi-y-ya) *and who will not enliven his own soul*, i. e. none of whom enlivens his own soul. LXX. *and my soul will live to him*, they reading לוֹ, *for him*, instead of לֵא, *not*, besides נִפְשָׁה, fem. does not agree with חַיָּה masc. From חָיָה, see No. 1039. Pret. pih. *enlivened, preserved alive, refreshed, nourished.*

VER. 31.

[1048.] יִסְפַּר (yesup-pàr) *will be related, reckoned to the Lord.* From סָפַר, see No. 86. fut. puhal.

VER. 32.

[1049.] וְיַגִּיד (veyag-gée-dhoo) *and will announce.* From יָגַד, see No. 447. Fut. hiph.

[1050.] נוֹלָד (no-ládh) *(to the people) born.* From יָלַד, *he begot.* Partic. niph. R. 56.

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[1051.] רֹעֵי (ro-éé) *my shepherd.* LXX. *feeds me.* From רָעָה, *he fed*, properly said of shepherds or sheep. Ben. kal, affixed with י, *my.*

[1052.] אֶחָסֵר (ehh-sár) *I will (not)*

fail. From **חָסַר**, *he failed*, implying any deficiency of thing or person, see No. 399. Fut. kal.

VER. 2.

בִּנְאוֹת (bin-óth) *in huts*, or cottages, or *in pleasant pastures*. A noun plur. fem. Is read only in reg. see No. 2508.

[1053.] **דֶּשֶׁא** (dé-she) of a *sprout*, or *blade of grass*, i. e. grassy. A noun masc. without a plur. *green and tender grass*, useful only for pasture.

[1054.] **יִרְבִּיצְנִי** (yar-bee-tsé-nee) *will make me to lie down*. From **רָבַץ**, *he lay down*, refers to brutes. Fut. hiph. affixed.

[1055.] **מֵי** (mé) (at) *the waters*.

A noun dual, see No. 27. in reg. R. 34.

[1056.] **מִנְחוּוֹת** (menoo-hhóth) of *rests*, which flowing gently are convenient for sheep. From **נָחַה**, *he rested*.

A noun fem. heeman. *quietness, rest, a quiet place*.

[1057.] **יְנַחֵלְנִי** (yena-halé-nee) *will gently lead me*. From **נָחַל**, *he led properly*, gently, as a shepherd doth sheep. Fut. pih. with dagesh absorbed, is found in the Psalms only with affixes.

VER. 3.

[1058.] **יְשׁוּבֵב** (yesho-bhébh) *will restore*, i. e. refresh my soul. From **שׁוּב**, *to return*. Fut. pih. the last rad. double, R. 63. *he restored, brought back, made quiet*.

[1059.] **יְנַחֵנִי** (yan-hhé-nee) *will lead me*. From **נָחַה**, *he led*, see No. 250. Fut. hiph. which casting off ה radical is declined in the Psalms only with affixes.

VER. 4.

[1060.] **גַּם** (gám) *although*. An indeclin. word, increasing the sense, *although, moreover*.

[1061.] **אֵלֶּךְ** (e-léché) *I shall walk*.

From **יָלַךְ**, *he went, walked* (the same as **הָלַךְ**). In kal, only the imper. fut. and infin. are used. Fut. kal.

[1062.] **בְּגֵיאַ** (beghé) *in a valley*. LXX. *in the middle*, and not inaptly, inasmuch as valleys are in the middle of hills. A rad. noun, **גֵּיאַ**.

[1063.] **צַלְמוֹת** (tsal-má-veth) (in the valley) *of the shadow of death*, i. e. in the deepest shade of death. A noun masc. without a plur. compounded of **צַל**, *shade*, and **מוֹת**, *death*, expressive of a certain fearful form and figure of death, such as is presented to the eyes of the dying, a terror and impending danger, for he is not far from the substance who has come up with the shadow.

[1064.] **עִמָּוִי** (im-ma-dhéé) *with me*. From **עָמַד**, *he stood*. **עִמָּוִי**, *with*, a particle, not read except with the first sing. affixed, *with me*, as though, in the place where I stand.

[1065.] **שִׁבְטֶךָ** (shibh-techá) *thy rod*. **שִׁבְט**, *a rod*, see No. 100. *a tribe*, in Ps. 74. 2. which sprung from one father, as a staff from one tree.

[1066.] **וּמִשְׁעַנְתֶּךָ** (oo-mish-עan-té-cha) *and thy prop*, a staff for support, a shepherd's crook. LXX. *thy staff*. From **שָׁעַן**, *to lean*. A noun fem. heem. affixed with **ה**, *thy*.

[1067.] **יְנַחֲמֵנִי** (yena-hhamóo-nee) *will console me*. Targ. *thy pastoral staff will free me from fear*. From **נָחַם**, *he consoled*, properly in words; influenced the mourner to change his tone of feeling, which is expressed by, *he repented*, fut. pih. as in No. 1057.

VER. 5.

[1068.] **שְׁלַחֵן** (shul-hhán) *a table*. From **שָׁלַח**, *he sent*. A noun masc. heeman. **שְׁלַחֵן**, *a table*, from dishes being sent.

[1069.] דִּישָׁנֶתָּהּ (dish-shàn-ta) *thou hast made fat, hast filled with delicacies.* From דִּישָׁן, see No. 939. pret. pih.

[1070.] בַּשֶּׁמֶן (bash-shé-men) *with very oil.* From שָׁמַן, *he was fat.* A noun masc. שֶׁמֶן, *fatness, in general, oil.*

[1071.] רֵוַיָּהּ (reva-yá) (my cup) *running over.* LXX. *thy cup inebriating me, referring to God.* From רָוַהּ, *he was moistened, inebriated, saturated with drink, overfilled.* A noun fem. without a plur. *watered, overflowing, saturated with drink.* Occurs twice in Scrip. here and in Ps. 66. 12.

VER. 6.

[1072.] אַחַד טוֹב (ach tóbh) *surely goodness.* LXX. *as is the best, they joining these words to the preceding verse.* אַחַד is an indecl. affirmative word, *but, surely, truly;* in the middle of a sentence it is for the most part exclusive, *only, at least.*

[1073.] וְשָׁבְתִי (veshabh-tée) *and I will dwell, or, and I will return, or, my abiding, or, my rest.* An equivocal expression, derived either from שָׁב, *to return,* and (by changing the signification of the roots from שָׁב), *to dwell.*

PSALM XXIV. כד

[1074.] וּמְלוֹאָהּ (um-lo-áh) *and its fulness.* From מָלָא, *he was full.* A noun masc. מְלוֹאָהּ, *fulness, affixed and prefixed.*

[1075.] בָּהּ (báh) *in it.* Compounded of ב, *in,* and הָ the fem. affix.

VER. 2.

[1076.] יְסֹדָהּ (yesa - dháh) *hath*

founded it. From יָסַד, *he founded, laid a foundation, established.* Pret. kal.

[1077.] נְהַרֹתָּהּ (neha-róth) *rivers.* From נָהַר, *he ran, ran down.* A noun masc. נְהַר, *a river, because waters run therein.*

VER. 3.

[1078.] יַעֲלֶהּ (ya-elé) (who) *will ascend.* From עָלָהּ, *he ascended.* Fut. is formed like עָשָׂה in No. 34. and, with the exception of the first sing., makes all its persons alike, in kal and hiph. which are distinguished by sense only, and not by form. Here it is kal.

[1079.] בְּמִקּוֹם (bim-kóm) *in the place of his sanctity.* From קָוַם, *to stand.* A noun fem. *heeman.* מִקּוֹם, *a place, as it were, the base of any thing.* In reg. and when מְשַׁר, or מְשָׁר, or שׁ follows, it is written מִקּוֹם.

VER. 4.

Did not bear into vanity, נַפְשִׁי, according to its vowels נַפְשִׁי, my soul, and is referred to God, i. e. hath not received my name into vanity, as it occurs in the decalogue: or as God swears by his own soul, Amos, 6. 8. i. e. by his own life, which is the same with himself. According to consonants it is read נַפְשִׁי, his soul, and is referred to man.

VER. 6.

[1080.] זֶה (zé) *this is the generation.* A demonstrative pron. of a person, thing, place, or time, masc. without a plur. *he, this, that.* It is relative when it follows a noun and has the verb after it, as Ps. 74. 2.

[1081.] מִבְּקָשִׁי (mebhak - shé) *of those seeking thy face, Jacob. LXX. in-*

stead of the affix in פָּנִי express the name of God, of those seeking the face of the God of Jacob. From בִּקְשׁ, he sought, diligently and carefully; it differs from דָּרַשׁ in that this latter signifies, for the most part, to inquire by interrogation and words, the former, rather with striving and study than by interrogation. Partic. pih. reg. without dagesh, R. 20.

VER. 7.

[1082.] רָאִשֵׁיכֶם (ra-she-chèm) your heads. LXX. lift up, O princes, your gates, where the affix is disjoined from its proper word. From ראש, a head; plur. ראשים, irregular.

[1083.] פִּתְחוּי (pith-hhé) the doors of an age, so are the gates of the temple called, on account of their durability, by antithesis to the tabernacle. From פָּתַח, he opened [loosed, revealed, explained, unsheathed. In pih. he opened, loosed, engraved, furrowed.—D.] A noun masc. פִּתְחוּ, that opening through which an entrance is made into a house, [a doorway, gate way, approach, entrance.—D.] Differs from דָּלַת, which is the gate by which פִּתְחוּ is closed up. Plur. in reg. It is written once with (·), Ps. 119. 130. See 1018.

VER. 8.

[1084.] עֲזִיז (Ez-zóoz) robust. From עָזַז, he was strong, robust. A noun masc. without a plur. and the dagesh impressed on its second radical denotes power, habit, or any other vehemence. Occurs twice in Scrip. here and in Isaiah, 43. 17.

VER. 10.

[1085.] צְבָאוֹת (tsebha-óth)(Yehovah) of armies. From צָבָא, he campaigned. A noun masc. with a double

plur. צְבָא, an army, namely, as drawn up in battle array. Also, power, force, strength, of which an army consists. Applied also to the angels, who serve as soldiers for God; to the sun, moon, and stars, as being arranged and moving, as it were, in military order. In the masc. plur. צְבָאִים. The fem. plur. is applied to God, the Yehovah of armies, i. e. the Lord of hosts above as of those below (not, as commonly supposed, the Lord of Sabbaths). LXX. of virtues or powers. Interpreters retained the Hebrew expression, the Lord God of Zebaoth, Ps. 59. 7. Rom. 9. James, 5.

PSALM XXV. כה

This is an alphabetic Psalm, or Psalm whose verses proceed in alphabetic order, of which there are six; this, and Psalms 34. 111. 112. 119. 145. In this, א commences the first verse after the inscription of its title; ב, the second, after the first word: ה and ו are united in verse five. ו commences the 18th and 19th verses: ק is omitted: and the last begins with פ as though to compensate the loss of ק.

VER. 3.

[1086.] קוֹנֵיךָ (ko-vé-cha) expecting thee. From קָנָה, he expected [waited on.—D.] Ben kal, which alone is in use, expecting, as though arrogating something to one's self, collecting a desire into the mind: in niph. it has the sense of collecting. The plur. with ה, affixed.

[1087.] חַבּוּבֵימִי (hab-bo-gheedhéem) who act perfidiously. From חָבַד, he was perfidious, he acted perfidiously. Ben. kal, plur. of חֹבֵד; with ה rel., R. 76. perfidious, covenant breaking.

VER. 4.

[1088.] הוֹדִיעֵנִי (ho-dhee-é-nee) make me to know. From יָדַע, he knew.

Imper. hiph. הוֹדַע, *make known*, R. 108.

[1089.] לְמַדְנִי (lam-medhé-nee) *teach me*. From לָמַד, see No. 835.

Imper. hiph. לְמַד, *teach*, affixed with נִי, *me*.

VER. 5.

[1090.] הַדְרִיכֵנִי (hadh-ree-ché-nee) *make me to go*. From דָּרַךְ, *he trod*.

Imper. hiph. affixed.

[1091.] קָוִיתִי, *I expected* [*waited on*—D.] From קָוָה, *he expected*. See No. 1086. pret. pih. See also No. 675.

VER. 6.

[1092.] זָכַר (zechor) *remember*. From זָכַר, *he remembered*. Imper. kal. זָכוֹר, *remember*, and on account of maccaph, ו is changed into (וּ), R. 134.

[1093.] רַחֲמֶיךָ (ra-hhamé-cha) of *thy mercies*. From רָחַם, *the womb*, see No. 990. plur. masc. no sing. mercy, from the bowels [*being reckoned the seat of mercy, hence the words have become synonymous*—D.]

VER. 7.

[1094.] חַטָּאוֹת (hhat-tóth) *sins of*. From חָטָא, *he sinned*. A noun fem. derived from pih. חָטָאָה, *an error, sin, crime*, contractedly, חַטָּאוֹת. Plur. חַטָּאוֹת, which in reg. and with affixes follows R. 141.

[1095.] נַעֲרָי (ne'eo - ráy) *my youth*. From נָעַר, *he shook off*. נַעַר, *a boy*, a noun, as though shaking off all restraints, and impatient of control or quiet. Hence the plur. masc. wanting a sing. נַעֲרָיִם, *boyhood, youth*. Affixed with (י) *my*.

[1096.] טִבְּחָךְ (too - bhechá) *thy*

goodness. A noun masc. without a plur. טִבְּחָ, *good, goodness*, is read for the most part only in reg. and with an affix.

VER. 8.

[1097.] יָרַדָּה (yo-ré) *will teach*. From יָרַד, *he cast*. In hiph. י being changed into ו, הוֹרִידָה, *he cast, hurled*, more frequently, *he made to know, instructed, indicated*, as it were cast or infused learning into any one. Fut. hiph. In Ps. 45. 5. וְרוֹרִידָה, *and will teach thee*, may also be the imper. kal; from רוּרַד, *to explore, and shew forth proofs of wonders*.

VER. 9.

[1098.] יַדְרִיכָה (yadh-réch) *will make to go*. Fut. hiph. from הוֹדְרִיךָ, No. 1090.

[1099.] וַיְלַמְדֵנִי (vee-lam-médh) *and will teach*. From לָמַד, *he taught*. Fut. pih. י lost (י), R. 8.

VER. 10.

[1100.] לְנֹצְרֵי (leno-tseré) *to those guarding*. From נָצַר, see No. 595.

Ben. kal, plur. in reg. and prefixed.

[1101.] בְּרִיתוֹ (bheree-thó) *his covenant*. From בָּרַח, *he selected, ate up*.

A noun fem. without a plur. affixed with ו, *his, a federal bond, compact, a matter which two select and agree upon*. Or, from *eating together*, for in former covenants, having cut up a heifer, or some other animal, they used to pass through the middle of them, whereby covenants became ratified, Jer. 34. 19. and afterwards to feast together upon them.

[1102.] וְעֵדוּתִי (ve'e-dho-tháv) *and his testimonies*. From עָדָה, *to testify*, see No. 904. A noun fem. עֵדוּת, *testimony*, plur. עֵדוּת, differing from

עֲדוּהָ, *an assembly*, No. 45. in that this latter wants a plur.

VER. 11.

[1103.] וְסָלַחְתָּ (vesa-lahh-tá) and thou wilt forgive. From סָלַח, he forgave, pardoned, spared. Pret. kal. [See No. 2616.—D.] The accent is thrown on the last syllable. R. 79.

VER. 12.

[1104.] יִבְחַר (yibh-hhár) (which) he will choose, select. From בָּחַר, he selected, approved, examined. Fut. kal.

VER. 13.

[1105.] תִּלְוִין (ta-léin) his soul shall spend the night. From לָוַן, he spent the night, he dwelt in hospitality for a longer or shorter period. Fut. hiph. R. 58.

[1106.] יִירַשׁ (yee-rash) will possess. From יָרַשׁ, he was appointed heir, he obtained inheritance, he possessed. Fut. kal. R. 55.

VER. 14.

[1107.] סֹדֵר (sódh) secret. A rad. noun, secret, also consultation which ought to be secret, also the meeting of deliberators, who are wont to keep secret their deliberations.

[1108.] לְהוֹדִיעֵם (leho-dhee-ám) to make them to know, i. e. that they may know. From יָדַע, he knew. Infin. hiph. with ל a mark of the gerund. R. 57.

VER. 16.

[1109.] פָּנָה (pené) look to. From פָּנָה, he looked to, turned his face. Imper. kal.

VER. 17.

[1110.] מִמְצֹקוֹתַי (mim-metsoko-tháy) from my distresses. LXX. out of my straits, necessities. From צָוַק, to be constrained. A noun masc. heem. מִצְוֹק, strait, pressure, affliction.

In fem. מִצְצֹקוֹת, the same. Plur. with a prefix and affix.

[1111.] הוֹצִיאֵנִי (ho-tsee-é-nee) make me to go out. From יָצָא, he departed. Imper. hiph. with affix.

VER. 19.

[1112.] וְשֹׂנְאֹת (vesin-àth) and with the hatred of violence, i. e. violent. From שָׂנֵא, he held in hate. A noun fem. שֹׂנְאָה, hatred. In reg.

VER. 20.

[1113.] אֶבְבוֹשׁ (e-bhósh) (lest) I should be ashamed. From בֹּוֹשׁ, he blushed. Fut. kal, as though compounded of יָבֵשׁ, he grew dry, and therefore has (״) instead of (׳), under its formative letters. R. 58.

VER. 21.

[1114.] יִישָׁר (va-yó-sheer) and uprightness. From יָשַׁר, he was straight. A noun masc. יִשָּׁר, rectitude, תּוֹם, יִישָׁר, integrity and uprightness.

VER. 22.

[1115.] פָּדָה (pedhé) redeem. From פָּדָה, he redeemed, vindicated. Imper. kal, as in No. 1109.

PSALM XXVI. כו

[1116.] אֶמְעַד (em-éádh) I will (not) falter. From מָעַד, he nodded, tottered, faltered, could not stand on his feet; opposed to עָמַד, he stood. Fut. kal.

VER. 2.

[1117.] בְּרָחֵנִי (behha-né-nee) prove me. From בָּרַח, he proved, examined. Imper. kal, with (׳) for (-), R. 121.

[1118.] וְנִסְּנִי (venas-sé-nee) and *try me*. From נִסָּה, *he tried*: in a good sense, *he made a trial, explored*; in a bad sense, *he solicited to wickedness*. Imper. pih. נִסָּה, *try*. Affixed with the accus. of the first. sing.

[1119.] צָרֹפֶה (tsor - phá) *boil thoroughly* my reins. Targ. *refine*, as a goldsmith does gold and silver. From צָרַף, see No. 590. Imper. kal, צָרַף, but on account of הָ parag. וְ passes into (ו) which is thrown back on the first rad. R. 98. and becomes צָרַפֶּה, and with וְ redundant צָרֹפֶה.

VER. 3.

[1120.] וְהִתְחַלַּכְתִּי (vehith-hal-lách-tee) and *I have incessantly walked*. From חָלַק, *he walked*. Pret. hithp. חִתְּחַלַּקְתִּי, *he continually, daily, walked*, properly, *he led himself*.

VER. 4.

[1121.] נִעְלָמִים (na-עֵלָמִים) (and with) *the hidden*, or *those hiding themselves*, I will not enter, i. e. with those sinning secretly, or dissemblers, seeking lurking places; I had no commerce with the counterfeited. Targ. I will not enter with those who conceal themselves to commit wickedness. LXX. *with law-breakers*. From עָלַם, *he hid*. Partic. plur. niph. in which it is read in the Psalms only here.

VER. 6.

[1122.] אֶרְחֹץ (er-hhàts) *I will wash*. From רָחַץ, *he washed*, properly said only of flesh. Fut. kal.

[1123.] בְּנִקְיֹון (benik-ka-yón) my hands *in innocency*: it was customary to wash hands in expiation from blood or slaughter, as in Mat. 27. 24. From נָקַח, *he was pure, clean*. A noun masc. without a plur. *purity, innocence*, prefixed with בְּ.

[1124.] מִזְבֵּחַךָ (miz-ba-hhachá) *thy altar*. From זָבַח, *he sacrificed*. A noun heeman. masc. with a fem. plur. *an altar* on which sheep and goats were sacrificed, and may be said of any altar, מִזְבֵּחַ.

VER. 7.

[1125.] לִשְׁמַעַי (lash - méea) *to make to hear*, i. e. *to declare out*. From שָׁמַע, *he heard*. Infin. hiph. in which (ו) is omitted, and לְ, a mark of the gerund, excludes הָ characteristic, R. 81.

[1126.] הוֹדָה (to-dhá) (with the voice) *of confession*. From דָּהַ, in hiph. הוֹדָה, *he confessed*, hence the noun fem. heeman. הוֹדָה, *giving of thanks, confession, also, the sacrifice, or offering of confession*, which was offered to God for thanksgiving. It differs from הַתְּהַלָּה, *praise*, in that this latter merely praises, but הוֹדָה self-accuses, and returns thanks to God with praise.

[1127.] וּלְסַפֵּר (ul-sap-pér) and *to tell out*. From סָפַר, No. 86. infin. pih. with לְ the mark of the gerund.

VER. 8.

[1128.] מְעוֹן (me-עוֹן) *the habitation*. LXX. *the honour of thy house*. From עוֹן, *to dwell*, a noun heeman. masc. *habitation, place, seat*. Agrees with עָיַן, *he beheld*, because all things look with pleasure to their own place. In reg. and with an affix and in the fem. gender, it becomes מְעוֹן for מְעוֹנָה, when fem. it adds הָ.

[1129.] מִשְׁכַּן (mish-càn) *the tabernacle of thy glory*. From שָׁכַן, *he dwelt*. A noun heeman. masc.

VER. 9.

[1130.] תֵּאֲסֹף (te-esóph) *do (not)*

gather. LXX. *destroy with.* From **אָסַף**, *he collected, gathered together* what was scattered as well as what was not, *brought together, united*: is opposed to **בָּרַשׁ**, *he expelled.* Fut. kal, which has a twofold form in the second person: either imitating perfect verbs, and thus becomes **תִּאֶסְפוּ**, as in No. 116. or imperfect, when **א** is quiescent in **ו**, R. 53. and it becomes **תִּאֶסַּף**, and **א** being excluded, **תִּאֶסַּף**, as in Ps. 104. 29. In the third person **יִאֶסַּף** is analogous.

VER. 10.

[1131.] **זִמְמָה** (*zim-má*) (in whose hands of them, a pleonasm) as in No. 39.) is *crime, wickedness.* The same as **מְזִמָּה**, in No. 492. more frequently a *wicked thought, wickedness*, as though the thought itself were put into execution.

VER. 12.

[1132.] **בְּמִישׁוֹר** (*bemee-shór*) (my foot stood) in *rectitude*, or in an even place. From **יָשַׁר**, *he was straight.* A noun heem. (י) being quiescent in (ו), R. 161. n. 1. **מִישׁוֹר**, *rectitude, a plain*, as though the rectitude of the earth.

[1133.] **בְּמִקְוֵי־לֵים** (*bemak-he-léem*) in the congregations. From **קָוַל**, see No. 1028. a noun plur. heem. the congregations of men. Read here only in Scrip. and in the fem. form **בְּמִקְוֵי־לוֹת**, in congregations, Ps. 68. 27.

PSALM XXVII. כו

[1134.] **מְצִוֵּי** (*ma - éz*) *strength.* LXX. *protector of my life.* From **צָוַה**, *he was strong.* A noun heeman. *strength, force.*

[1135.] **אֶפְסָדוּ** (*eph-hhád*) *I will fear.* From **פָּדַח**, *he feared, trembled.* Fut. kal.

VER. 2.

[1136.] **בִּיקְרֹב עָלַי** (*bik-róbb va-láy*) in *approaching against me*, i. e. when they approach. From **קָרַב**, *he approached to something*: when constructed with **עַל** or **ל**, signifies, *he fought, warred*, as though he went against another. Infin. kal.

[1137.] **לֵאכֹל** (*le-echól*) *to eating*, i. e. that they may eat. From **אָכַל**, *he ate up.* Infin. kal, prefixed with **ל**, a mark of the gerund.

[1138.] **פָּשַׁלְוּ** (*ca-shelóo*) *they will strike against.* From **פָּשַׁל**, *he struck against, stumbled, fell, tumbled.* Pret. kal.

VER. 3.

[1139.] **תִּהְיֶנּוּ** (*ta-hhané*) (if) *will besiege me.* **חָנַךְ**, *he encamped for the purpose of continuing*: when constructed with **עַל**, *he laid siege.* Third fem. fut. kal, as in No. 34.

[1140.] **מַחֲנֶה** (*ma-hhané*) *a camp.* From **חָנַךְ**, a noun heeman. com. gen. *an army, camp, the place as well as persons.*

VER. 4.

[1141.] **שָׁאַלְתִּי** (*sha-ál-tee*) *I have sought one thing.* From **שָׁאַל** or **שָׁאַל**, *he sought, required, asked.* Pret. kal.

[1142.] **אֶבְקֹשׁ** (*abhak-késh*) *I will require.* From **בִּקֵּשׁ**, *he studiously sought.* Fut. pih. see No. 183.

[1143.] **שִׁבְתִּי** (*shibh-tée*) *that I should sit.* From **יָשַׁב**, *he sat, he dwelt.* Infin. kal.

[1144.] **לִרְוֹת** (*la-hhazóth*) *to seeing.* From **רָוַח**, see No. 557. The gerund of kal, as in No. 552.

[1145.] **בְּנַעַם** (*benó-éam*) in *plea-*

santness. From נָעַם, *he was pleasant, agreeable.* A noun masc. without a plur. prefixed with ב, *in.*

[1146.] וּלְבֹקֶר (ul-bhak-kér) *and to be conversant in the morning.* From בֹּקֶר, *in the morning.* Infin. pih. *to pass through the morning, to spend the time in some employment.* Otherwise, *to inquire, to investigate,* because we inquire into in the morning, what was omitted in the evening.

VER. 6.

[1147.] וְאִזְבַּחָהּ (veez-behhá) *and I will sacrifice.* LXX. *and I sacrificed.* From זָבַח, *he sacrificed.* See No. 197. Lat. *immolavit, immolated,* from *mola,* a cake made of broken corn, salt, and water, which, with the male frankincense, was laid on the head of the victim at the time of sacrifice, by the heathens. Fut. kal, with הַ para-gogic.

[1148.] הִרְרָעָה (teroo-עָא) (the sacrifices) *of exclamation, or, exultation, which are offered with shouting, jubilee, and joy.* From רָיעַ, *in hiph.* הִרְרָעַ, *he sounded aloud, blew a blast, uttered a loud sound with the mouth, trumpets, &c., through joy or grief.* A noun fem. heem. without a plur. *clangor, acclamation, jubilation, the clamour of persons in joy or grief, or praising God.*

VER. 8.

[1149.] בִּקְשׁוּ (bak-keshóo) *seek diligently.* From בִּקְשׁוּ, see No. 1142. Imper. pih. בִּקְשׁוּ, *seek.*

VER. 9.

[1150.] אֶל-תַּט (al-tát) *do not turn aside in anger from thy servant.* From תָּט, see No. 763. fut. hiph.

[1151.] הִתְשַׁנֵּי (tit-teshé-nee) *do (not) desert me.* LXX. *do not repulse me.* From שָׁנַן, *he left, forsook, de-*

serted, became careless. Differs from עָזַב, which signifies simply *he left;* the other includes some forsaking and casting off. Fut. kal.

VER. 11.

[1152.] הוֹרִנֵי (ho-ré-nee) *teach me.* LXX. *place thy law on me,* according to the sense of the noun הוֹרָדָה, *law.* Imper. hiph. From הוֹרִדָה, *he taught,* see No. 1097.

VER. 12.

[1153.] עֵדֵי (עֵ-דֵה) (vee-dhe) *witnesses of falsehood, i. e. liars.* From עָדָה, *he testified.* A noun masc. עֵד, *a witness:* agrees with עוֹד, *as yet,* because a true witness is constant, as though *as yet* persevering in his assertion. The plur. in reg.

[1154.] וַיִּפְחַן (vee-phéahh) *and muttering injury.* LXX. *and iniquity lied unto himself,* which has no affinity to the Hebrew. A noun masc. rad. יִפְחַן, *speaking, a speaker, muttering:* agrees with פָּחַח, *to puff;* as it were, a puffer and blower of words. Is read twice in Scrip. once absolutely, Hab. 2. 3. and here in reg. R. 114. R. 8.

VER. 13.

[1155.] לֹלֵא (loo-lé) *unless.* Compounded of לֵא, *perhaps,* and לֹא, *not,* as though, *if not, unless (but perhaps I did not believe).* It is more frequently written with (י) לֹלֵאִי, Ps. 94. 17.

This word is marked with three points over it, and is one of the fifteen pointed words, of which there are ten in the Law, four in the Prophets, and one in the Psalms. The Masora says, "it is written four times with א, nor is there in the Psalms another pointed, while this is pointed above and below." Those who look for mysterious meanings give this silly reason for these points, that they denote, "I know that thou wilt give a

reward to the just hereafter; but I know not whether I may have a portion with them or not."

[1156.] הֶאֱמַנְתִּי (he-emàn-tee) *I had believed*, i. e. I had evidently despaired in the midst of so many calamities, if I had not believed. From אָמַן, in hiph. הֶאֱמַן, *he made true, firm, certain, he believed*; for believing implies firmness and confirmation. Pret. hiph.

VER. 14.

[1157.] קָוָה (kav-vé) *wait on*. From קָוָה, see No. 1091. imper. pih.

[1158.] חָזַק (hhazàk) *confirm thyself*. LXX. *act manfully*. From חָזַק, *he was strong, firm, he acted with fortitude, he possessed*. Imper. kal.

[1159.] וַיִּצְמַץ (veya-améts) *and he will strengthen thine heart*. From צָמַץ, *he was strong, robust*, in hiph. *he strengthened, made brave*. Read three times in the fut. hiph. Job, 16. 5. here, and in Ps. 31. 25.

PSALM XXVIII. כה

[1160.] תִּהְרַשׁ (te-hheràsh) *be (not) silent*. From הִרַשׁ, *he ploughed, dug a farm*: metaphorically, *thought, devised*, as it were, he was intent on some object, as a ploughman is on the earth; hence because the deaf are thoughtful, *he acted as though he were deaf, was mute*; silent; for the deaf are also dumb. In this last signification it is read only in the fut. kal, תִּהְרַשׁ, *thou wilt be silent*; and differs from הִתְרַשׁ in having its first vowel point (◌◌) and its last (◌).

[1161.] תִּהְשֵׁט (te-hheshé) (lest whenever) *thou mayest be silent*. From הִשָּׁט, *he was silent, quiet, at rest*. Fut. kal.

[1162.] וְנִמְשַׁלְתִּי (venim-shàl-tee) *and I will be like*. From מָשַׁל, *he bore sway, also, he spoke in parables*; for

parables persuade or overcome in conversation or speech. Pret. niph. *he was compared, assimilated*, because we use similes in parables.

VER. 2.

[1163.] תִּחַנְנִי (ta-hhanoo-náy) (the voice) *of my supplications*. From חָנַן, *he was gracious*. A noun plur. heem. masc. without a singular. Affixed.

[1164.] בִּנְשָׂאִי (benos-ée) *to the elevating myself*, i. e. whilst I elevate my hands, as one in prayer. Targ. *when I shall expand my hands in prayer*. As Æneid 2. *sustulit excutas vinculis ad sidera palmas*. From נָשָׂא, *he bore, elevated*. Infin. kal, prefixed and affixed, see No. 124.

[1165.] דְּבִיר (debhéer) (to) *the oracle, or locutory*. From דָּבַר, *he spoke*. A noun masc. without a plur. oracle, holiest shrine, because God used to give answers from thence.

VER. 3.

[1166.] תִּמְשַׁכְנִי (tim-sheché-nee) *do (not) draw me*. From שָׁךְ, *he drew, drew away, or back, protracted*. Fut. kal.

VER. 4.

[1167.] תִּנְלֵהֶם (ten-la-hèm) *give to them*. From נָתַן, *he gave*. Imper. kal, תֵּן, *give*, נ being cut off. R. 68. (◌◌) for (◌◌), R. 134.

[1168.] וּכְרֹעַ (uch-róac) *and according to the wickedness*. From רָע, *to be evil*. A noun masc. without a plur. רָע, *wickedness* of every sort.

[1169.] מַעֲלֵיהֶם (ma-ec-le-hèm) *of thy works*. From עָלַל, *he built, worked*. A noun plur. only, *works, pursuits, actions, efforts*, more frequently taken in a bad sense.

[1170.] הָשִׁב (ha-shébb) *render.*
From שָׁב, *to return.* Imper. hiph.
R. 58.

[1171.] גְּמוּלָם (gemoo-lám) *their
retribution.* From גָּמַל, *he restored
manifold.* A noun masc. גְּמוּלָה, *retri-
bution, good or evil.* Affixed.

VER. 5.

[1172.] יְהַרְסֵם (ye-her-sém) *will
put them down.* From הָרַס, *he pulled
down, destroyed:* being opposed to בָּנָה, *he built,* and said properly of build-
ings. Fut. kal.

[1173.] יִבְנֵם (yibh-ném) (nor) *will
he build them.* From בָּנָה, *he built.*
Fut. kal.

VER. 7.

[1174.] וְנִעְזַרְתִּי (vene-vezàr-tee)
and I have been assisted. From עָזַר, *he assisted.* Pret. niph. which is read
here only in Scrip.

[1175.] וַיִּעְלוֹז (vai-ya-ealóz) *and
he exulted, was delighted through joy,*
the same in every sense as עָלָה, see
No. 277. fut. kal.

[1176.] וּמִשִּׁירִי (oo-mish-shee-rée)
and from my song. From שָׁרַר, *to sing.*
A noun masc. שִׁיר, *a song, canticle,*
whatever is sung, or to be sung.

[1177.] אֶתְהוֹדֶנּוּ (aho-dhén-noo) *I
will celebrate him.* From הוֹדָה, *he
celebrated.* See No. 875. fut. hiph.
regularly, אֶתְהוֹדֶה, but by a Chaldaism,
ה, the characteristic of the conjuga-
tion, being assumed, R. 137. it be-
comes אֶתְהוֹדֶה, and ה being excluded
by the affix, R. 103. אֶתְהוֹדֶנּוּ.

VER. 9.

[1178.] וּבָרַךְ (oo-bha-réch) *and
bless thou.* From בָּרַךְ, see No. 280.
Imper. pihel. R. 19.

[1179.] וַיְרַעֵם (ur-éém) *and feed
them.* From רָעַף, *he fed.* Imper. kal.

[1180.] וַיִּנְשָׂאֵם (venas-scém) *and
extol them.* From נָשָׂא, *he bore up,
raised up.* Imper. pih. affixed.

PSALM XXIX. כַּט

[1181.] חָבֵי (ha-bhóo) *give ye.*
From יָחַב, *he gave:* is rather Chal-
daic, for in Hebrew it is used only in
the imper. kal, (י) being rejected תָּב,
R. 54. *give, well done, prúhee.*

בְּנֵי אֱלֹהִים, *sons of the brave, or sons
of the gods, i. e. of the mighty.* Targ.
meeting of angels. LXX. add, *bring
ye to the Lord the sons of rams.*

[1182.] הוֹשִׁיחוּנִי (hish-ta-hhavóo)
bow ye. From הוֹשִׁיחוּ, see No.
248. imper. hithp.

[1183.] בְּהַדְרָת (behadh-rath) *in
the beauty of holiness.* LXX. *in his
holy hall, or court, they, perhaps,*
reading it with הוֹדָה, *he
honoured, adorned.* A noun fem. with-
out a plur. *honour, glory, beauty,* the
same as הוֹדָה, see No. 381. but implies
greater honour. In reg.

VER. 3.

[1184.] הוֹרַעֵם (hir-éém) *he thun-
dered.* From רָעַם, *he thundered, sound-
ed, murmured,* as in Æneid, 4. 160.
“interea magno misceri murmure
cælum incipit.” Pret. hiph.

VER. 5.

[1185.] שֹׁבֵר (sho-bhér) *breaking.*
From שָׁבַר, *he broke, burst, bruised*
to powder hard substances. Ben. kal.

[1186.] אֲרָזִים (ara-zéem) *cedars.*
A noun masc. אֲרָז, *cedar,* which is
an evergreen, not unlike juniper; its
leaf hard, sharp, hairy, and prickly
pointed; the wood twisty, knotty;
its pith ruddy and scented; berries,

yellow, like myrtle-berries, odorous and esculent. Of great durability in substance, never decaying, hence proverbially those things are called *worthy of cedar*, which deserve immortality, and are judged of such a sort as that they ought to be consecrated to posterity. Agrees with **רָחַץ**, to attenuate, to make lean; from its tall and tapering form; one is said to have grown in Cyprus 130 feet high, and in circumference five fathom, or as much as five men could clasp with their breasts and arms. "The cedars of God," Ps. 80. 12. mean *highest*, or which God planted. See No. 23.

[1187.] **וַיִּשְׁבַּר** (va - yeshab - bér) and he broke. From **שָׁבַר**, see No. 164. Fut. pih. see also No. 76.

[1188.] **חַלְבָּנוֹן** (hal-lebha-nón) of Libanus. The name of a very high mountain. From **לְבוֹנָה**, frankincense, with which it abounds; or from **לָבָן**, was white, being snow-capped; it is celebrated for producing the finest cedars; whence, as cedars were gotten from it for building Solomon's temple, the temple itself is called Libanus, as in Zach. 11. 1. "open thy gates, O Libanus."

VER. 6.

[1189.] **וַיִּרְקְדוּם** (vai-yar-kee-dhém) and he made them dance, namely, he made the cedars bound from their places, by some earthquake or whirlwind. LXX. and will diminish them, they perhaps reading it **וַיִּדְקְדוּם** from **דָּקַדַּק**, he diminished. From **רָקַד**, he leaped, bounded. Fut. hiph. in which it is read here only in Scrip.

[1190.] **כִּמּוֹ** (kemo) as. Compound of **כּ**, as, and **מוֹ** an expletive particle. R. 83.

[1191.] **עֵגֶל** (é-ghel) a calf, with such facility, as though they were soft and tender calves. From **עָגַל**,

see No. 694. A noun masc. a fat calf, and therefore round.

[1192.] **וְשִׁירְיוֹן** (veshir-yón) (Libanus) and Sirion, as bounds the Son of a unicorn. Targ. and a mountain producing fruit. LXX. and the beloved (will then appear) as the son of unicorns, as though the cedars being torn away from every side, the beloved hinds shall appear, pleasing as the young of a unicorn. From **שָׁרָה**, he relaxed, moistened. A proper name of Mount Hermon, Deut. 3. 9. The Sidonians call Hermon *Sirion*. LXX. by metathesis, **יִשְׁרוּן**, yeshurun, beloved.

VER. 7.

[1193.] **חָצַב** (hho-tsébh) cutting out. From **חָצַב**, he cut out, cut deep, properly said of rocks. Benoni kal.

[1194.] **לְחַבּוֹת** (la-habhóth) flames of fire, i. e. thunder and lightning, which appears divided. From the masc. **לֶחֶב**, a flame, is formed the fem. **לְחַבָּה** the same. Plur. reg.

VER. 8.

[1195.] **מִדְבָּר** (midh-bár) desert. From **דָּבַר**, he spoke. A noun masc. heeman, without a plur. a place wild and uncultivated, by antiphrasis, as though voiceless, where no one speaks.

[1196.] **קָדֵשׁ** (ka-désh) the name of a wild and savage wilderness in Arabia, in a part of which, Paran and Seir, the Israelites sojourned with Moses.

VER. 9.

[1197.] **יְהוֹלֵל** (yehho-lél) causes to bring forth. Targ. obliges the hinds to bring forth: which bring forth with great difficulty, but when terrified by thunder ye an immediately. From **חָוַל**, he grieved, generally said of labour pains, uttered the pains of travail. Fut. pih., R. 63.

[1198.] וַיִּחַשְׁפוּ (vai-ye-hhesóph) and stripped the woods, depriving them of trees. Targ. and disturbing the beasts of the wood. From חָשַׁף, he stripped, made naked, uncovered. Fut. kal, with ו conversive. R. 13.

[1199.] יַעֲרוֹת (ye'a-róth) the woods. A noun masc. with a double plur. יַעַר, a wood, lawn. "We found it in the fields of the wood." Ps. 132. 6. i. e. in the ground of Arauna the Jebusite, where were forest trees. חֲזִיר מִיַּעַר, a boar from the woods, Ps. 80. 14. i. e. woodland, מ between two substantives forming an adjective of the latter.

[1200.] כָּלוּ (cul-ló) it entirely. כָּל, all, whole, universal. See No. 33., R. 125.

VER. 10.

[1201.] לַמַּבּוּל (lam-mab-bóol) in the deluge (in the time of deluge). From נָבַל, he fell away, became emaciated, R. 161. n. 4. A noun masc. heem. without a plur. an inundation of rivers, and the sea, a deluge in which all things, נִבְּלוּ, wear away and are corrupted.

PSALM XXX. ל.

[1202.] חֲנֻכָּת (hhanuc-càth) (the Psalm of the Canticle) of the dedication of the house of David. From חָנַךְ, he destined, dedicated something new to its first and proper use; properly said of a house, altar, and wall which were initiated with some solemnity of feasting and dancing. A noun fem. חֲנֻכָּה, initiation, dedication, in reg.

VER. 2.

[1203.] דָּלִיתָנִי (dhil-lee-thá-nee) thou hast exhausted me, a metaphor, i. e. thou hast carried me off. From דָּלָה, he drained, extracted, as water

is drawn out or drained; elevated, carried off. Pret. pih. read here only in Scrip.

[1204.] שִׂמְחָתָּהּ (sim-màhh-ta) thou hast gladdened. From שָׂמַח, he was glad, in pihel, actively, he gladdened. Pret. pih.

VER. 3.

[1205.] שִׁוַּעֲתִי (shiv-vàe-tee) I vociferated. From שָׁוַע, he cried out. Pret. pih.

[1206.] וַתִּרְפְּאֵנִי (vat-tir-pa-é-nee) and thou didst heal me. From רָפָא, he cured, healed, R. 64. Fut. kal, affixed with ו conversive.

VER. 4.

[1207.] הֶעֱלִיתָ (he-velee-ta) thou hast made to ascend, i. e. thou hast led out. From עָלָה, he ascended. Pret. hiph.

[1208.] מִיְּוֹרְדִי (miy-yor-dhee) from me descending, i. e. lest I should descend into the pit. Targ. lest I should descend into the house of the grave, i. e. thou hast prevented me from dying. From יָרַד, he descended. According to the letters, the benoni plur. kal, in reg.

VER. 5.

[1209.] וְחֻדְדִי (veho-dhóo) and celebrate ye. From חֻדַּד, he celebrated. Imper. hiph. See No. 1293.

VER. 6.

[1210.] רִגַע (ré-gha) a moment. From רָגַע, he cut. A noun masc. a cutting, breaking up. Also, a moment, a minute part of time, often taken as an adverb, quickly.

[1211.] בַּעֲרֵב (ba-é-rebh) in the evening. From עָרַב, he mixed. A noun masc. without a plur. עָרַב, evening, the close of day, when after

sunset all things are mixed and confused, so that we can discern no difference in things. Or, because light is then mixed up with darkness.

[1212.] **בְּכִי** (bé-chee) *weeping*. From **בָּכָה**, *he wept*. A noun masc. *weeping, lamentation*, opposed to **צְחוק**, *laughter*. See No. 28.

VER. 7.

[1213.] **בְּשָׁלוֹי** (beshal-vée) *in my tranquillity*, i. e. whilst I spend my time tranquilly. From **שָׁלוּחַ**, *he was prosperous, tranquil*, whence the Lat. *salus, safety*. A noun, *tranquillity, prosperity*, occurs only here in the masc. form, the fem. see Ps. 122. 7.

VER. 8.

[1214.] **הָעִמְדָתָהּ** (he-emàdh-ta) *thou didst appoint*. From **עָמַד**, *he stood*, in hiph. *made to stand, appointed, established*, 2nd sing. pret. hiph.

[1215.] **לְהַרְרֵי** (leha-rerée) *in my mountain*. LXX. *thou hast given power to my beauty*, they reading **לְהַרְרֵי** from **הָרָר**, *beauty*. From **הָרָר**, *a mountain*. Affixed and prefixed, see No. 255. "as the mountains of God," Ps. 36. 7. i. e. exceedingly high mountains; whatever is surpassing and excellent being called the property of God. "Above the mountains of prey," Ps. 76. 5. i. e. where rapacious wild beasts abound. "In the mountains of sanctity," Ps. 87. 1. i. e. holy, namely, Moriah and Sion. "Upon the mountains of Sion," Ps. 133. 3. i. e. which are round about Sion.

VER. 9.

[1216.] **אֶתְחַנֵּן** (eth-hhan-nán) *I will deprecate*. From **חָנַן**, *he was gracious*. In hithp. *made himself acceptable by entreaty, deserving of compassion, entreated for favour*. Fut. hithp.

VER. 10.

[1217.] **מִדְּבַצֵּעַ** (mah-bé-tsa'v) *what profit*. From **בָּצַע**, *he broke, cleft*. A noun masc. without a plur. *avarice, and whatever is acquired by avarice, gain*, as though *the cutting or pairing off* of something. Read twenty-three times in Scripture, and always in a bad sense.

[1218.] **בְּרִדְתִּי** (beridh-tée) *in my descending*, i. e. if I should descend. From **רָדַד**, *he descended*. Infin. kal, (י) being cut off, R. 54. **רָדַת** with an affix, as in No. 1143.

VER. 11.

[1219.] **הָיִיָּה** (heyé) *be thou*. From **הָיָה**, *he was*. Imper. kal, R. 65, R. 11.

VER. 12.

[1220.] **הִפְכָּתָהּ** (ha-phàch-ta) *thou hast turned*. From **הִפָּךְ**, *he turned, changed in any way*. Pret. kal.

[1221.] **מִסְפָּדֵי** (mis-pedhée) *my wailing*. From **סָפַד**, *he wailed*. A noun masc. heem. *wailing, properly, for the dead*.

[1222.] **לְמַחֹל** (lema-hhól) *into dance*. The root **חָוַל** being used in the sense of winding, writhing, wreathing, shaking, twisting, trembling, turning, affords also the word **מַחֹל**, *dance*, which, as the effect of great hilarity, is opposed to sorrow and mourning here, and Lament. 5. 15. The fem. form is found in the name of Elisha's birth-place, 1 Kings, 19. 16. and a second time in reg. Song of Sol. ch. 6. or beginning of 7. The plural has always the fem. form, see Judges, 21. 21. where it is preceded by the infin. and verse 23. the part. pl. fem. which, as is usual in that class of verbs, has י followed by the last rad. double; the same in the

masc. without the prefix מ, we find Ps. 87. 7.; but the most approved translation of this last (see Die Psalmen, von Heinrich Ewald. Göttingen 1840, p. 283) is flute-players, from רלל רלל, *hollow*, whence רליל רליל, a *flute*, which is found four times, once attended by the part. pih. pl. masc. 1. Kings, 1. 40.

Among the expressions used in Scripture as synonymous (see 1189) with that mentioned in the Psalms here, and 149. 150. there is one which, according to modern interpretation, supported by the analogy of the Syriac, Arabic, and European languages, appears to be more originally intended to convey the complex idea of that bodily exercise; in the description of the Leviathan, Job, 41, the verse beginning "in his neck remaineth strength," is thus made to continue, "and anguish dances before him," the root פדק, which occurs no where else in the Hebrew Bible, being considered a contraction of פדק, and this identified with our *dance*, *danse*, *Tanz*, &c.; the principle of letters and entire syllables thus softening down and vanishing, will be readily granted by any one who will consider his own language (comparing *cowl* and *cucullus*, &c.), or any other (ροφθησι becomes ροφθισι, &c.); and found of use also to the Hebrew student, who thereby may satisfy himself why ענק and ענק have the same meaning, or how חבל and חבל have

in common the idea of binding and winding, whence so many formations spring, as it were, from the same root, &c., how the name of that part of Africa having originally one syllable פיש, has now, at least, two in Hhabesh, Abess, Abyssynia, &c. &c.

[1223.] פתחתה (pit-tàhh-ta) thou hast resolved. From פתח, he opened. Pret. pih.

[1224.] שקי (sak-kée) my sack, i. e. thou hast removed grief from me. A

universal word, of the same sound in every language, שק, a sack, by meton. grief, which is declared by sack-cloth or mourning garments. Affixed. R. 112.

VER. 13.

[1225.] ידום (yid-dóm) will (not) be silent, namely, my glory in praising thee. From דם, he was silent. Fut. kal, regularly, דם, but the middle rad. being syncopated, R. 70. ידום, and according to the Chaldaic form, ידום.

PSALM XXXI. לא.

The LXX. add to the title of this Psalm, to David himself in his amazing terror, i. e. in difficulty and alarm from his enemies.

VER. 3.

[1226.] מהרה (mehe-rá) quickly. From מהר, he hastened. A noun fem. but always taken adverbially, whether with or without ב, hastily, quickly.

[1227.] להושיעני (leho-shee-é-nee) to the making me safe. From הושיע, he made safe, see No. 159. Infin. hiph.

VER. 6.

[1228.] אפקיד (aph-kéedh) (into thy hand) I deposit my spirit, i. e. my breath, life, soul, that as a guardian thou wouldst preserve it for me and restore it in due season. From פקד, see No. 685. In hiph. he committed, deposited, intrusted. Fut. hiph.

[1229.] פדיתני (pa-dhée-tha) thou hast redeemed me. From פדה, he redeemed. See No. 1115. Pret. kal.

VER. 7.

[1230.] השמרים (hash-sho-meréem)

who observe. From שָׁמַר, see No. 653. plur. ben. kal, with ה relative, R. 76. See No. 1355.

[1231.] תְּבִלִי (habh-le) the vanities of falsehood, vain divination, false omens. From תָּבַל, he vanished. A noun masc. הֶבֶל, vanity, nothing, a breath, plur. in reg. as in No. 255. See 1018. end.

VER. 9.

[1232.] חִסְגַּרְתָּנִי (his-gar-tá-nee) thou hast shut me up. Targ. hast delivered me up. From סָגַר, he closed, shut up. Pret. hiph. affixed.

VER. 11.

[1233.] כָּלוּ (cha-lóo) they failed. From פָּלַח, he was finished, perfected, had an end: said of any end, whether perfection in goodness, or termination with respect to what was bad. Chaldaically confided, anxiously expected, because "hope deferred maketh the heart sick," and consumes it. Pret. kal.

[1234.] וְשָׁנוּתִי (ush-no-tháy) and my years. From שָׁנָה, he was changed, renewed. A noun masc. with a double plur. שָׁנָה, a year, because it is gone over again [like the Greek *ἐναυτός*, a year, as though returning into itself—D.] or, on account of the changes of its seasons. Latin *annus*, from *annulus*, a ring, according to Varro, as being circular. Plur. fem. affixed.

VER. 12.

[1235.] וְלִשְׁכֵּנִי (velish-che-náy) and to my neighbours. From שָׁכַן, he dwelt. A noun masc. שָׁכָן, a neighbour, plur. affixed and in reg.

[1236.] לְמִידְעִי (lim-yud-da-áy) (and fear) to my acquaintances, i. e. my acquaintances dread to be near me, lest they may incur danger on

account of me. A metonymy of the act for the object of the act. From יָדַע, he knew. Partic. puh.

[1237.] בְּחוּץ (ba-hhóots) without. חוּץ, a street, without, abroad. See No. 858.

[1238.] נָדַדִּי (na - dhedhóo) fly. From נָדַד, he fled, receded, set himself at a distance, opposed to קָרַב, he approached. Pret. plur. kal.

VER. 13.

[1239.] נִשְׁכַּחְתִּי (nish-càhh-tee) I have been delivered up to oblivion. From שָׁכַח, he forgot. 1st sing. pret. niph.

[1240.] כִּמֵּת (keméth) as dead from the heart, i. e. all have forgotten me in their heart, as though I were already dead. From מָוַת, to die. A noun partic. kal, מֵת, dead. Prefixed. "And they ate the sacrifices of the dead," Ps. 106. 28. i. e. of idols, which are images of the dead.

[1241.] אָבַד (o-bhédh) perishing. From אָבַד, he perished. Ben. kal, perishing, a thing lost: said of any kind of loss.

VER. 14.

[1242.] דִּבְבַת (dib-bàth) murmur, bad report of many. LXX. vituperation. From דָּבַב, he murmured, spoke. A noun fem. in reg.

[1243.] מְגֹרִי (ma-ghór) fear on all sides. LXX. of those dwelling around: they reading according to the other signification of the noun. From גָּר, see No. 231. A noun masc. heem. habitation, fear.

[1244.] בְּהִיָּסְדָם (behiv-va-sedhám) in their consulting against me. Targ. when they gather together. From יָסַד, see No. 59. infin. niph. R. 56. Prefixed and affixed.

[1245.] לְקַחְתִּי (la-ká-hhath) to intercepting. From לָקַח, he received.

Infin. kal, with ל, a mark of the gerund.

VER. 18.

[1246.] יְדָמוּ (yid-demóo) *let them be silent, or, cut off in the grave.* LXX. *let them be led into hell.* From דָּמָם, *he was silent, cut off.* Those who are cut off being silent; and deep silence prevails in desolated places. Fut. plur. niph. the middle rad. being syncopated and compensated by a dagesh, R. 70. but for euphony's sake the dagesh is rejected.

VER. 19.

[1247.] הִתְאַלְמְנָהּ (te-a-lám-na) *let (the lips of falsehood) be made mute.* From אָלַם, *he bound.* In niph. *he was bound in tongue, was silent.* 3rd plur. fem. fu. niph. R. 19. R. 108.

[1248.] עָרַתְךָ (ʿa-thák) *a hard thing, i. e. hard, rough words.* Targ. *reproaches.* LXX. *iniquity.* From עָרַתְךָ, *he was hard.* A noun masc. "speak not a hard thing on a stiff neck." Ps. 75. 6. i. e. rough, proud.

[1249.] וָבוֹז (va-bhóoz) (in pride) *and contempt.* From בּוֹז, *to despise.* A noun masc. without a plur. Also, *a pillaging, plundering,* as though from בָּזַז, *he plundered.*

VER. 20.

[1250.] צָפַנְתָּ (tsa-phán-ta) *thou hast laid up.* From צָפַן, *he hid, laid up.* Pret. kal masc.

[1251.] פָּעַלְתָּ (pa-ʿál-ta) *thou hast wrought out.* From פָּעַל, *he made, worked:* 2nd sing. pret. kal masc. .

VER. 21.

חֲסֵתְךָ פְּנֵיךָ, *thou shalt hide them in the secret of thy face, i. e. in thine inmost chamber.* The expressions of *thy countenance, face, soul,*

being used for *excellence, majesty, loftiness.*

[1252.] מִרְכָּסֵי (me-ruch-sé) *from the haughtiness of man, i. e. the haughty.* LXX. *from the tumult of men.* From רָכַס, *he elevated;* a noun plur. masc. in reg. occurs here only in Scrip.

VER. 22.

[1253.] הִפְלִיֵּא (hiph-lée) *made wonderful, or separated, or set apart his piety, exhibited admirable mercy to me.* From פָּלַח, *he was wonderful, set apart.* Pret. hiph. *made arduous.*

[1254.] מְצֹר (ma-tsór) (in a city) *of strength.* From צָרַר, *he beset, besieged.* A noun masc. *heeman, a fortified city, bulwark.*

VER. 23.

[1255.] בְּרַחֲפוּי (behhoph-zée) *in my hastening, i. e. when I hastened.* Targ. *when I hastened to fly.* LXX. *in my amazement.* From רָחַף, *he hastened, made speed to depart, through fear.* Infin. kal.

[1256.] נִגְרַזְתִּי (nigh-ráz-tee) *I have been cut off, as though with an axe (corresponding with בְּרִזֹן, an axe).* Targ. *he was lost.* LXX. *I have been cast away.* From גָּרַז, *he cut, cut off, away.* Pret. niph. read here only in Scrip.

[1257.] אֲכֵן (a-chén) *but however.* An affirmative particle, *certainly, truly,* the same as כֵּן, in No. 36.

VER. 24.

[1258.] אֶחָבוּ (e-hebhóo) *love ye.* From אָהַב, *he loved, held dear,* anti-thetic to שָׂנֵא, *he held in hate.* Imper. kal, for אֶחָבוּ.

[1259.] וּמְשַׁלֵּם (um-shal-lém) *and*

repaying. From שָׁלַם, see No. 1038.
Partic. pih.

VER. 25.

[1260.] הַמֵּיחֲלִים (ha-meya-hhaléem)
ye who are hoping. Targ. who hope.
From יָחַל, he hoped, expected. Pret.
pih. מֵיחַל, hoping. Some books read
it according to the infin. מִיחַל, by
reason of expecting, hoping.

PSALM XXXII. לב

[1261.] נִשְׁוִי (nesóoy) alleviated,
exonerated (from) prevarication, or,
taken away from transgression, from
whose transgression some of the
charge has been removed; for this
verb, when said of sin, is usually con-
strued with ל, a mark of the dative,
Ps. 25. 18., 90. 8., &c. LXX. whose
iniquities have been remitted. They
seeming to have read it נִשְׁוִי, plur.
in reg. From נָשָׂא, he bore off, see
No. 639. when said of sin, he par-
doned, for remission is removal of sin.
Pahul kal, in reg. Formed as if the
3rd rad. were ה. R. 65.

[1262.] כִּסִּי (kesóoy) covered. From
כָּסָה, he covered; pahul kal, as the
last.

[1263.] חָטְאתָ (hhata-á) (covered
from) sin; that it may not be seen;
as filth is covered that it may not
offend the eye. Speaking by synec-
doche, covered as to sin, as we say,
nuda genu, naked as far as the knee.
Or, covered from (the charge of) sin.
From חָטָא, he erred from his aim.

A noun fem. sin, error; by metonymy,
sacrifice for sin, because the sins of the
people were in a manner transferred
on the victims; in which sense Christ
was made sin; 2 Cor. 5. 21.

VER. 2.

[1264.] יַחֲשֵׁב (yahh-shóbh) he will
impute. From חָשַׁב, he thought, de-

vised, imputed, computed, which is done
by mental calculation, i. e. by think-
ing. Fut. kal, he invented, see No.
370.

[1265.] רִמְיָה (remiy-yá) deceit.
From רָמָה, he cast, hurled. A noun
fem. a stroke, fraud, deceit, imposture,
as though the casting down of the
mind from hope; dejection.

VER. 3.

[1266.] חָחַרְשִׁי (he-hherash-tee)
I was silent. From חָרַשׁ, see No.
1160. pret. hiph. was silent, as though
he was deaf, stood thoughtful.

[1267.] בָּלִי (ba-lóo) grew old.
From בָּלָה, he became old, was wasted
as though with old age. Pret. kal,
as No. 1233.

VER. 4.

[1268.] תִּיכְבֵּד (tich - bád) was
heavy. From כָּבֵד, he was heavy, in
quantity as in quality. Fut. kal.

[1269.] נִחַפְּתָה (neh - pách) was
changed. From חָפַף, he changed.
Pret. niph. he was changed, converted,
for נִחַפְּתָה. R. 14.

[1270.] לִשְׁדֵי (leshad-dée) my green-
ness, sap. Targ. my moisture. LXX.
I have been turned into misery. A rad.
noun, לִשָּׁד, moisture, sap. Is read
twice in Scrip. here with an affix,
and in Num. 11. 8. here dagesh is
assumed for euphony's sake, R. 18.
According to Shindler from the Chal-
daic שָׁדָה, he poured, ל prefixed by
prothesis, moisture, juice, which oozes
out.

[1271.] בְּחַרְבוֹנִי (behhar-bho-ne)
into dryness. Targ. as with summer
dryness. LXX. in being infixed in me;
they, perhaps, reading בְּחַרְבוֹנִי, while
it is associated with me. From חָרַב,
he was dried up. A noun masc. plur.
in reg.

[1272.] קָיַץ (ká-yits) of summer.

LXX. a thorn, as though from קָוץ, a thorn. From קָוץ, to be wearied. A noun masc. without a plur. summer, because, perhaps, the sun's heat then causes lassitude.

VER. 5.

[1273.] כִּסְפִירִי (kis-sée-thee) (and)

I have not covered mine iniquity, i. e. I have confessed. From כִּסָּה, he covered, concealed. Pret. pih. כִּסָּח, in the 2nd and 3rd person ה being changed into (י). R. 66.

VER. 6.

[1274.] מֵצֵא (metsó) (in the time) of finding, when one may find. LXX. opportune. From מָצָא, he found. In-fin. kal, with ל, a mark of the gerund.

[1275.] רַק (ràk) only. From רָקַן, he attenuated. A particle of extenuation and exclusion, only, at least.

[1276.] לְשֵׁמָּה (leshé-teph) in the inundation. From שָׁמַח, he inundated, more forcible than רָחַץ, he washed. A noun masc. inundation, deluge.

[1277.] יָגִיעַו (yag-gée-עoo) will touch. From נָבַע, he touched. Fut. hiph. R. 69.

VER. 7.

[1278.] רִנֵּי (ron-né) with acclamations, songs of joy. From רָנַן, he shouted out, he sang for joy. A noun plur. in reg. read here only in Scrip. LXX. my exultation, they reading it otherwise pointed רָנִי.

[1279.] פָּלַט (phal-lét) of rescuing, or, escape. LXX. rescue me (they reading it rescue, imper. see No. 719.) From פָּלַט, he liberated, rescued, see No. 738. infin. pih. used for a noun, to liberate, i. e. liberation.

VER. 8.

[1280.] אֲשַׁכֵּלְךָ (as-kee-lechá) I will make thee to understand. From שָׁכַל, see No. 106. fut. hiph. affixed.

[1281.] אֵינְצָה (ee-Yatsá) I will consult upon thee with mine eye, i. e. I will nod to thee. LXX. I will rest my eyes upon thee: they reading אֵינְצָה, from יָצַו, he was robust. From יָצַע, he consulted, engaged in counsel, delivered. Fut. kal. R. 55. R. 121.

VER. 9.

[1282.] כִּפְרָד (kephé-redh) as a mule. From פָּרַד, he separated, divided. A noun masc. כִּפְרָד, a mule, as though separated, cut off from generation. To which, from its stupidity and stubbornness, silly, irrational men are compared.

[1283.] הֶבִין (ha-bhéen) (without) to understand, i. e. understanding. From בִּין, in hiph. he understood. See No. 219. infin. hiph.

[1284.] בִּמְתָג (bemé-thegh) in a bridle bit. A noun rad. בִּמְתָג, a bridle, a bridle bit. Read four times in Scrip. Hence the grammatic accent *metheg*, by which a syllable is drawn in and lengthened.

[1285.] וַרְסֵן (va-ré-sen) and rein. A noun rad. occurs four times in Scrip. prefixed here with ו, R. 78.

[1286.] עֲדָיו (vedh-yó) his mouth. Targ. his dress. LXX. their jaws. From עָדָה, he adorned. A noun masc. without a plur. ornament: is taken twice for a mouth, here, and in Ps. 103. 5. satisfying thy mouth with good. Targ. the days of thine old age, according to the signification of עָדָי, worn clothes. LXX. thy desire. עָדִי, is of the form of פָּרִי, see No. 28.

[1287.] לְבָלוּם (libh-lóm) to bind-

ing up, i. e. must be restrained lest they may attack thee. From **בָּלַם**, *to restrain, rein in*. Occurs here in Scrip. but of very usual occurrence among the Chaldeans and Syrians. Infin. kal, with **ל**, a mark of the gerund. R. 41.

VER. 10.

[1288.] **מִכְאוֹבִים** (mach-o-bhéem) *griefs*. LXX. *scourges*. From **כָּאָב**, *he grieved*. A noun heem. **מִכְאוֹב**, *grief of mind as well as body*.

VER. 11.

[1289.] **שִׂמְחוּ** (sim-hhóo) *rejoice ye*. From **שָׂמַח**, *he rejoiced*. Imper. plur. kal.

[1290.] **וְהִרְבֵּינוּ** (vehar-née-noo) *and sing ye*. LXX. *and boast ye*. From **רָבַן**, see No. 276. imper. hiph.

PSALM XXXIII. לג

[1291.] **רָנְנוּ** (ran-nenóo) *sing ye*. From **רָנַן**, see No. 275. imper. plur. pih.

[1292.] **נְאוֹדָה** (na-vá) *is desirable, or, comely, for the upright, or praise is suitable*. From **אָדָה**, *he desired*, in niph. **נְאוֹדָה**, 2733. *was desirable, wished for*, hence, *was fair, becoming*, since what is fair and becoming is desirable. Partic. niph. **נְאוֹדָה**, fem. R. 103. **נְאוֹדָה**, but with **א** quiescent it becomes **נְאוֹדָה**, as Ps. 147. 1.

VER. 2.

[1293.] **הוֹדוּ** (ho-dhóo) *celebrate ye*. Imper. hiph. From **יָדָה**. See No. 1209.

[1294.] **פְּכִנּוֹר** (bechin-nór) *on the harp*. A noun masc. with a fem. plur. **פְּכִנּוֹר**, *harp, psaltery*.

[1295.] **בְּנֵבֶל** (bené-bhel) *on the lute*. A noun masc. **בְּבֵל**, *leather bottle*, from its vacuity. From **בָּבֵל**, *a fool, who is destitute of wisdom*. Hence the word *nablum*, from the Hebrew, a musical instrument like a leather bottle or a chelys, a testudo of those days. Josephus, Antiq. b. 7. c. 10. says, that **פְּנּוֹר** used to be struck with a plectrum, and that **בְּבֵל** had twelve strings and was touched with the fingers.

[1296.] **עֶשׂוֹר** (sa-sór) *on an instrument of ten strings*. From **עָשָׂר**, *ten*.

VER. 3.

[1297.] **שִׁירוּ** (shée-roo) *sing ye*. From **שָׁוַר**, *he strained his voice, sang*. Imper. hiph. its characteristic letter **ו** being cut off by aphæresis, as in No. 219.

[1298.] **חֲדָשׁ** (hha-dhásh) *a new song*, i. e. not common, as in Mat. 26. "When I shall drink *new* wine with you in the kingdom of heaven." And Virg. Eclog. 3. "Pollio too composes *new* songs," i. e. unheard of, admirable. From **חָדַשׁ**, *he made new*. A noun rad.

[1299.] **הִיטִיבִי** (he-tée-bhoo) *do well*. From **יָטַב**, *he was good*. Imper. hiph., R. 87. But this verb, joined with another, is taken with an adverbial sense; as *do well in striking*. LXX. *strike well*.

[1300.] **נָגַן** (nag-gén) *to strike*. From **נָגַן**, *he sang, he struck the lyre, played on a musical instrument*. Infin. pih.

VER. 4.

[1301.] **בְּאִמּוֹנָה** (be-emoo-ná) *in truth*. From **אָמֵן**, see No. 636. A noun fem. *faith, truth, firmness, constancy*. LXX. *in his riches*. Hence

מַמּוֹן, *mammon*, as though מַמְמוֹן, *riches*, or, *the God of riches*: for money was worshipped as a goddess by the ancients.

VER. 6.

[1302.] יַעֲשֶׂהוּ (na-yasóo) the heavens were made. From עָשָׂה, *he made*. Pret. niph.

VER. 7.

[1303.] פָּנְסוּ (co - nés) *collecting*. From פָּנַס, *he collected, gathered together*, antithetic to כָּפַץ, *he dispersed*. Ben. kal.

[1304.] קָנְדוּ (kan-nédh) *as a heap*. Targ. and LXX. *as a vessel*, they reading כַּלִּד, *a vessel, or leather bottle*. From קָנַד, *he was moved, agitated*. A noun masc. without a plur. נָד, *a heap*, as though the collecting together of what has been shaken. Is read six times in Scrip. and always said of water. "And he established the waters as a heap." Ps. 78. 13. Targ. *drawn up together as a bottle, flask*.

[1305.] בְּאוֹצְרוֹת (beo-tsa-róth) *in treasures*. From יָצַר, *he reposed, laid up*. A noun masc. with a fem. plur. אוֹצָר, *treasure, a thing stored up*. "Bringing forth the wind out of his treasures," Ps. 135. 7. The wind being as it were laid up in a treasure house, since it is neither seen, nor can it be easily known by what power it is created. The ancients painted the earth under the name of the goddess Vesta, bearing a timbrel, or drum, because the earth contains the winds within itself.

[1306.] תְּהוֹמוֹת (teho - móth) *abysses*. A noun masc. with a plur. fem. תְּהוֹם, *an abyss*, same as the Greek ἄβυσσος, *bottomless*. Latin *vorgo*, denotes any unsearchable depth of water, earth, &c. "Thy judgments

are an abyss," Ps. 36. 7. Targ. *deep as an abyss*. Elegantly denotes *misfortunes*, a multitude of evils, in which a man must perish as in an abyss. "Abyss calleth unto abyss," Ps. 42. 8. i. e. another misfortune succeeds before the preceding is past. "And he gave them drink in many abysses," i. e. out of the rock in the desert, as though from an inexhaustible abyss.

VER. 10.

[1307.] הִפְיִיר (he-phéer) *he made to totter, or, made vain*. From פִּיר, *to break, to wear down*. Pret. hiph., R. 58.

[1308.] הִנְיִיא (he-née) *he broke*. From the unused נוּיָא, pret. hiph. *he broke*, properly said of the mind, as though he removed from his purpose.

[1309.] מַחְשְׁבוֹת (mahh-shebbóth) *the thoughts of the nations*. From חָשַׁב, *he thought*. A noun fem. heem. plur. in reg. of מַחְשָׁבָה.

VER. 12.

[1310.] בָּחַר (ba-hhàr) (the people whom) *he selected*. From בָּחַר, *he proved, examined, selected*. Pret. kal.

VER. 13.

[1311.] הִבִּיט (hib-béet) *he looked upon*. Pret. hiph. see No. 530.

VER. 14.

[1312.] מִמְכוֹן (mim-mechón) *from the place of his habitation*. Targ. *from the habitation*. From מָוֵן, *to prepare, to fit*. A noun masc. heeman. מְכוֹן, *fitting, and, a place where any thing is fitted, a seat, habitation, base*.

[1313.] הִשְׁגִּיחַ (hish-géeahh) *he beheld*. LXX. *he considered concerning his prepared habitation*. From the unused שָׁגַח, Pret. hiph. *he earnestly*

considered. Occurs three times in Scrip.

VER. 15.

[1314.] הַמְבִיֵּן (ham-me-bhéen) *who understands.* From בִּין, see No. 219. Partic. hiph.

VER. 16.

[1315.] נוֹשָׁע (no-shá'ec) *is saved.* From יָשַׁע, *he saved.* Partic. niph., R. 56.

[1316.] יִנְצֵל (yin-na-tsél) (the strong man) *will (not) be freed.* LXX. *a giant will not be saved.* From נָצַל, *he separated, rescued from evil.* Fut. niph.

VER. 17.

[1317.] לְיָשׁוּעָה (li-th-shoo-é'á) *for safety.* From יָשַׁע, a noun fem. heeman. (י) being rejected, *safety, redemption, liberation;* wants the plur.

[1318.] יַמְלִיט (yemal-lét) *will liberate.* From מָלַט, *he freed,* see No. 976. fut. pih.

VER. 19.

[1319.] לְהַצִּיל (lehat-séel) *to liberate.* From נָצַל, *he rescued.* Infin. hiph. R. 69. with ל, a mark of the gerund.

[1320.] וּלְחַיֵּיתָם (ul-hhay-yo-thám) *and to the preserving them alive.* LXX. *and to nourish them in famine.* From חָיָה, *he enlivened,* see No. 1047. opposed to חָמַית, *he slew.* Infin. pih. R. 65.

[1321.] בָּרָעַב (ba-ra-é'ábh) *in very famine.* From רָעַב, *he was hungry.*

VER. 20.

[1322.] חִקְתָּהּ (hhik-kethá) *my soul has waited.* From חָפַח, *he gaped,*

gaped into, or looked earnestly into with mind and body, panted, looked into with open mouth, he hoped, expected. Pret. pih. fem. R. 65.

VER. 22.

[1323.] פִּאֲשָׁר (ca-ashèr) *as.* Compounded of פָּ, *as,* and the pronoun אֲשֶׁר, according to what, i. e. *as.*

[1324.] יְחַלְנוּ (yee-hhál-noo) *we have hoped.* From חָלַל, see No. 1260. Pret. pih.

PSALM XXXIV. לָד

This is one of the alphabetic psalms, mentioned in Ps. 25. in which, after the first verse, which contains the title of the Ps., all the other verses follow the order of the alphabet, except that ה and ו are joined in the sixth verse, and פ is repeated, beginning the last verse also.

[1325.] בִּשְׁנוֹתָיו (beshan-no-thó) *in changing him, i. e. when he himself changed.* From שָׁנָה, *he changed, varied.* The gerund pih. which ends in ת. R. 65.

[1326.] טַעְמוֹ (ta-é-mó) *his appearance.* Targ. *his knowledge.* LXX. *his countenance, namely, in pretending folly.* From טָעַם, *he tasted.* A noun masc. טַעַם, *taste, properly of the tongue and palate: when transferred to the mind it denotes genius, with which we season our minds as well as bodies, and fill them as it were with much taste.*

[1327.] אֲבִימֶלֶךְ (Abhee-mé-lech) *Abimelech, as though the king's father, [or father-king,—D.] A general name for the kings of Palestine, who had also each his own proper name. For instance, this Abimelech is called Acheesh in 2. Sam. 21. 11. [So Ζεῦ πατὴρ, Jupiter, or father Jove.—D.]*

[1328.] וַיִּבְרָשׁוּהוּ (va-yegha-reshé-hoo) *and expelled him.* From בָּרַשׁ,

he cast out, he expelled, antithetic to אָסַף, he collected. Fut. pih.

VER. 3.

[1329.] הִתְהַלֵּל (tith-hal-lél) will praise itself. From הִלָּל, see No. 494. Fut. hithp.

VER. 4.

[1330.] גָּדַל (gad-delóo) magnify. From גָּדַל, he was great. Imper. pih.

VER. 5.

[1331.] דָּרַשְׁתִּי (da-ràsh-tee) I sought. From דָּרַשׁ, see No. 445. Pret. kal.

[1332.] מִגְוֹרֹתַי (meghoo-ro-tháy) (from all) my terrors. From the masc. מְגוֹר, see No. 1243. A noun fem. מִגְוֹרָה, fear, terror. Is read three times in Scrip. once in the sing. in reg. Prov. 10. 24. twice in the plur. with an affix, here and in Isaiah, 66. 4.

VER. 6.

[1333.] וְנָחְרוּ (vena-há-roo) and they flowed together. Targ. and were illumined. LXX. and ye are enlightened. From נָחַר, flowed, flowed from, like a river. Read six times in Scrip. and always of people who flow together as rivers into one place. Targ. and LXX. translate it as though from נָחַר, light. Pret. plur. kal.

VER. 8.

[1334.] חָנָה (hho-né) is encamping. From חָנַח, see No. 1339. Ben. kal, R. 65.

[1335.] מַלְאָךְ (mal-àch) the angel of the Lord. A noun heem. a messenger, divine or human, an angel. Agrees with הָלַךְ, he went, by a

transposition of letters and a change of ה into נ, as though one who is commanded to go by a master.

[1336.] מִעֲמוּ (ta-tamóo) taste ye.

Targ. know ye. From מָעַם, he tasted; when said of the mind he knew, experienced, proved; for as we prove food by tasting, so we prove or try circumstances in our mind. Imper. plur. kal, for מִעֲמוּ, where the guttural punctuates itself and the preceding letter. R. 13.

[1337.] הִגְבִּיר (hag-gé-bher) that man. From גָּבַר, he prevailed. A noun masc. גִּבּוֹר, a man, when in vigorous manhood; who is neither a boy or old man, yet said of Balaam when old, in Numb. 24. 4.

[1338.] יְיַחֵסֶה (ye-hhese) who will hope. From יָחַס, see No. 120. Fut. kal, R. 13.

VER. 10.

[1339.] יִרְאוּ (yeróo) fear ye. From יָרַא, he feared. Imper. kal, anomalous for יִרְאוּ, where נ is silent contrary to rule, to avoid confusion with יִרְאוּ, they will see, which is from יָרַא, see No. 388.

[1340.] מַחְסוֹר (mahh-sór) penury. From חָסַר, he failed, laboured from poverty. A noun heeman. masc. penury, want, failure.

VER. 11.

[1341.] רָשׁוּ (rá-shoo) (the young lions) were destitute. LXX. the rich have become beggars. From רָשַׁע, pret. kal, ו being rejected, R. 58.; רָשַׁע, he wanted, became poor.

[1342.] וְרָעְבוּ (vera-é-bhoo) and were hungry. From רָעַב, or רָעַב, he was hungry, suffered from hunger. Pret. plur. kal.

VER. 12.

[1343.] לָבוֹ (lechóo) *come ye*. From לָבָה, see No. 1061. Imper. kal, (י) being rejected, R. 54. לָהֹ, *go, come*, and has often the force of excitement, *come, rouse ye*.

VER. 13.

[1344.] הִחְפֵּץ (he-hha-phéts) *who is willing*, i. e. wishes. From חָפֵץ, *he wished*, was favourably disposed towards something. A participial noun kal, חָפֵץ, *wishing, seeking*, with ה relative. With (ו), R. 109.

VER. 14.

[1345.] נֹצֵר (netsór) *guard*. From נָצַר, see No. 595. Imper. kal.

[1346.] מְדַבֵּר (mid-dab-bér) *from speaking*. From דָּבַר, see No. 76. Infin. pih. דַּבֵּר, *to speak*; prefixed with ב, which is taken either negatively or comparatively. R. 41.

VER. 15.

[1347.] סוּר (soor) *recede*. Targ. *depart*. From סָוַר, see No. 616. Imper. kal, of the form of קוּם, in the plur. סוּרוּ, *depart ye*.

[1348.] וַעֲשֵׂה (va-éasé) *and do*. From עָשָׂה, *he did*. Imper. kal, R. 65.

[1349.] וַרְדֵּפוּהוּ (verodh-phé-hoo) *and pursue it*, namely, peace. From רָדַף, see No. 314. imper. kal. R. 98.

VER. 17.

[1350.] לַחֲכָרִית (lehach-réeth) *to cut off*. From חָכַר, see No. 575. Infin. hiph. with ל, a mark of the gerund.

VER. 18.

[1351.] צָעַקוּ (tsa-éakóo) *they cried*. From צָעַק, *he cried, vociferated*. Pret. kal.

VER. 19.

[1352.] לְנִשְׁבְּרֵי (lenish-bere) *to the broken in heart*. From שָׁבַר, *he broke*. Part. niph. plur. reg.

[1353.] דִּכְפָּאִי (dac-keé) *the contrite in spirit*. From דָּכָא, *he crushed, wore away*. A noun derived from pih. דִּכְפָּא, *worn, bruised*, and abstractedly *contusion*, plur. reg.

VER. 20.

[1354.] רַבּוֹת (rab-bóth) *many*. From the masc. רַב, see No. 129. fem. רַבָּה. Adverbially, *much, very much*.

Note.—“Many רַעוֹת, evils happen to the just, but Yehova shall deliver him out of them all.” But in the 21st verse, “one evil רָעָה, shall slay the impious.” Hence the Rabbins say elegantly, “seven pits are dug for the just, and one only for the wicked,” i. e. while the just are delivered from many snares, one is sufficient to trip up the wicked.

VER. 21.

[1355.] שָׁמַר (sho-mér) *guarding*. From שָׁמַר, *he guarded*. Ben. kal, *guarding*, and substantively, *a guard*.

[1356.] מִהֶנָּה (me-hén-na) *from them*. From the fem. pronoun, הִיא, *she, it*. R. 74.

VER. 22.

[1357.] תִּמוּתָהּ (temo-théth) *will affect with death*. Targ. and LXX. *the death of the wicked is evil; they*

reading *הַמִּוֹתָהּ*, in reg. from *הַמִּוֹתָהּ*, a slaying. From *מוֹת*, to die. Fut. pih. R. 63.

[1358.] *יִאֲשָׁמוּ* (ye-shá-moo) will be desolated. From *אָשַׁם*, was desolate, waste, proved guilty, was in fault. Fut. kal, plur. R. 13., R. 14.

PSALM XXXV. לַה

[1359.] *רִיבָה* (rée-bha) litigate.

From *רִיב*, to contend, scold, litigate. Imper. hiph. R. 58. with the aphæresis of the characteristic letter and the addition of *ה* by paragoge (as in No. 219.) for *רִיבָה*, contend.

[1360.] *יִרְיְבֵי* (yeree-bháy) (with) my adversaries. LXX. judge those injuring me. From *רִיב* preceding. A noun. heem. *יְרִיב*, a quarrelsome, litigious person. Is read only with an affix, once in the sing. Isaiah, 49. 25. and twice in the plur. here, and in Jer. 18. 19.

[1361.] *לָחַם אֶת־לִחְמֵי* (lehhàm eth-lo-hhamáy) fight against those that fight against me. Each from *לָחַם*, see No. 836. the first, the imper. kal; the latter, the benoni kal, affixed, plur.

VER. 2.

[1362.] *חִזְקֶךָ* (ha-hhazék) seize on. From *חִזַּק*, he was brave, strong. In hiph. he made strong, seized firmly. Imper. hiph. for *חִזְקֶךָ*.

VER. 3.

[1363.] *וְחָרַקְךָ* (veha-rék) and unsheath. Metaphorically. Targ. and draw out. From *חָרַיק*, see No. 859. Imper. hiph.

[1364.] *חַנְיֵיתִי* (hhanéeth) the spear. From *חָנַךְ*, he encamped. See No. 1139. A noun fem. a spear, lance, as being used in camps and warfare.

[1365.] *וּסְגֹר* (us-ghór). From *סָגַר*, see No. 707. Either the imper. kal, and shut up, as the Targ. and LXX. have it, or a noun masculine without a plur. a shutting up, conclusion, elegantly for a shield, sword, or any other similar thing by which the passage to the heart is guarded, Hos. 13. 8. "I will rend the [caul or—D.] closing of their heart." And here, "unsheath the spear and sword," or shield. For the accent tiphcha marks that these two should be joined in one.

[1366.] *לִקְרָאתִי* (lik-ràth) to the meeting [or thwarting—D.] of those persecuting me. From *קָרָא*, he cried out, called. A noun fem. a going to meet, as though, he calls thee, against whom you proceed. Is read always with *ל*, and is properly translated by the preposition against.

VER. 4.

[1367.] *וַיִּפְלְמוּ* (veyic-ca-lemóo) and let be disgraced. From *פָּלַם*, in niph. *נִכְלַם*, he was ashamed, confused, disgraced: always expresses contempt and a deeper degree of shame than *בוֹשָׁה*, he blushed. Fut. plur. niph.

[1368.] *וַיִּסְגּוּ* (yis-só-ghoo) let them be turned back. From *סָגַב*, to recede. In niph. R. 61. it has for the most part *אֲחֹרֵר*, backwards, after it, to increase its signification. Fut. niph. which in the Psalms is declined in the plur. only.

[1369.] *חֲשַׁבְתִּי* (hho-shebhé) planning my destruction. From *חָשַׁב*, see No. 493. ben. kal, plur. in. reg.

VER. 5.

[1370.] *דָּחַךְ* (do-hhé) impelling. From *דָּחַךְ*, he impelled, expelled, ben. kal. R. 65.

VER. 6.

[1371.] *וַחֲלַלְתֶּם* (va-hhalak-lak-

R

kóth) and *slipperings*. From **הָלַק**, *he made smooth, slippery*. A noun fem. plur. having the second and third radical doubled, ways in which the foot of the walker slips.

VER. 7.

[1372.] **חָפַם** (hhin-nám) *without cause*. LXX. *freely*. From **חָנַן**, *he bestowed freely*; properly a noun heem. but rendered adverbially *freely, undeservedly, in vain, rashly, causelessly*, as though **בְּחֶן**, *from favour*.

[1373.] **חָפְרָה** (hha-pheróo) *have dugged in vain for my soul, namely, a pit or destruction, as for beasts*. Targ. *laid snares*. LXX. *unnecessarily upbraided*. From **חָפַר**, *he dug, upbraided*, see No. 370. Pret. plur. kal, "they have been disgraced that sought my soul," Ps. 71. 24. Targ. *have been ashamed*.

VER. 8.

[1374.] **שָׂוְאָה** (sho-á) *devastation*. From **שָׂאָה**, *he was wasted*. A noun fem. without a plur. *waste, desolation*.

[1375.] **תִּלְכְּדוּ** (til-kedhó) *will take him in a net*. From **לָכַד**, *he took, apprehended*. 3rd sing. fut. kal, fem. with suffix.

VER. 10.

[1376.] **מִחֲזָקָה** (me-hha-zák) *from one strong before him, i. e. stronger*. From **חָזַק**, *he was strong*. A noun masc. **חָזַק**, *strong, robust, brave*. **בְּ**, R. 74.

[1377.] **מִגְזוּלוֹ** (mig-go-zeló) *from him plundering him*. From **גָּזַל**, *he seized, carried off by force*; said only of substance and persons, but **הַמָּס**, of the same signification, is more general. Ben. kal, **גִּזְלוֹ**, affixed with ו.

VER. 11.

[1378.] **יִשְׁאָלֵנִי** (yish-a-lóo-nee) *seek (from) me*. From **שָׁאל**, see No. 94. Fut. kal.

VER. 12.

[1379.] **שָׁכַל** (shechól) *the bereavement of my soul*. Targ. *they seek to bereave my soul, i. e. to slay me*. The soul is bereaved while deprived of the body, its proper abode. LXX. *the barrenness of soul, i. e. they deprived me of my sons, friends, &c. of every support and consolation*. From **שָׁכַל**, *he was bereaved, deprived*. A noun masc. *bereavement, privation of children, &c.* read four times in Scrip.

VER. 13.

[1380.] **בְּחָלוֹתָם** (ba-hhalo-thám) *in their becoming sick, i. e. while they are sick*. LXX. *in their giving trouble, as the sick generally do*. From **חָלָה**, *he was sick, grieved*. Infin. kal, ending in **וֹת**, R. 65. with an affix. To this theme is referred the infin. pih. used for a noun, **חָלוֹתֵי חַיִּי**, *this is my being sick, i. e. infirmity*, Ps. 77. 11. Targ. *mine infirmity*. Some would have it derived from **חָלַל**, *he was wounded*, whence, Ps. 109. 22. "my heart, **חָלַל**, is wounded." Targ. *is worn away, or, contrite*; hence, **חָלוֹת** of the form of **חַפּוֹת**, No. 2406. With an affix **חָלוֹתֵי**, *it is my death, slaughter, length of exile*. LXX. *I have now begun, according to the signification of חָחַל, began*.

[1381.] **עֲנִיתִי** (vin-né-thee) *I have afflicted my soul in fasting*. LXX. *I humbled*. From **עָנָה**, see No. 146. pret. pih. R. 66.

בַּצּוּם (bat-sóm) *in fasting*. From **צָוַם**, *to fast*. A noun masc. **צוּם**.

[1382.] **חִיקֵי** (hhe-kée) *my prayer*

would return upon *my bosom*, i. e. as often as poured out for others, will return to my own advantage: as in Matt. 10. 13. "Your peace shall return to you." A noun masc. without a plur. חֵיק, *a bosom*.

VER. 14.

[1383.] פִּאֲבֵל (ca-abhel) *as one mourning* of a mother, i. e. on account of his mother. Targ. *as a mourner, who mourns for his mother*. The LXX. omitted *mother*. From אָבֵל, *he mourned* for some misfortunes. A noun particip. kal, אָבֵל, *mourning*. R. 114. R. 134.

[1384.] קוֹדֵר (ko-dhér) *blackened, or, black*. LXX. *saddened*. From קָדַר, *he was obscured, blackened, in mourning*; is transferred to affections, or mental sufferings under misfortunes, and denotes, *was saddened*, ben. kal.

[1385.] שָׁחוּתִי (sha-hhó-thee) *I was bowed down*. From שָׁחַח, see No. 523. the middle radical being syncopated. R. 70. R. 71.

VER. 15.

[1386.] וּבְצַלְעִי (ubh-tsal-ée) *and in my halting, i. e. adversity*. Targ. *and in my calamity*. LXX. *and against me*. From צַלַּע, *a rib*; and as being in the side, hence it is taken for *side*; and elegantly, *lameness*, because the lame always incline to one side. Targ. *to calamity*. LXX. *to scourging*, see No. 736.

[1387.] שִׁמְחוּ (sa-mehhó) *they rejoiced*. Pret. kal.

[1388.] וְנִאֲסַפּוּ (vene-esá-phoo) *and have gathered together, as though to console me*. From אָסַף, *he collected*. Pret. plur. niph. R. 13. R. 131.

[1389.] נִגְבִּים (ne-chéem) *wry-legged, pretending lameness, as though received through grief for my misfor-*

tunes. Or *stricken, namely, abject and vile, deserving of scourging*. Targ. *impious*. LXX. *scourges*. From נָכַח, in niph. *he was struck*. A noun masc. נִכְחָ, *stricken, injured, weak*, when read in the sing. it is always in reg.

[1390.] קָרַעִי (ka-re'óo) *they burst, namely garments, to testify their grief*. Or, they opened their mouth to laugh. From קָרַע, *he cut, seized, tore, chiefly spoken of the tearing of garments*. Pret. plur. kal.

[1391.] דָּמוּי (dhám-moo) *were silent*. From דָּמַם, see No. 196. pret. kal, דָּם, plur. דָּמוּי, see No. 127.

VER. 16.

[1392.] בְּהַחֲבִי (behhan-phé) *in hypocrites, or, among hypocrites*. Targ. *words of blandishments*. From חָבַף, *he pretended, dissembled, acted fraudulently, namely, with dissembled malice under the cloak of sanctity*. A noun masc. חָבַף, *a pretender, hypocrite*. R. 114. R. 115.

[1393.] לַעֲנִי (la-aghé) *of laughter, who laugh*. From לָעַג, see No. 73. a noun masc. לָעַג, *laughter, derision*. In reg. see No. 459.

[1394.] מַעֲוֵג (ma-éógh) *for a cake, i. e. who flatter for the gratification of their appetite*. From עָוַג, *he burned, baked bread*. A noun heeman. *toasted bread, a cake, pastry*.

[1395.] חָרַק (hha-rók) *by gnashing*. From חָרַק, *he gnashed, creaked with the teeth through violent rage*. Infin. kal.

VER. 17.

[1396.] הַשִּׁיבֵהוּ (ha-shée-bha) *bring back*. Imper. hiph. see No. 1170.

[1397.] מִשִּׁיחֵיהֶם (mish-sho-e-hèm) *from their tumults*. LXX. *from their*

malignity. From שָׁחַח, *he laid waste, raised a tumult.* A noun masc. שָׁחַח, *devastation, sudden tumult,* affixed.

VER. 19.

[1398.] יִקְרְצוּ (yik-retsóo) *they will wink with the eyes.* Targ. *they signify with their eyes,* namely, one to the other, that they may mock me. From קָרַץ, *he cut,* said only of the eyes and lips, hence, *nodded, winked,* as though cut with the eyes: signified with the eyes evil concerning somebody. Fut. plur. kal.

VER. 20.

[1399.] רִבְעֵי (righ-e) *against the quiet ones of the earth, i. e. quiet, humble persons; or, against the fissures of the earth, i. e. hidden places of the earth.* LXX. *in anger,* as though from רִבּוֹ, *anger.* From רָבַע, *a rent, motion,* see No. 1210. by antiphrasis, *rest.* Plur. in reg. see No. 7.

VER. 21.

[1400.] הִאָּחַח (he-áhh) *well done.* Targ. *joy.* הִאָּחַח, the natural voice or expression of one rejoicing and exulting, *well done,* is read ten times in Scrip. and always with a verb of speaking.

VER. 23.

[1401.] הִעֲרִירָה (ha-éé-ra) *be excited.* From עִירָה, *he was excited.* Imper. hiph. formed as No. 1396.

[1402.] וְהִקְיִצָּה (veha-kée-tsa) *and awake.* From הִקְיָץ, see No. 151. Imper. hiph.

VER. 25.

[1403.] בִּלְעָנוּהוּ (bil-la-é-nóo-hoo) *we have utterly swallowed him.* Targ. *we have consumed him.* From בָּלַע, *he quickly absorbed, swallowed up.* In pih. בָּלַע same, except that it in-

creases its sense somewhat from its kal. Pret. pih. affixed.

VER. 26.

[1404.] שִׂמְחֵי (seme-hhé) *rejoicing.* From שָׂמַח, *he rejoiced.* A noun particip. kal, *rejoicing, cheerful, merry.* [1405.] יִלְבְּשׁוּ (yil-beshóo) *they shall be clothed.* From לָבַשׁ, *he was clothed, arrayed;* with an accusative, *he clothed.* Fut. kal.

[1406.] בִּשְׁתָּה (bhó - sheth) *with shame.* LXX. *confusion.* From בָּשָׂה, *to be ashamed.* A noun fem. without a plur. *shame,* a shameful and disgraceful thing; written otherwise בִּישָׁה, Ps. 89. 46.

VER. 27.

[1407.] יִרְבּוּ (ya-rón-noo) *will sing.* From רָבַח, *he sang.* Fut. kal, synco-pated. R. 70.

[1408.] יִגְדַּל (yigh-dál) *be honourable, or, as LXX. let be magnified.* From גָּדַל, *he was great, he was honourable, excellent in quantity or quality.* Fut. kal.

PSALM XXXVI. לו

VER. 2.

[1409.] נִאָּם (neùm) *a word of pre-variation.* From נָאָם, *he said, spoke out.* Is read once only in fut. kal, Jer. 23. 31. Frequently in pahul kal, נִאָּמִים, but always in a constructed form, נִאָּמִים, R. 114. *a word, saying, discourse.*

VER. 3.

[1410.] הִחֲלִיקָה (he-hheléék) *was soothing.* Pret. hiph. with (..) under ח, which points the preceding. See No. 264.

[1411.] לְשׂוֹנֵא (lis-nó) *to holding in hate.* From שָׂנֵא, *he hated.* Infin. kal, with ל, a mark of the gerund.

VER. 4.

[1412.] חָדַל (hha-dhàl) *he ceased.*

Pret. kal, *he ceased, desisted.*

[1413.] לְיָדְשׁוּבִיל (lehas-kéel) *to understand.* From שָׁבַל, see No. 106.

Infin. hiph.

[1414.] לְהִיטִיב (lehe-téebh) *to do good.* From יָטַב. See No. 1299. infin. hiph.

VER. 5.

[1415.] יִמְאֵס (yim-ás) *will despise.*

From מָאָס, see No. 642. fut. kal.

VER. 7.

יָצַד וּבְחַמָּה הוֹשִׁיעַ אָדָם, *thou wilt save man and beasts, namely, with corporeal preservation, by giving food to all flesh,* Ps. 136. 25.

VER. 8.

[1416.] מְדַיָּקָר (may-ya-kár) *how precious is thy benignity.* From יָקָר, *he was precious, dear.* A noun masc. hence the Lat. *charus, dear.* R. 131. n. 1.

VER. 9.

[1417.] יִרְוִיחַ (yir-veyóon) *they shall be made drunk, i. e. will be most plentifully filled.* From רָוַח, *he was inebriated, saturated,* said of liquor, as שָׂבַע, is said of food. Fut. plur. kal. R. 66. n. 1., R. 107., R. 102. n. 5.

[1418.] מִדְּשֵׁן (mid-dé-shen) *from the fatness of thy house, i. e. luxuries, of which there is here a foretaste [for the believer—D.] but in heaven fullness and reality: whence in the following verse, “with thee is the fountain [of life.”—D.]* From דִּשְׁן, see No. 939. A noun fem. דִּשְׁן, *ashes,* in which sense it is read seven times in Scrip. hence, *felicity, dainties, fatness.*

[1419.] עֲדַנְיָהּ (vadha-né-cha) (and with the flood) of thy *dainties.* A noun rad. עָדַן, *pleasure, dainties,* in food, clothing, &c., whence the garden of bliss in which Adam had been placed was called עֵדֶן, *Eden.* Is read here only with the affix of the second plur. sing.

[1420.] תִּשְׁקַם (tash-kém) *thou shalt make them drink.* From שָׁקַח, *he drank,* in hiph. *gave to drink.* Fut. kal, hiph. R. 103.

VER. 10.

[1421.] מְקוֹר (mekór) *a fountain.*

Targ. *the eave-droppings of living water, blessings of every sort.* From קָוַר, *to dig, properly, a vein of water.* A noun heem, *a fountain, spring.*

VER. 11.

[1422.] מִשְׁוֶה (meshóch) *stretch forth.* From שָׁוָה, *he drew, stretched forth.* Imper. kal.

VER. 12.

[1423.] תִּנְדְּנֵנִי (tenee-dhé-nee) *shall remove me, may induce me to err.* From נָדַד, *to wander.* Fut. hiph. R. 58., R. 114.

VER. 13.

[1424.] דָּרוּי (dó-hhoo) *are driven.* From דָּרַח, see No. 1370. In puhal, דָּרַח, *he was impelled,* for דָּרַח, the dagesh being compensated by ה, R. 19. in the plur. ה being excluded, דָּרוּי, R. 66.; is read here only in Scrip.

PSALM XXXVII. לז

This Psalm is commonly reckoned among the alphabetical Psalms; in which the alternate verses follow the order of the alphabet, ו alone being excepted, which is evidently omitted, and two verses, 29. and 32. begin

with **ז**: and in the 39. verse, which should begin with **ת**, **ז** is prefixed to **הַשְׂעִרָה**.

[1425.] **תִּחַרְחַר** (tith-hhàr) *do* (not) *make thyself angry* against the evil-doers. Targ. adds, *that you may become like them*. From **חָרַד**, see No. 758. Is read only in the fut. here, and Prov. 24. 19. for **חָרַדְתָּ**, **ח** being apocopated, R. 67. and (**ר**) made (-). Some will have it derived from the Syriac **ܠܡܝܚܪ**, **חָרַר**, *to quarrel, to mix one's self*: and thus it will be, fut. kal, **אֶל-תִּחַרְחַר**, *do not mix thyself with evil-doers*.

[1426.] **תִּקְנֵם** (tekan-né) *be* (not) *emulous* against these working iniquity; Targ. adds, *to be haughty with them*. From **קָנָה**, *he burned with envy, was jealous*. Fut. pih.

VER. 2.

[1427.] **פְּחָצִיר** (ke-hha-tséer) *as the very grass*. From **חָצִיר**, *a court, village*. A noun masc. *grass*; long, stringy grass that grows in court-yards and neglected places.

[1428.] **יַמְלוּ** (yim-má-loo) *will be cut down*. From **בָּלַל**, *to cut down, cut off*. Fut. niph. R. 61.

[1429.] **וַיִּכְרֶק** (uch-yé-rek) *and as greenness*. From **יָרַק**, *he spewed*. A noun masc. without a plur. **יָרַק**, *greenness, verdure*, of grass, trees, as though greenness were [an exuding or—*D.*] spewing out of the earth; read six times in Scrip.

VER. 3.

[1430.] **שָׁכַן** (shechòn) *inhabit*. From **שָׁכַן**, *he inhabited, dwelt*. Imper. kal, (**ר**) instead of the **ו**, R. 134.

VER. 4.

[1431.] **וְתָתַעַנְג** (vehith-**ע**-an-nàgh)

and delight thyself. From **עָנַג**, *he delighted*. Imper. hithp.

VER. 5.

[1432.] **גֹּל** (gól) *roll from thee, from thine heart, thy way upon the Lord, thy affairs, cares, and he himself will effect, will perfect them*. Imper. kal, see No. 984.

VER. 6.

[1433.] **וְהוֹצִיא** (veho-tsée) *and will cause to go forth, i. e. will bring forth*. From **יָצָא**, *he went out*. Pret. hiph. R. 57.

[1434.] **פְּצֹחַרִים** (cat-so-horá-yim) (and thy judgment) *as the very noon-day, i. e. will make thy just cause to become insensibly clearer and clearer*. From **צָחַר**, *light*. A noun dual, *mid-day*, the light being then in full lustre, as though two lights: the first from morning to noon, to which they assign four hours; the second from noon to the beginning of sunset, which comprehends six hours: noon itself comprehending two.

VER. 7.

[1435.] **וְתַחַלְלֵל** (vehith-hho-lél) (be silent to the Lord) *and wait on him, or, and make thyself grief, i. e. afflict thyself, endure thy griefs resignedly for his sake*. LXX. *and entreat him, as though from חָלַה, *he deprecated his countenance*. From **חָלַל**, *to grieve*, see No. 502. *also to hope, expect*. Imper. hithp. R. 63.*

[1436.] **בְּמַצְלִיחַ** (bemats-léeahh) *with him doing prosperously*. Partic. hiph. From **צָלַח**, see No. 35.

VER. 8.

[1437.] **חָרַף** (hé-reph) *cease from*. From **רָפַח**, *he was weak, remiss, in hiph. he made weak*. Also, *desisted, ceased, relinquished*. [**רָפַח**, *remiss,*

weak; רָפָה, רָפָה, a giant, exceeding in terror, making the minds of the beholders remiss and weak.—D.] Imper. hiph. which, after rejecting הַ, assumes (וּ). R. 67, n. 4.

[1438.] וַעֲזֹב (va-עַזֹּב), and relinquish. From עָזַב, see No. 532. Imper. kal.

VER. 9.

[1439.] יִפְרְטוּן (yic-ca-re-thóon) will be cut down. From פָּרַת, he cut down, amputated. Fut. plur. niph. W. ך̄ parag. R. 132.

VER. 10.

[1440.] וְהִתְבּוֹנַנְתָּ (vehith-bo-nàn-ta) and thou shalt consider. From בּוֹן, to understand. Pret. hithp. R. 63.

[1441.] וְאֵינֶנּוּ (vee-nèn-noo) and not he. LXX. and you could not find, namely, his place. אֵין, not, see No. 134. With an affix, is said usually of those of whom we know nothing certain.

VER. 11.

[1442.] וְהִתְעַנְנּוּ (vehith-עַנְנּוּ) and will delight themselves. Pret. hithp. See No. 1431.

VER. 12.

[1443.] זֹמֵם (zo-mém) is wickedly thinking. Ben. kal. From זָמַם, see No. 687.

[1444.] וְהִרְקָה (vehho-rék) and shaking with his teeth. From הִרְקָה, he gnashed. Ben. kal.

VER. 14.

[1445.] פָּתְחוּ (pa-thehhóo) they opened the sword, i. e. unsheathed. Targ. drew out. Pret. kal, פָּתַח, he opened, loosed what was shut or bound.

[1446.] לְהַפִּיל (lehap-péel) to making to fall, i. e. that they may prostrate. From נָפַל, he fell. Gerund, hiph.

[1447.] לְטַבּוֹחַ (lit-bóahh) to sacrificing. From טָבַח, he sacrificed, properly, small cattle; referred also to men, as in Ovid, "totque simul mactare viros." Gerund kal, where ל is pointed with (·) on account of (·) which follows.

VER. 15.

[1448.] תִּשְׁבְּרָנָה (tish-sha-bhàr-na), shall be broken. From שָׁבַר, he broke. 3rd plur. fem. fut. niph.

VER. 16.

[1449.] מִהַמּוֹן (me-hamón) before the multitude (riches) of the impious. LXX. above the riches. From הָמָה, or הָמָן, he raised a tumult, sounded. A noun masc. הַמּוֹן, tumult, bustle, people, crowd, multitude, which is attended with noise. Ps. 42. 5. "a multitude celebrating holiday." LXX. "the sound of one celebrating festivities." (·) in reg. R. 114.

VER. 17.

[1450.] וְסוֹמֵךְ (veso-méch) and is sustaining the just, that they may not fall. From סָמַךְ, he propped up, sustained in circumstances, fortune, credit. Ben. kal.

VER. 18.

[1451.] רָעֵבוּן (re-עַבְחוֹן) (in the days) of famine they will be satisfied. From רָעַב, he was hungry. A noun heem. masc.

VER. 20.

[1452.] פִּיקָר (kee-kàr) as preciousness. From יָקַר, see No. 1416. a

noun. masc. יָקָר, *precious, dear, preciousness*. R. 8. R. 115.

[1453.] פְּרִים (ca-réem) of rams, i. e. of the fat which was burned. Targ. *as the glory of fat sheep, which are at length slain*. LXX. *as soon as they were honoured and exalted, they reading in the infin. פִּיקַר, according to honour; פְּרִים, according to elevate*. From the unused verb פָּרַר is formed פֶּר, a ram, lamb, an unknown form of a noun. In the plur. kamets is used for a compensative dagesh. Ps. 65. 14. "the rams are clothed with a flock." Others translate it *pastures*.

VER. 21.

[1454.] לוֹוָה (lo-vé) *borroweth*. לוֹוָה, *he joined*. Also, *he borrowed, received on loan*, for one who borrows attaches and binds himself and his honour to the lender. Ben. kal. R. 63.

[1455.] הוֹנִן (hho-nén) *bestows freely*. LXX. *compassionates*. From הִנָּן, *conferred a favour, pitied*. Ben. kal.

VER. 22.

[1456.] מְבַרְכֵוֹ (mebho-ra-cháv) *those blessed of him*, i. e. by him. From בָּרַךְ, *he blessed*. Part. pih. מְבַרְכֵהוּ, *blessed*, for מְבַרְכֵהוּ, dagesh being excluded. R. 19. Plur. affixed.

[1457.] וּמְקַלְלֵוֹ (um-kul-la-láv) *and those cursed of him*, i. e. by him. From קָלַל, *made light of*, in act or words, *despised, reviled*. Partic. pahal, affixed.

VER. 23.

[1458.] מִצְעָדֵי (mits-ʿadhe) *the gait or step of a man*. From צָעַד, *he proceeded*. A noun plur. heem. in reg.

[1459.] פּוֹנְנֵוֹ (co-ná-noo) *are established, or directed*. From פָּנָה, *to fit, direct*. Pret. puh. הָ being quiescent in הָ. R. 63.

[1460.] יַחַפֵּץ (yehh-páts) (and) *will make (his way) desirable*, LXX. *will greatly desire*. From חָפַץ, No. 1344. fut. kal.

VER. 24.

[1461.] יוֹטַל (yoo-tál) *he shall (not) be cast down*. From טָל, *cast, dejected, transferred*. Fut. hoph. R. 58.

VER. 25.

[1462.] נֶעַר (ná-ʿar) I have been a boy. נָעַר, see No. 1095.

[1463.] זָקְנָתִי (za-kàn-tee) (and) *have become old*. From זָקַן, *he became old, grew old*. Pret. kal.

[1464.] נֶעְזַב (ne-ʿezábh) *forsaken*. From עָזַב, *he forsook*. Partic. niph.

וְזָרְעוֹ מִבְּקֶשׁ-לֶחֶם, *and his seed continually seeking bread*. Targ. adds *through want*, namely, which he may not find at length, and must perish from hunger, which, however, happened, as to the poor Lazarus, and to those "of whom the world was not worthy," Heb. 11. 38. but then, instead of corporeal food, they have abundance of consolations of heavenly glory. Or, *although his seed may be seeking bread, yet the just is not forsaken*. Or, the just, in general, may not here be treated of, but *the beneficent just, who, independent of his general life of sanctity, is chiefly conspicuous for compassion towards his neighbour, who lends, who daily bestows, who is merciful, &c.* Compare Ps. 41. 1, 2, 3. It is said also, that Jerome on a careful perusal of all the [Jewish —D.] histories, had found not a single example of a merciful or beneficent man meeting with a sudden or evil death.

VER. 26.

[1465.] וּמְלוֹחַ (oo-mal-vé) and lending. From לָוַח, he borrowed. See No. 1454. partic. hiph. in (·) R. 65.

VER. 28.

[1466.] נִשְׁמְרוּ (nish-má-roo) they are preserved. From שָׁמַר, he guarded.

Pret. niph.

[1467.] נִכְרַת (nich-ráth) are cut off. From כָּרַת, he cut off, amputated. Pret. niph. in pause.

VER. 30.

[1468.] חִכְמָה (hhoch-má) (will meditate) wisdom. From חָכַם, he was wise. A noun fem. wisdom; differs from בִּינָה, intelligence, because the latter follows from the acquisition of the former.

Ver. 32.

[1469.] צֹפֶה (tso-phé) observes. From צָפָה, he observed, espied, looked around from higher ground. Ben. kal. R. 65.

[1470.] לְהַמִּיתוֹ (la-hamee-thó) to affect him with death. From מוֹת, to die. Infin. hiph. R. 58.

VER. 33.

[1471.] יִרְשָׁעָנִי (yar-shee-é-noo) (and) will (not) condemn him. From רָשַׁע, see No. 7. In hiph. he acted unjustly, wrought injustice; more usually a forensic term, condemned. Fut. hiph.

[1472.] בְּהִישָׁפֶטוֹ (behish-sha-phetó) in judging him, i. e. when he shall be judged. From שָׁפַט, he judged. Infin. niph. affixed and prefixed.

VER. 34.

[1473.] לְרִשְׁתָּהּ (la-ré-sheth) to pos-

sessing. From יָרַשׁ, he inherited, obtained the inheritance of any one, either by right or war. Infin. kal, R. 54, with ל with (·) R. 80, the mark of the gerund.

[1474.] בְּחַפְּרָתָם (behic-ca-réth) in cutting off, i. e. when they shall be cut off. Infin. niph. from פָּרַת, see No. 1467.

VER. 35.

[1475.] עָרִיץ (ya-réets) (I have seen the impious) formidable. Targ. brave. LXX. exceedingly exalted. From עָרַץ, see No. 546. A noun masc. brave, strong, formidable, as though a tyrant, breaking all things. It is derived from pihel, and therefore retains (·) in the plur. R. 114.

[1476.] וּמִתְעַרְהָ (oo-mith-ya-ré) and pouring himself out, spreading. LXX. and elevated. From עָרַה, he stripped, poured out. Partic. hithp. Is read twice in Scrip. here in the partic. and Lam. 4. 21. in fut.

[1477.] כִּנְזָרְהָ (keez-ráhh) as an indigenous tree. LXX. as the cedars of Libanus, they reading כְּנַזְרוֹהָ, as a cedar, which well accords with the sense, cedars being indigenous evergreens, i. e. cedars which spring and flourish in Libanus. From זָרַה, he sprung up. A noun heem. masc. זָרָה, indigenous, opposed to גֵּר, a stranger. Pagnin. translates it laurel without any apparent grounds.

[1478.] רִעֲנָן (ra-é-anán) flourishing. From רָעַן, the third radical being doubled, רִעֲנָן, blooming, green, leafy.

VER. 36.

[1479.] וַיַּעֲבֹר (vay-ya-éabhór) and passed by, and lo, he was not. Targ. and failed from the world. Fut. kal, with ו conversive. see No. 688.

[1480.] נִמְצָא (nim-tsa) (and) he

was (not) found. From מִצָּד, *he found*. Pret. niph. see No. 1708. R. 64.

VER. 37.

[1481.] תָּם (tám) (guard) *the upright*. LXX. *innocence*. From תָּמַם, *he was entire*. A noun masc. תָּם, *entire, perfect*, and, substantively, *integrity*.

[1482.] אַחֲרֵית (a-hharéeth) (since this) *is the end to the man of peace*. LXX. *since remains are to the man of peace*. From אַחֲרַי, *after*. A noun fem. without a plur. *the last end of any thing*, "the last of the impious shall be cut off," v. 38. LXX. *the remains of the impious shall perish*.

VER. 38.

[1483.] יַפְשָׁעִים (oo-pho-she'éém) *and prevaricators*. From פָּשַׁע, *he failed*. Ben. kal, plur.

[1484.] נִשְׁמָדִי (nish-medhóo) *will be destroyed*. From שָׁמַד, *he destroyed*. Pret. niph.

VER. 40.

[1485.] וַיַּעֲזְרוּם (vay-ya'ez-zerém) *and will assist them*. From עָזַר, *he assisted*. 3rd. sing. fut. kal, with ו conversive. See No. 3149.

[1486.] וַיַּפְלִטֵם (va-yephal-letém) *and liberated them*. From פָּלַט, see No. 974. Fut. pih. יַפְלִיט, affixed; with ו conversive, as No. 76.

PSALM XXXVIII. לֶח

[1487.] לְהַזְכִּיר (lehaz-kéer) *to commemorating, or in commemoration, namely of a crime committed by himself*. From הִזְכִּיר, see No. 948. gerund hiph. Is read in two titles in the Psalms, here and in Ps. 70. 1. To commemorate the mercies of God.

Or that those Psalms may be sung in the sacrifice called זִכְרוֹת, *remembrance*, which may bring, as it were, the sacrificer into the memory of God. LXX. *for reminding concerning the Sabbath*, and Ps. 70. 1. *for reminding that the Lord made me safe*.

VER. 2.

[1488.] אֵל (al) *lest*. See No. 191.

[1489.] בִּקְצָפָה (bekets-pechá) *do not in thy hot displeasure* From קָצַף, *he boiled up*. A noun masc. without a plur. קִצְפָּה, *effervescence, glowing anger, indignation*. The affix causes both (·) to be dropped, R. 122, the first rad. assuming a vowel, R. 6; here it retains (·), but it has (·) in the other three places, Ps. 102, Is. 60, Jer. 10. (See 1018).

VER. 3.

[1490.] בְּחַרְוֵי (nce-hhathóo) (thine arrows) *are sent down*. LXX. *have been infixed, namely, afflictions, with which you pierce me as with arrows*. From בָּחַת, *he descended*. Pret. niph. R. 69. It may also be from חָרַת, *he broke, for חָרַת*.

[1491.] וַתִּבְחַת (vat-tin-hhàth) *and descended*. Fut. kal, from the above בָּחַת, with ו conversive of the future.

VER. 4.

[1492.] מִתּוֹם (methóm) (there is no) *soundness in my flesh*. Targ. and LXX. *health in my body*. From תָּמַם, *he was sound*. A noun heem.

Without a plur. *integrity, perfection, health*. Or it may be from מִתָּה, whence מִתִּים, *men*, hence מִתּוֹם, *humanity, human figure*. So as that it may signify *the figure of a man is not in me*.

[1493.] וְעַמָּה (za'e-mé-cha) (from the face) *of thine indignation, i. e. on*

account of thine indignation. From **עָצַב**, *he detested*. A noun masc. without a plur. **עָצַב**, *indignation, detestation*.

VER. 5.

[1494.] **כִּמְשָׁן** (*kemas-sá*) as a burden. From **נָשָׂא**, *he bore, uplifted*. A noun heem. נ being cast away, R. 161, n. 4. **מַשָּׂא**, *a burden, load*, which is raised, and placed on any one; with **כ**, *as*, prefixed.

[1495.] **כִּבֵּד** (*ca-bhédh*) heavy. From **כָּבַד**, *he was heavy*. A noun partic. kal.

VER. 6.

[1496.] **הִבְבִּישׁוּ** (*hibh-ée-shoo*) *have become rotten*. From **בָּאֵשׁ**, *he stunk*. Pret. hiph. *he made putrid, stinking*. Targ. *they stunk*.

[1497.] **נִמְקָוּ** (*na-màk-koo*) *have pined away*. Targ. *have been dissolved*. From **מָקַה**, *he dissolved*. In niph., R. 70, *he was dissolved*, metaphorically, *was corrupt, generated rottenness, worn out with consumption and tabidness*.

[1498.] **חִבְרוֹתַי** (*hhab-boo-rotháy*) *my lividness*. Targ. and LXX. *my scars*. From **רָזַבַר**, *he was associated*. A noun fem. **חִבְרוּתָהּ**, *lividness, a swelling*, a blow which raises a livid mark without drawing blood. Read six times in Scrip.

[1499.] **אִי־וַלְתֵּי** (*iv-val-tée*) (from the face) *of my folly*, i. e. on account of the folly with which I have both sinned and put off repentance so late. From **אִי־וֵיל**, *a fool*. A noun fem. **אִי־וֵילָהּ**, *folly, fatuity*, opposed to **חֵכְמָה**, *wisdom*.

VER. 7.

[1500.] **נִבְעִירְתִּי** (*na-ḅavé-thee*) *I am bowed down*, I am exceedingly depressed, namely, with the weight of

my sins and afflictions, v. 5. Targ. *I have been made bent*. LXX. *I have been made wretched*. From **עָרַח**, *he was curved, oblique*; in niph. **נִבְעִירָהּ**, R. 66, *he was bowed down*.

[1501.] **הִלְכֵתִי** (*hil-lách-tee*) *I walked continually*. From **הִלָּךְ**, *he walked*; in pih. *he walked continually, ran about*. With (׀) in pause.

VER. 8.

[1502.] **כֶּסְלִי** (*chesa-láy*) *my bowels*. LXX. *my loins*. A noun radical **כֶּסֶל**, *folly, inconstancy*, also, *bowels*, the small guts, which are so called from folly, in the same manner as instruction is attributed to the reins, or kidneys, as in Ps. 16. 7. "my reins also instruct me in the nights." Plur. affixed. Is read six times in Scrip.

[1503.] **נִקְלָהּ** (*nik-lé*) with *vileness, contempt*. LXX. *illusions*. From **קָלַהּ**, *he made light of*. A noun partic. niph. *vileness, disgrace*.

VER. 9.

[1504.] **נִפְגַּוְתִּי** (*nephoo-ghó-thee*), *I have been weakened*. From **פָּגַע**, *to be remiss, to cease, to weaken*. Pret. niph.

[1505.] **וְנִדְבִירְתִּי** (*venidh-ké-thee*) *and I have been confused*. LXX. *and I have been humbled*. From **דָּבַדָּהּ**, *he crushed, diminished*. Pret. niph. read twice in the Psalms, here in the perfect, and Ps. 51. 19. in the participle.

[1506.] **שָׁאֲגֵתִי** (*sha-agh-tee*) *I have roared*. Pret. kal, from **שָׁאָג**, *he roared*, as a lion. Metaphorically, *he cried with a loud voice*.

[1507.] **מִנְהַמַּת** (*min-na-hamàth*) *by reason of roaring*. LXX. *from groaning*. From **נָהַם**, *he roared, groaned*; with respect to lions, *roared*. A noun fem. **נִהַמָּהּ**, *roaring, groan-*

ing. Is read only twice in Scrip. and that in reg. here, and in Isaiah, 5, 30.

VER. 11.

[1508.] סְחַרְחַר (sehhar-hhàr) (my heart) goes round; by reason of the multitude of my distresses. LXX. has been disturbed. From סָחַר, he went round, encircled. Either a verb, the two latter radicals being doubled, or a noun, encircling, going in a circle. Read here only in Scrip.

VER. 12.

[1509.] מִפְּנֵי נִבְעִי (min-né-ghedh nigh-vee) (stood) aloof from my stroke. LXX. approached opposite me and stood, they reading מִפְּנֵי נִבְעִי. From נָבַע, he touched, struck. A noun. masc. נִבְעָה, a stroke, blow, hurt, as though a strong touch.

VER. 13.

[1510.] וַיִּנְקְשׁוּ (va-yenak-shóo) and they desire to ensnare. Targ. and they made snares. LXX. and they committed violence. From נָקַשׁ, he ensnared, noosed, laid snares. See No. 472. In pih. נָקַשׁ, the same; read only twice in Scrip. and that in the fut. in Ps. 109. 11. "the usurer will ensnare every thing, which he has." Targ. will bind together. LXX. let him search. And here with ו con- versive. Dagesh omitted, R. 20.

VER. 14.

[1511.] כְּחֵרֶשׁ (chehhe-résh) as a deaf man. From חָרַשׁ, see No. 1160. a noun. masc. חֵרֶשׁ, deaf, as though thinking, suspecting that all things are said of himself, with כ, as.

[1512.] וּכְאֵלִים (uch-il-lém) and as a mute. From אָלַם, he bound. A noun masc. אֵלִים, mute, the strings of

whose tongue are bound; prefixed with ו.

[1513.] יִפְתָּח (yiph-tahh) (who) will not open. From פָּתַח, he opened. Fut. kal.

VER. 15.

[1514.] שָׁמַע (sho-méa) hearing. שָׁמַע, he heard. Ben. kal.

[1515.] הוֹכַחְתָּ (to-cha-hhóth) reproof. From יָכַח, see No. 285. A noun fem. heeman. (י) being changed into ה; R. 161. n. 1. הוֹכַחָה and הוֹכַחָת, correction, reproach, reproof, in word as in act.

VER. 16.

[1516.] הוֹחַלְתִּי (ho-hhál-tee) I have hoped. From חָלַל, see No. 1260. Pret. hiph. R. 57.

VER. 17.

[1517.] בְּמוֹט (bemót) in removing, i. e. whilst it is removed. Infin. kal. R. 60. From מָוַט, to remove, to nod.

[1518.] חִגְדִּילִי (high-dée-loo) magnified against me. LXX. have spoken great things, were reproachful. From גָּדַל, he was great. Pret. hiph. When constructed with עַל it is taken in a bad sense.

VER. 19.

[1519.] אֲדַאֵג (edh-àgh) I will be troubled, anxious, on account of my sin. Or, I will fear from my sin. Targ. I will grieve. LXX. I will think with care for my sin. From דָּאָג, he was troubled, he grieved concerning the future. Fut. kal.

VER. 20.

*[1520.] עָצְמוּ (va-tsé-moo) have

been strengthened. LXX. were confirmed. Pret. kal. From עָצַם or עֲצָם, he was robust, brave, strengthened, he was increased; said of strength in general. (·) in pause. R. 132.

VER. 21.

[1521.] יִשְׁמְנוּנֵי (yis-tenóo-nee) are my adversaries. Targ. will be adverse to me. LXX. calumniated me. From שָׂטָן, he was averse, acted a Satan. Fut. plur. kal. affixed.

[1522.] רָדַפְתִּי (rodh-pee) because that I follow, i. e. I pursue good. From רָדַף, see No. 314. Infin. kal. affixed. R. 98. With ו redundant.

PSALM XXXIX. לט

[1523.] לְיְדֻתָּוֹן (lee-dhoo-thóon) (to the governor) to Jeduthun. יְדֻתָּוֹן (as though confessor, from יָדָה, he confessed), the proper name of the Levite who was most skilled in music; whence in Ps. 62. 1. "to the governor upon Jeduthun," elegantly put for that part of music which he and his sons used to exercise.

VER. 2.

[1524.] מִחַטֹּאת (me-hható) (I have guarded my ways) from sinning, i. e. that I may not sin. From חָטָא, has sinned, has erred from the divine law. Infin. kal. חָטָא, prefixed with מ, which implies negation. R. 42.

[1525.] לְפִי (lephée) to my mouth. From פִּה, a mouth. See No. 256.

[1526.] מַחְסוֹם (mahh-sóm) (I will place) a muzzle to my mouth, i. e. I will be cautious in my words. LXX. I placed a guard on my mouth. From חָסַם, he obstructed, stopped up. A noun heem. a barrier, a muzzle. Read only here in Scrip.

VER. 3.

[1527.] נִאֲלַמְתִּי (ne-elàm-tee) I was silent. From אָלַם, he bound. Pret. niph. he was silent, as though tongue-tied.

[1528.] הִחֲשִׁיתִי (he-hheshé-thee) I was silent from good, i. e. I spoke not even good words, lest some querulous and impatient word may incautiously escape me. From חָשָׂה, he was silent. Pret. hiph.

[1529.] וַיִּכְאֲבֵי (uch-e-bhé) and my grief. From כָּאַב, he grieved. A noun masc. פְּאַחַב, grief, torment. Is read six times in Scrip.

[1530.] נִעְפָּר (ne-cár) disturbed himself, i. e. was ex-ulcerated, was fretted. LXX. was renewed. From עָפַר, he disturbed. Pret. niph. read twice in Scrip. here, and in Prov. 15. 16. in partic.

VER. 5.

[1531.] קִטְּצֵי (kit-sée) make known to me) mine end. From קָטַץ, he amputated. A defective noun, קֵץ, an end, extremity, a precise part of thing as well as of time. R. 125.

וּמִדָּת (oo-mid-dàth) and the measurement, i. e. length of my days, what it is. From דָּד, he measured.

A noun fem. מִדָּה, a measure of continuous things, also a garment, as being commensurate to the body.

[1532.] חָדַל (hha-dhél) (that I may know how) ceasing, i. e. frail I am. Or, a ceaser: an elegant description of a dead person, who truly ceases. Targ. when shall I cease. LXX. what do I lack. From חָדַל, he ceased. A participial noun, kal.

VER. 6.

[1533.] תִּפְחֹתֶיךָ (tepha-hhóth) thou

hast given my days *palms*, like a palm, i. e. momentary, the breadth of the four fingers, a hand breadth, what can be comprehended by a short measure. Targ. *a few*. LXX. *measurable*. A noun radical, מִפָּח, *the palm*.

כָּל־הָבֵל כָּל־אָדָם, *universal vanity is every man*. LXX. *vanity in every respect*, as though the vanity and misery which is dispersed through other creatures appears concentrated in one man, who is thus a compendium of all the vanities which exist among created things. With inanimate objects he is subject to change and corruption; with animate, to alteration and death; with sensible, to joy and sorrow; with angels ("who have not preserved their origin, but have left their own habitation," Jude, 6.) to inconsistency, &c., and thus rushes into the gulf of sinners.

[1534.] נִצָּב (nit-sábh) *consisting, subsisting*. LXX. *living*. From נָצַב, in niph. R. 69. n. 1. *consisted, was constituted*. Part niph.

VER. 7.

[1535.] בְּצֵלֶם (betsé-lem) *in an image*, man walks not solid but shadowy, such as exists in a glass or sleep, so that this life is only the shade of life. A noun masc. צֵלֶם, *an image, likeness, corporeal or incorporeal*; agrees with צַל, *a shade*, because an image is as if the shade or shadow of the body

[1536.] יְחִמְיִין (ye-hema-yóon) *will sound, vanity, frequently without ostensible cause, are tumultuous without benefit, as well inwardly in mind, as externally in act, on account of trifles, mere shadows, uncertain hopes*. From חָמַח, *he sounded, shouted, was tumultuous*. Fut. kal. with ן paragogic.

[1537.] יַצִּיבֵר (yits-bór) *he will collect corn in the field, or other things*. From צָבַר, *he heaped up, collected, properly in a granary*. Fut. kal.

[1538.] אֶסְפָּם (o-sephám) (and knows not who may be) *their collector, namely, who may collect them into his house*. From אָסַף, *he collected, reduced to one, for the sake of preserving*. Benoni kal, with an affix.

[1539.] הוֹחֵלֵתִי (to-hhal-té) *my expectation is to thee*. LXX. *my substance, i. e. my hope, is to thee, as Heb. 11. 1. "faith is the substance, or ground, of things to be hoped for."* From יָחַל, see No. 1260. A noun fem. heem. תּוֹחֵלֶת, *hope, expectation*.

VER. 11.

[1540.] הָסֵר (ha-sér) *cause to retreat, i. e. remove*. From סָרַר, *to retire*. Imper. hiph. R. 58.

[1541.] מִתְגַּבְּרַת (mit-tigh-ràth) *from the excitation of thy hand I have revolted, i. e. because thou movest war against me with thy hand. Or from the conflict of thy hand*. LXX. *from the strength*. From גָּבַר, *he excited contention, engaged in war*. A noun fem. תְּגַבְּרָה, *excitation, stirring up of war, conflict*. Read only here in Scrip. and that in reg.

VER. 12.

[1542.] וַתִּמַּסּ (vat-té-mes) *and hast made to dissolve, hast caused to pine*. From מָסַח, (not מָסַס, as the interlined Bible has it), see No. 307. Fut. hiph. הָ being cut off. R. 64. n. 7.

[1543.] כָּעֵשׂ (ca-yásh) *as a moth consumes a garment. Targ. and his body has melted away like a snail*. LXX. *and hast made his soul to waste away as a spider which spins out its own bowels in making its web*. From עָשַׂשׁ, see No. 308. A noun masc. עֵשׂ, *a moth*. with כ, *as*, which excludes הָ.

[1544.] **חָמוֹדוֹ** (hhamoo-dhó) *that which is to be desired in him*, the fat of his flesh, and strength of his body. From **חָמַד**, *he desired*. A noun partic. pahul, **חָמוֹד**, *desirable*; substantively, *a desirable thing*.

VER. 13.

[1545.] **גֵּר** (ghér) *a stranger*. From **בָּרַד**, *to go to a strange country*. A noun masc. *a foreigner, passing traveller*: but **הַגֵּר** is *a sojourner* who comes to settle. To both is opposed **אֲזוּרָה**, *a citizen, native*.

[1546.] **הַגֵּר** (to-shábh) *a sojourner*. From **יָשַׁב**, *he sat*. A noun heem. R. 161. n. 1. *a sojourner, guest*, who abides for some time in another person's house.

VER. 14.

[1547.] **חָשַׁע מִפְּנֵי** (ha-shà' mim-mèn-nee) *desist from me*, i. e. relax thy chastisements. Targ. *dismiss me and I will depart*. Imper. hiph. in form from **שָׁעַע**, *to vociferate*, in signification from **שָׁעַר**, *he beheld*, which, when constructed with **מ**, denotes *he looked from any one*, i. e. ceased, desisted. For **חָשַׁע**, and occurs only twice in Scrip. here, and in Isaiah, 6. 10.

[1548.] **וְאִבְלִיגָה** (veabh-lée-gha) *and I will be refreshed*. From the unused **בָּלַג**, in hiph. *he was refreshed, rallied strength*. Occurs seldom in Scrip. thrice only in the fut. and once in the partic. Fut. hiph. with **ח** paragogic.

[1549.] **בְּמָרִם** (beté-rem) *before I go hence and be no longer among the living*, **מָרַם**, *not as yet*, as though *into not as yet*, i. e. before.

PSALM XL. מ

VER. 2.

[1550.] **קָוִהוּ** (kav-vó) I have expected with *expecting*, i. e. attentively, diligently, patiently, R. 41. n. 1. See No. 1091. infin. pih. for **קָוִהוּ**, R. 65.

VER. 3.

[1551.] **שָׁאוֹן** (sha-ón) *a sound* from a cistern, i. e. sonorous, very deep, as deep caverns sound when any substance is thrown therein. From **שָׁאָה**, *he sounded*. A noun masc. without a plur. *a sound, crash, shout*.—[Hence the Eng. *sound*.—D.]

[1552.] **חַיָּוִן** (hay-ya-vén) (from the mire) *of mud*, i. e. miry, slimy: the two synonymes serving to increase the sense. A noun masc. without a plur. **חַיָּוִן**, *mud*, properly turbid and liquid, as wine abounding with lees: agrees with **יַיִן**, *wine*. **מֵיט**, is *dense mud, clay*. Occurs twice in Scrip. here and in Ps. 69. 3. in reg.

[1553.] **וַיָּקִים** (vay-yá-kem) *and established*. From **קָם**, *to rise*. Fut. hiph. R. 58.

VER. 5.

[1554.] **מִבְּטַחוֹ** (mibh-ta-hhó) (who made the Lord) *his trust*. LXX. *whose hope is the name of the Lord*, they reading **שֵׁם**, *a name*, instead of **שָׁם**, *he placed*, but in the same sense. From **בָּטַח**, *he confided*. A noun heem. **בִּבְטָחָה**, *hope, confidence*.

[1555.] **פָּנָה** (pha-ná) (and) *respected not, turned his face*, i. e. *looked to, or, turned aside*.

[1556.] **רְתָבִים** (reha-bhéem) *to the proud, or to strength*, i. e. the strong who display their strength. From **רָתַב**, *he prevailed*. A noun masc. *strength, prevalent power, haughtiness*, see No. 459.

[1557.] וְשָׁמַי (vesa-té) and turning aside to falsehood. LXX. and false madness, they reading שָׁמַי, from the Chaldaic, שָׁמַי, he was mad. From שָׁמַי, to decline, turn aside. Part. kal, R. 59. שָׁמַי, declining. Plur. in reg.

VER. 6.

[1558.] אֵין עֲרוּךְ אֵלַיָּה (én varóch e-lé-cha) (thy thoughts which are towards us) none can set in order before thee, i. e. there is no one who can digest them in order; for, although that may be attempted according to the comprehension and measure of men, yet not before thee, every attempt of that nature being infinitely beneath thy immeasurable glory. From עֲרוּךְ, see No. 225. Infin. kal.

[1559.] מִסַּפֵּר (mis-sap-pér) (shall I declare and speak? they are powerful) with respect to or beyond relating, i. e. they exceed all the power and skill of relating. From סַּפֵּר, see No. 86. infin. pih. with מ, which includes negation, from numbering, i. e. than could be numbered.

VER. 7.

זָבַח וּמִנְחָה לֹא הִפְצַתָּ (zé-bhahh oo-min-hhá lo hha-pháts-ta) thou wert not delighted with sacrifice and oblation, i. e. thou consideredst such as unacceptable, as of and through themselves they were but the shadow of truth. Thou hast bored my ears, i. e. thou hast made them open to hear thy will and to obey it; ears synecdochically for body, alluding to the obedience of Christ, ears being the medium of obedience. Whence LXX. thou hast perfected a body for me, they rendering it thou hast perfected, instead of thou hast bored, or opened, for פָּרַח signifies bored, and acquired, prepared. [See Exod. 21. 6. Deut. 15. 17.—D.]

VER. 8.

[1560.] הִנְהַבְתָּ בְּאָזְנוֹי (hin-ne bhá-

thee) lo, I have come, with a mind most prepared to obey. From בָּאוּ, to come. Pret. kal, ו being rejected, בָּא, he came, entered. R. 59.

[1561.] בִּמְגִלַּת (bim-ghil-lath) in the volume of the book, i. e. the book of the law, agreeable to which is the following, thy law is in the midst of my bowels, without any particular passage being cited to indicate that he was the scope of all Scripture. Targ. when I shall study in the volume of the law, which has been written on account of me. LXX. in the heading of the book, or, envelope of the book, as Symmachus renders it, as also Suidas. From גָּלַל, he rolled up. A noun fem. heem. מְגִלָּה, rolled paper, a folded book, as were all books among the ancients, a roll. In reg.

[1562.] סֵפֶר (sé-pher) book. From סָפַר, he related. A noun masc. a book, which speaks to the mind, as the voice to the ears.

[1563.] פָּתַבּ (ca-thóobh) is written. From פָּתַבּ, he wrote. Pahul kal.

VER. 9.

[1564.] לַעֲשׂוֹת (la-easóth) to performing thy good pleasure, good will, so the angels at the birth of Christ sang "good will to men," i. e. the good will of God is completed. From עָשָׂה, he did. Infin. kal, ending in וֹת. R. 65.

VER. 10.

[1565.] בְּעִשְׂרֵי (bis-sár-tee) I have announced. Pret. pih. בְּעִשְׂרֵי, announced a new and joyful matter, fleshly things, i. e. soft and sweet, from בָּשָׂר, flesh, as though making flesh, i. e. bringing life with good tidings. LXX. I have preached glad tidings.

[1566.] אֶכְלָה (ech-lá) I will (not) forbear. From כָּלַה, he restrained, prevented, by retaining and enclosing by words or act. Fut. kal.

VER. 11.

[1567.] כְּחֹדֵתִי (chee-hhàdh-tee) *I have (not) concealed*, i. e. have manifested. Pret. pih. כָּחַד, *he hid*, that he may not appear, or be heard, *he concealed*.

VER. 13.

[1568.] מִסְפָּר (mis-pár) (up to no) *number*. A proverbial form of expression, for a very great multitude. From סָפַר, *he numbered*. A noun heem. Ps. 105. 12. "men are numbers," i. e. few, who can be easily numbered; so Horace "nos numerus sumus."

[1569.] הִשְׁתַּיִגְנִי (his-see-ghóo-nee) (my iniquities) *have laid hold on me flying*. From נָשַׁג, *he reached, he overtook*. Pret. hiph. plur. affixed.

[1570.] מְשַׁעְרוֹת (mis-sa-עaróth) (have been multiplied) *above the hairs of my head*. A proverbial hyperpole of an infinite number. From שָׁעַר, *he abhorred, shuddered*, as hairs bristle up on an animal, as though *bristled with horror*. A noun masc. שְׂעָר, *hair*; and under another form, שְׂעַר, whence the fem. שְׂעָרָה, in the plur. שְׂעָרוֹת.

VER. 14.

[1571.] רִצָּה (retsé) *be pleased*. From רָצָה, *he wished well, was pleased, accepted*, excluding any merit, as a ground for that acceptance. Imper. kal, R. 65.

[1572.] לְהַצִּילַנִי (lehat-see-lé-nee) *to rescue me*. Infin. hiph. affixed. See No. 1319.

VER. 15.

[1573.] לְסַפּוֹתָהּ (lis-po-tháh) *to destroy it*. From סָפַת, *he finished, he consumed, destroyed*. Gerund, kal, affixed with הַ.

VER. 16.

[1574.] יִשְׁמּוּ (ya-shóm-moo) *they shall be desolate*, as reward of their shame. LXX. *may bear immediately their own confusion*; they reading יִשְׁאוּ עַל עֲקָבָהּ, *they shall bear to the heel, or footstep*, i. e. immediately. From שָׁמַם, *he was desolate, stupified*, denoting stupendous desolation. Fut. kal, the middle radical being synco-pated. R. 70.

VER. 18.

[1575.] יִחְשְׁבֵנִי (ya-hhashobh-lée) *will think for me, or, of me*. From חָשַׁב, see No. 1264. fut. kal, R. 127.

[1576.] אַל־תְּאַחַר (al-tea-hhàr) *be not slow, as though, do not come after, do not put off my liberation*. From אָחַר, *after*. A verb in pih. אָחַר, *he delayed, retarded*, as though, *came after*. Fut. pih.

PSALM XLI. מֵא

VER. 2.

[1577.] דָּל (dál) *on the exhausted*. Targ. *on the afflicted poor man*. LXX. *on the indigent and poor man*. From דָּלַל, *he was exhausted, he wasted*. A noun masc. דָּל, *thin, lean, weak, poor*, as though a man of slender fortune.

VER. 3.

[1578.] וַיְחַיֶּהוּ (vee-hhay-yé-hoo) *and will enliven him, will restore to life*. From חָיָה, see No. 1047. fut. pih.

[1579.] יֵאֻשַׁר (yeush-shàr) *will be called blessed*. From אָשַׁר, *he blessed, made happy*. Fut. puhal, but the pret. according to the Keree, which has ו, *and*.

VER. 4.

[1580.] דְּוַי (deváy) (upon the bed)

of languor. From **דָּוָה**, *he grieved*, was languid. A noun masc. **ה** being changed into (**י**).

[1581.] **בְּחֹלִי** (behhol-yó) in his disease. From **חָלָה**, *he was sick*. A noun masc. **חֹלִי**, a disease, sickness. Of the form of **פָּרִי**, and, therefore, with an affix, (**י**) being changed into (**י**), R. 123. (**י**) loses its (**י**), R. 15. and it becomes **חֹלִי**.

VER. 5.

[1582.] **חָטָאתִי** (hha-tá-thee) (heal me since, i. e. although) *I have sinned against thee*. Pret. kal, **חָטָא**, R. 64. *he sinned, erred from the mark*.

VER. 6.

[1583.] **יָמוּת** (ya-móoth) (when) *shall he die*. From **בּוֹתַת**, *to die*. Fut. kal, R. 58.

VER. 7.

[1584.] **יִקְבֹּץ** (yik-bots) *will collect iniquity to himself*. From **קָבַץ**, *he collected, gathered what were dispersed*. Fut. kal, (**י**) on account of maccaph, R. 134.

VER. 8.

[1585.] **יִתְלַחֲשֵׁי** (yith-la-hhashóo) *will mutter*. Targ. *speak silently*. LXX. *whispered*. From **לָחַשׁ**, *he muttered, spoke lowly, whisperingly, weakened, was weak*. Fut. plur. hithpah. 3rd plur. masc.

VER. 9.

[1586.] **יִצְוֶק** (ya-tsóok) (the word of Belial). Targ. *will adhere to him*. LXX. *they appointed against me* (as though **יִצְוֶק**, from **צָוַק**, *he appointed*). From **צָוַק**, *to adhere*. Fut. kal, as in No. 1583.

[1587.] **לָקוּם** (la-kóom) *to rise*. Infin. kal, with **ל**, the mark of the gerund. R. 80.

VER. 10.

[1588.] **עָקַב** (va-kébbi) (hath mag-

nified) *his heel against me*. From **עָקַב**, *was curved*. A noun masc. a *heel*, or curved extremity of the foot, the sole of the foot. Ps. 49. 6. "the iniquity of my heels shall encompass me," i. e. the end of my works or feet, which run to the commission of evil.

VER. 11.

[1589.] **וַתְּקִימֵנִי** (va-hakee-mé-nee) *and raise me up*. From **קָם**, in hiph. R. 58. **תְּקִים**, *he made to stand*, i. e. *he erected, established*.

VER. 12.

[1590.] **יָרִיעַ** (ya-réee) *will (not) triumph*. LXX. *will rejoice*. From **הִרְיַע**, see No. 1148. *he trumpeted, triumphed*. Fut. hiph. R. 58.

VER. 13.

[1591.] **תִּמְכַּתַּ** (ta-màch-ta) *thou hast sustained*. From **תָּמַךְ**, *he held, sustained*. Pret. kal.

[1592.] **וַתְּצַבֵּנִי** (vat-tat-see-bhée) *and thou hast established me*. LXX. *and thou hast confirmed me*. From **צָבַ**, *he stood*. Fut. hiph. affixed, R. 69. n. 1.

VER. 14.

אָמֵן וְאָמֵן (amén vea-mén) *amen and amen*. LXX. *may it be, may it be*. And let the just say, amen and amen. From **אָמֵן** in niph. **נִאֱמַן**, *he was true, faithful, firm, constant, stable*. A noun of the masc. form, without a plur. *truth, faith, firmness, certainty*: more commonly used as a particle of trust and assent when after prayers, blessings, or even cursing, we say in approval of their truth and wishing their success. *amen*, i. e. *may God effect, may it be firm, ratified, certain, &c.*, as is explained in Jer. 28. 6. "the prophet Jeremiah said *amen*, may the Lord do so, may the Lord confirm thy words." It is sometimes doubled for the sake of emphasis, *amen, amen*: by which two words this book of the Psalms is closed.

ספר שני

BOOK THE SECOND.

PSALM XLII. מב

[1593.] לְבַנֵּי־קֹרַח (libh-ne-kó-rahh) for the sons of Corah. קֹרַח, as if bald. (From קָרַח, he made bald); [as though the Levite was bald.—D.] who, on exciting a sedition, was swallowed up, with his accomplices. "But the sons of Corah died not," Num. 26. 10. since they separated themselves from their father in his sedition, and therefore did not incur his punishment. And it appears from 1 Chron. 26. that their posterity had an order and place among the singers and guardians of the temple: and their name is prefixed in the titles of nine Psalms.

VER. 2.

[1594.] תַּעֲרֹג (ta-ʿarógh) as a stag (see No. 832.) brays when thirsty, vehemently desires the water. Targ. and LXX. desires. From עָרַג, he cried out, bellowed when applied to larger beasts; brays when applied to stags. Is read only twice in Scrip. and that in the third pers. fem. Fut. kal, here and Joel, 1. 20.

VER. 3.

[1595.] צָמְאָה (tsa-meá) my soul thirsted. From צָמַא, he thirsted. Third sing. fem. pret. kal.

VER. 4.

[1596.] בְּאָמַר (be-emór) in speaking, i. e. when they speak. From אָמַר, he said. Gerund kal. where ב is a mark of the gerund. R. 41. R. 13.

[1597.] אַיִהּ (ay-yé) where is thy God? where an interrogative particle of place and circumstance.

VER. 5.

[1598.] וַאֲשַׁפְּכָה (veesh-pechá) and I poured out my soul upon me, i. e. I have given full scope to my mind in the indulgence of grief and tears. From שָׁפַךְ, he poured out. Fut. kal. with הָ parag. R. 119.

[1599.] אֶעֱבֹר (e-ʿebhór) (when) I shall pass over. From עָבַר, he passed over, see No. 688. Fut. kal.

[1600.] בַּסֶּךָ (bas-sách) with the multitude: in a great company of feet ascending to the feasts. LXX. in the place of the tabernacle; they reading בִּסְךָ, in the tabernacle. From סָךָ, he anointed, in pih. he mixed, as ointments are mixed. A noun סָךָ, a mixed crowd, a multitude of people. Is read only here in Scrip. and that with a prefix בַּסֶּךָ, in the very crowd, הָ emphat. being excluded. Marinus thinks it was the proper name of a place not far from the temple: when I passed into (through) Saccus.

[1601.] אֶדְדָּם (ed-dad-dém) I will go in with them. LXX. admirable tabernacle; why they so interpret is uncertain, except that they may have read אֶדְדָּם, magnificent, admirable. From דָּדָה, he went gradually, walked stealthily, denoting an easy motion or gait. Is read only twice in Scrip. and that in the fut. hithp. Isaiah, 38. 15. and here, for אֶתְדָּדָה עִמָּם, I will walk with them, the characteristic ת being ab-

sorbed, R. 47. n. 2. and ה being excluded by the affix. R. 104.

[1602.] חֻגֵּג (hho-ghégh) *celebrating holiday*. Targ. *with the people who come to celebrate the feast*. From חָגַג, *he celebrated a feast, danced*. Ben. kal, see No. 1449.

VER. 6.

[1603.] תִּשְׁתַּחֲוֶהֱי (tish-to-hhahhé) (why) *dost thou prostrate thyself*. From שָׁחָה, see No. 523. Fut. hithp. fem. by metathesis of ש and ת, R. 47. n. 1. and ה instead of a dagesh. R. 72.

[1604.] חוֹחֲלִי (ho-hhé-lee) *hope thou*. From יָחַל, *he hoped, expected*. Imper. hiph. fem. R. 57.

VER. 7.

[1605.] יַרְדֵּן (Yar-dén) (from the land) *of Jordan*; the name of a river, as though יָאֵר דָּן, *the river of Dan*, because it rises near the city of Dan at the foot of Libanus. Or, as though יוֹרֵד מִדָּן, *descending from Dan*. Or simply from יָרַד, *he descended*, with ן heem. יַרְדֵּן, on account of the floods of waters which fill the banks in harvest time from the dissolving of the snow on Libanus. We read in Josh. 3. that the Israelites crossed over this river on dry ground, whence in Ps. 114. 3. "Jordan turned itself back."

[1606.] וְחַרְמוֹנִים (vehher-mo-ném) *and Hermonim*, a rising ground between Tabhor and Hermon. חַרְמוֹן, (from חָרַם, *anathema*) the highest mountain of Arabia, always covered with snow; whence in Chaldaic it is called מֹרֵן תְּלֵבָא, *the mountain of snow*, Deut. 3. and Cant. 4. By the Sidonians it is called שִׁרְיוֹן, *Shirion*, and שִׁיאֹן, *Seon*; by the Emorrhæi, שֶׁנִּיר, *Seneer*, Deut. 3. and 4. It was

situated at the east of the land of Canaan, and thus taken for the *east*, Ps. 89. 13. "thou hast created the north and the south; Tabor and Hermon shall rejoice in thy name," Targ. *and Hermon which is in the east*.

[1607.] מִצְעָר (mits-é'ar) *from the little mountain*. From צָעַר, *he was small*. A noun masc. without a plur. *little, small, a slight thing*. Is read five times in Scrip.

VER. 8.

[1608.] קוֹרֵא (ko-ré) (*abyss*) *is calling (unto abyss)*, i. e. calleth. See No. 1306. Ben. kal, from קָרָא, *he cried*.

[1609.] צְפוֹרֵיָה (tsin-no-ré-cha) (at the voice) *of thy water-spouts*, i. e. of thy clouds, a poetic expression, namely, at the sound of afflictions and distresses, which come from above as waters from the spouts of house tops. Targ. *the abyss above calls on the abyss below, in the voice of the droppings of thy water-spouts*. LXX. *in the voice of thy cataracts*. From צָנַר, unused. A noun. masc. צְפוֹרֵי, *a canal, spout*, through which water flows from roofs. Is read twice in Scrip. 2. Sam. 5. 8. in the sing. and here in the plur. with an affix.

[1610.] מִשְׁפָּבֵיָה (mish-ba-ré-cha) *thy billows, breakers*. LXX. *thy heights*, they perhaps reading מִשְׁפָּבֵיָה, *thy exaltations*. From שָׁבַר, *he broke*. A noun masc. heem. מִשְׁפָּבֵר, *a breaking, fracture, collision*, in the plur. *waves which clash together in a tempest: breakers*.

[1611.] וְגִלְיָה (veghal-lé-cha) *and thy waves*. From גָּלַל, *he rolled*. A noun defective, גָּל, *a heap*, of stones rolled together; but in plur. is used to express *waves*, as being water rolled up in a troubled sea. R. 125.

VER. 9.

[1612.] יִצְבֶּה (yetsav-vé) *will com-*

mand his mercy, i. e. will submit to me. From צָוָה, *he ordered, commanded.* Fut. pih.

VER. 10.

[1613.] בְּלַחֵץ (belá-hhats) *in the oppression of my enemy.* LXX. *whilst the enemy afflicts me.* From לָחַץ, *he constrained, pressed, oppressed.* A noun masc. without a plur. לַחֵץ, *pressure.* Is read eight times in Scrip.

VER. 11.

[1614.] בְּרִצָּח (beré-tsahh) *in killing in my bones, my enemies reproach me,* i. e. I consider the reproaches of my enemies to be my destruction; are more grievous than the breaking of my bones: an elegant Hebraism. LXX. *in the breaking of my bones, they upbraided me, they reading it in infin.* kal. בְּרִצָּח, *in killing.* From רָצַח, *he slew.* A noun masc. רִצָּח, *a slaying.* Is read in Scrip. here, and in Ezek. 21. 22. But interpreters take it here for *a sword*, as being an instrument of destruction: thus the sense becomes *with a sword into my bones*, and so Kinchi. Targ. R. Salom. and Ab. Ezra read בְּרִצָּח, *as though a slaying, piercing, and wounding.*

[1615.] חִרְפֵּנִי (hhe-rephóo-nee) *have reproached me.* From חָרַף, *he reproached, reviled*, hence the Lat. *carpo*, [and Eng. *carp.—D.*] Pret. hiph. חָרַף for חָרַף, dagesh being excluded. R. 19.

PSALM XLIII. מג

VER. 2.

[1616.] זָנְחָתֵנִי (zenahh-tá-nee) (*why*) *hast thou rejected me.* Pret. kal. From זָנַח, *he repelled, rejected:* denotes the discarding of any thing through loathing. Affixed with נִי, *me, thou hast removed, abominated me.*

VER. 3.

[1617.] שָׁלַח (sheláhh) *send.* Imper. kal. From שָׁלַח, *he sent, sent out.*

[1618.] יְבִיאֵנִי (yebhee-óo-nee) *let them lead me.* From בָּוא, *to come.* Hiph. *he made to come, i. e. led.* Fut. hiph. R. 58.

וְאֶל-מִשְׁכְּנֹתַיָּהּ (veel-mish-kenothé-cha) *and to thy tabernacles.* Targ. *and into the schools of the house of thy majesty.*

VER. 4.

[1619.] גִּילִי (gée-lee) (the joy) of my gladness. LXX. *who rejoiceth my youth*, according to the Arabic signification. From גָּיל, *to exult.* A noun masc. without a plur. גִּיל, *exultation, joy.* Is read eight times in Scrip. גִּיל, is also imper. hiph. as No. 111.

PSALM XLIV. מד

VER. 2.

[1620.] סִפְרֵי (sip-peróo) *have related, numbered* the words and deeds. Pret. pih.

[1621.] יְקֹדֵם (ké-dhem) (in the days) of antiquity. From קָדַם, *he anticipated.* A noun masc. *anterior time and place.* With respect to time it is expressed by *before, age, formerly.* With respect to place, *the east*, as it is prior to the west.

VER. 3.

[1622.] הוֹרַשְׁתָּ (ho-rásh-ta) *thou hast expelled.* From יָרַשׁ, *he possessed.*

Pret. hiph. R. 57. *he made to possess, actively or passively, i. e. conceded the possession of, or handed over the possession of one person's property to another, i. e. despoiled of possession, drove out, exterminated.*

[1623.] וַתִּטְעֵם (vat-tit-ta-tém) *and hast planted them.* From נָטַע,

he planted, made firm in any manner: and differs from שָׁתַל, which is said of trees which are planted with their roots. Fut. kal, נ being compensated by a dagesh. R. 66.

[1624.] תָּרַע (ta-rà'ē) thou hast afflicted. Targ. thou hast broken, as though from רָעַע, he broke. From רָעַע in hiph. R. 58. הָרַע, he injured, evil treated. Fut. hiph. contracted for תָּרַע.

[1625.] וַתִּשְׁלַחֵם (vat - teshal - lehhém) and didst send them out. From שָׁלַח, he sent. Fut. pih. ו conversive.

VER. 4.

[1626.] יָרְשׁוּ (ya-reshóo) they possessed. Pret. kal. יָרַשׁ, possessed by right of inheritance.

[1627.] רָצִיתָם (retsee-thám) thou didst desire them. From רָצָה, R. 66. he wished, was benevolent, complacent. Pret. kal, affixed.

VER. 5.

[1628.] צִוָּה (tsav-vé) command. Imper. pih. From צִוָּה, he commanded.

VER. 6.

[1629.] נִבְּגָה (nenag-géahh) we will strike with the horn. From נָבַח, he struck with horns, properly said of horned animals, metaphorically of men. First plur. fut. pih. with patachfurtivum.

[1630.] נִבְּוִים (na-bhóos) we will tread on. From בָּוִם, to tread, tread down. Fut. kal, of the form of קָוִם. R. 90.

VER. 8.

[1631.] הִבִּישׁוּתָם (hebbee-shó-tha) thou hast made ashamed. Targ. thou hast brought shame upon them. From

בוֹשׁ, he blushed, is sometimes a mark of modesty. Pret. hiph. R. 58. R. 61.

VER. 10.

[1632.] וַתִּכְלִימֵנוּ (vat-tach-lee-mé-noo) and hast confounded us. From כָּלַם, to calumniate, in hiph. affected with disgrace, loss, confounded: is always said in contempt, and concerning what is disgraceful. Fut. hiph. with ו conversive.

VER. 11.

[1633.] שָׁסוּ (sha-soo) they have plundered for themselves. Targ. they subjected us. From שָׁסָה, he plundered. Pret. plur. kal. R. 66.

VER. 12.

[1634.] מֵאֲכָל (ma-achál) food. From אָכַל, he ate. A noun masc. heem. without a plur. food, meat.

[1635.] זִרְתַּנִּי (ze-ree-thá-noo) thou hast dispersed us. From זָרַח, he scattered, dispersed; generally said of persons. Pret. pih. In Ps. 139. 3. "thou hast winnowed my path," or, by antiphrasis, hast encompassed. Targ. art become alienated, as though from זָוַר, he was strange. R. 66. R. 19.

VER. 13.

[1636.] תִּמְכַּר (tim-cor) thou wilt sell. From מָכַר, he sold, antithetic to קָנָה, he acquired. Fut. kal, for תִּמְכַּר on account of maccaph. R. 134.

[1637.] בִּלְאִיהוֹן (belo-hón) without substance, i. e. for nought. Targ. gratuitously, without wealth.

[1638.] רִבִּיתָ (rib-bée-tha) hast (not) increased. From רָבַח, was multiplied, increased. In pih. multiplied, increased. 2nd sing. pret. pih. ה being changed into (י). R. 66.

[1639.] בְּמַחֲרֵיהֶם (bim-hhee-re-hèm) in their prices. From the unused מָחָר, is formed the masc. noun מַחֲרִיר, price. Plur. affixed.

VER. 14.

[1640.] וַהֲקִלִם (va-ké-les) and derision. From הִקְלִם, he mocked. A noun masc. הִקְלָם, illusion. Occurs thrice in Scrip. here, Jer. 20. 8. and Ps. 79. 4.

VER. 15.

[1641.] מָשַׁל (ma-shál) a proverb. LXX. for a parable. From מָשַׁל, he swayed. A noun masc. a proverb, parable, as being a commanding sentence, holding the first place in a discourse.

[1642.] מְנוּדָּה (menódh). Targ. a motion of the head, in ridicule. From נָדָּה, he was moved, strayed. A noun masc. heem. motion, agitation. Read here only in Scrip. and that in reg. R. 114.

VER. 16.

[1643.] כִּסְתֵנִי (kis-sàth-nee) has covered me. From כִּפְתָה, see No. 1273. pret. fem. R. 65. כִּפְתָה, Ps. 69. 8. from the Chaldaism כִּפְתָה. Ps. 143. 9. "I have hid to thee." i. e. I have revealed to thee, what I have concealed from men.

VER. 17.

[1644.] מְחַרְחֵף (mehha-réph) of him reproaching. From חָרַף, he reproached. Part. pih.

[1645.] וּמְגַדְּף (um-ghad-déph) and of him blaspheming. LXX. and of him calumniating. From גָּדַף, he blasphemed: is of stronger expression than חָרַף, and is therefore placed after it. Part. pihel.

VER. 18.

[1646.] שָׁקַרְנוּ (shik-kàr-noo) (nor) have we acted falsely. LXX. and have not acted unjustly. Pret. pih. שָׁקַר, he lied, deceived in word or act, acted perfidiously, deceitfully. 1st pers. plur.

VER. 19.

[1647.] נָסוּב (na-sógh) (not) turned back. From סָבָה, to recede. Pret. niph. see No. 1368.

VER. 20.

[1648.] דִּכְרַתָּנוּ (dik-kee-thá-noo) thou hast broken us down. Pret. pih. דִּכְרָה, he bruised, crushed. Read in the Ps. in the 2nd person only.

[1649.] תַּנִּינִים (tan-néem) of dragons, where dragons dwell. LXX. in the place of affliction. From the unused תַּנִּין is formed תַּנִּינָה, a dragon, an aged serpent, marine as well as terrestrial. In the plur. תַּנִּינִים, serpents, whales, and contractedly תַּנִּינִים.

[1650.] וַתִּכְסֵם (vat-techàs) and didst cover. From כִּפְתָה, he covered. Fut. pih. 2nd sing. masc. ו convers. and הוּ omitted. R. 67.

VER. 21.

[1651.] וַנִּפְרָשׁ (van-niph-rós) and expanded. From פָּרַשׁ, he expanded, extended. 1st plur. fut. kal, with ו conversive.

[1652.] זָר (zár) to a strange God. From זָרַר, to alienate. A noun participle kal, זָר, strange, as well in dwelling as in kindred and religion.

VER. 22.

[1653.] יַחְקֹר (ya-hhakor) will search out? From חָקַר, he searched out, inquired into abstruse matters. Fut. kal.

[1654.] תַּעֲלָמוֹת (ta-*yaloo-móth*) |
the hidden things of the heart. From
 עָלַם, *he hid.* A noun fem. *heem.*
 plur. read thrice in Scrip.

VER. 23.

[1655.] הוֹרַגְנוּ (ho-*ràgh-noo*) *we*
are slain for thee, on thy account.
 From הָרַג, *he slew.* 1st. plur. pret.
puhal. R. 19. הוֹרַג, *he was slain.* Is
 read twice in Scrip. here and in
 Isaiah, 27. 7.

[1656.] נִחְשַׁבְנוּ (nehh-*shàbh-noo*)
we are accounted. From חָשַׁב, *he*
thought, estimated. Pret. niph. R. 14.

[1657.] טְבַחָהּ (tibh-*hhá*) (as
 sheep) *of the slaughter.* Targ. *as a*
sheep given up to slaughter. From
 טָבַח, *he sacrificed.* A noun fem. *im-*
molation. Occurs thrice in Scrip.

VER. 24.

[1658.] הִקְיָצָהּ (ha-*kée-tsa*) *awake.*
 From קָיַץ, in hiph. *he was awakened.*
 See No. 151. imper. hiph. with הַ pa-
 rag.

[1659.] תִּזְנַחַח (tiz-*nàhh*) *do (not)*
remove thyself. From זָנַח, see No.
 1616. fut. kal.

VER. 26.

[1660.] שָׁחָהּ (shá-*hha*) *is bowed*
down. From שָׁחַ, *he bowed, pros-*
trated himself. Pret. kal, שָׁח, R. 59.
 fem. שָׁחָהּ. Some think that שָׁחָהּ
 is the root, but the accent shews it
 is not; for "in the second quiescent,
 the accent belongs to the first radical;
 in the third, to the second."

[1661.] דָּבְקָהּ (da-*bheká*) *hath*
cleaved. Targ. *our belly hath cleaved*
to the bottom of the pit. Pret. kal,
 from דָּבַק, *hath adhered.* 3rd sing.
 fem.

VER. 27.

[1662.] עֲזָרָהּ (ez-*rá-tha*) *most*
present aid. From עָזַר, *he assisted.*
 A noun fem. עֲזָרָה, *aid,* and here in
 an emphatic form, with a double fem.
 sign, *the fullest aid.* Read thrice, and
 that only in the Psalms; here, 63. 8.
 and 94. 17. See No. 135.

PSALM XLV. מַח

[1663.] שֹׁשְׁנִים (sho-*shan-néem*)
 (upon) *the hexachord,* or a musical
 instrument of six strings. Targ. *who*
sit in the counsel of Moses. As though
 compounded שֹׁשְׁנִים from שֹׁשֵׁר and
 שָׁנִים, *teachers and masters of the Jews,*
 in Greek *δυσωμοται, seconders,* from שָׁנָה,
to repeat, reiterate. LXX. *for those*
who will be changed, i. e. an amabæan
 song, sung with alternate voices.
 From שֵׁשׁ, *six,* is formed שֹׁשֵׁן and
 שֹׁשֵׁן, *a hexachord,* also *a lily,* which
 consists of six leaves. And שֹׁשֵׁן,
 Ps. 60. 1. "on the lily of testimony,"
 a necklace in the form of a lily.

[1664.] יְדִידָהּ (yedhee-*dhóth*) a
song of loves. An epithalamium. LXX.
for a beloved. A noun rad. יְדִיד, *be-*
loved.

VER. 2.

[1665.] רָחַשׁ (ra-*hhàsh*) *boileth* or
bubbleth up; denotes the language of
 the heart full and ready for utterance.
 Pret. kal, read only here in Scrip.

[1666.] עֵט (ét) Targ. *a pen.* As
 a scribe indites with a quick hand
 the words of one dictating, so the
 tongue most promptly utters the con-
 ceptions of an overflowing heart.
 From עֵיט, *a bird. fowl.* A noun
 masc. without a plur. *a bird, pen,*
stylus. Occurs four times in Scrip.

[1667.] כּוֹפֵר (so-*phér*) *of a scribe.*
 From כָּפַר, *he reviewed,* by word or

writing. A noun partic. kal, *one writing, a scribe.*

[1668.] מְהִיר (ma - héer) *swift.*

From מָהַר, *he hastened.* A noun masc. *hastening, swift, ready.*

VER. 3.

[1669.] יְפִיפִית (yoph-ya-phée-tha) *thou art most beautiful.* Targ. *thy beauty, O King, (Messiah) surpasses the sons of men.* LXX. *beauteous in beauty above the sons, &c.* From יָפָה, *he was fair, beautiful.* The pret. compounded of puhah and kal, יָפָה, from puhah and יָפִית, הָ being changed into (י), which composition denotes the highest perfection of beauty, "for the doubling of the first and second letter of the theme (according to Ab. Ezra) tends to an increase of the signification; but of the second and third, to its diminution."

[1670.] חֻצֵצֶק (hoo-tsak) *is diffused.*

From חָצַק, *he poured out.* Pret. hoph. R. 57.

[1671.] חֵן (hhén) *grace* in thy lips, a conciliating, endearing manner, as in Prov. 3. 22. "grace to thy neck." From חָנַן, *he was gracious.* A noun masc. without a plur. *grace, favour, suavity of mind* as well as person.

VER. 4.

[1672.] חֲבֹר (haghór) *gird on* thy sword. From חָבַר, *he surrounded, braced on.* Imper. kal.

[1673.] יָרֵךְ (ya-réch) (on thy) *thigh.* A noun rad. *thigh, when said of men; side, of things.*

VER. 5.

וַחֲבַרְךָ (va-hadha-rechá) *and with thy glory, i. e. girded with thy sword.* LXX. *and brace on; they reading it with other points, וַחֲבַרְךָ, cause to brace on, from חָבַר, he stretched a bow.*

[1674.] צְלַח (tselàhh) *act prosperously.* Imper. kal.

[1675.] רָכַב (rechàbh) *ride* on the word of truth, i. e. come forth before the people arrayed with truth. Or, *ride prosperously on account of truth, &c., as the former verb is translated adverbially, R. 41.* From רָכַב, *he rode.* Imper. kal.

וְעֲנָה צְדָקָה (and of meekness (and) of righteousness. See No. 840. or it may be the imper. kal, with הָ paragogic, הָ radical being changed into ו mobile. From עָנָה, *he answered, spoke out.*

[1676.] נִרְאֹת (no-ra-óth) *terrible things, i. e. thou wilt see the wonderful and terrible progresses of thy kingdom, in promoting thy magnificent works.* From יָרָא, *he feared.* Partic. niph. plur. fem. R. 56.

VER. 6.

[1677.] שְׁנוּנִים (shenoo-néem) *sharp* are thine arrows, namely, to pierce the heart of the king's enemies, i. e. thine, that the people may fall under thee. From שָׁנַן, *he sharpened.* Pahul kal, שָׁנַן, *acute.*

VER. 7.

[1678.] מַלְכוּתְךָ (mal-choo-thé-cha) the sceptre of thy kingdom. From מָלַךְ, *he reigned.* A noun fem. מַלְכוּת, *a kingdom, affixed.*

VER. 8.

[1679.] וַתִּשְׁנֵא (vat-tis-ná) *and thou hatedst.* From שָׂנֵא, *he hated.* Fut. kal, with ו conversive. R. 64.

[1680.] מִשְׁחָךְ (mesha-hhachá) *hath anointed thee.* Targ. *hath appointed thee Lord.* Pret. kal. From מָשַׁח, *he anointed.* R. 114. R. 121.

[1681.] שֶׁשׂוֹן (sa-són) (with the oil) of gladness, or joy, of which oil was a symbol; and is therefore used in banquets and never in mourning. From שׂוֹשׂ, he rejoiced. A noun heeman.

[1682.] מַחְבְּרִיָּה (me-hhabhe-ré-cha) above thy fellows. Targ. more than thy fellows. From חָבַר, he associated, spoken of any sort of alliance or communion. A noun masc. חָבֵר, a companion.

VER. 9.

[1683.] מֵר (mór) myrrh. From מָרַר, he was bitter. A noun masc. without a plur. It is joined here with other aromatics on account of its odour, hence Lat. *myrrha*, [and Eng. *myrrh*.—D.]

[1684.] וְאַהֲלוֹת (va-aha-lóth) and aloes. Targ. the wood of aloes. From אָהַל, he spread a tent. A noun plur.

fem. So derived, not because it has extended branches, but from its widely diffused odour, hence Lat. *aloe* [and Eng. *aloe*.—D.]

[1685.] קְצִיעוֹת (ketsee-éóth) *cassia* are all thy garments, namely, sweet-scented like those aromatics. From קָצַע, he scraped off. A noun fem. קְצִיעָה, *cassia*, the rind of cassia and not the shrub itself. Is read here only in Scrip.

VER. 10.

[1686.] בְּיִקְרוֹתֶיהָ (beek-kero-thé-cha) (kings' daughters, i. e. kingly in habit, mien, and education) among thy precious ones. From יָקַר, he was precious. A noun fem. יְקָרָה, *precious*, a precious thing. Plur. prefixed and affixed. With a prefix it should be בְּיִקְרוֹת, but according to the Syriac custom (·) passes to the preceding letter, R. 143. and thus it becomes, with an affix, בְּיִקְרוֹתֶיהָ,

which Gregory Mayer not perceiving, says, that a mistake was committed in the points.

[1687.] נִצְבָּה (nit - sebhá) was placed. Pret. niph. See No. 1534.

[1688.] שֶׁגָּל (she-ghál) wife. LXX. queen. A noun radical. Is read twice in Scrip. here and in Neh. 2. 6. and said only of an august personage or queen.

[1689.] אוֹפִיר (o-phéer) (ingold) of Ophir, in a golden garment. Ophir, a country in India abounding in precious gold, 1 Kings, 9. 28. Whose gold was *obryzum* or *ophirizum*, i. e. most excellent.

VER. 11.

[1690.] וְשָׁחִי (veshich-hhée) and forget thy people, and thy father's house, i. e. the rites and customs of thy native country. From שָׁחַח, he forgot. Imper. fem. kal.

VER. 12.

[1691.] וַיִּתְאַוּ (veyith-áv) and will desire. From אָוָה, he desired exceedingly. Fut. hithp. by apocope for וַיִּתְאַוּהוּ. R. 67.

[1692.] יָפִיָּה (yoph - yéch) thy beauty. From יָפָה, he was fair, beautiful. A noun masc. without a plur. יָפִי, beauty.

VER. 13.

[1693.] צֹר (Tsór) (and the daughter) of Tyre. Targ. the inhabitants of the citadel of Tyre. See No. 461. From צֹר, a rock. A noun fem. Tyre so called as being built on a rock: formerly an island, about 700 paces from the continent, to which it was afterwards connected by a mound raised by Alexander the Great when about to destroy that city, which he did, and the island became again a bare rock washed by the waves, according to the prophecy, Ezek. 26. Isaiah says that its citizens were

princes, whence some will have the word *tyrannus, tyrant*, to be derived. Called by the ancients Sara and Sora from the Hebrew, whence also the Latin *Tyrus*, by a change of the dental *ts* into the lingual *t*.

[1694.] יַחֲלֵי (yehhal-lóo) will deprecate thy face. Targ. will seek. From חָלָה, he grieved, was sick; when constructed with פָּנִים, he appeased the countenance of some one, deprecated, prayed earnestly, changed by entreaty the countenance from its first purpose, as though made wrath, fury, of which the countenance is an index, to sicken, become weak, evanescent. Fut. plur. pih. הָ being cut off. R. 66.

[1695.] עֲשִׂירֵי (washee-re) the rich of the people. From עָשָׂר, he was rich. A noun masc. עֲשִׂיר, rich. Plur. in reg.

VER. 14.

[1696.] כְּלִי־כְבוֹדָהּ (col-kebhoo-dá) (the king's daughter is) all glorious: when the adjective precedes, it marks an ellipsis of the verb substantive, R. 55.; or the entire glory of the king's daughter. From כָּבַד, he was honoured, glorious. Of the scarce words with dagesh after a long vowel, only this is found again, Jud. 18. 21. and Ez. 23. 41.

[1697.] פְּנִימָה (penée-ma) from within, or intrinsically. From פָּנִים, with הָ expressive of place, פְּנִימָה, interior places.

[1698.] מְלֻשְׁבָּצוֹת (mim-mish-betsóth) from studs of gold: namely, a garment adorned with goldset gems. A noun plur. heem. fem. from שָׁבַץ, he wrought a garment full of eyes.

VER. 15.

[1699.] לְרִקְמוֹת (lir-ka-móth) in embroidered garments. From רָקַם, he

embroidered. A noun fem. רִקְמָה, an embroidered garment. R. 32.

[1700.] הַנִּבְּלָה (too-bhàl) will be brought. From יָבַל, he led, brought, namely, in pomp and festive joy, as though יוֹבֵל, in jubilee. Fut. hoph. R. 57.

[1701.] בְּתוּלוֹת (bethoo-lóth) virgins. A noun fem. בְּתוּלָה, a mature virgin and incorrupt.

[1702.] אַחֲרֶיהָ (a-hharé-ha) after her. אַחֲרַי, after, sometimes of place, sometimes of time.

[1703.] רֵעוֹתֶיהָ (re-vo-thé-ha) her companions. From רֵעָה, a companion, see No. 572. A noun fem. הָ being cut off, R. 103. רֵעָה, a female companion. Plur. affixed.

[1704.] מִבְּאוֹת (moo-bha-óth) are brought. From בָּאוּ, to come, in hiph. caused to come, i. e. brought, in hoph. was brought. Partic. fem. hoph. R. 58.

VER. 17.

[1705.] לְשָׂרִים (lesa-réem) among the princes. From שָׂרָה or שָׂרָה, or rather שָׂרָר, all signifying the same, he held or obtained principality. A noun masc. שָׂר and שָׂרָה, a prince.

VER. 18.

[1706.] יְהוֹדִיָּה (yeho-dhoo-cha) will confess to thee, i. e. will give thanks, acknowledge thy greatness, worship, declare. From הוֹדָה, to confess, includes confession of praise and fraud. Fut. hiph. יוֹדִיָּה, see No. 875. but according to the Chaldee ח characteristic of hiph. is inserted. R. 137.

PSALM XLVI. מו

[1707.] עַל־עֲלָמוֹת (al-éala-móth) on abstruse and occult matters, accord-

ing to the force of the word עָלַם, *he concealed*. LXX. *for secret things*. Targ. *for the time that their father was concealed* (namely swallowed up in the earth) *but themselves were liberated*. Or, *an acute symphony*, such as is the note of virgins, from עֲלִמָּה, *a young girl*, as perhaps being sung by young girls. It is also very likely the name of a musical instrument, as in I Chron. 15. 20. "with psalteries on Alamoth," [i. e. the *treble*.—D.]

VER. 2.

[1708.] נִמְצָא (nim-tsá) *found exceedingly as aid in difficulties*, i. e. *favourable, ready, prepared*. From נִצָּץ, part. niph. see No. 1480.

VER. 3.

[1709.] בְּהִמְרֵי (beha-méer) *in changing the earth*, i. e. *if the earth should change its place*. LXX. *while the earth is disturbed*. Targ. *when our fathers were changed from the earth*, alluding to the history of Corah, Num. 26. From הִמְרֵי, No. 647. infin. hiph. R. 58.

VER. 4.

[1710.] יְהִימְרוּ (yehh-meróo) (*its waters will roar*) and *be disturbed*: or, *will be heaped up*, from the noun הִמְרָה, *a heap*, because the waves of the sea are like heaps. Targ. *are polluted*, namely, with mud. From הִמְרָה, *he was turbid, muddy, stirred up mud*. Fut. kal, as in No. 1358.

VER. 5.

[1711.] יִשְׂמְחוּ (yesam-mehhóo) *will rejoice*. From שָׂמַח, *he was glad*. Fut. pih.

VER. 6.

[1712.] לִפְנוֹת (liph-nóth) *in* (the morning) *seeing*, i. e. *at the appear-*

ance of dawn. From פָּנָה, *he beheld*, gerund kal, R. 56.

VER. 7.

[1713.] הָמוּ (ha-móo) *roared*. From הָמָה, *he roared, shouted, sounded*. Pret. plur. kal, R. 66.

[1714.] מָטוּ (má-too) *are moved*. From מָוַט, *to nod, vacillate*, always importing evil. Pret. kal, R. 59.

[1715.] מַמְלָכוֹת (mam-la-chóth) *the kingdoms*. From מָלַךְ, *he reigned*. A noun fem. heem. מַמְלָכָה, *a kingdom*. Plur.

[1716.] תִּהְיוּבָנִים (ta-móogh) (the earth) *shall be dissolved*. From בָּנָה, *he dissolved, melted*; taken always metaphorically, fut. kal. R. 60.

VER. 9.

[1717.] רָחַז (hhazóo) *see ye*. From רָחַז, *he saw*. Imper. kal, 2nd plur. R. 66.

[1718.] מִפְעֻלוֹת (miph-valóth) *the work of Yehovah*. From פָּעַל, *he made, worked*. A noun fem. heem. in reg. R. 114.

[1719.] שְׁמוֹת (sham-móth) *deserts*. From שָׂם, *he was wasted, desolated*. A noun fem. שְׁמֹה, *devastation, desolation*.

VER. 10.

[1720.] מִשְׁבֵּית (mash-béeth) *making to cease*. LXX. *taking away wars*. From שָׁבַת, *he rested, ceased*. Part. hiph.

[1721.] וְקִצְצוּ (vekit-séts) *and will amputate*. Pret. pih.

[1722.] עֲגִלוֹת (agha-lóth) *chariots*. LXX. *shields*. From עָגַל, *he circled, went round*. See No. 694. a noun fem. עֲגָלָה, *a cart, chariot*.

[1723.] יִשְׂרֹף (yis-róph) *will burn.*
From שָׂרַף, *he burned.* Fut. kal.

PSALM XLVII. מו

VER. 2.

[1724.] תִּקְעֵנָה (tik-עֹו) *applaud ye.* Targ. *fix the hand in joy.* From תִּקַּע, *he fixed, infixed a nail or peg.* Also, he fixed or infused breath into a trumpet, i. e. *sounded a trumpet.* Also, he fixed hand to hand, i. e. *clapped hands in applause.* Imper. kal.

[1725.] חָרִיעֵנִי (ha-rée-עֹו) *be ye joyful.* From חָרַעַ, see No. 1590. Imper. hiph.

VER. 5.

[1726.] מַגְדֹּן (geón) *the magnificence of Jacob.* Targ. *the house of the sanctuary, the house of Jacob.* From מָגַד, *he was high, exalted, excellent.* A noun masc. in a good sense *magnificence*, in a bad sense *haughtiness, insolence.* In reg.

VER. 6.

[1727.] שׁוֹפָר (sho-phár) *of a trumpet.* A noun radical, a *horn, trumpet*, used in war and on solemn occasions.

VER. 10.

[1728.] נְדִיבֵי (nedhee-bhé) *the princes of the people.* From נָדַב, *he was voluntary, liberal, gave of his own accord.* A noun masc. נְדִיב, *spontaneous, liberal, noble, chief*, whom liberality becomes. Plur. in reg.

[1729.] אֲבֹרָהִם (Abh-ra-hám) *of Abraham.* The name of the faithful Patriarch; called at first אֲבִירָם, *exalted father*, from אָב, *a father*, and רָם, *exalted*, as Philo says, *a man of heaven, sublime, a scrutiniser of the*

etherial nature. "He was afterwards made from a man of heaven a man of God, according to the prophecy Gen. 17. I am thy God, be thou blameless." And was called אֲבֹרָהִם, *the father of a multitude*, רִבְבוֹן, *a multitude* being added to his name, the ם of the former and ן of the latter being cut off.

[1730.] נִעְלָה (na-עֹלָה) *is exalted.*
From עָלָה, *he ascended.* Pret. niph.

PSALM XLVIII. מו

VER. 3.

[1731.] יָפֵחַ (yephé) *fair.* From יָפַח, *he was fair.* A noun masc. in reg. for יָפֵחַ, R. 114. R. 122.

[1732.] נֹף (nóph) *climate, tract, region, province.* A rad. noun; read here only in Scrip.

[1733.] מְשׂוֹשׂ (mesós) *the joy.*
From שָׂשׂ, *to rejoice.* A noun heem.

[1734.] צָפוֹן (tsa-phón) *of the north.*
From צָפַן, *he hid.* A noun masc. the northern part of the heavens, as though hid from the sun, his course not verging towards that region.

[1735.] קִרְיַת (kir-yath) *the city.*
From קָרַח, *he touched, made contiguous.* A noun fem. a *city* whose buildings are contiguous, as though a *contiguity, contignation.*

VER. 4.

[1736.] בְּאֵרְמִנּוֹתֶיהָ (bear-menothé-ha) *in his palaces.* From the unused אָרַם. A noun com. gen. with a fem. plur. a *palace.*

VER. 5.

[1737.] נִוְעְדוּ (no-עֹadhóo) *are collected.* From וָעַד, *he came at a certain place and time, met.* Pret. niph. R. 56.

VER. 6.

[1738.] תַּמְהוּ (ta-má-hoo) are admired. Pret. kal, plur.

[1739.] נִרְפְּזוּ (nehh-pá-zoo) are terrified. Targ. fled. From נִרְפַּז. See No. 1255. Pret. niph. was terrified, dismayed, seized with sudden alarm.

VER. 7.

[1740.] אֶחָזְתָם (ahha-zá-tham) seized them. Pret. kal, אֶחָז, held firmly. In fem. אֶחָזְתָּ, on account of the affix, חָ is changed into תָ. R. 97. and (ר) and (ז) transposed, R. 98, but the accent being removed to the penult (ר) passes into (-). R. 94.

[1741.] חִיל (hheel) grief. From חָיַל, to grieve, to be tormented. A noun masc. grief, torment.

[1742.] פִּיִּלְדָה (cay-yo-le-dhá) as of one bringing forth, travelling. From יָלַד, see No. 93. Partic. fem. kal, prefixed with כ, as, which excludes ה emphatic. Note, that in part. fem. kal, (כ) sometimes remains unchanged.

VER. 8.

[1743.] קָדִים (ka-dhéem) with the east wind. LXX. in a vehement blast. From קָדָם, see No. 1621. the east, also the east wind, which is most scorching and ardent in Judea.

[1744.] אֶנְיֹת (oniy-yóth) ships. From אָנַף, impelled. A noun masc. with a fem. plur. אֶנְי, a ship which is propelled on the sea. Dagesh euph. R. 18.

[1745.] תַּרְשִׁישׁ (Tarshéesh) [Beryl, a sea pebble of a marine azure colour. The learned are not agreed as to what the Tarshish properly is, which is so frequently mentioned in Scripture. Two appear to be particularly noticed, one towards the east, whence Solomon's ships brought,

among other things, gems and precious stones; the other towards the west, chiefly in Spain, then abounding in mines, and an incredible quantity of gold. There were, besides, very many names of cities and provinces derived from this word. The sea itself appears to be sometimes designated by it, whence, according to some, the Greek θαλάσσα, the sea, by an interchange of λ and ρ.—D.] Josephus Antiq. 9. 11. says, that Tharsus is a celebrated city of Cilicia, at the foot of Mount Taurus (where St. Paul was born); Vatabl. Arius Mont. understand it to be Carthage in Africa, in Greek Καρχηδόνα, and so the LXX. interpret Isaiah, 23. 1. "howl, ye ships of Carthage." Also Ezek. 27. 12. "thy merchants, תַּרְשִׁישׁ. LXX. of Carthage. Jerome (on Jonah) thinks that Tarshish is not the name of any particular town or province, but a general name for the Mediterranean Sea, or any other sea frequented by large ships: for, he says, the Hebrews affirm that "sea" in general is called Tarshish, according to the expression "thou shalt break the ships of Tarshish with a violent wind," and that in Isaiah, 2. 16. "the ships of Tarshish." LXX. the ships of the sea, and 23. 1. "howl ye ships of Tarshish," that accordingly תַּרְשִׁישׁ is the proper Hebrew word for sea, and יָם, the common term for sea, is not properly Hebrew but Syriac. From תַּרְשִׁישׁ, to become poor.

VER. 10.

[1746.] דִּמְעֵנוּ (dim-mée-noo) we have thought of. Targ. we have compared. LXX. we have undertaken. Pret. pih. דִּמְעָה, he assimilated, compared one thing with another: metaphorically, imagined, thought, as though compared with thought.

VER. 11.

[1747.] קִצְוֵי (kats-vé) the ends.

From קָצַח, *he cut off, curtailed.* A noun masc. in reg. plur. of קָצָה, *an end, extremity*, as though the cutting off of any thing. Has a fem. form in Ps. 65. 9.

VER. 12.

[1748.] יְהוּדָה (Yehoo-dhá) of *Judah*. From הוֹדָה, *he celebrated*, according to the declaration of Judah's mother at his birth, "*I will praise the Lord*," Gen. 29. 35. Derived more immediately from the fut. יְהוּדֶה, see No. 1706.

VER. 13.

[1749.] סָבַב (sób-boo) *surround ye*. From סָבַב, *he surrounded*. Imper. kal, the mid. rad. being syncopated. R. 77.

[1750.] וְהָקִיפֶיהָ (vehak-kee-phóo-ha) *and embrace ye her*. From וְהָקִיף, *he went around, embraced*. See No. 705. imper. hiph. affixed and prefixed.

[1751.] מִגְדָּלֶיהָ (migh-da-lé-ha) *her towers*. From גָּדַל, *he was great*. A noun masc. heem. מִגְדָּל, *a tower, citadel*. Plur. affixed.

VER. 14.

[1752.] פָּסַגְנִי (pas-seghóo) *raise up: look to, consider her palaces which appear on high as the mount of the Moabites*, פִּסְגָּה, *Pisgah*. LXX. *distribute her houses* (from the Chald. פָּסַג, *he distributed*). From פָּסַג, in pih. פָּסַג, *he upraised, elevated*. Read here only in Scrip. and that in the imperat.

[1753.] אַחֲרָיוֹן (a-hharóon) *to the following generation*. From אַחֲרַי, *after*. A noun heem.

VER. 15.

[1754.] יִנְחֵנֵנוּ (yena-haghé-noo) *will lead us..* LXX. *will feed us*. From נָחַג, *he led*, properly sheep, or cattle in general. Fut. pih.

עַל־מֵוֹת, *to death*, if read separately. See No. 416. if conjointly, עַל־מֵוֹת, *boyhood*, i. e. with the vigour of youth he will preserve us continually. LXX. *for ages*, as though from עוֹלָם, *an age*. From עָלַם, *he concealed*. עָלַם, *a youth*, as being not yet made known by manly deeds. [So, Horace, "*crescit occulto velut arbor ævo*."—D.]

PSALM XLIX. מֵט

VER. 4.

[1755.] וְהִגִּיתִי (veha-ghóoth) *the movement, i. e. language, meditation of my heart*. From הִגִּיתִי, see No. 19. a noun fem. found only here.

[1756.] תְּבוּנֹתֶיהָ (thebhoo-nóth) *of understanding*. From בִּין, *to understand*. A noun heem. fem. plur. of תְּבוּנָה, *intelligence, prudence*.

VER. 5.

אֶפְשָׁה לְמַשַּׁל אָזְנִי (at-té lema-shál oz-née) *I will incline my ear to a parable, i. e. I will diligently attend, that I may not sing any thing ungracefully; a metaphor taken from musicians who bring their ear close to the harp, that they may ascertain the harmony of the sound*.

[1757.] חִידָתַי (hhee-dha-thée) *my enigma*. From חָדַד, *to speak enigmatically*. A noun fem. חִידָה, *a riddle, problem, enigma*. Affixed.

VER. 6.

[1758.] יִסְבֵּנֵנִי (yesub-bé-nee) *shall surround me*. From סָבַב, *he surrounded*. Fut. kal. R. 70. R. 114. R. 125.

VER. 7.

[1759.] עֲשָׂרָם (ʿosh-rám) of their riches. From עָשָׂר, he was rich. A noun masc. עֲשָׂר, riches, wealth. R. 118.

VER. 8.

[1760.] פָּדָה (pha-dhó) in redeeming will (not) redeem, i. e. by no means will redeem. From פָּדָה, he redeemed. Infin. kal. R. 41. n. 1.

[1761.] יִפְדֶּה (yiph-dé) will redeem. Fut. kal. R. 65.

[1762.] כִּפְּרוֹ (coph-ró) his redemption, or ransom. LXX. an atonement of himself. From כִּפַּר, he covered with pitch. כִּפַּר, a bitumen with which vessels were covered; hence metaphorically expiation, oblation for sin, the price paid for averting wrath, being as though the covering over, the varnishing of the crime. Wants the plural.

VER. 9.

[1763.] וַיִּקָּר (veye-kàr) and will be precious. From יָקָר, he was dear, precious. Fut. kal. R. 55.

[1764.] פִּדְיוֹן (pidh-yón) redemption. From פָּדָה, he redeemed. A noun masc. heem. redemption, the price of redemption. Is read twice, here and Exod. 21. 30.

VER. 11.

[1765.] חֲכָמִים (hhacha-méem) wise men. Targ. "he will see wise men wicked, who die by the second death and are condemned to hell." From חָכַם, a noun masc. חָכָם, wise, skilful.

[1766.] פְּסִיל (keséel) fool. A noun rad. foolish, unsteady, perhaps by metathesis from כָּכַל, he was mad.

[1767.] וַבְּעֵר (va-bhá-ʿar) and the

brutish one. From בָּעַר, he burned.

A noun masc. without a plur. a carnally minded, brutified man. Is read five times in Scrip. here and in Psalms 73. 22., 92. 7. and in Prov. 12. 1. and 30. 2.

VER. 12.

[1768.] אֲדָמוֹת (adha-móth) on the lands, i. e. gave their names to the lands. From אָדָם, he was red. A noun fem. אֲדָמָה, the ground, earth, red clay. Read here only in Scrip. in the plur.

[1769.] נִדְמוּ (nidh-móo) which are likened to, i. e. depicted, or which are silenced, i. e. slain, taken out of view. From נָמַח, he was silent, hence reduced to silence, i. e. slain. Hence he was like to, conformable to, in mind, person, actions; for what is like to another thing is silent, i. e. agrees with, murmurs not against. Pret. plur. niph. הָ being cut off. R. 65.

VER. 14.

[1770.] פֶּסֶל (ké-sel) foolishness. A noun rad. folly, fatuity. In the fem. פְּסִלָה, the same.

[1771.] יִרְצוּ (yir-tsóo) will wish, i. e. will be pleased with. From רָצָה, he wished, wished well, approved. Fut. kal, plur. הָ being cut off. R. 66.

VER. 15.

[1772.] יִרְעֵם (yir-ʿém) will feed on them. From רָעָה, he fed, fed on. Fut. kal. יִרְעֵה affixed. R. 193.

[1773.] וַיִּרְדּוּ (vay-yir-dhóo) and will have dominion, in the morning, i. e. speedily. From רָדָה, he subdued, conquered. Fut. kal.

[1774.] וַצִּירָם (vetsoo-rám) and their form, i. e. their soul. LXX. their aid; they conceiving it to be of

צָרָר, a rock, metaphorically *confidence, aid*. From **צָרַר**, to constrain. A noun fem. **צָרָרָה**, a form which is impressed, and in some measure constrained within limits. Syncope of **ר** for **צָרָרָה**. R. 104.

[1775.] **לְבַלֹּת** (lebhal-16th) to consuming. From **בָּלָה**, he grew old, decayed, was consumed. Gerund pih. R. 65.

[1776.] **מִזְבֵּל** (miz-zebhool) at his habitation. The sense is, hell will sooner end than the punishment of his soul. Targ. "their bodies shall grow old in hell, since they stretched forth their hand and destroyed the habitation of the house of his majesty." LXX. "their aid or support shall grow old in hell, they have been expelled from their glory." From **זָבַל**, he dwelt. The noun is **זִבְלָה**, habitation, place of hospitality; with (־) for **ו** and **ב**, for, prefixed. R. 74.

VER. 16.

[1777.] **יִקְחֵנִי** (yik-ka-hhé-nee) shall have received me. From **לָקַח**, he took, received. Fut. kal, **ל** being compensated by a dagesh, R. 69. n. 2.

VER. 17.

[1778.] **יַעֲשִׂיר** (ya-ʿashéer) may grow rich. From **עָשָׂר**, he was rich. Fut. hiph.

VER. 18.

[1779.] **תִּיטִיב** (the-téebh) (when) thou shalt benefit. From **יָטַב**, he was good. Fut. hiph.

PSALM L. נ

[1780.] **לְאַסָּף** (Lea-sáph) of Asaph. From **אַסַּף**, he collected. The name of a Levite singer, who published many Psalms, as appears from the

inscription of the Psalms from the 73rd to the 84th.

[1781.] **מִמִּזְרַח** (mim-miz-rahh) from the rising of the sun. From **זָרַח**, has risen. A noun heem. masc. without plur. **מִזְרָח**, the east, orient. R. 115.

[1782.] **מְבוֹאוֹ** (mebho-ó) its setting. From **בָּאוּ**, to come. A noun heem. **מְבוֹאוֹ**, entrance, approach; when said of the sun, setting, or west; place or time.

VER. 2.

[1783.] **מִכְלָל** (mich-lal) the perfection, or absoluteness, universality of beauty, i. e. absolutely beautiful. A noun heem. read only here in Scrip. and that in reg.

[1784.] **הוֹפִיעַ** (ho-phéec) hath shone. Targ. will be revealed. LXX. will come manifestly. From the unused **פָּעַע**. Pret. hiph. R. 57.

VER. 3.

[1785.] **נִשְׁעָרָה** (nis-ʿará) (the earth, air) shuddered, or a tempest is mightily excited. Either from **שָׁעַר**, shuddered, or (by an interchange of **ש** into **ס**) from **סָעַר**, he disturbed, agitated with storms. Pret. fem. niph.

VER. 4.

[1786.] **מַעַל** (me-ʿál) from on high. From **עָלָה**, he ascended. A noun masc. **עָל**, high. Prefixed.

[1787.] **לְדַין** (la-dhéen) to judging. From **דָּיַן**, to judge, to express an opinion. Infin. hiph. **ו** being cut off, R. 58. and **ו** characteristic being excluded, R. 81.

VER. 5.

[1788.] **אִסְפוּ** (is-phóo) gather ye; **לִי**, to me. LXX. read **לוֹ**, to him, as

his testimony. From אָסַף, he collected, gathered. 2nd plur. imper. kal.

[1789.] פָּרַתִּי (co-rethé) striking my covenant. From פָּרַת, he cut, with the noun בְּרִית, to strike a league, i. e. to covenant, an animal being usually cut, i. e. sacrificed at the forming any solemn league, as much as to imply, may the violater of this league be as this victim [so Homer, Iliad, 3. &c.—D.] Benoni plur. kal. in reg.

זָבַח עָלַי, by, or upon sacrifice.

Targ. who have covenanted a covenant and confirmed a law, and employed themselves in prayer, which is like to sacrifices.

VER. 7.

[1790.] וְאֶעֱדָה (vea-éé-dha) and I will testify. From עָדַד, to testify. Fut. hiph. with הַ paragogic. R. 58.

VER. 9.

[1791.] מִמְּכֹלְאֹתַיָּהּ (mim-michleo-thé-cha) from thy folds. Targ. from thy flocks. From כָּלָא, he shut, shut up. A noun heem. מִכְלָא, a barrier, enclosure, a fold. Plur. prefixed and affixed.

[1792.] עֲתוּדִים (cat-too-dhéem) he goats. From עָתַד, he was prepared. A noun plur. masc. [as what is most and first prepared comes first, so the—D.] he-goat and ram [as—D.] preceding the flock [appears, and is also most prepared and ready.—D.]

VER. 10.

[1793.] חַיְתוֹ (hha-yetho) beast of the wood. From חָיָה, he lived. A noun fem. חַיָּה, living, an animal. See No. 409. also animal life, also a meeting, assemblage, troop, congregated after the manner of wild beasts.

[1794.] אֶלֶף (á-leph) (on) a thou-

sand mountains, i. e. many. LXX. oxen, taking it from אֶלְפִים, oxen.

From אָלַף, he learned. A noun masc. אֶלֶף, a thousand. R. 131.

VER. 11.

[1795.] עוֹף (éoph) flying thing. From עָוַף, to fly. A noun masc.

[1796.] וְזִיזִי (vezééz) and wild beasts of the fields. LXX. and beauty of the field; they reading it זִיזִי, beauty, symmetry. A rad. noun זִיז, a wild beast; signifies collectively all animals that pluck and browse on herbage and fruits, having an affinity to פִּזּוּ, he plucked, snatched off, as in Ps. 80. 14.

VER. 12.

[1797.] אֶרְעֵב (er-éabh) (if) I should be hungry. From רָעַב, he was hungry. Fut. kal.

VER. 13.

[1798.] אֶשְׁתַּהַּ (esh-té) shall I drink? From שָׁתָה, he drank. Fut. kal. R. 65.

VER. 14.

[1799.] וְשָׁלַם (veshal-lém) and pay. From שָׁלַם, he paid, restored. Imper. pih.

VER. 15.

[1800.] וְקָרָאתִי (uk-ra-é-nee) and call upon me. From קָרָא, see No. 145. Imper. kal, קָרָא, affixed and prefixed.

VER. 16.

[1801.] לְסַפֵּר (lesap-pér) to relating, i. e. that you should relate. From סָפַר, see No. 86. gerund pih.

[1802.] חֻקֵּי (hhuk-káy) my statutes.

LXX. *my justifications.* From חָק, see No. 88. R. 125.

VER. 17.

[1803.] מוֹסָר (moo-sár) *discipline.* From יָסַר, *he instructed.* A noun heem. R. 161. n. 1.

VER. 18.

[1804.] גָּנַב (gan-nábh) *a thief.* From גָּנַב, *he stole.* A noun derived from pih. and denotes habit.

[1805.] מְנַאֲפִים (mena-aphéem) with *adulterers.* From נָאֵף, *he committed adultery.* A noun particip. pih. plur. of מְנַאֵף, *an adulterer, whore-monger;* denotes habit.

VER. 19.

[1806.] שְׁלָחָתָּ (sha-láhh-ta) *thou hast sent.* Pret. kal, from שָׁלַח, *he sent.*

[1807.] תַּצְמִיד (tats-méedh) *thou wilt connect fraud, i. e. devise.* From צָמַד, *he connected, joined, framed:* Fut. hiph.

VER. 20.

[1808.] דָּפִי (dó-pee) *reproach, slander.* From the unused דָּפָה. A noun masc. דָּפִי, *infamy, disgrace, reproach.* In pause. R. 132. The rabbins derive it from דָּ, *two, double,* and פִּי, *a mouth,* double-tongued.

VER. 21.

[1809.] הָיִיתָ (heyóth) *in being, I have been, i. e. I have been in reality.* From הָיָה, *he was.* Infin. kal, R. 65. for הָיִיתָ. For the infin. kal begins with (י) in the reduplication of its verb, this only excepted.

VER. 22.

[1810.] זָבַח (zo-bhéahh) *sacrificing.* Ben. kal, from זָבַח, see No. 197.

PSALM LI. נא

VER. 2.

[1811.] בָּוִיָּא (bebhó) *in coming, i. e. when he had come.* Infin. kal. בָּוִיָּא, *to come, to enter,* prefixed with ב, *in.*

[1812.] נָתַן, *Nathán.* The name of David's prophet: no works are extant under his name, but that he did write is evident from 2 Chron. 9. 29.

[1813.] חֲנֻבִּיא (han-na-bhéé) *that prophet.* From נָבֵא, *he prophesied.* (R. 34. n. 2.) A noun masc. נְבִיא, *a prophet, a diviner.*

[1814.] בַּת־שֶׁבַע (Bath-shá-bhaע) *Bathsheba, wife of Uriah.* From בַּת, *a daughter,* and שָׁבַע, *an oath.* LXX. *Bersabee.*

VER. 3.

[1815.] מָחָה (mehhé) *blot out.* Targ. *remít.* From מָחָה, *he blotted out,* as though with a sponge. Imper. kal, R. 65.

VER. 4.

[1816.] הִרְבָּה (hé-rebh) *multiply.* From רָבָה, *he multiplied.* Imper. hiph. according to the letters it is הִרְבֵּה, to the vowels, הִרְבֵּה, each used, the former entire, the latter in apocope. R. 67. n. 4.

[1817.] כַּבְּסֵנִי (cab-besé-nec) *wash me.* On this passage R. D. Kimchi remarks, that, "iniquity is on the soul what a foul blot is on a garment." From כָּבַס, *washed,* properly gar-

ments. Imper. pih. Mark.—The preceding verb is here taken adverbially, i. e. wash me frequently. R. 41. n. 1.

[1818.] טַהַרְנִי (ta-haré-nee) *cleanse me.* From טָהַר, *he was clean*, in pih. טָהַר, *he cleansed*, pronounced *clean*; the antithesis to טִמַּא, *he polluted*. Imper. pih. affixed, the dagesh being absorbed.

VER. 6.

[1819.] לְבַדָּהּ (lebbhad-dechá) *only against thee.* From בָּדַד, see No. 213. בַּד is contracted, *solitude, loneliness*: and with ל prefixed, לְבַד, *singly, only.*

[1820.] תִּצְדָּק (tits-dàk) *thou mayest be justified*, i. e. be acknowledged as just, true. From צָדַק, *he was just*, *he acknowledged*, held one as just, a forensic term. Fut. kal.

[1821.] בְּדַבְּרָהּ (bedhobh-ré-cha) *in thee to speak*, i. e. when thou speakest. From דָּבַר, *he spoke*. Infin. kal, דְּבֹר, but, on account of the affix, the points are transposed. R. 98.

[1822.] תִּזְכֶּה (tiz-ké) (that) *thou mayest be clear.* Targ. *may render me clean.* LXX. *mayest overcome*, according to the Syriac signification. From זָכַה, *he was pure, clean*: in Syriac זָכַח, *he conquered, overcame*. Fut. kal, R. 63.

[1823.] בְּשֹׁפָטָהּ (beshoph-té-cha) *in thy judging*, i. e. when thou shalt judge. From שָׁפַט, *he judged*. Infin. kal, as above.

VER. 7.

[1824.] הוֹלַלְתִּי (hho-lál-tee) *I have been formed.* Targ. *I have been begotten.* From הוֹלַל, *to grieve*, often said of labour pangs, i. e. to bring

forth. Pret. puhal, ו being quiescent in י. R. 63.

[1825.] וּבְחַטָּאתָּ (oo-bhehhét) *and in sin.* From חָטָא, *he sinned, erred.* A noun masc. חַטָּאת, *a sin, error, transgression*, for חַטָּאת, prefixed with ו, and, and ב, in.

[1826.] יִחַמְתִּנִּי (ye-hhemàth-nee) *grew warm (from) me*, i. e. conceived me with the ardour of lust; for חָמַחַ מְפִנִּי, *grew warm from me.* From חָמַח in pih. יָחַם, *he warmed, grew hot.* The fem. יִחַמְתִּי not being used on account of ח, it becomes יִחַמְתִּי. Pret. pih. fem. חָמַח, becomes ח. R. 97.

[1827.] בַּמְּחֹרֶת (bat-too-lhóth) *in the very reins.* From מָחַח, *he covered.* over, as though incrusted. A noun plur. fem. without a sing. מְחֹרֶת, *reins*, as being covered over with fat. Read twice in Scrip. here and Job, 38. 36.

[1828.] וּבְסֵתֶם (oo-bhesa-thóom) *and in the hidden place thou hast made wisdom known to me.* Targ. *and in the hidden place of the heart*, i. e. in the heart which is concealed. LXX. *the unascertained and secret things of thy wisdom.* From סָתַם, *he closed up, covered.* Pahul kal, with (־) for א. R. 107.

VER. 9.

[1829.] תְּהַחֲמֵנִי (tehhat-té-nee) *thou wilt expiate me.* Targ. "thou wilt sprinkle upon me, as a priest who sprinkleth with hyssop on the unclean, the water of aspersion from the ashes of the heifer." LXX. *thou wilt sprinkle me.* From חָטָא, *he sinned.*

In pih. *he absolved from sin, expiated a transgression.* Fut. pih. affixed.

[1830.] בַּחֲזֹב (bhee-zóbh) *with hyssop.* A rad. noun חֲזֹב, *hyssop.* A garden herb, of supposed efficacy in purging away pleurisy or any mortal

disease; and therefore in the cleansing of a leper, or expiating some peculiar crime, a bunch of hyssop was used with the blood of sparrows or heifers. Lev. 14. 4. Num. 19. 18. Hence David, polluted with the crime of adultery and murder, desires to be purged with hyssop [as typical of the cleansing blood of Christ Jesus, see John, 19. 29. and 30.—D.]

[1831.] וְאִטְהַר (veet-har) and I shall be clean. From טָהַר, he was clean. Fut. kal, with (ו) on account of Athnach.

[1832.] תְּכַבֵּסֵנִי (techab-besé-nee) thou shalt wash me. From כָּבַס, he washed. Fut. pih. affixed.

[1833.] וְגִשְׁלֵג (oo-mish-shé-legh) and more than snow. A rad. noun, שֵׁלֵג, snow, the foam of rain, as Pliny terms it, 17. 2. So Ps. 147. 16. "who giveth snow like wool." Targ. "snow white like wool."

[1834.] אֲלֵבִין (al-béin) I shall grow white. From לָבַן, in hiph. הוֹלֵבִין, he was white, candid. Fut. hiph.

VER. 10.

[1835.] תִּשְׁמָעֵנִי (tash-mee-é-nee) thou shalt make me to hear. From שָׁמַע, he heard. Fut. hiph.

VER. 11.

[1836.] חָסֵתָר (has-tér) hide. From סָתַר, he hid. Imper. hiph.

VER. 12.

[1837.] בְּרָא (berá) create. From בָּרָא, he created, namely formed something out of nothing, or new moulded something pre-existent, as milk is a new modification of grass. Imper. kal, R. 64.

[1838.] הִדְרֵשׁ (hhad-désh) renew. From דָּרַשׁ, he renewed. Imper. pih.

VER. 17.

[1839.] תִּפְתַּח (tiph-tàhh) thou shalt open. Fut. kal. From פָּתַח, he opened.

VER. 19.

[1840.] וְנִדְּכָה (venidh-ké) and contrite. From דָּכָה, he crushed; a particip. niph. denotes self-inflicted suffering. R. 44. n. 1. R. 65.

[1841.] תִּבְזֶה (tibh-zé) thou wilt (not) despise. From בָּזָה, he despised, scorned. Fut. kal.

VER. 20.

[1842.] חוֹמוֹת (hho-móth) the walls. A noun fem. plural of חוֹמָה, a wall, fortification.

[1843.] יְרוּשָׁלַיִם (Yeroo-sha-lá-yim) Jerusalem: the same as a vision of peace, or a perfect vision. From יָרָא, he will see, and שָׁלֵם, peace, and שָׁלַם, he perfected. Formerly called שָׁלֵם, Shalem, as in Gen. 14. 8. (Targ. Jerusalem), to which afterwards יָרָא, he will see, or provide, being added, which name was given by Abraham to Mount Moriah, Gen. 22. 14. it was called יְרוּשָׁלַיִם, in a dual form, on account of the two [grand—D.] parts of the city, שָׁלֵם, on Mount Sion, and יָרָא, or Mount Moriah, which were afterwards united and enclosed within one wall. Excepting five times, the ם before ך is omitted, lest the rad. letter ך may assume a servile form, and appear to be merely a dual termination. Its keree is not indicated in the margin. See 2605.

VER. 21.

[1844.] וְכָלִיל (vecha-léel) and holocaust. From כָּלַל, he absolved the entire. A noun masc. prefixed with ן, whole, entire, hence holocaust, as

being entirely burned, all given to God.

PSALM LII. כב

VER. 2.

[1845.] דוֹאֵג (Do-ég) an enemy of David, against whom this Psalm was written. From דָּאָג, *he was troubled, grieved.*

[1846.] הָאֲדוּמִי (ha-adho-mée) the Idumean. From אֲדוּם, *Edom*, see No. 1986. Either a family name of Doeg, or because he dwelt for a long time in Idumea.

[1847.] אַחֲמֵלֵךְ (Ahhee-mé-lech) of Achimelech. Compounded of אָח, in reg. אָחִי, *a brother of*, and מֶלֶךְ, *a king*. LXX. *Abimelek.*

VER. 4.

[1848.] פִּתְעוּר (kethá-var) as a razor. A noun masc. without a plur. פִּתְעוּר, *a razor, sharp knife.*

[1849.] מִלְטָשׁ (melut-tásh) sharp. From לָטַשׁ, *he sharpened, rubbed.* Partic. pahal.

VER. 6.

[1850.] בָּלַע (bhá-la) of *swallowing*, i. e. destruction, by which thou didst swallow up Achimelech and his family. From בָּלַע, *he swallowed.* A noun masc. without a plur. (ר) for (·), on account of pause. R. 131.

VER. 7.

[1851.] יִתְצָחַ (yit-tots-chá) will destroy thee. From צָחַץ, *he pulled down, destroyed, demolished*, properly said of buildings. Fut. kal, נ being compensated by a dagesh. R. 69.

[1852.] יִרְחַחַ (yahh-techá) will snatch thee away, as one snatches fire

from a hearth. From רָחַץ, *snatched off live coals, or fire, from one place to another.* Fut. kal. R. 14. R. 103.

[1853.] וַיִּסְחַחַ (veyis-sa-hhachá) Targ. and shall transfer thee. From סָחַץ, *transferred from one place to another, extirpated.* Fut. kal, affixed as above.

[1854.] וְשָׁרְשָׁהּ (veshe-resch-chá) and will root thee out. Targ. and will put thee out. LXX. and thy root, they taking it as a noun, וְשָׁרְשָׁהּ. From שָׁרַשׁ, *a root.* Fut. pih. וְשָׁרַשׁ for וְשָׁרַשׁ, R. 19. *he eradicated.* Read also in Job, 31. 21. in fut. R. 117. R. 6.

VER. 10.

[1855.] פְּזִית (kezá-yith) as oil. A rad. noun זֵית, *oil, olive*, both the tree and the fruit. In the plur. both vowels are contracted into (·), R. 124.

VER. 11.

[1856.] וַאֲקַוְהָ (va-akav-vé) and I will wait on. From קָוָה, see No. 1091. Fut. pih.

PSALM LIII. כג

VER. 2.

[1857.] מַחְלָת (ma-hhaláth) the name of a musical instrument, either from חָלַל, *he perforated*, a wind instrument, or from חָלַל, *a torrent*, from the torrent-like sound which it uttered. A noun fem. absolute under a constructed form. Read also in Ps. 88. 1.

VER. 6.

[1858.] סָג (ságh) *backsliding.* In Ps. 14. סָבַח, *he went back.* From סָבַח, *to recede, become averse.* Pret. kal. R. 59.

VER. 6.

[1859.] פִּזֶּזַר (piz-zér) *utterly scattered*. From פִּזַּר, *he scattered, dispersed*. Pret. pih.

[1860.] מִצָּמָם (mea-sám) *despised them*. A rad. verb, מָצַם, *he rejected, despised*, R. 114. R. 121. For the rest of this Psalm see Ps. 14.

PSALM LIV. נִר

VER. 2.

[1861.] הַזִּיפִּים (haz-zee-phéem) *the Ziphai*. A gentile noun from the city זִיפָה, in the tribe of Judah, Jos. 15. 24. who would betray David though of the same tribe.

[1862.] מִסְתַּתֵּר (mis-tat-tér) *hiding himself*. From סָתַר, *he hid, lay hid*. Partic. hithp. by metathesis for מִתְסַתֵּר. R. 47. n. 1.

VER. 5.

[1863.] בִּקְשָׁה (bik-keshó) *have sought diligently*. Pret. pih. בִּקְשָׁה.

VER. 6.

[1864.] עֲזָר (o-zér) *an assistant, or assisting*. Ben. kal. From עָזַר, *he aided*.

VER. 7.

[1865.] הַצְּמִיתָם (hats-mee-thém) *bind them down*. Targ. *depress them*. From צָמַת, *he destroyed, bound down*. Imper. hiph. affixed.

VER. 8.

[1866.] בְּנִדְבָחָה (bin-dha-bhá) *in a free manner, i. e. freely*. LXX. *willingly*. Targ. *with oblation*. From נָדַבַח, *he gave freely and spontaneously*. A noun fem. נִדְבָחָה, *a free act, liberality*. Ps. 110. 3. "thy people shall

be willingness," i. e. willing. LXX. *the beginning*, from נָדַבַח, *a leader*.

PSALM LV. נָה

VER. 2.

[1867.] הִתְעַלַּם (tith-eal-lám) *hide (not) thyself*. LXX. *despise not*. From עָלַם, *he hid*. Fut. hithp. With (-) for (·), R. 108.

[1868.] מִתְחַנְּתִי (mit-teh-hin-nathée) *from my entreaty*. From חָנַן, *he was gracious*. A noun fem. heem. הַחֲנֻנָּה, *favour, grace, also a prayer for grace*.

VER. 3.

[1869.] אֶרִיד (a-réedh) *I will be cast down, i. e. I will weep, wail, lament, or I will be subdued*. Targ. *I will be restless in my addresses*. LXX. *I am saddened*. From יָרַד, *to descend* (from the signification of יָרַד, *he descended*), also *to subdue* (from יָרַד, *he subdued*). Fut. hiph. R. 58.

[1870.] בְּשִׁירָהי (besee-hhé) *in my meditation, or in my address, or in my complaint*. שִׁירָה, *to speak with the mouth or heart, to meditate*. A noun masc. without a plur. שִׁירָה, *eloquence of the mouth or heart, meditation, prayer, complaint*.

[1871.] וְאֶחְמָה (vea-hée-ma) *and I will be troubled*. Targ. *and I will be disturbed*. From חָמַם, *to disturb, harass, confound*. Fut. hiph. R. 58.

VER. 4.

[1872.] עֲקָתָה (ea-kàth) *of oppression, or on account of the annoyance of the impious*. From עָקַת, *to constrain, oppress*. A noun fem. עֲקָתָה, *constraint, pressure, annoyance*. The first (א) remains. R. 114.

[1873.] יִמְטִי (ya-mée-too) *they will move*. LXX. *they inclined*. From מָטָה, see No. 505. Fut. hiph. R. 58.

[1874.] יִשְׁטַמְוֵנִי (yis-temóo-nee) will be adverse to me. From שָׁטַם (same as שָׁטַן), he was adverse, he hated. Fut. plur. kal, affixed.

VER. 5.

[1875.] וְאִימֹת (vee-móth) and the terrors of death. From אִים, terror, dread, masc. אִימָה, a noun fem. the same.

VER. 6.

[1876.] וַרְעַד (va-rá-vadh) and trembling. From רָעַד, see No. 112. A noun masc. prefixed with ו, which is pointed with (ר), on account of the penacute, R. 78.

[1877.] פִּלְצוּת (pal-la-tsóoth) horror. From פָּלַץ, he shuddered, trembled. A noun fem. a tremor of the body, and terror of the mind. Read four times in Scrip.

VER. 7.

[1878.] אֲבָר (é-bher) wing. From אָבַר, to strengthen. A noun masc. a wing, as the strength and progress of a bird consists in its pinions. In fem. אֲבָרָה, the same.

[1879.] פֵּינֹכָה (cay-yo-ná) like a dove which is of the swiftest pinion, outstripping the hawk; and when weary, gathers up one wing and flies on with the other; as though the swiftest wings. From יָנַח, he afflicted, oppressed. A noun fem. יוֹנָה, a dove, as being a common prey.

VER. 8.

[1880.] אֲרַחֵק (ar-hhéek) I will depart far. From רָחַק, he was far absent, sundered. Fut. hiph.

[1881.] נָדַד (nedhódh) by flying, or wandering. From נָדַד, he fled

away, emigrated quickly. See No. 1238. infin. kal.

VER. 9.

[1882.] אֶחְיֶשָׁה (a-hhéé-sha) I will hasten. LXX. render this verse quite differently: I waited for the Lord, who saves me from dismay and storm. From חָיַשׁ, to hasten. In hiph. he ordered or compelled to make haste, matured. From hiph. R. 58. with הַ paragog.

[1883.] מִפְּלֹט (miph-lát) escape. From פָּלַט, he escaped, fled. A noun masc. heem.

[1884.] סֹעָה (so-éá) (from the wind) of progression, i. e. most strong and violent. From נָסַע, he departed. A noun fem. R. 161. n. 4. a departure, removal, as a violent wind tends to displace all things. Is read here only in Scrip.

[1885.] מִסְעָר (mis-sá-éar) from the whirlwind. From סָעַר, he disturbed, confused. A noun masc. סָעָר, a whirlwind; fem. סָעָרָה.

VER. 10.

[1886.] בִּלְעַע (bal-làèc) absorb. LXX. drown. From בָּלַע, he absorbed, swallowed. Imper. pih.

[1887.] פָּלַג (pal - làgh) divide. From פָּלַג, he cut asunder, divided. Imper. pih.

VER. 12.

[1888.] יָמֵשׁ (ya-méesh) will (not) depart. From מָוַשׁ, to move, remove, recede. Fut. hiph. R. 58.

[1889.] מִרְחֹבָה (me-rehho-bháh) from his broad way. From רָחַב, he made broad. A noun masc. with a fem. plur. רְחֹב, a broad and ample way, a street, from its breadth. Affixed and prefixed.

VER. 13.

[1890.] יְהַרְפֵּנִי (yehha-rephé-nee) *upbraided me. Targ. disgraced me.* From הָרַף, see No. 1615. Fut. pih. R. 117.

[1891.] וְאֶסְתֵּר (vees-sa-thér) *and I would be hidden.* From סָתַר, *he hid, concealed.* Fut. niph.

VER. 14.

[1892.] כְּעֵרְבִי (ke'er-kée) *according to my estimation or rank, i. e. equal and dear to me as myself, a second self. Targ. who was similar to me. LXX. of one soul.* From עָרַף, see No. 225. A noun masc. עֲרָף, *disposition, arrangement, also estimation, as though the fixing of a price on a commodity.* Affixed and prefixed.

[1893.] אֶלְפִי (al-loo-phée) LXX. *my guide: so David calls Achitophel. Targ. my preceptor who didst teach me.* From אָלַף, *he taught; is formed אֶלְפָה, a teacher, leader, chief, prince, but not crowned; also an ox, as being the leader of the herd.*

VER. 15.

[1894.] נִמְתִּיקָה (nam-téek) (who together) *sweetened counsel, i. e. nothing was sweet unless shared with thee. Targ. directed. LXX. who didst take sweet food with me.* From מָתַק, *he was sweet.* 1. plur. Fut. hiph.

[1895.] נְהַלְקָה (nehál - léch) *we walked, or went into the house of God.* From הָלַךְ, *he walked, see No. 5.* fut. pih.

[1896.] בְּרַבָּשׁ (berá-gshesh) *with frequency. LXX. in unanimity. Targ. with haste.* From רָבַשׁ, see No. 51. רָבַשׁ, *the coming together, uniting of the people with a noise.* Read here only in Scrip.

VER. 16.

[1897.] יִשְׂמִימוּת (yash-shee-má-veth) *death will seize them unawares. LXX. let death come.* These two words, though written conjunctively, are to be read separately, יִשְׂמִי מוּת. From נָשָׂא, *he deceived.* Fut. hiph. R. 69. R. 2. n. 2.

[1898.] בְּמִגְוֹרָם (bim-ghoo-rám) *in their dwelling.* From גָּוַר, see No. 231. A noun masc. heem. מְגוֹר, *sojourning, peregrination.*

VER. 18.

[1899.] אֶשְׂיַחֵדָה (a-sée-hha) *I will meditate. Targ. I will entreat.* From שָׁחַד, see No. 1870. Fut. hiph.

VER. 20.

[1900.] חֲלִיפוֹת (hhalee-phóth) *changes.* From חָלַף, *he changed, varied.* A noun fem. חֲלִיפָה, *a change, commutation.* Plur.

[1901.] יִרְאוּ (ya-reóo) *feared not.* 3rd plur. pret. kal. יָרָא, *he feared.*

VER. 21.

[1902.] חִלְלֵל (hhil-lél) *he profaned.* Pret. pih. *polluted.*

VER. 22.

[1903.] חֲלָקוּ (hha-lekóo) *they divided, namely words, i. e. use soothing language. Targ. milder words.* Pret. plur. kal. From חָלַק, *he divided into two parts, equal or unequal, i. e. made smooth.*

[1904.] מַחְמָאוֹת (mahh-má-óth) *butter words, or as butter. Targ. more than the fatness of cheese. LXX. were divided from anger (as though it were divided from anger).* From מָחָה, *from anger.*

butter. A noun plur. heem. occurs here only in Scrip.

[1905.] יִקְרַב (oo-kerábh) and engagement, war is in his heart. Targ. and his heart is as warlike arms. From קָרַב, he approached. A noun masc. with a fem. plur. קָרַב, a coming together, conflict, battle.

[1906.] רָפוּ (ràc-coo) are soft before oil, i. e. softer than. From רָכַף, was soft, tender. Pret. kal, by syncope, רָף, R. 70.

[1907.] פְּתוּחוֹת (phethee-hhóth) drawn swords. A noun plur. fem. from פָּתַח, he opened.

VER. 23.

[1908.] הַשְׁלִיחַ (hash-léch) cast. Imper. hiph. from הִשְׁלִיחַ, see No. 60.

[1909.] יְחַבְּהָ (yeha-bhechá) thy gift: be not anxious to say to the Lord, "give," but commit thyself entirely unto him. Targ. thy hope. LXX. thy care. According to some it is the pret. of the Chaldaic יָתַב, he gave; that which he gave thee. The Hebrews in general render it thy burden, i. e. anxiety for wants and desires.

[1910.] יִכְלֶלְכָּהּ (yechal-kelé-cha) will sustain thee. Targ. will nourish thee. From כָּלַל, he measured, disposed, arranged; also sustained, supported, as though measured out corn for sustenance. Fut. pih. The 1st and 3rd rad. being double. R. 63.

VER. 24.

[1911.] הַנּוֹרְדִים (to-ree-dhém) thou shalt force them down. From נָדַד, he descended. Fut. hiph. affixed. R. 58.

[1912.] לִבְיָר (libh-ér) into the well of perdition. From בָּיַר, he made clear. A noun masc. בְּיָר, a well,

whose waters spring up, filtered from the veins of the earth. Metaph. snares, danger.

[1913.] יִחְצְבוּ (ye-hhetsóo) will (not) halve their days; will not reach to half their natural life. From חָצַב, he halved, cut into equal parts. Fut. plur. kal.

PSALM LVI נו

[1914.] אֶלֶם (é-lem) (on the dove) of silence in distant places, David being, as it were, a silent dove, when he sojourned with King Achish. Targ. for the church, which is as a silent dove, when its members are separated afar from their cities. Others render it, concerning the oppression of the slave, with which the wicked slave oppresses the just (from יָבַה, he afflicted.) From אָלַם, he bound; a noun masc. a binding oath. Also, silence. Read only here and in Ps. 58. 2.

[1915.] בְּעִחוֹז (be-ehhóz) in seizing; i. e. when had seized him. From חָזַח, he held, seized firmly. Infin. kal.

[1916.] פְּלִשְׁתִּים (Pelish-téem) Philistines. LXX. foreigners, barbarians. From פָּלַשׁ, he rolled up, involved himself. A noun fem. פְּלִשְׁתָּה, Palestine: a maritime country of Syria; hence the Gentile name of Philistines, born of Mizraim, son of Ham, Gen. 10. 14.

[1917.] בְּגַת (beghàth) in Gath. גַּת, a wine press, also the name of a city and country inhabited by the Anakim of Philistine extraction, perhaps from its torcular figure: or because it abounded in torculars or wine presses.

VER. 2.

[1918.] שָׁאֲפָנִי (shea-phá-nee) absorbed me. Targ. and LXX. trod me down (as though, from שָׁאָף or שָׁפָף, to tread down). From שָׁאָף, inhaled

breath, with the mouth or nostrils, *drew, absorbed*. Pret. kal, R. 121.

[1919.] יִלְחָצְנִי (yil-hha-tsé-nee) *compressed me*. From לָחַץ, *he constrained, pressed, compressed, properly rubbed against something*. Fut. kal.

VER. 6.

[1920.] יַעֲצֹבוּ (ye'at-sé-bhoo) *they will sadden, or frame my words, i. e. acts, all day, i. e. will insultingly distort*. From עָצַב, *he grieved in mind or body, by meton. he did, formed something with great pain, labour, and art*. Fut. plur. pih.

VER. 8.

[1921.] הוֹרֵד (ho-rédh) *cast down*. Targ. *thou shalt reduce to poverty*. LXX. *thou shalt break*. From יָרַד, *he descended*. Imper. hiph.

VER. 9.

[1922.] נָדִי (no-dhée) *my wandering, i. e. my flight, migration*. Targ. *the day of my aid*. LXX. *my life*. Infin. kal, נָדַד or נָדַד, *to wander, move from place to place, to fly*. By meton. *to grieve, condole*, which is expressed often by the movement and gesture of the head.

[1923.] סִפְרָתָהּ (sa-phàr-ta) *thou hast numbered, or written, noted*. Pret. kal, from סָפַר, *he numbered, recounted by word or writing*.

[1924.] שִׁימָה (sée-ma) *place*. From שָׁם, *to place*. Imper. hiph. see No. 219.

[1925.] בְּנֵאֲדָךְ (bheno-dhé-cha) *in thy bottle*. LXX. *in thy sight*. A rad. noun בֵּאֲדָה, *a bottle, flaggon*.

[1926.] בְּסִפְרָתָךְ (bhesiph-ra-thé-cha) *in thy book*. Targ. *is not the sum of my misery in thy computation*. A noun fem. סִפְרָה, *a numeration, recounting, book, affixed*.

VER. 14.

[1927.] מִדְּדָהּ (mid-dé-hhee) *from falling*. From דָּחָהּ, *he impelled*. דָּחָהּ, *impulse, falling*. Read twice in Scrip. here and Ps. 116. 8. (·) in pause. R. 132.

[1928.] לְהִתְהַלֵּל (lehith-hal-lél) *to praising unceasingly*. Infin. hithph. from הָלַל, *he praised*.

PSALM LVII. נו

[1929.] אַל־תִּשְׁחָת (al-tash-hhéth) *do not destroy me*. Targ. *at the time in which David said, do not destroy*. From שָׁחַת, *he corrupted, destroyed*. 2nd sing. fut. hiph. occurs four times as a Psalm title, and some suppose it to have been a musical instrument; others a certain song thus commencing and mentioned for a model, as it were, to the air of אַל־תִּשְׁחָת, &c.

[1930.] בַּמְעָרָה (bam-me'a-ra) *in the cave*. A noun fem. prefixed with ב. According to some from עָרַר, *to others from עָרַהּ or עָרַר*.

VER. 2.

[1931.] חָסִיָּהּ (hha-sá-ya) *he trusted*. From חָסָהּ, see No. 120. Pret. fem. kal, R. 66.

VER. 3.

[1932.] גּוֹמֵר (go-mér) *perfecting*. LXX. *benefiting me*: they reading גּוֹמֵל, *requiting*. Targ. "I will pray before God most high and strong, who sent for, or brought a spider, which made a web for me in the mouth of the cave." Benoni kal, גּוֹמֵר, see No. 345.

VER. 4.

[1933.] שְׁאָפִי (sho-aphée) *swallow-*

ing me up. From שָׁאָה, see No. 1918.
ben. kal, affixed.

VER. 5.

[1934.] לְבָבָם (lebha-éem) of lions.
Targ. of flames. As though from
לְהַבֵּם, flames. A rad. noun, לְבַיָּא, a
great lion, לֵב, endued with a heart:
plur. masc.

[1935.] לְהַטִּימִים (lo-hatéem) of
those on fire, of incendiaries. Targ.
“I will sleep as though among char-
coals which the sons of men light up.”
LXX. *I slept disturbed*. Ben. plur. kal.

[1936.] חֲדָדָה (hhad-dá) acute.
From חָדַד, he sharpened. A noun
fem. חֲדָדָה.

VER. 7.

[1937.] פָּפָה (ca-phàph) bowed
down my soul. Radical.

[1938.] שִׁיחָה (shee-hhá) a pit.
From שָׁיַח, to incline. A noun fem.
a pit, ditch, inclined ground. “They
dug for me שִׁיחוֹת, pits.” Ps. 119.
85. LXX. *they related to me fables*, as
if from שִׁיחִים, colloquies.

VER. 9.

[1939.] אֶעֱרָה (a-éé-ra) *I will*
excite the dawn, i. e. *I will anticipate*.
From עָרַר, to awake. Fut. hiph. R.
58.

PSALM LVIII. נח

VER. 2.

[1940.] הָאִמָּנָם (ha - um - nám).
From אָמַן, he believed, is formed
אִמָּנָם, an adverb, R. 23. *certainly*,
truly, faithfully; with הֲ interrogative.
R. 77. R. 16.

VER. 3.

[1941.] עוֹלֹת (eo-lóth) *iniquities*.
From עָוַל, he was perverse. A noun
fem. עוֹלָה, *iniquity*.

[1942.] תִּפְלִסוֹן (téphal-le-sóon)
ye will measure by rule. Targ. *ye will*
direct. From פָּלַס, he made even,
regulated, weighed, balanced. Fut. pih.
with ׀ paragog. (·) in pause. R. 132.

VER. 4.

[1943.] זָרַי (zó-roo) *are estranged*.
From זָרַר, he was estranged, shrunk
from something; as though com-
pressed the heart. Pret. kal, which
has a double formation either with ׀,
זָרַר, R. 59, or with ׀, זָרַרְי, Ps. 78.
39.

[1944.] תִּעַרְיָה (ta-éeo) *they go as-*
tray. From תָּעַר, he erred, deviated.
Pret. kal, R. 66.

[1945.] חֲמָת (hhamàth) *poison*,
לָמוֹ, to them. From יָחַם, was hot.
A noun fem. חֲמָה, heat of anger, see
No. 286. by meton. *poison*, which
serpents emit, when enraged. In reg.
before ל, R. 34. n. 1.

[1946.] כִּדְמוּת (kidh-móoth) *ac-*
ording to likeness. From דָּמָה, he
assimilated. A noun fem. דְּמוּת, *si-*
mitude. Prefixed with כ, as.

[1947.] נִחָשׁ (na-hhásh) of a *ser-*
pent. From נָחַשׁ, he tried, attempted.
A noun masc. a *serpent*, from its pry-
ing watchfulness and plotting: “the
most subtle of all the animals of the
field.” Gen. 3. 1.

[1948.] פִּתְּוֹן (phé-then) (as of a
deaf) *asp*, whose deafness marks the
venom of his malice, as though impe-
ne-trable even to charms: it is deaf of
one ear, and stops the other with dust
or its tail, that it may not hear incan-
tations. A noun masc. an *asp*, on
whose bite instant amputation alone

can save from death: nor can it be persuaded by any art of the charmer; whence perhaps by antiphrasis it is so called from פָּתָה, *he persuaded, changed.*

[1949.] יָאָמַם (ya-tém) *will stop up.* Fut. hiph. from אָמַם, *he closed, stopped up.*

VER. 6.

[1950.] מְלַחֲשִׁים (mela-hhashéem) of those *muttering.* From לָחַשׁ, *spoke softly, muttered, whispered.* Partic. plur. pih.

[1951.] הוֹבֵר (hho-bhér) of one *joining, i. e. charming.* From הָבַר, *he joined, associated.* Ben. kal, *conso-ciating, i. e. a conjuror, enchanter, who brings noxious animals together, and renders them familiar with himself, so as that they injure him not.*

[1952.] חֻבְרִים (hhabha-réem) *join-ings together, i. e. incantations.* Masc. plur. of חָבַר, *society, incantation, divination.*

[1953.] מְחָפֵם (mehhuc-cám) of one *skilled.* From חָפַם, *he was wise.* Part. puhal. *wise, skilled, learned.*

VER. 7.

[1954.] הָרַס (haros) *break.* From הָרַס, *he pulled down, destroyed, demolished, properly said of buildings.* Imper. kal, for הָרוֹס. S. 134.

[1955.] מַלְתַּעוֹת (mal-te'elóth) *the jaw teeth.* From לָתַע, *he diminished.* A noun. plur. fem. heem. *the jaw teeth or grinders with which food is masticated.*

[1956.] נִהָוֵץ (nethóts) *destroy.* Imper. kal, from נָהַץ, *he pulled down, destroyed.*

VER. 8.

[1957.] יִמְאַסֵּן (yim-ma-asóo) *will*

melt. LXX. *will be despised, they reading it as if from מֵאָס, he despised, whereas it comes from מָסַס, he melted, dissolved.* Fut. niph. for יִמְאָסֵן, one of the doubling letters being, according to the Syriac custom, changed into ס, R. 144.

[1958.] יִתְמוֹלְלוּ (yith-mo-lá-loo) (as though one who directs his arrows, which) *will cut themselves, i. e. as though casting broken or blunted arrows.* From מָלַל, *to cut off.* Fut. hithp. R. 63. (ר) in pause.

VER. 9.

[1959.] שְׂבָלִיל (shabh-lóol) a *snail.* A rad. noun, a snail which, in its progress from its shell, emits slaver, until it altogether melts away and dies. It read here only in Scrip. LXX. *as melted wax.*

[1960.] תָּמַס (té-mes) of *melting, which appears to melt in going.* From מָסַס, *he melted.* A noun heem. occurs here only in Scrip. Targ. *as a crawling snail which slavers its path.*

[1961.] יִהְיוּ (ya-halóch) *will go, i. e. will vanish, perish.* Fut. kal, from הָלַךְ, *he went, walked.*

[1962.] נֶפֶל (né-phel) *abortive.* Targ. *as an abortive thing and a blind mole which see not the sun.* אִשָּׁת is translated in Targum אִשְׁוֹת, a mole. LXX. *the fire fell upon them:* they reading נֶפֶל אִשׁ, the letter ת being omitted. From נָפַל, *he fell.* A noun masc. without a plur. *abortive, untimely birth, as though falling from the womb.*

[1963.] אִשָּׁת (é-sheth) of a *woman.* From אִישׁ, a man. A noun fem. in reg. אִשָּׁה, a woman, wife.

[1964.] רָזַז (hha-zoo) *saw.* Pret. kal, from רָזַזָה, *he saw, contemplated with the eye and mind.*

VER. 10.

[1965.] סִירְתֵיכֶם (see-ro-the-chém)

your pots can understand, i. e. feel the אֵשׁ, namely burning, its flame being over in a moment; or, before *your thorns* can feel themselves grown into a bramble; or before small thorns could have increased to the height, hardness, and sharpness of a thorn. A proverbial expression, as much as to say, while still unripe and thinking not of death, *as living*, i. e. vigorous, vivid, and strong. Plur. affixed, of סִיר, rad. noun, a *pot*, also a *thorn*, as in Ps. 60. 10. "Moab is the pot of my washing."

[1966.] אִתָּד (a-tádh) a *thorn*. A rad. noun, a *bramble*, prickly and shrubby, with thorns straight, which has the property of producing fire, as in Judges, 9. 15. to which property allusion is here made. Targ. "before the impious become tender, they harden as a bramble; while they are green, he will destroy them as an untimely thing, with a whirlwind."

[1967.] יִשְׁעָרְפֵי (yis-e-a-rén-noo) will horrify him, or seize him in a whirlwind. From שָׁעַר, he shuddered, or changing ש into ס, סָעַר, he agitated with storms. Fut. kal (+), for (-). R. 121.

PSALM LIX. נט

[1968.] בְּשִׁלְחֵי (bish-lóahh) in *sending*, i. e. when he had sent. From שָׁלַח, he sent. Gerund of kal, with (-) furtive.

VER. 4.

[1969.] אֲרֵבֵי (a-rebhóo) laid *snares*. LXX. *hunted*. Pret. plur. kal, from אָרַב, he laid snares, watched.

VER. 5.

[1970.] וַיְפֹנְגֵי (veyic-co-ná-noo)

and have strengthened themselves. From פָּנָה, to be firm, stable. Fut. hithp. R. 63. ה omitted. (τ) in pause.

VER. 6.

[1971.] לִפְקֹד (liph-kódh) to *visit*. From פָּקַד, he visited. Gerund kal.

[1972.] תְּרוֹחֵן (ta-hhón) *indulge* not, *pity* not. From רָחַן, he was gracious, he pitied. Fut. kal, the middle rad. being syncopated, R. 70.

VER. 7.

[1973.] אֱלֹהֵי חֲסֵדִי יִקְדְּמֵי, according to the points (which is generally the truer reading) it is read אֱלֹהֵי חֲסֵדִי, the *God of my goodness will prevent me*. According to the consonants חֲסֵדִי, *God, his goodness will prevent me*.

VER. 12.

[1974.] יִשְׁכַּחוּ (yish-kehhoó) *lest perchance they may forget*. From שָׁכַח, he forgot. Fut. plur. kal.

[1975.] הַנִּיעַמּוּ (hanee-é-mo) *make them wanderers* by thy power, *harass them*. Targ. *drive them from their homes*. From נָעַם, moved, agitated. Imper. hiph. R. 58.

VER. 13.

[1976.] וַיִּלְכְּדוּ (veyil-la-chedhoó) and will be taken. From לָכַד, he took, Fut. niph.

וַיִּסְפְּרוּ (oo-mic-cá-hhash yesap-pé-roo) and from *falsehood* (which) they spoke. From פָּרַשׁ, to lie. A noun masc. פְּרוֹשׁ, a *lie*, *denying*, taken always in a bad sense.

VER. 14.

[1977.] בְּלֵחַ (cal-lé) *destroy* in

anger. From **פָּלָה**, *he perfected*, in a bad sense *he consumed, destroyed*. Imper. pih.

VER. 17.

[1978.] **וּמָנוֹס** (oo-ma-nós) and *refuge*. From **נָס**, *to fly*. A noun heem, **מָנוֹס**, *flight, refuge*.

PSALM LX. ס

[1979.] **לְלַמֵּד** (lelam-médh) *to teaching*. From **לָמַד**, *he learned*. Gerund, pih.

VER. 2.

[1980.] **בַּחֲזוֹתָיו** (behat - so - thó) *in his quarrelling*, i. e. when he had excited a quarrel. From **נָצַח**, *he flew, flew into, excited a sedition or quarrel*, as though, *flew against any one*. Gerund hiph. ends in **וֹת**, R. 65. the **ו** being absorbed by the dagesh, R. 69. LXX. *when he inflamed*, as if from **נָצַח**, *he inflamed*.

[1981.] **אַרָם**, *Aram*. A proper name of a man, Gen. 10. 22. Hence the country *Aramæa*, Syria, and the Gentile name **אַרְמִי**, *Aramæan, Syrian*. Getting its name from its elevated position, from **רָמוֹת** or **רָמוֹת**, *was high*.

[1982.] **נַחְרַיִם** (na-hará-yim) *of two rivers*. From **נָחַר**, *a river*. Dual, *two rivers*, i. e. Mesopotamia which is between the two rivers, Euphrates and Tigris.

[1983.] **צוֹבָה** (Tso-bhá) *Tsoba*. A name of a province of Syria called Syria cava from this Hebrew word, which comes either from the Syriac **צָבָה**, *he was pleased*, or from the Hebrew, **צָבָה**, *he swelled*, from the swell and slope of its mountains.

[1984.] **יוֹאָב**, *Yoabh*. A man's name, son of Tserooyah, the sister of

David, 1 Sam. 27. 6, from **יָאָב**, *he wished*.

[1985.] **וַיָּךְ** (vay-yàch) and *struck*. From **נָכַח** (whence Lat. *neco*), in hiph. R. 69. **וַיָּכַח**, *he struck, hurt*. Fut. hiph. **יָכַח** and **ח** being synco-pated, R. 67. **וַיָּךְ**.

[1986.] **אֶדְוֹם**, *Edom*. From **אָדָם**, *he was red*. Esau, so called from the red pottage, Gen. 25. 30. Hence *Idumæa* and *Idumæans*.

[1987.] **מֶלַח** (mé-lahh) *of salt*. From **מָלַח**, *he salted*, a noun masc. **מֶלַח**, *salt*, fem. **מְלָחָה**, *saltiness, acidness*.

[1988.] **שְׁנַיִם עָשָׂר** (sheném va-sár) *twelve*. From **שָׁנַח**, *he renewed, repeated*, **שְׁנַיִם**. In reg. **שְׁנַיִ**, R. 34. but in composition with the noun **עָשָׂר**, *ten*, it again resumes **ם**.

VER. 3.

[1989.] **פָּרַצְתָּנוּ** (pherats-tá-noo) *thou hast broken us up*. From **פָּרַץ**, *he broke, broke up, burst through, burst out*. Pret. kal.

[1990.] **אֲנַפְתָּ** (a-nàph-ta) *thou hast been angry*. Pret. kal, from **אָנַף**, see 116.

VER. 4.

[1991.] **הִרְעַשְׂתָּהּ** (hir-èash-ta) *thou hast moved*. From **רָעַשׂ**, *he was moved, trembled*, properly said of an earthquake. Pret. hiph.

[1992.] **פָּצַמְתָּהּ** (petsam-táh) *thou hast cut it in twain*. Targ. *hast opened it*. From **פָּצַם**, *he cut, split, divided*. Occurs twice in Scrip. here in the pret. kal, affixed, and in Jer. 22. in pihel.

[1993.] **שִׁבְרֶיהָ** (shebha-ré-ha) *its fragments*. LXX. *its bruises*. From

שָׁבַר, *he broke*. A noun masc. שָׁבַר, *a breaking, fracture, bruise* [hence Eng. *shiver*.—D.] Plur. affixed.

VER. 5.

[1994.] הִרְאִיתָ (hir-ée-tha) *thou hast shewn, exhibited, inflicted*. From רָאָה, *he saw*. Pret. hiph. R. 103.

[1995.] קָשָׁה (ka-shá) *hard, grievous*. From קָשָׁה, *was hard*. A noun masc. קָשָׁה, *hard, rough, austere*; fem. קָשָׁה, which is also translated neutrally. R. 28.

[1996.] הִשְׁקִיתֵנוּ (hish-kee-thá-noo) *thou hast given us to drink*. From שָׁקָה, *he drank*. Pret. hiph.

[1997.] יַיִן (yá-yin) *wine*. A noun masc. without a plur. hence Greek *oînos*, Lat. *vinum* [Eng. *wine*.—D.]

[1998.] תַּרְעֵלָה (tar-ee-lá) *of tremor*, such being an effect of drunkenness. Targ. *of cursing*. From רָעַל, *he trembled*. A noun fem. read three times in Scrip.

VER. 6.

[1999.] נֵס (nés) *a banner*. From נָסַע, *he erected, elevated*; said properly of a banner. A noun masc.

[2000.] לְהִתְנַסֵּס (lehith-no-sés) *to exalting, to be borne against our foes*. From נָסַע, *above*. Gerund hithp. R. 72.

[2001.] קֶשֶׁט (kó-shet) *of truth*, i. e. for the sake of truth. A rad. noun; contractedly, קֶשֶׁט. The LXX.

render this verse thus: "thou hast given to those fearing thee a signification that they may fly from the face of thy bow," interpreting לְהִתְנַסֵּס as the infin. hithp. from נָסַע, *to flee*; and reading קֶשֶׁט, *a bow*, instead of קֶשֶׁט, *truth*.

VER. 7.

[2002.] יִחָלְצֶנּוּ (ye-hha-letsóon) *may be delivered*. From חָלַץ, *he rescued, delivered*. Plur. fut. niph. 3rd person masc. R. 19.

VER. 8.

[2003.] וַעֲמֵק (ve-é-mek) *and valley*. From עָמַק, *was deep*. A noun masc. עָמֵק, *depth, a valley*.

[2004.] אֲמַדֵּד (amad-dédh) *I will measure, divide*. From מָדַד, *he measured*. Fut. pih.

VER. 9.

[2005.] גִּלְעָד (Gil-éádh) *Gilead*. From גָּלַל, *he rolled*, and עָרַד, *he testified*. גִּלְעָד was the name of a hill or heap raised by Jacob and Laban. Gen. 31. 48. as though *the hill of testimony*; but גִּלְעָד is that of a mountain adjoining the hills of Lebanon, in which was a city *Gilead* in the tribe of Manasseh, Num. 26. from which, as a metropolis, the entire region about Jordan comprehending Sihon, Og, and Bashan, was called *Gilead*.

[2006.] מִנְשָׁה (Menash-shé) *Manasses*; the first born of Joseph. From נָשָׁח, *he forgot*. A partic. pihel, *causing to forget*, see Gen. 41. 51.

[2007.] וַאֲפַרְיִם (veeph-rá-yim) *and Ephraim*. The second son of Joseph; from פָּרַה, *he was fruitful*. See Gen. 41. 52.

[2008.] מְחֹרְקִי (mehho-kekée) *my lawgiver, my scribe*. LXX. *my king*. From חָרַק, *he sculptured, engraved, decreed*. Partic. pih. מְחֹרְקִי, being assumed instead of dagesh, R. 63. with an affix.

VER. 10.

[2009.] מוֹאָב, *Moab*. Son of Lot's eldest daughter, Gen. 19. 37. as though בְּאָב, *from father*, which LXX. express, "and she called his name Moab, saying, from my father." Hence the Moabites.

[2010.] רַחֲצֵי (rahh-tsée) of *my washing*, i. e. I will use him as a vile washing utensil. LXX. *the cauldron of my hope*, from the Chald. רַחֲצָ, *he hoped*. From רָחַץ, *he washed with water*. A noun masc. רַחֲצָ, *washing, ablution*, affixed.

[2011.] נַעֲלֵי (na-na-lée) *my shoe*, i. e. I will reduce to the lowest subjection, even to treading on with my feet; or *my glove or gauntlet*, the casting down of which into an enemy's city or camp, signified (formerly) a determination in the wearer not to cease hostilities until he recovered his gauntlet, by taking the city or camp. From נָעַל, *he closed, barred up*. A noun masc. נַעֲלָ, a cover for the foot or hand, *a shoe, or gauntlet*.

[2012.] הִתְרוֹעֵעֵי (hith-ro-é-é) *trumpet aloud* over Palestine, namely thou my soul. LXX. *strangers are subject to me*. From רִיעַ, or רִיעַ, *to utter a broken sound*. Also, *to shout, exult*. Imper. hithp. fem. R. 63.

VER. 11.

[2013.] יוֹבֵלְנֵי (yo-bhee-lé-nee) *will conduct me, escort me with splendour*. From יָבַל, see No. 1700. fut. hiph.

[2014.] נָחֵנִי (na-hhá-nee) *will lead me*. Pret. kal, נָחַח, *he led*. R. 103.

LXI

PSALM ~~LXXII~~ נד

VER. 3.

[2015.] בַּעֲטֹפָה (ba-éatóph) *in overwhelming*, i. e. while my heart is over-

whelmed. Targ. *in afflicting*. From עָטַף, *he was covered, overwhelmed*: when referred to the heart, *was involved in anxieties*. Gerund k'á, where ע punctuates the letter preceding.

VER. 6.

[2016.] יְרֵשָׁתָּה (yerush-shàth) *the inheritance*. From יָרַשׁ, *he possessed*. A noun fem. in reg. *possession, inheritance*.

VER. 8.

[2017.] מִן (màn) *prepare*. LXX. *who will search out?* from the Chaldaic מִן, *who?* From מָנַח, *he reckoned, prepared, appointed*, as though exhibited to an exact number. Imper. pih. by apocope for מִנְּחָה, R. 67.

VER. 9.

[2018.] לְשַׁלְּמֵי (leshal-lemée) *to my paying*, i. e. that I may pay. From שָׁלַם, see No. 1038. Gerund pih. affixed.

PSALM LXII. טב

VER. 4.

[2019.] תְּהוֹתֶרְנָה (teho-thethóo) (how long) *will ye give misfortunes to a man: or deliberate, devise calamities*. Targ. *ye run together*. LXX. *ye rush upon*. From the unused verb, תְּהוֹרַת, in pih. תְּהוֹרַת, *devised misfortunes, calamities*: agrees with תְּהוֹרַת, *miseries*. Read here only in Scrip. and that in the Fut. With ו inserted, R. 72.

[2020.] תִּרְצָחוּ (terot-sehhóo) *ye shall be slain; an address of entreaty*. From רָצַח, *he slew*. Fut. puh. with (ר) instead of (ב) and so Ben Asher, i. e. the western Jews, read it: but Ben Nephthali, i. e. the eastern Jews, (whose various readings are extant in the Venetian and Buxtorf Bibles, at

the end of the great Masora), read it as from pihel, **יִתְרַצְדֵּהוּ**, *ye shall slay*.

[2021.] **פִּקְיֵר** (kekéer) *as a wall*.

A noun masc. **קִיר**, *a wall*, as though from **קָרַח**, *he obstructed*, such being the use of a wall: prefixed with **כ**, *as*.

[2022.] **נָטָוּי** (na-tóoy) *inclined, near ruin*. From **נָטָה**, *he inclined, extended*. Pahul kal, R. 65.

[2023.] **גִּדְרֵי** (ga-dhér) *enclosure*.

From **גִּדַר**, *he walled, fenced, hedged*.

The plur. has the masc. form, as in Ps. 80. 13. or the fem. Ps. 89. 41. The word following here assigns it to the latter, Ez. 42. 7. makes it masc. The three radicals under consideration are found also, more or less modified or transposed, in a great number of words widely spread in the western tongues, to convey the ideas of *enclosing, encircling, surrounding, hemming in, confining, encompassing, &c.*; in the Hebrew there are these eight: **גָּדַר**, **חָדַר**, **עָדַר**, **חָצַר**, **עָצַר**, **אָמַטַר**, **עָמַטַר**, and **כָּתַר**, which, in expression and sense, bear relation to each other, and a comparison with *gather, cater, gard, gird, herd, hoard, guard, ward, yard, court, curtain, &c., garden, χορτος, and hortus*, the branches of which have taken root in most parts of Europe, including the Polish and Irish. Leaving the precincts of the garden, we again meet the same, hardened with travel, yet still sensible to afford *protection and shelter*, in the Peninsular *quarto*, chamber, the French *quartier*, our *quarter, quarter-deck, quarter-staff, &c.* The Hebrew student may compare also **קִיר**, **קָרַח**, **קָרַח**, and **קָרַח**, although in these the principal idea is not that of *protection* but *contignation* (both are alluded to in Lot's hospitable entreaty, Gen. 19. 8.); to these, proper names of classical ground, like Carthage (**קָרַת חֹדְשָׁה**, *new city*, in Καρχηδών, the *θ*, for *ת*, was incompatible with Greek spelling, and therefore

dropped), Tigranocerta, &c., owe their origin; but here the etymological field for *raising structures* becomes still more enlarged (and due caution necessary against building upon sand), when it is considered that to one or other of the above sources might be referred the *car, cair, cahir, cahair, cathair*, of the Anglo-Saxon and Gaelic (poetic zeal distended words, see O'Brien's Irish Dict.: additional aspirations may have the same, as their omission the contrary, effect) and the *gorod, grod, and grad*, of the Slavonians, as in *Novgorod* (new city) *Belgrad*, &c.: the same three consonants are heard in their *granítsa* or *granítsa*, the German *Gränze*, which stand for our *limit* and *boundary*.

[2024.] **הִדְחִיָּה** (had-dehhoo-yá) *which is impelled, prone to fall, prepared to oppress*. From **הִדְחָה**, *he impelled*. Pahul kal, R. 65. fem. with **ה** rel. R. 66.

VER. 5.

[2025.] **מִשְׂתָּתוֹ** (mis-see-thó) *by reason of his exaltation, dignity, excellency*. From **נָשָׂא**, *he raised, elevated*. A noun fem. **שִׂוִּית**, *elevation, dignity, excellence*, for **שִׂוִּית**, R. 161. n. 4. as though it were infin. kal, R. 68.

[2026.] **לְהִדְחִיָּה** (lehad-déeahh) *driving away*. From **הִדְחָה**, *he impelled, drove off, propelled*. Gerund hiph. **נ** being compensated by dagesh, R. 69.

[2027.] **יִקְלְלוּ** (yekal-leloo) *will curse*. From **קָלַל**, see No. 1457. Fut. pih.

VER. 9.

[2028.] **שִׁפְכוּ** (shiph-chóo) *pour out*. From **שָׁפַךְ**, *he poured out*. Imper. kal, 2 plur. masc.

VER. 10.

[2029.] **בְּמֵאֲזוּנִים** (bemo-zená-yim) *in the balance*. From **אָזֵן**, *an ear*: a

noun heem. dual, a balance, having two scales or ears.

[2030.] לַעֲלוֹת (la-ʿalóth) to ascending. An hyperbolic Meiosis [or diminution,—D.] to put down haughtiness; as much as to say, that if all mankind were put in one scale, and vanity [or inanity,—D.] in the other, that the scale of vanity would preponderate. Targ. "If mankind were to receive their due measure, weighing their own destinies, they would be lighter than vanity itself." From עָלָה, he ascended. Gerund kal, R. 65.

[2031.] בְּעֶשֶׂק (bheʿó-shek) in fraud, in things fraudulently obtained. From עָשַׂק, he oppressed by force or fraud. A noun masc. עֶשֶׂק, oppression, fraud.

[2032.] וּבְגָזֶל (ubh-gha-zél) and in rapine. From גָּזַל, he carried off, plundered by force and openly persons or property. A noun masc. גָּזֶל, rapine.

[2033.] תְּהַבֵּלֶיךָ (teh-bá-loo) be (not) vain, foolish. LXX. do not covet for rapine. From הִבֵּיל, he vanished. Fut. kal, with (ר) on account of pause accent, R. 132.

[2034.] יַנְבִּיב (ya-nóobh) will fructify. From נָבַב, to fructify, bear fruit abundantly. Fut. kal, R. 60. LXX. shall abound.

VER. 12.

[2035.] שְׁתַּיִם (shetá-yim) (once, Targ. spoke one law, i. e. determined: and from this law) I have heard these two, i. e. I have collected: 1. That in God there is strength, i. e. omnipotence. 2. Mercy. This word is pointed similarly to no other in the whole Bible; for it has a dagesh which is neither lene, since it comes after initial (׃), nor forte, since it is not after a vowel: Ben Nephthali, spoken of in No. 2020. reads it with

ש initial, אִשְׁתַּיִם, which is called by the Hebrews אִשְׁתִּימִי, since it is not written: and thus there will be a dagesh lene. But on account of its etymology (for it comes from שָׁנִים, two, masc. שְׁנַיִם, two, fem.) it should rather be called dagesh forte compensative, and that contrary to the analogy of the language, for שְׁנַיִם, נ being absorbed by dagesh, that it may differ from שְׁנַיִם, two years.

PSALM LXIII. סג

VER. 2.

[2036.] אִשְׁחַרְצֶנּוּ (asha-hharè-ca) in the morning I will seek thee. LXX. in the morning I rise to thee. From שָׁחַר, was black. In pihel, he sought in the morning, diligently, zealously. Fut. pih.

[2037.] פָּמָה (ca - màh) roared through desire. LXX. how exceedingly, they reading פָּמָה, how much. A radical word. Occurs here only in Scrip.

[2038.] וַעֲיָה (veʿa - yéph) and weary, i. e. thirsty. From עָיַה, was wearied, fatigued. A noun masc. עֵיָה, wearied, fatigued, thirsty: fem. עֵיָפָה. Ps. 143. 6. "my soul is a weary land with respect to thee," i. e. as a thirsty land longs for water from thee so doth my soul for aid. Targ. as a land which wants water looks to thee. LXX. my soul as a waterless land (expands) to thee.

VER. 4.

[2039.] יִשְׁבְּחוּךָ (yeshab-behhóonecha) will praise thee. From שָׁבַח, he praised, commended, eulogised: also mitigated, allayed, as angry spirits are with praises. Fut. pih. 3rd plur. masc. affixed. With נ epenthetic, R. 100.

VER. 6.

[2040.] וְדָשֵׁן (va-dhé-shen) *and with fatness*. דָּשֵׁן, see No. 1418. ו has (ר), R. 78.

[2041.] רִנְנוֹת (rena-nóth) *of singing*. A noun fem. רִנְנָה, same as רָפָה, No. 682.

VER. 7.

[2042.] יְצוּעֵי (yetsoo-áy) *my bed*. From יָצַע, *he strewed*. A noun masc. יְצוּעַ, *a bed, couch*: read five times in Script. Plur. affixed.

[2043.] פְּאַשְׁמֵרוֹת (beash - moo - róth) *in watches*, or remaining awake at night. From שָׁמַר, *he guarded*. A noun fem. heem. אֲשְׁמֹרֶת (.) for ו, R. 107.

VER. 10.

[2044.] בְּתַחְתֵּיּוֹת (bethahh-tiy-yóth) *into the lower parts of the earth*. From תַּחַת, *under*. A noun masc. heem. תַּחְתֵּי, *lower*, from which is formed the fem. תַּחְתֵּיָהּ, Ps. 86. 13. Plur. fem. prefixed.

VER. 11.

[2045.] יַגִּירְהוּ (yag-gee-róo-hoo) *will cause him to fall*. From נָרַד, *he drew, flowed by drawing*; fut. hiph. plur. masc. with (.) for ו, R. 107.

[2046.] שׁוּעָלִים (shoo-éa-léem) *of foxes*, i. e. unburied, exposed to wild animals. From שׁוּעַל, *a fist, or clenched hand*; hence, from its likeness, a *pit, or hole*, and hence a *fox*, as dwelling in holes or pits. Read six times in Script.

VER. 12.

[2047.] הַנִּשְׁבָּע (han-nish-bá'ev) *who swears*. A participle of niph.

from שָׁבַע, see No. 645. with ה rel. R. 76.

[2048.] יִסְכַּר (yis-sa-chér) *will be closed*. From סָכַר, *he shut up, obstructed*. Fut. niph.

PSALM LXIV. סד

VER. 3.

[2049.] מְרִגְשָׁת (me-righ-shàth) *from the tumultuous meeting*. From רָבַשׁ, No. 51. a noun fem. רִבְשָׁה, *noise, tumult*: a tumultuous assembly. In reg.

VER. 4.

[2050.] שָׁנְנָה (sha - nenóo) *have sharpened*. From שָׁנַן, *he sharpened*. Metaph. *he spoke sharply and cunningly*. Pret. kal. "They have sharpened their tongue as a serpent," Ps. 140. 4. to speak bad things: as a serpent to bite. Targ. *they relate with their tongue*.

[2051.] מָר (már) *bitter word*. LXX. *a bitter thing*. From מָרַר, *he was bitter*; hence Lat. *amarus*. A noun masc. *bitterness* in word or act. (ר) in pause.

VER. 5.

[2052.] פְּתָאִים (pith-óm) *suddenly*. From פָּתַח, *he was persuaded*, is formed the adverb by מ, R. 23. *presently, suddenly, unexpectedly*, verse 8. "an arrow suddenly shall their wounds be." LXX. *the arrow of infants*: they reading פְּתָאִים, *simple, infants*.

[2053.] יִרְדּוּ (yo-róo-hoo) *will shoot at him with javeline*. Fut. hiph. R. 57. affixed, R. 103. "And he cast at them," verse 8. LXX. *and God will be exalted*: they reading יִרְדּוּ, from רָדַם, *he was exalted*.

VER. 6.

[2054.] יַחֲזִיקֵי (yehhaz-zekoo) will confirm. From חָזַק, he was strong. Fut. pih. 3rd plur. masc.

[2055.] לְמִטּוֹן (lit-món) to hiding. From מָטַן, he hid, particularly in the earth. Gerund kal.

VER. 7.

[2056.] יַחֲפֹשֵׁי (yahh-pesóo) will search out for. From חָפַשׁ, he inquired, searched for. Fut. kal, as in No. 370.

[2057.] תִּמְנוּ (tám-noo) have consumed. From תָּמַם, he was perfected, consummated, consumed. Pret. kal, by syncope תָּמַם, R. 70. plur. תִּמְנוּ, but according to the Chaldaic, dagesh is resolved into נ, R. 140. Or it may by mimesis be taken as the 1. plur. we have been consumed, for תִּמְנוּ, dagesh being excluded.

[2058.] חִפְשָׁה מְחַפֵּשׂ (hhé-phas mehhup - pás) a scrutinized search, i. e. most diligent. A noun masc. חִפְשָׁה, a search, scrutiny. Partic. puhál.

[2059.] עֵמֶק (ea-mók) deep. From עָמַק, was deep. A noun masc.

VER. 8.

[2060.] מַכּוֹתֵם (mac-co-thám) their wounds or strokes. From כָּחַץ, he struck. A noun fem. heem. affixed plur. of מַכָּח, a stroke, blow, R. 161. n. 4.

VER. 9.

[2061.] וַיִּכְשִׁילֵהוּ (vai-yach-sheeloo-hoo) and have caused him to strike against. From כָּשַׁל, he struck against.

Fut. plur. hiph. with ו conversive.

[2062.] יִתְבַּדְּדוּ (yith-no-dhedhóo)

will move themselves: through terror and perturbation who look with grief on their own ruin. From בָּדַד, he was moved, wandered. Fut. hithp. ו being quiescent in ו, and the third letter being doubled, R. 63.

VER. 10.

[2063.] הִשְׁפִּילוּ (his-kée-loo) they understood. Pret. hiph. No. 106.

PSALM LXV. סוּח

VER. 2.

[2064.] יִשְׁלַם (yeshul-lám) shall be paid. From שָׁלַם, see No. 1038. Fut. puhál.

VER. 4.

[2065.] גָּבְרוּ (ga-bheróo) prevailed. Pret. kal, גָּבַר, he prevailed.

[2066.] תִּכְפְּרֵם (techap-perém) thou wilt expiate them. From כָּפַר, he pitched over. In pih. expiated, as though covered over with pitch so as not to be seen. Fut. pih.

VER. 5.

[2067.] וַיִּתְקַרְבּוּ (oo-theka-rébb) and will cause to approach. From קָרַב, he approached. Fut. pih. dagesh compensated. R. 19.

VER. 7.

[2068.] מִכִּין (me-chéen) establishing. From חָבַן, No. 358. Partic. hiph. R. 38.

[2069.] נִאָּזַר (ne-zár) being girded. From אָזַר, he girded, surrounded. Partic. niph. for נִאָּזַר, R. 14.

VER. 8.

[2070.] מַשְׁבִּיחַ (mash-béeahh) quelling. LXX. who confoundest the

depth of the sea. From שָׁבַח, see No. 2039. Part. hiph. with (-) furtive.

VER. 9.

[2071.] מֵאוֹתֹתֶיךָ (me-o-tho-thé-cha) *from thy signs.* A noun rad. אוֹת, *a sign*; plur. affixed, and prefixed.

[2072.] תִּרְנִין (tar-néén) *thou wilt make to rejoice* the outgoings, i. e. extreme places of the morning and evening, i. e. of the rising and setting sun, or the whole world. From רָנַן, *he cried out vehemently; exulted* with joy, sang; mourned from grief. Fut. hiph.

VER. 10.

[2073.] וַתִּשְׁקְהֶקָה (vat-tesho-keké-ha) *and thou hast sought it.* Targ. *and hast watered it.* LXX. *and hast inebriated it:* they reading it as though from וַתִּשְׁקָה, *he drank, watered.*

[Hence Irish *hische*, liquor; and Eng. *whiskey*.—D.] From שׁוֹק, *leg, hip.* Fut. pih. the second letter, ו, being quiescent, and the third doubled, R. 63. שׁוֹקֶה, *to wish, to desire*, and visit frequently desirable objects, as though to exercise the hips in repeated visits.

[2074.] מָלֵא (ma-lé) *full.* A rad. noun.

VER. 11.

[2075.] תֵּלְמֵיחָה (tela-mé-ha) *its ridges.* A rad. noun תֵּלְמֵי, *a ridge*, earth raised between furrows. Is read five times in Scrip. and is here the plur. affixed.

[2076.] רִוְחָה (rav-vé) *inebriate, moisten.* From רָוַח, *was moistened, irrigated.* Imper. pih.

[2077.] נִחַת (na-hhéth) *depress.* From נָחַת, *he descended.* Imper. pih. or it may be the infin. *by* or *in depressing.*

[2078.] גְּדוּדָה (gedhoo-dhé-ha) *its troops:* an elegant Hebraism, i. e. depress the clods of earth with rain. See No. 824. Or *depress its furrows*, from the Chaldaic גָּדַד, *he cut down*, plur. גְּדוּדִים, *furrows* made by the ploughshare.

[2079.] בִּרְבִיבִים (bir-bhee-bhéem) *in showers, or in little drops.* From רָבַב, *he multiplied.* רְבִיבָה, *a myriad*, hence the plur. masc. רְבִיבִים, *showers*, since continued and light misty rain falls down as it were in myriads of drops.

[2080.] תִּמְוֹנְנָה (temo-ghaghèna) *thou shalt dissolve it.* From מָוַן, *to melt, dissolve*, properly said of the earth. Fut. pih. ו being the quiescent in ו and נ being doubled, R. 63. affixed.

[2081.] צִמְחָה (tsim-hháh) *its germ.* From צָמַח, *he budded.* A noun masc. צִמְחָה, *a germ, bud.* Affixed.

VER. 12.

[2082.] עִטְרָתָה (Eit-târ-ta) *thou hast crowned, i. e. loaded magnificently.* Pret. pih. from עָטַר, *he crowned.*

[2083.] יִרְעַפְנִי (yir-ephón) (and thy paths, i. e. thy camps, or heavens, No. 694.) *will drop fatness.* Targ. *will sweeten*, as though from עָרַב, *was sweet.* From רָעַף, *he distilled, dropped dew.* Fut. plur. 3rd masc. kal, יִרְעַפּוּ. And with ו paragog. יִרְעַפְנִי.

VER. 13.

[2084.] גְּבֻעוֹת (gebha-éóth) *hills.* A noun rad. גָּבַע, *a hill*; fem. גְּבֻעָה, the same. Of the form of שְׂמֻחָה, and therefore makes the plur. in וֹת, R. 32. *hills.*

[2085.] תַּחֲגֹרְנָהּ (tahh-gór-na) will be girded, i. e. clothed with joyous grass, grapes, &c. which make man's heart rejoice. From חָגַר, he surrounded, girded, said of things as well as of persons; the antithesis to which is פָּתַח, he opened, dissolved. Fut. kal, 3. plur. fem. (:) for (˘), R. 14.

VER. 14.

[2086.] לְבָשָׁהּ (la-bheshóo) are clothed, namely, with dense and fine fleeces. Pret. kal, לְבַשׁ, was clothed, clothed himself.

[2087.] יַעֲטֹפוּ (ya-ʿat-phoo) will be clothed. LXX. will abound. From עָטַף, was covered, involved. Fut. kal. R. 13. R. 15.

[2088.] כֹּר (bhár) with corn. From בָּרַר, was pure. A contracted noun, פֹּר, pure, substantively, corn, grain, purged from chaff: no plur. It occurs sixteen times in Scrip.

[2089.] יִתְרוֹעֲעוּ (yith-ro-ʿaʿóo) will exult, as though will relax themselves in joy. From רִיעַ, or רִיעַ, to sound a trumpet, exult. Fut. hithp. as in No. 2012.

PSALM LXVI. סו

VER. 3.

[2090.] מַדְפְּסֵיחָ (man-no-rá ma-dasé-cha) how terrible a thing thy works. R. 48. n. 2.

VER. 6.

[2091.] לֵיבֶשֶׁת (leyab-ba-shá) into dry land. From יָבַשׁ, was dry. A noun fem. יַבֶּשֶׁת, dry, afterwards called land, Gen. 1. 9.

VER. 7.

[2092.] תִּצְפִּינָהּ (tits-pé-na) will

look upon. From צָפָה, see No. 227. Fut. kal, ה being changed into (י) quiescent, R. 66.

[2093.] הַפְּרִיעִים (has-so-reréem) the rebellious. From פָּרַר, was averse, depraved, rebellious, obstinate. Benoni kal, סוֹרֵר, rebellious, &c. Plur. with ה relat.

VER. 8.

[2094.] בָּרַכְוּ (ba-rachóo) bless ye From בָּרַךְ, he blessed. No. 497. Imper. pih.

[2095.] וְהַשְׁמִיעֵנוּ (vehash-mé-ʿoo) and cause to hear, i. e. that it may resound. From שָׁמַע, he heard. Imper. hiph.

VER. 9.

[2096.] לַמּוֹט (lam-mót) to motion. From מוּט, to be displaced, to totter. A noun masc. מוֹט, motion, falling; ה emphatic being excluded.

VER. 10.

[2097.] כִּצְרוּף (kits-roph) as the purifying of silver: see No. 686. From צָרַף, he melted, purged with fire. Infin. kal. used as a noun: and should be צָרוּף, but, on account of maccaph, ך is changed into (־ו) R. 134.

VER. 11.

[2098.] הִבִּאתָנוּ (habhe-thá-noo) thou broughtest us. From בָּאוּ, to come. Pret. hiph. affixed.

[2099.] בַּמִּצְדָּה (bham-metsoo-dhá) into a net. From צָד, to hunt. A noun fem. heem. prefixed with ב, a hunting net.

[2100.] מוּעָקָהּ (moo-ʿa-ká) affliction. From עָקַהּ, to constrain, press. A noun fem. heem. derived from hophal, pressure, poverty, read here only in Scrip.

[2101.] בְּמִתְנִיחֵי (bemoth-né-noo) *on our loins*. From the unused מִתְנִיחַ, is formed the dual, מִתְנִיחִים, *loins*, which comprehend the five lower vertebrae of the spine. Affixed.

VER. 12.

[2102.] הִרְצַבְתָּהּ (hir-càbh-ta) *thou hast caused to carry*, i. e. hast appointed him master. From רָצַב, *was carried, rode*. Pret. hiph.

VER. 15.

[2103.] מַחִים (me-hhéem) of *fatlings*. From מוֹחַ, *marrow*. A plur. masc. noun.

[2104.] קִטְרֶת (ketó-reth) (with) *incense*. From קָטַר, *he offered incense*. A noun fem. *incense, perfume*, which was made of four odorous substances, resin, frankincense, onycha, and gum.

[2105.] אֵילִים (e-léem) of *rams*. From אֵיל, *strength*. Plur. of אֵיל, *a ram one year old*.

[2106.] בָּקָר (bha - kár) *an ox*. From בָּקַר, *he sought, inspected, or visited*. A noun masc.

VER. 17.

[2107.] וְרוֹמָם (vero-mám) *and was exalted*. R. Salom. *and elevation, exalted praise*; the same as רוֹמְמַת. From רוּם, *to elevate, to be exalted*. Pret. puh. R. 63. in pause.

VER. 19.

[2108.] הִקְשִׁיב (hik-shéebh) *attended to, listened*. Pret. hiph. No. 221.

VER. 20.

[2109.] הִסִּיר (he-séer) *removed* not. From סָרַר, *to recede*. Pret. hiph. R. 58.

PSALM LXVII. סו

VER. 3.

[2110.] לָדַעַת (la-dhá-ath) *to knowing*, i. e. that we may know. From דָּעַע, *he knew*. Infin. kal, דָּעַת, R. 54. with ל a mark of the gerund, with (׳). R. 80.

VER. 7.

[2111.] יְבוּלָהּ (yebhoo-láh) *its produce*. Targ. and LXX. *its fruit*. From יָבַל, No. 2013. A noun masc. יְבוּל, *produce of the earth*: affixed.

PSALM LXVIII. סח

VER. 2.

[2112.] יִפְרֹצֵנִי (ya-phóo-tsoo) *will be dispersed*. From פָּרַץ, *to be dispersed, bruised, to break with dispersion*, namely, a body of enemies. Fut. plur. kal, R. 60.

[2113.] וַיָּנִסֵנִי (veya-nóo-soo) *and will fly*. From נָסַח, *to fly, to turn one's back*. Fut. kal.

VER. 3.

[2114.] כִּהְנִדּוּף (kehin-dóph) *as to be driven*, i. e. as smoke is driven: smoke, a shadow and a cloud being momentary. From נָדַף, No. 39. infin. compounded of kal and niphal: הָ belonging to niph. and נָדוּף to kal. R. Kimchi says it is a noun heem.

[2115.] כִּהְתַּמָּס (kehim-més) *as to be melted*, i. e. as wax melts; a proverbial expression, denoting speedy dissolution, consumption, and death. From תָּמַס, see No. 1002. infin. niph. by syncope for תִּתְמַס, R. 70.

VER. 5.

[2116.] סָלִי (sól-loo) *smooth the*

way. Targ. *praise ye*. LXX. *make way*. From קָלַל, *he exalted, made a highway*. Imper. kal, by syncope סָל plur. with a dagesh, R. 70.

[2117.] לָרִכָּב (la-ro-chébh) *to him riding*. From רָכַב, *he was carried, he rode*. Benoni kal, prefixed with ל which excludes ה rel. R. 80.

[2118.] בַּעֲרָבוֹת (ba-ʿara-bhóth) *in the deserts*, as he did typically in the ark of the covenant, as in verse 8. Or *to him riding in the supreme heavens*, as in verse 33. Or *who sits in pleasant places*, i. e. who possesses all pleasant places, and is the author of all bliss. LXX. *who ascended on the west* (as though from עָרַב, *evening*).

From עָרַב, *he mixed*, hence *was sweet*, because mixtures are generally more palatable than simples. A noun fem. עֲרָבָה, *a plain*, fertile in pastures, *solitude, desert*, where nothing appears fit for man's food.

[2119.] בֵּיָהּ (beyáh) *in Yah*: namely as he has exhibited himself to us [as *Jah, Jehovah.—D.*] Some will have יהּ to be a contraction for יְהוָה, by which two words, as far as can be by words, the essence and eternity of God are expressed.

[2120.] וְעֵלְיוֹ (ve-ʿeil-zó) *and exult ye*. From עָלַג, No. 1175. imp. kal.

VER. 6.

[2121.] וְדָיִן (vedhay - yàn) *and avenger*. From דָּן, *to judge*. A noun masc. דָּן, *a judge*, who pronounces acquittal or condemnation. (-) for (ר). R. 115.

[2122.] אֶלְמָנוֹת (al-ma-nóth) *of widows*. From אָלַם, *was silent*. A noun masc. heem. אֶלְמָן, *widowed, silent and sad*: fem. אֶלְמָנָה.

VER. 7.

[2123.] מוֹשֵׁיב (mo-shéebh) *mak-*

ing to inhabit. From יָשַׁב, *he sat, dwelt*. Partic. hiph. (י) being converted into (י), R. 57.

יְהִיְדִים (yehhee-dhéem) *single, solitary*. No. 1024.

[2124.] מוֹצֵיאַ (mo-tsée) *making to go forth*. From יָצַא, *he went out*. Part. hiph. as in No. preceding.

[2125.] מְסֻרִים (asee-réem) *bound*. From מָסַר, *he bound*. A noun masc. מְסֻר, *bound*.

[2126.] בְּפוֹשְׁרוֹת (bac-co-sharóth) *from the very fetters*. 'LXX. *in strength*, i. e. bound firmly. From קָשַׁר, *he bound*. A noun plur. fem. הָ עמֶפֶת being excluded, *chains, fetters*, having כ for ק, being interchanged as letters of the same organ, R. 1. otherwise פָּשַׁר signifies *was straight*.

[2127.] שְׁכֵנִי (sha-chenó) *they dwelt*. Pret. kal, from שָׁכַן, *he dwelt*.

[2128.] צְרוּיָהּ (tsehhee-hhá) *dry*, i. e. dry land. The sense is, the rebellious shall be banished into the desert from the enjoyment of paternal benevolence which they have impiously abused. LXX. render it otherwise: "likewise those who exasperate, those who dwell in tombs." From צָרָה, *to be bright, clear*. A noun fem. *a pure, clear place*, by metalepsis, *dryness, aridness*, which arises from continued fine weather.

VER. 8.

[2129.] בְּצִאתָהּ (betse-thechá) *in thy going forth*. From יָצַא, *went forth openly*. Infin. kal, צִאתָ for צָאתָ, R. 54.

[2130.] בְּצִעְדָּהּ (betsa-ʿ-dechá) *in thy going*, i. e. when thou goest before. From יָצַד, *he went, advanced*. Infin. kal.

[2131.] בִּישְׁמוֹן (bee-shee-món)

in the wilderness. From יָשׁוּם, to desolate, to be horrible, wild. A noun heem. wilderness, a horrible desert on the confines of the Moabites and Amorites, as in Num. 21. 21. The prefix with (·) removes the (:) of י. R. 9.

VER. 9.

[2132.] רָעָשׂוּהָ (ra-éá-sha) trembled. Pret. kal, fem. from רָעַשׂ, was moved, disturbed, trembled, (·) in pause.

[2133.] נָטַפּוּהָ (na-tephóo) distilled, i. e. poured forth rains and storms after lightning and thunder. Targ. dropped dew. From נָטַף, dropped, distilled. Pret. plur. kal.

[2134.] סִינַי (See-náy) Sinai, Exod. 19. 18. A mountain in Arabia (called by historians Cassius), so named from its abounding in thorns and brambles, for סִנְיָה is a bramble. It has two tops, Horeb on the west, and Sinai on the east, round, and the highest in that country.

VER. 10.

[2135.] גְּשָׁם (gé-shem) rain. A noun rad. a shower, violent rain.

[2136.] תִּנְחַף (ta-néph) thou shalt distil. From נָחַף, to distil. Fut. hiph. ו being cut off, R. 58.

[2137.] וְנִלְאָה (venil-á) and wearied. From לָאָה, was wearied, fatigued. Partic. niph. fem. R. 103.

VER. 12.

[2138.] הַמְבַשְׂרוֹת (ha - mebbas-seróth) announcers, i. e. women who extolled success with songs and music, Exod. 15. 20. 1 Sam. 18. 6. From בָּשַׂר, announced joyous news, No. 1565. Yet taken once as melancholy news, 1 Sam. 4. 17. partic. plur. fem. pih. with ת rel. not followed by dagesh, R. 19.

VER. 13.

[2139.] יִדְדוֹן יִדְדוֹן (yid-do-dhóon) yid-do-dhóon) will flee, will flee. Targ. are moved. LXX. the king of the virtues of the beloved, as though from יְדִידוּת, endearment. From יָדַד, No. 1238. Fut. kal, נ being compensated by dagesh, R. 69. with ן paragogic. The latter is יִדְדוֹן, on account of the pause, R. 132. and the former, that it may accommodate itself to the latter.

[2140.] וְיִנּוֹת (un-váth) and habitation, or inhabitant of a house, i. e. the armies of warlike kings shall fall a spoil to the weak and domestic woman. LXX. to the beauty of a house, as though from נְאוֹת, beauty. From יָנַח, he abode, dwell. A noun fem. נְוֹה, a mansion, dwelling place. In reg.

[2141.] שָׁלַל (sha-lál) spoil. From שָׁלַח, he spoiled. A noun masc. spoil, plunder, garments.

VER. 14.

[2142.] בֵּין (bén) between. A preposition, in, between.

[2143.] שִׁפְתַיִם (shephat-tá-yim) the tripods, or pots, i. e. though ye may have lived in a mean and sooty place in extreme distress and filth. From שָׁפַת, he disposed, arranged, placed within limits. A dual noun. Two stone piles between which fire is lighted, and pots set. LXX. though ye may sleep in the midst of the lots, i. e. in extreme danger, on a razor's edge.

[2144.] נִחַפָּה (nehh-pá) covered with silver, i. e. shall be rescued and made bright from all blackness. From חָפַח, he covered. A partic. niph.

[2145.] בֵּיחָרָק (bee-rak-rák) in yellowness. LXX. in paleness of gold. From יָרַק, greenness, yellowish green.

[2146.] חָרָץ (hha-róts) of *gold*. From חָרַץ, *he cut off*. A noun masc. *gold*, cut and beaten.

VER. 15.

[2147.] בִּפְרֹשׁ (bepha-rés) in *dissipating*, i. e. when he shall dissipate. LXX. in *discerning*, i. e. whilst he judges, punishes, and avenges. From פָּרַשׁ, *he expanded, distended, dispersed*. Infin. pih. dagesh being excluded, R. 19.

[2148.] שָׁדַי (shad-dáy) *omnipotent*. Either from שָׁן, *he laid waste*; omnipotent, invincible, irresistible, wide-waster. Or from שָׁד, *a breast*, as though milky, bestowing all things on us exuberantly. Or from שָׁי, *sufficiency*, with שׁ relat. R. 75. *who is sufficient*, free from all dependence.

[2149.] תִּשְׁלֵג (tash-légh) *will be snow-white*. R. D. Kimchi, "the congregation which was in darkness will be white as snow," or *was white*, namely, the land, as the snow in Salmon, when covered with the bones of the enemy: as in Ps. 53. 6. From the noun שֵׁלֵג, *snow*. Fut. hiph. occurs here only.

[2150.] בִּצְלֹמוֹן (Betsal-món) in *Tsalmon*. Either (thou shalt grow white) *in darkness*. Targ. *in the shade of death*. From צֶלֶם, *a shade*. Or it is the name of a mountain in the tribe of Ephraim, Jud. 9. 48. white with perpetual snow: so called from the dark shade of its trees. Or appellative, *darkness will grow white like snow*, i. e. tranquillity after dangers.

VER. 16.

הַרְאֵלֹתַי (Har - Elo - héem) *the mountain of God, Mount Bashan*, so called from its fertility as well as height. LXX. *a fertile mountain*.

[2151.] גִּבְנָנִים (gabn-nun-néem) *with humps*, i. e. projections, -emi-

nences. Targ. *lofty mountains*. LXX. *a condensed mountain*, as though referring to גְּבִינָה, *cheese*. From גִּבָּן, *a hump*, is formed the noun גִּבְנָן, *very gibbous*: the third rad. being doubled, on account of the auxesis or increase. In the plur. it assumes dagesh euphon. R. 18.

VER. 17.

[2152.] תִּרְצְדוּן (terat-sedhóon) (why) *leap ye*. Targ. *ye leap*. LXX. *why do ye look to the condensed mountains*. From רָצַד, *leaped up, bounded*: and according to the Arabic signification, *was intent, obscured*. Fut. plur. pih. with ן paragogic.

[2153.] חָמַד (hha-màdh) *sought out, desired*, namely, this mountain Tseeon.

VER. 18.

[2154.] רִבּוֹתַיִם (rib-bo-thá-yim) *two myriads*. From רִבְבָה, No. 154. A noun fem. רִבּוֹת, *a myriad*: in the dual, it signifies two great multitudes or hosts.

[2155.] שִׁנְאָן (shin-án) (thousands) *of repetition*, i. e. repeated many thousands. From שָׁנָה, *he repeated, reiterated*. A noun heem. *a repetition*; ה being changed into א, R. 1.

VER. 19.

[2156.] עָלִיתָ (ea-lée-tha) *thou hast ascended*. Pret. kal, from עָלָה, *he ascended*.

[2157.] שָׁבִיתָ (sha-bhéc-tha) *thou hast led captive*. From שָׁבַח, *he took in war, held captive, carried off*. Pret. kal, as the former.

[2158.] שָׁבִי (shé-bhee) *captivity*, i. e. a crowd of captives. From שָׁבָה, the preceding. *Captivity*, the condition of slavery and the spoil which is borne off. Its second occurrence in the Psalms is 78. 61. without the pause. It may be used also as an epithet

for a single captive, whence the fem. Jes. 52. 2. Its feminines not applicable to individuals, see 2605.

[2159.] מַתָּנוֹת (mat-ta-nóth) *gifts*.

From נָתַן, *he gave*. A noun fem. heem. נ being cut off, R. 161. n. 4. plur. of מַתָּנָה, *a gift*.

[2160.] לִישְׁבוֹן (lish-cón) *to dwelling*: i. e. that they may dwell. Gerund. kal, from שָׁבַן, *he dwelt*: the Chaldaic thus interprets it: "thou hast ascended the firmament, thou hast led captivity captive, thou hast taught the words of the law, thou hast given gifts to the sons of men; but the majesty of the glory of God rests on the proselyte rebels who return to the law."

VER. 20.

[2161.] יַעֲמֹס (ya-*vamos*) *will load* us. From עָמַס, *he loaded*. Fut. kal.

VER. 21.

[2162.] לְמוֹשָׁעוֹת (lemo-sha-*óth*) *to preservations*: who has innumerable methods of saving at hand. From יָשַׁע, *he saved*. A noun plur. heem. without a sing.

[2163.] הוֹצֵאוֹת (to-tsa-*óth*) *the issues*; i. e. bringing forth from death. From הוֹצֵא, *he went forth*. A noun plur. heem.

VER. 22.

קֶרֶקֶד שֵׁעַר (koth-kóth se-*vár*) *the crown of the hair*, i. e. the long hair: it was the custom for warriors to nourish their hair that they might appear more fierce.

[2164.] מִתְּהַלֵּךְ (mith-hal-*léch*) (of any) *walking*, i. e. persisting. From הָלַךְ, *he walked*. Partic. hitp.

[2165.] בְּאַשְׁמָיו (ba-asha-*máv*) *in his wickedness*. From אָשַׁם, *he transgressed*. Plur. affixed, אָשַׁם, a noun masc. *a transgression, crime, fault*. It

has a fem. form in Ps. 69. 6. the sing. of which occurs, Ezra. 9. 7.

VER. 23.

[2166.] מִמְצֻלוֹת (mim-metsoo-*lóth*) *from the depths of the sea*. From צָלַל, unused. A noun fem. heem. מִצְוֵיָהּ, *multitude and depth of waters*, *abys*, as in Ps. 69. 3.

VER. 25.

[2167.] הַלְיֹכוֹתֶיהָ (halee-cho-thé-*cha*) *thy goings*. i. e. that divine path through which the people of God walk in the midst of depths. From חָלַךְ, *he walked*. A noun fem. הַלְיֹכָה, *footstep, gait*; plur. affixed.

VER. 26.

[2168.] שָׂרִים (sha-réem) *the singers*. LXX. *rulers*, they reading it with שׁ. From שָׁרַר, *to sing*. Part. kal, ו being cut off, R. 58. שָׁר, *he sang*, and thus agrees with the participle שָׁר, *singing, a singer*, R. 49.

[2169.] נוֹגְנִים (no-ghenéem) *players on instruments, or harpers*. From נָגַן, No. 170. ben. plur. kal, occurs here only.

[2170.] עֲלָמוֹת (*v*ala-móth) of *virgins*. From עָלַם, *he hid*. A noun fem. עֲלָמָה, *a virgin, a girl concealed, retired at home, as unmarried girls were*.

[2171.] הוֹפְפוֹת (to-phe-phóth) *playing with timbrels*. From הִפְפֵּה, *he played on the timbrel*. Ben. kal.

VER. 28.

[2172.] בִּנְיָמִין (Bin-ya-méem) *Benjamin*. A proper name compounded of בֵּן, *a son*, and יָמִין, *of days* (according to the Chaldaic plur. termination ין), for he was the son of his father's old age, Gen. 44. 20. and not,

as is commonly said, *the son of my right hand.*

[2173.] צָעִיר (tsa-éer) *small*, not with respect to age, but because the tribe of Benjamin was reduced to fewness on account of the wickedness of the Gibeonites, Judges, 12. 20. From צָעַר, *was small*. A noun masc. *small, less in age, rank, or condition.*

[2174.] רָדָם (ro-dhém) *ruling them, or their ruler.* LXX. *in ecstasy*, as though from רָדַם, *he was soporified*, thus ם is taken as a radical letter. From רָדָה, *he ruled, governed*; ben. kal, affixed, R. 103. The (·) irreg. for (ר).

[2175.] זְבֻלוֹן (Zebhoo-lóon). From זָבַל, *he dwelt*. The sixth son of Jacob by Leah, see Gen. 30. 20.

[2176.] רִגְמָתָם (righ-ma-thám) *their meetings, or overwhelming.* LXX. *their leaders.* From רָגַם, *he stoned*. A noun fem. רִגְמָה, *overwhelming*; or *collection, congregation, meeting*: affixed, R. 104.

[2177.] נַפְתָּלִי (Naph-ta-lée). From נָפַתַל, *he struggled*. See Gen. 30. 8.

VER. 29.

[2178.] עֲזָזָה (ooz-zá) *strengthen.* From עָזַז, *he strengthened, confirmed.* Imper. kal, by syncope עֲזֹז, R. 70. but ו changes into ה, R. 107. and ה paragoric being added, a dagesh is impressed, R. 125. and it becomes עֲזָזָה, instead of עָזָה.

VER. 30.

[2179.] שֶׁי (sháy) *a gift.* Targ. *gifts.* A rad. noun (perhaps from the unused שִׁידָה).

VER. 31.

[2180.] גָּעַר (ge'èr) *rebuke.* From

גָּעַר, *he rebuked, censured severely.*

Imper. kal.

[2181.] קָנָה (ka-né) of the *shaft*, i. e. spearmen, *bowmen*. A rad. noun, hence Eng. *cane*.

עֲדַת אֲבִירִים (vadhàth ab-bee-réem) *the multitude of bulls*, i. e. of very potent enemies. *With the calves of the people*, i. e. the profane rabble. Targ. "rebuke the armies of sinners, break them as a reed, the congregation of men who trust in calves, the idols of the Gentiles."

[2182.] מְתַרְפֵּס (mith-rap-pés) *treading, namely, who, adorned with silver, walk pompously, and would trample whom they meet.* From תַּרְפַּס, *he trod*. Part. hithp.

[2183.] בְּרִצְיָי (berat-se) *in bits of silver, namely, ornamenting their clothes.* LXX. *that those may be excluded who are proved with silver*; they perhaps reading it from רָצָה, *to wish, please*, as though in *their wishes for silver*. From רָצַץ, *he shook violently*. A noun contracted, רָץ, *a piece, fragment*, plur. in reg. with a dagesh, R. 125.

[2184.] בִּזְרִי (biz-zàr) *dispersed.* LXX. *dissipate*, so as to answer the preceding imperative. Pret. pih. (-) for (·), R. 108.

VER. 32.

[2185.] יָאֵתִי (ye-ethá-yoo) *will come.* From יָאָתָה, *he came*. Fut. plur. kal, ה being changed into (י) mobile, R. 66.

[2186.] הַשְּׂמָנִים (hhash-man-néem) *princes.* LXX. *ambassadors.* A noun plur. of four letters, occurs here only in Scrip. its proper signification is uncertain.

[2187.] מִמְצֵרַיִם (mim-mits-rá-yim) *from Egypt.* So called from Mitsraim, son of Ham, who first settled and established a kingdom there. Prefixed with מ.

[2188.] תָּרִץ (ta-réets) will cause to run: i.e. will extend quickly. From רָץ, to run. Fut. hiph. ו being rejected, R. 58.

VER. 36.

[2189.] מִמְקוֹדָשָׁי (mim-mik-dashé-cha) from thy sanctuaries. LXX. in his holy places: they reading it with an affix of the third sing. and taking it as masculine. From קָדַשׁ, he sanctified. A noun heem. prefixed and affixed, מִקְדָּשׁ, sanctuary.

[2190.] וְתַעֲצוּמוֹת (vetha-tatsoomóth) and strength. From עָצַם, he was robust. A noun plur. heem.

PSALM LXIX. סט.

VER. 3.

[2191.] מַעֲמָד (mo - vomádh) an establishment. Targ. place for standing. LXX. a base, foundation. From עָמַד, he stood. A partic. hoph.

[2192.] בְּמַעְמָקַי (bhema-vamak-ke) into the depths of waters. From עָמַק, was deep. A noun plur. heem.

[2193.] וְשִׁבְלַת (veshib-bó-leth) and a river, or flood. From שָׁבַל, a path; a noun fem. a flood, gulf of waters, as though a running path. Verse 16. "let not the water-flood overflow me." Targ. let not the powerful king who is prepared in the bed of waters, carry me away captive.

[2194.] שִׁטְפוֹתַי (sheta-pháth-nee) inundate me. From שָׁטַף, he sunk, inundated. Pret. fem. שָׁטְפָה.

VER. 4.

[2195.] נֶחָר (nee-hhàr) is dried up. LXX. my jaws have become dry. From חָרַר, was burned, dried up. Pret. niph. the middle rad. being syncopated, R. 70.

VER. 5.

[2196.] מַצְמִיתַי (mats-mee-thay) endeavouring to destroy me. From צָמַת, he cut down, destroyed. Partic. plur. hiph. affixed.

[2197.] גָּזַלְתִּי (gha-zál-tee) (which) I took (not) away. Pret. kal, from גָּזַל, he carried off, plundered.

VER. 6.

[2198.] נִכְחָדוּ (nich-hhá-dhoo) are (not) concealed. From כָּחַד, see No. 1567. Pret. niph.

VER. 9.

[2199.] מוֹזָר (moo-zár). Targ. I have become estranged. From זָר, No. 1943. partic. hophal.

[2200.] וְנִכְרִי (venoch-rée) and an alien. A noun heem. from נָכַר, No. 866.

VER. 10.

[2201.] קִנְיַת (kin-àth) the zeal of thine house. From קָנָה, see No. 1426. A noun fem. קִנְיָה, zeal, jealousy. In reg.

[2202.] חוֹרְפִי (hho-rephé-cha) of those reproaching thee. From חָרַף, he reproached. Ben. kal, plur. affixed.

VER. 11.

[2203.] וַאֲבַכָּה (va-ebh-ké) and I wept. From בָּכָה, he wept. Fut. kal, prefixed with ו conversive, R. 79.

VER. 13.

[2204.] שׁוֹתִי (sho-thé) drinking. From שָׁרַח, he drank. Benoni, kal, plur in reg.

[2205.] שִׁיכָר (she - chár) strong

drink. From שָׁכַר, *he quenched his thirst, became drunk.* A noun masc. שָׁכַר, *strong drink, any inebriating or thirst-allaying liquor.*

VER. 15.

[2206.] אֶמְצָעָהּ (et-bá-עָ) (and) *let me (not) sink.* From צָבַע, see No. 464. Fut. kal, with הַ paragogic.

VER. 16.

[2207.] תִּשְׁפְּחֵנִי (tish-tephé-nee) *let (not the waterflood) overflow me.* From שָׁפַח, see V. 3. Fut. kal, תִּשְׁפְּחֵנִי affixed, הֵ being changed into (:) R. 119.

[2208.] תִּבְלַעֵנִי (tibh-la-עֵ-nee) (nor) *let (the deep) swallow me up.* From בָּלַע, *he swallowed up.* Fut. kal, affixed.

[2209.] תִּתְּמַרְרָה (te-tàr) *let (not the pit) close (upon me).* From תְּמַרְרָה, *he shut, closed up.* Fut. kal, for תִּתְּמַרְרָה, R. 14.

VER. 18.

[2210.] מְהֵרָה (ma-hér) *hasten, hear me.* LXX. *quickly.* From מָהַר, *he hastened, see No. 660.* When joined with another verb it is used as an adverb, *quickly, speedily.* Imper. pih. the dagesh being absorbed.

VER. 19.

[2211.] קָרְבָּהּ (kor-bhá) *approach.* From קָרַב, *he approached.* Imper. kal, with הַ paragogic.

[2212.] גַּאֲלָהּ (gea-láh) *redeem it.* From גָּאַל, No. 934. Imper. kal, affixed.

VER. 21.

[2213.] שִׁבְרָהּ (sha-bherá) *hath*

broken. Pret. kal, fem. שָׁבַר, *he broke.*

[2214.] וְאֶחְשָׁח (va-a-nóo-sha) *and I am weakened.* From חָשַׁח, *he was sick, calamitous, exceeding sick.* Fut. kal, with וְ conversive, and הַ paragogic, and וְ instead of וּ for וְאֶחְשָׁח by a crasis or a mixture of the two א's, R. 53. LXX. *my soul has expected reproach and misery: they reading שִׁבְרָהּ with the point of שׁ to the left, he expected, and אֶחְשָׁח as if it were a noun.*

[2215.] וְלִמְנַחֲמִים (vela-mena-hhaméem) *and to comforters, i. e. for the consolation of comforters, R. 130.* note. From נָחַם, 1067. A participle pih. the dagesh being absorbed, plur. of מְנַחֵם, having הַ emphat. which לְ excludes, R. 80, and dagesh is taken from מ, R. 20.

[2216.] מָצָאתִי (ma-tsá-thee) *I found not.* Pret. kal, מָצָא, *he found.* R. 64.

VER. 22.

[2217.] בְּבַרְהֵנִי (bebha-roo-thée) *for my food.* From בָּרַח, *he selected.* Also, *he selected something from food, plucked and eat.* A noun fem. בְּרֹהֶת, *food, meat, with an affix.*

[2218.] רֹאשׁ (rósh) *gall.* Targ. *the gall of asps' heads.* From רָשַׁע, *to impoverish, is formed רוֹשׁ, poison: it denotes the peculiar bitterness of an asp's poison, with א for ו, R. 2.*

[2219.] וְלִצְמָאִי (velits-ma-ée) *and in my thirst.* A noun rad. צָמָא, *thirst, parchedness.* Affixed and doubly prefixed.

[2220.] הוֹמָץ (hhó-mets) *vinegar.* From חָמַץ, *was acid, bitter.* A noun masc. without a plur. *vinegar, the degenerate child of wine: whence the proverb, "Vinegar, the son of Wine."*

VER. 24.

[2221.] הַחֲשִׁכְנָה (tehh-shàch-na) *let (their eyes) be darkened.* From חָשַׁךְ, *was obscured, darkened:* 3rd plur. fem. fut. kal.

[2222.] הַמְעַד (ham-עָadh) *and make to shake.* Targ. *thou shalt disturb.* LXX. *bend.* מָעַד, *he nodded, vacillated.* Imper. hiph. with (ו) on account of the pause.

VER. 26.

[2223.] מִירָתָם (tee-ra-thám) *their palace.* LXX. *their habitation.* From מִירָה, *an order, series.* A noun fem. מִירָה, *a large house, a palace* built with cut stone set in order: Syriac, *a habitation.* Affixed.

[2224.] נִשְׁמָה (nesham-má) *desolate.* From שָׁמַם, *was waste, deserted, desolate.* A partic. niph. fem. the mid. rad. being syncopated, R. 70.

VER. 27.

[2225.] רָדְפוּ (ra-dhá-phoo) *they persecuted.* Pret. kal, רָדַף, No. 314. plur.

[2226.] חָלְלֵיחַי (hhala-lé-cha) *of thy slain.* See No. 86. LXX. *of my wounds:* they reading it with an affix of the first sing. From חָלַל, *he was wounded, slain.* A noun masc. חָלַל, *wounded, slain:* affixed.

VER. 29.

[2227.] יִמְחוּ (yim-ma-hhóo) *let them be blotted out.* From מָחָה, No. 1815. Fut. niph. plur. of מִחָחַ, by apocope, R. 69. יִמַּח, *will be blotted out,* Ps. 109. 13. In the plur. ה is cut off, R. 66.

[2228.] יִכְתְּבוּ (yic-ca-thé-bhoo) *let them (not) be written.* From כָּתַב,

he wrote, described. Fut. niph. 3rd plur.

VER. 30.

[2229.] וְכוֹאֵב (vecho-ébh) *and sorrowful.* From פָּאַב, *he grieved* in mind or body. Benoni kal.

VER. 31.

[2230.] וְאֶגְדֵּלְפוֹ (va-aghad-delènnoo) *and I will magnify him.* From גָּדַל, *was great.* Fut. pih. affixed.

VER. 32.

[2231.] וְתִיטַב (vethee-tàbh) *and will please God.* From יָטַב, *was good, fair, pleased* on account of beauty. Fut. kal, prefixed, R. 55.

[2232.] מִשּׁוֹר (mish-shór) *before an ox.* LXX. *above a new, or young calf.* From שָׁרַר, *to observe, to espy.* A noun masc. שׁוֹר (Chaldaic רִוֹר, hence Greek ταύρος) [and Lat. taurus.—D.] *a bull,* requiring the watchfulness and care of a herdsman. Prefixed with מ, R. 74.

[2233.] מִקְרָן (mak-réen) *having horns, i. e. producing horns.* From קָרַן, *a horn* [hence the Greek κέρα, Lat. cornu, and Eng. horn.—D.] Partic. hiph. without י.

[2234.] מִפְּרִיִם (maph-rées) *dividing, namely, the hoof.* From פָּרַם, *he divided, divided the hoof.* Partic. hiph.

VER. 35.

[2235.] רֹמֵשׁ (ro-més) *creeping.* From רָמַשׁ, *he trod, crept.* Ben. kal.

VER. 37.

[2236.] יִנְחַלְהָ (yin-hha-lóo-ha) *shall possess it.* From נָחַל, *he possessed, was heir.* Fut. kal, 3rd plur. affixed, with (ו) in pause.

PSALM LXX. ע

This Psalm is the same, and in almost as many words as in Psalm 40 from verse 15 to the end.

PSALM LXXI. עא

VER. 4.

[2237.] מְעַוֵּל (me'āv-vél) of the injurer. LXX. *the lawless*. From עוֹל, *he was perverse, acted unjustly*.

Partic. pih.

[2238.] רְחוּמָץ (vehho-méts) and cruel man. Targ. *and plunderer*. LXX. *and unjust*. Benoni kal, either from חָמץ, *was bitter*, No. 2220. or from חָמַס, *was violent, a plunderer*, פ and ס, letters of the same organ, being interchanged, R. 1.

VER. 6.

[2239.] נִסְמַכְתִּי (nis-màch-tee) *have I leaned from the womb*, instead of which it is in Ps. 22. v. 11. *I have been cast*. LXX. *I have been confirmed*. From סִמְךָ, No. 152. Pret. niph.

[2240.] גֹּזֵי (gho-zée) *my taker out*. Targ. *my leader out*. LXX. *protector*. From גָּזַח, *to pull out, extract*, is formed גֹּזֵחַ, *a taker out, extractor*.

VER. 7.

[2241.] כְּמוֹפֵת (kemo-phéth) *as a wonder*. From the unused מוֹפֵת, a noun heem. prefixed with כ, *as, a prodigy, wonder, monster, a thing contrary to nature*.

VER. 8.

[2242.] יִמְלֵא (yim-ma-le) *will be filled*. From מָלֵא, *he filled*. Fut. niph.

[2243.] תִּפְאָרְתְּךָ (tiph-ar-té-cha) *with thy glory*. From פָּאָר, *he decorated, adorned*. A noun fem. heem. תִּפְאָרֶת and תִּפְאָרָה, *honour, ornament, glory*, affixed.

VER. 9.

[2244.] זִקְנָה (zik-ná) of old age. From זָקַן, *he grew old*. A noun fem. *old age*, verse 18.

[2245.] כִּיכְלוֹת (kich-lóth) *according to be consumed*. Targ. *when my vigour shall be consumed*. From כָּלָה, *was finished, consummated, consumed*. Gerund kal, R. 65. prefixed with כ, *as*.

VER. 10.

[2246.] נִוְעָצוּ (no-va-tsóo) *entered into counsel*. From יָעַץ, *he consulted*. Pret. niph. plur.

VER. 11.

[2247.] וְתִפְשׁוּהוּ (vethiph-sóo-hoo) *and apprehend ye him*. From תִּפְשָׁה, *he held, seized, apprehended*. Imper. plur. kal, affixed.

VER. 13.

[2248.] יִכְלוּ (yich-lóo) *let them fail*. From כָּלָה, No. 2245. Fut. plur. kal, for יִכְלֶהוּ, R. 66.

[2249.] שׂוֹנְאֵי (so-tené) *adversaries to my soul*. From שָׂטַן, No. 1521. Benoni kal, plur. in reg. of שָׂטַן.

[2250.] יֵעָטוּ (ya-va-tóo) *they shall be covered with shame*. From עָטָה, *he covered, involved, absolutely was covered*. Fut. kal.

VER. 14.

[2251.] אִיחָל (aya-hhél) *I will hope*. From יָחַל, *he hoped, expected*. 1st sing. fut. pih.

[2252.] וְהוֹסַפְתִּי (veho-saph-té) and I will add. From יָסַף, he added, affixed. Pret. hiph. (י) being changed into ו, R. 57. הוֹסִיף. 1st sing. with ו conversive of the preter, R. 79.

VER. 15.

[2253.] סִפְרוֹת (sepho-róth) the numbers. Targ. their number. LXX. literature, as though from סָפַר, a writing. From סָפַר, he numbered. A noun plur. fem.

VER. 17.

[2254.] לִמְדַתִּי (lim-madh-tá-nee) thou hast taught me. Pret. pih. 2nd sing. affixed, see No. 835.

[2255.] וְעַדְהֵנָּה (ve'edh-hén-na) and hitherto. Compounded of עָד, up to, and הֵן or הֵנָּה, hither.

VER. 18.

[2256.] וְשִׁיבָה (vese-bhá) and hoariness. From שָׁיַב, to be hoary. A noun fem. hoariness, old age, namely, 70 years, according to the Jews, who fix זָקְנָה, also old age, at 60 years.

VER. 21.

[2257.] תִּרְבֵּי (té-rebh) thou wilt multiply. From רָבַח, was much. Fut. hiph. by apocope תִּרְבֵּי, R. 67. n. 4.

[2258.] גִּדְּלֹתִי (gedhul-la-thée) my greatness. LXX. thou hast multiplied thy magnificence on me. From גָּדַל, he was great. A noun fem. גִּדְּלָה, greatness, magnificence, affixed.

[2259.] וְחָטַב (vethis-sóbh) and shalt be turned, thou shalt console me, i. e. console me again. From סָבַב, he surrounded. Fut. niph; the mid. rad. being syncopated.

PSALM LXXII. עב

[2260.] לִישְׁלֹמֹה (lish-lo-mó) for Solomon. LXX. to Solomon. Targ. prophetically said by the hand of Solomon. From שָׁלַם, he was peaceful. See 1 Chron. 22. 9. prefixed with ל.

VER. 4.

[2261.] וִידְכָא (vee-dhac-ké) and shall break in pieces. From דָּכַא, he bruised, crushed. Fut. pih. prefixed.

[2262.] עוֹשֶׁק (vo-shék) oppressing, i. e. the oppressor. LXX. and will humble the calumniator. From עָשַׂק, he committed violence, oppressed. Ben. kal.

VER. 6.

[2263.] כֶּמַטָּר (kema-tár) as rain. A noun rad. כָּטַר, rain, as though from טָרַח, to moisten, as rain moistens and dissolves hard substances, prefixed with כ, as.

[2264.] גֵּז (géz) (on) the mowing, i. e. mown meadows. Targ. on grass shorn by locusts. LXX. on a fleece. From גָּזַח, he shore, mowed. A contracted noun, shearing, cutting off, of wool or grass.

[2265.] זֶרְיָף (zar-zéeph) the cut grass of the earth. Targ. and LXX. upon the earth. A noun fem. and masc. read here only in Scrip. its proper signification unknown: according to some mown grass, and to others dew-dropping.

VER. 7.

[2266.] יִפְרַח (yiph-ràhh) will flourish. From פָּרַח, he flourished, budded. Fut. kal.

VER. 9.

[2267.] צַיִם (tsiy-yéem) *the inhabitants of dryness and deserts. LXX. Ethiopians. From צָיָה, dryness. Plur. masc. whatever inhabits dry and barren places, whether man or beast.*

[2268.] יִלְחֲכוּ (yela-hhé-choo) *shall lick the dust, shall prostrate themselves, so as to seem to lick the dust. From לָחַץ, he licked. Fut. plur. pih.*

VER. 10.

[2269.] וְאִיִּים (veiy-yéem) *and of the isles. From its sing. אֵי, a province surrounded by a river or sea, an island, the plur. with euphonic dagesh, R. 18.*

[2270.] שֶׁבָּא (Shebhá) of *Sheba. LXX. the kings of Arabia. The name of a royal city in Ethiopia.*

[2271.] וּסְבָא (oo-sebhá) *and of Seba. According to some, Arabia Felix, to others, a region in Ethiopia now under the king of the Nubians, commonly called Presbyter [or Presbyter.—D.] John.*

[2272.] אֶשְׂכָּר (esh-cár) *a gift. From שָׁכַר, he was inebriated. A noun masc. heem. a gift, present: for gifts intoxicate the minds of men.*

[2273.] יִקְרִיבוּ (yak-rée-bhoo) *will cause to approach, will bring. From קָרַב, he approached. Fut. hiph.*

VER. 12.

[2274.] מְשֻׁנֵּעַ (meshav-véa) *crying out. LXX. from the powerful: they reading מְשֻׁנֵּעַ, from שֹׁנֵעַ, opulent, powerful. From שָׁנַע, he cried aloud. Part. pihel.*

VER. 13.

[2275.] יַחֲוִים (ya-hhós) *he shall*

spare. From חָוַם, spare, pardon. Fut. kal. R. 58.

VER. 14.

[2276.] יִגְאֹל (yigh-àl) *will redeem. From גָּאֹל, see No. 934. Fut. kal.*

VER. 16.

[2277.] פָּסָת (phis-sath) *a particle, or handful. From פָּסַס, was diminished, deficient; a noun fem. פָּסָה, a particle. In reg.*

[2278.] פִּלְבָּנוֹן (cal-lebha-nón) *as Lebanon itself, i. e. as the trees of Lebanon. See No. 1188. prefixed with כ, as, ה, emphatic being excluded.*

[2279.] וַיִּצְיֹצוּ (veya-tsée-tsoo) *and will flourish. From צָוַץ or צִיץ, to flourish. Fut. hiph. 3rd. pl. masc. with ו, and.*

[2280.] כַּעֲשָׂב (ke-é-sebh) *as grass. A rad. noun, sown grass: prefixed with כ, as.*

VER. 17.

[2281.] יִנְיֹן (yin-nón) *will be propagated before the sun, i. e. will be propagated by a succession of descendants as long as the sun endureth. From יָנַי, a son, is formed a verb in niph. after the form of quiescents in the second ו, נִינֹן, R. 61. was propagated by sons, was upheld by a race of sons. Is read only here in Scrip. and that in the fut. יִנְיֹן for יִנְוֹן. With the Rabbins it is a name of the Messiah. See Buxtorf's Lexicon: whence it may be thus explained: "before the sun his name is Yinnon," i. e. from eternity he is begotten of the Father and called Son. Targ. before the sun had been created, his name had been prepared, and all nations will be blessed in his merits. LXX. before the sun his name continues.*

[2282.] וַיְבָרְכוּ (veyith-ba-rechóo) *and will bless themselves in*

him. From בָּרַךְ, in pih. *he blessed*.

Fut. hithp. R. 19.

[2283.] יִשְׂרָחֵהוּ (yeash - sheróo-hoo) *will bless him*, will pronounce him blessed, will pray for blessedness. From אִשַּׁר, *he blessed*, pronounced *happy*. Fut. plur. pih. with (ִ) instead of ה, R. 107. affixed with הוּ.

VER. 20.

[2284.] כָּלֵי (col-lóo) *are absolved*,

completed. From כָּלָה, *he perfected*, *absolved*. Pret. puh. הָ being cut off, R. 66. with (ו) for לֵי.

[2285.] יֵשׁוּ (Yee-sháy) *of Jesse*. From יָשָׁה, *he was*, hence יֵשׁ [from whence is the Lat. *est, is.—D.*] The name of David's father; it is written once with שׁ, 1 Chron. 2. 12. as though from יָשָׁה, to denote the strength of man.

ספר שלישי

BOOK THE THIRD.

PSALM LXXIII. עג

VER. 2.

[2286.] נָטַי according to its points it is read נְטַי, *declined*, pret. kal, נָטַי being changed into נְטַי mobile or utterable, R. 66. for נְטַי, see No. 964. According to its consonants it is pahal kal, נְטַי, my foot *was declined*.

[2287.] שָׁפְכוּ (shup-pechóo) my steps *slipped*. From שָׁפַךְ, he scattered. Pret. puh. composed of the 3rd sing. fem. and 3rd plur. referring to both the feet. The letters exhibit it as sing. distributively, each foot of mine.

VER. 3.

[2288.] קִנְיָתִי (kin-né-thee) *I was envious*. From קָנָה, see No. 1426. pret. pih. R. 64.

VER. 4.

[2289.] חָרַצְבוֹת (hhar-tsub-bóth) *bands*. A noun plur. fem. of four letters. Read only here and in Isaiah, 58. 6.

[2290.] וּבְרִיאָה (oo-bha-rée) *and fat*. From בָּרָא, he created. A noun masc. fat, as if it were completely formed, rounded.

[2291.] אוֹלָם (oo-lám) *their strength*, i. e. they are fleshy, robust. A noun rad. אוֹל, strength, fortitude, affixed.

VER. 5.

[2292.] יִנְעוּעוּ (yenug-gá-oo) *are plagued*. From נָעַע, he touched, struck, plagued. Fut. plur. puh. masc.

VER. 6.

[2293.] עִנְקָתָמוּ (Yana-kàth-mo) *hath surrounded them*. Targ. *hath crowned them*. From עִנְקָה, a chain. A fem. verb, in 3rd sing. fem. pret. kal, עִנְקָה, *surrounded like a chain*. R. 97. R. 98. ע takes (־) for (־). The poetic termination וּ being omitted, we should point similar words with (־וּ) as found in 1 Mos. 31. 32. Is. 47. 14.

[2294.] שֵׁית (sheeth) *a garment*. From שָׁתַּת, to place. A noun masc. placing, a female ornament, garment: for שֵׁית, כּ being cut off by ellipse, R. 80. n. 1.

VER. 7.

[2295.] מַשְׁפָּיוֹת (mas-kiy-yóth) *the imaginations of the heart*. From שָׁכַח, he imagined, made figures in the mind. A noun fem. heem. מַשְׁפָּיוֹת, *imagination*. Plur. R. 32.

VER. 8.

[2296.] יָמִיקוּ (ya-mée-koo) *will pine away and speak evilly; or caused to rot and spoke of evil*, i. e. spoke corrupt things. From מָיַק or מָיַק, *ined away*. Fut. hiph.

VER. 9.

[2297.] תִּהְלַךְ (tee-halàch) *will walk through on the earth*. From הָלַךְ, he walked. Fut. kal, for תִּהְלַךְ.

VER. 10.

[2298.] הָלוֹם (halóm) *hither*. From

חָלַם, *he crushed, beat.* An adverb of place and time, *hither, thither*, from the mark of the feet.

[2299.] יִמְצְאוּ (yim-ma-tsoo) *will be wrung out* to them. LXX. *and full days will be found in them*: they reading יָמִי, *days*, instead of יְמִי, *and waters*; and יִמְצְאוּ, *will be found*, for יִמְצָו. From מָצָה, *he pressed, wrung out.* Fut. plur. niph.

VER. 11.

[2300.] דַּעַה (de-עָא) *knowledge.* A noun fem. (י) being cut off, R. 161. n. 1. From יָדַע, *he knew.*

VER. 12.

[2301.] וְשָׁלוֹי (veshal-vé) *and fortunate in the world.* From שָׁלַח, *he was tranquil, peaceful.* A noun masc. R. 2. שָׁלֵי, *quiet, tranquil, peaceful*, plur. in reg.

[2302.] הִשְׁגוּ (his-goo) *have multiplied.* Targ. *have acquired riches.* LXX. *have obtained*; they reading הִשְׁגוּ, *they seized on.* From שָׁנַן or שָׁנָה, *was multiplied.* Pret. hiph. plur. R. 66.

VER. 13.

[2303.] זִכְרֵי (zic-kée-thee) *I have cleansed.* LXX. *I have justified.* From זָכַר, see No. 1822. Pret. pih. R. 66.

VER. 14.

[2304.] נִגְוַע (na-ghóoa) *plagued.* Pahul. kal; from נָגַע, No. 2292.

VER. 15.

[2305.] בְּגֵדֵי (ba-ghádh-tee) *I have acted perfidiously.* From בָּגַד, *was perfidious, acted perfidiously.* Pret. kal.

VER. 16.

[2306.] וְאֶחָשְׁבָה (va-ahhash-shebhá) *and I will think.* From חָשַׁב, No. 1264. Fut. pih. with הַ paragogic and prefixed with ו.

VER. 18.

[2307.] הִפְלִיטָם (hip-pal-tám) *thou hast made them fall, cast them down.* From נָפַל, *he fell.* Pret. hiph. see No. 1446. affixed.

[2308.] לְמִשְׁאוֹת (lemash-shoo-óth) *into destructions, precipices.* Targ. *into pits.* LXX. *in their being elevated*, they reading it from נָשָׂא, *he bore.* From שָׂחַת, *he laid waste.* A noun plur. heem. מִשְׁאוֹת, *destructions*; which, on account of the dagesh, appears to be from נָשָׂא for מִנְשְׁאוֹת. Occurs here and in Ps. 74. 3. only.

VER. 19.

[2309.] סָפַי (sá-phoo) *have been consumed.* From סָפַף, *to be finished, to fail, to be consumed.* Pret. plur. kal, ו being cut off, R. 58.

[2310.] בַּלְהוֹת (bal-la-hóth) (by reason of) *terrors.* LXX. *by reason of their iniquity.* From בָּהַל, *he terrified.* Plur. of בַּלְהָה, for בַּהֲלָה, הַ emphatic being excluded and the letters הַ and ל being transposed, as it is written ten times in Scrip.

VER. 20.

[2311.] פְּחָלוֹם (ca-lhalóm) *as a dream.* From חָלַם, *he dreamed.* A noun masc. prefixed with כּ, *as.*

[2312.] בַּעֲרִיר (ba-éer) *in awaking.* From עָרַר, *to awake.* Infin. hiph. R. 58. כּ excluding הַ characteristic of the conjugation, R. 81. LXX. *in thy*

city, they taking it as a noun, עיר, a city.

VER. 21.

[2313.] יִתְחַמֵּץ (yith-hham-méts) will be embittered. Targ. will be saddened. LXX. was inflamed. From חָמַץ, No. 2220. fut hithp. read here only.

[2314.] אֶשְׁתַּוְּנוּ (esh-to-nán) I am goaded. LXX. and my reins have been changed, as though from שָׁנָה, was changed. From שָׁנַן, he sharpened. Fut. hithp. by a metathesis of ש and ת, R. 47.; with ו, R. 73. and (ו) in pause.

VER. 26.

[2315.] שְׂאָרִי (shee-rée) my flesh. Targ. my body. From שָׂאָר, he remained. A noun masc. affixed, שְׂאָר, flesh; as though flesh were the part of the animal that remains after life.

VER. 27.

[2316.] רַחֲקִיָּה (rehhe-ké-cha) those far from thee. LXX. those who remove themselves far from thee. From רָחַק, was far absent. A noun masc. רַחֲקָה, far, remote, plur. affixed.

[2317.] הִצַּמְתָּהּ (hits-màt-ta) thou hast cut off. From צָמַת, he cut off. destroyed. Pret. hiph. with ה paragogic, ת the third rad. being compensated by dagesh, R. 73. for הִצַּמְתָּהּ.

[2318.] זֹנְנָה (zo-né) whoring from thee, i. e. adhering to creatures, as though adhering to adulterous persons. From זָנַה, he committed fornication, whoredom in body or mind: elegantly transferred to religion. Benoni kal, R. 65.

VER. 28.

[2319.] קִרְבַּת (kir-bhàth) an ap-

proaching of God, or to God. Targ. it is good to draw nigh to the worship of God. LXX. to adhere to God. From קָרַב, he approached. A noun fem. קִרְבָּה, an approach, in reg.

[2320.] מְלֵאכֹתֶיךָ (mal-acho-thé-cha) thy works. From מָלַךְ, to work.

A noun fem. heem. work, a matter effected, artifice (in which sense it differs from מְעִשָּׂה, an action). Plur.

affixed. In Hebrew the root מָלַךְ is not used as a verb, but in nouns which stand for angel, messenger, also message, and the name of the last of the minor prophets; in all these it is preceded by מ, but thus followed by ה it occurs in Script. about 170 times in the sense of work (in some passages also as substance, cattle, 2. M. 22., 7. and 10. 1. M. 33. 14. and a certain public office, Esth. 3. 9., 1. Chr. 29. 6.) which word of five letters, follows the analogy of any similar form as exhibited 836. 942. 1309. 1715. 1718. 2835., &c. only that in it the מ, whenever it has a vowel, is subject to the Syriasm, R. 141. so that it always makes its appearance either as מְלֵאכָה (for מְלֵאכָה), in reg. מְלֵאכָתְךָ (of which Jeremiah five times omits the מ, see R. 141.) or with suffixes of its singular, מְלֵאכָתִי, &c. (for מְלֵאכָתִי, &c.), where the מ, according to analogy, should have (:), or, as a guttural (·), compare 942. 1718. the Syriasm cannot take place, hence the (·), here and a second time, 1. Chr. 28. 19. the only two instances which the quinqueliteral under consideration has, in all Scrip., of its plural suffixed and in reg. Now, since there is none at all of its plur. absolute, it may be asked, shall we derive it from those two and say מְלֵאכֹת, or rather immediately from its singular, and keep up the Syriasm in מְלֵאכֹת? I. G. Eichhorn's Ed. of Simonis Lex. Hal. 1793. seems in favour of the former, which he calls

the regular, whilst the latter appears in Rabb. writings, see Mishna (such editions and extracts as have points) II. 1. Perek 7.

It should be observed, that the vowel of the initial מ which forms the kind of substantives we are speaking of, is (·) or (-) or (˘) not reducible to rule, as it is in Arabic; all three may be adopted even by the same word, as happens in מַרְכָּבָה, *carriage*, when the termination changes. Something similar we have seen above, 1018.

PSALM LXXIV. עַד.

[2321.] יַעֲשֵׂן (ye-eshàn) *will smoke.*

LXX. *thy fury is incensed.* From עָשָׂן, *he smoked*, metaphorically was *angry*. Fut. kal, for יַעֲשֵׂן, R. 14.

[2322.] מַרְעִיתֶךָ (mar-ee-thé-cha) of thy *pasture*. From רָעָה, *he fed*. A noun fem. heem. מַרְעִית, *pasture*, affixed.

VER. 2.

[2323.] קָנִיתַּ (ka-née-tha) *thou hast acquired.* LXX. *thou hast possessed.* Pret. kal, קָנָה, *acquired, possessed* in any way, as by inheritance, industry, labour, purchase, &c., R. 66.

[2324.] גָּאֵלְתָּ (ga-àl-ta) *thou hast vindicated.* LXX. *thou hast redeemed.* Pret. kal, from גָּאַל, No. 934.

VER. 3.

[2325.] הִרְמָהּ (ha-rée-ma) *elevate.* From רָם, *to be elevated.* Imper. hiph. with הָ paragogic.

[2326.] חָרַעַ (he-rà-è) *hath done wickedly.* Pret. hiph. No. 646.

VER. 4.

[2327.] מוֹעֲדָהּ (mo-eadhé-cha) of *thy congregations*, of thy temple, which

had several parts. From יָעַד, see 45. A noun masc. heem. (˘) being changed into י, R. 161. n. 1. מוֹעֵד, *a meeting, an appointed place or time for meeting, hence a festive day*, on which persons meet to celebrate God. Plur. affixed. (It is not plural, but, like 2322, has (˘) in pause.)

שָׂמוּ אֹתָם אֲהוּרָהּ, *they set up their ensigns, as signs*, i. e. warlike standards, as though trophies of victory.

VER. 5.

[2328.] יִדְעַע (yiv-va-dhàè) *will display himself.* From יָדַע, *he knew*. Fut. niph. (˘) being changed into ו utterable, R. 56.

[2329.] פְּמַבִּיִּי (keme - bhée) *as bringing.* Targ. *as a man who lifts his hand against the perplexity of wood that he may cut it with axes.* From בּוֹא, *to come*. Partic. hiph. R. 58. *causing to come*, i. e. bringing.

[2330.] לְמַעַלָּהּ (lemà-è-la) *upon.* From עָלָה, *he ascended*. A noun heem. degenerating into a particle, *above, upon*, with ל servile.

[2331.] בִּסְבָּחָהּ (bis-bhoch) *in the perplexity or thickness of a tree.* From סָבַח, *was perplexed, implicated*. A noun masc. *perplexity*, R. 134.

[2332.] קַרְדָּמוֹתַי (kar-dum-móth) *axes.* A noun of four letters, קַרְדָּם, *an axe*, in plur. it assumes dagesh euphonic, and is read five times in Scrip.

VER. 6.

[2333.] פְּתוּחֵיהָּ (pit-too-hhé-ha) *its sculptures.* LXX. *its gates*, from פָּתַח, *gates*. From פָּתַח, *he opened*. Plur. masc. affixed.

[2334.] בְּכַשִּׁילַי (bechash-shéel) *with an axe.* From כָּשַׁל, *he struck*. A noun masc. prefixed. Read only here in Scrip.

[2335.] וְכִילָפוֹת (veche-lap-póth) *and with mallets.* A noun plur. fem. *mallets, pickaxes.* Read in Scrip. only here.

[2336.] יְהַלְמוּנִי (ya-halo-móon) *will shake to pieces.* From הָלַם, *he crushed, shook to pieces.* Fut. plur. with ׀ paragogic.

VER. 7.

[2337.] שִׁלְחוּי (shil-lehhoó) *they sent thy sanctuary into fire, for, fire into thy sanctuary, by hypallage.* From שָׁלַח, *he sent.* Pret. pihel.

VER. 8.

[2338.] נִינָם (nee-nám) *we will oppress them.* Targ. *their sons.* LXX. *their relationship,* from בֵּן, *a son.* From נָנָה, *he oppressed, inflicted violence.* Fut. kal, ׀ quiescent in (·), R. 55. בִּינָה, *falling out before the suffix ׀, preceded here by (׀), for the more legitimate (·), R. 94.*

[2339.] שָׂרַפּוּ (sa-rephóo) *they have burned.* Pret. kal, from שָׂרַף, *he burned.*

VER. 10.

[2340.] יִנְאֹץ (yena-éts) *will irritate.* From נִאֹץ, *he irritated, blasphemed.* Fut. pihel, R. 19.

VER. 13.

[2341.] פִּרְרַתָּ (pho-ràr-ta) *thou hast broken, weakened.* Targ. *thou hast divided.* LXX. *thou hast strengthened, made solid.* From פָּרַר, *to break, burst, weaken.* Pret. pihel, R. 63.

שִׁבְרַתְּ רֵאשֵׁי הַתַּיִמִּים (shib-bàr-ta ra-shé than-nee-néem) *thou hast broken the heads of the dragons; of crocodiles, which are the water dragons; so the Egyptians were called poetically.*

VER. 14.

[2342.] רִצְצָתָּ (rit-sàts-ta) *thou hast shaken.* From רָצַץ, *he shook.* Pret. pihel.

[2343.] לוֹיִתָּן (Liv-ya-thán) of *Leviathan*, for the princes of Pharaoh. From לוּחַ, *he adjoined, adhered.* A noun masc. *a whale, sea serpent,* the largest kind of fish whose limbs and scales are conjoined and compact.

VER. 15.

[2344.] בָּקַעַתָּ (ba-kàè-ta) *thou didst cleave.* Pret. kal, from בָּקַע, *he clove, split, cut, carried off.*

[2345.] מַעְיָן (maè-yán) *the fountain.* From עַיִן, *an eye.* A noun heem. *a fountain,* as though an eye of the earth.

[2346.] הוֹבֵשָׁתָּ (ho-bhàsh-ta) *thou hast dried up.* From יָבַשׁ, *he dried.* Pret. hiph. 2. sing. R. 57.

[2347.] אִיתָּן (e-thán) of *strength:* i. e. large and full. From the unused word אִית, or אִיתָן, is formed אִיתָן, *strong,* and substantively, *strength, vehemence.* Read thirteen times in Scrip. אִיתָן is also the proper name of a man skilled in music; as in Ps. 89. 1.

VER. 16.

[2348.] מָאֹר (ma-ór) *the receptacle of light,* and the sun. Targ. *the moon.* LXX. *the dawn.* From אֹר, *light.* A noun heem. (מ) constituting the name of an instrument, R. 23.) and joined with the sun signifies the *moon.*

VER. 17.

[2349.] הִצַּבְתָּ (hit-sàbh-ta) *thou hast constituted.* From יָצַב, *he stood.* Pret. hiph. 2nd sing. R. 69. n. 1.

[2350.] גְּבוּלוֹת (gebhoo-lóth) *the borders of the earth.* From גָּבַל, *he terminated, set limits.* A noun masc. גְּבוּל, *a border, limit:* in fem. גְּבוּלָה.

[2351.] וְחֹרֶף (va-hhó-reph) and winter. From חָרַף, he disgraced. A noun masc. without a plur. חֹרֶף, winter, as though the degraded part of the year, which deteriorates all things by the severity of the cold, (ר), R. 78.

[2352.] יִצְרָתָם (yetsar-tám) thou hast formed them. Targ. thou hast created them. From יָצַר, he formed, made new. Pret. kal, affixed.

VER. 19.

[2353.] הַתּוֹרֶה (to-ré-cha) of thy turtle dove, i. e. the Israelites, who worship none but thee, as the dove is true to its mate. Targ. of those learning thy law, as though הוֹרֵתֶה LXX. confessing to thee, they reading הוֹדֵתֶה, from הוֹדָה, he confessed. A rad. noun הוֹר, a turtle dove [hence, Lat, *turtur*—D.], a word formed from the sound which that bird utters, is read thirteen times in Scrip.

VER. 20.

[2354.] מְחֹשֶׁבֵי (ma-hhashac-ke) obscure places. From חָשַׁהּ, was obscured. A noun heem. מְחֹשֶׁה, a dark place, a place of darkness. In reg.

VER. 21.

[2355.] נִכְלָם (nich-lám) confused. Part. niph. from כָּלַם, see No. 181.

PSALM LXXV. עה

VER. 2.

[2356.] הוֹדִינִי (ho-dhée-noo) we confess to thee or will celebrate thee, 1st plur. pret. hiph. from הוֹדָה, No. 875.

VER. 4.

[2357.] נִמְוָגִים (nemo-ghéem) dissolved. From מָוַג, No. 1716. Partic. niph. בְּמוֹג, dissolved. Plur.

[2358.] תִּכְנַנְתִּי (tic-càn-tee) I have weighed. Pret. pih. from תִּכְנַן, he weighed, numbered, fitted.

[2359.] עֲמֻדֵיהָ (ʿam-moo-dhé-ha) its pillars. From עָמַד, he stood. A noun masc. עֲמֻד, a pillar. Plur. affixed.

VER. 5.

[2360.] תְּהוֹלוּ (ta-hól-loo) be (not) mad. Targ. I said to the mockers, deride not. LXX. I said to the iniquitous, act not iniquitously. From הָלַל, No. 233. Fut. kal, the mid. rad. being syncopated, R. 70.

[2361.] תִּרְיֹמוּ (ta-rée-moo) do (not) exalt. From רָיַם, to be high. hiph. 2nd plur. R. 58.

VER. 6.

[2362.] בִּצְוָאר (betsav-vár) (speak not hardness) in the neck, i. e. insolence with a stiff neck, which is a mark of haughtiness. LXX. injustice against God, they reading צִוֵּר, a rock, God. From צִוֵּר, a rock, strength. A noun masc. צִוֵּר, a neck; with a protracting מ.

VER. 7.

[2363.] וּמִמְעַרְב (oo-mim-ma-ʿarábh) or from the west. From עָרַב, evening, west. A noun heem. מְעַרְב, the west.

[2364.] קָרִים (ha-réem) of mountains. According to others it is the infin. hiph. to exalt, i. e. exaltation, promotion; from the verse following, "who will humble one and exalt another."

VER. 9.

[2365.] חָמַר (hha-màr) is red, excited mud, made or became turbid. A description of excellent wine effervescing. Radical.

[2366.] מִסְכָּה (mé-sech) *diluted, dilution.* From מִסְכָּה, *he mixed, diluted.*

A noun masc. a mixture of wine and water, dilution.

[2367.] שְׁמֵרֵיהֶּ (shema-ré-ha) *its dregs.* From שָׁמַר, *he guarded.* A noun plur. masc. lees, as though guards of wine. Affixed.

[2368.] יִמְצוּ (yim-tsóo) *shall suck (them) out, shall drink.* From מָצָה, *he wrung out, sucked out.* Fut. plur. kal, R. 66.

VER. 11.

[2369.] אֶגְדַּע (aghad-déa) *I will cut off.* From גָּדַע, *he cut off.* Fut. pih.

PSALM LXXVI. עו

VER. 3.

[2370.] בְּשָׁלֵם (bhesha-lém) *in Salem.* Targ. *in Jerusalem.* LXX. *in peace.* From שָׁלוֹם, *peace.*

VER. 4.

[2371.] רִשְׁפֵי (rish-phe) *the live coals of the bow,* i. e. the iron heads of arrows, which glow like charcoal. A radical noun, רִשֵּׁף, *lighted charcoal, live coals.* In reg.

VER. 5.

[2372.] נֹאֵר (na-ór) *bright.* From אָוַר, *he shone.* Participle niph. R. 61.

[2373.] מַרְפָּה (tà-reph) *of plunder, rapine.* LXX. *from eternal mountains.* From מָרַף, *he carried off.* A noun masc. rapine, plunder. Also a bait, food which is procured from a wild beast. מַרְפָּה, in a pause מַרְפָּה.

VER. 6.

[2374.] אֶשְׁתוֹלְלוּ (esh-to-lelóo) *despoiled themselves in mind, namely*

the robust in heart. Either, *have withdrawn themselves, namely from the world.* Targ. *have thrown off from themselves warlike arms.* LXX. *have been disturbed.* From שָׁלַל, *has plundered, spoiled.* Pret. hithp. *despoiled himself of mind, was mad, furious.* Or, *the plundered has withdrawn himself, has been removed.* It is formed by a metathesis [or transposition—D.], of the letters ש and ת, R. 47. with נ instead of ה, according to the Chaldaic, R. 136. and with ו instead of dagesh, R. 72.

[2375.] נָמוּ (ná-moo) *have slept.*

From נָמַד, *to sleep, nod asleep, to doze.* Pret. kal, ו being cut off, R. 68.

[2376.] שְׁנָתָם (shena-thám) *their sleep.* From יָשַׁן, *he slept.* A noun fem. (י) being cut off, R. 161. n. 1. שְׁנָה, *sleep, drowsiness.* Affixed.

VER. 7.

[2377.] נִרְדָּם (nir-dám) *overwhelmed with sleep.* From the unused verb רָדַם, *oppressed with sleep.* Participle niph.

VER. 9.

[2378.] הִשְׁמַעְתָּ (hish-màe-ta) *thou hast caused to hear.* Pret. hiph. from שָׁמַע, *he heard.*

[2379.] וְשָׁקְטָה (vesha-ká-ta) *and was tranquil.* Pret. kal, fem. prefixed.

VER. 11.

[2380.] שְׁאֵרֵיהֶּ (shee-réeth) *the remains of wrath, i. e. thou shalt surround, protect those who survive the fury of the enemy.* LXX. *the remainder of thought shall celebrate a festive day to thee.* They taking the noun הַזָּהָה, *heat,* in a wider signification and read, הַחֲזֹנֵג, from חָנַג, *he celebrated a festivity.* From שָׁאָר, *was remaining.* A noun fem. *remains.*

VER. 12.

[2381.] נָדַרְיָ (nidh-róo) *vow ye*. From נָדַר, *he vowed, promised to God*. Imper. kal, 2nd plur.

[2382.] וְשַׁלְמֵי (veshal-lemóo) *and pay ye*. From שָׁלַם, No. 1038. imper. pih.

VER. 13.

[2383.] יִבְצֹר (yibh-tsór) *shall cut off*. Targ. *will diminish* the spirit, &c. LXX. *takes away*. From בָּצַר, *he cut off, broke off, properly grapes and other fruits*. Fut. kal.

PSALM LXXVII. עו.

VER. 2.

[2384.] וַאֲצַעֲקָה (veets-á-ka) *and I will cry*. From צָעַק, No. 1351. Fut. kal, with הַ paragogic, and prefixed. (ר) in pause.

[2385.] וְהִאֲזִינִי (veha-azéen). Either the pret. hiph. for הִאֲזִינִי, *and he inclined (his) ear*: No. 218. or the infin. for the pret. *and to turn to me*, i. e. *and he turned*.

VER. 3.

[2386.] נִגְרָה (nig-gerá) (my eye) *ran sorely*. Or thus, I sought the Lord: my hand *was drawn* in the night, i. e. the stroke of my disease flowed. LXX. *with my hands by night before him, they reading בְּנִד, before*. From נָגַר, *he drew, flowed in a train*, when spoken of liquid substances. Pret. niph. R. 69.

[2387.] תִּפְּוֵג (tha-phóogh) *will (not) cease*. From פָּוַג, *to intermit, cease, to be remiss*. Fut. kal, R. 60.

[2388.] מֵאַנָּה (me-aná) *refused*. From מָאֵן, in pih. R. 19. מָאֵן, *he refused, disdained*. Pret. pih. fem.

[2389.] הִנְחָם (hin-na-hhém) *to be consoled*. From נָחַם, No. 1067. In-fin. niph.

[2390.] נַפְשִׁי (naph-shée) *my soul*. No. 133.

VER. 4.

[2391.] אֶזְכְּרָה (ez-kerá) *I will remember*. No. 396.

[2392.] אֱלֹהִים (elo-héem) *God*. No. 137.

[2393.] וְהִמְאָה (vee-hemá-ya) *and I will roar*. Fut. kal, with הַ paragogic, הַ rad. being changed into (י) utterable, that the two הַ's may not come together. See No. 1536.

[2394.] אֶשְׁיָחָה (a-sée-hha) *I will meditate*. No. 1899.

[2395.] וְהִתְעַטְפָּה (vehith-eat-téph) *and overwhelmed itself*. From עָטַף, No. 2087. Pret. hithp. LXX. *failed*.

[2396.] רוּחִי (roo-hhé) *my spirit*. No. 40.

[2397.] סֵלָה (sé-la). No. 138.

VER. 5.

[2398.] אֶחְזֹתָ (a-hhàz-ta) *thou hast held*. No. 1740.

[2399.] שְׁמֹרוֹת (shemoo-róth) *the guards*, i. e. eyelids, that I could not close them to sleep. From שָׁמַר, *he guarded*. A noun plur. fem. *guards, watches*.

[2400.] עֵינַי (e-náy) *of my eyes*. No. 235.

[2401.] נִפְעַמְתִּי (niph-eám-tee) *I am stricken, shaken, troubled*. From פָּעַם, *he impelled, shook*. Pret. niph. 1st sing.

VER. 6.

[2402.] חִשְׁבֹתַי (hhish-shàbh-tee) *I have thought on*. Targ. *I have numbered* the days of antiquity. Pret. pih. from חָשַׁב, *he thought, numbered, considered*.

VER. 7.

[2403.] וַיִּדְפֹּשֶׁשׁ (va-yehhap-pés) and (my spirit) searched diligently. LXX. dug. From דָּפַשׁ, No. 2056. Fut. pih.

VER. 8.

[2404.] לִירְצוֹת (lir-tsóth) to wish well. From רָצָה, No. 1571. Gerund kal, R. 65.

VER. 9.

[2405.] הִתְאַפֵּס (he-a-phés) hath he ceased? Pret. kal, with ה interrogative, R. 77.

VER. 10.

[2406.] חַנּוּן (hhan-nóth) to be gracious. From חָנַן, was gracious, he pitied. Infin. pih. for חֲנִינִי, according to the form of those quiescent in ח, as in No. 1380. It may be also a noun fem. plur. compassions.

[2407.] קָפַס (ka-phàts) contracted. Radical, he checked, closed.

VER. 12.

[2408.] פִּלְעָה (pil-é-cha) thy wonderfulness. A rad. noun, מַפְלָא, a difficult matter, wonderful. Affixed.

VER. 13.

[2409.] וַיְהַגִּידִי (veha-ghée-thee) and I meditated. Pret. kal; from חָזַן, see No. 19.

VER. 15.

[2410.] הוֹדַעְתָּ (ho-dhàe-ta) thou hast caused to know. From יָדַע, he knew. Pret. hiph. 2nd sing. R. 57.

VER. 16.

[2411.] וַיֹּסֶף (veyo-séph) and

Joseph. From יָסַף, he added. See Gen. 30. 24.

VER. 18.

[2412.] זָרְמוּ (zo-remóo) were poured with inundation. Targ. the clouds sent down waters. From זָרַם, he inundated. Pret. puh. R. 19.

[2413.] חֲצָצְיָהּ (hatsa-tsé-cha) thy pebbles, i. e. hailstones. Targ. the stones of thy arrows. LXX. thine arrows. From חָצַץ, he cut asunder. A noun masc. חֲצָצְיָהּ, a pebble, scruple. Plur. affixed.

VER. 19.

[2414.] רַעֲמָהּ (ra-ram-chá) of thy thunder. Targ. of shouting. From רָעַם, he thundered, sounded. A noun masc. without a plur. רַעֲמָהּ, thunder, clattering, murmur, commotion.

[2415.] בַּגְּגָל (bag-gal-gál) in the sphere, i. e. in heaven. From גָּלַל, he rolled. A noun masc. the first rad. being doubled, בַּגְּגָל, a sphere, a wheel. Prefixed.

[2416.] הִתְאִירָהּ (he-ée-roo) enlightened. From הָאִיר, he shone. Pret. hiph. R. 57.

[2417.] רָגְזָהּ (ra-ghezá) trembled. Pret. kal; from רָגַז, No. 190.

VER. 20.

[2418.] וּשְׁבִילֶיהָ (ush-bhee-lechá) and thy path. A noun rad. שְׁבִיל, a path, passage. Occurs twice in Scrip. here, and in Jer. 18. 15. It is written here with (י) as though it were the plur. thy paths. Affixed.

[2419.] וַעֲקֻבוֹתֶיהָ (ve'ek-kabhó-thé-cha) and thy footsteps. Targ. and the signs of thy footsteps. A noun rad. עָקַב, a heel, having a double plur. עֲקֻבוֹת, and עֲקֻבוֹת. Affixed.

VER. 21.

[2420.] מֹשֶׁה (Mo-shé) of Moses. From מָשַׁח, *he drew out or forth*, Moses having been drawn out of the waters; Exod. 2. 10.

[2421.] וְאֹתוֹן (vea-harón) and of Aaron. According to some from אֹרֶן, *an ark, chest*, because the high priest ought to observe the law in the treasury of his heart. According to others from הַר, *a mountain*, taking ה and ו as heem. as it were *mountainous*.

PSALM LXXVIII. עוֹ

VER. 4.

[2422.] נִכְחָד (necha-hhédh) *we will (not) hide*. From פָּרַד, *he hid, concealed*. 1st plur. fut. pih. LXX. *are not concealed*: they reading it as from niph. נִכְחָד.

[2423.] וְעֹזוֹ (ve-ʿezoo-zó) and *his strength*. From עָזַז, *was robust*; עֹז, *strength, fortitude*. ו has (·), R. 13.

VER. 6.

[2424.] יִלְדוּ (yiv-va-lé-dhoo) *shall be born*. From יָלַד, *he begot*. Fut. niph. R. 56. With (·) in pause.

VER. 7.

[2425.] כִּסְלָם (kis-lám) *their hope, or their inconstancy*. כָּסַל, *folly*, No. 1770. by antiphrasis, *constancy, hope*. Affixed as in No. 2408.

VER. 8.

[2426.] וּמְרָה (oo-mo-ré) and *rebellling*. From מָרַד, No. 271. benoni. kal, R. 65.

[2427.] נְאֻמָּנָה (ne-em-ná) *was*

faithful. From אָמֵן, *was true, faithful, steadfast, constant*. Pret. niph. fem.

VER. 9.

[2428.] נוֹשְׁקֵי (no-sheké) *armed*. Targ. *with warlike arms*. From נָשַׁק, *he kissed*. נִשְׁקָה, *arms, armour*, because armour is close to the body as though kissing it. Plur. in reg. partic. kal.

[2429.] רוֹמֵי (ro-me) *shooters with the bow*. From רָמַח, *he cast, hurled*. Ben. kal, plur. in reg.

VER. 10.

[2430.] לָלַכְתָּ (la-lé-cheth) *to walking*. From לָךְ, R. 54. *he walked*. went. Infin. kal, prefixed, ל with (·), R. 30.

VER. 12.

[2431.] צִעַן (Tsó-ʿan) *Tsohan*, where the plague appeared first, and spread around. LXX. in the plain of *Tanis*. Targ. צַנִּים, which is formed from *Tanis*, which is formed from the Hebrew צִעַן, the letters צ and ט being interchanged, and ע being cut off. The name of a city in Egypt; Num. 13. 23.

VER. 13.

[2432.] וַיַּעֲבִירֵם (vay-ya-ʿabhee-rém) and *caused them to pass over*. From עָבַר, *he passed over*. Fut. hiph. with ו conversive and an affix.

וַיִּצְבְּרֵם כְּמֹן נֶד (vay-yat-sebh má yim kemó nédh) and *appointed waters as a heap*. No. 1304. LXX. *as a bottle* [or vessel—D.], they reading נֶדָה, *a leather bottle*.

VER. 14.

[2433.] בְּעָנָן (be-ʿa-nán) *in a very*

cloud. From עָנַן, *he clouded*. A noun masc. עָנָן, *a cloud*; ה' emphatic being excluded; ב' with (־), R. 109.

VER. 15.

[2434.] יִבְחַק (yebhak-kàè) *he split*. From בָּקַע, *he cleft, broke*. Fut. pih.

VER. 16.

[2435.] נוֹזְלִים (no-zeléem) *floods*. LXX. *water*. From נָזַל, *he flowed, flowed off*. A noun masc. plur.

VER. 17.

[2436.] לְמַרְזֹת (lam-róth) *to exasperating*. From מָרַח, No. 271. gerund hiph. ה' characteristic being excluded, R. 81.

[2437.] בַּצִּיָּה (bat-siy-yá) *in the very dryness*. LXX. *in the waterless place*. A rad. noun צִיָּה, *dryness, aridity of land, a desert and barren land*; ה' emphatic is excluded.

VER. 18.

[2438.] וַיִּנְסֶינָה (va-yenas-sóo) *and they tempted*. From נָסָה, No. 1118. Fut. pih, ה' being excluded, R. 66. with ו' conversive, י' without dagesh, R. 20.

[2439.] לְשֹׂאֵל (lish-ol) *to seeking*. From שָׂאל, *he sought, asked*. The gerund kal, R. 134.

[2440.] אֹכֵל (ó-chel) *food*. From אָכַל, *he ate*. A noun masc. *meat, food*.

VER. 19.

[2441.] לְעִרְוָה (la-éaróch) *to lay a table*. From עָרַף, No. 225. Gerund kal.

VER. 20.

[2442.] וַיִּזְוֶבּוּ (vay-ya-zóo-bhoo)

and the waters flowed. From זָבַב, *to flow*. Fut. kal, with ו' conversive.

VER. 21.

[2443.] וַיִּרְעַבּוּ (vay-yith-éab-bár) *and was excited with anger*. From עָבַר, *he passed over*. Fut. hithp. with ו' conversive, *was angry, raged, as though passed over against another*.

[2444.] נִשְׁקָה (nis-seká) *was kindled*. From נָשַׁק, *he kindled*. Pret. niph. 3rd sing. fem.

VER. 23.

[2445.] מִמַּעַל (mim-má-éal) *from above*. מַעַל always having ה' at the end, as in No. 2330. or prefixed with מ' or ל', and denotes *above, higher ground*.

[2446.] וַדְּלָתַי (vedhal-thé) *and the gates*. A rad. noun, דְּלָת, *a gate*. Dual in reg.

VER. 24.

[2447.] מָן (mán) *manna*. Either from מָנָה, *he numbered, distributed, prepared*, as though מָן were food given by the gift of God, a thing destined, a present, gift. Or it is an interrogative, and interjection, מָן הוּא, *what is this?* Exod. 15. 16. ן being used for ה' in euphony.

VER. 25.

[2448.] צִידָה (tse-dhá) *food*. From צָד, *to hunt*. A noun fem. without a plur. *hunting, and whatever is gotten by hunting, food*. LXX. *his hunting*.

[2449.] לְשֹׂבַע (la-só-bhaé) *into abundance*. See No. 681. ל' has (־), R. 80.

VER. 26.

[2450.] יִסַּע (yas-sàè) *transferred*

From נָסַע, *was moved, set forth.* Fut. hiph. R. 69. (-) for (·), R. 108.

[2451.] תִּימָן (the-mán) *the south wind.* LXX. *the Lybian, or African,* Africa being to the south. From יָמִין, *the right hand*; a noun fem heem. hence the south, since when we look towards the east, the south is on our right hand.

[2452.] חֶהוּל (oo-chehhól) *and as sand.* From חָוַל, *to grieve.* A noun masc. חוּל, *sand*, because it causes some pain or annoyance to a traveller.

VER. 31.

[2453.] בְּמִשְׁמֵינֵהֶם (bemish-man-ne-hèm) *in their fatness.* Targ. *from their strong men.* LXX. *their numbers*; they reading it from בָּנָה, *he numbered.* From שָׁמֵן, *was fat.* A noun fem. heem. מִשְׁמֵן, *fatness*, metaphorically *strong, great.* Dagesh euphonic, R. 18.

[2454.] וּבְחֹרֵי (oo-bha-hhoo-ré) *and chosen of Israel.* From בָּחַר, *he selected.* A noun masc. בְּחֹרֵי, *chosen, young.* Plur. reg. prefixed.

[2455.] הִזְכְּרִיעַ (hich-réec) *prostrated.* Targ. *humiliated.* Targ. *fettered.* Pret. hiph. see No. 718.

VER. 33.

[2456.] וַיְכַל (va-yechál) *and consumed.* From כָּלָה, *he perfected, finished,* in a good or bad sense. Fut. pih. וַיְכַלָּה, *he being cut off on account of* ו conversive, R. 67. no dagesh, R. 20.

VER. 34.

[2457.] הִרְגָם (hara-ghám) *he slew them.* Pret. kal, affixed.

[2458.] וּשְׁחָרוּ (veshee-hha-róo) *and in the morning shall seek God.* Targ. *and shall pray before God.* Pret. pih. שָׁחַר, see No. 2036.

VER. 35.

A masoretic note is inserted here after the 35th verse, הַצִּי חֲסִפֵּיךָ, *half of the book*, namely with respect to verses.

VER. 36.

[2459.] וַיִּפְתְּחוּהוּ (va-yephat-tóo-hoo) Targ. *and flattered him.* LXX. *and loved him.* From פָּתַח, *he persuaded, moved from a purpose; allured, deceived,* in a bad sense. Fut. pih. affixed, and with ו conversive, ח rad. being excluded, 66.

[2460.] יִכְזְבוּ (yechaz-zebhóo) *they lied.* From כָּזַב, *he lied, denied in words or fact.* Fut. pih. 3 plur.

VER. 37.

[2461.] רַחוּם (ra-hhóom) *merciful.* From רָחַם, No. 734. A noun masc. *merciful*, an epithet of God, *the merciful one.*

[2462.] וְהִרְבָּה (vehir-bá) *and multiplied.* From רָבָה, *was many.* Pret. hiph. R. 65.

[2463.] לְהִשְׁבִּיב (leha-shéebh) *to averting.* LXX. *to turn off.* Gerund hiph. From שָׁבַב, *to return.*

VER. 40.

[2464.] יַמְרֹחוּ (yam-róo-hoo) *they exasperated him.* From מָרַח, No. 271. Fut. plur. hiph.

[2465.] יַעֲצִיבֵהוּ (ya-ecsee-bhóo-hoo) *they grieved him.* Saddened, irritated. From עָצַב, *he grieved.* Fut. hiph. affixed.

VER. 41.

[2466.] הִתְוֹךְ (hith-vóo) *limited,* set a bound to his power in their thoughts. From תָּוַךְ, *he marked, designed, limited.* Pret. hiph. R. 66.

VER. 44.

[2467.] וַיִּחַפְּוּהָ (vay-ya-haphóch) and turned. From חָפַף, he turned, converted, changed form, substance, place. Fut. kal, with ו conversive.

[2468.] יְאֵרֵיהֶם (yeo-re-hèm) their rivers. A rad. noun יָאֵר, a river; properly said of the Nile; plur. affixed.

VER. 45.

[2469.] עֲרוֹב (ea-róbh) a mixture. LXX. a dog fly. From עָרַב, he mixed. A noun masc. without a plur. a mixed collection of beasts. Read eight times in Scrip.

[2470.] וַצִּפְּרִדֵּעַ (oo-tsephar-déa) and frog. An Egyptian, rather than a Hebrew word: Isaac Barnabella says it is a crocodile. According to others, it is compounded of צָפַר, the dawn, and דַּע, knowledge, as though a morning recognition of time made by frogs, which then croak most, whence also the Chaldaic אַרְדֵּעָא from אֵר, light, as though recognition of light.

VER. 46.

[2471.] לְחַסִּיל (le-hha-séel) to the very caterpillar. From חָסַל, he finished, consumed. A noun masc. without a plur. חָסִיל, a caterpillar from feeding on herbs, &c. לָ, No. 334.

[2472.] וַיִּגְעִם (vee-ghee-gám) and their labour, i. e. the fruits of their labour. From גָּעַם, he laboured, was fatigued. A noun masc. יְגִיעַ, labour, the fruit of labour. The (·) omitted, R. 9.

[2473.] לְאַרְבֵּה (la-ar-bé) to the very locust. From רָבַה, was many. A noun heem. masc. אַרְבֵּה, locust,

an eatable insect, Levit. 11. deriving their name from their multitude; as they increase mightily, and go in prodigious bands.

VER. 47.

[2474.] גִּפְנִים (gaph-nám) their vine. A rad. noun, גִּפֶן, a vine. Affixed as in No. 133.

[2475.] וְשִׁקְמוֹתָם (veshik-mo-thám) and their sycamores. A rad. noun fem. שִׁקְמוֹה, a sycamore, a wild fig tree; a tree like a mulberry tree in its leaves, in its fruit like a fig. Is read only here in the plur. fem. and five times in the masc. plur. affixed.

[2476.] בַּחֲמַל (ba-hhana-mál) in frost. A noun of four letters, prefixed with ב. בַּחֲמַל is read only here in Scrip. and what it may be, is unknown. Severe frost, according to some; a kind of hail, according to others. It means ant, ח being added as above, 2186. See Gesenius Lehrgebäude, Leipzig, 1817. page 863.

VER. 48.

[2477.] וַיִּסְגֵּר (vay-yas-gér) and delivered. From סָגַר, see No. 1232. Fut. hiph. with ו conversive as in v. 62.

[2478.] בְּעֵרָם (bevee-rám) their cattle. From עָרַם, he burned, according to the Chaldaic usage, was brutish, stupid. A noun fem. without a plur. בְּעֵיר, a brute: is read six times in Scrip.

[2479.] וּמִקְנֵיהֶם (oo-mik-ne-hèm) and their cattle, or, as LXX. their substance. From קָנָה, he acquired, possessed. A noun masc. מִקְנֵה, possession of cattle. Plur. affixed.

VER. 49.

[2480.] מִשְׁלַחַת (mish-lá-hhath)

the sending in. From שָׁלַח, he sent.
A noun fem. heem.

VER. 50.

[2481.] נָתַיִב (na-théebh) a way.
A rad. noun, a way, path.
[2482.] לַדְּבֵר (lad-dé-bher) in the
very pestilence. LXX. to death. From
דָּבַר, a word, matter, business. דְּבַר,
a wasting pestilence, as though some-
thing manifest; in which it differs
from מַגֵּפָה, a plague; whence it is
generally rendered as death in Chal-
daic and LXX.

VER. 51.

[2483.] בְּכוֹר (bechór) first born.
A rad. noun.
[2484.] רֵאשִׁית (re-shéeth) the
chief. From ראש, a head. A noun
fem. the beginning of time, order, num-
ber, dignity; first, most excellent.
[2485.] אוֹנִים (o-néem) of strength,
i. e. their first born. LXX. the first
fruits of all their labour; they reading
it as from אֹנָן, grief, labour. A rad.
noun, as is אֹנָן, strength, vigour.
[2486.] חָם (Hhám) Cham. From
חָמָה, he was hot, warm. The name
of Noah's second son, Cham, who got
Africa, the hottest of countries, for
his portion. "And Jacob sojourned
in the land of Ham." Ps. 105. 23. i. e.
Egypt, where Ham himself dwelt.

VER. 52.

[2487.] פְּעֵדֶר (ca-é-der) as a
flock. From פָּדַר, he disposed. A
noun masc. עֵדֶר, a flock, including
large and small cattle.

VER. 57.

[2488.] וַיִּבְגְּדוּ (vay-yibh-gedhóo)
and acted perfidiously. From בָּגַד,

was perfidious, covenant breaking. Fut.
kal.

VER. 58.

[2489.] וַיִּכְעִיסוּהוּ (vay-yach-vee-
sóo-hoo) and provoked him. From
כָּעַס, was indignant. Fut. hiph. with
ו conversive and an affix.
[2490.] וּבְפָסִילֵיהֶם (oo-bhiph-see-
le-hèm) and in their graven images.
From פָּסַל, he engraved. A noun
masc. פְּסִיל, also פָּסִיל, a graven thing,
an image, idol. [Hence Lat. *facies*,
and Eng. *face*.—D.]
[2491.] וַיִּקְנִיאֵהוּ (yak-nee-óo-hoo)
provoked him to jealousy. From קָנָה,
see No. 1426. Fut. hiph.

VER. 60.

[2492.] שָׁלוֹ (Shee-ló) of Shilo.
From שָׁלַח, was tranquil. The name
of a city in the tribe of Ephraim;
where the ark remained to the time
of Eli the priest.
[2493.] שָׁבַן (shic-kén) he placed.
Pret. pih. From שָׁבַן, he dwelt.

VER. 62.

[2494.] הִתְעַבַּר (hith-é-ab-bár) was
wroth. LXX. despised. Pret. hithp.
see No. 2443.

VER. 63.

[2495.] חוּלָלוּ (hul-lá-loo) were
(not) praised, i. e. remained unmar-
ried; as marriage songs were sung at
nuptials. LXX. were not mourned
for. From חָלַל, he praised. Pret.
puhal.

VER. 64.

[2496.] פָּחָזוּ (co-hanáv) his
priests. From פָּחַז, he discharged a
public office, whether sacred or politi-

cal. A noun masc. פּוֹזֵן, a public officer, a priest or prince, general.

VER. 65.

[2497.] וַיִּקָּץ (vay-yee-kàts) and was excited. From קָץ, he awoke, was excited. Fut. kal, with ו conversive. ַ suppressed, R. 55.

[2498.] פִּישֵׁן (keya-shén) as one sleeping. From שָׁן, he slept. A noun participle kal, prefixed with כ, as. מִתְרוֹנֵן (mith-ro-nén) shouting from wine. Targ. who became sober from the influence of wine. LXX. drunk from wine. From רָנַן, he shouted from grief or joy. Particip. hithp. R. 72.

VER. 69.

[2499.] וַיִּבֶן (vay-yé-bhen) and built. From בָּנָה, he built. Fut. kal, with ו conversive, R. 67. n. 2.

VER. 71.

[2500.] עֲלוֹת (עַ-16th) sucklings. From עָל, a suckling infant, plur. fem. suckling lambs or calves.

[2501.] לִרְעוֹת (lir-ע6th) to feeding. From רָעָה, he fed. Gerund, kal, R. 65.

VER. 72.

[2502.] וַיִּרְעֵם (vay-yar-עém) and fed them. From the above רָעָה. Fut. hiph. R. 103.

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[2503.] טָמְאוּ (tim-meó) they have polluted. Pret. pih.

[2504.] לְעֵיִם (leEiy-yém) (they have laid low). Targ. in heaps. LXX. as a fruit garden. From עָרָה, to be curved, oblique. עֵי, a heap of earth

or stones, so called from its curved form. According to others it is a radical noun. Read five times in Scrip.

VER. 2.

[2505.] נִבְלָת (nibh-làth) the dead bodies. From נָבַל, he fell down. A fem. noun נִבְלָה, a dead body, which falls like a faded leaf.

VER. 3.

[2506.] שָׁפְכוּ (sha-phechó) they have shed. Pret. kal; from שָׁפַךְ, he poured out.

[2507.] קוֹבֵר (ko-bhér) burying. Ben. kal; from קָבַר, he buried.

VER. 7.

[2508.] נְדוּחַ (na-vé-hoo) his temple. From נָדַח, he dwelt in a happy place. A noun masc. נְדוּחַ, a temple, house, habitation, affixed.

[2509.] הִשְׁמִי (he-shám-moo) they desolated. From שָׁמַם, he was wasted, desolated. Pret. hiph. the middle rad. being syncopeated, R. 70.

VER. 8.

[2510.] רֵאשִׁיִּים (ree-sho-ném) former. From ראש, a head. A noun heem. רֵאשִׁוֹן, first, prior in time, order, rank, number.

[2511.] דָּלוּנוּ (dhal-ló-noo) we are become attenuated, poor. Pret. kal; from דָּלַל, was exhausted; by syncope, דָּל, R. 70.

VER. 9.

[2512.] עֲזַרְנוּ (eoz-ré-noo) assist us. From עָזַר, he assisted, aided. Imper. kal, affixed.

[2513.] וְכִפֵּר (vechap-pér) and *expiate*. Imper. pih. כִּפֵּר, No. 2666.

VER. 10.

[2514.] הַשִּׁפּוּחַ (hash-sha-phóoch) which has been shed. From שִׁפָּח, he poured out. Pahul kal, with ה relative, R. 76.

VER. 11.

[2515.] כְּבֹדֶל (keghó-dhel) according to the greatness. From בָּדַל, was great in quantity or quality. A noun masc. בְּדֹל, greatness, magnificence, prefixed with כ, as.

[2516.] הוֹרֵר (ho-thér) make to survive. From יָתַר, to be remaining. Imper. hiph. LXX. possess. R. 57.

[2517.] תְּמוּתָהּ (themoo-thá) (the sons) of slaughter. Near to death. From מוֹת, to die. A noun fem. slaughter.

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VER. 2.

[2518.] נֹהֵג (no-hégh) who dost lead. From נָהַג, he led. Ben. kal.

[2519.] הוֹפִיעָה (ho-phée-ע) shine forth. Imper. hiph. with ה paragogic from הוֹפִיעַ, see No. 1784.

VER. 3.

[2520.] עוֹרְרָה (עו-erérá) excite. From עוּר, was excited. Imp. pih. R. 63. with ה paragogic.

VER. 5.

[2521.] עֲשַׁנָּה (עא-shàn-ta) wilt thou smoke. Pret. kal. From עָשַׁן, see No. 2321.

VER. 6.

[2522.] הֶאֱחַלְתָּם (he-echal-tám)

thou didst feed them. From אָחַל, he ate. 3rd sing. pret. hiph. affixed.

[2523.] שְׁלִישׁ (sha-léesh) (with tears) of a tierce, i. e. tears in a tierce. Targ. triply. LXX. in a measure. From שְׁלֹשׁ, three. According to some the name of a measure; according to others, the third part of any measure. Occurs only here and in Is. 40. 12.

VER. 7.

[2524.] מִדּוֹן (ma-dhón) contention. i. e. that they may contend with us. LXX. to contradiction. From דָּוָן, to litigate. A noun heem.

VER. 10.

[2525.] פִּנְיָתָּהּ (pin-née-tha) thou hast cleared out before it. LXX. thou hast led the way. From the noun פָּנָה, a leader, prince. From פָּנָה, he changed the face. Pret. pih. he purged, cleaned out, prepared, as though transferred elsewhere.

[2526.] וְתַשְׂרֵשׁ (vat-tash-résh) and rooted. From שָׂרַשׁ, a root. Fut. hiph.

[2527.] שֹׁרֵשׁ־הָ (sho-ra-shé-ha) its roots. Plur. of שָׂרַשׁ, a root of a tree or herb, irregular, שָׂרְשִׁים, like קִדְשִׁים, the first (ר) in both sounds not (a) but (o).

[2528.] כִּפְסוּ (cos-sóo) were covered. From כָּסַף, he covered. Pret. puhul, as פָּלַג, No. 2284.

[2529.] וַעֲנַפְיָהּ (va-עana-phé-ha) and with its branches. Plur. affixed of עֲנַף, a rad noun, a small branch or bough of a tree.

VER. 12.

[2530.] קִצְרֵיהָ (ketsee-ré-ha) LXX. its branches. From קָצַר, he amputated. A noun masc. affixed,

קָצִיר, *mowing*, also a *bough*, a *shoot*, whatever grows up capable of being cut off like corn.

[2531.] יִנְקוּתֶיהָ (yo-neko-thé-ha) *her branches*. From יִנְקָה, *suckling*, see No. 383. a noun fem. affixed, יִנְקוּת, a *tender branch*, sucking the juice of the tree, like an infant.

VER. 13.

[2532.] וְאָרְרוּהָ (vea-róo-ha) and *pluck it*. From אָרַרָה, *he plucked*. Pret. kal, R. 66. read only here and the 1st sing. in Cant. 5. 1.

VER. 14.

[2533.] יִכְרַסְמֶנָּה (yechar-semèna) *will destroy it*. Targ. *will tear it up with its tusk*. Fut. pih. From כָּרַסָה, *he cut off, cut down, consumed*, a quadrilateral, same as the Chaldaic, קָרַסָה. Occurs here only in Scrip. and according to others is compounded of פָּרַשׁ, a *belly*, as though יִכְרַשׁ, *will fill the belly from it*.

[2534.] חֲזִיר (hházéer) *the boar*. A rad. noun.

מִיַּעַר, *from the wood*, i. e. wild, an enemy, namely, Nebuchadnetsar, who carried the people into captivity: where ע being suspended (in some books) denotes that the captivity was to last for seventy years; it is also the middle of the Psalter with respect to letters. See other reasons in Buxtorf's Lexicon and Tyberias.

VER. 15.

[2535.] וּפְקוּדֹהּ (uph-kódh) and *visit it*. From פָּקַד, see No. 685. Imper. kal.

VER. 16.

[2536.] וְיָנַח (vechan-ná) and *the*

branch. Where the raised כ denotes the frequency of that branch. LXX. and *perfect it*, they reading it as from פָּנָה, *to fit*. From the unused פָּנָה is formed פָּנָה, fem. פָּנָה, a *base, seat*, also *branch*. It might also be rendered, and *its base*.

[2537.] נִטְעָה (na-te'á) *planted*. Pret. fem. kal, from נָטַע, *he planted*.

[2538.] אִמְצִיתָהּ (im-màts-ta) (*the son*, i. e. *branch*. LXX. add, *of man*, from the 18th verse, whom *thou hast made strong* for thyself. From אִמַּץ, *was strong*. Pret. pih.

VER. 17.

[2539.] שָׂרְפָה (seroo-phá) *burnt*. From שָׂרַף, *he burned, set fire to*.

Pahul, fem. kal, with (־) instead of ה.

[2540.] פָּסוּחָהּ (kesoo-hhá) *cut down*. From פָּסַח, *was cut down*. Pahul fem. kal.

VER. 19.

[2541.] נָסוּג (na-sógh) *we will (not) go back*. From נָסַג, see No. 1858. 1st plur. fut. kal, R. 60.

PSALM LXXXI. פֵּה

VER. 3.

[2542.] זִמְרָה (zim-rá) a *psalm*. From זָמַר, see No. 122. A noun fem. a *song, verse, psalm*.

[2543.] וּתְנוּ (uth-nóo) and *give ye*. From תָּנַן, *he gave*. Imp. kal, 2nd plur. R. 68.

[2544.] תֹּפֵף (thóph) a *timbrel*. From תָּפַף, see No. 2171.

VER. 4.

[2545.] בְּחֻדֶּשׁ (bha-hhó-dhesh) *in the new moon*. From חָדַשׁ, *he made*

new. A noun masc. חֹדֶשׁ, *new moon*, the first day of the month, by synecdoche the *entire month*.

Before the captivity, the months were named in the Scriptures, *first, second, third, &c.*, according to their number, commencing with the new moon of the month, אָבִיב, in which they came out from Egypt, which is nearest to the vernal equinox, and corresponds with our March. After the captivity they were named in memory of that captivity, in Babylonian terms, נִסָּן, *March*, אֲיָר, *April*, סִינּוֹן, *May*, תַּמּוּז, *June*, אָב, *July*, אֱלּוּל, *August*, תִּשְׁרִי, *September*, מַרְחֶשְׁוֹן, *October*, כִּסְלִי, *November*, מֵבֵת, *December*, שֶׁבַט, *January*, אֲדָר, *February*.

[2546.] בִּפְסָחָה (bac-ké-se) in the *inter-moon*. Targ. in the *dark moon*. From פָּסַח, he covered; the concealment of the moon, when in conjunction with the sun. According to others from פָּסַס, he numbered, computed, on a stated festival, which always returns on a numbered day of the year. LXX. on the great day of your solemnity.

[2547.] חֲגִגְנִי (hhag-gé-noo) of our festival. From חָגַג, he celebrated a festival. חָג, a festival. Takes dagesh before the affix. R. 125.

VER. 7.

[2548.] מִסְבֵּל (mis-sé-bhel) from the burden. Targ. from servitude. From סָבַל, he carried a load. A noun masc. סְבֵל, a burden, wearable.

[2549.] מִדּוּד (mid-dóodh) from the pot; alluding to their working in pottery in Egypt. Targ. lest they may cast mud into the pot. LXX. his hands served in a coffer, they reading the following word from עָבַד, he served. A rad. noun דּוּד, a pot, cauldron.

VER. 8.

[2550.] מְרִיבָה (merée-bhá) of contradiction. From רָיַב, to quarrel. A noun fem. heem. contention, quarrel, strife, the name of the place in the desert where the Israelites quarrelled with Moses, Exod. 17.

VER. 11.

[2551.] הַמַּעֲלֶהָ (ham-ma-eal-chá) I who made thee to ascend, i. e. led thee out. From עָלָה, he ascended. Part. hiph. affixed.

[2552.] הַרְחִיבָה (har-hhebh) dilate. From רָחַב, he dilated. Imp. hiph.

VER. 12.

[2553.] אֲבָהָה (a-bha) did (not) acquiesce. Radical, desired.

VER. 13.

[2554.] בְּשִׁירֵרוּתָהּ (bish-ree-róoth) in the thought. From שָׁרַר, observed anxiously, in a bad sense, he ensnared. A noun fem. the insidious and depraved intention and thought of the heart. Prefixed.

VER. 14.

[2555.] לֹו (loo) oh that!

VER. 15.

[2556.] אֲכַנִּיעַ (ach-néea) I will humble. From כָּנַע, he humbled, depressed. Fut. hiph.

VER. 17.

[2557.] וַיֹּאכִילֶהוּ (vay-ya-achee-lé-hoo) and fed him. From אָכַל, he ate. Fut. hiph. with ו conversive.

[2558.] הַטָּהָה (hhit-tá) of wheat. Targ. from the goodness of bread. From טָהַט, put forth small leaves. A noun

fem. *wheat*, the best sort of grain which projects from small leaves [or a beard.—D.]

[2559.] אִשְׁבִּיעֶנָּה (as-bee-ec-ca) *I will satiate thee.* From שָׂבַע, *was satisfied.* Fut. hiph.

PSALM LXXXII. פב

VER. 3.

[2560.] וָרֵשׁ (va-rásh) *and the poor.* From רָשָׁה, *to impoverish.* רָשׁ, *a poor person.* ך before a monosyllable.

[2561.] הַצְדִּיקוּ (hats-dée-koo) *justify ye; i. e. acquit.* From צָדַק, *he was just.* Imp. hiph.

PSALM LXXXIII. פג

VER. 2.

[2562.] דָּמִי (domée) (let not there be) *silence to thee.* LXX. *who will be like thee?* they reading according to the other signification of this verb. From דָּמָה, *was silent, similar,* see No. 1769. *silence, rest.*

[2563.] תִּשְׁקֹט (tish-kót) (and) *be (not) still.* From שָׁקַט, *he rested, was quiet, tranquil.* Fut. kal.

VER. 4.

[2564.] יַעֲרִימוּ (ya-ecarée-moo) *they will act craftily.* From עָרַם, *he was crafty, acted fraudulently, craftily.* Fut. hiph.

[2565.] וַיִּתְיַעֲצוּ (veyith-ya-yatsóo) *and will consult.* From יָעַץ, *he consulted.* Fut. hithp.

VER. 5.

[2566.] וַיִּכְהֲדוּם (venach - hhee-dhém) *and we will conceal them with more cunning exertion; מְגוּי, from a nation, i. e. that they may not be a*

nation. Targ. *and we will cut them off.* LXX. *we will exterminate them.* From פָּחַד, *he hid, concealed a matter,* so as to be no longer heard or seen. Fut. hiph. affixed.

[2567.] יִזְכָּר (yiz-za-chér) *will be remembered.* From זָכַר, *he remembered.* Fut. niph.

VER. 6.

[2568.] יִכְרְתוּ (yich-ró-thoo) *have covenanted.* From כָּרַת, see No. 1789. Fut. kal, in pause, R. 132.

VER. 7.

[2569.] וַיִּשְׁמְעוּאֵלִים (veyish-me-ve-léem) *and of the Ishmaelites.* Plur. of אִשְׁמָעֵאל, *Ishmael*, compounded of אֵל, *God*, and שָׁמַע, *he heard.* See Gen. 16. 11.

[2570.] וַחֲגָרִים (vehagh-réem) *and the Hagarenes.* From the Arabic חָגַר, *fled.* Hagar, the handmaid of Sarah; after whose death she was married, as is supposed, to Abraham, and was called Kethura. From her are named the *Hagarenes*, now *Saracens* [as though descended from Sarah.—D.]

VER. 8.

[2571.] גִּבְלָל (Gebhál) *the Gebalites.* From גָּבַל, *he terminated.* A state in Syria, whose citizens were ingenious artificers, Ezek. 27. 2.

[2572.] וַעֲמֹנִי (ve-am-món) *and the Ammonites; the people of Arabia Petraea.* From עַמְּוִן, *the son of my people*, so called from the son of Lot's daughter, Gen. 19. 38.

[2573.] וַעֲמָלֵק (va-amama-lék) *and the Amalekites; so called from Amalek, the son of Eliphaz, the son of Esau, Gen. 36. 12.* The Amalekites are in Scripture the symbol of the harassing enemies of God's church, as though לָקוּן, *a licking people.*

VER. 9.

[2574.] אֲשׁוּר (Ash-shóor) *Ashur*. From אֲשַׁר, *madehappy*. Son of Shem, from whom Assyria was called; Gen. 10. 22.

[2575.] נִלְוָה (nil-vá) *was associated*. From לָוָה, *he added, joined*. Pret. niph. R. 65.

[2576.] לוֹט (Lót) *of Lot*. לוֹט, *gum* [as it oozes from the tree. Lot, —D.], nephew of Abraham, Gen. 11. 27.

VER. 10.

[2577.] עָשָׂה (Easé) *do*. From עָשָׂה, *he made*. Imper. kal, R. 65.

[2578.] כְּמִדְיָן (kemidh-yán) *as to the Midianites*. From דָּרַן, *to quarrel*; מִדְיָן, *contention*, hence מִדְיָן, *Midian*, son of Abraham by Kethura, Gen. 25. 2. hence the Midianites.

[2579.] כְּסִיסְרָא (kesee-será) *as Sisera*. The name of Jabin's general.

[2580.] כֵּיבִיז (keya-bhéen) *as Jabin*; the king of Hazor, slain by the Israelites, Jos. 11. 1. from the fut. hiph. from בִּין, *to understand*.

[2581.] קִישׁוֹן (Kee-shón) *Kison*.

A torrent which flows from Mount Tabor into the sea; remarkable for Sisera being slain near it.

VER. 11.

[2582.] בְּעִיר־דָּאר (be'en-dór) *in Endor*. A state in the tribe of Issachar and Asher, Jos. 17. 11. which happened by lot to half the tribe of Manasses.

[2583.] דָּמֶן (dó-men) *dung*. Radical. Occurs six times in Scrip.

VER. 12.

[2584.] כְּעֹרֵב (ke'eo-rébh) *as Oreb*. עֹרֵב, *a crow*. Also the prince of the

Midianites, slain by the Israelites, Jud. 7. 25.

[2585.] וְכִזְבָּב (vechiz-ébh) *and as Zeeb*. זָבָב, *a wolf*, another prince of the Midianites, Jud. 7. 15.

[2586.] וּכְזָבַח (uch-zé-bhahh) *and as Zeba*. זָבַח, *a sacrificing*; hence the name of the king of Midian slain by the Israelites, Jud. 8. 5.

[2587.] וּכְצַלְמוֹנָא (uch-tsal-mun-ná) *and as Zalmona*, another king of Midian; *ibid*.

[2588.] נְסֵעֵי־מֹמוֹ (nesee-ché-mo) *their princes*. From נָסַח, see No. 82. A noun masc. נְסִיחָה, *an anointed prince*. Plur. affixed.

VER. 14.

[2589.] כְּקָשׁ (kekàsh) *as stubble*. LXX. *as straw*. From קָשַׁשׁ, *he collected stubble, straw*, prefixed with כ, *as*.

VER. 15.

[2590.] תֵּלֵהט (tela-hét) *will burn*. From לָהַט, *inflamed, burned*. Fut. pih.

VER. 16.

[2591.] וּבְסוּפְתָהּ (ubh-soo-pha-thechá) *and in thy whirlwind*. LXX. *in thine anger*. From סוּף, *to be finished*. A noun fem. סוּפָה, *a whirlwind*, as though bringing on an end, R. 104.

VER. 17.

[2592.] מָלֵא (mal-lé) *fill thou*. Pret. pih. מָלֵא, *he filled*, hence the imp.

[2593.] קָלוֹן (ka-lón) *with ignominy*. From קָלָה, *was light*. A noun heem. *vileness, ignominy*, antithetic to כְּבוֹד, *glory*.

PSALM LXXXIV. כד

[2594.] לָרַחַד (Có-rah) of Korah.

See No. 1593.

VER. 3.

[2595.] נִכְסְפָה (nich-sephá) was captivated with desire. From נָסַף, he sought, desired. Pret. niph.

VER. 4.

[2596.] וּדְרוֹר (udh-rór) and the swallow. Signifies liberty seven times in Scrip. and a swallow twice, here and Prov. 26. 2. because it flies freely, impatient of delay.

קֶן (kén) a nest. From קָנַן, built a nest.

[2597.] אֶפְרוֹחֵיהָ (eph-ro-hhé-ha) its young: not in the temple but the altars on high places, which were built every where in David's time. From פָּרַח, it flourished, sprouted. A noun plur. heem. nestlings. The root is used of any kind of vegetation and flourishing morally or physically good or bad; see 2723. 2729. and 2. M. 9. 3. M. 13. &c., its substantives extend to flower, real or artificial; youth, in Rabb. language, the same in contempt with additional ח, only Job, 30. 12.; with מ, for young birds, chickens, it occurs here, 5. M. 22. and Job. 30. 30. Bud, blossom, and fruit, well described in a climax, see 4. M. 17.

VER. 6.

[2598.] מַסְלוֹת (mesil-lóth) the ways. Targ. hope. LXX. ascensions. From סָלַל, he elevated, paved, piled with stones. In pl. elevations, thoughts concerning acquaintance with God.

VER. 7.

[2599.] הַבַּחַח (hab-ba-chá) of the mulberry, i.e. through the valley where

the mulberries grow; which those passing through to the festivals will so dig up as that the entire valley, as it were, would pass into a fountain. Targ. passing through the valley of weeping have established a fountain, i. e. those who are now in the midst of weeping, and tears, and affliction, will have at length a fountain where to refresh themselves. בְּכַח, a mulberry tree. Or from בָּכָה, he wept.

[2600.] מוֹרָה (mo-ré) rain. LXX. the lawgiver will give blessings. From יָרַח, he taught. Partic. hiph. a teacher, Job, 36. 22. Also rain, properly autumnal, which, as it were, forms and instructs the earth. Targ. the sinners who pass through the depth of hell, weeping with lamentation, make it as a fountain; but (the Lord) covers with blessings those who spend their time in learning his law.

VER. 11.

[2601.] הִתְוַפֵּה (his-to-phéph) to sit at the threshold. Targ. to adhere. LXX. to be abject. From the unused חִפָּה is formed חָפַה, a threshold, whence this verb in hithp. הָתַח and חָתַח being transposed, R. 47. or from חָתַח, to finish, hence חֶתֶם, an end. Infin. hithp. I preferred to repose myself in extreme places.

[2602.] מְדוֹר (mid-dóor) than to dwell. . Infin. kal, to continue, abide; prefixed with מ comparative.

VER. 12.

[2603.] יִמְנַע (yim-na'ac) will withhold. From נָמַע, he constrained. Fut. kal.

PSALM LXXXV. כה

VER. 2.

[2604.] שָׁבַתָּה (shàbh-ta) thou hast brought back. From שָׁבַח, to return.

Actively, to bring back, restore. Pret. kal, ה being cut out, R. 58.

[2605.] שְׁבוֹתָ (shebhéeth) *captivity*, [i. e. captives—D.] From שָׁבַח, *he took captive*. A noun fem. “restore our captivity,” Ps. 126. 4. i. e. the multitude of our captives. The words שְׁבִית and שְׁבוֹתָ, as also שָׁבִי and שְׁבִיָּה (not שְׁבִיָּה, 3173. which, from שָׁבַח, can mean *restoration*) are all used in the same sense, but with regard to the leading pair, it may be interesting to observe that the first is found in a poetic strain quoted Num. 21. 31. (the same passage changed by Jerem. 48. 46.) and, it would seem, a second time (with a suffix of the second person fem.), Ez. 16. 53. In three other places, namely here, Ps. 126. 4. and Zeph. 2. 7. it is supported by the Masorites, contrary to manuscripts, which read שְׁבוֹתָ, in conformity with twenty-one instances where this reading is uncontested; whilst, on the other hand, there are nine in which manuscripts favour the former by writing שְׁבִיָּה, and the Masorites countenance the other by placing the point in the middle of י, intimating thereby that we should read שְׁבוֹתָ. These nine are found, Jer. 29. and 49.; Ez. 16. and 39.; Lament. 2.; Job, 42. Of words thus amended, the Psalms alone contain about sixty; some of them have been recorded in these pages, as 453. 711. 1522. 1579. 1816. 1973. 2286. 2287. 2779. 2892. 3260. 3333. 3334., &c., but an example like the present, apparently so arbitrary and contradictory, may suffice to prove that those men have been in possession of (what by critics is termed) a *codex receptus*, a traditional standard text, the authority of which their labours successfully tended to perpetuate down to the present day. See also 2158.

Of Masoretic amendments without appearing to be so, from want of the notification which usually accompanies the others, there are four;

one the most important and mysterious word in the Bible, the points of which if (ר:) referring (see 165.) to the word אֱלֹהֵי (with the usual change of א into ה), and if (ר:), to אֱלֹהִים (see 16.), both mere appellatives and substitutes for the ineffable name יהוה; next, the city of greatest biblical renown, with its present owners still “the holy,” is to be pronounced in four syllables (see 1843.), whether written or not with a second י (the point for which being always there), before the concluding ם; the name of the fifth son of Jacob is always written with a silent ׁ after that which is pronounced; and lastly, the pronoun הוּא, which in the Pentateuch stands alike (with eleven exceptions) for both *he* and *she*, is for the latter pointed הוּאָ (pronounce *hee*), although when in the remaining portions of Scripture the same anomaly has ceased to prevail, we find (Jes. 30. 30.) the exception treated with a marginal notation, like the rest of its ambiguous fraternity. See also 3260.

VER. 4.

[2606.] אֶסְפָּתָ (a-sàph-ta) *thou hast removed*. Pret. kal, from אָסַף, *he collected*, for preserving; hence *he set apart, removed*.

[2607.] הִשְׁבֹּתָ (heshee-bhó-tha) *thou hast turned*. From שָׁבַח, *to return, to be turned away*. Pret. hiph.

VER. 5.

[2608.] שׁוֹבְנוּ (shoo-bhé-noo) *turn us*. From שָׁבַח, see No. 2604. Imp. kal, with an affix.

[2609.] וְהָפִיר (veha-phér) *and render vain*. Imp. hiph. from הָפִיר, No. 1307.

VER. 8.

[2610.] הִרְאֵנוּ (har-é-noo) *shew to us*. From רָאָה, *he saw*. Imp. hiph. R. 103.

VER. 10.

[2611.] לִישְׁכּוֹן (lish-cón) *to dwelling*; i. e. that he may dwell. See No. 2160.

VER. 11.

[2612.] נִפְגְּשׁוּ (niph-gá-shoo) *have met themselves*. From פָּגַשׁ, *he met*. Pret. niph. plur. נִשְׁקָה (na-shá-koo) *kissed*. Pret. kal, see No. 113.

VER. 12.

[2613.] תִּצְמַח (tits-máhh) *will flourish*. From צָמַח, *budded*. Fut. kal.

[2614.] נִשְׁקָה (nish-káph) *hath held*. From שָׁקַח, see No. 613. Pret. niph.

PSALM LXXXVI. פו

VER. 4.

[2615.] שִׂמְחָה (sam-méahh) *make glad*. From שִׂמַּח, *he gladdened*. Imp. pih.

VER. 5.

[2616.] וְסִלַּח (vesal-láhh) *and a pardoner*. From סָלַח, see No. 1103. read here only, *propitious*, an epithet of God.

[2617.] קוֹרְאֵי (ko-reé-cha) (to all) *invoking thee*. From קָרָא, see No. 145. Ben. kal, plur. affixed.

VER. 15.

[2618.] וְחַנּוּן (vehhan-nóon) *and gracious*. From חָנַן, *did a favour*.

Gracious, merciful, an epithet of God. [2619.] אַרְוֵה (é-rech) *long in anger*; i. e. slow to anger, or retaining anger

long. From אָרַךְ, *he was long*. A noun masc. without a plur. *length, long*; always constructed with אַף, *anger*, or רוּחַ, *spirit, wind*, and once in Ezek. 7. 3. with אֵבֶר, *a wing*.

VER. 16.

[2620.] אַמָּתָה (ama-thé-cha) of *thy handmaid*. A noun rad. fem. אַמָּה, *a maid servant*; שִׁפְחוֹת is a lower order of *servant*. "The son of thine handmaid," Ps. 116. v. 16. i. e. born at the house of and educated in the bosom of his master, that is, in the Church, a pious mother.

VER. 17.

[2621.] עֲזָרְתָנִי (azar-tá-nee) *thou hast assisted me*. Pret. kal, affixed, as No. 444.

[2622.] וְנַחַמְתָּנִי (venee-hham-tá-nee) *and has comforted me*. From נָחַם, see No. 1067. Pret. pih.

PSALM LXXXVII. פז

[2623.] יְסוּדוֹתָיו (yesoo-dha-thó) *his foundations*; referring to the preceding canticle. From יָסַד, *he founded*. A noun fem. affixed.

VER. 3.

[2624.] נִכְבְּדוֹת (nich-ba-dhóth) *glorious things*. From כָּבַד, *he was influential, glorious, honoured*. Part. niph. used for a noun, *honoured, glorious*. Plur. fem.

[2625.] מְדַבְּרֵי (medhub-bár) *are said*. From דָּבַר, *he said*. Part. puhal. It has a fem. plur. preceding, and therefore denotes distribution, R. 48. n. 2.

VER. 4.

[2626.] רֵחַב (rá-hhabh) of *Egypt*.

From רָחַב, *he prevailed, was robust.*

A name of Egypt, on account of its strength and pride.

[2627.] וּבְבֵל (oo-bhá-bhel) *and of Babel.* A name of Babylon [prefixed with ו, *and*, and compounded of ב, *wherein*, ל, *God.—D.*] בְּבֵל *confounded*, namely, the language of the whole earth, Gen. 11. 9. which root in the form בְּלֵב, of which the ל is omitted, gives the name בְּבֵל.

[2628.] יָלַד (yul-ladh) *was born.*

From יָלַד, *he begot.* Pret. pyhal.

VER. 5.

[2629.] יֹאמֵר (ye-a-mér) *will be said.* From אָמַר, *he said.* Fut. niph.

VER. 6.

[2630.] יִסְפֵּר (yis-pór) *will relate,* From סָפַר, see No. 86. Fut. kal.

[2631.] בִּכְתוֹב (bich-thóbh) *in writing.* Gerund, kal; from כָּתַב, *he wrote.*

VER. 7.

[2632.] כְּהוֹלְלִים (kehho-leléem) *as the musicians.* From הָלַל, *he perforated.* A noun masc. הָלַל, *a flute.*

Ben. kal, plur. with כ, *as.* See 1222.

PSALM LXXXVIII. פַּח

[2633.] עַל-מַחְלַת (al-ma-hhalàth) *upon Machalath,* i. e. *infirmity,* Arias Mont. *in infirmity.* From חָלַה, *he grieved in mind or body.*

A noun heem. fem. *grief, sickness:* in reg.

לְעֹנָת (le'an-nóth) *to afflicting,* i. e. *through, or on account of affliction.* From עָנָה, *he afflicted.* Gerund pihel.

[2634.] לֵהֵמָן (lehe-mán) *of Heman.* The name of a wise man mentioned in 1 Kings, 4. 31. also in 1 Chron. 2. 6. from which it would appear that this Psalm and the following were written prior to Moses' time, during the bondage in Egypt, which Heman in this, and Ethan in the following Psalm, pathetically deplore.

[2635.] הָאֶזְרָחִי (ha-ez-ra-lhée) *Ezrahite.* LXX. *the Israelite.* The appellations of Heman and Ethan in this and the following Psalm, because perhaps they were shining lights for wisdom: from אָרַח, *he arose, beheld the light.* A noun heem.

VER. 4.

[2636.] שָׂבְעָה (sa-bhevá) *is saturated.* From שָׂבַע, *was saturated.* Pret. fem. kal.

[2637.] הִגְיַעוּ (hig-gée-oo) *have touched, or bordered.* From נָגַע, *he touched.* Pret. hiph. plur.

VER. 6.

[2638.] חֲפְשֵׁי (hhoph-shée) *free* among the dead, namely, from the world and all its cares and anxieties. From חָפַשׁ, *liberty.* A noun masc. heem. *set free.*

[2639.] שֹׁכְבֵי (sho-chebhe) *those resting in the tomb.* From שָׁכַב, *he lay, rested.* Ben. kal, plur. in reg.

VER. 8.

[2640.] סָמְכָה (sa-mechá) *lay heavily on me.* Pret. kal, fem. from סָמַךְ, *he leant on, was placed on;* when constructed with עַל, *he leant on some one,* for supporting or oppressing.

VER. 9.

[2641.] הִרְחַקְתָּ (hir-hhàk-ta) *thou*

hast put far away. From רָחַק, *was far absent*. Pret. hiph.

תוֹעֲבוֹת (tho-*ve*-bhóth) *thou hast set me as an abomination to them*. From תִּעַב, *he abominated, detested*.

A noun fem. *an abomination, a thing detestable, foul, and pernicious*.

[2642.] פָּלַא (ca-lóo) *I am shut up*. From פָּלַא, *he enclosed, shut up, prevented in any way*. Pahul. kal, for פָּלְאוּ, R. 107.

VER. 10.

[2643.] דָּאֲבָה (da-abhá) *grieved*. Targ. *distilled tears, as though from רֹב, the same as זָב, he flowed*. Pret. kal, fem. from דָּאָב, *he grieved, was weak*: is read here only, and in Jer. 31. 25.

[2644.] שִׁטְחוֹתַי (shit-táhh-tee) *I have stretched out*. Pret. pih. from שִׁטַּח, *he expanded, extended widely*.

VER. 11.

[2645.] רִפְאִים (repha-ém) *shall the dead rise again?* Targ. *the bodies which have rotten in the dust*. From רָפָא, *he allayed pain, healed*. A noun masc. plur. *giants, from their health and vividness of body. Also the dead, namely healed, metaphorically, from every sorrow; or from רָפָא, he was weak, remiss, he ceased*. LXX. or *physicians will raise, i. e. restore to life by their skill; they read the words with different points, יקיימו רופאים*.

VER. 12.

[2646.] בְּאַבְדֹּן (ba-abhad-dón) *in destruction, in the grave, where bodies perish and moulder away*. From אָבַד, *he perished*. A noun masc. without a plur. *a thing lost, perdition, death*.

VER. 13.

[2647.] נֶשְׁיָה (neshiy-yá) *of obli-*

vision. From נָשָׁח, *he forgot, unlearned*. A noun fem. *oblivion*.

VER. 16.

[2648.] וְנָע (veghe-véa) *and expiring*. LXX. *and in labours; they read it from נָע, he laboured*. From נָע, *he expired, breathed out his soul without much delay*. Ben. kal.

[2649.] מִנְעָר (min-nó-*er*) *from boyhood*. Targ. *from manhood*: others, *from concussion*. From נָעַר, *a boy*.

A noun masc. *boyhood, youth*. Read four times in Scrip.

[2650.] אֶפְנָה (a-phóo-na) *I will be in doubt, I will be alarmed lest some evil may happen*. From פָּנָה, *to hesitate, to stammer, פָּנָה, lest perchance*. Is read here only, and that in fut. kal, with הָ paragogic.

VER. 17.

[2651.] בְּעִתְיָה (bee-*vee*-thé-cha) *thy consternations*. From בָּעַתַּת, *he affrighted*. A noun masc. plur. affixed, read here only, and once in Job, 6. 4.

[2652.] צִמְרוֹתַי (tsim-methoo-thóo-nee) *have cut me off, have destroyed me*. Pret. pih. 3. plur. affixed, and רוּג repeated to increase the sense, *have utterly cut me off, or for metre's sake*.

VER. 18.

[2653.] סָבְבַי (sab-bóo-nee) *have surrounded me*. From סָבַב, *he surrounded*. Pret. kal, affixed. See No. 711.

PSALM LXXXIX. פֶּט

VER. 3.

[2654.] יִבְנָה (yib-ba-né) *will be built*. From בָּנָה, *he built*. Fut. niph.

VER. 4.

[2655.] פָּרַתִּי (ca-ràt-tee) *I have covenanted.* From פָּרַת, see No. 2568.

1st sing. pret. kal, R. 73.

[2656.] לִבְחִירִי (libh-hhee-rée) *to my chosen.* From בָּחַר, *he chose.* בְּחִיר, *elect, affixed.*

VER. 5.

[2657.] וּבְנִיתִי (oo-bha-née-thee) *and I have built.* Pret. kal. From בָּנָה, *he built.*

VER. 7.

[2658.] יִדְמָה (yidh-mé) *will be like.* From דָּמָה, *he assimilated.* Fut. kal.

VER. 8.

[2659.] נִעְרָץ (na-earáts) *to be feared.* An epithet of God, as though breaking all things. From עָרַץ, see No. 546. part. niph.

VER. 9.

[2660.] חֲסִין יְהוָה (hhaséén yáhi) *a strong Lord, or O Lord.* A rad. noun, rather Chaldaic than Hebrew. See the Niph. Is. 23. 18. whence (through the Arabic) the word *magazine.*

VER. 10.

[2661.] בִּשּׁוּא (besó) *in elevating, i. e. whilst they elevate.* From שָׁא, *he raised, elevated.* Infin. kal, with ב, the gerundive mark. It is found also in another form, שֹׁאֵת for שֹׁאֵת, as in v. 51. with an affix.

VER. 11.

[2662.] דִּכְפַּאת (dic-kée-tha) *thou*

hast broken in pieces. From דָּכַף, *he crushed, bruised.* Pret. pih. for דִּכְפַּאת.

VER. 13.

The north, וַיְמִין, and the south. LXX. and the sea, they reading יָם.

[2663.] בְּרָאתָם (bhera-thám) *thou hast created them.* Pret. kal, affixed.

[2664.] תְּבוֹר (Ta-bhór) *Tabor, the mountain on which the transfiguration of the Redeemer took place; formerly the boundary of the tribe of Isachar, about thirty stadia high. By Tabor and Hermon in this verse are meant the east and west, Tabor being to the west, and Hermon to the east of Judæa; whence says the Targ. thou hast created the desert of the north, and the inhabitants of the south, Tabor on the west and Hermon on the east sing praises in thy name.*

VER. 20.

[2665.] בְּחֻזִּין (behha-zón) *in a vision.* From חָזָה, *he saw.* A noun heem. *vision of eye as well as of mind; properly said of prophets.*

[2666.] הִרְיִמוֹתִי (haree-mó-thee) *I have exalted a young man.* From רָם, *to be high.* Pret. hiph. הִרְיִים, *he elevated.*

VER. 22.

[2667.] תִּבְנוֹן (tic-cón) *will be established.* From בָּנוֹן, see No. 257. Fut. niph. R. 61.

[2668.] הִתְמַצְּפֵי (theam-metsèn-noo) *hath strengthened him.* From צָמַץ, see No. 2538. 3rd fem. sing. fut. pih. affixed with פִּי .

VER. 23.

[2669.] יַעֲנֵפֵי (ye'evan-nèn-noo) *shall (not) afflict him.* From עָנָה, *afflicted.* Fut. pihel, affixed.

VER. 24.

[2670.] וְכָתוּתִי (vechat-to-thé) and I will crush. Pret. kal; from כָּרַת, R. 70. he crushed; by syncope כָּרַת, R. 70. With ו conversive.

[2671.] אֶגְגֹּף (eg-góph) I will plague. From גָּגַף, he touched; in a bad sense, he struck, hurt, afflicted. Fut. kal.

VER. 32.

[2672.] יַחַלְלֵהוּ (yehhal-lé-loo) shall have profaned. From חָלַל, see No. 2632. When said of sacred things, he profaned, violated, polluted, prostituted, as though pierced through things divine. Fut. pih.

VER. 34.

[2673.] אֶפְיֵר (a-phéer) I will (not) make vain. From פָּרַר, was broken, bruised. Fut. hiph. R. 58. he broke, metaphorically, he irritated, made vain, abolished.

[2674.] אֶשְׁקֵר (ashak-kér) (and) will (not) lie. From שָׁקַר, he lied, acted deceitfully, deceived. Fut. pih.

VER. 35.

[2675.] אֶשְׁנֶה (ashan-né) I will (not) change. From שָׁנָה, in pih. he changed. Fut. pih. R. 65.

VER. 39.

חֵתְעַבְרָה עִם מְשִׁיחָהּ (hith-ע-ab-bàr-ta עִם meshee-hhé-cha) was angry with thine anointed, namely, Zedekiah, whom Nebuchadnetsar, after having put out his eyes, carried away into captivity. LXX. thou hast put off thy Christ, which interpreters explain of the protracted coming of Christ.

VER. 40.

[2676.] נִאֲרַתָּהּ (ne-àr-ta) thou hast abhorred. Targ. thou hast changed. LXX. thou hast destroyed. From נָאָר, he removed, cast from one's heart, detested. 2nd sing. pret. pih. R. 19. with ה paragogic.

[2677.] נִזְרוֹ (niz-ró) his crown. LXX. his sanctuary. From נָזַר, he separated. A noun masc. בְּזָר, a separation, by metathesis, a crown, diadem, a royal badge of distinction. Affixed as No. 770.

VER. 41.

[2678.] מִבְּצָרָיו (mibh-tsa-ráv) his fortifications. From בָּצַר, he cut off, in pih. he fortified. A noun heem. מִבְּצָר, a fortification. Plur. affixed.

[2679.] מִחֹתָהּ (mehhit-tá) (into) consternation. LXX. into terror. From חָרַת, was worn down, in hiph. he prostrated, affrighted. A noun fem. derived from the participle of hiph. consternation, terror, destruction, prostration.

VER. 42.

[2680.] שָׁסָהּ (shas-sóo-hoo) have plundered him. Targ. have trodden on him. From שָׁס, he trod down, plundered by trampling on. Pret. kal, by syncope, שָׁס, R. 70. Affixed (־) for ה.

VER. 43.

[2681.] הִשְׂמַחְתָּהּ (his-màhh-ta) thou hast rejoiced. From שָׂמַח, he was rejoiced. 2nd sing. pret. hiph.

[2682.] הִקְמוֹתִי (hake-mo-thó) (and) hast (not) raised him up. From קָם, to rise. 2nd sing. pret. hiph. affixed.

VER. 45.

[2683.] הִשְׁבַּתָּ (hish-bàt-ta) *thou hast made to cease.* From שָׁבַת, R. 73.

he ceased, rested. 2nd sing. pret. hiph.

[2684.] מִטְהָרָוּ (mit-toha-ró) *his splendour.* From טָהַר, *was clean, pure.*

A noun heem. מְטָהָר, *neatness, splendour,* affixed. מ may otherwise be a prefix, whence the LXX. *thou hast destroyed him from his neatness.*

[2685.] מִגְרַתָּהּ (mig-gàr-ta) *thou hast cast down.* LXX. *thou hast shattered.* 2nd sing. pret. pih. with הַ paragogic.

VER. 46.

[2686.] הִקְצַרְתָּ (hik-tsàr-ta) *thou hast curtailed.* LXX. *thou hast lessened.* From קָצַר, *was short, curtailed.* Pret. hiph.

[2687.] עֲלוֹמָיו (aloo-máiv) *of his youth.* LXX. *of his time,* as though from עוֹלָם, *age.* From עָלַם, *he con-*

cealed. A noun plur. masc. *youth,* as though the concealed part of age [when growth is unobservable.—D.]

[2688.] הִעֲמִיתָ (he-ye-tée-tha) *thou hast covered.* From עָמָה, *he covered.* Pret. hiph. R. 66.

VER. 47.

[2689.] תִּסְתָּר (tis-sa-thér) *wilt thou be hidden?* From סָתַר, *he hid.* Fut. niph.

VER. 48.

זְכוֹר אֲנִי מֶה הָלָד (zechor-anee me hhá-ledh) *remember at what an age,* or *time of life, I am.* Or, *of what duration,* or, *how fleeting,* הָלָד (by a transposition of letters, from הָדַל, *he ceased*), denotes the present time rapidly passing away. Or, the short race of our life; or this world, “the fashion of which passeth away,” 1 Cor. 7. 31.

ספר רביעי

BOOK THE FOURTH.

PSALM XC. צ

VER. 4.

[2690.] אֶתְמוֹל (eth-mól) *yesterday*. תְּמוֹל, and with הֵמ. *heem*.

VER. 5.

[2691.] זֶרַמְתָּם (zeram-tám) *thou hast inundated them*, namely, the years of man, i. e. thou hast hurried them away with a flood, thou hast made them to glide away as water, *they will be sleep*. 2nd sing. pret. kal, affixed. זָרַם, *he inundated, flowed away* [not only as water but as life and the seed of life.—D.]

[2692.] יִחַלֶּה (ya-hhalóph) *will be changed*. From חָלַף, *he changed a thing, place, time, or quality*. Fut. kal.

VER. 6.

[2693.] יְמוֹלֵל (yemo-lél) *will be cut down*. From מוּל, *to cut down*. Fut. pih. R. 63.

VER. 9.

[2694.] כָּלִינוּ (kil-lée-noo) *we have consumed*. From כָּלָה, *he was consumed*. Pret. pih. is taken in a good as well as a bad sense.

[2695.] כְּמוֹתֶנָּה (kemo-hé-ghe) *as a tale*. Or, *as breath*. Targ. *as the breath of the mouth in winter*, when the breathing exhalation appears more. LXX. *our years will be meditated as a spider's web*; have changed much from their texture. From דָּבַר, *to speak*,

meditate, to groan, to emit breath, see No. 19. *speaking, meditation, groaning, breath*.

VER. 10.

[2696.] שְׁמוֹנִים (shemo-néem) *eighty*. שְׁמוֹנָה, *eight*, which in the plur. denotes so many tens, as all cardinal nouns from *three* to *ten*.

[2697.] וְרִחְבָּם (veroh-bám) *and their strength*, i. e. what is most excellent in them. Targ. *and their increases*. LXX. *and their abundance*, as though it were רִבָּם, from רֹב, *a multitude*. From רָחַב, *prevailed in strength and power*. A noun masc. רִחַב, *strength, elevation, pride*.

[2698.] גָּזוּ (gház) (when) *it shall be torn away*. From גָּזַז, *to pull away, extract, cut off*. Pret. kal.

[2699.] חֵישׁ (hheesh) *quickly*. Targ. *have passed off quickly*. LXX. give a strange translation of this passage; *since mildness has come upon us and we shall be instructed*. From חָיַשׁ, *to hasten*, is formed the noun חֵישׁ, *haste*, and adverbially, *quickly, hastily*.

VER. 12.

[2700.] לְמִנּוֹת (lim-nóth) *to numbering*. From מָנָה, *he numbered, computed*. Gerund, kal, R. 65.

כִּן הוֹדִיעַ וְנָבִיא לְיָב חֲכָמָה (kén ho-dhà vena-bhée lebhàbh hhoch-má). There is an ambiguity in כִּן, as it denotes either *so*, or, *rightly*, hence the interpretation is twofold; either *so make us to know that we may cause a heart of wisdom to come*, i. e. *so*

instruct us that we may acquire a wise heart. Or, *teach us to number our days rightly, &c.* LXX. give it another and distorted interpretation.

VER. 13.

[2701.] וְהִנָּחֵם (vehin-na-hhém) *and let it repent thee.* LXX. *be exorable.* From נָחַם, see No. 1067. Imp. niph.

VER. 14.

[2702.] שִׁבְעֵנוּ (sab-be-é-noo) *satisfy us.* From שָׁבַע, see No. 681. Imper. pih.

VER. 17.

[2703.] פִּוֹנְנָהּ (co-nená) *confirm, make strong.* From פָּוַן, see No. 257. Imper. pih. נ being doubled, &c. R. 63. with הַ paragogic.

PSALM XCI. צא.

[2704.] יִתְלוֹנֵן (yith-lo-nán) *will abide, or, will continually dwell.* From לָוַן, *to pass the night.* Whence, perhaps, the Lat. *luna, the moon.* Fut. hithp.

VER. 3.

[2705.] יָקוֹשׁ (ya-kóosh) *of the fowler.* From יָקַשׁ, *he stretched out.* A noun formed from the pahul kal, *a fowler, hunter.*

VER. 4.

[2706.] וְסוֹרְרָהּ (veso-hhe-rá) *and buckler.* LXX. *his truth will surround thee with a shield; they taking it as a verb.* From סָרַר, *he surrounded.* A noun fem. *a round shield, a buckler.*

VERSES 5 and 6.

Jos. Scaliger explains, in Epis. 9. these two verses thus, *thou shalt not fear, בִּפְרוֹד, from consternation by*

night, מִחֹץ, from the arrow flying by day, מִדְּבַר, from pestilence walking at evening, מִקֵּטֶב, from devastation at noon. Under these four he comprehends all the evils and dangers to which man is liable. And as the Hebrews divide the four and twenty hours of day and night into four parts, namely, evening, midnight, morning, and mid-day, so he understands the hours of danger to be divided accordingly: in a word, "that the man who has made God his refuge," is always safe, day and night, at every hour, from every danger.

[2707.] מִקֵּטֶב (mik-ké-tebh) *from destruction.* Targ. *from the company of demons destroying in mid-day.* LXX. *from the meeting with.* A rad. noun, קָטַב, *sudden, destruction, consumption.*

[2708.] יִשָּׂוֵד (ya-shóodh) *will lay waste.* LXX. *and the mid-day demon influence, they appear to have read וְשָׂוֵד, and demon influence.* From שָׂוָה, the same as שָׂוָה, *to lay waste, destroy.* Fut. kal.

VER. 7.

[2709.] מִצְדָּהּ (mit-sid-dechá) *on thy side.* From the unused צָדַד is formed צֶדֶד, *a side, affixed and prefixed,* see R. 125.

[2710.] יִגָּשׁ (yig-gásh) *will (not) approach.* From גָּשָׁה, *he approached.* Fut. kal, R. 69. (τ) in pause.

VER. 8.

[2711.] וְשִׁלְמָתָהּ (veshil-loo-máth) *and retribution of the impious.* From שָׁלַח, *he retaliated.* A noun fem. in reg.

VER. 10.

[2712.] תִּהְיֶה (theun-né) *will (not) be impelled, or, happen fortuitously.* Targ. *will happen.* From הִיָּה, *he*

afforded cause, brought on, impelled.
Fut. kal.

[2713.] יִקְרַב (yik-ràbh) *will (not) approach.* From קָרַב, *he approached.*
Fut. kal.

VER. 12.

[2714.] בְּאֶבֶן (ba-é-bhen) *on a stone.* A rad. noun, אֶבֶן, *a stone.*

VER. 13.

[2715.] שָׁחַל (shá-hhal) *the lion.*
A rad. noun, *a full-grown lion.*

VER. 14.

[2716.] הִשָּׁק (hha-shàk) *was inclined in love.* Rad. *he desired, loved;* metaphorically, *embraced, surrounded.*

PSALM XCII. צב

[2717.] הִשָּׁבַת (hash-shab-báth) *of the Sabbath.* From שָׁבַת, *he ceased, rested.*

VER. 2.

[2718.] לְהוֹדוֹת (leho-dhóth) *to celebrating, or, confessing.* From הוֹדָה, see No. 300. gerund hiph.

[2719.] וּלְזַמֵּר (ul-zam-mér) *and to singing.* From זָמַר, see No. 122. infin. pihel.

VER. 3.

[2720.] לְהַגְדִּיל (lehag-géedh) *to declaring.* Gerund hiph. from הִגְדִּיל, see No. 2764.

VER. 6.

[2721.] גְּדֹלָה (ga-dhelóo) (how) *great are thy works.* Pret. kal, from גָּדַל, *was great, in quantity or quality.*

[2722.] עֲמֻקָּה (a-mekóo) *are profound.* Pret. kal, 3rd plur. from עָמַק, *was profound, immense, incomprehensible.*

VER. 8.

[2723.] בִּפְרוּחַ (biph-róahh) *in springing up, i. e. when the impious spring.* Gerund kal, from פָּרַח, *he sprouted, flowered.*

[2724.] לְהִשָּׁמְדוֹם (lehish-sha-medhám) *to their being exterminated, i. e. that they may be, &c.* From שָׁמַד, *destroyed, abolished, exterminated.* Infin. niph. affixed.

VER. 10.

[2725.] יִתְפָּרֵד (yith-pa-redhóo) *will be dissipated.* From פָּרַד, *he separated, loosed, dispersed.* Fut. hithp.

VER. 11.

[2726.] בְּלוֹתִי (bal-ló-thee) *I have been mixed, i. e. anointed.* Targ. *thou hast inaugurated me, i. e. gifted me with abiding power and strength.* LXX. *and my old age, as though from בָּלָה, he grew old.* From בָּלַל, *he mixed, poured, sprinkled, absolutely was sprinkled.* Pret. kal, by syncope, בַּל, R. 70.

VER. 13.

[2727.] פְּתָמָר (cat-ta-már) *as a palm-tree.* A rad. noun. Perhaps from מָרָה, *was rebellious, from its not yielding to, but rather as it were struggles against a weight.*

[2728.] יִשְׁגָּה (yis-gé) *will increase.* From שָׁגַה, *was multiplied, increased.* Fut. kal.

VER. 14.

[2729.] יִפְרִיחוּ (yaph-rée-hhoo) *put forth leaves.* Fut. hiph. from פָּרַח, verse 8.

PSALM XCIII. יג

[2730.] מָלַךְ (ma-lách) *he reigned.*
Rad.

[2731.] הִתְאַזָּר (hith-az-zár) *he hath girded himself.* From אָזָּר, *he surrounded.* Pret. hiph.

VER. 3.

[2732.] דִּכְּוִים (doch-yám) *their clashing together.* LXX. *their voices.* From דָּכָה, *he crushed, clashed together,* is formed דִּכְּוִי, *clashing.* Affixed.

VER. 5.

[2733.] נֹאֲוָה (na-ava) *is becoming.* See No. 1292.

PSALM XCIV. צד

VER. 2.

[2734.] גִּאֲוִים (ge-éem) *the proud.* From גָּאוָה, *was high, elate.* A noun masc. גִּאֲוָה, *proud, haughty.*

VER. 4.

[2735.] יִתְאֲמְרוּ (yith-am-meróo) *shall they utter, or, declare themselves.* From אָמַר, *he said.* Fut. hithp.

VER. 6.

[2736.] יִרְצְחוּ (yerat-sé-hhoo) *will slay.* From רָצַח, see No. 2020. Fut. pihel.

VER. 8.

[2737.] בְּעֲרִים (bo-varéem) *ye brutish.* From עָרַב, *a brute,* see No. 1767. Ben. kal, plur.

VER. 9.

[2738.] הִנְוִטַע (hano-tà'ec) *whether he planting the ear.* From נָטַע, *he planted.* Ben. kal, with ה interrog. R. 77.

VER. 10.

[2739.] הַיּוֹסֵר (hayo-sér) *whether*

he chastising. From יָסַר, *he chastised.* Ben. kal, with ה interrog.

VER. 13.

[2740.] לִישְׁקֵיט (lehash-kéet) *to affording rest.* From שָׁקַט, *he rested, lived in peace.* Gerund. hiph.

[2741.] יִפְרֹה (yic-ca-ré) *may be digged.* From פָּרַח, *he dug.* Fut. hiph. R. 65.

VER. 17.

[2742.] דוּמָה (doo-má) *silence.* Targ. *in silence.* LXX. *in Hades.* From דָּמָה, *to be silent.* A noun fem. read here and in Ps. 115. 17. As name of a man amidst his brothers, "Hearing" and "Forbearance," I M. 25. 14. and that of the land after him, Is. 21. 11.

VER. 19.

[2743.] שָׂרְעַפַּי (sar-ṣap-pày) *of my thoughts.* LXX. *of my griefs.* A noun plur. of four letters, agrees with סְרַעְפוֹת, *branches,* for thoughts are as though the branches of the mind. Is read here only, and in Ps. 139. 23.

[2744.] תַּנְחוּמֵיךָ (tan-hhoo-mé-cha) *thy consolations.* From נָחַם, *he consoled.* A noun plur. heem. affixed.

[2745.] יִשְׂעֵשְׁעֵנִי (yesha-ṣash-ṣóo) *will delight.* From שָׂעַר, *he beheld.* Fut. pihel. *looked on with pleasure.* ה omitted and both remaining radicals doubled.

VER. 20.

[2746.] תִּיחָבְרָה (hay-hhobb-rechá) *shall be allied.* From חָבַר, *was allied, united.* Fut. compounded of kal, and puhál; in kal, it makes יִחְבֹּר in puhál, יִחְבֵּר. On account of ה, י passes into (ח), puhál requires י and ה interrog. loses its own (י) before

the other, R. 77. Others think it the fut. puhāl, but futures of passive conjugation take no affixes.

VER. 21.

[2747.] יָגִידוּ (ya-ghód-doo) will collect in a troop. Targ. will heap together evils. LXX. will hunt after. From גָּדַד, ran by troops, invaded with an army. Fut. kal, the middle rad. being syncopated. R. 70.

PSALM XCV. צִה

VER. 2.

[2748.] בְּזִמְרוֹת (biz-mee-róth) in psalmody. From זָמַר, see No. 122. A noun fem. plur. of זְמִירָה, psalmody, singing.

VER. 4.

[2749.] מְזֻקְרֵי (mehh-kere) the abstruse places of the earth. LXX. the ends of the earth. From זָקַר, he searched for. A noun masc. plur. in reg.

[2750.] וְרוֹעְפוֹת (vetho-eyaphóth) and the strength of the mountains. LXX. and heights. From יָעַף, was wearied; a noun plur. fem. weariness, by antiphrasis, strength: is read four times in Scrip. and said of mountains, silver, and the unicorn, the weariness and difficulty in overcoming which denote their great strength.

VER. 6.

[2751.] בָּאוּ (bó-oo) come ye. From באוּ, to come. Imper. kal, באוּ from באוּ, R. 58.

[2752.] נִבְרַחָה (nibh-rechá) we shall kneel. Targ. we will be bowed down. LXX. we will bewail, they reading it without ר. From בָּרַח, knelt. 1st plur. fut. kal, with הּ pa-rag.

VER. 8.

[2753.] תִּקְשָׁו (tak-shóo) harden not. From קָשָׁה, was hard, austere. Fut. hiph. הָ being rejected, R. 66.

[2754.] מָסָה (mas-sá) of temptation. From נָסָה, he tempted. A noun heem. נ being excluded, R. 161. n. 4.

VER. 9.

[2755.] נִסְוֵנִי (nis-sóo-nee) have tempted me. Pret. pih. affixed.

VER. 10.

[2756.] אַרְבָּעִים (ar-ba-éem) forty. From רָבַע, he lay down, lay with the four joints bent. A noun heem. four, in the plur. ten times so many.

[2757.] אֶקְוֵה (a-kóot) I have been wearied. From קָוַה, to be grieved, wearied, to loathe. Fut. kal. LXX. I have been incensed.

[2758.] תִּעְוֵי (to-ey) of wandering persons in their heart. From תָּעָה, he wandered, deviated. Ben. kal, in reg.

PSALM XCVI. צו

VER. 2.

[2759.] בְּעֹרֵי (bas-seróo) declare ye. Imper. pih. from בָּעֵר, No. 2138.

VER. 3.

[2760.] סִפְרֵי (sap-peróo) tell out. Imper. pih. from סָפַר, see No. 86.

VER. 5.

[2761.] אֱלִילִים (elee-léem) idols. LXX. demons. From אֵלִיל, nothing, As though from אֵל, not, the ל being doubled to denote its extreme nothingness. See 1 Cor. 8. 4. Or, as

though אֱלֹהִים *elohim*, *not gods*, being but some feigned shadow, void of power.

VER. 9.

[2762.] הִיִּלָּהּ (hhée-loo) *tremble ye*. From הִיִּל, see No. 502. Imp. hiph. הִיִּלָּהּ being cut off, R. 58. for הִיִּלָּהּ.

VER. 11.

[2763.] יִרְעַם (yir-èàm) *will be moved*. From רָעַם, *thundered, was disturbed, roared*. Fut. kal.

PSALM XCVII. עז

VER. 6.

[2764.] הִגִּידוּ (hig-gée-dhoo) *declared*. Pret. hiph. plur. from הִגִּיד, see No. 447.

VER. 7.

[2765.] עֲבָדֵי (è-bhedhe) *worshippers*. From עָבַד, see No. 109. Ben. kal. plur. in reg.

[2766.] הִמְתַּחֲלָלִים (ham-mith-haleléem) *who boast*. From חָלַל, *he praised, boasted*. Particip. hithp. with ה relative. Without dagesh in ל, R. 20.

VER. 10.

[2767.] שִׂנְאוּ (sin-óo) *hate ye evil*. From שָׂנֵא, *he hated*. Imper. kal.

VER. 11.

[2768.] זָרַע (za-róoa) *is sown*. LXX. *arose*, as though from זָרַח, *he arose*. From זָרַע, *he sowed, cast seed*. Pahul kal.

PSALM XCVIII. צח

VER. 2.

[2769.] גִּלָּהּ (gil-lá) *he revealed*. Pret. pih. *revealed, exposed*.

VER. 4.

[2770.] פָּצְחוּ (pits-hhóo) *shout aloud*. From פָּצַח, *uttered a crash: sounded*. Imper. kal.

VER. 6.

[2771.] בְּחִצְצֹרוֹת (ba-hhatso-tseróth) *with trumpets*. A noun fem. חִצְצָרָה, *a trumpet*.

VER. 8.

[2772.] יִמְחָאוּ (yim-hhao) *will clap, applaud*. Targ. *will strike the timbrels with the hand: a poetical expression*. From מָחָה, *he applauded, or, clapped with the hands*. Fut. kal.

PSALM XCIX. צט

[2773.] תָּנוּט (ta-nóot) *will nod*. From נָטַח, *to nod, to be moved*. Fut. kal.

VER. 5.

[2774.] רוֹמְמוּ (ro-memóo) *exalt ye*. From רָם, *to be high*. Imp. pih.
[2775.] לְהִדְרוֹם (la-hadhóm) *at (his) footstool, i. e. in his temple*. Targ. *at the house of his sanctuary*. LXX. *adore his footstool, omitting ל*. A rad. noun, prefixed with ל, *to, or at*.

VER. 6.

[2776.] וְשָׁמְעָל (ush-moo-él) *and Samuel*. From שָׁמַע, *he heard*, and אֱלֹהִים, *God*; see 1 Sam. 1. 20. Or, as though שְׁמוֹ מֵאֱלֹהִים, *his name from God*.

VER. 8.

[2777.] נִשְׂאָה (no-sé) *pardoning*. From נָשָׂא, see No. 1261. Ben. kal.
[2778.] וְנָקָם (veno-kém) *and avenging*. From נָקַם, see No. 387. Ben. kal.

PSALM C. ק

VER. 3.

[2779.] וְלֹא אֲנַחְנוּ (veló anàh-noo) and not we ourselves. Masor. יָלוּ, and we are of himself.

PSALM CI. קא

VER. 3.

[2780.] עָשָׂה (yasó) to do, i. e. the deeds. From עָשָׂה, he did. Infin. kal.

[2781.] סָתִים (se-téem) of those turning aside. Or, to do as those turning aside do. From שָׁטָה, or שָׁטָה, to decline, turn aside, plur. masc. apostates, with ס instead of ש, R. 1.

[2782.] יָדְבַק (yidh-bàk) will adhere. From דָּבַק, he adhered firmly. Fut. kal.

VER. 4.

[2783.] יָסוּר (ya-sóor) will recede. Fut. kal. From סָוַר, to recede.

VER. 5.

[2784.] מְלוֹשְׁנִי (melosh-née) detracting. Targ. who speaks with a third tongue. See No. 263.* From the noun לְשׁוֹן, the tongue. Partic. pih. with (י) parag.

[2785.] גְּבוּהָ (gebhàh) elate. From גָּבַהּ, was high, haughty. A noun masc. גְּבוּהָ, high, in reg.

[2786.] יָרְחֹב (ur-hhàbh) and proud in heart. (לֹא אֲכַל, I will not be able. LXX. I will not eat with him, as though from אָכַל, he ate.) From רָחֹב, was wide, ample. A noun masc. in reg. It occurs in a fem. form in Ps. 119. 96. and substantively in verse 45.

VER. 6.

[2787.] יִשְׁרַתְּנִי (yesha-rethé-nee) he shall serve me. From יִשְׁרַת, he ministered; differs from עָבַד, he served, in that the latter implies servitude, the former, a free service, ministry. Fut. pih. affixed.

PSALM CII. קב

VER. 4.

[2788.] פְּמוֹקֶד (kemo-kédh) as with burning, or, as a hearth. Targ. as a cauldron. From יָקַד, was burned. A noun heem. prefixed with כ, as.

VER. 5.

[2789.] הוּפְחָה (huc-cá) is stricken. From נָכַח, in hiph. he struck. See No. 160. Pret. hoph. with ה instead of (ח) R. 107.

[2790.] יָיַשׁ (vay-yee-bhàsh) and is dried up, as the sun dries grass. From יָבַשׁ, was dried, burned up, parched. Fut. kal.

VER. 7.

[2791.] דָּמִיתִי (da-mée-thee) I was like. Pret. kal, from דָּמָה, was like.

[2792.] לִקְאָת (lik-àth) to an owl of the desert, namely in its doleful notes. LXX. a solitary pelican. From קָאָה, or קִיאָה, he vomited. A noun fem. a forest bird, as the owl, pelican, or onocrotalus, which sounds like the braying of an ass, when dipping its neck in the water. קָאָת in reg.

[2793.] פְּכוֹס (kechós) as a bird of night, an owl of lonely places. A rad. noun, פּוֹס, an owl.

VER. 8.

[2794.] שָׁקַדְתִּי (sha-kàdh-tee) I watched. Pret. kal, 1st sing.

[2795.] בּוֹדֵד (bo-dhédh) *solitary*, without its mate. Targ. *which flies and wanders alone*. From בָּדַד, *was alone, solitary, made himself alone*. Is read only in Ben. kal.

[2796.] גַּב (gágh) *the house top*. A rad. noun.

VER. 9.

[2797.] מְהוֹלָלִי (meho-la-láy) *those mad against me*. From הוֹלֵל, see No. 233. Partic. pih. plur. of the form of pohel, affixed. LXX. *and those who will praise me*, they reading it as from הוֹלֵל.

VER. 10.

[2798.] אֶפֶר (é-pher) *ashes*. A rad. noun.

[2799.] וְשִׁקְוִי (veshik-koo-váy) *and my potions*. From שָׁקַח, *he drank*. A noun masc. שִׁקְוִי, *drink of every sort*. Plur. affixed.

[2800.] מִמְּסַכְתֵּי (ma-sách-tee) *I mixed*. From מָסַח, *he mixed, tempered*. 1st sing. pret. kal.

VER. 14.

[2801.] תִּירָחַם (tera-hhém) *thou wilt pity*. From רָחַם, see No. 734. Fut. pih.

[2802.] לְחַנְנָהּ (lehhe-nenáh) *of pitying her*. From חָנַן, *he was gracious*. Infin. pih. affixed, (·) for (-) R. 107. without dagesh. R. 20.

VER. 15.

[2803.] יִרְחַנְנֵנִי (yehho-né-noo) *will reckon pleasing, will love*. From חָנַן, *was gracious*. Fut. pohel.

VER. 17.

[2804.] בָּנָה (bha-ná) *he built, rad.*

[2805.] וַיִּבֹרָא (venir-á) *and was seen*. Pret. niph, from רָאָה, *he saw*.

VER. 18.

[2806.] הָעֲרֵעַר (ha-ʿar-ʿár) *of the tamarisk; i. e. of the afflicted and dejected man*. Targ. *to the prayer of the desolate*. LXX. *of the humble*. עֲרֵעַר, *a myrtle or tamarisk*. Or, *he regarded the prayer of the most destitute; as though it were from עָרַד, was naked; the first and second letter being doubled, ה being cut off*. Or, *he regarded him when excusing his prayer; as though it were from עִיר, to excite*.

VER. 19.

[2807.] נִבְרָא (nibh-rá) *created*. Targ. *who shall be created in future*. LXX. *who shall be created*. From בָּרָא, *he created*. Part. niph.

VER. 21.

לְשִׁמוּעַ (lish-móʿa) *to hearing*. Gerund, kal, from שָׁמַע, *he heard*.

[2808.] לְפִתְחָהּ (lephat-téahh) *to the loosing*. From פָּתַח, *he opened, loosed*, gerund. pihel.

VER. 23.

[2809.] בִּתְקַבֵּץ (behik-ka-bhéts) *in congregating, i. e. while they are, &c.* From קָבַץ, *he collected, said of things scattered: gerund niph*.

[2810.] לְעִבּוֹד (la-ʿabhódh) *to worshipping*. From עָבַד, see No. 109. Ger. kal.

VER. 24.

[2811.] קִצַּר (kit-sàr) *he shortened my days*. LXX. *the fewness of my days, they taking it as a noun*, קִצַּר. From קָצַר, *was short*. Pret. pih.

VER. 25.

[2812.] פַּחֲצֵי (ba-hhatsée) *in the half of my days.* From חָצָה, *he halved.*

VER. 27.

[2813.] יִבְלֶה (yibh-lóo) *will grow old.* From בָּלָה, *he grew old.* Fut. kal.

[2814.] תַּחֲלִיפֵם (ta-hhalee-phém) *thou wilt change them.* From חָלַף, *he changed.* Fut. hiph. affixed.

PSALM CIII. קג

VER. 3.

[2815.] הַסְּלִיחַ (has-so-léahh) *who spares.* From סָלַח, *he spared, was propitious, pardoned.* Ben. kal, with ה rel. R. 76.

[2816.] הַרְפֵּא (ha-ro-phé) *who heals.* From רָפָא, *he allayed pain, healed.* Ben. kal, with ה rel.

[2817.] תַּחֲלוּאֵיכֶם (ta-hhaloo-áy-chee) *thine infirmities.* From חָלַה, *was infirm, sick.* A noun plur. heem. with תַּחֲלוּאֵים with א for ה, R. 1. with the Syriac affix יְכִי, for the Hebrew יָה, Rule 146.

VER. 4.

[2818.] הַמְּעִטֵּרֶךָ (ha - me'at-teré-chee) *who crowns thee.* From עָטַר, *he crowned.* Partic. pih. with ה rel. and the Syriac affix כִּי.

VER. 5.

[2819.] הַמְּשַׂבֵּעַ (ham-mas-béea) *who satiates.* From שָׂבַע, *was satisfied.* Partic. hiph.

[2820.] תִּיתְּךָ (tith-hhad-désh)

will be renewed. From הוֹדֵשׁ, *he renewed.* Fut. hithp. 3rd. s. f.

[2821.] כַּנְּשֵׁר (can-né-sheer) *as an eagle.* A rad. noun prefixed with כ, as, ה emphatic being excluded. Or, from the Chald. נִשַׁר, *he fell,* because every tenth year its feathers all fall off, whereby it becomes completely unfledged; which again growing, it becomes, though old, again renewed into the vigour of youth. It agrees with שָׁרַר, *to look at,* because it can look at the sun with a straight and steady gaze; also with יָשַׁר, *to be straight,* because it flies in a straight course.

VER. 6.

[2822.] עֲשִׂיָּקִים (Eashoo-kéem) *to the oppressed.* From עָשַׁק, *he oppressed, committed violence.* Pahul, kal.

VER. 9.

[2823.] יִרְיֵב (ya-réebh) *will chide.* From רִיב, *to chide.* Fut. hiph.

[2824.] יִשׁוֹר (yit-tór) *will preserve.* LXX. *will threaten.* From נָשַׁר, *he preserved, guarded,* generally taken in a bad sense, and by an ellipsis preserved *enmity, hatred, &c.* Fut. kal, נ being cut off, R. 69.

VER. 11.

[2825.] כְּבֹהַה (chigh-bhóah) *according to be high,* i. e. according to height. From בָּהַה, *was high, lofty, sublime.* Infin. kal, used for a noun.

VER. 12.

[2826.] כִּירְחוֹק (kir-hhók) *according to be distant,* i. e. as far as it is distant. From רָחַק, *to be far distant.* Infin. kal. prefixed with כ, as.

VER. 13.

[2827.] כֶּרָחֵם (kera-hhém) *accord-*

ing to pity, i. e. like as he would pity.
From זָכַר, see No. 734. Infin. pih.

VER. 14.

[2828.] יִצְרָנוּ (yits-ré-noo) *our frame*. From יָצַר, *he framed*. A noun masc. יָצַר, *a frame*, affixed as No. 770.

[2829.] זָכוֹר (za-chóor) *mindful*. From זָכַר, *he remembered*. Part. pahul.

VER. 15.

[2830.] כִּצְיִץ (ketséets) *as a flower*. From צָץ, see No. 2279. with כ, *as*, affixed.

VER. 16.

[2831.] יַכִּירְנוּ (yac-kee-rèn-noo) *shall know it*. From יָכַר, *was known*. Fut. hiph.

VER. 18.

[2832.] וּלְזוֹכְרֵי (ul-zo-cheré) *and to those remembering*. From זָכַר, *he remembered*. Benoni plur. kal, in reg.

VER. 19.

[2833.] מַשְׁלָה (ma-shá-la) *ruleth*. From מָשַׁל, see No. 402. Pret. fem. kal. with שׁ in pause.

VER. 21.

[2834.] מְשָׁרְתָיו (mesha-retháv) *his ministers*. From שָׁרַת, see No. 2787. A noun partic. pih. מְשָׁרֵת, *a minister*. Plur. affixed.

VER. 22.

[2835.] מְמִשְׁלָתוֹ (mem-shal-tó) *his dominion*. From מָשַׁל, a noun fem. Heem. מְמִשְׁלָה and מְמִשְׁלָת, *dominion, power*, affixed.

PSALM CIV. קד

VER. 2.

[2836.] לְמָהּ (lo-te) *clothing*. From עָמְהָ, *was covered*. See No. 2250. Benoni kal.

[2837.] בְּשֵׁלְמָהּ (cas-sal-má) *as a garment*. A noun fem. with ב of similitude, which having (-) excludes ה emphatic. The Arabic شَمْلٌ (sh) and ش being often interchanged in words which the two languages have in common) in the conj. Afala (the Heb. hiphil), *to wrap one's self up in a dress*, yields a substantive, whence is taken the Heb. שְׁמֵלָהּ, which here, as elsewhere, has second and third rad. transposed, and under the first (-) for (·); the legitimate form, which is not found in the Psalms, has a majority of eleven passages in its favour. The difference in the first vowel disappears only in the plural absolute שְׁמֵלוֹת and שְׁמֵלוֹת, garments. Thus also כָּבֵשׂ, lamb, sometimes suffers a rival in כָּשֵׁב, each pair labouring under a want of clear origin and kindred connexions, which, together with convenience in pronunciation, may be assigned as the general cause of similar corruptions in language.

[2838.] נוֹמָהּ (no-té) *extending*. From נָמְהָ, *he extended*. Ben. kal.

[2839.] פִּירֵיעָה (ca-yeree-yá) *as a curtain*. LXX. *as a skin*. A noun fem. prefixed with כ, *as*.

VER. 3.

[2840.] הִמְקָרְהָ (ha-meka-ré) *who beameth*, or, *lays the beams*. From קָרָה, *he met*, in pih. *caused to meet*, as one beam meets another; *joined together*. Part. pih.

[2841.] עֲלִיּוֹתָיו (valiy-yo-tháv)

his chambers. The clouds of the middle region, which are as though a beaming, or arching over the earth. LXX. *his higher places*. From עָלָה, *he ascended*. A noun fem. plur. affixed.

[2842.] רֶחֹבוֹ (rechoo-bhó) *his vehicle*. From רָכַב, *was carried*.

[2843.] הַמְחַלֵּךְ (ha-mehal-léch) *who walks*. From חָלַךְ, *he walked*. Part. pih.

VER. 7.

[2844.] יִדְחֲפוּן (ye-hha-phe-zóon) *will steal themselves away in alarm*. Targ. *will be terrified*. From דָּחַף, see No. 1255. Fut. niph.

VER. 8.

[2845.] בְּקַעֲוֹת (bheka-éóth) *vallies*. From בָּקַע, *he split, cleft*. A noun fem. בְּקַעָה, *a valley*, which as though cleaves mountains.

VER. 9.

[2846.] לְכַסּוֹת (lechas-sóth) *to covering*. Gerund, pih. from כָּסָה, *he covered*.

VER. 10.

[2847.] הַמְשַׁלֵּחַ (ha-meshal-léahh) *who sendeth*. From שָׁלַח, *he sent*. Part. pih.

VER. 11.

[2848.] יִשְׁבְּרוּ (yish-beróo) *will break*. From שָׁבַר, *he broke*. Fut. plur. kal.

[2849.] פְּרָאִים (phera-ém) *the wild asses*. A rad. noun, פָּרָא, *a wild ass*, hence Lat. *fera*, *a wild beast*.

VER. 12.

[2850.] עֵפָאִים (vapha-ém) (*out of the leaves*. Targ. *of branches*. LXX. *of rocks*. From the unused עָפָה is formed this word in the masc. plur. only, yet in Chaldee it is found in the sing. as in Dan. 4. 11. עָפִי.)

VER. 13.

[2851.] מִשְׁקָה (mash-ké) *irrigating*. From שָׁקָה, *he drank*. Part. hiph.

VER. 14.

[2852.] מְצַמִּיחַ (mats - méeahh) *causing to bud*. From צָמַח, see No. 2613. Part. hiph.

[2853.] לְעִבּוּדָת (la-ebbo-dhàth) *for the service*. From עָבַד, *he served*. A noun fem. עִבּוּדָה, *slavery, service*. In reg.

[2854.] לְהוֹצִיא (leho-tsée) *to the producing*. From יָצָא, *he went out*. Gerund hiph.

VER. 15.

[2855.] לְהַצְחִיל (lehats-héel) *to cause to neigh*. LXX. *to exhilarate his face with oil*. Targ. *to cause to shine*, as though it were לְהַצְחִיר. From צָחַל, *he neighed*. Gerund hiph.

VER. 17.

[2856.] יִקְנִי (yekan-né-noo) *will make their nests*. From קָנַן, *he nested*, fixed a nest. Fut. plur. pih.

[2857.] הַסִּידָה (hhasée-dhá) *the stork*. From סָדָה, *piety, beneficence*. A noun fem. the stork nourishes, supports, and carries on its back when weary, its aged parents.

[2858.] בְּרוֹשִׁים (bero-shéem) *the fir trees.* LXX. *in their head, they reading it בְּרוֹשִׁים.* A rad. noun, בְּרוֹשׁ, *a fir tree.*

VER. 18.

[2859.] לַיְעֲלִים (lay-ye'e-léem) *for the wild goats.* LXX. *for the stags.* From יַעֲלָה, *he ascended.* יַעֲלָה, *a wild goat, from its climbing nature.* Others refer it to יַעַל.

[2860.] לַשִּׁפְנִים (lash-phan-néem) *for the conies.* LXX. *for the hares.* A rad. noun, שָׁפָן, *a rabbit.*

VER. 20.

[2861.] תִּרְמֹשׁ (thir - mós) *will tread.* Fut. kal. From רָמַשׁ, *the same as רָמַס, he crept, trod.*

VER. 21.

[2862.] שֹׁאֲגִים (sho-aghéem) *roaring.* Ben. kal, see No. 998.

[2863.] וַיִּלְבַּקֵּשׁ (ul-bhak-késh) *and to inquiring.* Infin. pih. from בִּקֵּשׁ, see No. 183.

VER. 22.

[2864.] תִּזְרַח (tiz-ràhh) *will arise.* From זָרַח, *arose, shone.* Fut. kal.

[2865.] יִיאַסְפִּינוּ (ye-a-se-phóon) *will receive themselves.* From אָסַף, see No. 1130. Fut. niph. with ׀ parag. gic.

[2866.] יִרְבְּצוּן (yir-ba-tsóon) *will lie down.* From רָבַץ, No. 1054. Fut. kal, with ׀ parag.

VER. 24.

[2867.] קִינְיָהּ (kin-ya-né-cha) *with thy possessions.* LXX. *with thy creation.* From קָנָה, *he prepared, ac-*

quired. A heem. noun, קִינִין, *a possession, riches.* Plur. with an affix.

VER. 25.

[2868.] קֵטָנוֹת (ketan-nóth) *small animals.* From קָטַן, *was small, in quantity and quality.* A masc. noun, קָטָן, *small; fem. קָטָנָה, as No. 2860.*

VER. 26.

[2869.] לְשַׁחֲקֵבוּ (lesa-hhek-bó) *to play in it.* From שָׁחַק, see No. 71. Infin. pih.

VER. 27.

[2870.] יִשְׁבְּרוּן (yesab-be-róon) *will hope.* From שָׁבַר, *intended in mind towards something for the sake of obtaining it, hence, hoped, expected.* Fut. pih. with ׀ parag. gic.

VER. 28.

[2871.] יִלְקוּטוּן (yil-ko-tóon) *will collect.* From לָקַט, *he collected, hence perhaps the Lat. legit.* Fut. plur. kal, with ׀ parag. and ׀ on account of the pause.

VER. 29.

[2872.] יִבְהִלוּן (yib-ba-he-lóon) *will be troubled.* From בָּהַל, see No. 290. Fut. niph. with ׀ parag. and (..) on account of the pause.

[2873.] יִגוּעוּן (yigh-va-óoon) *they will die.* From גָּוַע, see No. 2648. Fut. kal, with (׀) on account of the pause and ׀ parag.

VER. 30.

[2874.] יִבְרָאוּן (yib-ba-re-óon) *will be created.* From בָּרָא, *he created, or, new modelled what was already created.* Fut. niph. as No. 2870.

[2875.] וְתַחֲדָשׁ (uth-hhad-désh) and thou wilt renew. From תַּחֲדָשׁ, he renewed. Fut. pih.

VER. 32.

[2876.] הַמַּבִּיט (ham-mab-béet) who looketh on. From תַּבִּיט, see No. 530. Part. hiph. for the present, with ה relative.

[2877.] וַתִּרְעַד (vat-tir-éadh) and trembled. From רָעַד, he trembled. Fut. kal, with ו conversive and (ו) on account of the pause.

[2878.] יַגֵּעַ (yig-gà'e) will touch. From נָגַע, he touched, in a good as well as bad sense. Fut. kal.

VER. 34.

[2879.] יַעֲרֵב (ye-erèbh) shall be sweet. From עָרַב, he mixed, hence, was sweet, pleasant, agreeable. Fut. kal.

PSALM CV. קוּה

[2880.] קִרְאוּ (kir-óo) invoke ye. From קָרָא, he cried out, invoked. Imper. kal.

VER. 2.

[2881.] שִׁירוּ (sée-hhoo) speak ye. From שָׁוַר, see No. 1899. Imper. hiph. by aphæresis of ה for הַשִּׁירוּ.

VER. 3.

[2882.] הִתְהַלְלוּ (hith-ha-lelóo) praise ye. From הָלַל, he praised. Imp. hitp.

VER. 4.

[2883.] דִּרְשׁוּ (dir-shóo) seek ye. Imper. kal, from דָּרַשׁ, No. 445.

VER. 9.

[2884.] וְשָׁבַעְתָּ (ush-bhoo-éa-thó) and his oath. From שָׁבַע, in niph. he swore. A noun fem. שְׁבָעָה, an oath, affixed and prefixed.

[2885.] לִישָׁחַק (leyis-hhák) to Isaac. From שָׁחַק, or צָחַק, he laughed. See Gen. 21. 6. It is written four times with ש, otherwise always with צ.

VER. 11.

[2886.] כְּנָעַן (kená-éan) Canaan. From כָּנַע, he depressed, humiliated. Canaan, son of Ham, Gen. 9. 18.

VER. 12.

[2887.] וְגֵרִים (veggha-réem) and strangers. From גָּר, see No. 231. Pret. and participle of kal are alike.

VER. 14.

[2888.] לַעֲשֹׂקֵם (le'éosh-kám) to oppress them. From עָשָׂק, he oppressed. Infin. kal, the affix changes ו into short (ו), R. 98.

VER. 16.

[2889.] מַטֵּה (mat-te) staff. From נָטָה, he inclined. A noun masc. heem. Reg. changes (ו) into (ו), R. 122.

VER. 17.

[2890.] נִמְכָּר (nim-càr) was sold. From מָכַר, he delivered, sold. Pret. niph.

VER. 18.

[2891.] בַּפְּבֵל (bac-ké-bhel) in a fetter. Targ. in a chain. A rad. noun, prefixed.

[2892.] רַגְלֵי (ragh-ló) his foot, according to the vowels, with a re-

dundant י, but according to the consonants, רגליו, *his feet*. And so in v. 28. דבריו, *his word*, or, *his words*.

VER. 20.

[2893.] וַיְהִי־רָחוּק (vay-yat-tee-ré-hoo) *and freed him*. From בָּרַח, *he leaped*. Fut. hiph. R. 69. affixed and prefixed with ו conversive.

[2894.] וַיַּפְתְּחוּהוּ (va-yephat-tehhé-hoo) *and freed him*. LXX. *and sent him away*. From פָּתַח, *he opened*, *freed*. Fut. pih. affixed.

VER. 22.

[2895.] לְאַסֹּר (le-esór) *to binding*. LXX. *to instruct the princes as himself*; they reading it as from יָסַר, *he instructed*, and taking בִּנְפָשׁוֹ, as prefixed with כ, *as*, and affixed with ו. Infin. kal.

[2896.] וַיִּזְקֶנּוּ (uz-ke-náv) *and his old men*. From זָקֵן, *he was old*, is formed זָקֵן, *an old man*, a senator. Plur. affixed and prefixed.

[2897.] יַחֲכִימֶם (yehhac-kém) *will make wise*. From חָכַם, *he was wise*, *learned*. Fut. pih.

VER. 24.

[2898.] וַיִּפְרֹחַ (vay-yé-pher) *and to fructify*. Targ. *and increased*. From פָּרַח, *he fructified*. Fut. hiph. by apocope for וַיִּפְרָח, R. 67. n. 4.

[2899.] וַיַּעֲצֵמְהוּ (vay-ya-‘atsee-mé-hoo) *and made him powerful*. From עָצַם, *he was strong*, *robust*. Fut. hiph. affixed, and prefixed with ו conversive.

VER. 25.

[2900.] לְהַתְּנִיבֵל (lehith-nac-kél) *to acting deceitfully*, or, *to render themselves deceitful*. Targ. *to think evils*.

From בָּכַל, *he acted deceitfully*. Gerund, hithp.

VER. 28.

[2901.] וַיִּהְיֶה־שָׁדָד (vay-ya-hhashéech) *and made to grow dark*, *obscured*. From חָשָׁד, *was obscure*. Fut. hiph. with ו conversive.

וְלֹא מָרַד אֶת־דְּבָרָיו, *and were not rebellious to his word*, namely, Moses and Aaron, as we see from v. 26. LXX. *because they exasperated his words*, applying it to the Egyptians.

VER. 29.

[2902.] וַיִּמָּת (vay-yá-meth) *and slew*. From מוּת, *to die*. Fut. hiph. with ו conversive, R. 58. R. 127.

VER. 30.

[2903.] שָׂרָץ (sha-ràts) *abounded*, *bubbled up*. Rad. properly said of water; hence, *it copiously produced*, as fishes.

[2904.] בְּחַדְרָיו (behhadh-ré) *in the chambers*. A rad. noun, חֶדֶר, *a closet*. Plur. in reg. as No. 98.

VER. 31.

[2905.] כִּנְעִים (kin-néem) *lice*. From the unused כָּנַן. Read four times in in S. S.

VER. 33.

[2906.] וַתֵּאֱמָרְהֶם (uth-e-na-thám) *and their fig tree*. A rad. noun fem. תֵּאֱמָרָה, *a fig tree*; in the sing. it means only the tree, in the plur. either the fruit or tree.

VER. 34.

[2907.] וַיִּלֶּק (veyé-lek) *and the locust*. From לָקַח, *he licked*. A masc. noun, יִלְקָה, *a species of locust*, winged and devastating.

VER. 37.

[2908.] פוֹשֵׁל (co-shél) *stumbling*. LXX. *infirm*. From פָּשַׁל, *he struck with the foot*. Ben. kal.

VER. 39.

[2909.] פָּרַשׁ (pa-ràs) *he expanded overhead*. Rad.

[2910.] לְמַסָּחָה (lema-sách) *for a covering*. LXX. *for protection*. From סָכַף, *he covered*. A noun heem.

[2911.] לְהוֹאִיר (leha-éer) *to illumina-ting*. From הוֹאִיר, see No. 605. Ger. hiph.

VER. 40.

[2912.] שֵׁלָו (seláv) *the quail*. From the unused שָׁלוּחַ; if written with שׁ it may be derived from שָׁלוּחַ, *to be peaceful, to abound in ease*, because it loves to live at ease amidst abundance of corn.

VER. 45.

[2913.] בַּעֲבָרָה (ba-ʿabhóor) *that, in order that*. From עָבַר, *he passed over*; because it denotes the *passing over* from the cause to the effect and *vice versâ*.

PSALM CVI. קו

VER. 2.

[2914.] יַמַּלֵּל (yemal-lél) *will utter*. From מָלַל, *he said, spoke*. Fut. pih.

VER. 5.

[2915.] לְשׂוֹמֵחַ (lis-móahh) *to re-joicing*. Ger. kal. From שָׂמַח, *he rejoiced*.

[2916.] לְהִתְהַלֵּל (lehith-hal-lél) *to glorying*. Ger. hitp. from הָלַל, *he praised*.

VER. 6.

[2917.] הִזְעִינוּ (he-zevéé-noo) *we have acted iniquitously*. From זָעַן, *he was curved, oblique, perverse, unjust*. Pret. hiph.

[2918.] הִרְשָׁעָנוּ (hir-sháʿe-noo) *we acted unjustly*. From רָשַׁע, *he was wicked*. Pret. hiph. more usually a forensic term, *he pronounced as guilty, he condemned*.

VER. 7.

[2919.] בְּיַם־סוּף (beyam-sóoph) *to the sea of sedge*. LXX. *in the Red Sea*. From סָף, *to fail, to be consumed*. A noun masc. without a plur. *bulrush, seaweed, sedge*. Benjamin of Toledo says it is called יַם־סוּף, *the sea of the end*, because it is *the last sea* of the holy land. It is called the Red Sea, as having [been Sea of Edom, or the Red man's Sea—D.], a red ground.

VER. 9.

[2920.] וַיִּגְעַר (vay-yigh-ʿar) *and he rebuked*. Fut. kal, with וְ conversive, from גָּעַר, see No. 423.

[2921.] וַיִּדְרֹב (vay-ye-hherábh) *and was dried up*. From דָּרַב, *he was dried*. Fut. kal. with וְ conversive.

[2922.] וַיּוֹלִיכֵם (vay-yo-lee-chém) *and made them to go, led them out*. From יָלַךְ, *he went*. Fut. hiph. R. 57. affixed; and with וְ conversive.

VER. 11.

[2923.] נִוְתַר (no-thár) *was left* (instead of which, in Exod. 14. 28. it is נִשְׁתַּר). From יָתַר, *he survived, remained over and above*. Pret. niph. (ר) in pause.

VER. 12.

[2924.] וַיַּאֲמִינוּ (vay-ya-amée-noo)

and they believed. From **הֶאֱמִין**, see No. 1156. Fut. hiph. with ו conversive.

VER. 13.

[2925.] **מָהֵרוּ** (mee-haróo) *they hastened, accelerated*; which when joined to another verb, assumes the form of an adverb, R. 41. n. 2. *they hastened, they forgot*, i. e. they soon forgot.

VER. 15.

[2926.] **שְׁאֵלָתָם** (she-ela-thám) *their petition*. From **שָׁאַל**, *he sought*. A noun fem. **שְׁאֵלָה**, *a petition*.

[2927.] **רָזוֹן** (ra-zón) *leanness*. LXX. *saturation*. From **רָזַח**, *he emaciated*. A heem. noun.

VER. 17.

[2928.] **דָּתָן** (Da-thán) *Dathan*, see Num. 16. 1. From **דָּת**, *a law, command*.

[2929.] **אֲבִירָם** (Abhee-rám) *the brother of Dathan, compounded of אָב, a father, and רָם, lofty*.

VER. 19.

[2930.] **בְּחָרֵב** (behho-rébh) *in Horeb*. From **חָרַב**, *was dry*. The name of a mountain so called from its aridity, the same as Sinai, under the jurisdiction of Amalek, see 1 Kings, 19. 8.

[2931.] **לְמִסְכָּה** (lemas-se-chá) *to molten*. From **נָסַח**, *he fused*. A noun heem. fem. נ being cut off, R. 161. n. 4. *a molten thing, a brazen statue*.

VER. 20.

[2932.] **בְּתַבְנִית** (bethabh-néeth) *into the similitude*. From **בָּנָה**, *he built, fabricated in any manner*. A noun fem. heem.

VER. 23.

[2933.] **לְהַשְׁמִידֵם** (lehash-mee-dhám) *to destroying them*. From **שָׁמַד**, *he destroyed, abolished*. Gerund hiph. affixed.

[2934.] **בַּפְּרֵץ** (bap-pé-rets) *in the very rupture*. From **פָּרַץ**, *he burst, broke*, a masc. noun, ה emphatic being excluded on account of the prefix ב.

[2935.] **מִהַשְׁחִית** (me-hash-hhéeth) *from destroying*. From **שָׁחַת**, *he destroyed, broke up*. Infin. hiph. with the prefix מ, which includes negation. R. 41.

VER. 24.

[2936.] **הַמְּדָה** (hem-dá) *of desire*. From **מָדָה**, *he desired*. A noun fem. *a desirable thing, and precious*.

VER. 25.

[2937.] **וַיִּרְגְּנוּ** (vay-ye-ra-ghenóo) *murmured*. From **רָגַן**, *he murmured*. Fut. niph. with ו conversive.

VER. 27.

[2938.] **וַיִּזְרְתֵם** (ul-za-ro-thám) *to scatter them*. From **זָרַח**, *he scattered*. Ger. pih.

VER. 28.

[2939.] **וַיִּצְמְדוּ** (vay-yit-sa-medhóo) *and were joined*. From **צָמַד**, *he bound, joined*. Fut. niph. with ו conversive.

[2940.] **לְבַעַל פְּעוֹר** (lebhá-eal-peóor) *to Baal Peor*. LXX. render ע by the Greek letter γ, thus Βαφλαγγος, **בַּעַל**, *a master, also, husband*: hence *Baal-peor*, the idol of the Moabites, from the mountain, **פְּעוֹר**, where was **בֵּית פְּעוֹר**, *the house, or temple, and worship of Peor*; see Num. 23. 28.

and Deut. 34. 6. Or from פָּעַר, *he opened, distended*, as being the God of turpitude and lust, which in Hebrew is expressed by the word *nakedness*. Hence *Priapus*, the Latin and Greek god of gardens and obscenity.

VER. 29.

[2941.] וַתִּפְּרָץ (vat-tiph-rots) and burst in. From פָּרַץ, *he broke, burst in*. Fut. kal, with ו conversive.

[2942.] מַגֵּפָה (mag-ge-phá) the plague. From נָגַף, *he affected with a plague*. A noun fem. heem. נ being excluded, R. 161. n. 4. a *plague, death-stroke*.

VER. 30.

[2943.] פִּינְחָס (Pee-nehhás) grandson of Aaron.

[2944.] וַיִּפְּלֵל (va-yephal-lél) and he supplicantly entreated. LXX. and propitiated. From פָּלַל, see No. 178. Fut. pih. with ו conversive.

[2945.] וַתֵּעָצֵר (vat-te-va-tsàr) and was stayed. From עָצַר, *he shut up, constrained, checked*. Fut. niph.

VER. 31.

[2946.] וַתִּחְשַׁב (vat-te-hha-shebh) and it was counted. From חָשַׁב, *he thought, reckoned, imputed*. 3rd sing. fem. fut. niph. which when placed absolutely is rendered impersonally, R. 43. n. 2.

VER. 32.

[2947.] וַיִּקְצֵיפוּ (vay-yak-tsée-phoo) they caused him to glow with anger. From קָצַף, *he glowed, was vehemently enraged*. Fut. hiph.

[2948.] וַיִּרַע (vay-yé-rae) and it was ill with Moses. LXX. and Moses was afflicted. From יָרַע, *was, or, seemed evil, displeased*. Fut. kal.

VER. 33.

[2949.] תִּמְרוּ (him-róo) they exasperated. From מָרַר, see No. 271. Pret. hiph. plur.

[2950.] וַיִּבְחַת (va-yebhat-té) and he pronounced. From בָּחַת, *he put forth, pronounced*, opened the mouth in pronouncing: is read here only in fut. pih. and Lev. 5. 4. in the infin.

VER. 34.

[2951.] הִשְׁמִידוּ (hish-mée-dhoo) they abolished not. From שָׁמַד, *he destroyed, abolished*. Pret. hiph.

VER. 35.

[2952.] וַיִּתְעַרְבוּ (vay-yith-va-rebhóo) and they mingled themselves. From עָרַב, *he mixed*. Fut. hithp.

[2953.] וַיִּלְמְדוּ (vay-yil-medhóo) and learned. From לָמַד, *he learned*. Fut. kal, plur. ו conversive.

VER. 36.

[2954.] עֲצַבֵּיהֶם (vatsab-be-hèm) their idols. From עָצַב, *he grieved*. Masc. plur. affixed, *their idols*, because they vex and grieve God; or, because they bring grief and terror on the conscience rather than alleviation.

VER. 37.

[2955.] לַשְׂדֵּיִם (lash-she-dhéem) to those demons. From שָׂדַד, or שָׂדָד, *to lay waste*; plur. of שָׂדָד, a demon; because they inhabit waste places, or lay waste the world. Is read Deut. 32. 17. and here, ה emph. excluded.

VER. 38.

זִבְחוֹ (zib-behhóo) they sacrificed. From זָבַח, see No. 197. Pret. pihel. וַתִּחְנַף (vat-te-hhenàph) and was

contaminated. From **רָחַף**, *he pretended*, see 1392. when said of inanimate things, *was polluted, contaminated, profane*. Fut. kal.

VER. 39.

וַיִּטְמָאוּ (vay-yit-me'oo) *and were polluted*. From **טָמַא**, see No. 2503. Fut. kal.

וַיִּזְנוּ (vay-yiz-n'oo) *and whored*. From **זָנָה**, see No. 2318. Fut. kal.

VER. 40.

וַיִּחַר (vay-ye-hhar) *and was inflamed with anger*. From **חָרָה**, see No. 758. Fut. kal, by apocope for **יִחַרְחַר**, R. 67. n. 2. and R. 110.

VER. 42.

[2956.] **וַיִּפְּעוּ** (vay-yic-ca-ne'oo) *and were humbled*. From **פָּנַע**, *he depressed, humbled*. Fut. plur. niph. with ו conversive.

VER. 43.

פַּעַמִּים רַבּוֹת (pe'a-me'em rab-bóth) *many times*. Plur. of **פַּעַם**, see No. 696.

[2957.] **וַיִּמְּצוּ** (vay-ya-móc-coo) *and were depressed*. From **מָצָה**, *he was depressed, weakened, impoverished*. Fut. kal, the mid. rad. being syncopated. R. 70.

VER. 44.

וַיִּרְאֵהוּ (vay-yàr) *and he saw*. From **רָאָה**, *he saw*. Fut. kal, apocopated with (-) under (י) as though it were from hiph. R. 69. n. 1.

בְּשִׁמְעוֹ (beshom-é) *in his hearing*. Gerund kal, from **שָׁמַע**, *he heard*, affixed, as in No. 124.

VER. 45.

וַיִּנְחַם (vay-yin-na-hhém) *and it repented him*. From **נָחַם**, see No. 1067. *he grieved*, and because grief is a passion, it is used in niph. Ps. 110. 4. and here. Fut. with ו conversive.

VER. 46.

[2958.] **שׁוֹבֵיהֶם** (sho-bhe-hém) *of those detaining them captives*. From **שָׁבַח**, *he took captive*. Ben. kal, plur. affixed.

VER. 47.

[2959.] **וַקְבִּצְנוּ** (vekab-betsé-noo) *and gather us*. **קָבַץ**, *he collected things dispersed, congregated*. Imp. pih. affixed.

[2960.] **לְהִשְׁתַּבַּח** (lehish - tab - béahh) *to glorying*; i. e. that may glory. From **שָׁבַח**, see No. 2039. Gerund hithp. by a metathesis of ש and ת, R. 47. for **לְהִתְשַׁבַּח**.

ספר חמישי

BOOK THE FIFTH.

PSALM CVII. קז

VER. 2.

[2961.] גָּאֹלִי (geoo-lé) *the redeemed*.
From גָּאֹל, No. 934. Pahul kal, plur.
in reg.

VER. 5.

[2962.] רָעֵבִים (re-ve-bhéem) *hungry*.
From רָעַב, *he was hungry*.

[2963.] צָמְאִים (tseme-éem) *thirsty*.
From צָמַא, *he was thirsty*. A noun
plur. of צָמַא, *thirsting*.

VER. 9.

[2964.] שׁוֹקֵקָה (sho-ke-ká) *longing*.
From שָׁקַק, *he ran, ran here and there*. Ben. kal, fem.

VER. 11.

[2965.] נִאֲצָו (na-á-tsoo) *they despised*.
From נָאָץ, *he despised*. Pret. kal.

VER. 16.

[2966.] נְחֹשֶׁת (nehhó-sheth) *of brass*. A noun fem.

[2967.] וּבְרִיחַי (ubh-ree-hhé) *and bars*.
From בָּרַח, *he fled*; בְּרִיחַ, *a bar or bolt*, because it is shot rapidly
from side to side. Plur. in reg.

VER. 17.

[2968.] אֹיִלִּים (evee-léem) *fools*.
Plur. of אֹיִל, *a fool, foolish, stolid*.

[2969.] יִתְעַנּוּ (yith-e-an-nóo) *are*

afflicted. From עָנָה, *he afflicted*. Fut.
hithp. plur.

VER. 20.

[2970.] מִשְׁחֵהוֹתָם (mish-shehhee-
tho-thám) *from their nets*, i. e. from
the remains of disease. From שָׁחַת, *he corrupted*. Plur. fem.

VER. 26.

[2971.] הִתְמוֹגַג (tith-mo-ghágh)
dissolves itself. From מָוַג, *to be melted, dissolved*. 3rd sing. fem. fut. hithp.
the second rad. being quiescent in ו, and the third being doubled, R. 63.

VER. 27.

[2972.] יְרוּגָו (ya-hhóg-goo) *will be driven about*.
From רוּגַג, *he spun round, leaped, danced*. Fut. plur. kal.

[2973.] וַיִּנְעוּ (veya-nóo-עoo) *and will be moved*.
From נָעַע, *he was moved, he wandered*. Fut. plur. kal.

[2974.] פֶּשְׁעוֹר (cash-shic-cór) *as a very drunken man*.
From שָׁכַר, *he drank too copiously, was drunk*.

[2975.] הִתְבַּלַּע (tith-bal-láe) *absorbed itself*.
From בָּלַע, *he absorbed, swallowed*. Fut. hithp.

VER. 29.

[2976.] לִדְמָמָה (lidh-ma-má) *into silence*.
From דָּמַם, *he was silent*. A noun fem. *silence, rest*, prefixed with ל, *into*.

VER. 30.

[2977.] יִשְׁתַּקּוּ (yish-tó-koo) *were*

tranquil. From שָׁתַק, he rested, was tranquil, silent. Fut. plur.

[2978.] מְחוֹז (mehhóz) the haven.

A rad. noun, port, end. According to some the מ is heem.

VER. 33.

[2979.] לִצְמָאוֹן (letsim-ma-ón) into a thirsty place. From צָמָא, he thirsted. A noun heem. an arid, thirsty place.

VER. 35.

[2980.] לְאֵגָם (la-agham) into a pool of waters. A rad. noun, pool, lake.

VER. 36.

[2981.] וַיֵּשֶׁב (vay-yo-shebh) and caused to dwell. From יָשַׁב, he sat, dwelt. Fut. hiph.

VER. 37.

[2982.] וַיִּזְרְעוּ (vay - yiz - re'óo) and sowed. From זָרַע, he sowed. Fut. kal, plur.

[2983.] פְּרָמִים (kera-méem) vineyards. A rad. noun, plur. of פָּרַם, a vineyard.

[2984.] תְּבוּאָה (thebhoo-á) of produce. From בָּוא, to come. A heem. noun fem.

VER. 38.

[2985.] יִמְעִיט (yam-éet) will diminish. From כָּעַט, was diminished. Fut. hiph.

VER. 39.

[2986.] וַיִּמְעָטוּ (vay-yim-éatoo) and were diminished. From, see last. Fut. plur. kal.

[2987.] מֵעֶצֶר (me-é-ó-tser) from

oppression. From עָצַר, he closed up, constrained, detained. A barrier, prison. Prefixed with מ, from.

VER. 40.

[2988.] שָׁפַךְ (sho-phékh) pouring out. From שָׁפַךְ, he poured, poured out. Ben. kal.

[2989.] וַיִּתְעַם (vay-yath-ém) and suffered them to wander. From תָּעַה, he wandered, strayed. Fut. hiph. with ו conversive.

[2990.] בְּתוֹהוּ (bethó-hoo) in the desert. From the Chaldaic תָּהַח, he was astonished; the desert being an appalling place.

VER. 43.

[2991.] וַיִּתְבִּינֵנוּ (veyith-bo-nenoo) and will understand. From בִּין, to understand. Fut. hitph. see No. 1440.

PSALM CVIII. קח

This Psalm is composed of portions of two others; the first five verses occur in Ps. 57, from v. 8 to 12; the last eight in Ps. 60, from verse 7 to 14.

PSALM CIX. קט.

VER. 3.

[2992.] וַיִּלְחַמְנִי (vay - yil - la - hhamoo-nee) and oppose me. From לָחַם, to feed, to fight. Fut. plur. niph. affixed.

VER. 4.

[2993.] אֶחָבָתִי (a-habha-thée) my love. From חָבַה, he loved. A noun fem. אֶחָבָה, love; affixed.

VER. 6.

[2994.] חָפְקָהּ (haph-kédh) set over.

From פָּקַד, *he visited* for good or evil, see No. 685. Imp. hiph.

[2995.] וְשָׂטָן (vesa-tán) *and the adversary*. LXX. *and the devil*. From שָׂטָן, *he opposed*.

VER. 8.

[2996.] פְּקֻדָּתוֹ (pekud-da-thó) *his office*. From פָּקַד, *he visited*. See No. 2994. A noun fem. פְּקֻדָּה, *a visitation, inspection, office, bishopric*. Targ. *the number of his years*. LXX. *his bishopric*.

VER. 10.

[2997.] וְשָׁאֲלוּ (veshee-é-loo) *and let them beg*. From שָׁאַל, *he craved, interrogated, demanded*. Pret. pih. plur.

VER. 11.

[2998.] נוֹשֵׂא (no-shé) *a usurer*. From נָשָׂא, *he lent, exacted, committed usury*. Ben. kal.

[2999.] וַיִּבְזֹּזוּ (veya-bhóz-zoo) *and let them plunder*. From בָּזַז, *he plundered*. Fut. kal, by syncope, R. 70.

VER. 12.

[3000.] מוֹשֵׁחַ (mo-shéch) *extending*. From מָשַׁח, *he drew, extended*. Ben. kal.

VER. 16.

[3001.] יַעַן (yá-é-an) *because*. It may be related to עָנָה, *he answered*, as though in answer, or shewing cause.

[3002.] וַיִּנְכַּחַהּ (venich-é) *and the grieved*. From נָחַח, *he disturbed, he affected with sorrow*. Part. niph. in reg. R. 122.

[3003.] לְמוֹרָתָא (lemo-théth) *to*

slaying. From מָרַת, *to die*. Ger. pih. R. 63.

VER. 17.

[3004.] קִלְלָהּ (kela-lá) *cursing*. From קָלַל, *he disregarded*. A noun fem.

VER. 18.

[3005.] כִּמְדוֹ (kemad-dó) *a garment*. From מָדַד, *he measured*; as though a measurement for the body, with וְ paragogic, R. 102. n. 3. prefixed with כּ, *as*.

VER. 19.

[3006.] וְלִמְצוֹחַ (ul-mé-zahh) *and for strength*. A rad. noun, מְצוֹחַ, *strength*, also a *girdle*. Prefixed with וְ, *and*, and לְ, *for*. Is read twice, Isaiah, 23. 10. and here.

VER. 23.

[3007.] כִּינְתוֹ (kin-to-thó) *in its declining*. From נָתַח, *he inclined, declined*. Gerund, kal, ends in תָּ, R. 65.

[3008.] נְהַלַּחְתִּי (neh-lách-tee) *I am borne away*. From הָלַחַ, *he went away*. Pret. niph. Targ. *I am consumed, I vanished, perished quickly*.

[3009.] נִנְעַרְתִּי (nin-é-àr-tee) *I am shaken*. From נָעַר, *he moved from place to place, agitated, shook, bellowed, vociferated*. 1st sing. pret. niph. Targ. *I am agitated from place to place, like a locust which has no nest*.

VER. 24.

[3010.] בִּרְפֵי (bir-cày) *my knees*. From בָּרַךְ, *he bent the knee*. Dual in reg. בְּרֵךְ, *a knee, ham*, affixed.

[3011.] פָּרוּשׁ (ca-hhàsh) *has pined away*. Radical, *he told a lie*, hence,

metaph. *he pined away*, as such in some measure give the lie to, or contradict, their former habit of body.

VER. 29.

[3012.] **בְּמַעַל** (cam-éél) *a cloak*. From **מַעַל**, *to prevaricate*, to differ: the upper garment, as it were, prevaricating, or differing from the rest of the garments; prefixed with **כ**, *as*. Or, as though **מַעַל**, *from above*.

PSALM CX. קי

[3013.] **שָׁב** (shébh) *sit thou*. From **יָשַׁב**, *he sat*. Imper. kal. (י) being cut off. R. 54.

VER. 2.

[3014.] **רָדָה** (redhé) *rule thou*. From **רָדָה**, *he subdued*, *bore sway*. Imp. kal.

VER. 3.

[3015.] **מִשְׁחָר** (mish-hhár) *of the morning*. From **שָׁחַר**, *he sought*. A noun heem. read here only. "From the womb of the morning," i. e. the dark womb, "to thee is the dew of thy youth," i. e. when thou wast conceived in the dark womb, nevertheless, "dew," i. e. divine grace was upon thee.

[3016.] **טָל** (tàl) *dew*. From **טָלַל**, *he covered*.

[3017.] **יְלֻדְתָּךְ** (yal-dhoo-thé-cha) *of thy youth*. From **יָלַד**, *he begot*. A noun fem. **יְלֻדוֹת**, *childhood*. Affixed with (י) for ה.

The sense of this passage appears to be, *thy people shall be of freewillings* (exceedingly willing), or adjectively, *of free-will* (offerings) *in the day of thine army* (at that time in which thou shalt send out into the world thine army, the preachers of thy

Gospel), *in the ornaments of sanctity*: (in sanctity of life). *From the womb of the morning, on thee is the dew of thy nativity*, or, *of thy children*, i. e. thine elect shall be born to thee in the greatest number from the preaching of the Gospel, as dew which is produced from the morning air, as though suddenly from a womb, and is dispersed into innumerable drops. LXX. interpret this very remotely from the original, *with thee is the chief rule, in the day of thy virtue, in the splendours of sanctities, from the womb before the morning star I have begotten thee*, they read **מִשְׁחָר יְלֻדְתָּךְ**, omitting **טָל**.

VER. 4.

[3018.] **דִּבְרָתִי** (dibh-ra-thée) *order*. From **דָּבַר**, *he spoke*; also, *set in order*. A noun fem. **דִּבְרָה**, *order*, with (י) paragogic, R. 102. n. 4. ה being changed into ת, R. 104. or, *upon my language of declaration*, *O Melchizedek*.

[3019.] **מֶלֶךְ-צֶדֶק** (Mal-kee-tsédhek) *Melchizedek*, i. e. *king of righteousness*.

The Hebrews unanimously affirm, that this was Shem, son of Noah, who saw the old and new world. Mercer thinks that he was a pious, upright king of the Canaanites, or in that *Salem*, which was called afterwards *Jebus* and then *Jerusalem*, whose king was called in the time of Joshua, *Lord of righteousness*, as here *king of righteousness*. Or in that *Salem*, which was in the territory of *Sichem*, Gen. 33. 18. of which we read in the Gospel, "John was baptizing in *Ænon*, near *Salem*."

VER. 6.

[3020.] **גְּבִיּוֹת** (gevi-yóth) *with dead bodies*. From **גָּרָה** (same as **נָפְתָה**), *to be elated*. A noun fem. plur. of **גְּבִיָּה**, *a body*, living or dead; more frequently, *dead*, perhaps from its

stiffness, like the proud who are erect and stiff. So Plautus, in *Amphytrion*, *I will make thee proud to day, unless you depart hence*. So. *How pray?* M. *If I shall take up a stick.*

PSALM CXI. קיא

This is an alphabetical Psalm, in which two letters of the series of the alphabet occur in every verse.

VER. 2.

[3021.] דְּרוֹשִׁים (deroo - shéem) From דָּרַשׁ, *he sought*. Pahul. pl. kal.

VER. 8.

[3022.] סְמוּכִים (semoo - chéem) *supported*. From סָמַךְ, *he sustained, propped*. Pahul. kal.

[3023.] עָשׂוּיִם (asoo-yéem) *made*. From עָשָׂה, *he made*. Pahul. kal, עָשׂוּי, הוּא being changed into (י).

VER. 9.

[3024.] פְּדוּתָא (pedhóoth) *redemption*. From פָּדָה, *he redeemed*. A noun fem.

VER. 10.

[3025.] שְׁכֵל (sé-chel) *the understanding, or, success*. From שָׁכַל, *he understood, was circumspect*. *Understanding, cunning*.

PSALM CXII. קיב

This Psalm is also alphabetical, as the former.

VER. 2.

[3026.] יְבֻרָה (yebho-rách) *will be blessed*. From בָּרַךְ, *he blessed*. Fut. puhul.

VER. 7.

[3027.] מִשְׁמוּעָה (mish-shemoo-^á) *from rumour*. From שָׁמַע, *he heard*. Prefixed with מ.

[3028.] בָּטַח (ba-tóoahh) *trusting*. with (ח) for ג.

VER. 10.

[3029.] וְקַעַס (vecha-^éàs) *and will be enviously enraged*. Pret. kal, with ו conv.

[3030.] יַחֲרֹק (ya - hharók) *will gnash*. From חָרַק, *he gnashed with the teeth*.

PSALM CXIII. קיג

VER. 5.

[3031.] הַמִּגְבִּיחִי (ham-magh-bee-hée) *who exalts*. From גָּבַח, *was high, elate, by metonymy, was haughty*, Ps. 131. v. 1. Part. hiph. with ה rel. and י parag.

VER. 6.

[3032.] הַמִּשְׁפִּילִי (ham-mash-pee-lée) *who humbleth*. From שָׁפַל, *was humble, depressed*. Part. hiph. with ה rel. and (י) parag.

VER. 7.

[3033.] מְקִימִי (mekee-mée) *erecting*. From קָם, *to rise, stand*. Part. hiph. with (י) parag.

[3034.] מֵאֲשַׁפּוֹת (me - ash - póth) *out of the filth*. A noun fem. formed by וּת, R. 27. Prefixed with מ, *from*. It may be derived from the Chaldaic שָׁפַח, *to bruise, trample on*. Read three times in S. S.

VER. 8.

[3035.] לְהוֹשִׁיבִי (leho-shee-bhée)

to place with. From יָשַׁב, *he sat*. Infin. hiph. (י) being changed into י, R. 57. with (י) parag. which is the only infin. that is found in S. S. with (י) parag. gic.

VER. 9.

[3036.] עֲקָרָה (ʿaké-reth) *barren*. From עָקַר, *he tore up by the roots*. A noun fem. עֲקָרָה in reg.

PSALM CXIV. קד

[3037.] לִעֲזוֹ (lo-ééz) *barbarous*. From לָעַז, *to speak in a foreign language*. Partic. kal, *speaking in a strange language*, i. e. foreign, barbarous, which is derived from the Chaldaic בַּר, or, בָּרָא, *abroad, without*, whatever is without the city, *a field, wood, desert*. Is read only here in S. S.

VER. 3.

[3038.] הַיַּרְדֵּן (hay-yar-dén) *Jordan itself*. See No. 1605.

VER. 4.

[3039.] רָקַדוּ (ra-kedhóo) *leaped up*. From רָקַד, *he leaped*, through excessive joy.

VER. 7.

[3040.] חִוּלִי (hhóo-lee) *grieve thou, tremble*. From חָוַל, *to grieve, to be tormented*, metaph. *to tremble*. Imper. kal. fem.

VER. 8.

[3041.] הַחֹפְכִי (ha-ho-phechéé) *who changes*. From חָפַךְ, *he turned, changed substance, form, place*. Ben. kal, with הו rel. and (י) parag.

[3042.] חֲלָמִישׁ (hhal-la-méesh) *the adamantine rock*. A noun of four

letters, *flint, adamant*, according to others, *steel*, or *magnet*. Read five times in S. S.

PSALM CXV. קמו

VER. 6.

[3043.] יִרְחֹון (yeree-hhóon) *they smell*. From רִיחַ in hiph. *he smelled*. Fut. hiph. with ן parag. gic.

PSALM CXVI. קיו

VER. 2.

[3044.] הִטָּהוּ (hit-tá) *he inclined*. From נָטָהוּ, *he inclined*. Pret. hiph. ן being cut off, R. 69.

VER. 3.

[3045.] וּמְצָרֵי (um-tsa-ré) *and the pains of hell*. From צָרַר, *he tormented*. A noun heem. מְצָר, *constraining, agony*. Plur. in reg.

VER. 4.

[3046.] מַלְטָהוּ (mal-letá) *deliver*. The same as פַּלְטָהוּ, No. 719. מ and פ being interchanged, R. 1.

VER. 5.

[3047.] מְרַחֵם (mera-hhém) *compassionate*. From רָחַם, *loved dearly*. Part. pih.

VER. 6.

[3048.] יְהוֹשִׁיעַ (yeho-shéea) *will assist*. From יָשַׁע, *he saved*. Fut. hiph. for יוֹשִׁיעַ, as No. 817. with ה characteristic, R. 137.

VER. 7.

[3049.] חֲלָצָהּ (hhil-làts-ta) *thou hast rescued*. Pret. pih. חָלַץ, *he extricated from misery*.

VER. 11.

[3050.] פִּזֵּב (co-zébh) *a liar*. From בִּזְבָּ, *he told a lie*. Ben. kal.

VER. 12.

[3051.] תַּגְמוּלוֹתָיו (tagh-moo-ló-hee) *his benefits*. From גָּמַל, *he repaid abundantly*. תַּגְמוּלָה, *retribution, a kindness*; plur. affixed, with a Chaldaic affix, וְהִי, R. 146.

PSALM CXVII. קִיז

[3052.] שִׁבְחוֹהוּ (shab-behhóo-hoo) *celebrate him with praises*. From שָׁבַח, *he praised*. Imper. pih. plur. affixed.

PSALM CXVIII. קִיח

VER. 8.

[3053.] לְחַסוֹת (la-hhasóth) *to betake one's self*. From חָסַת, *he trusted*. betook himself to a place of safety; Gerund, kal, ends in וֹת, R. 65.

[3054.] מִבְטָחַי (mib-betóahh) *from trusting*, i. e. not to trust. From בָּטַח, *he trusted, hoped*. Infin. kal, where מ includes negation, R. 41.

VER. 10.

[3055.] אֲמִילֵם (amee-lám) *I will cut them down, destroy*. From מָלַךְ, *to cut down, destroy*. Fut. hiph. for אֲמִילֵם.

VER. 12.

[3056.] כְּדַבְּרֵים (chidh-bho-réem) *as bees*. From דָּבַר, *he said, spoke*. A noun fem. דְּבָרָה, *a bee*, with a plur. masc. prefixed with כ, *as*.

[3057.] דִּעְכָּבֵי (do-yachóo) *are destroyed*. From עָכַב, *was destroyed*.

Pret. pub. with ו on account of the excluded dagesh, R. 19.

[3058.] קוֹצִים (ko-tséem) *of thorns*. From קָצַף, *to be wearied*.

VER. 13.

[3059.] דָּחָהוּ (da-hhó) *by impelling*. From דָּחַף, *he impelled*. Infin. kal.

[3060.] דְּחִיתָנִי (dehhee-thá-nee) *thou hast impelled me*. 2nd sing. pret. kal, ה being changed into וי R. 66.

[3061.] לִנְפֹל (lin-pól) *to falling*. From נָפַל, *he fell*. Gerund kal.

[3062.] רוֹמְמָה (ro-me-má) *is exalted*. Either the pret. puhál, as No. 2107. or a noun.

VER. 18.

[3063.] יָסָר (yas-sór) *chastising*. From יָסַר, *he chastened*. Infin. pih. with ו according to the form of the infin. kal, R. 45.

VER. 19.

[3064.] פָּתְחוּ (pith-hhoo) *open ye*. From פָּתַח, *he opened*. Imper. kal, plur.

VER. 22.

[3065.] תְּבוּנִים (hab - bo - néem) *those building*. From בָּנָה, *he built*. Ben. kal, plur. with הּ rel.

[3066.] פְּנֹה (pin-ná) *of the corner*. From פָּנָה, unused. A noun fem. *angle, extremity, head of the angle*.

VER. 23.

[3067.] נִפְלְאוֹת (niph-láth) *wonderful, or, this was wonderful*, R. 28. From פָּלַח, *was separated, disjoined*, from sensible as well as intellectual knowledge, hence, *was wonderful, marvellous, arduous*. Pret. fem. for 21

נִפְלְאוֹת, according to the Chaldaic termination, R. 135.

VER. 25.

[3068.] הַצְלִיחוּ נָא (hats-lee-hhá ná) *prosper now*. From צָלַח, see No. 35. Imper. hiph. with הַ parag. and accent in the last syllable contrary to rule.

VER. 26.

[3069.] בִּרְכֵנוּכֶם (be-rach-noochèm) *we bless ye*. From בָּרַךְ, *he blessed*. 1st. plur. pret. kal, affixed.

VER. 27.

[3070.] אִסְרוּ (is-roo) *bind ye*. From אָסַר, *he bound*. Imper. kal. *bind ye the beast*. Targ. *lamb, with cords, or, leaves*, the same word signifying both, as in Ezek. 19. 11. and 31. 3. LXX. *appoint a solemn day in thickets*.

PSALM CXIX. קִיט

VER. 5.

[3071.] אֲחַלֵּי (a-hhalây) *Oh would that!* From אָחַל, unused. Schindler says it is the plur. affixed, of אָחַל, *a prayer*. *Cause that my prayers be directed*. It is a comp. of אָחַל, Ez. 6. 11. and לִי. See Ewald's Gr. der Hebr. Spr. Leipz. 1838. § 585.

[3072.] בְּהַבִּיטִי (behab-bee-tée) *in my beholding*. From נָבַט, *he beheld*. Gerund, hiph. affixed, נ being excluded, R. 69.

VER. 7.

[3073.] בְּלִמְדִי (belom-dhée) *in my learning*. From לָמַד, *he learned, he accustomed*. Infin. kal, affixed, see R. 98.

VER. 9.

[3074.] יִצְדַּח (yezac-ké) *will cleanse*. From יָצַח, *was pure*. Fut. pih.

VER. 10.

[3075.] תִּשְׁגֵּנִי (tash-gé-nee) *do not suffer me to err*. From שָׁגַב, *he erred*. Fut. hiph. ה being cut off on account of the affix.

VER. 14.

[3076.] שָׂשׂוֹנִי (sás-tee) *I have rejoiced*. From שָׂשׂוֹ, *to rejoice*. Pret. kal.

VER. 16.

[3077.] אֶשְׂתַּעֲשֶׂע (esh-ta-esháe) *I will delight myself*. From שָׂעַד, *he beheld with delight*. Fut. hithp. the first and second radical being repeated, and the third cut off, with a metathesis of ש and ת, R. 47. n. 1.

VER. 17.

[3078.] גָּמַל (gemól) *confer a favour, or, deal bountifully*. From גָּמַל, *he repaid abundantly*. Imp. kal.

VER. 18.

[3079.] גָּל (gál) *uncover*. From גָּלַח, *he revealed, uncovered*. Imp. pih. ה cut off, R. 67. In v. 22. it is *roll off, or, remove*; Imp. kal, from גָּלַל, *he rolled off*, by syncope for גָּלַל, see No. 1432.

VER. 20.

[3080.] גָּרָסָה (ga-resá) *has been worn down*. Targ. and LXX. *has desired*. Pret. kal, fem. From גָּרַס, *he broke, crushed, diminished, also, was broken, contrite, namely through exceeding desire*.

[3081.] לְרַחֵם (letha-abhá) *a desire*. From רָחַם, *he sought, desired*. A noun fem.

VER. 21.

[3082.] אָרַר (aroo-réem) *cursed*. From אָרַר, *he cursed*. Pahul, kal.

[3083.] הִשְׁגִּים (hash-sho-ghéem) *who err*. From שָׁגָה, *he erred*. Ben. kal, שָׁגָה, *erring*. With ה rel.

VER. 22.

[3084.] נִצַּרְתִּי (na-tsár-tee) *I have kept*. Pret. kal, נִצַּר, *he kept*.

VER. 23.

[3085.] נִדְבַרְתִּי (nidh-bá-roo) *have spoken, namely, evilly, degradingly*. From דָּבַר, *he spoke*. Pret. niph. plur. for נִדְבַרְתִּי, R. 132.

VER. 24.

[3086.] שִׂשְׁשָׁעִי (sha-washoo-yà) *my delights*. From שָׂשַׁע, see No. 3077. A noun masc. plur. affixed, read four times in this Psalm.

VER. 25.

[3087.] חַיִּי (hhay-yé-nee) *cause that I may live*. From חָיָה, *he lived*. Imper. pih. affixed, so in v. 37. ה being cut out, R. 103. for חַיִּיחַיִּי.

VER. 28.

[3088.] דָּלַפָּה (da-lephá) *fell in drops*. From דָּלַף, *he distilled, dropped*. Pret. fem. kal. Targ. *is sad*. LXX. *dropped asleep*. ἰνώταλις, perhaps by a mistake of some transcriber, for ἰνώταλις.

[3089.] מִתְוַגְּהָ (mit-too-ghá) *through sorrow*. From וַגָּה, *he was sad, sor-*

rowful. A noun fem. heem. prefixed with מ.

[3090.] קָיַמְנִי (kay-yemé-nee) *raise me up*. From קָוַם, *to rise, stand*. Imp. pih. affixed.

VER. 37.

[3091.] חָעַבַר (ha-əbhér) *turn away*. From עָבַר, *he passed over*. Imp. hiph.

VER. 39.

[3092.] יָגַרְתִּי (ya-ghór-tee) *I fear*. From יָגַר, *he feared*. 1st sing. pret. kal.

VER. 40.

[3093.] תִּאֲבַחְתִּי (ta-əbh-tee) *I have longed for*. From תִּאֲבַח, *he sought for, desired*. 1st sing. pret. kal, verse 174.

VER. 49.

[3094.] יְחַלְתִּנִּי (yee-hhal-tá-nee) *thou hast caused me to hope*. From יָחַל, *he hoped*. Pret. pih.

VER. 50.

[3095.] נְחַמְתִּי (ne-hha-ma-thée) *my consolation*. From נָחַם, *he consoled*. A noun fem. pih. נְחַמָּה, *consolation*, affixed.

VER. 51.

[3096.] הִלְצִנִּי (helee-tsóo-nee) *deride me*. From לִצַּן, *he laughed at, mocked*. Pret. hiph. affixed.

VER. 52.

[3097.] וַאֲתַנְּחַם (va-eth-ne-hhám) *and was comforted*. From נָחַם, see No. 1067. fut. hithp. with ו conversive.

VER. 53.

[3098.] עֲזָבֵי (ʿo-zebhé) *forsaking*. From עָזַב, *he deserted, left*. Benoni kal, plur. in reg.

VER. 58.

[3099.] חִלִּיתִי (hhil-lée-thee) *I prayed*. 1st sing. pret. pih. from חָלַת, see No. 1694. R. 66.

VER. 60.

[3100.] הֲשֵׁיתִי (hhàsh-tee) *I hastened*. From הָשִׁיט, *to hasten*. Pret. kal. Targ. *I was quick*.

[3101.] הִתְמַחְמַחְתִּי (hith-mah-máh-tee) *I delayed* not. From תָּחַח, unused. Pret. hithp.

VER. 61.

[3102.] עֲרָבֵנִי (ʿiv-vedhóo-nee) *have robbed me*. From עָרַב, *he robbed, plundered*, from עָרַב, *plunder*. Plur. affixed with (וֹ) instead of (וּ). Targ. *are congregated*.

VER. 62.

[3103.] הִצְוֹת (hhatsóth) *in the middle of the night*. From הִצָּח, *he divided, halved*. A noun sing. fem. ending in וֹת, R. 27.

VER. 67.

[3104.] שָׁגַג (sho-ghégh) *straying*. From שָׁגַג, *he was ignorant, erred through ignorance*. Ben. kal. Targ. *I sinned ignorantly*.

VER. 68.

[3105.] וּמִיטִיב (oo-me-téebh) *and rendering good*. From יָטַב, *he was good*. Part. hiph.

VER. 69.

[3106.] תְּפַלֵּהוּ (ta-phelóo) *have framed*. From תְּפַלֵּל, *he joined together*. Pret. kal, plur. Targ. *associate*.

VER. 70.

[3107.] תְּפַשׂ (ta-phàsh) *is made fat*. Pret. kal. Occurs no where else in S. S.

[3108.] שִׁעֲשֵׂתִי (shee-vasháʿ-tee) *I delight myself*. From שָׁעַד, see No. 3077. 1st sing. pret. pih.

VER. 71.

[3109.] עֲנִיתִי (ʿun-né-thee) *I was afflicted*. From עָנָה, *he was afflicted, oppressed*, by tyranny or slavery. Pret. puhál, הָ being changed into (י), R. 65.

VER. 76.

[3110.] לִנְחַמֵּנִי (lena-hhamé-nee) *to consoling me*. From נָחַם, *he consoled*. See No. 3097. Infin. pih. affixed.

VER. 78.

[3111.] עֲרִיבֵנִי (ʿiv-vethóo-nee) *they pervert me*. From עָרַב, *he depraved, perverted, subverted*. Pret. pih. plur. affixed.

VER. 83.

[3112.] בְּקִיטוֹר (bekee-tór) *in smoke*. From קָטַר, *he puffed out, fumigated*. *Smoke, vapour*.

VER. 95.

[3113.] לְאַבְדֵּנִי (leab-bedhé-nee) *to destroying me*. From אָבַד, *he perished*. Infin. pih. affixed.

VER. 96.

[3114.] תִּכְלָה (tich-lá) *consummation*. From תִּכְלָה, *was absolute, perfect, consummate*. A noun fem. heem.

VER. 101.

[3115.] פָּלַתִּי (ca-lée-thee) *I have restrained*. From פָּלַת, *he closed up, constrained*. 1st sing. pret. kal, for פָּלַתִּי.

VER. 102.

[3116.] הוֹרַתְנִי (ho-re-thá-nee) *thou hast taught me*. From יָרַד, *he cast*. 2nd sing. pret. hiph. affixed; as though, *learning was cast into, instilled into the minds of learners*.

VER. 103.

[3117.] נִמְלֵצִי (nim-letsóo) *are sweet*. From מָלַץ, *was sweet*. Pret. niph. read here only.

[3118.] לִחְפֵּי (lehhic-kée) *to my palate*. From חָפַץ, *unused*. חָפַץ, *a palate, affixed, R. 125. and prefixed*.

VER. 106.

[3119.] וְאַקַּיְמָה (va-akay-yé-ma) *and I have performed*. From קָיַם, *to ratify*. See No. 3090. Fut. pih. with הַ parag. and ךְ conversive.

VER. 107.

נַעֲנִיתִי (na-eané-thee) *I am afflicted*. From עָנָה, *he afflicted*. Pret. niph. R. 66.

VER. 109.

נַפְשִׁי בְּכַפֵּי תָמִיד (naph-shée bhechap-pây ta-méedh) *my soul is continually in my hands: i. e. my life is continually exposed to imminent peril*.

VER. 111.

[3120.] נָחַלְתִּי (na-hhál-tee) *I possessed*. From נָחַל, *he possessed by inheritance*. Pret. kal.

VER. 113.

[3121.] סַעֲפִים (se-eaphéem) *those thinking evil*. From סָעַף, *a branch, also, a thought, which branches from the heart*. LXX. *the iniquitous*.

VER. 116.

[3122.] סִמְכֵנִי (som-ché-nee) *sustain me*. From סָמַךְ, *see No. 1450*. Imp. kal, R. 98.

[3123.] מִשְׁבְּרֵי (mis-sibh-rée) *from my hope*. A rad. noun, שְׁבַר, *hope, expectation*. Prefixed and affixed.

VER. 117.

[3124.] סָעַדְנִי (se-ea-dhé-nee) *prop me up*. From סָעַד, *he propped, made firm*. Imp. kal, affixed, R. 121.

[3125.] וְאִשְׁעָה (veesh-eá) *and I will delight myself*. Targ. *and I will meditate*. From שָׁעָה, *see No. 3077*. Fut. kal.

VER. 118.

[3126.] סָלַתְנִי (sa-lée-tha) *thou hast trodden down*. From סָלַת, *he trod on, prostrated*. Pret. kal. Targ. *thou hast subdued*.

[3127.] תַּרְמִיתָם (tar-mee-thám) *their deceit*. From רָמָה, *he cast down*. A noun fem. heem. *deceit, craftiness, fallacy, affixed with ם*.

VER. 119.

[3128.] סִינִים (see-ghéem) *dross*. Plur. of סֵיג. From סָגַג, *to recede*. LXX. *I reckoned sinners of the earth, to be prevaricators: they reading שֹׁנִים*

from שָׁגַר, to err, to sin through ignorance, and changing חֲשַׁבְתָּ, the second person into the first. Targ. *thou hast broken the idols, thou hast abolished all the impious of the earth*: translating כִּי־גַיִם, and reading חֲשַׁבְתָּ, as חָשַׁבְתָּ, *thou hast made to cease*.

VER. 120.

[3129.] סָמַר (sa-màr) *has shud-dered*. Rad.

VER. 121.

[3130.] תַּנְחִינִי (tan-nee-hhé-nee) *leave me not*. From יָנַח, *he left, permitted*. Fut. hiph. R. 69. n. 1.

VER. 122.

[3131.] עָרַב (aróbh) *be surety*. From עָרַב, *he mingled, promised, went bail*, because merchants in their dealings mix one thing with another, interchange, barter. Imper. kal.

[3132.] יַעֲשֶׂה־נִי (ya-esh-kóo-nee) *oppress me*. From עָשָׂה, *he oppressed*. Fut. kal.

VER. 128.

[3133.] יִשָּׂרֵנִי (yish-shár-tee) *I acknowledged as right*. From יָשַׁר, *was right*. Pret. pih. (ר) in pause.

VER. 131.

[3134.] פָּעַרְתִּי (pa-esh-tee) *I opened*. Pret. kal, from פָּעַר, *he opened wide*, namely, the mouth.

[3135.] וָאֶשְׂפַח (va-esh-á-pha) *and I panted*. From שָׂפַח, *he panted*. Fut. kal, as No. 150.

[3136.] יִאֲבֶהֱנִי (ya-ábh-tee) *I desired*. Pret. kal, from יָאָב, *he longed for*. Read only here in S. S.

VER. 133.

[3137.] הִכֵּן (ha-chén) *confirm*.

From פָּוַן, to fit, strengthen, confirm. Imp. hiph. וְ being cut off, R. 58.

[3138.] תִּשְׁלַט (tash-let) do not suffer to domineer. From שָׁלַט, *he domineered, governed*. Fut. hiph.

VER. 136.

[3139.] יִרְדּוּ (ya-redhóo) *descend*. From יָרַד, *he descended, flowed away*. Pret. kal, plur.

VER. 147.

[3140.] בִּנְשָׁף (ban-né-sheph) *in the very morning's dawn*. From נָשַׁף, *he breathed, blew*. Twilight, whether morning or evening.

VER. 148.

[3141.] לָשִׁיחַ (la-séeahh) *to meditating*. From שָׁיַח, *he spoke, he meditated*. Infin. hiph. R. 62. Note.

VER. 150.

[3142.] קָרְבוּ (ka-rebhóo) *they approached*. Pret. kal. From קָרַב, *he approached*.

[3143.] רָחֲקוּ (ra-hhá-koo) *they have been sundered*. From רָחַק, *was far off, was sundered*. Pret. kal, plur. With (ר), R. 132.

VER. 158.

[3144.] וָאֶתְקַטַּח (va-eth-ko-tá-ta) *and turned myself with loathing, or, and I was cut up*. From קָטַח, *to loathe, gnaw one's self, to cut up*. Fut. hithp. R. 63.

VER. 162.

[3145.] כִּמְצָא (kemo-tsé) *as one finding*. From מָצָא, *he found*. Ben. kal.

VER. 165.

[3146.] מִכְשׁוֹל (mich-shól) *offence*.

From פָּשַׁל, *he struck with the foot.* A noun heem. *stumbling block, ruin, cause of destruction.*

VER. 166.

[3147.] שִׁבְרָתִי (sib-bàr-tee) *I have expected.* From שָׁבַר, *he hoped, expected.* 1st sing. pret. pih.

VER. 173.

[3148.] לְעֹזְרֵי (le-oz-ré-nee) *to assist me.* From עָזַר, *he assisted.* Gerund kal, affixed, as No. 124.

VER. 175.

[3149.] יַעֲזֹרֵנִי (ya-az-róo-nee) *will assist me.* From עָזַר, No. 1485.

VER. 176.

[3150.] כֶּשֶׂה (kesé) *as lamb.* שׁוֹחַ, *a sheep, lamb, or kid, with כ, as.*

[3151.] אֲבָדָה (o-bhédh) *perishing.* See No. 1241.

PSALM CXX. קב

VER. 1.

[3152.] הַמַּעֲלוֹת (ham-ma-alóth) *of degrees.* From עָלָה, *he ascended.* A noun fem. heem. plur. of מַעֲלָה, *ascent, degree.* A song of degrees, or ascents. Targ. *a song which was composed upon degrees; there were fifteen canticles, or songs, from the 120th Psalm to the 134th, so called, perhaps, because sung with an ascending or higher voice.*

VER. 4.

[3153.] רֶתְמִים (retha-méem) *coals of junipers,* which are of such a nature, that if covered with ashes, they might continue alive the whole year round. LXX. *with desolating coals.* From רָתַם, *he bound.* A noun masc. רֶתֶם, *juniper.*

VER. 5.

[3154.] אֵיָהָ (o-ya) *alas.* An interjection [hence Lat. *væ.—D.*]

[3155.] מִשְׁחָ (Mé-shech) *Meshech.* From מָשַׁח, *he drew.* A drag, harrow, also, *Meshech,* son of Japhet, from whom the Muscovites descended, as though *drawers of the bow,* in which they are skilled to this day. *Woe is me, &c. in Mesech, i. e. the Jews, who are cruel and inhuman as the Muscovites or Scythians.* Targ. *among the Asiatics,* for the sons of Japhet occupied Asia Minor. LXX. *alas me, because sojourning is prolonged,* as though it was מְשֻׁחָ.

[3156.] קֶדָר (Ke-dhár) *of Kedar.* Targ. *of the Arabians.* From קָדַר, *was black.* Kedar, son of Ishmael, Gen. 25. 13. who gave name to that country of Arabia Petraea which the *Nomades* inhabit, a tawny or black people, who inhabit the deserts in tents, without cities or houses.

VER. 6.

[3157.] לָהּ (láh) *for itself.* Compounded of ל, *to,* and הָ, the fem. affix; denotes advantage or disadvantage, here, *for itself,* i. e. for my injury.

PSALM CXXI. קכא

VER. 3.

[3158.] יָנוּם (ya-nóom) *he dropped asleep.* From נָוַם, *to drop asleep, to be sleepy.* An inceptive verb. Fut. kal, R. 60.

PSALM CXXII. קכב

VER. 3.

[3159.] הַבְּנוּיָה (hab-benoo-yá) *built.* From בָּנָה, *he built.* Pahul kal fem., with הָ emph.

[3160.] שָׁחַבְרָה (she-hhub-bera) which is compact together. From חָבַר, was united. Pret. puh. fem. with שָׁ, rel. R. 75.

VER. 6.

[3161.] יֵשְׁלִי (yish-lá-yoo) will be happy. From שָׁלַח, was tranquil, peaceful. Fut. kal, ה being changed into (י) utterable, R. 66. for יֵשְׁלִי.

PSALM CXXIII. קִבַּג

VER. 2.

[3162.] שִׁפְחָה (shiph-hhá) of a maid servant. From שָׁפַח, unused. A noun fem. servant of a lower degree than אֲמָתָה, a handmaid.

[3163.] גְּבִירָתָהּ (gebhir-táh) of her mistress. From גָּבַר, he prevailed in strength, virtue, גְּבִיר, a master, lord, governor; in the fem. גְּבִירָה, a mistress, queen: and in another form גְּבִירָת, any housewife. (··) into (:), R. 122. and the first (·) becomes (·).

VER. 4.

[3164.] הַשְׁאֲנָנִים (hash-sha-ananéem) of the insolent, tranquil. From שָׁאֵן, was tranquil, at ease. שְׁאֵן, quiet, tranquil, by metonymy, insolent, as ease often renders the carnal man insolent, dagesh euphon. R. 18.

[3165.] לְגַאֲוֹנִים (ligh-e-yo-néem) of the proud oppressing. Compounded of גָּאוֹן, was elate, proud, and יָכַח, he afflicted. Prefixed with ל. Ben. kal.

PSALM CXXIV. קָדַד

VER. 3.

[3166.] בִּלְעוּנֵנוּ (bela-éoo-noo) would have swallowed us up. From בָּלַע, he swallowed up. Pret. kal, plur. affixed.

[3167.] בְּחָרוֹת (ba-hharóth) in kindling, i. e. when it kindles. From חָרַח, he kindled. Infin. kal, ends in וֹת, R. 65. with ב, a mark of the gerund.

VER. 5.

[3168.] הַזְדִּוְנִים (haz-ze-dho-néem) proud, swollen, suddenly undating. From זָדַד, to be haughty. A noun heem. plur. read here only in S. S. or, then the river would have passed over my soul, with rash waters, i. e. the flagitious.

VER. 7.

[3169.] יוֹקֵשִׁים (yo-keshéem) of the fowlers. From יָקַשׁ, he laid a noose, net. Ben. kal, plur. or, vocatively, oh, fowlers!

PSALM CXXV. קָבַח

VER. 3.

[3170.] יָנַח (ya-nóahh) shall (not) rest. From נָח, to rest from work, business, labours. Fut. kal, R. 60. with (-) furtive.

VER. 5.

[3171.] וְהַמַּטִּים (veham-mat-téem) and those who are inclining. From נָטָה, he inclined, declined. Part. hiph. with ה rel. הַמַּטֵּה, inclining, distorting, perverting. In the plur. it loses ה, R. 103.

[3172.] עֲקָלְקוֹתָם (yakal-kal-lo-thám) their perversities. From עָקַל, he perverted, turned. A noun fem. plur. the two latter radical letters being doubled: crooked ways.

PSALM CXXVI. קָחוּ

[3173.] שִׁיבַת (shee-bhàth) captivity. In reg. for שִׁיבָה; in form from

שָׁב, *to return*, in signification from שָׁבָה, *he led captive*, the signification of the roots being changed. See 2605.

[3174.] פְּחֻלָּמִים (kehho-leméem) *as those dreaming*. From חָלַם, *he dreamed*, according to the Chaldaic signification, *was healthy, convalescent*. Ben. kal, plur. prefixed with כ, *as*. Targ. *as healed sick*. LXX. *as consoled*, they taking it for חוּמְלִים, *he spared*.

VER. 2.

[3175.] שִׁחֻק (seh hók) *laughter*. From שָׁחַק, *he laughed*.

VER. 4.

[3176.] בַּנְּבֵב (ban-né-ghebh) *in a dry land*. Targ. *in time of dryness*. LXX. *as a torrent in the south*. From נָבַב, *to dry up*. נָבַב, *south*, or, *dry land*, the south being hot and parched.

VER. 5.

[3177.] הַזְרְעִים (haz-zo-re'ém) *who sow*. From זָרַע, *he sowed*. Ben. kal, plur. with ה rel. R. 76.

[3178.] יִקְצֹר (yik-tsó-roo) *will mow*. From קָצַר, *he cut short, mowed*. Fut. kal, plur.

VER. 6.

[3179.] הָלֹךְ (ha-lóch) *going*. From הָלַךְ, *he went*. Infin. kal, this verb being here repeated, implies continuation, R. 41. n. 1.

[3180.] וּבְכֹחַ (oo-bha-chó) *and weeping*. From בָּכָה, *he wept, lamented, wailed*. Infin. kal.

[3181.] אֶלְמוֹתָיו (alum-mo-tháv) *his sheaves*. From אָלַם, *he bound together*. A noun fem. with dagesh euphonic, R. 18.

PSALM CXXVII. קָבוּ

[3182.] עָמְלוֹ (ca-melóo) *have laboured*. Pret. kal, from עָמַל, *he laboured, was wearied out*, in mind and body.

[3183.] בּוֹנֵי (bho-náv) *its builders*. From בָּנָה, *he built*. Ben. kal, plur. affixed.

VER. 2.

[3184.] מַשְׁעִמֵּי (mash-kee-me) *O ye rising early!* From שָׁעַם, unused. There is neither a Greek, Latin [or English—*D.*] term, by which this can be translated [*early*ing, if there was such a word, would be literal, —*D.*]; it implies the greatest zeal and diligence in rising early, moving, or doing something. Partic. hiph. plur. in reg. an infin. following, R. 34. n. 1.

[3185.] מְאַחֲרֵי (mea-hhare) *delaying*. From אָחַר, *he delayed*. Pret. pih. plur. in reg. LXX. *to rise in the morning. Rise after ye have sat*; reading מְאַחֲרֵי as מְאַחֲרֵי, *when after*.

[3186.] הַעֲצָבִים (ha-etsa-bhéem) *of sorrows*. From עָצַב, *he grieved in mind, or body*. A noun masc. עֲצָב, *grief, trouble, sorrow*.

VER. 3.

[3187.] שָׂכָר (sa-chár) *reward*. From שָׂכַר, *he hired, let out*.

VER. 4.

[3188.] אֲשַׁפְּתוֹ (ash-pa-thó) *his quiver*. Targ. *his armoury*. From שָׁפַת, unused. A noun fem. אֲשַׁפָּה, *a quiver*, affixed.

PSALM CXXVIII. קָבוּ

VER. 3.

[3189.] פְּרִיָּה (po-riy-yá) *fruitful*.

From פָּרַח, *he fructified*. Ben. kal, fem.

[3190.] כִּשְׁתָּלִי (kish-thee-lé) as plantations. From שָׁתַל, *he planted*. Plur. masc. in reg. *plants, sucklings, tendrils*.

PSALM CXXIX. קבט

[3191.] צָרָרְנִי (tsera-róo-nee) *have they afflicted me*. From צָרַר, *he bound, compressed, afflicted*. Pret. kal, plur. affixed.

VER. 3.

[3192.] גַּבִּי (gab-bée) *my back*. From גָּבַב, *projected, was prominent, gibbous*. גָּב, hence *gibbous, the back*, the prominence of one above other parts; affixed. Targ. *my body*.

[3193.] חָרְשׁוֹ (hha-reshóo) *ploughed*. From חָרַשׁ, *he ploughed*. Pret. pl. kal.

[3194.] חֲרָשִׁים (hho - reshéem) *ploughers*. Ben. kal, plur.

[3195.] חָאֲרִיכִי (he - crée - choo) *made long*. From חָאֲרַךְ, *was long*. Pret. hiph. plur.

[3196.] לְמַעַנְיָתָם (lema - vaneethám) *their furrow*. From עָנָה, *he afflicted*. A noun fem. heem. מַעַנִית, *a furrow*: prefixed and affixed. Targ. *lengthened out their ploughing*, i. e. gave us no rest from their slavery, for the longer the furrows, the more tedious is the labour of the oxen. LXX. *prolonged their iniquity*, they reading עוֹנוֹתָם.

VER. 6.

[3197.] שֶׁקֶדְמָת (shék-kad-màth) *which before*. From קָדַם, *he anticipated*. A noun fem. taken as an adverb of time, prefixed with שׁ, in reg. R. 75.

[3198.] שֶׁלֶף (sha-làph) *may draw out, namely, the sickle*. Pret. kal, *he drew out, extracted* a thing from its place, *tore grass from the ground*: is rendered impersonally, B. 43. n. 2. *Before it may have been torn away, it is parched*. Grass used to be torn up before mowing was introduced.

VER. 7.

[3199.] קוֹצֵר (ko-tsér) *a mower*. From קָצַר, *he cut down, mowed*. Ben. kal.

[3200.] וְהִצֵּנִי (vehhits-nó) *or his arm*. A rad. noun, הִצֵּן, *an arm*. Affixed.

[3201.] מְעַמֵּר (me'am-mér) *the gatherer of sheaves*. From עָמַר, *he made, or, collected handfuls*. Part. pih.

PSALM CXXX. קל

VER. 2.

[3202.] קָשׁוּבוֹת (kash-shoo-bhóth) *diligently attentive*. From קָשַׁב, *he attended, turned his ear*. A noun fem. plur.

VER. 4.

[3203.] הַסְּלִיחָה (has-selee-hhá) *pardon itself*. From סָלַח, *he was propitious, he pardoned*, with הֵאֵמַת.

[3204.] תִּיבָרָא (tiv-va-ré) *thou mayest be feared*. From יָרַא, *he feared, revered*. Fut. niph. Targ. *thou mayest be seen*; taking it as תִּיבָרָא. LXX. *on account of thy law*, they taking it for תִּיבָרָא, *a law*.

VER. 7.

[3205.] יִחַל (ya-hhél) *hope thou*. From יָחַל, *he hoped, expected*. Imper. pih.

[3206.] וְהִרְבֵּה (vehar-bé) and plenteous. From רָבָה, was many. A noun heem.

PSALM CXXXI. קִלְא

[3207.] רָמוּ (rá-moo) are elevated. From רָם, to be high, uplifted. Pret. kal, plur.

VER. 2.

וְדוּמַמְתִּי (vedho-màm-tee) and I quelled. LXX. but I exalted, they reading רוּמַמְתִּי. From דוּם, to be silent. Pret. pih.

[3208.] פָּנַמַל (kegha-móol) as one weaned. From גָּמַל, he repaid, gave instead, also, weaned, gave instead of breast milk. Pahal kal, prefixed with ב, as.

PSALM CXXXII. קֶלֶב

[3209.] עָוָתוֹ (עun-no-thó) to be afflicted of him, i. e. his affliction. From עָנָה, he afflicted. Infin. puhal; ends in וֹת, R. 65. affixed.

VER. 4.

[3210.] תִּנְוָמָה (tenoo-má) slumber. From נָם, to slumber. A noun fem. heem.

VER. 6.

[3211.] בְּאֶפְרַתָּה (beeph-rá-tha) in Ephratha. From פָּרָה, he fructified. A heem. noun proper; Ephratha, or Bethlehem, a country and city, so called from Ephrath, wife of Caleb.

VER. 8.

[3212.] וְאַרְוֹן (va-arón) and the ark of thy strength. An ark, chest.

VER. 13.

[3213.] אִיָּהּ (iv-vá) he hath desired. Pret. pih.

VER. 14.

[3214.] פֹּה (po) here. An abverb of place.

VER. 15.

[3215.] בֵּרַחַּב (ba-réeh) in blessing. From בָּרַחַּב, in pih. he blessed. Infin. pih.

VER. 16.

[3216.] אֶלְבֵּשׁ (al-béesh) I will clothe. From לָבַשׁ, was clothed. Fut. hiph.

[3217.] רָנַן (ran-nén) singing. Infin. pihel, from רָנַן, see No. 275.

VER. 17.

[3218.] אֶצְמִיחַ (ats-méeahh) I will cause to bud. From צָמַח, it budded. Fut. hiph.

[3219.] עָרַחְתִּי (עa-rách-tee) I have fitted. Pret. kal, from עָרַח, see No. 225.

PSALM CXXXIII. קֶלֶג

VER. 2.

[3220.] הַזָּקֵן (haz-za-kán) the very beard. From זָקַן, he grew old. [Hence perhaps, senex.—D.]

PSALM CXXXV. קֵלָה

VER. 4.

[3221.] לְסִגְלָתוֹ (lis-gul-la-thó) for his peculiar treasure. From סָגַל, unused. A noun fem.

VER. 7.

[3222.] נִשְׁעִים (nesee-ém) the vapours. From נָשָׂא, he elevated. A noun masc. נִשְׂיָא, a prince, an exalted

person, also, *an exhalation* which rises up from moist places.

VER. 9.

[3223.] פִּפְרֵעוֹה (bephar-*é*) upon Pharaoh. From פָּרַע, *was free*. A common name for the kings of Egypt; Josephus says, that it signifies *king* in the ancient language of Egypt; they were afterwards styled *Ptolemies*, from Ptolemy, one of Alexander's generals; now *Sultans*, since the Arabians obtained its possession.

VER. 11.

[3224.] לְסִיחוֹן (leseeh-hhón) *Sichon*. From the Arabic, סָחַן, *he burdened*. The proper name of the king of the Amorites.

[3225.] הָאֱמֹרִי (ha-emo-rée) of the Amorites. From אָמַר, *he said*. A Gentile noun heem. R. 23. so called from *Amor*, son of Canaan, Gen. 10. 16. put here for the Canaanites in general, of whom the Amorites formed the principal part.

[3226.] וּלְעוֹג (oo-le-*é*ogh) and Og.

VER. 17.

[3227.] יֶאֱזִינֵי (ya-azée-noo) will apply the ear. From אָזַן, see No. 218. Fut. hiph. plur.

VER. 20.

[3228.] הַלְלֵנִי (hal-le-*vée*) of the Levites. From לָהָרַךְ, *he was given up to, devoted, joined to*. Levi, son of Jacob, see Gen. 29. 34.

VER. 21.

[3229.] שֹׁכֵן (sho-chén) inhabiting. Ben. kal, see No. 2639.

PSALM CXXXVI. קָלָה

VER. 6.

[3230.] לְרוֹקַע (lero-kà-*é*) to him extending. From רָקַע, *he expanded, extended*. Ben. kal, (-) for (..) R. 108.

VER. 10.

[3231.] לְמַכֶּה (lemac-ké) to him smiting. From נָכַה, in hiph. *he struck*. Part. hiph. for מַכֶּה, נ being compensated by dagesh, R. 69.

VER. 13.

[3232.] לְגוֹזֵר (legho-zér) to him dividing. From גָּזַר, *he cut, divided*. Benoni kal, prefixed with ל, *to*.

[3233.] לְגִזְרֵים (ligh-za-réem) into parts. There is a tradition that the Red Sea was divided into twelve parts, according to the number of the tribes, through which they severally passed. From גָּזַר, *he cut in two*.

VER. 15.

[3234.] וְנִעַר (venee-*ér*) and shook off, i. e. cast down in the sea. From נָעַר, *he shook*. Pret. pih.

VER. 16.

[3235.] לְמוֹלִיךְ (lemo-léech) to him leading. From יָלַךְ, *he went, walked*. Part. hiph.

VER. 23.

[3236.] שֶׁב־שִׁפְלוֹנוֹ (sheb-beshiph-lé-noo) who in our low state. From שָׁפַל, *was humble*. שִׁפַּל, *dejection, humility*. Affixed with נָ, *our*, and prefixed with ש relative, R. 75. see No. 770.

VER. 24.

[3237.] וַיִּפְרְקֵנוּ (vay-yiph-reké-noo) and rescued us. From פָּרַק, broke, broke off, tore off the skin from the flesh, metaph. rescued from dangers. Fut. kal, affixed, and prefixed with ו conversive.

PSALM CXXXVII. קלו

[3238.] בַּבֶּל (ba-bhèl) of Babylon. From בָּלַל, he confounded, as though בָּלַל [compounded of ב, wherein, ל, God—D.], one ל being omitted where God, בָּלַל, confounded: see Gen. 11.

9. Its magnitude was such, that according to Aristotle, 1. 3. polit. c. 2. when it was taken by Cyrus, a great part of the city knew nothing of the matter for three days after.

[3239.] עָכַרְנוּ (ba-chée-noo) we wept. From עָכַח, he wept, through grief or joy. Pret. kal, ה being changed into ו, R. 66.

[3240.] בִּזְכָּרְנוּ (bezoch-ré-noo) in us remembering: i. e. while we remembered. From זָכַר, to remember. Infin. kal, as No. 1092.

VER. 2.

[3241.] עֲרֵבִים (vara-bhéem) willows. From עָרַב, was pleasant. Plur. masc. Its sing. is not found in Scripture; the points (see 1018) may be (⌠), (⌠⌠), or (⌠⌠⌠), of which the last is likely the most approved in Mishna.

[3242.] תָּלִינוּ (ta-lée-noo) we hung. From תָּלָה, he suspended, hung. 1st. plur. pret. kal, as No. 3239.

VER. 3.

[3243.] וְתוֹלְלֵינוּ (vetho-la-lé-noo) and our injurers. From תָּלַל, he heaped up, raised on high: literally, our heapers together, confounders. Plur.

masc. affixed. Targ. our carriers away. Others have it from תָּלַח, he suspended, as though they demanded joy on our suspended ones, i. e. harps which we had suspended from the willows.

VER. 7.

[3244.] אֶדְחֹם (Edhóm, see No. 1986.

[3245.] עָרַי (á-roo) lay ye bare. From עָרָה, he laid bare, uncovered. Imper. pih. ה rejected, R. 66. (') for dagesh omitted, R. 19.

[3246.] הַיְסוּד (ha-yesódh) the foundation. From יָסַד, he founded, with ה emphatic.

VER. 8.

[3247.] הַשְׁדֻדָּה (hash-shedhoo-dhá) devastatrix, or, who art, or, art to be laid waste. From שָׁדַד, he devastated. Pahul kal, with ה relative.

VER. 9.

[3248.] שֵׂיִאָחוּזוּ (shey-yo-hhéz) who seizeth. From אָחַז, he held, he seized, obtained. Fut. kal, ש being quiescent in י, R. 54. with ש rel. R. 75.

PSALM CXXXVIII. קלו

VER. 3.

[3249.] תָּרַחֲבֵנִי (tar-hee-bhé-nee) thou causest me to raise myself. From רָחַב, he raised himself, prevailed in strength or power. Fut. hiph. affixed.

VER. 6.

[3250.] וְשַׁפֵּל (vesha-phál) and the humble. From שָׁפַל, he was humble.

[3251.] מִמְרֹחֶק (mim-mer-bhák) from afar. From רָחַק, he was far distant, length of space or time, distance.

[3252.] יָדַע (yeye-dháa) *he will know.* From יָדַע, *he knew.* Fut. compounded of kal and pihel; from kal, it is יָדַע, as No. 484; from pihel, it has (י) as though will thoroughly know. Or it is fut. hiph. *will make known*, for יִדְעֶנּוּ, in the Chaldaic form, R. 137.

VER. 8.

[3253.] תִּרְפָּה (té-reph) *thou shalt intermit, forsake.* From רָפָה, *he was thin, weak, he desisted, intermitted.* Fut. hiph. by apocope for תִּרְפֹּה, R. 67. n. 4.

PSALM CXXXIX. קלט

[3254.] חָקַרְתָּנִי (hhakar-tá-nee) *thou hast searched me.* From חָקַר, *he searched out, he explored.* 2nd sing. pret. kal, affixed.

VER. 2.

[3255.] בִּנְתָהּ (bàn-ta) *thou hast understood.* From בִּין, *to understand.* Pret. kal, irreg. for בִּוְנָהּ, ו being excluded, R. 58. with הּ parag.

[3256.] לִרְעִי (lere-ée) *my thought.* From רָעָה, *he fed, associated.* רָע, *a companion, friend, who is fed with one; according to Chaldaic usage, thought.* Prefixed and affixed. Targ. *my society.* LXX. *thy friends.*

VER. 3.

[3257.] וְרַבְעִי (veribh-ée) *and my lying down.* From רָבַע, *he laid down, a lying down.* Affixed.

[3258.] הִסְפַּנְתָּהּ (his-càn-ta) *thou art accustomed.* From סָפַן, *he profited.* Pret. hiph. with הּ paragagic.

VER. 5.

[3259.] צִרְתָּנִי (tsar-tá-nee) *thou hast beset me, or, formed me.* From

צָרַר, *to press, oppress, besiege, also, to form by pressing.* Pret. kal, affixed.

VER. 6.

[3260.] פִּלְאִיָּה (pelce-á) *wonderful.* From פִּלְאָה, *was wonderful.* A noun fem. According to the text we are to read פִּלְאִיָּה, the masc. of which (likewise text) occurs, Jud. 13. 18. but the Masorites have changed both, the latter into פִּלְיָה, and the one here they wish to have shaped and pronounced פִּלְאִיָּה, the points of all such words (thus destined to be and not to be) belonging to the consonants in the margin. The authority of those which are thus doomed to silence, has not seldom been protected by criticism (see 1973), four of them remarkable for not having a marginal substitute, see 2605.

[3261.] נִשְׁבְּחָהּ (nis-gebhá) *it is exalted.* From שָׁבַח, *was exalted.* Pret. fem. niph.

VER. 7.

[3262.] אֶבְרַח (ebh-ráhh) *shall I flee.* From בָּרַח, *he fled.* Fut. kal.

VER. 8.

[3263.] אֶסַּק (es-sàk) *should I ascend.* From נָסַק, *he ascended.* Fut. kal, R. 69.

[3264.] וְאֶצִּיעָהּ (veat-sée-ya) *and shall I strew down, i. e. shall I make my bed in the grave.* Fut. hiph. with הּ parag. (י) being compensated by dagesh, R. 69. n. 2.

VER. 11.

[3265.] יִשׁוּפְנִי (yeshoo-phé-nee) *will cover me.* From שָׁפַן, *he crushed, diminished; fut. kal, affixed.*

VER. 13.

[3266.] תִּסְעֶנּוּ (tesuc-ké-nee) *thou*

hast covered me. From כִּכְהָ, he covered. Fut. kal, by syncope for כִּכְהָ, R. 67. affixed. R. 125.

VER. 15.

[3267.] עֲצָמִי (ots - méé) *my strength*. From עָצַם, he was robust, solid. עֲצָם, strength, force, also, a solid bone, leg, the substance or essence of anything, *the thing itself*. Affixed. Targ. and LXX. *my bone*.

[3268.] עֲשִׂיתִי (eus-sé-thee) *I was made in secret*. i. e. in the womb. From עָשָׂה, he made. Pret. pahal. *I was compressed*, the signification being borrowed from עָכַס, he compressed, *trod on*.

[3269.] רִקְמָתִי (ruk-kám-tee) *I have been curiously wrought*. From רָקַם, he embroidered. Pret. pahal. LXX. *and my substance*, they reading וְרִקְמָתִי, *and my stature*.

VER. 16.

[3270.] גִּלְמִי (gol-mée) *my substance*. From גָּלַם, he gathered, rolled up. גֶּלֶם, a ball, an imperfect body, embryo. Affixed. Targ. *my body*.

[3271.] יִצְרֵהוּ (yut-sá-roo) *will be formed*. From יָצַר, he pressed, formed, formed by pressing. Pret. pahal.

VER. 17.

[3272.] יְקָרוֹ (ya-keróo) *are precious*. From יָקַר, was weighty, precious. Pret. plur. kal.

VER. 19.

[3273.] תִּיקְטְלִי (tik-tól) *thou wilt slay*. From קָטַל, he slew. Fut. kal.

VER. 20.

[3274.] נִשְׁוּאָה (na-sóo) *are raised*

to vanity. From נָשָׂא, he bore. Pret. kal, plur. with נָ parag. R. 102. n. 1. נָ rad. being excluded, after the manner of quiescents in הָ third rad. or by a metathesis for נִשְׁוּאָה.

[3275.] עֲרִיָּה (e-a-ré-cha) *thine enemies*. From עָרַב, to be vigilant. עָרַב, an enemy, as watching. Or, according to Chaldaic usage, for עָרַב, by the usual change of עָ into ע. Plur. affixed. Targ. *the lords of hate*. LXX. *thy cities*, as though from עָרַב, a city.

VER. 21.

[3276.] אֶשְׂנֵא (es-ná) *I will pursue with hate*. From שָׂנֵא, he hated. Fut. kal.

VER. 22.

[3277.] חֲקַרְנִי (hhok-ré-nee) *search me*. From חָקַר, he explored. Imper. kal, affixed. No. 3254.

PSALM CXL. קַמ

VER. 4.

[3278.] עֲכָשׁוּב (e-ach-shóobh) *of an asp*. A noun of four letters.

VER. 8.

[3279.] סִפּוֹרְתָהּ (sac-có-tha) *thou hast covered*. From סָכַה, he covered, by syncope, סָכָה, R. 70. 2nd sing. Pret. kal, assumes וּ, R. 71. with הָ parag.

[3280.] נִשְׁקָה (ná-shek) *of war*. From נָשַׁק, he kissed. War, in which we meet one another face to face, as it were, *kiss*.

VER. 9.

[3281.] מֵאֲוָיִי (ma-avay-yé) *the desires*. From אָוָה, he desired. A heem. noun plur. in reg.

[3282.] זָמָמוֹ (zema-mó) *his wicked thought*. A rad. noun affixed, from זָמַם, see No. 687.

[3283.] תִּפְּקֵךְ (ta-phék) *bring (not) to light*. From פִּיקַח, *to come out* (same as the Chald. תִּפְּקֵךְ). Fut. hiph. וְ being cut off, R. 58. Targ. *do not perfect*.

VER. 10.

[3284.] מְסִבֵי (mesib-báy) of *those surrounding me*. From סָבַב, *he surrounded*. Part. hiph. plur. affixed.

VER. 11.

[3285.] בְּמַחְמוֹתַי (bema-hamo-róth) *into deep pits*. From חָמַר, unused, plur. fem. heem. occurs not elsewhere in S. S., but is used by the Talmudists.

VER. 12.

[3286.] יִצְדִּדְנִי (yetsoo-dhèn-noo) *shall hunt him*. From צָדַד, *to set snares, to hunt, to fowl, to fish*. Fut. kal, affixed.

[3287.] לְמַדְחָפוֹתַי (lemadh-hhe-phóth) *to precipices*. From דָּחַף, *he impelled*, plur. fem. heem. *impulses, fallings, precipices*.

PSALM CXLI. קְמָא

VER. 2.

[3288.] מַשְׁאֵתַי (mas-àth) *elevation*. From שָׂאָה, *he bore, elevated*. A noun heem. מַשְׂאָה, fem. מַשְׂאָחַת, *elevation*. Dagesh rejected, R. 20. R. 117.

VER. 3.

[3289.] שְׁמוֹרָתִי (shom-rá) *a guard*. From שָׁמַר, *he guarded*. A noun fem.

[3290.] נִצְרָה (nit-será) *preservation*. From נָצַר, *he preserved, guarded*.

A noun with dagesh euphonic. Or, imper. kal, with הַ parag. *observe*.

[3291.] דֶּל (dál) *the door*. By apocope from דֶּלֶת, *a door*, see No. 2446. Or, infin. kal, from דָּלַח, *he drew, elevated, for דָּלוּת*.

VER. 4.

[3292.] לְהִיתְעוֹלֵל (lehith-eo-lél) *to working*. From עָלַל, *he planned, framed, studied, acted*. Infin. hithp. Targ. *to thinking thoughts*.

[3293.] אֶלְרַחֵם (el-hhàm) *I will eat*. From רָחַם, *he ate*. Fut. kal.

[3294.] בְּמִנְעֵמֵיהֶם (beman-e-am-me-hèm) *from their dainties*. From נָעַם, see No. 669. plur. masc. affixed. מִנְעָמִים, *pleasant things, pleasures*.

VER. 5.

[3295.] יִנִּי (ya-née) *let him break*. From נָאָה, hiph. תִּנְיָא, *he broke*. Fut. hiph. נ omitted. Targ. *will weaken*.

VER. 6.

[3296.] נִשְׁמַטּוּ (nish-metóo) *are cast down*. From שָׁמַט, *he threw down*. Pret. niph. plur.

[3297.] נָעֲמוּ (na-e-moo) *were agreeable*. From נָעַם, *he was agreeable*. Pret. plur. kal.

VER. 7.

[3298.] פָּלַחַ (pho-léahh) *cutting*. From פָּלַח, *he cut up*. Ben. kal.

[3299.] וּבִקַּעַ (oo-bho-kéa) *and cleaving*. From בָּקַע, *he cleft, broke*. Ben. kal.

[3300.] נִפְּזְרוּ (niph-zeróo) *are*

scattered. From פָּזַר, he scattered. Pret. niph.

VER. 8.

[3301.] תִּעַר (te'ar) leave (not) bare. From עָרַח, he stripped, evacuated. Fut. pih. for תִּעָרַח by apocope, R. 67.

VER. 9.

[3302.] בְּמַכְמָרָיו (bemach-mo-rav) into his nets. From כָּמַר, he grew warm, was burned up, contracted. A noun heem. מִכְמָר, a net in which fishes are contracted, i. e. enclosed. Plur. masc. prefixed and affixed.

PSALM CXLII. קָמַב

VER. 2.

[3303.] אָזַעַק (ez-éák) I will cry. From יָצַעַק, he cried out, exclaimed. Fut. kal.

VER. 4.

[3304.] בְּהִיחַ עֲטָפָה (behith-e-at-téph) in rolling itself up, i. e. when my mind is overwhelmed with cares. From עָטַף, was rolled up, covered. Infin. hithp.

VER. 5.

[3305.] הִבִּיט (hab-bét) in looking on. From נָבַט, he beheld. Infin. hiph. for pret. R. 69. with י redundant.

[3306.] וִרְאִיתִי (ur-é) and in seeing, i. e. and I see. From רָאָה, he saw. Infin. kal. in the form of the imperat. with (..) for וִרְאִיתִי.

[3307.] מִפִּיר (mac-kéer) acknowledging. From נָכַר, in. hiph. he acknowledged. Part. hiph. R. 69.

VER. 8.

[3308.] מִמַּסְגֵּר (mim-mas-gér) out

of prison. From סָבַר, he shut up. A noun heem. מַסְגֵּר, a prison, enclosure: prefixed with מ, from.

[3309.] יִכְתִּירָה (yach-tée-roo) will surround. From פָּרַר, he surrounded. Fut. hiph. (י) being deficient.

PSALM CXLIII. קָמַג

VER. 3.

[3310.] הוֹשִׁיבֵנִי (ho-shee-bhá-nee) made me to dwell. From יָשַׁב, he sat, dwelt. Pret. hiph. affixed.

VER. 4.

[3311.] יִשְׁתַּמֵּם (yish-to-mém) will be stupified. From שָׁמַם, he was amazed, stupified. Fut. hithp. by a metathesis of ש and ת, R. 47. and with ו instead of dagesh, R. 72.

VER. 5.

[3312.] אֲשׁוּחָה (aso-hhéahh) I will meditate. Targ. I will speak. From שָׁחָה, he spoke, with the mouth or heart, he meditated. Fut. pih. R. 63.

VER. 6.

[3313.] פִּרְשָׁתִּי (pe-ràs-tee) I stretched out. From פָּרַשׂ, he expanded, extended. Pret. pih.

VER. 12.

[3314.] וְהִאֲבִדְתָּ (veha-abhadh-tá) and thou wilt destroy. From אָבַד, he perished. In hiph. he destroyed. Pret. hiph. with ו conversive.

PSALM CXLIV. קָמַד

VER. 2.

[3315.] הִרְדִּיד (ha-ro-dhédh) who is subduing. From רָדַד, he subjected, subdued. Ben. kal, with ה rel.

VER. 5.

[3316.] גַע (gà'è) touch. From נָגַע, *he touched*. Imper. kal, נ being cut off, R. 68.

VER. 6.

[3317.] בְרוֹק (berók) cast lightning. From בָּרַק, *he cast lightning, coruscated*. Imper. kal, is read here only.

VER. 11.

[3318.] פָּצְנִי (petsé-nee) deliver me. From פָּצַח, *he opened his mouth*. From the Chaldaic usage, metaphorically, *he redeemed, freed*. Imp. kal, ח being cut off on account of the affix.

VER. 12.

[3319.] פִּנְטָעִים (kin-tee-éem) as plants. From נָטַע, *he planted*. Masc. plur. with כ, as.

[3320.] מְגֻדְלִים (meghud-da-léem) well educated. From גָּדַל, *he was great, he increased, grew up, nourished*. Part. puh. plur.

[3321.] פְּזוּיֹת (keza-viy-yóth) as angles, i. e. corner stones. From זָוָה, unused. A noun fem. prefixed with כ, as. זָוִית, in plur. ends in יֹת, R. 32.

[3322.] מְחַטְבוֹת (mehhut-ta-bhóth) cut out, i. e. as angles of palaces, formed of cut stone. From חָטַב, *he cut wood or stones*. Part. puh. plur.

VER. 13.

[3323.] מְזוּיֵנִי (meza-vé-noo) our garners, or cellars. From זָוָה, see No. 3321. A noun heem. plur. in reg. with an affix, מְזוּיִם, inner angles, cellars.

[3324.] מְפִיקִים (mephee - kéem) bringing forth. From פָּיַק, in hiph. *he produced, brought forth*. Part. plur. hiph.

[3325.] מִזְוֵן (miz-zán) from nourishment to nourishment, i. e. continual nourishment. From זָוַן is formed זֶן, food, nourishment. Targ. *from year to year, i. e. from harvest time to harvest time*. LXX. *from this to that, as though it was* אֶל-זֶוּן מִזְוֵן.

[3326.] מֵאֲלֵי פֹת (ma-alee-phóth) bringing forth a thousand. From אָלַף, a thousand. Part. hiph. plur. fem. formed a thousand, as though thou sanded.

[3327.] מְרַבּוֹת (merub-ba-bhóth) may be increased by myriads. From רָבַב, *he multiplied*. Part. puh. fem. borrowing its signification from רִבְבָה, a myriad.

VER. 14.

[3328.] מְסֻבִּים (mesub-ba-léem) very fat. From סָבַל, *he carried*. Part. plur. puh. formed to carry, burdened, laden with flesh and fat.

[3329.] צְרוּחָה (tséva-hhá) clamour. From צָוַח, *he vociferated*. A noun fem. complaint, clamour through grief. Targ. *clamour of weeping, for they were accustomed to cry out on the report of a public calamity*.

VER. 15.

[3330.] שֶׁעָחָה (shec-cá-cha) to whom it is thus, כֵּן, so thus, used by Rabbins frequently for כֵּן, so. With שֶׁ rel. R. 75. by a doubling of כ.

PSALM CXLV. קְמוּחַ

[3331.] This Psalm is entitled לְרִוְד תְּהִלָּה לְדָוִד, praise of David, because it is throughout but a praising of God. Accordingly the ancient He-

brews declare him happy whoever in after times utters this Psalm thrice each day with the mouth, heart, and tongue. The verses commence with the letters of the Alphabet in order, with the exception of ג.

VER. 3.

[3332.] חָקַר (héhé-ker) *search*. A rad. noun, *searching, scrutiny*. From חָקַר, see No. 3254.

VER. 6.

[3333.] יַגְדֹּלְרִיָּהּ (ugh-dhul-lathechá) *and thy magnificence*. According to the points it is sing. according to the letters it is plur. יַגְדֹּלְרִיָּהּ, see No. 2258.

VER. 8.

[3334.] יַגְדֹּלֵי (ugh - dhol) *and great in kindness*. יַגְדֹּל, see No. 578.

VER. 14.

LXX. insert *the Lord is faithful*, &c. before the 14th verse perhaps, as not finding the verse beginning with ג, they supplied its deficiency from the 17th verse by changing the first word יַצִּיֵּק into נִאֲמָן. R. Salom. gives this cause for the omission of ג, *David saw in it (ג) a difficult falling or ruin* (of which Isaiah speaks, 24. 20.) נִפְלְאָה, *the daughter of Israel fell and will not be again*: wherefore he passed on (to the letter ד) *and sustained her with the Holy Spirit* (saying), כֹּוֹמֵךְ, *the Lord sustains all* תִּמְפֹּלֵים, *falling*.

[3335.] חָנְפְּלִים (han-no-pheléem) *who are falling, i. e. fall*. From חָפַל, *he fell down*. Ben. kal, plur. with ה relative.

[3336.] יוֹקֵם (vezo - képh) *and upraising*. From יָקַם, *he elevated, upraised*. Ben. kal, hence the gram-

matical figure, *Zakeph*, from the elevated figure and voice.

[3337.] חָקַפְּיָם (hac - kephoo-phéem) *them bowed down*. From חָפַף, *he bent*. Pahul kal, חָפַף, *curved, bent down*. With ה rel.

VER. 16.

[3338.] פִּוְתָהּ (po-théahh) *thou art opening, i. e. thou openest*. Ben. kal, from פָּתַח, *he opened*.

[3339.] וַיִּשְׂבֵּעַ (oo-mas-béeaע) *and satisfying*. From שָׂבַע, *he satisfied, fed*. Part. hiph.

VER. 20.

[3340.] יִשְׁמַד (yash-méedh) *will destroy*. From שָׂמַד, *he destroyed*. Fut. hiph.

PSALM CXLVI. קָמוּ

VER. 4.

[3341.] עֲשֵׂה־לִּי־חֲשׁוֹנֵי (vesh-to-no-tháv) *his thoughts*. From עָשָׂה, *was candid, bright, metaph. he thought*. A noun fem. plur. affixed.

[3342.] מִתֵּיר (mat-téer) *loosing*. From בָּרַר, *he leaped up, also, freed, loosed*. Partic. hiph.

[3343.] אֲסוּרִים (asoo-réem) *those bound*. From אָסַר, *he bound*. Pahul kal.

VER. 8.

פָּקַח (po - kéahh) *opening*. Ben. kal, from פָּקַח, *he opened, the eyes or ears*.

[3344.] עִוְרִים (viv-réem) *the blind, i. e. the eyes of the blind*. From עָוַר, in pihel, *he blinded, pulled out the eyes*. A rad. noun, plur. of עִוֵּר, *blind*.

VER. 9.

[3345.] יְעוֹדֵד (ye'odo-dhédh) will establish. From עוֹדֵד, he balanced, confirmed. Fut. pihel, of the form of pihel.

[3346.] יַעֲוֶת (ye'evav - véth) will subvert. Fut. pihel. From עֲוֶת, he subverted.

VER. 10.

[3347.] יִמְלִיךָ (yim-lóch) will reign. Fut. kal, from מְלִיךָ, see No. 2730.

PSALM CXLVII. קמו

[3348.] זִמְרָה (zam-merá) to sing. From זָמַר, see No. 375. Infin. pih. with הַ parag. for לְזָמַר.

VER. 2.

[3349.] בּוֹנֵה (bo - né) building. From בָּנָה, see No. 1173. Ben. kal, in reg. R. 122.

[3350.] נִדְחֵי (nidh-hhé) the outcasts. From דָּחָה, see No. 1370. Ben. niph. in reg.

[3351.] יַכְנִס (yechan-nés) will gather together. Fut. pih. from כָּנַס, see No. 1303.

VER. 3.

[3352.] לִשְׁבִירֵי (lish-bhoo-re) the broken in heart. From שָׁבַר, see No. 164. Pahul kal, in reg. plur. of שָׁבַר, broken.

[3353.] וּמַחְבִּישׁ (um-hhab-bésh) and binding. From חָבַשׁ, he bound. Partic. pih. prefixed, and binding upon their griefs. Targ. and laying on plaster.

VER. 4.

[3354.] מוֹנֵה (mo-né) reckoning. From מָנָה, he numbered. Ben. kal.

VER. 7.

[3355.] עָנִי (venóo) cry aloud. Targ. sing. From עָנָה, he chanted, responded, he sang. Imp. kal, plur.

VER. 8.

[3356.] הַמְכַסֶּה (ha-mechas-sé) who covers. From כָּסָה, he covered. Partic. pih. with הַ rel. dagesh being excluded from מ.

VER. 9.

[3357.] עֵרֵב (vo-rébh) of the raven. From עָרַב, he mixed. Also, grew late in the evening, dusky, dark, hence, a crow or raven, from its black colour. Ravens neglect their young in the nest, which in consequence fill the air with their cries of hunger; and are providentially sustained, until able to fly, on dew, flies, and worms. See Mat. 6. 26. and Luke, 12. 24.

VER. 10.

[3358.] בְּשׁוֹקֵי (besho-ké) in the legs of a man. A rad. noun שׁוֹק, a leg. Dual in reg. prefixed with ב, in. From שָׁקַף, to walk continually.

VER. 11.

[3359.] רוֹצֵה (ro-tsé) delighting. Ben. kal, from רָצָה, see No. 1771.

VER. 15.

[3360.] הַשֹּׁלֵחַ (hash-sho-léahh) who is sending, i. e. who sends. Ben. kal. From שָׁלַח, he sent.

VER. 16.

[3361.] פִּצְצָמֵר (cat-sá-mer) as very wool. Targ. white like wool. By wool is denoted, whiteness, purity, clean-

ness, Isaiah, 1. 18. A rad. noun, צֶמֶר, *wool*, prefixed with כ, *as*. It bears affinity to the verb, צָמַר, *to cut*.

[3362.] פִּפּוֹר (kephór) *hoar frost*. LXX. *scatters a cloud as ashes*. From פָּפַר, *he covered*. A noun masc. without a plur. because it covers the earth.

[3363.] יִפְּזַר (yephaz-zér) *will scatter*. Fut. pih. From פָּזַר, *he scattered, dispersed*.

VER. 17.

[3364.] מַשְׁלֵיחַ (mash-léech) *casting*. Part. hiph. From שָׁלַח, see No. 66.

[3365.] קָרְחוֹ (kor-hhó) *his hail*. LXX. *his ice*. From קָרַח, *to make bald*. קָרַח, *ice*, because it makes herbs and plants bald and languid. Affixed.

[3366.] כְּפֵתַיִם (chephit-téem) *as morsels*. From פָּרַת, *he broke*. פֶּתַח, *a bit, fragment*.

[3367.] קָרְרוֹ (ka-ra-thó) *of his cold*. From קָרַר, *to grow cold*. Affixed. (ר) not changed where dagesh is implied, R. 114.

VER. 18.

[3368.] יָשַׁב (yash-shébh) *will blow*. From נָשַׁב, *he blew*. Fut. hiph. Targ. *will suffer to blow*.

[3369.] יִזְלֹו (yiz-zeloo) *will flow*. From זָלַח, *he flowed*. Fut. kal.

PSALM CXLVIII. קְמַח

VER. 5.

[3370.] וְנִבְרָאוּ (venibh-rá-oo) *and were created*. From בָּרָא, *he created*. Pret. niph. plur.

VER. 14.

[3371.] קֵרְבוֹ (kero-bhó) *near to him*. See No. 640.

PSALM CXLIX. קָמַט

VER. 4.

[3372.] יִפְאֵר (yepha-ér) *he will decorate*. From פָּאָר, *he adorned, decorated, glorified*. Fut. pih. LXX. *will exalt*.

VER. 6.

[3373.] רוֹמְמוֹת (ro-memóth) *exaltations*. From רָמַם, or רָמַם, *to exalt*. A noun in reg. plur. fem. of רוֹמָם, *elevation*. Targ. *praises*. When about to engage in battle they will extol God with praises, which will be as double-edged swords in their hands.

[3374.] פִּיפְיֹות (pee-phiyyóth) *of edges*. Targ. *of two sides*. פָּחַ, *a face, front*, and by doubling it, *two faces or edges*.

VER. 8.

[3375.] בְּזִקִּים (bezik-kéem) *with fetters*. From זָקַק, Chald. זָקַק, *to bind*. Plur. masc. prefixed. Is read five times in S. S.

PSALM CL.

VER. 3.

[3376.] בְּתִקְעַע (be-thé-kaע) *on the clangor of the trumpet*. From תִּקַּע, *he clanged, sounded the trumpets*. תִּקְעַע, *the impression of a trumpet, clangor*. Is read here only.

VER. 4.

[3377.] בְּמִנִּים (beminnéem) *on harps*. Either from מִנָּה, *he numbered*, or מִין, *a species*, מִנִּים, *a musical instrument*, so called from the variety and number of its strings. Its exact form is unknown. Read here only.

[3378.] וְעָבַב (ve'ug-gábh) and on the organ. From עָבַב, he loved wantonly, or madly, as though he gave up his time to musical instruments, that he may be continually enjoying his beloved object, hence עָבַב, an organ, whose melody imparts delight. Its form is uncertain. Read four times in S. S.

VER. 5.

[3379.] בְּצִלְצִלִּי (betsil-tsele) on the cymbals of hearing, i. e. of the greatest sound. From צִלְצַל, it tinkled. Plur. masc. in reg. read twice, here and 2 Sam. 6. 5.

AT THE END OF THE PSALTER THIS MASORETIC NOTE IS ADDED.

מִסְפַּר חֲפְסוּקִים שֶׁל תְּחִלִּים אֶלְפִים וְחֲמִשׁ מֵאוֹת וְשִׁבְעָה וְעֶשְׂרִים אִם כּוֹד
 סִמֶּן וְחֲצִי וְיִפְתָּרוּ בְּפִתְחָם וְסִדְרֵי יָם וּמְזוֹרִים קוֹן

The number of verses in the Psalms is 2000 and 500 and 7 and 20, their sign (or memorial); and its middle is Psalm, 78. 36. וְיִפְתָּרוּ, and its sections are, יָם 19. and Psalms קוֹן, 150.

חֲסִלָּה

THE END OF THE BOOK OF PSALMS.

לוח ספר תהלים

OR

INDEX

OF

THE BOOK OF PSALMS;

IN WHICH

ALL THE HEBREW WORDS ARE ALPHABETICALLY ARRANGED, AND NUMERICALLY
CORRESPOND WITH THE WORDS IN THE LYRA.

AN ALPHABETICAL INDEX

OF

THE BOOK OF PSALMS.

THE NUMERICAL FIGURES SET DOWN IN THIS INDEX CORRESPOND WITH THOSE IN THE LYRA, AND SO DIRECT THE READER WHERE TO FIND THE EXPLANATION OF EACH WORD.

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1018	פְּנֵדִי	2184	בְּזָר	463	בְּשׂוּעָתָהּ
2305	פְּנֵדָתִי	2904	בְּחַדְרֵי	2131	בְּשִׂימּוֹן
52	פְּגוּיִם	2545	בְּחַדָּשׁ	586	בְּשִׁיעַ
1062	פְּגִיא	1237	בְּחַוֶּץ	247	בְּיָתֶהּ
52	פְּגִימִים	2454	בְּחַוָּר	272	בְּיָד
2415	פְּגַלְגַל	2665	בְּחַזוֹן	ib.	בְּיָד
1917	פְּנַת	1380	בְּחַלּוּתָם	141	בְּכָבוֹד
1821	פְּדָבְרָהּ	1581	בְּחַלּוֹן	ib.	בְּכָבוֹדוֹ
123	בְּדוֹד	286	בְּחַמְתָּהּ	2891	בְּפָבֵל
305	בְּדַמְעָתִי	2476	בְּחַנְמַל	272	בְּכַח
8	בְּדָרָהּ	1117	בְּחַנְנִי	2483	בְּכֹר
ib.	בְּדָרָהּ	1392	בְּחַנְפִי	2126	בְּפֹשְׁרוֹת
1075	בְּהַ	684	בְּחַנְתָּ	1212	בְּכִי
3072	בְּחַפְּיָטִי	1255	בְּחַפְּזִי	3239	בְּכִינּוֹ
1183	בְּחַדְרָת	2812	בְּחַצֵּי	119	בְּכָל־
1244	בְּחַוְסָדָם	2771	בְּחַצְצְרוֹת	1294	בְּכַנּוֹר
1474	בְּחַפְּרָת	1310	בְּחַר	2546	בְּפֶסֶחַ
504	בְּחַם	2930	בְּחַרְבִּי	324	בְּכַפִּי
409	בְּחַמָּה	1271	בְּחַרְבוֹנֵי	2334	בְּכַשִּׁיל
ib.	בְּחַמוֹת	3167	בְּחַרוֹת	2631	בְּכַתוֹב
ib.	בְּחַמוֹת	607	בְּחַח	500	בְּל
1709	בְּחַמִּיר	959	בְּחַח	4	בְּלֹא
1980	בְּחַצוֹתוֹ	3028	בְּחַח	53	בְּלֹאמִים
2809	בְּחַקְבֶּץ	1827	בְּשַׁחֲוֹת	194	בְּלִבְכֶם
728	בְּחַקִּיץ	607	בְּשַׁחְתִּי	207	בְּלִבִּי
70	בְּחַשְׁמִים	724	בְּשַׁמְנִים	2278	בְּלִבְנֹן
1472	בְּחַשְׁפָּמוֹ	799	בְּי	1267	בְּלַח
3304	בְּחַתְעֵטָף	2119	בְּיָה	2310	בְּלַחֲוֹת
121	בְּו	92	בְּיוֹם	1267	בְּלוֹ
2795	בְּוֹרֵד	ib.	בְּיוֹם	1613	בְּלַחֶץ
1249	בְּוֹז	2919	בְּיִם־סוּף	884	בְּלוֹי
3349	בְּוִנָּה	2142	בְּיֹן	21	בְּלוֹיָהּ
368	בְּוֹר	219	בְּיִנְתָּ	ib.	בְּלוֹיֹת
1406	בְּוֹשָׁה	1686	בְּיִקְרוֹתֶיהָ	747	בְּלוֹעַל
977	בְּוֹשֹׁוֹ	110	בְּיִרְאָהּ	3073	בְּלִמְדֵי
1033	בְּזָה	ib.	בְּיִרְאָתָהּ	1850	בְּלַעַ
3240	בְּזִכְרָנִי	1843	בְּיִרוּשָׁלַם	1886	בְּלַעַ
2748	בְּזִמְרוֹת			3166	בְּלַעֲוֵנִי

1403	בלענוהו	43	במשפט	2651	בעותיה
2726	בלתי	1284	במתג	2015	בעמף
656	בם	2101	במתנינו	2582	בעיןדאר
2029	במאנים	90	בן	2312	בעיר
510	במארב	ib.	בך	2478	בעירם
1898	במגורם	312	ברמיני	591	פעליל
1561	במגלת	1925	בנאדף	2433	פענן
49	במח	1295	בנכל	525	פעצומיו
ib.	במח	3176	בפגב	6	פעצת
3285	במהמרות	170	בנינות	1767	פער
553	במון	1866	בנדכח	1211	פערב
1517	במוש	2804	בנח	2118	פערבות
268	במוצותיהם	90	בנו	762	פעריו
297	בפורת	461	פנות	2737	לערים
833	בפזתי	3007	בנמזתו	2031	פעשק
492	במזפות	90	בני	30	פעת
1222	במחול	2172	בנימן	ib.	פעתו
1639	במחיריהם	669	בנעימים	256	פפיהו
2354	במחשפים	1145	בלעם	471	פלעל
27	במים	133	בנפש	2723	פפרח
1132	במישור	ib.	בנפשם	3223	פפרעה
438	במישרים	1123	בנקיון	2934	פפרץ
966	במיתריה	1164	בנשאי	2147	פפרש
3302	במכמרו	648	בנשף	2129	בצאתה
56	במלכם	3140	בנשף	251	בצדקה
3377	במנים	3255	בנתח	1381	בצום
3294	במנעמיהם	2331	בסבך	2437	בציח
512	במסתרים	946	בפוסים	83	בציון
694	במעגלותיה	1600	בפקה	702	בצל
2192	במעמקי	518	בספה	1535	בצלם
1930	במערה	1926	בספרתה	2150	בצלמון
2099	במצודח	2913	בעבור	3379	בצלצלי
1133	במקחלות	337	בעברות	1217	בצע
ib.	במקחלים	68	פעבתים	ib.	בצע
1079	במקום	140	פעדו	2130	בצעדף
62	במשיחי	ib.	פעדי	128	בפאר
521	במשכו	ib.	פעדני	ib.	בפאר
2453	במשמניהם	45	פעדת	442	בפארה
43	במשפט	ib.	פעדתם	128	בפזרו

442	בַּצְרָתָהּ	486	בְּרַחֵק	461	בת, <i>daughter</i>
85	בַּקְדֵּשׁ	1101	בְּרִיחוֹ	701	בת, <i>pupil</i>
ib.	בַּקְדֻשׁוֹ	3215	בְּרוּךְ	2932	בְּתֻבֵּינִית
ib.	בַּקְדֻשִׁי	497	בְּרוּךְ	2990	בְּתוּחוֹ
144	בַּקּוֹל	945	בְּרַכּוּב	1003	בְּתוּרוֹךְ
ib.	בַּקּוֹלוֹ	2094	בְּרַכּוֹ	1701	בְּתוּלוֹת
ib.	בַּקּוֹלִי	3010	בְּרַפִּי	15	בְּתוּרַת
3112	בַּקִּיטוֹר	3069	בְּרַכְנוּכֶם	2044	בְּתַחֲתִיּוֹת
144	בַּקְלוֹ	1321	בְּרַעַב	247	בְּתִיִּים
130	בַּקְמִים	112	בְּרַעְדָּה	3376	בְּתַקַּע
2344	בַּקַּע	1614	בְּרַצַּח	1814	בְּתִשְׁבַּע
2845	בַּקְעוֹת	2183	בְּרַצִּי		ג
2344	בַּקְעָתָהּ	782	בְּרַק	489	גְּאוּחַ
1489	בַּקְצָפָהּ	466	בְּרַשָּׁתָהּ	2961	גְּאוּלִי
224	בַּקָּר	299	בְּשֵׂאוֹל	1726	גְּאוֹן
2106	בַּקָּר	100	בְּשֵׁבֶט	709	גְּאוֹת
171	בַּקְרָאִי	977	בְּשׁוֹ	2734	גְּאִים
1136	בַּקְרָב	2661	בְּשׁוֹא	2212	גְּאֵלָה
1149	בַּקֵּשׁ	418	בְּשׁוּב	2324	גְּאֵלָתָהּ
ib.	בַּקֵּשׁוֹ	3358	בְּשׁוּקֵי	3031	גְּבַהַ
1863	בַּקֵּשׁוֹ	371	בְּשׁוּחַת	2785	גְּבַהַ
114	בַּר, <i>a son</i>	2256	בְּשׁוּיַבַּח	2350	גְּבוּל
911	בַּר, <i>pure</i>	1870	בְּשׁוּיָחִי	ib.	גְּבוּלוֹת
2088	בַּר	1213	בְּשׁוּלוֹי	ib.	גְּבוּלָהּ
1837	בַּרְא	210	בְּשׁלוֹם	896	גְּבוּר
143	בַּרְאשׁ	1968	בְּשַׁלַּח	3192	גְּבִי
ib.	בַּרְאשׁוֹ	2370	בְּשַׁלֵּם	2571	גְּבִל
2663	בַּרְאָתָם	70	בְּשַׁמִּים	2151	גְּבֻנִים
244	בַּרְבַּ	1070	בְּשַׁמֵּן	2084	גְּבַעוֹת
2079	בַּרְבִּיבִים	923	בְּשַׁמְרָם	2065	גְּבַר
129	בַּרְבִּים	994	בְּשֵׁן	811	גְּבַר
1218	בַּרְדְּתֵי	1325	בְּשַׁנְתוֹ	1337	גְּבַר
911	בַּרְחַ	1823	בְּשַׁפְטָהּ	2065	גְּבַרָה
40	בַּרְחַ	679	בְּשַׁר	3163	גְּבַרְתָּהּ
ib.	בַּרְחוֹ	2759	בְּשַׁרְהוּ	2796	גַּב
3317	בַּרְזֵק	679	בְּשַׁרֵּי	824	גְּדָד
2858	בַּרְזִים	2554	בְּשַׁרְיֹהֶת	2078	גְּדַחְךָ
2217	בַּרְזַת	1565	בְּשַׁרְתֵּי	578	גְּדוּל
101	בַּרְזַל	1406	בְּשַׁת	1330	גְּדוּלוֹ

2721	גדל	262	גרוֹם	1648	דפיתונו
2258	גדלתו	3080	גרסח	1577	דל slender,
2369	גדע	2135	גשם	ib.	דל
2023	גדר			3291	דל a door,
2240	גוזי		ד	2511	דלונו
52	גוי	2643	האכה	1203	הליתני
3020	גויזת	1165	דכיר	3088	הלפת
52	גויח	1661	דכקח	2446	הלת
ib.	גוים	310	דכר	241	הם
1432	גול	240	דכר	2791	המח
667	גורל	708	הפרה	1391	הפח
2698	גז	240	הכרי	2562	המי
2264	גז	310	הכרי	241	המים
2197	גזלתו	ib.	הכרים	713	המלנו
985	גחוי	3018	הכרתו	1746	המינו
761	גחלים	919	הבש	2791	המיתו
1619	גילי	1242	הבת	2583	המן
3079	גל	208	הגנם	305	המעח
984	גל	412	הנתם	2300	העח
2769	גלח	1845	הואג	3057	העכו
3270	גלמי	123	הוד	883	העת
2005	גלעד	1580	הוי	1808	הפי
1060	גם	196	הפם	3021	ההשום
1171	גמול	2742	הומח	357	הרוח
ib.	גמולם	971	הומיה	8	הרוח
3078	גמל	1001	הונג	ib.	הרוח
325	גמל	506	הור	255	הרפח
ib.	גמלתו	445	הורש	445	הרש
345	גמר	1370	הוחח	2883	הרשו
1932	גמר	3059	הוחח	454	הרשוה
1804	גמב	1424	הוחו	1331	הרשתו
3316	גבע	3060	החיתני	1053	השא
2180	גער	421	הין	1418	השן
423	גערות	441	הח	1044	השכי
2474	גפן	1353	הפא	1069	השנת
ib.	גפנם	2662	הפא	2928	התן
563	גפרית	1353	הפאי		
2887	גור	2662	הפאת		ח
1545	גר	2732	דכים	1846	האדומי

72	הַאֲדָרִים	2764	הַגִּיד	3116	הַהֲרַתִּי
218	הַאֲזִינָה	ib.	הַגִּידוּ	3310	הַחֲשִׁיבֵנִי
2635	הַאֲזַרְחִי	447	הַגִּידוּ	943	הַחֲשִׁיעַ
1400	הַאֲחַח	473	הַבְּיוֹן	159	הַחֲשִׁיעָה <i>save,</i>
605	הַאֲיִרָה	2637	הַבְּיַעַו	159	הַחֲשִׁיעֵנִי
2416	הַאֲיִרוּ	2409	הַבְּנָה	ib.	הַחֲשִׁיעַ
2	הַאֲיֵשׁ	377	הַבְּהִיתָ	254	הַחֲשֵׁר
2522	הַאֲכַלְתֶּם	2775	הַבְּדוּם	2516	הַחֲתֵר
137	הַאֲלֵהֶם	2024	הַבְּחִינָה	3168	הַחֲיָדוֹנִים
53	הַאֲמִים	270	הַבְּיַחְמוּ	1861	הַחֲיָפִים
1940	הַאֲמַנֶם	400	הַבְּדַר	3177	הַחֲיָרְעִים
1156	הַאֲמַנְתִּי	1090	הַבְּדַרְכֵיכֵנִי	120	הַחֲחֹסִים
3225	הַאֲמַרְי	3041	הַבְּפָכִי	1362	הַחֲחֹק
132	הַאֲמַרִים	435	הַבְּהָא	1410	הַחֲחִלִיק
2405	הַאֲפֶס	2346	הַבְּכַשְׁתָּ	1344	הַחֲחַפֵּץ
3195	הַאֲרִיכּוּ	381	הַבְּדוּד	1266	הַחֲחַרְשְׁתִּי
57	הַאֲרִץ	1293	הַבְּדוּד	1528	הַחֲחַשִׁיתִי
265	הַאֲשִׁימֶם	2356	הַבְּדִינֵנִי	697	הַחַט
1496	הַבְּאֲשׂוּ	1088	הַבְּדִיעֵנִי	ib.	הַחַטָּה
2098	הַבְּבַתֶּנִּי	381	הַבְּדוּף	3044	הַחַטָּה
1181	הַבְּנוּ	1088	הַבְּדַעַע	1356	הַיָּא
1087	הַבְּנֹגְדִים	2410	הַבְּדַעַתָּה	22	הַיָּחָה
1311	הַבְּיַט	259	הַבְּהִיֹת	1219	הַיָּחָה
3305	הַבְּיַט	1604	הַבְּחִילִי	22	הַיָּחִי
604	הַבְּיַטָּה	1516	הַבְּחִלְתִּי	92	הַיָּוִם
1283	הַבְּיָן	2789	הַבְּכַחַח	1532	הַיָּוִן
1631	הַבְּיַשׁוּתָּה	634	הַבְּלֹף	2739	הַיָּוִסֶר
2599	הַבְּכָא	2495	הַבְּלֹלּוּ	103	הַיָּזַר
1231	הַבְּל	233	הַבְּלִילִים	1809	הַיָּזוּת
ib.	הַבְּל	1637	הַבְּזוֹן	2746	הַיָּחַבְרָה
ib.	הַבְּלִי	107	הַבְּסֹרֵי	1299	הַיָּחִיבּוּ
3159	הַבְּנִיחָה	1784	הַבְּפִיעַ	22	הַיָּיִנִי
3065	הַבְּנִים	2519	הַבְּפִיעָה	ib.	הַיָּיִתָּה
1337	הַבְּבֵר	1111	הַבְּצִיאֵנִי	ib.	הַיָּיִתִי
1518	הַבְּגִילוּ	1670	הַבְּצַק	249	הַיָּכַל
2695	הַבְּחָה	1655	הַבְּרַגְנוּ	ib.	הַיָּכַל
52	הַבְּזִי	1921	הַבְּרָד	413	הַיָּם
ib.	הַבְּזִים	1152	הַבְּרִנִי	3246	הַיָּסוּד
220	הַבְּגִינִי	1622	הַבְּרַשְׁתָּה	1048	הַיָּסְפָר

3038	חִירָדָן	1449	חֲמוֹן	2601	חֶסֶתוֹפֶף
69	חִישְׁבִי	1260	חֲמִיחִלִּים	526	חֶסֶתִיר
166	חִישׁוּעָה	3171	חֲמִטָּה	1836	חֶסֶתֶר
22	חִיתָח	27	חֲמִים	3091	חֶעֶבֶר
141	חֲפָבֹד	3356	חֲמִכְסָה	2917	חֶעִוִּנוּ
358	חֲכִין	1042	חֲמִלוּכָח	2688	חֶעִטִית
160	חֲפִית	56	חֲמִלָּה	1401	חֶעִירָח
33	חֲפֵל	2222	חֲמַעַד	1207	חֶעִלִית
3137	חֲכָן	2811	חֲמַעֲמָרְכִי	1214	חֶעֲמִדָּחַח
3337	חֲפֹפִים	3152	חֲמַעֲלוֹת	2806	חֶעֲרַעַר
716	חֲפִירִים	2551	חֲמַעֲלָה	3318	חֶפּוֹצָח
2455	חֲכָרִיעַ	2840	חֲמַקְרָח	1307	חֶפִיר
718	חֲכָרִיעָהוּ	2949	חֲמָרָה	1220	חֶפֶד
4	חֲלָא	2819	חֲמַשְׁפִּיעַ	1220	חֶפְכָּת
ib.	חֲלוֹא	2847	חֲמַשְׁלַח	186	חֶפְלָח
3228	חֲלוּי	3032	חֲמַשְׁפִּילִי	698	חֶפְלָח
3179	חֲלוּהָ	2766	חֲמַתְחֲלִלִים	1253	חֶפְלִיא
2167	חֲלִיכָח	363	חֲוֹן	2307	חֶפְלָתָם
ib.	חֲלִיכֹתִידָה	1813	חֲנָבִיא	1307	חֶפְרִי
21	חֲלִילָח	363	חֲנָח	2349	חֶצְבָּת
3096	חֲלִיצְנִי	3335	חֲנּוּפִלִים	2561	חֶצְדִיקָה
5	חֲלָה	871	חֲנּוּתָן	46	חֶצְדִיקִים
ib.	חֲלָכוּ	216	חֲנּוּחִילוֹת	732	חֶצִיל
ib.	חֲלָכוּ	915	חֲנּוּחִמִּדִים	3068	חֶצְלִיחָח
ib.	חֲלָכְתִי	2389	חֲנּוּחִם	1865	חֶצְמִיתָם
1501	חֲלָכְתִי	2738	חֲנַטַע	2317	חֶצְמַתָּח
494	חֲלָל	1308	חֲנִיא	1013	חֶקִיפּוֹנִי
1030	חֲלָלוּחַו	726	חֲנִיחוּ	1658	חֶקִיצָח
ib.	חֲלָל	1975	חֲנִיעֵמוּ	151	חֶקִיצוֹתִי
2298	חֲלָם	336	חֲנַשָּׂא	2682	חֶקְמָתוֹ
829	חֲמָאזְרִנִי	2047	חֲנַשְׁפַעַע	2686	חֶקְצָרָת
2876	חֲמַבִּים	1232	חֲסַגְרָתְנִי	2108	חֶקְשִׁיב
1314	חֲמַבִּין	2109	חֲסִיר	221	חֶקְשִׁיבָח
2138	חֲמַבְשָׁרוֹת	3258	חֲסַכְנָתָח	84	חֶר
3031	חֲמַגְבִּיחִי	2815	חֲסַלָּח	1994	חֶרָאִית
433	חֲמָח	3203	חֲסַלִיחָח	2610	חֶרָאִנוּ
2843	חֲמַחֲלָה	1540	חֲסָר	143	חֶרָאֵשׁ
1713	חֲמוּ	2093	חֲסָרִים	1816	חֶרֶב
				2457	חֶרְגָם

3315	הרדד	3361	השלח	97	ואחזקתך
2552	הרחב	1908	השלקך	327	ואחלצה
174	הרחבת	989	השלקתי	2306	ואחשבך
2641	הרחקת	2509	השפוז	1831	ואמחר
147	הרים mountains,	2681	השמחת	2269	ואיים
2364	הרים to elevate,	70	השמים	1875	ואימות
2325	הרימה	2951	השמידו	134	ואין
2666	הרימותי	284	השמינית	ib.	ואין
1725	הריעו	2378	השמעת	1441	ואינפו
2102	הרפכת	1230	השמרים	2	ואיש
1290	הרינונו	1547	השע	150	ואישנה
1954	הרס	2514	השפוף	191	ואל
2326	הרע	613	השקוף	137	ואלהי
1184	הרעים	1996	השקיתנו	ib.	ואלהינו
1991	הרעשתה	1182	השתחוו	408	ואלפים
2816	הרפא	553	השתות	89	ואמר
1437	הרף	2731	התאזר	ib.	ואמרני
880	הרקיע	1120	התחלכתי	2214	ואנגשה
37	הרשעים	2882	הההללו	947	ואנחנו
2918	הרשענו	2466	התוו	81	ואני
3164	השאננים	3101	התמתמתתי	ib.	ואנכי
1170	השב	2494	התעבר	86	ואספרה
2717	השבת	2395	התעטף	1891	ואסתר
2683	השבת	611	התעיבו	1790	ואעידה
2302	השגו	2012	התרוצעי	146	ואענה
1313	השגיח			ib.	ואענהו
3083	השגים			78	ואף and anger,
410	השדה	2203	ואבכה	2007	ואפרים
3247	השדודת	1548	ואבליגה	3264	ואציעה
610	השחיתונו	2230	ואגדלנו	2384	ואצקת
969	השחר	76	ואדברה	227	ואצפה
1396	השיבה	72	ואלני	1856	ואקוה
2607	השיבות	378	ואלנינו	3119	ואקומת
1396	השיבנו	1871	ואחימה	2532	וארדה
1569	השיבנונו	1684	ואחלות	3212	וארון
731	השירה	2421	ואחרון	57	וארץ
106	השפילו	1147	ואזכרה	952	וארשת
2063	השפילו	375	ואזמרה	3135	ואשאפה

856	ואשחוקם	40	גבריה	1209	והודו
3125	ואשעח	870	וגבריה	2252	והוספתה
1598	ואשפכה	101	וגבול	1433	והוציא
3	ואשר	2290	וגבריא	22	והיה
808	ואשמפור	2967	וגבריהו	3171	והפטים
3077	ואשתעשע	1178	וגבריה	27	והמים
64	ואת	782	וגברקים	56	והמלך
91	ואת	1036	וגבשועו	2701	והנחם
ib.	ואתה	461	וגבת	726	והנפוחו
95	ואתנה	18	וגבתורתו	2609	והפר
ib.	ואתנה	934	וגבאלי	315	והצילני
3097	ואתנחם	2212	וגבאלני	1589	והקומני
3144	ואתקוטח	3334	וגבדול	1750	והקופיה
137	וגבאלתי	3333	וגבדלותיה	1402	והקוצה
78	וגבאף	ib.	וגבדלותיה	2462	והרבה
8	וגבדרה	2648	וגבוע	3206	והרבה
121	וגו	1032	וגגרה	365	והרה
1249	וגבו	111	וגילה	1290	והרגינו
979	וגבוזי	1611	וגבליף	232	והרע
2454	וגבחרי	563	וגבפרית	1363	והרק
1825	וגבחמא	1545	וגגר	2095	והשמיעו
348	וגבחן	2887	וגגרים	1440	והתבוננת
79	וגבחרונו	240	וגגבר	1120	והתחלכת
199	וגבטחו	412	וגדיני	1435	והתחולל
3180	וגבלח	2121	וגדין	2395	והתעשה
21	וגבליח	421	וגדיני	1431	והתעפג
11	וגבמלשב	2446	וגדלתי	1442	והתענגו
27	וגבמים	196	וגדפו	1000	והתפרדו
90	וגבד	185	וגדעו	3336	והוקח
2657	וגבנית	506	וגדר	1796	והיז
2591	וגבסופתה	2596	וגדרור	2896	והזכיו
1828	וגבסתם	3314	והאבדת	2238	והזמץ
1767	וגבער	2385	והאזין	9	והפאים
2490	וגבפסליהם	57	והארץ	1371	והחלקקות
1386	וגבצלעי	1755	והגנת	2618	והפנו
496	וגבצע	2409	והגית	3200	והצנו
3299	וגבקע	2570	והגרים	88	והק
888	וגבקצח	400	והדר	804	והקתי
		435	והוא	79	והרון

1606	וחרמונים	2403	ויתפש	2899	ויעצמהו
2351	וחרף	2955	ויתר	34	ויעשו
638	וחרפה	2921	ויתרב	1154	ויפח
1444	וחרק	868	ויתרג	781	ויפיצם
48	וילבדו	2901	ויתשד	1486	ויפלטם
ib.	וילבדו	1198	ויתשף	2944	ויפלל
2557	וילכלחו	763	ויט	2898	ויפר
2924	וילמינו	2955	ויטמא	3237	ויפרקנו
1159	וילמץ	1985	ויז	2459	ויפתוהו
2488	וילבדו	1970	ויפוננו	2894	ויפתחוהו
2999	וילבדו	2456	ויכל	2279	ויציצו
2950	ויבטא	1367	ויפלמו	2939	ויצמדו
443	ויבטחו	2956	ויפנעו	1553	ויקם
2499	ויבן	2489	ויכעסוהו	2497	ויקץ
2790	ויבלש	2061	ויכשילוהו	2947	ויקציפו
1049	ויגידו	93	וילד	1763	ויקר
2472	ויניעם	2992	וילחמוני	2957	וירא
787	ויגלו	1976	וילכדו	785	ויראו
2920	וינער	1099	וילמד	2937	וירגנו
1328	וירשחו	2953	וילמדו	1773	וירדו
768	וירא	2907	וילק	765	וירפב
873	וירבר	2957	וימפו	331	וירמס
76	וירברו	2902	וירמת	2948	וירע
ib.	וירברו	2113	וירנסו	779	וירעם and thundered,
2261	וירפא	2973	ויריעו	2502	וירעם and fed them,
47	וירדעי	2957	וירחם	1189	וירקדם
439	וירחי	2438	וירנסו	69	וישב
784	וירחם	383	וירנקים	1040	וישבו
2467	וירחפוהו	1510	וירנשו	69	וישבו
2922	וירליכם	2477	וירסגר	1187	וישבר
2411	וירסח	1853	וירסחד	330	וישג
797	וירציאני	2432	וירעבירם	780	וישלח
2981	וירשב	1479	וירעבר	273	וישמחו
2442	וירזובו	1485	וירעזרם	2569	וישמעאלים
2955	וירזנו	1175	וירעלוז	1114	וישר
2982	וירזעו	277	וירעלצו	1691	וירתאו
1578	וירחיהו	146	וירעננו	2991	וירתפוננו
370	וירחפרהו	767	וירעף	2282	וירתברכו
				757	וירתנעשו

2565	ויתיעצו	2863	ולבקש	43	ומשפטיו
2893	ויתירחה	136	ולו	67	ומן
29	ויתן	2832	ולזכרו	1978	ומגוס
ib.	ויתן	2719	ולזמר	917	ומפז
ib.	ויתנו	2938	ולזרותם	738	ומפלטיו
95	ויתנם	877	ולזרעו	737	ומצודתי
2443	ויתעבר	1320	ולחיותם	83	ומציון
2989	ויתעם	21	ולילה	3045	ומצרי
2952	ויתערבו	ib.	ולילה	1457	ומקוליו
1529	ובאבי	ib.	ולילה	2479	ומקניהם
1512	ובאלם	33	ולכל	2426	ומרה
141	ובכוד	3006	ולמזח	142	ומרים
ib.	ובכוד	2215	ולמנחמים	242	ומרמח
ib.	ובכודי	1127	ולספר	3339	ומשביע
ib.	ובכודו	3226	ולעוג	1176	ומשירי
2229	ובואב	83	ולציון	1259	ומשלם
393	ובוכבים	2219	ולצמאי	853	ומשנאיו
2585	ובזאב	7	ולרשע	1066	ומשענתו
2586	ובזבח	ib.	ולרשעים	43	ומשפטי
2452	ובחול	1235	ולשכני	ib.	ומשפטים
14	וכי	1645	ובגדה	918	ומתניקים
2335	וכילפות	139	ובגנו	18	ומתורתו
110	וכיראתו	1531	ובמדת	387	ומתנקים
1429	וכידוק	49	ובמח	1476	ומתערה
716	וככפיר	ib.	ובמד	1388	ונאספו
33	וכל	755	ובמוסדי	3370	ונבראו
349	ובכליות	65	ובמוסרותיהם	1840	ונדפח
1844	ובכליל	1043	ובמושל	1833	ונחרו
2536	ובכנה	3353	ובמחפש	2140	ובנות
3029	ובכעס	1222	ובמחול	746	ובחלי
2513	ובכפר	50	ובמי	96	ונחלתו
2587	ובצל מפע	3105	ובמיטיב	ib.	ונחלתם
1168	וברע	1976	ובמפחש	2622	ונחמהני
2670	ובתותי	119	ובמפל-	837	ונחתת
344	ובתמי	1074	ובמלואה	3002	ונכאה
4	ולא	1465	ובמלוח	2566	ונכחידם
53	ולאמים	56	ובמלך	2200	ונכרי
1146	ולבקר	2363	ובמפערב	2137	ונכלאח
				976	ונמלטו

1162	ונמִשְׁלַחַי	2572	ועֲמֹזן	1179	ירעם
1118	ונפני	2573	ועֲמֶלֶק	2560	ורש
1174	ונעֲזֹרַתִי	2003	ועֲמֶק	7	ורשע
3234	ונער	840	ועֲנֹתָהּ	998	ושאג
524	ונפל	2529	ועֲנִיחַ	2997	ושאלו
104	ונפץ	6	ועֲצַת	2884	ושבועתו
1651	ונפולש	2419	ועֲקֹבוֹתֶיהָ	2418	ושביליה
133	ונפש	430	ועֲרִים	2193	ושפלות
ib.	ונפשות	764	ועֲרַפֵּל	1073	ושבתה
920	ונפת	1348	ועֲשָׂה	752	ושועתי
932	ונקחתי	105	ועֵת	649	ושחד
2778	ונקם	ib.	ועֵתָהּ	2458	ושחרה
1180	ונשאים	ib.	ועֵתָהּ	1557	ושמי
66	ונשליכה	256	ופי	2995	ושמן
951	ונתעורר	2535	ופקד	2256	ושיבה
2271	ונסבא	1483	ופשעים	1690	ושכחי
1365	ונסגור	173	וצדק	2301	ושלוי
1450	ונסומך	46	וצדיק	1799	ושלם
2706	ונסחרה	ib.	וצדיקים	2382	ושלמו
2616	ונסלח	1774	וצירים	2711	ושלמת
1103	ונסלחת	722	וצפונקד	2776	ושמואל
3378	ונעב	2470	וצפנדע	70	ושמים
426	ונעד	2959	וקבצנו	177	ושמע
2255	ונעדחפה	144	וקול	1112	ושנאת
45	ונעדח	1721	וקצץ	1234	ושנתי
ib.	ונעדח	1800	וקראני	3250	ושפל
1102	ונעדתי	1905	וקרב	2799	ושקני
938	ונעולתך	741	וקרן	2379	ושקפה
338	ונעורח	3306	קראח <i>and in seeing,</i>	2475	ושקמותם
1438	ונעזב	129	ורב	1854	ושרשף
2423	ונעזוז	127	ורבו	48	ותאבדי
2038	ונעף	3257	ורכעי	850	ותאזני
25	ונעל	1349	ורדפחו	2906	ותאנתם
31	ונעלחו	2697	ורחבם	753	ותגעש
2120	ונעלוז	58	ורוזנים	3243	ותוללני
25	ונעלי	2107	ורזמם	2750	ותועפות
131	ונעליח	2786	ורחב		
ib.	ונעליו	1285	ורסך		
		1876	ורעד		

1097	ותורד
18	ותורתיו
ib.	ותורתו
2875	ותחודש
2955	ותחנה
399	ותחפרהו
2946	ותחשב
1623	ותשעם
2231	ותישב
209	ותירושם
509	ותף
347	ותכונן
1632	ותכלימנו
1650	ותכס
1542	ותמס
2543	ותנו
1491	ותנחת
2259	ותפב
276	ותסוף
146	ותענני
2190	ותעצמות
2945	ותעצר
974	ותפלמו
2941	ותפרץ
2247	ותפשוהו
1592	ותציבני
899	ותקופתו
2067	ותקרב
2877	ותרעד
754	ותרעש
1206	ותרפאני
1625	ותשלחם
66	ותשליכני
ib.	ותשלו
1679	ותשנא
2073	ותשקתו
2526	ותשרש
29	ותהרך

321	זאת
198	זבח
197	זבח
1810	זבח
197	זבחו
2955	זבחו
198	זבחי
ib.	זבחים
2175	זבלון
1080	זח
916	זחב
467	זו
828	זולתי
2318	זונה
1092	זכור
2829	זכור
2303	זכיתי
450	זכר
ib.	זכר
1092	זכר
298	זכר
298	זכרה
ib.	זלות
564	זלעפה
ib.	זלעפות
1131	זמח
2748	זמירות
1443	זמם
3282	זמזם
2542	זמרה
3348	זמרה
446	זמרי
687	זמתי
3325	זן
1616	זנחתי
353	זעם
1493	זעמד

975	זעקו
3220	זקו
2244	זקכה
1463	זקנתי
3336	זקוף
1652	זר
1943	זרי
ib.	זרי
536	זרוע
2265	זרזיח
2864	זרח
1635	זריתנו
2412	זרמו
2691	זרמתם
2768	זרע
877	זרע
ח	
1498	חבורתי
668	חבל
745	חבלי
668	חבלים
1952	חברים
2547	חג
1672	חגור
2547	חגנו
1936	חדה
1412	חדל
1532	חדל
1298	חדש
1838	חדש
1951	חורב
1602	חונג
3040	חולי
1824	חוללתי
1842	חומות
1455	חונן
120	חוסו
ib.	חוסים

858	חוצות	515	חלפאים	313	חסיתי
2202	חורפיד	ib.	חלכה	229	חפץ
1023	חישח	1380	חלל	17	חפצו
1964	חזה	1902	חלל	ib.	חפצי
ib.	חזו	2226	חלליד	ib.	חפצם
1717	חזו	3042	חלמיש	1373	חפרי
2534	חזיר	296	חלצה	2638	חפשי
1158	חזק	3049	חלצת	2058	חפש
2054	חזה	1903	חלקו	360	חץ
735	חזקו	574	חלקות	1193	חצב
1263	חטאה	664	חיש	3103	חצות
9	חטאים	2486	חם	360	חציו
1094	חטאת	902	חם	1427	חציר
ib.	חטאת	2153	חמד	2413	חצציד
1582	חטאתי	2936	חמדת	511	חצרים
2558	חטה	286	חמת	88	חג, חקד
333	חי	1544	חמודו	804	חקת
1757	חידות	373	חמס, חמס	1802	חקו
ib.	חידתי	ib.	חמסו	3332	חקר
1047	חיה	2365	חמר	3277	חקרני
333	חיי	2220	חמץ	3254	חקרתני
ib.	חיים	1945	חמת	804	חקת
830	חיל	286	חמת	354	חרב
1741	חיל	1671	חז	ib.	חרבו
2762	חילי	1334	חנה	428	חרכות
3087	חיגי	2618	חפון	758	חרה
1382	חיקו	2406	חפות	79	חרון
2699	חיש	1364	חנית	ib.	חרון
1793	חיתו	1202	חנפת	2146	חרוץ
1765	חכם	1372	חנם	1606	חרמון
1468	חכמה	176	חנני	1615	חרף
1765	חכמים	454	חנני	638	חרפה
1322	חפתח	245	חנסיד	1615	חרפוני
706	חלב	187	חסיד	2289	חרצבות
ib.	חלבמו	2857	חסידה	1395	חלק
721	חלד	1931	חסיה	3193	חלש
1380	חלוחי	2660	חסיו	1511	חלש
1900	חליפות			3194	חלשים
3099	חליתי			493	חשבו

1369	חשבי	48	לאבדי	2747	יבדה
2402	חשבת	3136	יאבתי	602	יבון
929	חשוף	3227	יאבני	2873	יבועון
ib.	חשף	1949	יאבם	822	יביה
769	חשף	2629	יאמר	2472	יביעו
773	חשבת	116	יאמף	1277	יביעו
2186	חשמנים	2865	יאספון	2045	יבירחו
2716	חשק	517	יארב	800	יגמלני
3100	חשתי	2468	יאריתם	345	יגמר
		1358	יאשמו	ib.	יגמר
	ט	1579	יאשר	2878	יגע
1657	טבחה	2283	יאשרחו	301	יגעתי
464	טבעו	2185	יאתיו	231	יגדף
588	טהור	2872	יגדלון	3092	יגדתי
ib.	טהורות	80	יגדלמו	2710	יגש
1818	טהרני	32	יגול	403	יג
201	טוא	2111	יגולה	2782	יגבק
1096	טוב	559	יגחנו	76	יגבר
654	טובח	1104	יגחר	ib.	יגפרו
1096	טובדף	1618	יביאיני	2139	יגדון
654	טובתי	1015	יביטו	1523	יגדוהן
2223	טירתם	926	יבין	1664	יגידות
3016	טל	881	יביע	403	ידיף
2503	טמא	2813	יבלו	342	ידין
468	טמני	32	יבלו	522	יגפח
1326	טעם	ib.	יבלון	490	יגלק
ib.	טעמו	963	יבלעם	1225	יגם
1336	טעמו	2654	יפנת	2658	יגמח
1533	טפחות	1173	יבנם	1246	יגמו
3106	טפלו	117	יבער	619	יגע
3107	טפיש	748	יבערני	484	יגעו
1549	טרם	2383	יבער	619	יגעו
997	טרף	2434	יבקע	47	יגעי
2373	טרף	2874	יבראין	ib.	יגעת
ib.	טרף	3026	יברך	1098	יגרוף
		1005	יגש	550	יגרכון
		2276	יגאל	501	יגוש
48	יאבדי	1408	יגדל	939	יגשנה

2119	יה	69	יֹאשְׁבֵי	3030	יְחֻלֵּק
1901	יְהִיבָהּ	3074	יֹזְכָה	1160	יְחַרְשׁ
19	יְהַגֵּחַ	2567	יֹזְכֵר	1264	יְחַשֵּׁב
ib.	יְהַגֵּי	3369	יֹזְלוּ	1575	יְחַשֵּׁב
1748	יְהוּדָה	364	יְחַבֵּל	1264	יְחַשְׁבוּ
1706	יְהוּדִיָּה	211	יְחַד	1852	יְחַתֵּף
16	יְהוּחַ	ib.	יְחַדוּ	2824	יְחַזֵּר
ib.	יְהוּחַ	2972	יְחַזִּיגוּ	316	יְחַרֵּף
3048	יְהוֹשִׁיעַ	882	יְהוּחַ	3252	יְיַדַע
1961	יְחַלְוֶהָ	1197	יְחַזְּלֵל	1997	יִזוּ
2336	יְחַלְמוֹן	557	יְחַזֵּוּ	1106	יִירֶשׁ
1536	יְחַמְיוֹן	2054	יְחַזְּקוּ	644	יִכְבֹּד
513	יְחַלֵּג	520	יְחַמֵּף	2460	יִכְבֹּב
1172	יְחַרְסֵם	1039	יְחַי	867	יִכְחָשׁוּ
556	יְחַרְסוֹן	1024	יְחַד	2831	יִפְיִרְנוּ
1984	יְחַאֵב	ib.	יְחַדְתֵּי	848	יִכְלוּ
2013	יְחַבְלָנִי	102	יְחַלוּ	2248	יִכְלוּ
300	יְחַדַּח	2897	יְחַפֵּם	1910	יִכְלַפְלַף
47	יְחַדַּע	3205	יְחַל	1367	יִפְלָמוּ
2328	יְחַדַּע	1694	יְחַלֵּוּ	606	יִכְלִיתוּ
47	יְחַדַּעִי	264	יְחַלִּיקוֹן	714	יִכְסֹף
1461	יְחַטֵּל	2672	יְחַלְלוּ	3351	יִכְסֵם
848	יְחַבְלוּ	1324	יְחַלְטוּ	2741	יִפְרַח
2424	יְחַלְדוּ	2692	יְחַלֵּף	2533	יְכַרְסֵמְפָה
2922	יְחַלִּיכֵם	2002	יְחַלְצוֹן	1045	יְכַרְעוּ
92	יֹחַם	1017	יְחַלֵּקוּ	575	יְכַרֵּת
ib.	יֹחַז	1710	יְחַמְרוּ	2568	יְכַרְתֵּי
20	יֹחַמֵם	1826	יְחַמְתֵּנִי	1439	יְפַרְתוֹן
1879	יֹחֵה	2803	יְחַזְנְנוּ	420	יְכַשְׁלוּ
2531	יֹחֲקוֹתֶיהָ	2275	יֹחֵם	2228	יְכַתְּבוּ
1879	יֹחֵת	1338	יְחַסַּח	3309	יְכַתִּירוּ
544	יֹחִיף	2844	יְחַפְּזוֹן	1405	יִלְבָּשׁוּ
893	יֹחֲצֵחַ	1460	יְחַפֵּץ	2628	יִלְד
103	יֹחֲצֵר	370	יְחַפְּרוּ	93	יִלְדְתֵיךְ
1046	יֹרְדֵי	2056	יְחַפְּשׁוּ	3017	יִלְדוּתָךְ
3169	יֹחֲשִׁים	1913	יְחַצוּ	2268	יִלְחֲכוּ
1097	יֹרַח	1653	יְחַקֵּר	1919	יִלְחַצְנֵי
69	יֹאשֵׁב	1890	יְחַרְפְּנֵי	355	יִלְמֹשׁ

73	ילעב	3158	ינום	2250	יעטמו
ib.	ילעבו	2281	יפון	2087	יעטפו
981	ילעיגו	2113	ינוסו	1078	יעלה
2871	ילקטון	2973	ינעו	1175	יעלז
413	ים	983	יניעון	277	יעלצו
1415	ימאס	2236	ימחלוקת	834	יעמידני
1957	ימאסו	1059	ינחם	2161	יעמס
2693	ימולל	2957	ינחם	3001	יען
1583	ימות	1067	ינחמני	146	יענה
2227	ימח	1059	ינחני	2669	יענפו
2772	ימחאו	3295	יני	146	יעננו
2227	ימחוי	983	יניעו	1920	יעצבו
560	ימטר	1316	ינצל	2465	יעציבחהו
1873	ימיטו	63	ינתק	673	יעצני
956	ימים	1758	יספני	631	יעלב
677	ימין	1368	יסגו	1199	יער
956	ימינו	1076	יסד	2879	יערב
2296	ימיקו	ib.	יסדה	1199	יערות
647	ימיר	384	יסדת	2564	יערימו
1888	ימיש	2623	יסודתו	34	יעשה
2242	ימלא	2783	יסוד	2321	יעשן
1428	ימלו	544	יסיף	3132	יעשהני
1318	ימלט	276	יסך	1778	יעשר
3347	ימלקו	2048	יסכר	3372	יפאר
2914	ימלל	152	יסמכני	1761	יפדה
2603	ימנע	2450	יסע	1731	יפה
2985	ימעיש	2630	יספר	2112	יפוצו
2299	ימצו	1048	יספר	3363	יפזר
2368	ימצו	86	יספר	982	יפטירו
647	ימר	ib.	יספרו	1692	יפה
2464	ימרדו	674	יפרוני	503	יפוח
930	ימשלו	863	יעבדוני	1692	יפוח
790	ימשני	688	יעבר	1020	יפילו
2340	ימאץ	3345	יעודד	1669	יפיפית
2292	ינעו	767	יעוף	267	יפלו
1754	ינחננו	3346	יעות	1486	יפלמם
1057	ינחלני	479	יעז	362	יפעל
2034	ינב	532	יעזב	2266	יפרח
3170	ינח	3149	יעזרני	2729	יפריחו

1513	נפכה	110	נראה	13	לשא
886	נצח	1339	נצח	69	לשא
683	נצח	1901	נצח	434	לשא
893	נצח	643	נצח	3368	לשא
1537	נצח	200	נצח	13	לשא
3286	נצח	110	נצח	1040	לשא
1612	נצח	657	נצח	2039	לשא
2042	נצח	1054	נצח	69	לשא
1586	נצח	2866	נצח	ib.	לשא
791	נצח	756	נצח	725	לשא
35	נצח	374	נצח	1187	לשא
516	נצח	3139	נצח	2848	לשא
103	נצח	1046	נצח	287	לשא
3271	נצח	1605	נצח	13	לשא
2828	נצח	329	נצח	ib.	לשא
2352	נצח	2053	נצח	ib.	לשא
1584	נצח	1417	נצח	935	לשא
794	נצח	603	נצח	2728	לשא
42	נצח	1843	נצח	1058	לשא
ib.	נצח	392	נצח	2708	לשא
ib.	נצח	2823	נצח	166	לשא
2705	נצח	1360	נצח	135	לשא
1777	נצח	3043	נצח	483	לשא
705	נצח	1590	נצח	3265	לשא
2027	נצח	1673	נצח	523	לשא
42	נצח	1407	נצח	71	לשא
2491	נצח	275	נצח	ib.	לשא
2856	נצח	2763	נצח	1874	לשא
3178	נצח	1772	נצח	1521	לשא
1416	נצח	2083	נצח	2285	לשא
145	נצח	ib.	נצח	1897	לשא
ib.	נצח	1771	נצח	802	לשא
ib.	נצח	2736	נצח	895	לשא
ib.	נצח	1626	נצח	475	לשא
2713	נצח	1471	נצח	1974	לשא
3272	נצח	2016	נצח	335	לשא
2273	נצח	322	נצח	633	לשא
1398	נצח	1378	נצח	780	לשא
643	נצח	13	נצח	3161	לשא

2064	ישלם	2089	יתרעצו	311	פולש
1574	ישמח	551	יתר	2908	פולשל
1711	ישמחו	727	יתרם	184	פוב
273	ישמחו			3050	פוב
3340	ישמיד		כ	3321	פזויות
188	ישמע	1383	פאבל-	1855	פזיות
865	ישמעו	137	פאלחים	1567	פחדתי
586	ישע	1477	פאורח	2632	פחוללים
1967	ישערפו	832	פאילות	1007	פח, פחי
2745	ישעשעו	134	פאין	2311	פחלום
463	ישעתה	2	פאלש	3174	פחלמים
436	ישפט	700	פאלשון	360	פחצים
480	ישפטו	1014	פארי	1427	פחציר
352	ישר	1323	פאלשר	1006	פחרש
629	ישראל	1495	פבד	1511	פחרש
1723	ישרף	1031	פבדוהו	3011	פחש
3133	ישרתי	141	פבוד	892	פחתן
2787	ישרתני	ib.	פבוד	857	פמיט
3311	ישתומם	1696	פבדה	14	פי, פראם
2977	ישתקו	141	פבדו	2580	פיבין
2735	ישתפחו	ib.	פבודי	1742	פילדח
596	יתחלף	ib.	פבדף	92	פיום
ib.	יתחלכון	1817	פבסני	1879	פיונה
533	יתום	801	פלר	1452	פיקר
2313	יתחפץ	2825	פגלה	2839	פיריעה
55	יתיצב	896	פגפור	2498	פילשן
ib.	יתיצבו	2515	פגדל	2793	פכום
2704	יתלונן	3208	פגמל	119	פכל-
1585	יתלחשו	3056	פדברים	102	פכלי
1958	יתמללו	1001	פדונג	2245	פכלות
29	יתן	1946	פדמות	33	פל
ib.	יתן	2496	פחן	119	פל-פל-
ib.	יתנו	2114	פחנה	2642	פלא
2062	יתנודדו	2496	פחניו	3115	פלאתי
243	יתעב	393	פוכבי	1011	פלב
2969	יתעפו	2703	פונכה	ib.	פלבים
2725	יתפרדו	1459	פוננו	2278	פלכנון
491	יתפשו	394	פוננתח	1977	פלה
1851	יתצף	665	פום	1233	פלו

2284	פלו	946	כסוס	1453	כרים
1200	פלו	1766	כסיל	597	כרם
846	פלותם	2579	כסירח	2983	כרטים
359	פלי	1273	כסיתי	949	כרעו
2694	פלינו	1770	כסל	2655	כרת
181	פלפח	1502	כסלי	ib.	כרתי
2329	כמביא	2425	כסלם	1789	כרתי
3005	כמדו	589	כסף	3150	כשח
2578	כמדון	1643	כפתח	2974	כשאפור
49	כפח	ib.	כפתני	1138	כשל
2037	כמה	2487	כעדר	ib.	כשלו
1190	כמו	25	כעל	2837	כשולמח
2241	כמופת	23	כעץ	3190	כשתלי
38	כמוץ	2584	כערב	1563	כתוב
ib.	כמוץ	1892	כערפי	18	כתורתך
3145	כמוצא	1543	כעש	2727	כחמר
2788	כמוקד	2280	כעשב	961	כחפור
2263	כמטר	324	כף	1848	כתער
27	כמים	3337	כחפים	995	כתדני
118	כמעט	3362	כפור		
3012	כמעיל	324	כפוי		ל
1494	כמשא	ib.	כפים	4	לא
43	כמשפטה	716	כפיר	3113	לאבדני
1240	כמת	1937	כפת	2980	לאגם
36	כנ	1282	כפרד	72	לאדני
1304	כנד	1762	כפרו	ib.	לאדני
1294	כנור	3366	כפתים	1027	לאחי
3319	כנטעים	1434	כפתרים	2	לאיש
1303	כנס	2830	כציץ	1137	לאכל
2905	כנים	3361	כצמר	137	לאליחי
2886	כנען	281	כצנח	ib.	לאליחי
703	כנת	2097	כצרה	ib.	לאלחים
ib.	כנפיח	2021	כקיר	ib.	לאלחיתי
2821	כנשר	2589	כקש	53	לאמים
422	כסא	1025	כראים	1780	לאסף
1643	כסח	369	כרה	2895	לאסור
2528	כסו	766	כריב	78	לאפו
2540	כסוחח	2827	כרחם	98	לאפסי
1262	כסוי	2826	כרחוק	2743	לארבע

332	לֵארוֹץ	1935	לְחַסִּים	2802	לְחַנְנָה
1934	לְכַאֵם	1414	לְחִיטִיב	3053	לְחַסוֹת
1912	לְכַאֵר	2634	לְחִימָן	2471	לְחַסִּיל
194	לְכַבֵּב	1350	לְחַכְרִית	120	לְחַסִּים
ib.	לְכַבְּנֵם	483	לְחַם	88	לְחַק
213	לְכַדֵּד	1470	לְחַמִּיתוֹ	1447	לְמַצּוֹחַ
1819	לְכַדֵּף	1446	לְחַפִּיל	2055	לְטַמּוֹן
1019	לְכַוְשִׁי	2855	לְחַצְחִיל	715	לְטַרְף
2656	לְכַחֲרִי	1319	לְחַצִּיל	175	לִי
214	לְכַטַּח	1572	לְחַצִּילָנִי	2091	לִיבְשָׁת
207	לְכִי	646	לְחַרֵּעַ	1523	לִידְחַתָּן
1287	לְכַלּוֹם	ib.	לְחַרֵּעַ	47	לִידְעִי, לִידְעִי
1775	לְכַלּוֹת	1215	לְחַרְרִי	165	לִירוֹחַ
90	לְכֹן	386	לְחַשְׁבִּית	92	לִחַם
2940	לְכַעַל פְּעוֹר	2463	לְחַשִּׁיב	21	לִיל, לִילָח
2086	לְכַשּׁוֹ	1413	לְחַשְׁפִּיל	ib.	לִילָח
3165	לְכַאֲזִינִים	2724	לְחַשְׁמֵדִם	ib.	לִילוֹת
3232	לְכַאֲזֵר	2933	לְחַשְׁמֵדִם	2859	לִיעֲלִים
3233	לְכַאֲזִים	2740	לְחַשְׁקִיט	110	לִירְאָה
2482	לְכַבֵּר	2960	לְחַשְׁתַּפַּח	ib.	לִירְאָתָךְ
123	לְכַדֵּד	1928	לְחַתְחַלֵּל	552	לִירוֹחַ
1787	לְכַדֵּן	2916	לְחַתְחַלֵּל	135	לִישׁוּעָתָה
441	לְכַדֵּף	2000	לְחַתְנוּסִם	2885	לִישׁוּחָק
361	לְכַלְקִים	2900	לְחַתְנַבֵּל	226	לִי
2976	לְכַמְמַח	3292	לְחַתְעוֹלֵל	1343	לְכוּ
506	לְכַרֵּר	136	לִי	33	לְכַל, לְכַלֵּל
3157	לְכַחֵ	2555	לִי	119	לְכַלֵּל
2911	לְכַחֲרִי	1454	לִיחַ	181	לְכַלְפֹּחַ
1194	לְכַחֵב	2343	לִיחַתָּן	226	לְכַם
ib.	לְכַחֲבוֹת	1155	לִיחַלָּא	678	לְכוּ
2720	לְכַחֲדֵד	ib.	לִיחֵלִי	422	לְכַסֵּא
2775	לְכַחֲדוֹם	1144	לְחַחֲזוֹת	2846	לְכַסּוֹת
2026	לְכַחֲדִיחַ	519	לְחַחְסוּף	21	לְלִילָח
2718	לְחַחֲדוֹת	162	לְחִי	2430	לְלַכֵּת
1108	לְחַחֲדִיעִם	3118	לְחַפִּי	1979	לְלַפֵּד
2854	לְחַחֲצִיא	515	לְחַחֲלַח	1201	לְמַפּוֹל
3035	לְחַחֲשִׁיבִי	622	לְחַם	3287	לְמַדְחַפּוֹת
1227	לְחַחֲשִׁיעֲנִי	1361	לְחַם	1089	לְמַדְנִי
1487	לְחַחֲזִיר	ib.	לְחַמִּי	2254	לְמַדְתִּנִּי

49	למח, לפח	3061	לנפול	1587	לקום
74	למו	133	לנפשי	650	לקח
2096	למוט	ib.	לנפשם	1245	לקחת
3235	למוליקו	429	לנצח	1366	לקראת
65	למוסרי	1100	לנצרי	614	לראות
482	למורא	1352	לנשברי	143	לראש, לראשו
11	למושב	3221	לסגלתו	ib.	לראשי
2162	למושעות	3224	לסיוחן	ib.	לראשנו
3003	למורת	1573	לספוחה	129	לרבים
1222	למחול	1801	לספר	897	לרדף
1236	למידעי	2810	לעבד	3230	לרוקע
3231	למפח	730	לעבד	2117	לרכב
836	למלקמה	2853	לעבדת	3256	לרעי
56	למלוק, למלוק	1393	לעג, לעגי	2404	לרצות
ib.	למלפני	274	לעולם	7	לרשע
2700	למנות	3037	לעז	1699	לרקמות
169	למנצח	3148	לעזרתי	1473	לרשת
2910	למסך	1022	לעזרתי	2439	לשאל
2931	למסכת	2504	לעיים	3352	לשבברי
2330	למעלה	2030	לעלות	2449	לטבע
3152	למעלות	2633	לענות	1270	לשדי
252	למען	334	לעפר	2955	לשדים
3196	למעניתם	2441	לערוף	263	לשון
43	למשפטי	1564	לעשות	ib.	לשונם
341	למרום	2888	לעשקם	2869	לשחק
2436	למרות	30	לעת, לעתות	1276	לשמך
798	למרחב	1525	לפי	3141	לשית
2308	למשואות	1712	לפנות	2160	לשבזן
62	למשיחו	689	לפעלות	2260	לשלמה
ib.	למשיחי	1971	לפקוד	2018	לשלמי
796	למשען	2808	לפתח	2915	לשמח
43	למשפטי, למשפטי	46	לצדיק	864	לשמע
ib.	למשפטי	12	לצים	1125	לשמע
234	לנגד	2979	לצמאון	890	לשמש
581	לנו	2792	לקאת	1411	לשנא
96	לנחלה	655	לקדושים	543	לשפט
3110	לנחמני	85	לקדשו	2860	לשפנים
712	לנמות	144	לקול, לקולי		

1705	לְשָׁרִים	876	מְבַדֵּל	2009	מוֹאֵב
3081	לְתַאֲבָה	1751	מְבַדֵּל	1704	מוֹבְאֹת
1317	לְתַשׁוּעָה	ib.	מְבַדְּלֶיךָ	2199	מוֹזֵר
531	לְתֵת	3320	מְבַדְּלִים	1517	מוֹשֵׁ
	מ	52	מְבוּי	3354	מוֹנַח
		1243	מְבוּר	755	מוֹסְדוֹת
293	מֵאֵד	1332	מְבוֹרוֹתַי	ib.	מוֹסְרֵי
3281	מֵאֵיִי	1377	מְבוֹלוֹ	1803	מוֹסֵר
2348	מֵאוֹר	879	מְבִיד	65	מוֹסְרוֹתַיִמוֹ
2071	מֵאוֹתוֹתַיִךְ	139	מְבוֹן	2327	מוֹעֵד
75	מֵאֵז	350	מְבִי	ib.	מוֹעֲדָה
3185	מֵאַחֲרַי	788	מְבַעֲרָתְךָ	2100	מוֹעֲקָה
134	מֵאִין	2942	מְבַפֵּחַ	898	מוֹעֲצוֹ
912	מֵאִירַת	2685	מְבַרַּחַת	2124	מוֹעֲצֵי
2	מֵאִישׁ	1008	מְדַבֵּק	750	מוֹקְשֵׁי
1634	מֵאִכֵּל	2625	מְדַבֵּר	482	מוֹרַח
137	מֵאִלְהֵי	1346	מְדַבֵּר	2600	מוֹרַח
ib.	מֵאִלְהֵי	1195	מְדַבֵּר	11	מוֹשֵׁב
ib.	מֵאִלְהִים	577	מְדַבֶּרֶת	2123	מוֹשֵׁיב
3326	מֵאִלֵּיפּוֹת	919	מְדַבֵּשׁ	351	מוֹשִׁיעַ
2388	מֵאַנַּחַ	2549	מְדִיד	1043	מוֹשֵׁל
583	מֵאַנְקַת	2524	מְדוֹן	297	מוֹת
1860	מֵאַסָּם	2602	מְדִיר	416	מוֹת
78	מֵאַף	1927	מְדַחֵי	1124	מִזְבֵּחַ
538	מֵאַרְצוֹ	8	מְדַרְוֶה	ib.	מִזְבְּחָה
3034	מֵאַשְׁפוֹת	1418	מְדַשֵּׁן	1776	מִזְבֵּל
64	מֵאַת	49	מַח, מַח, מַח	928	מִזְדִּים
1782	מְבוֹאוֹ	2797	מְהוֹלְלֵי	916	מִזְהָב
3054	מְבַטֵּחַ	1668	מְחִיר	3323	מִזְוִיכֵי
1554	מְבַטֵּחַ	742	מְהַלֵּל	492	מִזְמַח
ib.	מְבַטְחוֹ	1449	מְחַמֵּן	122	מִזְמוֹר
986	מְבַטְחֵי	1356	מְחַפֵּחַ	492	מִזְמוֹת
827	מְבַלְעָדֵי	147	מְחַר	3325	מִזְנוֹ
569	מְבִנֵי	2210	מְחַר	592	מִזְנֵק
2678	מְבַצְרָיו	1226	מְחַרַּח	1781	מִזְרַח
1081	מְבַקְשֵׁי	660	מְחַרְוֶה	928	מִזְרִים
1456	מְבַרְוֶה	2925	מְחַרְוֶה	1682	מִחְבְּרֵיךָ
ib.	מְבַרְכֵי	2935	מְחַשְׁחֵית	1815	מִחַח
				2978	מִחוּז

1376	מחזק	2103	מחים	889	מליהם
3322	מחטבות	1260	מיחל	2730	מלך
1524	מחטוא	27	מים, מים	56	מלך, מלפנ
425	מחית	677	מימיני	1678	מלכות
906	מחנימת	1199	מיער	ib.	מלכותה
1953	מחנם	1132	מישור	56	מלכי, מלכי
721	מחלד	438	מישרים	ib.	מלכיהם
1857	מחלת	1288	מכאוב	ib.	מלפני
1904	מחמאות	ib.	מכאבים	835	מלמד
902	מחמתו	1312	מכון	1009	מלקוחי
1140	מחנה	2060	מפותם	1955	מלתעות
628	מחסה, מחסה	2068	מכין	1781	מפוזר, יח
ib.	מחסהו	3307	מקיר	50	מפי
1526	מחסום	33	מפל	27	מפים
1340	מחסור	119	מפל-	67	מפך, ה
2058	מחפש	1783	מכלל	1312	מפכון
894	מחפתו	308	מפעם	1791	מפכלאתיך
847	מחץ	324	מפח	1715	ממלכות
2008	מחוקקי	3146	מכשול	ib.	ממלכת
2749	מחקרי	652	מכתם	67	מפך
79	מחרון	508	מלא, <i>to fill</i>	ib.	מפנה
1644	מחרף	2074	מלא, <i>full</i>	ib.	מפני
1309	מחשבות	2592	מלא, מלא	3308	מפסגר
2354	מחשה	1335	מלאה	869	מפסגותיהם
ib.	מחשפי	2320	מלאכת	2445	מפעל
2679	מחמת	ib.	מלאכות	2192	מפעמקים
1714	מטו	ib.	מלאכותיך	268	מפעצותיהם
2889	מטח	2320	מלאכת	1110	מפצוקותי
2684	מפתחו	ib.	מלאכתי	2166	מפצלות
1714	מטו	3019	מלפירצוק	2187	מפצרים
857	מפיט	889	מלח	2189	מפקדשיך
2263	מפר	1465	מלוח	3251	מפרחק
304	מפתי	2784	מלושני	1698	ממשבצות
50	מי	1987	מלח	2835	ממשלתו
1055	מי	836	מלחמה	43	ממשפטיך
1236	מידעי	1950	מלחשים	720	ממתים
92	מיום	3046	מלטה	699	ממתקוממים
1208	מיורדי	1849	מלטש	2017	מן

2447	מן	118	מַעַט	2187	מְצַרִים
67	מן	ib.	מַעֲטִים	128	מְצַרֵינוּ
1805	מְנַאֲפִים	1004	מַעֲוֵי	85	מְקַדְּשׁ
776	מְנַבֵּה	2345	מַעֲוֵן	2139	מְקַדְּשׁוֹ
67	מְנַהֵן	1786	מַעַל	144	מְקוֹל, מְקוֹלוֹת
1507	מְנַחֵמַת	131	מַעֲלִי	1079	מְקוֹם, מְקוֹמִים
1642	מְנַוֵּד	2841	מַעֲלֵי־וֹתֵינוּ	1421	מְקוֹר
1056	מְנַיְחֹת	1169	מַעֲלֵי־לֵיהֶם	2707	מְקַטֵּב
1978	מְנוּס	2191	מַעֲמַד	3033	מְקוּמֵי
746	מְנַחֵל	3201	מַעֲמַר	888	מְקַצֵּחַ
937	מְנַהֲוֵי	2363	מַעֲרַב	2233	מְקוֹרֵן
67	מְנִי, מְנִי	390	מַעֲשֵׂה	1683	מֵר
2649	מְנַעֵר	105	מַעֲתַח	2051	מֵר
953	מְנַעֵת	917	מְפֹז	614	מְרֹאוֹת
2006	מְנַשֵּׂה	2324	מְפִיקִים	154	מְרַבְּבוֹת
789	מְנַשֵּׂמַת	1883	מְפַלֵּט	3327	מְרַבְּבוֹת
565	מְנַת	738	מְפַלְטֵי	2049	מְרַגְּשֵׁת
3284	מְסַבֵּי	125	מְפַנֵּי	271	מְרוּ
2548	מְסַבֵּל	1718	מְפַעֲלוֹת	40	מְרוּחַ, מְרוּחָה
3328	מְסַבְּלִים	28	מְפַרֵי	341	מְרוֹם
2754	מְסַח	2234	מְפַרִים	458	מְרוּמְמֵי
2910	מְסַוֵּה	1274	מְצַא	1889	מְרַחֲבָה
2366	מְסַוֵּה	2216	מְצַאֲתֵי	990	מְרַחֵם
2800	מְסַכְתֵי	2709	מְצַדֵּה	3047	מְרַחֵם
2598	מְסַלוֹת	737	מְצַדְתֵי	2550	מְרִיבַח
1885	מְסַעֵר	2166	מְצוּלָה	861	מְרִיבֵי
1221	מְסַפְּדֵי	1381	מְצוֹם	2320	מְרַכֵּב
1559	מְסַפֵּר	1254	מְצוֹר	1252	מְרַכְסֵי
1568	מְסַפֵּר	910	מְצוֹת	242	מְרַמֵּה
878	מְסַפְּרִים	83	מְצִוֵּן	1012	מְרַעִים
1862	מְסַתְתֵר	319	מְצִיל	2322	מְרַעֲיָה
694	מְעַגֵּל	2852	מְצַמִּיחַ	7	מְרַשֵּׁעַ
844	מְעַדוֹ	2196	מְצַמִּיתֵי	ib.	מְרַשֵּׁעִים
1394	מְעוּג	1458	מְצַעֲדֵי	1397	מְשַׁאֲיֵהֶם
1345	מְעוֹרֵד	1607	מְצַעֵר	942	מְשַׁאֲלוֹתֵיהֶם
1134	מְעוֹז	1734	מְצַפֵּן	3288	מְשַׁאֵת
2237	מְעוֹל	128	מְצַר, מְצַר	2025	מְשַׁאֲחֵו
1128	מְעוֹן, מְעוֹן	ib.	מְצַרַחַת	2070	מְשַׁבִּיחַ
809	מְעוֹנֵי	ib.	מְצַרֵינוּ	1720	מְשַׁבִּיחַת

3123	מַשְׁבְּרֵי	43	מַשְׁפָּט, מִי	641	נְבוּחַ
1610	מַשְׁפְּרִיף	ib.	מַשְׁפָּטִי	1813	נְבִיא
440	מַשְׁבָּב	108	מַשְׁפָּטִי	609	נְבִל
582	מַשֵּׁד	43	מַשְׁפָּטִי	1295	נְבִל
2420	מַשֵּׁחַ	ib.	מַשְׁפָּטִיף	2505	נְבִלַת
831	מַשׁוּחַ	3032	מַשְׁפִּיל	813	נְכַר
1422	מַשׁוּךְ	2851	מַשְׁקָה	2807	נְכָרָא
2274	מַשׁוּעַ	2834	מַשְׁרָתִי	2752	נְכַרְכָּה
2232	מַשׁוּר	1541	מַתְגַּרְתַּ	579	נְנַפִּיר
1733	מַשׁוּשׁ	2164	מַתְחַלֵּף	234	נָנֵד
2970	מַשְׁחִיתוֹתָם	3089	מַתְגַּנֵּחַ	2304	נָנִיעַ
1680	מַשְׁחָף	18	מַתְרַחֵף	170	נְנִינּוֹת
3015	מַשְׁחָר	1868	מַתְחַפְּרִי	1300	נָנָן
371	מַשְׁחַחַת	294	מַתִּי	2169	נָנְנִים
903	מַשִּׁיבַת	3342	מַתִּיר	1509	נָנְעִי
62	מַשִּׁיחוֹ	1492	מַחֵם	2386	נָנְרַח
ib.	מַשִּׁיחָף	2159	מַתְנּוֹת	1256	נְנַרְוָתִי
1176	מַשִּׁיר	2498	מַתְרַחֵן	1304	נָד
3000	מַשְׁףָּ	2182	מַתְרַפֵּס	3085	נְדַפְרוּ
3155	מַשְׁףָּ			941	נְדָלָל
195	מַשְׁפָּכָם		נ	1881	נְדָד
2295	מַשְׁפִּיּוֹת	346		1238	נְדָדוּ
615	מַשְׁפִּיל	1292	נָא	3350	נְדָחִי
3184	מַשְׁפִּימִי	2733	נְאוּרָה	1922	נְדִי
1129	מַשְׁפָּן	2372	נְאוּרָה	1728	נְדִיב
1641	מַשֵּׁל	2069	נְאוּר	ib.	נְדִיבִי
1043	מַשֵּׁל	617	נְאוּר	1769	נְדָמוּ
1833	מַשְׁלָג	1527	נְאֻלְחוּ	1037	נְדָר
2833	מַשְׁלַחַת	1409	נְאֻלְמַתִּי	2381	נְדָר
2480	מַשְׁלַחַת	905	נְאֻם	ib.	נְדָרִי
3364	מַשְׁלִיחַ	2427	נְאֻמָּה	1037	נְדָרִי
3027	מַשְׁמוּעָה	ib.	נְאֻמָּה	2518	נְהַג
909	מַשְׁמָחִי	1388	נְאֻמָּנוּ	1895	נְחַלְפוּ
457	מַשְׁנָאִי	498	נְאֻמָּנוּ	3008	נְחַלְכְּתִי
853	מַשְׁנָאִי	2965	נְאֻץ	1269	נְחַפְּפוּ
1570	מַשְׁעָרוֹת	2676	נְאֻצִּי	1077	נְחָר
459	מַשְׁעָרִי	290	נְאוּתָת	ib.	נְחָרוֹת
1041	מַשְׁפָּחוֹת	1630	נְבַחְלוּ	1982	נְחָרִים
			נְבוּס	549	נְחָדִי

470	נודע	2022	נמוי	86	נספר
2508	נודו	2286	נמוי	901	נסתר
2435	נודלים	2537	נמשע, נמשעה	1500	נעוירתי
1050	נולד	2133	נמפו	1095	נעירי
59	נודוד	2338	נינח	1464	נעזב
1737	נודודו	ib.	נינם	669	נעים
2246	נודצו	2624	נכבדות	ib.	נעימים
1732	נוף	257	נכונח	1530	נעפר
472	נוקש	2422	נכחד	1730	נעלה
1676	נוראות	2198	נכחדו	2011	נעלי
2998	נושח	1389	נכים	1121	נעלמים
1315	נושע	2595	נכספת	1145	נעם
2428	נושקו	866	נכר	3297	נעמו
871	נוהן	1467	נכרת	3119	נעוירתי
2923	נותר	2575	נלוח	1462	נער
922	נוחר	469	נלפדה	2659	נערץ
948	נופיר	642	נמאס	1302	נעשו
2677	נורז	2357	נמנים	2612	נפגשו
838	נוחשת	2375	נמו	1504	נפוגתי
96	נחלה	695	נמטו	3300	נפודו
ib.	נחלת, לת	2890	נמפר	524	נפל
ib.	נחלתו	3117	נמלצו	1962	נפל
3120	נחלתו	1002	נמס	417	נפלאות
96	נחלתו, תוד	1480	נמצא	ib.	נפלאותיו
ib.	נחלתכם	1497	נמקו	ib.	נפלאים
ib.	נחלתנו	1894	נמתיק	3067	נפלאות
250	נחני	1629	ננח	2401	נפעמתי
2014	נחני	2281	ננון	133	נפש, נפש
3095	נחמתי	3009	ננערתו	ib.	נפשו, נפשי
2144	נחפה	63	ננתקה	ib.	נפשות
1739	נחפזו	1999	נס	2177	נפתלי
2195	נחר	202	נסח	1534	נצב
1656	נחשבנו	1647	נסוב	1687	נצבה
1947	נחש	2755	נסוני	429	נצח
2966	נחשת	2588	נסיכמו	1345	נצר
1490	נחתו	662	נסיכום	3290	נצרה
2838	נטה	82	נסיכום	1100	נצרו
964	נמו	2239	נסכתו	3084	נצרתו
			נסמכתו	794	נקודת

514	נקי		1885	סַעֲרָה
1503	נְקֻלָּה	ס	2309	סָפָה
872	נָקָם, נְקָמָה	711	1562	סָפֵר
ib.	נְקָמוֹת	1749	1620	סָפְרוּ
927	נִקְנִי	2653	2760	סָפְרוּ
145	נִקְרָא	156	1923	סַפְרָתָהּ
821	נִר	771	616	סָר
2377	נִרְדָּם	1858	770	סָתַר
821	נִרְי	707	ib.	סָתְרוּ
202	נִשָּׂא	1107		
2777	נִשָּׂא	518		צ
639	נִשָּׂא	1450	109	עֲבָדוּ
645	לְשַׁבַּע	2919	2765	עֲבָדֵי
3261	לְשַׁנְבָּח	1667	68	עֲבוֹת
3274	לְשׂוֹא	1347	774	עָבִי
1261	לְשׂוּי	2093	414	עָבַר
3222	לְשׂוּיִים	ib.	777	עָבַר
2647	לְשִׁיחַ	1508	337	עֲבָרָה
1239	לְשִׁפְחוֹתַי	2781	777	עֲבָרוּ
1484	לְשִׁמְדוֹ	3128	68	עֲבַתִּימוֹ
2224	לְשִׁפְחָה	2134	1191	עָגַל
3296	לְשִׁמְמוֹ	1965	1722	עָגְלוֹת
885	לְשִׁמְעַ	ib.	426	עַד, <i>for ever</i>
1466	לְשִׁמְרוֹ	518	140	עד, <i>hitherto</i>
789	לְשִׁמְתָהּ	3279	904	עֲדָתָהּ
1785	לְשִׁעֲרָה	772	140	עֲדֵי
999	לְשִׁפְכָתִי	138	1153	עֲדֵי
3280	לְשִׁק	2116	1286	עֲדִיף
2444	לְשִׁקָּה	3126	140	עֲדִיף
113	לְשִׁקוֹ	736	1419	עֲדִיף
2614	לְשִׁקוֹף	ib.	45	עֲדָת
2481	בְּתִיב	3022	1102	עֲדָתוֹ
1956	בְּתַרְץ	2640	45	עֲדָתָהּ
1812	בְּתָן	3122	414	עֲדָתָהּ
871	בְּתָן	3129	414	עֲזָבָר
205	בְּתָן	3124	545	עֹד
431	בְּתִשְׁתָּהּ	1884	3102	עֲדִנִי
205	בְּתָת	3121	2178	עֲוֹתָהּ

534	עוזר	25	על	456	עניי
323	עול	2166	עלה	478	עניים
382	עוללים	2687	עלומיו	3109	עניתי
274	עולם	2500	עלות	1381	עניתי
1941	עולת	25	עלי	1026	עניתי
938	עולתה	131	עלי, עלי	855	ענם
913	עומדת	ib.	עליהם, עליו	2433	ענו
809	עון	376	עליון	172	ענני
1795	עוף	2841	עליותי	2293	ענקתמו
338	עירח	131	עליה	2850	עפאים
3344	עורים	ib.	עליכי	558	עפעפיו
2520	עוררת	ib.	עליכם	334	עפר
2262	עושק	448	עלילח	23	עץ
3111	עוהוני	ib.	עלילוחיו	3186	עצב
792	עז	ib.	עלימו	658	עצבותם
385	עז	131	עלינו	2954	עצביהם
3098	עזבי	ib.	עלית	525	עצום
444	עזבה	2166	עלמות	6	עצות
ib.	עזבתני	2170	עלימות לפנ	23	עצי
1084	עזו	416	עם	1520	עצמו
792	עזים	807	עמד, עמדה	3267	עצמי
1864	עזר	10	עמדו, עמדו	291	עצמי
1022	עזרה	ib.	עמדי	6	עצת
936	עזרה	1064	עמדת	940	עצתה
2512	עזרנו	913	עמו	924	עקב
1022	עזרת	807	עמודיה	1588	עקב
1662	עזרתח	2359	עמו	2419	עקבות
1022	עזרתי	167	עמל	3172	עקלקלותם
2621	עזרתני	366	עמלד	3036	עקרת
1666	עט	3182	עמק	815	עקש
2836	עטה	2059	עמקי	1872	עקת
954	עמרת	2722	ענו	1211	ערב
2082	עמרת	3355	ענוים	1018	ערב
1153	עירי	453	ענות	2469	עלב
235	עין	1035	ענותו	3131	עלב
ib.	עיניך	3209	עני	3357	עלב
2038	עין, עיפח	478	עני	3241	ערכים
430	עיר	456	עני	3245	ערו
3278	עכשויב		עני	3275	עריף

430	ערים	1760	פּלח	1752	פּסגו
1475	עריץ	3024	פּדות	567	פּסו
1558	ערוך	1764	פּדיון	2490	פּסל
3219	ערכתי	1229	פּדית, קח	2277	פּפת
852	ערה	256	פח	2940	פּעזר
306	ערש, ערשי	3214	פה	237	פּעל
2280	עשב	2341	צוּררת	362	פּעל
320	עשח	3338	פּותח	471	פּעל
612	עשח, עשח	917	פז	237	פּעלי
2577	עשח	1859	פּזר, פּזר	689	פּעלה
2780	עשח	561	פח	1251	פּעלת
465	עשו	625	פּחד	696	פּעמי
3023	עשויים	626	פּחד, פּחד	3134	פּערתו
2822	עשוקים	625	פּחדו	996	פּצו
1296	עשור	561	פּחים	2770	פּצרו
1564	עשות	256	פּיחו	1992	פּצמתה
1695	עשיר	2943	פּינחס	3318	פּצני
ib.	עשירי	3374	פּיפיות	685	פּקדת
320	עשירתי	2408	פּלא	908	פּקדתי
3268	עשירתי	3260	פּלאיה	2996	פּקדתו
759	עשן	2408	פּלאה	3343	פּקח
2521	עשנת	1887	פּלב	992	פּר
2031	עשק	26	פּלב, פּלגי	2849	פּראים
1988	עשך	ib.	פּלגיו	28	פּרי
1759	עשרם	3298	פּולח	3189	פּריח
308	עששת	1279	פּלט	28	פּרוי
3341	עשתנותרו	719	פּלטה	992	פּרים
30	עת	3260	פּליאה	28	פּרימו
105	עתה	1877	פּלצות	691	פּרוץ
1792	עתידים	1916	פּלשת	3223	פּרעה
30	עתותי	ib.	פּלשתים	2934	פּרץ
ib.	עתם	115	פּן	1989	פּרצתנו
1248	ערה	1555	פּנה	318	פּרק
309	ערהקח	1109	פּנה	2909	פּרש
		3066	פּנה	3313	פּרשתי
		125	פּני	269	פּשע
	פ	204	פּניד	ib.	פּשעיהם
1229	פדה	1697	פּנימה	1483	פּשעים
1115	פדה	2525	פּפית	2052	פּתאם

261	פתוח	2267	צנים	655	קדוש
2333	פתוחיה	1674	צלה	1743	קדים
1445	פתח	1535	צלם	1621	קדם
1083	פתח	1063	צלמות	717	קדמה
1445	פתחו	1595	צמאת	749	קדמוני
3064	פתחו	2963	צמאים	372	קדקד
1907	פתחות	2081	צמחה	ib.	קדקוד
1083	פתחי	2652	צמתוני	1384	קדר
1223	פתחת	407	צנה	3156	קדר
907	פתי	281	צנה	85	קדש
1948	פתו	1609	צפורי	1196	קדש
		843	צפיר	85	קדשו, קדשי
		2173	צפיר	ib.	קדשו, קדשי
407	צאן	2431	צפון	1028	קדל, קדל
2129	צאתה	1351	צפוקי	2507	קובר
1085	צבא	452	צצקת	1157	קובח
ib.	צבאות	1734	צפון	1550	קודח
46	צדיק	722	צפון	1086	קויה
ib.	צדיקים	411	צפור	1091	קויתי
173	צדק	1260	צפנת	144	קול, קולי
914	צדקו	2470	צפר	ib.	קולם
173	צדקי	411	צפרים	849	קום
251	צדקתה	128	צור	887	קום
1434	צדקים	1693	צור	158	קומה
1983	צובה	442	צרת	3058	קוצים
339	צבת	590	צרוף	3199	קוצר
1628	צבת	1119	צרופה	1608	קורא
3329	צוחה	128	צרי, צרי	2617	קוראיה
339	צוית	ib.	צריחם	2868	קמפה
1469	צופה	ib.	צרון	2104	קמרת
921	צופים	128	צרוני	3090	קומני
1693	צור	686	צרפתני	1272	קוץ
739	צור, צורי	3191	צרוני	2581	קישון
309	צוררי	309	צוררי	144	קלו
2128	צחיחה	3259	צרתני	2593	קלון
2448	צידה			3004	קללה
2437	צית			950	קמו
83	ציון	260	קבר	130	קמי, קמיה

130	קמים	3202	קשבות	2174	רדם
ib.	קמינו	1995	קשה	2225	רדף
950	קמנו	2001	קשט	ib.	רדפו
2596	קו	356	קשת, קשת	314	רדפי
2201	קנאת	ib.	קשתו	2626	רחב, רחב
2288	קנאתי			1556	רחבים
2181	קנה		ר	2076	רחה
2867	קניניך	527	ראה	40	רחו, רחוו
2323	קנית	455	ראה	ib.	רחות
2407	קפץ	980	ראה	ib.	רחוי, ריחוד
1531	קץ	ib.	ראי	ib.	רחסם
888	קצה	1025	ראמים	1071	רויה
1747	קצוי	143	ראש, <i>a head,</i>	967	רומה
900	קצורם	2218	ראש, <i>gall,</i>	2429	רומי
1531	קצי	143	ראשי	3062	רוממה
1685	קציעות	1082	ראשיכם	3373	רוממות
2530	קצירך	2484	ראשית	3359	רוצה
1721	קצץ	143	ראשם	2218	רוש
2811	קצר	2510	ראשנים	2927	רוזן
623	קרא	129	רב, רב, <i>much,</i>	2461	רחום
ib.	קראי	783	רב, <i>he cast,</i>	486	רחוק
2880	קראי	244	לב	2827	רחם
1905	קרב	1354	רבה	1093	רחמיך
2211	קרבה	127	רבו, רבו	2010	רחצי
640	קרבו	1354	רבות	3143	רחקו
3142	קרבו	2154	רבותים	2316	רחקוד
258	קרפם	129	רפים	1665	רחש
2319	קרבת	1638	רפית	1359	ריבה
2332	קרדפות	2417	רגזה	54	ריק
640	קרוב	190	רגזו	328	ריקם
1136	קרוב	637	רגל	945	רכב
1593	לרח	406	רגל	1675	רכב
3365	קרחו	ib.	רגליו	1906	רפו
1735	קרית	2176	רנמתם	2842	רכובו
741	קרן	1210	רנע, רנע	818	רם
845	קרוסלי	51	רגשו	3207	רמו
1390	קרעו	3014	רדה	818	רמות
3367	קרתו	1522	רדופי	1265	רמיה
				1025	רמים

2235	רמש		2213	שבר
2861	רמש	ש	3123	שבר
682	רמח	2862	1993	שבירה
1278	רמי	1506	164	שבירה
3217	רמו	970	3147	שבירה
1291	רמו	733	3236	שבשפלו
2041	רמנות	299	2604	שבח
682	רמתי	1551	1143	שבתי
572	רע	134	3104	שנג
232	רע רע	1141	925	שגאות
1321	רעב	94	309	שגיון
1342	רעמי	ib.	1688	שגל
1451	רעבון	1141	410	שדה
2962	רעבים	2926	704	שדיני
112	רעה	1933	410	שדות
572	רעהו	1918	2148	שדי
1703	רעותיה	2315	410	שדי
1051	רעי	2380	987	שדי
2414	רעם רעמך	3013	22	שהיה
1478	רענו	2270	570	שוא
2132	רעשה	630	1374	שואה
2645	רעאם	3052	295	שוב, שובת
289	רעאני	100	2958	שוכים
1571	רעה	1065	2608	שוכינו
282	רעון	2605	3083	שונים
1627	רעיתם	2158	675	שירתי
2342	רעפת	2605	1355	שומר
1275	רע	ib.	222	שועי
3039	רעדי	2157	2046	שוועלים
3269	רעמתי	1959	1205	שוועתי
1341	רעו	2193	752	שוועתי
7	רשע	681	108	שופט
230	רשע	2636	2988	שופק
7	רשעי	593	1727	שופר
ib.	רשעים	2702	2964	שומוקה
803	רשעתי	593	2232	שור
2371	רשפי	535	826	שור
466	רשת	1185	253	שוררי רי
3153	רשמים			

1663	שׁוֹשֵׁן	2127	שָׁכַנְי	1514	שָׁמַעַ
ib.	שׁוֹשְׁנִים	2639	שָׁכַנְי	539	שָׁמַעַת
2204	שׁוֹתִי	3025	שָׁכַל	690	שָׁמַר
3160	שׁוֹחֲבֵדָה	3187	שָׁכַר	1355	שָׁמַר
649	שָׁחַד	2205	שָׁכַר	653	שָׁמַרָה, <i>guard</i>
1660	שָׁחַח	4	שָׁלֵא	3289	שָׁמַרָה, <i>a guard</i>
3175	שָׁחוּק	1833	שָׁלַג	2399	שָׁמְרוֹת
1385	שָׁחוּתִי	2492	שָׁלוֹ	2367	שָׁמְרִית
2715	שָׁחַל	2912	שָׁלוֹ	653	שָׁמְרֵנִי
775	שָׁחֻקִים	210	שָׁלוֹם	690	שָׁמְרָתִי
969	שָׁחַר	1806	שָׁלַח	890	שָׁמַשׁ
371	שָׁחַת	1617	שָׁלַח	163	שָׁן
2644	שָׁפַחְתִּי	2337	שָׁלַחְו	2376	שָׁנָה
2249	שָׁפְנֵי בִי	1068	שָׁלַחֵן	1112	שָׁנָאָה
2194	שָׁפַתִּנִּי	1806	שָׁלַחַת	2767	שָׁנָאֵי
2179	שָׁי	2523	שָׁלַשׁ	960	שָׁנָא
3248	שָׁיֵאֲחוֹז	2141	שָׁלַל	ib.	שָׁנָאִיד
2605	שָׁיבָה	326	שָׁלַמִי	2155	שָׁנָאן
3173	שָׁיבַת	3198	שָׁלַת	236	שָׁנָאָת
1938	שָׁיַחַח	891	שָׁם	1234	שָׁנָח
2881	שָׁיחֵו	279	שָׁם	1677	שָׁנְיִים
1938	שָׁיחֹת	624	שָׁם	163	שָׁנִי
1870	שָׁיחִי	1719	שָׁפֹת	1988	שָׁנִים
1924	שָׁימָה	2615	שָׁפַח	2376	שָׁנָתָם
1176	שָׁיר	ib.	שָׁפַח	2680	שָׁפַחוּ
1297	שָׁירָה	206	שָׁפַחָה	1633	שָׁסוּ
2294	שָׁירַת	1387	שָׁפַחוּ	1570	שָׁעַר
481	שָׁירָה	1289	שָׁפַחוּ	459	שָׁעַר
149	שָׁכַב	1404	שָׁפַחִי	ib.	שָׁעָרִים
ib.	שָׁכַבְתִּי	1204	שָׁפַחַת	3086	שָׁעֲשַׁעִי
1379	שָׁכֹל	70	שָׁפַיִם	3108	שָׁעֲשַׁעְתִּי
451	שָׁכַח	389	שָׁפַיָּה	3162	שָׁפַחַת
474	שָׁכַחִי	279	שָׁפַיָּה	108	שָׁפַשׁ
3330	שָׁפַכָּה	1070	שָׁמַן	ib.	שָׁפַטִי
965	שָׁכַם, שָׁכַם	2696	שָׁמַנִים	ib.	שָׁפַטְיָהֶם
2493	שָׁכַן	539	שָׁמַע	ib.	שָׁפַטִים
1430	שָׁכַךְ	864	שָׁמַע	343	שָׁפַטְנִי
3229	שָׁכַן	177	שָׁמַע	2287	שָׁפַכָּה

2506	שפכו	760	האכל	285	הזכירני
2028	שפכו	1247	האכלמכה	978	הזלעת
671	שפרה	2668	האמצונו	666	הזמיה
573	שפת	548	האמרו	2641	הזעבות
576	שפתי	2712	האנה	2171	הזפפות
2143	שפתים	116	האנה	2163	הזואות
1224	שק	1130	האסוף	3204	הזרא
3197	שקדמת	80	הבחלם	1911	הזידם
2794	שקדתי	2984	תבואה	2353	הזרד
1224	שקי	1756	תבונות	15	הזרת
1034	שקץ	2664	תבור	18	הזרתי
367	שקר, שקר	1841	תבוח	ib.	הזרת, תד
1646	שקרנו	530	תביט	1546	הזשב
2168	שר	627	תבישו	215	הזשיבני
ib.	שרים	437	תבל	817	הזשיע
2743	שרעפי	2208	תבלעני	1822	הזפה
2539	שרפה	2932	תבנית	396	הזפרנו
2339	שרפו	117	תבער	1659	הזכה
2903	שרץ	183	תבקשו	2864	הזרח
2527	שרשיה	280	תברך	2085	הזגורנה
1681	ששון	3051	תגמולותי	958	הזדהו
1663	ששנים	76	תדבר	192	הזטאו
3076	ששתי	ib.	תדברו	1829	הזטאני
404	שת, שתה	ib.	תדברון	2817	הזלואיכז
157	שתי	39	תדפפו	2814	הזליפם
24	שתול	2033	תהפלו	1972	הזן
ib.	שתולים	19	תהנה	1139	הזכה
2035	שתים	1306	תהום	1163	הזגני
	ת	ib.	תהומות	1868	הזגתי
		2019	תהזרתו	1160	הזרש
		460	תהלה	1161	הזשה
		2360	תחלו	2221	הזשכנה
48	תאבד	2297	תחלו	405	תחת, תחתית
239	תאבד	460	תחלו	2044	תחגיגה
182	תאבון	1700	תחלתיה	ib.	תחמיות
495	תאוח, תאות	1126	תוכל	405	תחמיה
1576	תאחר	680	תודעה	ib.	תחמינו
2209	תאמר	1539	תודיעני	1150	תט
820	תאיר	1515	תודלתו	1151	תטשני
			תזכרות		

1779	תיטיב	1423	תנדני	1942	תפלסון
2451	תימן	39	תנדף	178	תפלת
287	תיסרני	380	תנח	ib.	תפלתו
509	תף	2773	תנוט	3283	תפק
1268	תכבד	3210	תנומח	398	תפקדפו
2667	תכפון	2744	תנחומיף	1839	תפתח
540	תכין	3130	תניחני	1820	תצדק
3114	תכלח	1649	תנים	2613	תצמח
2358	תפנתי	ib.	תנינים	1807	תצמיד
2066	תכפרם	2136	תניף	2092	תצפינה
2590	תלהט	104	תנפצם	595	תצרפו
1105	תלין	340	תסוכבף	42	תקום
3242	תלינו	3266	תסכני	477	תקות
1375	תלכדו	152	תסמכני	3273	תקטל
2075	תלמיה	839	תסעדני	1426	תקנא
73	תלעב	1130	תסף	1724	תקעו
344	תם	86	תספרו	2753	תקשו
1481	תם	601	תסתיר	541	תקשיב
1738	תמהו	2689	תסתר	2257	תרב
427	תמו	401	תעטרדו	841	תרפני
1716	תמוג	283	תעטרפו	3249	תרחבני
2080	תמונגנח	1944	תעו	874	תרוממני
729	תמונתף	2758	תעי	1148	תרועת
2517	תמותח	487	תעלים	842	תרחיב
1357	תמותת	1654	תעלמות	2801	תרחם
676	תמיד	485	תעמד	991	תרחק
635	תמים	146	תענה	2361	תרימו
ib.	תמימה	ib.	תעננו	2188	תריץ
ib.	תמימים	ib.	תענני	3127	תרמיתם
692	תמף	3301	תער	2861	תרמש
1591	תמכת	1594	תערזג	2072	תרינין
1636	תמפר	225	תערזף	1624	תרע
723	תמלא	34	תעשח	1998	תרעלה
2057	תמנו	2544	תף	99	תרעם
1960	תמס	2243	תפארת	3253	תף
537	תמצא	ib.	תפארתף	2152	תרצדון
402	תמשילחו	2387	תפוג	2020	תרצחו
1166	תמשכני	178	תפלח	1745	תרשש
1167	תז, תזו	860	תפלטני	1448	תשברנה

3075	הַשְּׁבִי	594	הַשְּׁמֵרָם	810	הַתְּחַפֵּד
957	הַשְּׁדָח	819	הַשְּׁפִיל	1425	הַתְּחַר
1317	הַשְּׁדָח	1010	הַשְּׁפָתַי	2971	הַתְּמוֹג
1929	הַשְּׁחַת	2563	הַשְּׁקָט	812	הַתְּמָם
2207	הַשְּׁטָפְנִי	1420	הַשְּׁקָם	29	הַתְּנוּ, הַתְּנֶה
862	הַשְּׁיִמְנִי	1603	הַשְּׁתוֹחֲחִי	95	הַתְּנַחֵד
528	הַשְּׁפַח	531	הַתְּ	ib.	הַתְּנַנֵּד
2149	הַשְּׁלַג	2975	הַתְּבַלַּע	ib.	הַתְּנַפֵּד
3138	הַשְּׁלַט	814	הַתְּבַרַר	ib.	הַתְּנַנֵּי
66	הַשְּׁלִיכְנִי	1329	הַתְּחַלֵּל	816	הַתְּפַתֵּל
1835	הַשְּׁמִיעְנִי	2820	הַתְּחַדֵּשׁ		

A KEY TO THE PSALTER,

COMPREHENDING IN 564 VERSES ALL THE HEBREW WORDS CONTAINED
IN THE ENTIRE BOOK OF PSALMS.

Psal.	Ver.	Psal.	Ver.	Psal.	Ver.
1	4	9	1	17	10
			6		12
2	1		7		14
	2		17		15
	6		21	18	2
	8	10	2		3
	9		3		5
	12		7		8
3	3		8		9
	8	10	9		11
			10		17
4	4		18		19
	5				26
	8	11	3		27
			6		29
5	1		6		30
	4	12	2		32
	9		2		35
	10		6		37
	11		7	18	41
	13		9		43
6	1	14	1		46
	3		3	19	2
	4				3
	7	15	3		5
	8		4		6
			5		7
7	1	16	1		8
	5		4		11
	6		5		12
	13		6		13
	14				14
8	2	17	3	20	4
	3		4		6
	4		5		9
	8		8		
	9		9		

A KEY TO THE PSALTER.

Psal.	Ver.	Psal.	Ver.	Psal.	Ver.
21	3 7 10	35	19 21	45	10 14 15
22	7 8 10 13 15 16 21 25	36	4 9	48	3 8 14
23	4 5	37	2 4 21 34 35	49	4 9 15
25	2	38	6 7 8 9 11 19	50	2 13 18 19 21
27	4 12 24	39	2 3 4 5 6 7 11 12 14	51	6 8 9 20
29	7 9	40	3 15	52	4 7
30	1 6 12	41	4	55	3 4 6 9 15 22 23
31	4 14 21 23	42	2 5 8 11	56	2
32	4 6 9	44	6 11 13 14 15 17 23	57	5 7
33	2 7 10 14	45	1 2 3 5 8 9	58	5 6 7 9 10
34	6 11			59	7
35	6 8 12 13 14 15 16			60	2 4 5 6 10

Psal.	Ver.	Psal.	Ver.	Psal.	Ver.
62	4	72	10	78	41
	11		13		43
	12		16		44
			17		45
63	2				46
	11	73	4		47
	12		6		48
			7		50
64	4		8		51
	7		11		52
	8				58
		73	12		65
65	10		19		71
	11		20		
	13		21	79	1
	14		28		11
66	11	74	1	80	6
	15		5		9
			6		10
			8		11
68	5		14		12
	6		15		13
	7		17		14
	8		19		16
	9		20		17
	10				
	12				
	13	75	4	81	4
	14		6		7
	15		9		12
	17				13
	18	76	6		
	20		7	83	11
	22		12		14
	26		13		16
	27				
	28	77	2	84	4
	31		3		7
	32		10		11
			18		
69	3		19	85	11
	9		20		
	13			88	6
	16	78	2		9
	22		9		10
	26		10		11
	32		16		13
			21		16
			24		
71	6		26	89	9
	18		27		11
			31		24
72	6		36		40
	9				

A KEY TO THE PSALTER.

Psal.	Ver.	Psal.	Ver.	Psal.	Ver.
89	41	104	12	109	29
	42		15		
	45		17	110	1
			18		3
90	4		22		4
	5		25		6
	10		26		
			28	113	6
91	4	105	15		7
	6		16		9
	7		20	114	1
	10		25		4
	13		30		8
	14		31		
92	7		33	115	6
	8		34		7
	11		40		
	13		41	116	12
					16
94	13	106	13	118	12
	14		15		22
	17		19		27
	19		25		
			27	119	18
95	4		28		20
	8		30		21
	10		32		28
			33		39
97	2		37		40
	7		39		51
			42		60
98	4		43		61
	6		47		66
	8	107	13		67
			14		69
99	1		16		70
			20		78
101	5		27		83
			30		103
102	4		34		113
	7		37		118
	8		39		119
	18		40		120
103	3		41		122
	5				131
	9	109	4		133
			11		147
104	2		16		176
	3		18		
	4		19	120	4
	11		24		5

Psal.	Ver.	Psal.	Ver.	Psal.	Ver.
123	2 4	136	15 24	144	10 12 13 14 15
124	7	137	2 3 9	145	14
125	5			146	4 8
126	4 6	139	3 7 8 12	147	3 4 9 10 14 16 17 18
127	2 3 5		15 16 19 20		
128	3				
129	3 6 7	140	4 11 12		
131	2	141	3 6 7 9	148	5
132	8 14			149	4 6 8
133	2	142	1		
135	4 7	144	2 6	150	4 5 6

In the Psalms there are 2527 verses in all, but the above selected 564 verses could be learned, and the words committed to memory, in a shorter space of time than the fourth part of the Psalter could be read through.

לשון למודים

THE LANGUAGE OF THE LEARNED;

OR

A METHODICAL INTRODUCTION

TO THE SACRED TONGUE;

IN WHICH

ALL THE TECHNICAL, AND MUCH OF THE HISTORICAL PART OF THE LANGUAGE,
IS TREATED WITH PERSPICUITY, BREVITY, AND ORDER.

BY

VICTORINUS BYTHNER, L. H. P.

TO WHICH IS ADDED, BY THE SAME AUTHOR,

AN INTRODUCTION TO THE CHALDEE LANGUAGE

OF THE OLD TESTAMENT.

TRANSLATED BY

THE REV. T. DEE, A. B.

EX-SCHOLAR, T. C. D.

IN FINE MICHLOL.

אֲשֶׁר לָמַד וְתוֹרָה לוֹ לְקַבֵּץ
וְלֹא לָמַד יְסוּד * דְּקָדוּקָה וְלֹא בֶן
כְּמוֹ חוֹרֵשׁ אֲשֶׁר יִנְחֵג שְׂוָרִים
וְיָדוֹ מִבְּלֵי מַלְמַד וְדַרְבָּן

Whosoever learns and *has* the law in his possession,
And learns not the fundamentals of grammar, neither
understands them,

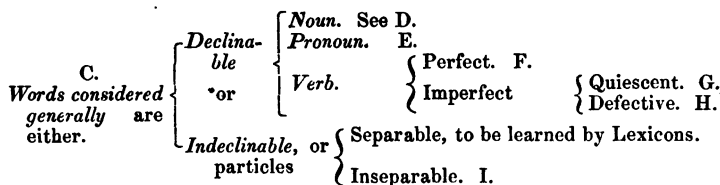
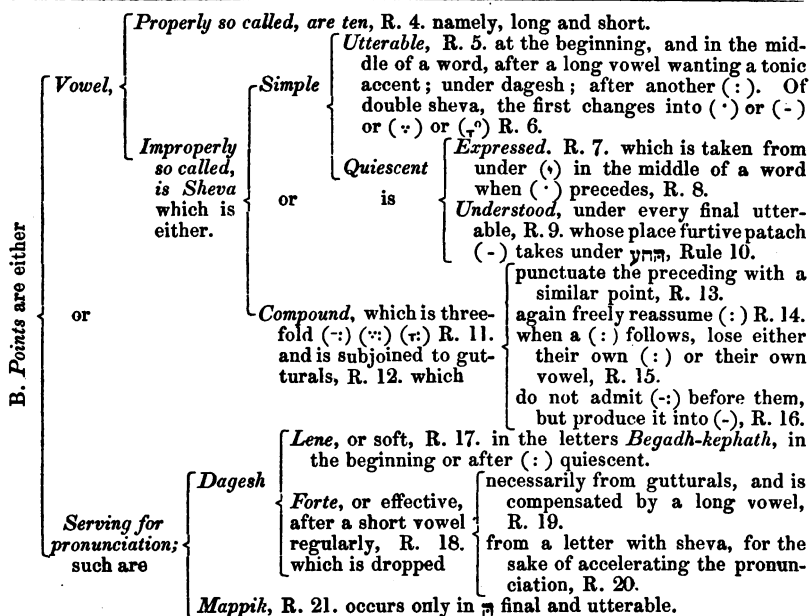
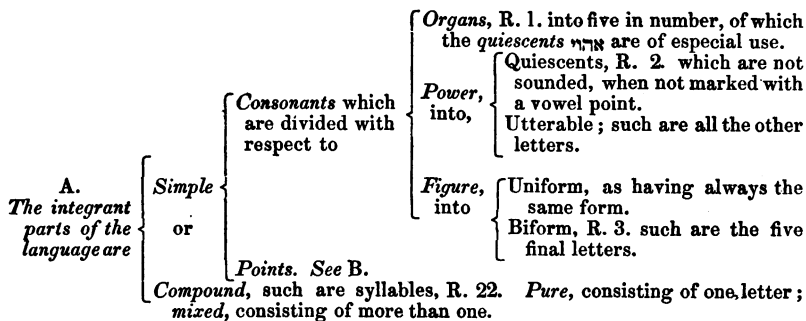
Is as the ploughman, who drives the oxen:
And his hand *is* without staff or goad.

* דְּקָקָה means *to descant accurately*, whence דְּקָדוּקָה, *grammar*, as though a subtle and accurate disquisition. Those, therefore, who teach grammar in a cursory or listless manner, stamp a discredit on its very etymology.

INTRODUCTION TO THE SACRED TONGUE.

A SKELETON OF THAT INTRODUCTION.

The Grammar rules } Of the integrant parts. See A.
 treat,—some } Of the word itself. See C.



To all words belong { Suffix { Of affixes. K.
 { Mutation. M.
 { Accent. N.

A declinable word is either { Simple, consisting only of radical letters, or
 { Increased, by the addition of one or more of the letters ה, ו, ת, ה, מ, נ, ת, ה, eemanti. } R. 23. { the first radical of the simple takes (:) after heemantive, R. 24.
 { the heemantic letter (of the increased always requires (:) R. 25.

D. A noun is considered as { Simple, respecting { Gender { Masculine, R. 26. terminating in any letter.
 { Feminine, R. 27. terminating in ה or ת.
 { Neuter, R. 28. expressed by an adjective placed absolutely.
 { Comparison, R. 29. { Comparative by more and before.
 { is made in the { Superlative by very and in.
 { Number { Dual, R. 30. ending in הַן.
 { Plural, { Mascul. R. 31. in הַם.
 { Femin. R. 32. in הֵן.
 { Case, R. 33. sometimes by articles prefixed; הַ to the nomin. voc. and chiefly to the genit. הַ to the genit. and dat. הַן to the accus. הַ and הַן to the ablative.

or { Constructed, respecting the agreement of a substantive with { A substantive in regimen, when fem. הַן passes into הַ and masc. הַן into הַ. R. 34.
 { An adjective, which always follows the substantive, R. 35.

E. Pronouns are five; { Three declinable, R. 36. namely, of the first, second, and third persons.
 { Two indeclinable, R. 37. namely, relative and interrogative.

F. A verb is considered either { absolutely, with respect to { Conjugation, of Time { Homogeneous proper to the verb. { Finite. { Preterite, R. 38. whose terminations are, A, Ta, T, Ti, Oo, Tem, Ten, Nu.
 { Future { Commanding, R. 39. termin. IUNA.
 { Promising, R. 40. whose characteristic letters are ETHIN.
 { Infinite, or belonging to the infin. mood, R. 41. which with the letters בַּאֲלָמַם constitutes a gerund.
 { Heterogeneous, which is declined like a noun, and is a participle, R. 42. benoni or present, and pahal or preter. passive.
 { First { Active kal, R. 43.
 { Passive niph'al, R. 44. { To which four belong. { Preterites, R. 49.
 { Second { Act. pih. } R. 45. { Imperat. and Infin. R. 50.
 { Pass. puh. }
 { Third { Act. hiph. } R. 46. { Futures, R. 51.
 { Pass. hoph. } { Participles, R. 52.
 { Fourth, hithpa'el, R. 47. in which, when the first radical is a dental, הַ, of the formative syllable hith, is placed after said radical.
 { Relatively, with respect to a noun, R. 48. agreeing with the noun in gender, number, and person.

G. Quiescents are either in the

- First rad.**
 - which make ς the first syllable of Fut. kal, R. 53.
 - where the first rad. ($\textcircled{\text{v}}$) in
 - Kal* is thrown away in the imper. and infin. R. 54.
 - is lost in ($\textcircled{\text{v}}$) in the Fut. R. 55.
 - Niphal* passes into ς in the preter. and partic. into $\textcircled{\text{v}}$ dashed in the imper. fut. and infin. R. 56.
 - Hiphil* passes into ς
 - Hophal* passes into $\textcircled{\text{v}}$ } R. 57.
- or
- Second** which in
 - the first and third conjugation
 - expunge* the middle rad. of the root, R. 58.
 - end* in $\left\{ \begin{array}{l} \text{Kal, } \left\{ \begin{array}{l} \text{in the preter and partic. in } (\tau) \text{ R. 59.} \\ \text{in the imper. fut. and infin. in } \textcircled{\text{v}}, \text{ R. 60.} \end{array} \right. \\ \text{Niphal throughout in } \textcircled{\text{v}}, \text{ R. 61.} \end{array} \right.$
 - assume* ς before efformative $\textcircled{\text{v}}$ and $\textcircled{\text{v}}$ in the pret. niph. and hiphil, R. 62.
 - second and fourth assume ς instead of dagesh after the form of pohel, R. 63.
- or
- Third,**
 - $\textcircled{\text{v}}$, which quiescent in $\left\{ \begin{array}{l} \text{kal in } (\tau) \\ \text{the rest in } (\textcircled{\text{v}}) \end{array} \right.$ } R. 64.
 - R. 65.
 - in the middle terminating a syllable, is changed into $\textcircled{\text{v}}$ quiescent.
 - beginning a syllable is thrown away, R. 66.
 - in the end is cut off, R. 67. chiefly on account of $\textcircled{\text{v}}$ conversive.

H. Defectives have their

- First rad. and thus**
 - initial* is excluded from the imper. infin. kal, R. 68.
 - medial* is changed into dagesh in the fut. kal, pret. and part. niphal; in hiph. and hoph. throughout, R. 69.
- Second doubled, which in**
 - Light conjugations*
 - syncopate the middle, R. 70.
 - assume $\textcircled{\text{v}}$ in the preters, before efform. $\textcircled{\text{v}}$ and $\textcircled{\text{v}}$, R. 71.
 - Grave*, instead of dagesh have $\textcircled{\text{v}}$ after the form of pohel, R. 72.
- Third** $\textcircled{\text{v}}$ or $\textcircled{\text{v}}$, which, when $\textcircled{\text{v}}$ or $\textcircled{\text{v}}$ servile follows, is compensated by dagesh, R. 73.

I. The Prefixes are seven.

- $\textcircled{\text{v}}$, *from, of, before*, is prefixed by ($\textcircled{\text{v}}$), a dagesh follows: but to gutturals and $\textcircled{\text{v}}$ by ($\textcircled{\text{v}}$), R. 74.
- $\textcircled{\text{v}}$, *who, which, what, that*, has ($\textcircled{\text{v}}$), a dagesh follows, R. 75.
- $\textcircled{\text{v}}$
 - Emphatic and Relative has ($\textcircled{\text{v}}$), a dagesh follows, but generally ($\textcircled{\text{v}}$) before a guttural and $\textcircled{\text{v}}$; R. 76.
 - Interrogative is prefixed with ($\textcircled{\text{v}}$), R. 77.
- $\textcircled{\text{v}}$
 - Conjunctive has ($\textcircled{\text{v}}$) but before another ($\textcircled{\text{v}}$) or a labial, it assumes $\textcircled{\text{v}}$, and before a distinctive accent ($\textcircled{\text{v}}$), R. 78.
 - Conversive of the fut. is prefixed by ($\textcircled{\text{v}}$), dagesh following it, R. 79.
- $\textcircled{\text{v}}$, after it, has generally no dagesh, and before $\textcircled{\text{v}}$ it has ($\textcircled{\text{v}}$).
- $\textcircled{\text{v}}$ are marked with ($\textcircled{\text{v}}$), R. 80. $\textcircled{\text{v}}$, with ($\textcircled{\text{v}}$) on account of the accent.
- $\textcircled{\text{v}}$ as, exclude $\textcircled{\text{v}}$ emphatic, R. 81.
- $\textcircled{\text{v}}$ to, in, have ($\textcircled{\text{v}}$) before *Elohim*, and ($\textcircled{\text{v}}$) before *Adhonai* and *Yehovah*, R. 82.
- $\textcircled{\text{v}}$ in, by, assume syllabic adjuncts, as *De Phi, Mo*, but not often, R. 83.

K. Affixes, R. 84. are conjoined to words

- declinable by certain points, from R. 85. to R. 96. as already set down in the table, and
- indeclinable in the same manner as to declinables, R. 101.

- Change the termination of the preter *A* into *Ath*, *Ta* into *T*, *T* into *Tee*, *Tom* and *Ton* into *Tu*, R. 97.
- Transpose the points in the form *Phakedhá* and *Phakedhóo*, R. 98.
- Premise ($\textcircled{\text{v}}$) to themselves in the dual and plur. R. 99.
- Insert $\textcircled{\text{v}}$ epenthetic in the futures, R. 100.

A Table of *Affixes*, exhibiting their preceding points.

IN NOUNS AND PARTICIPLES.

IN VERBS.

SI:GULAR.	DUAL AND PLUR.		IN PRETERS.	IN THE REST.
י	י in a pause י	my	ני m. ני f.	ני to me, me.
כּ	כּ	our	כּ m. כּ f.	כּ to us, us.
הּ with gutt.	הּ	thy, m.	הּ	הּ to thee, thee, m.
הּ in a pause הּ	הּ		הּ	הּ to you, you, m.
כּם	כּם	your, m.	כּם	כּם to thee, thee, f.
כּי	כּי	thy, f.	כּי	כּי to you, you, f.
כּוּ	כּוּ	your, f.	כּוּ	
הּ הּ כּוּ	וּהּ יוּ	of him, his	וּהּ m. וּהּ f.	וּהּ to him, him.
מּוּ	מּוּ יָהֶם	of them, theirs	מּוּ m. מּוּ f.	מּוּ to them, them, m.
הּ	הּ	of her, hers	הּ	הּ to her, her.
וּ	וּ יָהֶן	of them, theirs fem.	וּ	וּ to them, them, m.

L. The *Paragogic* letters are six in number, R. 102.

- א } which is sometimes added to י when a verbal termination.
- ה } added to the second person of the pret. and to the first of each
- ו } number of the future. In nouns of place it is called *local*.
- י } To Regimen.
- י } To Participles.
- נ } To ׀ and ׀ when terminations of verbs.
- ת } To three infinitives.

M. A *Change of words* takes place in

- Consonants } radical is thrown away in the declension of gender or number, and also in affix, R. 103.
- ה } of the fem. gender, with affixes, is changed into ה, R. 104.
- ם } of the dual and plural is taken away by affixes, R. 105.
- Forms, when in regimen ה is changed into ה, in those words which begin with ׀ or ה heem, R. 106.
 - (ר) is put for (ר), (י) for (י) and vice versa, ׀ for ׀ and v. v. for (ר) or (י) and v. v. (ר) for (ר) or (ר) and v. v. R. 107.
 - (י) } for (י) when is a final syllable, R. 108.
 - (י) } before guttural with kamets for (י) R. 109.
 - double (י) for double (י) when the penult is ה or ׀, R. 110.
 - (י) for double (י) when the penult is ׀ R. 111.
 - dagesh for a long vowel, and v. v. R. 112.
- Points for the sake of }
 - (ר) } penult is changed into (ר) R. 114.
 - (ר) } ultimate into (ר) R. 115.
 - (י) } penult into (י) R. 116.
 - (י) } ultimate into (י) R. 117.
- increase and regimen, R. 113.

{ $\dot{\text{y}}$ { penult into (:) or (τ^o) R. 118.
 { ultim. into (:) R. 119.
 (-) { penult into (:) R. 120.
 { ultim. in the declension of nouns and in the affixes
 of verbs into (τ), but in the affixes of nouns
 and in η parag. into (:) R. 121.
 ($\ddot{\text{v}}$) { penult into (:)
 { ultim. with affixes into (:), in declension into (τ)
 R. 122.
 ($\dot{\text{v}}$) ultim. before v , with affixes into (:), in declension
 into (τ) R. 123.
 the two vowels of dissyllables of the form of רַבָּא and
 רַבָּה into one long, R. 124. namely (τ) and ($\ddot{\text{v}}$)
 when accompanied with y into y , and (-) and ($\dot{\text{v}}$)
 when with (v) into ($\ddot{\text{v}}$).
 the long vowels of increasing defectives into short, R.
 125.

N. Accent is either { Tonic whose { position is in { the last syllable { increasing, R. 126.
 { use or office { the penult, if the two last are of equal quantity, R. 127.
 { that which is common to all the accents, to make a syllable acute, R. 129.
 { that peculiar to the six royal accents, namely, to distinguish sentences, 130.
 { to lengthen a short syllable, R. 131.
 { to reduce (:) to its original form, i. e. into (τ) ($\ddot{\text{v}}$) y or ($\ddot{\text{v}}$) R. 132.
 Euphonic { Methegh precedes a tonic accent, R. 133.
 { Maccaph connects words, R. 134.

APPENDIX.

1. On Aramæisms, that is Chaldaisms, and Syriacisms, from R. 135. to 146.
2. On the investigation of roots, from R. 147 to 161.

HEBREW ALPHABET.

NAMES.	FIGURE.	SIMILITUDE.	SOUND OR POWER OF THE LETTERS.	NUM- BER.
Aleph	א		A <i>spiritus lenis</i> , or soft breathing, indicating the bare opening of the mouth, and simple emission of the voice.	1
Bheth	ב	ב	<i>bh</i> , very soft; with dagesh, בּ <i>b</i> hard.	2
Ghimel	ג	ג ג	<i>gh</i> , very soft; with dagesh, גּ <i>g</i> hard.	3
Dhaleth	ד	ד ד ד	<i>dh</i> , very soft, as in <i>that</i> ; with dagesh דּ, <i>d</i> hard,	4
He	ה	ה ח ה	a <i>spiritus densus</i> , or thick, hard breathing.	5
Vav	ו	ז ו ו	<i>v</i> , or the digamma <i>vv</i> .	6
Zayin	ז		<i>z</i> or <i>s</i> between vowels, as in <i>miser</i> .	7
Hheth	ח		<i>hh</i> , a very hard or thick breathing, harder than ח, softer than כּ, somewhat similar in sound to the Greek χ <i>chi</i> .	8
Teth	ט	ט ט	<i>t</i> .	9
Yodh	י	י י	<i>i</i> or <i>y</i> .	10
Chaph	כ	כ	<i>c</i> or <i>ch</i> , harder than ח, with a dagesh it sounds like <i>p</i> , <i>k</i> .	20
Lamedh	ל		<i>l</i> .	30
Mem	מ	מ	<i>m</i> .	40
Nun	נ	נ	<i>n</i> .	50
Samech	ס	ס ס	<i>s</i> , sounds like the <i>hissing</i> of a goose or serpent.	60
Ghnayin	ע	ע ע	sounds like the bleating of a calf in the absence of its dam.	70
Phe	פ	פ פ	<i>ph</i> or <i>f</i> ; with a dagesh פּ <i>p</i> .	80
Tzade	צ	צ צ	<i>ts</i> , with a harder <i>hiss</i> than ט.	90
Koph	ק		<i>k</i> or <i>q</i> .	100
Resh	ר		<i>r</i> , the canine or barking letter, imitating, by the quivering of the tongue, the snarling growl of a dog.	200
Schin	שׁ		pointed on the right, it sounds <i>sh</i> , on the left <i>s</i> .	300
Sin	שׂ		<i>s</i> .	
Thav	ת		<i>th</i> , as in <i>thief</i> , <i>smith</i> ; with a dagesh תּ, <i>t</i> , hard.	400

CHAPTER FIRST.

OF CONSONANTS AND VOWELS.

[R. 1.] WITH respect to organs of sound, letters are divided into (as sounded by the throat)

Gutturals אֵתוֹחַע

(— by the lips)

Labials בּוּמָפּה

(— by the palate)

Palatals גֵּיכָק

(— by the tongue)

Linguals דֵּטֵלֶרֶת

(— by the teeth)

Dentals זֵסֶצֶרֶשׁ

Consect. Letters of the same organ are frequently interchanged, as נֵסֶה and נֵשֶׁה, *elevate*.

[R. 2.] The letters אֵהוּי, *ehevi*, when not pointed with a vowel under or after them, are not sounded, and therefore are called *quiescent*.

Except. 1. (י) at the end of a word, after (ו) (-) וּ or וּ as though both formed a diphthong, as פֵּנִי, *pa-nay*, גֹּי, *goy*, גֹּלִי, *ga-looy*.

2. וּ final is sounded, even when not pointed, as פֵּי, *peev*.

Consect. *Ehevi* are easily interchanged, as from פֵּרֶה is formed פֵּרִי, *fruit [a pear.—D.]*

2. *Quiescents*, not being sounded, are often omitted, and sometimes redundant in writing.

[R. 3.] The final letters are formed into the mnemonic word חֵפֶז, *can-nephats*.

[R. 4.] The vowels properly so called are ten in number, viz.:

Long.

Kamets	ָ	ā
Tseri	ֵ	ē
Great Hheerek	ֶ	ee
Hholem	ֹ	ō
Shurek	ֻ	oo

Short.

Patahh	ַ	ă
Segol	ֱ	ē
Little Hheerek	ִ	i
Kamets chatuph, or short (וּ)	ֹ	ō
Kibbutz	ֻ	ū

Note 1. Vowels do not begin a syllable, except וּ before labials or a letter pointed with a sheva, as, וּמָה, *oo-ma*, וּלֶשׁוֹן, *oo-leshon*.

2. Long vowels complete a syllable of themselves, as מָה, *ma*, and are not joined to the next letter, unless at the end of a word as גֵּר, *ger*, or the syllable before when accented.

3. Short vowels are joined to the next letter, as סָר, *sar*. Except (-) (וּ) and (וּ) in the penult, as נֵעַר, *ná-ear*, מֵלֶךְ, *mé-lech*, יָרֵב, *yé-rebh*.

4. Hhirek magnum is sometimes written without י after it, it then may be known to be long, when at the end of the word it is accompanied by an accent, or in the middle when it is not followed by dagesh or sheva, as נִפְלִיִם דָּוִד. Monosyllables like אֵם, Gen. 15. 4. are short.

5. וּ in the middle of a word, when (וּ) or dagesh immediately follows, is short, as וּלְדָרִי, *yulledhóo*, but י, preceded by (וּ), leaves the syllable long. See R. 143.

6. (וּ) is sometimes written without וּ, as לֵא. It mingles with the point of שׁ when the preceding letter is not pointed, as מִשֶּׁה, *mo-she*; and with the point of שׁ when שׁ is not otherwise pointed, as שֹׁנֵה, *so-né*.

7. (וּ) or וּ, whenever another vowel is contiguous, becomes a consonant, as יְהוָה, *Yeho-va*, קִיֵּוָה, *kiv-va*.

8. (וּ) is kamets chatuph or short (וּ). 1. Before (וּ) as in מִחָז, *mo-ohház*, קֹסֵמִי, *ko-soméé*. 2. Before (וּ) or a dagesh, when no accent intervenes, as זֹחֵרָה, *zoch-rá*, רֹנֵה, *ron-nóo*. 3. Be-

fore maccaph (-) as פֶּלֶל, *col.* Except with ם or ן, as לָא, *la*, מָחָ, *ma*.

4. When it is final in a word that begins with ך conversive, as וַיִּקָּם, *vay-yá-kom*.

9. (·) when a dagesh does not follow, is used instead of ך, as גִּבְּלֵךְ, *gebhoo-lechá*.

CHAP. II.

OF THE SHEVA, SIMPLE (:) AND COMPOUND.

[R. 5.] Sheva (:) is sounded like very short *e*. 1. At the beginning of a word, as דְּדָן, *dedhan*. 2. In the middle after a long vowel, as מַסְרָה, *ma-sera*, (or when (·) stands instead of ך, as יִגְרָה, *yeghoo-recha*.)

3. After another (:), as נִפְקָדָה, *niphkedhoo*. 4. Under dagesh, as מַסְרָה, *mas-seroo*, also under dagesh understood, as הַלְלוּ, *ha-lelloo*, from הִלְלוּ. See R. 20.

[R. 6.] (:) never follows (:) in the beginning of a word, but the first is changed into (-) and (·) or (·) chiefly on account of a guttural and ך; very seldom into (·) (·).

When the latter (:) is removed, the former returns, as, פִּקְדוֹנִי, from פִּקְדָה, which is from פִּקֵּד. R. 121.

[R. 7.] Sheva terminates a syllable, i. e. is quiescent. 1. At the end of a word, as קָמַת, *kamt*. 2. In the middle after a short vowel, as, קָמַת, *kám-ta*. 3. Before another sheva quiescent, as, קֹשֶׁת, *koshet*. 4. After a long vowel marked with a tonic accent, as, מַסְרָה, *ma-sár-ta*. (If there be a second tonic accent in the same word, this rule applies only to the second.) This parenthesis speaks of a double accent dissimilar, but when the same is repeated on two successive syllables, as happens with post-

positives, as Pashta, and prepositives, as Tleesha Gedola, then the true place intended is the first of postpositives, and the second of prepositives. (See end of R. 129).

[R. 8.] (·) quiescent is taken away from under (·) in the middle of a word, when (·) precedes, as, יִיחִי for יִיחִי.

[R. 9.] (·) quiescent is understood under every final utterable consonant, that has no vowel; as, פִּקֵּד, as though פִּקְדָה. But it appears the moment any addition is made, as פִּקְדָה from פִּקֵּד, and in final הָ. Also under the letters פִּדְהָ and טִפְהָ after another (·) as, יִשְׁבֵּה, *yishb*, הוֹסִפְהָ, *tosph*, הוֹשֵׁב, *kosht*, יִשְׁכֵּה, *yashk*.

[R. 10.] עוּחָה at the end of the word, after a long vowel (including (·) for ך) except (·), do not take (·) but (-), which is called furtive, as being in an abrupt manner pronounced before those gutturals, as אֱלוֹהֵהָ, *elóah*, שְׁלֹחֵהָ, *shalóoahh*. But on the word increasing it vanishes, as אֱלוֹהִים.

And under a penult, in the form of פִּקְדָה as גִּבְּרָהָ, *ga-bháah*, for גִּבְּרָהָ. So שְׁמַעְהָ, *sha-máah*, לַקְּחָהָ, *lakáah*.

Also in one verb in fut. kal. יִיחֵה, *yéeahhd*, for יִיחֵה from יִיחֵה. See R. 67. n. 1. The (-) furtive under a penult has been misconceived, but is now no longer acknowledged to exist, pronounce accordingly, *ga-bhá-hat*, *la-ká-hhat*, *sha-má-ah*, &c., and *yéehhad*.

[R. 11.] Compound sheva is } Pathahh - : { a } shorter
threefold, and Segol :: { e } than
called *Hhateph*, } Kamets :: { o } short.
i. e. hurried.

[R. 12.] Gutturals take compound (·) *always* instead of utterable (·). And *usually* instead of (·) quiescent. For the rapidity of (·) is inconsistent with the sound of gutturals: guttu-

rals alone regularly admit compound (:), and (-:) or (v:) under non-gutturals are only accidental.

[R. 13.] A guttural pointed with compound (:) points the preceding letter with its own vowel : thus

$$\left. \begin{array}{l} (-:) \\ \ddot{v} : \\ \tau : \end{array} \right\} \text{points the} \left\{ \begin{array}{l} - \\ \ddot{v} \\ \tau \end{array} \right\}$$

preceding letter with

[R. 14.] Hhateph, or compound (:), when it has thus produced a vowel from itself, may return into (:), as, יִהְיֶה, *he will meditate*, from יִהְיֶה for יִהְיֶה. Accordingly, whenever (:) is found under a guttural, and the preceding servile letter has (-) or (v) then that (:) has sprung from the compound.

[R. 15.] Compound (:) does not admit simple after it; and therefore loses either its own (:) or its own vowel, and passes into simple (:), as, מַעֲשֵׂה מַעֲשֵׂה from מַעֲשֵׂה, *work*, נִחְפָּז נִחְפָּז from נִחְפָּז.

[R. 16.] Gutturals do not admit (-:) before them, and accordingly produce it into (-) under ה servile, as אִם, *whether if?* for ה. R. 77.

CHAP. III.

OF DAGESH AND MAPPK.

(*Dagesh*, from the Chaldee דָּגַשׁ, *he punctured*, is a point in the body of a letter, and is either *lene* or *forte*).

[R. 17.] Dagesh lene removes the aspiration from the six letters בּוּד, פּוּד, and strengthens their pronunciation in some degree.

The accident of aspiration peculiar to these six letters is owing to a vowel or moving sheva preceding them in the same word, or even in the word preceding, when the following is connected in sense, whence it follows that dagesh lene takes place (1) after quiescent sheva, including (-) furtive; (2) after every letter not

silent, yet wanting a vowel, including the word יִהְיֶה, it being pronounced אִיִּי (see 2605) where י is not silent;

(3) when the word which precedes, although ending in a vowel or quiescent י, ו, ה, א, is not intimately connected in sense, and therefore has not a conjunctive accent. Dagesh lene takes place, moreover, (1) in the first letter of the word whenever the second is the same as בְּנִיִּי, &c.,

and else where convenience of pronunciation should prefer it, as בַּבּ together, Ps. 78, 36, 2 M. 14, verses 4. 17. 18. כַּחַךְ together, Dan. 5. 11. &c. (2) the fem. pron. אַתָּה, *thou*, and the same person in verbs ending in ה, as לְקַחְתָּ, &c., which all originate in

ה, as being for לְקַחְתָּ, &c. hence also נִיחַד (compare R. 10. and אִנְתָּה of Chaldee, Gr. R. 19). (3) The word שְׁתֵּי, two, fem., the word בְּתֵים should sound *botteem* (not *batteem* nor *ba-teem*).

(4) Isolated exceptions, as the second כְּמִכָּה in verse 11 of 2 M. 15, and בָּאָה, 2 M. 15, verses 15. 21. and some more. Dagesh lene after sheva quiescent does not take place (1) in the suffixes ה, כֶּם, כֵּן. (2)

Often when the sheva quiescent of the preceding letter originates in a moving sheva or vowel, therefore dagesh is wanting in בּוּד as well as that of פּוּד, in the תּוּד

as well as that of בְּתֵים as well as that of כְּתֵיב, &c.; thus also מְלִכִּי, מְלִכֹת, מְלִכֹת, &c.; but dagesh is found in מְדֹדָה, &c., and omitted in שְׂרֵיט, &c., without any assignable reason.

Note. Dagesh forte in the six aspirates always implies dagesh lene, for, as in Greek, an aspirate is never doubled, hence the rules of dagesh forte, including דְּרוּק, &c., of R. 134, are common to all the letters except אִזְחָעֵר.

Note. Dagesh *lene* is so termed merely as compared with dagesh *forte*.

[R. 18.] *Dagesh forte* doubles the letters in which it occurs, as פִּקֹּד, *pakkedh*. Regularly it follows a short vowel, and only a long one when accented; as לָמָּח, *lam-ma*; except בָּתִּים, *battim*, houses.

It is threefold. (1) *Characteristic*, of the second and fourth conjugation. (2) *Compensative*, in compensating or making up for the deficiency of another letter. (3) *Euphonic*, when introduced for elegance of sound, which is the property of all three radicals, but especially the third, whenever preceded by (·) (-) or (◌) under the second, as קָמְפָה, קָמְפָה, עֵבְדָה; or when a word ends in (◌) as, עָנִי, *poor*. Plur. עֲנִיִּים.

[R. 19.] Gutturals and ך have no dagesh (yet ך is found pointed with it in four places, and ך in nine), and compensate its deficiency by a long vowel, namely, by changing (-) into (◌), (◌) or (◌) into (◌), and (◌) or (◌) into ך or ך.

And this compensation takes place always before ך; but is often omitted before the gutturals.

[R. 20.] *Dagesh*, to accelerate the sound, is often taken from letters pointed with (:), chiefly (◌) and ך, also where a final utterable vowel is deficient, as, וִיכָל, *and he perfected*, for וִיכָלָה. See R. 67.

[R. 21.] *Mappik* (from נָפַק, *he drew out*), is a point in ה final only, as אֱלֵה, which vanishes on an increase of the word, as אֱלֵהִים.

CHAP. IV.

OF A SYLLABLE.

A syllable is formed of consonants and vowels, and is either *pure* or *mixed*.

[R. 22.] A pure syllable consists

of one consonant, as פַּ, *pa*; mixed, of two or three, as, קָדַח, *kadh*, קָדַחַת, *kadhth*. Each comprehends but one vowel, and accordingly no *actual* diphthong is recognized in Hebrew. And although ך and (◌) seem to assume the form of a diphthong at the end of a word, as, קָו, *kav*, גּוֹי, *goy*, גּוֹלְוֵי, *galooy*, yet it will presently appear that it is not a real diphthong, by adding another letter, as קָוָם, *kav-vam*, גּוֹלְוֵיִם, *go-yeem*, גּוֹלְוֵיִם, *geloo-yeem*, but an actual consonant. So in Latin, *cui, cuius*; *ei, ejus*.

CHAP. V.

OF A WORD IN GENERAL.

[R. 23.] A simple or primitive word consists of radical letters only, as, דָּבָר, *a word*.

An increased or derivative word assumes, besides its radicals, at the beginning or end, one of the six letters which are formed into the mnemonic term הֶמְמַנְתִּי, *heemanti*; as, מִדְבָּר, *a desert*.

The *heemanti* letters may be used in any word. In heem. nouns ה ך and ת are prefixed, as, אֲזַבַּע, *a finger*, הִשְׁמַעְתִּי, *hearing*, תְּהַלְלָה, *praise*. But if they be affixed, they are merely the fem. termination. R. 27.

Adverbs are sometimes formed by the addition of ך, as, יוֹמָם, *daily*, פְּתָאִים, *suddenly*, חָפְזִים, *freely*; which otherwise very seldom terminates a word. But it very often begins a word, as, מֵאֲכָל, *food*, מִמְּגִירוֹת, *granaries*, which is the only word found with two heem. מ. מ. generally commences nouns of utensil or instrument, as, מִגֶּן, *a shield*, מִבִּיחָה, *bellows*, מִפְתָּח, *a key*, מִזְרָה, *a winnowing fan*, מִנֹּרֶה, *a candlestick*. And so מֵאוֹר, *a transparency*, or *lightbearer*.

נ is prefixed to proper names, as, Nimrod, Naphthali. Seldom to common, as, **בַּפְּהִיל**, a struggle. It is often affixed, when (ר) or (ו) precedes, as **קָרְבָּן**, an offering, gift, **כַּבֵּשׁוֹן**, a furnace, **חֲסָרוֹן**, a defect, **זְכוֹרֹן**, memory.

And ו sometimes denotes diminution, as, **שַׁבְּתוֹן**, a little sabbath, that part of a common day which is added to the sabbath day.

(ו) is frequently prefixed to proper names, as *Jeconiah*, who is called *Coniah*, in contempt, Jer. 22. 24. Seldom to common names, as **יִלְקוּטִים**, a bag, **יִצְהָר**, oil, **יָקוּם**, substance. When affixed it forms adjectives, as, **נִכְרִי**, strange, **חֶפְשִׁי**, free; also ordinal nouns of number, as **שֵׁנִי**, second, **שְׁלִישִׁי**, third; also Gentile nouns, as, **מִצְרִי**, Egyptian, which, on account of some remarkable peculiarity, pass sometimes into common or appellative names, as, Jon. 1. 9. **עַבְרִי**, I am a

Hebrew, LXX. a servant of the Lord. Jer. 3. 2. *Thou hast sat by the ways*, **בְּעֶרְבִי**, as the Arabian; Jerome, as the robber, the Arabs being a nation of robbers, according to the prophecy about Ishmael, Gen. 16. 12. So **פְּנַעְנֵי**

Canaanite, is used for merchant, **בְּשָׂדֵי**, *Chaldean*, for astrologer, &c.

[R. 24.] The first radical takes (:) in nouns and perfect verbs, as often as a heem. letter is prefixed, as, **בְּשֹׁפֵט**, judgment.

Except where a dagesh has occurred in the first or second radical, as, **הַפְּקֹד**, **הַתְּפִלָּה**.

[R. 25.] A heem. letter when prefixed to the first radical properly has (:).

For this is a link by which serviles are connected to radicals. But if the word includes ו quiescent or a letter doubled, the heem. letter has a long vowel, see R. 58. as, **מָלוֹן** (from **לוֹן**), an inn, **מְרוֹץ** (from **רוֹץ**), a course,

מָגֵן (from **גָּן**), a shield, **מָסֵב** (from **סָבַב**), a circle.

CHAP. VI.

OF A NOUN.

[R. 26.] A masculine ends in a radical letter, or in any servile except ה and ת.

Except. 1. Names of females, places, cities, countries, winds, and things double by nature or art, though they may end in a rad. are still fem. as, **מְקוֹם**, a place, **עִיר**, a city, **רוּחַ**, wind, **רְחֵל**, a sheep, *Rachel*, **בָּבֶל**, *Babel*, **צָפוֹן**, the north wind, **רֵגֶל**, a foot, **חֶרֶב**, a double-edged sword. Almost all other nouns are masculine; a few common. 2. Cardinal numerals from three to ten, though ending in rad. are fem. as, **שְׁלֹשׁ**, three. And, on the other hand, those ending in servile ה or ת are masc. as **שְׁלֹשָׁה** and **שְׁלֹשֶׁת**.

Note. A masc. ending in (ו) heem. is formed into a fem. by adding ת or יָה, as, **מִצְרִי**, an Egyptian man, **מִצְרִיָּה** and **מִצְרִיָּה**, an Egyptian woman.

[R. 27.] A feminine ends in ה servile or ת, thus,

הַ	}	as	טוֹבָה , good, and with מ instead of ה, חֲגָמָה , commotion, שֵׁנָה , sleep.
תַּ			מִנָּה , a part.
תַּ			אֶחָת , one, for אֶחָדָת .
תַּ			אִמָּה , truth, for אִמְנָה .
תַּ			הַתְּפָאֵרָה , honour.
יָה			רֵאשִׁית , a beginning.
וֹת			אֶחָוֹת , a sister.
וֹת	מְלִכּוֹת , a kingdom.		

And for greater emphasis, with a double fem. sign, in **יְשׁוּעָתָהּ**, safety a'together, or at all. In God

there is עוֹלָתָהּ, *not even the least iniquity*. So in verbs, נִפְלְאוֹתָהּ, *was very wonderful*; הִתְהַבְּרָתָהּ, *she concealed well and excellently*.

Note. The fem. termination הָ bears an accent in the last, as צְדָקָהּ, *justice*; and thus differs from הַ paragogic or local (see R. 102.) which has an accent in the penult, as לַיְלֵהּ, *night*, שְׂאֵלָהּ, *into the grave, or hell*.

[R. 28.] *The neuter* is expressed by an adjective placed absolutely, as, לֹא טוֹב, *not good*, i. e. it is not good that man should be alone. There is not in his mouth נְכוֹנָהּ, *right*, i. e. rectitude, &c.

[R. 29.] *The comparative* is formed by the addition of the particle יוֹתֵר, *more*, and בֵּין, *in comparison of*. The superlative by מְאֹד, *very*, and ב, *in, or among*; as, "on whom would the king confer honour *more* from me," i. e. than on me. And in Matt. 18. 8. "It is good to enter life lame than," &c., i. e. it is better: so, "great glory of the latter house, בֵּין, in comparison of the former," i. e. greater; "thy loves are good, בְּמִין, in comparison of wine," i. e. better. So, *very good*; Moses was *very mild*. The lion is strong *among* beasts. And, Luke, 1. 42. "blessed *among* women."

Note 1. The comparative מִ is may be also taken adversatively, as, טוֹב, "it is good to betake one's self to Yehovah, מִבְּמַתָּח, in comparison to trust in man," i. e. *but not* in man. And in Luke, 18. 14. "this man went down justified *than* that man," מִ for *vs.*, *but not that man*.

2. The superlative is expressed also by the name of God, as, "the mountains of God," i. e. the highest mountains. "The sleep of the Lord," i. e. the greatest, &c. "A city great before God," "Moses fair before God," i. e. exceeding fair. Also by a repetition of an adjective, as, "bad

bad," i. e. very bad. "Deep deep." Also by the genitive plural of the same or a different noun, especially if it have an adjunct quality, as, "king of kings," i. e. most powerful. "Servant of servants," i. e. most abject. "Canticle of canticles," i. e. most excellent. For the genitive plural reflected on its nominative, imports a singular excellence. And in the same sense, "vanity of vanities." "Heaven of heavens." Also by two synonymous terms, as, "mire of mud," i. e. deepest. "Obscurity of darkness," i. e. densest. "Iniquity of sin," i. e. most sinful. So, Acts, 8. 23. "In the gall of bitterness." "The greatness of power." "Strength of strength."

[R. 30.] *Number* is threefold, *singular*, as, כְּנָף, *a wing*; *dual*, as, כְּנָפַיִם, *two wings*; *plural*, כְּנָפוֹת, *three or more wings*. See * Table XV.

The *dual* ends in יָם, as, יוֹמַיִם, *two days*; and is chiefly applied to things dual by nature or art, as two ears, two lips, &c.

הֵּ fem. sing. is changed into הַ in the dual, thus, שְׁנָהּ, *a year*, שְׁנָתַיִם, *two years*.

[R. 31.] *The plural masc.* adds יָם to its sing. Some masc. add יָן after the Chaldee manner, as, יָמִין, *days*. A few י after the Syriac, as, שְׁדַיִם, *lands*. And thus, אֲדֹנָי, *Lord*.

The word שְׁדַיִם differs in nothing from שְׁדָהּ, except that it is not affected by prose writers. It is found these twelve times, Hos. 10. and 12. Joel 2. Is. 56. Jerem. 4. and 18. Lam. 4. Ps. 8. 50. 80. 104. and 96. verse 12.; where בּוֹ, *in it*, renders it singular. The plural is שְׁדוֹת, not שְׁדַיִם, which is proposed once as an emendation for שְׁדַיִם in Gesenius' Commentary (Leipz. 1821.) on Is. 32. 12. where he says: "but, on account of the following עַל שְׁדַיִם הִמָּד, I should

prefer שְׂדֵי, it being frequent that the second member amplifying repeats the first;” but it may be doubted whether the plural is not intended in Scripture to end exclusively in וֹת, for it cannot be disproved, and it seems even probable, that the ם of the singular שְׂדֵי has retained its place also (particularly as a mere quiescent), in every שְׂדֵי (for שְׂדָה) which may be examined in these ten places, 2. Sam. 1. 2. Kings, 31. Nehem. 12. Ruth, 1. and 2. Prov. 23. Ps. 132. Is. 32. and in שְׂדֵינִי (for שְׂדָנִי, Micah. 2. verse 4. where it is a mere synonyme of חֲלֶקֶת of the clause before, and lastly, 2. Kings, 2. 28. שְׂדֵיךָ (for שְׂדָךְ, which Luther properly renders *Acker* (the Latin *ager* and *fundus*): compare the same as used by Jerem. 32. 7. and 8. שְׂדֵי, *my estate* in Anathoth. See R. 66. That a Hebr. plural never ends in ם, has been asserted by Ewald, Hebr. Gr. Leipzig, 1838. p. 230. refuting also the three שְׂרֵי, Judges, 5. 15., חֲלוּנֵי, Is. 19. 9. and חֲלוּנֵי, Jer. 22. 14. which Gesenius, thirteenth edition, 1842, still wishes to support as plurals “almost certain.”

Nouns ending in ם generally synopate the other ם in the plur. as, בַּלְי, *a vessel*, plur. בַּלְיִם.

[R. 32.] *The plural fem.* adds וֹת to its sing. הָ and תְּ serviles being cut off. יֵת sing. is changed into יוֹת plur. And וֹת into יוֹת, as, sing. חֲפְשִׁית, *liberty*; plur. חֲפְשִׁיּוֹת. And מַלְכוּת, *a kingdom*, plur. מַלְכוּתוֹת.

And radical { שְׂלֶמְחָה } have, in the nouns of the { חֲרָפָה } plural, the form of { שְׂמֹחָה } form of צְדָקוֹת, i. e. have (:) under the first rad. and (׃) under the second, as, שְׂמֹחָה, *joy*, plur. שְׂמֹחוֹת.

Anomalies or irregularities of number. 1. Some are only dual or plural in termination, and singular in sense, as, מַיִם, *waters* [perhaps implying the waters *above* and the waters *below* the firmament.—D. See Analysis, 27.], פָּנִים, *a face* [perhaps because the face is composed of dual parts, as, two ears, two eyes, two cheeks, two nostrils, two lips, two rows of teeth.—D. See Analysis, 125.] 2. Names of metals and liquids want the plural; of ages, the singular. 3. Several masc. end in the plur. in וֹת, as, אֲבוֹת, *fathers*; and many fem. in יִם, as, הַאֲנִים, sing. הַאֲנָה, *a fig*, or *fig tree*. Some also admit both terminations, as, צְבָאוֹת and צְבָאִים, *armies*. 4. These following altogether vary from their singular.

אִנָּשׁ, *a man*, plur. אֲנָשִׁים

בֵּית, *a house*, — בְּתָיִם

בֵּן, *a son*, — בָּנִים

יוֹם, *a day*. — יָמִים

עִיר, *a city*, — עָרִים

רֹאשׁ, *a head*, — רִאשִׁים

תֵּיֵשׁ, *a he-goat*, — תֵּיֵשִׁים

so fem. אַחוֹת, *a sister*, plur. אֲחֵרוֹת

בַּת, *a daughter*, — בָּנוֹת

עֵינַן, *a fountain*, — עֵינֹת

5. The plural is used in a singular sense when one thing only is implied, as, “he was buried in the cities of Gilead,” for, in one of the cities. “Upon a colt the foal of asses.” “The whelp of lionesses.” “Jonas descended to the sides of the ship.” So, Matt. 27. 44. “The robbers upbraided him,” i. e. one of, &c.

[R. 33.] *Cases* have not in general distinguishing prefixes; yet, sometimes הָ is common mark of all cases, as, הַרְשָׁעִים, *those impious*; and particularly of the Gen. and Voc. אֲשֶׁרִי, *the blessedness of that man*.

הַאֹיֵב, *O enemy*. After a verb it is a mark of the accus. הוֹשִׁיעַ הַמֶּלֶךְ, *hail the king*.

ל is sometimes a mark of the gen. (but with Rabbins לְשׁל, see pronouns), but more usually of the dative, as, הוֹשִׁעַ נָא לְבֶן דָּוִד, *Hail now, or Hosanna to the son of David*.

אֵת of the accus. as, he created, אֵת הָאָרֶץ, *the earth*. But with passive verbs it denotes the nom. and is the same with *he himself*, as, אֵת־שְׁמִי, *thy name itself will not be called*.

ב and מן of the ablat. as, בְּדָבָר, *in a word*, מִדְּבָר, *from a word*; and by a union of the preposition with the word, מְדַבֵּר.

Note. In apposition, these prepositions are prefixed to each substantive, as, לְאֵלֵי לְעֶשָׂו, *to my Lord, Esau*; אֶת־יְעִמְבִּי אֶת־יִשְׂרָאֵל, *my people, Israel*.

[R. 34.] When two substantives come together, so that the latter should be rendered in Latin by the genitive or ablative, then the former is said to be in regimen; [this is the very reverse of the Latin, Greek, and English rule.—*D.*]

By regimen ה of feminines is changed into ת, as, תּוֹרַת יְהוָה, *the law of Yehovah*, from תּוֹרָה. And masc. plur. ים and dual ים is changed into י as יַחַד מִי נַחַל, *torrent water* (from מים), which is often reduplicated, מִימֵי.

A few particles also imitate the form of reg. as, אֲחֻלִּי, *oh would that!* אַחֲרַי, *after*, עָלַי, *upon*, עָדַי, *up to*.

Notes. 1. Regimen is also used when any of these particles, ש, ב, ל, מ, follows [which may be expressed by the mnemonic word, *shablam*.—*D.*] as, מִקְוֶה שֶׁיִּפְּוֹל, *in the place in which it jalls*, from מְקוֹם; or when the pronoun אֲשֶׁר follows, even when under-

stood, as, בְּמִקְוֶה אֲשֶׁר, *in the place in which*, קְרִיַת חָנָה, *the city* (in which) *he encamped*. Or when an infinitive or adverb follows, as though a noun of the gen. case, as, בְּיָמַי שְׁפֹט, *in the days to judge*, i. e. of judgment; הַנֶּפֶס דְּיָמַי חָנַפּ, *bloods undeservedly*, i. e. of innocence.

2. The governing noun, i. e. the first substantive, is sometimes wanted; Deut. 20. 19. פִּי הָאָדָם עֵץ הַשָּׂדֶה, *for man is a tree of the field*, i. e. *the life of man*; for man lives from its fruit.

3. The latter substantive is frequently put for an adjective, as, *a man of tongue*, i. e. a vile speaking man; *a man of mind, of heart, of name; men of number*; i. e. few, *bread of barley; land of holiness*, &c. &c.

[R. 35.] The substantive always precedes the adjective, as, בֶּן חָכָם, *a son, wise*; as it also doth the numeral אחד, *one*, as, דְּבָרִים אֶחָדִים, *words one*; i. e. the same. But in other numerals it sometimes precedes, sometimes follows, as, עָרִים שְׁלֹשֶׁעֶשְׂרֵה, *cities thirteen*, and, שְׁלֹשׁ עֶשְׂרֵה עָרִים, *thirteen cities*. But if the numeral be dual or plural, it always precedes, as *two ways, thirty sons*.

When the adjective precedes, the verb substantive is understood, as, *good* (is) *wisdom*; so with pronouns also, as, *these* (are) *generations*, *this* (is) *that rest*.

Note. A substantive generally agrees with its adjective in gender and number. But, 1. Plural numerals are joined with singular substantives, and *vice versâ*, as, עֶשְׂרִים שָׁנָה, *twenty year*; מֵאָה פְּעָמִים, *a hundred times*.

2. A noun of multitude or collective noun is often joined to plural adjectives, as, עָם הַחֹלְכִים, *a people walking*. But these three epithets of Lordship, though plural, are joined to singulars, בְּעָלִים אֲדֹנָיִם אֱלֹהִים, *R. Sal. says, that every word signi-*

fying *dominion* is expressed in the plur. number, even where unity is implied.

3. When a plur. is joined to a sing. *distribution* is generally denoted, as, *a right thing are thy judgments*, i. e. each of thy judgments is, &c. And so also of pronouns, as, "I will tell out thy praise," where *thy* is plur. and *praise* sing. i. e. all and severally. The same is implied if the substantive be repeated, as, "they were a nation, a nation making their own gods," where *making* is plur. i. e. each nation. "A man, man," i. e. each man; "two two entered," i. e. two by two. But if η comes between, *diversity* is denoted, as, η η η , they speak *with the heart* and *with the heart*, i. e. with a different heart. *A stone and a stone*. *Epha and epha*, i. e. different weights and different measures.

CHAP. VII.

OF PRONOUNS.

[R. 36.] Three are three declinable pronouns, η or η , I; η , thou; η , he. And are thus declined; first person, η .

Common Gender.

SINGULAR.

Nom.	η , or η , I.
Gen.	η , of me.
Dat.	η , to me.
Accus.	η , me.
Ablat.	η , or η , from me.

PLURAL.

Nom.	η , or η , us.
Gen.	η , of us.
Dat.	η , to us.
Accus.	η , us.
Ablat.	η , from us.

Second Person η , masc.

SINGULAR.

Nom.	η , thou.
Gen.	η , of thee.
Dat.	η , to thee.
Accus.	η , thee.
Ablat.	η , from thee.

PLURAL.

Nom.	η , ye or you.
Gen.	η , of you.
Dat.	η , to you.
Accus.	η , you.
Ablat.	η , from you.

Second Person η , fem.

SINGULAR.

Nom.	η , thou.
Gen.	η , of thee.
Dat.	η , to thee.
Accus.	η , thee.
Ablat.	η , from thee.

PLURAL.

Nom.	η , or η , ye or you.
Gen.	η , of you.
Dat.	η , to you.
Accus.	η , you.
Ablat.	η , from you.

Third Person η , masc.

SINGULAR.

Nom.	η , he.
Gen.	η , of him.
Dat.	η , to him.
Accus.	η , him.
Ablat.	η , from him.

PLURAL.

Nom.	η , they.
Gen.	η , of them.
Dat.	η , to them.

Accus. אֹהֶרָם, אֹהֶרָם, *them*.
 Ablat. מֵהֶם, *from them*.

Third Person הִיא, *fem.*

SINGULAR.

Nom. הִיא, *she*.
 Gen. שֶׁלָּהּ, *of her*.
 Dat. לָהּ, *to her*.
 Accus. אֹהֶרָהּ, *her*.
 Ablat. מִמֶּנָּה, *from her*.

PLURAL.

Nom. הֵנָּה, הֵנָּה, *they*.
 Gen. שֶׁלָּהֶן, *of them*.
 Dat. לָהֶן, *to them*.
 Accus. אֹהֶרָהֶן, אֹהֶרָהֶן, *them*.
 Ablat. מֵהֶן, *from them*.

Also the demonstrative pronoun masc. זֶה, *that person*, and בָּרוּךְ, is found once. Ezek. 47. 13. Plur. אֵל and אֵלֶּה, *those persons*.

Fem. זוּ, זוּ, and זוֹתָהּ, *that female*; it wants the plur.

Common, הִיא, *this or that*, of either gender and number.

לִּי, *this, she*, is also found, but always prefixed with הוּא, הוּא. And הוּא, *he*, as though compounded of הוּא and הוּא. Also הִיא, *she, herself*, as though from לִּי and הִיא.

Notes, 1. Personal pronouns are frequently put for the verb substantive, as, *naked I*, i. e. I am; *dust thou*, i. e. thou art; *naked they*.

2. Personal pronouns sometimes regard a more remote thing or person, as, "and Resen between Nineveh and Kelach; הִיא, *that is that great city*," Gen. 10. 12.; here הִיא is referred to Nineveh, the more remote, not to Kelach. "Moses and Aaron among his priests, and Samuel, &c.; He spoke to *them* in the pillar of a cloud," Ps. 99. 6. 7. namely, to *Moses*

and Aaron, without including Samuel.

[R. 37.] There are two indeclinable pronouns.

1. The relative הַשֵּׁר, *who, which*, which, when expressed in an oblique case, is generally attended with a pleonasm affixed to the word following, as, chaff, הַשֵּׁר, which the wind, הַתְּדַכְּפֵר, will dispel it," Ps. 1. 4. So in 1. Pet. 2. 24. "By whose stripes of him we are healed."

הַשֵּׁר is sometimes omitted, as, a *people (whom) I have not known. In the way (which) he shall choose*. Sometimes the antecedent is omitted and the relative retained, as, *drink of (the water) which they have drawn. And he commanded (him) who was over his house*.

2. The interrogative מִי, *Who?* of the person, and מַה, *What?* of the thing, sometimes forms a compound, as, מַהֶם, *what these*, מַהֶּה, *what this*, מַלְכֶם, *what to you*. We find מִן also in Exod. 16. 15. whence, *manna*.

Note. מִי and מַה, when a relative follows, becomes also a relative, as, מִי אֲשֶׁר לָמַד, *he who learned*. מַה שֶּׁהָיָה, *that which was*. (This example, see Eccles. 1. 9.)

CHAP. VIII.

OF VERBS.

[R. 38.] [There are only two tenses, the preter and future.—D.] The preter is very frequently used by the prophets to express the future, thereby denoting certainty, as though it had already taken place, as, "unto us a child, יֵלֵד, is born" [Isaiah, 9. 6. We find the same in Greek, in Homer's Iliad, where Agamemnon denounces future woes against the Trojans by ἀπὸ τῶν, as though they had already suffered the penalty.—D.]

[R. 39.] Of the imperative, ex-

cepting the sing. masc. the formative letters are, נָחַד , רָה , יָ , the terminations תָּ , הָ , יָ , in preters and imperatives, change (hiphil excepted) the preceding point into (:) as, $\text{פָּקְדֵי פָקְדֵי פָקְדֵי}$.

Note. The imperative is used in *entreating*, as, "have pity on me;" "hear me." In *promising*, as, "keep my precepts and live," i. e. thou shalt live. In *warning*, as, "rejoice, oh young man," Eccles. 11. 9. In *admonishing* and *instructing*, as, "Hear, oh Israel: Honour thy father." But in *forbidding*, the future is used, as, "Thou shalt not kill," i. e. kill not.

[R. 40.] The future is formed from the imper. by the preformatives יָנַח and retains the termination of the imper.

נ denotes the first pers. sing. com. gen. ת the second pers. in either gender and number, as it does the third fem. in either number. (י) the third masc. in either num. נ the first plur. com. gen.

Note. The future is used to express various acts. 1. *Continual*; as, "He will meditate in his law, day and night." 2. *Customary*; as, to-morrow new moon when I will sit with the king. 3. *Possibly*; as, "I will number all my bones." 4. *Lawful*; "after the death of the priest the slayer shall return," i. e. can lawfully. 5. *Due*; as, "The son shall honour the father." "The lips of the priest shall keep knowledge." 6. *Optative*; as, "He shall kiss me." "I will pass over through thy land." "Who will give?" i. e. oh would that some one would.

[R. 41.] Infinitives coincide with imperatives, and when joined with the letters בְּכָלֵם (which with verbs are used only in infinitives) constitute gerunds; as, בְּפָקֹד , in *visiting*, which frequently have a conjunctive sense, when he had visited. בְּפָקֹד , according to *visiting*, i. e. when he visited: לְפָקֹד , to *visiting*, i. e. whenever he visited, or, that he may visit. But ב

includes negation, בְּפָקֹד , from *visiting*, i. e. that he may not visit.

Notes. 1. The infin. is often joined with a finite verb of the same sense. And when the infin. precedes, *intensity*, *certainty*, and sometimes *quickness*, is denoted, as, "in chastising he chastised me." i. e. severely. So, in Luke, 22. 15. "With desiring I have desired." "In coming I came," i. e. quickly. So also where negatives occur, as, "he will not redeem by redeeming," i. e. he will by no means redeem, but when the infin. follows *continuation* and *repetition* is implied, as, "weep ye weeping;" "hear in hearing;" "he went in going;" i. e. incessantly.

If the *finite verb* signifies quantity or quality, it assumes an *adverbial form*, as, "he magnified to do," i. e. he did magnificently; "act well to strike," i. e. strike well; "Thou didst well to see," i. e. thou seest well. So with the verb יָסַף , as "he added to send," i. e. he sent again.

2. A *finite verb* joined to another finite without a copula, becomes *adverbial*, as, "do not ye multiply, speak ye," i. e. do not speak much. "Prosper thou, ride thou," i. e. ride prosperously. "Multiply, wash." "They deepened, they corrupted," i. e. they corrupted deeply.

[R. 42.] Participles denote not only *act*, but also *habit*; as, שׁוֹמֵר , *guarding*; namely, one who guards in act, and is in the habit and office of guarding; a *guard*. If the article אֶת follow a participle, it denotes the *act* only; as, "Thus, saith the Lord, $\text{עַל־הַרְּוֹעִים הָרְוֹעִים אֶת־עַמִּי}$, to the shepherds feeding (who feed) my people."

The *participle* is used; 1. For the *present tense*, and that *always with pronouns*; as, "I visiting," i. e. I visit. 2. For the *paulo-post-future*, as, "the first-born of Pharaoh sitting on his throne," i. e. that was to sit hereafter. "He found the ship going," i. e. soon about to go. "I raining, or, I rain,"

i. e. will soon. So, John, 16. 10. "I go to the Father," i. e. I am about to go.

[R. 43.] The third person of the preter of KAL exhibits the theme, having (τ) under the first radical, under the second, (-) or (..) very rarely ו; as, פָּקַד, *he visited*, זָקַן, *he grew old*, קָטַן, *he was small*.

But if the last rad. be נ or ה, then (τ) is repeated, as, מָצָא, *he found*, הִגִּיל, *he revealed*.

Notes, 1. This first conjug. active is called קָל, i. e. *light*, from the simplicity both of its *form*, as having no characteristic sign or sense, and contains verbs active and neuter.

2. The third person of either number, if placed absolutely, i. e. without a nominative, is taken impersonally; as, "And by Adam, לֹא מָצָא, did not find aid," i. e. aid was not found. "Therefore, קָרָא, *he called* that well, Beer-lachai-roi," i. e. is called. "Cursed be that night in which, אָמַר, *he said*," i. e. was said. So also in futures; as, "He will take (i. e. there shall be taken), a parable from you." "And he will call his name Wonderful," &c. i. e. shall be called. So, in Luke, 12. 20. "Fool, this night they demand thy soul from thee," i. e. thy soul shall be demanded.

[R. 44.] Its passive is called NIPHAL, [from its form, merely as a vehicle containing i - a, the letters of this conjug. commencing with נ—D.] and has נ the characteristic of the preter and participle; ה for the imperative and infinitive, with (.), dagesh following.

The termination of the preter (as in R. 43.) is (-) (..) or more rarely in ו. Of the participle in (τ). Of the others in (..).

The infin. ends sometimes in ו, as הִנְדִּיר, *to deliver*; and, moreover, assumes נ the charac. of the preter; as, בָּלָחֹם, *to fight*, בְּכִסּוּף, *to desire*, בְּשֹׂאֵל, *to demand*.

Note 1. This conjug. denotes passion, or infliction from one's self or another; as, "a spirit, נִשְׁבְּרָה, broken," namely, by one's self. "He was eaten away," by another. 2. It contains verbs which want a parent; (i. e. whose signification is not in use in kal), as בָּלָחֹם, *he fought*, בְּשֹׂבַע, *he swore* (for no one ought to *fight* or *swear* unless constrained). So נִבְּאָה, *he prophesied* (passively, as being constrained by the spirit), for נִבְּאָה.

[R. 45.] The second conjug. has dagesh forte pointed in its second rad.

The active, called PIHEL (from its form), has (·) under the first rad. in the preter, in the other tenses (-), and terminates in (..) sometimes also in (-), as, פָּלַג, *he divided*.

But these three, דִּבֶּר, *he spoke*, כָּבַשׁ, *he washed*, נִפְּאֵר, *he expiated*, more frequently terminate in the pret. in (·). And as many infin. in ו, יִפְּוֹר, *to chastise*, יִקְנֵא, *to emulate*, יִרְפֵּא, *to heal*.

The passive, called PUHAL (from its form), is distinguished from its active by (·) or (τ°); and terminates in its finite tense in (-), in the participle in (τ), in the infin. in ו; of which form there is but one word extant, גָּנַב, *to steal*, Gen. 40. 15.

Under *pihel* is comprehended POHEL, in which rejected dagesh is compensated by ו; as, לֹוֶשֶׁן for לִישֶׁן, *he spoke abusively*.

Note. To the second conjug. belong *tetra-grams*, or, *penta-grams* (for by dageshing the middle radical it is virtually pluriliteral), which have no new difficulty, unless a letter expressed instead of dagesh; as,

פִּיְהֵל פִּרְבֵּלָה פִּרְבֵּלָה פִּרְבֵּלָה *pih.*

פִּיְהֵל אִמְלֵלָה אִמְלֵלָה אִמְלֵלָה *puh.*

The conjug. *pihel*, generally implies *intensity*; as, *he visited frequently, carefully, continually, vehemently. He opened with force and bursting.* Often the contrary; as, "they will *ashen*

the altar," i. e. remove ashes from. So, **נָחַת** signifies in kal, *he sinned*, in pihel, *he expiated sin*.

[R. 46.] The third conjug. has **ת** prefixed, as its characteristic.

The active called **HIPHIL** (from its form) has the first syllable of its preter pointed with (·) of the other tenses with (-). The second rad. assumes ׳ or (·).

The passive called **HOPHAL** (from its form also) has (°) or (·) under its characteristic letters. And terminates in its finite tenses in (-), in its infin. in (·), in its participle in (τ).

Note. *Hiphil* may be termed the *causative* conjug. as it implies *causing* or *declaring*, and thus its action may pass to three objects, as, "He made thee to eat manna," here God feeds, Israel eats, and manna is eaten; but *hophal*, as also *puhal*, receives passion from an unknown agent (as, "Moab is laid waste," when the devastator is not mentioned, &c.) and, therefore, they have no imperatives.

[R. 47.] The fourth conjug. **HITHPAHEL** (so called from its punctuation) having its characteristic **ת** prefixed, is derived from the imperat. of pihel, whose formation and termination it retains.

It generally denotes *reciprocal action*, i. e. acting on one's self, and that either *real*, as, "you will sanctify yourselves," or *imagined*, as, "he will bless himself in his heart," i. e. will imagine himself blessed, though he is not. And thus, *simulation*, or *pretence*, is expressed by this conjug. as, "he feigned himself rich." "Feign yourself sick." "They pretended that they were stricken." Moreover *frequency* it also denotes, as, "he walked incessantly." "He turned himself continually," &c., hence it may be called the *frequency* conjug.

Note 1. When the first rad. is any of these letters, **שׁ זׁ סׁ**, *zas-tsash*, then **ת** character. is placed after such first rad., as, **חִסְתִּיל**, *he burdened*

himself, for **חִתְּסִיל**; **הִשְׁתַּמֵּר**, *he guarded himself*, for **הִתְּ**. And **ת** thus transposed is changed into **ד** after **ז**, into **ט** after **צ**; as **הִזְדַּמֵּן**, *he prepared himself*, for **הִתְדַּמֵּן**. So, **הִצְמִידָהּ**, *he justified himself*, for **הִתְצִידָהּ**.

2. When the first rad. is any of these letters, **דַּ נַּ תַּ**, *dat-nath*, then **ת** characteristic is absorbed by a dagesh; as, **הִדְבֵּר** for **הִתְדַבֵּר**, *he made himself to speak out*; **הִתְחַדַּח** for **הִתְחַדַּח**, *he cleansed himself*; **הִתְנַבֵּא**, *he prophesied of or from himself*; **הִתְפַּדַּח**, *he was perfected by himself*, for **הִתְ**.

[R. 48.] A verb must agree with its noun in *gender*, *number*, and *person*.

1. When they differ in gender, an agreeing substantive is understood; as, "Receive the blessing which **תְּבִיאָה שְׂפָרוֹתֶיךָ**, *thine handmaid has brought* (mas.) Sometimes a masc. is joined with a fem. noun which implies praise and excellency; and on the other hand, a fem. with a masc. for the sake of degradation; as, **יָצְאוּ בָנוֹת שֵׁלֹו**, "If the daughters (fem.) of Shilo would come forth;" (masc.) i. e. would be so intrepid as to come forth. "The souls, **אֲשֶׁר אַתֶּם מְצַדִּיחַ**, which you (masc.) are 'hunting,' (fem.) i. e. as if ensnaring artful women.

2. When they differ in number *distribution is usually denoted*; as, "Ask the beasts of burden and he will teach thee," i. e. any one of them; where the signification of the verb is distributed among all contained in the term, *beast of burden*. "The beasts of the field will cry (sing.) unto thee." "The wicked man *fly* when none pursueth." "How sweet are thy language to my palate!" Or excellency is thus denoted; as, "Wisdoms built (sing.) a house." "And his Lords shall bore (sing.) his ear," &c.

3. When two nouns of different numbers are joined in reg. the verb sometimes corresponds with the latter in gender and number; as, **וּבְכִי מוֹת יִבְאֵשׁ**, the flies of death will cause to stink (sing.) "The bow of the brave are broken." "The number of years are hidden." **וּבְכִי הַמְּדֵרֶת גּוֹיִם**, "And the desire of nations shall come." (plur.)

FORM OF PERFECT CONJUGATIONS.

[R. 49.] Those following are all preters.

(b) קָדַרְתָּ	(a) קָדַרְתָּ	קָדַר	he.	פָּ	פָּ	kal.
קָדַרְתְּ	קָדַרְתְּ	קָדַרְתְּ	she.	נִפְ	נִפְ	niph.
קָדַרְתָּ	קָדַרְתָּ	קָדַרְתָּ	thou, m.	פִּי	פִּי	pih.
קָדַרְתְּ	קָדַרְתְּ	קָדַרְתְּ	thou, f.	פּוּ	פּוּ	puh.
קָדַרְתִּי	קָדַרְתִּי	קָדַרְתִּי	I, com.	פּוּ	פּוּ	poh.
קָדַרְתֶּם	קָדַרְתֶּם	קָדַרְתֶּם	they com.	הִפְ	הִפְ	hiph.
קָדַרְתְּ	קָדַרְתְּ	קָדַרְתְּ	you, m.	הִפְ	הִפְ	hoph.
קָדַרְתְּ	קָדַרְתְּ	קָדַרְתְּ	you, f.	הִתְפְּ	הִתְפְּ	hith.
קָדַרְנוּ	קָדַרְנוּ	קָדַרְנוּ	we.			

By combining *pa, niph, pi, &c.* with the terminations *kadh, kedha, &c.*, you will have *pakadh, pakedha, &c.* in kal; *niphkadh, niphkedha*, in niphal, and so on through all the conjugations. The asterisk (*) denotes that *pe* should be twice for *pa*, as, *pekadhtem, pekadhthen*. © indicates that dagesh is to be impressed on the letter following; as *pikkedh, pukkadh*. (a) and (b) denote the terminations *kedh* and *kidh*, as, *pikkedh, hipkheedh, &c.*

Note. Where *ı* is the last vowel of a verb in kal, it is retained, but is shortened in 2nd pl. and thrown away in 3rd pl. and 3rd f. s.

קָטַן קָטַנְתָּ קָטַנְתְּ קָטַנְתִּי קָטַנְתֶּם
קָטַנְתְּ קָטַנְתְּ קָטַנְתִּי קָטַנְתֶּם

[R. 50.] These following are imperatives and infinitives.

Affix (י) to 2. sing. fem. ı to 2. plur. masc. and נָח to 2. plur. fem. of imper. { (-) פָּקוּד kal.*
הִפְקוּד niph.
פִּי הִפְקוּד pih.
פּוּ הִפְקוּד poh.
(..) הִתְפְּקוּד hiph.
הִתְפְּקוּד hithp.

Inf. puh. פָּקוּד, hoph. הִתְפְּקוּד.

Infinitive פָּקוּד in the reduplication of its own verb.

[R. 51.] These following are the futures.

		8. and 2. plur. fem.	8. plur. masc.	2. plur. masc.	1. plur. com.	3. sing. fem.	3. sing. masc.	2. sing. fem.	2. sing. masc.	1. sing. com.	
		תְּ	תְּ	תְּ	תְּ	תְּ	תְּ	תְּ	תְּ	תְּ	
(-) פָּקוּד	.	.	.	.	.	.	.	.	.	.	kal.
(-) פָּקוּד	.	.	.	.	.	.	.	.	.	.	niph.
(-) פָּקוּד	.	.	.	.	.	.	.	.	.	.	pih.
פָּקוּד	.	.	.	.	.	.	.	.	.	.	puh.
פּוּ הִפְקוּד	.	.	.	.	.	.	.	.	.	.	poh.
(..) פָּקוּד	-	-	-	-	-	-	-	-	-	-	hiph.
פָּקוּד	ז	ז	ז	ז	ז	ז	ז	ז	ז	ז	hoph.
(-) הִתְפְּקוּד	.	.	.	.	.	.	.	.	.	.	hithp.
Termin.	נָח	י	י	י	י	י	י	י	י	י	

Join the letters above with the vowel-points under each, respectively, and add both, with the terminations, where they occur, to the words opposite the several conjugations, and you will thus have the several conjugations in the future; as for instance, in kal, by thus joining you get *ephkodh, tiphkodh, tiphkedhee, yiphkodh, tiphkodh, niphkodh, tiphkedhoo, yiphkedhoo, tiphkodhna*; and so with the others.

[R. 52.] These following are participles.

(◌) מִפְקֵד hiph.	פִּקְדָּה poh.
מִפְקֵד hoph.	(ר) פִּקְדָּה kal.
מִרְפְּקֵד hitbp.	* פִּקְדָּה praet.
מִפְקֵד pih.	נִפְקְדָּה niph.
מִפְקֵד pyh.	

* The participle preter kal, called commonly *pahul*, from its form, denotes *continuance of passion*, and thus differs from the participle niphah.

General Rule.

The characteristic of the tense excludes the characteristic of the conjugation; as, הִפְקֵדָה for הִפְקֵדָה.

Note. All verbs, of whatsoever letters or order, are declined after the example of פִּקְדָּה, *pakadh*, by substituting the letters of the verb for those of the example, retaining the vowel points, and the prefixes and affixes; as in the table of Perfect Verbs.

CHAP. IX.

OF VERBS QUIESCENT.

Anomalous verbs are either quiescent or defective. Quiescent are those which have in their root one of the quiescent letters, א ה ו י. Defective are those which, though having three *utterable* letters in their root, yet lose some one in declension, which loss is compensated by dagesh.

All *quiescent and defective* verbs are not always anomalous, not even in all conjugations and tenses; and, therefore, those tenses which are here omitted are to be reckoned as analogous, or regular.

QUIESCENTS

IN THE FIRST RADICAL N;

as, אָמַר, *he said.*

[R. 53.] These five verbs, אָמַר, *he said*, אָכַל, *he ate*, אָבַד, *he perished*,

אָבַד, *he was willing*, אָפַח, *he baked*, have *always*—and these three, אָחַב, *he loved*, אָחַז, *he held*, אָסַף, *he collected*, have *sometimes* hholem in the first syllable of the future kal, as,

אָמַר (◌) (◌) הָאָמַר הָאָמַר יֵאָמַר
&c. הָאָמַר נֵאָמַר

In other respects they are always regular, except that a second N which would otherwise be introduced in the first sing. is not admitted in the future in any conjugation, as in pih. אָבַד for אָבַדָּה, *I will destroy*; hiph. אָזַן for אָזַןָּה, *I will hear.*

The word אָבַד cannot be used as first person, although it is in אָבַדָּה (see Chaldee, R. 2), by Ez. 28. 16. which ך prevents from being equivocal. Instances of pih. with NN are, Job. 16. 5, and 33. 33, Is. 45. 5. Of hiph. there are also three, Job. 6. 11. and 9. 16, Is. 48. 9, and two of kal, Gen. 12. 3, and Micah, 2. 12. Accordingly it is certain that there is no alternative for אָבַדָּה אָסַףָּה, &c. if required, that אָזַןָּה is as legitimate as אָזַן, and that, excepting those few verbs which are irreg. in all their persons, Scripture would abound in examples of NN, if there were occasion for them; suppose Deuteronomy, 27. verses 17 and 18, where אָמַר is used in hiphil, the phrase were, “I shall vouch the Lord to-day,” should not the verb be אָמַמֵּר, or could the contraction אָמַמֵּר serve instead, when this means “I shall exchange”?

Since we have on record no example of a word admitting of more than one meaning after the suppression of N, we may even doubt whether the first person fut. of אָפַח (and אָבַח) was ever אָפַחָּה (אָבַחָּה), which is the participial substantive for *baker*, a double meaning obviated in אָכַל, &c. by the (◌) of the future.

QUIESCENTS

IN THE FIRST RADICAL (י),

as, יָשַׁב, *he sat.*

[R. 54.] The first rad. (י) is excluded from the imper. and infin. kal; as, יָשַׁב, *sit thou*, for יֵשֶׁב. And the infin. assumes הָ as, שֹׁבֵת, *to sit*. But נָצַח makes צָחַח, *to go forth*. But if the last be ע, it ends in תּ as, דַּעַת, *to know*. According to this form is לָלֶחֶט, *to bringing forth*, for לְלַדֵּת, from יָלַד, 1 Sam. 4. 19.

[R. 55.] In the fut. kal, the first rad. (י) under any of the letters א ת י ן is lost in (·), as, אֲשַׁב, *I will sit*. Or is quiescent in (י), as, אֵימַב, *I will do good*. But יָכוֹל, *he was able*, changes (י) into ו, as, אֲוִכַל, *I will be able*.

[R. 56.] In the pret. and partic. niphāl (י) with a sheva, passes into וּ, as, בִּישַׁב, *in futures and infinitives (י) dageshed, is changed into ו utterable, as, הִישַׁב for הִישֵׁב*.

[R. 57.] Through all hiphil (י) with sheva, passes into וּ, as הוֹשִׁיב for הִישֵׁב. Through all hophal into וּ, as, הוֹשֵׁב for הִישֵׁב.

Except four verbs, in which (י) in hiphil, is quiescent in (·), as הִיטִיב, *he did well*, הִימִין, *he used the right hand*, הִינִיק, *he suckled*, הִילִיל, *he yelled*.

Note 1. The conjugations with dagesh are regular, except that in the three verbs following (י) radical is suppressed in 3 sing. fut. pih. as, יֵבֵשׁ for יִבְשֵׁ, *he will dry up*, יֵגַח for יִגְחֵ, *they will afflict*, יֵדוּ for יִדוּ, *they cast*.

2. Four in hithpah. change (י) first rad. into its cognate ו; as, חִתְּוֹדַח,

he confessed (from חָדַד), חִתְּוֹדַע, *he disclosed himself*, חִתְּוֹדַח, *he disputed*, חִתְּוֹדַר, *he instructed himself*.

Form of Quiescents in the first Radical (י).

PRETER.

נִשַׁב נִשְׁבָּה נִשְׁבַּח נִשְׁבַּח, הִ, תְּ, הִ, תְּ, הִ, תְּ, niph.
 הוֹשִׁיב (·) הוֹשִׁיבָה הוֹשִׁיבָה } hiph.
 הִ, תְּ, הִ, תְּ, הִ, תְּ }
 הוֹשֵׁב הוֹשֵׁבָה הוֹשֵׁבָה, הִ, תְּ, הִ, תְּ, hoph.

IMPERATIVE.

שֶׁב (-) שְׁבִי שְׁבִי שְׁבִי, שְׁבִי, kal.
 &c. הוֹשֵׁב הוֹשֵׁב, הוֹשֵׁב, niph.
 &c. הוֹשֵׁב (י) הוֹשֵׁב, hiph.

FUTURE.

אֲשַׁב (-) אֲשַׁב, אֲשַׁב, אֲשַׁב, אֲשַׁב, kal.
 אֲשַׁב, אֲשַׁב, אֲשַׁב, אֲשַׁב, niph.
 אֲשַׁב (·) אֲשַׁב, אֲשַׁב, אֲשַׁב, אֲשַׁב, hiph.
 אֲשַׁב, אֲשַׁב, אֲשַׁב, אֲשַׁב, hoph.

PARTICIPLE.

m. pl. יֹשְׁבִים } נֹשְׁבִים niph.
 f. sing. הֹשֵׁב, הֹשֵׁב, הֹשֵׁב } (·) מוֹשִׁיב hiph.
 f. pl. הֹשְׁבִים } מוֹשְׁבִים hoph.

QUIESCENTS

IN THE SECOND RADICAL ו OR (י),

as, קָוַם, *to rise*, שָׁים, *to place*.

They are called quiescent in the second radical with respect to the infin. kal, as, קָוַם, *to rise*, for in the preter, ו is more properly considered a consonant utterable after the vowels (·) and (-) as not being homogeneous with it, although it is omitted, as קָם for קָוַם.

Note. Quiescents in second radical

(ו) are declined after the manner of those quiescent in second radical ו, except hiphil.

[R. 58.] The second rad. ו in conjugations having no dagesh, i. e. the first and third, is omitted, together with the vowel of the first rad. as, *קָמַתִּי* for *קָמַתִּי*, &c.

And if there be a preformative letter this omission is compensated (except in imper. fut. and infin. niph.) in preter and participle hiph. by (·), in hoph. throughout by ה.

But *בוּשׁ*, *he blushed*, has (·), under its augments in fut. kal, as, *אֲבוּשׁ*, *הִבוּשׁ*, &c.

[R. 59.] The preter and partic. kal terminate in (ר), as, *קָם*, *he arose*, and, *rising*; in two verbs in (·), as, *מָת*, *he died*, *לָץ*, *he derided*; four times ו, as, *אֹר*, *shone*, *בוּשׁ*, *he blushed*, *טוֹב*, *he was good*, *זוֹר*, *he was estranged*, which ו continues through all the persons of the preter.

[R. 60.] In kal, the fut. imper. and infin. will be found mostly in ו, as, *קוּם* for *קוּום*, &c. sometimes in ו, as *בּוֹא*, *come*, gutturals and ר may take (-) and prefer it when ו conversive begins the word, as, *וַתֵּבֵן*, &c. and this may cause hiphil to appear like kal, as, *וַיֵּצֵר*, *removed or departed*, &c.

[R. 61.] Niphil ends in ו, as, *בָּקוּם*, for *בָּקוּם* or *בָּקוּום*, but when the last rad. has ו, then the second is ו, as *בָּקוּמוֹת*, &c.

[R. 62.] ו is assumed in the preter of niph. and hiph. before the formative letters *נִי*, *תָּן*, *תָּם*, *תָּה*, *תָּה*, *תָּה*, as *תָּקוּמוֹת*, *תָּקוּמוֹת*, or *תָּקוּמוֹת*, *תָּקוּמוֹת*.

And sometimes in hiph. ו is omitted and then the ordinary (-) is retained; as, *תָּקַמְתָּ*, &c. So also *בּוֹא* is declined, except that א is quiescent in (·), as, *תָּבֵאתָ*, &c.

Yet also this is found eighteen

times with א or א, all of them with suffixes, as accus. of the persons brought, me, us, thee, him, them, except *וַתִּבְאֵתָם* 1 Sam. 16. 17. for the usual *וַתִּבְאֵתָם*, another exception, only partial, is found Jerem. 25. 13. where the keree favours *וַתִּבְאֵתִי* conformable to eighteen other instances of the same, but the ketheebh is *וַתִּבְאֵתִי*, which is the constant form with thee, him, them (even without ו), except Ez. 23. 22.

Form of Quiescents in the second Radical ו.

PRETER.

קָם קָמַתְּ קָמְתָּ קָמְתָּ קָמְתָּ kal.
 בָּקוּם בָּקוּמוֹת בָּקוּמוֹת בָּקוּמוֹת בָּקוּמוֹת } niph.
 תָּקוּם תָּקוּמוֹת תָּקוּמוֹת תָּקוּמוֹת } hiph.
 &c. וְתָּי }
 הִקָּם הִקָּמְתָּ הִקָּמְתָּ הִקָּמְתָּ hoph.
 תָּי

IMPER. AND INFINITIVE.

קוּם קוּם (ו) קוּמִי קוּמוּ קוּמוּ kal.
 תָּקוּם niph.
 תָּקוּם (·) hiph.

Note. These twelve following lose their characteristic ח in hiph. by apheresis; as, *בֵּין* for *תִּיבִין*, *understand*, *בִּיל*, *exult*, *דִּין*, *judge*, *לֵין*, *pass the night*, *נִיר*, *plough the fallow ground*, *חֵיל*, *fear thou*, *רֵיב*, *contend*, *שֵׂיחַ*, *speak*, *שָׂים*, *place*, *שָׂיר*, *sing*. *שֵׂישׁ*, *rejoice*, *שֵׂית*, *place*.

FUTURE.

אָקוּם אָקוּם (ו) תָּקוּם תָּקוּמִי יָקוּם &c. kal.
 אָקוּם תָּקוּם תָּקוּם תָּקוּמִי יָקוּם niph.
 אָקוּם (·) תָּקוּם תָּקוּמִי יָקוּם hiph.
 אָקוּם תָּקוּם תָּקוּמִי יָקוּם hoph.

PARTICIPLE.

קָם קָם קָם קָם kal.
 נָקָם נָקָם נִפְח.
 מָקָם (·) מָקָם hiph.
 מָקָם מָקָם מָקָם hoph.

[R. 63.] The grave conjugations, i. e. the second and fourth, assume ׀ instead of dagesh, and double the third: and are declined after the manner of pohel, as pih. קָם for קָם puh. קָם, hithp. הִתְקָם.

Or they double the first and third rad. excluding ׀; as, פָּלַל, *he sustained*, for פָּלַל.

QUIESCENTS

IN THE THIRD RADICAL ׀;

as, מָצָא, *he found*.

[R. 64.] Verbs ending in ׀ follow the analogy of פָּקַד, except that ׀ is quiescent in (·) in kal throughout, also in third masc. of pass. preters and in the future of puhal and hophal; in the rest it is quiescent in (·).

But in these four מָמַא, *he polluted*, מָלָא, *he filled*, שָׂנֵא, *he hated*, יָרָא, *he feared*, ׀ is quiescent in (·) through all the persons of the preter kal.

Form of Quiescents in the third radical ׀.

PRETER.

מָצָא מָצָא מָצָא מָצָא } kal.
 מָצָאִי
 &c. נִמְצָא נִמְצָא נִמְצָא נִמְצָא } niph.
 מָצָא מָצָא מָצָא מָצָא } pih.
 מָצָאִי
 &c. מָצָא מָצָא מָצָא מָצָא } pyh.

Note. Persons ending in ׀ or (·) are declined regularly: as, מָצָאִי מָצָאִי.

IMPER. AND INFIN.

מָצָא *מָצָא } kal, and so in the
 † מָצָא מָצָא } other conjug.

* Infinitives sometimes end in ׀, after the manner of quiescents in the third rad. ׀, as, מָצוֹת.

† ׀ is quiescent in (·) before ׀, in fut. and imper. of all conjugations.

FUTURE.

&c. מָצָא מָצָא מָצָא מָצָא kal.
 מָצָא מָצָא מָצָא מָצָא pyh.
 מָצָא מָצָא מָצָא מָצָא hoph.

The participles are regular, except that ׀ of feminines is contracted into ׀, as, מָצָאִת for מָצָאִת. And pahul kal sometimes changes ׀ into (·) after the manner of quiescents in the third rad. ׀, as, נָשׂוּי, *uplifted*, for נָשׂוּי.

QUIESCENTS.

IN THE THIRD RAD. IN ׀,

as, גָּלַח, *he revealed*.

[R. 65.] All masc. preters of quiescents in ׀ third rad. terminate in (·), as, גָּלַח.

Feminines terminate in ׀, as, גָּלַחַת, Chald. in ׀, as, גָּלַחַת. Imperatives in (·), as, גָּלַח. Futures and participles in (·), as, אֲגַלַּח. Infinitives in ׀, as, גָּלֹחַ, and by apocope, גָּלוּ. Gerunds in ׀, as, לְגָלוֹת. Pahul kal changes ׀ into (·), as, גָּלִי.

[R. 66.] The ׀, where in a regular verb it should end a syllable before ׀ and ׀, becomes (·) quiescent, which is preceded by either (·) or (·), as, אֲגַלִּית, for אֲגַלִּית, &c. גָּלִיכּוּ for גָּלִיכּוּ, &c. before ׀ or ׀, the vowel is (·), as, גָּלִיכּוּ for גָּלִיכּוּ, &c. but before ׀ it vanishes without leaving

any trace, as, גָּלִי for גָּלְחִי, before וְ also, as, גָּלוּ for גָּלְחוּ, &c. but in the latter the ו sometimes reappears, as, יִרְפִּין, 5 M. 8. 13, compare Ps. 139. 18. חָסוּי for חָסוּי, 5 M. 32. 37. See also 3161, &c. Is. 21. v. 12 and 14, shew four examples which are Chaldee, and poetical, like most of these forms, to which belongs also חָסוּיָהּ for חָסוּתָהּ, &c. In modern times the ו as last radical has been recognised as primitive, and ה its substitute at the end of words. See שָׂדֵי and שָׂדֵה. R. 31.

Note. 1. When in similar roots the first and second rad. are doubled, the signification is increased, as, יִפְיִפִּית, *thou hast been made most beautiful.* Compounded of puh, and kal; getting יִפְ from puh. and יִפִּית from kal.

2. The verb שָׂחָה, *he bent himself,* in hith. always assumes ו before ה; as, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה.

Form of Quiescents in ה third Rad.

PRÆTER.

גָּלָה kal. גָּלְחָה גָּלִיתָ גָּלִיתָ גָּלִיתָ גָּלִיתָ }
 גָּלָה } niph.
 גָּלָה } pih.
 &c. גָּלָה (ו) puh.
 &c. גָּלָה hip.
 גָּלָה hoph.

IMPERAT.

גָּלָה kal.
 גָּלְחָה niph.
 גָּלָה pih.
 גָּלָה hip.
 גָּלָה hithp.

FUTURE.

אֶגְלֶה kal.

גָּלָה plur.
 &c. אֶגְלֶה niph.
 &c. אֶגְלֶה pih.
 אֶגְלֶה puh.
 אֶגְלֶה hip.
 אֶגְלֶה hoph.
 אֶגְלֶה hithp.

PARTICIPLE.

גֹּלֵה kal.
 גָּלוּיָהּ pih.
 גָּלוּיָהּ hip.
 גָּלוּיָהּ hoph.
 מְגַלֵּה hithp.

[R. 67.] Futures of quiescents in the third rad. ה suffer apocope, on account of ו conversive and the particle אֶל; and very rarely without them.

Imperatives suffer apocope only in pih. hip. and hithp. as, צֹו, *appoint,* for צִוָה, הַט, *incline,* for הִטָה, חֲתַגְלֶה, *reveal thyself,* for חֲתַגְלֶה. But futures suffer it in all conjugations, thus ה suffers apocope:

1. Together with a vowel; as, וַיַּעַשׂ, *and he did,* for יַעֲשֶׂה, וַיֵּרָא, which is from hip. in form, from kal in signification, for יֵרָאָה. It occurs once with a double accusative after it, and is therefore from hip. וַיֵּרָא אוֹתָם, *and made them see the son.* 2 Kings, 11. 4.

2. The vowel (ו) being transferred to the first rad. as, וַיִּבֶן, *and he built,* from יִבְנֶה.

3. When initial augments in kal assume (ו), as, וַיִּבְכֶּה, *and he wept* from יִבְכֶּה, וַיִּתְרַב, *and multiplied,* from יִתְרַבֶּה.

4. In hip. some are written with a double (ו), as, חָרַב, *multiply,* from חָרַבֶּה.

Or, with a double (-) if the first rad. be a guttural, as, **הַעֲלֵ**, *cause to ascend*, **יַעֲלֵ**, *he will cause to ascend*.

Or, with (·) and (-) if the second be a guttural; as, **הִחַעַע**, *cause to err*.

5. These two **הָיָה**, *he was*, and **הָיָה**, *he lived*, specially suffer apocope in the fut. kal thus, **הָיָה הָיָה** **הָיָה הָיָה**.

Note. In imper. and fut. ה is also often cut off by apocope from the formative syllable **הָ**, as, **שְׁמַעֵן**, *hear ye*, as if from **שְׁמַעְהָ**.

CHAP. X.

OF VERBS DEFECTIVE.

DEFECTIVE IN THE FIRST RAD. **נ**,

as, **נָבַשׁ**, *he approached*.

[R. 68.] **נ** initial pointed with sheva, is cut off in the imper. and infin. of kal; as, **נָבֵשׁ**, *approach*, from **נָבַשׁ**.

And the infin. assumes **תָּ** as, **נָבֵשׁתָּ**.

But if the last rad. be **ע** or **ח** it ends in **תָּ**, as, **טַעַתָּ**, *to plant*, **פָּחַחְתָּ**, *to blow*, **הָיָה** is irregular for **הָיַחְתָּ**, *to give*.

[R. 69.] **נ** when in the middle of a word and pointed with sheva, after a *heem* letter, is changed into dagesh: as, **נָבַשׁ** for **נָבַשׁ**. This takes place in fut. kal, preter and partic. niph. and in hiph. and hoph. through-out.

But if the middle be a guttural, **נ** remains; as, **הִנְבִּיחָהּ**. But in **נָחַחְתָּ** and **נָחַח** it is cut off; as, **יָחַחְתָּ** for **יָנַחְתָּ**, *he will descend*, **נָחַח** for **נָנַחְתָּ**, *he grieved with*.

Note 1. There are nine verbs beginning with (י), as, **וַאֲסַרְתֶּם**, and *I will chastise them*, from **יָסַר**, **הִנְחִיתָ**, *he placed*, **יָנַח**, **הִדְרִיקָהּ**, *he drove about*, from **יָדַקָהּ**. The six remaining have

צ for their middle radical, and are **יָצַב**, *he stood*; **יָצַב**, *he appointed*; **יָצַע**, *he laid under*; **יָצַק**, *he poured out*; **יָצַר**, *he formed*; **יָצַח**, *he kindled*.

2. Two verbs beginning with **ל**, also imitate this anomaly, as, **לָקַח**, *he received*, in the imper. **קַח**, infin. **קַחְתָּ**, fut. **אֶקַח**, hoph. **אֶקַח**. And **לָתַע** once, in niph. **נִתְעַרְוּ**, *they were torn out*.

Form of Defectives in the first Rad. **נ**

PRETER.

&c. **הָיָה** **הָיָה** **הָיָה** **הָיָה** ni.

הָיָה **הָיָה** **הָיָה** hi.

and so on, **הָיָה** **הָיָה** **הָיָה** ho.

IMPERAT.

נָבֵשׁ (י) **נָבֵשׁ** (·) **נָבֵשׁ** ka.

(·) **נָבֵשׁ** hi.

FUTURE.

&c. **נָבֵשׁ** (י) **נָבֵשׁ** (·) **נָבֵשׁ** ka.

נָבֵשׁ (·) **נָבֵשׁ** hi.

&c. **נָבֵשׁ** **נָבֵשׁ** ho.

PARTICIPLE.

נָבֵשׁ niph.

נָבֵשׁ hiph.

נָבֵשׁ hoph.

DEFECTIVES

IN THE SECOND RAD. OR DOUBLING THE SECOND,

as, **סָבַב**, *he surrounded*.

[R. 70.] Those verbs which have the second and third letters the same in the light conjugations, i. e. *the first and third*, syncopate the middle radical together with the preceding vowel; as, **סָבַב**, from **סָבַב**, *he surrounded*.

But if the verb have any preforma-

tive letters, they compensate the loss of the second by a long vowel, as, אֶסְבֹּב for אִסְבֹּב. But if the verb have an affix, it is compensated by dagesh in the third radical, as, סִבְּבָה.

[R. 71.] וּ is assumed through all the preters before the formatives תָּ תַּ תִּּ. סִבְּבִי, סִבְּבִי, סִבְּבִי. (י) is assumed before נָה of future, and imp. (ו) precedes, as, תִּסְבְּבִינָה, תִּסְבְּבִינָה.

Form of those doubling the second Rad.

PRETER.

סָבַ סִבְּבָה סִבְּבִי סִבְּבִי סִבְּבִי סִבְּבִי ka.
 נָסַב נִסְבָּה נִסְבִּי נִסְבִּי נִסְבִּי נִסְבִּי ni.
 חָסַב חִסְבָּה חִסְבִּי חִסְבִּי חִסְבִּי חִסְבִּי hi.
 &c. הִוָּסַב הִוָּסְבָּה הִוָּסְבִּי הִוָּסְבִּי ho.

IMPER. AND INFIN.

סִבְּבִי סִבְּבִי סִבְּבִי (-) סִבְּבִי ka.
 חִסְבִּי חִסְבִּי חִסְבִּי ni.
 חִסְבִּי חִסְבִּי חִסְבִּי חִסְבִּי hi.

FUTURE.

תִּסְבֵּב תִּסְבֵּב תִּסְבֵּב (-) תִּסְבֵּב תִּסְבֵּב ka.
 &c. אֶסְבֵּב אֶסְבֵּב אֶסְבֵּב אֶסְבֵּב ni.
 חֲסִבֵּב חֲסִבֵּב חֲסִבֵּב חֲסִבֵּב hi.
 חֲסִבֵּב חֲסִבֵּב חֲסִבֵּב חֲסִבֵּב ho.

PARTICIPLE.

הָ הָ הָ	{	נִסְבֵּב נִסְבֵּב ni.
		חִסְבֵּב חִסְבֵּב hi.
		מִוָּסְבֵּב מִוָּסְבֵּב ho.

[R. 72.] The grave, i. e. the second and fourth, conjugations assume וּ instead of dagesh, as, סִבְּבִי for סִבְּבִי, סִבְּבִי, סִבְּבִי, hithp. חִסְבִּי.

Or, they double the first and set it after the second; as, גָּלְגַּל from גָּלַל, he rolled.

DEFECTIVES

IN THE THIRD RAD. נ OR ת ;

as, שָׁכַן, he dwelt, פָּרַת, he cut off.

[R. 73.] When נ or ת third rad. meets with נ or ת formative, then the former נ or ת is lost in dagesh forte; as, שָׁכְנָה for שָׁכְנָה, we have dwelt ; תִּשְׁכְּנָה for תִּשְׁכְּנָה, they will dwell. So פָּרַת for פָּרַת, thou hast cut off ; נִבְּעֵתִי, I was dismayed.

Where in these and similar examples, נ and ת, though present in sound, are absent in figure.

So also, נָתַן, he gave, always loses final ן before ת in the preter kal; as, נָתַתָּ נָתַתָּ נָתַתָּ. Sometimes it loses נ first rad. also; as, תָּתַתָּ, thou hast given. 2 Sam. 22. 41.

APPENDIX OF VERBS.

DOUBLY IMPERFECT.

Doubly imperfect verbs are either those which have a quiescent for their first and last letter; as, אָבָה, he wished fut. kal, תִּאָּבֶה, תִּאָּבֶה, &c. or those defective in both of these letters; as, יָצַת, he was burned; pret. niph. נִצַּח, נִצַּח, &c.

Or, which have וּ the second, and ת the third radical; as, מוּתָה, to die, pret. kal, מָתָה, מָתָה.

Or, which have וּ or נ the first, and א or ח the third rad. as, יָדָה, imp. hiph. הוּדָה instead of the analogous הִיְדִיחוּ, celebrate ye, נָשָׂא fut. kal, אִשָּׂא instead of regular אִנְשָׂא, I will bear. נָטָה, preter hiph. הִנְטִיחוּ instead of integral הִנְטִיחוּ, they inclined.

There are, besides some of a mixed form, from different conjugations and tenses, as, יִרְדֹּף, he will pursue, from

fut. kal, יִרְדֶּה and pih. יִרְדֶּה. And also from different orders; as, שָׂתוּ, *they placed*, in form from שָׂתוּת, in signification from שָׂתוּת. So, מָלִי, *they filled*, after the manner of quiescents in the third rad. ה, instead of מָלִיָּה, &c. All these require no new rules, but only an adaptation of the rules given.

CHAP. XI.

OF THE SEVEN PREFIX LETTERS,
MOSHE VECALEB.

[R. 74.] מ for מִן, *from, of, out of, before, for*, is prefixed with Hhirek to a letter with dagesh, as, מִבַּיִת, *from a house*. Before a letter that does not admit a dagesh מ takes (·), as, מֵאֲדֹנָי, *from the Lord*; which מִיְהוָה, *from Yehova*, also imitates.

Note. מ sometimes includes negation (see R. 41.) and comes before nouns and adverbs, with an ellipsis of the verb substantive; as, מִמֶּלֶךְ, *(be) not, or, from being a king*. *He removed his garment*, מִעָלָיו, *that it may not be, or, from being, on himself*. *He went out* מֵעַם, *that he may not be, or, from being, with Pharaoh*.

[R. 75.] ש (from אֲשֶׁר) is prefixed with (·) to a letter with dagesh. It has the force sometimes of a relative, sometimes of a causative conjunction; as, שְׂכַף, *that, or, because so*. With כ before it, it denotes *when*; as, כִּשְׂפָכֶךָ, *when a fool*, כִּשְׂתַּפּוֹל (Eccl. 9. 12.) *when it should fall*. It is read also, but very rarely, with (-) and (:), as, שֶׁקָּמְתִי, *that I arose*, שֶׁהוּא, *that he*. Once with (·) שְׂאִתָּה, *that thou*.

[R. 76.] ה emphatic and relative is prefixed to a letter with dagesh. The former to nouns, the latter to preters and participles; as, הִשָּׂת, *who placed*; which is latent once in

כ; as, בַּחֲכִין, *in (the place) which he prepared*, for בַּחֲכִין.

Before a guttural with kametz, ה is pointed with (·), as, הִחָכְמָה, *the wise*. But if the guttural has any other point, or, if ר follows, it is pointed with (·), as, תָּחִים, *the same*, הִרְשָׁע, *the wicked*.

Note. Proper names, also appellatives in regimen, or joined to affixes, reject ה emphatic. 2. Pronouns of the third person frequently assume it: as, הַהוּא, *that same*, הַזֶּה, *this same*.

[R. 77.] ה interrogative and interrogative has (-:), as, הֲיֵשׁ, *whether there is?* When a guttural with kametz follows, it has (·), as, הֲאִפָּס, *whether has failed?* When a guttural follows with any other point than (·), or, when a sheva'd letter follows, it is pointed with (-), as, הֲהֵם, *whether they?* But before the serviles, כֹּלֵב, it requires (-) with a dagesh following; as, הֲכַמּוֹת, *whether as dying?*

Note. ה interrogative is often suppressed, and is supplied by the tone in pronouncing; as, *shall we*, לֹא, *not receive evil?* So in Job, 3. 26. 41. 1. Mic. 5. 2. *Art thou Bethlehem small?* i. e. thou art by no means the least. For interrogation without a negative is negative, and with a negative is affirmative.

[R. 78.] ו copulative regularly has (:), as, וְדֶרֶךְ, *and the way*. When a labial or sheva'd letter follows, it becomes וּ, as, וּבְדֶרֶךְ, *and in the way*. When beside a distinctive accent, it requires (·), as, וְדֶרֶךְ; especially when two nouns are joined in one sense; as, עֲנִי וְרָשׁ, *afflicted and poor*.

Note. ו is sometimes taken. 2. *Adversative, but, however*. 3. *Disjunctive, or, in two distinct species, or in individuals of the same species*; as, *whoever shall touch this man and (or) his wife*. *Whoever shall strike his father*

and (or) mother, shall die. Give me not poverty and (or) riches. 4. *Explanatory, that is, as, which became a snare unto Gideon and (that is) to his house, Judg. 8. 27. God and (that is) the Father of our Lord, Rom. 15. 6. 4.* 5. As a mark of similitude, so, as, the whirlwind passes and (so) the wicked is not. As in heaven and (so) in earth, Luke, 11. 2. 5. 6. *Distinctive, or denoting a nobler part; as, Solomon loved many strange women, and the daughter of Pharaoh, 1 Kings, 11. 1. Had delivered him out of the hand of all his enemies, and out of the hand of Saul, 2 Sam. 22. 1. At all the prophets and Moses, Luke 24. 27. &c.*

2. ו 7. Redundant; as, Neither, וְלֹא, have I gone back from the commandment of his lips, Job, 23. 12.

[R. 79.] ו 8. *Conversive of the future, is prefixed by (-) dagesh following it, and changes the signification of the future into the perfect; as, וַיִּפְקֹד, and he visited; as, doth also the participle וְיָשִׁיר, then he sang.*

ו conversive of the perfect is distinguished from ו copulative, not by points, but by the accent which passes to the last letter; as, וַיִּשְׁבֶּתָּ, and thou shalt sit, from יִשְׁבֶּתָּ, thou hast sat.

Note. In a continued sentence, one tense commonly passes into the nature of another. Thus, if a future precedes and a perfect follows, the perfect is taken as future, and v. v. as, וְחָיָה, (perf.) and he will be as a tree, &c. which יִהְיֶה (fut.) will give.

[R. 80.] The letters כלב are usually pointed with (:). But ל before a monosyllable or milhel (R. 126. n.) has (τ), as, לְעָם, to the people, לְבִטְחָה, in confidence; as have also ב before pronouns in general; as בְּזֹאת, in this, בְּזוֹאת, according to that.

But in these three, לְאָם, a nation, לְאֵט, gradually, לְבָד, apart, ל is not

a prefix, but a mere expletive of no signification.

Note 1. פ for פֶּן expresses similitude, as, about, beside, according to; or truth; as, for he was פְּאִישׁ אֱמֶת, as a man of truth, i. e. truly faithful, בְּיוֹם, as this day, i. e. as truly as this day is. His glory as of the only begotten, John, 1. 14. Sometimes כ is suppressed, as, Sion shall be ploughed (as) a field, Jer. 26. 18.

2. ל for לֵאל is sometimes an article, sometimes a preposition, to, from, beside, according to, through, for, instead of, between, in. And thus after the verb substantive it is elegantly resolved into a nominative in sense, as, be ye to men, i. e. men. And they shall be to one flesh, i. e. one flesh, Matt. 19. 5.

3. ב, in, expresses either, aid, and instrument; as, בְּחַרְבִּי, in (i. e. with) my sword. I baptize you in (i. e. with) water, Matt. 3. 11. Or, from, along, with, among. It also gives an adverbial sense to a word; as, בְּמַרְמָה, in deceit, i. e. deceitfully. It is sometimes suppressed; as, מְהֵרָה, for בְּמַהֲרָה, swiftly. Thus, I will judge, מִיִּשְׁרָיִם, righteousness, i. e. most righteously.

[R. 81.] The letters כלב for the most part exclude ה emphatic, and retain its vowel point. Seldom with ה characteristic of the infin. niph. and hiph. as, בְּפָשֶׁל, for בְּהַפְשֵׁל, in striking against.

[R. 82.] The letters { .. } before { אֱלֹהִים אֲדֹנָי } and take its pointing from א; as, וְאֱלֹהִים בְּאֲדֹנָי בְּאֵלֵי וְאֲדֹנָי. Which the infin. kal also imitates, as, לְאָמַר, in speaking, for לֵאמֹר.

The same occurs in the word יְהוֹחַ, as, בֵּיהוֹחַ לְיְהוֹחַ וְיְהוֹחַ.

[R. 83.] The particles מכלב often

assume syllabic adjuncts, **מוֹ פִי הִי**, as, **מִדֵּי**, from, **בְּדֵי**, in, **לְפִי**, as, and **בְּפִי**, according to, conformable. The most frequent is **כְּמוֹ**, as, pointed with (:) when joined to grave affixes, as, **כְּמוֹהֶם**, as they; and with (τ) when joined with light affixes, as, **כְּמוֹנִי**, as I, like me.

CHAP. XII.

OF AFFIXES.

[R. 84.] Affixes are parts of pronouns, which are affixed to words, and affect the pointing of the last letter of such words.

But if the word end in י or ה the pointing is not affected by the affix.

TABLE OF AFFIXES.

FEM.	MASC.	FEM.	M.	COM.	
הָ	וּ	הִ	הֵ	י נִי	SING.
וּ	הֶם	כֶּן	כֶּם	נָה פִי	PLUR.
of the 3rd pers.		2nd pers.	1st pers.		

[R. 85.] י subjoins (·) to singular nouns, and infinitives; (-) to plurals. And signifies, to me, me, my (of all genders) through all cases.

[R. 86.] נִי is affixed to masc. perfects, נִי to fem. נִי to all others. And signifies of me, to me, me, and joins with verbs.

[R. 87.] נִי is affixed to masc. perfects, נִי to fem. נִי to all others. And signifies, us, to us, our, of all genders.

[R. 88.] הִ is affixed to singular nouns and verbs, הִ to plurals. And signifies thy, of all genders, thee, to thee; it sometimes assumes הִ paragogic, and becomes הִ.

[R. 89.] הֵ is affixed to sing. nouns and verbs, הֵ to plurals. And signifies the same as הִ masc.

[R. 90.] ו is affixed to singular nouns and verbs by ו, to plurals by (τ). And signifies him, his, of him, to him. And הִ is sometimes set down for ו; as, שִׁירוֹ, his song; or, נוּ; as, יֵשׁוּ, is to him. The suffixes of יֵשׁ are nominatives, there occur only three יֵשׁוּ, יֵשׁוּכֶם, יֵשׁוּ (Esth. 3. 8.) we may, therefore, substitute here for example וְקִבְּלוּ, et maledicito ei, 4 M. 23. 13.

[R. 91.] הִ is affixed to masc. perfects, הִ to fem. הִ to future and imper. And signifies the same as ו preceding; it is peculiar to verbs, being joined to such nouns only as end in ה, as, יְעִלְהוּ, and his leaf, from עֵלָה. In future and imper. it often is נְדוּ, יְבָרְכֵנוּ, he will bless him. But it is for the most part contracted into נוּ, as, יִפְקֹדֵנוּ, he will visit him.

[R. 92.] הֵ is affixed to nouns singular, seldom to verbs, הֵ to plurals future, and imper. And signifies her, of her, to her. הֵ sometimes drops mappik; as, לָהּ, to her; שִׁכְמָהּ, her shoulder.

[R. 93.] נָה is affixed only to future and imper. And signifies the same as הִ preceding.

[R. 94.] מֶ and נֶ are affixed to nouns and verbs by (τ), to future and imper. by (·). And signify them, of them, to them, masc. and fem. מֶ is set for מֶ when the accent is on the penult.

[R. 95.] מוֹ, poetically used for מֶ, is affixed to singulars by (τ) to plurals and futures by (·), to fem. perfects by (:). מוֹ is found in one instance put for מוֹ; as, יִכְסִימוּ, they will cover them. It is called a poetic affix, as being frequently used in poetry.

[R. 96.] The grave affixes, כֶּם, כֶּן, הֶם, הֵן, are joined to sing. nouns and verbs by (:), to plurals by (·). The

former signify *your* in all genders, the latter, *their, of them, to them, &c.* They are called *grave affixes*, or *constructed*, because they require the same change of points, in the words where they occur, as regimen requires.

[R. 97.] Affixes cause a change in the terminations of the perfect.

הָ into אַס, פִּקְדָּתוֹ from פִּקְדָּהּ.

תָּ into bare ת, as, פִּקְדָּתוֹ from פִּקְדָּתָּ.

תָּ into הַי, as, פִּקְדָּתוֹ from פִּקְדָּתָּ.

הָם and הֵן into הַנּוּ, as, פִּקְדָּתוֹם, from פִּקְדָּתָם.

נָה of fut. and imper. becomes וּ, as, הַתְּפַלְּדָּנָה from הַתְּפַלְּדָּנִי.

[R. 98.] In like manner (׃) and (׃) are transposed in the form פִּקְדָּתָּ and פִּקְדָּדוֹ, as, פִּקְדָּתוֹ, contractedly פִּקְדָּתָּ, *she visited him*, פִּקְדָּתָּ, *they visited them*.

But in the imperat. and infin. (׃) and וּ of the form פִּקְדָּדוֹ, pass together into (׃), as, פִּקְדָּנִי, *visit me*.

[R. 99.] Affixes of nouns in the dual and plur. in each gender, have always ׀ before them as though the proper mark of multitude; as, יָמֶיךָ, *thy days*, הַתּוֹרָתָיו, *his laws*. Except the affixes, ׀, ׀, and ׀.

Which form these three singulars imitate, אָב, *a father*, אָח, *a brother*, חָם, *a father-in-law*; as, אָחִיו אָבִיךָ, *thy father*.

[R. 100.] ׀ pointed with sheva is introduced between the word and the affixes, נִי, הֵ, הֵ, רֵ, הֵ, as, יִכְבְּדֵנִי, *he will honour me, &c.* Which again is wont to be lost in dagesh; as, יִכְפֹּךְ, *he will strike thee*, אֶוֹדֶךָ, *I will confess to thee*.

[R. 101.] Separable particles taking affixes, imitate nouns, seldom verbs.

These three, אֵין, *not*, חֶפְדָּה, *lo*, עוֹד, *as yet*, instead of the affix וּ assume

וּ after the manner of future and imper.

These seven, אַחֲרַי, *after*, אֵל, *to*, בֵּין, *between*, עַד, *until*, עַל, *upon*, תַּחַת, *under*, יַחַד, *together*, assume the affixes of nouns plural, and therefore have ׀ inserted, as, אַחֲרָיו, *after him, &c.*

The preposition אִת, *with*, changes (׃) into (׃) and has ׀ pointed with dagesh; as, אִתִּי, *with me*. Before נִי it has (׃), as, אִתְּכֶם, *so also*, עִמָּכֶם, *with us*.

The inseparable particles ל and ב have (׃), with affixes, as, בְּנוּ, *in us*.

But ׀, הֵ, and וּ, give them the points of singulars.

CHAP. XIII.

OF PARAGOGIC LETTERS.

[R. 102.] The six paragogic letters called, אֶהוּיּוֹת, *ehevinoth*, add merely to the emphasis, and nothing to the sense of a word.

1. ׀ paragogic, in accordance with the Arabic usage, is sometimes added to the persons of verbs ending in ׀; as, הָוֹלְכָהּ, *who walked*.

2. ׀ paragogic may be used in any word, but especially in the second person masc. of the perfect and imperative, in the first person sing. and plur. of the fut. and in the infin. and participle, &c. Moreover, every (׃) terminating a word includes ה, as, הֵלֵךְ and לֵכָה, *to thee*.

׀ when added to nouns of place, is called *local*, and then signifies, *in, to, towards*; and leaves the words penacute; as, יָמָה, *towards the sea*, שְׁאֵלָה, *to hell* [or the grave.—D.]

Note. If ׀ paragogic be joined to verbs of the form of פִּקְדָּדוֹ, it changes ׀ into (׃) and transposes (׃); as, פִּקְדָּתָּ, See R. 98.

3. ׀ paragogic is added in regimen;

as, **חֵיתוֹרֵאֲרָץ**, *a beast of the earth*. And thus it is distinguished from the affix **ו**, for an affix is never added to the governing noun.

4. **י** paragogic is joined to infin. nouns and participles, sometimes also to participles; **מִנִּי** and **מִנֵּי**, *from*.

5. **ן** paragogic is joined to the terminations of verbs in **י** and **ן**. And is generally accompanied with an accent, as, **וְיִקְרָא**, and sometimes with a long vowel under the second radical, as, **וְהִתְאַהֲבֶנָּה**, *ye will love*.

6. **ת** paragogic is joined to three infinitives, as, **וַיִּבְשֹׁת**, *to become dry*, **וְיָלֵת**, *to be able*, **וְשָׂנְאָת**, *to hate*. (Each of these occurs once, the last without (·), Prov. 8. 13. the first 1 M. 8. 7. and **וְיָלֵת** in a repeated verse, 4 M. 14. 16. and 5. M. 9. 28.

CHAP. XIV.

OF THE MODIFICATION OR CHANGE OF A WORD.

1. Consonants.

[R. 103.] In the modification caused by gender, number, and affix, **ח** radical is dropped together with the point preceding; as, **עֲשֵׂה**, *making*, masc. **עֲשֵׂה**, *making*, fem. **עֹשִׂים**, *they making*, **עֲשֵׂה**, *making thee*.

[R. 104.] **ה** formative of gender, or paragogic, is, in affix, changed into **ת**. Which again is sometimes syncope, as, **הַבְּנִינָם**, *their understanding*, for **הַבְּנִינָתָם**.

[R. 105.] The dual termination, **ים** and the plural **ים** are altogether dropped before affixes, as, **יְדֵיךָ**, *thy hands*, from **יָדַיִם**, *hands*.

2. In Forms.

[R. 106.] Words ending in **ח** whose penult has (·) or (··), and which com-

mence with **מ** or **ת** heemantive, when in regimen, terminate in **ת** under which form they also assume affixes, as, **מִלְחָמָה**, *war*; in regimen **מִלְחָמַת**, with an affix **מִלְחָמָהּ**; **מַצֵּבָה**, *a statue*, **מַצֵּבָתוֹ**, **הַמַּצֵּבָה**, *honour*, **הַמַּצֵּבָתוֹ**.

And so also these vary their forms. **בְּהֵמָה**, *cattle*, reg. **בְּהֵמַת**, aff. **בְּהֵמָהּ**; **גְּבִירָה**, *a mistress*. **גְּבִירָתוֹ**; **אִשָּׁה**, *a wife*, **אִשְׁתּוֹ**; **פֶּה**, *a mouth*, **פִּי**; **פֶּה**, *mouth*, in regimen, and **פִּי**, *my mouth*, affixed, are distinguished only by the sense.

3. In points.

[R. 107.] (·) is interchanged with (··) simply for the sake of euphony, as, **אֲרֶץ** and **אֶרֶץ**, *earth*, always with **ח** emphatic, **הָאֲרֶץ**, *the earth*.

(·) with **י** and *vice versa*, as, **הוֹמִיָּה** and **תוֹמִיָּה**, *sustaining*.

וּ (·) and (··) are mutually interchanged.

As are (-) (·) (··), as, **עֶד**, *eternity*, **וְעֶד**, *and eternity*.

[R. 108.] (-) is substituted for (·) final, especially if the final letter be a guttural, or **ר**, as, **שָׁבַר**, *for*, **שָׁבַר**, *he broke*, and *vice versa*, as, **יָתֵן** for **יָתֵן**, *he will give*.

[R. 109.] (-) before gutturals having (·) or (··) is changed into (·), as, **הַהָרִים** for **הַהָרִים**, *the mountains*, **הַחֲדָשִׁים**, *the new moons*. Again, (·) being dropped, the original (-) returns, as, **יִתְנַחֵם** in a pause, **יִתְנַחֵם**, *not in pause, he will be consoled*.

[R. 110.] (-) is put instead of (·) before or under the gutturals **עוּחָה**, in words penacute, as, **וַתֵּלֵה**, *and she raged*, for **וַתֵּלֵה** from **לָחַח**. See

R. 67. 3. Thus בּוֹרַחַת, *fleeing*, for בּוֹרַחַת.

[R. 111.] Double (◌◌) in a word whose last radical is מ, is condensed into (◌◌), as, צָאֵת, *to go out*, for צָאֵת from יֵצֵא.

[R. 112.] A short vowel and dagesh succeeds by systole into the place of a long one, as, אָקוּב for אֶקוּב, *I will curse*, יֵסֵב for יֹסֵב, *and he surrounded*.

On the other hand, a long vowel succeeds into the place of a short one and dagesh by diastole, as, אֵיתָם, *I shall be whole*, for אֶתָם, י being redundant.

[R. 113.] Points are necessarily changed on account of נִרְפֵּס and גֵּת, that is, on account of gender, number, &c., of which these are the initial letters, and which are

נ — נִקְבָּח gender, *feminine*.

ר — רַבּוּי number, *plural*.

כ — כְּפוּיִם affixes, (*pronominal*).

ס — סְמִיכוּת regimen.

ג — גֵּרֹן letters (*gutturals*).

ה — הוֹסֵפֶת paragoge, i. e. *addition*.

Accordingly, when letters increase at the end, the points at the beginning decrease (if the accent descend), to render the pronunciation more free; they generally decrease into the least quantity, i. e. into (◌◌) simple or compound, according to the nature of the letters.

[R. 114.] (◌◌) penult, in every increase and regimen, is shortened into (◌◌). As is also the antepenult in verbs, as, פָּקַדְתִּיךָ, *I have visited thee*, from פָּקַדְתִּי. But it remains unchanged, if it include a quiescent, or dagesh expressed or implied; as, פָּרָשִׁים, *horsemen*, as though from פָּרָשׁ, in pih. קָמְתִי, *my standing corn*, from the root קָמַח. Also under מ of defectives; as, מִגְּנִי, *my shield*. מִסְּנִי, *my curtain*.

Also before the fem. termination הָ, as, בְּלוֹתִי, *my captivity*.

[R. 115.] (◌◌) final is changed into (◌◌) in regimen, and before grave affixes. But if it be before מ or the fem. termination ת, it remains in regimen; as, צְבָא מִלְחָמָה, *an army of war*, מְנַת הָאָדָם, *the portion of man*.

But these two, אָב, *father*, אָח, *brother*, in regimen assume י and change (◌◌) into (◌◌), as, אֶחָי אֶבִי. See R. 99.

[R. 116.] (◌◌) penult is shortened into (◌◌) in every final augment and in regimen. Except when under dagesh, or including one of the letters *ehevi*, expressed or implied; as, מַצֵּבוֹתָם, *their statues*, הַיְכָלִים, *palaces*.

[R. 117.] (◌◌) final before an increase beginning with a vowel, generally becomes (◌◌), as, אֵיב, *enemy*, אֵיבִי, *my*, &c. Of forms like זָקֵן, only some are found in reg. plural with (◌◌), as, זָקְנִי (and consequently before grave suffixes, as, זָקְנִיכֶם, &c.) Of forms like זָאֵב, only two take (◌◌) in reg. pl. thus פְּאָרִיפָאָר (for פְּאָרִי), and פְּאָרוֹת־פְּאָר (for פְּאָרוֹת). Of substantives of two letters there are בֵּן, *son*, שֵׁם, *name*, which alone follow the rule in taking (◌◌) before every increase beginning with a vowel, except the pl. absolute, where the one is בְּנִים, *sons*, the other, שְׁמוֹת, *names*. Dagesh forte in substantives is omitted, as from כִּסֵּא, *throne*, מַקֵּל, *staff*, פֶּסֶח, *lame man*, &c., כִּסְאִי, *my*, &c., מַקְלִי, *his*, &c.; פְּסָחִים; it is retained in אֱלֵמִים, Is. 56. 10. and in all participles. (◌◌) (◌◌) final becomes (◌◌) in reg. (1) In some of the forms of זָקֵן זָקְנִי, &c. also מַקֵּל, only, 1 M. 30. 37. (2) Forms like מִסְּפָד, and some begin-

ning with (-), as, **מִשְׁבֵּר**, but these change the initial before the final (-), so that in reg. they appear all alike, thus **מִשְׁבֵּר**, **מִסְפֵּד** (and both must be distinguished from those which originate in (ר), as, **מִשְׁעֵן**, Is. 3. 1.) Only before gutturals **מ** may remain, as, **מִשְׁאֵר**, **מִשְׁאֵר** (Ps. 141. 2. which is rather from **מִשְׁאֵר** than **מִשְׁאָה**, as given there, 3288). (3) Of monosyllables occurs in reg. with (-) the word **קוֹן**, 5. M. 22. 6. Of forms like **אֵיב**, occur **אֵבֵר**, 5. M. 32. 28. and the compound name of the Prophet, **עֵבֶרְיָה** (for **עֵבֶרְיָה**). (4) With gutturals also, final (..) may turn (-), see R. 108. (5) In pause **וַיִּגְמַל**, &c. **חִתּוֹ**, Is. 18. 5. **שֹׁשֶׁר**, Jerem. 22. 14. (6) With ו conversive, where the accent recedes, as, **וַיִּסָּר**, &c. also without ו the accent receding, as **יֵאָבֵד**, Job, 3. 2.

Final (..) becomes (◌) on account of reg. (1) Some forms like **זֶהָן**, as, **אָבֵל**, Ps. 35. 14. and **עֵקֶשׁ**, only Prov. 17. 20. (2) Some monosyllabic particles, **פֵּן**, the original **פִּן** is never used. **אֵל** has (..) only before suffixes. **אֵת**. (3) Monosyllabic verbs **יֵשׁ**, **לָהּ**, &c. their accent being lost like the preceding, and for the same reason, (4) **תִּחְלַל**, **קִדַּשׁ**, &c. or (5) when the accent recedes, as, **יִסְכֵּן וַיִּמָּת וַיִּלָּה**, &c. see R. 127. (6) Some monosyllabic substantives **שֵׁן**, *tooth*, **לֵב**, *heart*, **שֵׁם**, *name*; but these may retain (..), even in reg., only **בֵּן** is constant in the same situation, which is also **בֵּן** before the name **נוֹן**, in the name **בְּנֵי־מִין**, and 5 M. 25. 2. Prov. 30. 1. Jon. 4. 10.

Final (..) before an increase beginning with a consonant follows the first rule, when the suff. is **הָ**, as,

זֶהָנָה, &c.; but the second, the suff. being **כֶּם**, **כֵּן**, as, **זֶהָנְכֶם**, &c. substantives with dagesh, and verbal formations with or without dagesh, follow the third, as **מִקְלָכֶם**, **מִקְבֻצָּה**, **מִקְדָּשְׁכֶם**, **יִשְׁנוֹ**, **אֶתְנָה**, &c. only before dagesh (◌) is constant, see R. 125, as, **חִמְתִּיו**, from **חִמַּת**, &c. Forms like **אֵיב** take (◌), as, **אֵיבָהּ**, &c. or (◌) **פִּקְדָהּ**, &c. but when the second rad. is guttural, it takes (-) **בְּוֹאֲלֵכֶם**, &c. Monosyllables vary thus (1) keep (..) as **בְּרִי**, **בְּרָהּ**, &c. (2) take dagesh preceded by (◌) **צִלָּהּ**, **צִלִּי**, **צִלְּהָ**. (3) the same without dagesh, only **בֵּן**, **שֵׁם**, before **הָ**, **כֶּם**, **כֵּן**, as **שִׁמָּהּ**, &c. (4) (-) with dagesh **פְּנֵי**, **פְּנָהּ**, &c. (5) (◌) without dagesh **אֲשֶׁכֶם**, **אֲשֵׁ**, Is. 50. 11. **אֵת** as sign of the accusative before the same suff. **אֲתֶכֶם**, and the verb **יֵשׁ**, **יֵשָׁהּ**, &c. (6) **אֵת** in the sense of with, is treated like (2) **אֶתִּי**, **אֶתָּהּ**, &c. but as instrum. of agriculture, it follows the same or the preceding, **אֶתִּי**, **אֶתָּהּ**, &c.

Final (◌) not subject to any change. (1) Some monosyllables and some like **זֶהָנָה**, **זֶהָב**, (2) some formations like hiph. part. wanting **י**, as **מִפְתָּח**, *key*, **מִמְזוֹר**, *bastard*, &c. (3) formations like the preceding, but always feminine, as, **מִכְשָׁלָהּ**, **מִזְמָרָהּ**, &c. the last changes in **וּמִמְזוֹרֹתֶיכֶם**, Joel. 4. 10. which otherwise would have six syllables, an impossible number in any Hebrew word. (4) Some formations resembling those of (1) with regard to vowels, as, **אֲבָגַט**, **פִּרְדָּס**, **תִּשְׁבֵּץ**, &c. to which also belongs the word **חֲרָמֵשׁ**, (5) some plurals without sing. as, **מִקְדָּשִׁים**, **שְׁלֵשִׁים**, **רִבְעִים**. (6) Patronymics, **יִשְׂרָאֵלִי**, **אֲשֵׁרָאֵלִי**, **אֲשֵׁבֵלִי**, &c.

the penult be long, forms *milhel* from *milra*, and shortens (◌◌) final in (◌◌) and ו in (◌◌), as, יִהְיֶה for יִהְיֶה.

So יִהְיֶה יִהְיֶה form יִהְיֶה יִהְיֶה.

[R. 128.] The word is *milhel*, if the two last syllables be of equal quantity, as, מִלְּהָ; or if the last syllable be pointed with dagesh, as, קָבִי; or if it be short, as, קָוֶשׁ, unless ה radical follows, as, מִשְׁחָ.

[R. 129.] The common office of all accents is to sharpen the syllable, and hence they are called tonic, as though giving a tension to the syllable; the expression is a metaphor taken from the strings of a lyre. They are commonly stated to be thirty in number, and may be reduced to twenty-seven. Every word has a tonic accent except when accompanied by maccaph. They are different in figure, and are placed, some above, some below the letters; it is supposed they were musical notes for regulating the modulation of the voice in reading or singing. Here follows

A TABLE

OF ALL THE HEBREW ACCENTS.

Hebrew accents are either mere points, or lines, or circles.

Those which are mere points or dots, consist of one, or two, or three such points, and are always placed above the middle of the accented letter, thus:

- That consisting of
- One, called *rebia*, ׀, i. e. *sitting over*.
 - Two, called royal *zakeph katon*, ׀׀, or, *the little elevator*, from its figure, which is composed of upright points.
 - Three, called royal *segolta*, ׀׀׀, an inverted (◌◌).

The lines are either upright, inclined, or transverse.

The upright is either solitary or with points or dots.

- The solitary is either
- between two words בִּיב, termed *peseek*, or musical pause, and terminating a song.
 - or under a word
 - Metheg*, ׀, or *bridle*, a euphonic accent at the beginning of a word.
 - Royal *silluk*, ׀, *end*, which is placed before (:): *sophpasuk*, i. e. *end of the verse*.
 - With points namely,
 - two, above the letter, royal *zakeph gadhol* ׀׀, *the great elevator*, strains the sound.
 - one, below the letter, royal *tebheer*, ׀, *broken* sound, from its figure and tone.

Inclined lines hang either above or below.

- Above, towards
- the right
 - Leader *pashta*, ׀, *extension*, extends the voice or sound, and is placed above the last letter of the word. Subservient *kadma*, ׀, *antecedent*, to the leader *geresh*; and is placed above the penult or antepenult letter.
 - the left
 - Leader *geresh*, ׀, *expulsion*, is sung with an impelled voice.
 - Gereshayim*, ׀׀, *two expellers*, from the fig. being doubled.
- Below, towards
- the right, leader *tiphcha*, ׀, *fatigue*, from the song or note.
 - the left
 - Of subservient *Merca*, ׀, *lengthening out*, from its lengthening out the song or note.
 - Merca kephula*, ׀׀, *a double lengthening out* from its music and fig.

The transverse line is either right or curved, thus: - ∞.

The right line is placed between two words, connecting them together, thus, כב, and is called *maccaph*, i. e. *connexion*.

The curved, or wave line, ם, is called leader, *zarka*, or, *the disperser*, from its modulation and figure.

Circles are either entire or semi.

The entire circle is placed always above, and has a small inclined line attached to it,

Either on the left, when it is placed at the head of the word, ם, and is called leader *telisha the greater*, or, *the great evulsion*.

Or on the right, when it is placed at the end, ם, and is called subservient *telisha the less*.

Or both together, ם, called leader *karne para*, *the horns of the heifer*, from its modulation and figure.

The semicircle is either *angular* or *pointed*.

The solitary is either *angular* or *pointed*.

The angular is { on the right { Subservient *hillui*, ם, elevated, from the elevation of the voice. *Munach* ם placed below, from its position.

{ on the left { Leader *yetheebh*, ם, drawing back, from its figure. Subserv. *mahpach*, ם, inverted, also from its figure.

The reflected is { either single subservient *darga*, ם, a degree. or double, leader, *shalshelah*, ם, a chain from its fig. and modulation.

When joined with other points, it is either above or below the letter.

When above the line it has a small line attached to it on the left, ם, leader *pazer*, *the dispersor*, from the diffusion of the note.

When below the letter, it is pointed either downwards, ם, called royal *athnach*, *respiration*, as the voice must rest on it, and respire; or upwards, ם, subserv. *yerahh-ben-yomo*, *the moon of its own day*, from its figure.

Corollary, 1. The syllable which is accented has the stress of the voice. 2. If the same accent be doubled, the former only affects the voice. 3. Of different accents, the former serves for euphony, the latter for accent.

[R. 130.] These six following have the double and peculiar power of accenting the word and distinguishing the sentence; and are therefore called *kings* and *pauses*. 1. *Sylluk* terminates the period. 2. *Athnach* constitutes a colon, and is placed in the middle of a sentence. It sometimes passes also into a note of interrogation, as in 2 Kings, 1. 6. &c. 3. *Rebhiangh*, constitutes a comma. 4. *Segolta* usually a semicolon. 5. *Zakephkaton*, a comma or semicolon. 6. *Zakephgadhol*, is the poorest of the kings, as it sometimes has no power of distinguishing. To these may be added the leaders *tipcha* and *zarka*, which sometimes constitute a comma.

Note. The nominative, taken absolutely (especially if it be with some royal accent), induces an ellipsis of an entire member of a sentence, which may be supplied with *as to*, *as for*, or, *with respect to*; as, *God, his way is perfect*, i. e. with respect to God. I, i. e. as to me, &c. So also, Mark, 9. 23. Luke, 21, 6. Acts, 7. 40. Rev. 2. 26. &c.

[R. 131.] Distinctive accents lengthen a short syllable, as,

{ penult, when another (-) or an (·) follows; final, in (-) { into a radical, or the affix ' } (τ) penult of a word milhel, (-)

[R. 132.] Pauses falling on the verbal terminations ף ך ם, or the affix

ך are transferred to the penult, and so lengthen (:) of a verb into (ִ) (ִ) or ו; as, יִפְקְדוּ, יִאֱבְדוּ, פִּקְדוּ, וּ. And change (:) of the affix ך into (ִ), as, יִדְּךָ.

The same takes place before י in the forms פְּרִי, עֲדִי, אָחִי, and עֲנִי, in which the pauses (:) (ִ) and (ִ) are changed into (ִ) but (ִ) into ו. Except חֲצִי from חָצִי, אָנִי from אֲנִי.

But in בָּדַח, לָחַץ, עֲמָחָה, אֲחָהּ, the points are transposed, and they become in a pause בָּדַח, לָחַץ, &c.

[R. 133.] Methagh (ִ) restrains the former letter from passing rapidly to the tonic accent. And it usually strengthens a long vowel before (:) utterable; as, פִּקְדוּחָהּ, or also a short one, before compound (:); as, וְאֲנִי. It sometimes supplies the defect of a letter or dagesh; as, יִשְׁנוּ for יִשְׁנוּ, they will sleep, וְיָחִי for וְיָחִי.

Notes 1. *Methagh* is not always set down, but is understood from the common inflexion of the words. 2. As often as two different accents occur in the same word, the former is *methagh*, the latter is a tonic accent.

[R. 134.] *Maccaph* expedites the reading, and deprives the preceding word of its tonic accent, and shortens (ִ) into (ִ), and, but very rarely, into (ִ), and ו into (ִ), as, בֶּן־אֵלִי־כָל־. It particularly affects monosyllables, which ה emphatic is wont to follow, if there be no exception, R. 76.

Note 1. *Maccaph*, to connect words more closely, is wont to impress a dagesh, called דְּחִיקָה, *condenser*, on the word following after ה, ה, or ה, as, מִחַטָּיִם. 2. *Maccaph* is sometimes omitted, and then after a penacute word ending in ה, ה, or ה, dagesh is called מִכְרַחֵקָה, אָתָּה מִכְרַחֵקָה, *coming from afar*; as, עֲשֵׂה לִּי.

APPENDIX I.—ON ARAMÆISMS, i. e. CHALDAISMS AND SYRIACISMS.

[R. 135.] Among the Aramæans, the third sing. of fem. preters ends in ת. And so sometimes among the Hebrews, as, אֲזַלְתְּ, *she departed*, הִלְאִיתְּ, *she wearied*, &c. But if the third radical be a guttural, it ends in ת. And so נִשְׁכַּחְתְּ, *was consigned to oblivion*, &c.

[R. 136.] The Aramæans change ה, the Hebrew characteristic of hiphil and hithpahal, into נ; and so אֲכַרְךָ, *to kneel*, אֲחַתְּךָ, *he united himself*, &c. But וְחֲאֲזֹנֵיהֶם, *and rivers shall be removed*, Isaiah, 19. 6. has a double sign of hiph. the Chald. נ and Hebrew ה.

[R. 137.] In hiphil the characteristics of the tense and conjugation often continue together among the Chaldæans; and so, יְהוֹשִׁיעַ, *he will save*; וְיִלִּיל, *he will howl*, in which ה passes into י. Once in hoph. מְהַקְצֵעוֹת, *made angular*, Ezek. 46. 22.

[R. 138.] נ rad. among the Chaldæans, is in kal lost in (ִ). And so, אֲחַב, *I will love*, אֲזַל, *I will depart*, &c.; which also takes place in the partic. hiph. מְזִיֵן, *hearing*.

In hiph. it is changed into ו; and so, אֲבִירָה, *I will take thee off*; אֲבִירָה, *I will destroy*, &c.

[R. 139.] ה third rad. is in Chald. changed into י, after which ו is once set down, in Hebr. הִמְסִיו, *they melted*, for הִמְסוּ, Josh. 14. 8. So Jerem. 3. 6. הִתְזַנְּהָ for הִתְזַנְּהָ, *and she*, &c. Jerem. 18. 23. הִמְחִי for הִמְחִיָּה, *thou*, &c. Also הִחְלִי, Jes. 53. 10. for הִחְלִיָּה; this passage is translated by Gesenius, "it pleased Jehovah to wound him heavily;" by Luther, "but the Lord would thus smite him with sick-

ness;" both better than the English version.

[R. 140.] Dagesh forte in Chald. is resolved into נ pointed with sheva: and so once, קִנְצִי, *end of words*, קִנְצִי, Job, 18. 2.

[R. 141.] Syriac נ excludes (:) preceding, and places its own vowel point under the preceding letter. Which occurs also in Hebrew, as, כַּאֲבִיר for כְּאֲבִיר, *as a hero*, &c. This נ is dropped. מַלְפִּנֵּי for מֵאֵל, *teaching us*, &c. (See 2320.)

[R. 142.] Syriac נ is pointed with (·) instead of (:); and so יַפִּי for יָפִי, *seeth ye*, יַתִּי and יַתִּי, *come ye*.

[R. 143.] Syriac (·) having (·) under it transfers it to the preceding letter pointed with sheva. And so וִילֵלַת for וִילֵלַת, *and wailing*, בִּיתְרוֹן, *as utility*, בִּיקְרוֹתֶיהָ, *in thine honours*.

[R. 144.] Some doubling the second, after the Syriac manner, change the other into נ; as, בְּזָאָה, *they plunder*, for בְּזָאָה, &c.

[R. 145.] These two, הוֹצֵא, *lead forth*, Gen. 8. 16. and הוֹשֵׁר, *make straight*, Ps. 5. 8. after the Syriac manner change the first י into ו utterable. The keree renders them regular, הוֹצֵא and הוֹשֵׁר.

[R. 146.] Finally after the Syro-Chaldaic manner, the masc. affix הָ is put for הֶ; as, הִקְרָאָהּ, *he called thee*. הִי is put for fem. הָ; as, אֶזְכְּרֶכִּי, *I will remember thee*, &c. And once וְחִי for וְיִ; as, הַנְּבוּלֹתָי, *his benefits*, for הַנְּבוּלָיו, Ps. 116. 12.

APPENDIX II.—ON THE INVESTIGATION OF THE ROOT.

[R. 147.] The first step in investigating the root is carefully to mark

the division of letters into the eleven which are always radical, and the eleven which may be servile:

The radicals are, גִּד זחט סעפצקר.
The serviles are, אב הו יכלמנ שת.

The mnemonic of radicals is, מֶח זְדֶק [tach gezang; sepher tzedhek.—D.] That of the serviles is comprehended in three proper names, אֵיתָן, מוֹשֶׁה, וְכֹלֵב [Ethan, Moshe, Vecaleb.—D.]

Note. The radicals never become servile; though the serviles may become radical, and are essentially so, being servile only when they serve to designate the accidents of the parts of speech, such as, gender, case, number, tense, or person: or, when they serve as affixes, prepositions, conjunctions, or adverbs: or, are redundant in paragoge or epenthesis; otherwise they are always radical. Accordingly, in investigating the root, the final syllable must be first considered, as it generally shews of what part of speech, of what gender, number, or person, &c. the word may be, as these are constituted of servile letters.

[R. 148.] The serviles are at the beginning or end of a word.

At the beginning they are	either formative in	verbs as arguments of	Nouns, such are the <i>heemantic</i> letters.
			Conjugations, נ in niph. ה in hiph. and hoph. Also in the imper. and infin. of niph. הַת in hitpah. Futures, אֶתִּי, in hitph. בַּת, יַת, הַת, אַת. Infinitives, בְּכֹלֵם. Participles, מ, in hitph. מַת.
			Or, <i>significative</i> , such are <i>Moshe, Vecaleb</i> .

At the end they are either formative of

- Species, whereby a word is distinguished, whether it be primitive or derivative. The indices of a derivative are the letters הַמְּנַתִּי, and the syllable ון.
- Gender, the femin. such are הַתְּתַתְּתַתְּתַתְּתַתְּ or הַתְּתַתְּ.
- Number {
 - Plur. { fem. תַּתְּ
 - { masc. יַתְּ
 - Dual, יַתְּ
- In regim. יַ
- Persons {
 - Pret. הַתְּ, הַתְּ, הַתְּ
 - הַתְּ, הַתְּ, הַתְּ
 - Fut. and imper. הַתְּ

Or *significative*, as the affixes.
Or *paragogic*, as, *ehemoth*.

It is moreover to be remarked, that no word has ו as its first radical, except ון, a hook; nor ו or י as its last, but such must be changed into ה.

Also ה and ה final is radical, except in a few cases, as, הַתְּשַׁבַּח, he will reduce to ashes, where הַתְּ is paragogic, and הַתְּלַבַּח, and he passed the night, where הַתְּ is fem. from לַבַּח, &c.

[R. 149.] The serviles being thus removed from beginning and end, both in nouns and verbs, the remaining letters are radical; except י ו or י in the middle of a word, which are not always radical.

[R. 150.] If three radicals remain, the root will be a perfect one, as not exceeding three. But if more remain the root will be redundant or quadriliteral.

[R. 151.] If only two remain, and dagesh be in the former after an he-mantic, it shews a deficiency of the first radical כ, and (but rarely) of י or ל, see R. 69.

But these three, כַּסַּע נַשָּׂא and לַקַּח on account of their frequent use, often

occur in the plural, without dagesh, as, יִקְרְוּ, they will receive, יִשָּׂאוּ, they will bear, יִסְעוּ, they will go forth.

[R. 152.] If dagesh be in the latter, it shews the compensation of one letter repeated.

Except, הַתְּכַנַּשׁ, grain, from הַתְּכַנַּשׁ; אַפְי, my anger, from אַנְפִּי; בְּתַתִּי, my daughter, for בְּתַתִּי, from בְּתַתִּי; נְתַתִּי, my giving, for הַתְּתַתִּי, from נְתַתִּי; שְׁתַּיִם, two, for שְׁתַּיִם from שְׁתַּיִם.

But if dagesh be characteristic, ה third rad. is deficient, as, גְּלוּ, reveal ye, in pih. for גְּלוּהוּ.

[R. 153.] If dagesh be in neither, then, for the most part, ה is to be supplied at the end, as the deficient radical.

For the most part, not always, because also י or נ might be the radical deficient at the beginning, where it is accordingly to be supplied; as, שָׁב, sit thou, from יָשַׁב, גָּשׁ, approach thou, from נָגַשׁ. Very rarely א, as, הַתְּבִיא, be thou willing, from אָבִיא; הַתְּסִי, thou removest, from אָסַף; הַתְּזַלִּי, thou gaddest, from אָזַל. Once ל, as, קַח, receive thou, from לָקַח.

Or, ו or י in the middle where it is accordingly to be supplied; as, קָם, he arose, from קָמָה; עָרִים, cities, from עָיר.

Or the latter should be repeated; as, סָב, he surrounded, from סָבַב.

Or א should be set after, but very rarely, as, מָלֵה, they filled, from מָלֵה א.

Where note; if the letters א ת י נ א have (·) , י is deficient as the first radical. Except, אָזַל אָחַב, from אָזַל, he wished, אָזַל, he departed, בּוֹשׁ, he blushed. But if they should have (·) then ו is to be inserted, or the last repeated.

[R. 154.] If the formatives of the perfect, הַתְּ, הַתְּ, הַתְּ, הַתְּ, הַתְּ, הַתְּ, should have dagesh forte, they indicate a de-

iciency of the third radical נ or ר, see R. 73.

[R. 155.] If ו or א follow a heemantic letter, it is usually to be changed into י.

[R. 156.] Monosyllables with a long vowel, or (ֹ), usually indicate a deficiency of ו or י second radical.

But monosyllables with (-), or ו without ו or with (ֹ), usually repeat the second radical.

[R. 157.] Where ו second rad. is quiescent, the first rad. accented; as, בָּלַח, she exulted, בָּלַח, he revealed, בָּלָה, they exulted, בָּלָה, they revealed. Ps. 46. 7. הָמָו בָּוִים מָטוּ מִמְּלֹכוֹת, nations raged, kingdoms were moved, from הָמָה and מָוֶה.

[R. 158.] The following and similar may be distinguished solely by their signification: בָּלַל from בָּלַל, he rolled; בָּוֶה from בָּוֶה, he exulted; יָרַד from יָרַד, he descended; יָרַד from יָרַד, to rule; הוֹשֵׁב, he was made to sit, from יָשַׁב; הוֹשֵׁב, he was made to return, from שָׁב; הִפְּו, they are joined together, from הִפְּו; הִפְּו, they shall be smitten, from נָכַח. So בָּנִי for בָּנִי, we came, and בָּנִי, in us, בָּנִים, sons, and בָּנִים (from בָּוֶה), understanding (plural); לָנוּ from לָנוּ, they passed the night; לָנוּ, to us, &c.

[R. 159.] If only one radical should remain, prefix נ and postfix ה.

Except a few irregular words, בָּנִי, (see R. 158.) we have come, from בָּוֶה; שָׁתָּ, thou hast set; מָתָּ, thou hast died, from מָוֶה; מָוֶה, we passed the night, from לָנוּ; הָתָּ, to give, from בָּתָּן; הָתָּ, I have kindled, from יָצָתָּ, in hiph. for יָצָתָּ.

[R. 160.] If ה or any of the letters נ א ת י be the former of the two remaining letters, it is always servile,

and the latter radical; accordingly נ is to be prefixed, and ה postfixed, as, הָתָּ, smite thou; הָתָּ, I will incline; הָתָּ, thou wilt forget; הָתָּ, he will scatter; הָתָּ, we will incline. Except הָתָּ, give thou, from הָתָּ; הָתָּ, be thou silent, from הָתָּ; הָתָּ, try thou, from הָתָּ; הָתָּ, to give, from הָתָּן.

In all other cases, where two letters form a word, they are always radical; and by these rules it can be ascertained where the deficiency exists, and where it is accordingly to be supplied, whether at the beginning, middle, or end. Take, for instance, the letters הָתָּ, if י be prefixed, it will be from הָתָּ; if נ, from הָתָּ; if ו be inserted, from הָתָּ; if the second be repeated, from הָתָּ; if ה be postfixed, from הָתָּ.

[R. 161.] In fine, the mode of investigating the root of nouns is the same as that of verbs; for, as verbs are perfect or imperfect, so are also nouns; and as imperfect verbs in conjugation change or lose some radical, so also the nouns derived from them have the same anomalies.

1. Nouns derived from quiescents in the first rad. י either retain י, as, מִיָּתָּ, a brook; מִיָּתָּ, a chord. Or reject it, as, דַּע and דַּעַת, knowledge, עֲצָה, counsel, שָׁנָה, sleep, צָאָה, a casting out, and by reduplication, צָאָה, offspring. Or change it into ו or ו, and that when preceded by מ or ה heemantic, as, מִוֶּרָה, fear, הוֹרָה, law, הוֹשֵׁיָה, essence. Or finally compensate it, i. e. supply its absence by dagesh, as, מִצָּבָה, a statue.

2. Nouns derived from quiescents in the seconds rad. ו, which they indicate by some long vowel, as, זָר, a stranger, לֵץ, a scorner, עֲדָה, a testimony (also a meeting, in which case it is from יַעַד), שִׁיר, a song, אֹר, light. They also assume מ or ה hee-

mantic, as, מַלּוֹן, *an inn*, תְּלוּנָה, *a murmur*. Three assume ה, as, הִנְפָּח, *agitation*; הִנְחָח, *rest*; הִפְנָח, *remission*; and two ון heem. as, זָדוֹן, *pride*; שִׂשׂוֹן, *joy*.

3. Nouns derived from quiescents in the third rad. ה change ה into י or ו, as, בִּכּי, *a weeping*; בּי, *a burning*; רי, *irrigation*; ני, *lamentation*; עֲנִי, *mild*; שְׂבוּ, *agate*; חֲנִית, *a spear*; בְּלוּת, *emigration*. Or reject it altogether, as, אָב, *a father*; בֶּן, *a son*; בַּת, *a daughter*. They also assume מ or ת heeman. as, מִצְוָה, *a precept*; תְּקוּוּחַ, *hope* (in which instance ה is formative; but ה is radical, as, מְרֵאחַ, *sight*); or the syllable ון, as, רְצוֹן, *the will*.

4. Nouns derived from defectives in the first rad. ג, are also defective in ג, as, סוֹעֵחַ, *a going forth*; שֵׂיא,

elevation; שְׂאֵת, *excellence*; שֵׁיג, *a pursuit*. And when ה or מ heem. is added, they compensate the deficiency by dagesh, as, הַצֵּלָה, *deliverance*; הַפְּרָה, *recognition*; הַזְהֵרָה, *an outpouring*; מַטְרָחַ, *custody, mark*; מִתָּן, *a gift*, &c.

5. Nouns derived from reduplicated verbs are also defective in the repeated letter, as, תָּמַם, *perfect*; נֶסֶן, *a nest*; עֹז, *strength*. And when the word increases, they change the vowels into short vowels and dagesh. See R. 125. And in this they differ from quiescents in the second rad. They also assume מ and ת heem. as, מְעֹז, *strength*; מִסָּב, *a circuit*; מְסָקָה, *a covering*; מָגֶן, *a shield*; מוֹרָד, *a descent*; מוֹרְהָ, *softness*; תְּבִילָה, *confusion*. ה is assumed in one instance, namely, הַמְוֵלָה, *language*.



END OF THE HEBREW GRAMMAR.

A
CONCISE AND CLEAR INTRODUCTION
TO THE
CHALDEE LANGUAGE;
BEING CHIEFLY DESIGNED
FOR THE BETTER UNDERSTANDING
OF SUCH
BOOKS OF SCRIPTURE
AS ARE WRITTEN
IN THE CHALDAIC IDIOM:

AND THESE ARE

JER. chap. 10. ver. 11.
DAN. chap. 2. from v. 4; to the end.
chap. 3, 4, 5, 6, 7, throughout.
EZRA, chap. 4. from v. 8. to the end.
chap. 5. throughout.
chap. 6. to v. 19.
chap. 7. from v. 12. to v. 27.

A BRIEF INTRODUCTION

TO

THE CHALDEE LANGUAGE.

CHAP. I.

ON THE NATURE AND PECULIARITY OF THE CHALDEE LANGUAGE.

[R. 1.] The Chaldee letters, vowel points and accents, correspond in every respect to those of the Hebrew in figure and power.

[R. 2.] מ when quiescent often throws back, after the Syriac manner, its own vowel point to the preceding letter pointed with sheva; as,

בְּאֲדִין, *in then*, for בְּאֲדִין.

בְּאַתֵּר, *after*, for בְּאַתֵּר.

So also with the Hebrew.

בְּאַבִּיר, *as a hero*, for בְּאַבִּיר.

חַטָּאת, *a sin*, for חַטָּאת.

רֵאשִׁית, *a beginning*, for רֵאשִׁית.

after the form of שְׂאֲרִית, &c.

This מ is sometimes dropped, as בְּתֵר, *after*, for בְּתֵר.

So also with the Hebrews, מְלִפְנֵי, *teaching us*, for מְלִפְנֵי, Job, 35. 11.

וְאַבְדָּהּ, *and I destroyed thee*, for וְאַבְדָּהּ.

וְאַחַבְדָּהּ. So רֵאשִׁית, *a beginning*,

יְשְׁרִית, *a remainder*.

[R. 3.] Also sheva after a long vowel is used, as, עֲבִדְתָּהּ, *a work*,

אֲחִידָתָהּ, *an enigma*.

So also, (ו) and (-) are used one for the other, אֲוֹדָהּ, *going*, Dan. 2. 8.

אוֹדָהּ. See benoni pahal.

[R. 4.] Dagesh forte is resolved into נ pointed with sheva, as, וְאֲנֹדַע, *and I will know*, for וְאֲנֹדַע. אֲדַע, Dan. 2. 9. for מִדַּע, *knowledge*, from יָדַע.

And so with the Hebrews, קִנְיִי, *ends*, for קִנְיִי, Job, 18. 2. תְּמַנְנִי, *they accomplished*, for תְּמַנְנִי, Ps. 64. 7. where נ seems to follow. And מְעֻזִּיחָהּ, *her strengths*, Isaiah, 23. 11.

[R. 5.] The Chaldeans are wont to abbreviate the sound, and accordingly make a frequent use of (:), as, פְּקֹד, *he ordered*, from פְּקֹד; בֶּשֶׂר, *flesh*, from בֶּשֶׂר; מֶלֶךְ, *a king*, from מֶלֶךְ.

And so among the Hebrews, גִּבֹּר, *a man*, for גִּבֹּר, Ps. 18. 26.

[R. 6.] They avoid dental sounds, and accordingly change the dentals of the Hebrews into linguals; as ז into ד; as, דָּהָב, *gold*, from דָּהָב; חֲדָי, *a breast*, from חֲדָי; הַיָּהּ, *that*, from הַיָּהּ; זֶה, ז into ט; עֲצָמָה, *counsel*, from עֲצָמָה; קֵץ, *summer*, from קֵץ; עֲצָמָה into ט; as, קָטַר, *he bound*, from קָטַר.

More frequently into ת, as, תָּוֹב, *to return*, from תָּוֹב; תָּוֹר, *a bull*, from תָּוֹר; תָּלַת, *three*, from תָּלַת; שׁ relative into ד, and therefore שׁ is here radical, but ד servile.

[R. 7.] They often interchange let-

ters of the same organ and also quiescents; as,

א, ה, and י, as, הָדָא and הִדָּה and הִדָּי, *he rejoiced*, from הִדָּה; רִישׁ, *a head*, from ראשׁ; הִקָּרָה, *he called*, from קָרָה.

ב into פ; as, פְּרֹזֶלֶת, *iron*, from פְּרֹזֶל; ג into כ; as, כַּפְּפֵרִית, *sulphur*, from כַּפְּפֵרִית.

ד into ט; as, טָפָה, *infamy*, from דָּבָה.

ה formative of fem. most usually into נ; as, טוֹבָא, *good*, from טוֹבָה.

Which sometimes occurs with the Hebrews also, as, גְּבֻהָא, *she was high*; חֲבָא, *dancing*; שְׁנָא, *sleep*; פְּלָא, *entire*, &c.

ו into א; as, טָאָב, *he was good*, from טוב.

ז into נ; as, טֵינָא, *clay*, from טֵיט.

ח into ד; as, אָזַד, *he departed*, from אָזַל.

ע into א; as, אָע, *wood*, from עץ.

ק into כ; as, תִּכְנֵן, *he ordained*, from תִּכְנֵן.

ש into ס, as, סָמַר, *he guarded*, from שָׁמַר; the Ephraimites, as we read in Judg. 12. 6. could not pronounce ש, but instead lisped ס, as, Sibboleth for Shibotheh. [So, an Englishman cannot pronounce the Irish sound och, as in *Lough, Drogheda*, &c.—D.]

ת in ט, as, טָעָא, *he strayed*, from תָּעָה, which is also written once טָעָה, Ezek. 13. 11. perhaps, because of Ezekiel having dwelt in Chaldea.

[R. 8.] Affinity or similarity of characters has produced also several changes; as from the Heb. אָרֶץ is formed the Chald. אַרְעָא, and hence אַרְקָא, *the earth*, from צָאן is formed

עֵאן, *a flock*. From רָצַץ is formed רָעַע, *he broke*, &c.

And so with the Hebrews, עָר, *an enemy*, is used eight times for צָר, as the Masora has noted, in Mich. 5. 14.

[R. 9.] Metathesis with antistichiosis [i. e. opposite arrangement.—D.], is also frequent, as, תְּדִירָא, *diligence*, from the Heb. מְדַד, *he persevered*, תְּרַע, *a gate*, from the Heb. שַׁעַר, &c.

[R. 10.] So is a prosthesis [i. e. setting before,—D.] of ש and ס, and epenthesis, [i. e. setting in the middle.—D.], of ל and ר, as, שַׁעֲבֵד, *he served*, from עָבַד; שִׁחַלַף, *he changed*, from חָלַף; סְרִיק, *vain*, from רִיק. So שְׁלֵאֲנָן, *green*, from שְׁאֲנָן; שְׁרָבִיט, *a sceptre*, from שִׁבֵט; פְּרִסָא, *a throne*, from פִּסָא.

[R. 11.] So also is aphæresis, i. e. taking from the beginning, of א, and apocope, i. e. cutting off from the end, of ת or ע, as, חַד, *one*, from אַחַד; נָשׁ, *a man*, from אִנְשׁ; בֵּי, *house*, from שְׁבַע; שֵׁב, *seven*, from בֵּית. So in the N. T. from יֵשׁוּעַ is formed יֵשׁוּ, *Jesus*.

CHAP. II.

OF A NOUN.

[R. 12.] The fem. gender is formed by changing the Heb. הָ into אָ, as, צְדָקָא, *righteousness*; unless another א precede, in which case the Heb. הָ is restored, to avoid a repetition of the same letter, as, נְבוּאָה, *prophecy*.

Except the word בְּרִתָא, *in the grass*, Dan. 4. v. 12. and 20. which the Masorets read with a double א.

They moreover retain the Heb. fem. terminations, יָת, וָת, and וָת, and but rarely הָ, as, מְלָה, *a word*. ת

is often cut off by apócope, as, **גְּנָלִי**, a dunghill, **אֲמֹתָנִי**, terrific (Dan. 7. 7. in which (ִ) is for (י) from masc. **אֲיֹמָתָן**, terrific, which is from **אֲיֹמָה**, terror), **מְלָכֹו**, a kingdom, **צִלּוֹ**, prayer, **בְּלוֹ**, tribute.

The termination **ית** or **ת** sometimes assumes an adverbial form also, as, **אֲרַמִּית**, Aramically, **תְּנִינִית**, secondly.

[R. 13.] The emphatic form is made by the addition of **ת** at the end, as, **חֲכִים**, wise, **חֲכִימָת**, the wise.

Note. The use of **ת** emphatic here is more apparent than that of the Heb. **ת** emphatic, and is distinguished from **ת** fem. by the sense.

But if it be added to feminines, it changes their **ת** or **ה** into **ת**, as, **מַלְכָּת**, a queen, **מַלְכָּתָת**, the queen, **מִלְּהָ**, a word, **מִלְּהָת**, the word, with **ת** instead of **ת**.

And this form is also in use with the Hebrews, as, **יְשׁוּעָתָת**, safety at all, **עֲזָרָתָת**, the fullest aid, **עֲוֹלָתָת**, iniquity at all, **עִיפָתָת**, obscurity at all, **אִימָתָת**, the greatest dread, **מוֹזָמָתָת**, the heaviest wickedness.

[R. 14.] The genitive is expressed by regimen, or by **דִּי** **דִּי**; the dative and accusative by **ל**; the accusative also by **יַת**; the ablative by **מִן** or **ב**.

[R. 15.] The dual ends in **יַן**, as, **יְדֵיַן**, hands, **מֵאתַיַן**, two hundred.

Or in **יַן** in a numeral noun, **תְּרֵינֵי**, two, **תְּרֵינֵיַת**, two, fem.

[R. 16.] The plural masc. ends in **יַן**, as, **חֲכִימֵיַן**, wise men. Emphatically in **יַת**, as, **חֲכִימֵיַת**, the wise. Or, according to the Syriac, in **יַת**, as, **חֲכִימֵיַת**.

Note 1. The singular termination (י) is changed in the plur. into **ת**, as,

יְהוּדֵי, a Jew, plur. **יְהוּדָיַן**. And so with the Hebrews, **פְּתֵי**, simple, plur. **פְּתָיִם**.

2. **אָב**, father, in the plur. assumes **ה**, as, **אֲבָהֵיַן**, fathers, emphatically, **אֲבָהָת**.

[R. 17.] The plural fem. ends in **יַן**, as, **חֲכִימָתַן**, wise women. Emphatically in **יַת**, as, **חֲכִימָתָת**, the wise (women). Wherein it differs from the emphatic sing. which ends in **יַת**, as, **גְּבוּרָתָת**, power, **גְּבוּרָתָתַן**, powers.

Note. The sing. termination **ית** is changed in the plural into **יַן**, emphatically into **יַת**, as, **מְלָכֻתָת**, a kingdom, plural **מְלָכֻתָתַן** and **מְלָכֻתָתַן**, kingdoms.

[R. 18.] Of feminines in reg. the sing. **ת** is changed into **ת**, as, **צְדָקָת**. The dual **יַן** and plural **יַן** into **יַת**, as, **חֲכִימֵיַת**. The plural **יַת** and **יַת** into **יַת** and **יַת**, as, **חֲכִימָת**, and **חֲכִימָתַת**.

CHAP. III.

OF A PRONOUN.

[R. 19.] There are nine separate pronouns.

1. **אֲנָה** and **אֲנָתָא**, I.
אֲנֹן, **אֲנֹחְכֵּנָא**, **נַחְכֵּנָא**, we.
2. **אַנְתָּה**, thou, com.
אַתְּהֵן, **אַתְּהֵן**, ye, masc.
אַתְּהֵי, ye, fem.
3. **אַפָּה**, **אַתְּהֵן**, he.
4. **אַפְּהֵן**, **אַתְּהֵן**, they.
אַתְּהֵן, she.
5. **אַתְּהֵן**, **אַתְּהֵן**, they, fem.
אַתְּהֵן, **אַתְּהֵן**, this person, com. gen.
אַתְּהֵן, this person, masc.
אַתְּהֵן, this person, fem.

6. **דָּבַר**, *this person*, com. gen.
 7. **אֱלֹהֵי אֱלֹהֵי אֱלֹהֵי**
אֱלֹהֵי, *they*, Dan. 3. v. 12. 13.
 8. **מִן**, *who*, m. and f. *what*, n. so
 with the Hebrews, **מִן חוּמָה**, *what*
 is *this*, hence *manna*, Exod. 16.
 15.
 9. **וְ**, *who*, m. and f. *what*, n. a re-
 lative, the same in all genders
 and numbers. **וְ** is sometimes
 a causative conjunction, *because*.

CHAP. IV.

OF A PERFECT VERB.

[R. 20.] The third sing. fem. of
 preters ends in **ת**, and so with the
 Hebrews, **אָזְלָת**, *she departed*, Deut.
 32. 36. **וְשָׁבָת**, *and she will return*,
 Ezek. 46. 17. But if the third rad.
 be **ר**, it ends in **ת**, as, **חָתְּצָרָת**,
was cut out of, Dan. 2. 34.

But if the third rad. be **ח**, it ends
 in **ת**, as, **הִשְׁתַּבַּחְתָּ**, *was found*,
 Dan. 6. 22. And so with the He-
 brews, **וְנוֹכַחְתָּ**, *and she was reproved*,
 Gen. 20. 16. and **וְנִשְׁפַּחְתָּ**, *and she was*
forgotten.

[R. 21.] The terminations of pre-
 ters in the sing. are **ת**, **תָּ**, **תֵּ**, **תִּ**.

In the plur. **וּ**, **וֹ**, **וֵ**, **וִ**.

In futures **ל** is the formative sylla-
 ble instead of **כָּח**, and the initial of
 the masc. remains in the third pers.
 fem.

[R. 22.] All infinitives end in **וֹ** or
וָ. Except the infin. *pehal*, which
 begins with **מ**.

Gerunds are formed by the letters
BACHLAM, as with the Hebrews, as,
לְמַכְנֵס, *to congregating*; **בְּמַפְקֵד**, *in*
ordering, &c.

But **ל** is set in after **מ**, as, **מְלַמְפֵּקֵד**,
from ordering, i. e. that he may not
 order. And so with the Hebrews,

מִלְבוּא, *from to enter*, i. e. from the
 place where one enters Hamath, or
 from the entrance of Hamath, Amos,
 6. 14.

Sometimes **מ** formative of *pehal* is
 taken away, as, **לְהוּא**, *to being*, i. e.
 that he may be, and so always in Da-
 niel; **לְבִנָּא**, *to building*, Ezra, 5. 3. 13.

Infinitives sometimes assume **ת**
 the fem. termination of nouns, but
 especially with affixes; **לְהַתְּבוֹרָהּ**,
to answering thee, Dan. 3. 16. So,
לְהַקְיִמּוּרָהּ, *to raise him up*, Dan. 6. 4.
 And so with the Hebrews, **לְהַשְׁמָעוֹת**,
to cause to hear, Ezek. 24. 26. **רָבַחְ**,
הִתְחַבְּרָתָּ, *after he had joined himself*,
 Dan. 11. 23.

There are three conjugations.

[R. 23.] The first conjugation ac-
 tive is called PEHAL, in whose preter
 the first point is (:), the second is (-)
 (·) or (·). It is found once with **י**
 expressed, as, **עָשָׂיתָ**, *he thought*, Dan.
 6. 4.

EXAMPLE OF PEHAL.

Preter.

SING.	PLUR.
(·) (·) פִּקֵּד he ordered.	פִּקְדוּ
פִּקְדָּת (·)	פִּקְדָּא
פִּקְדָּתָּ	פִּקְדָּתוֹ
פִּקְדָּתָּ (a)	פִּקְדָּתוֹ
פִּקְדָּתָּ (b)	פִּקְדָּתָּ

Note. (·) and (·) may be retained
 throughout the preter, as, **בִּישְׁלָתָּ**, *it*
ceased, Ezra. 4. 24. **שְׁאַלְנָא**, *we asked*,
 Ezra. 5. 9. **שְׁלִטוּ**, *they mastered*, Dan-
 6. 24.

(a) The masc. and fem. are here
 for the most part the same, as, **וְהִתְקַפַּחְתָּ**,
and thou hast strengthened thyself, Dan.
 4. 19. And this because the pronoun,
אָתָּא, from which this person is form-
 ed, is of either gender.

(b) If the first rad. be a guttural, it is pointed with (-), as, עִבְדִּית, *I did*, אִמַּרְתָּ, *I said*.

Imperative.

SING.	PLUR.
(◌) (◌) (-) פִּקֹּד	פִּקְדוּ
פִּקְדֵי	פִּקְדָנָא

The termination may be (-) (◌) (◌) in all cases.

If the first be a guttural, the pointing is (◌), as, אִמַּר, *say*, but with an accent it is (◌), as, אִזַּל, *depart*, Ezra, 5. 15.

Future.

SING.	PLUR.
(◌) (◌) (-) אִפְקֹד	נִפְקֹד
תִּפְקֹד	תִּפְקֹדוּ
תִּפְקֹדוּ	תִּפְקֹדוּ
יִפְקֹד	יִפְקֹדוּ
תִּפְקֹד	יִפְקֹדוּ

The letters ETHIN before a guttural have (-) or (◌), as, יַעֲבֹד, *he will do*, תִּעֲבֹדוּ, *ye will do*. So, יַעֲבֹר, *he will pass over*.

(◌) or ִ is a very usual termination. And so with the Hebrews, תִּשְׁמֹרִם, *will guard them*, Proverbs, 14. 3. וְאֲנִי שָׂחָ, *and I grieved*, Ps. 69. 21. וְשֹׁפְטֵי, *they will judge*, Exod. 18. 26. תִּעֲבֹרֵי, *you will pass over*, Ruth, 2. 8.

Infinitive.

מִפְקֹד

m before a guttural has (◌), as, מְעַבֵּד, *to do*.

Benoni.

פִּקֹּד (a)
פִּקְדָא
פִּקְדֵי
פִּקְדוּ

The first point is also (-), as, אִזַּד, *going*, Dan. 2. 8. חֲשָׁחוּ, *needing*, Dan. 3. 16. fem. חֲשָׁחוּ, Ezra, 6. 9. וּפְרָסִי, *and dividing*, Dan. 5. 25.

(a) (-) is substituted here for final (◌), as with the Hebrews.

PEHIL, i. e. *Pahul*.

פִּקִּיד
פִּקִּידָא
פִּקִּידֵי
פִּקִּידוּ

But if the last rad. be a guttural or ִ, it has (-), as, יִדַּע, אִמַּר.

Note. Pehil is derived from the Hebrew pahul, by changing ִ into ִ whence it is that it sometimes retains its corresponding vowel point, as, שָׂמַת, *was placed*, Dan. 6. 18.

2. Pehil is varied through persons, genders, and numbers, as though it were a preter with ִ expressed, as,

SING.	PLUR.
פִּקִּיד	פִּקִּידוּ
פִּקִּידָא	פִּקִּידָא
(a) פִּקִּידָתָא	פִּקִּידָתָא
פִּקִּידָתָא	פִּקִּידָתָא
פִּקִּידָתָא	פִּקִּידָתָא

(a) Dan. 5. 27. תִּקְלָתָא, *thou hast been weighed*, with א instead of the Heb. ה paragogic.

[R. 24.] Passive conjugations imitate the form of the Heb. hithpael, by prefixing actively אִתָּא or אִתָּא, very rarely הִתָּא.

So also with the Hebrews, אִתְחַבֵּר, *joined himself*, for חָתָה, 2 Chron. 20. 35. וְאִשְׁתַּחֲלִי, *have given themselves for a prey*, Ps. 76. 6.

The dentals וּסְצֵשׁ are transposed in the same manner as with the Hebrews; as, אִשְׁתַּחֲבֵר for אִתְחַבֵּר, *he guarded himself*, אִתְזַמֵּן for אִזְזַמֵּן, *he prepared himself*.

Sometimes ת, when transposed, is absorbed by dagesh, as, הִזְמַנְתֶּם, *ye have prepared yourselves*; Dan. 2. 9. And so with the Heb. הִזְכִּי, *purify yourselves*, Isaiah, 1. 6.

To this rule is referred the word *Ephphata*, *be opened*, Mark, 7. 34. which should regularly be אֶתְפַּתַּח, and, ת becoming absorbed, אֶתְפַּח, but פ is sounded like φ, as it is to this day by the Arabs and Syrians. Utterable sheva is sounded like א, as in *gabbatha*, John, 19. 13. from אֶבְרָא, and in *Sabbachtani*, Matt. 27. 46. from אֶשְׁבַּחְתָּנִי, &c.

[R. 25.] The first passive ITHPEHAL is formed from the active, by prefixing אֶתְ or הֶתְ, thus,

Preter.

אֶתְפַּקַּד
הֶתְפַּקַּד
&c. אֶתְפַּקְדִּי

Whenever the last rad. is a guttural, (-) furtive is assumed instead of the former (:) as in Heb. as, הִשְׁתַּכַּחְתָּ, *thou hast been found*, Dan. 5. 27.

Imperative.

אֶתְפַּקַּד
&c. אֶתְפַּקְדִּי

The imperative and future have אֶתְ which distinguishes them from the preter.

Future.

אֶתְפַּקַּד
הֶתְפַּקַּד
&c. אֶתְפַּקְדִּין

Infinitive.

אֶתְפַּקְדָּא

Particip.

מֶתְפַּקַּד
&c. מֶתְפַּקְדָּא

[R. 26.] The second conjugation active is called PAHEL, passively, ITHPAHEL, and has dagesh forte in its second rad. with (-) preceding, as its characteristic (as in Heb.), and terminates in (·), sometimes also in (·), or (-).

PAHEL.

ITHPAHEL.

Preter.

(-) (·) פִּקַּד
פִּקַּדְתָּ
פִּקַּדְתָּ
פִּקַּדְתָּ
פִּקַּדְתָּ
PI.
פִּקַּדוּ
פִּקַּדְתֶּם
פִּקַּדְתֶּם
פִּקַּדְתֶּם
פִּקַּדְתֶּם

Imperative.

(·) פִּקַּד אֶתְפַּקַּד
&c. פִּקַּדִּי

Future.

אֶתְפַּקַּד אֶתְפַּקַּד
הֶתְפַּקַּד
&c. אֶתְפַּקְדִּין

Dagesh is often dropped from letters pointed with sheva, as, יִשְׁמְשֹׁנָה, *will minister unto him*, Dan. 7. 10.

פִּקַּד אֶתְפַּקַּד

It has the form of the Heb. noun, בְּקָשָׁה, *a petition*.

Participle.

מֶפַּקַּד מֶתְפַּקַּד

Dan. 2. 43. מָרַעַע, *broke in pieces*, is pointed with (·) on account of the guttural following.

Note. Quadrilaterals belong to the

form of PAHEL, as, תַּרְגָּם, *he interpreted.*

[R. 27.] The third conjugation active, called APHEL, usually changes the Heb. פ into נ, which is sometimes found in Heb. also, as, אֲנַלְתִּי, *I have stained*, Isaiah, 63. 3. אֲכַרְךָ, *bend the knees*, Gen. 41. 43. and Heb. פ being superadded, וְהִאֲזַנְיָחוּ, *and they will cause to go away*, Isaiah, 19. 6.

It sometimes retains the Heb. פ, as, הִקְרִיבוּ, *they brought him near*, Dan. 7. 13.

The passive OPHAL follows the Heb. HOPHAL, as, הִחְרַבְתָּ, *was desolated*, Ezra, 4. 15. הִתְקַנְתָּ, *was fulfilled*, Dan. 4. 33. הִנְחַתָּ, *he was deposed*, Dan. 5. 20.

APHEL.

OPHAL.

Preter.

(·) אֲפַקְדָּ

אֲפַקְדָּ

אֲפַקְדָּ

אֲפַקְדָּתָּ

&c. אֲפַקְדָּתָּ

Dan. 2. 25. הִשְׁפַּחְתָּ; *I found*, for אֲשַׁפַּחְתָּ.

Imperative.

אֲפַקְדָּ

Future.

(·) אֲפַקְדָּ

אֲפַקְדָּ

Infinitive.

תִּפְקְדָּ אֲפַקְדָּ

אֲפַקְדָּ

The latter נ, when a substantive follows, is changed into ת, as, לְהִנְזֹקָתָּ, *to hurting the kings*, Ezra, 4. 22.

Participle.

מִפְקְדָּ

Note. The characteristics of the tense and conjugation often remain together in apher, as, יְהוֹדְעִי, *ye will*

make known; יְהַשְׁפֵּל, *he will cast down*, Dan. 7. 24. מְהַחֲצֵפָא, *hastening*, Dan. 2. 15. מְהַחֲתִין, *laid up*, Ezra, 6. 1.

And so in Heb. יְהוֹשִׁיעַ, *he will preserve*, יְהוֹדֵה, *he will celebrate*, whence Judah, &c.

CHAP. V.

OF QUIESCENT VERBS.

Quiescents in the first Rad. נ.

[R. 28.] In the future and infinitive pehal, נ rad. is quiescent in (·), as, יֵאמַר, *he will say*. And נ is often dropped altogether, as, לְמַמַּר, *to saying*, פְּנַמָּא, *as though we may say*, which is frequent in Ezra, where נ is suppressed and ר is supplied by נ.

And so in Heb. אֶהֱבֶה, *I will love*; אֲזַל, *I will depart*; תִּזְלִי, *thou wilt gad*; תִּתְחַד, *thou wilt unite*; וַיָּתָא, *and he came*; מִזִּין, *listening*.

[R. 29.] In apher, נ passes into ו, in ophal, into ו; as, לְהוֹבְדָהּ, *to destroy*, הוּבְדָהּ, *has been destroyed*.

Except 1. אִמֵּן in apher changes נ into י quiescent and assume the Heb. characteristic ה, as, הֵימֵין, *he believed*, מְהֵימֵין, *faithful*.

2. אָתָא, *he came*, in apher changes נ into י utterable, in ophal, into י quiescent, as, לְהִתְיָהּ, *to bring*, Dan. 5. 2, וַיִּחְתִּיבָתָּ, *and was brought*, Dan. 6. 18.

Quiescents in the first Rad. י.

[R. 30.] The first rad. is sometimes dropped in the imperative, future, and infinitive, peal, as, יַע, *know thou*.

It is sometimes changed into dagesh, as, אֲדַע, *I will know*. Dagesh is sometimes resolved into כ, as, וְאֲכַדַּע, *and I will know*, Dan. 2. 9.

[R. 31.] In aphel *ו* pointed with sheva passes into *ו*, as, אֹרֵב, *I will cause to sit*.

Quiescents in the first Rad. ו.

[R. 32.] The middle rad. *ו* is dropped, as in Heb.

But ithpehal points *ת* with dagesh.

PEHAL.	ITHPEHAL.
<i>Præter.</i>	
קָם קָמַת	אָתָּם
קָמַת קָמַת	
קָמַת	
<i>Imperative.</i>	
קוּם קוּם	אָתָּם
<i>Future.</i>	
אָקוּם	אָתָּם
הָקוּם הָקוּמִי	הָתָּם
(a) יָקוּם	(a) יָתָּם

(a) Ezra, 7. 13. יָתָּה, *he will set forth*, is pointed with (*τ*).

(a) Also with *י*, as, יָתָּה, *he was nourished*, Dan. 4. 9.

Infinitive.

מָקַם מָתָּה
לְמָתָה, *to set forth*, Ezra, 7. 13. is irregular.

Benoni.

קָאָם קָיָמִין מָתָּם
קָיָמָא קָיָמִין

Note. Benoni pehal changes *ו* into *א*, which in the plur. and fem. passes into *י* utterable. Accordingly, such as are written with *א*, as, זָאָעִין, זָאָרִין, the Masorets read by *י* utterable, as, דְּיָרִין, *dwelling*, זָיָעִין, *trembling*.

However, *א* continues pointed with (*-*), as, קָאָמִיא, *standing*, Dan. 7. 16.

Participle pehil is קָם, hence שָׁמַת, *was placed*, fem.

APHEL.	OPHAL.
<i>Præter.</i>	
הָקִים and אָקִים	הָקִימַת
&c. אָקִימַת	<i>Was made to stand</i> , Dan. 7. 4.
	<i>י</i> from aphel being retained.
<i>Imperative.</i>	
&c. אָקִים	
<i>Future.</i>	
אָקִים and אָקִים	אָקִים
תָּ and תָּ	תָּ and תָּ

And with *ת* characteristic, יָהָקִים, *he will raise up*, Dan. 6. 16. יָחָתִיבוּ, *they will cause to return*, Ezra, 6. 5.

Infinitive.

אָתָּם in affix ends in *ת* and with *ת* for *א*, at the beginning and end, לְהָתָּה, *to deal proudly*, Dan. 5. 20.

Benoni.

מָקִים and מָתָּם, *raising up*, Dan. 2. 21. And *ת* being suppressed, מָרִים, *lifting up*, Dan. 5. 19.

Quiescents in the third א, ה, or י.

These third radicals *א, ה, or י*, are used indiscriminately, as, וְחָדָא and וְחָדָה and חָדָי, *he rejoiced*.

[R. 33.] The third rad. *ת* or *א* terminating a syllable in the middle, is changed into *י*, which in the second person is expressed by (*-*) and in the first is quiescent in (*·*) or (*··*).

[R. 34.] *א* or *ת* beginning a syllable in the middle of a word, is dropped together with the point preceding. In which case those verbs end in *ו* which in Heb. end in *ו*; as, הָווּ, *they have been*, for הָווּ. So וַיִּשְׁתּוּן, *and they drank*, Dan. 5. 2. So הַתְרַמּוּן, *ye shall be cast*, Dan. 3. 15.

Note. Those verbs whose third rad. is *י* assume in the plural *ו* unpointed; as, וַשְּׂרִי, *and they began*, Ezra, 5. 2.

So in Heb. **הִמָּסוּ**, *they melted*, Josh.

14. 8.

PEHAL.	Preter.	ITHPEHAL.
גָּלָא גְּלִי		אַתְגְּלִי
(a) גְּלִתְ		
גְּלִיתְ תְּ		
גְּלִיתְ יתְ		
PL		
גָּלוּ גְּלִי		
(b) גְּלִיתוּן תְּוּ		
(c) גְּלִינָא		

With (·) **מִנָּא**, *he numbered*, Dan.

5. 25.

(a) **מ** is sometimes expressed, as, **וּמְלָאֵת**, *and he filled*, Dan. 2. 35.

And (-) is put for (·), as, **וּמְמַת**, *and extended*, Dan. 4. 19.

(b) **וּזְזִירוּן**, *ye have seen*, with **י** quiescent, 2. 8.

(c) **בְּעֵינָא**, *we desired*, Dan. 2. 23.

י being suppressed, as in Heb. **מָלֵתִי**, *I have filled*, for **לֵא**, Job. 32. 18.

Note. **שָׁתוּח**, *he drank*, assumes **מ** by prosthesis, as, **אֲשִׁתוּי**, *they drank*, Dan. 5. 4.

Imperative.	
גְּלִי גְּלֵא	אַתְגְּלִי
גָּלוּ גְּלֵא	
Future.	
אַגְּלֵא	אַתְגְּלִי
הַגְּלֵא	
Infinitive.	
מְגַלֵּא	אַתְגְּלֵא

Ezra, 5. 9. **לְמִבְנֵיא**, *to build*, in which **מ** paragogic and the third rad. passes into **י**. And **מ** is compensated by dagesh, as, **לְבִנָּא**, Ezra, 5. 3. 13.

Benoni.	
גְּלֵא גְּלִי	מִתְגְּלִי
גְּלֵא גְּלִי	

Benoni ends in the plural masc. like the dual; as, **בְּבִינְךָ**, *building*; but **לְשֹׂנְאֵיהֶן**, *to thy haters*, Dan. 4. 16. retains **מ**.

Pehil.	
גְּלִי	גְּלִי

So **שָׂרָא**, *dwelling*, **בִּנָּא**, *building*.

Sometimes (·) is lengthened into (˘), as, **גְּלִי**, *was revealed*, or (˙) **גְּלִי**. So **קָרִי**, *was read*, Ezra, 4. 18.

According to this analogy is conjugated.

PAHEL.	ITHPAHEL.	APHEL.
Preter.		
גְּלִי גְּלִי	אַתְגְּלִי	אַגְּלִי
Imperative.		
גְּלִי	אַתְגְּלִי	אַגְּלִי
Future.		
אַגְּלִי	אַתְגְּלִי	אַגְּלִי
Infinitive.		
גְּלֵאֵח	אַתְגְּלֵאֵח	אַגְּלֵאֵח
Participle.		
מְגַלֵּי	מִתְגְּלֵי	מְגַלֵּי

CHAP. VI.

OF DEFECTIVE VERBS.

Defective in the first Rad. ג.

[R. 35.] The first rad. **ג** is deficient, as in Heb. as, **פָּיַק**, *go out*. And after one of the letters **HEEMANTI** is changed into dagesh; as imperat. **אַתְרִי**, *shake off*, Dan. 4.

אַחַת, *cause thou to come down*, Ezra, 5. 15. **וְתִחַת**, *and thou shalt cause to come down*, Ezra, 6. 2. (dagesh being absorbed) are irregular.

Of those doubling the second Rad.

[R. 36.] Of such, the second is deficient, as in Heb. as, **דָּק**, from **דָּקַק**, *he diminished*.

PEHAL.

ITHPEHAL.

Preter.

דָּקַדְקָה

אִתְּדַקַּק

דָּקַדְקָה

דָּקַדְקָה

PL

דָּקַק

Differs from those quiescent in the second, by (-).

When dagesh is excluded, it becomes דָּקַק, *were broken in pieces*, Dan. 2. 35.

Imperative.

דָּקֵק

אִתְּדַקֵּק

דָּקֵק

Future.

אִדְקֶה

אִתְּדַקֶּה

אִתְּדַקֶּה

Dan. 2. 40. תִּשְׁרַע, *thou shalt break in pieces*, with (·) on account of its not admitting dagesh.

Infinitive.

מִדְּקָה

אִתְּדַקָּה

Participle.

דָּקֵקְדָּקוֹן

מִתְּדַקֵּק

APHEL.

OPHAL.

Preter.

אִבְרַח אִבְרַחְתָּ

אִבְרַחְתָּ

הוֹעִיל, *he was*

הוֹדְקָה, *he ground down*, Dan. 2. 34. is irregular, and הוֹנְעֵל, *he brought in*, Dan. 2. 25. נ being instead of dagesh.

הוֹעִילָה, *were brought in*, according to the analogy of the Heb. hophal.

Imperative.

אִדְקֵק

So, הוֹעִילֵנִי, *introduce me*, Dan. 2. 24.

Future.

אִדְקֶה

Infin.

אִדְקֵן

So, לְהוֹעִילָה, *to introduce*, with (·) before the guttural, Dan. 5. 7. and לְהוֹנְעֵלָה, Dan. 4. 3.

Participle.

מִדְּקָה and מִתְּדַקֵּק, *breaketh*, Dan. 2. 40.

CHAP. VII.

OF THE PREFIXES.

[R. 37.] There are six prefixes, ו, ח, and ל, VECALEBH; ה is interrogative, as, הֲצָדִיק, *is it true?* Dan. 3. 14. ד is relative, *who, of, that*; ו, כ, ל, VECALEBH, are used in the same manner as in Heb. except that ו never changes the tenses.

CHAP. VIII.

OF PREFIXES.

[R. 38.] The affixes of the first person are,

Sing. { וְ of nouns sing. י plur.
נִי of verbs with נ epenth. בְּנִי.
Plur. וְ, יוֹ, יוֹ, נָ, נָ, of nouns and verbs.

The affixes of the second person are

Sing. הָ, הָ } masc.
Plur. כּוֹן }
Sing. כִּי }
Plur. כּוֹן } fem.

The affixes of the third person:
Sing. הָ, הָ of nouns, plur. וְהִי, masc.
Plur. הוֹן, הוֹם, but פּוֹן of verbs alone. Sing. הָ, פָּה with nouns plur.
הָ fem. Plur. בֵּין בֵּין הֵן.

Note. Such as have נ before the principal letter of the affix, are usually affixed to verbs; such as have (י) so placed, are usually affixed to nouns; as, יָדָה.

[R. 39.] On account of the affixes,

א formative is changed into אַ, but א emphatic, and ך when a mark of the plural is excluded.

Note. אב, *father*, assumes א before every affix, except (י); as, אבך, *thy father*.

אבותי, *of my fathers*, Dan. 2. 23. is irregular, being put for אבותי.

And אית or איתי, *are, is*, with affixes of the third person, makes איתו, *they are*, masc.

CHAP. IX.

OF THE CHANGE OF POINTS.

[R. 40.] As the letters increase in

number, the points decrease in sound, much in the same way as in Heb. and accordingly

(ר) final, in reg. passes into (-). (·) as in Heb. Every (-) into (:).

The form עין into עין. From (:) commencing, is formed (·) (ר) or (·), &c.

In these and such like, the Chaldæans observe the same rules as the Hebrews.

One remark more in conclusion: ך paragodic is very frequently, and אַ paragodic is very seldom used by the Chaldæans, which is *vice versa* with the Hebrews.

THE END.

ANGEBINDE.

AT the close of the work and the year, the Editor, by way of "Angebinde," or Inauguration of a new period, when reading the Scriptures in the Original shall meet with greater patronage, and find favour and encouragement also with the more gentle half of the intellectual creation, whose influence is universally acknowledged, and who, according to Balfour and Göthe,

Willst du wissen was sich ziemt
Frage nur bei edeln Frauen an,

are "sound moral teachers,"* begs leave to subjoin, in verse of his native tongue, a composition suggested to him by that portion of Scripture which derives its beauty from them, and thence is called the Song of Songs. May thus divine and earthly love be equally blended here below, nor want their offspring, charity, so eminently necessary, when, notwithstanding our most strenuous and sincere endeavours, we never are, nor produce anything that be, entirely perfect.

SYLBENRÄTHSEL.

Darf vor euch, o Eng- und Irland's Schönen,
Ein Wörtlein gleich dem Blümchen Wunderhold,
Ein fremdes Sylbenpaar mit Gunst ertönen,
Das den schönen Lohn der Minne zollt?

Denn ach! in dem eignen Vaterlande
Da ist es leider schlecht bestellt,
Nimmer knüpft es da der Liebe Bande
Dem Argen nur stets zugesellt.

Hier auf Victoria's Gefilden
Wo Ihr wandelt und beglückt,
Von allen deutschen Missgebilden
Nur dies weilet und entzückt.

* Honourable title, considered as mainly due to authoresses, the theme of a lecture "on the influence of women," by Mrs. C. L. Balfour, reported in the Manchester Guardian, October 31, 1846.

Dir Albert Deutschland's Heldensohne
 Dir ward das Wort zu Theil,
 Vereint mit England's hohem Throne,
 Zu beider Völker Heil.

Ja höher noch als Frauengunst
 Strahlet hehr des Mädchen's Liebe;
 Mag walten jene mit der Kunst,
 Diese quillt vom reinsten Triebe.

Wohl Mancher gäb' um der Liebe Lohn
 Des Hauses ganze Habe*
 Doch Lieb' erwiedert im Siegeston
 Man bring' des Herzen's Gabe.

Ihr kennet noch den Zauber nicht,
 Das Wörtchen das ihn nennet?
 So rathe wer in zwei es bricht
 Die beiden Sylben trennet.

Die zweite zeigt uns edle Güte,
 Verzeiht und giebt mit g'neigtem Sinn;
 Die erste in der Jugendblüthe,
 Ist aller Freude Geberinn.

Diese einzeln so gestaltet,
 Leidet schönen Missverstand;
 Doch verbunden, dann entfaltet
 Sich der Hass im deutschen Land.

Any reader, capable of translating these lines, so as to indicate the German dissyllable therein described, shall be entitled, during the course of the year 1847, to gratuitous assistance in the acquirement of any language the author is in the habit of teaching.

N. L. BENMOHEL, A. M.

* Song of Solomon, viii. 7: "If a man would give all the substance of his house for love," &c.

