

- 4:1 וְשָׁנְיָם * /to oppress/ BDB 799
דַּמְעָה BDB 199 /tears/
מִן think וְנִתְּנָה .
- 4:2 וְשִׁבְחָה BDB 986 /praise/ suggested Aramaism. See usage in BDB. Note the unusual verbal arrangement in this verse. It may suggest an unexpected meaning beyond the confines of the regular verb.
וְעַד BDB 725 /still/ This is a complicated form!
- 4:3 Watch for comparative min
 The vocabulary in this verse is regular but is put together in unusual fashion.
- 4:4 וְשִׁבְחָה as in Eccl. 2:21 Occurs again in 5:10. Only three occurrences in O.T.
וְקִנְיָה /ardour/ /zeal/ BDB 888. If you can't work out the translation smoothly, consult lexicon.
- 4:5 וְחִבְּקָה * /clasp/ BDB 287
- 4:6 וְנִתְּנָה n.f. /rest/ BDB 629. There is a verb וְנִתְּנָה but this is not it.
- 4:8 The condition of life as it is described in this verse is tragic but true to form.
וְחִבְּקָה * /lack/ /deprive/ BDB 341. The piel usage is found at this place. Note the change of persons after the Athanq. A bit of autobiography, perhaps.
- 4:9 Another comparative idea here.
 Consider וְשִׁבְחָה in the light of וְשִׁבְחָה in vs. 8. (Just for thought)
- 4:10 וְחִבְּקָה n.m. (also adjectival use) BDB 288 /associate/ Better meaning may occur to you.
וְחִבְּקָה See BDB p. 33 III. But consider also the possibility of a coalesced וְחִבְּקָה (BDB 32) or a defective וְחִבְּקָה (BDB 47) Note the footnote in the Hebrew Bible.
 The above form is a difficulty but it shows that Hebrew, in its most obscure forms, is still traceable and hence discoverable. Some other languages we know (?) cannot claim that.