

## Psalm 116

(116:1)

תְּהַנִּיחַ = (only plural abstract) “supplication for favour” under BDB 337b. Root הִנַּח – Arm הִנַּח. Arb *hanna* “yearn towards, long for, be merciful, compassionate, favourable, inclined towards”. Sab הַן in PN. Ph הַן in הַן “favour”. Akk *annu* “grace, favour”.

קולי<sup>1</sup>ישמע<sup>2</sup>

(116:2)

נטה Hiphil 2ms imperative. נטה = “stretch out, spread out, extend, incline, bend”, Hiphil turn, incline” under BDB 939b. Arb *nṭw - naṭā* “stretch out”.

ובימי אקרא – Literally “and in/during my days I will cry out”. Interesting expression.

(116:12)

תַּגְמוּל = “benefit” under BDB 168b. Aramaic plural(?) + suffix. What??? Hapax. Root = גמל “deal fully or adequately with, deal out to; wean; ripen”. תַּגְמוּל is a strange form. Date and place of composition?

(116:13)

יְשׁוּעָה < יְשׁוּעָה = “salvation” under BDB 447a. Root ישע = “make wide, spacious”?

(116:14)

נֶדָר = “vow” under BDB 623b.<sup>3</sup>

<sup>1</sup> “Probably read with תִּ or read with manuscript קול compare Septuagint, Syriac, Hieronymous”. This is a little strange. And there are several morphological/grammatical peculiarities in this text. So...

<sup>2</sup> “Read probably שמע (י dittography)”. Maybe.

<sup>3</sup> “Two manuscript, Septuagint\* omit – compare 18a”.

שלם = Piel “complete, finish; restore, recompense” under BDB 1022a.

נגד = (as adverb or preposition) “in front of, in sight of, opposite to” under BDB 617a.

נגדה־נא – Unusual construction. “Toward/in the sight of (please, pray)”? Does this occur anywhere else?<sup>4</sup>

(116:15)

יקר = “precious, rare, splendid” under BDB 429b.<sup>5</sup>

מִן־הָ < מִן־הָ? Another unusual construction. A variant form of מִן־הָ?<sup>6</sup>

Note also how ל is used to express “of / belonging to” rather than a simple(?) construct phrase.

(116:16)

אָנָּה = “ah, now! I/we beseech thee!” under BDB 58a.<sup>7</sup>

אָמָּה = “maid, handmaid” under BDB 51a. Ph אמת. Arb *ʿamatu(n)*. Sab אמת in PN. Akk *amtu*. Root אמה = (assumed as root of אמה so ???).

כִּי־<sup>8</sup>

פתח = “open” under BDB 834b. What does it express in this conjugation?

מוֹסָר = “discipline (moral), chastening, correction” under BDB 416a. Here “bonds, constraints”?

(116:17)

לְךָ<sup>9</sup>

<sup>4</sup> “Propose לנגד עיני כל compare 18<sup>b-b</sup>”. Er... maybe?

<sup>5</sup> “Cairo, a few manuscripts omit”.

<sup>6</sup> “Read *frt* תמוֹתָה = ???”

<sup>7</sup> “Cairo, a few manuscripts omit”.

<sup>8</sup> “Septuagint, Syriac omit”.

זָבַח = “sacrifice” under BDB 257a. Root זבח = “slaughter for sacrifice”.

<sup>10</sup> ובשם יהוה אקרא

(116:18)

<sup>11</sup> נדרי

<sup>12</sup> נגדה-נא

<sup>13</sup> -נא

(116:19)

חֶצֶר = “enclosure, court” under BDB 346b. Common noun. Learn it now.  
Grammatically masculine and more commonly feminine.

תוככי – תוך plural construct + 2fs suffix. Phew! Unusual although within normal Hebrew grammar.

הלל = II “be boastful”, Piel “praise” under BDB 237b. Arb *halla* “shout” (in joy and terror). Akk *alālu* “shout for joy, rejoice”.

<sup>14</sup> הללו-יה

---

<sup>9</sup> “Cairo, a few manuscripts omit”.

<sup>10</sup> “Septuagint omits”. There is some odd repetition in the last few verses.

<sup>11</sup> “Cairo, manuscript (?) omit – compare 14a”.

<sup>12</sup> You will never guess. Compare note to verse 14.

<sup>13</sup> “A few manuscripts omit”.

<sup>14</sup> “Septuagint conjunction with *sq*, Syriac omits” = ??