

- 1:1...Note the superlative form  
 ...Note what may be an authorial lamedh  
 ...Compare (as time allows) with the LXX beginning.
- 1:2...Note a comparative construction.
- 1:3... **תֹּוֹרֵבֵן** from **רִיֵן** "empty" "poured out" Hoph. 937  
 ... **רִיֵן?** remember it is derived from **רִיֵן**.  
 ...You must remember this is poetry and try to read it that way.
- 1:4... **חָשַׁד** "draw" or "drag"  
 ...Note the cohortative on **חָשֵׁהוּ**.  
 ... **חֲדָר** "chamber"  
 ... **דָּדִיָּה** "love" 187...the idea is almost majestic so the form is plural but the actual meaning is singular.  
 ...And watch for another comparison  
 ... **מִיֵּשְׁרִים** this is probably used adverbially. See BDB 449  
 ...And watch the pronoun on the last word.
- 1:5... **וְעֵדָה** "comely" 612. Is the waw adversative or connective?  
 ...Proper name "Kedar". You may wish to dictionarize it.  
 ... **קִרְיָטוֹת** "curtain" 438  
 ...No doubt the last two phrases embody a parallelism
- 1:6... **שִׁשְׁנֵי** Note the **ש** is the shortened form of **שֵׁשׁ**. You are going to see a lot of it. The translation is the idea..."because I" but the shortened may take all the usages of **שֵׁשׁ** in varied contexts.  
 ... **שִׁחַרְחָרַת** h.l. from the verb **שָׁחַר** "to be black" "sunburned is probably more like it"  
 ... **שִׁשְׁנֵי פָנָי** from the verb **שָׁחַר** 1004, used three or four times in the OT. The form is 3fs Impf...note the durative idea of the verb and the original (first) **ש** is the **שֵׁשׁ** form again. I cannot point this out forever so become accustomed to looking for it. In this context it is best seen as causal.  
 ... **נֹטְרָה** "keeper" "watcher"  
 ... **שִׁי** "which is to me."