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AN ANNOTATED HEBREW TEXT

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יהושע

JOSHUA

AN ANNOTATED HEBREW TEXT

WITH

INTRODUCTION, VOCABULARY, GEOGRAPHICAL
AND HISTORICAL GLOSSARY AND THREE MAPS

BY

REV. S. FRIEDEBERG B.A.



LONDON
WILLIAM HEINEMANN

1913.

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PREFACE.

The present series of Annotated Hebrew Texts, of which Joshua is the first instalment, is designed to supply the needs of Students preparing Hebrew for University Examinations, and also for the general use of persons desirous of pursuing the study of the Scriptures in the original. It is believed that the Series will meet a long-felt want. Exegesis and Criticism of the English Text are available in Commentaries on many of the Books of the Bible. But there is no series dealing with the actual Hebrew and explaining the grammatical and idiomatical difficulties and constructions in the manner in which the Greek and Latin Classics have been treated.

The annotations therefore in the present volume deal chiefly with linguistic points. Some exegetical notes have been added, especially from the Hebrew Commentaries, where it is thought they would prove of interest or value. It has not always been possible or desirable to avoid references to text-criticism, but where critical notes appear they arise mainly out of the construction of the language, or are given for the purpose of equipping the reader with a knowledge of the views of both sides on the questions at issue.

Joshua has been selected to open the series, that being the book set for certain University examinations in 1912 and 1913.

Liverpool, May 1912.

S. F.

INTRODUCTION.

The Jewish Canon divided the Scriptures into three chief sections: — (1) תורה (Torah, Law—the Pentateuch), (2) נביאים (Nebhi-im = Prophets), (3) כתובים (Kethubhim = Writings, Hagiographa). The second section was further divided into (1) Earlier Prophets, (2) Latter Prophets. Joshua is the first book of the former sub-section, the other members being Judges, 1 and 2 Samuel, and 1 and 2 Kings.

The Torah was placed on a higher level than the other divisions of the Scriptures. Its independence and completeness have always been accepted through an unbroken tradition, as well as the independence and completeness of Joshua. But literary criticism draws no line at the end of Deuteronomy, and the modern School connects Joshua with the Pentateuch. It classifies the six books as the Hexateuch, the reasons assigned being the connection of the narrative in Joshua with the preceding books, its kinship in language and often in subject matter with Deuteronomy. Its literary sources are accordingly considered identical with those of the Pentateuch i. e. the composite works founded on the documents J E D and P, which are explained below on page 10.

The title commemorates the principal character of the book. But it takes its name not from its author but from its contents — the partial conquest of Canaan and the settlement of the Israelites therein under the leadership of Joshua. It continues the history of Israel from the death of Moses to the death of Joshua himself. It falls into three divisions, viz: (1) The Conquest of Canaan (chs. I—XII)

(2) The division of the land among the tribes, (chs. XIII—XXII) and (3) Joshua's two farewell addresses, (chs. XXIII—XXIV).

The book opens with the promise of the continuance to Joshua of the divine aid vouchsafed to Moses (I, 1—9,) and Joshua's command to the people to prepare for the passage of the Jordan and his exhortation to the two and a half tribes to assist their brethren (ch. I). Then follow the despatch of the two spies to Jericho (ch. II), the crossing of the Jordan through the miraculous withdrawal of its waters, and the erection of a memorial of stones in the bed of the river and at Gilgal, (chs. III and IV), the circumcision, the celebration of the Passover and Joshua's vision of the Captain of the Lord's host (ch. V). Ch. VI describes the fall of Jericho after a procession round its walls for seven days, Rahab and her family alone being spared. This is followed by the repulse at Ai through Achan's sin in appropriating part of the "devoted" spoil of Jericho, the subsequent capture of the town after the expiation of his guilt (chs. VII—VIII 29), and the solemn ceremony of reading the Law according to Deut. XXVII (ch. VIII. 30—35). The stratagem of the Gibeonites in effecting an alliance with the Israelites through false representations is next described (ch. IX), then Joshua's great victories over an alliance of kings in South Palestine (ch. X), and a similar coalition in the North (ch. XI). The first part of the book closes with a list of the conquered Kings (ch. XII).

The second half of the book, after a review of the land yet unconquered, opens with the command to divide the whole country among the nine and a half tribes; the possessions of the two and half tribes (Reuben Gad and half Manasseh) East of the Jordan, already assigned by Moses, being fully described (ch. XIII). Accordingly, Joshua and Eleazar proceed to the distribution of the land at Gilgal. Caleb is the first to receive his inheritance

(ch. XIV), then the tribes of Judah (ch. XV) and Joseph — i. e. Ephraim and the half tribe of Manasseh — (chs. XVI—XVII). Subsequently at Shiloh where the Tabernacle was first erected, the remaining seven tribes receive their inheritance after a commission of twenty one had been sent to survey, describe and register the territory (ch. XVIII 1—10). The territories of these tribes are described more or less minutely, Benjamin (ch. XVIII 11—28) Simeon, Zebulun, Issachar, Asher, Naphtali and Dan, the subsequent migration of the latter tribe further North also being noticed (ch. XIX 47).

The next chapter records the selection of the six cities of refuge and ch. XXI the assignment of forty eight cities to the Levites. The two and a half tribes return to their possessions on the East side of the Jordan and build an altar on its banks in evidence that they form part of the people of the Lord in spite of their settlement beyond the river boundary of Palestine (ch. XXII).

The third division of the book consists of Joshua's two farewell addresses (chs. XXIII, XXIV), an account of the renewal of the covenant at the Assembly (XXIV, 25—28) and the Book closes with the deaths of Joshua and Eleazar and the burial of the bones of Joseph at Shechem (ch. XXIV. 29—33).

Such in outline is the story of the Book of Joshua. The narrative covers a period (see ch. XIV, 10) of about seven years. The Book contains no chronology, and no indication as to the date of the invasion. Jewish tradition fixed it approximately at about 1400 B. C. and this date would be supported by the Tell el-Amarna Tablets¹ if the

¹ The Tell el-Amarna Tablets which were discovered in 1887 and are over 300 in number form part of the official correspondence of the Egyptian King Amenophis IV and his father with the Kings of Babylonia, Assyria and other states in Western Asia and especially with Egyptian officials and vassals in Palestine. They throw a vivid light upon the conditions in those countries and particularly in Palestine about 1400 B. C. (See Sayce pp. 115—119 or Bennett pp. 47—55 for a fuller account.)

identification of the "Khabiri" named therein with "Hebrews" be correct. Expert opinion is, however, divided on the point the preponderance perhaps being adverse. (Sayce, 4 Bennett, 44). Professor Petrie's discovery at Thebes in 1896 of the inscription of Me(r)neptah King of Egypt, son and successor of Ramses II, throws some light on the point. The inscription engraved on the back of a huge granite stele is deciphered as a Hymn of Praise in celebration of Me(r)neptah's victories. It enumerates Israel amongst other Palestinian peoples conquered by him. "The people of Israel is laid waste."¹ Assuming that the word rendered 'Israel' is a correct translation (Budge, *History of Egypt* throws some doubt on it) it would follow that the Israelites were already established in parts, at least, of Palestine by 1250 B. C. and the entrance into Canaan might accordingly be fixed as scarcely later than the beginning of the 14th century B. C. or end of the 13th century B. C.

Hebrew Tradition generally ascribed the authorship of the Book—with the exception of the concluding five verses to Joshua (Tal. Bab. Bath. 14b) but the 15th century Commentator Abarbanel claimed a later date for the composition on account of the historical anticipations in the Book (see notes chs. XIV, 63. XIX, 47). This view may be said to fairly represent the conservative position to-day which regards the work as a compilation, prior to the establishment of the Monarchy or not long after, from documents composed by Joshua or his contemporaries.

It is not the object, nor is it within the scope, of this work to discuss in any detail the many and difficult problems connected with the date and authorship of Joshua, but to indicate to the student the general position of the two Schools and to refer him to the authorities for a full

¹ "Six Temples at Thebes", Petrie and Spiegelberg. Quaritch, London, 1897.

discussion of the question. Keil's defence (Introduction) of the early authorship and unity of the Book might be read with advantage and it must be conceded that his arguments based on literary and historical grounds are not to be lightly set aside.

Similarly, in briefly defining the "critical" view, no attempt can be made to give the grounds on which the theories rest. For these, the student is referred to the articles "Joshua" in E. B., D. B., and J. E., to Wheeler Robinson's Introduction to Joshua in the Century Bible, to Driver's Introduction L. O. T., to Bennett in S. B. O. T. or to the larger works of Dillmann and Steuernagel. But, with full acknowledgment of the great work accomplished by modern scholarship for Bible knowledge, one word is, however, desirable. The assumptions for the resolution of the "Hexateuch" into the basic documentary elements J E P and D and their various redactional combinations and for the date and inter-relation of each, should not be accepted as axiomatic. The last word cannot be regarded as uttered on this point. If the redactional theory is true in all its complexity, the result is surely an instance of very clumsy editing. Speaking generally, the impression is created that this criticism has tended to view the Biblical writings from the standpoint of modern literature and to interpret the literary labours of Eastern authors by European methods of thought and work. Thus the presence in Joshua of "doublets" i. e. parallel narratives and repeated descriptions of the same events as an indisputable proof of a double authorship makes insufficient allowance for the Oriental tendency to repetition and to breadth and fulness in style. Rare—even irregular—grammatical constructions can not always and necessarily point to the work of a redactor to whose hand also are so frequently assigned the passages and omissions that tell against the different theories (see the notes ch. XIII. 14, XXII et al.). With this prefatory note of caution, the following statement is given of the

present position of Higher Criticism in regard to the authorship of Joshua.

The Book is a compilation from the same sources i. e. J E JE D and P (with additions and emendations by various editors or redactors denominated by the symbol R), that are given as the origin of the Pentateuch.

A brief explanation of these terms may be serviceable to some readers. J and E respectively stand for the two parallel documents that, it is said, were composed from the laws, customs, traditions of the people; the former in Judah, the latter in the Northern Kingdom (Israel or Ephraim) between the 7th and 9th centuries B. C.

J = the Jehovistic or Yahvistic document because of its use of Yahveh (Jehovah) in Genesis.

E = Elohist on account of its preference for Elohim in the same book.

Subsequently J and E were combined into a single work denominated JE by an Editor or Redactor, who inserted phrases or rewrote passages on the basis of the early documents. About the same time, circa 620 B. C., in the reign of Josiah King of Judah, the Book of Deuteronomy was promulgated having been composed a little earlier, and the symbol D represents the work of this author. P stands for the Priestly document which, mainly devoted to ritual legislation, was compiled by Priestly writers during and after the exile in Babylonia. JE and D were afterwards united by Editors writing in the spirit or language of D, the result being the composite document denoted JED. Finally JED and P were combined about 440—400 B. C. by priestly redactors, the resulting compilation being the Hexateuch. The majority of critics agree that Joshua was separated from the Pentateuch after JED and P had been combined "in order to emphasise the Mosaic authorship of the Law" (Bennett), while there is a minority view that the JED and P portions of Joshua were combined by another and later hand than the Editor who combined the same

documents in the Pentateuch. On the other hand, there is also this fairly general agreement: that while in the Pentateuch P is the framework to which JED is fitted, in Joshua JED is the framework into which P was worked by a priestly redactor.

The chief portions of the narrative of the Conquest from ch. II—XI, XVI, XXIV and fragments in other chs. are assigned to the earliest sources J, E, and JE. The hand of P is discerned in the details of the division of the conquered land (chs. XV, XVII to XXI and perhaps XXII) with some insertions in the earlier chapters e. g. III, 4. IV, 13. 15—17, 19. V, 10—12. VII, 1. IX, 15b and 17—21. The Deuteronomist, D or Rd (Editor writing in the spirit or language of Deuteronomy) is seen in whole sections as ch. I ch. X, 27—43, ch. XI, v. 10—end of ch. XII, ch. XXIII, expansions of the narrative throughout the story, the emphasis on the completeness of the conquest of Canaan and the general colouring of the book.

Such in broad outline is the theory of the evolution of the Book of Joshua. But while there is general agreement on the main points, the critics differ very widely as regards the details of the combinations and of the redactors who are considered to have assisted in fashioning the book to its present shape. Steuernagel, for instance, insists that a Deuteronomist author (not the author of the whole of Deuteronomy but D² (the author of Deut. I—III) is the main source combined with P, to which a redactor (Rp) ⁽¹⁾ added the JE portions. Some scholars hold that the separate documents J and E were not accessible to the compiler of the Book and that with the exception of a few fragments, the analysis of JE into J and E is not practicable. Others—Bennett, Holzinger—attempt the analysis. The former assigns the different parts to eleven documents and editors, and he indicates the varied sources, redactions

¹ Editor writing in the spirit or language of P.

and adjustments by printing them throughout the text in different colours. The effect of this polychrome arrangement is certainly to impress with the daring nature of the scheme.

The problem (i. e. of distinguishing the sources of the Book) "has proved more difficult than might have been anticipated" (E. B.) and it is questionable whether the Hexateuch hypothesis has not added to the difficulty. As already noted above, it is generally agreed that the different sources are differently worked up; "in the Book of Joshua, P does not occupy the regulative position nor supply the framework as it does in the Pentateuch" (D. B.) while the orthographic differences in several important details (i. e. the absence of the archaic forms of הוּא for הוּיָא, of נֶעַר for נֶעְרָה, of הָאֵל for הָאֱלֹהִים and the use of קָנוֹא for the uniform spelling of קָנָא in the Pentateuch) are also considerations that tend to weigh against the original unity of the Pentateuch and Joshua.

These problems of source and compilation are "perhaps unsolvable" (D. B.). But Archaeological discovery in the East has already thrown much light on the conditions of the far-off past and induced a modification of previously accepted views, and the spade of the excavator may yet furnish evidence for a more certain assignment of the date and other circumstances of the compilation of this Book.

TEXT.

The frequent use of the terms Masorah, Masoretic, in the annotations makes a word in explanation desirable. Masorah = handing down, tradition. It signifies the system of critical notes on the external text of the Bible handed down by Tradition through the Jewish Academies.

These notes are found in the side margin or foot of the pages, or at the end of the Hebrew copies of the Bible. The Scholars who collected and committed the notes to writing are called the Masoretes and the object of their labours was the preservation of the text in its correct form and the prevention of mistakes and attempts at correction on the part of copyists. It was they who, between the second and eighth centuries finally fixed the Hebrew Text of the Bible (therefore denoted MT) in its present form. Prior to this period, the consonants alone were written in the Hebrew MSS. The vowels were supplied by the reader — a less difficult task than may appear to the Western mind, since some of the consonants (i. e. ם, ן, ף) are also vowel letters. The Masoretes invented the vowel points, probably about the 6th century, in order to stereotype the correct pronunciation for succeeding generations.

They did not introduce any change into the reading; but, by means of the sound-values assigned to the points, fixed the pronunciation in accordance with the highest tradition and authoritatively accepted judgment of the time. To the Masoretes also are due the Hebrew accents, the marks that may be noticed on the top or below the words. They have a three-fold significance. They mark the tone syllable in each word; they are punctuation marks showing the sense and logical connection, and representing pause, emphasis, emotion; and they are also musical accents for the cantillation of the Scriptures in the Synagogue by which the Reader's tones are modulated according to the significance of the words and phrases and their relation to each other. For fuller information on the work of the Masoretes the student is referred to the J. E. under the article "Masorah".

As the Masoretes dealt with the consonantal text only, in some cases a different sense may be obtained by a different combination of vowels. An instance is discussed (ch. IV, 24).

The ancient Versions¹ especially the Septuagint supply a basis of comparison of the texts from which they were translated with the MT; but the comparison is not always of a constant value owing to the freedom amounting to paraphrase which the Greek translators sometimes permitted themselves and the ignorance of Hebrew usages occasionally manifested. The text of Joshua is considered to be in a good condition; the chief variations in the VV are noticed in the Annotations.

Exegesis, except where it arises from the consideration of grammatical forms and usages of the language is outside the scope of this series, but a word may be added by way of general observation on the religious sentiment of the Book. Conclusions are drawn by some annotators as to the survival of the belief in Magic and of fetishism from e. g. the circumstances at the crossing of the Jordan, the placing of the feet on the necks of the conquered kings (ch. X, 24) and Joshua's appeal to the stone as a witness to the Covenant. But see the note on ch. XXIV, v. 27 for an instance of the strained interpretation of passages which these deductions sometimes involve. Similarly, the Achan incident may appear to bear analogy to a "Polynesian taboo". But the explanation that the property of Jericho, the first city to fall to the Israelites, should be set aside for the Tabernacle as the first fruits offering of the Conquest has the advantage of naturalness and logical connection; and there still stands out as the significance of the story, the lesson of the power of "individual selfishness and avarice to wreck the enterprises of the community."² The underlying religious spirit of the Book, it is almost unnecessary to remark, is the sense of Divine Guidance and the summons to obedience to a Higher Will, especially prominent, as is appropriate, in the opening and closing

¹ The various Greek Translations, the Latin or Vulgate, and the Syriac or Peshitta; also the Targum or Aramaic translation.

² G. A. S. in D. B.

chapters. The fine conception of Joshua's vision (ch. V), attributed by Bible critics to the earliest documents, forms a fitting prelude to the great work that lies ahead. It is a masterly touch, revealing in a flash the workings of the leader's mind as it is more fully unfolded in the course of the story. "It is a noble illustration of the truth that, in the great causes of God upon the earth, the leaders, however supreme and solitary they seem, are themselves led.

* * * * *

The sense of supernatural conduct and protection, the consequent reverence and humility, which form the spirit of all Israel's history, have nowhere in the Old Testament received a more beautiful expression than in this early fragment."¹

¹ G. A. S. in D. B.

LIST OF ABBREVIATIONS AND REFERENCES IN THE NOTES.

For the Symbols of the Literary sources see the Introduction.

Abarbanel	== Isaac Abarbanel or Abravanel, 15th Century Spanish Statesman, and Commentator on the Historical Books of the Bible.
Ad loc.	== On the passage.
Bennett	== See S. B. O. T.
C. B.	== The Century Bible (Joshua, by H. Wheeler Robinson).
Cf.	== Compare.
Consec.	== Consecutive.
Constr.	== Construct and Construction.
Dav.	== Davidson's Hebrew Grammar.
Dav. Syn.	== Davidson's Hebrew Syntax.
D. B.	== Hasting's Dictionary of the Bible.
Dillmann	== Dillmann (Numeri, Deuteronomium & Joshua) 1886.
Driver	== "Use of the tenses in Hebrew". Driver.
Driver Introd.	== Driver, Introduction to the Literature of the Old Testament.
E. B.	== Encyclopaedia Biblica.
E. H. H.	== See Sayce.
Ez	== Ezekiel.
Et al	== Et Aliter (and Elsewhere.)
Ezr	== Ezra.
Gen.	== Genitive and Genesis.
Ges.	== Gesenius-Kautzsch Hebrew Grammar (Translated by Collins & Cowley). Clarendon Press.
Ges. Lex	== Hebrew & English Lexicon based on Gesenius, edited by Brown, Driver & Briggs, 1906.
Harper	== Harper's Elements of Hebrew.
H. G. H. L.	== Historical Geography on the Holy Land (G. A. Smith) 1897.
Hiph.	== Hiph'il.
Hith	== Hithpa'el.
Impf.	== Imperfect.
Impr.	== Imperative.
Inf.	== Infinitive.

- Jastrow** = Jastrow's Dictionary of the Targumim, the Talmud &c. 1903.
J. E. = Jewish Encyclopaedia.
K. H. B. = Biblia Hebraica edited by R. Kittel (Joshua-Driver).
Kim = David Kimchi (Qimchi) Hebrew Grammarian & Exegete, (1160—1235).
Keil = Keil & Delitzsch Commentary on Joshua.
K'li Y'qar = K'li Y'qar (the precious Jewel) Samuel Laniado's Commentary on the Historical Books (17th cent.)
LXX = The Septuagint.
MI = Inscription on Moabite Stone.
Mid. Tan. = Midrash Tanchuma (4th Century).
Mid. Rab. Gen. = Midrash Rabbah (Great) on Genesis.
MT = Masoretic Text.
Niph = Niphal.
Pesh. = The Peshitto or Peshitta, the Syriac Version of the O. T.
Pf. = Perfect.
Pi = Pi'el.
Praeg. Cons. = Pregnant Construction.
Ptcp. = Participle.
Pu. = Pu'al.
Ralbag = The Commentary of Rabbi Levi Ben Gershon (14th cent.) on Joshua.
Rashi = The Commentary of Rabbi Shelomo Izchaki, the famous exegete. (11th century).
RV. = Revised Version.
Sayce also quoted as E. H. H. = Early History of the Hebrews, Sayce 1899.
S. B. O. T. Also quoted as Bennett = The Book of Joshua edited by W. H. Bennett in the series of "Sacred Books of the Old Testament" 1899.
Sifre = A Midrashic Commentary on Numbers and Deuteronomy.
Tal. Bab. Bath = Talmud Babli, Treatise Baba Bathra.
Tal. Chullin = " " " Chullin.
Tal. San. = " " " Sanhedrin.
Targ. = Targum (Aramaic translation of the O. T.)
Wright = Wright's Comparative Grammar of the Semitic Languages.
VV = The Versions.
VV = Verses.
ו = וְנוֹסֵף = etc.

יהושע

JOSHUA

ANNOTATED TEXT

CHAPTER I.

(1) וַיְהִי אַחֲרָי

וַיְהִי. The Imperf. with vav. conversive or consecutive as the historic tense, requires as a rule an introductory Perf. But the formula וַיְהִי "And it came to pass" is very frequent at the beginning of a narrative or of a new section by way of loose connection with what has preceded; compare, however, the opening of the Book of Esther. The construction is almost always used with an adverbial (generally temporal) clause introduced by some such word as כִּי, כַּאֲשֶׁר, אַחֲרָי (as here), or by the particles ב, ל with the Infinitive or word denoting time—cf. *infra*, 15, 18 בַּבֹּאֶה; 23, 1 וַיְהִי מִיָּמִים רַבִּים; Gen. 19, 17 וַיְהִי כְהוֹצִיאֵם; 21, 22 וַיְהִי בַעַת הַהִיא.

The effect of the construction is to render by two coordinate Clauses an English sentence compounded of principal and temporal or circumstantial clauses. "And it came to pass after the death of Moses that (Hebrew. *and*) the Lord etc." cf. Ges 111, g, Dav. Syn. § 51, Driver § 78. וַיְהִי is apocopated (shortened) for the full form וַיְהִיָּה. The shortened form is always used, — when it exists, — with the vav consec. This vav requires strong Daghash in the following letter but is omitted from ך when the latter is pointed with ך̣.

אַחֲרָי Lit. constr. plu. "Hinder parts". cf. Sam. 2, 23. As a prep. of place or time (behind, after) more usual than the sing. אַחֲרֵי. The form may be explained as a plural

מֵוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בֶּן־נֹון

of extent. Kim ad loc. Ges. § 124a. cf. סביביו, סביבותי. Ps. 50, 3. ביניכם infra 3, 4.

מֵוֹת Constr. of מוֹת. A segholate noun from Ayin Vav verb. With many Segholate nouns from Ayin Vav and Ayin Yod verbs, the ו and י coalesce with the preceding vowel in all states except the abstract. Cf. תָּוֶךְ, תָּוֶךְ.

יְהוָה. The Tetragrammaton. The name of God never pronounced by Jews — (except in the Temple Days by the High Priest on the Day of Atonement) — on account of the holiness in which it was held. It was accordingly punctuated by the Masoretes with the vowels of אֲדֹנָי (except of course with Sh'va instead of Hateph) and the pronunciation of that word is always substituted by Jews for יהוה whenever it occurs. When, in the Text, the word אֲדֹנָי precedes יהוה, the vowels (and by Jews the pronunciation) of אֲלֹהִים are used e. g. infra 7, 7.

With the prefixes ב, ל, מ, ו we have ביהוה, ליהוה, מיהוה and ויהוה = באֲדֹנָי, לאֲדֹנָי, מֵאֲדֹנָי and וּאֲדֹנָי. The pronunciation of יהוה as Jehovah i. e. the combination of the consonants of יהוה with the vowels of אֲדֹנָי is a jarring hybrid that is both historically and grammatically incorrect. The pronunciation accepted by modern Scholars is יְהוָה. According to some, this form is the Impf. Hiph. of הוה (an archaic form of היה) meaning "He who causes to be, brings to life, the Creator". But most regard it as the Impf. Qal (— is the original vowel under the preformative of the Impf. Qal) meaning "He who is, the Unchangeably existing one, the Eternal", a significance also more in accordance with the views of the Hebrew Commentators.

עֶבֶד For this designation of Moses cf. Num. 12,7. Deut. 34, 5. 1. Kings 8, 56. Ps. 105, 26 etc.

בֶּן Constr. of בן. The more usual form is בִּן; but always בן in the combination בן־נֹון as here. cf. Jonah 4, 10.

מְשַׁרְתַּת מֹשֶׁה לְאָמַר: (2) מֹשֶׁה עַבְדִּי מֵת וְעַתָּה קוּם עֲבֵר
 אֶת־הַיַּרְדֵּן הַזֶּה אִתָּה וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר
 אָנֹכִי נֹתֵן לָהֶם לְבְנֵי יִשְׂרָאֵל:

מְשַׁרְתַּת מֹשֶׁה. cf. Ex. 24, 13. Num. 11, 28. The Pi. Ptcp. of שָׂרַת used frequently as a noun.

לְאָמַר See note 3, 3.

2. מֹשֶׁה עַבְדִּי "Moses my servant". "Not all who call themselves Servant of the Lord doth the Supreme himself so designate". Sifre.

קוּם עֲבֵר. Immediately before another imperative without the copula קוּם = an interjection, Come! pass over. Cf. note on 5, 2.

הַיַּרְדֵּן Always with the article except Ps. 42, 7 and Job 40, 23. Proper nouns, names of persons or countries, are as a rule without the article. Many names of places, however, were originally appellatives and frequently retain the article.

הַיַּרְדֵּן Perhaps the descender (from יָרַד) or the drinking place. Ges. § 125 e; cf. הַלְבָנוֹן = the *white* mountain, הַעֵי = the Mound. הַשְּׁמִימִים. The *accacia* (wood).

לְבְנֵי יִשְׂרָאֵל Defines the preceding pronoun לָהֶם. Omitted by LXX. but this is by no means an unusual construction. An anticipatory pronoun sometimes precedes the object or even subject, which is then in a kind of apposition to the pronoun. Cf. Num. 32, 33 for an example similar to text לְבְנֵי יִשְׂרָאֵל. Ez. 10, 3 בָּבֹאוֹ הָאִישׁ "when he came, the man." Ex. 2, 6 וַתֵּרְאֶה אֶת הַיֶּלֶד "And she saw him, the child" Ges. § 131 k and n. Dav. Syn. 29, Rem 7 for a number of illustrations.

(3) כָּל־מְקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלֶיךָ בּוֹ לְכֶם

3. כַּל־מְקוֹם. כָּל, the usual constr. form of כל and, with rare exceptions, toneless, as here.

מְקוֹם. Lit. "standing place"; gen. "place". From root קוּם, by addition of מ, a letter frequently so used.

Nouns thus formed by prefixing מ express—

(1) The place (or time) in which an action is performed; e. g. מִשְׁכָּן, dwelling place; מִזְבֵּחַ, altar; מְלוּן, lodging place.

(2) The instrument by which it is performed, מַפְתֵּחַ, a key.

(3) The subject of the action, gen. by means of the Pi'el or Hiph'il Part. מִשְׁחִית, destroyer; מְכַפֵּה, covering.

(4) The object of the action מֵאֵכֶל, food; מִתֵּן, gift.

(5) Generally, any embodiment of the action, the idea of time and place having apparently passed into a definition of the action—מִשְׁפָּט, judgment from שָׁפַט; מִנִּפֵּה, smiting from נָפַח.

בו . . . אֲשֶׁר. When the antecedent is expressed (here כָּל מְקוֹם), אֲשֶׁר may be regarded as merely a connecting word (not a rel. pronoun) between the principal and relative clauses. The subj. or obj. of the relative clause is a pronoun referring back to the antecedent which, except it be in the nom. or accus., is to be expressed. Here it is contained in בו. Lit. = "Every place that the sole . . . treads on it." Cf. 3. 4, אֲשֶׁר תֵּלְכוּ בָהּ, "that ye may go in it" = in which ye may go. Cf. אֲשֶׁר לֹא יָדַעַת אֶת לְשׁוֹנוֹ. A nation that ye do not know his tongue = a nation whose tongue, etc. The retrospective pronoun is frequently expressed when it is direct obj.; cf. *infra*, 2, 10, אֲשֶׁר הִרְמַתֶּם, אֲתֶם = That ye did destroy them = whom ye did, etc., 7, 14, אֲשֶׁר יִלְכְּדוּנוּ; *infra* 21, 9 etc.

When the antecedent is not expressed, אֲשֶׁר often = "he who", "they who", and is capable of construction with verbs and prepositions; cf. Gen. 49, 1, אֲתֵּי אֲשֶׁר יִקְרָא אֲתֶכֶם I will tell you *that which* shall befall, and Gen. 43, 16 וַיֹּאמֶר

נָתַתִּיו כַּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה: (4) מִהַמְדַּבֵּר וְהַלְבֹנָן
הַזֶּה וְעַד־הַנָּהָר הַגָּדוֹל נְהַר־פָּרַת כֹּל אֶרֶץ הַחִתִּים

וְאִשֶׁר עֲשִׂיתָם 10 *Infra* 2, 10 *and that which*. Dav. Syn. § 9 and 10.

נָתַתִּיו Observe that the addition of a pronominal suffix, drawing the accent forward from the penultimate in נָתַתִּי, causes the loss of the pretonic vowel under נ. An open (changeable) vowel two places from the tone becomes — unless marked by another accent or the secondary accent Metheg —.

4. מִהַמְדַּבֵּר The full form of the preposition מִן is more usual with nouns having the article. Cf. Deut. 11, 24 where the phrase is מִן הַמְדַּבֵּר.

The wilderness referred to is that to the South of Palestine, and answers, as a Southern border, to Lebanon in the North; and the survey thence goes East to the Euphrates and West to the Great Sea i. e. the Mediterranean.

וְהַלְבֹנָן הַזֶּה. For the article see note v. 2. "And (from) Lebanon yonder". The use of the demonstrative probably shows that some portion of Lebanon was visible from the Israelitish Camp; or it merely indicates that the locality was well known to the people addressed. It adds vividness to the narrative. Cf. *זה עיני* Jud. 5, 5, *זה עיני* Ps. 34, 7. Kim ad loc. The verse is reminiscent of Deut. 11, 24 where the phrase "All the land of the Hittites" does not occur. LXX omits it here.

וְעַד הַנָּהָר. The ideal limit of Israel's dominion.

כֹּל אֶרֶץ הַחִתִּים. The Hittite Kingdom was in the N. and N. E. of Syria between the Orontes and the Euphrates with its Capital at Kadesh on the first-named river.

The term is used here loosely for the inhabitants of Palestine generally, and is probably suggested by the proximity of the word Euphrates as the Eastern boundary of

וְעַד-הַיּוֹם הַגָּדוֹל מְבֹאֵה הַשֶּׁמֶשׁ יְהִיָּה גְבוּלָכֶם: (5) לֹא-
 יִתְצַב אִישׁ לְפָנֶיךָ כֹּל יְמֵי חַיֶּיךָ / בְּאֲשֶׁר הָיִיתִי עִם-מֹשֶׁה
 אֲהִיָּה עִמָּךְ לֹא אֲרַפֶּךָ וְלֹא-אֲעֻזְבֶּךָ: (6) חֹזֵק וְאַמֵּץ כִּי אֲתָה
 תִּנְחִיל אֶת-הָעָם הַזֶּה אֶת-הָאָרֶץ אֲשֶׁר-נִשְׁבַּעְתִּי לְאַבוֹתֶם
 לָתֵת לָהֶם: (7) רַק חֹזֵק וְאַמֵּץ מְאֹד לִשְׁמֹר לַעֲשׂוֹת כְּכֹל-
 הַתּוֹרָה אֲשֶׁר

Israel's inheritance. 'Hittite' in this connection is a rare usage, but there are references in the Pentateuch to settlements of Hittites in parts of the country. Cf. *infra* 3, 10; Gen. 10, 15 and 16; 23, 10; Num. 13, 29; further, Ez. 16, 3. Cf. also Sayce E. H. H. pp. 55 and 56.

5. עֲמָךְ. Pausal (m) form for עִמָּךְ.

אֲרַפֶּךָ. Hiph. Impf. 1st pr. sing. (רַמָּה "to sink". See Vocab.), אֲרַפָּה with pronom suffix.

אֲעֻזְבֶּךָ. Impf. 1st pers. sing. אֲעֻזֹב with pronom suffix of the 2nd pers. The Daghesh in the final ך represents an omitted ך. This letter called the Nun Demonstrativum having emphatic force is often inserted before the sing. pronominal suffixes attached to the impf.

אֲעֻזְבֶּךָ for אֲעֻזְבֶּךָ Dav. § 29, Wright p. 194. Cf. Ps. 50, 23 יִכְבְּרֵנִי where the ך is *not* assimilated.

6. חֹזֵק. Be strong i. e. be confident.

וְאַמֵּץ. The usual pointing of the conj. is ׀ but when preceding the Hateph vowels (, ,) vocal Sheva changes to the short vowel contained in the Hateph.

7. לְאַבוֹתֶם. For the apparently sing. suffix attached to plural form, see note on 4, 21.

לָתֵת. תת = Inf. Constr. נתן. Immediately before the tone-syllable, Sh'va under the inseparable pronoun (ל, ב, ב) frequently becomes — Ges. 102.f. Cf. לְרִשְׁתָּ לְבוֹא *Infra* v. 11.

7. רַק. Explaining the exhortation and specifying its especial application.

עֲדָה מֹשֶׁה עִבְדִי אֶל־תִּסְוֹר מִמֶּנִּי יָמִין וְשִׁמְאוֹל לְמַעַן תִּשְׁכִּיל
בְּכֹל אֲשֶׁר תִּלְקֶה: (8) לֹא־יִמּוֹשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ

The first exhortation (v. 6) was for courage to meet the difficulties of winning Canaan; the second for the courage of obedience to the Law. Rash. ad loc.

אֶל־תִּסְוֹר. The negative Imperative is expressed by the impf. or more properly the Jussive with אֶל. The impf. with לֹא represents a more emphatic form of prohibition. "Thou shalt not do it!" Cf. the prohibitions in Ex 20.

מִמֶּנִּי. We should expect מִמֶּנִּי since the antec. תּוֹרָה is fem. Numerous instances occur of the use of the *masculine* suffixes to refer to a feminine substantive. This grammatical inaccuracy may be due to the fact that the masculine was the prevailing gender and the influence of colloquialism passed occasionally into the language of literature. Cf. Gen. 31, 9, 32, 16 נְמִלִּים מִיְּנִיקוֹת וּבְנֵיהֶם 41, 23. Is. 3. 16 etc. Ges. § 135, 0, Dav. Syn. § 1, Rem. 3.

יָמִין וְשִׁמְאוֹל. To the right hand or left. Accus. of direction; See note 2, 1.

לְמַעַן תִּשְׁכִּיל. לְמַעַן (with Impf. or Infin constr.) is often used to introduce final clauses. תִּשְׁכִּיל, See Ges. Lex. for various meanings of this word. Here = to have success. Targ. תִּצְלַח "that thou mayst be successful". In the next verse Targ. for the same word is תִּכְשַׁם "thou mayst do well".

בְּכֹל אֲשֶׁר תִּלְקֶה. The gen. following כֹּל is often a relative clause. Lit. "In the whole of (the place) that thou goest (there)" = "In every (place) that thou goest." This אֲשֶׁר with a preposition has come to have the force of "Whithersoever, wheresoever." Here "Whithersoever thou goest."

8. סֵפֶר הַתּוֹרָה הַזֶּה. סֵפֶר הַתּוֹרָה הַזֶּה is attribute to סֵפֶר which, being in constr., is definite and requires the article with its attri-

והגית בו יומם וליילה למען תשמר לעשות ככל-הקטוב
 בו כִּי־אֵין תַּעֲלִיחַ אֶת־דַּרְכָּךָ וְאֵין תִּשְׁכַּל: (9) הֲלוֹא צִוִּיתִיךָ
 חֲזַק וְאַמִּץ/אֶל־תַּעֲרִץ וְאֶל־תַּחַת כִּי עִמָּךְ יְהוָה אֱלֹהֶיךָ בְּכֹל
 אֲשֶׁר תַּלְךָ: ם (10) וַיַּעַז

bute. As nothing may intervene between a constr. and its gen., adjectives qualifying either member stand outside the expression; hence the position of הוזה. Cf. Gen. 27, 15 הוזה הגדול התמדות, “the best garments of Esau her elder son”.

והגית, “Continually”. For the pointing of the conj. } see note infra. יומם, the termination ם, is found added to substantives used adverbially. Cf. חנם by favour = *gratis*. אמנם, truly (אמן). ריקם, in vain, empty.

והגית. Note the perf. with vav consec. (giving future sense) following the introductory Impf. Ges. § 112. Dav. Syn. § 52. Grammarians prefer the term Vav consecutive or Strong Vav for this idiomatic use with the perf. and Imperf. See Ges. § 49, Driver § 66. Dav. Syn. § 47. For the sentiment of the verse cf. Ps. 1, 3.

תַּעֲלִיחַ. The idea at the root of the word is “to penetrate”, and so to cleave a way for one’s progress. Cf. Targ עלת, “to split” and so, “be successful”. See supra v. 7.

9. הֲלוֹא. The interrogative particle is ה prefixed to the first word of the sentence; הֲלוֹא implying an affirmative answer often has the force of הנהה “Behold”. cf. Gen. 37, 13 הֲלוֹא שְׁלַחְתִּיךָ רָעִים בְּשַׂכְּם. Judges 6, 14 הֲלוֹא אַחִיךָ רָעִים בְּשַׂכְּם.

תַּחַת. Pausal form for תחת. Impf. from חתת Double Ayin verb, and, like most stative verbs, with — as the second vowel in the Impf. instead of —. אל תחת is Jussive “Do not be dismayed”, cf. note v. 7.

10. וַיַּעַז. Apocopated form for יַעֲזֶה. The Shortened forms (which the 1 consec. prefers, see note v. 1) occur regularly with the Lamed He verbs.

יְהוֹשֻׁעַ אֶת־שָׂמְרֵי הָעָם לֵאמֹר: (11) עֲבְרוּ בְּקֶרֶב הַמַּחֲנֶה
וְצַוּ אֶת־הָעָם לֵאמֹר הִכִּינוּ לָכֶם צֹדָה כִּי בָעוֹד שְׁלֹשָׁת
יָמִים אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן הַזֶּה לְבוֹא לְרַשֵּׁת אֶת־הָאֲרָץ
אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם לְרִשְׁתָּהּ: (12) וְלֹאֲוִיבְנֵי וְלִגְדֵי
וְלַחֲצֵי שְׂבָט הַמְּנַשֶּׁה

שמרי. The שמר was a subordinate official, here organising the people for marching. Targ סרכי, managers, commanders. See note ch. 23, 2.

According to Jewish tradition this charge was given by Joshua immediately on the expiration of the thirty days mourning (Deut 34, 8) for the death of Moses which is regarded as having occurred on the 7th of the month Adar (February-March). The month of Nisan (the "first month" cf. 4, 19) follows Adar.

11. שלשת ימים. The constr. form of the numeral, as here, is usual before ימים and also before other numerals. Otherwise except in the case of "two", (cf. however infra 2, 1) the abs. is the rule before indefinite nouns. שלשה בנים. שבע שנים.

צידה. Sometimes צדה, provisions. "All food except bread which was still (and until the day after the Passover see 5, 12) supplied by the Manna". Kim ad loc.

עברים. *Futurum instans*. The act. ptcp. is used to describe an action present in the mind of the speaker as occurring in the *immediate* future. "Ye are going to pass" cf. infra 15 נתן. Gen. 19, 13 "We are going to destroy". The ptcp. does not, like the finite verb, contain the subject, and this must therefore be expressed אתם עברים. But see note on 8, 6.

לרשתה. Inf. constr. (רשת) with pronom suffix 3rd fem.

12. המנשה. Dagesh forte following the article is sometimes omitted from liquid letters pointed with — , the

אָמַר יְהוֹשֻׁעַ לְאָמָר: (13) זָכוֹר אֶת-הַדָּבָר אֲשֶׁר עָנָה אֶתְכֶם
 מֹשֶׁה עֲבַד-יְהוָה לְאָמָר יְהוָה אֱלֹהֵיכֶם מָנִיחַ לָכֶם וְנָתַן
 לָכֶם אֶת-הָאָרֶץ הַזֹּאת: (14) גִּשְׁיֵיכֶם מִפָּנֶיךָ וּמִקִּנְיֵיכֶם יִשְׁבּוּ
 בְּאֶרֶץ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֵבֶר הַיַּרְדֵּן וְאַתֶּם תַּעֲבֹדוּ
 חַמְשִׁים לִפְנֵי אֲחֵיכֶם כָּל גְּבוּרֵי הַחֵיל וְעֹזְרֵתֶם אוֹתָם:
 (15) עַד אֲשֶׁר-יָנִיחַ יְהוָה לְאַחֵיכֶם כִּכְּם וַיִּרְשׁוּ גַם-הָאֶמָּה
 אֶת-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֵיכֶם נָתַן

emphasis on the syllable being marked by metheg —.
 Dav. § 11 Rem.

Proper names do not receive the article hence **הַמַּנַּשֵּׁה**
 is Gentilic = “the Manassite”.

13. זָכוֹר. Inf. Abs. for Emphatic Imper. Cf. Ex. 20, 8.

מָנִיחַ. Is giving you rest i. e. “about to give you rest”.
 The ptcpl. as futurum instans (note v. 11) is sufficient for
 a following Perf. with vav consec. וְנָתַן. Driver § 113.

14. מִפָּנֶיךָ. With omission of the copula ו (but inserted
 in LXX and Pesh.). In enumerations, the repetition of the
 cop. before each member is the more general custom.
 Sometimes in a series of three it stands only before the
 concluding word as here. Cf. Gen. 5, 32. 13, 2. 30, 3.

וְנָתַן is a collective noun.

בְּעֵבֶר, “Beyond Jordan” i. e. to the East of it, from the
 standpoint of a later generation.

אֶתְכֶם. The Pronoun with the finite verb marks emphasis.
 “And as for you, ye shall pass over etc.”

הַחֵיל. Moral qualities as denoting well-known things
 often receive the article. Dav. Syn. § 22 e. Cf. note v. 2.

The phrase גְּבוּרֵי הַחֵיל for “heroes of strength, mighty men
 of valor” is frequent.

15. נָתַן. See note on עֲבָרִים v. 11 for futurum instans and
 on 13 for following perf. with vav consec. וּשְׁבַתֶם.

לָהֶם וְשִׁבְתֶּם לְאֶרֶץ יִרְשַׁתְכֶם וַיִּרְשַׁתֶּם אוֹתָהּ אֲשֶׁר וּנְתַן
 לָכֶם מֹשֶׁה עֶבֶד יְהוָה בְּעֵבֶר הַיַּרְדֵּן מִזְבַּח הַשָּׁמֶשׁ: ם
 (16) וַיַּעֲלֵנוּ אֶת־יְהוֹשֻׁעַ לְאֹמֵר כָּל־אֲשֶׁר־צִוִּיתָנוּ נַעֲשֶׂה וְאֵל־
 כָּל־אֲשֶׁר תִּשְׁלַחְנוּ נִלְדָּה: (17) כָּכֵל אֲשֶׁר־שָׁמַעְנוּ אֶל־מֹשֶׁה
 בְּן־נִשְׁמַע אֲלֵיךָ וְכִי יְהִיֶה יְהוָה אֱלֹהֶיךָ עִמָּךְ כַּאֲשֶׁר הָיָה
 עִם־מֹשֶׁה: (18) כָּל־אִישׁ אֲשֶׁר־יִמְרָה אֶת־פִּיךָ

וירשתם. וַיִּ for וְ Dav. § 6, 2 d. We should expect וירשתם. The thinning of — into — in the Perf. in a closed syllable without the accent occurs in a few forms of ילד and ירש.

This and אוֹתָהּ are omitted in LXX. The fulfilment of the words is recorded in 22, 1—8.

מזבח השמש. Acc. of place “where” after a verb of *dwelling*. Ges. § 118, 2.

16. אל כל אשר. Lit. “To the whole of (the place) that thou sendest us (there). Whithersoever etc.” See note end v. 7.

תשלח. Pronom suffix נו attached to the Impf. תשלח by the “connecting” vowel —, which is probably the remains of an old verbal termination. The — under ל is lengthened to — since it now falls in an open syllable preceding the tone. Dav. § 6, 2 c and § 31, 3 and 4.

17. ככל אשר. The Genitive following כל is often a relative clause. See notes vv. 7 and 16. “In respect of the whole of that in which we hearkened unto Moses.” The constr. is rather cumbrous and the sense is as R. V. cf. את אשר עשה. Lit.: “The whole of that which He made.” Gen. 6, 22 אתו אשר צוה אתו “According to the whole of that which God commanded him”, where the constr. is clearer.

18. כל-איש. A sing. noun following כל is to be understood *collectively*. “The whole of men” — Every man. cf. Gen. 2, 9 כל עץ גחמד Is. 9, 16 כל פה.

וְלֹא־שָׁמַע אֶת־דְּבָרָיָה לְכָל אֲשֶׁר־תָּצַוּנוּ יוֹמָת בֶּן חוּנִי
 נֶאֱמָר: ד

שמע. In the sense of "obey" שמע is sometimes constr. as here with the accus. of the object. cf. Deut. 12, 28, Lev. 11, 3. Usage varies, it being also followed by ל or ב with the object. In the sense of "listen" in previous verse, the usual constr. is with אל or ל.

תצונו. Impf. Pi'el תצוה הו pronom suffix 3rd pers. + נ demons. (see note on אעזבך v. 5). The Daghes in the נ is here in place of the omitted ה, the form if written in full being תצונהו.

CHAPTER II.

2 (1) וַיִּשְׁלַח יְהוָה בְּנֵי-נֹן מִן-הַשָּׁמַיִם שְׁנַיִם אָנָשִׁים
מִרְגְּלִים תְּרַשׁ לֵאמֹר לְכוּ רְאוּ אֶת-הָאָרֶץ

1. וישלח. The introduction of a new section of the narrative by means of an Impf. *consec.* likewise aims at a connexion, though again loose and external, with that which has been narrated previously. Ges. § 111 f. See note on 1, 1.

השמים. See note 1, 4, for the article with proper names. The distance from Shittim to the Jordan was about 6 miles.

שנים. See note on שלשת 1, 11 for the abs. form, and compare with the constr. in v. 4 infra. According to Jewish tradition, these two spies were Caleb and Phinehas. Midrash Tanchuma on Num. 13, 2.

תרש. In silence. A noun used adverbially. Omitted in LXX.

לכו ראו. After the imperative of קום and הלך a second verb representing the principal idea of the phrase often follows asyndeton i. e. without the copula ו. Cf. Gen. 13, 17. Ex. 19, 24 לךרד.

ירחו. So (with — full or defective under ר) throughout this book, Jeremiah, and with one exception, in Kings. Elsewhere ירחו. Called in Deut. 34, 3 and 2 Chr. 28, 15 "the city of palm trees," from its richness at the time in palm trees. Etymologically, the name has been interpreted (1) Place of Fragrance (Heb. ריח) from the balsam and other fragrant products of the district, (2) city of the moon (Heb. ירח = moon) as an ancient centre of Moon worship. For Geog. details see Glossary. Its capture as opening the way into Canaan was of great strategic importance.

וְאֶת־יְרִיחוֹ נִגְלְכוּ וַיָּבֹאוּ בֵּית אִשָּׁה זוֹנָה וְשָׂמָה רָחַב
 וַיִּשְׁכְּבוּ־שָׂמָה: (2) וַיֹּאמֶר לְמֶלֶךְ יְרִיחוֹ לֵאמֹר הִנֵּה אֲנָשִׁים
 בָּאוּ הַנָּה הַלַּיְלָה מִבְּנֵי יִשְׂרָאֵל לַחֲפֹר אֶת־הָאָרֶץ: (3) וַיִּשְׁלַח
 מֶלֶךְ יְרִיחוֹ אֶל־רָחַב לֵאמֹר הֲוָצִיאִי הָאֲנָשִׁים הַבָּאִים אֵלַיךָ
 אֲשֶׁר־בָּאוּ לְבֵיתְךָ כִּי לַחֲפֹר אֶת־כָּל־הָאָרֶץ בָּאוּ: (4) וַתִּקַּח
 הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים

וְאֶת יְרִיחוֹ. "And particularly Jericho" For the special mention of one object already included in a previous general summary, cf. also 2 Sam. 22, 1 מִכָּף כָּל אוֹיְבָיו מִכָּף גִּישִׁים וְאֶת בַּת וּג' Kings 11, 1 שְׂאוּל;

בֵּית. Definitions of place in answer to the question "whither" (after verb of motion) and "where" (after a verb of resting) are often in the accusative without a preposition; cf. note on 1, 7.

אִשָּׁה זוֹנָה. A common form of apposition, the second defining more closely the first: cf. אִשָּׁה אֲלֻמָּנָה 1 K. 7, 14; נָשִׁים זוֹנוֹת 1 K. 3, 16. Dav. 29 b.

וְשָׂמָה רָחַב. A circumstantial noun-clause introduced, as often, by Vav. "Her name being Rahab".

וַיֹּאמֶר. Impersonal or indef. use of the verb; cf. Gen. 48, 2.

הַלַּיְלָה. "The (this) night", from the point of view of the speaker, = To-night; so הַיּוֹם = To-day.

הַבָּאִים אֵלַיךָ. "The ptcl. with article in apposition with a preceding definite Subject has the meaning very much of a relative clause." Dav. Syn. § 99. The time is to be inferred from the context.

אֲשֶׁר בָּאוּ לְבֵיתְךָ. Omitted in Pesh. Probably a later interpolation.

שְׁנֵי הָאֲנָשִׁים. The numeral is usually in the constr. when the following noun is definite i. e. has the article or a pronom. suffix, or is in the constr. Cf. שְׁבַעַת בְּנָיו.

וַתִּצְפְּנֵהוּ נִתְאַמְרָה בֵּן בְּאֵי אֱלֹהֵי הָאֲנָשִׁים וְלֹא יָדַעְתִּי מִאֵן
 הָפְתָה: (5) נִיְהִי הַשַּׁעַר לִסְגּוֹר בַּחֲשָׁד וְהָאֲנָשִׁים יֵצְאוּ לֹא
 יָדַעְתִּי אֲנִי הִלְכֵי הָאֲנָשִׁים רָדְפוּ מִהֵרָ אַחֲרֵיהֶם כִּי תִשְׁגּוּם:

וַתִּצְפְּנֵהוּ. Lit. She hid *him*. A singular suffix frequently refers back to a plural either as a collective unity, or, as probably here, distributively. Dav. § 116, Rem. 1. "And she hid each one separately." So, too, Kim and Rash. cf. Is. 2, 20 אֲשֶׁר עָשׂוּ לוֹ Which they made (each) for himself. Deut. 28, 48 אֲשֶׁר יִשְׁלַחְנֵהוּ "thine enemies whom (sing.) he will *successively* send." In Is. 17, 13 the plu. is referred to collectively by the sing. suffix.

בֵּן. Not the particle "thus", but the adj. or subst. from כֹּון; "right, honest". cf. Gen. 42, 11, 19 etc. Here, exclamation in assent. Right! Correct! or simply "Yes".

וְלֹא יָדַעְתִּי, "I did not know". True past.

5. וַיְהִי הַשַּׁעַר לִסְגּוֹר. The ideas of "being about to do", "being compelled or appointed to do" are often represented by וַיְהִי with ל and the Inf. וַיְהִי, however, does not combine with לִסְגּוֹר to form the predicate to הַשַּׁעַר. It stands by itself, ("And it came to pass"), and הַשַּׁעַר לִסְגּוֹר is also a complete (circumstantial) clause, לִסְגּוֹר being used in a periphrastic sense "Being about to". Driver § 165. "And it came to pass, the gate being about to shut." cf. Gen. 15, 12 וַיְהִי הַשַּׁמַּשׁ לְבָא. Ges. § 132.

לֹא יָדַעְתִּי I have not known = I do not know. The verb expresses a state or condition attained in past time, but continuing to exist up to the moment of speaking. The Hebrew emphasizes the former point of time; the English idiom the latter. cf. Num. 11, 5 וַזְכַּרְנוּ, we remember. Driver § 11. Ges. § 106, 2. cf. Gen. 49, 18 וְלֹא קִוִּיתִי, I wait (have waited). Pesh and some MSS have קִוִּיתִי.

וְהָאֲנָשִׁים. That the men went forth. Lit.: And the men went forth. For this rendering by two co-ordinate clauses see note 1, 1.

(6) וְהִיא הָעֵלְתָם הַנָּגָה וְתַמְנָם בְּמִשְׁתֵּי הָעֵץ הָעֲרֻכֹת
 לָהּ עַל-הַנָּגָה: (7) וְהָאֲנָשִׁים רָדְפוּ אַחֲרֵיהֶם בְּרֹד הַיַּרְדֵּן עַל
 הַמַּעְבְּרוֹת וְהַשָּׂעִר סָנְרוּ אֶתְרֵי כְּאֲשֶׁר יָצְאוּ הָרָדְפִים אַחֲרֵיהֶם:
 (8) וְהָמָּה טָרָם

6. העלתם. The retraction of the tone to the penultimate when the pronom. suffix is added to the 3rd fem. causes a shortening of the vowel from — to — in the ultimate. Ges. § 59 g.

הַנָּגָה. The termination הַ is a survival of the accusative case ending, and now only used to express direction towards or merely place or position; therefore designated as the הַ locale. Ges. § 90 c.

The roofs of Eastern houses are often flat. cf. 2 Sam. 11, 2, also Nehem. 8, 16, where, (i. e. on the roof) the Jews erected booths during the Feast of Tabernacles.

הָעֲרֻכֹת לָהּ. The connexion between the passive verb and the *personal* agent is usually expressed by the preposition לָ; cf. בְּרוּךְ לֹאֵל עֲלִיּוֹן Gen. 14, 19, also infra 17, 16 לֹא יִמְצָא לָנוּ.

מִשְׁתֵּי הָעֵץ. עֵץ = Tree, wood. So "Flax on the stalks" i. e. stalks of flax placed on the roof to dry by exposure to the heat of the sun.

עַל. Occasionally has the sense of "as far as". cf. infra 18, 13 עַל הַיַּרְדֵּן; 1 Chr. 5, 16. עַד is an alternative reading.

הַמַּעְבְּרוֹת. "The fords" (noun from עָבַר to pass over); cf. note 1, 3.

There were several fords connecting Jericho with Gilead and Moab. The article has almost demonstrative force. 'The' i. e. the well-known fords.

כְּאֲשֶׁר, "After when". A pleonasm, כְּאֲשֶׁר being sufficient. Perhaps for אַחֲרֵי אֲשֶׁר; cf. 7, 8, 9, 16.

8. וְהָמָּה טָרָם. A not uncommon construction

יִשְׁכְּבוּן וְהָיָא עָלְתָה עֲלֵיהֶם עַל-הַגֵּג: (9) וְהָאָמַר אֶל-
הָאֲנָשִׁים יִדְעָתִי כִּי-נָתַן יְהוָה לָכֶם אֶת-הָאָרֶץ וְכִי-נִפְלְאָה
אִימַתְכֶם עָלֵינוּ וְכִי נָמְנוּ כָּל-יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם: (10) כִּי
שָׁמְעָנוּ אֵת אֲשֶׁר-הוֹכִישׁ יְהוָה אֶת־מִי יַם-סוּף מִפְּנֵיכֶם
בְּצֵאתְכֶם מִמִּצְרַיִם וְאֲשֶׁר עָשִׂיתֶם לְשֹׁנֵי מַלְכֵי הָאֲמָרִי אֲשֶׁר
בְּעֵבֶר הַיַּרְדֵּן לְסִיתוֹן וְלַעֲזוֹן אֲשֶׁר הִתְרַמְּתֶם אֹתָם: (11)
וְנִשְׁמַע נִיפְסָם

to express that one action has not yet taken place at the occurrence of another. In the first clause, טָרַם with the Impf. is used, and the second clause is connected by co-ordination by ו. "And they had (not yet) lain down and (= when) she went up to them etc."

יִשְׁכְּבוּן. The Impf. is frequent after טָרַם even when referring to past actions cf. Gen. 19, 4.

The fuller ending ון of the 3rd plu. Impf. is frequent in the O. T. and often marks emphasis. It also occurs in the 2nd pers. plu. especially in certain verbs אָמַר, שָׁמַר, שָׁמַע, דָּבַר, עָשָׂה, שָׁמַע, דָּבַר. It always bears the tone which, contrary to rule, is not retracted when in pause although (as here) the penult. has the pausal vowel.

נִמְנוּ. Niph'al מוֹג מֵלֵט: figure of speech to represent helplessness through terror; cf. Ex. 15, 15.

10. אֶת־אֲשֶׁר. That which = the circumstance that.

בְּצֵאתְכֶם. Constr. Inf. (of יָצָא) with prep. and pronom. suffix denoting subject "At your going out"

אֲשֶׁר אֹתָם. For construction see note on 1, 3.

וְכִי מִפְּנֵיכֶם. LXX omits, but cf. v. 24.

11. וְנִשְׁמַע וַיִּמַּע. In temporal clauses the sequence is often expressed by the juxtaposition of two Impfs. with 1 consec. Heb. "And we heard and did melt" = and when we heard, did melt. Cf. Gen. 32, 26 וַיִּרְא . . . וַיִּנָּע.

לְבַבְנוּ וְלֹא-קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יִהְיֶה אֱלֹהֵיכֶם
 הוּא אֱלֹהִים בְּשָׂמַיִם מַפְעֵל וְעַל-הָאָרֶץ מִתְחַתּוֹ: (12) וְעַתָּה
 הִשְׁבְּעוּ-נָא לִי בַיהוָה כִּי-עָשִׂיתִי עִמָּכֶם חֶסֶד וְעִשִׂיתֶם
 נִם-אִתָּם עִם-בֵּית אָבִי חֶסֶד וּנְתַתֶּם לִי אֹזֶת אָמֶת: (13)
 וְהִחַיְתֶם אֶת-אָבִי וְאֶת-אִמִּי וְאֶת-אֶחָיו וְאֶת-אֶחְוָתָיו וְאֶת
 כָּל-אֲשֶׁר לָהֶם וְהִצַּלְתֶּם אֶת-נַפְשֹׁתֵינוּ מִמָּוֶת: (14) וַיֹּאמְרוּ
 לָהּ הָאֲנָשִׁים נַפְשֵׁנוּ תַחְתִּיכֶם לְמוֹת אִם לֹא תִגִּידוּ

V. 13. אחיותי קרי.

רוח קמה עוד רוח. "And spirit no longer stood", i. e. maintained itself (Ges. Lex) in a man. רוּחַ is more than courage; it answers to the fuller meaning in the Eng. expression "a man of *spirit*." Cf. 5, 1 where הוּיָהּ is used instead of קוּם.

12. ונתתם. The pf. with Vav consec. is used with the force of a positive command. cf. 2 Sam. 14, 10 והבאתו, "Then bring him".

13. אחותי. The vowels are those of the emendation in the foot note. The consonantal text was considered inviolable and when the Masoretic punctuation preferred another reading to that in the Received Text, the correct vowels were placed under the word as it was written, and the full emendation, vowels and consonants, in the margin or at foot. See Davidson § 16 and Ges. § 17 for Q'ri and K'thibh. The text is the כְּתִיב (written), and the emendation the קְרִי (read). Here e. g. אחותי is the כְּתִיב (K'thibh) and אחיותי the קְרִי (Q'ri).

14. נפשנו תחתיכם למות. Lit. Our Souls (shall be) in your place to die. Our lives for yours. A form of oath. For meaning of תחת see note 4, 9.

תגידו. The plural, because referring to Rahab's relatives (named in v. 13) as well as to herself.

אֶת־דְּבָרֵינוּ זֶה וְהָיָה בְּתַת־יְהוָה לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ
 עִמָּךְ חֶסֶד וְאֱמֶת: (15) וְהוֹרַדְתֶּם בְּתַבְלָל בְּעַד הַחַלּוֹן בִּי בֵּיתָהּ
 בְּקִיר הַחוּמָה וּבַחֹמָה הִיא יוֹשְׁבֹתָ: (16) וְתֹאמַר לְהֵם
 הִתְרָה לָכֵי פְּרִיפְנֵעוּ בְכֶם הָרֹדְפִים וְנִחַבְתֶּם שָׁמָּה שְׁלֹשַׁת
 יָמִים עַד שָׁב הָרֹדְפִים וְאַחַר תֵּלְכוּ לְנֹרְכֶם:

רברנו זה. When the demonstrative is used adjectively with nouns determined by the pronom. suffixes, it is in apposition and *without* the article. Cf. Gen. 24, 8 משבעתי זאת.

ועשינו אמת. For the phrase here and in v. 12, cf. Gen. 21, 23. 24, 27. "We will do kindness and truth with thee".

15. ותורדם. Hiph'il ירד with ו consec. and pronom. suffix. בעד חלון "Out through (lit. away from) the window". בעד is construct of בער, away from. Cf. 1 Sam. 19, 12. 2 Kings 1, 2.

בקר החומה. חומה is the usual term for a city wall; קיר, wall especially as flat surface, and more usually for wall of house or chamber. In Numbers 35, 4 for wall of city, and of vineyard Numbers 22, 25. Here "On the surface of the wall". The custom of building houses on the walls of the city is one that still obtains in the East.

לכו. The semi-pausal accent (Zaqeph qaton —) is sometimes sufficient for the full pausal changes i. e. retraction of the tone and lengthening of — to the original vowel.

ונחבתם. Niph'al Pf. with Vav consec. from חבא. The Qal is not used. א is often omitted when quiescent.

עד-שוב. The Inf. constr. with a preposition = the finite verb and a conjunction: Till the returning of the pursuers = Till the pursuers return.

שוב is the Inf. constr. although the normal form is שוב the former being the pointing for the Inf. Abs. But cf. נוח Num. 11, 25. כמוט Ps. 38, 17. Ges. § 72 q.

(17) נִיאֲמְרוּ אֵלֶיהָ הַאֲנָשִׁים נָקִים אֲנַחְנוּ מִשְׁבַּעְתְּךָ הַזֶּה
 אֲשֶׁר הִשְׁבַּעְתָּנוּ: (18) הִנֵּה אֲנַחְנוּ בָּאִים בְּאָרֶץ אֶת-תְּקֻלַּת
 הַיָּם הַשְּׂנִי הַזֶּה תִּקְשְׂרֵי בְחֻלּוֹן אֲשֶׁר הוֹרְדָתָנוּ בּוֹ וְאֶת-
 אֲבִיךָ וְאֶת-אִמְךָ וְאֶת-אֶחָיְךָ וְאֶת כָּל-בֵּית אָבִיךָ תֹּאסֵפִי
 אֵלֶיךָ הַבַּיְתָה: (19) וְהָיָה כָּל

V. 18. הַת' בְּצִירֵי.

17. "Free from" i. e. if the conditions named in vv. 19 and 20 be not observed, cf. Gen. 24, 41 for this use of נָקִי.

מִשְׁבַּעְתְּךָ הַזֶּה. A double anomaly. (1) שְׁבַעָה is feminine and requires וְאֵת. (2) The demonstr. when used with a noun determined by a pronom. suffix should be without the article. Cf. note v. 14 and infra v. 20. The correct reading = מִשְׁבַּעְתְּךָ זֹאת.

הַשְּׁבַעְתָּנוּ. The usual vowel before the pronom. suffix to the 2nd pl. fem. is —. We should expect הַשְּׁבַעְתָּנוּ, also in v. 20. See paradigms in Dav. and Ges.

18. הִנֵּה בָּאִים. The participle as future i. e. *futurum instans*. This use of the ptcple. especially when the subj. is preceded by הִנֵּה is frequent to announce an event just beginning or near at hand. Cf. Gen. 6, 17. Ex. 3, 13. Ges. 116 p. See notes 1, 11 and 13.

אֶת תְּקוֹת הַזֶּה. Lit. "The cord of this thread of scarlet" = "This cord of scarlet thread". הַזֶּה defines הַיָּם (not תְּקוֹת since the latter is fem. and would require וְאֵת). הַזֶּה follows הַשְּׂנִי since the constr. noun and the absolute belonging to it must not be separated. הַשְּׂנִי is a noun. For the article with שְׂנִי, (denoting a well known thing), see note 1, 14. Targ. for תְּקוֹת = תּוֹרָא, border, outer edge. "The outer edge or end etc."

הוֹרְדָתָנוּ. For הוֹרְדָתָנוּ. See note on הַשְּׁבַעְתָּנוּ supra.

כָּל. "As for everyone" who goeth etc. his blood shall be. כָּל is instance of *Casus pendens*. "The subj. is placed

אֲשֶׁר-יֵצֵא מִדְּלַתִּי בֵּיתְךָ וְהַחוּצָה דָּמוֹ בְּרֹאשׁוֹ נֶאֱמָרְנוּ נִקְיִים
 וְכָל אֲשֶׁר יִהְיֶה אִתְּךָ בְּבַיִת דָּמוֹ בְּרֹאשׁוֹ אִם-יָד תְּהִיָּה-בּוֹ;
 (20) וְאִם-תִּנְדָּדִי אֶת-דְּבָרֵנוּ זֶה וְהִיָּינוּ נִקְיִים מִשְׁבַּעְתְּךָ אֲשֶׁר
 הִשְׁבַּעְתָּנוּ; (21) וְתֹאמְרֵי כְּדַבְּרֵיכֶם כִּן-הוּא וְתִשְׁלַחֶם נִיְלָכוּ
 וְתִקְשֶׁר אֶת-תְּקֵנַת הַשָּׁנִי בַחֲלוֹץ; (22) וַיִּלְכוּ וַיָּבֹאוּ הַקְּרָה
 וַיָּשְׁבוּ שָׁם שְׁלֹשַׁת יָמִים עַד-שָׁבוּ הַדְּפָיִם וַיִּבְקְשׁוּ הַדְּפָיִם
 בְּכָל-הַהָרָד וְלֹא מָצְאוּ; (23) וַיָּשְׁבוּ שָׁנֵי הָאֲנָשִׁים וַיִּרְדּוּ
 מִהָהָר וַיַּעֲבְרוּ וַיָּבֹאוּ אֶל-יְהוֹשֻׁעַ בְּרָגְלוֹ וַיִּסְפְּרוּ-לוֹ אֶת
 כָּל-הַמְצָאוֹת אוֹתָם:

in an isolated position and the predication regarding it follows in a separate sentence. The construction is common when the subj. is encumbered with complementary elements so that it needs to be disentangled etc." Dav. Syn. 106. Cf. Gen. 3, 12 *האשה היא נתנה*..... See further examples and notes *infra*.

החוצה "Towards the outside" (חוץ) ה locale.

21. *בן* Shortened to *בן* with Makkeph and toneless, to avoid succession of two accents. *בן*, long vowel in shut syllable would require an accent.

23. *שני אנשים*. See note 1, 11 *שלשת*.

את כל-המצאות אותם "All (the things) that had befallen them." The neuter is in Heb. represented, in the sing. by the mas. or fem. cf. טוב "good" Gen. 2, 17 and טובה 1 Sam. 24, 18, but the fem. predominates. cf. בואת הדעון 3, 10. זאת עשו Gen. 43, 11. In the plural the feminine is almost invariably the rule. Cf. גדולות great things Ps. 12, 4. נפלאות *infra* 3, 5. Accordingly the fem. of the ptcl. here.

אחם. The active ptcl. possesses the power of government like the finite verb. With the article it has the meaning very much of a relative clause, and the time indicated must be inferred from the context.

(24) וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יְהוָה בְּיַדְנוּ אֶת־כָּל־הָאָרֶץ
וְגַם־נָמְנוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵינוּ: ם

24. כִּי נָתַן. The conclusion of the spies' report, and in this case the *ipsissima verba*. כִּי here is not to be translated. It is like the Greek $\delta\tau\iota$ recitativum, introducing the *direct* narration, the actual words of the speaker. It can best be represented in English by inverted commas. And they said unto Joshua "The Lord etc." cf. *infra* 22, 34. Gen. 29, 32 and 33; 1 Kings 1, 13.

CHAPTER III.

3 (1) וַיִּשְׁכְּמוּ יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּסְעוּ מִהַשְּׂטִיִּים וַיָּבֹאוּ
 עַד-הַיַּרְדֵּן הוּא וְכָל-בְּנֵי יִשְׂרָאֵל וַיֵּלְנוּ שָׁם מִרְם יַעֲבְרוּ;
 (2) וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים וַיַּעֲבְרוּ הַשְּׂטָרִים בְּקֶרֶב
 הַמַּחֲגָה: (3) נִיצוּרֹה אֶת-הָעָם לֵאמֹר

1. וישכם. In the reg. verb, the Hiph. Impf. is the only form capable of contraction to mark the Jussive. ישכם for ישכים and the Vav consec. is of course attached to the shortened form.

בבקר. "The morning after the return of the spies." Kim.

וילנו. Lit. "And they passed the night." The word is not always used in this restricted sense, but sometimes signifies "to lodge", "remain" even "to abide" cf. Prov. 13, 31.

מרם. The negative "not yet" in the meaning "before" is generally joined to the Impf. even when referring to the past. See note 2, 8.

יעברו. The effect of the pause accent in addition to drawing back the tone, is to replace the — under ב by the original vowel — of the Impf. יעברו for יעברו (cf. 4, 10) Dav. § 10c, Ges. § 29b.

2. ויודו. See note 1, 1.

מקצה. "From the end of," and so "after".

שלושת ימים. Cf. 1, 11 with which, according to some Rabbinical commentators, the period of three days here named is identical; and Kim. harmonises by suggesting that the spies had been despatched on their journey prior to, and returned the day after, the events in ch. 1.

3. לאמור for לאמר. — or — under א sometimes coalesces with the preceding short vowel (under a prefix)

כִּרְאֲתֶכֶם אֶת אֲרֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהַכֹּהֲנִים קְלוּיִם
 גִּשְׁאִים אִתּוֹ וְאַתֶּם תִּסְעוּ מִמְּקוֹמְכֶם נְהַלְכְתֶם אַחֲרָיו׃
 (4) אָךְ רְחוֹק יִהְיֶה בֵּינֵיכֶם וּבֵינִי

V. 4. ובינו קרי.

which is then lengthened to — or — . cf. לאלהים, יאכל.
 But כְּאֲמַר. Ges. § 23 b.

כִּרְאֲתֶכֶם. Inf. constr. רָאָה with prefix כ and pronom. suffix כֶּם. Good illustration of both its nominal and verbal qualities (= a gerund) admitting, like the former, prepositions and suffixes and yet having the government of its verb. Here אֲרֹן is its accus. object and the suffix marks the subject. Lit. "About (the time of) your seeing the Ark etc." = when ye see. This use of the Inf. constr. is very frequent to express a temporal clause. Dav. § 31. Syn. § 89. Ges. § 114, 2.

וְהַכֹּהֲנִים. The Talmud (Chullin 24 b) remarks that in 24 places in the O. T. this expression "the priests, the Levites" is used. The priests, of course, belonged to the tribe of Levi, being the immediate descendants of Aaron.

"The Levites (non-priests) usually carried the Ark, but on three occasions the priests bore it to mark the solemnity of the occasion; at the crossing of Jordan, at the encompassing of Jericho, and on the restoration of the Ark to Jerusalem when David fled from Absalom. (2 Sam. 25, 29)" Kim. ad loc.

וְאַתֶּם תִּסְעוּ. "Then ye shall etc." For this somewhat uncommon use of ו cf. Lev. 7, 16 וּמִמָּחָרִת וְהַיּוֹמָה. And on the morrow, *then* the remainder shall be eaten.

רְחוֹק. Lit. "distant." An adj. used as a noun, distance. cf. 24, 14 בְּתַמִּים.

וּבֵינִי. Q'ri (to be read) וּבֵינִי instead of וּבֵינוּ. All prepositions were originally nouns. בֵּין = Space, interval between. The suffixes indicating a sing. are attached to the sing. form בֵּינִי etc. while those that indicate a plural are

בְּאַלְפִים אִמָּה בַּמִּדָּה אֶל-תִּקְרְבוּ אֵלָיו לְמַעַן אֲשֶׁר-תִּדְעוּ
 אֶת-הַדֶּרֶךְ אֲשֶׁר תִּלְכוּ-בָּהּ כִּי לֹא עֲבַרְתֶּם בַּדֶּרֶךְ מִתְּמוֹל
 שְׁלֹשָׁם: ׀ (5) וַיֹּאמֶר יְהוָשֻׁעַ אֶל-הָעָם הַתִּקְדְּשׁוּ כִּי
 סָחָר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם נִפְלְאוֹת: (6) וַיֹּאמֶר יְהוָשֻׁעַ
 אֶל-הַכֹּהֲנִים לֵאמֹר שָׂאוּ אֶת-אֲרֹן הַבְּרִית וְעִבְרוּ לִפְנֵי הָעָם
 וַיִּשָּׂאוּ אֶת-אֲרֹן הַבְּרִית וַיֵּלְכוּ לִפְנֵי הָעָם: ׀

attached to the plural form: ביני or בינות. cf. ביניכם in this verse and בינתינו 22, 34. The influence of the latter usage probably accounts for the Massoretic substitution of the plural suffix in ביניו.

בינו occurs Gen. 30, 36. According to a quaint Rabbinic allegorical interpretation, the plural suffix hints that there were two Arks (1) the Ark of the Lord. (2) The coffin (ארון lit. = chest; cf. 2 K. 12, 10, and is the word used to-day by Jewish people for both "Ark" and "Coffin") containing the bones of Joseph which were brought out of Egypt and buried in Shechem.

כאֲלֵפִים. כ = the like of, and in its quantitative use, expresses measure or size, approximately or exactly. "The like of two thousand cubits" = about 2000 etc.

אל תִּקְרְבוּ. So that the Ark on account of the clear intervening space of 2000 cubits (about 1100 yards) might be in the view of all the people who then would "know the way" etc.

לְמַעַן אֲשֶׁר. Lit. "To the intent that," frequently used to introduce final clauses.

מִתְּמוֹל שְׁלֹשָׁם. "From yesterday (and) the third (day)" = heretofore, see Vocab. For the termination ׀ see note on יזמם 1, 8.

הִתְקַדְּשׁוּ. In the Perf., Impf. and Imper. of Hith. the original Pathach — returns in pause lengthened to — where we would expect —. Ges. § 54 K. Targ. renders the word אֲדַרְבְּנוּ "Prepare yourselves". cf. Ex. 19, 14.

נִפְלְאוֹת. See note 2, 23 הַמְצָאוֹת.

(7) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הֲיִים הַזֶּה אֶחָל בְּהַלְךְ בְּעֵינַי
 כָּל־יִשְׂרָאֵל אֲשֶׁר יִדְעוּן כִּי בְּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֲהִיָּה
 עִמָּךְ: (8) וְאַתָּה תַצַּנֶּה אֶת־הַכְּתָנִים נִשְׂאֵי אַרְוֹן־הַבְּרִית
 לֵאמֹר בְּבִאְכֶם עַד־קֶצֶה מִי הַיַּרְדֵּן בַּיַּרְדֵּן תַּעֲמְדוּ: (9) וַיֹּאמֶר
 יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל נָשׂוּ הִנֵּה וְשִׁמְעוּ אֶת־דְּבָרֵי יְהוָה
 אֱלֹהֵיכֶם: (10) וַיֹּאמֶר יְהוֹשֻׁעַ בְּזֹאת תִּדְעוּן כִּי אֵל חַי
 בְּקִרְבְּכֶם וְהוֹרֵשׁ יוֹרֵשׁ מִפְּנֵיכֶם אֶת־הַבְּנֵעַי וְאֶת־הַתְּחֵי
 וְאֶת־הַתְּחֵי וְאֶת־הַפְּרֹזִי וְאֶת־הַנְּרָשִׁי וְהָאֶמְרִי וְהַיְבוֹסִי:

7. גדלך. Inf. Constr. Pi'el with pronom. suffix. More frequently the prep. ל is prefixed to the Inf. Constr. when it follows another verb, as here. But cf. 1 Kings 3, 7. לא אדע צאת ובוא.

אשר = "In order that". Commonly used to introduce a final clause without למען or בעבור. Cf. Deut. 4, 10. 6, 3. ידעון. For the termination ון see note 2, 8. "As I was with Moses" by the cleaving of the Red Sea "So will I be with thee" by the cleaving of the Jordan. Kim. ad loc. עמד. See 1, 5.

8. כבאכם. See note v. 3.

9. נשו. The ordinary form is נשו. As the following word הנה is accented on the first syllable, the tone in נשו is retracted and the — under נ opened out to — in order to receive the tone, thus avoiding the conjunction of two tone-syllables.

10. בואה. See note 2, 23 המצאות.

אל חי. cf. Hosea 1, 10. Ps. 42, 2. 84, 2. In Deut. 5, 26 (MT 23) the phrase is אלהים חיים "The living God" as opposed to the lifeless gods of the heathen.

הורש יוריש. Hiph. Inf. Abs. and Hiph. Impf. The combination of Inf. Abs. with some form of the finite verb is common to all conjugations and expresses emphasis. It accentuates the certainty, forcibleness or completeness of

(11) הנה ארון הברית ארון כל־הארץ עבר לפניכם בירדן;
 (12) ועתה קחו לכם שני עשר איש משבטי ישראל
 איש־אחד איש־אחד לשבט:

the action or idea of the verb. The Inf. is mostly to be rendered by an adverb. Cf. Gen. 2, 17. מות תמות. Thou shalt *surely* die. Deut. 11, 13 שמע תשמעו, Ye shall hearken *diligently*. The Inf. generally follows the finite vb. For the meaning, when it follows, see note 24, 10. ירש, to possess, in the Hiph'il = to cause to possess by dispossessing others; hence "to drive out."

11. ארון הברית ארון. The Ark of the Covenant of the Lord. The Art. prefixed to a noun in constr. (הברית) is exceptional. The irregularity occurs again in this ch. in vv. 14, 17. Suggested (K. H. B.) that the word here is an error for יהוה as in v. 13, or that it is an ungrammatical interpolation of a redactor. LXX and Pesh. agree with MT. here and in 14 and 17. But numerous instances of this exceptional constr. occur in the O. T. which cannot all be explained as corruptions of the text, glosses, or interpolation. In some cases the constr. is elliptical. Cf. 2 K. 23, 17 הקבר איש אלהים = הקבר קבר איש ונ'. Num. 21, 14 הנחלים גחלי א' הנחלים ארנון. In others it is a case of loose apposition cf. infra 6, 33 and Kings 10, 21 העם ישראל. Sometimes the article has slipped in mechanically from its customary use with certain words cf. 8, 11 (see note there) כל העם המלחמה. Further, cf. such exceptional instances as Gen. 31, 13 האל בית אל. 2 Chr. 8, 16 הנער הנביא, עד היום מוסר, 2 Kings 9, 4 הנער הנביא, which cannot be explained except simply as irregularities or, possibly, as adding a special stress to the word in constr. The latter may be the explanation here, or (Kim) the phrase may be elliptical, and ארון הברית ארון = ארון הברית ברית א'.

12. איש אחד אחד. The Distributive is often expressed

(13) וְהָיָה בְּנוֹחַ בַּפּוֹת רִגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יְהוָה
 אֲדוֹן כָּל־הָאָרֶץ בְּמֵי הַיַּרְדֵּן מִי הַיַּרְדֵּן יִכְרְתוּן הַפְּסִים הַיַּרְדִּים
 מִלְמַעְלָה וַיַּעֲמֵדוּ גַד אֶחָד: (14) וַיְהִי בְּנִסְעַ הָעָם מֵאֶהֱלֵיהֶם
 לְעֵבֶר אֶת־הַיַּרְדֵּן וְהַכֹּהֲנִים נֹשְׂאֵי הָאֲרוֹן הַבְּרִית לִפְנֵי הָעָם:
 (15) וַיָּבֹאוּ נֹשְׂאֵי הָאֲרוֹן עַד־הַיַּרְדֵּן וְרִגְלֵי הַכֹּהֲנִים נֹשְׂאֵי

by repeating the whole phrase. Sometimes the numeral alone is repeated שבעה שבעה.

13. יכרתון..... ויעמדו. According to LXX = יכרתון והמים הירדים מלמעלה יעמדו.

גד אחד. "In one heap." Accus. of manner. The accus. of the noun is used very variously to describe the manner of an action. Cf. 9, 2 פה אחד "with one consent."

14. בנסע At the setting out of — When set out. The original meaning of נסע is "to tear out" i. e. the tent-pegs prior to moving.

וְהַכֹּהֲנִים וְנֹ. "The priests, the bearers of the Ark..... being before the people."

Circumstantial clauses introduced by ו are frequent. They generally describe a state contemporaneous with the principal action. Driver § 158 and 159. Ges. § 141 e.

נֹשְׂאֵי. Pl. constr. of the act ptiple. This use of the ptiple as a noun is very common; in verbs governing a direct obj. it takes this obj. in the gen. as here. Lit. "bearers of" = "who bore."

הָאֲרוֹן הַבְּרִית. Noun in constr. with Art. See note v. 11. Explained as due to a redactor; or (if the text be correct) the Art. in הָאֲרוֹן and in v. 17 may be regarded as mechanically inserted through frequent use with the word.

15. וכבוא. See note v. 3. The agent or subj. of the infinitive generally follows it immediately. Sometimes this agent is separated by intervening words cf. 14, 11 בשלח אתי משה.

הָאָרוֹן נִסְבְּלוּ בַקֶּצֶה הַמַּיִם וְהִנְדִּיחוּ מֵלֵא עַל-כָּל-גְּדוֹתָיו
 כָּל יְמֵי קָצִיר: (16) וַיַּעֲמֵדוּ הַמַּיִם הַיְרֵדִים מִלְמַעְלָה קָמָו
 גַּד-אֶחָד הַרְחֵק

The period of time indicated by the constr.—if it be not indefinite—must be inferred from the context.

מֵלֵא. Lit. "is full over all its banks". Cf. 1 Ch. 12, 16 where the time of the flood is given, as the first month i. e. Nisan (March-April). The harvest is therefore the barley harvest and not the wheat harvest as in LXX.

כָּל גְּדוֹתָיו "All its banks" for the river being in flood, its waters spread over a greater surface on each side. At Jericho the Jordan Valley is 14 miles across, and within it is a deeper bed full of semi-tropical vegetation and marking the wider flow of the river in annual flood.

גְּדוֹתָיו High banks.

כָּל יְמֵי. Accus. of duration of time. Cf. Gen. 3, 14 לְעוֹלָם עוֹלָמִים 1 K. 8, 13 כָּל יְמֵי דְיִיד.

16. הַרְחֵק. Lit. "making far". Hiph'il Inf. abs. used as an adverb. "Distant". See note infra v. 17.

קָמָו. Perf. asyndeton (without ו) as circumstantial clause "Rising up in one heap". Driver § 165.

A great way off *at* Adam. The Q'ri is מֵאָדָם "a great way off *from* Adam." Readings vary. The latter notes the distance of the heaped up waters from Adam i. e. that they did not flow over and submerge the city but remained stationary and at a safe distance. The former points to Adam as the place where the waters were drawn up and specifies its distance from the crossing. The site of Adam has not been identified but its probable position is given as near the confluence of the Jabbok and the Jordan about 16—17 miles to the north of Jericho. Here the Jordan Valley contracts to a narrow gorge, and the river might have been dammed up by a huge landslide of its

מָאֵר בְּאֵדָם הָעִיר אֲשֶׁר

V. 16 מָאֵר ק"י.

high banks (Bennett). The distance of this site, however, hardly seems to harmonise with the context. In connection with the phenomenon here described, the following is of interest:—

"M. Clermont-Ganneau has pointed out a passage in the Arabic historian Nowairi, in which an account is given of the construction in A. D. 1266 of a bridge across the Jordan by the Sultan Beybars I. of Egypt, when in consequence of a landslip the bed of the river for a time was left dry. The bridge was built of five arches between the stream of the Qurawa and Tel Damieh, perhaps the Adam of the Old Testament. But no sooner was it completed than part of the piers gave way. The Sultan was greatly vexed, and blamed the builders, and sent them back to repair the damage. They found the task very difficult, owing to the rise of the waters and the strength of the current. But in the night preceding the dawn of the 17th of the month Rabi the First of the year of the Hijra 666 (i. e. the 8th of December, A. D. 1267) the water of the river ceased to flow so that none remained in its bed. The people hurried and kindled numerous fires and cresets, and seized the opportunity offered by the occurrence. They remedied the defects in the piers, and strengthened them, and effected repairs which would otherwise have been impossible. They then despatched mounted men to ascertain the nature of the event that had occurred. The riders urged their horses, and found that a lofty mound (Kabar) which overlooked the river on the west had fallen into it and dammed it up. A Kabar resembles a hill, but is not actually a hill, for water will quickly disintegrate it into mud. The water was held up, and had spread itself over the valley above the dam. The messenger returned with this explanation, and the water was arrested from

מִצַּד צָרְתָן וְהַיְיָדִים עַל יַם הָעַרְבָה יָם־הַמֶּלַח תָּמוּ נִכְרְתוּ
וְהָעַם עָבְרוּ נָגַד יְרִיחוֹ: (17) וַיַּעֲמְדוּ הַכְּהֹנָיִם נֹשְׂאֵי הָאֲרוֹן
בְּרִית־יְהוָה בְּחַרְבָּה

midnight until the 4th hour of the day. Then the water prevailed upon the dam and broke it up. The water flowed down in a body equal in depth to the length of a lance, but made no impression upon the building owing to the strength given it." (Quarterly Statement Palestine Exploration Fund, July 1895. pp. 253—261).

צרת. Cf. 1 Kings 4, 12.

על הים, "Towards". על is used with verbs of motion in the sense of movement towards an object "so as either to stand above or rest upon it."

הערבה. The Arabah or desert plain, i. e. here the Valley of the Jordan N. of the Dead Sea and its continuation South. See Glossary.

יָם וַיִּם is constr. as well as abs. יָם the form we should expect appears occasionally. יָם frequently, but only of the Red Sea יָם־סוּף.

תָּמוּ נִכְרְתוּ. Lit. "were completed, were cut off." Coordination of two verbs without copula (asyndeton) to convey the meaning of the verb and adverb cf. Ps. 73, 19 סָפוּ תָמוּ "were wholly consumed".

Driver explains the second verb as a circumstantial clause, and equivalent to "being cut off" and would translate "those that went down towards . . . being cut off, failed."

17. הארון ברית. See note v. 11 also note v. 14.

בְּחַרְבָּה. בְּ is for בָּהֶ; when a preposition is prefixed to a noun with the article, the latter surrenders its vowel to the prep. and disappears. Before הַ with ־ or ־ the article הַ receives ־ .

בְּתוֹךְ הַיָּרְדֵן הָיוּ וְכָל־יִשְׂרָאֵל עֹבְרִים בְּתַרְכָּה עַד אֲשֶׁר־תָּמַלְךְ
 כָּל־הַנָּהָר לְעָבֹר אֶת־הַיָּרְדֵן:

הָיוּ. Inf. Abs. Hiph. (בִּין). Adverbial use of the Inf. abs. to describe the manner of the action of a previous verb. The construction is frequent. Some adverbs are actually Hiph'il Inf. abs. וַיִּרְחַק v. 16. הֵיטֵב "well".

CHAPTER IV.

4 (1) וַיְהִי כִּאֲשֶׁר-תָּמוּ כָּל-הַנְּוִי לַעֲבֹד אֶת-הַיָּרֵד
 וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ לֵאמֹר: (2) קָחוּ לָכֶם מִן-הָעֵם
 שָׁנִים עָשָׂר אֲנָשִׁים אִישׁ-אֶחָד אִישׁ-אֶחָד מִשְׁבָּת:

V. 1 פסקא באמצע פסוק.

1. כַּאֲשֶׁר-תָּמוּ. Double Ayin verbs tend to keep the accent on the stem vowel as here תָּמוּ. כַּאֲשֶׁר is therefore toneless to avoid the conjunction of two accents. It receives Metheg under כַּ according to the rule that an open syllable two places from the tone requires the secondary accent.

The Mas. footnote פסקא באמצע פסוק calls attention to the "division in the middle of a verse" here; cf. also 8, 24.

קָחוּ לָכֶם. Cf. 3, 12. It is proposed that vv. 1 b, 2 and 3 are misplaced and should follow 3, 8. The difficulty did not escape the older commentators. Kim. holds that the section 1 b to end of 3 should be regarded in parenthesis and as fuller explanation of the reference in preceding chapter. This is not in contradiction to the usage of the language. It is in the nature of an appendix to what precedes. "Chronological sequence is not the sole principle which regulates vav cons."

A writer . . . may be guided by association in *thought* rather than an association in *time*. Thus we sometimes find first of all an event described generally as a whole, and then some detail accompanying or connected with its occurrence appended afterwards by 1 (and Impf.). Driver § 75. Cf. 2 Sam. 5, 8 where a preceding detail connected with the capture of Zion is described after the account of the capture itself. Also Kings 7, 13.

(3) וַצַּוּ אוֹתָם לֵאמֹר שְׂאֵי-לָכֶם מִזֶּה מִתּוֹךְ הַיַּרְדֵּן מִמַּצֵּב רֹגֵל הַכְּהֹנִים הַכִּין שְׁתֵּים-עָשָׂרָה אַבְנִים וְהַעֲבַרְתֶּם אוֹתָם עִמָּכֶם וְהַנְחַתֶּם אוֹתָם בְּמִלּוֹן אֲשֶׁר-תִּלְוֶנוּ בּוֹ הַלַּיְלָה: ם
 (4) וַיִּקְרָא יְהוֹשֻׁעַ אֶל-שְׁנַיִם הָעֹשֵׂר אִישׁ אֲשֶׁר הָכִין מִבְּנֵי יִשְׂרָאֵל אִישׁ-אֶחָד אִישׁ-אֶחָד מִשִּׁבְטָם: (5) וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ עֲבְרוּ לִפְנֵי אַרְזוֹן יְהוָה אֱלֹהֵיכֶם אֶל-תּוֹךְ הַיַּרְדֵּן:

3. הכין. Inf. constr. probably for הכין inf. abs. See note 3, 17. This adverbial use of the Inf. abs. is awkward in construction with מצב; it must be regarded as modifying the verbal idea underlying the latter word.

שאו לכם. *Ethical dative.*

4. שנים העשר. The article denotes reference back to some list or number previously named or implied. In numerals from 11 to 19, the article when used may stand before the unit or עשר.

The narrative in this verse follows immediately after 1 a, the intervening verses being either an explanatory parenthesis or misplaced from 3, 7. See note v. 2.

איש אחד. The wording is somewhat different from 3, 12. There it is "One man *for* a tribe" here "One man *from* a tribe". ל as in 3, 12 is the more usual particle with the numerals to express the Distributive. Cf. however, Neh. 11, 1 אחד מן.

5. עברו ונ'. The people had passed over, but not Joshua and the 12. On this occasion Joshua was at the rear of the people in order to give them confidence that the bed would remain dry long enough to allow all to cross in safety. When the people had passed, Joshua summoned the twelve who had remained behind with him and bade them pass over before the Ark which still remained in the dry bed of river, and take each a stone to the other side.

וְהָרִימוּ לָכֶם אִישׁ אֶבֶן אַחַת עַל-שִׁכְמוֹ לְמִסְפַּר שְׁבָטֵי
 בְּנֵי-יִשְׂרָאֵל: (6) לְמַעַן תִּהְיֶה זֹאת אֹזֶת בְּקִרְבְּכֶם כִּי-יִשְׁאַלְנָה
 בְּנֵיכֶם מָחָר לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה לָכֶם: (7) וְאָמַרְתֶּם
 לָהֶם אֲשֶׁר נִכְרְתוּ מִיַּמֵּי הַיַּרְדֵּן מִפְּנֵי אֲרֹן בְּרִית-יְהוָה
 בְּעַבְרוֹ בַּיַּרְדֵּן נִכְרְתוּ מִי הַיַּרְדֵּן וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְזִכְרוֹן
 לְבָנֵי יִשְׂרָאֵל עַד-עוֹלָם:

והרימו. The Pf. with ו consec. frequently follows the Imper. (עברו). Ges. § 1121.

6. יִשְׁאַלְנָה for יִשְׁאָלוּן. The word is not in pause, but the pausal vowel — under א is probably due to the influence of the emphatic termination ון.

הָאֲבָנִים. הֵ for הֶ in compensation for the omitted Daghesh, which א cannot take. Dav. § 11 has an excellent paradigm of the article and its varying vowel. The Metheg with the open syllable הֵ, in accordance with notes supra, owing to its distance from the tone. Thus בְּנֵי at end of previous verse, and so frequently.

7. וְאָמַרְתֶּם. Pf. with Vav consec. which, with the Pf., has the same pointing as the conj. Pathah — instead of Sheva by the influence of the Hateph — under א "a guttural with Hateph turns a preceding simple vocal Sheva into the short vowel corresponding to the Hateph." "Then ye shall say." ו consec. with the Perf., as the apodosis of a hypothetical clause of which the preceding phrase commencing כִּי יִשְׁאָלוּן is the protasis. The Impf. with a conditional particle followed by the Perf. is a very frequent form of the Hypothetical sentence.

אִישׁ מִי מְרִיבָה 20, 13. With causal force. Cf. Num. 20, 13. אִישׁ רִבּוֹ. Gen. 31, 49. והמצפה אשר אמר.

מִיִּמִּי. Constr. of מִיִּם, alternating with the form מִי (in the same verse). The pronom. suffixes are always added to the duplicated form, מִיִּמִּךְ etc.

נִכְרְתוּ... הַיַּרְדֵּן. Omitted in some LXX Codices.

(8) וַיַּעֲשׂוּ-בְנֵי-יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה וַיִּשְׁאֲלוּ שְׁתֵּי עֶשְׂרֵה אַבְנִים מִתּוֹךְ הַיַּרְדֵּן כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל-יְהוֹשֻׁעַ לְמִסְפַּר שִׁבְטֵי בְנֵי-יִשְׂרָאֵל וַיַּעֲבְרוּם עִמָּם אֶל-הַפְּלֹז וַיִּנְחֻמוּ שָׁם: (9) וּשְׁתַּיִם עָשְׂרֵה אַבְנִים הַקִּים יְהוֹשֻׁעַ בְּתוֹךְ הַיַּרְדֵּן פְּתַח מִצְבֵּי רִגְלֵי הַכְּהֻנִּים נֹשְׂאֵי אֲרוֹן הַבְּרִית וַיְהִי שָׁם עַד הַיּוֹם הַזֶּה: (10) וְהַכְּהֻנִּים נֹשְׂאֵי הָאֲרוֹן לְקִדְמָיִם בְּתוֹךְ הַיַּרְדֵּן

8. "The Children of Israel did so" i. e. through their 12 representatives chosen from the Tribes.

שְׁתֵּי עֶשְׂרֵה אַבְנִים. Sometimes עֶשְׂרֵה as in next verse. The numerals above the units take the noun usually in the plural; except collectives, words of time, measure and weight, אֵלֶּף אֶמָּה, אֵלֶּף אֵמָּה etc. and names of things one is accustomed to count; e. g. עֵיר, שִׁבְטֵי, גִּפְשׁ, אִישׁ etc. Dav. Syn. § 37. Ges. § 134, 2.

לְמִסְפַּר... יִשְׂרָאֵל. Three nouns successively in constr.

9. תַּחַת. Lit. "Underneath" and so, "the place where one is". "The place of the standing of the feet etc." The priests were standing in the dry bed of the river near the East Bank, so that the stones would not be completely covered when the waters returned. According to the plain meaning of the text this is a memorial in addition to that set up at Gilgal, although modern criticism regards it as a duplication of the previous subject matter and sign of composite authorship.

וַיְהִי "And they have been (there)". Dav. Syn. § 48. Unto this day i. e. the date of the composition of the book.

10. עוֹמְדִים "Were standing". The ptcle marks continuous action—i. e. they were standing all the time the people and their representatives were carrying out the various injunctions of Joshua.

עַד-תָּם כָּל-הַדְּבָר אֲשֶׁר-צִוָּה יְהוָה אֶת-יְהוֹשֻׁעַ לְדַבֵּר אֶל-
הָעָם כְּכֹל אֲשֶׁר-צִוָּה מֹשֶׁה אֶת-יְהוֹשֻׁעַ וַיִּמְהָרוּ הָעָם וַיַּעֲבְרוּ;
(11) וַיְהִי בְּאֲשֶׁר-תָּם כָּל-הָעָם לַעֲבֹר וַיַּעֲבֹר אַרְצוֹ-יְהוָה
וְהַכְּהֹנִים לִפְנֵי הָעָם: (12) וַיַּעֲבְרוּ בְּנֵי-רְאוּבֵן וּבְנֵי-גָד
נֹחֲצֵי שִׁבְט הַמְּנַשֶּׁה חֲמִשִּׁים לִפְנֵי בְנֵי יִשְׂרָאֵל בְּאֲשֶׁר דָּבַר
אֱלֹהִים מֹשֶׁה: (13) כְּאַרְבָּעִים אֱלֶף חֲלוּצֵי הַצָּבָא עָבְרוּ

עַד-תָּם. Another illustration of the frequent constr. of the inf. constr. and prep. to be rendered by a conj. and finite verb. In this constr. the subj. of the action is generally to be regarded in the gen. except when there is an intervening word between the Inf. and the subj. (cf. 2, 16. 3, 15) when it is in the nom. "Until the ending of everything" = until everything was ended.

כָּל... יְהוֹשֻׁעַ. Omitted by LXX. But cf. Deut. 27, 2. וַיִּמְהָרוּ. For omission of Daghes in ' see note 1, 1.

11. וַיַּעֲבֹר. The subjects of the verb are "Ark and Priests", but when the predicate precedes two or more subjects, it often agrees in number and gender with the *first* as being the subj. nearest to it.

לִפְנֵי הָעָם. "In the presence of the people." Lit. "Before the people" and the meaning is as in RV. and not "that the priests passed to the head of the people." The latter, standing on the river bank, watched the priests bearing the Ark as they passed along the dry bed of the river on to the shore.

12. cf. Numbers 32, 20. הַמְּנַשֶּׁה. See note 1, 12.

13. אֱלֶף. For use of the sing. see note v. 8.

כְּאַרְבָּעִים. כ Quantitative—see note 3, 4.

חֲלוּצֵי הַצָּבָא. Equipped ones of the warfare = Equipped for war. A frequent phrase, but more usually without the article. cf. Num 31, 5. Here "the war" probably due to the presence before the writer's mind of the impending campaign against the Canaanite.

לפני יהוה לפלחקה אל ערבות יריחו: פ
 (14) ביזם ההוא גדל יהוה את-יהושע בעיני כל-
 ישראל ניראי אתו באשר יראו את-משה כל-ימי חייו: פ
 (15) ניאמר יהוה אל-יהושע לאמר: (16) צוה את-
 הכהנים גשאי ארון העדות ויעלו מן-הירדן: (17) ניצו
 יהושע את-הכהנים לאמר עלו מן-הירדן: (18) ויהי
 כפעלות הכהנים גשאי ארון ברית-יהוה מתוך הירדן נתקו

v. 18 כעלות קרי 18.

לפני י. The phrase often used of actions done with a sense of God's presence, and not always at a Sanctuary. Cf. *infra* 18, 6; 24, 1. Gen. 27, 1. Judges 11, 11. Targ. paraphrases "Before the people of the Lord."

14. גדל. The form of 3rd. sing. perf. Pi. with — (the original vowel) instead of — "appears especially before Maqqeph and in the middle of sentences in continuous discourse; but in pause the form with — is more usual." Ges. § 52 Rem. 1.

15 sq. According to conservative commentators the repetition of the priests' passage etc. supplies details of the event previously omitted from the narrative. See note on v. 2. Modern criticism regards it as proof of the composite authorship of the ch. See Introduction.

16. ויעלו. Simple Vav copulative } is construed with the passive or cohort. to express purpose after an Imper. or its equivalent. Cf. Gen. 24, 14 וואשתה

העדות. Some critics—Steuernagel, Kuenen, Bennett—substitute הברית, on the ground that העדות is the mistake of a Scribe ("familiar with P's language", Bennett) for הברית as in the previous verses. Dillmann opposes. LXX (Vat. codex) translates as though both words were in the Text "The Ark of the Covenant of the Testimony." MT should stand.

18. נתקו. Niph'al Perf. נתק. Lit. "Were plucked away

בפֹּזֹת רִגְלֵי הַכְּתָנִים אֶל הַחֲרָבָה וַיֵּשְׁבוּ מִן־הַיַּרְדֵּן לַמְּקוֹמָם
וַיֵּלְכוּ כְּתֻמּוֹל־שֵׁלֶשׁם עַל־כָּל־גְּדוּזָתָיו: (19) וְהָעָם עָלוּ מִן־
הַיַּרְדֵּן בְּעֶשְׂרֵי לַתְּדֹשׁ הַרְאֲשׁוֹן וַיַּחֲנוּ בְּנִלְגָל בַּקֶּצֶה מִזְרַח
יְרִיחוֹ: (20) וְאֵת שְׁתֵּים עָשָׂרָה הָאֲבָנִים הָאֵלֶּה אֲשֶׁר לָקְחוּ
מִן־הַיַּרְדֵּן הַקִּים יְהוֹשֻׁעַ בְּנִלְגָל: (21) וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר אֲשֶׁר יִשְׁאַלֹן בְּנֵיכֶם מָחָר אֶת־אֲבוֹתָם לֵאמֹר מָה
הָאֲבָנִים הָאֵלֶּה: (22) וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לֵאמֹר בִּיבֹשָׁה

on to the dry ground". Constr. praegnans for "were plucked away (from the soft bed of the river and lifted) on to the dry land".

Perhaps best regarded as Perf. asyndeton used as circumstantial clause. Cf. Driver § 163 "the soles of the feet etc. . . . being plucked etc."

19. בעשור. Lit. "On the ten". The cardinal numbers even when the ordinal exists (1—10) are sometimes used to express the date omitting the word "day".

לחדש. The circumscription of the gen. ("of the month") by ל instead of previous noun in constr. is usual in stating dates. The first month is Nisan or Abib (March-April).

גלגל. Lit. "A circle" of stones from גלל to roll, formed from the Pilpel. גלגל = A wheel. cf. Is. 28, 28.

בקצה מורח. Lit. "On the side of the East of Jericho"—i. e. on the East side. מורח is a noun in constr.

21. אשר ישאלון. When they ask. The use of אשר to express a condition is somewhat rare; but cf. Lev. 4, 22 אשר נשיא יחטא. For ישאלון see supra v. 6.

אבותם. More usual than the form אבותיהם, which we might expect according to the paradigm. The latter is actually the less correct form. It arises, together with the other forms of pronom. suffixes to plural fem. nouns (אבותינו אבותיך etc.) through the addition of the mas. constr. plural termination ם to the fem. plural וֹת. The result is in

עבר ישראל את-היתרן הזה: (23) אשר-הוביש יהוה
 אלהיכם את-מי היתרן מפניכם עד-עברכם כאשר עשה
 יהוה אלהיכם לים-סוף אשר-הוביש מפנינו עד-עברנו:
 (24) למען דעת כל-עמי הארץ את-יד יהוה כי תזקה
 היא למען יראתם את-יהוה אלהיכם כל-הימים: פ

effect a *double* indication of the plural. The sing. suffix to the fem. plural noun does occur occasionally. Deut. 28, 59 מכותך. Ez. 16, 52 אחיותך. In the 3rd plu., as here, it is much more frequent than the double form and in the earlier books it is almost the rule cf. שמתם, דורותם etc. Wright, end of ch. VII. Ges. § 91, 3.

23. אשר הוביש. אשר with causal force cf. v. 7.

24. למען דעת. למען with the Inf. constr. to express a final clause. Cf. Judges 2, 22 למען נסות. למען and the Impf. with the same force, cf. Gen 12, 13 למען ייטב לי. Note that here the Inf. constr. has both subj. (כל עמי) and obj. (את יד).

למען יראתם "That ye might fear". (Perf. 2nd plu.) So according to the Mas. pointing. An emendation of the vowels to יראתם (Inf. constr. + 3rd pronom. suffix) = "That they might fear", is proposed and followed by R. V. It is well supported. (1) למען to introduce final clause is not used with Perf. Its construction is with Impf. or Inf. constr. (2) It conforms better with the first part of the verse. Keil's contention that the Inf. is never used with a suffix and cannot take one, fails in view of Is. 29, 13. 2 Sam. 3, 11.

עד עולם All the days i. e. continually

CHAPTER V.

5 (1) וַיְהִי כַשְׁמֶע כָּל-מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן
 וְכָל-מַלְכֵי הַכְּנַעַנִי אֲשֶׁר עַל-הַיָּם אֶת אֲשֶׁר-הוֹבִישׁ
 יְהוָה אֶת-מִי הַיַּרְדֵּן מִפְּנֵי בְנֵי-יִשְׂרָאֵל עַד-עֲבָרְנוּ וַיִּמָּס
 לְבָבָם וְלֹא-הָיָה בָּם עוֹד רוּחַ מִפְּנֵי בְנֵי-יִשְׂרָאֵל: 5
 (2) בָּעֵת הַהִיא אָמַר יְהוָה אֱלֹהֵינוּשֶׁ עָשָׂה לָּנוּ תְּרֻבוֹת
 צְרִיִם

V. 1 עברים קרי י.

1. All the inhabitants of Canaan are here included under the generic term of Amorites and Canaanites; the former signifying the dwellers in the highlands, cf. Num. 13, 29 and Deut. 1, 7, and the latter, the Lowlanders (על הים) towards the coast of the Mediterranean. See note 9, 1.

אשר. Object clauses are often introduced by (אשר and) את אשר the circumstance that, the fact that. See 2, 10.

עברנו. If read with these consonants עֲבָרְנוּ = Inf. Constr. with pronom affix "our passing over". All the Versions and some MSS. (supported by Targ which has רעברו) read עברם Inf. constr. 3rd pronom. suff. "their passing over" = they had passed over; as in margin of R. V. This is also the Q'ri, the Masoretic correction.

לבבם. "Their heart". For this form, though applied to many individuals see note 7, 6.

2. תרבות צורים. Lit. "Swords (weapons) of rocks." Both nouns in the plural. So frequently when the plural is a compound expression. Cf. שני לוחות אבנים. Two tables of Stone (lit. Stones). "Knives of flint" or stone knives, a survival of an old custom cf. Ex. 4, 25.

וְשׁוּב מִלְּאֵת-בְּנֵי-יִשְׂרָאֵל שְׁנִית: (3) וַיַּעַשׂ-לֹו יְהוֹשֻׁעַ
 חֲרֻבוֹת צָרִים וַיָּמַל אֶת-בְּנֵי יִשְׂרָאֵל אֶל-בְּנֵי עַתְּהָ הָעַרְלוֹת:
 (4) וְזֶה הַדְּבָר אֲשֶׁר-מַל יְהוֹשֻׁעַ כָּל-הָעָם הַיֵּצֵא מִמִּצְרָיִם
 הַזְּכָרִים כָּל אֲנָשִׁי

וְשׁוּב מִלְּ. The subordination of one verb to another is often expressed by co-ordination; the complementary verb being in finite form united by the copula and sometimes, as here, even without. Dav. Syn. § 83. Ges § 120g. מִלְּ שׁוּב for שׁוּב וּמִלְּ. The constr. with שׁוּב is mostly a periphrasis for expressing the repetition of an action." "Return and circumcise" = "circumcise again".

שְׁנִית. Omitted in LXX codex Vat.

3. וַיַּעַשׂ. Verbs ל"ה have a shortened form for the Jussive which is also used with the ו consec. The form comes by loss of ה and its vowel sign, and often involves further changes in the vocalisation of the word. Here וַיַּעַשׂ for וַיַּעֲשֶׂה. Dav. § 44. Harper § 100.

וַיָּמַל. Impf. with ו consec. from מוּל. Impf. יָמַל. Jussive = יָמַל; with ו consec. = וַיָּמַל. The retraction of accent (possible here because the penultimate is open, Ges. § 29) causes a shortening of the ultimate vowel in יָמַל since a long vowel cannot stand in a closed toneless syllable.

אֶל "Against" the hill. אֶל properly signifies direction towards, but is sometimes used of "proximity at", with an implied idea of previous motion to the place.

4. וְזֶה הַדְּבָר "And this is the reason" cf. 1 Kings 9, 15; 11, 27.

אֲנָשִׁי pl. constr. אִישׁ. Notice different terms for "man".
 1. אָנוּשׁ poet. expression for man collectively, used for human race; very seldom for single individual like אִישׁ. Also in contrast to God = mortal, decaying man. Job 9, 2 אֵל עִם אָנוּשׁ. 2. אִישׁ, man, collectively and individually, often with special reference to virtues of

הַמְּלַחֲמָה מָתוּ בַמִּדְבָּר בַּיָּרְדֵּן בְּצֵאתְכֶם מִמִּצְרָיִם: (5) כִּי-
 מְלִים הָיוּ כָּל-הָעָם הַיִּצְאָאִים וְכָל-הָעָם הַיִּלְדִּים בַּמִּדְבָּר בַּיָּרְדֵּן
 בְּצֵאתְכֶם מִמִּצְרָיִם לֹא-מָלוּ: (6) כִּי וְאַרְבָּעִים שָׁנָה הָלַכְוּ
 בְּנֵי-יִשְׂרָאֵל בַּמִּדְבָּר עַד-הֵמָּה כָּל-הַגֹּזִי אֲנָשֵׁי הַמְּלַחֲמָה
 הַיִּצְאָאִים מִמִּצְרָיִם אֲשֶׁר לֹא-שָׁמְעוּ בְּקוֹל יְהוָה אֲשֶׁר נִשְׁבַּע
 יְהוָה לָהֶם לְבַלְתִּי הָרְאוֹתֶם אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה
 לְאַבוֹתֶם לָתֵת לָנוּ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ: (7) וְאֶת-בְּנֵיהֶם
 הַקָּטָנִים תַּחֲתֶם אַתֶּם מִלְּיְהוֹשֻׁעַ כִּי-עָרְלִים הָיוּ כִּי לֹא-מָלוּ
 אוֹתָם בַּיָּרְדֵּן:

manliness = vir. 3. אדם Man in widest sense; and often in lower conception. כל אדם = all men. כל איש = every man. Ps. 49 גם בני אדם גם בני איש Men of low degree as opposed to "men of high degree". Further איש never used of "woman". אדם is not opposed to, or exclusive of, woman.

מְלִים. Pass. Ptcp. מול היה is often used with ptcp. (chiefly the active p.) to give more distinctly the idea of duration, but it also occurs with little or no intention of emphasis. For other instances with pass. ptcp. cf. Lev. 13, 45, 1 Kings 22, 35.

יָלוּד. Plu. Adj. ילוד or ילד. Irreg. pointing for ילוד. Pass. Ptcp. of ילד. מלו. The indefinite subj. is frequently expressed by the 3rd pl.

6. לבלתי בלתי with prep. ל is used regularly to negative the inf. constr. as well as to negative the impf. = "that not", "so as not"; cf. Gen. 3, 11.

לאת לנו. Note the tone is drawn back to the penult in לתת to avoid the concurrence of two tone syllables. Ges. § 29, 3 b.

חלב ודבש. Genitives of nearer definition following the constr. of participle זבת, a frequent construction cf. חללי הרב "Slain by the sword".

(8) וַיְהִי בְּאֲשֶׁר-תָּמוּ כָל-הַגּוֹי לְהַפּוּל וַיֵּשְׁבוּ תַּחְתָּם בַּמָּקוֹמָה
 עַד חַיֹּתָם ׀ (9) וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ הַיּוֹם גִּלְלוּתִי
 אֶת-חֶרְפְּתָ מִצְרַיִם מֵעַלְיָכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִלְגָּל
 עַד הַיּוֹם הַזֶּה:

(10) וַיַּחֲנוּ בְנֵי-יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ אֶת-הַפֶּסַח
 בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב בְּעַרְבוֹת יְרִיחוֹ: (11)
 וַיֵּאָכְלוּ מֵעֵבֹר הָאָרֶץ מִמַּחֲרַת הַפֶּסַח מִצּוֹת וְקִלּוֹי בַעֲצֵם
 הַיּוֹם הַזֶּה: (12) וַיִּשְׁלַח הַמֶּן מִמַּחֲרַת בְּאַבְלָם מֵעֵבֹר
 הָאָרֶץ וְלֹא-הָיָה עוֹד לִבְנֵי יִשְׂרָאֵל מִן וַיֵּאָכְלוּ מִתְּבוּאֹת
 אֶרֶץ כְּנָעַן בַּשָּׁנָה הַהִיא: ׀

8. תחתם. Lit. "under them" i. e. on the spot where they were = in their places; cf. 6, 5.

9. גלגל. A play on resemblance between the word גלגל (from גלל "to roll away") and "a circle"; cf. 4, 19.

11. מעבור. From "the produce of". עבור occurs only here and in the next verse. The abstr. would be עבור.

ממחרת הפסח. Omitted (also ממחרת in next v.) in LXX.

מצות. Eaten during the Festival of Passover. See Ex. 12.

קלוי. Pass. Ptc. קלה, to burn, lit. "that which is burned or wasted". Ears of corn thus roasted are still an article of food in the East.

עצם. Lit. "bone, substance" and hence "self".

12. ממחרת. From (the arrival of) the morrow = on the morrow. Note the word here is abs. In v. 11 it is constr., with Pathach under ך, on the morrow of (the day after) Passover.

וירא. Impf. with ם consec. shortened form (for ויראה) as usual with ל"ה verbs.

(13) וַיְהִי בַּהֲנֹזֵת יְהוֹשֻׁעַ בְּיָרִיחוֹ וַיִּשָּׂא עֵינָיו וַיִּרְא
וְהָגָה אִישׁ עֹמֵד לְגִבּוֹ וְחָרְבוֹ שְׁלֹפָה בְּיָדוֹ וַיִּלְךְ יְהוֹשֻׁעַ
אֵלָיו וַיֹּאמֶר לוֹ הֲלָנוּ אִתָּה אִם-לְעָרֵינוּ: (14) וַיֹּאמֶר לֹא
כִּי אֲנִי שָׂר-צָבָא יְהוָה עִתָּה בָּאתִי וַיַּפֵּל יְהוֹשֻׁעַ אֶל-פָּנָיו
אֶרְצָה וַיִּשְׁתָּחוּ

V. 14 קמץ בויק •

13. ביריחו. In (the vicinity of) Jericho and so "by Jericho". A quite correct use of ב.

וחרבו. A circumstantial clause introduced by ו, a frequent construction. "With (lit. and) his sword drawn in his hand".

הלנו...לצרנו. ה is the interrogative particle. The alternative question is usually marked, as here, by ה in the first clause and אם or ואם in the second. cf. Gen. 17, 17. 1 Kings 22, 15. If the second clause is negative, לא אם. cf. Gen. 27, 21.

14. צבא, "host", not necessarily organised for war. Applied to Israel (Ex. 7, 4. 12, 4); the heavenly bodies (Deut. 4, 19), and so generally. Angels (1 Kings 22, 19) and in this sense most likely here; otherwise, the use of the word to denote spiritual beings and invisible agencies is a later one. Neh. 9, 6. Dan. 8, 10.

ויון אל פניו for על פ' אל. There is a tendency in the language to use אל for על, cf. 1 Kings 13, 29.

ארצה. Termination ה expressing direction towards; survival of a former accusative case ending. Ges. § 90.

וישתחו. The disjunctive tonic accent — sometimes has sufficient pausal force to cause the lengthening of the tone vowel, as here, — to —. See note 8, 1. ישתחו is the shortened Impf. of השתחוה the Hithpal'el, a rare form, of שחה, ש and ת being transposed. ישתחו is for ישתחו. Ges. § 75, 18.

וַיֹּאמֶר לוֹ מָה אֲדַנִּי מִדְּבַר אֶל-עַבְדֶּיךָ: (15) וַיֹּאמֶר שֵׁר-צַבָּא
 יְהוָה אֶל-יְהוֹשֻׁעַ שֶׁל-נַעֲלֶיךָ מֵעַל רִגְלֶיךָ בִּי הַמָּקוֹם אֲשֶׁר
 אָתָּה עֹמֵד עָלָיו קֹרֵשׁ הוּא וַיַּעַשׂ יְהוֹשֻׁעַ כֵּן:

V. 15. חסר י'.

מדבר. Future passing into the present. *Futurum instans*.
 What is my lord about to say = what is my lord saying.
 The same *nuance* is often contained in the English present part.

15. רגלך. To be read רגליך. There is a Mas. foot note pointing to the omission of ' (חסר = ', lacking). The word is therefore to be regarded pl. Pesh. also renders נעליך = געליך = Shoes.

CHAPTER VI.

(1) 6 וַיִּרְיָחוּ סַנְרַת וּמַסְנֶרֶת מִפְּנֵי בְּנֵי יִשְׂרָאֵל אֵין
 יוֹצֵא וְאֵין בָּא: פ (2) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ רְאֵה נָתַתִּי
 בְּיָדְךָ אֶת־יְרִיחוֹ וְאֶת־מַלְכָּהּ נְבוּרֵי הַחֵיל: (3) וּסְבַתֶּם אֶת־
 הָעִיר כֹּל אַנְשֵׁי הַמְּלַחְמָה הַקִּיף אֶת־הָעִיר פָּעַם אַתָּת כֹּה
 תַעֲשֶׂה שֵׁשֶׁת יָמִים: (4) וְשִׁבְעָה כְּהֲנָיִם יִשְׂאוּ שִׁבְעָה
 שׁוֹפְרוֹת הַיּוֹבְלִים

1. סנרת ומסנרת. Fem. Ptc. Act. Qal with Ptc. Pu'al of סנר. Lit. "Jericho was keeping (its gates) shut and was being shut in" i. e. beleaguered. The participles emphasise the continuance of the condition over a period.

אֵין אֵין יוֹצֵא constr. of אֵין "not existing" the negative of יש "being". אֵין = "nothing of"; and its idiomatic use before the participle (as before a noun whose non-existence is predicated) is a very frequent construction. אֵין יוֹצֵא = Lit. "There was nought of one going out etc." = none went out.

2. נתתי. The perf. of certainty, or prophetic perf. The accomplishment of the action is actually in the future, but, being unalterably determined upon by the will of the speaker, it is regarded as having already taken place. Common with promises, resolutions, and especially so with divine promises. Dav. Syn. § 41. Driver § 13.

3. הקיף. Hiph'il Inf. נקיף. For use see note on 3, 18.

ששת ימים. For constr. see note 1, 11. תעשה. Pesh = תעשו.

4. היובלים. "The rams". יובל = a ram, but the word is seldom used except in combination with קרן or שופר, hence when alone it signifies "horn" (Ex. 19, 13). Translate "rams' horns" not "trumpets".

לפני הארון וביום השביעי תסבּו את־העיר שבע פעמים
 והנהגים יתקעו בשופרות: (5) והלה במשך ובקמן היזבל
 בשמעכם את־קול השופר יריעו כל־העם תרועה גדולה
 ונפלה חומת העיר תחתיה ועלו העם איש נגדו: (6) ויקרא
 יהושע בן־נון אל־הנהגים ויאמר אליהם שאו את־ארון
 הברית ושבעה כהנים ישאו שבעה שופרות וזבלים לפני
 ארון יהוה: (7) ויאמרו אל־העם עברו וסבּו את־העיר
 והחלוץ

V. 5. כשמעכם ק'.

V. 7. ויאמר קרי.

The blowing of trumpets was prescribed as part of the worship on the Solemn Feast of the 7th Month Tishri (observed now as the New Year's Day by the Jewish race) and at the proclamation of the great year of the Jubilee.

שבע. Note the num. is fem. to agree with פעם and for explanation of the use of the fem. numeral with a masculine noun and vice versa, see note on 17, 11.

במשך. משך is "to draw out", and so, "to draw out a sound", often with a sense of prolonging. "When there is a long drawing out of sound on the ram's horns" "when they blow a long blast on the ram's horns."

5. תחתיה, "under it", in its place, i. e. where it stood, cf. 5, 8. Jud. 7, 21. 1 Sam. 14, 9.

כשמעכם Q'ri בשמעכם, but there is no difference in meaning.

7. ויאמרו. The Q'ri ויאמר (and *he* i. e. Joshua said) supported by Targum and Pesh. ויאמרו, the K'thibh, would refer to the priests.

והחלוץ. The sing. noun with the article is extensively used in Hebrew to denote a class. החלוץ the armed men i. e. the soldiers. For Metheg ה see 4, 6 and Dav. § 10. LXX, which freely paraphrases vv. 6 and 7, omits והיה העם and would read יעברו for עברו i. e. "let the seven priests

יַעֲבֹר לִפְנֵי אֲרוֹן יְהוָה: (8) וַיְהִי כַאֲמַר יְהוֹשֻׁעַ אֶל-הָעָם
וּשְׁבַעַה הַכֹּהֲנִים נְשָׂאִים שִׁבְעָה שׁוֹפְרוֹת הַיּוֹבְלִים לִפְנֵי
יְהוָה עֲבְרוּ וְתִקְעוּ בַשׁוֹפְרוֹת וְאֲרוֹן בְּרִית יְהוָה הֵלֵךְ
אֲחֵרֵיהֶם: ׀ (9) וְהַחֲלוּץ הֵלֵךְ לִפְנֵי הַכֹּהֲנִים תִּקְעוּ
הַשׁוֹפְרוֹת וְהַמֵּאֲסֵף הֵלֵךְ אֲחֵרֵי הָאֲרוֹן הַלּוֹךְ וְתִקְעוּ בַשׁוֹפְרוֹת:
(10) וְאֶת-הָעָם צִוָּה יְהוֹשֻׁעַ לֵאמֹר לֹא תִרְעוּ וְלֹא תִשְׁמְעוּ
אֶת-קוֹלְכֶם וְלֹא יֵצֵא מִפִּיכֶם דְּבַר עַד יוֹם אֲמַרְי אֲלֵיכֶם
הִרְעוּ וְהִרְעַתֶּם: (11) וַיִּסַּב אֲרוֹן-יְהוָה אֶת-הָעִיר הַקָּף
פַּעַם אַחַת וַיָּבֵאוּ הַמַּחֲנֶה וַיִּלְיֵנוּ בַּמַּחֲנֶה: ׀
(12) וַיִּשְׁבְּעוּ יְהוֹשֻׁעַ בְּבִקְרֵי נִישְׂאוֹ הַכֹּהֲנִים אֶת-אֲרוֹן יְהוָה:

V. 9. תקעי קרי.

....pass on and blow etc." making this and the following v. part of the instructions of Joshua, and so connecting them with v. 10.

8. ותקעו (MT) is an instance of Perf. with 1 consec. = Impf. frequentative, although following a previous perf. which is however in the nature of a summary statement. Driver § 114. Ges. § 112. "The seven priests. passed on and went on blowing with the trumpets."

9. המאסף. Instead of המאסף. The Daghesh following the article is sometimes omitted from the liquid letters, the syllable being marked with Metheg and remaining half open. Dav. § 11 Rem. a.

החלוץ and המאסף represent the two divisions of the army of the Israelites; the former referring to the 2 1/2 tribes (Reuben, Gad and 1/2 Manasseh) and the latter to the fighting men of the remaining tribes (Keil). According to v. 3 the people in the procession consisted of the armed men only.

הלוך ותקעו. The Inf. Abs. used by itself graphically represents the exercise or continuance of the action.

10. הריעו והריעתם. The perf. with vav consec. after the impr. is a regular usage. Both forms are Hiph. of רוע.

(13) וְשָׁבַעַה הַכֹּהֲנִים נְשָׂאִים שְׁבָעָה שׁוֹפְרוֹת הַיְבֻלִּים לְפָנָי
 אֲרוֹן יְהוָה הַלְכִים הַלֹּדֶךְ וַתִּקְעוּ בְּשׁוֹפְרוֹת וְהִתְלוּן הַלֹּדֶךְ
 לְפָנֵיהֶם וְהִמְאִסָּף הַלֹּדֶךְ אַחֲרַי אֲרוֹן יְהוָה הַלֹּדֶךְ וַתִּקְעוּ
 בְּשׁוֹפְרוֹת: (14) וַיִּסְבּוּ אֶת-הָעִיר בַּיּוֹם הַשֵּׁנִי פַעַם אַחַת
 וַיָּשׁוּבוּ הַמַּחֲנֶה כֹּה עָשׂוּ שֵׁשֶׁת יָמִים: (15) וַיְהִי ׀ בַּיּוֹם
 הַשְּׁבִיעִי וַיִּשְׁכְּמוּ בַעֲלוֹת הַשַּׁחַר וַיִּסְבּוּ אֶת-הָעִיר בַּמִּשְׁפָּט
 הַזֶּה שִׁבְעַ פַּעֲמִים רַק בַּיּוֹם הַהוּא סָבְבוּ אֶת-הָעִיר שִׁבְעַ
 פַּעֲמִים: (16) וַיְהִי בַפַּעַם הַשְּׁבִיעִית תִּקְעוּ הַכֹּהֲנִים
 בְּשׁוֹפְרוֹת וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-הָעָם הֲרִיעוּ פִּירֵי-נֶתַן יְהוָה לָכֶם
 אֶת-הָעִיר: (17) וְהִיתָה הָעִיר חֶרֶם הִיא וְכָל-אֲשֶׁר-בָּהּ
 לַיהוָה רַק רֶחֶב הַזֹּזָנָה תַּחְיָה הִיא וְכָל-אֲשֶׁר אַתָּה בַּבַּיִת כִּי

V. 13 קרי V.

V. 15 קרי בעלות.

13. (הולכים הלודך) ותקעו. הלך with its inf. abs. is generally followed by another inf. but sometimes, as here, by a finite verb. An emendation ותקוע (K. H. B) is suggested, but it is unnecessary as the usage is supported elsewhere. (Cf. 1 Sam. 19, 23 וילך הלודך ויהנבא.)

It corresponds to ותקעו in v. 8 (q. v.) Perf. with ׀ consec. = Impf. frequentative. "And went on blowing".

הולך ותקוע. Participle according to the consonants, but the Mas. correction makes it the inf. הלודך. A more usual grammatical construction.

15. בעלות השחר. "At the rising of the dawn" i. e. when it becomes visible.

17. חרם. "Devoted thing" i. e. something set aside either for destruction, or from common use for sacred service. Here all the silver and gold brass and iron vessels are not to be destroyed but to be consecrated unto the Lord. In Num. 18, 14, the חרם is to be the property of the priests.

הַחֲבִיאֲתָה אֶת־הַמַּלְאָכִים אֲשֶׁר שָׁלַחְנוּ: (18) וְרַק־אַתֶּם שָׁמְרוּ
 מִן־הַחֵרֶם פֶּן־תַּחְרִימוּ וּלְקַחְתֶּם מִן־הַחֵרֶם וְשַׁמְתֶּם אֶת־
 מַחֲנֵה יִשְׂרָאֵל לְחֵרֶם וְעִבְרַתֶם אוֹתוֹ: (19) וְכַל וּפְסוּף וְזָהָב
 וְכֶלִי נְחֹשֶׁת וּבְרוֹזָל קָדָשׁ הוּא לַיהוָה אוֹצֵר יְהוָה יְבוֹא:
 (20) וַיִּרְעוּ הָעָם וַיִּתְקַעוּ בַשִּׁפְרוֹת וַיְהִי כִשְׁמַע הָעָם אֶת־קוֹל
 הַשּׁוֹפָר וַיִּרְעוּ הָעָם תְּרוּעָה גְדוֹלָה וַתַּפֵּל הַחוֹמָה תַּחְתֵּיהָ
 וַיַּעַל הָעָם הָעִירָה אִישׁ גְּגֻזוֹ וַיִּלְכְּדוּ אֶת־הָעִיר: (21) וַיַּחְרִימוּ

הַחֲבִיאֲתָה. Hiph. חבא. The correct form is הַחֲבִיאָה which appears in v. 25. The irregularity is due to the tendency of א"ל verbs to adopt the vowels of the ל"ה verb. Ges. § 75 VI.

18. שמרו. The Niph. impr. הַשְׁמְרוּ is the more usual form of this verb to express "take heed".

פֶּן־תַּחְרִימוּ. פן "lest", referring to action ahead, is naturally followed by an Impf. Lest (when) ye devote it. For the constr. of the hypothetical see Note 4, 6. LXX reads ἐνθουσιάζοντες ("setting your mind" on it) and this has suggested the emendation תַּחְמוּ Lest ye desire it. Targ supports MT.

לְחֵרֶם. "And ye make of the camp of Israel as a devoted thing"; ל is commonly used after verbs of "making, appointing to", or "regarding as" something.

וְעִבְרַתֶּם. "And ye shall disturb", & so, "trouble". Root עבר from which the name of the Valley in 7, 24 is derived.

19. וּבְרוֹזָל. Before the Labials (בּוּמֶה) the pointing of the Conjunction ו is *without* a Metheg although an open syllable two places from the tone. Dav. § 15. Ges. § 62 e.

נְחֹשֶׁת. Bronze i. e. copper with an alloy of tin. (Bennett.)

20. וַיַּעַל. Shortened form with ו consec. "Jericho is thus a city surrounded by resources, yet in war she has always been easily taken. That her walls fell down

אֶת־כָּל־אֲשֶׁר בְּעִיר מַאִישׁ וְעַד־אִשָּׁה מִנְעַר וְעַד־זָקֵן וְעַד־
 שׂוֹר וְשֶׁה וְחִמּוֹר לְפִי־חֶרֶב: (22) וְלִשְׁנַיִם הָאֲנָשִׁים הַמְרַנְּלִים
 אֶת־הָאָרֶץ אָמַר יְהוֹשֻׁעַ בָּאוּ בֵּית־הָאִשָּׁה הַזֹּזֶנֶת וְהוֹצִיאוּ
 מִשָּׁם אֶת־הָאִשָּׁה וְאֶת־כָּל־אֲשֶׁר־לָהּ כַּאֲשֶׁר גִּשְׁבַּעְתֶּם לָהּ:
 (23) נִיבְאוּ הַנְּעָרִים הַמְרַנְּלִים וַיִּצְיֵאוּ אֶת־רָחֵב וְאֶת־אֲבִיהָ

at the sound of Joshua's trumpets is no exaggeration, but the soberest summary of all her history...

This weakness of Jericho was due to two causes. An open pass came down on her from Northern Israel, and from this, both part of her water supply could be cut off, and the hills behind her could be occupied. But besides this, her people seem never to have been distinguished for bravery... Enervated by the great heat... and unable to endure on their bodies aught but linen, it was impossible they could be warriors, or anything but irrigators, paddlers in water and soft earth." H. G. H. L. pp. 267, 268.

תחתיה. See note 5, 5.

21. מאיש ועד אשה. The combination of *מן...ועד* is frequent to express the idea of "both....and".

לפי חרב. ל. of the *norm*. "According to the mouth or measure of the sword."

22. ולשנים האנשים. When a noun is definite (i. e. by the article, in the constr. or with a pronom affix) the numeral is usually in the constr. cf. 10, 16 *חמשת המלכים*. Cf. 1 Sam. 17, 14 for another exception. Probably a survival of the older constr. of the numeral as a noun in appos.

המרנלים. For omission of Daghesh in *ם* see supra v. 9. Pi. Part. רנל with ה as relative. Ges. § 139 l. In the following verse the same word is used as noun in apposition.

23. נערים. Lit. Youths: but the word is frequent as here in the sense of "follower" "attendant" = *משרת*.

ויצאו את...ואת. *את* is generally repeated before each of several objects after the same verb.

וְאֶת־אִמּוֹתָם וְאֶת־אֶחְיֵיהֶן וְאֶת־כָּל־אֲשֶׁר־לָהֶן וְאֶת־כָּל־
 מִשְׁפְּחוֹתֵיהֶן הוֹצִיאוּ נִינְיָחוּם מִחוּץ לְמַחֲנֵה יִשְׂרָאֵל:
 (24) וְהָעִיר שָׁרְפוּ בָאֵשׁ וְכָל־אֲשֶׁר־בָּהּ בַּקֹּי הַכֶּסֶף וְהַזָּהָב
 וְכָל־הַנְּחֹשֶׁת וְהַבְּרֹזֶל נָתַנוּ אוֹצֵר בֵּית־יְהוָה: (25) וְאֶת־
 רַחֲבֵי הַזֹּזָנָה וְאֶת־בַּיִת אֲבִיהָ וְאֶת־כָּל־אֲשֶׁר־לָהּ הִחְיָה
 יְהוֹשֻׁעַ וַתֵּשֶׁב בְּקֶרֶב יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה כִּי הִחְיָאָהָ
 אֶת־הַמַּלְאָכִים אֲשֶׁר־שָׁלַח יְהוֹשֻׁעַ לְרַגֵּל אֶת־יְרִיחוֹ: ׀
 (26) וַיִּשְׁבַּע יְהוֹשֻׁעַ בְּעֵת הַהִיא לֵאמֹר אֲרוּר הָאִישׁ לִפְנֵי
 יְהוָה אֲשֶׁר יָקוּם וּבָנָה אֶת־הָעִיר הַזֹּאת אֶת־יְרִיחוֹ בְּבִכְרוֹ
 יִיסְדָנָה וּבְצַעֲרוֹ יִצִּיב דְּלֹתֶיהָ: ׀ (27) נִיְהִי וַהֲנֵה אֶת־
 יְהוֹשֻׁעַ נִיְהִי שְׁמֵעוּ בְּכָל־הָאָרֶץ:

מִשְׁפְּחוֹתֵיהֶן. Lit. "Families". Apparently pleonastic after the preceding phrase, but to be interpreted in the sense of "kindred".

מִחוּץ. "Until she was ready to be received as a proselyte into the congregation of the Lord." Kim.

24. אוֹצֵר. Acc. of place.

בֵּית. Pesh. omits. Cf. v. 19.

26. אֶת יְרִיחוֹ. Omitted in LXX.

יִיסְדָנָה. Pi. Impf. (יִיסַד) with 3rd fem. sing. pronom. affix strengthened by the ׀ (Nun energeticum or demonstr.) Without this ׀ the form would be יִיסְדָה or יִיסְדָהּ.

בְּבִכְרוֹ יִצִּיב וּבְצַעֲרוֹ. *At the cost* of his firstborn etc. ב *pretii*, denoting the price of a thing. Cf. 2 Sam. 23, 17 *pretii* "who went *at the risk of* (ב) their lives." Jericho is mentioned as an inhabited place, Judges 3, 13; 2 Sam. 10, 15, so that the curse may be understood as applied to rebuilding the city as a fortified place. The curse is fulfilled 1 Kings 16, 34.

CHAPTER VII.

7 (1) וַיַּמְעֵלוּ בְנֵי־יִשְׂרָאֵל מֵעַל בְּחֵרֶם וַיִּקַּח עִבּוֹן בֶּן־
פְּרָמִי בֶן־זַבְדִּי בַן־זָרַח לְמַטֵּה יְהוּדָה מִן־הַחֵרֶם וַיִּתֶר־אֹהֶב
יְהוָה בְּבָנֵי יִשְׂרָאֵל: ם

(2) וַיִּשְׁלַח יְהוֹשֻׁעַ אַנְשִׁים מִירִיחוֹ הָעִי אֲשֶׁר עִם־בַּיִת
אֲנֹן מִקִּדְּם לְבַיַת־אֵל וַיֹּאמֶר אֲלֵיהֶם לֵאמֹר עָלוּ וְרַגְלוּ אֶת־
הָאָרֶץ וַיַּעֲלוּ הָאֲנָשִׁים וַיַּרְגְּלוּ אֶת־הָעִי: (3) וַיָּשִׁבוּ אֶל־
יְהוֹשֻׁעַ וַיֹּאמְרוּ אֵלָיו אֱלֹהֵי יִשְׂרָאֵל בְּלִהְעֵם בְּאַלְפִים אִישׁ אֹז
כְּשִׁלְשַׁת אַלְפִים אִישׁ יַעֲלוּ וַיִּכּוּ אֶת־הָעִי אֶל־תֵּינֶע שְׂמֵהּ

1. וימעלו מעל. Cognate accusative. מעל to act unfaithfully or treacherously. "Committed a treacherous act in (the matter of) the devoted thing."

עכּוּן. In 1 Chr. 2, 7 the name is given as עכר, the liquid letters ך and ך being interchanged to permit of a play on the meaning of the word (עכר = to trouble) "Achor, the troubler of Israel who transgressed in the devoted thing." Probably v. 25 infra led to the assimilation there of the name of the man to that of the valley. (Bennett.)

2. אשר עם־בית. An idiomatic use of עם = by, close to. Cf. Judges 18, 3.

בית און. Omitted in LXX. But it is mentioned again infra 18, 12.

מקדום cf. Gen. 12, 8.

3. אל יעל. The negative in the Jussive and imperative is לא אל not אל.

שקל, שנה, איש, יום. Words like בשלשת אלפים איש usually remain in singular after the numerals above ten.

אֶת-כָּל-הָעָם כִּי מָעַט הָמָה: (4) נִיַּעְלוּ מִן-הָעָם שָׁמָּה
 כְּשֶׁלֶשֶׁת אֲלָפִים אִישׁ וַיִּנָּסוּ לִפְנֵי אַנְשֵׁי הָעַי: (5) וַיִּכּוּ
 מֵהֶם אַנְשֵׁי הָעַי כְּשֶׁלֶשִׁים וְשֵׁשָׁה אִישׁ וַיִּרְדְּפוּם לִפְנֵי
 הַשָּׁעַר עַד-הַשָּׂבָרִים וַיָּבֹאוּ בַּמּוֹרָד וַיִּמָּס לְבַב-הָעָם וַיִּהְיֶה
 לָמָּה: (6) וַיִּקְרַע יְהוֹשֻׁעַ שִׁמְלֹתָיו וַיַּפֵּל עַל-פְּנָיו אֶרְצָה לִפְנֵי
 אֲרֹן יְהוָה עַד-הָעֶרֶב הוּא וְזִקְנָיו יִשְׂרָאֵל וַיַּעֲלוּ עִפְרָה עַל-
 רֹאשָׁם: (7) וַיֹּאמֶר יְהוֹשֻׁעַ אֲתָהּ וְאֲרֹנִי יְהוָה לָמָּה הִעֲבַרְתָּ

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Dav. Syn. § 37; Ges. § 134, but see below v. 21, for an exception.

תִּנְע. The Pi'el sometimes has causative force "make to go toilsomely" = make to toil. The road ascended all the way to Ai, hence the use of this word.

5. הַשְּׁבָרִים. Not identified as a place. Lit. "The breakings" (from שָׁבַר), "broken ground" i. e. ravines. Targ "עד דתברונון" "till they (i. e. the Israelites) were broken", as though the Hebrew were הַשְּׁבָרִים i. e. Niph. Inf. Constr. שָׁבַר. So, too, Pesh.

בַּמּוֹרָד. "In the descent" i. e. from Ai, which lay high, down towards the camp of the Israelites.

6. רֹאשָׁם. Lit. "their head." Such words as hand, mouth, head, voice etc. "when the organ or thing is common to a number of persons are generally used in the sing." Dav. § Syn. 18; cf. Ps. 17, 10. "With their *mouth* they speak proudly"; a very frequent usage.

7. אֲרֹנִי יְהוָה. When יְהוָה follows אֲרֹנִי, the former is always pointed with the vowels of אֱלֹהִים and so pronounced (i. e. Elohim) by Jews. See note 1, 1.

הִעֲבַרְתָּ. In the Perf. Hiph. — is sometimes changed to —. This form, therefore, for הִעֲבַרְתָּ. The Mas. mark on this word refers to the note at foot ל' צ"ל, meaning כן צריך להיות "so it should be" i. e. it is correct,

הַעֲבִיר אֶת־הָעָם הַזֶּה אֶת־הַיַּרְדֵּן לְתֵת אֶתְנֹו בְיַד הָאֲמָרִי
 לְהֶאֱבִידֵנוּ וְלֹא הוּאֲלָנוּ נִנְשָׁב בְּעֶבֶר הַיַּרְדֵּן: (8) כִּי אֲדַנִּי
 כָּה אָמַר אֲחֵרִי אֲשֶׁר הִפְדָּ יִשְׂרָאֵל עָרַף לִפְנֵי אֵיבָיו:
 (9) וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכָל יֹשְׁבֵי הָאָרֶץ וְנִסְבּוּ עָלֵינוּ
 וְהִכְרִיתוּ אֶת־שִׁמּוֹנוֹ מִן־הָאָרֶץ וְכֹה־תַעֲשֶׂה לְשִׁמּוֹ
 הַגָּדוֹל: ׀

(10) נִיאָמַר יְהוָה אֱלֹהֵי־הוֹשֵׁעַ קָם לָךְ לָפָה זֶה אַתָּה
 נִפְלַע־עַל־פְּנֵיךָ: (11) חָטָא יִשְׂרָאֵל וְגַם עָבְרִי אֶת־בְּרִיתִי

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not wrongly written. The position of the inf. after the fin. verb emphasises the idea of the verb. "Why didst thou at all make this people to pass etc." See note 24, 10.

8. בִּי. Particle of entreaty followed by אֲדַנִּי or אֲדַנִּי and always, except here, at beginning of speech. Perhaps contracted from בָּעִי as from בַּעַה = to ask, and so lit. a petition.

9. נִסְבּוּ. Niph. Pf. סָבַב, meaning to turn oneself, (על against), to close round upon (על). The primary sense of Niph'al is reflexive of Qal.

תַּעֲשֶׂה for תַּעֲשֶׂה. Suggested by Ges. as due to imitation of the Aramaic form, cf. 9, 24. Attention is called to the irregularity by the footnote. הַש' בְּצִירִי = "the ש' with Tsērê."

10. קוֹם־לָךְ. The dative adds emphasis to the significance of the action to the person concerned. Ges. § 119, 5; cf. Gen. 12, 1; 27, 43. Deut. 1, 40, and many places. Frequent after imperative.

זֶה. The Daghesh forte conjunctivum is placed in the first letter of a monosyllable (or of a word having the tone on the first syllable) which is united in pronunciation with the previous word.

11. וְגַם עָבְרוּ. Rabbin. interpretation sees in the phraseology and the repetition of the inclusive וְגַם signs that

אֲשֶׁר צִוִּיתִי אוֹתָם וְגַם לָקְחוּ מִן־הַחֶרֶם וְגַם גָּנְבוּ וְגַם
 כָּחֲשׂוּ וְגַם שָׂמוּ בְכַלְיָהֶם: (12) וְלֹא יָכִלוּ בְּנֵי יִשְׂרָאֵל
 לָקוּם לִפְנֵי אִיבֵיהֶם עֲרָף יִפְנֹו לִפְנֵי אִיבֵיהֶם כִּי הָיוּ לַחֶרֶם
 לֹא אוֹסִיף לְהַיּוֹת עִמָּכֶם אִם־לֹא תִשְׁמְדוּ הַחֶרֶם מִקִּרְבְּכֶם:
 (13) קָם קָדַשׁ אֶת־הָעַם וְאָמְרָה הַתְּקַדְּשׁוּ לְמַתָּר כִּי כֹה
 אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל תָּרַם בְּקִרְבְּךָ יִשְׂרָאֵל לֹא תִוָּכַל
 לָקוּם לִפְנֵי אִיבֶיךָ עַד־הַסִּירְכֶם הַחֶרֶם מִקִּרְבְּכֶם:
 (14) וְנִקְרַבְתֶּם בְּבִקְרָ לְשִׁבְטֵיכֶם וְהָיָה הַשֶּׁבֶט אֲשֶׁר־
 יִלְכְּדֵנִי יְהוָה יִקְרַב לְמַשְׁפַּחֹתָו וְהַמַּשְׁפָּחָה אֲשֶׁר־יִלְכְּדֶנָּה
 יְהוָה תִּקְרַב לְבָתָיִם וְהַבַּיִת אֲשֶׁר יִלְכְּדֵנִי יְהוָה יִקְרַב

Achan had also been guilty of other offences against religion and morals.

12. יִפְנֹו. "They have begun to turn their backs"; incipient action and also possible repetition of the condition represented by the Impf.

13. לָקוּם. For pointing of ל see 1, 6.

14. לְשִׁבְטֵיכֶם. "According to", idiomatic use of ל.

יִלְכְּדֵנִי. Impf. 3rd. with pronom. suff. strengthened by נ energ. see 6, 26. יִלְכְּדֵנִי for יִלְכְּדֵנִי, the Daghesth in נ compensating for omitted ה. See note 1, 3.

לְבָתָיִם. The reason for the Daghesth in ת is in dispute. According to Wright, בָּתָיִם arises out of בָּתָיִם from בָּתָיִם and the Daghesth is *lene* = Bätim. Others hold that its object is to distinguish the word from בָּתָיִם plural of בָּתָיִם Dan. 6, 19, "passing the night", and the Metheg is to preserve the long sound of — Bättim, and so to guard against the incorrect pronunciation Böttim. Ges. § 96.

Tribes, families, households and men formed the four classes by which the people were organised and the three larger units would be handled in "the lot" through their representatives.

לְנִבְרִים: (15) וְהָיָה הַגִּלְגָּד בְּחָרֶם יִשְׂרָאֵל בְּאֵשׁ אֹתוֹ וְאֶת־
 כָּל־אֲשֶׁר־לֹוּ בִי עָבַר אֶת־בְּרִית יְהוָה וְכִי־עָשָׂה גְבֻלָה
 בְּיִשְׂרָאֵל: ס (16) נִישָׁבֶם יְהוֹשֻׁעַ בְּבִקְרֹוּ נִיקְרַב אֶת־
 יִשְׂרָאֵל לְשִׁבְטוֹ וַיִּלְכְּדוּ שְׁבֹט יְהוּדָה: (17) נִיקְרַב אֶת־
 מִשְׁפַּחַת יְהוּדָה וַיִּלְכְּדוּ אֶת מִשְׁפַּחַת הַנַּזְרָחִי נִיקְרַב אֶת־
 מִשְׁפַּחַת הַנַּזְרָחִי לְנִבְרִים וַיִּלְכְּדוּ זְבֻדִי: (18) נִיקְרַב אֶת־
 בֵּיתוֹ לְנִבְרִים וַיִּלְכְּדוּ עֹכָן בֶּן־פְּרָמִי בֶן־נֹבְדִי בֶן־זֶרַח לְמִטָּה
 יְהוּדָה: (19) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־עֹכָן בְּנֵי שִׁים־נָא כְבוֹד
 לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְתֹן־לֹוּ תוֹדָה וְהַגִּד־נָא לִי מָה עָשִׂיתָ
 אֶל־תִּכְחַד מִמֶּנִּי: (20) וַיַּעַן עֹכָן אֶת־יְהוֹשֻׁעַ וַיֹּאמֶר אֲמִנָּה

15. אֹתוֹ. The passive is sometimes used impersonally, and what should be the nominative follows in the accus. cf. Ex. 21, 28 לֹא יֹאכַל אֶת בֶּשֶׂרוֹ. The force of this construction makes itself felt in the resumptive אֹתוֹ here, and following accus.

17. מִשְׁפַּחַת. Some MSS. read מִשְׁפָּחוֹת plural constr. also LXX. But מִשְׁפָּחָה is elsewhere used loosely for שְׁבֹט (tribe), cf. Judges 13, 2. 17, 7.

לְנִבְרִים. LXX and Pesh and other VV read לְבֵתִים. Perhaps the word is here through confusion with its place in the next verse. Yet not necessarily so. The families would be designated in the lot by their representative or chief man (see previous note) and לְנִבְרִים is therefore quite natural. So, זְבֻדִי will stand for the house of זְבֻדִי.

שִׁים. Metheg to emphasise long vowel before Maqqeph. Ges. § 16 f. Further, a long vowel in a short syllable must receive some mark of accentuation.

19. תוֹדָה. Acknowledgment, confession; better than the R. V. Margin "Praise".

הַנִּד. Vowel under נ shortened from — to — through loss of accent.

אֲנֹכִי חִסָּאתִי לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְכִנְאֵת וְכִנְאֵת עָשִׂיתִי:
 (21) וְאֶרְאֶה בְּשָׁלָל אֲדָרֶת שְׁנָעַר אַחַת מִזְבֵּחַ וּמִאֲתָיִם
 שְׁקָלִים כֶּסֶף וְלִשׁוֹן נְהַב אֶחָד חֲמִשִּׁים שְׁקָלִים מִשְׁקָלוֹ
 וְאַחֲמָדָם וְאַקְחָם וְהֵנָּם מְמוּנִים בְּאֶרֶץ בְּתוֹךְ הָאֱהָלִי וְהִכְסֵם
 תַּחְתֵּיהֶם: (22) וַיִּשְׁלַח יְהוֹשֻׁעַ מַלְאָכָיו וַיִּרְצֻוּ הָאֱהָלָה וְהִנֵּה

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21. וּמִאֲרָא. This (the Q'rī) is the apocopated form for (the K'thibh) וּמִאֲרָאָה. Mas. foot note ה' יתיר = "ה' redundant". The pointing of ו with ֿ is of course due to the guttural א which cannot receive the Dagh. and therefore causes lengthening of ֿ to ֿֿ ; cf. וְאַחֲמָדָם וְאַקְחָם infra.

שְׁנָעַר. Babylonia, cf. Gen. 10, 10. Shinar, the dialectic variation perhaps of the Babylonian-Assyrian "Sumer". Ges. Lex. cf. Dan. 1, 2; Is. 11, 11 where the word also occurs. אֲדָרֶת שְׁנָעַר = Cloak of Babylonia, rendered by LXX "many colored" because Babylonia was famous for the elaborateness of its manufactures.

שְׁקָלִים. For plu. see note v. 3.

וְאַקְחָם. Impf. לָקַח 1st pers. אָקַח + pron. suff. which receives the accent. The path. ֿ under ק, being then in the pretone and open, becomes tone long and is lengthened to ֿֿ .

וְהֵנָּם מְמוּנִים. "And behold them hidden". (Lo, they are hidden.) The pronom. affix to הִנֵּה is in the accus. An emendation וְהִנֵּה מְמוּנֵה is suggested to agree with next v. 4 and also with תַּחְתֵּיהֶם; see note to last word.

הָאֱהָלִי. The use of article before a noun with a pronom. affix is irregular, so also 8, 33. cf. Lev. 27, 23. הָאֱהָלִי or אֱהָלִי would be the correct form. The suffix is *otiose*, or, the article affixed mechanically through frequent use with the word.

תַּחְתֵּיהֶם. "Under it" i. e. "under the garment". A fuller definition of the position of a portion of the stolen articles.

טְמוּנָה בְּאֶהָלוֹ וְהַכֶּסֶף תַּחְתִּיהָ: (23) וַיִּקְחוּם מִתְּוֶךְ הָאֶהָלָה
 וַיָּבֵאוּם אֶל־יְהוֹשֻׁעַ וְאֵל כָּל־בְּנֵי יִשְׂרָאֵל וַיִּצְקוּם לִפְנֵי יְהוָה:
 (24) וַיִּקַּח יְהוֹשֻׁעַ אֶת־עֲבֹן בְּרֹחַ וְאֶת־הַכֶּסֶף וְאֶת־
 הָאֲבֵרֹת וְאֶת־לְשׁוֹן הַזָּהָב וְאֶת־בָּנָיו וְאֶת־בְּנֹתָיו וְאֶת־
 שׁוּרֵי וְאֶת־חֲמוּרֵי וְאֶת־צֹאנֵי וְאֶת־אֶהָלוֹ וְאֶת־כָּל־אֲשֵׁר־לֵוִי
 וְכָל־יִשְׂרָאֵל עִמּוֹ וַיַּעֲלוּ אֹתָם עִמָּךְ עֲקֹזֹר: (25) וַיֹּאמֶר
 יְהוֹשֻׁעַ מָה עֲכַרְתֶּנוּ יַעֲקֹבָהּ יְהוָה בַּיּוֹם הַזֶּה וַיִּרְגְּמוּ אֹתָוּ

The tongue (i. e. the tongue-shaped wedge) of gold is not mentioned in next verses. The omission is hardly of textual significance; probably included in the general term "silver", near which it was concealed.

23. וַיִּצְקוּם. Hiph. Impf. with ו consec. יִצַק to pour, cast. But vowels ו and י are written defectively. This often occurs to avoid the multiplication of vowel letters in the same word. Lit. "And they poured them out".

לִפְנֵי, cf. 4, 12.

24. אֶת. For repetition of אֶת see 6, 23. For omission by LXX of list of stolen property see note v. 25.

וְכָל יִשְׂרָאֵל. This follows in sense after יְהוֹשֻׁעַ.

וַיַּעֲלוּ. The valley was evidently on higher ground than the situation of the camp.

25. וַיַּעֲכֹרְךָ. For rules governing pronom. additions to the Impf. see Dav. § 31. We might expect the form וַיַּעֲכֹרְךָ. Ges. § 22. Generally, the guttural retains quiescent Sheva in the middle of the word only when the tone rests on it. וַיַּעֲלֵי but וַיַּעֲלֵי. Dav. § 8. It can also retain the quiescent Sheva in some circumstances before the tone cf. נִהַפְּךָ 8, 20 and Ges. § 22 m.

בַּיּוֹם הַזֶּה. On this day. The Talmud in homiletic (Haggadic) vein expands the expression, "This day" to mean "in this life". Achan's confession and repentance saved him from all punishment in the *future* life.—San.

כָּל־יִשְׂרָאֵל אָבִן נִישְׂרָפוּ אַתֶּם בְּאֵשׁ נִיִּסְקְלוּ אַתֶּם בְּאֲבָנִים:
 (26) וַיִּקְיֹמוּ עָלָיו גַּל־אֲבָנִים גְּדוֹל עַד הַיּוֹם הַזֶּה וַיָּשֶׁב
 יְהוָה מִחֲרוֹן אַפָּי עַל־כֵּן קָרָא שְׁם הַמָּקוֹם הַהוּא עִמֶּק עָכוֹר
 עַד הַיּוֹם הַזֶּה: ׀

אבן. Takes a double accus.

וישרפו...ויסקלו. According to the preponderance of Jewish commentary (Kim, Rash, Abarbanel and others) Achan's sons and daughters were not executed (Deut. 24, 10) they were taken to the valley to witness the punishment as a warning; and the plurals here refer to Achan's property, inanimate and animate. The passage, however, is not clear. Some modern critics explain on the theory of a twofold authorship, i. e. וירגמו...אבן, or the following words to end of verse, being due to a "redactor". LXX omits latter and also the list of stolen property (v. 24), an obvious attempt at simplification which does not solve the difficulty, as the object of bringing the tent to the valley is thereby left unexplained.

26. קרא. "One called". Indefinite use of 3rd pers. mas. sing. A frequent construction, cf. Gen. 11, 9; 16, 14.

עכור. Play on the word יעטרך v. 25.

CHAPTER VIII.

8 (1) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֶל־תִּירָא וְאֶל־תַּחֲתַת
 קַח עִמָּךְ אֶת כָּל־עַם הַמְּלָחָמָה וְקוּם עֲלֶיהָ הָעַי רֵאֵהוּ וְנִתְתִי
 בַיַּדְךָ אֶת־מֶלֶךְ הָעַי וְאֶת־עַמּוֹ וְאֶת־עִירָו וְאֶת־אֲרָצוֹ:
 (2) וְעֲשִׂיתָ לְעַי וּלְמַלְכָּהּ כַּאֲשֶׁר עָשִׂיתָ לְיִרְיָחוֹ וּלְמַלְכָּהּ רַק־
 שְׁלָלָהּ וּבַהֲסַתְתָּהּ תִּבְזוּ לְכֶם שִׁים־לָהּ אַרְבַּ לְעִיר מֵאֲחֵרֶיהָ:

קמץ בויק ו. י

1. ואל תחת. The Imperative makes use of the Impf. for the negative command or exhortation. *Qal Impf.* *תחת* 2nd Mas. sing. *תחת* for *תחת*, Pausal lengthening of — to — although only marked with the Zaqeph qaton accent (i. e. —) which has not usually the pausal force. This is the meaning of the Masoretic note at foot קמץ בויק i. e. קמץ (qametz) with קטן זקף. See also notes 5, 14. *עלה*. Impr. *עלה* to go up. Also used in the sense of "to attack" and then generally followed by *אל*. But cf. Isaiah 7, 1 for another example of simple acc. of place following *עלה* in the sense of "going up against", attacking. Here, however, actual ascent is also included as Ai lay higher than the encampment of Israel in the plains of Jericho; cf. v. 10.

נתתי. See note 6, 2.

2. שים לך. Cf. note 7, 10.

ולמלכה. The king is not specifically mentioned but he shared the fate of the people. cf. 6, 21 and 10, 28 and 30.

ארב. "A liar in wait", used collectively. *מארב* (below v. 9) the place where the ambush lay i. e. the ambushment. For force of *מ* in the formation of nouns see note on 1, 3.

תבזו. None was to be devoted or set aside.

(3) וַיִּקָּם יְהוֹשֻׁעַ וְכָל-עַם הַמִּלְחָמָה לַעֲלוֹת הָעִי וַיִּבְחַר
 יְהוֹשֻׁעַ שְׁלֹשִׁים אֵלֶּף אִישׁ גִּבּוֹרֵי הַחַיִל וַיִּשְׁלַחֵם לַיְלָה:
 (4) וַיְצַו אֹתָם לֵאמֹר רְאוּ אִתְּם אַרְבָּיִם לְעִיר מֵאַחֲרֵי הָעִיר
 אֶל-תְּרַחֲקוּ מִן-הָעִיר מֵאֹד וְהִייתֶם כָּלְכֶם גְּכֹנִים: (5) וְאָנֹכִי
 וְכָל-הָעָם אֲשֶׁר אִתִּי נִקְרַב אֶל-הָעִיר וְהָיָה כִּי-יֵצְאוּ
 לְקִרְאֹתֵנוּ כְּאֲשֶׁר בְּרִאשׁוֹנָה וְנָסְנוּ לִפְנֵיהֶם: (6) וַיֵּצְאוּ
 אַחֲרֵינוּ עַד הִתִּיקֵנוּ אוֹתָם מִן-הָעִיר כִּי יֹאמְרוּ נָסִים לִפְנֵינוּ
 כְּאֲשֶׁר בְּרִאשׁוֹנָה וְנָסְנוּ לִפְנֵיהֶם: (7) וְאַתֶּם תִּקְמוּ מִהָאוֹרֵב
 וְהוֹרֵשְׁתֶּם אֶת-הָעִיר וּנְתַנְּהָ יְהוָה אֱלֹהֵיכֶם בְּיַדְכֶם:
 (8) וְהָיָה כִּתְּפֹשְׁכֶם אֶת-הָעִיר תִּצְוֵנוּ אֶת-הָעִיר כְּאִשׁ כְּדָבַר

החיל. Note the vowel under ה and compare with 6, 2, Dav. § 10.

4. והייתם. In the verb היה, the guttural seldom affects the vowel when preformatives are added. Hence here with ה, the ה retains simple Sh'va and the prefix ו takes — as elsewhere before the non-guttural consonants with Sh'va.

5. ונסנו. And (thus) we shall flee. Two co-ordinate clauses in Hebrew — temporal and principal clauses.

6. נסים. ("They) are fleeing". It is idiomatic to omit expression of the subject with the participle when it can be readily inferred from the context; cf. Neh. 6, 6.

התיקנו. Hiph. Inf. נתק with pronom. suffix. For constr. see note on 2, 23.

7. בידכם. — is sometimes a modified form of —. Cf. ארץ from ארץ. Ges. § 9. Notice the half-open syllable יָ with its softening effect on the following consonant. "Yad^ekhem" and not "Yadkhem".

8. כדבר. LXX renders as though the text were כדבר. Bethel was to the N. W. of Ai; and the ambush was

יְהוָה תַּעֲשׂוּ רְאוּ צְנִיתִי אֶתְכֶם: (9) וַיִּשְׁלַחֵם יְהוֹשֻׁעַ וַיִּלְכְּדוּ
 אֶל-הַמְּאָרֵב וַיִּשְׁבּוּ בֵּין בַּיִת-אֵל וּבֵין הָעֵי מַיִם לְעֵי וַיִּלָּן
 יְהוֹשֻׁעַ בַּלַּיְלָה תְּהוּא בְּתוֹךְ הָעַם: ס (10) וַיִּשְׁכַּם
 יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּפְקֹד אֶת-הָעַם וַיַּעַל הוּא וְזִקְנֵי יִשְׂרָאֵל
 לִפְנֵי הָעַם הָעֵי: (11) וְכָל-הָעַם הַמְּלַחְמָה אֲשֶׁר אִתּוֹ עָלוּ
 וַיָּשׂוּ וַיָּבֹאוּ נֶגֶד הָעִיר וַיַּחֲנוּ מִצָּפוֹן לְעֵי וְהָיָ בֵּינָם וּבֵין
 הָעֵי: (12) נִיָּקָה בַחֲמֹשֶׁת אֲלָפִים אִישׁ וַיִּשָּׂם אוֹתָם אֲרֵב
 בֵּין בַּיִת-אֵל וּבֵין הָעֵי מַיִם לְעִיר: (13) וַיִּשְׁמְרוּ הָעַם אֶת-
 כָּל-הַמַּחְנֶה אֲשֶׁר מִצָּפוֹן לְעִיר וְאֶת-עַקְבּוֹ מַיִם לְעִיר וַיִּלָּךְ

V. 11 קרי • V. 12 קרי •

posted in the ravine between the two cities, which were about two miles distant.

העם. That is, among those people who accompanied him. An emendation עמק "valley" is proposed to agree with v. 13, but it is also argued that the latter was composed by a Redactor to harmonise with *this* verse. (Bennett ad loc.)

11. כל העם. Noun in constr. with Art. Some would read עם, others omit המלחמה. But the art. being usual with כל has been mechanically prefixed here. Ges. § 127g. See note on 3, 11.

12. חמשת. In v. 2 the number is given as 30000; probably an overstatement, due to a scribal error.

It is not clear whether we have here an amplified account of the same stratagem, or the record of a second detachment sent on the second night.

13. וישמו. "They" i. e. Joshua and the elders (v. 10) "set the people even the whole camp".

וילך. Some MSS have וילך.

עקבו. Lit. "Its heel", "hinderpart" (from עקב fig. to circumvent). Targ כמניה its ambush.

יְהוֹשֻׁעַ בְּלִילָהּ הַהוּא בְּתוֹךְ הָעָמֶק: (14) וַיְהִי כִּרְאוֹת מֶלֶךְ-
הָעַי וַיִּמְהָרוּ וַיֵּצְאוּ וַיֵּצְאוּ אַנְשֵׁי-הָעִיר לִקְרֹאת-יִשְׂרָאֵל
לְמַלְחָמָה הוּא וְכָל-עַמּוֹ לְמוֹעֵד לִפְנֵי הָעֶרְבָה וְהוּא לֹא יָדַע
כִּי-אָרַב לוֹ מֵאַחֲרֵי הָעִיר: (15) וַיִּגְנְעוּ יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל
לִפְנֵיהֶם וַיִּגְסוּ דָרֶךְ הַמַּדְבָּר: (16) וַיִּזְעְקוּ כָּל-הָעָם אֲשֶׁר
בָּעִיר לְרֹחַ אַחֲרֵיהֶם וַיִּרְדְּפוּ אַחֲרֵי יְהוֹשֻׁעַ וַיִּגְתְּקוּ מִן-
הָעִיר: (17) וְלֹא-נִשְׂאָר אִישׁ בְּעִי וּבֵית אֵל אֲשֶׁר לֹא-יֵצְאוּ
אַחֲרֵי יִשְׂרָאֵל וַיַּעֲזְבוּ אֶת-הָעִיר פְּתוּחָהּ וַיִּרְדְּפוּ אַחֲרֵי

V. 16 בעי קרי.

ל מצפון. Constr. of צפון + ל, a double indication of Genitive often with צפון.

14. וימהרו... העיר. According to LXX rendering וימהרו ויצאו, "And he hastened and went out".

למועד. "At the time or place appointed." The meaning is somewhat obscure. An emendation למורד "at the descent" (cf. 7, 5) is purely conjectural. The reference is to some arrangement for attack made by the King of Ai with his generals; and the phrase means that at the hour or to the place so appointed he sallied with his army. The Arabah doubtless = desert land in the neighbourhood of Ai.

15. ויגנעו. Lit. "And they were stricken". There is nothing in the Hebrew to convey the idea of "pretending to be stricken" although this is the sense in which it is to be taken. Kim. correctly points out that to express dissimulation the Hithpa'el should properly be used. Cf. Ges. § 54 e.

17. בית אל. Bethel was near to Ai and west of it.

יצא. יצא sing. is usual after איש. But the collective force of the word (although the sense is sing. here) has had an effect on the construction.

יִשְׂרָאֵל: ם (18) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לְמַה בְּכִידוֹן
 אֲשֶׁר־בְּיָדְךָ אֶל־הָעַי כִּי בִידְךָ אֶתְנַנֶּה וַיֵּץ יְהוֹשֻׁעַ בְּכִידוֹן
 אֲשֶׁר־בְּיָדוֹ אֶל־הָעִיר: (19) וְהָאוֹרֵב קָם מֵהֶרֶה מִמְּקוֹמוֹ
 וַיְרוּצוּ פְּנֵמוֹת יָדָיו וַיָּבֹאוּ הָעִיר וַיִּלְכְּדוּהָ וַיִּמְהָרוּ וַיַּצִּיחוּ
 אֶת־הָעִיר בָּאֵשׁ: (20) וַיִּפְּנוּ אַנְשֵׁי הָעַי אַחֲרֵיהֶם וַיֵּרְאוּ
 וַהֲגִהוּ עָלֶיהָ עֲשֵׂן הָעִיר הַשְּׂמִימָה וְלֹא־הָיָה בָהֶם יָדַיִם לָנוֹס
 הִנֵּה וְהִנֵּה וְהָעַם הֵנָּס הַסּוּדָּר גְּהַפֵּךְ אֶל־הָרֹחַב:
 (21) וַיְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל רָאוּ כִּי־לִבָּד הָאֹרֵב אֶת־הָעִיר וְכִי
 עָלָה עֲשֵׂן הָעִיר וַיֵּשְׁבוּ וַיִּכּוּ אֶת־אַנְשֵׁי הָעַי: (22) וְאַלֶּהָ
 יֵצְאוּ מִן־הָעִיר לְקַרְאֲתָם וַיְהִי לְיִשְׂרָאֵל בַּתּוֹךְ אֶלֶּהָ מִזֶּה
 וְאַלֶּהָ מִזֶּה וַיִּכּוּ אוֹתָם עַד־בְּלַתִּי הַשְּׂאִיר־לָהֶם שְׂרִיד

חנית. Dart or Javelin. Not spear, which is חנית generally with כ as here; cf. Ex. 8, 1. The object יד is to be understood. Lit. stretch out (thy hand) with the javelin.

יט. Shortened form with ו consec. יט for יטה, and the vowel is heightened through loss of final syllable; so often. cf. וישתה for וישת etc. On the other hand וישקב.

19. ויבאו העיר. The verbs בא—יצא are sometimes construed with the accus. without prep. as Acc. of place.

20. ידים. Lit. "hands". יד is frequently used in a fig. sense for "strength", "power"; cf. Lev. 5, 7. Deut. 16, 17. Nouns having the dual form use it for the plural also. Cf. ארבע רגלים.

הנה והנה. "Hither and thither" i. e. in different directions; גהפך, for the guttural with quiescent Sh'va not in the tone, cf. 7, 25. "Turned itself", primary meaning of Niph.

22. ויהיו לישראל. "And they were in regard to Israel in the midst."

בלתי. The negative of the infin. constr. is expressed by בלתי; cf. Gen. 3, 11. ער-בלתי השאיר is therefore most prob-

וּפְלִיט: (23) וְאֶת־מַלְךְ הָעַי תִּפְשׂוּ חַי וַיִּקְרְבוּ אֹתוֹ אֶל־
 יְהוֹשֻׁעַ: ׀ (24) וַיְהִי כְּכַלּוֹת יִשְׂרָאֵל לְהַרְגַּ אֶת־כָּל־
 יֹשְׁבֵי הָעַי בְּשָׂדֵה בְּמִדְבַר אֲשֶׁר רִדְפוּם בָּזוּ וַיִּפְּלוּ כָלָם
 לְפַי־חֶרֶב עַד־חַמָּם • וַיָּשָׁבוּ כָל־יִשְׂרָאֵל הָעַי וַיִּכְּפוּ אֹתָהּ
 לְפַי־חֶרֶב: (25) וַיְהִי כָל־הַנְּפִלִים בַּיּוֹם הַהוּא מֵאִישׁ וְעַד־
 אִשָּׁה שְׁנַיִם עָשָׂר אֲלָף כָּל אַנְשֵׁי הָעַי: (26) וַיְהוֹשֻׁעַ לֹא־
 הָשִׁיב יָדוֹ אֲשֶׁר נָטָה בְּפִדְיוֹן עַד אֲשֶׁר הִחְרִים אֶת כָּל־יֹשְׁבֵי
 הָעַי: (27) כִּי הִבְהִמָּה וּשְׁלַל הָעִיר הִתְיֵאָו בְּזַנּוֹ לָהֶם
 יִשְׂרָאֵל כְּדָבָר יְהוָה אֲשֶׁר צִוָּה אֶת־יְהוֹשֻׁעַ: (28) וַיִּשְׂרָף
 יְהוֹשֻׁעַ אֶת־הָעַי וַיְשִׂימָהּ תַל־עוֹלָם שָׁמָּה עַד הַיּוֹם הַזֶּה:
 (29) וְאֶת־מַלְךְ הָעַי תָּלָה עַל־הָעֵץ עַד־עַת הָעָרֶב וַיִּכְבּוּ
 הַשָּׁמַשׁ צִוָּה יְהוֹשֻׁעַ וַיִּרְיֶדוּ אֶת־נִבְלָתוֹ מִן־הָעֵץ וַיִּשְׁלִיכוּ
 אוֹתָהּ אֶל־פֶּתַח שַׁעַר הָעִיר וַיִּקְיֻמוּ עָלָיו גַּל־אַבְנִים גָּדוֹל
 עַד הַיּוֹם הַזֶּה: ׀

V. 24 פסקא באמצע פסוק

ably not the Hiph impers. perf. but the Hiph Inf. vocalised with — instead of —.

24. בשדה. In the open country (frequent meaning of שדה). See 6, 21.

לפי חרב. The Mas. note at foot calls attention to the פסקא באמצע פסוק "space in the middle of a verse" here. Cf. 4, 1.

28. תל עורם. Ai was rebuilt, Ezr. 2, 28 "men of Bethel and Ai", but probably not on the exact site of the former city, but in the neighbourhood.

29. עד־עת הערב cf. Deut. 21, 22 and 23.

וכבוא. Inf. constr. with pref. כ and ו. "And about the going (down) of the sun."

אל פתח "Cast it (towards and) at the entrance etc." with implied idea of previous motion. See note 5, 3.

(30) אִזּוּ יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַר
 עֵיבָל: (31) כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד-יְהוָה אֶת-בְּנֵי יִשְׂרָאֵל
 כַּכְּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה מִזְבַּח אֲבָנִים שְׁלֵמוֹת אֲשֶׁר
 לֹא-הֵנִיף עֲלֵיהֶן בְּרִזָּל נִגְעְלוּ עָלָיו עֹלוֹת לַיהוָה נִיזְבְּחוּ
 שְׁלָמִים: (32) וַיִּכְתַּב-שָׁם עַל-הָאֲבָנִים אֵת מִשְׁנֵה תּוֹרַת
 מֹשֶׁה אֲשֶׁר כָּתַב לְפָנָיו בְּגִי יִשְׂרָאֵל: (33) וְכָל-יִשְׂרָאֵל
 וְזִקְנָיו וְשֹׁמְרֵי וְשֹׁפְטָיו עֹמְדִים מִזֶּה וּמִזֶּה לְאֲרוֹן נְגֻד

30—35. We may suppose this section to be misplaced from its position later on in the narrative, as Ebal is some 20 miles north of Ai, a country as yet unconquered; and in ch. 9, 6 the Israelites are still at Gilgal.

30. יִבְנֶה. The Impf. is often used after אִזּוּ in prose for past action. For explanation see note 22, 1; cf. Ex. 15, 1.

31. Cf. Deut. 27, 4 and 5.

שלמות "Whole", probably meaning stones in their natural condition.

אשר... עליהן. That one has not lifted... upon them. For constr. see 1, 3.

עולות. The flesh of the animals offered was burnt upon the altar.

שלמים. Peace (offerings) cf. Ex. 22, 24. The peace offerings were sacrificial meals—the flesh was eaten by the worshippers in communion.

32. ויכתב-שם. ויכתב is toneless to avoid the succession of two accents—accordingly shortened from ויכתב, since a long vowel cannot stand in a closed syllable without the accent.

אשר כתב. According to the Mas. punctuation the reference is to Moses,—supported by Targ. According to margin in R. V. which assumes Mas. punctuation to be wrong (so K. H. B.) "which he wrote" refers to Joshua and should not be separated from the following words by punctuation.

33. מזה ומזה • לארון. מזה = From this (place) = from

הַכְּהֲנִים הַלְוִיִּם וְשָׂאִי אֶרְצוֹן בְּרִית־יְהוָה פְּנֵי כָּאֲזֹחַ חֲצִיז
 אֶל־מֹל הַר־גְּרִזִּים וְהַחֲצִיז אֶל־מֹל הַר־עֵיבֵל כַּאֲשֶׁר צִוָּה
 מֹשֶׁה עֲבַד־יְהוָה לְבָרֵךְ אֶת־הָעָם יִשְׂרָאֵל בְּרֵאשִׁיטָה:
 (34) וְאַחֲרֵי־כֵן קָרָא אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַבְּרָכָה וְהַקְּלָלָה
 כְּכֹל־הַכְּתוּב בְּסֵפֶר הַתּוֹרָה: (35) לֹא־הָיָה דְבָר מִכָּל אֲשֶׁר־
 צִוָּה מֹשֶׁה אֲשֶׁר לֹא־קָרָא יְהוֹשֻׁעַ גִּנֵּד כָּל־קְהַל יִשְׂרָאֵל
 וְהַנָּשִׁים וְהַטָּף וְהַגֵּר הַהֹלֵךְ בְּקִרְבָּם: פ

here. So "From here and from here in reference to the ark" = on each side of.

כַּנֵּר כַּאֲזֹחַ. Lit. "the like of (כ) the stranger is the like of the homeborn" = Stranger and homeborn alike. See note 7, 21.

אֲזֹחַ. The native (from זָרַח to rise, come forth) i. e. one arising from the soil. The א as formative letter has no significance, but is merely prosthetic.

וְהַחֲצִיז. The art. probably slipped in from a sense of contrast to the other half: or the suffix is otiose. Dav. Syn. § 20.

מֹל. A noun, = the front—mostly as prep. and with other preps. אֶל מֹל = "Toward" or "at the front of". See note 22, 11.

הָעָם יִשְׂרָאֵל. Instead of "עַם יִשְׂרָאֵל". "The people, Israel". LXX omits יִשְׂרָאֵל avoiding constr. הָעָם with article,—but best regarded as a case of loose apposition found again in 1 Kings 16, 21. See note 3, 11.

35. The literal meaning is to be preferred "The stranger who walked (i. e. went) in their midst" (with them).

CHAPTER IX.

9 (1) וַיְהִי כִשְׁמֵעַ כָּל־הַמְּלָכִים אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן בְּהָר
 וּבְשֹׁפֵלָה וּבְכָל חוֹף הַיָּם הַגָּדוֹל אֶל־מִוֶּל הַלְּבָנוֹן קָחְתִּי
 וְהָאֲמָרִי הַכְּנַעֲנִי הַפְּרָזִי הַחֲזִי וְהַיְבוּסִי: (2) וַיִּתְקַבְּצוּ
 יַחְדָּו לְהִלָּחֵם עִם־יְהוֹשֻׁעַ וְעִם־יִשְׂרָאֵל כֹּה אָמַד: ם
 (3) וַיֹּשְׁבֵי גִבְעוֹן שָׁמְעוּ אֵת אֲשֶׁר עָשָׂה יְהוֹשֻׁעַ לְיִרְיָחוֹ
 וְלָעָי: (4) וַיָּבֹאוּ גַם־הֵמָּה בְּעֶרְמָה נִילְכוּ וַיִּצְטִירוּ וַיִּקְחוּ

1. The Hill country i. e. of the central range. See note 5, 1.

The Lowlands i. e. the region of Low Hills, South of Ajalon between the maritime plain of Philistia and the mountain country of Judah, see H. G. H. L. p. 199 ff.

2. יחדו. Lit. (in) its unitedness (יחד) but applied generally as an adv. = together.

פה אחד. The accusative is used very variously in order to describe more precisely the manner in which an action or condition takes place. Ges. § 118 m.

גבעון. Identified with the present El Teb, 18 miles W. of Gilgal.

3. נאדות... בלים. נאר is mas. although it takes fem. plural termination.

ויצטירו. Hith. ציר, not found elsewhere in the O. T. (ציר = envoy, messenger). In verbs whose first radical is one of the sibilants ם ש' ת' צ', the ת of the Hith. prefix changes place with the sibilant; and with צ, the ת becomes ם. Here יצטירו = יצתירו = יתצירו. Qametz ֿ under the



שָׁקִים בָּלִים לַחֲמֹרֵיהֶם וְנֹאדוֹת יוֹן בָּלִים וּמִבְקָעִים
 וּמִצָּרִים: (5) וּנְעֻלוֹת בָּלוֹת וּמְטֻלָּאֵת בְּרִנְלֵיהֶם וּשְׁלֻמוֹת
 בָּלוֹת עֲלֵיהֶם וְכֹל לֶחֶם צֵינָם יִבֶּשׂ הִיָּה גִקְדִים: (6) וַיִּלְכְּדוּ
 אֶל-יְהוֹשֻׁעַ אֶל-הַפְּחָנָה הַגְּלִגֵּל וַיֹּאמְרוּ אֵלָיו וְאֶל-אִישׁ
 יִשְׂרָאֵל מֵאֲרֶץ רְחוֹקָה בָּאנוּ וְעַתָּה כָּרְתוּ-לָנוּ בְרִית:
 (7) וַיֹּאמְרוּ אִישׁ-יִשְׂרָאֵל אֶל-הֶחָדָד אֵילֵי בְּקַרְבֵי אַתָּה יוֹשֵׁב
 וְאֵיךְ אֶכְרֹת-לָךְ בְּרִית: (8) וַיֹּאמְרוּ אֶל-יְהוֹשֻׁעַ עֲבָדֶיךָ
 אֲנַחְנוּ וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ מִי אַתֶּם וּמֵאֵין תְּבֹאוּ:

V. 7 יתיר ו' ויאמר קרי 7.

י because it is in pause and therefore lengthened from — the original vowel of the tone syllable of the Hith.

Targ. renders אֲזוּדוֹ "provided themselves with provisions" as though the Hebrew were וַיִּצְמִידוּ (from צִד) involving the substitution of ד for ר. Many MSS have this reading, also LXX and Pesh.

מִצָּרִים "Bound up" i. e. the edges of the rents were tied up with string. Pu. Ptc. The ר cannot take Daghesh, and consequently the vowel of the first radical — is lengthened into its corresponding tone-long vowel —.

5. מְטֻלָּאֵת "Patched". Pu. Ptc. מְטֻלָּא; cf. Gen. 30, 32.

גִּקְדִים. Lit. "crumbs". Targ. כִּיסִּינִין = crumblings, nibblings. Cf. 1 Kings 14, 3, there translated "cracknels" i. e. hard, dry biscuits; here, hard and dry pieces, crumbling through staleness.

כָּרְתוּ-לָנוּ בְרִית. Lit. "Cut a covenant" the technical phrase for making a covenant, from the cutting of the flesh of the victim in the sacrifice of the covenant. Various prepositions are used of the persons with whom the covenant is made עִם, בֵּין, אֶת; but most frequently ל as here.

7. Mas. footnote ו' יתיר = "redundant".

(9) וַיֹּאמְרוּ אֵלָיו מֵאֲרֶץ רְחוֹקָה מֵאֵל בָּאוּ עִבְרֵיךָ לְשֵׁם יְהוָה
 אֱלֹהֶיךָ כִּי־שָׁמְעֵנוּ שְׁמֵעוּ וְאֵת כָּל־אֲשֶׁר עָשָׂה בְּמִצְרַיִם:
 (10) וְאֵת וְכָל־אֲשֶׁר עָשָׂה לְשֵׁנֵי מַלְכֵי הָאֲמֹרִי אֲשֶׁר בְּעֵבֶר
 הַיַּרְדֵּן לְסִיחֹזַן מֶלֶךְ חֶשְׁבֹּן וְלַעֲזַן מֶלֶךְ־הַבְּשָׁן אֲשֶׁר
 בְּעִשְׁתָּרוֹת: (11) וַיֹּאמְרוּ אֵלָינוּ וְקִינִינוּ וְכָל־יִשְׁכְּבֵי אֲרָצֵנוּ
 לֵאמֹר קָחוּ בְיָדְכֶם צִידָה לַיַּרְדֵּן וּלְכוּ לְקַרְאֲתֶם וַאֲמַרְתֶּם
 אֲלֵיהֶם עִבְדֵיכֶם אֲנַחְנוּ וְעַתָּה פָּרְתוּ־לָנוּ בְּרִית: (12) זֶה
 לַחֲמֵנוּ הֵם הִצְטִיֵּדוּ אֹתוֹ מִבְּתֵינֵנוּ בְּיָזִם צֹאֲתָנוּ לְלֶכֶת
 אֲלֵיכֶם וְעַתָּה הִנֵּה יָבֵשׁ וְהָיָה נִקְדִים: (13) וְאֵלֶּה נֹאדוֹת
 הַיַּיִן אֲשֶׁר מִלֵּאנֵנוּ תְּרָשִׁים וְהָיָה הַתְּבַקְעֵי וְאֵלֶּה שְׁלִמּוֹתֵינוּ
 וּנְעָלֵינוּ בָּלוּ מִלֵּב הַיַּרְדֵּן מֵאֵד: (14) וַיִּקְחוּ הָאֲנָשִׁים מִצִּידָם
 וְאֵת־פִּי יְהוָה לֹא שָׁאָלוּ: (15) וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ שְׁלוֹם
 וַיִּכְרַת לָהֶם בְּרִית לְחַיִּיתָם וַיִּשְׁבְּעוּ לָהֶם נְשִׂאֵי הָעֵדָה:
 (16) וַיְהִי מִקְצֵה שְׁלֹשַׁת יָמִים אַחֲרָי אֲשֶׁר־פָּרְתוּ לָהֶם בְּרִית

9. לשם "ל. With causal force "because of"; not common.; cf. Num. 16, 34. נסו לקולם. Fled at (because of) the sound of them, also לאלה תממאו on account of these Lev. 11, 24.

11. וקינינו. Notice the numerous vowel letters in the same word. In such cases, one or more of the vowels are often written defectively cf. צדקים.

12. זה לחמנו. זה in apposition to לחמנו "This our bread" (so אלה in next v.).

הצטידנו. The reciprocal use of Hith. (to do something for oneself) readily takes an accusative; here אלו.

ואלה נאדות. ואלה is in apposition, not adjectival "and these, the skins of wine." See supra.

14. Took their food to test their words.

ו' ואתפי ו'. Lit. "and asked not the mouth of the Lord."

וַיִּשְׁמְעוּ כִּי־קָרְבִים הֵם אֵלָיו וּבִקְרָבוֹ הֵם יֹשְׁבֵי: (17) וַיִּסְעוּ
 בְּנֵי־יִשְׂרָאֵל וַיָּבֹאוּ אֶל־עָרֵיהֶם בַּיּוֹם הַשְּׁלִישִׁי וְעָרֵיהֶם נִבְעֵזוּ
 וְהַכְּפִירָה וּבִאֲרוֹת וְקָרִית יְעָרִים: (18) וְלֹא הָפֹזֵם בְּנֵי
 יִשְׂרָאֵל כִּי־נִשְׁבְּעוּ לָהֶם נְשִׂאֵי הָעֵדָה בֵּיתָה אֱלֹהֵי
 יִשְׂרָאֵל וַיִּלְנוּ כָּל־הָעֵדָה עַל־הַנְּשִׂאִים: (19) וַיֹּאמְרוּ כָּל־
 הַנְּשִׂאִים אֶל־כָּל־הָעֵדָה אֲנַחְנוּ נִשְׁבַּעְנוּ לָהֶם בֵּיתָה אֱלֹהֵי
 יִשְׂרָאֵל וְעַתָּה לֹא נוּכַל לִנְגַע בָּהֶם: (20) נָתַתְּ נַעֲשֶׂה לָהֶם
 וְתַחֲיָה אוֹתָם וְלֹא־יִהְיֶה עָלֵינוּ לְעָף עַל־הַשְּׂבוּעָה אֲשֶׁר־
 נִשְׁבַּעְנוּ לָהֶם: (21) וַיֹּאמְרוּ אֲלֵיהֶם הַנְּשִׂאִים יַחֲיוּ וַיְהִיו

17. עריהם. The four cities of the Gibeonite league.
 הכפירה Lit. The village בארות Lit. Wells. קרית יערים Lit.
 The city of Woods. See Gloss. for sites.

18. ילנו. Niph. לון.

20. והחיה. Inf. abs. Hiph. The inf. abs. is frequently
 used in continuation of a preceding finite verb. Here,
 used as cohortative co-ordinated by means of ו with a
 preceding cohortative. Ges. § 113 dd.

21. The text is abbreviated or condensed. After יחיו
 "Let them live" and before ויהיו, the continuance of the
 appeal of the elders is to be understood:—"And let them
 be hewers of wood etc." Then the text "And they became
 hewers etc." (Kim.). LXX overcomes the difficulty by
 omitting the first three words of the verse and assumes
 ויהיו or ויהיו for ויהיו, the verse thus continuing the speech
 of the elders "Let them live and let them become etc."
 But Driver, (addendum to § 82) following MT says ויהיו
 is evidently to be taken in its usual sense "and they be-
 came"—the result of the whole transaction being first
 stated summarily in v. 21 b and the details, with an account
 of the part taken in it by Joshua, being added afterwards
 vv. 22—27."

חֲטָבֵי עֵצִים וְשֹׂאבֵי-מַיִם לְכָל-הָעֵדָה כַּאֲשֶׁר דִּבְּרוּ לָהֶם
הַנְּשִׂאִים: (22) וַיִּקְרָא לָהֶם יְהוֹשֻׁעַ וַיְדַבֵּר אֲלֵיהֶם לֵאמֹר
לְמָה רַפִּיתֶם אֹתְנִי לֵאמֹר רְחוּקִים אֲנִיחֶנּוּ מִכֶּם מָאֹד וְאַתֶּם
בְּקִרְבָּנוּ יֹשְׁבִים: (23) וְעַתָּה אֲרוּרִים אַתֶּם וְלֹא-יִכָּרֵת מִכֶּם
עֶבֶד וְחֲטָבֵי עֵצִים וְשֹׂאבֵי-מַיִם לְבַיִת אֱלֹהֵי: (24) וַיַּעֲנוּ
אֶת-יְהוֹשֻׁעַ וַיֹּאמְרוּ כִּי הִנֵּה הִנֵּה לְעַבְדֶּיךָ אֵת אֲשֶׁר צִוִּיתָ
יְהוָה אֱלֹהֶיךָ אֶת-מִשְׁחָה עֲבָדוֹ לְתֵת לָכֶם אֶת-כָּל-הָאָרֶץ
וְלִהְשִׁמִּיד אֶת-כָּל-יְשֻׁבֵי הָאָרֶץ מִפְּנֵיכֶם וַיִּירָא מְאֹד
לְנַפְשֵׁיתָנוּ מִפְּנֵיכֶם וַנַּעֲשֶׂה אֶת-הַדְּבָר הַזֶּה: (25) וְעַתָּה
הִנֵּנוּ בְיַדְךָ כַּסּוּב וּכְיֹשֵׁר בְּעֵינֶיךָ לַעֲשׂוֹת לָנוּ עֲשֵׂה: (26) וַיַּעַשׂ
לָהֶם כֵּן וַיַּצֵּל אֹתָם מִיַּד בְּנֵי-יִשְׂרָאֵל וְלֹא הָרְגוּם: (27) וַיִּתְּנֵם
יְהוֹשֻׁעַ בַּיּוֹם הַהוּא חֲטָבֵי עֵצִים וְשֹׂאבֵי-מַיִם לְעֵנָה וּלְמִזְבַּח
יְהוָה עַד-הַיּוֹם הַזֶּה אֶל-הַמְּקוֹם אֲשֶׁר יִבְחָר: ׀

23. וחטבי עצי... ושואבי. Both... and. The repeated ו is used idiomatically to connect a list in fuller explanation on to a previous general statement. "There shall never be cut off from you a servant etc." = there shall never fail to be of you servants, *and that* as hewers of wood etc. cf. Num. 9, 14 ולאורח ולגר = both for the stranger and the homeborn.

עבד. Collective use = bondmen.

24. הִנֵּה הִנֵּה. The passive is used impersonally and then, here (and so frequently), governs an accus, i. e. אֵת אֲשֶׁר; cf. Ex. 21, 28 לא יאכל את בשרו Its flesh shall not be eaten.

CHAPTER X.

10 (1) וַיְהִי כַשְׁמֵעַ אֲדֹנָי-צְדָק מֶלֶךְ יְרוּשָׁלַם כִּי-לָכַד
 יְהוֹשֻׁעַ אֶת-הָעַיִ וַיַּחְרִימָהּ כַּאֲשֶׁר עָשָׂה לְיִרְיָחוֹ וּלְמִלְכָּה
 כְּנֹעַן עָשָׂה לְעַי וּלְמִלְכָּה וְכִי הִשְׁלִימוּ יֹשְׁבֵי גְבֻעוֹן אֶת-יִשְׂרָאֵל
 וַיִּהְיוּ בְּקִרְבָּם: (2) וַיִּירָאוּ מְאֹד כִּי עִיר גְּדוֹלָה גְבֻעוֹן כְּאַחַת

1. אֲדֹנָי צְדָק. Either "Lord of Righteousness" retaining the old construct case-ending — , or "My Lord is righteous"; "or my Lord is Zideq", the latter the name of an old Canaanitish Deity.

יְרוּשָׁלַם. With few exceptions always written in O. T. with the ' omitted (for יְרוּשָׁלַיִם) but with the ' always pronounced. The dual termination has been regarded as indicating the idea of "a double city" but it is most probably a lengthening of the original termination לָם (Ezra 4, 20 and 24 Ps. 74, 3 שָׁלַם). Identified with the Salem of Melchisedek; also called Jebus, Judges 9, 10.

Several etymologies have been hazarded:—

יְרוּשָׁלַם "Possession of peace". יְרוּשָׁלַם Foundation of Peace. In the Tell-el-Amarna tablets, it is called Uru-salim. Uru = city (in Sumerian), Salim = (prhps) god of Peace. Sayce, 28. According to Haupt (S. B. O. T.), = City of Safety.

וַיַּחְרִימָהּ. Note that the Impf. with consec. continues the previous plpf. sense of לָכַד in same meaning: "*had* taken and *had* devoted etc."

2. כַּאֲשֶׁר . . . וּלְמִלְכָּה. Regard as an explanatory parenthesis.

ערי הממלכה וכי היא גדולה מן-העי וכל-אנשיה נבירים:
 (3) וישלח אדני-צדק מלך ירושלים אל-הזתם מלך-חברון
 ואל-פראם מלך-ירמות ואל-יפיע מלך-לכיש ואל-דביר
 מלך-עגלון לאמר: (4) עליו-אלי ועזרני ונכה את-גבעון
 כי-השלימה את-יהושע ואת-בני ישראל: (5) ויאספו
 ויעלו חמשת מלכי האמרי מלך ירושלים מלך-חברון
 מלך-ירמות מלך-לכיש מלך-עגלון הם וכל-מתניהם ויחנו
 על-גבעון וילחמו עליה: (6) וישלחו אנשי גבעון אל-
 יהושע אל-הפחנה הגלגלה לאמר אל-תרוף ידך מעברך
 עלה אלינו מהרה והושיעה לנו ועזרנו כי נקבצו אלינו
 כל-מלכי האמרי ישבי ההר: (7) ויעל יהושע מן-הגלגל
 הוא וכל-עם המלחמה עמו וכל נבורי החיל: ם
 (8) ויאמר יהוה אלי-יהושע אל-תירא מהם כי בידיך
 נתתים לא-יעמד איש מהם בפניך: (9) ויבא אליהם
 יהושע פתאם כל-הלילה עלה מן-הגלגל:

V. 8 " יחיר "

ערי הממלכה. Lit. cities of sovereignty = royal cities. Gibeon apparently from 10, 11 had no king. But the term "royal cities" may have been so applied because other towns were dependent on them.

3. Towns in southern Canaan. See Gloss. The site of Lachish has recently been discovered. See note v. 21.

תרף. Hiph. Jussive 2nd mas. רפה (to sink, relax) shortened from תרפה = תרף = תרף Lit. — Let sink; cf. ויפן Judges 15, 4 for ויפנה; cf. note 8, 18.

עזרנו. Imp. sing. with pronom. suffix.

9. פתאם. Lit. "Suddenness" but usually as adv. accus. "suddenly". From פתע (suddenness) with adv. term. ם (see note יומם 1, 8) and ץ weakened to ם.

(10) נִיהָפָם יְהוָה לִפְנֵי יִשְׂרָאֵל וַיִּבְּקוּ מִכָּה-גְדוֹלָה בְּנִבְעוֹן
 וַיִּרְדְּפוּ דָרָךְ סַעֲלָה בֵּית-חֹרֹן וַיִּבְּקוּ עַד-עֲזֹקָה וְעַד-מִקְרָה:
 (11) נִיהָי בְּנַסִּים וּמִפְּנֵי יִשְׂרָאֵל הָיָה בְּמִוֹרֵד בֵּית-חֹרֹן נִיהָיָה
 הַשְּׁלֵךְ עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת מִן-הַשָּׁמַיִם עַד-עֲזֹקָה נִימְתוּ
 רַבִּים אֲשֶׁר-מָתוּ בְּאֲבָנֵי הַבָּרָד מֵאֲשֶׁר הִרְגוּ בְּגֵי
 יִשְׂרָאֵל בְּחֶרֶב: ־ ס (12) אִזּוּ יִדְבַר יְהוֹשֻׁעַ לִיהוָה
 בַּיּוֹם תָּתִיב יְהוָה אֶת-הָאֲמָרִי לִפְנֵי בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ
 לְעֵינֵי יִשְׂרָאֵל

שָׁמַשׁ בְּנִבְעוֹן דוֹם וַיִּרְחַב בְּעַמְקֵי אֵילֹון:

“Went up”, literally. It was a hilly road for about 20 miles.

10. וַיִּהְיוּ. Qal Impf. (with ו consec.) הָמָּם to discomfort, with pronom. suffix of 3rd pers. pl.

מִכָּה גְדוֹלָה. Adv. acc.

מַעֲלָה. The Upper Beth-horon is no doubt intended, 5 miles N. W. of Gibeon, and to this there is an ascent of about 2 miles from Lower Beth-horon. From the latter there is a steep descent to the maritime plain referred to in the next verse בְּמִוֹרֵד. For description of the district H. G. H. L. p. 120.

12. יִדְבַר. For use of Imp. with אִזּוּ to represent Past see note on 8, 30 and 22, 1.

לִפְנֵי בְּנֵי וַיִּ. A not uncommon phrase with נָתַן to mean “giving into the power (and disposal) of”.

דוֹם. Lit. “Be silent”. Imper. דָּמַם. The utterance is the poetic expression of the desire to complete the long day’s work of battle and pursuit before the light ceased. Probably there was also a darkening of the heavens through the gathering of the clouds prior to the bursting of the hail storm. The quotation from the Book of Jashar (see next note) consists of this and the following verse, (except

(13) וַיִּהְיֶה הַשָּׁמֶשׁ וַיָּרֶחַ עֹמְדִים עַד-יָקָם גֹּיִ אֲנִיָּו הֲלֹא-הָיָא

v. 13 כּוּלוֹ קַמֵּץ

the words "is it not . . . Jashar") and together with v. 14 may have formed part or whole of a national song, commemorating a striking prolongation of the daylight on that historic occasion.

13. סֵפֶר הַיֶּשֶׁר. "The Book of the Upright" = either of Israel (as שֵׁרוֹן) or collectively "heroes". Probably a book containing a collection of songs celebrating the heroes and important events in the national history. Another quotation from the same work is to be found 1 Sam. 1, 18. There Pesh. renders "The Book of Song", as though the Hebrew by transposition of two letters were סֵפֶר הַשִּׁיר. The Book is believed by some (Rabag ad loc.) to have been lost during the Babylonian captivity. Targ. renders סֵפֶר דְּאוֹרֵייתָא "Book of the Law"; but authorities are divided on the exact meaning of this paraphrase.

(סֵפֶר הַיֶּשֶׁר is also the name of a romantic composition of the Mediaeval ages—one of the last productions of the Midrashic Literature. It is a greatly expanded history—written in correct and fluent Hebrew—from the Creation to the Judges, the greater part being devoted to the pre-Mosaic period; it draws considerably for its material from the Talmud, Midrashim, and Arabic as well as Jewish legendary lore.)

עֹמְדִים. Both vowels with Qametz—to which attention is drawn by the foot-note כּוּלוֹ קַמֵּץ.

עַד יָקָם. עד (like אַז) is sometimes used with the Impf. to express past action. Ps. 73, 17. Poetical constr. of יָקָם with acc. of object of vengeance אֲנִיָּו, instead of with prep. בֵּן.

הֲלֹא. The simple question is usually introduced by the interrogative הֲ. הֲלֹא often introduces, as here, a quotation in the sense of "surely". "Is it not written" = Surely it is written. הִיא The fem. pronoun and also the 3rd sing.

בְּתוֹכָהּ עַל-סֹפֶר הַיָּשָׁר וַיַּעֲמֵד הַשָּׁמַשׁ בְּחֻצֵי הַשָּׁמַיִם
וְלֹא-אֵץ לָבוֹא בַיּוֹם תָּמִים: (14) וְלֹא הָיָה בַיּוֹם הַהוּא
לִפְנֵי וְאַחֲרָיו לְשֹׁמֵעַ יְהוָה בְּקוֹל אִישׁ כִּי יְהוּה גִּלְחָם
לְיִשְׂרָאֵל: ם

(15) וַיָּשָׁב יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִמּוֹ אֶל-הַמַּחֲנֶה הַגָּדֹלָה:
(16) וַיָּנֹסוּ חַמְשַׁת הַמְּלָכִים הָאֵלֶּה וַיִּתְּבְּאוּ בַּמַּעְרָה בְּמַקְדָּה:
(17) וַיִּנָּד לַיהוֹשֻׁעַ לֵאמֹר נִמְצְאוּ חַמְשַׁת הַמְּלָכִים נִחְבְּאִים
בַּמַּעְרָה בְּמַקְדָּה: (18) וַיֹּאמֶר יְהוֹשֻׁעַ גָּלוּ אֲבָנִים גְּדוֹלוֹת
אֶל-פִּי הַמַּעְרָה וְהַפְּקִידוּ עָלֶיהָ אַנְשִׁים לְשֹׁמְרָם: (19) וְאַתֶּם
אֶל-תַּעֲמְדוּ רַחֲפוּ אַחֲרָי אִיבֵיכֶם וְזַנְבְּתֶם אוֹתָם אֶל-תַּתְּנוּם
לָבוֹא אֶל-עֲרֵיָהֶם כִּי נִתְּנָם יְהוָה אֱלֹהֵיכֶם בְּיַדְכֶם: (20) וַיְהִי
כַכֹּלֹת יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל לְהַכּוֹתָם מִכָּה גְדוֹלָה-מְאֹד
עַד-תָּמָם וְהַשְּׂרִידִים שָׂרְדוּ מֵהֶם וַיָּבֹאוּ אֶל-עֲרֵי הַמְּבֻצָּר:

fem. suffix are used corresponding to our "it" to refer to the main idea in a preceding sentence. Cf. Num. 14, 41. Gen. 24, 14. Ges. § 135 p.

אֵץ. Lit. "pressed".

בְּחֻצֵי. Lit. "in the half of".

16. חַמְשַׁת. With nouns having the article, the Numeral is generally in the constr.

17. נִחְבְּאִים. We would expect נִחְבְּאִים for the Niph. Ptc. pl., but the form with — under the second radical is not unusual with ל"א verbs.

20. מִכָּה גְדוֹלָה. See note v. 10; 9, 2 etc.

וְהַשְּׂרִידִים. "And the survivors had escaped from them and had come to the fenced cities." LXX omits וַיָּבֹאוּ but the Hebrew is quite clear and regular.

עֲרֵי מְבֻצָּר. Lit. "Cities of fortification". Some of these cities were protected by very thick brick-made walls. The walls of Lachish whose remains have recently been exca-

(21) וַיִּשְׁכְּרוּ כָל־הָעָם אֶל־הַמִּקְנָה אֲל־יְהוֹשֻׁעַ מִקְדָּה בְּשָׁלוֹם
 לֹא־חָרַץ לְבָנֵי יִשְׂרָאֵל לְאִישׁ אֶת־לְשׁוֹנוֹ: (22) וַיֹּאמֶר יְהוֹשֻׁעַ
 פָּתְחוּ אֶת־פִּי הַמַּעְרָה וְהוֹצִיאוּ אֵלַי אֶת־חֲמֹשֶׁת הַמְּלָכִים
 הָאֵלֶּה מִן־הַמַּעְרָה: (23) וַיַּעֲשׂוּ כֵן וַיֹּצִיאוּ אֵלָיו אֶת־חֲמֹשֶׁת
 הַמְּלָכִים הָאֵלֶּה מִן־הַמַּעְרָה אֶת־מֶלֶךְ יְרוּשָׁלַם אֶת־מֶלֶךְ
 חֶבְרוֹן אֶת־מֶלֶךְ יְרֵמוֹת אֶת־מֶלֶךְ לְכִישׁ אֶת־מֶלֶךְ עֲנָלוֹן:
 (24) וַיְהִי כִּהְוִצִיָּאם אֶת־הַמְּלָכִים הָאֵלֶּה אֲל־יְהוֹשֻׁעַ וַיִּקְרָא
 יְהוֹשֻׁעַ אֶל־כָּל־אִישׁ יִשְׂרָאֵל וַיֹּאמֶר אֶל־קִצְיָי אֲנִישׁ
 הַמַּלְחָמָה הִהְלִכּוּא אִתּוֹ קָרְבוֹ שִׁמּוֹ אֶת־רַגְלֵיכֶם עַל־צוּאְרֵי

v. 24 'א תיר

vated were of brick and nearly 30 ft. in thickness. It had been one of the principal fortresses of S. Palestine, and its capture (v. 31) by the Israelites was a serious blow to the Canaanites in the S. (Sayce 255—6). See note v. 32.

21. וַחַרְץ. Lit. "to sharpen", "to point", cf. Ex. 11, 7. לְבָנֵי יִשְׂרָאֵל is in apposition to and defines more fully לְאִישׁ יִשְׂרָאֵל, and חָרַץ is used impersonally, "None moved his tongue against the children of Israel, against any man (of them)". אִישׁ is an amended reading on the ground that לְאִישׁ is an error through dittography of ל in יִשְׂרָאֵל. אִישׁ is then subject of חָרַץ.

24. כִּהְוִצִיָּאם. "At their bringing forth". The pronom. suffix to the constr. Infin. may express either subject or object; and if the former, and the verb is trans. the infin. may be followed by object, having the same government as the finite verb.

הִהְלִכּוּא. For the redundant א cf. Is. 28, 12. הִ — use of the article as relative pronoun.

קִצְיָי. Lit. "decider", from probable root קצה cf. Arabic, Kadi; Chief or ruler, both civil and military, cf. Judges 11, 6 and 11.

צוּאְרֵי. Neck more especially "back of neck". The

הַמְּלָכִים הָאֵלֶּה נִיָּקְרְבוּ וַיִּשְׂמוּ אֶת־רַגְלֵיהֶם עַל־צוּאֲרֵיהֶם:
 (25) נִיאָמַר אֲלֵיהֶם יְהוֹשֻׁעַ אֶל־תִּירְאוּ וְאֶל־תַּחַתּוּ חֲזִקוּ
 וְאַמְצוּ כִּי כָּבֹה יַעֲשֶׂה יְהוָה לְכָל־אֵיבֵיכֶם אֲשֶׁר אַתֶּם
 גֹּלְחָמִים אוֹתָם: (26) נִיבָם יְהוֹשֻׁעַ אַחֲרֵי־כֵן וַיִּמִּיתֵם וַיִּתְּלֵם
 עַל חַמְשָׁה עֲצִים וַיְהִיו תְּלוּיִם עַל־הָעֵצִים עַד־הָעֶרֶב:
 (27) וַיְהִי לַעֲתוֹבּוֹא הַשָּׁמֶשׁ צָוָה יְהוֹשֻׁעַ וַיִּרְוּהֶם מֵעַל
 הָעֵצִים וַיִּשְׁלַחֵם אֶל־הַמַּעְרָה אֲשֶׁר נִחְבְּאוּ־שָׁם וַיִּשְׂמוּ אֲבָנִים
 גְּדוֹלוֹת עַל־פִּי הַמַּעְרָה עַד־עֵצִים הַיּוֹם הַזֶּה: ם

(28) וְאֶת־מַקְדָּה לָכֹד יְהוֹשֻׁעַ בָּיַם הִיא וַיִּבְנֶה לְפָרֹ
 חָרָב וְאֶת־מַלְכָּה הַחֲרָם אוֹתָם וְאֶת־קַל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ
 לֹא הִשְׁאִיר שָׂרִיד וַיַּעַשׂ לְמַלְךָ מַקְדָּה כַּאֲשֶׁר עָשָׂה לְמַלְךָ

custom symbolically represents the completeness of the victory. Assyrian sculptures portray kings putting their feet upon the necks of prostrate enemies. Bennett ad loc.

25. אותם. אָתָם is the more usual form after גֹּלְחָמִים when the constr. is with אֶת, but cf. 1 K. 20, 25 for another ex. Numerous instances occur in Kings of the use of אֹת with suffix where the constr. is generally with אֶת. 2 Kings 6, 16 and 8, 8. 1 Kings 22, 7. 8 and 24. גֹּלְחָמִים is also followed by כִּי, עַל and עִם (latter of "city" only).

26. וַיִּמִּיתֵם. וַיִּמִּית + ם... The accent moving forward to ם, ' loses its vowel, since an open (unaccented) vowel cannot stand two places from the tone.

וַיְהִיו תְּלוּיִם. The use of הִיא with the ptiple emphasises the idea of duration. "And they remained hanging".

עַד עֵצִים. "Some cave with rocks lying across its mouth was pointed out in the writer's time as the place where the bones of these kings lay". Robinson in C. B. ad loc.

28—39. Continuance of the conquest of the Southern portion of Palestine.

28. אוֹתָם. According to LXX, and many MSS, אֹתָהּ as in v. 37.

יריחו: ם (29) וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִמּוֹ
 מִמִּצְדָּה לְבָנָה וַיִּלָּחֶם עִם-לְבָנָה: (30) וַיִּתֵּן יְהוָה נֶם-
 אוֹתָהּ בְּיַד יִשְׂרָאֵל וְאֶת-מַלְכָּהּ נִיבְּהָ לְפִי-חָרֹב וְאֶת-כָּל-
 הַגִּפְשֵׁי אֲשֶׁר-בָּהּ לֹא-הִשְׁאִיר בָּהּ שְׂרִיד בָּהּ שָׂרִיד וַיַּעַשׂ לְמַלְכָּהּ
 כַּאֲשֶׁר עָשָׂה לְמֶלֶךְ יְרִיחוֹ: פ (31) וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל-
 יִשְׂרָאֵל עִמּוֹ מִלְבָּנָה לְכִישָׁה וַיִּחַן עָלֶיהָ וַיִּלָּחֶם בָּהּ:
 (32) וַיִּתֵּן יְהוָה אֶת-לִכְיֵשׁ בְּיַד יִשְׂרָאֵל וַיִּלְכְּדוּהָ בַּיּוֹם הַשֵּׁנִי
 וַיִּבְּהָ לְפִי-חָרֹב וְאֶת-כָּל-הַגִּפְשֵׁי אֲשֶׁר-בָּהּ כָּכָל אֲשֶׁר-עָשָׂה
 לְלְבָנָה: פ (33) אִזּוּ עָלָה הַרֹם מֶלֶךְ גִּזְרֹר לַעְזֹר אֶת-
 לְכִישׁ וַיִּבְהוּ יְהוֹשֻׁעַ וְאֶת-עַמּוֹ עַד-בִּלְתֵּי הַשְּׂאִיר-לוֹ
 שְׂרִיד: ם (34) וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִמּוֹ מִלְכִישׁ
 עַגְלָנָה וַיִּחַנוּ עָלֶיהָ וַיִּלָּחֶמוּ עָלֶיהָ: (35) וַיִּלְכְּדוּהָ בַּיּוֹם
 הַהוּא וַיִּבְהוּ לְפִי-חָרֹב וְאֶת כָּל-הַגִּפְשֵׁי אֲשֶׁר-בָּהּ בַּיּוֹם

31. וילחם בה. Accent retracted to penultimate in order to avoid succession of accents on two following syllables, and the long vowel in closed syllable of ultimate shortened accordingly.

32. ביום השני i. e. on the second day of the siege. The city stood on a natural eminence some forty feet in height. The huge wall before which the Israelites encamped has been explored and measured. Sayce p. 255. See note supra v. 20.

33. מלך גזר. In 16, 10 Gezer is still in the possession of the Canaanites, but there is no contradiction in this: nothing is said here as to the capture or even siege of the city. All the verse records is that the King of Gezer (a city considerably to the N. of Lachish and outside Joshua's present sphere of operations) who came with his people to help Lachish was with his army destroyed by Joshua.

השאיר. Cf. note 8, 22.

הַיּוֹא הַחַרִּים כָּל אֲשֶׁר-עָשָׂה לְלִבְיִשׁ: פ (36) נִיעַל
 יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִמּוֹ מֵעַגְלוֹנָה חֲבֵרוֹנָה וַיִּלְחֲמוּ עָלֶיהָ:
 (37) וַיִּלְכְּדוּהָ וַיִּכּוּהָ-לְפִי-חָרֹב וְאֶת-מִלְכָּהּ וְאֶת-כָּל-עַרְיָהּ
 וְאֶת-כָּל-הַנֶּפֶשׁ אֲשֶׁר-בָּהּ לֹא-הָשְׂאִיר שָׂרִיד כָּל אֲשֶׁר-
 עָשָׂה לְעַגְלוֹן וַיַּחַרֵּם אוֹתָהּ וְאֶת-כָּל-הַנֶּפֶשׁ אֲשֶׁר-בָּהּ: ס
 (38) וַיָּשָׁב יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִמּוֹ דְּבָרָה וַיִּלָּחֶם עָלֶיהָ:
 (39) וַיִּלְכְּדָהּ וְאֶת-מִלְכָּהּ וְאֶת-כָּל-עַרְיָהּ וַיִּכּוּם לְפִי-חָרֹב
 וַיַּחַרְיֵמוּ אֶת-כָּל-נֶפֶשׁ אֲשֶׁר-בָּהּ לֹא הָשְׂאִיר שָׂרִיד כָּאֲשֶׁר
 עָשָׂה לְחֵבְרוֹן בְּיַד-יְהוֹשֻׁעַ לְדְבָרָה וְלִמְלִיכָהּ וְכֹאֲשֶׁר עָשָׂה לְלִבְנָה
 וְלִמְלִיכָהּ: (40) וַיִּבֶה יְהוֹשֻׁעַ אֶת-כָּל-הָאָרֶץ הַהִיא
 וְהַגִּבּוֹר וְהַשְּׂפֵלָה וְהָאֲשׁוּרֹת וְאֶת-כָּל-מְלִכֵיהֶם לֹא הָשְׂאִיר
 שָׂרִיד וְאֶת כָּל-הַנְּשָׁמָה הַחַרִּים כָּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵי

36. מעגלונה. The termination הָ is sometimes found with nouns having ל or separate prepositional words of direction. The force of the termination has become enfeebled. The same irregularity occurs, but less frequently, with prep. מן.

37. מלכה. Not of course the King mentioned in vv. 23—26, but clearly his successor, for Joshua's intervening operations must have covered a considerable time.

40—43. Summary of the Campaign.

40. נגב. Lit. "The Dry or Parched Land" = South. In new Hebrew נגב = To be dry.

והאשרות. "And the slopes", cf. Deut. 3, 17. אשדה = foundation, lower part, slope (of a mountain). The country between the mountainous regions and the plains on either side.

ואת כל הנשמה. Lit. "And all the breath" = and all (anything) breathing, = And all breathing things.

יִשְׂרָאֵל: (41) נִיבַם יְהוֹשֻׁעַ מִקְדָּשׁ בְּרַגְעַ וְעַד-עֲנָה וְאֵת
 כָּל-אֶרֶץ גִּשֹׁן וְעַד-נִבְעוֹן: (42) וְאֵת כָּל-הַמְּלָכִים הָאֵלֶּה
 וְאֵת-אֲרָצָם לְכַד יְהוֹשֻׁעַ פָּעַם אֶחָת כִּי יְהוּה אֱלֹהֵי יִשְׂרָאֵל
 נָלַחֵם לְיִשְׂרָאֵל: (43) נִשָּׁב יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִפּוּ אֶל-
 הַמַּחֲנֶה הַנִּלְגָּה: ם

41. גִּשֹׁן. Not the Goshen of Egypt:—but the exact
 locality is unknown. Some district clearly in S. Palestine.

CHAPTER XI.

11 (1) וַיְהִי כַשְׁמֵעַ יְבִין מֶלֶךְ-חֲצוֹר וַיִּשְׁלַח אֶל-יִזְבֵּב
 מֶלֶךְ מְדוּן וְאֶל-מֶלֶךְ שִׁמְרוֹן וְאֶל-מֶלֶךְ אַחְשָׁף: (2) וְאֶל-
 הַמְּלָכִים אֲשֶׁר מִצְפּוֹן בְּהַר יַבְעֵרְבָה נָגַב כְּנָרוֹת וּבִשְׁפֵלָה
 וּבְנִפְּוֹת דָּזַר מִיָּם: (3) הִכְנַעְנִי מִמְּזַרְחַת וּמֵיָם וְהֶאֱמַרְי
 וְהַחֲתִי וְהַפְרַנִּי וְהַיְבוּסִי בְּהַר וְהַחֲוִי תַחַת חֶרְמוֹן בְּאֶרֶץ

The campaign against the Northern Kings and their defeat.

1. The four cities here mentioned, which have not been definitely identified, represent a wide area: from ch. 19 below we learn that Hazor was given to Naphtali, Shimron to Zebulun, and Achshaph to Asher. Hazor (v. 10) was the leading city of the northern part of the country and its king now put himself at the head of a great confederacy against the Israelites.

2. כְּנָרוֹת. See note 12, 3.

בְּנִפְּוֹת. "In the heights of". Targ. פִּילְכִי = districts. Cf. Joshua 12, 23 where the sing. constr. is used. Sing. גִּפְּוֹת. The word does not occur except in constr., cf. 1 King 4, 12. The meaning of the root נוּף is shown in Ps. 48, 3. יִפְּוֹת נוּף "beautiful in elevation".

נָגַב. According to LXX. = נֹגַד, "opposite".

3. הַחֲוִי. The Hivites (9, 7 and 19, 17) apparently belonged to Central Palestine and not to the district in the N. here indicated by Hermon, although colonies may have been established there. It is possible that הַחֲוִי has changed places with הַחֲתִי in this verse.

המצפה: (4) ויִצְאוּ הֵם וְכָל־מַחְנֵיהֶם עִמָּם עִם־יָב כְּחֹל
 אֲשֶׁר עַל־שַׁפְת־הַיָּם לְרֹב וְסוּם וְרֹכֵב רֶב־מְאֹד: (5) וַיִּנְעֲדוּ
 כָּל הַמְּלָכִים הָאֵלֶּה וַיָּבֹאוּ וַיַּחְגְּזוּ יַחְדָּו אֶל־מִי מִרוּם לְהִלָּחֵם
 עִם־יִשְׂרָאֵל: פ (6) וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֶל־תִּירָא
 מִפְּנֵיהֶם כִּי מֵאֲחֵר קָעַת הַזֹּאת אֲנֹכִי נֹתֵן אֶת־כָּלָם חֲלָלִים
 לְפָנַי יִשְׂרָאֵל אֶת־סוּסֵיהֶם תַּעֲקֹר וְאֶת־מִרְכָּבֹתֵיהֶם תִּשְׂרֹף
 בְּאֵשׁ: (7) וַיָּבֹא יְהוֹשֻׁעַ וְכָל־עַם הַמְּלָחָמָה עִמּוֹ עֲלֵיהֶם
 עַל־מִי מִרוּם פְּתָאִם וַיִּפְּלוּ בָהֶם: (8) וַיִּתְּגַם יְהוָה בְּיַד־

v. 4. בה"ר בקמץ

מצפה. Lit. "The land of the Watchtower".

4. כחול. A common simile for a large multitude.

5. וסום. Immediately before a tone syllable, ו is frequently pointed ו especially when connecting nouns of kindred ideas as here. Cf. ויום ולילה, גע ונד. But in that case the second noun must stand at the end of a sentence or clause; or it must be marked by a disjunctive accent. Here רכב is marked by the disj. Tiphkha (־). Otherwise, even when before the tone syllable, ו receives the usual pointing; e. g. וסום which is marked by the conj. Merkha (־). Cf. נח ושם וחס ויפת Gen. 6, 10.

5. ויועדו. "And they assembled by appointment".

6. אנכי נתן. Participle as *Futurum instans*. "I am about to give", I shall give.

7. לפני. See note 10, 12.

8. The fugitive Canaanites seem to have been broken up into three parts one fleeing N. W. to Zidon the Great, (probably the chief town of that name to distinguish it from a smaller town of the same name, reference to which is found in Sennacherib's account of the campaign against Hezekiah. Bennett ad loc.), the second going westwards and S. W. to the "smelting pits by the waters" (Misrephoth Mayim), and the third to the East towards Mizpeh (v. 3).

יִשְׂרָאֵל וַיִּבְטְחוּ עַד־צִיָּדוֹן רַבָּה וְעַד מִשְׁרָפוֹת מַיִם
 וְעַד־בִּקְעוֹת מַצְפֵּה מִזְרָחָה וַיִּבְטְחוּ עַד־בְּלַתֵּי הַשְּׂאִיר לָהֶם
 שָׂרִיד: (9) וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ כַּאֲשֶׁר אָמַר־לוֹ יְהוָה אֶת־
 קוֹסֵיָהֶם עִקָּר וְאֶת־מִרְכָּבֹתֵיהֶם שָׂרַף בָּאֵשׁ: פ

(10) וַיָּשָׁב יְהוֹשֻׁעַ בָּעֵת הַהִיא וַיִּלְכְּדוּ אֶת־חֲצוֹר וְאֶת־
 מַלְכָּה הַבָּה בְּחָרֵב כִּי־חֲצוֹר לְפָנִים הָיָא רֹאשׁ כָּל־הַמְּמַלְכוֹת
 הָאֵלֶּה: (11) וַיִּבְנוּ אֶת־כָּל־הַנְּפֹשׁ אֲשֶׁר־בָּהּ לְפִי־חָרֵב הַחֲרוֹם
 לֹא נוֹתַר כָּל־נִשְׁמָה וְאֶת־חֲצוֹר שָׂרַף בָּאֵשׁ: (12) וְאֶת־
 כָּל־עַרְי הַמַּלְכִּים הָאֵלֶּה וְאֶת־כָּל־מַלְכֵיהֶם לָכַד יְהוֹשֻׁעַ וַיִּבְטְחוּ
 לְפִי־חָרֵב הַחֲרוֹם אוֹתָם כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד יְהוָה:
 (13) כִּן כָּל־הָעָרִים הָעֹמְדוֹת עַל־תְּלָם לֹא־שָׂרְפוּ יִשְׂרָאֵל

מִשְׂרָפוֹת מַיִם. Lit. "The Burnings of (by) the Waters."
 Targ. "Pits, Grooves." Probably Smelting pits, near
 the Tyrian coast.

השאייר. See 10, 33 and 8, 22.

9. עקר. "The nations that fought against Israel trusted in their horses and chariots and did not know that 'Vain is the horse for safety'. But Israel conquered without horses and chariots because 'With the Lord is Salvation'. Therefore they were prohibited to take the horses and chariots as spoil lest the military spirit and desire for war be induced in them." (Kim.)

11. נותר. Niph'al pf. of יתר 3rd mas. although the sub. נשמה is fem. When the predicate precedes the subj., the verb is often in 3rd Sing. mas. although the subj. may be plu. or fem. Dav. Syn., cf. infra v. 22.

כל נשמה. See note 10, 40.

13. תלם. חל, A mound or heap; a reference to the fact that important cities were mostly built on elevated places. Targ. paraphrases תוקפיהוון = In their strongholds. "Tel" = the modern Palestinian name for the mounds that mark the sites of ancient cities.

וזלתי את-חצור לכהן שרף יהושע: (14) וכל שלל הערים
 האלה והבהמה בזונו להם בני ישראל כק את-פל-האדם
 הכו למי-חרב עד-השמדם אותם לא השאירו כל-גשמה:
 (15) באשר צוה יהוה את-משה עבדו כן-צוה משה את-
 יהושע וכן עשה יהושע לא-הסיר דבר מפל אשר-צוה
 יהוה את-משה: (16) ניקח יהושע את-פל-הארץ
 היאת החר ואת-פל-הנגב ואת כל-ארץ הגשן ואת-השפלה
 ואת-הערבה ואת-הר ישראל ושפלתה: (17) מן-ההר
 החלק העלה שפיר ועד-בעל גר בבקעת הלבנון תחת
 הר-חרמון ואת כל-מלכיהם לכד ניכס וימיתם: (18) ימים
 רבים עשה יהושע את-פל-המלכים האלה מלחמה:
 (19) לא-היתה עיר אשר השלימה אל-בני ישראל בלתי
 החוי ושבי נבעזן את-הכל לקחו במלחמה: (20) כן-מאת

v. 16 ושפלתו קרי v. 16

לבדה. Because Hazor was the head of the confederacy, and its destruction left the others without leadership.

14. השמדם. השמידים would be the usual form: but there are other instances in the O. T. of the same variation in the Hiph. Inf. Deut. 7, 24. Lev. 50, 34 etc.

17. ההר החלק. "The smooth" i. e. bald or bare mountain:—The southern limit of Joshua's conquest to the S. W. of Palestine. See Seir in Gloss.

18. ימים רבים. According to 14, 7 and 10, the period was 7 years.

19. השלימה אל. The usual construction is with את or עם. אל is praeg. constr. = made peace (submitting) unto the children of Israel.

20. מאת. From proximity with and then, arising from: more idiomatic than מן alone and very usual with יהוה.

יְהוָה וְהִיטָהּ לְחֹזֶק אֶת־לִבְכֶם לְקִרְאֵת הַמַּלְחָמָה אֶת־יִשְׂרָאֵל
 לְמַעַן הַחְרִימְם לְבִלְתִּי הָיוּת־לָהֶם תַּחֲנוּנָה כִּי לְמַעַן הַשְׂמִידֶם
 בְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ׀ (21) וַיָּבֹא יְהוֹשֻׁעַ
 בָּעֵת הַהִיא וַיִּכְרַת אֶת־הָעֲנָקִים מִן־הַר מִן־חֶבְרוֹן מִן־דָּבָר
 מִן־עֲנָב וּמִכָּל הַר יְהוּדָה וּמִכָּל הַר יִשְׂרָאֵל עִם־עָרֵיהֶם
 הַחְרִימָם יְהוֹשֻׁעַ: (22) לֹא־נֹתַר עֲנָקִים בְּאֶרֶץ בְּנֵי יִשְׂרָאֵל
 רַק בְּעֵזָה בְּנֵת וּבְאֲשֻׁדָּד גִּשְׁאָרִי: (23) וַיִּקַּח יְהוֹשֻׁעַ אֶת־
 כָּל־הָאָרֶץ כֹּלל אֲשֶׁר דָּבַר יְהוָה אֶל־מֹשֶׁה וַיִּתְּנֶהּ יְהוֹשֻׁעַ
 לְנַחֲלָה לְיִשְׂרָאֵל כַּמְחֻלְקָתָם לְשִׁבְטֵיהֶם וְהָאָרֶץ שָׁקְטָה
 מִמַּלְחָמָה: ׀

תחנה, "favour" = mercy; so Targ.

בעת ההיא. During the רבים of v. 18.

21. הענקים. Lit. "the necks" i. e. the long-necks, men of tall stature.

Joshua drove them from their settlements into the Philistine cities. From 15, 14 we infer they returned, but were conquered by Caleb.

CHAPTER XII.

12 (1) וְאֵלֶּה מְלֻכֵי הָאָרֶץ אֲשֶׁר הָיוּ בְּנֵי-יִשְׂרָאֵל וַיִּרְשׁוּ
 אֶת-אֲרָצָם בְּעֵבֶר הַיַּרְדֵּן מִזְרְחָה הַשָּׁמֶשׁ מִנְּחַל אַרְנוֹן עַד-הַר
 חֶרְמוֹן וְכָל-הָעֲרָבָה מִזְרְחָה: (2) סִיחֹן מֶלֶךְ הָאֱמֹרִי הַיּוֹשֵׁב
 בְּחֶשְׁבּוֹן מִשָּׁל מֵעַרְעָר אֲשֶׁר עַל-שְׂפַת-נְחַל אַרְנוֹן וְתוֹךְ
 הַנְּחַל וְחֻצֵי הַגִּלְעָד וְעַד יַבֵּק הַנְּחַל גְּבוּל בְּנֵי עַמּוֹן:
 (3) וְהָעֲרָבָה עַד-יָם כְּנָרְוֹת מִזְרְחָה וְעַד יָם הָעֲרָבָה יָם-
 הַמֶּלַח מִזְרְחָה דֶרֶךְ בֵּית הַיְשׁוּמוֹת וּמִתִּימָן תַּחַת אֲשֵׁרֹת

1. מזרחה. The ה, locale (answering here to an accus. of "place where", Dav. Syn.) is sometimes found with words in constr. cf. ימה סוף.

For completeness the catalogue includes the Kings conquered and districts possessed on the East side of Jordan in the time of Moses, as described in Deut. 2 and 3.

2. נחל = Both "torrent", "stream" and "torrent-valley", wady.

ותוך הנחל. Either "and (from the city which is in) the midst etc." parallel to Deut. 2, 36; or simply "and (from) the middle of the valley"; the latter is better. The meaning is "And over (i. e. Sihon's rule was) the Eastern Arabah (the other side of the Jordan) as far as the sea of C. (on the north) and unto the Salt Sea (on the south) in the direction of Beth-Jeshimoth, probably on the N. E. corner of the Dead Sea.

דרך. "Way of", having the force, as often, of "towards".

כנרות. Here and in 11, 2 in the plu. In 13, 27 and 19, 35 in the sing. The former probably refer to a *district*, the latter to a *city* in Naphtali.

הפסגה: (4) וַיִּבְנוּ עֹג מֶלֶךְ הַבְּשָׁן מִיַּתֵּר הַרְפָּאִים הַיּוֹשֵׁב
 בְּעִשְׂתָרוֹת וּבְאֹרְרֵי: (5) וְיִשְׂרָאֵל בָּנִי חֶרְמוֹן וּבְסִלְכָה
 וּבְכַל־הַבְּשָׁן עַד־גְּבוּל הַנְּשׁוּרֵי וְהַמְעַכְתִּי וְחֻצֵי הַגְּלָעָד גְּבוּל
 סִיחֹן מֶלֶךְ־חֶשְׁבוֹן: (6) מֹשֶׁה עֲבַד־יְהוָה וּבְנֵי יִשְׂרָאֵל
 הַבָּּוֹם וַיִּתְּנָה מֹשֶׁה עֲבַד־יְהוָה יְרֻשָׁה לְרְאוּבֵנִי וְלַגָּדִי וְלַחֻצֵי
 שֹׁבֵט הַמְּנַשֶּׁה: ס (7) וְאַלֶּה מַלְכֵי הָאָרֶץ אֲשֶׁר הִכָּה
 יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן יָמָּה מִבְּעַל גֹּד בְּבַקְעַת
 הַלְכָזוֹן וְעַד־הַהַר הַחֲלֹק הַעֲלִיָּה שְׁעִירָה וַיִּתְּנָה יְהוֹשֻׁעַ
 לְשִׁבְטֵי יִשְׂרָאֵל יְרֻשָׁה כְּמַחְלָקָתָם: (8) בְּהַר וּבְשִׁפְלָה
 וּבְעֵרְבָה וּבְאֲשׁוּרוֹת וּבַמְדְבָר וּבַגִּבּוֹר הַחֲתִי הָאֲמֹרִי וְהַכְּנַעֲנִי
 הַפְּרִזִי הַחִוִּי וְהַיְבוּסִי: פ

- (9) מֶלֶךְ יְרִיחוֹ אֶחָד מֶלֶךְ הָעִי אֲשֶׁר־מֵעַד בֵּית־אֵל אֶחָד:
 (10) מֶלֶךְ יְרוּשָׁלַם אֶחָד מֶלֶךְ חֶרְמוֹן אֶחָד:
 (11) מֶלֶךְ יְרֻמוֹת אֶחָד מֶלֶךְ לְכִישׁ אֶחָד:
 (12) מֶלֶךְ עֲגֹלֹן אֶחָד מֶלֶךְ גִּזְר אֶחָד:

Targ. renders גִּנְסַר גִּנְסַר (except in 19, 35 where it retains כְּנַרְת i. e. Gennesaret. Josephus describes the district as of great fertility and beauty, — in it no doubt there lay a city כְּנַרְת, but its site is not identified.

תחת. That is, his southern border was under the slopes of Pisgah.

4. רפאים. Cf. Gen. 14, 5 and 15, 20. The name of portion of the original inhabitants of Canaan on E. and W. of the district of the Jordan, also found by Israel on occupation of the country. Targ. translates always = נְבָרִיא "Giants", and the word is generally understood to refer to a race of men of great stature. Cf. Deut. 2, 20.

The etymology is uncertain. The attempt to connect it with רָפָה to sink, relax (as powerless, extinct ones) Ges. Lex. is hardly satisfactory. Probably an ethnic name.

- (13) מֶלֶךְ דָּבָר אֶחָד מֶלֶךְ גִּדְרָא אֶחָד:
 (14) מֶלֶךְ חֲרֻמָּה אֶחָד מֶלֶךְ עֵרָד אֶחָד:
 (15) מֶלֶךְ לִבְנֵה אֶחָד מֶלֶךְ עֵדְלָם אֶחָד:
 (16) מֶלֶךְ מִפְרָה אֶחָד מֶלֶךְ בֵּית-אֵל אֶחָד:
 (17) מֶלֶךְ תַּפְרוּחַ אֶחָד מֶלֶךְ חֲפָר אֶחָד:
 (18) מֶלֶךְ אֶפֶק אֶחָד מֶלֶךְ לְשָׂרֹן אֶחָד:
 (19) מֶלֶךְ סָדוֹן אֶחָד מֶלֶךְ חֲצוֹר אֶחָד:
 (20) מֶלֶךְ שִׁמְרוֹן מְרֵאוֹן אֶחָד מֶלֶךְ אֶכְשָׁף אֶחָד:
 (21) מֶלֶךְ תַּעֲנֹקָה אֶחָד מֶלֶךְ מִנְדִּי אֶחָד:
 (22) מֶלֶךְ קָרְשׁ אֶחָד מֶלֶךְ-יִקְנָעִים לִפְרָטִל אֶחָד:
 (23) מֶלֶךְ נָזוֹר לְנֶפֶת נָזוֹר אֶחָד מֶלֶךְ-נְזִירִים לְגִלְגָל אֶחָד:
 (24) מֶלֶךְ תְּרַצָּה אֶחָד כָּל-מְלָכִים שְׁלֹשִׁים וְאֶחָד:

v. 20 א קרי °

14. חרמה. Cf. Num. 14, 45. ערד, cf. Num. 21, 1.

15. עדלם. Cf. Gen. 38, 1.

18. לשרון. LXX reads "King of Aphek which is in Sharon" מֶלֶךְ אֶפֶק לְשָׂרֹן אֶחָד is therefore suggested as Lass Sharon is unknown. But this also involves the deletion of אֶחָד at the end of the chapter as the number of kings would be reduced to 30.

20. מראון = שמרון in 11, 1. Perhaps מראון is added by dittography. But "Samsi-muruna is given by an Assyrian inscription as the name of a town in this very neighbourhood." Sayce, 260.

23. נפת. See note 11, 2.

עממין. "Nations" as in margin of R. V. Targ. King of the gentiles, especially of the seven nations of Canaan. "King of the gentiles in Gilgal". LXX reads in "Galilee" which requires the alteration of גלגל to גליל.

CHAPTER XIII.

13 (1) וַיְהִי־שָׁע זָמַן בָּא בַיָּמִים וַיֵּאמֶר יְהוָה אֵלָיו אַתָּה
 זָקְנָתָה בָּאת בַּיָּמִים וְהָאָרֶץ גְּשָׁאֲרָה הַרְבֵּה־מְאֹד לְרִשְׁתָּהּ:
 (2) וְזֹאת הָאָרֶץ הַגְּשָׁאֲרָת כֹּל־גְּלִילֹת הַפְּלִשְׁתִּים וְכֹל־הַגְּשָׁרִי:
 (3) מִן־הַשִּׁחֹר אֲשֶׁר־עַל־פְּנֵי מִצְרָיִם וְעַד גְּבוּל עַקְרוֹן

The second part of the Book commences here and describes the division of the land among the tribes.

1. בא בימים. Lit. "He had come, entered into days". A regular idiom. Cf. 23, 2.

זקנתה. Full spelling of the 2nd per. mas. termination to the verb. Because he was old (perhaps at this time between 90 and 100 years old) and much land described in vv. 2—6 yet remained to be conquered, therefore he should proceed at once to the division of the country among the tribes so that he might discharge this work, to which he was called, before his death.

הרבה. Hiph. Inf. abs. רבה used adverbially "greatly, exceeding", sometimes by itself, or as here with מאד.

לרשתה = "To possess it". Inf. constr. רשת from רש with suffix. "And the land is left—very much—to possess it."

2. גלילות. גלילה = Circuit, boundary, and so district, i. e. circles of territories lying round a chief city.

הגשורי. Cf. 1 Sam. 27, 8. In Deut. 3, 14 the name is of another tribe or group in the N. E., also below, v. 9.

3. השחור. The Shihor. Perhaps the E. arm of the Nile (Ges. Lex.), with which also Kim. and Rash. seem to identify it, and in this sense it is clearly used in 1 Ch. 13, 5.

צְפוֹנָה לְכַנְעַנִי תַחֲשֵׁב חֲמֹשֶׁת סַרְנֵי פְּלִשְׁתִּים הָעוֹתִי
וְהָאֲשֻׁרִי הָאֲשֻׁקְלוֹנִי הַנְּתִי וְהָעֶקְרוֹנִי וְהָעֵיִם: (4) מִתֵּימָן
כָּל-אֶרֶץ הַכְּנַעֲנִי וּמְעָרָה אֲשֶׁר לְצִידֹנִים עַד-אֶפְקָה עַד גְּבֹל

Others (Keil, Bennett, Margin R V) identify with the stream called the Brook of Egypt, the modern Wady El-Arish, that enters the Mediterranean midway between Gaza and Port Said, and is mentioned 15, 4, the S. W. border of Judah, and elsewhere (Num. 34, 5) as the S. border of Palestine.

עַל פְּנֵי. "Upon the front of." Applied to localities, the expression generally = East of; the right hand = S; the left = N and the rear = W.

לְכַנְעַנִי תַחֲשֵׁב. "It is accounted to the Canaanite"; and, therefore, part of the inheritance of Israel promised to Abraham (Rash).

סַרְנֵי. Chiefs of. סַרְנֵי a Philistian loanword, the title of the Philist. rulers.

הָעוֹתִי. The termination י. is added to the names of persons and countries to form patronymics and tribal names.

וְהָעֵיִם. The RV places this word at the beginning of v. 4 (ending v. 3 at "Ekronites"), and this reading is also supported by Kim. Tal. (Chullin) explains "The six tribes had only five chiefs; but the Avvim, though dwelling near the Ph. district, had little in common with the Philistines". Cf. Deut. 2, 23.

4. וּמְעָרָה. Lit. "And the cave". Probably a cave region in Lebanon E. of Sidon. (Ges. Lex.) "The cave which is East of Sidon still serves as a hiding place to the Druses" (Edersheim in "Israel in Canaan").

עַד אֶפְקָה. To Aphek. Direction doubly expressed by the preposition and the termination הָ. See note on 10, 36. Aphek, on a terrace of the Lebanon near the source of the river Adonis, the modern Afkah.

הָאֱמֹרִי: (5) וְהָאָרֶץ הַנִּבְלִי וְכָל-הַלְּבָנוֹן מִזֶּרֶחַ הַשָּׁמֶשׁ מִבְּעַל
 לְדַ תַּחַת הַר-הַרְמוֹן עַד לְבֹאֵה חֶמֶת: (6) כָּל-יְשֻׁבֵי הָהָר
 מִן-הַלְּבָנוֹן עַד-מִשְׁרַפַּת מִיָּם כָּל-צִידָנִים אֲנֹכִי אֹרִישֵׁם
 מִפְּנֵי בְנֵי יִשְׂרָאֵל רַק הַפְּלֵה לְיִשְׂרָאֵל בְּנִחְלָה כַּאֲשֶׁר
 צִוִּיתִיךָ: (7) וְעַתָּה חַלֵּק אֶת-הָאָרֶץ הַזֹּאת בְּנִחְלָה לְתַשְׁעַת
 הַשְּׁבָטִים וְנָחַץ הַשְּׁבֵט הַמְּנַשֶּׁה: (8) עִמּוֹ הָרְאוּבֵנִי וְהַנְּדָרִי

האמורי. There are frequent references to Amorites dwelling on the E of the Jordan. Num. 21, 13. Deut. 1, 19, Josh 9, 10. Og of Bashan is also called an Amorite. The reference here is probably to his territory, or contiguous land formerly occupied by the Amorites.

5. והארץ הנבלי. The first word is in constr. We might expect והארץ. Some critics propose the omission of the two concluding words of v. 4 substituting נבול הנבלי and commence v. 5 at וכל. This disposes of the unexpected mention of the Amorite which is however explained in the preceding note. The constr. may be regarded as a case of loose apposition (Dav. Syn. § 20), and equivalent to 'והארץ ארץ וג' (Kim). See note 3, 11.

עד לבא. Cf. Judges 3, 3. The inf. of בא with ל. without the following ל is more usual in the earlier books. "Until (as far as) the entering into Hamath" a district in Syria with the capital of same name on the Orontes.

6. והצידנים. Explanatory of preceding.

אנכי. The use of the pronoun is emphatic. "Even I."

7. הארץ הזאת. The land of Canaan (v. 1), the unconquered territory also

המנשה. Proper names do not take the article. This word is therefore to be regarded as Gentilic, "the tribe of the Manassite". For omission of Dagħ. in מ see note on 1, 12.

8. עמו. "With him," appears to refer to the half tribe

לְקַחְוּ נַחֲלָתָם אֲשֶׁר נָתַן לָהֶם מֹשֶׁה בְּעֵבֶר הַיַּרְדֵּן מִזִּרְחָה
 בְּאֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה: (9) מֵעֲרוֹעֵר אֲשֶׁר עַל-
 שְׂפַת-נַחַל אַרְנוֹן וְהַעִיר אֲשֶׁר בְּתוֹךְ-הַנַּחַל וְכָל-הַמִּישָׁר

just mentioned, that settled with the remaining $9\frac{1}{2}$ tribes in Canaan. But this cannot be the true connection as the word clearly denotes the other half that shared the territory with Reuben and Gad to the E. of Jordan. A corruption or omission in the text is suggested (Dillmann and others), some such phrase as *כי חצי שבט המנשה ו* having dropped out before *עמו*. The verse would then read "For the half tribe of Manasseh and with him etc." LXX has a considerable variation. It adds after v. 7 "From the Jordan to the Great Sea towards the setting of the sun thou shalt give it them. The Great Sea shall be the boundary", and continues "To the two tribes and to the half tribe of Manasseh (v. 8) to Reuben and to Gad, Moses gave an inheritance beyond Jordan". Too much literalness should not be imposed. The other half tribe having been explicitly mentioned, *עמו* by implication points to the Eastern half.

9. The country between the Arnon and the Jabbok was divided between Reuben and Gad. It was bounded on the S. by Moab, and on the Eastern border was Ammon. The Southernmost portion of the district was given to Reuben and it extended from the R. Arnon to the junction of the Jordan with the Dead Sea. Gad's portion lay along the banks of the Jordan and to the East, reaching northwards to the sea of Chinneroth (Lake Gennesaret), the northern portion from Mahanaim being very narrow. North of this lay the territory of half-Manasseh which embraced the whole of Bashan.

מערוער ונ. The same description of the position of *ערוער* is found in 12, 2. Deut. 2, 36; 4, 48 and with the omission of *שפת*, in Deut. 3, 12 and 2 K. 10, 33.

מִדְבָּא עַד־דִּיבּוֹן: (10) וְכָל עָרֵי סִיחּוֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר
 מֶלֶךְ בְּחֻשְׁבּוֹן עַד־גְּבוּל בְּנֵי עַמּוֹן: (11) וְהַגְּלָעַד וּגְבֻל
 הַנְּשׁוּרֵי וְהַמַּעֲכָתִי וְכָל הַר חֶרְמוֹן וְכָל־הַבָּשָׁן עַד־סִלְקָה:
 (12) כָּל־מַמְלְכוֹת עוֹנֵן בַּבָּשָׁן אֲשֶׁר־מֶלֶךְ בְּעִשְׁתְּרוֹת וּבְאֶדְרָעִי
 הוּא נִשְׂאָר מִיַּתֵּר הַרְפָּאִים וַיִּכֶם מֹשֶׁה נִירָשָׁם: (13) וְלֹא
 הוֹרִישׁוּ בְנֵי יִשְׂרָאֵל אֶת־הַנְּשׁוּרֵי וְאֶת־הַמַּעֲכָתִי וַיֵּשֶׁב גְּשׁוּר
 וּמַעֲכָת בְּקֶרֶב יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה: (14) רַק לְשִׁבְטֵי הַלְוִי
 לֹא נָתַן גְּחֻלָּה אֲשֵׁי יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נִחְלָתוּ בְּאֲשֶׁר

המישור. "The Level", generally = table land. "The table land of Medeba." Noun in constr. with article, see note 3, 11; or המישור may be in appos. to מִדְבָּא explaining it. "The table-land, Medeba unto Dibon." "Medeba on a high ground is conspicuous across the whole tableland." H. G. H. L.

11. הנשורי. Cf. note on v. 2.

12. הרפאים. See note on 12, 4.

13. וירשם. Vowels written defectively. Hiph. ירש (to possess) means to cause to inherit; to cause (others) to inherit and so "to dispossess".

13. The dispossession was not complete.

14. הוא . . . אשי. Somewhat exceptional construction of sing. pr. in appos. with plu. אשי. On this account and from a comparison with passages such as Deut. 10, 9 and v. 33 infra, critics regard אשי (which is omitted by LXX) as an interpolation. "One word has here been interpolated as the grammar of the Hebrew shews. The verse should read as in v. 33." C. B. ad loc. This is altogether too strong an inference. The usage is quite in accordance with the idiom of the language. "The pronoun הוא emphatically resuming the subject is attracted to the number of the following predicate." Cf. Gen. 31, 8.

דָּבַר-לָוִי: ם (15) וַיִּתֵּן מֹשֶׁה לְמִטָּה בְּנֵי-רְאוּבֵן
 לְמִשְׁפַּחְתָּם: (16) וַיְהִי לָהֶם הַגְּבוּל מֵעַרְוֵל אֲשֶׁר עַל-
 שְׂפַת-נֹחַל אַרְנוֹן וְהַעִיר אֲשֶׁר בְּתוֹךְ-הַנֹּחַל וְכָל-הַפִּיִּשְׁר
 עַל-מִדְבָּא: (17) חֲשֶׁבֹן וְכָל-עָרֶיהָ אֲשֶׁר בְּפִיִּשְׁר דִּיבֹן
 וּבְמֹזוֹת גְּעַל וּבֵית בַּעַל מְעֹז: (18) וַיַּהֲצֵה וּקְדָמַת וּמִפְּעֵת:
 (19) וּקְרִיתִים וְשֹׁבְמָה וְצִרַת הַשָּׁחַר בְּתַר הַעֲמֶק: (20) וּבֵית
 פְּעוֹר וְאַשְׁנֹזוֹת הַפְּסָגָה וּבֵית הַיִּשְׁמֹזוֹת: (21) וְכָל עָרֵי הַפִּיִּשְׁר
 וְכָל-מַמְלָכוֹת סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר מֶלֶךְ בַּחֲשֶׁבֹן אֲשֶׁר
 הִקָּה מֹשֶׁה אֹתוֹ וְאֶת-נְשֵׁי־אֵי מֶדִּין אֶת-אֹנִי וְאֶת-רָקֶם וְאֶת-
 צִוֵּר וְאֶת-חֹר וְאֶת-רְבֵעַ גְּסִיכֵי סִיחֹן וְיֹשְׁבֵי הָאָרֶץ: (22) וְאֶת-

נקדים, where יהיה after a plural is a "case of attraction to the following singular predicate". Ges. § 145 n and Note 2 where other similar variations are cited.

16. על. By, near, towards, an idiomatic use of על. Some MSS have ער.

19. קריתים. Lit. "Double city" (Dual pl.). Place-names ending in ין ים which were formerly regarded as dual form are now considered mostly as extensions of former endings in ן or ם. Cf. ירושלים mostly written ירושלם and see note on 10, 1.

21 b. Cf. Num. 31, 8 where the overthrow of the Midianite princes is not mentioned in connection with that of Sihon. Kim. explains that the Midianites at the time were subject to Sihon. The enumeration of the Midianite chiefs ("vassal princes") would therefore follow naturally after the reference to Sihon.

22. קוסם. Cf. Num. 22, 24. "A practiser of divination". For the etymology of the word as meaning to draw lots by arrows at a sanctuary, reference is especially made to Ez. 21, 26 where Nebuchadnezzar stands at the parting of the ways, shakes his arrows to and fro to decide the direction of his march. In general, divination = forecasting

בְּלֶעָם בְּיָבֵעוֹר הַקּוֹסִם הָרְגוּ בְּגֵי־יִשְׂרָאֵל בַּחֶרֶב אֶל־חַלְלֵיהֶם:
 (23) נִיְהִי גְבוּל בְּגֵי רְאוּבֵן הַיַּרְדֵּן וַיִּגְבֹּל זֹאת גַּחְלַת בְּגֵי־
 רְאוּבֵן לְמִשְׁפַּחֹתָם הָעָרִים וַחֲצֵרֵיהֶן: ס (24) נִיְתָן
 מִשָּׂה לְמִטָּה גֹד לְבְנֵי נֹד לְמִשְׁפַּחֹתָם: (25) נִיְהִי לָהֶם
 הַגְּבוּל יַעֲזֹר וְכָל־עָרֵי הַגִּלְעָד נַחֲצֵי אֶרֶץ בְּגֵי עֲמֹן עַד־
 שַׂדְיָר אֲשֶׁר עַל־פְּנֵי רֶבֶה: (26) וּמִחֲשֶׁבֹן עַד־רַמַּת הַמִּצְפָּה
 וּבְמַנִּים וּמִמְחַנִּים עַד־גְּבוּל לְדָבָר: (27) וּבְעֶמֶק בֵּית הָרָם
 וּבֵית גַּמְדָּה וְסִכּוֹת וְצִפּוֹן יֵתֵר מִמְּלֻכּוֹת סִיחֹן מִלְּךְ חֲשֶׁבֹן
 הַיַּרְדֵּן וַיִּגְבֹּל עַד־קֶצֶה יָם־בַּיְתָר עֵבֶר הַיַּרְדֵּן מִזְרָחָה: (28) זֹאת
 גַּחְלַת בְּגֵי־נֹד לְמִשְׁפַּחֹתָם הָעָרִים וַחֲצֵרֵיהֶם: ס

the future by observing signs and movements of external things, or by visions; resting in general on the belief that spirits inhabit the various elements and can, if properly summoned, disclose the future; it is prohibited in the Law as a species of idolatry. (J. E.)

אל חלליהם. There is a tendency in Hebrew to use אל for על which not infrequently has the sense of עם "with". Some MSS have על.

23. הירדן והגבול i. e. "The Jordan and the towns near it" were the border of Reuben.

וחצריהן, חצר, Lit. "court". Targ. פצחיא = open, un-walled places. Villages without walls. cf. Lev. 25, 31.

25. גלעד, i. e. the S. portion. Cf. 31 infra and Deut. 3, 13—15.

26. מחנים. Cf. Gen. 32, 3.

לדביר. If = "of Debir", the constr. force of גבול is neglected or that of the prep. ל. Perhaps "Lidebir", as in margin of RV which seems supported by Targ. and possibly is same as Lodebar, 2 Sam. 9, 4.

27. יתר ממ'. The other part was given to Reuben. v. 21.

28. וחצריהם. We should expect וחצריהן. Other examples

(29) נִיתַן מִשָּׁה קַחְצֵי שְׂבָט מְנַשֶּׁה נִיהִי לְחֻצֵי מִטָּה בְּגֵי־
 מְנַשֶּׁה לְמִשְׁפַּחְתָּם: (30) וַיְהִי גְבוּלָם מִמַּחְנֵים כָּל־הַבָּשָׁן
 כָּל־מַמְלְכוֹת עֹזַג מֶלֶךְ־הַבָּשָׁן וְכָל־חַיֵּי יֵאִיר אֲשֶׁר בְּבָשָׁן
 שְׁשִׁים עָרִ: (31) וַחֲצֵי הַגִּלְעָד וְעִשְׁתָּרְזַת וְאֶדְרָעֵי עָרֵי
 מַמְלְכוֹת עֹזַג בְּבָשָׁן לְבְנֵי מְכִיר בֶן־מְנַשֶּׁה לְחֻצֵי בְּנֵי־מְכִיר
 לְמִשְׁפַּחְזוֹתָם: (32) אֱלֹהֵי אֲשֶׁר־נָתַל מִשָּׁה בְּעֶרְבוֹת
 מוֹאָב מֵעֵבֶר לְיַרְדֵּן יִרְיָחוֹ מִזְרְחָה: (33) וּלְשֶׁבֶט הַלְוִי לֹא־
 נָתַן מִשָּׁה נַחֲלָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתָם כֹּאֲשֶׁר
 דִּבֶּר לָהֶם: ם

of masculine suffixes referring back to fem. nouns are not infrequent. Cf. Gen. 31, 9. Ex. 11, 6.

32. נַחַל. "Divided for a possession"; almost causal force, see note below.

CHAPTER XIV.

14 (I) וְאֵלֶּה אֲשֶׁר-נָחֲלוּ בְנֵי-יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן אֲשֶׁר
 נָחֲלוּ אוֹתָם אֶלְעָזָר הַכֹּהֵן וַיהוֹשֻׁעַ בֶּן-נּוּן וְרָאשֵׁי אֲבוֹת
 הַמְּטוֹת לִבְנֵי יִשְׂרָאֵל: (2) בְּנוֹרָל נָחֲלַתְם כְּאֲשֶׁר צִוָּה יְהוָה
 בְּחֵד-מִשָּׁה לְתַשְׁעַת הַמְּטוֹת וַחֲצֵי הַמְּטָה: (3) כִּי-נָתַן מִשָּׁה
 נָחֲלַת שְׁנֵי הַמְּטוֹת וַחֲצֵי הַמְּטָה מֵעֵבֶר לַיהֶזֶן וְלִלְוִיִּם לֹא-
 נָתַן נָחֲלָה בְּתוֹכָם: (4) כִּי-הָיוּ בְנֵי-יִזְבֵּחַ שְׁנֵי מְטוֹת מִנְשָׂה
 וְאֶפְרַיִם וְלֹא-נָתְנוּ חֶלֶק לְלוֹוִיִּם בְּאֶרֶץ כְּנָעַן כִּי אִם-עָרִים לְשִׁבְתָּ
 וּמִגְרָשֵׁיהֶם לְמִקְנֵיהֶם וּלְקַנְיָנָם: (5) כְּאֲשֶׁר צִוָּה יְהוָה אֶת-
 מֹשֶׁה בֶּן עֲשׂוֹ בְנֵי יִשְׂרָאֵל וַיַּחֲלֶקוּ אֶת-הָאָרֶץ: ם

ו' הר' בפתח v. 2

1. נָחֲלוּ. Pi. The middle radical, being a guttural, cannot receive the Daghesth, nevertheless the preceding vowel (especially before ע, ה, or ו) remains short and the guttural is regarded as being virtually doubled. Ges. § 64.

The Pi. sometimes has a causative force cf. לָמַד, teach, from לָמַד to learn.

2. בְּנוֹרָל. "By the lot of". בְּנוֹרָל, Absolute, — instead of —, ("By lot, as their inheritance") is a substantial improvement.

3. Joseph, through Manasseh and Ephraim, counts as two tribes, but the exclusion of Levi from partition in the land leaves the number of the tribes for division of Canaan unchanged.

4. מִגְרָשֵׁיהֶם. מִגְרָשׁ (from גָּרַשׁ to drive) = place for driving (i. e. cattle). Hence, pasture-land, common land.

קַנְיָנָם. קָנָן (from קָנָה to acquire) "That which is acquired." Targ. גִּיתֵיהוֹן, their flocks.

(6) נִינְשׁוּ בְנֵי־יְהוֹדָה אֱלֹהֵי־שֵׁעַ בְּגִלְגָל בַּיּוֹם אֲלֵי קָלֵב
 בְּנִי־פִנְחָה הַקְּנִזִי אִתָּה יָדַעַתְּ אֶת־הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה
 אֵל־מֹשֶׁה אִישׁ הָאֱלֹהִים עַל אֲדוֹתַי וְעַל אֲדוֹתֶיךָ בְּקָדֵשׁ בְּרַגְעֵי:
 (7) בְּרֶאֱרָבְעִים שָׁנָה אָנֹכִי בְּשַׁלַּח מֹשֶׁה עֲבַד־יְהוָה אִתִּי
 מִקָּדֵשׁ בְּרַגְעֵי לְרַגַל אֶת־הָאָרֶץ וְנָאֲשָׁב אִתּוֹ דָּבָר כַּאֲשֶׁר עִם־
 לִבִּי: (8) וְאֲחִי אֲשֶׁר עָלָיו עִפְי הַמָּסִיו אֶת־לִבִּי הָעַם וְאָנֹכִי
 מִלֵּאמֹתֵי אַחֲרֵי יְהוָה אֱלֹהֵי: (9) נִישָׁבַע מֹשֶׁה בַּיּוֹם הַהוּא
 לֵאמֹר אִם־לֹא הָאָרֶץ אֲשֶׁר דָּרַכְתָּ כְּגִלְגָל כָּהֵן לֹךְ תִּהְיֶה לְנַחֲלָה
 וְלִבְנֵיךָ עַד־עוֹלָם כִּי מִלֵּאמֹת אַחֲרֵי יְהוָה אֱלֹהֵי: (10) וְעַתָּה

6. The Kenezite i. e. descendant of Kenaz, a name frequent in the family of Caleb. Kenaz is given infra 15, 17 and Judges 1, 15 as the father of Othniel, Caleb's brother. In Gen. 29, 5 בן = grandson, so probably in 15, 17 which would reconcile the apparent genealogical contradiction between the verses. Prior to the division of the land at Gilgal, Caleb came forward with his request as the head of one of the houses in Judah, i. e. his own family, not the whole tribe of Judah.

7. ואשב. The shortened form with ו consec. is not common with the 1st pers. sing. ואשב is the usual form.

8. המסיו. Hiph. Perf. 3rd plu. מסה to melt. Some Lamed He verbs were originally Lamed Yad, and the Yad appears occasionally before suffixes beginning with a vowel. cf. Deut. 32, 37 המסיו.

אנכי. Emphatic in contrast with אחי.

מלאתי. Lit. I completely (Pi.) filled (sc. my heart) to go after the Lord, i. e. I wholly followed.

9. אם לא. "Surely" the usual introduction to an oath of affirmation. The oath of denial is introduced by אם. Cf. Samuel 19,6 חַי וְאִם יָמוּת, As the Lord liveth he shall not die. Cf. verse with Num. 14, 24. Deut. 1, 36.

הַגָּה הַחִיָּה יְהוָה אוֹתִי בְּאֲשֶׁר דִּבַּרְתָּ זֶה אַרְבָּעִים וְחָמֵשׁ
 שָׁנָה סָאז דְּבַר יְהוָה אֶת־הַדְּבָר הַזֶּה אֶל־מֹשֶׁה אֲשֶׁר־תִּלְדָּ
 יִשְׂרָאֵל בַּמִּדְבָּר וְעַתָּה הַגָּה אֲנֹכִי הַיּוֹם בְּיָחֶמֶשׁ וּשְׁמוֹנִים
 שָׁנָה: (11) עוֹדְנִי הַיּוֹם תּוֹק בְּאֲשֶׁר בְּיוֹם שְׁלַח אוֹתִי מֹשֶׁה
 כְּכַחִי אֲזוּ וּכְכַחִי עַתָּה לַמְּלָחָמָה וְלָצֵאת וּלְבוֹא: (12) וְעַתָּה
 תָּנָה־לִּי אֶת־הַחֵר הַזֶּה אֲשֶׁר־דִּבַּר יְהוָה בְּיוֹם הַהוּא כִּי
 כִּי רַבְתִּי v. 11

10. **וה**. Adds vividness; often so with temporal expressions. Forty years now!

מאז. Lit. "from then" used sometimes abs. to mean "of old", "in time past." Ps. 93, 2. Also used with a following gen. or rel. clause = from time of. **מאז דברך** "from the time of thy speaking" = since thou didst speak; or with conj. force as here = "from the time that".

אשר. Refers back to **שנה** **ארבעים שנה**.

11. **ביום שלח ונ'**. Lit. "On the day of Moses sending me" = On the day that Moses sent me.

The inf. constr. is of a very flexible nature—here note that, like the finite verb, it is construed with both a subj. and object.

ככחי. Attention is called by the Mas. note at foot **ככחי** (**כ** large) that the **כ** is so written in all MSS. **כ כ** indicates the completeness of the correspondence between two objects. cf. Gen. 18, 25 **כהיה כצדיק כרשע** "*And the like of the righteous shall be the like of the wicked*".

Here "The like of my strength then and the like of my strength now" i. e. they are the same.

לצאת ולבא. "To go out and to come in"—an idiom expressing the carrying on the activities appertaining to one's position.

12. **תנה**. Emphatic form of Impr.

החר הזה. The neighbouring hill country of Hebron, where traces of the Anakim were found by Caleb and his fellow spies (Num. 13, 22).

אַתָּה־שָׁמַעְתָּ בַּיּוֹם הַהוּא כִּי־עָנַקְמִים שָׁם וְעָרִים גְּדוֹלוֹת
 בְּצִרְוֹת אוֹלֵי יְהוָה אוֹתִי וְהוֹרְשָׁתִים בְּאֲשֶׁר דִּבֶּר יְהוָה:
 (13) גִּבְרָתְהוּ יְהוֹשֻׁעַ וַיִּתֵּן אֶת־חֶבְרוֹן לְכָל־בְּנֵי־יִפְתָּה לְגַחְלָה:
 (14) עַל־כֵּן הִיתָה־חֶבְרוֹן לְכָל־בְּנֵי־יִפְתָּה הַקְּנִזִּי לְגַחְלָה עַד
 הַיּוֹם הַזֶּה יַעַן אֲשֶׁר מָלֵא אַחֲרָי יְהוָה אֱלֹהֵי יִשְׂרָאֵל:
 (15) וְשֵׁם חֶבְרוֹן לְפָנִים קָרִית אַרְבַּע הָאָדָם הַגְּדוֹל בְּעַנְקִים
 הוּא וְהָאָרֶץ שְׁקֵטָה מִסְּלֻחָמָה: ם

אורי. Irregular for אִתִּי (with me). Other instances of the unusual use of the *nota accusativi* אֵת for the preposition אֵת are found in Kings in Jer and Ezek, but appear rarely elsewhere. See note 10, 25.

לפנים קרית ארבע. Cf. Gen. 23, 2. For Hebron see Gloss. The City of Arba. Modern exegetes incline to translate אַרְבַּע literally = The City of Four:—the fourfold city, perhaps a city divided into four quarters. "The City of Four", also according to some rabbin. commentators who, however refer the term "four" to different sets of worthies who lived or were buried there (Mid. Rab. Gen. sect. 58 d); but in the passage so expounded there is no explanatory phrase הוּא הָאָדָם as here and 15, 13.

Winckler (History of Israel) explains = City of the God Arba; some deity being intended whose name was written with the cuneiform sign for "four" (E B). The view adds clearness to the phrases here and 15, 13, which speak of Arba as the hero or head of the Anakim, one of whose centres was this city of Arba.

For "a great man among the Anakim" LXX has "it is the metropolis of the Anakim" = אֵם הָעַנְקִים הִיא ?

CHAPTER XV.

15 (1) וַיְהִי הַגּוֹרֵל לְמִטָּה בְּגֵי יְהוּדָה לְמִשְׁפַּחְתָּם אֶל-
 גְּבוּל אֲדוּם מִדְּבַר-צֹן גְּנָבָה מִקְצֵה תִימָן: (2) וַיְהִי לָהֶם
 גְּבוּל גְּנָב מִקְצֵה יָם הַמֶּלַח מִן-הַלְשֹׁן הַפְּנִיָה גְּנָבָה: (3) וַיֵּצֵא
 אֶל-מִגְּנָב לְמַעְלָה עֲקָרִיִּים וְעָבַר צָנָה וְעָלָה מִגְּנָב לְקִדְשׁ
 בְּרִנֵּעַ וְעָבַר חֲצֵרוֹן וְעָלָה אֲדָרָה וְנָסַב הַקְּרָקָעָה: (4) וְעָבַר

Roughly, the inheritance of Judah extended from the North of the Dead Sea to the Mediterranean, on the South along the shores of the Dead Sea and continuing towards Kadesh Barnea, and thence westward to the Wady el Arish (see note 13, 3).

הַלְשֹׁן = "the tongue" i. e. tongue shaped bay of a sea, cf. Is. 11, 15.

The southernmost end of the Dead Sea.

3. וַיֵּצֵא. Perf. with ו consec. = Impf. in all its shades of meaning, one of these being frequentative in past time, e. g. Gen. 31, 29 אֲחִמְנוּ *I used to bear* the loss of it. Such is the force of וַיֵּצֵא, וְעָבַר v. 4, וְעָלָה v. 6 "descriptive of the course which the boundary *used to take* whenever anyone passed along it or examined it." Driver § 120.

אֶל מִגְּנָב. "Towards the Southward of". The circumscription of the Gen. (i. e. noun abs. instead of in constr. with ל prefixed to second noun) is frequent, and often—though not here—for a definite reason. See Dav. Syn. § 28.

עֲקָרִיִּים. Ascent or Pass of "Scorpions" cf. Num. 34, 4. See Geog. Gloss.

עֲצוֹמָה וְיָצָא נַחַל מִצְרִים וְהָיָה תְּצִיאֹת הַנְּבוֹל יָפֶה זֶה-
 יְהִיָּה לָכֶם נְבוֹל גְּנָב: (5) וְנְבוֹל קְדֻמָּה יָם הַפְּלֹח עַד-קֶצֶה
 הַיַּרְדֵּן וְנְבוֹל לַפֶּאֶת צְפוֹנָה מִלְּשׁוֹן הַיָּם סִקְצָה הַיַּרְדֵּן:
 (6) וְעֵלָה הַנְּבוֹל בֵּית חֲגֵלָה וְעֵבֶר מִצְפוֹן לְבֵית הָעֶרְבָה
 וְעֵלָה הַנְּבוֹל אֲבֹן בְּהֵן בְּוַרְאֵיבֹן: (7) וְעֵלָה הַנְּבוֹל וְדִבְרָה
 מִעֵמֶק עֶכוֹר וְצְפוֹנָה פְּגָה אֶל-הַנְּלָל אֲשֶׁר-נִכְחַ לְמַעְלָה
 אֲדָמִים אֲשֶׁר מִגְּנָב לְנַחַל וְעֵבֶר הַנְּבוֹל אֶל-מִי עַיִן-שֶׁמֶשׁ
 וְהָיָה תְּצִיאֹתָיו אֶל-עַיִן רִגְלִי: (8) וְעֵלָה הַנְּבוֹל גַּי בֶּן-הַנֶּם

v. 4 קרי ו

4. נחל מצרים. See note 13, 3.

לכם. LXX "to them" i. e. להם, required by the context.
 תוצאות. The goings out i. e. the extremity of (the
 boundary).

5. The tongue or bay i. e. the Northernmost part of the
 Dead Sea.

6. בהן. Perhaps the name of a former ruler of the
 district. It must have been on higher ground as shown
 by the word ועלה.

אדמים. Lit. "red"; plu. of adj. אדם. The ascent of
 Adummim is identified with the modern Tala'at ed Dumm,
 "Ascent of Blood": "Curious red streaks appear from time
 to time on the stone and perhaps account for the sanguinary
 names which attach to the road" H. G. H. L. p. 265
 and note 2. The road is south of the valley of Achor
 between Jericho and Jerusalem.

7. עין רגל. Targ. עין קצרא i. e. "Spring of the Fuller",
 since רגל is used of "treading" linen with the feet, cf. 18, 16,
 where it is again mentioned as upon the boundary line
 between Judah and Benjamin.

8. גי בן הנם. The Valley of the son of Hinnom, or
 Ge-Hinnom, the Valley of Hinnom. To the S. of Jeru-
 salem: afterwards associated with the worship of Moloch.
 Hence the place was deemed accursed, and so in later

אֶל-בְּתָף הַיְבוּסִי מִזֵּנֶב הָיָא יְרוּשָׁלַם וְעָלָה הַגְּבֹול אֶל-רֹאשׁ
הַהָר אֲשֶׁר עַל-פְּנֵי גֵר-הַנֶּחֱם יָמָּה אֲשֶׁר בְּקֶצֶה עַמְקֵי-רְפָאִים
צְפוֹנָה: (9) וְתֹאֵר הַגְּבֹול מִרֹאשׁ הַהָר אֶל-מַעֲיָן מִי גַפְתוֹחַ
וְיָצָא אֶל-עַרְי הַר-עַפְרֹזִן וְתֹאֵר הַגְּבֹול בְּעָלָה הָיָא קְרִית
יַעֲרִים: (10) וְיָנֹסב הַגְּבֹול מִבְּעָלָה יָמָּה אֶל-תֵּר שְׁעִיר וְעָבַר
אֶל-בְּתָף הַר-יַעֲרִים מִצְפוֹנָה הָיָא כְּסֶלֶן וְיָרַד בֵּית-שֹׁמֶשׁ
וְעָבַר תַּמְנָה: (11) וְיָצָא הַגְּבֹול אֶל-בְּתָף עַקְרוֹן צְפוֹנָה
וְתֹאֵר הַגְּבֹול שְׁכֹרֹזָה וְעָבַר הַר-הַבְּעָלָה וְיָצָא יַבְנָאֵל וְהָיוּ
תְּצִאוֹת הַגְּבֹול יָמָּה: (12) וְגְבֹול יָם הַיָּמָּה הַגָּדוֹל וְגְבֹול

Heb. literature Gehinnom became a figurative equivalent for "Hell". גיא generally גיא.

בְּתָף. Constr. of בְּתָף, Shoulder. The usual constr. of nouns of the formation $\text{---} \text{---}$, is --- . But several nouns take instead, the double Seghol as here, and some have both forms; e. g. כָּבֵד has both כָּבֵד and כְּבֵד . The shoulder referred to is the hill on which Jerusalem stands and which was in the territory of Benjamin.

9. תֹּאֵר. To incline.

גַּפְתוֹחַ. Usually identified with the Spring Lifta near Jerusalem on border of Benjamin and Judah.

10. הַר שְׁעִיר. Not of course the Seir of Edom, but a mountain in Judah.

11. יַבְנָאֵל. Near Ekron and not far from the coast. Later after the destruction of the 2nd Temple, under the name of Jabneh or Jamnia it was the seat of Jewish Scholarship, and taking the place of Jerusalem became the religious and national centre of the Jews.

12. הַיָּמָּה. The final ה probably due to accidental repetition (dittography) of a scribe.

וְגְבֹול. And the border thereof, i. e. the border or the coast-line of the Great Sea was the W. border of Judah.

זֶה נִבְּוֵל בְּנֵי־יְהוָה סָבִיב לְמִשְׁפַּחְתָּם: (13) וּלְקָלֵב
 בֶּן־יִסָּכָה גַּתָן חֶלֶק בְּתוֹךְ בְּנֵי־יְהוָה אֲלֵפֵי יְהוָה לִיהוֹשֻׁעַ
 אֶת־קְרִית אַרְבַּע אַבִּי הָעֵנֶק הִיא חֶבְרוֹן: (14) נִרְשׁ מִשָּׁם
 כָּלֵב אֶת־שְׁלוֹשָׁה בְּנֵי הָעֵנֶק אֶת־שֹׁשִׁי וְאֶת־אֲחִימֶן וְאֶת־
 תַּלְמִי יִלְרִי הָעֵנֶק: (15) וַיַּעַל מִשָּׁם אֶל־יֹשְׁבֵי דִבְר וּשְׁמֵי־דִבְר
 לְפָנָיִם קְרִית־סֶפֶר: (16) וַיֹּאמֶר כָּלֵב אֲשֶׁר־יָבִיחַ אֶת־קְרִית־
 סֶפֶר וּלְכָנָה וְנָתַתִּי לוֹ אֶת־עֲכָסָה בְּתֵי לְאִשָּׁה: (17) וַיִּלְכְּדֶהָ
 עֲתַנְיָאֵל בֶּן־קִנְזִי אֲחִי כָלֵב וַיִּתֵּן־לוֹ אֶת־עֲכָסָה בְּתֵי לְאִשָּׁה:

אל פי. "According to" rare use of אל; almost = ל of the norm. על פי is more usual.

אבי. See note 17, 1; for קרית ארבע see note 14, 15. For הענק see note 21, 11.

וירש. Shortened from ירש to jussive ירש and then the ultimate — to — owing to retraction of accent.

15. קרית ספר. Lit. "The city of book(s) or writing". Debir (דביר) signifies Sanctuary or Oracle. "And it was here, as in Babylonia and Assyria, that a great library of books was stored in one of the chambers of the temple. Like the Babylonian cities, moreover, Debir had more than one name. It was also called Kirjath-Sannah 'the city of Instruction' from the schools which gathered round its library, and in the Old Testament it is further known as as Kirjath-Sepher or 'Booktown'" (Sayce E. H. of H pp. 255—6).

17. It is not easy to say whether Kenaz or Othniel was the brother of Caleb; the Masoretic punctuation is in favour of the latter, since קנז is marked with Tiphkha — which disconnects from the following word אחי. See note 14, 6. The story of the incident is anticipated, for it did not occur till after the death of Joshua (Jud. 1, 13). It is inserted here because it fits in geographically with the passage.

(18) וַיְהִי כַּבּוּאָה וַתְּסִיתָהּ לְשֹׂאֵל מֵאֵת-אֲבִיהָ שְׂדֵה וַתַּצְנַח
 מֵעַל הַחֲמֹר וַיֹּאמֶר-לָהּ כָּלֵב מַה-לָּךְ: (19) וַתֹּאמֶר תְּנֵה-לִּי
 בְּרָכָה כִּי אֶרֶץ הַנֶּגֶב נָתַתָּנִי וְנָתַתָּה לִּי גֹלֹת טוֹם וַיִּתְּלָהּ
 אֵת גֹּלֹת עֲלִיּוֹת וְאֵת גֹּלֹת תַּחְתִּיּוֹת: (20) זֹאת
 גִּחְלַת מַטֵּה בְנֵי-יְהוּדָה לְמִשְׁפְּחֹתָם: ׀ (21) וַיְהִי
 הָעָרִים מִקְצֵה לְמַטֵּה בְנֵי-יְהוּדָה אֶל-נָבוֹל אָדוֹם בְּנִגְבָה
 קַבְצָאֵל וְעָדָר וְיָגוֹר: (22) וְקִינָה וְדִימוֹנָה וְעַדְעָדָה:
 (23) וְקָדֵשׁ וְחֲצִיר וַיִּתְּגֹן: (24) נִיף וְטָלָם וּבְעָלוֹת:

18. כבואה. Inf. constr. with prep. as a temporal clause preceded by ויהי and followed by the Impf. consec. in the apodosis. So often. See note 1, 1.

ותסיתהו. High. סות + pron. suffix. (other forms not used).

19. ברכה. "Blessing" also "a gift" cf. Gen. 33, 11 and 2 K. 5, 15.

ארץ נתתני. "Thou hast given me the land" etc. Double accus., as is not unusual with verbs of "giving" when the accus. of a thing precedes. Otherwise the constr. of נתן is with ל of the person. R. V. regards ארץ as accus. of place. "Thou hast put me in a S. Country."

גלות. Lit. "Basins, wells, bubbling springs" (Rash). The South, נגב is the dry country cf. Ps. 126, 4. In Talmud נגב = to be dry.

את גלת. Targ. has sing. בית שקיא = "irrigated soil", in both instances. Probably the reading should be ואת גלת ואת גלית ואת גלת תחתית. Cf. Judges 1, 15.

20 sq. List of cities belonging to Judah:

21. כנגבה. Another instance of the disregarding of the force of the ending ה, when added to a noun with a preposition.

22. ודימונה. Perhaps = דיבן Neh. 11, 25.

ועדעדה. Quite unknown, perhaps for ערער 1 Sam. 30, 28.

(25) וְחָצוֹר וְחִדְתָּהּ וְקָרְיֹת חָצְרוֹן הִיא חָצוֹר: (26) אָמַם
 וְשֹׁמֶעַ וּמִזְלָדָה: (27) וְחָצֵר גִּיָּה וְחֹשְׁמוֹן וּבֵית פְּלָט:
 (28) וְחָצֵר שׁוּעַל וּבְאֵר שֶׁבַע וּבְזוּיֹתֶיהָ: (29) בְּעֵלָה וְעֵיִים
 וְעֵצָם: (30) וְאַלְתוֹלַד וּכְסִיל וְחָרְמָה: (31) וְצִקְלָנַי וּמִדְמִנָּה
 וּמִנְסִנָּה: (32) וּלְבָאוֹת וְשִׁלְחִים וְעֵין וְרַמּוֹן כָּל־עָרִים עֲשָׂרִים
 וְתִשַׁע וְחָצְרֵיהֶן: ם (33) בְּשַׁפְּלָה אֲשֶׁתְּאֵל וְצָרְעָה
 וְאַשְׁנָה: (34) וְזִנְוִהָ וְעֵין גַּנִּים תַּפּוּחַ וְהָעֵינָם: (35) יִרְמוֹת

25. חִדְתָּהּ. Perhaps = חִדְתָּא Aramaic for "new", hence the suggested rendering "New Hazor"; but not necessarily one town.

28. וּבְזוּיֹתֶיהָ. LXX has "καὶ αἱ ὄμαι ἀδελῶν" "and her villages" for which the Hebrew would be וּבְנוֹתֶיהָ ("and her daughters" i. e. neighbouring villages), a proposed emendation. Cf. Neh. 11, 28 where this verse is repeated in almost identical terms. Cf. also Numbers 21, 25 and 32, 42.

32. וּלְבָאוֹת, cf. 19, 6 לְבָאוֹת.

וְעֵין רַמּוֹן. LXX makes one name of the two words, but in 19, 7 *infra*, two towns are indicated. Neh. 11, 29 (וְעֵין רַמּוֹן) Enrimmon. Perhaps the explanation is that they were contiguous towns, separate before, but united as one place subsequent to the captivity.

עֲשָׂרִים וְתִשַׁע. 29; but 36 towns are enumerated: seven, it is suggested, have been added by a redactor from a later source (perhaps Nehemiah, 11, 26—27) who, however, omitted to make the requisite alteration in the total. Kim. and Rash. count 38 towns (reckoning Hazor Haddatah as two, also Kerioth Hezron (v. 24), and explain the difference by pointing out that 9 of the towns mentioned here belonged to Simeon (ch. 19).

33—47. The towns in the second division i. e. in the Lowlands between the Hill country and the Sea.

וְעָלְמָם שׁוֹכֵה וְעוֹמָה: (36) וְשָׁעִירִים וְעִירֵיתִים וְהַגְּדֹרָה
 וְהַגְּדֹרָתִים עָרִים אַרְבַּע-עָשָׂרָה וְחַצְרֵיהֶן: ם (37) צָנָן
 נַחֲשָׁה וּמְנֹל-גֹד: (38) וְדֹלְעָן וְהַמַּצְפָּה וְיִקְתָּאֵל: (39) לְכִישׁ
 וּבְצֻקָת וְעַנְלוֹן: (40) וּכְבוֹן וְלַחְמָם וְכַתְלִישׁ: (41) וְהַגְּדֹזֹת
 בֵּית-דִּגְלוֹן וְנַעְמָה וּמַסְפָּה עָרִים שְׁשֵׁ-עָשָׂרָה וְחַצְרֵיהֶן: ם
 (42) לְבָגָה וְעֵתָר וְעֵשָׂן: (43) וַיִּפְתַּח וְאֲשֻׁנָה וְנָעִיב:
 (44) וְקַעֲלָה וְאֶכְזִיב וּמְרַאשָׁה עָרִים תְּשַׁע וְחַצְרֵיהֶן: ם
 (45) עַקְרוֹן וּבְנֹתֵיהָ וְחַצְרֵיהָ: (46) מַעְקָרוֹן וְנִסָּה כָּל אֲשֶׁר-
 עַל-יַד אֲשֻׁדָד וְחַצְרֵיהֶן: ם (47) אֲשֻׁדָד בְּנוֹתֵיהָ נַחֲצֵרִיהָ
 עֲזָה בְּנוֹתֵיהָ נַחֲצֵרִיהָ עַד-גַּחַל מִצְרַיִם וְהֵימָּה הַגְּבֹל וְהַגְּבֹל:
 ם (48) וּבְהַר שְׁמִיר וְהַתִּיר וְשׁוֹכֵה: (49) וְדִנְהָ
 וְקָרִית-סָנָה הִיא וְבָר: (50) וְעַנְב וְאֲשֻׁתָמָה וְעָגִים:

V. 47 קרי הגדול.

V. 48 קרי ושוכו.

36. ארבע עשרה. 14, but 15 are enumerated. LXX (with other name-variations) omits גדרותים. Kim. suggests that the last-named and הגדרה may be one town. Probably the discrepancies here and elsewhere in the numbers of the towns are due to a copyist's error through confusion of the numeral letters.

39. ובצקת. With the old fem. termination ת. Many place names are found with it. Cf. מערת, 59. קמת 19, 15. חלקת 19, 25.

49. וקרית-סנה. See note on v. 15. LXX has πόλις Γραμματέων, The city of Letters.

After v. 59. LXX adds the names of eleven cities = "Teksa, Ephrath, that is Bethlehem, Peor, Etam, Kolon, Tatam, Sores, Kerem, Gallim, Bether, Manahath, eleven cities and their villages". Wanting in the Hebrew Text; perhaps omitted by an early copyist who may have passed from חצריהן at end of v. 59 to the same word at the close of the missing section.

(51) וַגִּשְׁן וַחֲלֹן וַגְּלָה עָרִים אַחַת-עֶשְׂרֵה וַחֲצַרְיָהוּן: ׀
 (52) אַרְבַּ וְדוּמָה וְאַשְׁעוֹן: (53) וַיְנָיִם וּבֵית-תַּפּוּחַ וְאַמְקָה:
 (54) וַחֲמִטָּה וְקַרְיַת אַרְבַּע הִיא חֶבְרוֹן וְצִיֵּלָר עָרִים תְּשַׁע
 וַחֲצַרְיָהוּן: ׀ (55) מְעוֹן, פְּרָמֶל וַיִּיף וַיּוֹטָה: (56) וַיִּזְרְעָאֵל
 וַיִּקְדָּעַם וַזְנוּחַ: (57) תַּקֵּן נִבְעָה וַתַּמְנָה עָרִים עֶשֶׂר
 וַחֲצַרְיָהוּן: ׀ (58) חֶלְחֹל בֵּית-צֹר וַגְּדוֹר: (59) וּמְעַרַת
 וּבֵית-עֲנוֹת וְאַלְתָּמָן עָרִים שֵׁשׁ וַחֲצַרְיָהוּן: ׀ (60) קַרְיַת-
 בַּעַל הִיא קַרְיַת יַעֲרִים וְהַרְבֵּה עָרִים שְׁתַּיִם וַחֲצַרְיָהוּן: ׀
 (61) בַּפְּדוּבָר בֵּית הָעֶרְבָה מְדִין וּמְכָכָה: (62) וְהַנְּבָשָׁן
 וְעִיר-הַמְּלַח וְעֵין גְּדִי עָרִים שֵׁשׁ וַחֲצַרְיָהוּן: ׀ (63) וְאֵת-
 הַיְבוּסִי וַיֹּשְׁבֵי יְרוּשָׁלַם לֹא-יִזְכְּלוּ בְּגִי-יְהוּדָה לְהַזְרִישָׁם
 וַיָּשָׁב הַיְבוּסִי אֶת-בְּנֵי יְהוּדָה בִּירוּשָׁלַם עַד הַיּוֹם הַזֶּה:

V. 53 קרי וינזים.

V. 63 יחזיר ו.

63. ואת היבוסי. Instance of the *casus pendens*. The subject is placed at the head of the sentence in an isolated position, and the predication regarding it follows in a distinct sentence. "The effect is sometimes to give emphasis. — The construction is common in sentences when the subj. is encumbered with complementary elements so that it needs to be disentangled and restated" etc. Dav. Syn. § 106.

CHAPTER XVI.

16 (1) וַיֵּצֵא הַנּוֹרָל לְבָנָי יוֹסֵף מִיַּדְן יְרִיחוֹ לְמִי יְרִיחוֹ
 מִזְרְחָה הַמִּדְבָּר עַל־הַ מִיְרִיחוֹ בְּהַר בֵּית-אֵל: (2) וַיֵּצֵא מִבַּיִת-
 אֵל לְזוֹהָ וְעָבַר אֶל-גְּבוּל הָאָרֶץ עֶשְׂרוֹת: (3) וַיָּרֶד יָמָּה
 אֶל-גְּבוּל הַיַּמְלָטִי עַד גְּבוּל בֵּית-חֹרֶן מִחֹתָוֶן וְעַד-גְּזֹר וְהָיָה

The inheritance of Joseph: only the S. border is given.

1. וַיֵּצֵא הַנּוֹרָל. "And the lot went out." Literally, it went out (or as we say "was drawn") from the urn containing the slips on which the names were written. Notice the different construction. Imperf. with ו consec. = Perf. representing definite past and finished action; and compare with וַיֵּצֵא in next verse in a frequentative sense, as explained, 15, 3. LXX "And the border was" = וַיְהִי.

מִיַּדְן יְרִיחוֹ. From the Jordan of Jericho = From (that part of) the Jordan by Jericho; more nearly defined by the clause "At the waters of Jericho eastward" and (then the border goes) "to the wilderness", acc. of direction. "The waters of Jericho" are, no doubt, the modern 'Ain es Sultan (Fountain of Sultan) near the "hovels and a tower on the edge of a rock" (H. G. H. L.) the modern Riha (see Jericho in Glossary). The border line went up from Jericho to Bethel leaving room for Benjamin between the boundary and that of Judah.

2. וַיֵּצֵא. See note 15, 3.

הָאָרֶץ, cf. 2 Sam. 15, 32. Hushai, David's friend, was from that district.

תָּצִאתוּ יָמָה: (4) וַיִּנְחְלוּ בְּגֵי־יוֹסֵף מְנַשֶּׁה וְאֶפְרַיִם:
 (5) וַיְהִי גְבוּל בְּגֵר־אֶפְרַיִם לְמִשְׁפַּחְתָּם וַיְהִי גְבוּל גְּחֻלְתָּם
 מִזְרְחָה עֲטְרוֹת אֲדָר עַד־בֵּית חֲרוֹן עֲלוֹיוֹן: (6) וַיֵּצֵא הַגְּבוּל
 הַיְמָנָה הַמְּכֻמָּתֶת מִצְפּוֹן וְנָסַב הַגְּבוּל מִזְרְחָה תְּאֵנַת שֶׁלָּה
 וְעֵבֶר אוֹתוֹ מִמְזֻרָח יְגוֹתָה: (7) וַיֵּרֶד מִיְגוֹתָה עֲטְרוֹת
 וְגַעְרָתָה וּפְנַע בִּירֵיחוֹ וַיֵּצֵא הַיְרֵקָן: (8) מִתְּפֹת יַלְדֵי הַגְּבוּל
 יָמָה גְחַל קָנָה וְהָיוּ תְּצִאתוֹ הַיְמָנָה זֹאת גְּחֻלַת מִטָּה בְּגֵי־

V. 3 קרי תצאתו.

4. מנשה ואפרים. Placed in order of their birth. But in Gen. 48, 20, Ephraim is given priority to Manasseh; accordingly precedence is given to the description of his territory in the following verses.

5. The description in this verse is condensed as it is more fully defined in vv. 1—3. "Beth-horon the upper" here instead of "the nether" in v. 3, but this involves no contradiction as the two villages lay close together and marked the same district. The East border was along this line.

6. The Hebrew is not clear. The North border is apparently given from a central point i. e. Michmethath in the neighbourhood of Shechem. "The border went out, westward", probably = at the westward (half of the N. Border) or, looking at it from the west. The text then proceeds (here and following v.) to trace the E. half of this border to the S. E. through Taanath Shiloh and along the side of the Jordan to Naarah near Jericho. The western half of the border is then indicated v. 8 from the mid point Michmethath, S. W. through Tappuach on to the brook Kanah.

8. ילך. Impf. interchanging with pf. and vav consec. (both in freq. sense) to describe the boundary line and its successive points.

קנה. Lit. "The Reed-river."

אֶפְרַיִם לְמִשְׁפַּחְתָּם: (9) וְהָעָרִים הַמְבֻדְלוֹת לְבְנֵי אֶפְרַיִם
 בְּתוֹךְ גְּחֻלַּת בְּנֵי־מְנַשֶּׁה כָּל־הָעָרִים וְחִצְרֵיהֶן:
 (10) וְלֹא הוֹרִישׁוּ אֶת־הַכְּנַעֲנִי הַיֹּשֵׁב בְּגִזְרֹר וַיֹּשֶׁב הַכְּנַעֲנִי
 בְּקֶרֶב אֶפְרַיִם עַד־הַיּוֹם הַזֶּה וַיְהִי לְמַס־עֶבֶד: ם

9. המבדלות. The word does not occur elsewhere. Noun מְבֻדְלוֹת = "a separate place" in apposition to הערים or — for — (המבדלות) in which case the word is the Hoph. Participle of בָּדַל; supported by Targ. and Pesh. Another suggestion is to substitute ם for ם without alteration of vowel giving the Niph. Part.

10. למם עבד, cf. Gen. 49, 15 and Kings 9, 21. Lit. "And became a forced levy of labourers" = body of forced task-workers or labor-gang. עבד. Sing. collective. For use of ל after expressions of "becoming, appointing" see note 6, 18.

CHAPTER XVII.

17 (1) וַיְהִי הַנּוֹזֵל לְמַטֵּה מְנַשֶּׁה כִּי־הוּא בְּכוֹר יִזְסֶה
 לְמַכִּיר בְּכוֹר מְנַשֶּׁה אָבִי הַגִּלְעָד כִּי הוּא הָיָה אִישׁ מְלַחְמָה
 וַיְהִי־לוֹ הַגִּלְעָד וְהַבָּשָׁן: (2) וַיְהִי לְבְנֵי מְנַשֶּׁה הַנּוֹזְרִים
 לְמַשְׁפַּחְתָּם לְבְנֵי אַבִּיעֶזֶר וּלְבְנֵי־חֶלֶק וּלְבְנֵי אֲשֵׁרָאֵל
 וּלְבְנֵי־שָׁכֶם וּלְבְנֵי־חֶפְרָו וּלְבְנֵי שְׁמִרְעָאֵל בְּנֵי מְנַשֶּׁה
 בְּיִזְסֶה הַזְּכָרִים לְמַשְׁפַּחְתָּם: (3) וְלַעֲלֻמָּחַד בֶּן־חֶפְרָו בֶּן־גִּלְעָד
 בְּרַמְקִיר בֶּן־מְנַשֶּׁה לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְאֵלֶּה

1. "For he was etc." Probably intended as a further explanation of the double position E and W of Jordan:—others deduce from the phrase that the description of Manasseh's territory originally preceded that of Ephraim in the text, and that the phrase gave the reason for the priority. "The redactor reversed this order" (C. B.), but left the explanatory phrase although in the new position it lost its meaning!

הַגִּלְעָד. The article is unusual with the name of a person. Gilead, the district, is generally so written; hence Keil's suggestion that the *district* is here intended, to be rendered "Master of Gilead." But the reference is clearly genealogical.

אָבִי. — The original genitive ending, and frequently found in the O. T. text. Cf. *Gen.* 49, 11. *רְבִיתִי עִם* Lam. 1, 1. It also appears frequently in compound names אַבִּיעֶזֶר, גַּבְרִיאֵל, מַלְכֵי צֶדֶק.

כִּי הוּא וּג'. "And therefore he had Gilead and Bashan", because they were most exposed to the invading attacks of nomad tribes.

שָׁמוֹת בְּנֵי זְלוֹפָחַד וְנָעָה חַגְלָה מְלִכָּה וְתָרְצָה: (4) וַתִּקְרַבְנָה
 לִפְנֵי אֱלֹהֵי הַכֹּהֵן וּלְפָנָי וַיְהוֹשֻׁעַ בְּרִנּוֹן וּלְפָנָי הַנְּשָׂאִים
 לֵאמֹר יְהוָה צַנְיָה אֶת־מִשְׁחָה לְתַת־לָנוּ גַחְלָה בְּתוֹךְ אַחֵינוּ
 וַיִּתֵּן לָהֶם אֱלֹהֵי יְהוָה גַּחְלָה בְּתוֹךְ אַחֵי אֲבִיהֶן: (5) וַיִּפְּלוּ
 חֲבֵלֵי־מְנַשֶּׁה עֲשָׂרָה לְבָר מֵאֲרָץ הַגִּלְעָד וְהַבְּשָׁן אֲשֶׁר מֵעֵבֶר
 לַיַּרְדֵּן: (6) כִּי בָנוֹת מְנַשֶּׁה נָחֲלוּ גַחְלָה בְּתוֹךְ בָּנָיו וְאֲרָץ
 הַגִּלְעָד הָיְתָה לְבְנֵי־מְנַשֶּׁה הַנּוֹתָרִים: (7) וַיְהִי גְבוּל־
 מְנַשֶּׁה מֵאֲשֶׁר הַמְּכַמֶּתֶת אֲשֶׁר עַל־פְּנֵי שֶׁכֶם וְהַלְדָּה הַגְּבוּל
 אֶל־הַיַּמִּין אֶל־יֹשְׁבֵי עֵין תַּפּוּיֹת: (8) לְמְנַשֶּׁה הָיְתָה אֲרָץ

4. לתת. Ultimate vowel shortened in לתת, since it is deprived of its accent.

For subject matter of verse cf. Num. 27, 1—11 of which this sentence is the fulfilment.

אל פי. See note 15, 13.

5. חבלי. חבל = line, measuring line and so "a measured portion, a lot".

נחלו. The inference is hardly to be drawn, as some commentators are inclined to think, that the ten portions (v. 5) were divided equally among the 5 daughters (one portion each) of Zeloph. and the 5 families (excluding Hopher) mentioned in v. 2. The object of the text is not to give details of the division, but to emphasise the right of the daughters to share the inheritance, and to record the actual division of the portions in accordance with that principle.

7. גבול, i. e. The Southern border.

מאשר. Not the tribe or territory of Asher but the name of a town to the East of (= על פני, see note 13, 3) Shechem.

הימין. "The right hand". Here it is equivalent to the South (cf. מימין הישימון 1 S. 23, 19), because when facing the East (see note above) the right hand is toward the South.

תפוח ותפוח אל-גבול מנשה לבני אפרים: (9) ויהי
הגבול לחל מנה גנבה לחל ערים האלה לאפרים בתוך
ערי מנשה וגבול מנשה מצפון לחל ויהי תצאתיו היפה:
(10) גנבה לאפרים וצפונה למנשה ויהי הים גבולו
ובאשר יפגעון מצפון ובאשר ממזרח: (11) ויהי
למנשה באשר ובאשר בית-שאן ובנותיה ויבלעם
ובנותיה ואת-שבני נאר ובנותיה ושבני עין-חל ובנותיה
וישבני תענד ובנותיה ושבני מגדו ובנותיה שלשת הנפת:

ישובי. "The *inhabitants* of En-Tappuach" i. e. Ephraimite territory because, as explained in the next verse, while the district of Tappuach belonged to Manasseh, the city of Tappuach itself was part of Ephraim's possession.

9. ערים. The noun with אלה as attribute is definite and requires the article. We would expect הערים האלה for "these cities". The text as it stands seems to mean that the boundary line crossed the Reed-River to the South and then again to the North, proceeding along its North bank to the sea, and that "these cities" i. e. the cities from Tappuach to the Reed River belonged to Ephraim although they were in Manassite territory, cf. 16, 9 and infra 11.

10. i. e. Manasseh was bounded by Ephraim on the South, Asher on the North, and Issachar on the East.

11. בית שאן. Lit. "House of Quiet". Strongly fortified town. See Glossary.

ויהי. The Acc. following the verb "to be" (ויהי) may be explained from the view that ל היה is felt to convey the meaning of "have".

עין דור. Cf. 1 Sam. 28, 7.

שלשת הנפת. The masculine numeral is here used with a feminine noun—an unusual combination. The apparent contradiction in the use of the feminine numeral with mas.

(12) וְלֹא יָכֹלוּ בְנֵי מְנַשֶּׁה לְהוֹרִישׁ אֶת-הָעָרִים הָאֵלֶּה וַיֵּאָלֶּה
 הַכְּנַעֲנִי לְשִׁבְתָּ בְּאֶרֶץ הַזֹּאת: (13) וַיְהִי כִי חִזְקוּ בְנֵי
 יִשְׂרָאֵל וַיִּתְּנֵנִי אֶת-הַכְּנַעֲנִי לְמַסַּ וְהוֹרִישׁ לֹא הוֹרִישׁוּ: פ

noun and vice versa is explained by the fact that the numerals were originally feminine abstract nouns and attached in the constr. state to the word numbered. They were also used in apposition to the numbered object, and from this followed the use of the numeral as an adjective. The consequence of this development was that the numerals in their original (fem.) form became attached to the mas. as being the more common gender of nouns, while another, and in most cases a shorter form, (and without the fem. termination, שלש, ארבע, etc.) was used with fem. nouns. Ges. § 97.

For נפת which only occurs as "height" in this verse, Dill. suggests גַּפְתַּ the pl. of גַּפְתָּ cf. 11, 2 and note. But the meaning of the word here is most probably "the threefold height", referring to Dor, Megiddo, and Tannach. These and Bethshan "formed a strategical line of fortresses on the great avenue across the country . . . Megiddo and Taanach . . . were in line with Dor." H. G. H. L. 389 and 390.

12. ויאל. Hiph. יאל apocopated and with retracted accent causing shortening of ultimate vowel. Targ. שרי to be willing (Jastrow) and so Rashi. According to Ges. Lex. the word here conveys the idea of determination rather than willingness. "They (Canaanites) were determined to dwell."

13. למס. See note 16, 10. Being in the pretone, ל takes $\frac{1}{7}$ instead of $\frac{1}{7}$.

בני יוסף. According to Rabbin. commentaries Sons of Joseph here = the tribe of Manasseh. Their numbers were greater than Ephraim (Num. 26). The theory is advanced by some modern critics that Manasseh did not

(14) וַיִּדְבְּרוּ בְנֵי יִזְכָּר אֶת־יְהוֹשֻׁעַ לֵאמֹר מַדּוּעַ נִתְּתָה
 לִי גִחְלָה גּוֹרָל אֶחָד וְחֶקֶל אֶחָד וְאֲנִי עִם־רַב עַד אֲשֶׁר־עַד־
 כֹּה בִּרְכַנִי יִהְיֶה: (15) וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ אִם־עִם־רַב

V. 14 בוק"ק.

receive its Eastern settlement prior to the crossing of the Jordan but at a later period, and that this section gives the reason for the migration. The reference to the Canaanite and other difficulties to this theory in the section are explained as due to a redactor striving to adapt the piece to "the later tradition of the early settlement on the E. side." (Bennett). "Hill country" v. 18, would then be that of Gilead. But T. K. Cheyne in E. B. on this point says "The view that trans-Jordanic territory is intended is not plausible."

14. את יהושע. The constr. of רב with the accus. is very rare; other instances are Gen. 37, 4 רַבְרָו, and Num. 26, 3, also infra 22, 21.

וּאֲנִי עִם רב. A good example of the circumstantial clause introduced by the conjunction ו, in which case the latter is to be rendered variously by "if", "when", "seeing" (as here) or "with". Cf. Gen. 11, 4. וראשו בשמים *with* its head etc."

עַד־אֲשֶׁר־עַד־כֹּה. "To the degree that the Lord hath blessed me hitherto." עַד אֲשֶׁר, "to the degree that" prob. a fuller expression of עַד in the sense of degree. עַד כֹּה "as far as here" in the sense of time = up to the present = hitherto.

An emendation of עַל for עַד is proposed, giving עַל אֲשֶׁר "because that", "forasmuch", or omitting עַד. But M. T. does not require it.

בִּרְכַנִי. Pi. Pf. with pronom suffix. The helping vowel when consonantal suffixes are added to the perf. is — the original ending to the Perf. of the Semitic verb. Cf. Arabic قَتَلَ Katala "The Hebrew and Aramaic, which

אֶתְהָ עֲלֶיהָ לָךְ הַזְעֵרָה וּבְרֵאתָ לָךְ שֵׁם בְּאֶרֶץ הַפְּרָזִי וְהַרְפָּאִים
 פִּי־אֶץ לָךְ הַר־אֶפְרַיִם: (16) וַיֹּאמְרוּ בְּנֵי יוֹסֵף לֹא־יִמְצָא
 לָנוּ הַהָר וּרְכָב בְּרִזָּל בְּכָל־הַכְּנָעַנִי הַיֹּשֵׁב בְּאֶרֶץ־הָעֹמֶק

(like the vulgar Arabic) drop the final vowel under ordinary circumstances, retain it when a pronominal suffix follows." Wright, Ch. VIII (1).

15. הַזְעֵרָה, In syllable with the accent in the middle of a word, the guttural retains Quiescent Sheva. See note 7, 25. Termination הָ, = direction towards. The Hill country South of Carmel and to the East of it was largely forest land.

וּבְרֵאתָ. Pi'el, ברא, doubly weak verb. Hence — under 1st and second radical. (1) under ב lengthened from — to compensate for daghesh omitted from ר and (2) under ר, owing to the effect of quiescent א at the end of a syllable in lengthening the preceding vowel. In the latter case — is lengthened to — probably through the analogy of Lamed He (ל"ה) verbs. Ges. § 74 c and d, and Dav. § 38, 1.

Targ. renders the word וַתְּתַקֵּן "and prepare, make ready", i. e. the country for houses and fields etc., by cutting the forests.

וְהַרְפָּאִים. In Deut. 3, 13, Bashan is referred to as "the land of Rephaim". They may have had settlements, however, in other parts. Cf. Samuel 21, 59 where representatives are found among the Philistines. But the term is used for the ancient inhabitants of Canaan settled both E. and W. of the Jordan. See J. E. and E. B. and note 12, 4.

16. הַהָר. The Hill (sc. country). The country N. of Shechem, and so also in v. 18. See end of note on בְּנֵי יוֹסֵף in v. 14.

יִמְצָא לָנוּ. "Is not found (sc. sufficient) by us". The connexion between the real personal agent and the passive verb is usually expressed by prep. ל. Dav. Syn. § 81.

לְאִשֶׁר בְּבֵית-שָׁאֵן וּבְנוֹתֶיהָ וְלְאִשֶׁר בְּעַמֶּק יִזְרְעֵאל:
 (17) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-בְּרִית יוֹסֵף לְאֶפְרַיִם וְלַמְנַשֶּׁה לֵאמֹר
 עַם-רַב אַתָּה וְכַח גְּדוֹל לְךָ לֹא-יִהְיֶה לְךָ גְּזֵרַל אַחֵד: (18) כִּי
 הֵר יִהְיֶה-לְךָ כִּי-יֵעַר הוּא וּבְרֵאתוֹ וְהָיָה לְךָ תְּצַאֲתוֹ כִּי-
 תוֹרִישׁ אֶת-הַכְּנַעֲנִי כִּי רַבֵּב בְּרִזֵּל לוֹ כִּי חֹזֵק הוּא: ס

Cf. Gen. 31, 15, "We are accounted by him" לוֹ נחשבנו and supra 2, 6, הערכות לה, cf. v. 12 for persistence of Canaanites in the Manassite territory.

רכב וברזל. Strong chariots tipped with iron.

לאשר. "To those who (are)". See note 1, 3.

בארץ העמק. The land of the valley of the Jordan near Bethshan (mod. Beisan).

17. לאפרים. "Manasseh he urged to fight and conquer the difficulties,—Ephraim he exhorted to help their brethren the Manassites". Kim.

לאפרים לאמר. Omitted in LXX.

18. כי. Note the different meanings of כי in this verse legitimately given in R. V. "But", "For"; and in the last two final phrases "Though". According to Kim., however, כי in the latter places = "Because". The explanation adds force to the address. "Because they have chariots of iron and because they are strong you must drive them out, otherwise they will always be a danger to you."

כי חזק הוא. LXX = "Yet thou art stronger than he" as though the text were כי חזקת ממני.

CHAPTER XVIII.

18 (1) וַיִּקְהֻּלוּ כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל שָׁלָה וַיִּשְׁכְּנוּ שָׁם
 אֶת־אֶהֱל מוֹעֵד וְהָאָרֶץ נִכְבְּשָׁה לַפְּנִיָּהֶם: (2) וַיִּנְתְּרוּ בְּבְנֵי
 יִשְׂרָאֵל אֲשֶׁר לֹא־חָלְקוּ אֶת־נַחֲלָתָם שְׁבַעַה שְׁבָטִים:
 (3) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל עַד־אָנָּה אַתֶּם מֵתְרַפִּים
 לְבוֹא לְרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם:

1. ויקהלו. "Assembled *themselves*." The reflex is a primary meaning of Niph'al.

שלה. Cf. 1 Sam. i, 3. Also written שילו and שלו. The situation is described in Judges 21, 19 as N. of Bethel, E. of the highway which goes up from Bethel to Shechem, S. of Lebanon". And this corresponds to modern Seilun.

2. Reuben, Gad, Manasseh, Ephraim and Judah have received their inheritance.

3. עד אנה. "Unto where" and so applied to point in time, "till when" = how long.

מתרפים. Hith. Part. רפה to be slack. Hith. = "to show oneself slack." The reason for the slackness is not indicated. Perhaps the tribes had become disinclined for a fixed abode after their nomadic life. "If we remember the fitful nature of all Semitic warfare . . . then we can appreciate why in so broken a land the invasion of the Hebrew nomads was so partial and left, even in those parts it covered, so many Canaanitish enclaves." H. G. H. L. p. 59.

(4) הָבּוּ לָכֶם שְׁלֹשָׁה אַנְשִׁים לְשֹׁבֵט וְאִשְׁלָחֶם וְיִקְמְדוּ וַיִּתְהַלְכוּ
 בְּאֶרֶץ וַיִּכְתְּבוּ אוֹתָהּ לְפִי גְחֻלְתֶּם וַיָּבֵאוּ אֵלַי: (5) וְהִתְחַלְקוּ
 אֹתָהּ לְשִׁבְעָה חֻלְקִים יְהוּדָה יַעֲמֵד עַל־גְּבוּלוֹ מִזֶּנֶב וּבֵית
 יוֹסֵף יַעֲמְדוּ עַל־גְּבוּלָם מִצָּפוֹן: (6) וְאַתֶּם תִּכְתְּבוּ אֶת־
 הָאֶרֶץ שִׁבְעָה חֻלְקִים וְהִבְאַתֶּם אֵלַי הַנֶּה וַיְרִיתִי לָכֶם גּוּרְל
 פָּה לְפָנַי יְהוָה אֱלֹהֵינוּ: (7) כִּי אֵין־חֵלֶק לְלוּיִם בְּקִרְבְּכֶם

4. ואשלחם. In the Impf. — is the helping vowel (but see Ges. § 58, note) uniting the pronom. suffix to the verb. Verbs with — in the Impf. (of which אשלח is an instance) do not lose this vowel before the suffixes (cf. יקטלם from יקטל). It is retained and, standing in the open pretone syllable, is lengthened to —. Thus אשלחם, אשלחם, אשלחם. LXX omits this word.

ויתהלכו. The Hith. of הלך has the meaning:—to walk about, to walk to and fro, to traverse.

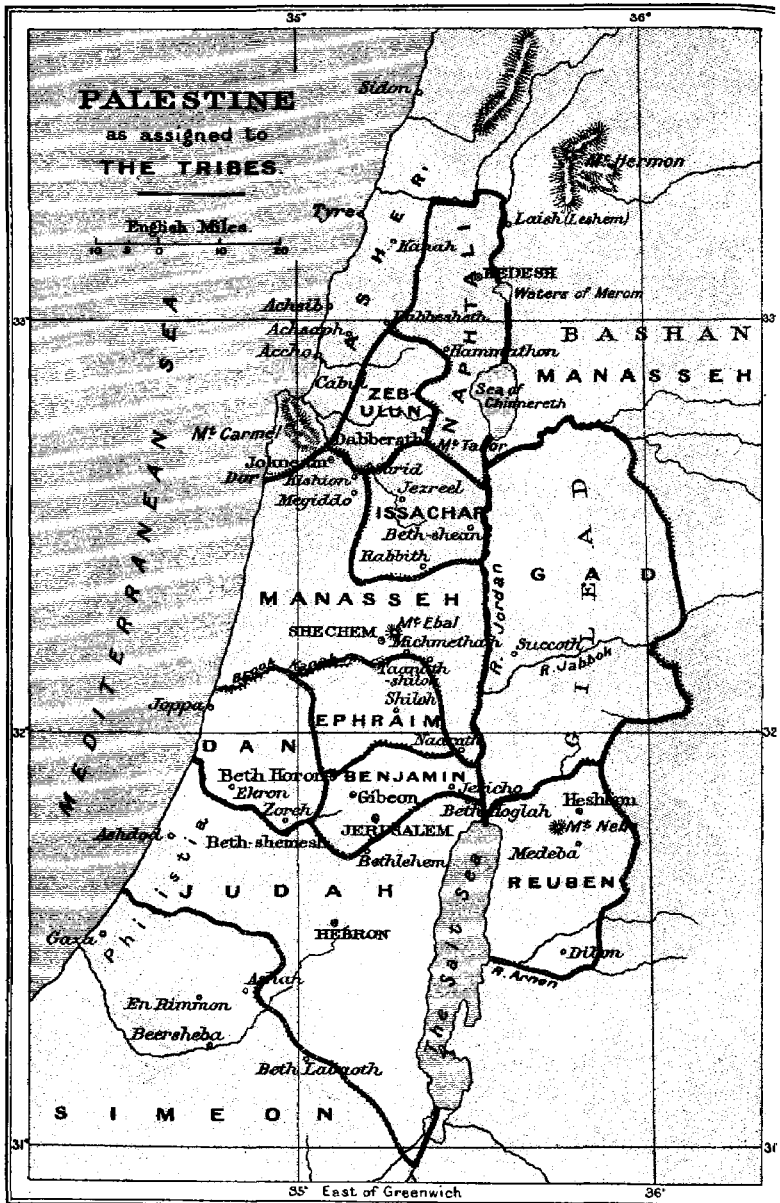
ויכתבו. "And let them describe in writing" i. e. with all full particulars of the physical features of the territory as well as the number and character of the towns in the different districts, and also probably with plans and maps. Bennett.

לפי. "According to (ל of the norm) the measure or requirements of their inheritance"—in view of the fact that seven tribes were to receive their inheritance from it.

5. והתחלקו. And they shall (ו consec.) divide (it אתה) among themselves.

6. לפני. Before the Tabernacle; or in the sense explained 4, 13 and 24, 1.

7. Gives the reason why only seven portions are required. It contains a very explicit reference to the early possession by the 2½ tribes of East Jordan.



כִּי־קִהַנְתָּ יְהוָה נִחַלְתָּ וְנָדַד וְרָאוּבֵן וַחֲצִי שִׁבְטֵי הַמְּנַשֶּׁה
 לָקְחוּ נִחַלְתֶּם מִעֵבֶר לַיַּרְדֵּן מִזִּרְחָה אֲשֶׁר נָתַן לָהֶם מֹשֶׁה
 עֶבֶד יְהוָה: (8) וַיִּקְמוּ הָאֲנָשִׁים וַיִּלְכוּ וַיַּעַז יְהוֹשֻׁעַ
 אֶת־הַהַלְכִים לְכַתֵּב אֶת־הָאָרֶץ לֵאמֹר לָכוּ וְהַתְּהַלְכוּ בָאָרֶץ
 וּכְתֹבוּ אוֹתָהּ וְשׁוּבוּ אֵלַי וְפֹה אֲשַׁלְּחֶנּוּ לָכֶם גּוֹרֵל לִפְנֵי
 יְהוָה בְּשֻׁלָּה: (9) וַיִּלְכוּ הָאֲנָשִׁים וַיַּעֲבְרוּ בָאָרֶץ וַיִּכְתְּבוּ
 לְעָרִים לְשִׁבְעָה חֻלְקִים עַל־סֹפֶר וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ אֶל־
 הַמַּחֲנֶה שֻׁלָּה: (10) וַיִּשְׁלַח לָהֶם יְהוֹשֻׁעַ גּוֹרֵל בְּשֻׁלָּה
 לִפְנֵי יְהוָה וַיַּחֲלֶק־שָׁם יְהוֹשֻׁעַ אֶת־הָאָרֶץ לְבְנֵי יִשְׂרָאֵל
 כַּמְּחֻלְקָתָם: ם (11) וַיַּעַל גּוֹרֵל מִמֶּה בְּגִיב־בְּנִימִן
 לְמִשְׁפַּחַתָּם וַיֵּצֵא גְבוּל גּוֹרְלָם בֵּין בְּנֵי יְהוּדָה וּבֵין בְּנֵי

8. וכתבו. Note the half-open syllable Khitherbhoo, not Khith-bhoo, with its effect of depriving the following כ of Dagh. lene. The half-open here as a result of the new syllable arising through loss of original vowel. וכתבו for כתבו out of כתבו.

9. לערים. "According to" the cities. See note supra v. 4 and frequently in notes for this idiomatic use of ל. ויבאו. LXX has "and they brought (i. e. the book)", reading ויבאו Hiph.

על ספר. "Upon" a book and so "in" it.

ויחלק. Toneless to avoid a succession of accents (שם being accented) and — shortened to — for reason given in previous notes.

11. ויעל. Apoc. for ויעלה, usual with *Lamed He* verbs. "And came up" perhaps literally in reference to the lot issuing from the urn. Better "And went up" i. e. extended.

מטה. Constr. of מטה, lit. "Staff". The meaning of "tribe" has arisen from the idea of a company of people led by a chief with a Staff as symbol of office.

למשפחותם. See note on 7, 6 for the explanation of ם.

יִסְפָּה: (12) וַיְהִי לָהֶם הַגְּבוּל לְפָאת צְפוֹנָה מִן־הַיַּרְדֵּן
 וְעַל־הַגְּבוּל אֶל־כְּתָף יְרִיחוֹ מִצְפּוֹן וְעַל־הַ כְּתָף יָמָה וְהָיָה
 תְּצַאֲתוֹ מִדְּבָרָה בֵּית אֲנוֹן: (13) וְעָבַר מִשָּׁם הַגְּבוּל לְזוֹהַ
 אֶל־כְּתָף לְזוֹהַ גְּנֹבָה הִיא בֵּית־אֵל וַיֵּרֵד הַגְּבוּל עִמְרֹת
 אֲדָר עַל־הַהָר אֲשֶׁר מִגֵּנֵב לְבֵית־חֶרְזֵן פַּחְחֹזִין: (14) וְתֵאֵר
 הַגְּבוּל וְנֹסֵב לְפָאת־יָם גְּנֹבָה מִן־הַהָר אֲשֶׁר עַל־פְּנֵי בֵּית־
 חֶרְזֵן גְּנֹבָה וְהָיָה תְּצַאֲתוֹ אֶל־קְרִית־בְּעַל הִיא קְרִית יְעָרִים
 עִיר בְּנֵי יְהוּדָה זֹאת פָּאת־יָם: (15) וּפָאת־גְּנֹבָה מִקְצֵה
 קְרִית יְעָרִים וַיֵּצֵא הַגְּבוּל יָמָה וַיֵּצֵא אֶל־מַעֲיָן מִי נַפְתּוֹזִת:
 (16) וַיֵּרֵד הַגְּבוּל אֶל־קְצֵה הַהָר אֲשֶׁר עַל־פְּנֵי נֵי בֶן־הַנָּחַם
 אֲשֶׁר בְּעַמֶּק רַפְאִים צְפוֹנָה וַיֵּרֵד נֵי הַנָּחַם אֶל־כְּתָף הַיְבוּסִי
 גְּנֹבָה וַיֵּרֵד עֵין רַגֵּל: (17) וְתֵאֵר מִצְפּוֹן וַיֵּצֵא עֵין שְׁמֶשׁ
 וַיֵּצֵא אֶל־גְּלִילֹת אֲשֶׁר־נֹכַח מְעַלָּה אֲדָמִים וַיֵּרֵד אֲבֵן בַּתֵּן
 בְּן־רֵאוּבֵן: (18) וְעָבַר אֶל־כְּתָף מוֹל־הָעֲרֵבָה צְפוֹנָה וַיֵּרֵד
 הָעֲרֵבָתָה: (19) וְעָבַר הַגְּבוּל אֶל־כְּתָף בֵּית־חֲנָנְלָה צְפוֹנָה

V. 12 קרי ו.הו.

V. 14 קרי ו.הו.

the suffix for the sing. noun attached to the plural fem.

12. ועלה. For tense see note 15, 3. The north border (12 and 13) almost identical with the S. border of Ephraim (16, 1) drawn from E to W.

מדבר. To the wilderness (of) Bethaven. ה, attached to the abs. form מדבר, in apposition. Other editions read מדבריה, i. e. ה, attached to the constr. מדבר, cf. 1 Kings 19, 15.

13. על הזר. For this use of על, cf. note 13, 16.

15—19. The S. border is identical with part of the N border of Judah but described from W. to E.

הגבול. And the (sc. Southern) border.

וְהָיָה וְהוֹצֵאתִיו הַגָּבֹל אֶל-לְשׁוֹן יַם-הַמֶּלֶח צְפוֹנָה אֶל-
 קֶצֶה הַיַּרְדֵּן נֹגֵבָה זֶה גָּבֹל נֹגֵב: (20) וְהַיַּרְדֵּן יִגְבַּל-אֹתוֹ
 לְפָאת־קִדְמָה זֹאת נַחֲלַת בְּנֵי בְנִימִן לְנִבְלָתֶיהָ סָבִיב
 לְמִשְׁפַּחְתָּם: ם (21) וְהָיוּ הָעָרִים לְמַטֵּה בְנֵי בְנִימִן
 לְמִשְׁפַּחֹתוֹתֵיהֶם יְרִיחוֹ וּבֵית-חַגְלָה וְעַמֶּק קַצִּיץ: (22) וּבֵית
 הָעֶרְבָה וְצַמְרִים וּבֵית-אֵל: (23) וְהָעָיִם וְהַפְּרָה וְעַפְרָה:
 (24) וּכְפָר הָעַמְּנִי וְהָעַפְנִי וְנָבֶע עָרִים שְׁתֵּים-עֶשְׂרֵה
 וַחֲצִירֵהוֹן: ם (25) גִּבְעוֹן וְהַרְמָה וּבְאֵרוֹת: (26) וְהַמְצִפָּה
 וְהַכְּפִירָה וְהַמְצָה: (27) וְרַקַּם וְיִרְפָּאֵל וְתַרְאֵלָה: (28) וְצִלְע
 הָאֵלֶף וְהַיְבוּסִי הִיא יְרוּשָׁלַם גִּבְעַת קַרְיַת עָרִים אַרְבַּע-
 עֶשְׂרֵה וַחֲצִירֵהוֹן זֹאת נַחֲלַת בְּנֵי-בְנִימִן לְמִשְׁפַּחְתָּם: ם

V. 19 תוצאות קרי והיו קרי

V. 24 העמונה קרי

יִמָּה. On the west i. e. from the western point; cf. note
 הימה 16, 6.

28. ירושלם. "The site of the city was partly in Judah
 and partly in Benjamin" (the boundary line went through
 the site) Kim. ad loc. Here, according to this comment-
 ator, the explanation of the apparent contradiction
 between this verse and 15, 63 which apportion the city
 to Judah.

LXX has several variations in the names 25—28. It
 enumerates 14 cities but reads "thirteen" in the sum-
 mary v. 28.

CHAPTER XIX.

19 (1) וַיֵּצֵא הַנּוֹזֵל הַשְּׁנַי לְשִׁמְעוֹן לְמִטָּה בְּנֵי־שִׁמְעוֹן
 לְמִשְׁפְּחוֹתָם וַיְהִי גִחְלָתָם בְּתוֹךְ גִּחְלַת בְּנֵי־יְהוּדָה: (2) וַיְהִי
 לָהֶם בְּגִחְלָתָם בְּאֶרֶב־שֶׁבַע וְשֶׁבַע וּמִזְלָהָ: (3) וַחֲצֵר שׁוּעַל
 וּבְלָה וְעֵצִים: (4) וְאֶתְמוּלָד וּבְתוּל וְחֶרְמָה: (5) וְצִקְלָנ וּבֵית־
 הַפְּרָכָבֶת וְחֲצֵר סוּסָה: (6) וּבֵית לְבָאוֹת וְשָׂרִיתָן עָרִים
 שְׁלֹש־עָשָׂרָה וְחֲצֵרֵיהֶן: (7) עֵין רִמּוֹן וְעֵתֶר וְעֵשָׂן עָרִים
 אַרְבַּע וְחֲצֵרֵיהֶן: (8) וְכָל־הַחֲצֵרִים אֲשֶׁר סְבִיבוֹת הָעָרִים
 הָאֵלֶּה עַד־בְּעֵלֶת בְּאֶר רַמַּת נָגֵב זֹאת גִּחְלַת מִטָּה בְּנֵי־

1. Many of the cities mentioned here have already been named in the inheritance of Judah in 15, 26—32, 42. There is some textual variation: cf. Jud. 1, 3 for the confederacy of Judah and Simeon in the conquest of the territory.

2. **ושבע.** Identical with preceding town (so also Rashi ad loc.), perhaps accidentally repeated (dittography). The number of towns then agrees with the total "thirteen" in v. 6. Cf. 1 Chr. 4, 28.

3. **בלה.** Perhaps the בעלה of 15, 29, and 1 Ch. 4, 29 בלהה.

4. **ובתול.** Perhaps a shortened form of בתואל. See 1 Chr. 4, 30 where the latter is named as a town of the Simeonites and = the בית־אל of 1 Sam. 30, 27.

7. **עין רמון.** See note 15, 32. LXX has En-rimmon, and inserts *θαλχα* (Talcha; perhaps? = תכן of 1 Ch. 4, 32) making up the total of four.

8. **בעלת באר.** Referred to in 1 Ch. 4, 33 as simply בעל, perhaps? identical with בעלות in 15, 24.

שָׁמְעוּן לְמִשְׁפַּחְתָּם: (9) מִחֶבְל בְּנֵי יְהוּדָה נִחְלַת בְּנֵי שָׁמְעוֹן
 כִּי־הָיָה חֶלֶק בְּנֵי־יְהוּדָה רַב מֵהֶם וַיִּנְחְלוּ בְּנֵי־שָׁמְעוֹן בְּתוֹךְ
 גְּחֻלָּתָם: (10) וַיַּעַל הַגּוֹזֵל הַשְּׂלִישִׁי לְבְנֵי זְבוּלֹן
 לְמִשְׁפַּחְתָּם וַיְהִי גְבוּל גְּחֻלָּתָם עַד־שָׁרִיד: (11) וְעֵלָה גְבוּלָם
 לַיַּמָּה וּמַרְעֵלָה וּפְנֵעַ בְּדַבְשֻׁת וּפְנֵעַ אֶל־הַנַּחַל אֲשֶׁר עַל־פְּנֵי
 יַקְנָעִים: (12) וְשָׁב מִשָּׂרִיד קְדָמָה מִזְרַח הַשֶּׁמֶשׁ עַל־גְּבוּל
 כְּסֵלֶת תָּבָר וַיֵּצֵא אֶל־הַרְבֵּבֶת וְעֵלָה יַפְיעַ: (13) וּמִשָּׁם עָבַר
 קְדָמָה מִזְרָחָה גֵתָה חֶפֶר עֲתָה קָצִין וַיֵּצֵא רִמּוֹן הַמֵּתָאָר
 הַנֶּעֱמָה: (14) וַנִּסַּב אֹתוֹ הַגְּבוּל מִצָּפוֹן חֲנָתָן וְהָיָה תְּצֵאתָיו

10. The inheritance of Zebulun between Asher N. W. and Naphtali on the N. E. and Issachar on the S. E.—a fortified country.

שריד. Clearly the middle point of the Southern border from which it is described, firstly westward (v. 11) and then eastward (v. 12).

For tenses of ועל and ושב ועלה in following verses see Notes 18, 11 and 15, 3.

12. כסלות תבר. "The loins" i. e. flanks of Tabor, on the W. side of Mount Tabor.

13. גתה. גתה = גת + ה, direction, and עת + ה. The ה, being toneless usually has no effect upon the preceding vowel in the word. The above, however, are two exceptions to the rule.

המתאר. Pu. Part. תאר with ה relative, "which is turned or directed." Targ. = סקתחר "turned round to". מתאר with ת lengthened from ת since א cannot receive Daghesh, the characteristic of the Pu'al conjugation. Instead of רמונה רמון, Dillmann, Bennett and others propose רמונה (to Rimmon and it inclined) attaching the ה relative to רמון as ה loc. and altering the מ into ו. "And it went out to Rimmon and turned to Neah."

14. ונסב אתו. The Niph'al of סבב, frequently used to

נִי יַפְתַּח-אֵל: (15) וְקָטַת וּגְהַלַּל וְשָׁמְרוּן וַיִּדְאֶלֶה וּבֵית
 לָחֶם עָרִים שְׁתַּיִם-עֶשְׂרֶה וַחֲצֵרֵיהֶן: (16) זֹאת גְּחַלַּת בְּנֵי-
 זְבוּלֹן לְמִשְׁפַּחְתֶּם הָעָרִים הָאֵלֶּה וַחֲצֵרֵיהֶן: ׀
 (17) לְיִשָּׁשְׁכָר יִצָּא הַנּוֹרָל הַרְבִּיעִי לְבְנֵי יִשָּׁשְׁכָר לְמִשְׁפַּחְתֶּם:
 (18) נִיהִי גְבוּלֶם יִרְעָאֵלֶה וְהַכְּסָלוֹת וְשׁוּגָם: (19) וַחֲפָרִים
 וְשִׁאֲזֹן וְנַאֲנַחְתָּ: (20) וְהַרְבִּית וְקִשְׁיוֹן וְנֶאֱבִין: (21) וְרַמַּת
 וְעִין-נְנַיִם וְעִין-תֵּדָה וּבֵית פַּצִּין: (22) וּפְנַעַ הַגְּבוּל בְּתַבּוּר
 וְשַׁחְצוּמָה וּבֵית שֶׁמֶשׁ וְהִנֵּה תִצְאוֹת גְּבוּלֶם הַיַּרְדֵּן עָרִים
 שֶׁש־עֶשְׂרֶה וַחֲצֵרֵיהֶן: (23) זֹאת גְּחַלַּת מְטֵה בְנֵי-יִשָּׁשְׁכָר
 לְמִשְׁפַּחְתֶּם הָעָרִים וַחֲצֵרֵיהֶן: ׀ (24) וַיִּצָּא הַנּוֹרָל

V. 22 ושחצימה ק' 22.

describe a boundary = to turn round (from or towards), to circle about, skirt. The constr. with the simple acc. as here is rare. Cf. 15, 3 where it is used with הַ loc.

15. Only five cities are named while the total is given as twelve. A verse containing the missing names and connecting less abruptly with the description of the border (v. 14) has probably dropped out.

17. Issachar's territory had Zebulun to the N., the Jordan to the E., and Manasseh on its S. and W. It included the greater part of the fertile plain of Jezreel (mod. Esdraelon). Jezreel = lit. "God soweth" יִרְעָאֵל. Subsequently the summer residence of Ahab and his house (1 K. 18, 45).

18. יִרְעָאֵלֶה. "Towards Jezreel." Jezreel was not on the border but in the middle of Issachar's territory. But הַ is not limited in meaning to "as far as". We may understand "Towards (and beyond)". גְּבוּל may also mean "district, territory". "Their territory extended towards (and beyond) Jezreel".

22. בְּתַבּוּר. Not the mountain so named—but a town in its vicinity.

הַחֲמִישִׁי לַמִּטָּה בְּנֵי־אֲשֵׁר לְמִשְׁפַּחֹתָם: (25) וַיְהִי גְבוּלָם חֲלֶקֶת נַחֲלֵי זְבֻטָן וְאַכְזִיב: (26) וְאֶלְמֶלֶךְ וְעַמְעֵד וּמִשְׁאֵל וּפְנַע בְּכַרְמֵל הַיָּמָה וּבְשִׁיחֹר לְבִנְתָּ: (27) וְשֵׁב מִזְרַח הַשָּׁמֶשׁ בֵּית דָּגָן וּפְנַע בְּזֹבֹלָן וּבְנֵי יַפְתָּח־אֵל צְפוֹנָה בֵּית הָעֶמֶק וַנְעִיָּאל וַיֵּצֵא אֶל־כָּבֹל מִשְׁמָאל: (28) וְעַבְרָן וְרַחֲב וְחַמּוֹן וְקִנְיָה עַד צִדְדוֹן רֶבֶה: (29) וְשֵׁב הַנְּבוּל הַרְקָה וְעַד־עִיר מְבַצֵּר־צָר וְשֵׁב הַנְּבוּל חֶסֶה וַיְהִיו תְּצַאֲתָיו הַיָּמָה מִחֶבֶל אַכְזִיבָה: (30) וְעַמָּה וְאַפֶּק וְרַחֲב עָרִים עֲשָׂרִים

V. 29 קרי 29.

24. Asher's district, from Carmel along borders of Medit. Sea to the north extremity of Canaan. The description is like that of Issachar-condensed, and with some confusion of cities and boundaries. Apparently the description begins with the middle portion, then turns to South (v. 26), and then to the N (28—30). Perhaps here again גְבוּל means "territory", although "border" is certainly its usual significance in this Book. As in 15, the cities enumerated do not agree with the total given (v. 31), but see end of note 15, 36.

27. כבול. Cf. 1 Kings 19, 27.

29. עיר מבצר-צר. "The city, the fortification of Tsor" i. e. Tyre. Not the main city, but an outpost in the mountains protecting the road to it and to the coast, (J. E.) Targ. = "Fortified cities, cities of strength."

מחבל. Some texts מחבל "from the district of" (Rashi) By transposition of ב and ל, מחלב is suggested, a Phoenician name mentioned "in the cuneiform account of Sennacherib's campaign against Hezekiah in connection with Achzib, Accho, etc." Bennett ad loc. Cf. Judges 1, 31 where the name seems to appear as אחלב. Or is the word but another variation for חלבה, also mentioned in Jud. 1, 31 in connection with אכזיב

וּשְׂתֵימִים וַחֲצֵרֵיהֶן: (31) זֹאת גְּחַלַּת מַטֵּה בְנֵי-אֲשֵׁר
 לְמִשְׁפַּחַתָּם הָעָרִים הָאֵלֶּה וַחֲצֵרֵיהֶן: ם (32) לְבִנְיָ
 נַפְתָּלִי יֵצֵא הַגּוֹרֵל הַשְּׂשִׁי לְבִנְיָ נַפְתָּלִי לְמִשְׁפַּחַתָּם: (33) וַיְהִי
 נְבוֹלֶם סַחְלָף מֵאֵלֹן בְּצַעֲנָנִים וְאֲדָמִי הַנֶּקֶב וַיִּבְנֶנָּה עַד-
 לְקוּם וַיְהִי תְצַאֲתוּי הַיַּרְדֵּן: (34) וְשֵׁב הַנְּבוֹל יָפָה אֲזַנּוֹת
 תְּבוּר וַיֵּצֵא מִשָּׁם חֲקָקָה וּפְנֵעַ בְּזַבְיֹלָן מִגִּבַּר וּבְאֲשֵׁר פְּנֵעַ
 מִיָּם וּבִיהַרְתָּה הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ: (35) וְעָרֵי מְבָצָר
 הַצְּדִיִּים צֹר וַחֲסַת רַקַּת וּכְנָרַת: (36) וְאֲדָמָה וְהַרְמָה וַחֲצוֹר:
 (37) וְקִדְשׁ וְאֲדָרְעִי וְעֵין חֲצוֹר: (38) וַיִּרְאוּן וּמְגִדֵּל-אֵל חֶרֶם
 וּבֵית-עֲנַת וּבֵית שָׁמֶשׁ עָרִים תִּשְׁעַ-עֲשָׂרָה וַחֲצֵרֵיהֶן:
 (39) זֹאת גְּחַלַּת מַטֵּה בְנֵי-נַפְתָּלִי לְמִשְׁפַּחַתָּם הָעָרִים

32. The territory of Naphtali is also very vaguely described. It lay between Asher on the W., Zebulun on the S. and the upper Jordan on the E.

33. מֵאֵלֹן. "From the oak". Some editions have מֵאֵלֹן "from the terebinth". Both terms denote "large strong trees". מֵאֵלֹן = אֵלֶּה also, = terebinth. Cf. 24, 26 where it is written אֵלֶּה. There is lack of clear distinction between these three terms. אֵלֹן is frequently used as a landmark in topographical descriptions as here, and so in 24, 26.

34. וּבִיהוֹרָה. The word seems quite out of place. LXX omits the word, understands יִפְנֵעַ for פְּנֵעַ, disregards the preposition ב before אֲשֵׁר and paraphrases "And Asher will join it westward and Jordan eastward". Not satisfactory.

Probably its significance is "And as in Judah", drawing an analogy between part of the Eastern boundary of Judah and that of Naphtali. "And (as) in Judah (it reached) to the Jordan towards the sun-rising".

35. עָרֵי מְבָצָר. "Cities of fortification". See note v. 39. Targ. Fortified cities. Cf. note 10, 20.

וּחְצֵרֵיהֶן: ם (40) לְמַטֵּה בְנֵי־דָן לְמִשְׁפַּחְתָּם יֵצֵא
הַנּוֹרָא הַשְּׂבִיעִי: (41) וַיְהִי גְבוּל גְּחֻלָּתָם צֹרֵחַ וְאֶשְׁתָּאֵל
וְעִיר שָׁמֶשׁ: (42) וְשַׁעֲלָבִין וְאֵילָן וַיִּתְּלֶהָ: (43) וְאֵילָן
וַתְּמַנְתָּה וְעַקְרוֹן: (44) וְאַלְתָּקָה וְנַבְתָּזֶן וְכַעֲלָת: (45) וַיְהִי
וּבְנֵי־בֶרֶק וְנַתְרַמּוֹן: (46) וּמֵי הַיְרֻקָן וְהַרְקוֹן עִם־הַגְּבוּל
סוּל יָפוֹ: (47) וַיֵּצֵא גְבוּל־בְּנֵי־דָן מֵהֶם נִיַּעְלוּ בְּנֵי־דָן
וַיִּלְחָמוּ עִם־לָשָׁם וַיִּלְכְּדוּ אֹתָהּ נִיפּוֹ אֹתָהּ לְפִי־חֶרֶב וַיִּרְשׁוּ
אֹתָהּ וַיִּגְשְׁבוּ בָּהּ וַיִּקְרְאוּ לְלָשָׁם בְּן כָּשֶׁם בֶּן אַבְיָהֶם:
(48) זֹאת גְּחֻלַּת מַטֵּה בְנֵי־דָן לְמִשְׁפַּחְתָּם הָעָרִים הָאֵלֶּה

40. The inheritance of Dan, which lay to the N. W. of Judah. There is no description of its border beyond the mention of the cities Zorah and Eshtael which are previously named as belonging to Judah (15, 33), and therefore to some extent mark Dan's border (Rashi ad loc.).

41. צרעה. See above. But Dan may have received these cities from Judah as in the case of Simeon.

45. ובני ברק. In later times B'ne-Berak became the seat of Akiba's school. (San. 32 b.)

46. והרקון. LXX omits—perhaps an accidental repetition after הירקון immediately preceding.

47. ויצא... ימהם. "And the border (territory) extended (too little) for them" Kim. This meaning with יצא is somewhat forced and there is ground for proposing ויצר (from צר, to be strait), the construction with מ finding support from Is. 49, 19. "And the border was too narrow for them."

לשם. History is anticipated. The story of the campaign is given at length in Judges 18, where the name of the town is ליש. The situation was on the extreme N. of the Canaanite frontier so that a considerable distance subsequently separated the two divisions of the tribe.

וְחִצְרֵיהֶן: ם (49) וַיִּכְלוּ לְנַחֵל אֶת־הָאָרֶץ לְנִבְלָתֶיהָ
 וַיִּתְּנוּ בְגֵרֵי־יִשְׂרָאֵל נַחֲלָה לַיהוֹשֻׁעַ בֶּן־נֹון בְּתוֹכָם: (50) עַל־פִּי
 יְהוָה גָּתְנוּ לוֹ אֶת־הָעִיר אֲשֶׁר שָׁאַל אֶת־תַּמְנַת־סָרַח בְּתַר
 אֶפְרַיִם וַיִּבְנֶה אֶת־הָעִיר וַיֵּשֶׁב בָּהּ: ם
 (51) אֵלֶּה הַנְּחֻלֹת אֲשֶׁר־נָחְלוּ אֶלְעָזָר הַכֹּהֵן וַיהוֹשֻׁעַ
 בֶּן־נֹון וְרָאשֵׁי הָאָבוֹת לְמִטּוֹת בְּנֵי־יִשְׂרָאֵל וּבְנוּרָאֵל וּבְשֻׁלָּה
 לִפְנֵי יְהוָה פֶּתַח אֶהָל מוֹעֵד וַיִּכְלוּ כַתְּלֵק אֶת־הָאָרֶץ: ם
 קמץ ב"ק 50 V.

49. לנחל. We should expect לנחל Pi'el Inf. The Qal is very seldom used in the sense of "to divide for an inheritance", this being the Pi'el significance. The only other instances are in Numb. 34, 17 and 18.

50. שָׁאַל. The Pathah — under א is lengthened to אַ. The word is marked with the tone accent Zaqeph Qaton — which sometimes exercises this pausal force. See note 8, 1.

תמנת סרה. So also in 24, 30. But in Judges 2, 8 it is written הרם the letters of the second word in reverse order. In Mt. Ephraim; on its site is the modern city of Tibnah, 10 miles N. of Bethel. Among its ruins and tombs is a grave of remarkable size probably the one identified in the days of Eusebius as that of Joshua. (J. E.)

ויבנה. Full spelling instead of ויבן the usual apocopated form with the ו consec.

ראשי בתי אבות, sc. בְּתֵי = "houses of". ראשי בתי אבות. Heads of the fathers' houses.

למטות. ל instead of the preceding word being in the constr. For אָבוֹת מִטּוֹת. This is not unusual when it is desired to avoid a long and somewhat clumsy connection of words, or to retain a definite designation in its completeness, cf. 1 Kings 15, 23 וּנְ לַמְלָכִי וּנְ.

פתח = The doorway, entrance. The door itself is דלת.

CHAPTER XX.

20 (1) וַיִּדְבֹר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר: (2) דַּבֵּר אֶל־בְּנֵי
 יִשְׂרָאֵל לֵאמֹר תָּנוּ לָכֶם אֶת־עָרֵי הַמְּקִלָּם אֲשֶׁר־דִּבַּרְתִּי
 אֵלֵיכֶם בְּיַד־מֹשֶׁה: (3) לָנוּם שָׂמָה רוּצַח מִכַּה־גִּמְשׁ בְּשָׁנָה

1. לאמר. The Inf. constr. אמר with ל is always לאמר for לאמר. So too לאלהים, לא' for לאלהים, כא'. But באמר.

2. תנור. In Pe Nun verbs, initial נ pointed with — (in Imper. and Inf. constr.) often falls away. נתן has various shades of meaning. Here "to set, appoint".

Cities of refuge for those who have committed homicide unintentionally. Cf. Num. 35, 9 and Deut. 19. The regulation is here stated explicitly. The fugitive standing at the entrance of the city gate is to lay his case before the elders. They protect him till he can be tried before the congregation (see note v. 6 infra). If declared innocent, he is permitted on the death of the High Priest of the time, to go to his own house. If declared guilty, he would be handed over for punishment. And this law (v. 9) was to apply to the resident alien as well as to the native.

אליכם. Initial א before the tone is generally pointed with the Chateph Seghol אֲ in lieu of אִ but at a distance from the tone (as here) it changes to the lighter אַ.

3. לנום. "For the murderer to flee there." A frequent use of the Inf. constr. is to express purpose. "That the murderer may flee there." רוצח is in the nom. (not gen.) the usual constr. when the agent or subj. of infinitive is separated by an intervening word from the verb; also, according to Ges. § 115 g, because ל is prefixed to the

בְּבִלְי־דַעַת וְהָיוּ לָכֶם לְמִקְלָט מִנְּאֹל הַדָּם: (4) וְיָם אֶל־אַתַּח
 מִהַעֲרִים הָאֵלֶּה וְעַמֵּד פֶּתַח שַׁעַר הָעִיר וְדָבַר בְּאָזְנֵי זִקְנֵי
 הָעִיר־הַהִיא אֶת־דִּבְרֵי וְאַסְפּוּ אֹתוֹ הָעִירָה אֲלֵיהֶם וְנָתַנּוּ־

Inf. with the pretonic ־ instead of ־ . If the Inf. were used as *nomen regens* ל would be expected.

שָׁגָה. Sin of error, ignorance, or inadvertence, opposed to sin deliberately committed. Root שָׁגַג to go astray.

בְּבִלְי דַעַת. בבלי = a noun "wearing out, want, failure". (Ges. Lex.). Used sometimes as a negative, Cf. Ps. 19, 4, sometimes as a preposition = "without". In the latter sense it is more frequent with the preposition ב as in this verse (בְּבִלְי). Also construed with מ = from want of.

וְהָיוּ. Instance of Pf. with ו consec. following previous Infinitive construction.

מִנְּאֹל הַדָּם. "From the avenger of *the* blood." This use of the article (where in English it would be omitted) with things that are an accepted feature in the circumstances, is frequent in Hebrew. It imparts a vividness to the narrative.

פֶּתַח. At the entrance (opening) of the gate. See note 19, 51. This and the subsequent verse, also v. 6 except the phrase "until he stand before the congregation for judgment" are omitted in LXX (the Vaticanus codex). Some modern critics follow and assign the vv. to a "late Redactor" who inserted them to complete the treatment of the subject by adding the provisions of Deut. 19. Dillman however opposes, and considers they were omitted by LXX because they were felt to be superfluous. See, further, note v. 6.

נָאֵל. נָאֵל to set free, and, so, to act a kinsman's part. נָאֵל is one to whom belong a kinsman's duties, (1) Towards a kinsman's widow:—(2) Redeeming a kinsman's

לֹא מְקוֹם וַיֵּשֶׁב עִמָּם: (5) וְכִי יִרְדֹּף גֹּאֲל הַדָּם אַחֲרָיו וְלֹא-
 יִסְגְּרוּ אֶת-הַרְצָח בְּיָדוֹ כִּי בְבִלְי-דַעַת הִכָּה אֶת-רֵעֵהוּ וְלֹא-
 שָׂגָא הוּא לֹא מִתְמוֹל שְׁלֹשׁוֹם: (6) וַיֵּשֶׁב בְּעִיר הַהִיא עַד-
 עֲמֻדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפַּט עַד-מוֹת הַכֹּהֵן הַגָּדוֹל אֲשֶׁר
 יִהְיֶה בַיָּמִים הָהֵם אִזּוֹ יָשׁוּב הַרְצָח וַבָּא אֶל-עִירוֹ וְאֶל-
 בֵּיתוֹ אֶל-הָעִיר אֲשֶׁר-גָּם מִשָּׁם: (7) וַיִּקְדָּשׁוּ אֶת-קִדְשׁ
 בְּגָלִיל בְּהַר גִּפְתָּלִי וְאֶת-שָׁכְם בְּהַר אַפְרַיִם וְאֶת-קָרִית
 אַרְבַּע הִיא תְּבָרוֹן בְּהַר יְהוּדָה: (8) וּמַעֲבָר לִירְדֵן וְרֵחוֹ

person (and property) from servitude:—(3) here, acting for a slain kinsman.

יִסְגְּרוּ. Targ. יִמְסְרוֹן, They shall hand over.

מִתְמוֹל שְׁלֹשׁוֹם. See note 3, 4.

6. וַיֵּשֶׁב הַגָּדוֹל. The Hebrew is condensed (Kim.); it is to be understood in the light of the fuller statement in Num. 34, 24 and 25. He is to remain in the city of Refuge he reaches "until his case comes up for judgment before the congregation" i. e. its judicial authority, when, if acquitted of intentional murder, he is sent back to the city where he must remain "Until the death of the high priest in those days."

לְמִשְׁפַּט. To *the* judgment. Another instance of the Article with well known objects, moral qualities etc. Cf. הַסְנוּרִים blindness, Gen. 19, 11. The usage is especially frequent with preposition prefixed.

7. וַיִּקְדָּשׁוּ. וַיִּקְדָּשׁ originally "to set apart", and so to consecrate, set apart for a holy purpose. Probably the simple rendering "And they set apart" is all that is intended here and the word should be so translated. Targ. וּזְמִינוּ "And they appointed" or prepared.

קָרִית אַרְבַּע. See note 15, 15.

מִזְרְחָהּ נִתְּנָוּ אֶת־בְּצֹר בַּמִּדְבָּר בְּמִישֵׁר מִמִּטָּה רְאוּבֵן וְאֶת־
 רָאֵמֶת בְּנִלְעָד מִמִּטָּה נָדָו וְאֶת־גִּלְוֹן בְּבָשָׁן מִמִּטָּה מְנַשֶּׁה:
 (9) אֵלֶּה הֵיוּ עָרֵי הַמּוֹעֵדָה לְכָל בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגֵּר
 בְּתוֹכְכֶם לְנֹגֵם שְׂמָה כָּל־מִכְהֵ־נַפֶּשׁ בְּשָׂנְאָהּ וְלֹא יָמוּת בְּיַד
 גֹּאֲלֵי הַדָּם עַד־עָמְדוֹ לִפְנֵי הָעֵדָה: ם

נולן קרי 8 v.

9. ערי המועדה. Cities of appointment, = Appointed cities. Noun and adj. are often expressed thus by two nouns.

LXX and Pesh. add "for judgment" after העדה at end of verse.

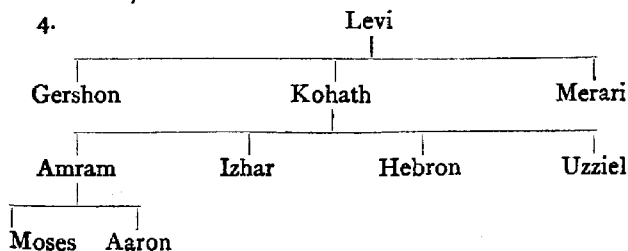
CHAPTER XXI

21 (1) וַיִּנָּשׂוּ רֵאשִׁי אַבְוֹת הַלְוִיִּם אֶל-אֲלֻעֶזֶר הַכֹּהֵן
 וְאֶל-יְהוֹשֻׁעַ בֶּן-נֹחַן וְאֶל-רֵאשִׁי אַבְוֹת הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל:
 (2) וַיְדַבְּרוּ אֵלֵיהֶם בְּשֵׁלֶה בְּאֶרֶץ כְּנָעַן לֵאמֹר יְהוָה צִוָּה
 בְּיַד-מֹשֶׁה לָתֵת-לָנוּ עָרִים לְשָׁבֶת וּמִגְרָשֵׁיהֶן לְבִקְמַתָּנוּ:
 (3) וַיִּתְּנוּ בְנֵי-יִשְׂרָאֵל לַלְוִיִּם מִנְחָלָתָם אֶל-פִּי יְהוָה אֶת-
 הָעָרִים הָאֵלֶּה וְאֶת-מִגְרָשֵׁיהֶן: ׀ (4) וַיֵּצֵא הַגּוֹרֵל

1. הלויים. For absence of Daghesth in ל see note 1, 12.
 לבני. For ל instead of the Status constr. in previous
 word see note 19, 51.

2. ביד. By the hand of i. e. by the agency of.

לשבת. When initial נ falls away in verbs Pe Nun (see
 note 20, 1) the Inf. constr. assumes the feminine termination
 ת and the form of a Segholate noun שָׁבֶת. When inflected,
 the first Seghol becomes Chireq — שָׁבֹתֵי. Segholate nouns
 of this formation are out of an original form שָׁבֶת. There
 was a tendency to simplify these words by separating the
 two final consonants. A Seghol displaced the first Sheva
 and by attraction depressed — under the initial letter into
 —. In pause however, it is the Pathah underlying the
 Seghol that is lengthened, hence שָׁבֶת. For ל with —
 see note 1, 6.



לְמִשְׁפַּחַת הַקֹּהַתִּי וַיְהִי לִבְנֵי אֶהֱרֹן הַכֹּהֵן מִן־הַלְוִיִּם מִמִּטָּה
 יְהוּדָה וּמִמִּטָּה הַשֹּׁמְעֹנִי וּמִמִּטָּה בְנִימִן בְּנוּרָד עָרִים שְׁלֹשׁ
 עָשָׂר: ׀ (5) וְלִבְנֵי קָהַת הַנּוֹזְרִים מִמִּשְׁפַּחַת
 מִטָּה־אֶפְרַיִם וּמִמִּטָּה־דָן וּמִחֲצֵי מִטָּה מְנַשֶּׁה בְּנוּרָד עָרִים
 עָשָׂר: ׀ (6) וְלִבְנֵי גֵרְשׁוֹן מִמִּשְׁפַּחַת מִטָּה־יִשָּׁשְׁכָר
 וּמִמִּטָּה־אֲשֵׁר וּמִמִּטָּה נַפְתָּלִי וּמִחֲצֵי מִטָּה מְנַשֶּׁה בְּבָשָׁן
 בְּנוּרָד עָרִים שְׁלֹשׁ עָשָׂר: ׀ (7) לִבְנֵי מְרָרִי לְמִשְׁפַּחַתָּם
 מִמִּטָּה רְאוּבֵן וּמִמִּטָּה־נָד וּמִמִּטָּה זְבוּלֹן עָרִים שְׁתֵּים
 עָשָׂר: ׀ (8) וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לְלוִיִּם אֶת־הָעָרִים
 הָאֵלֶּה וְאֶת־מְגִרְשֵׁיהֶן כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה בְּנוּרָד: ׀
 (9) וַיִּתְּנוּ מִמִּטָּה בְנֵי יְהוּדָה וּמִמִּטָּה בְנֵי שֹׁמְעוֹן אֶת הָעָרִים
 הָאֵלֶּה אֲשֶׁר־יִקְרָא אֶתְהֶן בְּשֵׁם: (10) וַיְהִי לִבְנֵי אֶהֱרֹן
 מִמִּשְׁפַּחַת הַקֹּהַתִּי מִבְּנֵי לְוִי כִּי לָהֶם הָיָה הַנּוֹרָד רְאוּשָׁנָה:

V. 10. ראשונה קרי.

The inheritance of the Kohathites (whose name was drawn first) was divided into two sections. (1) that of the Aaronites as the priests, and (2) that for the rest (v. 5) of the representatives of Kohath i. e. the children of Moses, Izhar, Hebron and Uzziel. See chart above.

5. משפחות מטה. LXX omits משפחות, and in v. 6. למשפחותם is proposed instead to agree with v. 7 on the ground that the phrase in text does not occur elsewhere (Bennett). This in itself would not be a sufficient objection; but cf. Num. 35, 6 and 8. The phrase is quite intelligible.

9. יקרא. Impers. use with indef. subj. "Which one will mention" = "which will be mentioned by name". A reference to the list below. Or according to Driver § 68, incipient action "which he went on to mention". For אשר •••• אתהן see note 1, 3.

(11) נִיתַנּוּ לָהֶם אֶת־קִרְיַת אַרְבַּע אָבִי הָעֲנוֹק הַיֵּא חֶבְרוֹן
 בְּקֶרֶךְ יְהוּדָה וְאֶת־מִנְרָשָׁה סְבִיבֹתֶיהָ: (12) וְאֶת־שָׂדֵה הָעִיר
 וְאֶת־חֲצֵרֶיהָ נָתַנּוּ לְכָלֵב בֶּן־יִפְנֵה בְּאַחֲזָתוֹ: ׀
 (13) וְלִבְנֵי אֶהֱרֹן הַכֹּהֵן נָתַנּוּ אֶת־עֵיר מִקְלַט הַרְצָח אֶת־
 חֶבְרוֹן וְאֶת־מִנְרָשָׁה וְאֶת־לִבְנָה וְאֶת־מִנְרָשִׁיָּה: (14) וְאֶת־
 יִתְרֹ וְאֶת־מִנְרָשָׁה וְאֶת־אֲשֶׁת־מֹזַע וְאֶת־מִנְרָשִׁיָּה: (15) וְאֶת־
 חֲלֹן וְאֶת־מִנְרָשָׁה וְאֶת־דָּבָר וְאֶת־מִנְרָשָׁה: (16) וְאֶת־עֵין
 וְאֶת־מִנְרָשָׁה וְאֶת־יִטָּה וְאֶת־מִנְרָשָׁה אֶת־בֵּית־שֹׁמֵשׁ וְאֶת־
 מִנְרָשָׁה עָרִים תֵּשַׁע מֵאֵת שְׁנֵי הַשְּׁבָטִים הָאֵלֶּה: ׀
 (17) וּמִמָּטָה בְּנִימִן אֶת־נָבְעוֹן וְאֶת־מִנְרָשָׁה אֶת־נָבַע וְאֶת־
 מִנְרָשָׁה: (18) אֶת־עַנְתוֹת וְאֶת־מִנְרָשָׁה וְאֶת־עֶלְמוֹן וְאֶת־
 מִנְרָשָׁה עָרִים אַרְבַּע: (19) כָּל־עָרֵי בְּנֵי־אֶהֱרֹן הַכֹּהֲנִים
 שְׁלֹשׁ־עֶשְׂרֵה עָרִים וּמִנְרָשִׁיָּהוּן: ׀ (20) וְלַמִּשְׁפָּחֹת בְּנֵי־

11. אבִי. "Father of" also = Chief of.

הענוק. A variation of the usual spelling. ה unusual with a proper name. Perhaps on the analogy of a gentile name. The long neck (men), the Anakite.

מנרשה. For omission of ך before ה of the suffix see the remarks on the derivation and orthography of the suffixes, Ges. § 91 k. For meaning of the word see note 14, 4.

12. Reconciles the apparent contradiction between the allocation of Hebron to Caleb in 15, 13 and here to the Levites. The city and immediate neighbourhood were given to the latter, the district with its surrounding country and villages to Caleb.

16. עֵין עֶשֶׁן is suggested to agree with 15, 42 and also 1 Chr. 6, 44.

18. עֶלְמוֹן. Most probably the עֶלְמוֹת of 1 Ch. 6, 45. So too, Kim.

קָהַת הַלְוִיִּים הַנּוֹתָרִים מִבְּנֵי קָהַת נִיְהִי עָרֵי נִזְדָּלָם מִמִּטָּה
 אֶפְרָיִם: (21) וַיִּתְּנוּ לָהֶם אֶת־עִיר מִקְלַט הַרְצָח אֶת־שֹׁכֵם
 וְאֶת־מִנְרָשָׁה בְּהַר אֶפְרָיִם וְאֶת־גִּזְרֹר וְאֶת־מִנְרָשָׁה:
 (22) וְאֶת־קִבְצִיִּים וְאֶת־מִנְרָשָׁה וְאֶת־בֵּית חֲרוֹן וְאֶת־מִנְרָשָׁה
 עָרִים אַרְבַּע: ׀ (23) וּמִמִּטָּה־דָן אֶת־אֶלְתָּקָא וְאֶת־
 מִנְרָשָׁה אֶת־נַבְתָּוֶן וְאֶת־מִנְרָשָׁה: (24) אֶת־אֵילֹן וְאֶת־
 מִנְרָשָׁה אֶת־נַת־רַמְזֵן וְאֶת־מִנְרָשָׁה עָרִים אַרְבַּע: ׀
 (25) וּמִמִּחְצֵית מִטָּה מְנַשֶּׁה אֶת־תַּעֲנֹךְ וְאֶת־מִנְרָשָׁה וְאֶת־
 גַּת רַמְזֵן וְאֶת־מִנְרָשָׁה עָרִים שְׁתַּיִם: (26) כָּל־עָרִים
 עָשָׂר וּמִנְרָשֵׁיהֶן לְמִשְׁפַּחַת בְּנֵי־קָהַת הַנּוֹתָרִים: ׀
 (27) וְלִבְנֵי גִרְשׁוֹן מִמִּשְׁפַּחַת הַלְוִיִּים מִחֲצֵי מִטָּה מְנַשֶּׁה
 אֶת־עִיר מִקְלַט הַרְצָח אֶת־גִּלְוֹן בְּבָשָׁן וְאֶת־מִנְרָשָׁה וְאֶת־
 בַּעֲשָׂתָרָה וְאֶת־מִנְרָשָׁה עָרִים שְׁתַּיִם: ׀ (28) וּמִמִּטָּה
 יִשָּׁשְׁכָר אֶת־קִשְׁיוֹן וְאֶת־מִנְרָשָׁה אֶת־הַבְּרַת וְאֶת־מִנְרָשָׁה:
 (29) אֶת־יְרֵמוֹת וְאֶת־מִנְרָשָׁה אֶת־עֵין גַּנִּים וְאֶת־מִנְרָשָׁה
 עָרִים אַרְבַּע: ׀ (30) וּמִמִּטָּה אֲשֶׁר אֶת־מִשְׁאֵל וְאֶת־
 מִנְרָשָׁה אֶת־עַבְדֹּן וְאֶת־מִנְרָשָׁה: (31) אֶת־חֶלְקַת וְאֶת־
 מִנְרָשָׁה וְאֶת־רַחֵב וְאֶת־מִנְרָשָׁה עָרִים אַרְבַּע: ׀
 (32) וּמִמִּטָּה נַפְתָּלִי אֶת־עִיר מִקְלַט הַרְצָח אֶת־קָדֵשׁ בְּגִלְלִיל
 וְאֶת־מִנְרָשָׁה וְאֶת־חַמֶּת דָּאֵר וְאֶת־מִנְרָשָׁה וְאֶת־קַרְתָּן
 וְאֶת־מִנְרָשָׁה עָרִים שְׁלֹשׁ: (33) כָּל־עָרֵי הַגִּרְשָׁנִי
 לְמִשְׁפַּחַתֶּם שְׁלֹשׁ־עֶשְׂרֵה עִיר וּמִנְרָשֵׁיהֶן: ׀ (34) וְלְמִשְׁפַּחַת

V. 27 קרי V.

20. הַנּוֹתָרִים, i. e. The non-aaronite descendants of Kohath. An open syllable two places from the tone must receive an accent, hence the Metheg under נו.

23. אֶלְתָּקָא. In 19, 14 = אֶלְתָּקָה.

בְּנֵי־מֶרָרִי הַלְוִיִּם הַנּוֹתָרִים מֵאֵת מִטָּה זְבוּלֹן אֶת־יִקְנָעִים
 וְאֶת־מִגְרָשָׁה אֶת־קֶרְתָּה וְאֶת־מִגְרָשָׁה: (35) אֶת־דְּמְנָה
 וְאֶת־מִגְרָשָׁה אֶת־גְּהֶלֶל וְאֶת־מִגְרָשָׁה עָרִים אַרְבָּע: *
 (36) וּמִמִּטָּה־גֹד אֶת־עִיר מִקְלַט הַרְצִיחַ אֶת־רַמַת בְּגִלְעָד
 וְאֶת־מִגְרָשָׁה וְאֶת־מִחְנֵיִם וְאֶת־מִגְרָשָׁה: (37) אֶת־חֶשְׁבוֹן
 וְאֶת־מִגְרָשָׁה אֶת־יַעְזֹר וְאֶת־מִגְרָשָׁה כָּל־עָרִים אַרְבָּע: *
 (38) כָּל־הָעָרִים לִבְנֵי מֶרָרִי לְמִשְׁפַּחְתָּם הַנּוֹתָרִים מִמִּשְׁפַּחַת
 הַלְוִיִּם וַיְהִי גֹרְלָם עָרִים שְׁתֵּים עָשָׂר: (39) כָּל עָרֵי
 הַלְוִיִּם בְּתוֹךְ אֶחָזַת בְּנֵי־יִשְׂרָאֵל עָרִים אַרְבָּעִים וּשְׁמֹנֶה
 וּמִגְרָשֵׁיהֶן: (40) תְּהִלִּינָה הָעָרִים הָאֵלֶּה עִיר עִיר וּמִגְרָשֵׁיהֶן
 סְבִיבֹתֶיהָ כֵּן לְכָל־הָעָרִים הָאֵלֶּה: *
 (41) נִיתַן יְהוָה לְיִשְׂרָאֵל אֶת־כָּל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע

35. After this verse an asterisk is inserted in Mas Texts calling attention to a foot note to the effect that some editions here erroneously add two verses giving the names of the Reubenite cities assigned to the sons of Merari, and co-inciding with 1 Ch. 6, 63 and 64. They are also found in LXX. They were omitted from the Rabbinical Bible of Rabbi Jacob ben Chayim of 1528 on the authority of Kimchi and the Masora Magna (Kim. ad loc.). The addition seems necessary to agree with the number (12) of the cities mentioned in 7 and 38 as assigned to the Merarites. The verses are:—

וּמִמִּטָּה רְאוּבֵן אֶת־בְּצֹר וְאֶת־מִגְרָשָׁה וְאֶת־יְהִנָּח וְאֶת־מִגְרָשָׁה:
 אֶת־קַדְמוֹת וְאֶת־מִגְרָשָׁה וְאֶת־מִיפְעַח וְאֶת־מִגְרָשָׁה עָרִים אַרְבָּע:

40. עיר עיר. "City, city", Single words are often repeated in a distributive sense = each city, each one.

וּמִגְרָשֵׁיהֶן. Circumstantial clause, introduced by ו, "with their suburbs round about".

לכל. ל = in reference to, see 22, 2.

לָתֵת לְאֲבוֹתָם וּיְרֵשׁוּהָ וַיֵּשְׁבוּ בָּהּ: (42) וַיִּגַּח יְהוָה יְהוָה לָהֶם
 מִסָּבִיב כָּלֵל אֲשֶׁר-נִשְׁבַּע לְאֲבוֹתָם וְלֹא-עָמַד אִישׁ בְּפָנֵיהֶם
 מִכָּל-אִיבֵיהֶם אֵת כָּל-אִיבֵיהֶם נָתַן יְהוָה בְּתָמָם: (43) לֹא-
 נָפַל דָּבָר מִכָּל הַדְּבָר הַטּוֹב אֲשֶׁר-דִּבֶּר יְהוָה אֶל-בְּיַד
 יִשְׂרָאֵל הַכֹּל בָּא: ׀

42. עמד . . . בפניהם. "Stood not in their faces" i. e. against them. The phrase עמד בפני is mostly used to convey the idea of "standing before" in a hostile sense, cf. 10, 8. לפני — "to stand before" in the sense of "waiting upon", and is used of those in attendance upon a superior, cf. 1 Kings 10, 8.

בידם. For the use of the Sing. see note 7, 6.

ויגח. Accent retracted through force of Vav Consec. — Only possible when as here the penultimate is open.

43. נפל. Fell i. e. to the ground, and so "failed". Cf. 1 Kings 8, 56.

בא. Came to pass. Not an unusual meaning, cf. Deut. 13, 3; also, infra 23, 14.

CHAPTER XXII.

22 (1) אָז יִקְרָא יְהוָשֶׁע לְרֵאשִׁיבָנָי וּלְנָדָרִי וּלְחֻצֵי מִטָּה
 מִנְּשָׂה: (2) וַיֹּאמֶר אֲלֵיהֶם אַתֶּם שְׁמַרְתֶּם אֶת כָּל-אֲשֶׁר צִוָּה
 אֲתֶכֶם מִשָּׂה עֶבֶד יְהוָה וְתִשְׁמְעוּ בְקוֹלִי לְכֹל אֲשֶׁר-צִוִּיתִי
 אֲתֶכֶם: (3) לֹא-עֲזַבְתֶּם אֶת-אֲחֵיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם
 הַזֶּה וּשְׁמַרְתֶּם אֶת-מִשְׁמַרְת מִצְוַת יְהוָה אֱלֹהֵיכֶם: (4) וְעַתָּה

1. יקרא. The use of the Impf. after אָז introducing a past event has already been noticed, see note 8, 30.

The event is pictured as growing out, or as the continuation, of the previous circumstances indicated by אָז.

2. לכל. "In reference to", according to, all; a frequent use of ל.

3. זה ימים רבים. זה is somewhat frequent (in emphasis) before words or expressions denoting number. "Now for many days". Cf. Gen. 27, 36, זה פעמים. See note 14, 10.

ושמרתם. LXX places a stop at רבים, omits the ו from שמרתם and renders "Ye have not deserted your brethren these many days: until this day ye have kept the commandments of the Lord your God".

But Driver § 119 b considers ושמרתם an instance when "the Pf. with ו consec. is found without being attached to any preceding verb from which to derive its special signification" and translates "Ye shall observe".

R V "Ye have kept". This is the better meaning according to foregoing explanation, but with שמרתם as pf. consec. regarded as frequentative Impf. "Ye have kept (been in the habit of keeping) the charge etc. The

הָיִיחַ יְהוָה אֱלֹהֵיכֶם לְאַחֵיכֶם בְּאֲשֶׁר דִּבֶּר לָהֶם וְעָתָה פָּנּוּ
 וּלְכוּ לָכֶם לְאַהֲלֵיכֶם אֶל-אָרֶץ אַחֲזוּתְכֶם אֲשֶׁר נָתַן לָכֶם
 מֹשֶׁה עֶבֶד יְהוָה בְּעֵבֶר הַיַּרְדֵּן: (5) וְקוּ שְׁמְרוּ מְאֹד לַעֲשׂוֹת
 אֶת-הַמִּצְוָה וְאֶת-הַתּוֹרָה אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד-יְהוָה
 לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְלַבֵּת בְּכָל-יְרֵכָיו וּלְשַׁמֵּר
 מִצְוֹתָיו וּלְדַבְּקָה-בּוֹ וּלְעַבְדּוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם:
 (6) וַיְבָרְכֶם יְהוֹשֻׁעַ וַיִּשְׁלַחֶם וַיֵּלְכוּ אֶל-אַהֲלֵיהֶם:

(7) וּלְחֻצֵי שִׁבְטֵי הַמְּנַשֶּׁה נָתַן מֹשֶׁה בְּבִשּׁוֹן וּלְחֻצֵי נָתַן
 יְהוֹשֻׁעַ עִם-אַחֵיהֶם מִעֵבֶר הַיַּרְדֵּן יָמָה וְנָם כִּי שִׁלַּחֶם יְהוֹשֻׁעַ

V. 7 קרי בעבר.

reference is to the separate or repeated occasions when the 2 ¹/₂ tribes were called upon to observe the charge etc. in helping their brethren.

4. ולכו לכם. *Ethical Dative*, emphasizing the significance of the action for the subject. Mostly used with Impr.

לאהליכם. To your "tents"; אהל also has the significance of dwelling, habitation. Deut. 16, 7. 2 K. 14, 12.

5. מאד. Originally a noun = force, might; cf. Deut. 6, 5 וּבְכָל מְאֹד; usually, adv. "exceedingly".

שמרו לעשות. שמר in Qal is usually trans. with acc. rei. In the sense of "Take heed", the Niph. is more common. But for similar phrases to text, cf. Num. 23, 12. Deut. 6, 25 and 2 K. 11, 31.

לאהבה לרבקה. Alternate form of the Inf. Constr. mostly found with Intrans. verbs. Other exceptions are שנאה, ליראה.

7. ולחצי. Especial reference to Manasseh in further explanation of the reason for the separation of the two parts of the tribe. (Kim. ad loc.)

מעבר. The *other* (i. e. west) side, with reference to the position of the half tribe on the east side.

אֶל־אֶהְיֶה וַיִּבְרַכְם: (8) וַיֹּאמֶר אֲלֵיהֶם לֵאמֹר בְּנֹכְסִים
 רְפִים שׁוּבוּ אֶל־אֶהְיֶיכֶם וּבְמִקְנֵה רֵב־מֵאֵד בְּכֶסֶף וּבְזָהָב
 וּבְגִחְשׁוֹת וּבְבִרְזֹל וּבְשִׁלְמוֹת הַרְבֵּה מְאֹד תִּלְקוּ שְׁלַל־אֵיבֵיכֶם
 עַם־אֲחֵיכֶם: (9) נִישְׁבוּ וַיֵּלְכוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גַד

8. בנכסים. Note the half open syllable causing loss of daghesh lene in כ. This is the usual effect of new syllables arising by composition. בְּנִי for בָּנִי. For list of these loose syllables see Dav. § 7, note. The word occurs in the plural only, = property. Targ. נכסין, which is also the paraphrase for מִקְנֵה in Num. 32, 1.

שובו. The order is somewhat unusual, it not being customary to separate the circumstantial clauses by the insertion of the verb between them.

ברזל. In the sense of tools of iron.

אחיהם. If addressed to Manasseh the reference probably is to the tribes of Reuben and Gad,—if addressed to the 2½ tribes collectively then "brethren" will mean those left on the East side of the Jordan to guard the women and children in the territory there. And the latter is a more likely explanation.

9. Some modern critics regard section 9—34 as having been originally spoken of Reuben and Gad only, and see in it further evidence of the theory that the Manassites occupied the trans-Jordan territory at a much later period than that of the conquest of Palestine. The argument is largely based on the omission of references to the ½ tribe of Manasseh from vv. 32 to 34. The references to Manasseh in the vv. 9—11, 13, 15, 21 are, it is argued, due to a late redactor desirous of adapting the narrative to the view then held of the earlier settlement of the half-tribe. The omission to insert the references in vv. 25, 32—34, which militates against this theory, is disposed of by assigning it to the carelessness of this editor who supposed these

וְחִצֵּי שִׁבְמַת הַמְּנַשֶּׁה מֵאֵת בְּנֵי יִשְׂרָאֵל מִשְׁלֵה אֲשֶׁר-בְּאֶרֶץ
 כְּנָעַן לָלֶכֶת אֶל-אֶרֶץ הַגִּלְעָד אֶל-אֶרֶץ אַחֲזָתָם אֲשֶׁר גְּאֻחוֹז-
 בָּהּ עַל-פִּי יְהוָה בְּיַד מֹשֶׁה: (10) וַיִּכְאוּ אֶל-גְּלִילוֹת הַיַּרְדֵּן
 אֲשֶׁר בְּאֶרֶץ כְּנָעַן וַיִּבְנֶנּוּ בְּגִירָאֵיבָן וּבְגִירָד וַחֲצֵי שִׁבְמַת

references had been added by an earlier redactor (S. B. O. T. ad loc.).

Laniado in his *יקר כלי* on the omission of the half tribe from v. 25 (which introduces the reply of the Eastern tribes) remarks there is nothing strange in this, for the plea that Jordan was the boundary line of the people of the Lord could not be advanced by the Manassites. They were part of a tribe settled on the W. side and therefore, in themselves, constituted a refutation to such a contention. The significance of the suggestion i. e. that the whole matter was one which chiefly troubled the tribes of Reuben and Gad should not overlooked in considering the causes for the omission of reference to $\frac{1}{2}$ Manasseh from the verses there.

מֵאֵת. "From proximity with"; more idiomatic than simple מִן.

גִּלְעָד. Here the Israelitish territory N and S of the Jabbok.

גֹּאֲחוֹז. In verbs Pe Aleph, the initial א in the Impf. Qal regularly quiesces in the vowel — e. g. יֹאֲחוּ. Only in rare instances does it so quiesce in the other conjugations. אֲחוּ to hold. Niph'al גֹּאֲחוּ lit. "to hold oneself fast (in)", and so "to settle down in" = "to have possession of". Cf. Gen. 34, 10. 47, 27.

בִּיד מֹשֶׁה, i. e. By the instrumentality of.

10. גְּלִילוֹת. "Circles of", districts.

הַמִּנְשֵׂה שָׁם מִזְבֵּחַ עַל-הַיַּרְדֵּן מִזְבֵּחַ גָּדוֹל לְמִרְאָה:
 (11) וַיִּשְׁמְעוּ בְנֵי-יִשְׂרָאֵל לְאָמַר הִנֵּה-בָנוּ בְנֵי-רְאוּבֵן וּבְנֵי-
 זָבֻלֵן וְחֲצִי שֵׁבֶט הַמִּנְשֵׂה אֶת-הַמִּזְבֵּחַ אֶל-מִלֵּךְ אֶרֶץ כְּנָעַן
 אֶל-גְּלִילֹת הַיַּרְדֵּן אֶל-עֵבֶר בְּנֵי יִשְׂרָאֵל: (12) וַיִּשְׁמְעוּ בְנֵי

originally "upon", over. The original sense is sometimes obscured and the word to be rendered by means of some other preposition, "by", "over", or "with". But here "על-הי" "above (the water level of) the Jordan" and so "By the Jordan".

גדול למראה. Great in regard to appearance. Built of huge size to catch the eye and serve as a memorial. Not for sacrifice.

11. אל מול. See note 9, 1. Not "opposite to" but "in front of". "W. A. Wright Journ. of Philology XIII, 117 ff. argues that מול means *in front of* (viz. on the same side; cf. Ex. 34, 3 אל מול ההר i. e. on the sides of the mountain itself, not opposite to it; so Jos. 8, 33); if this rendering be correct one chief reason for treating the narrative as composite, viz. that the altar is represented in v. 10 as on the West side of Jordan and in v. 11 on its east side disappears". Driver Introd. p. 113 note. And cf. note infra on אל עבר.

אל גלילות. אל, in the sense of "against", "by", is generally after a verb of motion, or where rest at a place is signified, with an implied idea of previous motion, (cf. 11, 5) but is also found in other simple cases of "rest at" cf. 1 K. 13, 20. 2 K. 10, 14.

אל עבר. The expression is somewhat difficult. According to v. 10 the altar is on the W. side of the Jordan and its purport as a testimony to the tribes on the W. side could hardly have been served were it on the E. side of the Jordan. Ges. Lex. and Bennett give to עבר the sense of "the other side" and the latter translates "in the region beyond the land of the children of Israel" i. e. on

יִשְׂרָאֵל וַיִּקְהָלוּ כָּל-עַדַּת בְּנֵי-יִשְׂרָאֵל שָׁלָה לַעֲלוֹת עֲלֵיהֶם
 לְצַבָּא: ם (13) וַיִּשְׁלְחוּ בְנֵי-יִשְׂרָאֵל אֶל-בְּנֵי-רְאוּבֵן
 וְאֶל-בְּנֵי-גַד וְאֶל-חֲצִי שִׁבְמֵי-מְנַשֶּׁה אֶל-אֶרֶץ הַנִּלְעָד אֶת-
 פִּינְחָס בֶּן-אֱלֶעָזָר הַכֹּהֵן: (14) וַעֲשָׂרָה נָשָׂאִים עִמּוֹ נָשִׂיא
 אֶחָד נָשִׂיא אֶחָד לְבַיִת אָב לְכָל מְטוֹת יִשְׂרָאֵל וְאִישׁ רֵאשׁ

the E. side. The force of עבר as "region *across* or beyond" is almost exclusively applied to river, valley or sea. In the sense of "the other side of" as applied to such a phrase as "the children of Israel", it is unusual and strained. On the other hand, the word is used in the sense of simply "a side". Cf. Ex. 28, 26. 32, 15; 29, 19. 1 Kings 7, 20 and 36. Accordingly there is ground for the R. V. translation "by the side of (i. e. pertaining to) the Children of Israel". But even if עבר be accepted as "the region beyond that of the Ch. of I." and אל be given its sense of "toward" (Ges. Lex. on this passage) we have "*Towards* the region opposite the ch. of Israel" and in agreement with the description in v. 9. Cf. also note on מול אל supra.

12. לְצַבָּא. Because after the Tabernacle was set up at Shiloh, altars elsewhere were prohibited. Kim. and Rash.

14. נָשִׂיא אֶחָד. The distributive is expressed by repeating the object numbered as well as the number. "One prince for each of all etc." Ten princes representing ten tribes, counting Ephraim and West Manasseh separately. Levi represented by Phinehas.

לְבַיִת אָב. The circumscription of the Genitive by ל before the second noun is necessary here because it is dependent upon an expression compounded of numeral and substantives, and therefore unable to be in the constr. state. In the next word לְכָל is not the circumscription for the Genitive, but has the meaning "for".

וְאִישׁ. Gives a distributive sense to the following הַמָּה.

בית-אבותם הָמָּה לְאֶלְפֵי יִשְׂרָאֵל: (15) וַיָּבֹאוּ אֶל-בְּנֵי-
 רְאוּבֵן וְאֶל-בְּנֵי-גַד וְאֶל-חֶזְעִי שֶׁבַט-מְנַשֶּׁה אֶל-אֶרֶץ הַגִּלְעָד
 וַיְדַבְּרוּ אִתָּם לֵאמֹר: (16) כֹּה אָמְרוּ כָּל וְעַתָּה יִהְיֶה מָה-
 הַפֶּעַל הַזֶּה אֲשֶׁר מַעֲלֵתֶם בְּאֱלֹהֵי יִשְׂרָאֵל לָשׁוּב הַיּוֹם מֵאֲחֵרֵי
 יִהְיֶה בְּבָנֹתֵכֶם לְכֶם מִזִּבְחַת לְמַרְדְּכֶם הַיּוֹם בְּיִהְיֶה:
 (17) הַמַּעַט-לָנוּ אֶת-עֵינֵינוּ פָּעוּר אֲשֶׁר לֹא-הִטְהַרְנוּ מִפְּנֵינוּ עַד

Each man in the tribe was a head of a Father's house (a subdivision of the tribe) not, here, head of the tribe itself. The use in Num. 17, 1 is exceptional. "Thousands", another tribal division. Cf. Ex. 18, 21, 25. 1 Sam. 8, 12 and 10, 19. In Judges 6, 15, the word bears the significance of "family", showing no doubt that the term as a division was of varying extent. Cf. Micah 5, 1 (MT.).

16. אָמְרוּ. Singular nouns (here עַתָּה) having collective sense are often construed with the plural, especially when the term refers to persons.

הַמַּעַל. See note 7, 1 also supra v. 14.

אֲחֵרֵי. From (going after) = "following", as often with the verbs שׁוּב and סוּר.

לְמַרְדְּכֶם. Inf. constr. מַרַד (a stronger term than מַעַל) with prefix and pronom. suffix. Lit. "For your rebelling" i. e. that ye might rebel.

17. הַמַּעַט. The usual pointing of the Interrogative participle is הֵ; before consonants with Sheva it is הִ.

אֶת עֵינוּ. Acc. because הַמַּעַט לָנוּ which precedes it and means "was there too little to us" = "Had we too little of", and so governs the accusative on the analogy of a verb "to lack" (חָסַר).

פָּעוּר. Cf. Num. 25, 1—9 and Deut. 4, 3.

הִטְהַרְנוּ. Hith. for הִתְהַרְנוּ. When ד, ט, or ת is the first radical, the ת of the Hithpa'el prefix is often assimilated. Cf. מִדְּבַר for מִתְדַבֵּר Num. 7, 39.

הַיּוֹם הַזֶּה וַיְהִי הַנִּגְנָף בְּעַרְתַּי יְהוָה: (18) וְאַתֶּם תִּשְׁבוּ
 הַיּוֹם מֵאַחֲרַי יְהוָה וְהָיָה אַתֶּם תִּמְרְדוּ הַיּוֹם בְּיְהוָה וּמִתָּר
 אֶל-כָּל-עַרְתַּי יִשְׂרָאֵל יִקְצֹף: (19) וְאַךְ אִם-טִמְאַה אֶרֶץ
 אַחֲזַתְכֶם עִבְרוּ לָכֶם אֶל-אֶרֶץ אַחֲזַת יְהוָה אֲשֶׁר שָׁכַן-שָׁם
 מִשְׁכַּן יְהוָה וְהֶאֱחָזוּ בְּתוֹכֵנוּ וּבִיהוָה אֶל-תִּמְרְדוּ וְאוֹתֵנוּ
 אֶל-תִּמְרְדוּ בְּבִגְתְּכֶם לָכֶם מִזִּבְחַת מִבְּלַעַי מִזִּבְחַת יְהוָה

ויהי. "When there was", Impf. with ו consec. not immediately connected with a verb, but joined to a substantive עון פעור to express some circumstance *arising out of it*; and thus consistent with the idea at root of the construction. Driver § 76.

18. אתם תשובו. "And if ye turn away this day from following the Lord then it shall be that since ye rebel to-day against the Lord, to-morrow he will be wroth etc." Hypothetical clause with the omission of the conditional particle. And (if) ye turn away. Driver § 155.

אתם תמרדו. A circumstantial clause "Since, or seeing ye rebel". Driver § 165.

על קצף. The more usual construction with קצף is על cf. v. 20 infra. The tendency to use אל for על has been noted cf. 5, 14 but אל in the sense of "towards" is quite good with קצף "to show anger", "to be wrathful".

19. ואך. "But howbeit" appears altogether thrice only with ו. Gen. 9, 5 and Num 22, 20 being the other instances, where it has the force of "only".

טמאה. Because the Tabernacle is not reared therein.

עברו לכם. See note supra v. 4.

והאחזו. See note supra v. 9.

ואותנו. The usual constr. of מרד is with ב, see preceding expression. The only other instance with accus. is Job 24, 13 מורדי אור "sinners against the light".

אֱלֹהֵינוּ: (20) הֲלוֹא עָכֵן בְּיָזְרַח מִעַל מִעַל בַּחֲרָם וְעַל-
 כָּל-עֲנַת יִשְׂרָאֵל הָיָה קֶצֶף וְהוּא אִישׁ אֶחָד לֹא נָגַע בְּעֵינָיו:
 ם (21) וַיַּעֲנוּ בְּנֵי-רְאוּבֵן וּבְנֵי-נָדָב וַחֲצֵי שִׁבְטַת הַמְּנַשֶּׁה
 וַיְדַבְּרוּ אֶת-רֵאשֵׁי אֲלֹפֵי יִשְׂרָאֵל: (22) אֵל | אֱלֹהִים | יְהוָה
 אֵל | אֱלֹהִים | יְהוָה הוּא יָדַע וַיִּשְׂרָאֵל הוּא יָדַע אִם-בְּמַרְד
 וְאִם-בְּמַעַל בְּיְהוָה אֶל-תּוֹשִׁיעֵנו הַיּוֹם הַזֶּה: (23) לְבָנוֹת
 לָנוּ מִזִּבְחַת לְשׁוֹב מֵאַחֲרֵי יְהוָה וְאִם-לְהַעֲלֹת עָלֵינוּ עֹלָה
 וּמִנְחָה וְאִם-לְעֲשׂוֹת עָלֵינוּ זִבְחֵי שְׁלָמִים יְהוָה הוּא יִבְקֹשׁ:
 (24) וְאִם-לֹא מִדְּאָנָה מְדַבֵּר עֲשִׂינוּ אֶת-זֹאת לְאַמֵּר

20. הלווא. The interrogative apparently governs two coordinate clauses; actually it governs only the second; for, in meaning, the first is subordinated to the second. "Did not, when Achan committed a trespass etc., wrath fall upon the whole congregation?"

והוא איש. "And he one man (i. e. alone) did not die" etc. Israel was defeated and 36 men perished. Ch. 7.

21. וידברו את אל. usually requires אל of the person addressed. Other instances of acc. Gen. 37, 4 and Num. 26, 3. See note 17, 14.

22. אל אלהים י. "The God of Gods, the Lord." Cf. Ps. 50, 1. The combination of the names and its repetition add solemnity to the address.

אם במרד. On the analogy of אם introducing the oath of denial = "that it is *not* in rebellion and *not* in trespass etc."

אל תושענו. An interpolation addressed to the Deity. Cf. Genesis 49, 18. LXX and Pesh. "Let Him not save us" (i. e. אל יושענו).

24. ואם לא. On the analogy of אם לא introducing oath of affirmation. "But it is".

מדאנה מדבר. "From anxiety arising out of (מן) (this) thing" i. e. the possibility of exclusion from the service of God.

מִחֹר וַיֹּאמְרוּ בְּנֵיכֶם קִבְּנוּנוֹ לֵאמֹר מִה־לָּכֶם וְלִיהוָה אֱלֹהֵי
 יִשְׂרָאֵל: (25) וַיִּגְבֹּל נִתְּנָהוּהָ בְּיָנֵנוּ וּבְיָיֶכֶם בְּנֵי־רְאוּבֵן
 וּבְנֵי־נָדָב אֶת־הַיְרֵדוֹן אִי־לָכֶם חֶלֶק בְּיְהוָה וְהַשְׁפִּיתוּ בְּנֵיכֶם
 אֶת־בְּנֵינוּ לְבִלְתִּי יֵרָא אֶת־יְהוָה: (26) וַנֹּאמֶר נַעֲשֶׂה־נָּא
 לָנוּ לְבָנוֹת אֶת־הַמִּזְבֵּחַ לֹא לְעֹלָה וְלֹא לְזָבַח: (27) כִּי עוֹד
 הוּא בְּיָנֵנוּ וּבְיָיֶכֶם וּבֵין דְּרוֹתֵינוּ אֶחָדֵינוּ לְעֵבֶר אֶת־עַבְדָּת
 יְהוָה לְפָנָיו בְּעֹלֹתֵינוּ וּבְזִבְחֵינוּ וּבְשִׁלְמֵינוּ וְלֹא־יֹאמְרוּ
 בְּנֵיכֶם מִחֹר לְבָנֵינוּ אִי־לָכֶם חֶלֶק בְּיְהוָה: (28) וַנֹּאמֶר
 וְהָיָה כִּי־יֹאמְרוּ אֲלֵינוּ וְאֶל־דְּרוֹתֵינוּ מִחֹר וַאֲמַרְנוּ רְאוּ אֶת־

מִחֹר. "In future time"; a frequent meaning. Cf. Ex. 13, 14. Deut. 6, 20 etc.

וְלִי לָכֶם וְלִי. What is there to you and the Lord (sc. in common) וְלִי לָכֶם וְלִי is an idiomatic use to express community of interest between two people (sometimes exclusion of other persons). "What have you in common with the Lord?" Cf. Jud. 11, 12 וְלִי וְלָךְ "What have I to do with thee."

26. נַעֲשֶׂה נָּא לָנוּ לְבָנוֹת. The construction is difficult: the object seems wanting. (a) But we may supply "this thing", further defined by the following phrase loosely introduced by לְבָנוֹת; "Let us do this thing for ourselves" i. e. to build etc. Cf. 1 Sam. 26, 25. Is. 10, 13. Dan. 8, 12 for other instances of object omitted and Gen. 31, 26 and 41, 34, for instances of following verbs defining עֲשֵׂה though with somewhat different construction. (b) עֲשֵׂה is also occasionally used absolutely. Cf. Ps. 119, 126 עַתָּה לֵי "It is time to act for the Lord", and 1 Kings 8, 32. Jer. 14, 7. So, alternately, here "Let us now act for ourselves", and the following phrase, as above, in fuller definition.

28. וְהָיָה. The Pf. with Vav consec. has become in practice a tense-form used in the sense of the Impf. although no impf. precedes.

תִּבְנִית מִזִּבְחַת יְהוָה אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ לֹא לְעֹלָה וְלֹא לְזֶבֶח כִּי־עַד הוּא בּוֹנֵינוּ וּבִינֵיכֶם: (29) חֲלִילָה לָנוּ מִמָּנוּ לִמְרָד בַּיהוָה וְלָשׁוּב הַיּוֹם מֵאַחֲרֵי יְהוָה לְבָנֹת מִזִּבְחַת לְעֹלָה לְמִנְחָה וְלִזְבַּח מִלְכָּד מִזִּבְחַת יְהוָה אֱלֹהֵינוּ אֲשֶׁר לִפְנֵי מִשְׁכָּנֵנוּ: ם (30) וַיִּשְׁמַע פִּינְחָס הַכֹּהֵן וּנְשֵׂאֵי הָעֵדָה וְרֵאשֵׁי אֶלְפֵי יִשְׂרָאֵל אֲשֶׁר אִתּוֹ אֶת־הַדְּבָרִים אֲשֶׁר דִּבְרָה בְּנֵי־רְאוּבֵן וּבְנֵי־נָדָב וּבְנֵי מְנַשֶּׁה וַיִּיטֹב בְּעֵינֵיהֶם: (31) וַיֵּאמֶר פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־נָדָב וְאֶל־בְּנֵי מְנַשֶּׁה הַיּוֹם יָדַעְנוּ כִּי־בְתוּכֵנוּ יְהוָה אֲשֶׁר לֹא־מְעַלְתֶּם בַּיהוָה הַמַּעַל הַזֶּה אֲזוּ הַצַּלְתֶּם אֶת־בְּנֵי יִשְׂרָאֵל מִיַּד יְהוָה: (32) וַיָּשָׁב פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן וְהַנְּשֵׂאִים מֵאֵת בְּנֵי־

29. חלילה. Noun + ה, loc. Lit. "To profanation!", used as an exclamation of aversion. "Far be it". The full construction is with ל of the person and מן of the thing to be avoided, cf. 24, 16. Gen. 18, 25. חלילה לך מעשות "Far be it from Thee to do etc." Here, חלילה לנו ממנו למרד, the constr. is somewhat peculiar; ממנו being introduced to denote the act avoided which is then defined by למרד "Far be it for us from it, even to rebel etc." = Far be it for us to rebel etc.

מלכד. Probably inverted from מן לכד "apart from".

31. אשר. Cf. Gen. 30, 18 and 31, 49 for use of אשר in sense of "because".

או. Also expresses logical sequence "In that case" = "Now, as things are" ye have delivered etc. i. e. Ye have averted punishment.

32. וישב . . . וישבו. When the subj. of sentence consists of two or more nouns or pronouns, the predicate when it precedes most often agrees in number (and gen.) with that element of the subj. nearest to it, וישב. But when the whole of the subject has been mentioned, the following

רַאיוּבֵן וּמֵאָת בְּנֵי־נָד מֵאֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ כְּנָעַן אֶל־בְּנֵי
 יִשְׂרָאֵל וַיֵּשְׁבוּ אוֹתָם דְּבָר: (33) וַיִּיטֹב הַדְּבָר בְּעֵינַי בְּנֵי
 יִשְׂרָאֵל וַיְבָרְכוּ אֱלֹהִים בְּנֵי יִשְׂרָאֵל וְלֹא אָמְרוּ לַעֲלוֹת
 עֲלֵיהֶם לְצָבָא לְשַׁחַת אֶת־הָאֶרֶץ אֲשֶׁר בְּנֵי־רַאיוּבֵן וּבְנֵי־נָד
 יֹשְׁבִים בָּהּ: (34) וַיִּקְרְאוּ בְּנֵי־רַאיוּבֵן וּבְנֵי־נָד לַמְּזֻבָּח כִּי עַד
 הוּא בִּינְתֵינוּ כִּי יִהְיֶה הָאֱלֹהִים: ׀

verbs must be in the plural וישבו cf. Gen. 31, 14. Dav.
 Syn. 114 b.

מאת. See note v. 9.

34. עד must be supplied after למזבח; inserted in Pesh.

כי. Introduces the exact words of the speaker. Cf.
 2, 24 and 1 Kings 1, 13.

CHAPTER XXIII.

23 (1) וַיְהִי מִיָּמִים רַבִּים אַחֲרֵי אֲשֶׁר-הִנִּיחַ יְהוָה
 לְיִשְׂרָאֵל מִכָּל-אִיְבֵיהֶם מִסָּבִיב וַיְהוֹשֶׁעַ זָקֵן בָּא בַּיָּמִים:
 (2) וַיִּקְרָא יְהוֹשֻׁעַ לְכָל-יִשְׂרָאֵל לְזִמְנוֹ וּלְרָאשָׁיו וּלְשֹׁפְטָיו
 וּלְשֹׁטְרָיו וַיֹּאמֶר אֲלֵהֶם אֲנִי זָקֵנְתִי בְּאֵתִי בַּיָּמִים: (3) וְאַתֶּם
 רְאִיתֶם אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְכָל-הַנְּזֻיִם הָאֵלֶּה
 מִפְּנֵיכֶם כִּי יְהוּדָה אֱלֹהֵיכֶם הוּא הִנְלַחְתֶּם לָכֵם: (4) רְאוּ
 הִפְלַתִי לָכֶם אֶת-הַנְּזֻיִם הַנִּשְׁאָרִים הָאֵלֶּה בְּנַחֲלָה לְשִׁבְטֵיכֶם
 מִן-הַיַּרְדֵּן וְכָל-הַנְּזֻיִם אֲשֶׁר חָכַרְתִּי וְהֵימָּן הַגְּדוּל מִבְּזֵאת
 הַשָּׁמַיִשׁ: (5) וַיְהוּדָה אֱלֹהֵיכֶם הוּא יִהְיֶפֶס מִפְּנֵיכֶם וְהוֹרִישׁ

1. מימים. Lit. "From many days" i. e. From the period when many days had passed; and so "After many days".

אחרי אשר. "After that": so, frequently.

בא בימים. See note 13, 1.

2. ולשטריו. שטר is a subordinate official, civil, military, or religious. See note 1, 10.

זקנתי. "I am old". The Pf. of the stative verb corresponds to the English present.

3. אלהיכם. Casus pendens, see note 15, 63.

4. הפלתי. Hiph. נפל "to cause to fall, to cast", especially used of "casting lot" and, so, "to apportion by lot".

והים הגדול. Understand וְעַד הַיָּם for וְהֵימָּן as in R. V. For the phrase מִן הַיַּרְדֵּן . . . הַכְּרַתִּי, Graetz and others propose emendation מִן הַיַּרְדֵּן וְעַד הַיַּרְדֵּן אֲשֶׁר הַכְּרַתִּי "from all the nations which I have cut off from Jordan even unto."

5. יִהְיֶפֶס. The final vowel of the Impf. is shortened to ־ before pronom. suffixes except ךָ כִּם (when it

אתם מלפניכם וירשתם את-ארצם כאשר דבר יהוה
 אלהיכם לכם: (6) וְחִזַּקְתֶּם מְאֹד לְשֹׁמֵר וְלַעֲשׂוֹת אֵת כָּל-
 הַקְּטִיב בְּסֵפֶר תּוֹרַת מֹשֶׁה לְבַלְתִּי סוּר-מִמֶּנּוּ יָמִין וּשְׂמֹאל:
 (7) לְבַלְתִּי-בוֹא בְּנוֹזִים הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם וּבְשֵׁם
 אֱלֹהֵיכֶם לֹא-תִזְכְּרוּ וְלֹא תִשְׁבְּעוּ וְלֹא תַעֲבֹדוּם וְלֹא תִשְׁתַּחֲוּ
 לָהֶם: (8) כִּי אִם-בִּיהוָה אֱלֹהֵיכֶם תִּדְבְּקוּ כַּאֲשֶׁר עָשִׂיתֶם
 עַד הַיּוֹם הַזֶּה: (9) וַיִּזְרַשׁ יְהוָה בְּפִנְיֶכֶם נוֹזִים גְּדֹלִים
 נַעֲצוּמִים וְאַתֶּם לֹא-עַמַּד אִישׁ בְּפִנְיֶכֶם עַד הַיּוֹם הַזֶּה:
 (10) אִישׁ-אֶתֶד מִכֶּם יִרְדֹּף-אֵלָי כִּי יְהוָה אֱלֹהֵיכֶם הוּא

becomes $\frac{7}{7}$); but for other instances of $\frac{7}{7}$, as here, cf. Num. 35, 20 יהִדְּפֵנוּ. Jer. 31, 33 ואֶקְתַּבְנָה and Ps. 119, 33 ואֶזְרְנָה.

6. וחוקתם. The Pf. with 1 consec. can be used with the force of a positive command, cf. 22, 2.

7. תזכירו. "Ye shall cause to remember" = "mention" usual constr. with acc. But cf. Ps. 20, 8; Amos 6, 10, for other illustrations of the constr. with following ב in בשם.

תשבעו. Targ. תקיימין "ye shall attest", supports the reading תִּשְׁבְּעוּ, Ye shall swear i. e. invoke in an oath, instead of the MT "Ye shall cause to swear or adjure".

תשתחוו. See note 5, 14.

8. כי אם. "But." The usual introduction to an adversative clause after negative sentences especially when they are prohibitory.

תדבקו. For the expression cf. Deut. 4, 4. 10, 20 etc.

9. ואתם. "But as for you". Casus pendens see note 15, 63. Cf. for examples of pers. pro. so used, Is. 59, 21 ואני בריתי ואני עם לבבי 1 Ch. 28, 2 ואני עם לבבי.

10. ירדף. The reference is to the *past* experience in v. 9 and the Impf. here is to be rendered in a frequentative sense: the significance which the Impf. often bears and in which it is used of past events. "When the great

הַנְּלַחֲתֶם לָכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם: (11) וְנִשְׁמַרְתֶּם מֵאֵד
 לִנְפְשֵׁיכֶם לֹאֲהַבֶּה אֶת־יְהוָה אֱלֹהֵיכֶם: (12) כִּי וְאִם־שׁוֹב
 תֵּשׁוּבוּ וְדִבַקְתֶּם בְּיְהוָה הַנּוֹצֵם הָאֵלֹהִים הַנְּשָׂאִים הָאֵלֹהִים
 אִתְּכֶם וְהִתְחַנַּנְתֶּם בָּהֶם וּבְאֵתָם בָּהֶם וְהֵם בְּכֶם: (13) יָדַעַתְּ
 תִּדְעוּ כִּי לֹא יוֹסִיף יְהוָה אֱלֹהֵיכֶם לְהוֹרִישׁ אֶת־הַנּוֹצֵם הָאֵלֹהִים
 מִלְּפָנֵיכֶם וְהָיָה לָכֶם לַפָּח וּלְמִזְקָשׁ וּלְשֹׁמֵט בְּצַדֵּיכֶם וּלְצַנְנִים
 בְּעֵינֵיכֶם עַד־אֲבַדְכֶם מֵעַל הָאָדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן
 לָכֶם יְהוָה אֱלֹהֵיכֶם: (14) וְהָיָה אֲנֹכִי הוֹלֵךְ הַיּוֹם בְּדַרְךְ

nations were driven out "One of you *would often* (used to) pursue a thousand." Driver § 30, also Kim. cf. אַחַמְנו Gen. 31, 39 I *used to bear* the loss of it.

11. וְנִשְׁמַרְתֶּם לִנְפְשֵׁיכֶם. A variation of the constr. of שמר (in the Niph. Impr.) with ל and the pers. pro. cf. Deut. 4, 15. Lit. "Take heed very much to your souls."

13. יָדַעַתְּ תִּדְעוּ. For this constr. and of שׁוֹב תֵּשׁוּבוּ in previous v. see note 3, 10.

לַפָּח. והיה לכם ליה is frequently followed by ל with the pred. in sense of "becoming, appointing", cf. 7, 5. 16, 10. Gen. 2, 7. 2, 10.

פַּח, "trap", מוֹקֵשׁ "bait", "lure" and so, "snare".

שֹׁמֵט, "scourge" or "goad". Targ. וַיִּין = weapon.

צִנְנִים. "Thorn, prick." Cf. Num. 33, 55. An accumulation of figures of speech to intensify the picture of suffering and misery from assimilation with the Canaanite tribes.

מֵעַל. Lit. "From upon" i. e. from (living) upon, "from off." Often idiomatically employed with this nuance when the idea of removal from a surface is conveyed.

14. וְהָיָה אֲנֹכִי. When the pronoun follows הָיָה is generally used; when it precedes, there is a preference for אֲנִי. Cf. Gen. 9, 9.

הוֹלֵךְ הַיּוֹם. Cf. 1 Kings 2, 2.

פְּלֵהָאָרֶץ וַיִּדְעֵמָּהּ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשֵׁיכֶם כִּי לֹא־נִפְלֵ
 דָּבָר אֶחָד מִכָּל הַדְּבָרִים הַטּוֹבִים אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם
 עֲלֵיכֶם הַכֹּל בָּאוּ לָכֶם לֹא־נִפְל מִמֶּנּוּ דָבָר אֶחָד: (15) וַהֲיָה
 כַּאֲשֶׁר־בָּא עֲלֵיכֶם כָּל־הַדָּבָר הַטּוֹב אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם
 עֲלֵיכֶם כִּן יָבִיא יְהוָה עֲלֵיכֶם אֵת כָּל־הַדָּבָר הַזֶּה עַד־הַשְּׁמִיטָה
 אוֹתְכֶם מֵעַל הָאָדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לָכֶם יְהוָה
 אֱלֹהֵיכֶם: (16) בְּעִבְרַתְכֶם אֵת־כִּרְיִת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
 צִוָּה אוֹתְכֶם וְהִלַּכְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
 לָהֶם וַחֲרָה אַף־יְהוָה בְּכֶם וַאֲבַדְתֶּם מִהָאָדָמָה מֵעַל הָאָרֶץ
 הַטּוֹבָה אֲשֶׁר נָתַן לָכֶם: ׀

באו. Cf. 21, 43 and note ad loc.

15. אותכם, anomalous (for אתכם), formed on the analogy of אתך.

הדבר הרע. See Deut. 28, 15—68.

16. והלכתם. The Pf. with ׀ consec. to express future actions follows regularly after the Inf. constr. governed by a preposition, here בעבדתם, Ges. § 112 v. LXX omits from וחרה to end of verse.

CHAPTER XXIV.

24 (1) נִיאָסָה יְהוֹשֻׁעַ אֶת־כָּל־שִׁבְטֵי יִשְׂרָאֵל שְׂכֵמָה
 נִיקְרָא לְזִקְנֵי יִשְׂרָאֵל וְקִרְאֵשׁוּ וְלִשְׁפָטָיו וְלִשְׁטָרְיוֹ נִתְיַצְבוּ
 לִפְנֵי הָאֱלֹהִים: (2) נִיאָמַר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם
 תָּרַח אָבִי אֲבָרָהָם וְאָבִי נַחֲוֹר נִיעַבְדוּ אֱלֹהִים אֲחֵרִים:

1. שְׂכֵמָה. Shechem already had for the people sacred associations with the early history of their race. Gen. 12, 6 and 7; 33, 20; 35, 2 and 4; it was also the place of assembly for the event in 8, 33—35. For the uniqueness of its situation and its suitability as a meeting place see H. G. H. L. ch. VI "It is a witness to the natural, and explanation of the historical, precedence which was enjoyed by the northern capital over her more famous sister Jerusalem." p. 120.

לִפְנֵי. According to Kim. the Ark was brought from Shiloh for this occasion. But, as noted in 4, 13 the phrase is one that marks the religious character of an action and its solemnity to those participating in it.

הָאֱלֹהִים. With the article as in 22, 34. "The God" i. e. The true God. Cf. 1 Kings 18, 21; 2 Kings 19, 15. 2 Sam. 7, 28.

בְּעֵבֶר. The *East* side from a Western standpoint. הַנָּהָר. Targ. פֶּרַת i. e. The Euphrates. הַנָּהָר, *the river* always denotes the Euphrates.

מֵעוֹלָם. "From of old." Cf. Gen. 6, 4; Is. 64, 3.

וְאָמַרְתָּ אֶת־אֲבוֹתֶיךָ אֶת־אֲבוֹתֶיךָ מִעֶבֶר הַנְּהָר
וְאָמַרְתָּ אֶת־זֶרְעוֹ וְאָמַרְתָּ לֵאמֹר אֶת־
יִצְחָק: (4) וְאָמַרְתָּ לֵאמֹר אֶת־יִעֲקֹב וְאֶת־עֵשָׂו וְאָמַרְתָּ לֵאמֹר
אֶת־הַר שְׂעִיר לְרֵשֶׁת אוֹתוֹ וְיִעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם:
(5) וְאָשְׁלַח אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וְאָנֹכִי אֶת־מִצְרָיִם כַּאֲשֶׁר
עָשִׂיתִי בְּקִרְבּוֹ וְאַחֲרַי הוֹצֵאתִי אֶתְכֶם: (6) וְאוֹצִיא אֶת־
אֲבוֹתֶיךָ מִמִּצְרָיִם נִתְּבְּאוּ הַיָּמָה נִיֶּרְדְּפוּ מִצְרָיִם אַחֲרַי
אֲבוֹתֶיךָ בְּרֶכֶב וּבַפָּרָשִׁים יַם־סוּף: (7) וְיִצְעַקוּ אֵלַי הַזֶּה
וְיֵשֶׁם מֵאֵל בֵּינֵיכֶם וּבֵין הַמִּצְרָיִם וַיָּבֹא עֲלֵיו אֶת־הַיָּם
וַיִּכְסְהוּ וַתִּרְאֶינָה עֵינֵיכֶם אֶת אֲשֶׁר־עָשִׂיתִי בַּמִּצְרָיִם וַתִּשְׁבּוּ
בַּמִּדְבָּר יָמִים רַבִּים: (8) וְאָבֵאתֶם אֶתְכֶם אֶל־אֶרֶץ הָאֱמֹרִי
הַיּוֹשֵׁב בָּעֵבֶר הַיַּרְדֵּן וַיִּלְחַמוּ אִתְּכֶם וְאָמַרְתָּ אוֹתָם בְּיַדְכֶם
וַתִּירְשׁוּ אֶת־אֶרֶץ וְאֲשַׁמְדֶם מִפְּנֵיכֶם: (9) וַיִּקֶם בְּלֹק בְּרַחֲמֵי

V. 3 קרי ו. 3.

V. 8 קרי ו. 8.

3. וְאָמַרְתָּ לֵאמֹר. For shortening of vowel from — to — under ת due to loss of accent, and for Metheg with } at distance from tone see frequent notes supra.

4. מִצְרָיִם. For case, see note 23, 6.

6. רֶכֶב. Frequently used in a collective sense. Chariotry = Chariots, cf. 7, 17; 16 and 18, Ex. 14, 7.

7. עֲלֵיו וַיִּכְסְהוּ. The use of the singular suffix to refer to a plural noun is not uncommon. Cf. Deut. 21, 10; 28, 48; but the construction has generally a distributive meaning. Here the sing. is doubtless due to the analogy of the "collective" construction, which permits a collective noun to be used with a sing. or plu. predicate.

יָמִים רַבִּים. Accusative of duration of time. Ges. § 118, 3.

8. הַיּוֹשֵׁב. The participle conveys the idea of the Amorites' continuous residence in the district prior to the advent of the Israelites.

צִפּוֹר מִלֶּךְ מוֹאָב וַיִּלָּחֶם בַּיִשְׂרָאֵל וַיִּשְׁלַח וַיִּקְרָא לְבָלְעָם בֶּן־
 בְּעוֹר לְקַלֵּל אֶתְכֶם: (10) וְלֹא אָבִיתִי לְשַׁמַּע לְבָלְעָם וַיְבָרֵךְ
 בְּרוּךְ אַתְּכֶם וְאַצִּיל אֶתְכֶם מִיָּדוֹ: (11) וַתַּעֲבֹרוּ אֶת־הַיַּרְדֵּן
 וַתָּבֹאוּ אֶל־יְרִיחוֹ וַיִּלָּחֶמוּ בְּכֶם בְּעַל־יְרִיחוֹ הָאֹמְרִי וְהַפְּרִזִּי
 וְהַקְּנַעֲנִי וְהַחִתִּי וְהַגְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי וְאַתֶּן אוֹתָם
 בְּיָדְכֶם: (12) וְאַשְׁלַח לְפָנֵיכֶם אֶת־הַצִּרְעָה וַתִּנְרֶשׂ אוֹתָם
 מִפְּנֵיכֶם שָׁנֵי מַלְכֵי הָאֹמְרִי לֹא בַחֲרָבָהּ וְלֹא בַקְּשָׁתָהּ:
 (13) וְאַתֶּן לָכֶם אֶרֶץ אֲשֶׁר לֹא־יִנְעַת בָּהּ וְעָרִים אֲשֶׁר לֹא־
 בְּנִיתֶם וַתִּשְׁבוּ בָהֶם כְּרִמִּים וְזֵיתִים אֲשֶׁר לֹא־נִטְעַתֶם

9. לבלעם. See Num. 22—24 and Micah 6, 5.

10. אביתי. Lit. "I was not willing, I did not consent".

ויברך ברוך. The Inf. abs. *after* the verb in this construction intensifies the idea of the verb i. e. the action predicated rather than the manner of its occurrence or other circumstances of its predication. The point here emphasised is the act of blessing instead of Balaam's intention to curse. "And so he (actually) did bless you." Cf. note 3, 10. Sometimes the position of the Inf. abs. suggests the long continuance or prolongation of the action; and here the order may be a reference to the repeated blessings of Balaam. "And so he went on blessing you." Cf. Gen. 19, 9.

בעלי. Lit. "Owners, Masters" and so, "inhabitants of". Cf. Judges 9, 3 and 51.

11. האמרי. Jericho was at the entrance to Canaan and the key to its conquest; in the attack on this city therefore, the campaign against all the tribes is pictured.

13. ינעת. The sing. is peculiar occurring amid a number of verbs with the 2nd plur. pron. suffix. Targ. has לאיתון "Ye labored" as though the text were consistent with the other verbs in the verse, and this is supported by LXX and Pesh.

אִתְּם אֲכָלִים: (14) וְעָתָה יִרְאוּ אֶת־יְהוָה וְעָבְדוּ אֹתוֹ
 בְּתַמִּים וּבְאֵמֶת וְהִסִּירוּ אֶת־אֱלֹהִים אֲשֶׁר עָבְדוּ אֲבוֹתֵיכֶם
 בְּעֵבֶר הַנֶּהָר וּבְמִצְרַיִם וְעָבְדוּ אֶת־יְהוָה: (15) וְאִם רַע
 בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בַּחַרְוֹ לָכֵם הַיּוֹם אֶת־מִי תַעֲבֹדוּן
 אִם אֶת־אֱלֹהִים אֲשֶׁר־עָבְדוּ אֲבוֹתֵיכֶם אֲשֶׁר בְּעֵבֶר הַנֶּהָר
 וְאִם אֶת־אֱלֹהֵי הָאֲמֹרִי אֲשֶׁר אַתֶּם יוֹשְׁבִים בְּאֶרְצָם וְאֲנֹכִי
 וּבֵיתִי נֶעֱבֹד אֶת־יְהוָה: ׀ (16) וַיַּעַן הָעָם וַיֹּאמְרוּ
 חֲלִילָה לָּנוּ מֵעֹזב אֶת־יְהוָה לַעֲבֹד אֱלֹהִים אֲחֵרִים: (17) כִּי
 יְהוָה אֱלֹהֵינוּ הוּא הַמַּעֲלָה אִתָּנוּ וְאֶת־אֲבוֹתֵינוּ מֵאֶרֶץ
 מִצְרַיִם מִבֵּית עֲבָדִים וְאֲשֶׁר עָשָׂה לְעֵינֵינוּ אֶת־הָאֵתָת
 הַגְּדוֹלָת הָאֵלֹה וַיִּשְׁמְרֵנוּ בְּכָל־הַדֶּרֶךְ אֲשֶׁר־הִלְכְנוּ כִּי וּבְכָל
 הָעֲשִׂים אֲשֶׁר עָבְרָנוּ בְּקִרְבָּם: (18) וַיִּגְרַשׁ יְהוָה אֶת־כָּל־
 הָעַמִּים וְאֶת־הָאֲמֹרִי יוֹשֵׁב הָאֶרֶץ מִסְּפִינֵינוּ גַם־אֲנַחְנוּ נֶעֱבֹד

V. 15 קרי מעבר.

14. Imper. of Lamed Aleph verb formed on the analogy of a Lamed He verb. See Ges. § 75, oo.

בתמים. Plu. adj. תמים used as a substantive.

והסירו. Cf. Gen. 35, 4. It was at Shechem that Jacob purified his household, burying their idols under the Oak.

15. את מי. *א* is invariable for number and gender. In the acc. it is always preceded by *את*, unlike the neuter *מה* which does not receive the nota accus.

אם...ואם. Disjunctive sentences are introduced by *אם...ואם* in the sense of "*sive... sive*".

אשר בארצם. See note ch. 1, 3.

16. חלילה...מעזב. "Far be it for us to forsake" the full construction with *חלילה*. See note 22, 29.

18. גם אנחנו נעבד. "We also, we will serve." The Hebrew is emphatic. We too, as well as you.

אֶת־יְהוָה כִּי־הוּא אֱלֹהֵינוּ: ם (19) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־
הָעָם לֹא תוֹכְלוּ לַעֲבֹד אֶת־יְהוָה כִּי־אֱלֹהִים קְדוֹשִׁים הוּא
אֶל־קְנוֹא הוּא לֹא־יִשָּׂא לַמַּשְׁעֵכֶם וּלְחַטְאוֹתֵיכֶם: (20) כִּי
תַעֲזֹבוּ אֶת־יְהוָה גַּעְבַּדְתֶּם אֱלֹהֵי נֹכַר וְשָׁב וְהִרַע לְכֶם
וּכְלָה אֶתְכֶם אַחֲרֵי אֲשֶׁר־הִטִּיב לְכֶם: ם (21) וַיֹּאמֶר
הָעָם אֶל־יְהוֹשֻׁעַ לֹא כִּי אֶת־יְהוָה נַעֲבֹד: (22) וַיֹּאמֶר יְהוֹשֻׁעַ
אֶל־הָעָם עֲדִים אַתֶּם בְּכֶם כִּי־אַתֶּם בְּחַרְתֶּם לְכֶם אֶת־יְהוָה
לַעֲבֹד אוֹתוֹ וַיֹּאמְרוּ עֲדִים: (23) וַעֲתָה הִסִּירוּ אֶת־אֱלֹהֵי

19. לא תוכלו וג', i. e. unless they put away every idolatrous and impure element from their worship.

אלהים קדשים. The *pluralis excellentiae* or *majestatis*, which intensifies the idea of the sing. or sums up the conditions and qualities inherent in the idea. Similar words besides אלהים are ארונים lord, master, בעלים owner, עליונים (Dan. 7, 18) Most High.

These plurals when referring to a single person are generally construed with the sing. of the predicate or attribute; but in a few cases, under presumably the influence of the plural form, with the plural as here. cf. Gen. 20, 13; 35, 7 also the phrase אלהים חיים Deut. 5, 23. 1 Sam. 17, 26. Jer. 10, 10.

קנוא. Alternative adjectival form for קנא jealous i. e. demanding exclusive service. In the Pentateuch the form קנא is used. In the later Books קנוא. See Introduction p. 12.

ל ישא. In the sense of "forgiving", ישא is usually constr. with the accus. of the sin. Less frequently with ל. Cf. Gen. 50, 17 where both constructions occur. שא נא לפשע.

22. אתם בחרתם. The pronoun makes the expression very emphatic. "Ye too have chosen."

23. אלהי נכר. A noun, = that which is foreign, foreignness. Targ. for the phrase is טעות עממא "the idols of

הַנָּכַר אֲשֶׁר בְּקִרְבְּכֶם וְהַטּוֹ אֶת־לִבְבְכֶם אֶל־יְהוָה אֱלֹהֵי
 יִשְׂרָאֵל: (24) וַיֹּאמְרוּ הָעָם אֶל־יְהוֹשֻׁעַ אֶת־יְהוָה אֱלֹהֵינוּ
 נַעֲבֹד וּבִקְלוֹ נִשְׁמָע: (25) וַיִּכְרַת יְהוֹשֻׁעַ בְּרִית לָעָם
 בַּיּוֹם הַהוּא וַיִּשָּׂם לִזְ חֻק וּמִשְׁפָּט בְּשֵׁכֶם: (26) וַיִּכְתֹּב
 יְהוֹשֻׁעַ אֶת־הַדְּבָרִים הָאֵלֶּה בְּסֵפֶר תּוֹרַת אֱלֹהִים וַיִּקַּח אֶבֶן
 גְּדוֹלָה וַיִּקְיֶמָהּ שָׁם תַּחַת הָאֵלֶּה אֲשֶׁר בְּמִקְדָּשׁ יְהוָה: ׀

the peoples". Perhaps the images the people had taken with the spoil of the conquered cities. (Kim. on v. 14.)

לבבכם. "Your heart". For the sing. noun in this connection see note 7, 6.

י. אלהי ישראל. "The Lord, the God of Israel"; note the contrast to אלהי נכר the Gods of the stranger.

25. ויכרת לעם. See note 9, 6.

חוק ומשפט. Cf. Ex. 15, 25. "A Statute and an ordinance" that they should serve the Lord i. e. he used this renewal of the covenant as a means of binding the people more firmly to the service of their God.

26. הדברים האלה, i. e. the words used on both sides and the circumstances of the occasion, which he wrote and deposited with the Book of the Law. The literal meaning, and so the Targum paraphrase.

אלה. The usual pointing is אלה (terebinth) and is not otherwise found except in this instance. Targ. paraphrases אלתא as though the word were איל porch, (1 Kings 6, 31) and renders the phrase "Under the Porch in the Sanctuary of the Lord". This agrees with the rabbinical interpretation (on v. 1) that the Ark was brought from Shiloh to Shechem for the purpose of this solemn gathering and that the house in which it was temporarily lodged was regarded for the time as the Sanctuary. But "terebinth" is no doubt intended. See end of note 19, 33.

Perhaps a reference to the sacred associations of the place especially in the life of Jacob who under the Oak by

(27) וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם הַזֶּה הָאֲבָן הַזֹּאת תְּהִיָּה-
 בְּנֹו לְעֵדוּהָ כִּי-הָיָא שְׁמֵעָה אֶת כָּל-אֲמָרַי יְהוָה אֲשֶׁר דִּבֶּר
 עִמָּנוּ וְהָיְתָה בְכֶם לְעֵדוּהָ פֶן-תִּכְחַשׁוּן בְּאֱלֹהֵיכֶם: (28) וַיִּשְׁלַח
 יְהוֹשֻׁעַ אֶת-הָעָם אִישׁ לְנַחֲלָתוֹ: ׀ (29) וַיְהִי אַחֲרַי
 הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ בֶּן-נֹון עֶבֶד יְהוָה בְּן-מֵאָה
 וָעֶשְׂרִי שָׁנַיִם: (30) וַיִּקְבְּרוּ אוֹתוֹ בְּנָבוֹל נַחֲלָתוֹ בְּתַמְנַת-
 סָרַח אֲשֶׁר בְּהַר-אֶפְרַיִם מִצַּפּוֹן לְהַר-נֶגֶשׁ: (31) וַיַּעֲבֹד
 יִשְׂרָאֵל אֶת-יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזִּקְנִים אֲשֶׁר
 הָאֵרִיכוּ יְמֵים אַחֲרַי יְהוֹשֻׁעַ וְאֲשֶׁר יָדְעוּ אֶת כָּל-מַעֲשֵׂה יְהוָה
 אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל: (32) וְאֵת-עֲצָמוֹת יוֹסֵף אֲשֶׁר-
 הָעִלּוּ בְּנֵי-יִשְׂרָאֵל מִמִּצְרַיִם קָבְרוּ בְּשָׂכְם בְּחֻלְקַת הַשָּׂדֶה
 אֲשֶׁר קָנָה יַעֲקֹב מֵאֵת בְּנֵי-חֲמוֹר אֲבִי-שָׂכְם בְּמֵאָה קֶשֶׁיטָה

Shechem buried the strange gods of his household. Gen. 35, 4. Cf. also Gen. 33, 20. See notes 1, and 14.

27. היא שמעה. כי היא שמעה. Not of course to be taken in a literal sense, or as pointing "to primitive belief in a spirit dwelling within the stone (fetishism)"! C. B. Cf. Deut. 32, 1 וְתִשְׁמַע הָאָרֶץ אֲמָרַי פִּי "And let the earth hear the words of my mouth", for a similar figurative invocation.

דבר עמנו, i. e. through the instrumentality of Joshua.

29. אחרי הדברים. The more usual expression is אחר Gen. 15, 1; 22, 1; 1 Kings 17, 17.

30. סרח. Cf. 19, 50, for similar transposition cf. כשב and כבש. LXX adds a passage to the effect that they buried with him the stone knives mentioned in 5, 2.

32. במאה. The ב pretii. See note 6, 26.

קשיטה. A unit of unknown value. R. V. translates "100 pieces of money"; but the standard may have been one of weight. Targ. renders חורפן lambs (as a standard value in exchange). In Beresh. Rab. Sec. 79 (on Gen. 33, 19

נִיהוּ לְבָנֵי-יִסָּף לְנַחֲלָה: (33) וְאֶלְעֹזֶר בֶּן-אֶמֶרָן מָת
 נִיקָּבְרוּ אֹתוֹ בְּנִבְעַת פִּינְתָם בְּנֹו אֲשֶׁר נָתַן-לֹו בְּהַר אֶפְרָיִם:

where the word also occurs) a threefold interpretation is suggested:—(1) *weight* (ounce), (2) *lambs*, (3) *coin*; but this is purely conjectural, as the tenor of the passage shows. The word further occurs in Job 42, 11 where Targ. also renders “lamb” but neither the passage here nor in Gen. throws any further light upon the word.

וַיְהִי. There are two variations. LXX has εἰδωκεν as though the word were וַיִּתֵּן “And he gave it” and Pesh. וַיְהִי “And it was”. MT is, however, quite regular; וַיְהִי the plural refers to Shechem and “the piece of land” or—according to Kim.—to “the bones of Joseph”.

GEOGRAPHICAL AND HISTORICAL GLOSSARY.

ACHAN. 7, 1. The Israelite of the tribe of Judah who took of the "devoted" spoil of Jericho, his act involving the defeat of the people in their attack on Ai. Lots were cast to discover the guilty person. Achan was detected, he confessed his sin and indicated the hiding place of the treasure and "Babylonish" garment he had stolen. He was taken to the Valley of Achor with his family and belongings, and stoned to death. There is conflict of opinion as to the meaning of the verses 25 and 26 and as to how far the family were associated in the punishment. See note ad loc.

ACHOR. 7, 26. Note ad loc. Valley which according to 15, 7, was on the N. boundary of Judah, and led up from Jericho to the highlands of Judah. By some identified with the modern Wady El Kelt, but this probability is disputed in EB. The name was associated with gloomy thoughts to the Israelite. (Hos. 2, 15.)

ACHSAH. 15, 16. Daughter of Caleb, whom the latter promised in marriage to the capturer of Kiriath-Sepher (Debir).

ACHSAPH. 10, 1. Note ad loc. Prob. situated about 4 miles from the coast opposite Acre or Accho.

ACHZIB. 19, 30. Note ad loc. On the coast 5 m. N. of Acre.

ADAM. 5, 16. Said to be near Zaretan (q. v.); not mentioned elsewhere in the Bible.

ADONI-ZEDEK. 10, 1. Note ad loc. King of Jerusalem, and head of the Southern Confederacy against Joshua.

ADULLAM. 12, 15. A town in the Shephelah or "Lowlands" of Judah. Here on two occasions (1 Sam. 22, 1; 2 Sam. 5, 17) David took refuge from Saul. Subsequently fortified by Rehoboam.

ADUMMIM. 15, 17. Ascent of, on the road from Jericho to Jerusalem. Note ad loc.

AI. 7, 2. (Heb. אֵי always with the article = The Heap.) About two miles E of Bethel, and separated from it by a deep ravine. It was about 10 m. NW of Jericho, and was a natural route for invaders to take who were making for the centre of the country. The climb from Jericho to Bethel by Ai was nearly 3000 feet, and this feature of the road is indicated in the text (v. 2—3) by the expressions "Let not all the people go up". "Make not all the people to labor thither." Joshua destroyed it, but by Isaiah's time 10, 28 it was rebuilt (אֵי), and after the Exile (Ezra 2, 28) it was inhabited by the Benjamites.

AIN. ("Fountain"). 15, 32. Note 19, 7. About 15 m. NE of Beersheba. A town of Judah and Simeon, subsequently (21, 16) assigned to the Levites.

AJALON. 10, 12. A town (the modern Yalo) on the S. side of the Valley of that name which runs SW from Bethoron towards the sea. Well known for its connection with Joshua's poetical prayer. The town was subsequently fortified by Rehoboam against attacks from the South (2 Chr. 11, 10.)

AKRABBIM. 15, 3. Note ad loc. On the SE border of Judah, one of the passes between Edom and Judah.

AMMONITES. According to Gen. 19, 38 descendants of the younger daughter of Lot, Moabites being from the elder sister. The two races are frequently closely connected in the Bible. (Deut. 23, 3—5. Judges 3, 13 &c.)

Their territory was to the East of the Jordan but is not otherwise clearly defined. It probably lay to the NE of Moab. They were often in conflict with Israel (Judges 11. 1 Sam. 11. 2 Sam. 10—12. 2 Chron. 20, 25, 27, 5). After the return from the exile we find Tobiah the Ammonite in bitter opposition to Nehemiah.

AMORITES. One of the nations of Palestine subjugated by the Israelites, and forming with the "Canaanites" the chief section of the inhabitants. Their settlements were in the high central ground of the country, and in this respect they are contrasted with the Canaanites (5, 1 and also Num. 13, 29) who dwelt in the lowlands. There were also Amorite dwellers on the high table-land E. of Jordan, Sihon their King at the time (Num. 21, 26) having taken the pasture-land S. of Jabbok, and driven the Moabites its former possessors across the Arnon. After the conquest of Canaan, nothing further is heard in the Bible of the Amorites. A view of Wellhausen that Canaanite and Amorite are substantially synonymous terms is refuted by Winckler. (E. B. on "Amorites".) See also E. H. H. pp. 20, 21 "But though the Babylonians continued to include Canaan in the general term, 'land of the Amorites', and spoke of the Canaanite himself as an 'Amorite', they nevertheless came to know that there was a distinction between them . . . From the seventeenth century B. C. downwards, Amorite and Canaanite cease to be synonymous terms."

ANATHOTH. 21, 18. City of Benjamin assigned to children of Aaron, on a ridge 3 m. NNE from Jerusalem.

APHEK. 13, 4. Note ad loc. Site not identified. Perhaps in the N. of the plain of Sharon towards Cesarea.

ARABAH. Lit. = The Desert. Especially of the deep Valley of the Jordan, running N. and S. of the Dead Sea. Its N. part i. e. between the Sea of Galilee and the Dead Sea, is called by the Arabs, El Ghor ("The Rift"). See "Jordan".

ARAD. 12, 14. About 17 miles SE of Hebron.

ARCHITES. 16, 2. Probably the name of inhabitants of a place Archi, whose modern name is Ain Arik, about 5 miles W of Bethel.

ARGOB. A district in Bashan which was assigned to the half-tribe of Manasseh. It was "a region full of walled and gated cities." H. G. H. L. p. 551. Identified generally with the modern Leja formerly known as Trachonitis, the word used by the Targum in translating Argob.

ARNON. 12, 1. River of Moab flowing from the East into the Dead Sea, opposite En-gedi. About 45 miles long. A striking feature is the steepness and narrowness of the ravine through which it passes before it empties into the Dead Sea. It formed theoretically the Southern boundary of Reuben, dividing it from Moab, but there were Moabite towns to the north of the river.

AROER. 12, 2. A city in the Valley of the Arnon (q. v.). In the territory originally of Sihon, and assigned to Reuben.

ASHDOD. 11, 17 and 15, 46 and 47. The northernmost of the 5 chief Philistine cities, near the coast, midway between Gaza and Joppa. The Ark when captured by the Philistines in the time of Eli was first brought to Ashdod (1 Sam. 5). Besieged and captured by Tartan, the Assyrian general in the reign of Hezekiah. The modern Esdud.

ASHTAROTH. 12, 4. One of the chief cities of Og, King of Bashan.

ATAROTH. 16, 2. About 10 miles SW of Bethel, on the S. border of Ephraim.

AVVIM. 13, 14. (a) Note ad loc. (b) 18, 24. A city in the Benjamite territory, perhaps = Ai?

AZEKAH. 10, 10. In the lowlands of Judah, near Socoh (1 Sam. 17, 1). One of the towns to which the Israelites pursued the five kings after the battle of Gibeon.

Fortified by Rehoboam and one of the last cities to be reduced by the Babylonian (Jer. 34, 7).

AZNOTH-TABOR. 19, 34. Note ad loc.

AZMON. 15, 4. A site not identified, marking the W. portion of the S boundary of Judah before it passed out at the brook of Egypt.

BAALAH. Another name for Kirjath Jearim. 15, 9.

BAAL GAD. 11, 17. The most northern point of Joshua's conquest. By some identified with Caesarea, but this is hardly probable. More likely near Mt. Hermon. On account of the expression "in the valley of Lebanon", "Some site near Lebanon, would seem more suitable" Bennett S. B. O. T. Gad (גַּד) "Good Fortune", and the place so called from the worship here of the God of Fortune.

BALAM. 13, 22. Note ad loc. See also Num. 22, 24.

BALAK. 24, 9. King of Moab who sent for Balaam to curse Israel in order to stay their victorious progress (Numbers 22).

BEEROTH. 9, 17. ("Wells") One of the four cities of the Gibeonite Confederacy, about 10 m. N. of Jerusalem. Assigned to Benjamin 18, 25.

BEER-SHEBA. 19, 1. The Well of Seven (wells), or "The well of the Oath" as "well of swearing by seven (lambs)". Gen. 21, 30, 31. One of the towns in the southern territory of Judah assigned to Simeon, about 20 miles SW of Hebron. Samuel's sons were judges at Beersheba, hence it must have been a town of importance. Amos speaks of it as a sanctuary frequented even by people from the Northern Kingdom. "From Dan to Beersheba" an expression for "All the land of Israel", equivalent to "From John O'Groat's to Land's End" for all Britain. After the fall of the N. Kingdom the expression became "from Geba to Beersheba". B. was the practical southern boundary of the Holy Land, but not the ideal boundary, which was the "River of Egypt" (15, 4).

BETH-AVEN. 7, 2. Lit. = "House of Iniquity". To the E of Bethel. Site not identified, but it was no doubt "the last village on the edge of the desert Country, for to this it gave the name "Wilderness of Beth-Aven" (18, 12) E. B. By some considered identical with Beth-el and a contemptuous name for it, (cf. Hosea 10, 8) but in 1 Sam. 13, 25 and 14, 23 as well as in above, it is indicated as a separate place.

BE-ESHTERAH. 21, 17 = Prob. Beth-Eshterah or Ash-taroth, city of E. Manasseh assigned to the Levites.

BENE-BERAK. 19, 45 assigned to Dan. On the sea-coast plain. SE of Joppa. In later times it became the seat of the school of the famous Rabbi Akiba. Identified with the modern Ibn Ibrak.

BETHEL. 7, 2. "The House of God." Ancient name Luz. Situated 2 m. N of Ai, on the S of Ephraim between the border of that tribe and Benjamin. The site of the present Beitin. Its situation is on a hill "on the backbone of the Central range" about 3000 feet above the sea level—which rises in a series of terraces or steps. Along its Western slope one of the main roads from Jerusalem to the North has always run. For events at Bethel in the lives of the Patriarchs see Gen. 12, 8. 13, 3. 28, 10—22; 35, 6—10. It was one of the three cities to which Samuel went in his yearly circuit to judge the people. At the division of the Kingdom, Jeroboam taking advantage of its ancient sanctity for political purposes, set up a golden calf there, and made it one of the two national shrines he established to prevent his people going to Jerusalem (1 K. 12, 29—33). The place accordingly symbolised apostasy from God (Amos 4, 4). In 8, 17, the men of Bethel assisted Ai, and its King is mentioned in the list slain by Joshua (12, 16) but apparently the city was not captured till the period of the Judges (Jud. 1, 22).

BETH HOGLAH 15, 16 and 18, 18. Perhaps = "House (place of) Partridge". SE of Jericho on the border of Benjamin and Judah.

BETH-HORON. 10. Name of two villages An "upper" and "lower" or "nether", about 10 miles NW of Jerusalem. They commanded the steep and difficult pass which led from the maritime plain into the Hill country. From Gibeon (5 miles SE of Upper B. H.) the path ascends and this ascent marked the first stage of the pursuit of the allied Kings by the Israelites (10, 10). Upper Beth Horon is 2000 feet above the sea-level. Lower B. H. about 2 m. further on, 500 feet lower, and from the latter commences the steep and rough descent to the Maritime plain. Beth Horon in later Jewish History was the scene of a great victory of Judas Maccabeus over the Syrians (1 Maccabees 3) and also (in 66) of a defeat inflicted by the Jews on the Roman invaders under Cestius Gallius.

BETH-JESHIMOTH. 12, 3. Probably on the NE corner of the Dead Sea. Assigned by Joshua to Reuben, but in the possession of the Moabites for a considerable time after (E. B.)

BETHLEHEM. 19, 15. ("House of Bread"). One of the Towns of Zebulun, to the N. of the western end of Plain of Esdraelon.

BETH-PEOR. 13, 20. In the valley of the Jordan on the E. side, assigned to the Reubenites. Near Mt. Peor. Its exact site is unknown, but references in the Talmud prove that it still existed in the second century of the present era.

BETH-SHEAN. 17, 11. "House (place) of Quiet." A strongly fortified city situated on a hill, commanding one of the finest views in the valley of the Jordan, and dominating the ancient road between Damascus and Egypt; situated on the SE of the valley of Jezreel and 3 m. W. of the Jordan; not conquered at first, but fell into the

hands of the Israelites in the time of Solomon. The modern Beisan.

BETH-SHEMESH. 15, 10. "House (Temple) of the Sun." A city on the border of Judea near the Philistine territory. The Ark of the covenant remained here for some time after it was released from the Philistines (1 Sam. 6, 9 sq.). Under Solomon it was the seat of one of his royal officers. Another city of the same name assigned to Issachar has not been identified.

BEZER. 20, 8. ("Fortress"). One of the cities of Refuge, on the E of Jordan in the territory of Reuben. Mesha king of Moab rebuilt it. M. I. lines 27 and 28, "I built Bezer for it was (cut down) by the armed (men) of Dibon". Allotted to the Levites.

BOHAN. 15, 6. Stone of. A boundary mark between Judah and Benjamin.

CABUL. Town on the border of Asher about 9 m. SE of Acre. Name also of the district (prob. same locality) containing the 20 cities given by Solomon to Hiram of Tyre.

CALEB. 14, 6. Often as here designated "the Kenezite" denoting, according to modern view the extraction of the family from the Kenezite clan of Edom. But see note ad loc. The faithful spy representing Judah who brought back an encouraging report of Canaan to the people in the desert (Num. 13). After the conquest he claimed Hebron as his portion according to Num. 14, 22 and Deut. 36—and, driving out the Anakim, took possession of the city.

CANAANITES. Used in two senses. (1) As a general term for the whole of the people who inhabited the Holy land. (2) In a more restricted sense as one of the seven tribes or nations (and with the Amorites, the most important) dispossessed by the Israelites. They dwelt in the lowlands and plains between the shores of the Medi-

terranean and the hills of Judah and Ephraim, and also on the West side of the Jordan plain.

CARMEL. 19, 26. ("Plantation, garden land"). A ridge about 12 miles long, with fertile slopes, extending from the plain of Esdraelon, NNW to the Mediterranean where it terminates in a bluff promontory about 8 miles S. of Acre. Divides the plain of E from that of Sharon. Scene of Elijah's challenge to the priests of Baal (1 King 18). According to tradition the site of Elijah's triumph was on the Eastern end of the ridge at a spot called "El Maharrakah" (the burning). (b) 15, 55 a town in the Hill country of Judah.

CHEPHIRAH. 9, 17. (Prob. = the Village). One of the four cities of the Gibeonite confederacy afterwards assigned to Benjamin. 18, 26.

CHESULLOTH. 19, 18. Note ad loc.

CHINNEROTH. 10, 2; and

CHINNERETH. Sea of; 13, 27. See note ad loc.

CHISLOTH-TABOR. 19, 12. "The flanks of Tabor". See note ad loc.

DABLISHETH. 19, 11. "Hump". A town on the border of Zebulun.

DABERATH. 19, 12. A town on the border of Zebulun at the foot of Mt. Tabor assigned to the Levites 24, 28.

DEBIR. 10, 39. Called Kirjath Sepher in 15, 16. See note ad loc. Town about 11 miles SW of Hebron. Taken by Joshua, afterwards probably recovered by the Canaanites, for Caleb offered his daughter as wife to any who would retake the city.

DIBON. 13, 9. A city of Moab.

DOR. 11, 2. An important Phœnician settlement on the coast about 15 miles South of Carmel. Its king joined the north confederacy against Joshua. The heights of Dor are probably the hills of the Carmel range to the N. and W. of Dor. See also note 17, 11.

EBAL. 8, 30. Mountain on the N of Shechem. With Gerizim on the S. it encloses the fertile Valley of Shechem.

EDOM. 15, 1. The region of Mt. Seir (q. v.) inhabited by the descendants of Esau. To the South of Palestine, and extending southward as far as Elath which was one of its seaports. Separated from Moab (to its NE) by the brook Zered.

EDREI. 12, 4. One of the chief cities of Og king of Bashan.

EGLON. 10, 3. One of the cities of the southern confederacy against Gibeon. The city was taken after Lachish. Situated about 2 miles N of Lachish and 20 W of Hebron.

EKRON. One of the five chief cities (and the most northerly) of the Philistines; inland.

ELEAZAR. 14, 1. Son and successor, as high priest, of Aaron. He took part in the distribution of the land; his death and burial are recorded 24, 23.

ENDOR. 17, 11. ("Spring of Dor"), town of Manasseh situated in the territory of Issachar, about 2 miles S. of Mt. Tabor. The residence of the witch consulted by Saul prior to the battle of Gilboa (1 Sam. 28, 7).

EN-GEDI. 15, 61. ("The well of the wild goat.") On the W. shore of the Dead Sea, about 15 miles E by S of Hebron. An oasis remarkable for its extraordinary fertility. The modern Ain-jidi.

EN-ROGEL. 15, 7. ("The fountain of the Fuller.") Note ad loc. A spring, one of the landmarks on the boundary between Judah and Benjamin. Near Jerusalem and probably the source of the water for the pool of Siloam.

EN-SHEMESH. 15, 7 and 18, 17. SE of Jerusalem and NW of Bethany. On the border of Judah and Benjamin.

ESHTAOL. 15, 33. About 12 miles W of Jerusalem, towards Philistia. Assigned to Dan 19, 41. The form of the word is that of the Inf. of the Arab VIIIth conjugation from **שחל**, so, too, Eshtemoa.

ESHTEMOA. 21, 14. Levitical city in S. Judah assigned to children of Aaron, about 8 miles S. of Hebron. See Eshtaol.

EUPHRATES. The **פרת**. Sometimes referred to simply as **הנהר** "The" river, 1, 4. The main river of Nearer Asia. It flows through the Taurus Range, and empties itself into the Persian Gulf.

GATH. 17, 22. One of the well known cities of Philistia, situated inland near the border of Judah. The native place of the giant Goliath (1 Sam. 17, 4).

GAZA. 10, 41. One of the five principal cities of the Philistine and the most southern, near the coast.

GEBA. 21, 17. Levitical city about 8 miles N. of Jerusalem. Fortified subsequently by Asa King of Judah.

GEBAL. 13, 5. A maritime town of the Phoenicians, the Byblus of the Greeks, four miles N of the river Adonis.

GELIOTH. 18, 7. ("circles", "districts"). A place on the border of Benjamin and Judah.

GERIZIM. 8, 33. Mountain to the S of Valley of Shechem. See Ebal.

GESHURITES. (a) Inhabitants of a small kingdom on the territory (NE) of Bashan. (b) In 13, 2 the reference is to a territory in the extreme S. of Palestine beyond Philistia.

GEZER. 10, 33. A town (the modern Tell Jezer) in the S, whose king and people came to the help of Lachish against Joshua, but were completely defeated by him. The city itself remained in the possession of the Canaanites till captured by Pharaoh of Egypt who gave it as a portion to his daughter when she married Solomon.

GIBEON. 9, 3. City of the Hivites in central Palestine about 5 miles NW of Jerusalem, and 7 miles SW of Ai, and situated in the territory of Benjamin. It was the head of a confederacy of four cities (9, 17), an indication of its importance. The story of the deception of the Gibeonites and its result is given in ch. 9. Gibeon figured in the later history and in Solomon's time attained something of the character of a national sanctuary. (1 K. 2, 28—34; 3, 5—15).

GILGAL. 4, 19. Note ad loc. Site of first camp of the Israelites after crossing the Jordan—situated on rising ground about 2 miles East of ancient Jericho. Here were set up the twelve stones taken from the bed of the river. Joshua made it the basis of his military operations against the Canaanites.

GILEAD. 12, 2. A mountainous district on the E. of the Jordan. Bashan lay on its N. and Moab and Ammon to the S. Jabesh-Gilead, Mahanaim, Ramoth-Gilead were its chief towns. But it sometimes designates in general the land E of the Jordan in so far as it was inhabited by the Israelites 22, 9. Num. 32, 9. Its boundaries are therefore difficult to determine.

GOLAN. 20, 8. One of the cities of refuge and of the Levites, and the most northerly of them on the E. side, probably near the Sea of Galilee.

GOSHEN. 10, 41. Note ad loc.

GIRGASHITES. One of the Canaanitish nations dispossessed by the Israelites. Their territory has never been exactly located. It is only known that their settlement was on the W. side of the Jordan (24, 11).

HAMATH. 13, 5. A city in Syria on the Orontes 150 miles to the N. of Dan. "The entrance to Hamath" is the mouth of the valley between Lebanon and Hermon, which was the main entrance into Palestine from the N.

HAZOR. 11, 1. Important city in the N. afterwards assigned to Naphtali; and near the Waters of Merom. Head of the northern confederacy against Joshua. Its King (Jabin) was defeated and the city burnt. Later the capital of another Jabin whose army under Sisera was defeated by Barak (Judges 4, 22). Probably this was the Hazor fortified by Solomon. Its inhabitants were carried off by Tiglath-Pileser (2 K. 15, 29). (b) Also a city of the southern portion of Judah about 18 miles S. of Hebron (15, 23). (c) Hazor Hadattah 15, 25, note ad loc.

HEBRON. 10, 7. ("The confederacy"). "Hebron is no doubt one of the oldest existing cities in the world". (Bennett S. B. O. T.) An important city of S. Judah, midway between Jerusalem and Beersheba. Its King Hoham slain by Joshua. Previously called Kirjath Arba (Note 14, 15). On division of the land, it fell to the lot of Caleb. Assigned as a city of refuge 20, 7. Under David it rose to great prominence being the seat of his rule for 7½ years (2 Sam. 5, 5). See also Gen. 13, 18, and 23, 2 sq. The modern name is Al-Khalil, "the friend" i. e. of God (= Abraham), and it contains a considerable Jewish population with four synagogues.

HEPHER. 12, 17. In Central Palestine, but exact site unknown.

HERMON. Mt. on NE border of Palestine at the S end of the Anti-Lebanus range. It was the northern landmark of the Israelites "from the river of Arnon unto Mt. Hermon" (Deut. 3, 8). Also called by the Sidonians "Siron", (and the Amorites "Senir", although from Song of Songs 4, 8 Senir seems to be the name of one of the 3 peaks of the Mt.), signifying "breastplate" by reason of its rounded top which, covered with snow, gleamed in the sunlight.

HESHBON. See Sihon.

HILL COUNTRY. Between the Arabah and the Shephelah (q. v.) the Central Range ran, N. and S. of the country. In the N it is intersected by the Plain of Es-draelon, called at its Eastern end the Valley of Jezreel, which unites the Valley of the Jordan with the Maritime plain. The northern section of the Range is called Mt. Naphtali; the centre, Mt. Ephraim; the South, the Mountain (or Hill country) of Judah. At its southern end it descends gradually into the Negeb (q. v.)

HINNOM. 15, 8. Valley of. Note ad loc.

HITTITE. See note 1, 4.

HIVITES. Enumerated as one of the seven nations dispossessed by the Israelites. In 11, 3 they are located near Mt. Hermon. But see note ad loc. According to Gen. 34, 2 and Josh 9, 7 their chief settlement was in Central Palestine.

HOHAM. See Hebron.

HORMAH. 19, 4. In the S assigned to Simeon. Memorable also as scene of defeat of Israelites when they attempted to advance against the Canaanites after the return of the spies (Num. 14, 45).

IBLEAM. 17, 11, a city in Issachar belonging to Manasseh, about 3 m. W. of Jordan and 8 S. of the Sea of Galilee. Noticed in 2 Kings 9, 27 in Jehu's pursuit of Ahaziah.

IPHTAEL. 19, 4. ("God openeth.") A valley between Asher and Zebulun, near Jotopata.

JABBOK. 12, 2. A winding river which divides the hill country of Gilead, falling into the Jordan on the West. It was the boundary between the kingdoms of Sihon and Og. Called here "the border of the children of Ammon". The reference is to the upper part of the river where it circles and passes Rabbath Ammon near its sources. See Gen. 32, 22, for its connection with the history of Jacob.

JAHAZ. Assigned to the territory of Reuben. Scene of the defeat of Sihon (Num. 21, 23). From the reference by Mesha in M. I. lines 19 and 20, it may be inferred that Jahaz was near Dibon in Moab.

JAIR. 13, 30. Son of Manasseh who conquered the cities in or near the district of Argob, and called them after his name. "Havoth-Jair" = "the tent villages of Jair". Note ad loc.

JARMUTH. 10, 3. A town in the Shephelah (lowland) of Judah about 16 miles SW of Jerusalem. Its King Piram, was one of the five led by Adonizedek in coalition against the Gibeonites.

JAZER. 13, 25. On the E. of the Jordan, towards the land of the Ammonites.

JEBUSITES. A warlike tribe, one of the seven nations of Canaan, inhabiting a mountainous district whose capital at the time of Joshua was Jerusalem.

JERICHO. See note 2, 1. Situated in the Jordan Valley about 5 miles W of the river, and about the same distance N. of the Dead Sea. It was a well fortified city, of military importance; and being opposite to fords across the Jordan, commanded the entrance to Palestine. In later times after its rebuilding by Hiel (1 K. 16, 34), it rose again to importance, a school of the Prophets settling there. It has a Post-Biblical history of some interest, but was entirely burned by the Crusaders. A small village Al-Riha consisting of but "a few hovels and a tower on the edge of a swamp" (H. G. H. L. 266), is all that remains of the once stately city, mistress of a fertile plain.

JERUSALEM. 10, 1. For name, see note ad loc. For description of site, and history of the sacred city the student is referred to any modern Bible Encyclopaedia.

JEZREEL. 19, 18. A city of Issachar, in the plain of that name, situated on an eminence, with a view of Carmel on the W. and Jordan on the E. Selected by

Ahab as his chief residence. Scene of the death of Jezebel and her son, Jehoram, on the revolt under Jehu (2 K. 9, 14—37).

The plain of Esdraelon is another (later and Greek) name for the plain of Jezreel. (b) 15, 56. Town in the hill country of Judah.

JOKNEAM. 19, 11. On the border of Zebulun, and described 12, 22 as in the district of Carmel, at the NE end of the plain of Esdraelon. Assigned to the Levites.

JOKTHEEL. 15, 38. In the Shephelah or Low-lands of Judah, about 5 m. W of Emmaus.

JABNEEL. 15, 11. (a) 12 m. from Joppa. Note ad loc. 19, 33. (b) 19, 33. A city of Naphtali SW of Sea of Galilee.

JOPPA. 19, 46. Seaport town of Palestine (modern Jaffa). 35 m. NW of Jerusalem.

JORDAN. (The descender or down comer.) Chief river of Palestine, formed by the confluence of four streams which unite into one before entering the "Waters of Merom". (Lake Huleh.) Of these four, the Hasbany and the Banias rising in or near Mt. Hermon are generally regarded as the sources of the Jordan. From Merom, the river flows rapidly south into the Sea of Galilee (Lake of Gennesaret or Tiberias) whence it issues as a torrent flowing down a narrow bed and emptying itself into the Dead Sea at its northernmost point.

The river has a fall of more than 3000 feet from its source to its mouth, and at one portion of its course the fall is about 600 feet in nine miles. Its course is so winding that between Tiberias and the Dead Sea, a distance of 65 miles, it traverses about 200.

The Jordan Valley is remarkable. The lower portion (the actual bed of the river) is below the level of the sea, and guarded on both sides by terraces of cliffs. These make the climate almost tropical in character. (See note

6, 20). The river may be said to have two banks, one when the river is low, the second enclosing the stream when it overflows on the melting of the snows of Hermon in the spring. (See note 3, 4.)

The Jordan Valley is divided into two parts. The upper Valley N. of Sea of Galilee, and the Lower, between the Sea of G. and the Dead Sea. It varies in width from 3 to 13 miles; it is called in Hebrew the Arabah, and by the Arabs, El Ghor (the Rift). To the N. of Jericho the Valley opens out to a width of about 12 miles, forming the plain of Jericho. The valley lies between the central ranges of Hills or the Highlands, and the Mountains of Gilead.

JOSHUA. Name originally **יושע** Hoshea = Salvation, Num. 13, 8 and changed by Moses (Num. 13, 16) to **יהושע** = The Lord is Salvation. An Ephraimite—the servant and successor of Moses, for whose prestige he was jealous when Eldad and Medad prophesied in the camp. (Num. 11, 27.)

He first leaps into notice at the repulse of the Amalekite (Ex. 17, 8 sq.) where he leads the defending troops. One of the twelve spies chosen to survey the land of Canaan (Num. 13, 9) and on his return sought with Caleb to allay the fears of the people that had been aroused by the exaggerated report of the other ten. During his leadership he exhibited sterling qualities, i. e. military skill and courage, energy, tact, and equity, combined with an example of faith and humility. His last addresses contain scarcely a word of his own achievements in the great work of his life.

KADESH-BARNEA. 10, 41. In the wilderness on the S. of Judea and 50 miles S of Beersheba. Identified with the modern "Ain Kadis". One of the most important places in the history of Israel prior to the conquest. The farthest point towards Canaan to which the Israelites

reached in the 40 years wandering; from here the 12 spies were dispatched to view the land.

KANAH. 16, 8. A brook in Ephraim (see note ad loc.), probably the Wady Kanah, falling into the Mediterranean above Jöppa.

KEDESH. 12, 21. = Kedesh-Naphtali 19, 37, in Naphtali NW of Lake Huleh (Waters of Merom). The scene of the assembly of the army under Deborah and Barak (Judges 4, 10). Taken by Tiglath-Pileser in Pekah's reign (2 K. 15, 29). Assigned as a Levitical city of Refuge for the North 20, 17.

KEILAH. 15, 44. A city in the Lowland (Shephelah) of Judah. David rescued it from the hands of the Philistines and stayed there for a time during his flight from Saul (1 Sam. 23, 7 sq.).

KIRIATHAIM. 13, 19. Perhaps a dual form = "Double" "city" or "two cities". But for termination see note ad loc. A city on the Moabite plateau assigned to Reuben. It is mentioned in the inscription of Mesha on "The Moabite Stone" who calls it Kiriathan and declares that he had built or restored it.

KIRJATH-JEARIM. 9, 17. "City of the woods." One of the four cities of the Gibeonite confederacy, on the border of Judah and Benjamin, about 9 miles NW of Jerusalem in the territory of the first-named tribe. Also called (18, 14) Kirjath-Baal, and so probably a seat in its earlier history of the worship of Baal. The ark rested here for 20 years (1 Sam. 6, 3. 7).

KIRIATH-SEIPHER. 15, 15. See Debir and note ad loc.

KISHION. 21, 28. City of Issachar assigned to the Levites to the N of Megiddo.

LACHISH. 10, 3. A city in the Shephelah of Judah whose king Japha with the four other Amorite chieftains was defeated by Joshua at Gibeon. It occupied a strong

position and was the only city mentioned in this ch., whose capture took two days, the others falling at once. Its fortification by Rehobōam is mentioned in 2 Ch. 11, 9 and it was one of the two last "fenced cities" to fall to Nebuchadnezzar Jer. 34, 7. For further evidence of its strength see note ad loc.

LESHEM. 19, 47. (Also known as Laish or Dan.) Note ad loc. City of Dan at the most northern point of Israel's territory about 10 m. N. of the Waters of Merom.

LIBNAH. 10, 29. A town in the lowlands of Judah, taken by Joshua in his southern campaign. Site not identified, but it presumably lay not far from Lachish, SW of Judah and on the edge of the Philistine plain.

MAACHATHITES. 12, 5. A people whose country lay in the N of the Geshurites (q. v.).

MACHIR. 17, 2. The eldest son of Manasseh to whom Gilead was assigned. The importance of his family is shewn by the occasional use of his name instead of Manasseh for the whole tribe (Judges 5, 14). It would seem as if at one time the tribe of Manasseh was known by the name of Machir.

MADON. 11, 1. One of the cities of the N. confederacy against Joshua, perhaps on the W of the Waters of Merom.

MAHANAIM. 13, 26. (Lit. = "Two camps", Gen. 32, 1 and 2.) On the E of Jordan in the mountains of Gilead, selected by Abner as the headquarter of Ishbosheth (2 Sam. 2, 8) and place of David's refuge where he fled from Absalom (2 Sam. 17, 24—29). Allotted to the Levites.

MAKKEDAH. 10, 10. Town in the low-lands of Judah whose site is not identified with certainty. It was in the cave at M. that the five kings of the Amorites were taken and slain.

MARALAH. 19, 11. On the border of Zebulun, probably about 2 miles W. of Nazareth.

MEDEBA. 13, 9. In Moab, on the Table-land, note ad loc.

MEGIDDO. 12, 21. An important town and stronghold on the S part of the plain of Esdraelon, about 15 miles from the coast. It was the western end of a chain of fortified cities of which Beth Shean (q. v.) was at the E; and it commanded the routes of the caravans and military expeditions from Philistia and Egypt. It was near the scene of Sisera's defeat (Judges 5, 19). Here Ahaziah king of Judah fled at the rebellion of Jehu against Je-horam (2 Kings 9, 27).

ME-ERAH. 13, 4. Note ad loc.

MEROM. Waters of, 11, 5. Identified usually with the most northerly of the three lakes in the Jordan Valley (the others being the Dead Sea, and the Sea of Galilee). The modern Lake Huleh. It was the meeting place of the confederacy of northern kings against Joshua and the scene of their defeat.

MICHMETHATH. 16, 6. On the N. border of Ephraim about 4 miles SE of Shechem.

MISHAL. 21, 30. A city of Asher, assigned to the Levites, situated probably about 5 miles NW of Acre.

MISREPHOTH-MAIM. 11, 8. Note ad loc.

MIZPAH, or **MIZPEH.** ("Watch Tower") (a) 11, 3. A district at the foot of Hermon and N. E. of Waters of Merom. (b) 15, 38. A city of Judah in the maritime lowland. (c) 18, 26. A city of Benjamin. There are also a Mizpeh of Moab 1 Sam 22, 3 and Mizpah of Gilead Judges 11, 29, the latter probably identical with the Ramoth-Mizpeh of Gad (13, 26).

MOAB. Name of a district and people E. of Jordan. Moab was according to Gen. 19, 38 the son of Lot's elder daughter. The country of Moab was a plateau (See note 13, 9) about 3000 ft above the sea rising from N to S.

It was bounded on the S. by Edom, on the W. by the Dead Sea, on the E. by Ammon and the Desert (Arabian) and on the N. probably by a line drawn a few miles to the N. of the Dead Sea from the Jordan. During Israel's encampment in the plains of Moab, the events with which Balaam is connected took place (Num. 22—24) and the two peoples were frequently in conflict during Bible times.

NAPHTAOH. 15, 9. Fountain of the waters of. On the border between Judah and Benjamin. Usually identified with the Spring Lifta to the NW of Jerusalem.

NEGEB. Translated "the South" but meaning "The dry or parched land." A plateau tract of moderate elevation from below Hebron southward towards the desert, and from the Arabah to the coast. Although called the arid land, many parts are fertile and well watered for pasturage. The district was, later, variously named according to the people who lived in the different parts.

OG. 2, 11. King of Bashan to the E. of Jordan, opposite the Sea of Chinneroth. His chief cities were Ashtaroth and Edrei. He was defeated near the latter city by the Israelites (Num. 21, 33) who took possession of his territory.

PERIZZITE. One of the Canaanite peoples, whose territory was promised to the Israelites. Found in the districts in the South (Judges 1, 4 and 5) and in the centre (Gen. 13, 7. 34, 30) of Palestine and also further towards the Carmel ridge (Josh. 17). They are mentioned among the tribes reduced by Solomon (1 Kings 9, 20—22) and their separate existence is recorded in Ezra 9, 1. Some modern commentators consider the word פְּרִזִּי = פְּרִזִּי, "hamlet-dweller", and that, in the former term, the Bible includes all peoples inhabiting unwalled towns. But the etymology is not certain.

PHILISTINES. 13, 2. A powerful people occupying the region along the Maritime Plain, extending from Joppa

to the Shihor or Brook of Egypt. On the East their territory reached to near Beth Shemesh. The chief towns are enumerated v. 3. The plain stretching up to the Judean hills was a wide and fertile one, adapted both to a very productive agriculture and also to the development of military power. The Philistines had, it is believed, become masters of the territory by dispossessing the previous Canaanitish inhabitants some of whom still remained, while other peoples, such as the Geshurites and Amalekites, lived near or probably among the Philistines. Giants or Anakim were also found there down to David's time. The struggle for supremacy between the Israelites and Philistines forms a main part of the story in Judges and Samuel and it was not until David's time that the Philistines' power was effectually broken. After the division of the kingdom at Solomon's death, they regained in part their independence.

PHINEHAS. 22, 13. Son of Eleazar and grandson of Aaron. He headed the deputation sent to remonstrate with the 2¹/₂ tribes on the E of Jordan for their erection of an Altar. According to Rab. tradition, he was one of the two spies sent to explore Jericho, Caleb being the other. He received the promise that the priesthood should ever remain in his family Num. 25, 12-14.

PISGAH. 12, 4. 13, 20. Mountain in Moab, the place of one of Balak's sacrifices (Num. 23, 14) and also of the death of Moses after he had beheld from its summit the Land of Promise. Identified with Mt. Nebo.

RABBAH. 13, 25. (a) The capital of the Ammonites (see "Jabbok"). Besieged and taken by David (2 Sam. 11). It subsequently regained its independence and became a flourishing place. It was rebuilt after the Dispersion by Ptolemy on a magnificent scale and named Philadelphia. (b) 15, 60. Also a city in the country of Judah.

RAHAB. The woman who sheltered the spies sent by Joshua to search out the land. Her conversation with them

proved her to be well informed of the Israelites' history since the Exodus. At the conquest of Jericho she was, in accordance with their undertaking, rescued by the spies and with her descendants afterwards dwelt among the Israelites. Rashi with other later Jewish commentators render *הזונה*, the Hebrew for "harlot" as "one who provides food", following the paraphrase of the Targum *פונדקיתא* Innkeeper. Kim., however, and the Talmud writers accept the ordinary interpretation of the word as correct.

REPHAIM. 15, 8. (a) Fertile plain of Judah running W and SW of Jerusalem. (b) Name of a race of giants. See note 12, 4.

RIMMON. 15, 32. Lit. "Pomegranate" also 19, 7. See note ad loc. In S. of Judah, assigned to Simeon. Prob. = En Rimmon. (b) 19, 14. A town in territory of Zebulun about 6 miles N. of Nazareth (the modern Rummaneh).

RAMAH. (Lit. = Height.) The name of several towns in different districts (as well as an element in the place-names of mountain districts Ramath and Ramoth Gilead, Ramath-Lehi, Ramath Mizpeh). (a) In Benjamin 18, 25. Baasha of Israel fortified it in order to close the road from Jerusalem, but Asa of Judah dismantled it. (b) In Asher. 19, 29. (c) In Naphtali 19, 36. (d) Ramah of the South 19, 3 in Simeon = Baalath Beer. The home of Samuel is by some identified with (a), by others it is regarded as a different site in the district of Mt. Ephraim.

RAMOTH in GILEAD = Ramoth Gilead 20, 8. (Heights of Gilead.) One of the cities of refuge in Gad on the E. of the Jordan. Probably about 15 miles W of Philadelphia (Rabbath-Ammon). It played an important part in the wars between Syria and Israel, 1 Kings 22. 2 Kings 9, 14—15.

SARID. 19, 10. On the border of Zebulun. About 4 miles SW of Nazareth on the N. border of Esdraelon.

SEIR. A mountainous ridge in the extreme S. of Palestine and along the East side of the Arabah to the gulf of Akabah. Sometimes the reference is to the *land* of Seir i. e. of the Edomites.

The mountain tops at the north are bare, and hence no doubt the reference to the "Mt. Halak" (the bare mt.) which goeth up to Seir in 11, 17; note ad loc. (2) Another mountain of the same name (15, 10) situated in Judah.

SHAMIR. 15, 48. In Judah about 15 miles SW of Hebron mentioned with other towns (15, 48—57) whose localities are near the same district towards the E and N.

SHEBARIM. 7, 5. See note ad loc.

SHECHEM. 17, 7. The modern Nablus, in the tribe of Ephraim, in the valley between Mt. Ebal and Mt. Gerizim, assigned as a city of refuge 20, 7. It was a position of both importance and sanctity (note 24, 1) "It is therefore in full harmony with the geographical data that the story of the Patriarchs brings both Abraham and Jacob on their entrance into the Promised Land at once to Shechem (Gen. 12, 6. 33, 18) and that the Bk. of Deuteronomy selects Ebal and Gerizim (with Shechem between) as the scene of a great inaugural service by all Israel on taking possession of the country—a service the performance of which the Bk. of Joshua duly records" (H. G. H. L. p. 333). See also pp. 332 and 119—120, for further description of the unique position of Shechem.

SHEPHELAH, (The). The lowland—especially the land of low hills south of the Vale of Ajalon which divide the Central range from the maritime plain. The term does not seem to apply to places N. of Ajalon, although low hills extend above that district. In the S. the "Lowlands" or "Downs" are separated from the Central range by a series of valleys. N. of Ajalon they are slopes of the Central Mts., not a separate group; and "it is only where the low hills are thus flung off from the Central range into an independent

group, separating Judea from Philistia, that the name Shephelah seems to have been applied to them." H. G. H. L. pp. 203—204 sq.

SHIHOR. 13, 3. Note ad loc.

SHIHOR LIBNATH. 19, 26. A river on the S W border of Asher identified with the Nahr-ez-Zerka (called by Pliny the Crocodile river). "The climate of this marshy region is similar to the climate of the Egyptian Delta. About 20 years ago, the German colonists of Haifa killed here a female crocodile." Bennett S. B. O. T. ad loc. N. of Caesarea and S of Carmel.

SHILOH. 18, 1. City of Ephraim about 12 miles NE of Bethel and 12 S. of Shechem. A fairly central position in Palestine. The Ark and Tabernacle were placed there after the conquest, and it became for a time the religious centre for the people (18, 8 sq. 22, 12. Judges 21, 19. 1 Sam. 1 and 3). The ark was not taken back to Shiloh after it was recovered from the Philistines (1 Sam. 6) and as the priests officiated in the sanctuary at Nob in Saul's reign it is thought that Shiloh was destroyed during the wars with the Philistines (cf. Jer. 7, 12—14. Ps. 78, 60). Shiloh is subsequently mentioned (1 K. 1, 29) as the home of the prophet Abijah.

SHIMRON. 11, 1. Note ad loc. and 12, 19.

SHINAR. 7, 21. Babylonia, cf. Gen. 10, 10. See note ad loc. According to a Rabbinical exegesis (Gen. Rab. § 85) a representative of the king of Babylonia in Jericho exported dates to his master, receiving in return goods of Babylonian manufacture; hence the presence of the garment which Achan stole.

SHITTIM. 2, 1. The Accacia (trees). Place of the encampment of the Israelites prior to the crossing of the Jordan; opposite Jericho, usually identified with Kefrein.

SHUNEM. 19, 18. A town of Issachar, home of Elisha's pious hostess (2 Kings 4, 8).

SIHON. King 2, 11. King of the Amorites. His country was to the E. of the Jordan, between the river Jabbok on the N. and Arnon on the S. Heshbon was the capital. He attacked the Israelites at Jahaz (Num. 21, 23 sq.) but was defeated and his territory, which became the possession of the Israelites, was afterwards divided between the tribes of Gad and Reuben.

SUCCOTH. 13, 27. "Booths". In the valley of the Jordan on the East side, near the river Jabbok at the point where it turns southward. Assigned to Gad. Gideon's first halting place in his pursuit of the Midianites from the West. Hiram's foundry in which the metal work for the Temple was cast was in the neighbourhood of S. (1 K. 7, 46.)

TAANACH. 12, 20. Well known town in the S W of the plain of Esdraelon. In W Manasseh. About 4 miles S. of Megiddo (Judges 5, 19) assigned to the Levites 21, 25.

TAANACH-SHILOH. 16, 6. On the NE border of Ephraim, about 8 miles SE of Shechem.

TAPPUAH. 12, 16. (a) In the Shephelah or lowlands of Judah. (b) 16, 8. A town on the NW border of Ephraim.

TERAH. 24, 2. Father of Abraham, Nahor and Haran. He lived beyond the Euphrates in Ur of the Chaldees which is identified by most modern scholars with the mound of ruins in S Babylonia, known as Al-Mukair or Al-Mughair. He emigrated from Ur with the intention of residing in Canaan, but settled in Haran in Mesopotamia.

TIMNAH. 15, 10. On the S W border of Judah near Philistine country and adjoining Beth-Shemesh. (Judges 14, 1.)

TIMNATH-SERAH. 19, 30. Timnath-Heres 24, 30 by transposition of the two letters, (probably to avoid idolatrous suggestion, **שֶׁרָא** = Sun, and Timnath-Heres signifies [sacred] "territory", possibly, "of the sun"). Town allotted to

Joshua in hill-country of Ephraim = modern Tibneh, about 17 m. N W of Jerusalem.

TIRZAH. 12, 24. Ancient city of Mt. Ephraim, and the residence of the Israelitish kings from Jeroboam to Omri.

YATTIR. 21, 13. Levitical city assigned to children of Aaron, about 11 miles S. of Hebron.

ZARETAN. 3, 16. (See note.) Conjectured to be identical with the modern Sartabeh, a hill near the Jordan about 15 miles N. of Jericho where the valley contracts to a narrow gorge.

ZELOPHEHAD. 17, 3. A Manassite who came out of Egypt with Moses. He died in the wilderness without male heirs and his daughters appealed to Moses to give them the inheritance of their father, and their claim was allowed, Num. 27, 1—11. The passage in ch. 17 records the allotment of their due portion on their appeal to Joshua and Eleazar. According to a Rabbinical opinion Zelophehad "who had died in his own sin" was the man who was stoned to death for gathering sticks on Sabbath. (Num. 15, 32—36.)

ZER. 19, 35. Enumerated as a fenced city of Naphthali. Probably near the S W of Sea of Galilee.

ZIDON. (Great). An important and very ancient town on the N. coast. About 20 miles N. of Tyre. Perhaps the name is derived from the extensive fisheries (𐤆𐤓) in which the inhabitants were engaged. The prophets frequently refer to the commercial importance of Zidon. It is called "Great" to distinguish it from a similar place of the same name mentioned in the cuneiform account of Sennacherib's campaign against Hezekiah. Jezebel the daughter of a king of Zidon married Ahab king of Israel.

ZIKLAG. 15, 31. In the S E of Judah. Assigned to Simeon, 19, 5. Apparently occupied by the Philistines

during Saul's reign, for it was given to David by the king of Gath.

ZIPH. 15, 24. (a) A town not identified, in S. Judah towards the border of Edom. (b) 15, 55 a town in the hill country of Judah mentioned with Maon and Carmel. Scene of David's retreat from Saul. 2 Sam. 23, 14 sq.

ZIN. Wilderness of 15, 1. To the N. of the wilderness of Paran, Kadesh Barnea (q. v.) being the most important part. Mentioned as the boundary of the S frontier of Judah.

VOCABULARY.

א

אָב. *Father, head of household, ancestor*, Irreg. noun. Constr. = אָב or אָבִי. Sing. suff. added to latter form, e. g. אָבִיךָ etc. Plur. אָבוֹת; for form אָבוֹתֶם see note 4, 21.

אָבָא. 24, 8. See בּוֹא.

אָבַד. *To perish*. Pe Aleph vb. Impf. יֵאבֹד Hiph. קִיאָבִיד לְהֵאבִידוּ 23, 13 Inf. Constr. + 2nd pron. suff. אָבַדְכֶם 7, 7 Hiph. Inf. constr. + pronom. suff.

אָבָה. *To be willing*. Pe Aleph and Lam. He. vb. Impf. אָבִיתִי יָאבָה 24, 10 Pf. 1st sing.

אָנָּף. 24, 5. See נָנֵף.

אָנְתָּה. *Cloak*. Segh. n. f. With suff. אָנְתִּי &c.

אָדָם. Adj. *Red*. Pl. = אָדָמִים.

אָהָה. Interj. *Alas!*; often in the combination:—אָהָה אָדֹנָי יְהוִה.

אָהֵל. *Tent, dwelling*. Segh. n. Pl. אָהֵלִים. Suff. אָהֵלִי. Pl. suff. אָהֵלֵי אָהֵלֵיכֶם 22, 4.

אֹדָה, n. f. *Cause*, only in plu. אֹדוֹת. With suff. אֹדוֹתִי 14, 6.

אֹיֵל. Adv. *Perhaps*. (Prob. from אָו and לִי = לֹא in אֹיֵל or not.) Expressing *hope* or *fear*.

אֹסִיף. 7, 12. See יִסֵּף.

אָוץ. *To press, make haste* (10, 13) *be narrow* (17, 13). Pe Gutt. + Ayin Vav. vb. Hiph. *to hasten*. Impf. יֵאָוֶץ.

אֹרִישָׁם. 13, 6. See יִרֵשׁ.

אוֹת, n. m. (fem. in 24, 17). From אֹוֶה to mark. *A sign*. Pl. אוֹתוֹת.

אָוֶן. *Ear*. Segh. n. f. Dual אָוֶנִים, suff. אָוֶנָיו (20, 3).

אָח, n. m. Brother. Constr. אָחִי with suff. אָחִי. Pl. אָחִים.
 אָחַז. *To grasp*. Pe Aleph and Ayin Gutt vb. Impf.
 אָחַזְתִּי. Forms also occur as a Pe Gutt. אָחַזְתִּי. Impf. אָחַזְתִּי.
 Niph. אָחַזְתִּי, *To be caught, to have possession*. See note
 22, 19 אָחַזְתִּי Niph. Impr. plu.

אָחִיזָה. N. f. *Possession*, from אָחַז *to take hold*.

אָחַל. 3, 7. See חָלַל.

אָיֵב. Ptcp. n. *Enemy*, from אָיַב, *To be hostile*. With suff.
 אָיֵבִי.

אָיִמָה. N. f. *Terror, Dread*. With suff. אָיִמָתִי. Pl. אָיִמָתִים.
 2, 9. Pl. אָיִמָתִים.

אָיִשׁ, n. m. *Man*. Pl. אָיִשִׁים (three times, אָיִשִׁים). Prhps.
 from root אָנַשׁ *to be weak*. Pl. with suff. אָיִשִׁי. See
 note 5, 4.

אָל, n. m. *A mighty one, a God. (The) God*. See Ges.
 Lex. for discussion on prob. root (אָלָה) and connection
 with אָלֵהִים by expansion.

אָלוֹהִים, n. m. Pl. *Rulers, Judges, Gods, God*. See note
 supra.

אָמָ, n. f. *Mother* (Root אָמַם). With Suff. אָמִי. Plu. only
 occurs with suffixes אָמִיתִּי etc., and Daghdash in אָ marks
 the omitted letter of the root.

אָמְנָה. Adv. *Verily* (From אָמֵן *Faithfulness*).

אָמַץ. *To be strong*. Pe Gutt vb. Impf. אָמַצְתִּי. Impr.
 אָמַצְתִּי 1, 6. Pi. אָמַצְתִּי. Hith. אָמַצְתִּי.

אָמַר, *to say*. Pe Aleph vb. Impf. = אָמַרְתִּי. Niph. = אָמַרְתִּי.
 Impf. אָמַרְתִּי 2, 2. Hiph. אָמַרְתִּי אָמַרְתִּי 7, 8. Impf.
 1 st sing.

אָמַת. N. f. *Firmness, Faithfulness, Truth*, 2, 12. With
 suff. אָמַתִּי &c. (From אָמֵן). The word אָמַת is contracted
 from אָמַתָּה, and the omitted אָ is marked by the Daghdash
 in אָ in the noun with suff.

אָנָה. Adv. *Whither?* = אָן (Contr. from אָן where)
 + הָ loc.

אָסַף. *To gather*. Pe Gutt vb. Impf. אָסַפְתִּי 24, 1. Niph.
 = אָסַפְתִּי אָסַפְתִּי 2, 18. Qal Impf. 2 nd fem.

אֶצְבֵּךְ. 1, 5. See עֹב.

אֶף, n. m. *Nostril, face, anger*. In plural (dual) אַפִּים mostly = *face*. The Dagghesh in place of omitted נ in the root אֶנֶף. אֶף mostly = *anger*.

אֶקֶח. 24, 3. אֶקְחֶם, 7, 21. See לָקַח.

אֶרֶן, n. m. *Chest ark*, constr. same as abs. With the article = אֶרֶן.

אֶרֶךְ, to be long. Pe Gutt. vb. Hiph. to prolong אֶרְכֶּךָ, אֶרְכֶּיךָ. Inf. אֶרְכֶּיךָ. אֶרְכֶּיכוּ, 24, 31 Pf. 3rd plu.

אֶרְפֶּךָ. 1, 5. See רָפָה.

אֶשֶׁב. 14, 7. See שׁוּב.

אֶשׁ, n. f. sometimes m. *Fire*; with suff. אֶשׁוֹ.

אֶשָּׁה, n. m. *an offering made by fire*. Constr. אֶשָּׁה. Pl. constr. אֶשִׁי.

אֶשָּׁה, n. f. *Woman, wife* (Probab. for אֶנְשָׁה from אָנַשׁ, see אִישׁ). Constr. אֶשָּׁת with suff. אֶשְׁתִּי. pl. נָשִׁים with suff. נָשִׁיכֶם.

אֶשְׁרָה, n. f. *Foundation, mountain-slope*. Only in pl. אֶשְׁרוֹת 10, 40. Constr. אֶשְׁרוֹת.

ב

בְּהֵמָה, n. f. *Beast, Cattle*. Constr. בְּהֵמָה, suff. בְּהֵמָתָה 8, 2. בּוֹא. To come. Pf. בָּא 21, 44. Impf. יָבֵא. Ptc. בָּא. Hiph. to bring, הֵבִיא, תֵּבִיא, אָבֵא 24, 8 Hiph. Impf. 1st sing. הֵבֵאתֶם 18, 6 Hiph. Pf. 2 pl.

בָּזָו. To spoil, plunder. Double Ayin vb. Impf. יָבֹז. Inf. בּוֹז. Ptcp. בּוֹז. Niph. נָבֹז. Impf. יָבֹזוּ 8, 27 Qal pf. 3rd pl. תָּבֹזוּ 8, 2 Qal Impf. 2nd pl. m.

בָּלָה. To become old or worn. Lamed He verb. Impf. יִבְלֶה. Inf. constr. בְּלוֹת. Piel בְּלָה, causative of Qal = to wear out. בָּלוּ 9, 13 Qal Pf. 3rd pl. בָּלִים 9, 4 Qal Act. Ptcp. pl.

בְּלִי. Lit. *Wearing out, failure*. Neg. adv. with vb. or adj. Most freq. with subs. in sense of "without" and combined, with the prep. ב or מן. בְּבִלִי 20, 2 "in want of".

בָּנָה. *To build.* Lam. He vb. Impf. יִבְנֶה. Inf. constr. בְּנוֹת. Impr. בְּנֶה. Niph. יִבְנֶה, יִבְנֶה, בְּנוֹתְכֶם 22, 16 Qal Inf. constr. + כֶּם pron. suff.

בְּנוֹתְכֶם. 22, 16. See בָּנָה.

בָּצַר. *To cut off, make inaccessible.* בְּצֹרוֹת 14, 12. Ptcp. Pas. pl. fem. *fortified* (i. e. cities).

בָּקַע. *To cleave.* Lam. Gutt. vb. Impf. יִבְקַע. Hith. הִתְבַּקַּע *to burst itself open.* הִתְבַּקְּעוּ 3rd pl. (in pause) 9, 13. מְבַקְּעִים, 9, 4 Pu. ptcp. pl.

בָּרָא. *To create.* Pe Gutt. and Lam. Aleph vb. Impf. יִבְרָא. Inf. בְּרֵא. Piel בְּרָא — *to cut down*; בְּרֵאתָ 17, 14, Pi. pf. 2nd m. sing.

בְּרוֹן, n. m. *Iron.* Prhps. from a root בָּרוּ *to pierce*, with ל afform.

בָּרַךְ. *To kneel, bless.* Ayin Gutt. vb. Pi. יִבְרַךְ, בְּרַךְ. Pu. בִּרְךָ, יִבְרַךְ, בְּרֹךְ, 24, 10 Pi. Inf. abs. Hith. הִתְבָּרַךְ *To bless, congratulate oneself.*

בַּת, n. f. *Daughter* (For בַּנַּת, as from בָּן) with suff. בָּתִּי 15, 16. Daghesch for omitted ב. Pl. בָּנוֹת.

ג

גְּבוּל, n. m. *Border, Boundary, also territory.*

גִּבְעָה, n. f. *Height, Hill, gen. lower than הַר mountain.* With suff. גִּבְעָתִי. Pl. גִּבְעוֹת.

גִּבּוֹר. *Man* (From גָּבַר *to be strong*) pl. גִּבּוֹרִים. The term distinguishes man (as the strong one) from women and children and noncombatants, 7, 14.

גָּן, n. m. *roof, top* 2, 6. With suff. גָּנִי, pl. גָּנוֹת. Daghesch in second ג prhps. marking omitted ג from root גָּנַג.

גִּבְרָה, n. f. *Bank (high) of a river.* With pl. suff. גִּבְרָתֵי 3, 15.

גּוֹי, n. m. *Nation, People.* Pl. גּוֹיִם, constr. גּוֹיִי, very frequently of non-Heb. peoples. 12, 23 מֶלֶךְ גּוֹיִם לְגִלְגָל King of the people or tribes belonging to G.

גּוֹרֵל, n. m. and f. *Lot* cast for deciding questions and dividing land, also *allotment.* Pl. גּוֹרְלוֹת.

גַּיָא. N. f. *Valley*. Constr. גַּיָא. Plu. גַּיָאוֹת.

גָּל, n. m. *Heap* 7, 26. From גָּלַל to roll = things rolled together or rolled up.

גִּלְהָ, n. f. *Basin, bowl*, 15, 19 note ad loc.

גָּלוּ. 10, 18. See גָּלַל.

גְּלִילָה, n. f. *a circuit (גָּלִל), boundary*; and, so, *district*; גְּלִילוֹת constr. 13, 2. 22, 10 and 11.

גָּלַל. *To roll*. Double Ayin vb. גָּלוּ 10, 18 Qal Imv. pl.

גָּשׁ. 3, 9. See גָּשַׁשׁ.

גֵּר, n. m. (from גָּוַר to sojourn). *A sojourner, temporary dweller* opposed to "Homeborn" 8, 33.

גָּרַשׁ. *To drive out*. Ayin Gutt. vb. Impf. יִגְרֹשׁ. Niph. גִּנְרַשׁ, Pi. גָּרַשׁ, Impf. יִגְרֹשׁ. 24, 12, 2nd sing. m. with shortened ultima through retracted accent. Pu. = גָּרַשׁ.

ד

דְּאָנָה, n. f. *Anxiety, Solicitude*. From דָּאָן to be concerned, to fear.

דְּבִשׁ, n. m. *Honey* 5, 6 with suff. דְּבִשִּׁי.

דֶּלֶת, n. f. *door*; with suff. דְּלֶתִי, Du. דְּלֶתַיִם, constr. דְּלֶתַי 2, 19, also pl. דְּלֶתוֹת, constr. דְּלֶתוֹת.

דָּמַם. *To be silent or still*. Double ayin vb. Impf. יִדַּם 10, 13. דָּמָם 10, 12 Impr.

דַּעַת, n. f. *knowledge*; with suff. דַּעַתִּי from יָדַע.

דָּעַת. 4, 24. See יָדַע.

ה

הָאָרֶיכוֹ. 24, 31. See אָרַךְ.

הִבְאֵתָם. 18, 6. See בָּוא.

הִבּוּ. 18, 4. See יָהַב.

הִגִּיד. 7, 19. See נָגַד.

הִגִּיהָ. *To moan, meditate*. Pe Gutt. and Lam. He vb. Impf. אֶהְגֶּיהָ, Inf. הִגִּי. Only in Qal except for one or two forms in Po. and Hiph. הִגִּיָת 1, 8 Qal Pf. 2nd sing.

הִרְף. *To thrust*, Pe Gutt. vb. Impf. יִהְרֵף. יִהְרֵפִים 23, 5 (Note ad loc.). Impf. Sing. and pronom. Suff.

הוֹאֵלֵנוּ. 7, 7. See יָאֵל.

הוֹבִישׁ. 2, 10. See יָבֵשׁ.

הוֹרְעֵתֶם. 4, 22. See יָדַע.

הוֹצֵאתִי. 24, 5. See יָצָא.

הוֹצִיאִי. 2, 3. See יָצָא.

הוֹרְדֵנִי. 2, 18. See note ad loc. and יָרַד.

הוֹרֵשׁ. 3, 10. See יָרַשׁ.

הוֹשִׁיעָה. 10, 6. See יָשַׁע.

הִתְקַבְּלָתָהּ. 6, 17, and הִתְקַבְּלָהּ. See תָּבַא.

הִתְחַיָּה. 6, 25 and 14, 10. See חָיָה.

הִתְחַיֵּיתֶם. 2, 13. See חָיָה.

הִטְרַנְנוּ. 22, 17. See טָרַן.

הִטָּה. 24, 23. See נָטָה.

הָיָה. *To be, become*. Only in Qal. Impf. יִהְיֶה. יִהְיֶה אֲדֹנָיָהּ 1, 5, 1st Sing. Impf. הָיִיתִי. 1, 5. Pf. 1st Sing. הִתְהַיְיָהּ 21, 42 Impf. 3rd pl. f.

הָבֹו, 9, 18, and הִבְוֵתֶם, 10, 20. See נָכַח.

הִכְבִּינוּ. 1, 11. See כָּוֵן.

הִכְרַתִּי. 23, 4. See כָּרַת.

הִלֵּךְ. *To go, walk*. (a) Pe Gutt. vb. but some of the forms mostly used as if from a root (b) יִלְךְ. Impf. יִהְלֵךְ, but more usually (b) יִלְךְ, 9, 13. Impr. usually = (b) לָךְ, Inf. (a) הִלֵּךְ but more frequently (b) לָכַת. Hiph., as from (b) יוֹלֵךְ, הוֹלִיךְ. Hith. הִתְהַלֵּךְ, *to walk about, traverse*. הִתְהַלְּכוּ, 18, 4, Impr. pl. לָכוּ, 2, 1, Qal Impr. pl. תִּלְכוּ, 3, 4 Qal Impf. 2nd pl.

הִלַּחֵם. 9, 2. See לָחַם.

הִמְאַסְפָּהּ. 6, 9. Pi'el Part. of אָסַף used as subst. = *rearguard*.

הִפּוּל. 5, 8. See מוּל.

הַמִּם. *To make a noise, confuse*; Pe Gutt. and Double Ayin. Impf. יְהַמֵּם. יוֹ, יוֹ Impf. 3rd + pronom. suff.

הַמְסִי. 14, 8. See note ad loc. and מַסָּה.

הִנֵּה. Adv. *Hither*, probably from הֵן *Behold*, and הֵ loc. *Behold, hitherwards!* הִנֵּה וְהִנֵּה, 8, 20. Note ad loc.

הִנְחַתֵּם, 4, 3, and הִנְיִחַ. See נוח.

הִנְיִחַ. 8, 31. See נוּחַ.

הִסִּיד. 11, 15. See סוּר.

הִעֲבִירָה. 7, 7. See note ad loc. and עָבַר.

הִעֲלוֹת. 22, 22. See עָלָה.

הִעֲלִיתֶם. 2, 6. See עָלָה.

הִפְךָ. *To turn*. Pe Gutt. vb. Niph. הִפְכָּךְ, 8, 20. Hith. הִתְהַפְּךָ.

הִפְלִיחַ, 13, 6, and הִפְלִיחֵי. See נָפַל.

הִצְלִיתֶם. 2, 13. See נָצַל.

הִרְאוֹתֶם. 5, 6. See רָאָה.

הִרְעָה. 24, 20. See רָעַע.

הִתְיַקְנֶה. 8, 6. See גָּתַק.

הִתְבַּקְעוּ. 9, 13. See בָּקַע.

ז

זָבַח. *Sacrifice*. Segh. noun, with suffix זָבַחוֹ. General name for sacrifices when the flesh of the victim was eaten by the offerers. See note 8, 31.

זַיִת, n. m. *olive tree*, and *olive*, constr. זַיִת, pl. זַיִתִּים, 24, 13.

זָוַב. *To flow*. Impf. יִזְוֹב. זָבַח, 5, 6 = Fem. ptep.

זָוַלְתִּי. Prep. and conj. *Except, Save that*. (Prop. the constr. of a noun-form זָוַלְתִּי *removal*):—also with the obsolete case-ending זָוַלְתִּי.

זָנַב. Only in Pi'el denom. vb. (formed from noun זָנַב *tail*) *to cut off or smite the tail*; only fig. of *attack in war*.

זָנְבָתֶם, 10, 19 pf. pl. (with וֹ consec.).

זָעַק. *To cry out*. Ayin Gutt. vb. Impf. יִזְעַק. Niph. יִזְעַקוּ. 8, 16 Impf. 3rd plu.

זָרְעִי. Segh. n. m. *Seed*, with suff. זָרְעִי.

ח

חבא. *To hide.* Pe Gutt. and Lam. Aleph vb. Not in Qal. Niph. נִחְבְּאוּ 10, 16 Impf. plu. נִחְבְּאָה Inf. constr. Hiph. יִחְבֵּיאוּ, יִחְבְּיאוּ, יִחְבְּאוּהָה 6, 17. See note ad loc., and יִחְבְּיאוּהָה 6, 25, Hiph. pf. 3rd fem. sing.; Hith. יִחְבְּאוּהָה *to hide oneself.* נִחְבְּאוּ 10, 17. Niph. ptcpl. plu. נִחְבְּוֹתָם 2, 16, Niph. pf. 2nd pl.

חבל. Segh. n. m. *Cord.* 2, 15. *Measured portion, lot, territory* 17, 5 and 14 with suff. חֲבָלוֹ, constr. pl. חֲבָלֵי also occasionally חֲבָלֵי.

חוט, n. m. *Thread, Cord.*

חול, n. m. *Sand* (prob. as turning or whirling. from חוּל *to whirl, dance*).

חוף, n. m. *Shore* (From חָפַף *to enclose, cover*).

חודש. Segh. n. m. Lit. *newness, new (moon)* and so, *month*; with suff. חֲדָשֵׁי, pl. חֲדָשִׁים, constr. חֲדָשֵׁי.

חזק. *To be strong.* Pe Gutt. vb. יִחַזַק. Impr. חֲזַק 1, 16. Hiph. יִחַזְּקוּ, יִחַזְּקוּהָה. Impr. חֲזַקוּ 11, 20, Pi. Inf.

חטא. *To miss* (a goal or mark), *sin.* Pe Gutt. and Lam. Aleph vb. יִחַטְאוּ, Inf. יִחַטְאוּ. Hiph. יִחַטְּאוּ, יִחַטְּאוּהָה.

חטאת, n. f. *sin* and *sin-offering*, pl. חַטָּאוֹת, constr. חַטָּאוֹת 24, 19 חַטָּאוֹתֵיכֶם.

חטב. Ptcpl. (חָטַב) *to cut or gather wood* used as noun *Hewer.*

חיה. *To live.* Pe Gutt. and Lam. He vb. Inf. constr. חִיָּה, Pi חִיָּה *to let live, revive.* Hiph. יִחַיְּהוּהָה 6, 25 *to preserve.* חִיִּיתָם 2, 13 pf. 2 pl. יִחַיְּהוּהָה 9, 20. Inf. abs. חִיִּיתָם 5, 8 Qal Inf. constr. and pron. suff. חִיִּיתָם 9, 15 Pi. Inf. constr. and pron. suff.

חיותם. 9, 15. See חִיָּה.

חלל. Double Ayin vb., *To pollute.* Niph. נִחְלַל. Hiph. also *to begin.* Pf. חָלַל; אָחַל 3, 7. Impf. 1st Sing.

חללים. 11, 16. Pl. of חָלַל *pierced, slain:* (from חָלַל *to pierce*) constr. sing. חָלַל, plu. חָלָלִי 13, 22.

חלק. *To divide.* Pe Gutt. vb. יִחַלֵּק. יִחַלֵּק 13, 7 Pi. Impr.

חלקה, n. f. *Portion*, of ground, with suff. חֲלֻקְתִּי.

חַלְשֵׁים = *In battle array.* So always; derivation uncertain.

הִנָּה. *To encamp.* Pe Gutt. and Lam. He vb. Impf. הִנָּה, apoc. יָנַן, 10, 31. Ptcp. הִנָּה.

הַסֵּד. Segh. n. m. *Goodness, Loving-kindness* with suff. הַסֵּד, pl. הַסֵּדִים.

חָצִי, n. m. *half* (from חָצָה *to divide*) 10, 13 with suff. חָצִי 8, 33. For החציו 8, 33, see note ad loc.

חֶצֶר, n. m. *Village*, only in plu. חֶצְרִים, constr. חֶצְרֵי, חֶצְרֵיהֶן 21, 12. Also = *court, enclosure* (pl. חֲצֵרוֹת).

חֶק, n. m. *statute, due, decree*, with suff. חֶקִי, pl. חֶקִים. Daghesh marks omitted q from root חקק *to cut in, to decree*.

חֶרֶב. Segh. n. f. *Sword, Knife* (from חָרַב *to attack*), with suff. חֶרְבִי, pl. חֶרְבוֹת, constr. חֶרְבוֹתַי 5, 2.

חָרַה, *to burn, be kindled.* Impf. יִחַרְהוּ, Apoc. יָחַר 7, 1. Inf. constr. חָרוֹת.

חָרַם. *To ban, devote, destroy*; only in Hiph. הִחָרַם. Impf. יִחָרְמוּ, Impr. הִחָרַמְתָּם 2, 10 Pf. 2nd plu. חָרַמְתֶּם 11, 11 Inf. abs. הִחָרַמוּ 6, 18 Impf. 2nd pl.

חָרַפָה, n. f. *Reproach* (from חָרַף, *to taunt*), חָרַפָה 5, 9. constr.

חָתַן. Only in Hith. *to make a marriage alliance.* הִתְחַתְּנָתֶם 23, 12, Pf. 2nd pl.

חָשֶׁךְ. Segh. n. m. *Darkness* (from חָשַׁךְ *to be, grow dark*), with suff. חָשְׁכִי.

חָתַת. *To be dismayed.* Pe Gutt. and Double Ayin vb. יָחַת 8, 1, Impf. 2nd mas. sing. (pause). Niph. יָחַת.

ח

חָטַף, *to be clean.* Ayin Gutt. vb. Impf. יִחַטֵּף. Pi חָטַף *to cleanse.* Pu חָטַף. Hithp. הִחַטֵּף (ת assimilated) see note on 22, 17 הִחַטֵּפוּ Pf. 1st plu.

חָטָא. *To patch.* Lam. Aleph. vb. only in ptcp. Qal, חָטָא. Pu חָטָאוּ 9, 5 fem. pl.

חַנָּף, coll. noun *m. children* 8, 35.

יָאֵל. In Hiph. only, *to be willing*:—also, *to resolve*.
 יִאֵל, הוֹאֵל, הוֹאֵלִי. Impr. הוֹאֵלֵנוּ, הוֹאֵל 7, 7 Pf. 1st pl. יִאֵל
 17, 12, Impf. 3rd, Sing. with vav consec. and shortened
 ultima through retracted accent.

יִבְרַחֵהוּ. 14, 13. See בָּרַח.

יָבֵשׁ. *To be dry*. Pe Yod vb. Impf. יִבֹּשׁ and יָבֵשׁ.
 Hiph. *to dry up, make dry*. הוֹבִישׁ 2, 10. 4, 21.

יָנַע. *To be weary, toil*. Pe Yod (orig. Pe Vav) vb.
 Impf. יִנָּע. יִנָּע 7, 3 Pi. Impf. 2nd mas. *to make weary*.
 Hiph. הוֹנִיעַ.

יָנַשׁ. 21, 1. See נָשׂא.

יָדוּם. 10, 13. See דָּמַם.

יָדַע. *To know*. Pe Yod vb. (Orig. Pe Vav). Impf. יָדַע
 22, 22, in pause יָדַע, Inf const. יָדַעַת 4, 24. Niph. יִדָּע,
 יִדָּע. Hiph. הוֹדִיעַ. הוֹדִיעַתֶּם 4, 22. Hiph. Pf. 2nd pl.
 (with vav consec.) יָדַעַת 22, 22 Qal ptcip.

יָהַב. *To give*. Only in Qal Impr. הָב, emph. הִבָּה, pl.
 יָהֲבוּ 18, 4 with reflex pro. and ל = *provide*.

יָהֲדַסִּים. 23, 5. See הֲדַס.

יָהוּהָ. See note 1, 1

יָבֵל, n. m. *Ram Ram's horn* 6, 4 note:—also term
 for 50th year marked by blowing of horns.

יָזַמְתָּ. 1, 18 See מוֹת.

יָזַעְדוּ. 11, 5. See יָעַד.

יָזַרְדוּ. 18, 2. See יָזַר.

יָזַשְׁבַּת. 2, 15 See יָשַׁב.

יָחַן. 10, 31 See חָנָה.

יָחַר. 7, 1. See חָרָה.

יָטַב. *To be good, pleasing*. Pe Yod vb. Impf. יִטַּב
 22, 30. Hiph. הִטִּיב.

יַיִן, n. m. *Wine*. Derivation uncertain, with suff. יַיִנִי.

יָיִדְאוּ. 10, 2 See יָדָא.

יָכַל. *To be able*. Pe Yod vb Impf. יִכַּל (some regard this
 as Impf. Hoph). יָכִלוּ Impf. pl. 7, 12.

יָלַד 9, 13. See הֵלֵךְ.

יָלַנּוּ 3, 1. See לָוֵן.

יָמוּשׁ 1, 8. See מָוֶשׁ.

יָמִין, n. f. *Right Hand*. Also = *South*, because when facing E. the right hand is towards S.

יָמַס 2, 11. See מָסַס.

יָנִיחוּם 6, 23. See גִּוַח.

יָסַבּוּ 6, 15. See סָבַב.

יָסַף. *To add, increase*. Pe Yod (orig. Pe Vav) vb. In Qal and Hiph. with same meaning and mostly in latter conj. Often as auxiliary with another vb. in the sense of "again". Hiph. Pf. הוֹסִיף. Impf. יוֹסִיף. 7, 12 1st sing. Impf.

יָעַד. *To appoint*, Pe Yod (orig. Pe Vav) and Ayin Gutt. vb. Niph. *to meet by appointment* נִוְעַד. 11, 15 Impf. 3rd Plu.

יָעַר, n. m. *Wood, Forest* with suff. יַעְרָה, pl. יַעְרִים. 17, 15 with הַ loc

יָצָא. *To go or come out*. Pe Yod and Lam. Aleph vb. Impf. יֹצֵא. Inf. constr. יֹצֵאת 14, 11. Impr. יָצָא. Hiph. הוֹצִיא. 2, 3 Hiph. Impr. sing. fem. הוֹצִיאי 6, 22 do, pl. הוֹצִיאתם 10, 24 Inf. constr. and pron. suff. הוֹצִיאתי 24, 5 Hiph. Pf. 1st sing. יֹצֵא 6, 23 Hiph. Impf. 3rd pl. יֹצֵאתם Qal Inf. constr. and pronom. suff.

יָצַב. Only in Hith. *To set, or, stand oneself*.

יָצוּ 1, 10. See צוּה.

יָצִיב 6, 26. See נָצַב.

יָצִיתוּ 8, 20. See יָצַת.

יָצַק. *To pour*. Pe Yod vb. of the class conjugated somewhat on the same analogy of a Pe Nun vb. Impf. יֹצֵק. Inf. constr. יֹצֵקת. Hiph. Impf. יֹצִיק. 7, 23 3 pl. and pron. suff.

יָצַת. *To burn*, Pe Yod with forms on the analogy of a Pe Nun (through assimilation of Yod). Impf. יֹצֵת. Niph. יֹצֵת. Hiph. יֹצֵת, הִצִּיתוּ 8, 20 Impf. 3rd plu. m. הִצִּיתוּ 8, 8 do, 2nd pl.

יָקַם. 10, 13. See נָקַם.

יָרָא. *To fear* Pe Yod, and Lam. Aleph vb. Impf. יִירָא. Impr. יָרָא. יִירָאתֶם, 4, 24 (See note ad loc.) Pf. 2nd pl. or (as) יִירָאתֶם. Inf. constr. and pron. suff. יִירָאוּ 10, 2 Qal Impf. 3rd pl. יָרָא 22, 25 Qal Inf. constr.

יָרֵאוּ. 8, 20. See רָאָה.

יָרַד. *To go down.* Pe Yod vb. (Orig. Pe Vav) Impf. יִרַד. Impr. יָרַד. Inf. constr. יִרְדָּה.—Hiph. *to cause to go down, bring down,* הוֹרִיד, הוֹרִידְתִּי 2, 18 Pf. 2nd fem. sing. and pron. suff. See note ad loc. הוֹרִידְתִּי 2, 15 Hiph. Impf. 3rd sing. fem.

יָרָה. *To throw.* Pe Yod (orig. Pe Vav) and Lam. He vb. Niph. Impf. יִיָּרָה. Hiph. הוֹרָה, הוֹרִיתִי 18, 6 Qal Pf. 1st sing.

יָרַח, n. m. *Moon*, (perhaps allied in root to אָרַח *to wander*) with suff. יִרְחֶךָ.

יָרִיעוּ. 6, 5. See רָוַע.

יָרַשׁ. *To inherit.* Pe Yod (Orig. Pe Vav) vb. Impf. יִירַשׁ. Niph. Impf. יִירָשׁ. Pi'el Impf. יִירֶשׁ. Hiph. *to cause to inherit, cause (others) to inherit, and so to dispossess.* יִירָשֶׁם 13, 6 Hiph. Impf. 1st sing. and pron. suff. יִירָשֶׁם 13, 12 do 3rd. הוֹרֶשׁ 3, 10 Hiph. Inf. abs. הוֹרֶשְׁתֶּם 18, 6 Hiph. 2nd pl. רָשַׁתָּה 13, 2 Qal Inf. constr. (רָשַׁת) and pron. suff.

יָשַׁב. *To dwell.* Pe Yod (orig. Pe Vav) vb. Impf. יִישַׁב. Impr. יָשַׁב. Inf. שָׁבַת, ptcp. fem. יוֹשְׁבַת 2, 15. Hiph. הוֹשִׁיב, הוֹשִׁיבְתִּי 2, 22 Qal Impf. 3rd pl. יִישַׁב 13, 13 Qal Impf. 3rd sing. ult. vowel shortened through loss of accent. נָשַׁב 7, 12. שָׁבַת 6, 24. 21, 2 Qal. Inf. constr. (pause).

יָשַׁע. Pe Yod (orig. Pe Vav) and Lam. Gutt. vb., not in Qal; Niph. *to be saved* נוֹשַׁע. יִנְשַׁע. Hiph. *to deliver.* הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ, Inf. abs. הוֹשִׁיעַ. הוֹשִׁיעָה 10, 6 Emph. Impr. הוֹשִׁיעֶנּוּ 22, 22 Impf. 2nd sing. m. and pron. suff. 1st pl.

יִשְׁתָּחוּ. 5, 14. See שָׁחָה.

יִתְלַם. 10, 26. See תָּלַה.

יָשָׁבוּ. 22, 23. See שׁוּב.

יָשָׁם. 24, 7. See שׁוּם.

יָתַר. *To remain over.* Pe Yod (orig. Pe Vav) vb. Niph. *to be left over.* נֹתַר 11, 11. יִתְרֶי 18, 2 Impf. 3 pl. Hiph. הִוְתִּיר. הִוְתִּירִים 17, 2 Niph. ptc. pl.

יָתַר, Segh. n. m. *Remainder* (excess, from יָתַר, *To be over*) with suff. יִתְרָם.

כ

כֹּהֵן, n. f. *priesthood*, constr. כֹּהֲנֵת 18, 7.

כֹּן. Ayin Vav vb. Not in Qal. Niph. *to be set up*, יָכֹן, Impr. הִכֹּן. Hiph. הִכִּין. Impf. יִכִּין. Impr. יִכֵּן, pl. הִכִּינוּ 1, 11. הִכִּין = Inf. abs. 3, 17 also 4, 3 הִכִּין for הִכִּין prob. Po'el פִּוֵּן *to establish.* פִּוֵּן 8, 4 Niph. Ptcp. pl.

כֹּחַ, n. m. *Strength*, with suff. כֹּחֵי 14, 11.

כָּחַד. *To hide.* Ayin Gutt. vb. not used in Qal. Niph. נִכְחַד. Pi. כָּחַד. Impf. תִּכְחַד 7, 19.

כָּחַשׁ. *To deceive.* Pi. יִכְחַשׁ, כָּחַשׁוּ 7, 11 Pf. 3rd plu. תִּכְחַשׁוּן 24, 27 Impf. 2nd pl. m.

כֹּל, n. m. *All, the whole*, constr. כֹּל more usu. כָּל, suff. כָּלֶם 8, 4.

כִּלָּה. *To be complete*, Lam. He vb. יִכְלֶה. Pi. יִכְלֶה, כִּלְוּ 20, 4 Pi Impf. 3rd pl. כִּלְוֹת 10, 20 Pi Inf. constr.

כִּלְיָ, n. m. *vessel*; suff. כִּלְיָהּ. Pl. כִּלְיָהִם 7, 11.

כֵּן. Adj. *Right, Honest*, (from כֹּן *to be firm*) 2, 4 note ad loc., pl. כֵּנִים.

כִּסָּה. *To cover.* Lam. He vb. Qal, only ptc. Act. Pi. כִּסְּהוּ, יִכְסְּהוּ 24, 7 Pi Impf. 3rd sing. and pron. suff.

כִּסְלִים. Segh. n. m. *Loins*; also, *Stupidity*. Pl. כִּסְלִים תְּבוֹר 19, 12 perhaps a fem. pl. "Loins or flanks of Tabor."

כַּף, n. f. *Hollow* of the hand or foot. *Palm, Sole* (from כָּפַף). With suff. כַּפֵּי daghesh marking omitted כַּפּ. Du כַּפֵּים. Pl. כַּפּוֹת (of Soles, and in fig. sense).

כָּרַת. *To cut off.* הִכְרַתִּי 24, 3 Hiph. Pf. 1st sing. נִכְרַתוּ 3, 16 Niph. Pf. 3rd pl. (pause).

פֶּתֶף, n. f. *Shoulder.* Constr פֶּתֶף 15, 10. With Suff. פֶּתְפֵי. Pl. פֶּתְפֹת, constr. פֶּתְפֹת.

ל

לִבָּב, n. m. *The inner man*, often in contrast to the outer. So, *Mind, Will, Heart.* With suff. לִבְבֵי, pl. לִבְבוֹת.

לוֹן. *To pass the night, lodge.* Ayin Vav vb. יָלוֹן 3, 1 Hiph. Impf.

לָחַם. *To fight*; seldom in Qal; mostly in Niph. = *to engage in battle* נִלָּחַם. Inf. constr. הִלָּחַם 9, 2.

לָכוּ. 2, 1. See הִלַּךְ.

לְמַעַן. Prep. *for the sake of, to the intent that, in order that.* לְמַעַן = prep. ל + מַעַן *purpose, intent* from עָנָה *to answer.* With suff. לְמַעַנֵי.

לָקַח. *To take*; conj. like a Pe Nun vb. Impf. יִקַּח. Inf. constr. קָחַת. אָקַח 7, 21 Impf. 1st Sing.

לִקְרָאתַי. Inf. constr (with prep. ל) of קָרָא *to encounter* 11, 20 *to harden their heart to encounter war* (לִקְרַת הַמִּלְחָמָה); very often as prep. = *towards, against.*

מ

מְבוֹא, n. m. *Entrance, coming in*, constr. מְבוֹא especially of sunset, מ' השמש = *west* 1, 4.

מִבְּלַעֲדֵי. Prep. *Apart from, except* = מִן + בְּלַעֲדֵי (prob. from בל not, עָדִי unto), suff. בְּלַעֲדֵי and בְּלַעֲדֵי.

מִבְּקָעִים. 9, 4. See בָּקַע.

מִנְגֶּשֶׁת, n. m. *Common land*, (orig. prob. *pasture-land, place of cattle-driving*, from גָּרַשׁ *to drive*) 21, 13. Note ad loc.

מְהֵרָה, n. f. *Haste or speed*; usually as adv. *quickly*, from מָהַר *to hasten.*

מָגַג. *To melt.* Ayin Vav vb. Niph. נִמְגַג 2, 9.

מָוַל. *To circumcise.* Ayin Vav vb. Niph. נִמְוַל. Impf. יִמְוַל. Inf. המול 5, 8. מול Qal Impr. 5, 2.

מוֹעֵד, n. m. *Appointed time or place, assembly*; from יָעַד.
מוֹקֵשׁ, n. m. *Bait or lure in net, and, so, a snare*; from יָקַשׁ
to lay snares.

מוֹרֵד, n. m. *Descent, slope* from יָרַד.

מוֹשׁ, *To remove*. Ayin Vav vb. Impf. יִמוֹשׁ 1, 8. Hiph. Impf. יִמֹּשׁ.

מוֹת. *To die*. Ayin Vav vb. מָוַת Pf. 1, 2. Impr. מָוַת.
Po'lel מוֹתֵית. Hiph. יָמִית, הָמִית, *put to death*. Hoph. Impf. יִמָּוֵת 1, 18. מוֹת 20, 6 Qal Inf. constr.

מוֹזֵבַח, n. m. *Altar*, constr. מוֹזְבַּח, pl. מוֹזְבָּחוֹת (from זָבַח to slaughter for sacrifice); for force of מ see note 1, 3.

מוֹרֵחַ, n. m. *Place of sunrise, east* (from וָרָח to rise); for force of מ in formation of nouns see note 1, 3.

מִתְּלָקָה, n. f. *Division, Part*:—in new-Hebrew = *controversy* (from חָלַק to divide), pl. מִתְּלָקוֹת.

מַחֲנֵה, n. m. sometimes fem. *Camp* (from חָנָה), constr. מַחֲנֵה. Suff. מַחֲנֵהוּ, pl. מַחֲנֵהוֹת, suff. מַחֲנֵיָהּ.

מַפְסָה, n. m. *Staff, tribe* (company or division led by a chief with a staff as badge of leadership) from נָטָה.

מַטְלָאוֹת 9, 5. See מַלְאָא.

מַיִם, n. m. pl. *Waters*, constr. מַיִ and less freq. מַיִם. Latter form with suff. מַיִמֶיהָ.

מָלֵא. *To be full*. Lam. Aleph vb. Ptcp. מְלֵא. מָלֵא 9, 13 Pi. pf. 1st pl. מְלֵאתִי 14, 18, 1st sing.

מַלְאָךְ, n. m. *Messenger, angel*, i. e. messenger of God.

מְלוֹן, n. m. *Lodging place*. From לָוֵן; for force of מ in formation of nouns see note 1, 3.

מֶלַח, n. m. *Salt*.

מִנְחָה, n. f. *Gift, offering*. *Grain-offering*, raw or prepared; with suff. מִנְחָתִי.

מְנִיָּה 1, 13. See נוֹחַ.

מַס, n. m. in collective sense, *Labour-band, forced service*. See note 16, 10.

מָסַד. Lam. He vb. only in Hiph, *to cause to dissolve*. יִמָּסֵד 14, 8 (see note there) 3rd pl. Impf. יִמָּסֵד.

מָסַם. *To melt*; Double Ayin vb. In Qal Inf. const. only; Niph. נָמַם. Impf. יָמַם 2, 11. 5, 1.

מִסְפָּר, n. m. *Number* (from סָפַר to count).

מַעְבְּרָה, n. f. *Ford*, pl. מַעְבְּרוֹת 2, 7.

מְעַט, n. m. *Fewness, a little, few*:—used occas. as adj. more freq. as adv.

מַעֲנֵן, n. m. *Spring*, with suff. מַעֲנֵינוּ, pl. מַעֲנֵנוֹת, also מַעֲנִיִּים.

מַעַל. *Higher part* (from עָלָה to go up), only in adv. and prep. phrases = *above*. מִמַּעַל 2, 11 adv. cf. מִתַּחַת.

מַעֲשֵׂה, n. m. *Deed, work*, constr. מַעֲשֵׂה, pl. מַעֲשִׂים, with suff. מַעֲשָׂיו, מַעֲשָׂיהָ.

מַצֵּב, n. m. *Standing place*; from נָצַב.

מַצָּה, n. f. *Unleavened bread or cake*, pl. מַצּוֹת 5, 11.

מַצְרִיִּים. 9, 4. See צָרָה.

מָרַד. *To rebel*. Ayin Gutt. vb. מָרַד Inf. constr., לְמָרְדָּם 22, 16 Inf. const. with pron. suff.

מָרָה. *To be rebellious*. Lam. He vb. Not in Qal. Impf. Ptcp. מֹרָה. Hiph. Impf. יִמְרָה 1, 17.

מִרְכָּבָה, n. f. *Chariot* (from רָכַב to ride) constr. מִרְכָּבָה, with suff. מִרְכָּבָתוֹ, pl. מִרְכָּבוֹת.

מִקְנֵה, n. m. *Cattle* (from קָנָה) with suff. מִקְנֵהוּ; with pl. suff. מִקְנֵיהֶם 1, 14.

מִשְׁכָּן, n. m. *Dwelling place, Tabernacle*, also with a fem. pl. מִשְׁכָּנוֹת from שָׁכַן to dwell.

מִשְׁמֶרֶת. Segh. n. f. *Watch, guard* (from שָׁמַר), with suff. מִשְׁמֶרֶתִי, pl. מִשְׁמֶרוֹת.

מִשְׁנֵה, n. m. *Double, copy* (from שָׁנָה to repeat) constr. מִשְׁנֵה, pl. מִשְׁנֵיִם.

מִשְׁפָּחָה, n. f. *Family*, constr. מִשְׁפָּחָה; with suff. מִשְׁפָּחָתִי, pl. מִשְׁפָּחוֹת.

מִשְׁרֵת. The Pi. Ptcple of שָׁרַת to minister, used as noun. *A minister, attendant*:—gen. of ministerial, opposed to menial, service.

מִתְאַר. 19, 13. See תָּאָר.

נ

- נאד, n. m. *Skin-bottle*, pl. נאדות 9, 4 and 13.
- נגד. Pe Nun vb. Only in Hiph. and Hoph. *To declare*
 הנגיד, הנגיד. Impr. הנגיד. Hoph. הנגיד. 10, 17 Impf.
 3rd sing.
- נגף. *To strike*. Pe Nun vb. Impf. ינגף. Niph. ינגף. 24, 5 Qal Impf. 1st pers. sing.
- נגש. *To draw near*. Pe Nun vb. Impf. יגש. Niph. יגש
to approach Hiph. הגיש. 3, 9 Qal Impr. pl. for
 הגשו see note ad loc. 21, 1 Qal Impf. 3rd pl.
- נוח. *To rest*, Ayin Vav and Lam. Gutt. vb. Impf. ינוח.
 Inf. constr. נוח, Hiph. הניח 22, 24 and הניח. Impf. יניח
 and יניח. 4, 3 Hiph. pf. 2nd pl. הניחום 6, 23
 Hiph. Impf. 3rd pl. and pron. suff. ינה 21, 44 Hiph.
 Impf. 3rd sing. מניח 1, 13 Hiph. ptcp.
- נוס. *To flee*. Ayin Vav vb. Impf. ינוס 8, 5 pf. 1st pl. Hiph.
 הניס. 10, 11 Qal Inf. constr. pron. suff. נוס 20, 2
 Qal Inf. constr.
- נוף. *To wave*. Ayin Vav vb. Only once in Qal. Po'el
 Impf. ינוף. Hiph. הניף 8, 31.
- נותר. 11, 11. See יתר.
- נחבא. 2, 16. See חבא.
- נחל. *To inherit*. Impr. נחל 19, 49. Pi. נחל, *divide for*
a possession 13, 22. 14, 1.
- נחל, n. m. *Torrent*, also *Torrent-Valley*.
- נטה. *To stretch, to incline*, Pe nun and Lam. Gutt. vb.
 נט 8, 18 apoc. for יטה Impf. 3rd. Impr. נטה 8, 18.
 Inf. constr. 8, 19. Niph. נטה. Hiph. *to turn, incline*
 הטה. 24, 23 Impr. pl.
- נקה. *To smite*. Pe Nun and Lam. He vb. Not in Qal;
 Niph. נקה but mostly in Hiph. הקה 20, 5. 9, 18
 3rd pl. Impf. יקה apoc. יקה. Inf. constr. הקות 10, 20 (with
 pronom. suff.). יקה 10, 10 Hiph. Impf. 3rd sing. and pron.
 suff. יקה 10, 4 Impf. 1st pl.
- נכני. 8, 4. See כון.

- נָמְנוּ. 2, 9. See מוֹנֵה.
- נָצַב. Pe Nun vb. Not in Qal. Niph. נָצַב to take one's stand, to stand. Hiph. הִנְצִיב. הִנְצִיב Impf. 6, 26.
- נָצַל. Pe Nun vb. Not in Qal. Niph. נָצַל to deliver oneself, escape. Pi נִצַּל to strip. Hiph. הִנְצִיל to deliver. הִנְצִיל Impr. הִנְצִילְתָּם 2, 13 Pf. 2nd, pl. with Vav consec.
- נָפַל. To fall. Pe Nun vb. Impf. יִפֹּל. יִפֹּל 6, 20. Hiph. הִפִּיל, הִפִּיל. הִפִּילָה 13, 6 Impr. sing. and pron. suff. 3rd fem. הִפִּילְתִּי 23, 4 Hiph. pf. 1st sing.
- נַפְשׁ, n. f. Soul, Living being, Self, with suff. נַפְשִׁי, pl. נַפְשׁוֹת.
- נָקַם. To avenge, Impf. יִקַּם 10, 13. Note ad loc. Niph. נִקַּם.
- נָשָׂא. To lift. Pe Nun and Lam. Aleph vb. Impf. יִשָּׂא. Impr. יִשָּׂא and נִשָּׂא. Niph. נִשָּׂא. Pi נִשָּׂא. Hiph. הִנְשִׂיא. הִנְשִׂיא 4, 8 Qal 3rd pl.
- נָשִׂיכָם. 1, 14. See אִשָּׁה.
- נָשַׁל. To slip off, draw off. Pe Nun vb. יִשַּׁל. יִשַּׁל 5, 15. Impr. sing.
- נָשַׁן. Only in Hiph. To overtake. Pf. הִנְשִׁינִי. Impf. יִנְשִׁינִי. יִנְשִׁינִי 2, 5, 2nd pl. and pronom. suff.
- נָשִׂיא, n. m. A chief, prince i. e. one lifted up, from נָשָׂא.
- נָתַן. To give. Pe Nun vb. Inf. נִתֵּן. Inf. constr. נִתַּת 1, 6 occasionally נִתַּתְּ. Niph. נִתַּתְּ 24, 33. 20, 22 Qal Impr. pl. mas.
- נָתַק. To tear away. Pe Nun vb. Niph. נִתְקַן, נִתְקַן 4, 18. יִנְתְּקוּ Impf. 3 pl. 8, 16. Hiph. Inf. constr. נִתְתִּיק 8, 6 with suff. 1st pr. (הִתְתִּיקְנִי).

ס

- סָבַב. To surround. Double Ayin vb. יִסְבֵּב. יִסְבֵּב 6, 15. Niph. נִסְבֵּב, יִסְבֵּב. Po'el סִבַּב. Hiph. הִסְבֵּב. הִסְבֵּב 7, 9 Niph. pf. 3rd pl.
- סָוֵר. To turn aside. Ayin Vav vb. Impf. יִסְוֵר. Inf. constr. יִסְוֵר 23, 6. Hiph. הִסְוִיר 11, 15. Inf. constr. הִסְוִיר 7, 13

(with pronom. suff. כֶּם). Hoph. הוֹסֵר. 1, 7 Qal Impf. 2nd sing.

סוֹחַ. *To incite*. Ayin Vav vb. Only in Hiph. הִסִּית. Impf. יִסִּית. 15, 18, 3rd sing. fem. and pron. suff. 3rd mas.

סָרַן, n. m. *Tyrant, Lord* (Philist. loan word). Pl. סָרָנִים.

ע

עָבַד. *To work, serve*. Pe Gutt. vb. יַעֲבֹד. Niph. נִעְבְּדוּ, עָבַד. Pu. יַעֲבֹד. Hiph. הִעֲבִיר, הָעִבִיר.

עָבַר. *To pass*. Pe Gutt. vb. Impf. יַעֲבֹר. Niph. Impf. יִעָבֵר. Hiph. הִעֲבִיר. הָעִבִיר. 7, 7, 2nd Sing. mas. note ad loc. Impf. יַעֲבֹר. Inf. constr. הָעֹבֵר also 7, 7 Inf. abs. perhaps for הָעֹבֵר. הָעֹבֵר. 3, 1 Qal Impf. Plu. 3rd (pause). עָבְרָם 23, 16 Qal Inf. constr. pronom. suff.

עָבַר. Segh. n. m. *Region across or beyond* (gen. of river, ravine, sea). Mostly as prep. *The other side of, Beyond*. Also "Side". See note 22, 11.

עֲדָה, n. f. *Congregation* (lit. company assembled by appointment. From עָרַ, *to appoint*). Constr. עֲדָת, with suff. עֲדָתִי.

עֲדוֹת, n. f. *Testimony* (i. e. of the Ten commandments on the Tables as divine charge). Of the Ark, as containing the Tables 4, 16 (from עוֹד).

עוֹד, n. *Continuance*, used chiefly as Adv. *Still, yet*. With suff. עוֹדָי 14, 11 also עוֹדִי, &c.

עוֹלָה, n. f. *Whole Burnt offering*. The whole animal with the exception of certain parts was laid upon the Altar and consumed. (*That which goes up* from עלה.)

עָוַב. *To leave*. Pe Gutt. vb. Impf. יַעֲוֹב. 1, 5, Note ad loc. Niph. נִעָוַב. Impf. יַעֲוֹב.

עָזַר. *To help*. Pe Gutt. vb. Impf. יַעֲזֹר. 10, 6 Impr. (עָזַר) and pron. suff. Niph. נִעָזַר.

עֵין, n. f. *Spring, fountain*, constr. עֵינַי, pl. עֵינֹת, constr. עֵינֹת.

עָבַר. *To disturb, trouble.* Pe Gutt. vb. יַעְבְּרֶךָ 7, 25
Impf. 3rd sing. and pron. suff.

עָלָה. *To go up.* Pe Gutt. and Lam. He vb. Impf.
עָלָה, apoc. יָעַל. Inf. cons. עָלוּת, ptc. עָלָה 12, 7. Niph.
עָלָה. Hiph. הִעָלָה. Impf. יַעְלֶה 2, 6, Hiph. Pf.
3rd sing. fem. and pronom. suff. עָלוּ 4, 16 Qal Impr. pl.
עָמַק. Segh. n. m. *Vale* (From עָמַק *to be deep*), with
suff. עָמָקִי.

עָצוּם. adj *Mighty.*

עָצָם. Segh. n. f. *Substance, bone*, with suff. עָצָמִי, pl.
עָצָמוֹת.

עָקַר. *To hamstring* (horses) only in Pi'el. הִעָקַר 11, 6
Impf. 2nd sing. m.

עֲרֵבָה, n. f. *Desert, plain.* For especial reference, see
Geog. Glossary. With suff. עֲרֵבָתָהּ.

עָרוּבוֹת. 2, 6. Pass. ptc. fem. pl. עָרַךְ *to arrange.*

עָרַף. Segh. n. m. *Back of neck*, with suff. עָרָפִי.

עָרַף. *To tremble.* Pe Gutt. vb. הִעָרַף 1, 9 Impf. 2nd sing.

עָשָׂה. *To do or make;* Pe Gutt. and Lam. He vb. יַעֲשֶׂה,
apoc. יַעַשׂ. Impr. עָשָׂה. Inf. constr. עֲשׂוֹת. Niph. יַעֲשֶׂה,
יַעֲשֶׂה. 2, 12 Qal pf. 1st sing., 2nd plu.

עָשָׂן, n. m. *Smoke*, constr. עָשָׂן 8, 20 and עָשָׂן.

פ

פֹּה, adv. *Here.*

פֶּה, n. m. *Mouth*, with suff. פִּי, פִּיךָ, pl. פִּיּוֹת.

פֶּחַ, n. m. *Trap* (for bird) also used fig. of *plots.*

פָּלִיט, n. m. *Escaped one, fugitive* (From פָּלַט).

פָּנָה. *To turn.* Lam. He vb. יִפְּנֶה, apoc. יָפַן. Impr. פָּנָה.
pl. 22, 4. Ptc. פָּנָה 15, 2.

פֶּסַח. Segh. n. m. *Passover* (the sacrifice, or the festival
of). From פֶּסַח *to pass or spring over.*

פֶּעַם. Segh. n. f. *Foot, Time* (orig. stroke, beat). Du.
פֶּעַמִּים, plu. פֶּעַמִּים.

פֶּשַׁע. Segh. n. m. *transgression*:—suff. פֶּשַׁעִי. פֶּשַׁעְכֶם
24, 19.

פֶּשֶׁת. Segh. n. m. *flax*, suff. פֶּשְׁתֵי, pl. פֶּשְׁתִּים, constr. פֶּשְׁתֵי 2, 6.

פֶּתַח. Segh. n. m. *opening, doorway*, suff. פֶּתְחֵי, pl. פֶּתְחוֹת.

צ

צָאָה. 14, 11. See יָצָא.

צָבָא, n. m. *Army, Warfare, war* with suff. צָבָאֵי, pl. צָבָאוֹת.

צֵד, n. m. *Side*, with suff. צֵדֵי, pl. צֵדִים. Dagh. for omitted 7 of root צוּד.

צִוָּה, n. f. *Provision* for a journey (From root צוּד, perhaps related to צוּד *to hunt*).

צִוָּאר, n. m. *Neck, back of neck*. Constr. צִוָּארַי, with suff. צִוָּארַי, pl. צִוָּארַי.

צוּה. *To command*. Lam. He vb. Only in Pi and Pu. Impf. יְצוּה, apoc. יָצוּ 1, 10. יְצוּהוּ 3, 3 Impf. Plu. יְצוּהוּ 1, 7. Pi pf. and pron. suff. צִוִּיתִי 7, 11 Pi pf. 1st sing.

צָדַח. *To advance, to prosper* (allied to צָלוּחַ *to penetrate*) Lam Gutt. vb. Hiph. *to make prosperous* הִצְלִיחַ. הִצְלִיחַ 1, 8 Impf. 2nd sing.

צָנִין, n. m. *Thorn*, pl. צָנִיִּים 23, 13.

צָעִיר, adj. *Little, Young*. From צָעַר *to be insignificant*.

צָר, n. m. *Adversary* (from צָרַר), pl. צָרִים.

צָרַד. *To bind, be narrow*. Double Ayin vb. Impf. יִצְרַד. Hiph. הִצְרַד. הִצְרַד 9, 4 Pu ptc. pl.

ק

קָדַשׁ. *To be set apart, consecrated*. הִתְקַדְּשׁוּ 3, 5 see note ad loc. Hith. Impr.

קָוַם. *To arise, stand*, Ayin Vav vb. Impf. יִקְוֹם. Po'el קוּמָם. Hiph. הִקְוִים. הִקְוִימוּ 7, 26 Hiph. Impf. 3rd pl.

קִיר, n. m. *Wall*, usually of a house or chamber, sometimes specifying the surface of a wall. So 2, 15 קִיר הַחֻמֹּת *The surface of the (city) wall*.

קלה. *To roast.* Lam He vb. only in Qal Pf. and Pass. ptc. קלוי 5, 11.

קלל. *To be swift, slight, to appear trifling.* Double Ayin vb. Impf. יקלה. Apoc. יקל. Niph. נקל. Pi קלל *to make contemptible = to curse.* קלל 24, 9, Inf. Hiph. הקל = *to make light.*

קנין, n. m. *Thing acquired, acquisition* (from קנה) 14, 5.

קצה, n. m. *End, extremity, constr. קצה* 3, 2. Pl. with suff. supplied by קצות.

קרבי. Segh. n. m. *The inward part, midst, with suff. קרבי.* Usually constr. with prep ב or ם. In pl., only with suff. קרבי and then with vb. in fem:—Ps. 103, 1.

קשת. Segh. n. f. *Bow; with suff. קשתי*, pl. קשתות. Suff. קשתיו.

ק

ראה. *To see.* Ayin Gutt. and Lam He vb. Impf. יראה. Apoc. ירא. Niph. נראה. Hiph. הראה 5, 6 Inf. constr. and ם pron. suff. (הראותם). יראו 8, 20 Qal Impf. 3 pl. יראתכם 3, 3 Qal Inf. constr. and pron. suff. יראתנה 24, 7 Impf. 3rd pl. fem.

ראש, n. m. *Head, with suff. ראשי*. Pl. ראשים.

ראתכם 3, 3. See ראה.

רגל. Segh. n. f. *Foot* (From רגל *to go about*) with suff. רגלי. Du. רגלים. Pl. רגלים = *Times.*

רוח, n. f. sometimes m. *Breath, spirit; also wind, quarter* (of wind) and so, *side*, pl. רוחות.

רום. *To be high.* Ayin Vav vb. Impf. ירום. Po'lel רוּם *to raise, rear* (children). Po'lal רוּם *to be extolled.* Hiph. הרום 4, 5 Hiph. Impr. pl.

רוץ. *To raise a shout:*—in Hiph. Ayin Vav and Lam. Gutt. vb. Pf. הרוץ. ירוץ 6, 5 Impf. 3rd pl.

רחק. *To be far.* Ayin Gutt. vb. Impf. ירחק. Hiph. *to be gone far and to remove.* הרחיק, הרחיקו 8, 4 Impf. 2nd pl.

רכבי. Segh. n. m. *Chariot, Chariotry; with suff. רכבי.*

רמה. *To beguile* Lam He vb. Pi only. רמיהם 9, 22. Pf. 2nd pl.

נָפַח. *To sink, relax.* Lam. He vb. Impf. נִפְּחָה. Hiph. *to let drop, abandon.* אֶנְפֹּךְ 1, 5 Hiph. Impf. 1st sing. with pron. suff. תִּנְרֶי 10, 6 Hiph. Juss. 2nd sing. מִתְרַפֵּים 18, 3 Hith part. plu. (*to shew oneself slack*). רָשָׁה. 13, 2. See יָרַשׁ.

ש

נִשְׂאָרָה, נִשְׂאָר. *To be left over,* Ayin Gutt vb. Niph. נִשְׂאָרָה 13, 2 Niph. ptc. fem. sing. (pause).

שָׁבַע. In Qal, only pass. pcpl. Niph, *to swear.* (See Lex. for connection with שִׁבְעַת *seven* and argument thereon.) Pf. נִשְׁבַּע 6, 22, Hiph. הִשְׁבִּיעַ *to cause to swear, to adjure.* הִשְׁבַּעוּ, 2, 12 Niph. Impr. Pl. יִשְׁבַּע 6, 25 Hiph. Juss. 3rd m. s. יִשְׁבַּעוּ, 9, 15 Niph. Impf. 3rd pl.

שִׁבְטָה. Segh. n. m. *Staff, Tribe* (cf. מִטָּה) with suff. שִׁבְטִי. In pause שִׁבְטָה.

שָׁבַת. 21, 2. See יָשַׁב.

שָׁגָה, n. f. *sin of error*, opposed to *sin of intention* (from שָׁגַג to go astray); with suff. שָׁגַגְתִּי.

שׁוּב. *To turn, return.* Ayin Vav vb. יָשׁוּב. Hiph. הִשִּׁיב. הִשִּׁיב 14, 7 Hiph. 1st sing. Juss. יָשׁוּבוּ 22, 23, Hiph. Impf. 3rd pl. שָׁב 2, 16 Qal Inf. constr. Note ad loc.

שׁוֹפָר, n. m. *horn*, pl. שׁוֹפָרוֹת, constr. שׁוֹפָרוֹת 6, 4.

שָׁהָה. *To bow.* Hithpa'lel הִשְׁתַּחֲוָה. Impf. יִשְׁתַּחֲוּהוּ. Apoc. יִשְׁתַּחֲוּוּ 5, 14. Note ad loc.

שִׁמְטָה, n. m. *A scourge* 23, 13 not elsewhere, prhps for שְׁמִים pl. of שׁוֹט.

שֶׁל. 5, 15. See נָשַׁל.

שֵׁם, n. m. *Name*, with suff. שְׁמִי, שְׁמֵךְ, pl. שְׁמוֹת.

שִׁמְעָה. Segh. n. m. *Fame, Report*, with suff. שְׁמֵעִי.

שֶׁמֶשׁ, n. f. sometimes m. *Sun*, with suff. שְׁמֵשׁ.

שָׁנִי, n. m. *Scarlet*.

שֶׁקֶל. Segh. n. m. *Shekel*. Lit. *a weight* (from שָׁקַל *to weigh*), a standard of weight (and value) equal to about $\frac{1}{2}$ oz.

ש

שֶׁה, n. m. occas. f. *Sheep*, constr. שֶׁה, suff. שֵׁיו. Not found in plu.

שׁוּם. *To put*. Ayin Vav vb. Impf. שׁוּם, and יָשׁוּם (latter usual), יָשָׁם, 24, 7 Qal impf 3rd (shortened). שָׁים, 7, 18 Impr.

שְׂמָאוֹל, n. m. *The left, region on left*. Also = *North*. (See יָמִין.)

שָׂק, n. m. *sackcloth, sack*, suff. שָׂקִי, pl. שָׂקִים, 9, 4.

ת

תְּבֹא. 8, 2. See בּוּ.

תָּרַעוּ. 3, 4. See יָדַע.

תּוֹרָה, n. f. *thanksgiving, praise* 7, 13, perhaps, *Praise by acknowledging sin*. More prob. the meaning here is "*Confession*". Root יָדָה. See note ad loc.

תּוֹרָה, n. f. *Instruction, law*. (From הוֹרָה. Hiph. of יָרָה *To shew, teach*.)

תּוֹרָדָם. 2, 15. See יָרָד.

תּוֹשִׁיעֲנוּ. 22, 22. See יָשַׁע.

תַּחַת, n. m. *Under part*; and, so, adv. and prep. *beneath, and instead of*. Adv. תַּחַת־תַּחַת, 2, 11. As prep. with suffixes mostly in pl. תַּחַת־יָהּ, Lit. *in the parts beneath it*. With the 3rd pl. suff., the sing. is sometimes used תַּחַתָּם, 5, 7 and 8.

תַּחַת. 8, 1. See תַּחַת.

תָּלָה. *To hang*. Lam. He vb. Impr. יִתְּלָה, 10, 26 with suff. יִתְּלֶם. תָּלִים, 10, 26 Qal Ptcp. Pass. Pl.

תָּמוֹל, n. m. used adv. *Yesterday*; and so, *recently*. Generally with שְׁלֹשֶׁם = *Yesterday and the third (day)* to convey the idea of "*formerly*".

תָּמִים. Adj. *complete, sound, having integrity*.

תָּמַם. *To be finished*. Double Ayin vb. Pf. תָּמַם. Impf. יִתָּם. Inf. constr. תָּמַם. Hiph. יִתָּם, תָּמַם. תָּמַם, 8, 24 Qal Inf. constr. with pronom. suff. תָּמוּ, 3, 16 Qal. Pf. 3rd pl.

- תְּקִיתָהוּ. 15, 18. See סוֹת.
- תִּפְשׂוּ. *To lay hold of.* תִּפְשׂוּכֶם = Qal Inf. constr. and pron. suff.
- תִּפְל. 6, 20. See נִפַל.
- תִּצִיתוּ. 8, 8. See יִצַח.
- תִּקְוָה, n. f. *Cord*, constr. תִּקְוֹת 2, 18. From קָוָה *to hope* orig. prhaps = *to stretch*; and, so, conveying idea of tension in both *cord* and *hope*. תִּקְוָה also = *hope*.
- תִּקַח. 2, 4. See לָקַח.
- תִּשָּׁב. 6, 24. See יָשַׁב.
- תִּשְׁנוּם. 2, 5. See נִשְׁנָה.
- תִּת. 1, 6. See נָתַן.

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