Footnotes:

1. gilulim: according to Klein, gilul, which means idol, some scholars think is related to galal which means "dung" but vowelled with the vowels in the word shi-kuts, which means abomination--that tells you what they thought of idols.

2. shadai: Klein says that most scholars derive it from shin-dalet-dalet = to overpower; others think it comes from shin-dalet-hei = mountain in Akkadian; others relate it to shin-dalet which means breast, and translate shadai as "provider, sustainer". Isn't etymology interesting?

3. This is one of the first things I learned in literal translation, and is still one of my favorites: the word for "infinite time" , eternity, and "infinite space", universe, is the same word in Hebrew: o-lam'(עוֹלָם). That reminded me of Einstein and the space-time continuum. Wow!

4. When two nouns are together, making a definite noun-noun phrase, most often with the concept of "of" in between, the definite article "the" is placed before the second noun, but the sense is as follows: cedars of the Lebanon = the cedars of Lebanon; book of the life = the book of life, day the Sabbath = the Sabbath day, etc. We have noun-noun phrases in English, too: we can say Lebanon cedars.

5. yish-ta-bach: the root of this word is shin-bet-chet, which means "to praise, laud" (Klein), but possibly it was difficult to pronounce, a rule evolved to let the shin and the tav (the tav is needed by the future tense) switch places.

6. bereshit, such a familiar word ;"in the beginning" it is often translated, the first word in the Torah. be=with, in;   reshit comes from root as that of rosh (e.g. rosh hashanah), meaning head (head of the year). so bereshit literally means "in first", or "at the head", or "in the beginning".

7. mikraei kodesh (holy convocations)are the Festivals, Vayikra 23:4.

8. Command forms and other words may be made more emphatic by the addition of "ah" at the end of the word, e.g. Le-chah' do-di': Lech is the masculine singular command form for "Go"; for emphasis, the "ah" is added as a suffix to form Le-chah', meaning "Go!!!". (Le-chi' is for speaking to a woman, and Le-chu' for male and female, and the old form for women only is Lech'-nah).   "A-shir' means "I will sing"; a-shi-rah' means "I will enthusiastically sing!";   Mi-cha-mo-chah, with the suffix hei, means "Who is like You ?" Compare the Hebrew to the *mi chamocha* on page 365. *One reference to this is Essentials of Biblical Hebrew by Kyle M. Yates, Ph.D., 1938. , the cohortative mood, p.125. italics not in original Kakatuv*

9. Amen is not translated in this work; it is an affirmation which comes from the root which gives the words for faith, trustworthy, steadfast.

10. At the end of a phrase or sentence, the stress may change from the last syllable to the next to the last syllable. This is frequent in the Veahavta, and caught my attention in the Hashkivenu, p. 56-57 in Service I, in the word a'-tah used instead of a-tah'.   This was probably done to show that this is the end of a phrase in the days before there were written vowels and punctuation or even when everything was in the oral tradition.

11. The present tense of the verb "to be" is understood in Hebrew; words are not used for *am, is,* or *are.* Therefore, where one places our English *am, is,* or *are*, is a guess, some more educated than others. (the one exception that I know of is in Adon Olam, where the verse "*ve* hu hayah, *ve* hu ho-veh', ve hu yih*e*yeh", uses the past, present, and future "he was, he is, and he will be" with poetic license), and hoveh, I read in one of my books, is in the sense of being present, or of existing. 501 Hebrew Verbs also gives the present tense conjugation (for completeness?).

12. All cities, towns, countries, and continents are female in Hebrew, but Israel as a people is male.

13. A "ת" (tav) replacing the "ה" (hei) on the end of a singular female word means "of". This will be indicated in the translation.

14. An extra "מ" (mem) at the beginning of the word (not a part of the 3-letter root) may indicate an abstract noun of the root, or it may mean "place of".

15. av-la'-tah, see Psalm 92 : The root is עבל = to act wrongfully; a-val' (עבל) is he acted wrongfully-----could the English word "evil" derive from this?

16. me-si-lot': comes from the root s-l-l (סלל) which means "to pave a road". A related word, ma-se-lul', is a "hapax legomenon", a word which occurs only once, in the Tanakh, in Isaiah 35:8.

17. The present tense for singular male, be it "he" or "you" is the same. Unless the pronoun "he" or "you" is used, verbs in the present tense could be for either one.

18. A verb beginning with a yud is often the future tense of "he" or "they". Disregard the yud and you can usually find the root.

19. If the ending of a word is "av", it means the noun to which "av" is attached is plural; if the noun is singular, the ending is "o"; for example, de-va-rav' means "his words" and de-va-ro' means "his word".

20. plowshare: the large pointed blade of a plow, which follows the coulter (the iron bade which makes a vertical cut in the earth) and makes a horizontal cut in the earth. The mould-board, following the plowshare, then turns over the furrow slice. (from the Oxford English Dictionary)

21. In the titles of the prayers, I have left out the vowels, to give you some practice in reading ke-tiv' ma-le' (כְּתִיב מָלֵא), which is the Hebrew writing system mostly used now in Israel , for newspapers, books, and general writing. The name means "writing full" or full writing because it uses aleph, vav, and yud for vowels a , o/u, and i, in many words, but no vowels themselves. The Hebrew in our prayer

books is usually written in k<u>e</u>-tiv' <u>cha-ser</u>' (כְּתִיב חָסֵר) or writing "missing, lacking, minus" the letters used as vowels (but with the dots and symbols which are the vowels in Hebrew). Bibliography #14.

22. Evelyn Garfiel, in the wonderful little inexpensive book Service of the Heart, explains all the parts of the Service of prayer so clearly, and with so many historical connections. She makes the point that malchut should be translated as "kingship" rather than "kingdom" as the latter connotes limited place, rather than unlimited authority over all the world and universe and eternity.   Bibliography # 11.

23. y<u>e</u>-he-mu' is a hard word to figure out. one of my friends who knows Hebrew well says there is a song which uses that word to mean overflow-----the meaning of h-m-h (המה) in Klein's dictionary is murmur, growl, roar (could English "hum" be related?)

24.   Most nouns which end in "ah" and many singular nouns which end in a " ת " (tav) are female. Other female words have other endings, but these are very frequent.

25. Nekadmah fanav is an idiom, and means "we welcome him", literally "we will be in front of/before his presence/face".

26. "face" (panim), like "life" (chaiyim), is a plural word in Hebrew; therefore, the plural form of the suffix for "his": -av instead of -o.

27. In the passive form of verbs, which begin with the letter nun (n), the present and past tenses of the singular male (he) form are usually the same, and you have to tell from the context which is meant.

28. nichsof nichsafti is the combination of a form of the verb called the "infinitive absolute" and the regular tense of the verb, for emphasis. This technique is also seen in a favorite Passover song, "Simcha Raba", in one verse: "<u>sha-ol</u>', <u>esh-al</u>' ar-ba' kushiot; <u>sha-toh</u>', <u>esh-teh</u>' ar-ba' ko-sot'." (to ask, I will ask 4 difficult ones; to drink, I will drink 4 cups). You may see this technique in other places in the prayers, as in: bo   ya-vo' (Birkat Hamazon) .