



Paronomasia in the Old Testament

Author(s): Immanuel M. Casanowicz

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reason, the auxiliary prefixes do not count in alliteration; else all imperfect and participle forms (with the exception of ptcp. *Qal*) would alliterate. The nominal preformatives are an exception to this rule, because they were no longer felt to be formative elements,⁵ as in **מוֹצֵא וּמוֹכֵא**, going out and coming in (202; comp. 205 a. o.).⁶ In the few cases where a stem-consonant alliterates with a prefix, the similarity extends to the whole words, as **וְיָר וְיָד**, the guilty and the pure (101; comp. 45, 54, 143, 204, 223, 383, 461).

2. *Intentional and Accidental Congruence of Sound.*

The observations made in the preceding paragraph suggest the question, How are we to know whether the agreement in sound between two or more words is intentional or not? It is impossible to give a universal criterion applicable to every particular case. In many instances the decision will be a matter of individual feeling. It must also be borne in mind, on the one hand, that since paronomasia exists for the ear, not for the eye, harmonies of sound may be overlooked by the reader of a foreign, and especially of a dead, language; on the other hand, that the critic, who is in search of them, is apt to perceive assonances even in cases which would not be recognized as such in the living speech. We must also distinguish between the intention of the writer and the genius of the language. A writer may use a paronomasia unintentionally and unconsciously, merely because the language has a tendency to, and an aptitude for, these figures.⁷ So much may be said in general. There can be no doubt that the congruence of sound is intended in those combinations which recur often, and have thus the character of a formula; in those in which unusual words or forms are employed in order to produce similarity of sound; and in the plays upon proper names. Accumulation is also an evidence of design; that is, where either several words assonate with one another,⁸ or two or more paronomasias occur in the same verse.⁹ Intention is to be assumed more

⁵ Thus, in Latin also, *cura* alliterates with *cogitatio*, *plane* with *perspicue*, etc.; comp. Wölfflin, *Die alliterativen Verbindungen im Lateinischen* (Sitzungsbericht der Bayerischen Akademie, 1881), p. 4 f.

⁶ The numbers refer to the list of passages in the Old Testament in which paronomasia occurs; below, p. 109 ff.

⁷ Comp. Ley, *Die metrischen Formen der hebräischen Poesie*, Leipzig, 1866, p. 18.

⁸ Comp. List, No. 41, 62, etc.

⁹ Comp. No. 43, 59, 71, etc.

frequently in syntactically co-ordinated than in subordinated words, especially when the combination is distributed over two parallel members.¹⁰ Besides this the diction of the passages in which they occur and the relation they bear to it must be considered. In elevated speech, where the paronomasias add to its solemnity and impressiveness, they may be deemed intentional. In less elevated style, such combinations as add but little to the emphasis and significance may generally be deemed accidental.

3. Consonants which alliterate with Each Other.

In Latin, Old-German, and Anglo-Saxon, alliteration is restricted to precisely the same consonants.¹¹ In Hebrew, however, there is greater liberty.

א alliterates with ע in אבֹן ועֶפֶר, powder and dust (4), אֵין וְעַמֵּל, misery and distress (12; comp. also 36, 316, 319, 324). The interchange of ע with א in several cases, as אֵין מִתְאַבֵּב Am. vi. 8, מִמְּוֹלָל and גִּלְלוֹן מִלְּוֹלָל Mal. i. 7, and פִּתְעָה side by side with פִּתְעָה,¹² would show that in Hebrew, as in the Aramean dialects, the distinction in pronunciation between ע and א began early to be effaced, although that between ע and ע (= Arab. *gain*) is still to be traced in the transcription of proper names in the Septuagint. But even in Arabic, where the enunciation of these gutturals is sharply distinguished, they are found in alliteration.¹³

The *mutæ mediæ* may alliterate with *tenues*. Thus כ with פ in בִּלְעַי יְהוָה פִּלְגֵי לְשׁוֹנָם, swallow up, O Lord, divide their tongue (51; comp. 46, 332); ג with ק in צִדְדֵי קוֹלְךָ בֵּת גִּלְיָם, lift up thy voice, O daughter Gallim (72); כ with ק in כָּרַע בָּל קָרְסָם נָבו, Bêl hath bowed down, Nebo hath crouched (182; comp. 173, 181, 386); ד with ט in טֵעַם וְדַעַת, judgment and knowledge (152); ד with ת in דִּבְנֵי וְתִירוֹשׁ, corn and wine (80); ט with ת in טֹחַת תֵּפֵל, those that daub with untempered mortar (153). All these consonants interchange freely in the various Semitic dialects, and not infrequently within one and the same language. So כ with פ: עֲפָרָתָהּ פֶּ: כ

¹⁰ Comp. No. 12, 14, 42, 100, etc.

¹¹ Comp. Wölfflin, *Die alliter. Verbindungen im Lat.*, p. 3 f.; Vilmar, *Gramm.*, II., p. 21 f.; Höfer, *Alliteration bei Gower*, p. 76 f.

¹² Comp. Ewald, § 59 c, and Wright, *Comparative Grammar of the Semitic Languages*, p. 48 f., 63 f.

¹³ Comp. Grünert, *Die Alliteration im Alt-Arabischen (Verhandlungen des VII. Internationalen Orientalisten Congresses, Semitische Section)*, Wien., 1886; p. 188.

and אָכָרָא, lead; וְכַתָּא and וּפְתָא, Arab. *zift* (which is, however, a loan-word), pitch; פּוֹר and בּוֹר (Ps. lxxviii. 31, Dan. xi. 42), spread out, scatter.¹⁴ ג, כ and ק, כָּחַד and Arab. *ḡahada*, deny, conceal; סָנַר and סָכַר, close, shut; קִשְׁטָא, קוֹשְׁטָא, but Mand. כּוֹשְׁטָא, truth;¹⁵ כּוֹבַע and קוֹבַע, head-gear, — compare, in Assyrian, the dialectic variety of *qātu* and *gātu*, hand, *qaqqadu* and *gaggadu*, head;¹⁶ ד, ט and ת, as in Hebrew and Aram. קָטַל, Arab. and Ethiop. *qatala*, חָטַף and חָתַף, to snatch away, דָּבָה and Syr. טַבָּא, rumor, report, דָּף and Arab. *duff*, tambourine, דוֹר and תוֹר, Arab. *dār* and *tār*, period.¹⁷

In like manner, the sibilants alliterate with each other: ז with ס in וּזְלוּ וְסוֹבָא, glutton and drunkard (105); ז with ש in וְאִין לָהֶם שׁ וְזַרְם, neither have they any more a reward, for the memory of them is forgotten long ago (416); ס with ש in שְׂרִיךְ סוֹרְרִים, thy rulers are rebels (422; comp. 278, 281, 423); ס with ש in גְּתָן הַסֵּבֶל בְּמִרוֹמִים רַבִּים וְעִשְׂרִים בְּשַׁפְּלָא יִשְׁבוּ, folly is enthroned on great heights, while the rich sit in low place (286; comp. 280); שׁ with שׁ in שְׂמַחָה וְשִׁירִים, joy and songs (417; comp. 418, 421, 425, and many others); ז interchanges with ס in וּזָר and סוֹר, turn away, and by partial assimilation in מְזוּגָא and מְסוּךָא, mixed drink; שׁ and שׁ are later differentiations of an old-Semitic *š*,¹⁸ and interchange in Hebrew and in Aramaic and Arabic.¹⁹ ס and שׁ interchange not only in the various Semitic languages, but also dialectically in Hebrew, as סַבְלָת and שְׂבַלָת, Jud. xii. 6; and שְׂרִיין, coat of mail, occurs with all these three sibilants, 1 Sam. xvii. 5, 38, Ps. xxix. 6, and Jer. xlvi. 4, li. 3.

ח and כ are perhaps found in alliteration in תַּכְבֵּדְךָ כִּי תַחְבֵּקְנָה, she will bring thee honor, when thou dost cherish her (168).²⁰

¹⁴ In Assyrian, the same word is written now with כ, now with פ; for example, *epēšu* and *ebēšu*, do, *napištu* and *nabištu*, soul, life, *dišpu* and *dišbu* = דִּבְשׁ, honey; comp. Haupt, *Beiträge zur assyr. Lautlehre*, p. 102, n. 3.

¹⁵ Comp. Wright, *l.c.*, p. 50.

¹⁶ In Latin also, *g* alliterates with *c* and *q*; comp. Kvičala, *Neue Beiträge zur Erklärung der Aeneis*, p. 442 f.

¹⁷ Comp. Wright, *l.c.*, p. 53. In Arabic also, *t* and *d* alliterate with *ṭ*; comp. Grünert, *l.c.*, p. 188.

¹⁸ Comp. Haupt in *ZDMG*, XXXIV., p. 757–63.

¹⁹ *š* is changed to *s* in the Assyrian pronominal suffixes when it is preceded by another sibilant or dental, as *mātsu*, his country, *ušaknisunuti* (= *ušaknisunuti* = *ušakniššunuti*), I subdued them; comp. Delitzsch, *Assyr. Gramm.*, § 51.

²⁰ On the mutual relation of these two consonants, and in the transcription of Arab. *ḥ* by כ, see *ZDMG*, XXXVII., p. 458 f.; Wright, *l.c.*, p. 51.

B. THE VARIOUS FORMS OF PARONOMASIA IN THE OLD TESTAMENT.

4. *Alliteration in Syntactically Co-ordinated Words and in Formulæ.*

Alliteration is the most frequent form of paronomasia in the Old Testament. As in other languages,²¹ its proper nidus is in syntactically co-ordinated words, where, in not a few cases, it forms set phrases. The force of alliteration in these combinations is, as in other languages, that of emphasis and impressiveness.²² By far the larger number of such collocations consist of synonyms. The proportion of paronomasia in words of opposite sense to that of cognate is as one to seven. Antithesis is in general more rare in language than the juxtaposition of synonyms, as more reflection and skill are required for the former than for the latter, and especially in paronomasia, where the similarity of sound must be considered. With regard to the parts of speech, nouns are more frequently combined with nouns in paronomasia than either verbs with verbs, or verbs with nouns, the proportion of these to the former being 1 : 2.62, and 1 : 3.5 respectively.

5. *The Mutual Relation of the Words.*

1. The relative position of the words in alliteration is the same which obtains generally in the collocation of synonyms. The longer word, or the word with the more specific sense, stands usually in the second place, forming a kind of climax : הוֹד וְהַדָּר, glory and splendor (91); תְּדוּשׁ הַרִים וְתִדּוּק, thou shalt thresh mountains and crush (crumble) them (82); אוֹיֵב וְאוֹרֵב, enemy and liar in wait (16); לָמִי אֵי לָמִי וְאֵבִי (10; Prov. xxiii. 29); וַיִּכּוּם וַיִּכְתּוּם, and they smote them and crushed them (186). In some combinations the words often change their position : אֹן וְעַמַּל and עַמַּל וְאֹן, misery and wretchedness, or sin and iniquity (12); דֶּגֶן וְתִירוֹשׁ and תִּירוֹשׁ וְדֶגֶן, corn and wine (80); חֵיל וְחוֹמָה and חוֹמוֹת וְחֵיל, wall and rampart (120). It is not necessary that the combined words should follow in immediate succession. They may even be distributed between the parallel members of a verse : יְהוָה בְּצִאתְךָ מִשְׁעִיר יהוה, when thou wentest out of Seir, when thou didst march out of the field of Edom (365);

²¹ Comp. Pt. i., § 5 and § 11. ²² Comp. the paragraphs cited in the last note.

בארמנותיך **וישלוה**, let there be peace in thy ramparts and prosperity in thy palaces (464). Asyndeton of the combined words — essential in Arabic²³ and Latin²⁴ — is the exception.

2. With regard to the relation of thought between the combined words, they are either strictly synonymous, as **אבק ועפר**, powder and dust (4); **סופה וסערה**, storm and tempest (278); **ששון ושמחה**, joy and gladness (414); or express cognate ideas, as **נקם יהוה לצריו**, Jahveh is an avenger to his adversaries, and he keepeth wrath to his enemies (269); **ענן וערפל**, cloud and darkness (314); **כי בשמחה תצאו ובשלום תובלון**, for with joy shall ye go forth, and with peace shall ye be led (418); or the ideas belong to the same sphere, as **דבר ודם**, pestilence and bloodshed (79); **חנית והצים**, spear and arrows (132); **קאת וקפוד**, the pelican and porcupine (371); the words may express a contrast, and be combined to express indifference to the contrast,²⁵ as **מוצא ומובא**, the going out and coming in (202); or present the extremes of a series, thus expressing absoluteness, totality, as **ואפס עצור ועווב**, and there is neither he that is shut up, nor he that is loose, *i.e.* none whatever (320); **יברת יהוה . . . ער וענה**, Jahveh will exterminate watcher (or caller) and answerer, *i.e.* every one (323).²⁶

Combinations of derivatives from the same stem: ²⁷ **שאה ומשואה**, waste and desolation (426), *i.e.* utter desolation; **תאניה ואניה**, moaning and bemoaning, *i.e.* exceeding lamentation (497), — a kind of superlative similar to **קדש קדשים**, holy of holies, the most holy.²⁸

Instances of antithesis are **אבטח ולא אפחד**, I trust, and am not afraid (46); **תחת חטה יצא חוח**, instead of wheat come out thorns (113); **פעולת צדיק לחיים תבואת רשע להטאת**, the work of the righteous tendeth to life, the income of the wicked to sin (115); etc.

6. Alliteration in Grammatically Subordinated Words.

The number of instances of paronomasia in grammatically subordinated words is comparatively small. Besides, it is in such cases often more difficult to decide than in co-ordinated words whether the accordance of sound was intended, or is merely accidental.²⁹ The following may serve as examples: —

1. The combined words stand in the relation of subject and predicate: **והסר לאמים**, **אלה אכלה ארץ**, curse consumed the earth (26);

²³ Grünert, *l.c.*, p. 187. ²⁴ Wölflin, *Die alliter. Verb., l.c.*, p. 13.

²⁵ Cf. Pt. i., § 5.

²⁶ Cf. Pt. i., § 5, and Prätorius, *ZDMG*, XLII., p. 678.

²⁷ Cf. Pt. i., § 11.

²⁸ Comp. Ewald, § 313 c.

²⁹ Cf. above, § 2.

חַטָּאת, but sin is the reproach of nations (134); סַחְרֵיהָ שָׂרִים, her merchants are princes (281).

2. Predicate and object: בַּחֲקוֹ חוּג, when he set a compass (138); צָדוּ צַעְדֵינוּ, they beset our steps (352); קָצְוּ קַצְוֵנוּ, they reap thorns (376).

3. The combined words stand in genitive relation to one another: חַלְלֵי הָרֶב, slain by the sword (124); חֵיל הוֹמָא, the wealth of the sinner (366); שֵׁם שִׂשׂוֹן, a name of joy (467).

4. One member of the combination is a complement, or contains an adverbial qualification of the other: אֲבִי אֲנִי לְאֲבִיוֹנִים, I was father to the needy (1); אֱלִילִים אֱלֹמִים, dumb idols (30); בַּחֲוֵרֵיהֶם בַּחֲרֹב תַּהַרְגֵנּוּ, thou wilt slay their young men with the sword (45).

5. The combination forms a comparison: דְּבַרֵי חֲכָמִים כְּדַרְבְּנוֹת, the words of the wise are like goads (78); כַּפּוֹר כַּאֲפֵר יִפּוֹר, he scattereth hoar-frost like ashes (179); טוֹב שֵׁם מִשְׁמֵן טוֹב, a good name is better than precious ointment (469).

In all these cases, the similarity of sound strengthens and illustrates the relation of the words to one another.

7. *Simple and Strengthened Alliteration.*

To constitute an alliteration, the agreement of one sound, *i.e.* of the first consonant, is sufficient. Quite frequently, however, it is extended to two or more consonants, and to the similarity of the consonants there is added that of the vowels, so that the words correspond almost entirely in sound: מִצּוֹר וּמִצּוֹק, siege and affliction (228); עֶפֶר וְאֵפֶר, dust and ashes (316); רֶעַם וְרֶעַשׁ, thunder and earthquake (409). So also sometimes three or more words alliterate: פָּחַד וּפְחַת וּפֶחַח, terror, and a pit, and a snare (330); יוֹם מַהוּמָה וּמְבוּסָה וּמְבוּכָה, a day of discomfiture, and of treading down, and of perplexity (199); כְּסָא כְבוֹד מְרוֹם מְרָאשׁוֹן מְקוֹם, throne of glory, exalted from the beginning, place of our sanctuary, hope of Israel — Jahveh (176); or several alliterative couples stand together: נֵיִן וְנֶכֶד שֵׁם וְשָׂרָר, progeny and offspring, name and remnant (258, 468; Is. xiv. 22); עִיר עוֹ לָנוּ וְחֵיל יְשׁוּעָה יִשֵּׁת חוֹמוֹת וְחֵיל, a city of strength is ours, salvation doth he appoint for walls and bulwarks (303; Is. xxvi. 1).

8. *Assonance.*

Of the subtle assonance³⁰ there are in Hebrew, in which the consonantal element predominates, hardly any instances, except perhaps *בן סורר ומורה*, a rebellious and refractory son (289); *שדפון וירקון*, blasting and mildew (442); *תמהון שגעון עורון*, shyness, madness, and blindness (500). If such cases as those quoted by Ley,³¹ e.g. *ויפיל רוכבו אהור*, and his rider falls back, be considered as examples of this figure, it would be possible to find assonance in every line of the Old Testament.

9. *Rime.*

Excluding, in accordance with what was said above,³² the congruence of sound in the flexional endings, and limiting rime as a species of paronomasia to the cases in which the similarity is in a stem-syllable, the number of instances of rime in the Old Testament is comparatively small; and it is always combined with assonance of the whole word, as in *אכלה נבלה הארץ*, the earth is stricken down and withered (2); *אורים ותמים* (15); *ותגעש ותרעש הארץ*, and the earth shaketh and quaketh (74); *עטרת תפארת*, a crown of glory (302); *שריד ופליט*, an escaped one and survivor (333); *צמח בלי יעשה קמח*, a bud that doth not bring forth meal (362); *בשצף קצף*, in the overflowing of anger (492); *תדו ובהו*, waste and void (499), etc.

10. *Epanastrophe.*

There are only a few instances in the Old Testament of the recurrence of the final syllable of a word at the beginning of the immediately following word, a figure disapproved of by the old rhetoricians:³³ *אויביו אלביש כשת*, his enemies I will clothe with shame (61); *שהם בהמה המה להם*, that they are beasts with regard to themselves (97); *פרש רשת לרגלי*, he hath spread a net for my feet (411), etc.

11. *Play upon Words.*

1. There are only a few cases in the Old Testament of plays produced by a single word which suggests by its form, or alludes to, another word similar to it in sound, but of contrasted signification,³⁴ as in *בחורי און*, the young men of Heliopolis (11), where *און*, the Hebrew name of that city, is spitefully altered to *און*, idolatry, wicked-

³⁰ Cf. Pt. i., § 1.³¹ *Die metrischen Formen*, u.s.w., p. 95.³² § 1, p. 105 f.³³ Cf. Quint., ix., 4, 41.³⁴ Cf. Pt. i., § 8, 1.

ness, and in **ואל תעלו בית און**, which contains a bitter parody on Bethel. In **צופיו היום**, his watchmen (prophets) are dreaming (93), a sarcastic allusion to **חזים**, seers, may be seen. According to Professor Haupt, **זכר**, in Eccl. xii. 1, alludes to **זכר**.³⁵ A play on the double meaning of a word is perhaps contained in **ותבן צור מצור לה**, and Tyre built for herself a bulwark, or siege (353, note). A case of the division of one word into two is perhaps to be found in **הבנו לגאונים**, the spite of the haughty (63), where the **לגאי יונים** is thought by some commentators to allude to the **יונים**, Greeks,³⁶ and in **ויקלון קיא**, and disgrace upon thy glory (384), reminding of **קלון קיא**.³⁶ In this connection may also be mentioned a case in which there is no similarity of sound, and the play is only on the thought: **עברי לכם יושבת שפיר עריה בשת**, Pass thou away, O inhabitress of Shaphir (Fairtown), stripped in shame (491), where Shaphir is probably altered from Shamir,³⁶ in order to play on its appellative signification.

2. But the mass of plays upon words in the Old Testament are such as are brought about by the combination of two words, and following the classification given in Part i. (§ 8, 2), we may distinguish the following cases: —

a. The repetition of the same word in a different meaning (*antonomasia*).

a. The same word is repeated in two different meanings, both of which properly belong to it: **לא שמעתם אלי לקרא דרור איש**, ye have not hearkened unto me to proclaim liberty every one to his brother, . . . behold I proclaim liberty to you . . . to the sword (87); **כי הרבה . . . מובחות**, because Ephraim hath made a multitude of altars to sin, the altars became to him a punishment (114³⁷); comp. Nos. 117, 146, 219, 252, 253, 266, 296, 368, 379, 407, 455, 474, 483.

β. The same word is repeated in its proper and transferred sense, as in **נשאתי ידי עליהם . . . ונשאו עונם**, I lifted up my hand against them . . . , and they shall bear their sin, *i.e.* the consequence of it, punishment (272); **משא**, burden, and oracle (234³⁷); comp. Nos. 154, 375, 443, 457, 484.

γ. The meaning in the repetition is qualified, or emphasized: **יהוה יחוו ויבשו**, Jahveh, thy hand hath been lifted up, but they saw it not; they *shall* see — and be ashamed (112).

³⁵ Cf. No. 58, note.

³⁶ Cf. No. 63, n. 28.

³⁷ Cf. No. 384, note.

ב. Combination of homonyms: . . . בלחי החמור חמור המרתים with the jaw-bone of an ass heaps of heaps . . . have I smitten (129); כקול הסירים תחת הסיר, as the sound of thorns under the pot (so is the sport of the fool; 283); comp. Nos. 232, 295, 305, 450.

ג. Change of voice of the verb: אם תאבו ושמעתם טוב הארץ: תאכלו ואם תמאנו ומריתם חרב תאכלו, if ye are willing and obey, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured by the sword (24); אם לא תאמינו כי לא תאמנו, if ye believe not, verily ye will not remain (31); comp. Nos. 111, 164, 260, 291, 311, 375, 428, 474.

ד. The other plays upon words, which imply a "parva mutatio verbi," cannot be minutely classified. The following groups may, however, be distinguished:—

א. The consonants are alike and stand in the same order, but the vowel is different: בהלקי נחל הלקך, in the smooth stones of the brook is thy portion (126); ויניקוהו . . . הלב צאן עם הלב כרים, and he made him suck milk of sheep with fat of rams (128); חרב על חרב על מימיה הכשדים חרב על מימיה, sword upon the Chaldæans, drought upon their waters (142); comp. 249, 324, etc.

ב. One consonant, either in the beginning, middle, or end of the word, is different: המרו אמרי אל, they rebelled against the words of God (32); ויקו למשפט והנה משפח לצדקה והנה צעקה, and he hoped for justice, but behold oppression, for righteousness, but behold a cry (240); בשוט לשון תחבא ולא תירא משוד כי יבוא, when the tongue scourgeth thou shalt be hidden, and thou shalt not fear destruction when it cometh (447).

ג. One word has an additional syllable: בשוד משדי יבוא, like a destruction from Shaddai will it come (438); בעשותי שפטים בכל השאטים אותם, when I shall execute judgment on all those that despise them (486); וכל עזרו אורה לכל רוח, and all his auxiliary troops I will scatter to every wind (299).

ד. The consonants are transposed: יחלין עני בעניו ויגל בלחין, he delivers the afflicted in his affliction, and opens his ear in oppression (125); פאר תחת אפר, a coronet in place of ashes (328); ישם מוצאי מים לצמאון, he turned water-springs into a thirsty ground (360).

12. *Plays upon Proper Names.*

With the Hebrews a name was a speaking reality, even more than with the Greeks.³⁸ Not only were thoughts and sentiments attached to names,³⁹ but even most of the historical lore was grouped around them as landmarks and milestones.⁴⁰ The names of persons, tribes, and places were made to suggest the moral character attributed to them, or the important events connected with them. This explains the numerous etymological explanations of proper names in the historical books of the Old Testament.⁴¹

It would be out of place to consider here the historical value of the etymological explanations of names, and the relation between them and the narratives which form their material basis; we have to do with them merely from a philological point of view, that is, only as far as they bear upon paronomasia.

These explanations are not properly plays upon words, — at least, they are not intended as such, and there would, therefore, be no reason to quote them in a discussion of paronomasia, but for the circumstance that, in many instances, the relation between the proper name and the appellative which should explain it is not etymological, but consists in a mere similarity of sound by means of which some sentiment or fact is brought into connection with a name.⁴² Thus the very first etymological explanation of a name given in the Old Testament seems to be philologically impossible: לִזְאת יִקְרָא אִשָּׁה: *כי מאיש לקחה*, she shall be called woman, because she was taken out of man, Gen. ii. 23 (37); for comparison with the other Semitic languages shows that *איש* and *אשה* have a different *ש*, and consequently are derived from different roots. The equivalent of *אשה* in Arabic is *'unṣā*, in Aram. *אִתְתָּא* or *אִתְתָּא*. It has thus, according

³⁸ Comp. Pt. i., § 9.

³⁹ Comp. the blessing of Noah, Gen. ix. 27, and that of Jacob, Gen. xlix.

⁴⁰ Herder, *Werke*, Vol. XII., p. 193 (ed. Suphan): "Von den ältesten Zeiten an war bei den Ebräern Alles an Namen geheftet," and p. 197: "Bei den Ebräern beruht Geschichte und Dichtkunst grossen Theiles auf Paronomasien, wie auf Originibus der Sprache."

⁴¹ According to E. Nestle, *Die Israelitischen Eigennamen*, p. 5, there are more than a hundred explanations of proper names in the Old Testament, of which fifty-one occur in Genesis alone.

⁴² This was recognized even by Simonis, *Onomastica*, p. 5: "Scriptura sacra, sicubi nomina propria explicat, non semper per eandem radicem unde descendunt, sed interdum per cognatam id facere solet, non tam verborum quam rerum habita ratione."

to Professor Haupt's table of the differentiation of the sibilants in the Semitic languages,⁴³ a ש, and comes from a stem אַנַשׁ, Assy. *enēšu*, be weak; while אִישׁ comes from a stem אוּשׁ, be strong, which is extant in הַתְּאִשְׁשׁוּ, show yourselves men, Is. xlvi. 8, and in the proper name יְהוֹאֵשׁ, or יוֹאֵשׁ, 2 Ki. xii. 1, 20.⁴⁴

The name מֹשֶׁה is explained by: בִּי מִן הַמַּיִם מִשִּׁיתִּיהוּ: for I drew him out of the water. But מֹשֶׁה as participle active can only mean "extrahens," not "extractus."⁴⁵ In reality, מֹשֶׁה is probably not a Hebrew name, but the Hebraized Egyptian *mesu*, child (Lauth-Ebers). An Egyptian etymology was suggested by Josephus, *Antt.* ii. 9, 6 (comp. *Contra Apionem*, i. 31; Philo, *Vita Mosis*, i. 4; Clem. Alex., *Strom.*, i. 343), accommodating it to the explanation given in Exod. ii. 10: τὸ γὰρ ὕδωρ μῶϋ οἱ Αἰγύπτιοι καλοῦσιν, ἐστῆς δὲ τοῦς [ἐξ ὕδατος] σωθέντας.⁴⁶ The name of the son of Moses נְרִישֶׁם is explained by גַּר הֵייתִי בְּאֶרֶץ נְכַרִּיָּה, a stranger am I in a foreign country (75), as if it were a compound of נַר and שֶׁם (for שָׁם); whereas it probably comes from גָּרַשׁ, drive out, with the nominal ending *ōm*, instead of the usual *ōn*.⁴⁷

So also נִלְעָד is explained to be a compound of נֵל, heap, and עָד, witness (70), while it is probably connected with the Arabic *ḡal'ad*, something hard, rough.

כְּבָל is derived from בָּלַל, mix, confuse (39), as if it were a contraction of בָּלְבָל; ⁴⁸ but it is known from the Assyrian cuneiform

⁴³ *Die Sumerischen Familiengesetze*, p. 20, rem. 3.

⁴⁴ See Haupt, *l.c.*, p. 25, rem. 6, and Fried. Delitzsch, *Prolegomena zu einem neuen Wörterbuch über das Alte Test.*, p. 160-164; comp., however, Nöldeke in his review of this book in *ZDMG*, XL, p. 739 f. The difference of the two stems was already noticed by P. von Bohlen, *Die Genesis*, 1835, p. 36, n. 22.

⁴⁵ Dillmann's proposition to take it as ptep. Poal with aphæresis of the preformative כּ (comp. Ewald, § 169^a, and Gesen., § 52, 2, rem. 6), would be too forced in this case.

⁴⁶ Professor Haupt, in an unpublished paper of 1877, "Die biblische und semitische Sprachwissenschaft," which he kindly placed at my disposal, suggests that the name מֹשֶׁה originated in the mission of Moses as *deliverer* of Israel from Egypt. A kind of parallel to it is found in the *Hidūše Agadoth* (תְּרוּשֵׁי אַגְדוֹת) on *Hulin*, 139^b: "Before he was named so by the daughter of Pharaoh the Tora called him by this name, because he led and drew out Israel from the sea, . . . and therefore was he called, 'He who has drawn out,' and not 'He who was drawn out.'" (קורם שנקרא כך על ידי בת פרעה קראה התורה אותו בשם זה על שם שהוא הוציא ומשה את ישראל מן הים. . . ועל כן נקרא משה ולא נקשה או משוי).
⁴⁷ Comp. Stade, § 296^a.

⁴⁸ As טַפְּטוּפוֹת = טַפְּטוּפוֹת, כְּכָב = כּוֹכָב; comp. Ewald, § 158^c; Stade, § 124^a.

inscriptions that Bâbilu, the corresponding Assyrian name of the city, is a compound of *bâb*, gate, and *ilu*, god, the gate of god.⁴⁹

But in many cases it is quite apparent that it is not an etymology which is intended, but a paronomasia. So when נח is explained from וַח יִנְחֵמְנוּ, this one will comfort us (255), on which even Ber. rabba comments that "the explanation does not suit the name, nor the name the explanation; it should either read, Noah will give us rest (which the LXX have, καταπαύσει), or Nahman will comfort us."⁵⁰ So also שְׂמוּאֵל is derived from שָׂאֵל, to ask (427), while it can only be either a contraction from שְׂמוּעַ אֵל, heard by God (like וְרוֹכְבָל),⁵¹ or, better, a compound from שֵׁם אֵל, name of God, the ה being the old nominative ending, as in מְתוּשֶׁלַח, פְּנוּאֵל, the Phœnician עֲזֻרְבֶּעֶל, Hasdrubal, etc.⁵² The explanation given is probably due to a confusion of שְׂמוּאֵל with שְׂאוּל. עֲמַק עֵבֶר, the valley of trouble (307), is derived from the name עֵבֶר, and it is interesting that, perhaps in consequence of this etymology, the Chronicler (1 Chr. ii. 7) changed the latter name into עֵבֶר.

Thus in most of the explanations of proper names in the Old Testament we have examples of popular etymology, which is satisfied with a partial agreement in sound between the name and the appellative which was suggested by it.

In the plays upon proper names, still less regard is had to the real meaning. Occasionally the true etymology of a name is hit upon, but in general the appellative is suggested by the sound. בַּחֲשׁוֹן, In Hesbon (Counting Town), they designed evil against her, and thou also Madmen (Dunghill) wilt be brought to silence (149, 84); כִּי עֲזָה עֲזוּבָה תְהִיָּה וְעֵקְרוֹן תֵּעָקֵר, for Gaza (Stronghold) will be abandoned, and Ekron (Extermination) will be exterminated (297, 322); וְהִכַּרְתִּי אֶת כְּרֵתִים, and I shall cut off the Cherethites (183); דָּן יִדִּין עַמּוֹ, Dan will judge his

⁴⁹ Comp. I. R., 52, No. 5, 2, 7, 11; IV., 18, 11; 27, 29^b (*Ba-bi-lu*); IV., 12, 14; 20, No. 3, 13; 29, 22^a (*Ba-bi-lim*); Neb. Grot. I., 7 (*Ba-bi-lam*); I., 4, No. xv., 1, 2; 35, No. 1, 23; 48, No. 5, 3; II., 13, 25^{cd}; IV., 12, 13 (*Ka-dingir-ra*).

⁵⁰ לֹא הִמְדַּרְשׁ הוּא הַשֵּׁם וְלֹא הַשֵּׁם הוּא הַמְדַּרְשׁ לֹא הִיָּה צְרִיךְ קְרָא לְמִימְרֵי נֹחַ אִלֵּא אִו נַח זֶה יִנְחֵמְנוּ אִו נַחְמֵנוּ זֶה יִנְחֵמְנוּ. Rashi, after *Midrash Tanhuma*, divides יִנְחֵמְנוּ into יִנְחֵמְנוּ, and finds the etymology of the name Noah in the first part.

⁵¹ So Ewald, § 275, rem. 3.

⁵² Comp. Stade, § 344^b; Judah Hāyayūḡ and Ibn Ezra even propose the reading שְׂמוּאֵל.

people (86^b; comp. 86^a); רתם המרכבה לרכש יושבת לכיש, harness the swift steed to the chariot, O inhabitress of Lachish (192).

One and the same name is sometimes variously played upon, either with reference to different meanings of the same word, or to a different word. Thus the name גר is explained by בגר, with good luck, or בא גר, good luck hath come (Gen. xxx. 11; No. 65^a). In the blessing of Jacob the play is made: גר גרוד יגורנו והוא יגר עקב, Gad, troops will crowd against him, but he will overcome (prop., cut off) the rear (Gen. xlix. 19; No. 65^b). Both the notion of luck and of a troop, which are suggested by the name גר, are connected with the same stem גרד, and its by-form גור. Its proper meaning is, 'cut'; comp. Deut. xiv. 1, לא תתגדרו, ye shall not cut yourselves; then, cut one's part, give him as his lot; hence גר, Syr. גרָא, Arab. *ḡadd*, luck; ⁵³ הגר, or בעל גר, Jos. xi. 17, xii. 7, xiii. 5, the god of fortune.⁵⁴ On the other hand, גרוד, a troop, *i.e.* a division.

So also the name יעקב is first explained by וידו אחוזת בעקב עשו, and his hand was holding the heel of Esau (Gen. xxv. 26; No. 321^a), "heel-holder"; but when Esau was defrauded by him of his birth-right and of his father's blessing, he exclaims bitterly, הכי קרא שמו, he then called Jacob (deceiver) because he deceived me thus twice (Gen. xxvii. 36; No. 321^b); and again, when Hosea reviews the history and character of Jacob, he alludes to his name in the words, בבטן עקב את אחיו, in the mother's womb he took the heel of his brother (Hos. xii. 4; No. 321^c). The primitive meaning of the stem עקב is, bend; hence עקב, heel, prop., the curvature of the foot; עקב, end, prop., the turn, issue, of a thing; ⁵⁵ עקב, hill, slope (Is. xl. 4), Eth. *'aqab*. From עקב is derived the denominative stem עקב, come after one; prop., tread on the heels, then, lie in wait and restrain one by putting out the heel or foot; Aram. עכב; comp. Job xxxvii. 4, ולא יעקבם, and the Targum on this passage; Eth. *'aqaba*, keep, preserve, guard; then, deceive, prop., cause to stumble, fall (comp. Jer. ix. 3).⁵⁶

Similarly, גלגל is derived in Jos. v. 9 from גלגל את חרפת, גלגל, I removed (prop., rolled away) the reproach of Egypt (by

⁵³ Cf. קנת from מנה, and הקל, Ps. xvi. 5, 6.

⁵⁴ Cf. מיני, Is. lxx. 11.

⁵⁵ Comp. Delitzsch on Ps. xix. 12, xl. 16.

⁵⁶ A play on the name יעקב is perhaps intended in the narrative of Jacob's wrestling (Gen. xxxii. 25) by ויאבק. The verb occurs nowhere else, and may have been chosen here to allude on the one hand to the name יעקב, on the other, to that of the brook יבק, Gen. xxxii. 23 f.; see Delitzsch, *Comm.* ad loc.

the performance of circumcision at that place); while in Am. v. 5, there is a play upon גִּלְגַּל גִּלְגַּל יִגְלַהּ, Gilgal will surely go into captivity (69).

יֹסֵף is derived in the same context from אָבָה, take away, namely, the reproach of barrenness, and from יָסַף, add, expressing the wish that another son may be added (158).

NOTE. — Very suggestive is the opinion of Professor Haupt (expressed in his paper mentioned above) that many of the old names occurring in Genesis originally meant something like son, offspring, creature, being, and the like, as this notion must have been the first to occur to the mind of primitive men at the birth of a child. Professor Haupt discovers this meaning in many of the names. Thus, for instance, קָיִן (381) from קוּן (cognate to כּוּן), stand upright, whence קָנָה, reed, and the appellative קֵן, spear, 2 Sam. xxi. 16; then, establish, create, form, especially forge; so Syr. קֵנִי, Arab. *qain*, artisan, especially smith. The name קָיִן would thus mean creature, *i.e.* child, while the popular etymology derived it from קָנָה, produce, acquire, from which a form like קֵנִי, Ps. civ. 24, would be expected. — שָׂט (459) can only mean either, he who sets up (as participle), or (as noun) sprout, *i.e.* offspring. Popular etymology explained it as meaning substitute. — פָּרִץ (341), the breaker through, *i.e.* born. — וָרָח (Gen. xxxviii. 30), the rising one.⁵⁷ — אֶפְרַיִם (338), fruit.⁵⁸ — So also עֶקֶב as a noun may mean descendant, posterity; comp. the Arab. 'aqb, 'uqb, posterity; prop., what comes after.⁵⁹

13. *Relation of Paronomasia to Diction in the Old Testament.*

Julius Ley, starting from a comparison of Hebrew with Old-German, claims for alliteration in Old-Hebrew, or "pre-Davidic" poetry,⁶⁰ the importance of a formal principle of poetry which it had in German. To establish this theory, he not only includes under alliteration, rime, assonance, play upon words, and repetition, but extends it to the agreement of two stem-consonants in any position and order, as כְּבוֹדִי and תְּבִיאָה, רִצְוֹנוֹ and רִצְוֹנוֹ, מִי יִקְמוֹנוֹ and גִּרְמוֹ, אֶרֶץ and אֶרֶץ, וְתִאֶכְלֶה and וְתִאֶכְלֶה,⁶¹ In view of this extension of its scope, he properly proposes to substitute the term "Consonanten-Gleichklang" for alliteration.⁶² But it is easy to see that in this way the whole of the Old Testament, or any book, can be made into an uninterrupted series of "sound-similarity,"

⁵⁷ Comp. Heb. vii. 14, ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν.

⁵⁸ Comp. פָּרִץ הַבְּתָרָה, Ps. cxxvii. 3.

⁵⁹ 'Aqib, the last, was one of the titles Mohammed assumed at Medina; cf. Sprenger, *Das Leben und die Lehre des Mohammad*, I, p. 156.

⁶⁰ Comp. especially *Die metrischen Formen*, p. 167, 211.

⁶¹ Cf. *l.c.*, p. 125 f., 131, 69.

⁶² *Op. cit.*, p. 78.

and the "variety of metres" which Ley brings out by this "freer alliteration," as he calls it, would add anything but harmony and stateliness to the Hebrew verse, in place of the simple but grand arsis and thesis of the parallelism. Of true alliteration, as defined above, no passage can be adduced in which it is carried through and used in such a manner as to be the bearer and regulator of the rhythm. It is true that it sometimes recalls the "Liedstäbe," or "Stabreim," the alliterative parts being distributed over two lines or parallel members.⁶³ But this occurs only in isolated passages.

With apparently more justice, Wilhelm Jordan, *Der epische Vers der Germanen*, p. 7 f., claims for Hebrew the oldest rimes, in which, as he says, it did not have to be invented, but arose spontaneously from the organism of the language. This is true in so far as the conformity of the suffix-endings in Hebrew might have suggested the rime; and, in fact, rimes based on the endings recur in a few short passages, such as Gen. iv. 23 f., v. 29; Jud. xiv. 18; Ps. cvi. 4-7, etc., with some consistency and regularity. But even this flexional rime is not found in any lengthy passage.

Paronomasia in the Old Testament is, like all other embellishments of speech, an element of higher style, that is, of the poetical and prophetic diction. In the historical books, except in the poetical passages embodied in them and the plays on the etymology of proper names, cases in which it occurs are few and far between. It is everywhere merely a casual, not an organic, element of diction. Hebrew poetical style hardly differs from the rhetorical;⁶⁴ both have in common all the peculiarities which distinguish them from the lower style. But their purpose and effect may vary with the diction. What the poet uses merely as an ornament, the orator may employ as an instrument. This applies even to the "parallelismus membrorum," the fundamental law of elevated style. In the poetical books, the requirements of the rhythm often give rise to the unfolding of the thought in the parallelism, while in the prophets, the development of a thought in all its aspects is the main object of the parallelism. Similar is the use of paronomasia. In the poetical books, it may contribute to rhythm or euphony, or be used as a mere embellishment; in the prophets, it serves more serious ends. The prophets use it especially in vivid and impassioned passages, in which the whirl of similar sound is meant to reflect the inner excitement and

⁶³ See above, § 5.

⁶⁴ Comp. Ewald, *Die Propheten des Alten Bundes*, I., p. 54; Renan, *Histoire des langues sémitiques*, p. 131.

impress the hearer with the certainty and magnitude of an event or threatened calamity, as in *פחד ופחת ופח עליך יושב הארץ*, fear, and a pit, and a snare upon thee, inhabitant of the land (330); *יום צרה ומצוקה יום שאה ומשוואה יום ענן וערפל*, a day of distress and anguish, a day of desolation and devastation, a day of clouds and darkness (Zeph. i. 15); depicting in conjunction with onomatopoeie: *בוקה ומבוקה ומבולקה*, empty, void and waste (is the land; No. 41); *יום מהומה ומבוסה ומכובה*, a day of trouble, and of tramping down, and of perplexity (199; cf. 55, 94, 95, 96).

Plays upon words are especially frequent in the prophets. As an element of the daily speech, with their biting, ironical, or sarcastic force, they are best suited to the prophetic sermons, which adhere closely to the living speech and aim to reach the mind and conscience of the hearer, and to bring home to him directly and vividly a truth or a fact. Next to the prophetic speech and the rhetorical passages in Job, plays upon words are most frequently found in the Proverbs, which are in general much dependent for their force and effect upon felicitous and pointed expression, while in the Psalms only a few are found, chiefly such as by frequent use have become set phrases, as *שוב שבית* (444); *ירא* and *ראה* (390). For the play upon words is out of place in lyric poetry, which does not aim at striking or convincing others, but lives and moves in its own feelings and emotions.⁶⁵

14. *Ἀπαξ λεγόμενα, and Unusual Forms of Paronomasia.*

It has been observed elsewhere⁶⁶ that alliterative and rimed combinations preserve many unusual and obsolete words. We find in the Old Testament also examples in which either both parts occur only in assonating combinations, or one of them is a *ἄπ. λεγ.*; so, *מפלשי . . . מפלאות*, the balancing of the clouds and the wondrous things (225); *שיח ושינ*, musing and retiring (413); *וור ווך*, the guilty man, and the pure (101); *השאת והשבר*, desolation and destruction (432; cf. 59, 185, 205, 223, 237, 287, 340, 395, 413, 431, 433).

Besides this it has also been noted that the straining after similarity of sound often produces anomalous forms.⁶⁷ In the Old Testament,

⁶⁵ Comp. Ewald, *l.c.*, p. 56. In modern Hebrew poetry the rime is a regular feature, but it was not adopted till the 7th century A.D. ⁶⁶ See Pt. i., § 5.

⁶⁷ Cf. Pt. i., § 11; comp. also in German: *Wie die Alten sungen, so zwitschern die Jungen*; *Gunst ist nicht unsunst. Erst die Pfarre, dann die Quarre. Abraham a Sancta Clara: Die Aegernuss ist eine harte Nuss.*

the deviations from the regular grammatical usage for the sake of conformity of sound are comparatively few and slight: **נשוי פשע** (instead of **נשוא**), he whose transgression is taken away, and sin is covered (271); **מי דימון מלאו דם** (for **דיבון**), the waters of Dimon are filled with blood (83; cf. 51, 55, 79, 178, 257, 273, 437, 479).

APPENDIX.

Paronomasia in Post-Biblical Literature.

Post-Biblical Hebrew literature was very prolific in paronomasia. A few examples from the Talmud may here be given: **בשלשה** **דברים אדם נכר בכיסו בכוסו ובכעסו**, "The character of a man reveals itself on three occasions: in his behavior concerning his purse, his cup, and in his anger" (*Erubin*, 65^b; cf. No. 178); **אוי לי**, **מיוצרי אוי לי מיוצרי**, "Woe is me from my Creator (who punishes sin), woe is me from my (sinful) inclination" (*Berach.*, 61^a; cf. No. 160); **מזרעא**, **מזרעא**, "In the West (*i.e.* Palestine), when one took a wife people used to say of him thus: Did he find 'a good thing' (Prov. xviii. 22), or something 'more bitter than death'?" (*Eccl.* vii. 26; *Yebamoth*, 63^b); **שמה נתחלה לך בין איוב לאיוב**, (Job said to God) "Perhaps thou hast mistaken *iyob* (Job) for *ayeb*" (enemy; *Baba bathra*, 16^a); **תהא לומא ואל תהא לאטא**, "Prefer to be (innocently) cursed than to be cursing" (*Sanhedr.*, 49^a); **אכול קצל ושב קצל**, "Eat onions and live in the shadow" (of thy house, *i.e.* rather live poorly than make debts and be compelled to give up thy house, *Pesach.*, 114^a); **בכו** **לאבלים ולא לאבירה שהיא למנוחה ואנו לאנחה**, "Weep for the mourners and not for the departed; for this has gone to rest, while we are left to grief" (*Moed Qatan*, 25^b).

The Talmud is especially rich in efforts to supply with etymologies those proper names which the Old Testament left unexplained. So **ירבעם שריבע עם**, "because he made the people crouch" (*i.e.* made it degenerate); otherwise, **שעשה מריבה בעם**, "because he caused strife (*i.e.* division) among the people"; and **שעשה מריבה**, "because he caused strife between Israel and their Father in heaven"; Jeroboam is called **בן נבט**, "because he looked and did not see" (*i.e.* did not recognize his true position and destiny in history, *Sanh.*, 101^b);

שהנשיא את ישראל לאביהם שבשמים, “because he caused Israel to be forgotten by their Father in heaven” (*Sanh.*, 120^a). Comp. Nimrod and Amraphel, who are identified, *Erub.*, 53^a, and *Yalqut*, 47, 72; Sinear, *Sabb.*, 113^b; Samson and Delilah, *Sotah*, 10^a, 8^b; Ahasuerus and Esther, *Megillah*, 11^a, 13^a, and many more. Even appellatives are transformed into proper names and then interpreted, as for example, צפוני (Joel ii. 20): דם הרע שצפון ועומד בלבו של אדם, “It is the evil inclination (personified) which is hidden and remaining in the heart of man” (*Succah*, 52^a).⁶⁸

The Jewish poets of the middle ages formed paronomasia with great skill, but did not preserve the moderation of the Old Testament writers. The following are a few examples from Judah Harizi's *Maqama* (ed. Lagarde, 1883): תנחמה תעו לחכם באורח חיים, “Wisdom gives power to the wise; she leads him in the path of life and affords him rest from his toil; when he lies down she watches over him and does not leave him alone” (p. 2, section 2, verse 1; comp. No. 252); ושם יסוד כל סוד, “and there (in heaven) is the foundation (principle) of every mystery” (2, 2, 10); ותעוף לקינה ולקונה, “and she (the soul) soars to her nest, and to her Creator” (p. 3, v. 36); ושב היופי דופי, “and the beauty is turned to disgrace” (17, 4, 28); בלשונם תפלה ובקרבם תפלה, “on their tongue is prayer, in their heart perverseness” (17, 4, 34); ולשון קדר הקדירתהו, “and the language of Qedar (Arabia) darkened him” (p. 5, v. 29).

LIST OF CASES OF PARONOMASIA IN THE OLD TESTAMENT ALPHABETICALLY ARRANGED.¹

א

1. Job xxix. 16: אב אנכי לְאָבוֹנִים
2. Is. xxiv. 4: אֲבֵלָה נִבְלָה הָאָרֶץ אֲמַלְלָה נִבְלָה תִּבְלֵ
3. Ex. xxi. 18: וְהָבָה אִישׁ אֶת רֵעֵהוּ בְּאֶבֶן אוֹ בְּאֲזָרָף
4. Dt. xxviii. 24: יִתֵּן יְהוָה אֶת מְטַר אֲרָצָהּ אֶבֶן וְעָפָר

⁶⁸ Comp. Ignaz Goldziher in *ZDMG*, XXIV., p. 207 ff.

¹ The translations of the ancient versions quoted are, if not otherwise indicated, the Greek of the Septuagint, the Latin of the Vulgate, the Syriac of the Peshito.

5. Gen. xvii. 5 :² והיה שמך אברהם כי אב המון גוים נתתיך
6. תלעיטני נא מן האדם האדם הזה . . . על כן קרא שמו אדם
Gen. xxv. 30.³
7. מי זה בא מאדם המון בגדים מבצרה . . . מדוע אדם ללבושך
ובגדיך כדרך בנת
Is. lxiii. 1, 2 :⁴
8. Gen. ii. 7 :⁵ ויצר יהוה אלהים את האדם עפר מן האדמה
9. ויקרא את שם המקום ההוא קברות המאנה כי שם קברו את
העם המתאים
Num. xi. 34 :
10. Prov. xxiii. 29 : למי אוי למי אבוי
τίνι οὐαί; τίνι θόρυβος; — Gr. Ven. *τίνι αὐ τίνι φεῦ;* — Vulg. *cui vae? cuius patri vae?*
11. Ez. xxx. 17 :⁶ בחורי און ופייבסת בחרב יפלו
νεανίσκοι Ἡλιοπόλεως καὶ Βουβάστου ἐν μαχαίρα πεσοῦνται.
12. Num. xxiii. 21 : לא הביט און ביעקב ולא ראה עמל בישראל
Cf. Hab. i. 3 ; Ps. lv. 11 : עמל ואון ; Is. lix. 4 ; Ps. x. 8, xc. 10 ;
Job xv. 35.
13. Prov. vi. 23 : כי נר מצוה ותורה אור
Vulg. et lex lux.
14. Is. xxxi. 9 : אשר אור לו בציון ותנור לו בירושלם
ὃς ἔχει ἐν Σιών σπέρμα καὶ οἰκείους ἐν Ἱερουσαλὴμ.

² Instead of אַבְרָם, because referring to the name Abraham, in which, as in other names of the type, אב is the combining form (Del.). — המון, instead of the more usual קהל (Gen. xxviii. 3, xxxv. 11), to symphonize with the name.

³ In ver. 25, אדמוני, (reddish, the color of Esau's hair or skin) contains another allusion to the name Edom.

⁴ Lagarde, *Proph. Chald.*, p. L., proposed to read קאדם, past partic., for מאדם, and מבצרה for מבצרה: Who is he that cometh dyed red, redder in his garments than a vine-dresser?

⁵ Hos. iv. 18: אהבו הבו קלון מגניה, His rulers love shame, considered by Ewald, § 120, and Orelli as intended for a pun, is very likely due to a dittography of the last part of the first word. So LXX.

⁶ און, "idolatry, wickedness," spitefully altered from און (On) Gen. xli. 45 = Heliopolis (Jer. xliii. 13, בית שמש), the seat of the worship of the sun-god Ra. — Am. i. 5, בקעת און, means the Syrian Heliopolis, the modern Baalbek; cf. No. 69^b. — Hos. iv. 15, v. 8, x. 5, similarly changes בית אל to און.

15. Ex. xxviii. 30 : האורים והתמים
 Cf. Lev. viii. 8; Ezra ii. 63; Neh. vii. 65 : תמים ואורים,
 Dt. xxxiii. 8 : 'הא' ו'הת' והא', Num. xxvii. 21,
 1 Sam. xxviii. 6.⁷
16. Ezra viii. 31 : ויגילנו מבה אויב ואורב
17. Ez. xl. 24, 29, 33, 36 :⁸ ואיליו ואלמיו
ailev kai ailamwv.
18. Jud. xii. 12 : וימת אילון הנבילני וינקר באילון
19. Prov. v. 19 : אילת אהבים ויעלת חן
20. Is. xli. 12 : כאין וכאפס
21. Ex. xxiii. 27 : אימתי אשלה לפניך ותמתי את כל העם
 Vulg. occidam; Pesh. והמתי = אחרוב.
22. 2 Ki. i. 10, 12 : אם איש אלהים אני תרד אש מן השמים
 Cf. Prov. vi. 27.
23. Mi. i. 14 :⁹ בתי אכזיב לאכזב
24. אם תאבו ושמעתם טוב הארץ תאכלו ואם תמאנו ומריתם
 חרב תאכלו
 Is. i. 19, 20 :
25. Jud. xiv. 14 : מהאכל יצא מאכל ומעו יצא מתוק
26. Is. xxiv. 6 : אלה אכלה ארץ
27. Ez. xvii. 13 :¹⁰ ויבא אתו באלה ואת אילי הארץ לקח
28. Is. vi. 13 : באלה ובאלון

⁷ As regards the etymology of אורים ותמים, Wellhausen, *Prolegomena*,² p. 419 n. connects אורים with ארר, curse. The same view is held by Professor Haupt, who compares Assyr. *araru*, 'curse, conjure, bind' (by a spell); the form is, he thinks, perhaps to be explained as the result of the resolution of the doubling, for אררים. Wellhausen, *l.c.*, also notes that Freytag (*Lex.*, I, p. 199), and independently of him, Lagarde (*Proph. chald.*, p. xlvi.) compared תמים with Arab. *tamā'im*, plur. of *tamimat*, a kind of amulet to repel the evil eye. (See Lane, *Lex.*, *s.v.*) [Wellhausen has himself given up this combination; see *Reste arabischen Heidenthumes*, 167.] We may, perhaps, compare Assyr. *tamū*, a prolonged by-form of *amū*, 'speak, swear, conjure, enchant'; *ma'mitu*, 'oath'; *amatu*, 'word, command'; words which are, perhaps, derived from the same root as Heb. אָמַן, oracle.

⁸ Cf. Assyr. *lamū*, 'front.'

⁹ אכזב, elative form; cf. אכזר. — Achzib in Judah, Jos. xv. 44.

¹⁰ אילים, princes; prop., mighty ones; Assyr. *alu* = *ajalu*.

29. Ps. xcvi. 5 :¹¹ כִּי כָל אֲלֹהֵי הָעַמִּים אֱלִילִים

30. Hab. ii. 18 : לַעֲשׂוֹת אֱלִילִים אֱלִמִּים

ויענה איים באַלמנותיו And jackals howl in her (Babylon's) castles, Is. xiii. 22, on which Del. remarks [after older scholars; e.g. *Miklol Yofhi*, D. Kocher, *al.*]: 'the prophet, with a sarcastic touch, calls the royal אַרְמָנוֹת אֱלִמִּים (widows) on account of their decayed and desolate condition,' rather a strange witticism. Fried. Delitzsch (in Baer's ed. of Ezekiel, p. xi.), citing Assy. *almattu* (= *al-mantu*), 'widow' and 'house,' ascribes the same two-fold sense to Heb. אֱלִמִּים. But in Ezek. xix. 7, to which Fried. Delitzsch refers, וַיֵּרַע אֱלִמִּנוֹתָיו, if the text be correct (see Cornill, *ad loc.*), can only mean, he knew (carnally) his widows. In our passage, אֱלִמִּים is very probably a clerical error for אֱרִמִּים.

31. Is. vii. 9 : אִם לֹא תֵאֱמָנוּ כִּי לֹא תֵאֱמָנוּ

LXX, καὶ εἰς μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε; Pesh. אַפְלֵא אֱמָנוּ בִּי אֵל. תְּבִינוּ = תִּסְתַּכְּלוּן. In 2 Chron. xx. 20, 'אֱמָנוּ בִּי אֵל, ותאמנו, they render ἐπιστευσθήσεσθε, ותתהימנון. For the thought, comp. also Hab. ii. 4.

32. Ps. cvii. 11 : כִּי הִמְרוּ אֶמְרֵי אֵל

The ancient versions : הִמְרוּ, παρεπικραναν (exacerbaverunt, מַרְמָרוּ) τὰ λόγια τοῦ θεοῦ.

33. Prov. xii. 21 :¹² לֹא יִאָּנֶה לְצַדִּיק כָּל אֲנִן וְרָשָׁעִים מְלֵאוּ רֵעַ

34. כְּאֲוֹתֵי וְאֶפְרָם וְאֶסְפָּרוּ עֲלֵיהֶם עַמִּים בְּאֶסְרָם לְשֹׁתֵי עֲוֹנֹתָם (עֵינָתָם kethib). Hos. x. 10.¹³

When it is my desire, I shall chastise them, and peoples will be gathered against them, when I shall bind them to their two furrows (Targ., Ki., *al.*); cf. Is. xxiv. 22. The old versions represent עֲוֹנֹתָם; LXX, . . . παιδεύσαι αὐτούς· καὶ συναχθήσονται ἐπ' αὐτούς λαοί, ἐν τῷ παιδεύεσθαι αὐτούς ἐν ταῖς δυσὶν ἀδικίαις αὐτῶν; Vulg. corripientur propter duas iniquitates suas; Pesh. עַל תְּרַתִּיהֶן סִכְלוֹתֵהוֹן.

35. הוּא הִכָּה אֶת שְׁנֵי אֲרָאֵל מִזֶּמֶר וְהוּא יָרַד וְהִכָּה אֶת הָאָרֶץ
2 Sam. xxiii. 20 : (qere הִכָּר) הַבָּאֵר

Cf. 1 Chron. xi. 22.¹⁴

¹¹ אֱלִילִים, connected with אֵל, *ne*; so also in Assy. *ullu, ulūlu* = naught, and *ul*.

¹² LXX and Pesh. take אִן in an ethical sense: οὐκ ἀρέσει (Pesh. יִאָּה = שְׁפִיר, or יִאָּה) τῷ δικαίῳ οὐδὲν ἀδικον.

¹³ אֶפְרָם, Qal, instead of the usual Pi., to accord with בְּאֶסְרָם. — For the assimilation of ך in יִסַּר, cf. Ewald, § 139^a; Ges., § 71.

¹⁴ אֶת שְׁנֵי בְנֵי אֲרִיאֵל מִמּוֹאָב (Driver); for a conj. emendation of the latter part of the verse, see Klostermann, *ad loc.* In Is. xxix. 1, 2, אֲרִיאֵל is

36. Job iii. 8 :¹⁵ יִקְבְּחוּ אֶרְרֵי יוֹם הַעֲתִידִים עִרְרֵ לַיְתָן
37. Gen. ii. 23 : לֹאֵת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ
Sym. *αὐτὴ κληθήσεται ἀνδρίς, ὅτι ἀπὸ ἀνδρὸς ἐλήφθη*; Vulg. haec
vocabitur virago, quoniam de viro sumpta est.
38. וְהֵאמֵר לְאִשָּׁה בְּאִשְׁרֵי כִּי אֲשֶׁרוּנִי בְנוֹת וְתִקְרָא אֶת שְׁמוֹ אִשָּׁר
Gen. xxx. 13.

ב

39. עַל בֶּן קָרָא שְׁמָהּ בְּבָל כִּי שָׁם כָּלֵל יְהוּה שְׁפַת כָּל הָאָרֶץ
Gen. xi. 9.¹⁶
40. Ps. iv. 9 : כִּי אַתָּה יְהוָה לְבָדָד לְבַטָּח תּוֹשִׁיבֵנִי
Cf. *בטח בודד*, Dt. xxxiii. 28.
41. Nah. ii. 11 ; cf. Is. xxiv. 1 : בּוֹקָה וּמְבוֹקָה וּמְבֻלָּקָה
42. Prov. v. 15 : שֵׁתָה מַיִם מִבוֹרֶךְ וְנוֹוִלִים מִתּוֹךְ בְּאֵרֶךְ
*πῖνε ὕδατα ἀπὸ σωῶν ἀγγείων.*¹⁷
43. בְּחֵנֶת לִבִּי פִקְדַת לִילָה צִרְפַּתְנִי כָּל תְּמִצָּא נְמוֹתַי כָּל יַעֲבֹר פִּי
Ps. xvii. 3.¹⁸
44. Jer. xlviii. 15 : מִבְּחַר בְּחֹרֵיוֹ יִרְדּוּ לַטֶּבַח
45. 2 Ki. viii. 12 : וּבְחֹרֵיהֶם בְּחָרַב תִּהְרַג
τοὺς ἐκλεκτοὺς. . . .
46. Is. xii. 2 : אֶבְטַח וְלֹא אֶפְחַד
47. Jud. ii. 4, 5 : וַיִּבְכוּ וַיִּקְרְאוּ שֵׁם הַמְּקוֹם הַהוּא בְּכִים
48. Gen. xxvii. 36 : אֶת בְּכֶרְתִּי לִקַּח וְהִנֵּה עֵתָה לִקַּח בְּכֶרְתִּי
49. Jer. li. 44 : וּפְקַדְתִּי עַל כָּל בְּכָבֵל וְהִצַּאתִי אֶת כָּלְעֹו מִפִּי

rendered by the comm. in both verses, "lion of God" (Ges., Ew., Dillm., Cheyne); or "hearth of God" (Targ., Knob., Del.; cf. Ez. xliii. 15, 26); Hitz. alone assumes a play on the two senses of the word.

¹⁵ Hitz. and Del. compare the Ráhu of the Indian myths, the dragon which strove to devour the sun and the moon; Hoffmann refers to the crocodile, the son of Seth, seated as star-demon at the north pole, as midnight robber of the light of Horus.

¹⁶ See above, § 12, p. 116 f.

¹⁷ מִבְּיָרֵךְ, Lagarde, *Anmerkung zur gr. Uebers. der Proverb.*

¹⁸ Notice the three alliterating couples in this verse after the scheme *ababaa*.

50. Dt. viii. 4 : שְׂמַלְתֶּךָ לֹא בְלִתָּהּ מֵעֵלֶיךָ וּרְגַלְךָ לֹא בְצַקָּה
(Cf. Neh. ix. 21.) LXX [B], τὰ ἰμάτιά σου οὐκ ἐπαλαιώθη ἀπὸ
σου, τὰ ὑποδήματά σου οὐ κατατρίβη ἀπὸ σου, οἱ πόδες σου οὐκ
ἐτυλώθησαν.¹⁹
51. Ps. lv. 10 : ²⁰ פִּלַע אֲדָנִי פֶלֶג לְשׁוֹנִם
52. וִיקְרָא שֵׁם הַמְּקוֹם הַהוּא תְּבַעֲרָה כִּי בְעֲרָה בָּם אִשׁ יְהוָה
Num. xi. 3.
53. Ex. xxii. 4 : וְשִׁלַּח אֶת בְּעִירוֹ וּבְעָרָה בְּשָׂדֵה אַחֵר
54. וְשִׂית עַל עֶפְרָר בְּצָר וּבְצוּר נְחָלִים אֹפִיר : וְהָיָה שְׁדֵי בְּצַרְיָךְ
Job xxii. 24, 25.²¹
And lay gold ore in the dust, and under stones (gravel) of the
brooks gold of Ophir ; so will Shaddai be your gold ore.
55. Is. xxiv. 3 : ²² הַבּוֹק תְּבוֹק הָאָרֶץ וְהַבּוֹז תְּבוֹז
56. הַלּוֹךְ וְקִנִּית בְּקֶפֶץ : . . . וּבִקְרִית אֶת עֵצַת יְהוּדָה
57. בּוֹקֵר אֲנִי וּבּוֹלֵם שְׂקָמִים
58. וּזְכַר אֶת בּוֹרְאֵךְ בִּימֵי בְּחֻרוֹתֶיךָ

¹⁹ The addition in LXX [B] is found in Dt. xxix. 4.

²⁰ Instead of פִּלַע, Graetz proposed בלל (Gen. xi. 7, 9); but cf. Is. xix. 3, ועצתו אכלע, I will swallow up its sagacity. [See Barth, *Beiträge zur Erklärung des Jesaja*, p. 4 f.] — פלג (Gen. x. 25), with Patah, the better to agree with בלע; cf. Ges., § 52, 2, rem. 2.

²¹ The old versions vowelled and understood these difficult verses differently. Pesh. alone recognize in כצר, vs. 24, a metal (silver); LXX, Vulg., think of ציר; Targ. renders as equivalent to כְּבִצְרָךְ (as also בצרין in vs. 25^a). For וכצור, in vs. 24, LXX, Pesh., Targ. (followed by Merx), read וכצור. וכצורין, in vs. 25^a, is rendered by LXX, βουθὸς ἀπὸ ἐχθρῶν; by Pesh. בעורין; probably not a different reading, but epexegetical of כְּבִצְרָךְ; cf. Vulg. contra hostes tuos. Hoffm. (in his transl. of Job, and *Zeitschr. f. Assyriologie*, II., 48), reads vs. 24, ושית על עפר בצר נחלים, "If thou puttest into the dust shaft-gold and gold of Ophir. . ."

²² The Impff. Niph. are formed here after the analogy of the verbs ו"ע, that they may rime with the Inff. absol.

²³ Cf. Lagarde, *Mittheilungen*, I., 596, 68.

²⁴ Graetz, Haupt, and Cheyne regard בוראך as a later alteration of an original בורך or גְּאֹרְךָ, so that the passage originally meant, "Remember thy cistern, or thy well," i.e. thy wife, after Prov. v. 15. It would thus be parallel to Eccl. ix. 9 וְאֵהַבְתָּ אִשָּׁה אֲשֶׁר אָהַבְתָּ : "Enjoy life with a wife whom you love." Haupt also thinks that וזכר contains an allusion to זָכַר. The words באר and בור, in their transferred meaning, are playfully associated with our text in the Midrash, on this verse, and in *Levit. Rabb.*, sec. 18 (on Lev. xv. 2; cf. also Talm. Jer., *Sota* ii., 1, fol. 18^a), where, in speaking of Aquabia ben Mahalalel's counsel in

59. Is. xxxii. 19 :²⁵ וּבָרַד בְּרָדַת הַיַּעַר וּבִשְׁפֹלָה תִשְׁפַּל הָעִיר
And it hails when the forest cometh down, and the city shall
sink in abasement.
60. נִקְהָלוּ לְעִמְקַת בְּרָכָה כִּי שָׁם בְּרָכּוּ אֶת יְהוָה עַל כֵּן קָרָא אֶת
שֵׁם הַמְקוֹם הַהוּא עִמְקַת בְּרָכָה 2 Chr. xx. 26 :²⁶
61. Ps. cxxxii. 18 ; cf. Job viii. 22 : אוֹיְבָיו אֶלְבִּישׁ בִּשָׁת

ג

62. Is. xvi. 6 :²⁷ שָׁמַעְנוּ גְּאוֹן מוֹאָב גַּם מָאָד גְּאוֹתוֹ וְגְאוֹנוֹ
63. רַבַּת שְׂבָעָה לָּהּ נַפְשֵׁנוּ . . . הִבּוּנוּ לְגִיאֵי יוֹנִים (qere) לְגִיאֵי יוֹנִים
Ps. cxxiii. 4.²⁸

Pirqe Aboth, iii. 1: "Keep three things before thine eyes, and thou wilt not fall into sin: Know whence thou comest, and whither thou goest, and before whom thou wilt have to give account and judgment (הַסְתַּכַּל בְּשֵׁלֶשֶׁה דְּבָרִים וְאֵין אַתָּה) בא לידי עֵבְרָה : דַּע מֵאֵין בָּאת וּלְאֵן אַתָּה הוֹלֵךְ וּלְפָנַי כִּי אַתָּה עֵתִיד לִתֵּן דִּין בּוֹרֵאךְ (וּחֲשׁבוֹן וּג'), it is said that this was suggested to him by the single word בּוֹרֵאךְ in Eccl. xii. 1: Whence thou comest, that is בְּאֵרְךָ, thy fountain; whither thou goest, בּוֹרֵךְ, thy grave; and before whom thou wilt stand in judgment, בּוֹרֵאךְ, thy creator.

The main reason assigned for the change of the massoretic reading is that the motive given at the close of the verse, "ere the days of evil come," etc., does not perfectly suit the exhortation זַכֵּר. The fact that life in old age becomes a burden would rather suggest to enjoy it while one's powers are fresh (cf. Cheyne, *Job and Solomon*, p. 225). But, as Cheyne admits, an exhortation to cultivate family life would bring the book to a rather "lame and impotent conclusion." Besides, the author of Eccl. does not use veiled and ambiguous language (except in similes), but calls things by their right name, as in the passage quoted above, ix. 9; cf. also ch. ii. Is not xii. 1^a, perhaps to be attributed to the same hand as the end of xi. 9 ("and know that for all this God will bring thee into judgment")?

²⁵ The old versions read the noun וּבָרַד instead of the verb which occurs nowhere else in Hebrew. Bredenk. reads וַיִּרַד. But there is no sufficient reason for removing the ἀπ. λεγ. It is here employed for the sake of בְּרָדַת, as in the whole chapter (like chapp. xxiv.-xxvii.) is marked by a straining after paronomasia and pointedness of speech (cf. vs. 5 ff., 12). In this verse there is a three-fold assonance after the scheme *aaabba*. See also Stade in *ZATW*, IV., 267.

²⁶ The name has survived in Wady Bereikat, west of Thekoa.

²⁷ Cf. Jer. xlvi. 29; Prov. viii. 13; Job xl. 10.

²⁸ The Kethib גְּאוֹן is a nominal formation from גָּאוָה, with the ending גְּאוֹן, as in רְעִיּוֹן, Eccl. ii. 22, etc., while the qere, לְגִיאֵי יוֹנִים, would mean: the proud oppressors; cf. עֵיר הַיּוֹנָה, הַרְרָב ה', Zeph. iii. 1; Jer. xlvi. 16, l. 16. Most modern commentators consider the qere an intentional alteration made in the time of Antiochus Epiphanes, to allude to the oppressing יוֹנִים; cf. LXX, Jer. II. cc. Saadya Gaon explains the word by לְגִיּוֹן, *legio*.

76. Mi. i. 10: בְּנֵת אֵל תִּגְדֹּל
Cf. 2 Sam. i. 20. — ἐν Γῆθ μὴ μεγαλύνεσθε (תִּגְדֹּלוּ); in Samuel, μὴ ἀναγγείλητε).

ד

77. Jud. v. 12: עוֹרֵי עוֹרֵי דְבוֹרָה עוֹרֵי דְבָרֵי שִׁיר
78. Eccl. xii. 11: דְּבָרֵי חֲכָמִים כְּדְרָבְנוֹת
79. Ez. v. 17: ³⁵ וְדָרְבָרְךָ יִצְבְּרְךָ
Cf. Ez. xxviii. 23, xxxviii. 22.

80. דָּגַן וְתִירוֹשׁ
Gen. xxvii. 28, 37; Dt. vii. 13, xi. 14, xii. 17, xiv. 23, xviii. 4, xxviii. 51, xxxiii. 28; 2 Ki. xviii. 32; Is. xxxvi. 17; Jer. xxxi. 12; Hos. ii. 24, vii. 14; Joel i. 10, ii. 19; Ps. iv. 8. דָּגַן וְתִירוֹשׁ, Num. xviii. 12 (16).³⁶

81. Ps. xxiv. 6: וְהָ דוֹר דְּרָשָׁיו
82. Is. xli. 15: תְּדוֹשׁ הַרִים וְתִדְקַן
Cf. Dan. vii. 23.

83. Is. xv. 9: ³⁷ כִּי מִי דִימוֹן מְלֹא דָם
84. Jer. xlvi. 2: ³⁸ גַּם מְדַמֵּן תְּדַמֶּי
85. Gen. xv. 2: ³⁹ וּבֶן מֶשֶׁק בֵּיתִי הוּא דְמֶשֶׁק אֱלִיעֶזֶר
And the inheritor of my house is Damascus Eliezer.

³⁵ Cornill strikes out דָּם, because it is not a proper subject for the verb and destroys the parallelism of the passage.

³⁶ An alliterative formula; דָּגַן וְיִין, only Lam. ii. 12.

³⁷ Dimon for Dibon, for the sake of a play upon the word דָּם; cf., for the interchange of ב and בּ, Haupt, *Beiträge zur assyr. Lautlehre*, p. 88, n. 2, and *Zeitschr. für Assyriologie*, II., 268, 3, and n. 2.

³⁸ The old versions take 'ד as inf. abs. of דָּם: παῦσιν παύσεται, silens conticesces; Pesh. משתק תשתקין.

³⁹ For the ancient interpretations of this verse, see the versions, Jerome, *Hebraicae quaestiones, ad loc.*, and Field, *Hexapla*. — With Aquila's rendering, *υἱὸς τοῦ ποτιζόντος οἴκων* [Lagarde, *οἴκου*] μου, in which מֶשֶׁק is connected with שָׁקָה, we may compare the explanation of דְּמֶשֶׁק in *Yoma*, 28^b: הוּא דְּמֶשֶׁק: אֱלִיעֶזֶר אָמַר ר' אֱלִיעֶזֶר שֶׁדִּילָהּ וּמֶשֶׁקָהּ מִתּוֹרַתוֹ שֶׁל רַבּוּ לְאַחֲרִים. "He is Damascus Eliezer, Rabbi Eleazar says (he is so named), because he was drawing from the learning of his master (Abraham), and distributing it (giving to drink) to others." — The modern explanations, whether they take Eliezer as appositive (Del.), or genitive (Ew., Dillm.), are forced, and not justified by Hebrew usage. Tuch, Olsh., Hitz., reject דְּמֶשֶׁק as a gloss; but the unusual מֶשֶׁק, which seems to have been employed for the sake of the paronomasia with דְּמֶשֶׁק, to some extent protects the latter.

- 86^a. Gen. xxx. 6 : על בן קראה שמו דן . . . ותאמר רחל דנני אלהים . . .
 86^b. Gen. xlix. 16 : דן ירין עמו
 87. לא שמעתם אלי לקרא דרור איש לאחיו . . . הנני קרא לכם
 דרור נאם י' אל החרב
 Jer. xxxiv. 17 :
 88. Esth. x. 3 : ומרדכי . . . דרש טוב לעמו ודבר שלום לכל-זרעו
 89. Esth. i. 13 : דת ירין

ה

90. Ez. ii. 10 : ⁴⁰ וכתוב אליה קינים וְהָגָה וְהָיָה
 91. הוד והדר
 Ps. xxi. 6, xlv. 4, xcvi. 6, civ. 1, cxi. 3; Job xl. 10;
 I Chr. xvi. 27.
 92. Is. i. 4 : הוי גוי הטמא
 93. Is. lvi. 10 : ⁴¹ צפיו . . . הוים שכבים אהבי לנזם
 LXX, ἐνσπνιαζόμενοι, Aq. φανταζόμενοι, Sym. δραματισται, Vulg.
 videntes vana.
 94. Ps. xlvi. 4 : יִהְיוּ יְהַמְרוּ מִימֵי
 95. Is. xvii. 12 : ⁴² הוי המון עמים רבים כהמות ימים יִהְיוּ
 96. Ez. vii. 11 : ⁴³ לא יִמָּהוּם ולא יִמָּהוּמוֹם ולא יִמָּהוּם ולא נָהוּ בהם
 Nothing of them, nor of their multitude, nor of their riches, nor
 a waiting of them (sc. יהיה, shall be). — και οὐ μετὰ θορύβου,
 οὐδὲ μετὰ σπουδῆς.

⁴⁰ הַי is considered to be a shortened form of נְהִי (cf. Stade, § 125^b), which Cornill would restore here; better (Ew., § 101^c) a by-form of נָה, Eccl. iv. 10, x. 16; cf. וְהָיָה and וְהָיָה. It is perhaps chosen here to alliterate with הִגָּה, which occurs in the meaning, 'sigh, wail'; e.g. Is. xvi. 7; Jer. xlviii. 31.

⁴¹ "Instead of being חוים, 'seers,' they are הוים, i.e. 'delirious talkers, ravers,' from הוה (= Arab. *hadā*), 'to rave in sickness'" (Del.).

⁴² "The description of the billows of peoples is as picturesque as the well-known description: *Illic inter sese*, etc., of the Cyclopes in Vergil" (Del.).

⁴³ הַמָּהוּם, only here, is probably synon. with הַמָּוֶן, and may, as Keil suggests, refer to the multitude of people, while הַמָּוֶן is used of the abundance of riches (cf. Is. lx. 5; Ps. xxxvii. 16). For the rest, see Cornill, who emends מה הם ומה, "What are they and what is their splendor?"

97. Eccl. iii. 18 :⁴⁴ ולראות שהם בהמה יהמה להם
It is (the apparent disorder in the world) that they (mankind)
may see that they are beasts with regard to themselves. — *τοὺ*
δείξαι (= לראות = להרא) *ὅτι αὐτοὶ κτήνῃ εἰσιν.*
98. Dt. ii. 15 : להקם מקרב המחנה עד תמם
99. Is. lix. 13 :⁴⁵ הרו והגז מלב דברי שקר
100. 1 Ki. xix. 10 : את מזבחיך הרסו ואת נביאיך הרגו בקרב

On עיר ההרס (var. החרס, החרס; Aq. Theod. "Ares, LXX, *πόλις ἀσεδέκ*
= הצדק), see Geiger, *Urschrift*, u.s.w., p. 79, and the comm. (Del., Cheyne,
Dillm., Duhm.).

י

101. Prov. xxi. 8 : הפכפך דרך איש נור ונך ישר פעלו
Very perverse is the way of the guilty man, but the pure — his
work is straight. — LXX, *πρὸς τοὺς σκολοῦς σκολοῖς ὁδοὺς*
*ἀποστέλλει ὁ θεός, ἀγνὰ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ.*⁴⁶

י

102. Is. xxxiv. 6 : זבח ליהוה בכצרה וזבח גדול בארץ אדום
103. ותאמר לאה ונדני אלהים אתי זכר טוב הפעם יזבילני אישי
Gen. xxx. 20 : . . . ותקרא את שמו זבולון

And Leah said : God presented me with a good present ; this
time my husband will extol⁴⁷ me. . . . And she called his
name Zebulon.

⁴⁴ *המה להם*, emphatic ; they with regard to themselves, as they really are in
themselves, *ipsissimi* ; cf. Ew., § 315^a. "המה, nimmt wie ein Echo das *המה*
auf und vollzieht die ausgesprochene Gleichung auch im Wortklang" (Del.).

⁴⁵ The only cases of Inf. Poel. Duhm, *Das Buch Jesaia*, thinks that the punc-
tators took these forms for Inff. Hiph. of ירה and יגה, and would therefore read
הגנו as Inf. absol. Qal ; cf. Prov. xxv. 4 f. ; Is. xxvii. 8. הרו is regarded by him
as a clerical error for הגנו. ⁴⁶ LXX takes וזר as predicate to דרך.

⁴⁷ This meaning of זבל (which, as verb, occurs only here) is suggested by the
Assyr., where *zabûlu* means 'carry, lift up,' syn. with *našû*, נשׂא ; cf. Stanislas
Guyard, in *Journ. Asiatique*, 1878, août-sept., p. 220 ff. ; Schrader, *KAT*²,
p. 185 f. ; Fried. Delitzsch, *Hebr. and Assy.*, p. 38 f., and *Prolegomena*, p. 62 ;
Cheyne, *Isaiah*³, II., p. 172 f. The common rendering, 'dwell,' has no philo-
logical foundation whatever, and in this passage compels us to supply a prepos.,
"he will dwell *with* me" (Vulg. *mecum erit*). — Notice the explanation of the
name by two verbs זכר and זבל (both ἀπ. λεγ.). Are two different explanations
combined as in the case of the name Joseph, vs. 23, 24 ?

104. Job xxviii. 17 : לא יערקנה זָהָב וְזָכוּת
105. Dt. xxi. 20 : זָוֵל וּמָכָא
(Cf. Prov. xxiii. 20, 21, זָוֵל . . . סָכָא). — LXX, *συμβολοκοπῶν οἰνοφλυγῆι*.⁴⁸
106. Ex. xxxiv. 15 : וְנָו אַחֲרֵי אֱלֹהֵיהֶם וְזָכְחוּ לֵאלֹהֵיהֶם
107. Jer. li. 2 : וְשַׁלַּחְתִּי לְבָבְלָא זָרִים וְזָרוֹהָ
LXX, *καὶ ἐξαποστελῶ εἰς Βαβυλῶνα ὑβριστὰς καὶ καθυβρίσουσιν αὐτήν* = זָרִים וְזָרוֹהָ.
108. Hos. ii. 24, 25 :⁴⁹ וְהֵם יַעֲזְבוּ אֶת יִרְעָאֵל : וְזָרְעֹתֶיהָ לִי בְּאֶרֶץ

ח

109. Ezek. xxx. 21 : לְחֶבְשָׁה לְחֶזְקָה
110. וְיִקְרָא הָאָדָם שֵׁם אֶשְׁתּוֹ חֶזֶה כִּי הוּא הִיָּתָה אִם כָּל חָי
Gen. iii. 20.
111. Jer. xxiii. 19 : וְסַעַר מִתְחַוֵּל עַל רֹאשׁ רְשָׁעִים יְחֹוֹל
112. Is. xxvi. 11 : יְהוּה רַמָּה יֶדְךָ בָּל יְחֹוּיִן יְחֹוּ וַיִּבְשׂוּ
113. Job xxxi. 40 : תַּחַת חֶמְטָה יֵצֵא חוֹם
114. כִּי הִרְבָּה אִפְרַיִם מִזְבְּחוֹת לְחֶמְטָא הָיוּ לוֹ מִזְבְּחוֹת לְחֶמְטָא
Hos. viii. 11.

Because Ephraim hath made a multitude of altars to *sin*, the altars became to him a *punishment*.⁵⁰ — *ὅτι ἐπλήθυνεν Ἐφραὶμ θυσιαστήρια, εἰς ἁμαρτίαν ἐγένοντο αὐτῷ θυσιαστήρια τὰ ἡγαπημένα.*

115. Prov. x. 16 : פְּעוֹלֹת צַדִּיק לְחַיִּים תְּבוֹאֹת רִשְׁעֵי לְחֶמְטָא
116. Prov. iii. 22 : וַיְהִי חַיִּים לְנַפְשְׁךָ וְתֵן לְנַגְרֹתֶיךָ

⁴⁸ Cf. Matth. xi. 19; Luc. vii. 34: *φάγος καὶ οἰνοπότης*.

⁴⁹ *זָרַע* here, instead of the more usual *זָרַע* (*e.g.* Is. v. 7, lxi. 3; Jer. ii. 21), perhaps for the sake of the paronomasia with *זָרַע*.

⁵⁰ That the words for 'sin' in Hebr., and in the Semitic languages generally, may also signify the consequence of sin, punishment, or the condition into which one is brought by sin, needs no proof; see, *e.g.*, Gen. xxxix. 9; Prov. xx. 2; cf. H. Schultz, *Alltestamentliche Theologie*⁴, p. 684. For Assyrr., see Haupt in *Hebraica*, I., 219.

117. אל תתן לַחַיִּית נֶפֶשׁ תּוֹרֵךְ חַיִּית עֲנִיִּיךְ אֶל תִּשְׁכַּח לַנֶּזֶחַ
Ps. lxxiv. 19.
Deliver not unto the beast the soul of thy turtle-dove, forget
not thy poor animals for ever (Del.).⁵¹
118. Job x. 12 : חַיִּים וְחֶסֶד עֲשִׂיתָה עִמָּדִי
Cf. Ps. lxxiii. 4, cxix. 159.
119. Is. xxx. 18 :⁵² וּלְכֵן יַחְבֵּה יְהוָה לְחַנּוּנְכֶם וּלְכֵן יִרְוֶם לְרַחֲמֵכֶם
And therefore will Jahveh wait to be gracious to you, and there-
fore will he arise to have mercy upon you (Del.).
120. Lam. ii. 8 : וַיֹּאבֶל-חַל וְחוּמָה
Cf. Is. xxvi. 1.
121. Ez. xxiv. 12 : תֵּאֱנִים הֶלְאָת וְלֹא תִצָּא מִמֶּנָּה רַבַּת הַלְאָתָה
122. Ps. xvii. 14 : מִמָּתִים מִחֶלֶד חֶלְקִים בַּחַיִּים
123. Prov. xiii. 12 : תּוֹחֶלֶת מִמְּשֻׁכָּה מִחֶלֶה לֵב וְעַץ חַיִּים תֵּאָנֶה בָּאָה
124. Is. xxii. 2 : חֶלְלִיךָ לֹא חֶלְלִי חֶרֶב וְלֹא מִתִּי מִלְחָמָה
חֶלְלִי חֶרֶב, Jer. xiv. 18 ; Ez. xxi. 19, xxxi. 18, xxxii. 20, 21, 25,
26, 28-32, xxxv. 8 ; Zeph. ii. 12 (15).
125. Job xxxvi. 15 : יִחְלַץ עֵינִי בְּעֵינָיו וַיִּגַּל בְּלִחְץ אֲזָנָם
126. Is. lvii. 6 :⁵³ בְּחֶלְקִי נִחַל חֶלְקֶךָ
127. Dt. xxxii. 9 : כִּי חֶלֶק יְהוָה עִמּוֹ יַעֲקֹב הֶבֶל נִחַלְתּוּ
128. Dt. xxxii. 14 : וַיִּנְיֶקְהוּ . . . הַמָּאֵת בְּקֶרֶב וְהֶלֶב צִאן עִם חֶלֶב כְּרִים :
For other combinations of חֶלֶב and חֶמָא cf. Gen. xviii. 8 ;
Jud. v. 25 ; Is. vii. 22.
129. בְּלָחֵי הַחֲמוֹר חֲמוֹר חֲמוֹרִים בְּלָחֵי הַחֲמוֹר הִבְתִּי אֶלֶף אִישׁ
Jud. xv. 16.
With the jawbone of an ass heaps upon heaps, with the jawbone
of an ass I have smitten a thousand men. — ἐν σιαγόνι ὄνου

⁵¹ For conjectural emendations of the text, see Cheyne, *Psalms*, 396 ; *QPB.*, *loc.* — For תּוֹרֵךְ, LXX, Pesh., read a form of יָרָה.

⁵² Ew., Dillm., Bredenk., and Cheyne adopt the reading of two MSS. : יָדוּם, "He will wait in stillness," which better suits the parallelism with חִכָּה.

⁵³ The "smooth stones" (cf. λίθοι λιπαροί, lapides uncti, lubricati) refer, it seems, to stone-fetishes, or stone-worship ; cf. Wellhausen, *Reste arabischen Heidenthums*, p. 99 f.

ἐξ αλεῖφων ἐξήλειψα αὐτούς,⁵⁴ ὅτι ἐν τῇ σιαγόνῃ τοῦ ὄνου
ἐπάταξα χιλίους ἀνδρας.

130. Gen. xi. 3 : והחמור היה להם לחמור
131. Esth. ii. 17 : ותשא חן וחסד לפניו
132. Ps. lvii. 5 : שניהם חנית וחצים ולשונם חרב חדה
Cf. 1 Sam. xiii. 19, 22 ; Is. xlix. 2 ; Prov. v. 4.
133. Mi. iv. 11 : תהנהף ותחו בציון עינינו
134. Prov. xiv. 34 : וחסד לאמים חמאת
LXX, ἐλασσονοῦσι (= חסר) δὲ φυλὰς ἀμαρτίαι.
135. Job xxxix. 13 :⁵⁵ כנף רננים נעלמה אם אברה חסידה ונצה
"The wing of the ostrich vibrateth joyously ; — is she pious,
wing and feathers?" (Del.).
136. 2 Sam. xv. 30 : וראש לו חפוי והוא הולך יחף
137. Nu. xxiv. 8 :⁵⁶ חציו ימחץ
138. Prov. viii. 27 ; cf. Job xxvi. 10 : כחקו חוג על פני תהום
139. Mi. vii. 11 :⁵⁷ יום ההוא ירחק חק
On that day the borders (Keil and Orelli, the law) will be far
removed.
140. בפלגות ראובן גדלים חקקו לב . . . לפלגות ראובן גדלים
חקקו לב
Jud. v. 15, 16 :
141. Gen. xlviii. 22 : אשר לקחתי . . . בחרבי ובקשתי
Cf. Jos. xxiv. 12 ; 2 Ki. vi. 22.

⁵⁴ This rendering of the LXX is quoted in the *Theol. Zeitung* of Innsbruck, 1888, II., 264, in support of the reading חמורתים, instead of חמרתים, 'With the jawbone of the ass [the red one] have I reddened them'; cf. *Hebraica*, V., 198. But the conjecture is not plausible. — חמור = חמור, heap, is chosen here to accord with חמור, ass, and is also found 1 Sam. xvi. 20 (Keil).

⁵⁵ חסידה is thought to contain an allusion to the name of the stork, *avis pia*, whose treatment of its young is so different from that of the ostrich; see Gesenius, *Thes.*, s.v. — Hoffm.: "Is the wing of the ostrich too slothful, or doth it want wing and feather?" i.e. אם אברה (Jud. xviii. 9 נעצלה =) חסידה (or חסירה) ונוצה.

⁵⁶ A plural is expected here, referring to צרים. Keil (with LXX) takes it as instrum., which is rather forced; Dillm. emends לחציו.

⁵⁷ Graetz, *Monatsschrift für Gesch. u. Wissensch. des Judenth.* 1886, p. 505, considers חק a dittograph, and for ירחק, reads ירחק, That day will be urged, pressed, i.e. hastened.

156^a. ותאמר הפעם אודה את־יהוה על בן קראה את שמו יהודה
Gen. xxix. 35.

156^b. Gen. xlix. 8 : יהודה אתה יודוך אחיך

157. Am. vii. 10 : לא תוכל הארץ להקביל את כל דבריו

158. ותאמר אַקף אלהים את חרפתי : ותקרא את שמו יוסף לאמר
Gen. xxx. 23, 24 : ⁶² יסף יהוה לי בן אחר

159. Ps. l. 2 : מציון מכלל יופי אלהים הופיע

160. Is. xxvi. 3 : יצר כמוך תצר שלום

161. Hab. ii. 18 : כי בטח יצר יצרו עליו

162. ביום ההוא לא יהיה אור יְקָרוֹת יִקְפְּאוּן (יקפאון qere)
Zech. xiv. 6.

On that day there shall be no light ; the precious ones (the stars) shall contract (*i.e.* cover) themselves. — LXX, ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται φῶς, καὶ ψῦχος καὶ πάγος (= יְקָרוֹת יִקְפְּאוּן); so the other ancient versions, Ew., Umbreit).

163. Ps. xxv. 12 : מי זה האיש ירא יהוה יורנו בדרך יבחר

164. Ps. lxiv. 5 : ירהו ולא ייראו

165. Jos. xxiii. 5 : והוריש אתם מלפניכם וירשׁתם את ארצם
Cf. Jud. xi. 23.

166. Mi. i. 15 : עד הירש אביא לך יושבת מרשה
LXX, ἕως τοὺς κληρονόμους ἀγάγωσιν, κατοικοῦσα Λαχεΐς κληρονομία ἕως Ὀδολλάμ ἧξει.

ב

167. Job xxxiii. 7 : ואכפי עליך לא יכבד
LXX, ἡ χείρ μου (= כפי), Vulg. eloquentia.

168. Prov. iv. 8 : תכבדך כי תחקקנה

169. Prov. xxv. 27 : אכל דבש הרבות לא טוב והקקר כבדם כבוד
"To investigate difficult things is an honor" (Del.).⁶³ — LXX, ἐσθίειν μέλι πολλὸν οὐ καλόν· τιμᾶν δὲ χρῆ λόγους ἐνδόξους = והוקרר כבוד מלים כבוד (Lagarde).

⁶² E. interprets the name 'Taker away' as though וסף was a contraction of וסף (cf. 2 Sam. vi. 1; Ps. civ. 29); J. interprets 'Increaser.'

⁶³ Reading כבדים.

170. 1 Sam. iv. 21 : לתקרא לנער אי כבוד לאמר גלה כבוד מישראל
171. Jer. x. 25 : אכלו את יעקב ואכלו ויכלו
172. Job xix. 27 : כלו בליתי בחקי
LXX, πάντα δέ μοι συντετέλεσται ἐν κόλπῳ (= כלו בליתי).
173. Job v. 26 : תבוא בכלח אלי קקר
174. Is. xxxii. 7 : וכלי כליו רעים
The mean man — his means are evil.
175. Neh. ix. 24 : ותכנע לפניהם את ישבי הארץ הכנענים
176. כסא כבוד מרום מראשון מקום מקדשינו : מקנה ישראל יהוה
Jer. xvii. 12, 13.
177. Prov. vii. 20 :⁶⁴ צרור הכסף לקח כידו ליום הכסא יבוא ביתו
178. Prov. xii. 16 :⁶⁵ אויל ביום יודע כעסו וכסה קלון ערום
179. Ps. cxlvii. 16 : כפור כאפר יפור
180. Ps. cxlv. 14, cxlvi. 8 : ונקף לכל הכפופים
181. Ps. xxxvii. 20 : ואויבי יהוה ביקר קרים
LXX, ἄμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι (= כרום).
182. Is. xlvi. 1, 2 : כרע כל קרם נבו
- 183^a. Ez. xxv. 16 : והכרתי את כרתים
- 183^b. הוי ישבי חבל הים גוי כרתים . . . : והיתה חבל הים נות
Zeph. ii. 5, 6 : כרת רעים
184. 2 Sam. viii. 18 : ובניהו בן יהוידע והכרתי והפלתי
Cf. 2 Sam. xv. 18, xx. 7, 23 ; 1 Chr. xviii. 17.
185. Ps. lxxiv. 6 : בכשיל וכילפות יהלמון
186. Nu. xiv. 45 :⁶⁶ ויכום ויבתום

ל

187. Mi. vi. 3, 4 : מה הלאתיך ענה בי : כי העלתיך מארץ מצרים
189. Joel i. 19 : להכה להטה כל עצי השדה
Cf. Joel ii. 3 ; Ps. lxxxiii. 15, cvi. 18 ; Job xli. 13.

⁶⁴ LXX, δι' ἡμερῶν πολλῶν, which Lagarde thinks a corruption of διχομήνης.

⁶⁵ Instead of the usual ככסה, for the sake of the paronomasia.

⁶⁶ Hiph. of כת. Professor Haupt explains such formations (instead of יכת) of verbs ע"י as due to the analogy with verbs פ"נ ; cf. Huizinga, *Analogy in the Semitic Languages*, Amer. Journ. of Phil., XII., 32.

190. Ez. xxi. 3 : לְהִבֵּת שְׁלֹהֶבֶת
 ותאמר עתה הפעם יִלְוָה אישי אלי . . . על בן קרא שמו לְוִי.
 191^a. Gen. xxix. 34.
 וגם את אחיך מטה לְוִי . . . הקרב אתך ויָלוּוּ עִלְיךְ :
 191^b. Nu. xviii. 2 :
 192. Mi. i. 13 : רתם המרכבה לְרָקֶשׁ יושבת לְקִישׁ

Ps. xxxv. 16 : בחנפי לַעֲגִי מְעוֹג חרק עלי שנימו . . . LXX, ἐπέτρασαν με ἐξέμυκτη-
 ρισάν με μωκτηρισμόν.⁶⁷

מ

193. יען כי מָאֵס העם הזה את מי השלח . . . ומְשׁוֹשׁ את רציץ
 Is. viii. 6.⁶⁸
 194. 2 Ki. iii. 19 : והכותם כל עיר מְבַצֵּר וכל עיר מְבַחֵר
 195. Ps. lxxxix. 41 : שמת מְבַצְרֵיו מְחַתָּה
 196. Is. xxv. 12 :⁶⁹ ומבצר מְשָׁנֵב חומתֵיךְ הַשֵּׁחַ הַשְּׂפִיל
 197. Is. x. 31 : נְדָדָה מְדַמְנָה
 198. Is. xxix. 9 : התְמַהֲמַהוּ ותְמַהוּ הַשְּׂתַעֲשְׂעוּ וְשַׁעוּ
 199. Is. xxii. 5 : יום מְהוּמָה ומְבוּסָה ומְבוּכָה
 200. Gen. xix. 37 : ותקרא שמו מוֹאֵב
 201. Jer. xxvii. 2 : עשה לך מוֹסְרֵת וממוֹת
 Cf. Nah. i. 13.
 202. 2 Sam. iii. 25 :⁷⁰ (kethib מוֹבְאֵךְ (מְבוֹאֵךְ ואת מוֹבְאֵךְ ואת מוֹצְאֵךְ
 Cf. Ez. xliii. 11.
 203. Mi. ii. 4 :⁷¹ חֲלֵק עִמִּי יָמִיר אֵיךְ יָמִישׁ לִי לְשׁוֹבֵב שְׂדֵינוּ יְחַלֵּק

⁶⁷ *i.e.* לַעֲגִי לַעֲגִי לַעֲגִי. Schwally would emend חרפוני (ZATW, XI, 258).

⁶⁸ The noun מְשׁוֹשׁ instead of the verbal sentence וְשַׁעוּ, for the sake of the paronomasia with כָּאֵס (Del.). For various conjectural emendations, see the commentaries.

⁶⁹ הַשֵּׁחַ from שְׂחָה, after the analogy of עִי; cf. Huizinga, *Analogy in the Semitic Languages*, Amer. Journ. of Phil., XII, 32.

⁷⁰ The qere is to make the paronomasia more perfect.

⁷¹ The text is not intact; LXX read differently, and in part better. See Stade, *ZATW*, VI, 122 f., and Wellhausen, *ad loc.*

204. Ps. cxliv. 13 : מְנוּיְנוּ מְלֵאִים מְפִיקִים מִזֶּן אֲלֵינוּ
Our garner are full, affording all manner of store (prop. from kind to kind).—LXX, τὰ ταμεία αὐτῶν πλήρη, ἐξερευγόμενα ἐκ τούτου εἰς τούτο (= מזה אל זה ; so also Graetz).
205. הֲנִי מְחַלֵּל אֶת מִקְדְּשִׁי גֵאוֹן עֹזְכֶם מְחַמֵּד עֵינֵיכֶם וּמְחַמֵּל נַפְשֵׁכֶם
Ez. xxiv. 21 :
Cf. vs. 25 (where מִשָּׂא is used for מְחַמֵּל).
206. וַיֹּאמֶר יַעֲקֹב כֹּאשֶׁר רֹאֵם מְחַנֵּה אֱלֹהִים זֶה וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מְחַנֵּים
Gen. xxxii. 3 :
207. מְחַקָּה רֹאשׁוֹ וּמְחַצָּה וּחֲלָפָה רִקְתּוֹ
208. אֲשֵׁים מְחַשֵּׁד לַפְנֵיהֶם לְאוֹר וּמְעַקְשִׁים לְמִשׁוֹר
209. אַל תְּהוִיה לִי לְמַחְתָּה מְחַסִּי אַתָּה בְּיוֹם רַעָה
210. אִיכָה נִשְׁבֵּר מִטָּה עֹז מִקָּל תִּפְאָרָה
211. וְעַל מִידְבָּא מִזֶּאב יִגְלִיל
212. מִנִּי מְכִיר יִרְדּוּ מְחַקְקִים
213. וְאֵת חֶמֶת יְהוּה מְלֵאֲתִי נִלְאֲתִי הִכִּיל
214. חֶמֶת מְלֵךְ מְלֵאָבִי מִוֹת וְאִישׁ חֶכֶם יִכְפָּרְנָה
215. לְהֵן מְלֵכָא מְלֵכִי יִשְׁפֹר עֲלֵיךְ
216. חֲפוּ מִמַּחְמִים וּכְלוּ מִחַמְדִּים
217. וּמְנַדָּ לֹא מְנַעַת מִפִּיהֶם
218. מְנֵא מְנֵא תִקַּל וּפְרָסִין : דְּנָה פֶשֶׁר מְלֵתָא מְנֵא מְנֵא אֲלֵהָא
מְלִבוֹתָד וְהַשְׁלֵמָה : תִּקַּל תִּקְלָתָא בְּמֵאוֹנֵיָא וְהַשְׁתַּכַּחַתָּ
חֶסֶר : פְּרָם פְּרִיסַת מְלִכוֹתָד וַיְהִיבַת לְמִדֵּי וּפְרָם
Dan. v. 25–28.⁷²
219. וְהִנֵּה דָמְעַת הָעֹשְׂקִים וְאִין לָהֶם מְנַחֵם וּמִיד עֹשְׂקִיהֶם כַּח וְאִין לָהֶם מְנַחֵם
Eccl. iv. 1 :
And behold the tears of the oppressed, and they have no comforter; and on the side of their oppressors is power, and they have no avenger⁷³ (Professor Haupt).

⁷² See J. D. Prince, *Mene, Mene, Tekel, Upharsin: an Historical Study of the Fifth Chapter of Daniel*, 1893. The nouns are now generally thought to be names of weights, mina, shekel, half-minas. The interpretation in vv. 26–28 is a series of plays on the meaning of the corresponding verbs, number, weigh, divide; the latter, by a second play, also suggests the Persians.

⁷³ מִיֵּד (more commonly בְּיָד), at the side of, cf. מְצַד, Jos. xii. 9; 1 Sam. vi. 8.

220. הַעֲרָבִים לְגַד שֶׁלֶחַן וְהַמְּלָאִים לְמָנִי מִמָּסַךְ : וּמִנִּיתִי אֶתְכֶם
 Is. lxv. 11, 12 : לַחֲרֹב וּבְלַכְּכֶם לַטֶּבַח תִּכְרְעוּ
221. Is. xvi. 11 : עַל-כֵּן מְעִי לְמוֹאֵב כַּפְּנוֹר יִהְיֶמוּ וּקְרָבִי לְקִיר חֲרָשׁ :
222. Is. xlvi. 19 : וַיֵּצְאֵאֵי מְעִיד כַּמְּעוֹתָיו
 And thy offspring will be like the grains (gravel)⁷⁴ thereof (the sea).
223. Is. xvii. 1 :⁷⁵ הִנֵּה נִמְשָׁק מוֹסֵר מַעִיר וְהִיתָה מְעִי מִפְּלָה
224. Prov. xvi. 1 :⁷⁶ לְאָדָם מַעֲרָבִי לֵב וּמִיְהוָה מַעֲנֶה לְשׁוֹן
225. Job xxxvii. 16 :⁷⁷ הַתְּדַע עַל מִפְּלְשֵׁי עֵב מִפְּלֹאוֹת תָּמִים דְּעִים
 LXX, . . . πτώματα πονηρῶν (= מִפְּלֹאוֹת רָעִים).
226. Is. xxix. 3 : וַצַּרְתִּי עֲלֶיךָ מֵצָב וְהִקִּמְתִּי עֲלֶיךָ מִצַּרְתִּי
227. Ps. cxix. 143 : צַר וּמִצּוֹק מֵצִאוֹנִי מִצֹּתְיָךְ שֶׁשָּׁשְׁעֵי
228. Dt. xxviii. 53, 55, 57 ; Jer. xix. 9 : בְּמִצּוֹר וּבְמִצּוֹק
229. Prov. xiii. 14 : תּוֹרַת חֵכֶם מְקוֹר חַיִּים לְסוֹר מִמִּקְשֵׁי מוֹת
 Cf. xiv. 27. — LXX, ὁ δὲ ἀνὸς ὑπὸ παγίδος θανέται (= וּפְתִי וּמִמּוֹקֵשׁ יָמוּת ; Jäger).
230. Hab. i. 6 : כִּי הִנְנִי מִקִּים אֶת הַכַּשְׂדִּים הַגּוֹי הַמֵּר וְהִנְמַהֵר
231. Ruth i. 20 :⁷⁸ קָרְאֵן לִי מְרָה כִּי שָׁנִי הַמֵּר לִי
232. Jer. iv. 17, 18 : אֲתִי מְרָתָה . . . : זֹאת רַעַתְךָ כִּי מֵר
233. Job xxxix. 18 : כַּעַת בְּמָרוֹם תִּמְרִיא תִשְׁחַק לַפּוֹם וּלְרַכְּבוֹ
 LXX, κατὰ καιρὸν ἐν ὕψει ὑψώσῃ, καταγέλασται ἵππου καὶ τοῦ ἐπιβάτου αὐτοῦ.

⁷⁴ So the ancient versions; others take מעיות = מעים, "the bowels thereof"; see Dillm. *in loc.*

⁷⁵ מעי is rejected (with the LXX) by Lagarde, Cheyne, and Bredenk. as ditto-graph of מעיר; Dillm. would read לעי.

⁷⁶ Wanting in the LXX.

⁷⁷ The ἀπ. λεγ. מפלאות, instead of the usual נפלאות, for the sake of the alliteration with מפלשי.

⁷⁸ On שרי, see note on No. 438. Cf. Siegmund in Wagner's "Valkyrie": "Drum musst' ich Wehwalt mich nennen; Des Wehes waltet' ich nur."

234. וכי ישאלך העם הזה . . . מה מִשָּׂא יהוה ואמרת אֶת־מַה מִּשָּׂא
 ונמשתי אתכם
 Jer. xxiii. 33 :
 LXX, καὶ ἐὰν ἐρωτήσωσιν ὁ λαὸς οὗτος . . . τί τὸ λῆμμα κυρίου ;
 καὶ ἐρεῖς αὐτοῖς ὑμεῖς ἐστὲ τὸ λῆμμα ; so Vulg., Pesh.⁷⁹
235. Ex. ii. 10 : ותקרא שמו מִשֶׁה ותאמר כי מִן הַיָּמִים מִשִּׁיתָהוּ
 Cf. above, § 12, p. 116.
236. Prov. i. 6 : לְהִבִּין מִשָּׁל וּמְלִיצָה דְּכַרִּי חֲכָמִים וְחִדָּתָם
237. Neh. viii. 10 : לכו אכלו מִשְׁמָנִים ושתו מִמִּתְקִים
238. Jer. xlvi. 21 : וּמִשְׁפֵּט בא אל ארץ הַמִּישׁוֹר
239. Prov. xii. 5 : מִחֲשֹׁבוֹת צְדִיקִים מִשְׁפָּט תִּחְבְּלוֹת רָשָׁעִים מֵרָמָה
240. Is. v. 7 :⁸⁰ וַיִּקְוּ לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצַדִּיקָה וְהִנֵּה צִעֲקָה
241. Is. xxv. 10 :⁸¹ וְנָדוּשׁ מוֹאב תַּחְתִּיו פְּהַדְיֹשׁ מִתְּבֵן כְּמִי מִדְּמֵנָה

ג

242. Ez. ix. 4 : וְהַתְּוִיֵּת תּוֹ עַל מִצְחוֹת הָאֲנָשִׁים הַנִּנְאָנְהוּם וְהַנִּנְאָקִים
243. Job xxiv. 15 : ועין נֹאֵף שִׁמְרָה נֶשֶׁף
244. Job xi. 12 : ואיש נָכוֹב יִדְבֵּב
245. Ez. xiii. 3 : הוּי עַל הַנְּבִיאִים הַנְּבָלִים
 LXX, οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν (= הַנְּבִיאִים)
 מִלְּפָם ; so Cornill).
246. 1 Sam. xxv. 25 : כִּשְׁמוֹ כֵּן הוּא נָבֵל שְׁמוֹ וְנָבְלָה עִמּוֹ
247. לֹא נָאוּה לְנָבֵל שְׁפֵת יִתֵּר אֵף כִּי לְנָדִיב שְׁפֵת שְׁקָר
 Prov. xvii. 7.
248. Ps. xviii. 13 (2 Sam. xxii. 13) : מִנְּנָה נָגְדוּ עֵבִיו עֲבָרוּ
249. נָדִי סִפְּרָתָה אָתָּה שִׁימָה דְּמַעְתִּי בְּנֹאֲדָה הֲלֹא כִּסְפְּרָתָה
 Ps. lvi. 9.

⁷⁹ Following the versions, Hitz., Graf, and many others read, אָתָּם הַמִּשָּׂא, a pointed play upon מִשָּׂא. — In vv. 38, 39, there is another play on מִשָּׂא: 'עַן מִשָּׂא: את הרבר הזה מִשָּׂא יהוה . . . הנני וְנִשְׁתִּי אַתְּכֶם נִשָּׂא וְנִשְׁתִּי אַתְּכֶם אַמְרַתְּם. Here also it is better to read with the versions, Ew., Graf, *al.*, נִשְׁתִּי נִשָּׂא.

⁸⁰ In Assyr. *saḥāpu* means 'overthrow, oppress'; perhaps מִשְׁפָּח is only a transposition of this root.

⁸¹ "Perhaps with allusion to the Moabite city Madmen, Jer. xlvi. 2, as כְּמִי to Moab" (Del.).

250. Job ii. 11 : וַיִּזְעַדוּ יַחַד לְבוֹא לָנוֹד לוֹ וּלְנַחְמוֹ
Cf. xlii. 11 ; Is. li. 19 ; Nah. iii. 7 ; Ps. lxix. 21.
251. Job xx. 17 :⁸² אֵל יִרְא בְּפִלְגֹתַי נִהְרִי נַחְלֵי דְבַשׁ וְהַמָּאָה
252. אִם רוּחַ הַמּוֹשֵׁל תִּעְלָה עָלַיךְ מִקּוֹמְךָ אֵל תֵּנָח כִּי מִרְפָּא יֵנִיחַ
Eccl. x. 4 : חֲפָאִים גְּדוּלִים
If the temper of the ruler riseth against thee, leave not thy place, for patience assuageth great wrongs.⁸³
253. וְתֹאמְרוּ לֹא כִי עַל סוּם נָנוּם עַל כֵּן תִּנּוּסוּן וְעַל קָל נִרְכָּב עַל
Is. xxx. 16 : כֵּן יִקְלּוּ רֹדְפֵיכֶם
But ye said, No (we will not keep quiet), but we will flee on horses (of Egypt) ; therefore shall ye flee ; and on the swift will we ride ; therefore swift shall be your pursuers.
254. Jer. xlix. 30 : נָסוּ נָדוּ
255. Gen. v. 29 : וַיִּקְרָא שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנֵנוּ מִמַּעֲשֵׂנוּ
LXX, καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Νῶε λέγων Οὗτος διαπαύσει ἡμᾶς (= יִנְחַמְנֵנוּ). Cf. above, § 12, p. 117.
256. Is. i. 24 : הוּי אֲנִיחֶם מִצְרֵי וְאַנְקָמָה מֵאוֹיְבֵי
257. Is. xvii. 10 : עַל כֵּן תִּמְעִי נְטִיעֵי וַיִּמְרַת זֶרַת תִּזְרְעֵנוּ
Therefore thou plantest pleasant plants,⁸⁴ but settest them in with strange slips. — φυτεύσεις φύτευμα ἄπιστον (= לֹא נֶאֱמָנִים, Vulg. plantationem fidelem) καὶ σπέρμα ἄπιστον.
258. Job xviii. 19 :⁸⁵ לֹא יֵינ לוֹ וְלֹא נִבְדָּר בְּעַמּוֹ
Cf. Gen. xxi. 23 ; Is. xiv. 22.

⁸² Merx cancels נהרי; Hoffm. transposes נחלי חמאה.

⁸³ That is, the sufferings resulting from the sins of the ruler (Professor Haupt) ; it must then be pointed נִיחַ.

⁸⁴ Cheyne and Duhm, following the interpretation of Ew., render "plants of Adonis," considering נֶעֱמָנִים to be an epithet of this god used as a name. As the worship of Tammuz is not mentioned by any prophet before Ezekiel, it is doubtful, however, whether it had been introduced in Israel as early as the time of Isaiah. The reading of LXX seems preferable; perhaps נֶאֱמָנִים was changed to נֶעֱמָנִים to remove the countersense which arose from the loss of the negative; cf. Vulgate.

⁸⁵ Cf. Assyr. *ninu*, "family," Fried. Del., *Assyr. Studien*, p. 20. Compare English "kith and kin," German "Kind und Kegel"; in Cooper's "Pathfinder," Ch. x.: "She died leaving neither chick nor chiel behind her," to which Professor Haupt kindly called my attention.

259. Esth. iii. 12 :⁸⁶ נִקְרָב וְנִחַתָּם בַּמַּבְעַת הַמַּלְךְ
260. Gen. xlii. 7 : וַיִּפְרָם וַיִּתְנַבֵּר אֲלֵיהֶם
- 261^a. Ps. lx. 6 : נתתה לִירֵאָיָה גַם לְהִתְנוֹסֵם מִפְּנֵי קִשְׁט
 “Thou hast given them that fear thee a banner to lift themselves up because of the truth” (Del.). — LXX, ἔδωκας τοῖς φοβουμένοις σε σημεῖωσιν τοῦ φυγεῖν ἀπὸ προσώπου τόξου (קִשְׁט); similarly Vulg. Pesh.⁸⁷
- 261^b. וַיִּקְרָא שֵׁם הַמְּקוֹם הַהוּא מִסָּה וּמְרִיבָה עַל רִיב בְּנֵי יִשְׂרָאֵל
 Ex. xvii. 7 : ועל נִסְוֹתָם אֶת יְהוָה
 Cf. Nu. xx. 13; Dt. xxxiii. 8.
262. Is. x. 18 : וְהִיא כְּמָסַם נֶסֶם
 And it (Asshur's glory) shall be like the pining away of a sick man.⁸⁸ — LXX, καὶ ἔσται ὁ φεύγων ὡς ὁ φεύγων ἀπὸ φλογὸς καιομένης; Vulg. et erit terrore profugus.
263. Gen. iv. 12 : נָע וְנָד תִּהְיֶה בְּאָרֶץ
 Cf. vs. 14; Is. xxiv. 20.
264. Ps. cxlvii. 1 : כִּי נָעִים נָאוֹה תִּהְיֶה
 On נָע וְנָד, 1 Sam. i. 24, see Driver, *Hebrew Text of the Books of Samuel*, *in loc.* — In 2 Ki. ix. 4, הַנָּעַר, 2^o is probably dittograph (LXX, Pesh.).
265. Job xiv. 18 : הָר נֹפֵל יִבּוֹל
 LXX, καὶ πλὴν ὄρος πίπτων διαπείσεται.⁸⁹
266. Is. lviii. 10 : וְתַפֵּק לְרַעֵב נַפְשֶׁךָ וְנַפְשֵׁי נְעִימָה תִשְׂבִּיעַ
 And minister thy sustenance⁹⁰ to the hungry, and satisfy the afflicted soul.
267. Lam. iv. 15 : כִּי נָצוּ גַם נְעוּ
268. Nah. ii. 2 :⁹¹ נִצְוֹר מִצְוֹרָה
 LXX, ξηαιρούμενος ἐκ θλίψεως (= נִצְוֹל מִצְוֹרָה).

⁸⁶ Wanting in the LXX.

⁸⁷ This reading is adopted by most recent commentators, but is exposed to grave objections.

⁸⁸ Cf. Syr. נִסְכָּא.

⁸⁹ So Lagarde, *Prophet. Chald.*, p. 1.: נִפֵּל יִפֵּל.

⁹⁰ Lit., ‘appetite, object of appetite.’ — Graetz, *Monatschrift für Gesch. u. Wissensch. d. Judenth.*, 1886, p. 272, emends לְרַעֵב לְחֻמְךָ, after Pesh.; cf. LXX.

⁹¹ Cf. Frd. Del., *Zeitschr. für Keilschriftforsch.*, II., 293 f.; *Prolegomena*, p. 127, n. 1.

269. Nah. i. 2 : נקם יהוה לצריו ונוטר הוא לאיביו
Cf. Lev. xix. 18.
270. Prov. xx. 27 : גר יהוה נשמת אדם הפש כל חדריו כמן
271. Ps. xxxii. 1 :⁹² אשרי נשוי פשע בסוי חמאה
272. על כן נשאתי ידי עליהם נאם אדני יהוה ונשאו עונם
Ez. xliv. 12.
273. ויקרא יוסף את שם הבכור מנשה כי נשני אלהים את כל
Gen. xli. 51 :⁹³ עמלי
274. Ez. xxxix. 9 : והשיקו בנשק
275. Ps. lxxviii. 9 : בני אפרים נושקי רומי קשת
276. Job xxx. 13 : נתסו נתיבתי
LXX, ἐξέτριβησαν τρίβοι μου.
277. Jer. i. 10 : הפקדתך היום הוה לנתוש ולנתון
Cf. xviii. 7, xxxi. 28.

ם

278. Nah. i. 3 : יהוה בסופה ובשערה דרכו
Cf. Is. xxix. 6. In inverse order, Am. i. 14 ; Ps. lxxxiii. 16.
279. Am. vi. 7 : וסר מרוח סרוחים
καὶ ἐξαρθήσεται χρημετισμὸς ἵππων (= ממקחר סוסים).
280. אל ישיא אתכם חזקיהו ואל יסית אתכם בזאת
2 Chr. xxxii. 15.
281. Is. xxiii. 8 : סחריה שרים
282. פי עד שרים סבכים וכסבאם סבואים אפלו כקש יבש מלא
Nah. i. 10.⁹⁴

For like thorns twisted together, and intoxicated in their drink
(reading **ובסבאם**), they are devoured like stubble fully dry.

⁹² כסוי, after the analogy of the verbs ה"ל, to agree with כסוי.

⁹³ נשני, for the sake of greater similarity with מנשה; cf. Ges., § 52, rem. 1 ; Stade, § 387^a.

⁹⁴ The text is probably corrupt. LXX render וכסריים סבוכים כי ער יסורו יחרב וכסריים סבוכים, which would at least suit the context. Graetz, *Monatschrift*, u.s.w., 1886, p. 505, conjectures 'וג' וכסבאם אכלו וג'. He removes (cf. Job xxv. 5) drunken princes, etc.

283. Eccl. vii. 6 : כי כקול הַסִּירִים תחת הַסִּיר בן שחק הכסיל
284. ונשאתם את סבות מַלְכְּכֶם ואת כִּיּוֹן צִלְמֵיכֶם כוכב אלהיכם
 אשר עשיתם לכם
 Am. v. 26 :
 And you carry Sakkuth your Moloch (or king), and Kaivan,
 the star of your god, the images which you have made for
 yourselves.⁹⁵
285. Job xl. 22 :⁹⁶ יִסְבְּהוּ צִאֲלִים צִלְלוֹ יִסְבְּהוּ עֲרְכֵי נָחַל
286. Eccl. x. 6 : נָתַן הַסְּכָל בַּמְרוּמִים רַבִּים וַעֲשִׂירִים כִּשְׁפָל יִשְׁבוּ
287. Ps. lv. 9 :⁹⁷ אַחִישָׁה מִפְּלֹט לִי מְרוּחַ סָעָה מִסָּעַר
288. Ez. ii. 6 :⁹⁸ כִּי סְרָבִים וְסַלְוִיִּים אוֹתְךָ
 For briars and thorns are they (the people) with thee.
289. Dt. xxi. 18, 20 : בֶּן סוֹרֵר וּמוֹרֵה
 Cf. Jer. v. 23.
290. יֵשֶׁת חֶשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סָבְתוּ הַשְּׂכֶת מִים
 Ps. xviii. 12 (2 Sam. xxii. 12).

ע

291. Prov. xxvi. 17 : לוֹ לֹא רִיב לֹא לוֹ
 LXX, ὡς περ ὁ κρατῶν κέρκου κυνός, οὕτως ὁ προεστὼς ἀλλοτριᾶς
 κρίσεως.
292. Is. x. 29 : עָבְרוּ מִעֲבָרָה
293. Is. xxvi. 4 : בָּטְחוּ בִּי עָדֵי עַד
 Cf. xlv. 17, lxv. 18 ; Ps. lxxxiii. 18, xcii. 8, cxxxii. 12, 14.
294. Jer. xvi. 19 : יְהוּהָ עָזִי וּמְצִוִּי
 Cf. Ps. xxviii. 8.
295. Ez. xvi. 7, 22, 39, xxiii. 29 : עִירָם וְעָרֵיהֶם
296. Ex. xxiii. 5 :⁹⁹ וְחָדַלְתָּ מֵעֲזוֹב לוֹ עֲזוֹב תֵּעָזוֹב עִמּוֹ

⁹⁵ On Sakkuth and Kaivan, see Schrader, *KAT*², p. 442; *JOURNAL*, Vol. XI, p. 86.

⁹⁶ Observe one alliteration enclosed in another after the scheme *abba*.

⁹⁷ For the ἀπ. λεγ. סָעָה, Graetz would read סוּפָה; cf. above, No. 278.

⁹⁸ See Cornill *in loc*.

⁹⁹ The same development of meaning of עָזוֹב, 'let alone, allow to exist; pre-serve, save,' is also found in Assy. in the Qal and Shaphel of this verb (*ezēbu* and *šāzūbu*).

297. Zeph. ii. 4 : כי עֲזָה עֲזֹבָה תַּחִּיהַּ
298. Is. liv. 6 : כַּאֲשֶׁה עֲזֹבָה וְעֲצֹבַת רוּחַ
299. וְכֹל אֲשֶׁר סָבִיבוֹתָיו עֲזָרוּ וְכֹל אֲנַפְיוֹ אֲנָרָה לְכֹל רוּחַ
Ez. xii. 14.
LXX, καὶ πάντας τοὺς ἀντιλαμβανόμενους αὐτοῦ (= עֲזָרוּ); so
Pesh. and Cornill.
300. וַיִּקְרָא אֶת שְׁמָהּ אֶבְיָן הַעֲזָר וַיֹּאמֶר עַד הִנֵּה עֲזָרְנִי יְהוָה
1 Sam. vii. 12.¹⁰⁰
301. Ex. xviii. 4 : וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי אֱלֹהֵי אָבִי בְּעֶזְרִי
302. Is. lxii. 3 : וְהִיטָה עֲמָרְתָּ תִּפְאֶרֶת בֵּיד יְהוָה
Cf. Ez. xvi. 12, xxiii. 42; Prov. iv. 9, xvi. 31.
303. בְּיוֹם הַהוּא יִוָּשֶׁר הַשִּׁיר הַזֶּה בְּאֶרֶץ יְהוּדָה עִיר עֲזֹרְלָנִי וְשׁוֹעָה
Is. xxvi. 1 : יְשִׁית חֻמוֹת נְחָל
304. Is. xvii. 2 :¹⁰¹ עֲזֹבוֹת עָרֵי עֲרָעָר לְעִדְרִים תִּהְיֶינָה
LXX, καταλειμμένη εἰς τὸν αἰῶνα (? = עָרֵי עַד) εἰς κούτην
ποιμνίων.
305. וַיְהִי לוֹ שְׁלֹשִׁים בָּנִים רַכְבִּים עַל שְׁלֹשִׁים עָרִים וְשְׁלֹשִׁים עָרִים
Jud. x. 4 :¹⁰² לָהֶם
306. Mi. i. 10 :¹⁰³ כִּכּוֹ אֶל תִּבְכוּ
307. וַיֹּאמֶר יְהוֹשֻׁעַ מַה עֲבַרְתֶּנּוּ יַעֲבֹרְךָ יְהוָה . . . עַל כֵּן קָרָא שֵׁם
Jos. vii. 25, 26 : הַמָּקוֹם הַהוּא עֵמֶק עֶבְרָה
LXX (cod. BF al.), καὶ εἶπεν Ἰησοῦς τῷ Ἀχάρ.¹⁰⁴
308. Is. xv. 5 (Jer. xlvi. 5) : מַעֲלָה הִלְחִית בְּכַבִּי וַיַּעֲלָה בּוֹ
309. Is. xxi. 2 : עָלֵי עֵינָם

¹⁰⁰ Wellhausen, *Text der Bücher Samuelis*, conjectures for עֲזָר כִּי, עַד הִנֵּה (or עֲזָרָה), "Witness may it be that Jahveh hath helped us."

¹⁰¹ Besides the alliteration there is perhaps also a play upon the etymology of עֲרָעָר, 'laid bare,' from עָרַר; cf. Jer. xlvi. 6, כְּעָרְעָר בְּכַדְבָּר. Dillm. takes the word here also as an appellative.

¹⁰² As if from a sing. עָרַר (as עָרָר), instead of עָרִים for the sake of the paronomasia.

¹⁰³ Most modern commentators since Reland (*Palaestina illustr.* 534 ff.), "In Acco do not weep," considering כִּכּוֹ a contraction [or corruption] of כִּי־עָרָר. On the LXX see Vollers, in *ZATW*, IV., 4.

¹⁰⁴ So also 1 Chr. ii. 7, the name is changed to adapt it to the explanation: וַיִּבְנֵי בְרָכִי עֶבְרָה עֹבְרַת יִשְׂרָאֵל.

310. Gen. xix. 38: ותקרא שמו בן-עמי הוא אבי בני עמון
311. ויאמר אין קול ענות גבורה ואין קול ענות חלושה קול ענות
 Ex. xxxii. 18: אנכי שומע
 And he (Moses) said: It is not the shout of strength (*i.e.* of the victorious in battle), nor is it the cry of weakness (*i.e.* of the defeated); it is the voice of singing (around the golden calf) that I hear.
312. Ruth i. 21: למה תקראנה לי נעמי ויהיה ענה בי
313. Is. x. 30: עניה ענתות
 Poor Anathoth (sc.: listen **הקשיבי**)! — Vulg. paupercula Anathoth.¹⁰⁵
314. עני וערפל
 Dt. iv. 11, v. 19; Ez. xxxiv. 12; Joel ii. 2; Zeph. i. 15;
 Ps. xcvi. 2; Job xxxviii. 9.¹⁰⁶
315. ארץ עפטה כמו אפל צלמות ולא כדרים ותפע כמו אפל
 Job x. 22.
 (Before I depart into) the land of deep darkness, like darkness itself, of the shadow of death and of confusion, and when it is bright it is like darkness. — LXX, *εἰς γῆν σκοτους αἰωνίου, οὐδ' οὐκ ἔστιν φέγγος οὐδ' ὄρα ν ζῶην βροτῶν.*
316. Gen. xviii. 27: ואנכי עפר ואפר
 Cf. Job xxx. 19, xlii. 6.
317. Mi. i. 10:¹⁰⁷ בבית לעפרה עפר התפלשתי (התפלשי)
 In Beth-le-Aphrah (Dust-home) bestrew thyself with dust (kethib, I have bestrewed myself). — LXX, *γῆν καταπάσασθε κατὰ γέλωτα*¹⁰⁸ ὑμῶν.
318. 1 Chr. iv. 9: ואמו קראה שמו יעבץ לאמר כי ילדתי בעצב
 Vs. 10:¹⁰⁹ ועשית מרעה לבלתי עצבי

¹⁰⁵ Pesh., Ew., Dillm., and Cheyne: "Answer her."

¹⁰⁶ Schwally, in *ZATW*, X., 178, suggests the pointing **עַרְפֵּל** after the analogy of **בְּרֵמֶל אֲרָאֵל**, which is also favored by Syr. **עַרְפֵּלָא**.

¹⁰⁷ The parallelism favors the qere (Imv.). Hitz thinks that the kethib arose out of the intended allusion to **פָּלְשֵׁת** (cf. on No. 63).

¹⁰⁸ **הַפְּרָכֶם**; cf. on No. 306 and Vollers, *l.c.*

¹⁰⁹ Perhaps **יעבץ** is an old nominal form from a lost stem **עבץ**, and being at a loss to explain it, the author connected it with **עצב**, which contains the same consonants; or, the name was originally **עצב**, and was altered on account of its unfavorable signification to **יעבץ** by transposition.

319. 2 Ki. xvii. 4 : וַיַּעֲרְהוּ מֶלֶךְ אַשּׁוּר וַיֹּאסְרֵהוּ בֵּית כְּלָא
LXX, καὶ ἐπολιόρκησεν αὐτόν; Vulg. obsedit (= וַיַּעֲרְהוּ).¹¹⁰
320. Dt. xxxii. 36 : וְאִפְסֵי עֲצוּר וְעֹזוּב
Cf. 1 Ki. xiv. 10, xxi. 21; 2 Ki. ix. 8, xiv. 26.
- 321^a. וְאַחֲרֵי כֵן יֵצֵא אַחִיו וַיְדוּ אַחֲזָת בְּעֵקֶב עֵשׂוֹ וַיִּקְרָא שְׁמוֹ יַעֲקֹב
Gen. xxv. 26.
- 321^b. Gen. xxvii. 36 : וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבְנִי זֶה פְעָמַיִם
- 321^c. Hos. xii. 4 : בְּקֶטֶן עָקַב אֶת אַחִיו
- 321^d. Gen. xxxii. 25 : וַיִּתֵּר יַעֲקֹב לְבָדוֹ וַיֹּאבֵק אִישׁ עִמּוֹ
322. Zeph. ii. 4 : וַיִּקְרֹן תִּיעָקֵר
323. Mal. ii. 12 : יִכְרֹת יְהוָה לְאִישׁ אֲשֶׁר יַעֲשֶׂנָה עֵר וְעֵנָה
Jahveh will cut off to the man that doth it (marry a foreign woman) a waker (or caller) and answerer. — LXX, ἐξολοθρευσει κύριος τὸν ἄνθρωπον τὸν ποιῶντα ταῦτα ἕως καὶ ταπεινωθῆ (? = עַד עֵנָה). — Vulg. magistrum et discipulum.¹¹¹
324. Is. ii. 19, 21 : בְּקוֹמוֹ לְעָרֵץ הָאָרֶץ
325. Job ix. 9 : עֲשֵׂה עֵשׂ כְּסִיל וְכִימָה
Cf. for the last words, xxxviii. 31; Am. v. 8.
326. Gen. xxvi. 20 :¹¹² וַיִּקְרָא שֵׁם הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְׂקוּ עִמּוֹ
327. Ps. vi. 8 : עֲשֵׂה מַכְעַם עֵינַי עֲתָקָה בְּכָל צוּרָרֵי

פ

328. לַתַּת לָהֶם פֶּאֶר תַּחַת אֶפֶר שָׁמֶן שֶׁשׁוֹן תַּחַת אֶבֶל מַעֲטָה תַּהֲלָה
תַּחַת רוּחַ כְּהָה וּקְרָא לָהֶם אֵילֵי הַצֶּדֶק מִמֶּנּוּ יְהוָה לְהַתְּפָאֵר
Is. lxi. 3.¹¹³
329. Esth. iii. 8 : וַיִּשְׁנֶנּוּ עִם אֶחָד מִמְּפָרֵד וּמִמְּפָרֵד בֵּין הָעַמִּים

¹¹⁰ Klostermann, וַיַּעֲרְהוּ; cf. xxv. 1.

¹¹¹ So Luth., A. V., *al.*, following the rabbinical interpretation, *Shabb.*, 55 b. Orelli takes עַר as ptp. qal in transitive sense, 'caller.' It is probably a proverbial phrase.

¹¹² Syr. אַתְעַסֵּק, according to Professor Haupt, primarily, 'show one's self hard, obstinate,' then 'quarrel'; in Arab. 'asiqa; 'love,' originally, 'be hard in love'; 'asiqa, 'be bent on a thing, be interested in a matter'; perhaps loanword from Aram. אַעֲסֵק, 'business, concern.'

¹¹³ Bickell transposes מַעֲטָה to the place before אֶבֶל: "oil of joy for the raiment of mourning, a song of praise for a failing spirit."

330. Is. xxiv. 17 : פחד ופחת נפח עליך יושב הארץ
Cf. vs. 18; Jer. xlvi. 43; Job xxii. 10; Lam. iii. 47.
331. Gen. x. 25 (1 Chr. i. 19) : שם האחד פלג כי בימיו נפלגה הארץ
332. Ps. cxli. 7 : כמו פלח ובקע בארץ
333. Jer. xliv. 14 : ולא יהיה פליט ושריד
Cf. Lam. ii. 22; Jer. xli. 17; Jos. viii. 22.
334. 1 Sam. xxi. 3 :¹¹⁴ אל מקום פלני אלמני
Cf. 2 Ki. vi. 8; Ru. iv. 1.
335. ויקרא שם המקום פניאל (פנואל v. 32) כי ראיתי אלהים פנים
אל פנים
Gen. xxxii. 31 :
336. ואמרתם ובח פסח הוא ליהוה אשר פסח על בני ישראל
Ex. xii. 27.¹¹⁵
337. וישם את פסל הסמל אשר עשה בבית האלהים
2 Chr. xxxiii. 7.
- 338^a. ואת שם השני קרא אפרים כי הפרני אלהים בארץ עניי
Gen. xli. 52.
- 338^b. הבה אפרים שרשם יבש פרי כל יעשון
כי הוא בין אחים יפריא
338^c. Hos. xiii. 15 :¹¹⁶
- 338^d. Hos. xiv. 9 : אפרים . . . ממני פרך נמצא
339. Lev. xiii. 45 : בגדיו יהיו פרמיום וראשו יהיה פרוע
Cf. x. 6, xxi. 10.
340. Job xvi. 12 : שלו היתתי נפרפרני ואחו בערפי ונפצפצני

¹¹⁴ Contracted פלמוני, Dan. viii. 13. Cf. Syr. פלן, Arab. *fulān*. The Assy. *pul-pul* is a reduplication of the old Arabic dialect form *ful*, which is used by poets in the Vocat., instead of *fulān*; see Haupt in *Beitr. zur Assyriologie*, I., 114, rem., and Johns Hopkins Univ. Circ. No. 29, p. 51; also Frd. Delitzsch, *Assyr. Wörterb.*, p. 334, and *Zeitschr. für Keilschriftf.*, II., 320.

¹¹⁵ פסח, in Syr. פצח; Arab. *faṣuḥa*, with weakening of the original פ to פ with partial assimilation of the sibilant to the פ (as Professor Haupt explains it); Eth. *fašḥa*, in the III. form *tafašḥa*, means in the other Semitic dialects, 'be lucid, bright, shining,' then 'be joyous, festive.' פֶּסַח may thus originally have had the meaning of 'feast, festival day,' so that the explanation of the word given in Exodus would be based on a popular etymology. In Hebrew the stem denotes also motion, walking; cf. 2 Sam. iv. 4; 1 Ki. xviii. 21.

¹¹⁶ Instead of פֶּרַח, to agree better with the consonants in the name אפרים.

341. ותאמר מה פִּרְצֶתָּ עֲלֶיךָ פֶּרֶץ וּתְקַרֵּא שְׁמוֹ פֶּרֶץ
Gen. xxxviii. 29.
Cf. 2 Sam. v. 20 (1 Chr. xiv. 11), vi. 8 (1 Chr. xiii. 11).
342. סוסים וּפְרָשִׁים וּפְרָדִים נָתַנוּ עֲזֻבוֹנֶיךָ
Ez. xxvii. 14 :¹¹⁷
343. וּפְשֵׁי פֶּרָשָׁיו
Hab. i. 8 :
344. פְּתָאֵם יֵבֵא אִדּוֹ פְּתַעַיִשׁ
Prov. vi. 15 :
Cf. פְּתַעַיִשׁ, Nu. vi. 9 ; Is. xxix. 5, xxx. 13.
345. יִפְתֵּה אֱלֹהִים לְיָפֶת
Gen. ix. 27 :
346. ותאמר רחל נִפְתּוּלֵי אֱלֹהִים נִפְתּוּלְתִי עִם אַחְתִּי גַם יִכְלְתִי וּתְקַרֵּא
שְׁמוֹ נִפְתּוּלִי
Gen. xxx. 8 :¹¹⁸

צ

347. לֹא יִצָּאָה יוֹשְׁבֵת צִאָּן
Mi. i. 11 :
348. הַצִּיָּצָאִים וְהַצִּפְעוֹת
Is. xxii. 24 :¹¹⁹
The scions and the offshoots.
349. יהוה צִבְאוֹת מִפְּקֵד צָבָא מְלַחְמָה
Is. xiii. 4 :
350. כִּיּוֹם הַהוּא יִהְיֶה יְהוָה צִבְאוֹת לְעִטְרַת צְבִי וּלְצִפּוֹרֵת תַּפְאֵרָה
לְשֵׁאֵר עַמּוֹ
Is. xxviii. 5 :
351. צִבְעֵי רִקְמָתָם לְצִיָּאֵרֵי שָׁלָל
Jud. v. 30 :¹²⁰
352. צָדוֹ צִעְדֵינֹו
Lam. iv. 18 :
353. וַתִּבֶּן צוֹר מְצוֹר לָהּ
Zech. ix. 3 :¹²¹
Cf. מְבַצֵּר צָר, Jos. xix. 29.
- 354^a. וַיִּפֹּל אַבְרָהָם עַל פָּנָיו וַיִּצְחַק . . . : אֲבָל שָׂרָה אֲשֶׁתְּךָ יֹלְדֶת לְךָ
בֶּן וּקְרָאתָ אֶת שְׁמוֹ יִצְחָק
Gen. xvii. 17, 19 :
- 354^b. ותאמר שָׂרָה צָחַק עֲשָׂה לִי אֱלֹהִים כֹּל הַשְּׁמַע יִצְחָק לִי
Gen. xxi. 6.

¹¹⁷ LXX omits פִּרְצֵי. Cornill considers פִּרְשִׁים a corrupt repetition of פִּרְרִים but פִּרְשִׁים is distinguished from פִּרְרִים as *fast, swift* horses. In Assy. *parāsu* means (in Niph.) 'fly off, hasten away.' The stem פִּרַר in Assy. implies vehemence, then swiftness.

¹¹⁸ The form נִפְתּוּלִים, which occurs only here, was coined perhaps to agree in sound with the name, and to distinguish it from נִפְתּוּלִים, 'the crooked ones.'

¹¹⁹ These words are lacking in LXX.

¹²⁰ For שָׁלָל, Ewald and Barth conjecture שָׁלָל, 'lady'; sc. Sisera's wife.

¹²¹ "A paronomasia, and, at the same time, containing a double meaning, bulwark, and siege." Stade in *ZATW*, I., 48 f.

- 354^c. Gen. xxvi. 8 : וירא והנה יצחק מצחק את רבקה אשתו
355. Jer. ii. 6 : בארץ צִיָּה וצִלְמוֹת
356. Ez. xix. 13 : בארץ צִיָּה וצִמָּא
357. Is. xxxiv. 14 : ופגשו צִיִּים את אִיִּים
358. Dan. xi. 30 : ¹²² וקָאוּ בוֹ צִיִּים בְּתַיִם
Theod., καὶ εἰσελεύσονται ἐν αὐτῷ οἱ ἐκπορευόμενοι Κίτιοι
(= הַיִּצְאִים). Cf. Nu. xxiv. 24, וצִיִּים מִיַּד כְּתִים.
359. Jon. iv. 6 : להיות צל על ראשו להציל לו מרעתו
360. Ps. cvii. 33 : ¹²³ יִשָּׁם . . . מִצְאֵי מַיִם לְצִמְאוֹן
361. Zech. vi. 12 : ¹²⁴ הנה איש צִמַח שמו ומתחתיו יצִמַח
362. Hos. viii. 7 : צִמַח בְּלִי יַעֲשֶׂה קִמַח
363. הנה נא העיר הזאת קרבה לנום שמה והוא מִצְעֵר אַמְלֵטָה
נא שמה הלא מִצְעֵר הוא . . . : על כן קרא שם העיר
Gen. xix. 20, 22 : ¹²⁵ צוֹעֵר
364. Gen. xxxi. 49 : ¹²⁶ והמִצְפָּה אשר אמר יצף יהוה ביני ובינך
365. Jud. v. 4 : יהוה בְּצִאתְךָ מִשְׁעִיר בְּצִעְדְךָ מִשְׁדָּה אָדוּם
Cf. Ps. lxxviii. 8.
366. Prov. xiii. 22 : וצִפּוֹן לְצִדִּיק הֵייל הוֹטָא
367. Ps. xxxii. 7 : אתה סתר לי מִצַּר תִּצְרֵנִי רְנִי פִלְטָה תִסּוּבְכֵנִי
Thou art my hiding place, from trouble wilt thou protect me,
with songs of deliverance wilt thou compass me about. —
LXX, σύ μου εἶ καταφυγή ἀπὸ θλίψεως τῆς περιεχούσης με
(= תִּצְוֹרֵנִי), τὸ ἀγαλλιάμα μου, λύτρωσαί με ἀπὸ τῶν κυκλω-
σάντων με. ¹²⁷

¹²² For צִיִּים, Graetz (*Monatschrift*, 1886, p. 547) would read צִירִים, messengers. — Jer. xlvi. 9, וְצִירֵי תִצָּא is prob. to be emended after LXX, וְצִיָּה תִצָּח; see Schwally, *ZATW*, VIII., 197, n. 3.

¹²³ The reverse order, vs. 35; Is xli. 18.

¹²⁴ Professor Haupt, who refers Ps. cxxxii. to Zerubbabel, sees in Ps. cxxxii. 17, וְשָׁם אֶצְמִיחַ קָרְן, "There will I make a horn to sprout," etc., an allusion to צִמַח.

¹²⁵ מִצְעֵר, instead of the more usual מִצְפָּה, to play on the name of the city.

¹²⁶ In the preceding, nothing has been said about a מִצְפָּה. Ewald therefore (*Komposition der Genes.*, p. 64) conjectured וְהַמִּצְבָּה הַמִּצְפָּה, "And the pillar he called Mizpah."

¹²⁷ פִלְטָה רְנִי and תִצְרֵנִי chimes on both sides with מִצַּר and רְנִי. The two Inff. and רְנִי are used in Genit. relation, and the former stands in the Plur.

381. Gen. iv. 1 : ותלד את קנן ותאמר קניתי איש את יהוה
 382. וירא את הקני וישא משלו ויאמר איתן מושכך ושים בסלע
 Nu. xxiv. 21 : קנך
 383. Ez. vii. 6 : קן בא בא הא הקין הקין אלך
 LXX and Cornill read only בא קין.
 384. Hab. ii. 16 : ¹³² שבעת קלון מְכַבֹּד . . . וְקִיָּקְלוֹן עַל כְּבוֹדָךְ
 385. Is. xli. 2 : ¹³³ יתן כעפר חרבו קִשְׁשׁ נִדְרָה קִשְׁתּוֹ
 He maketh like dust their (the enemies of Cyrus) sword, like
 driven stubble their bow. Cf. Job xli. 20.
 386. Prov. vii. 3 : קִשְׁרָם עַל אַצְבְּעוֹתַיךְ כְּתַבְּם עַל לֹחַ לִבְךָ

ר

387. ותקרא שם יהוה הדבר אליה אֵתָה אֵל רֵאִי כִי אִמְרָה נָם הָלָם
 רֵאִיתִי אַחֲרַי רֵאִי : עַל כֵּן קָרָא לְבָאֵר בְּאֵר לְחַי רֵאִי
 Gen. xvi. 13, 14.¹³⁴
 388. ויחל שלמה לבנות את בית יהוה בירושלם בהר המִזְרִיָּה אִשֶׁר
 2 Chr. iii. 1 : ¹³⁵ נִרְאָה לְדוֹד אֲבִיהָ
 389. ותקרא שמו רֵאִיבֵן כִּי אִמְרָה כִּי רֵאָה יְהוָה בְּעֵנַי
 Gen. xxix. 32.¹³⁶

¹³² ἀπ. λεγ. for קלקלון (from קלל), to suggest קִיא קִלוֹן (Keil, Lange and Orelli); Vulg. vomibus ignominiae; cf. Stade, § 124^a.

Professor Haupt kindly calls my attention to the conjecture of E. Nestle in his *Marginalien und Materialien*, Tübingen, 1893, p. 1, that Gen. i. 9, 10, should be read יִקְרוּ, instead of יָקוּ; also 2 Chr. i. 16; Lev. xi. 36; Ex. vii. 19, מִקְרָה, instead of מִקְוֵה, comparing the Arabic *qaray*, to collect water in a reservoir; *qarīyyun*, canal; *magran*, a place where water is collected. If this conjecture be adopted, then there would be a paronomasia in Jer. iii. 17; לִירוּשָׁלַם כִּסָּא יְהוָה וְנִקְרָא אֵלֵיהָ כָּל הַגּוֹיִם.

¹³³ Reading after the LXX: חֲרָבָם and קִשְׁתָּם.

¹³⁴ See Dillm.; Wellhausen's emendation and interpretation do not accord with the explanation of the name.

¹³⁵ Not was shown (the place), for which the Hoph. would be used, but appeared; the subject, Jahveh, is easily supplied from the preceding; the reference is to the event related in 2 Sam. xxiv. 16. For the derivations of הַמְרִיָּה, cf. Ges., *Theol.*; Grill, in *ZATW*, IV., 145.—A play upon מְרִיָּה and רֵאָה is, according to Dillm., also to be recognized in Gen. xxii. 1, 8, 14.

¹³⁶ Lagarde, *Onomast. Sacra*, II., 95, suggests the reading רֵאִיבֵן, as a corrupted Plur. fract. after the analogy of forms like עֲרֵעַר, and attempts to derive its meaning from the Arabic.—רֵאָה בְּ, “to look upon with compassion”; so 1 Sam. i. 11; Ps. cvi. 44.

390. Zech. ix. 5 : ¹³⁷ תָּרָא אֲשַׁקְלוֹן וְתִירָא
391. Prov. xxii. 3 (xxvii. 12) : ¹³⁸ עָרוֹם רָאָה רָעָה וְנִסְתָּר
392. Job xxiii. 6 : הִבְרָב כַּח יָרִיב עַמִּי
393. Hab. iii. 2 : בְּרָגוּ רַחֵם תּוֹכֹר
394. Joel ii. 10 : לִפְנֵי רִנְנָה אֶרֶץ רָעָשׁוּ שָׁמַיִם
Cf. Is. xiii. 13, xiv. 16 ; Ps. lxxvii. 19 ; Job xxxix. 24.
395. Is. xv. 4 : ¹³⁹ עַל כֵּן חָלְצִי מוֹאֵב וְרִיעוּ נַפְשׁוֹ יִרְעָה לוֹ
Therefore Moab's warriors wail, his soul quailleth within him. —
LXX, διὰ τοῦτο ἡ ὀσφύς (= חָלְצִי) τῆς Μωαβίτιδος βοᾷ, ἡ ψυχὴ αὐτῆς γνώσεται (= יִרְעָה).
396. Ps. xxxiv. 11 : כְּפִירִים דָּשׁוּ וְרָעִבוּ
397. וִיקָרָא שְׂמָה רַחֲבַת וַיֹּאמֶר כִּי עַתָּה הִרְחִיב יְהוָה לָנוּ
Gen. xxvi. 22.
398. Dt. xxiv. 6 : לֹא יִחַבֵּל אִישׁ רַחִים וְרִכָּב
399. קָרָא שְׂמָה לֹא רַחֲמָה כִּי לֹא אוֹסִיף עוֹד אֶרְחֵם אֶת בֵּית יִשְׂרָאֵל
Hos. i. 6.
Cf. ii. 5.
400. Jud. vi. 32 : וִיקָרָא לוֹ בְּיוֹם הַהוּא יִרְפַּעַל לֵאמֹר יָרֵב בּוֹ הַבַּעַל
401. Job xiv. 9 : מִרִּיחַ מִיִּם וּפְרִיחַ
402. Gen. viii. 21 ¹⁴⁰ (thirty-eight times in the O. T.) : רִיחַ נִיחַח
403. Ps. xv. 3 : לֹא עָשָׂה לְרַעְהוּ רָעָה
Cf. xxviii. 3 ; Zech. viii. 17 ; Prov. iii. 29.
404. Prov. xiii. 20 : וְרָעָה כַסִּילִים יִרְוֶעַ
LXX, γνωσθήσεται (= יִרְוֶעַ).
405. Prov. xviii. 24 : אִישׁ רָעִים לְהִתְרוֹעֶעַ
Wanting in the LXX ; Theod., ἀνῆρ ἑταιριῶν τοῦ ἑταιρεύσασθαι ;
Gr. Ven., ὥστε ἀλαλάζειν.

¹³⁷ Similar combinations of רָאָה with רָא : Is. xli. 5 ; Ps. xl. 4, lii. 8, cxii. 8 ; Job vi. 21, xxxvii. 24 (accidental, Gen. xlii. 35 ; Ex. xiv. 13, 31 ; Dt. xx. 1, xxviii. 10 ; 1 Sam. xxviii. 5, 13 ; 2 Sam. xiii. 28 ; 1 Ki. iii. 28).

¹³⁸ Similar combinations of רָאָה (רָא) with רָעָה (רַע) : Ex. x. 10 ; Ps. xxxiii. 4, xlix. 6, xc. 15 ; Prov. xxiv. 18 ; Neh. ii. 17.

¹³⁹ רָעָה only here, and the derivative רָעָה, 'curtain.'

¹⁴⁰ For נִיחַח, from נִיחַ, a formation like נִיחַח.

406. 1 Chr. vii. 23 : ויקרא את שמו כְּרִיעָה כי כְּרִיעָה היתה בביתה
 407. ויהוה . . . דבר עליך רָעָה כגלל רָעַת בית ישראל
 Jer. xi. 17.
 408. Prov. xiv. 32 :¹⁴¹ כְּרִיעָתוֹ יִדְחָה רָשָׁע
 409. Is. xxix. 6 : מַעַם יְהוּה צְבָאוֹת תִּפְקֹד בְּרַעַם וּבְרַעַשׁ
 410. Jud. x. 8 : וַיִּרְעָצוּ וַיִּרְצָצוּ
 411. Ez. xvii. 20 : וּפְרִשְׁתִּי עָלָיו רִשְׁתִּי
 Cf. Lam. i. 13.

ש

412. Ex. xxii. 8 : על שָׁה על שְׁלָמָה
 413. 1 Ki. xviii. 27 :¹⁴² כי שִׁיחַ וכי שִׁיג לוֹ
 414. Lam. iv. 21 : שִׁישִׁי וְשִׁמְחִי בַת אָדוֹם
 Cf. Ps. xl. 17 (lxx. 5) ; שְׁשׁוֹן וְשִׁמְחָה, Is. xxii. 13, xxxv. 10,
 li. 11, Jer. vii. 34, xv. 16, xvi. 9 ; Zech. viii. 19 ; Ps. li. 10 ;
 שְׁמַחָה וְשִׁשׁוֹן, Esth. viii. 16, 17.
 415. ותאמר לאה נתן אלהים שְׁכָרִי . . . ותקרא את שמו יִשְׁשָׁכָר
 Gen. xxx. 18.¹⁴³
 416. Eccl. ix. 5 :¹⁴⁴ ואין עוד להם שְׁכָר כי נשכח וְכָרָם
 417. Gen. xxxi. 27 : ואשלחך בְּשִׁמְחָה וּבְשִׁירִים
 Cf. 2 Chr. xxiii. 18.
 418. Is. lv. 12 : כי בְּשִׁמְחָה תִצְאוּ וּבְשִׁלּוֹם תּוֹכְלוּן
 Cf. Prov. xii. 20.
 419^a. ויצא הראשון אֲדָמוֹנִי כְּלוֹ כְּאֲדָרְתַּי שִׁעָר ויקראו שמו עֵשׂוֹ
 Gen. xxv. 25.
 419^b. Gen. xxvii. 11 : הֵן עֵשׂוֹ אָהָי אִישׁ שִׁעִיר
 420. Job xxvii. 21 : וישָׁאֵהוּ קָדִים וּלְךָ וישְׁעָרְהוּ מִמְּקוֹמוֹ

¹⁴¹ Similar combinations: xii. 21, xiii. 17, xv. 28, xi. 5; Ps. vii. 10, x. 15, xxxiv. 22; Is. iii. 11.

¹⁴² שִׁי is ἀπ. λεγ.; Klost. omits.

¹⁴³ On the pronunciation and derivation of the name, see Delitzsch *in loc.*

¹⁴⁴ שכר (instead of חלק or יתרין, which are elsewhere used in Eccl.) perh. for the sake of the paronomasia with וְכָרָם,

421. Job xxvii. 23 : ¹⁴⁵ וַיִּשְׁפַּק עָלַיִם כְּפִימֹ וַיִּשְׂרַק עָלַי מִמְּקוֹמִי
422. Is. i. 23 : שְׂרִידֵי סוֹרְרִים
 "Thy law-makers are law-breakers" (Cheyne). Cf. Hos. ix. 15.
423. 2 Ki. xxiv. 12 : ¹⁴⁶ וַיִּשְׂרִי וַיִּסְרִי
424. וַיֹּאמֶר לֹא יִעֲקֹב יְאֹמֵר עוֹד שֶׁמֶךְ כִּי אִם יִשְׂרָאֵל כִּי שְׂרִיתָ עִם
 אֱלֹהִים וְעַם אַנְשִׁים וְתוֹכֵל
 Gen. xxxii. 29 :
425. Mi. vii. 3 : הַשָּׂר שׁוֹאֵל וְהַשֹּׁפֵט בְּשָׁלוֹם
 Cf. Ex. ii. 14.

ש

426. Zeph. i. 15 : יוֹם שָׂאָה וּמְשׁוֹאָה
 Cf. Job xxx. 3, xxxviii. 27.
427. 1 Sam. i. 20 : ¹⁴⁷ וַתִּקְרָא אֶת שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׂאֵלְתִּי
428. וַיִּתֵּן יְהוָה לִי אֶת שְׂאֵלְתִּי אֲשֶׁר שְׂאֵלְתִּי מֵעַמּוֹ : וְגַם אֲנֹכִי
 הַשְּׂאֵלְתִּיהוּ לַיהוָה
 1 Sam. i. 27, 28 :
429. הַשְּׂאֵלְתִּי בֶן מֵאֵת אֲדֹנָי הֲלֹא אִמַּרְתִּי לֹא תִשָּׁלָה אֹתִי
 2 Ki. iv. 28. ¹⁴⁸
430. Jer. xlviii. 11 : ¹⁴⁹ שְׂאֵן מוֹאב מִנְעוּרָיו וְשִׁקְטָהּ הוּא אֵל שְׁמֵרָיו
 Cf. xxx. 10 (xlv. 27).
431. Is. xxiv. 12 : נִשְׂאָר בַּעִיר שְׁמָה וְשִׂאָה יִפֹּת שְׂעָר
432. Lam. iii. 47 : הַשֵּׂאת וְהַשְּׂבָר

¹⁴⁵ "The accumulation of the terminations *émo* and *ómo*," says Delitzsch, "give a thunderous roll and an impress of gloom to this conclusion of the description of judgment, as in the Psalms these terminations uniformly recur where moral depravity is mourned over, and divine judgment threatened (*e.g.* Ps. xvii., xlix., lviii., lix., lxxiii.)."

¹⁴⁶ Not קְרִיִּי, as קְרִיִּי stands for קְרִיִּי (form *qattil*), with lengthening of the patach into qameṣ after resolution of the doubling; wherefore the latter is unchangeable. The plur. קְרִיִּים (alongside of 'קְרִי) is therefore incorrect; cf. the same confusion in פְּרָשִׁים, horses, and פְּרָשִׁים, horsemen, which latter stands for פְּרָרְשִׁים; cf. on No. 342 (Professor Haupt).

¹⁴⁷ Cf. above, § 12, p. 117.

¹⁴⁸ Klostermann thinks that תִּשְׁנָה (comp. Dt. xxvii. 18) was the original reading.

¹⁴⁹ According to Professor Haupt, not a pilel form, as usually explained, but simply the stem שָׂאן with the nominal ending *an*, as in קְרָרְנָן, etc.; cf. above on No. 347.

433. Ez. xxxix. 2 : וְשִׁבְתִּיהָ וְשִׂאֲתֶיהָ
434. Gen. xli. 47 : וְתַעֲשֶׂה הָאָרֶץ בְּשֶׁבַע שָׁנֵי הַשָּׁבַע לְקַמְצִים
Cf. vs. 53, 54.
435. עַל כֵּן קָרָא לְמָקוֹם הַהוּא כְּאֵר שֶׁבַע כִּי שֵׁם נִשְׁבְּעוּ שְׁנֵיהֶם
Gen. xxi. 31.¹⁵⁰
436. Ex. xxii. 9 : או נִשְׁפָּר או נִשְׁפָּה
Cf. Ez. vi. 9.
437. Ez. vi. 6 :¹⁵¹ וְנִשְׁבְּרוּ וְנִשְׁבְּתוּ גְלוּלֵיכֶם
438. Is. xiii. 6 ; Joel i. 15 : כְּשׂוֹד מִשְׁדֵּי יְבוּא
439. Is. li. 19, lx. 18 ; Jer. xlvi. 3 : הַשָּׂדֶה וְהַשְּׂבָר
440. Joel i. 10 : שְׂדֵה שְׂדֵה אָבְלָה אָדְמָה
441. Is. xxxii. 12 :¹⁵² עַל שְׂדֵים סְפָדִים עַל שְׂדֵי חֵמֶד
442. וּבִשְׂדֵפוֹן וּבִיֶּרְקוֹן
Dt. xxviii. 22 ; 1 Ki. viii. 37 (2 Chr. vi. 28) ; Am. iv. 9 ;
Hag. ii. 17.
443. וְהִשִּׁיבוּ אֶל לִבָּם בְּאָרֶץ אֲשֶׁר נִשְׁבְּעוּ שָׁם וְשִׁבּוּ וְהִתְחַנְּנוּ אֵלֶיךָ
1 Ki. viii. 47 : בְּאָרֶץ שְׂבִיהֶם
Cf. Dt. xxx. 1-3 ; 2 Chr. xxx. 9.
444. כְּשׂוֹב יְהוָה אֶת שִׁיבַת צִיּוֹן הֵייוּ כַחֲלָמִים : שׂוֹבָה יְהוָה אֶת
שְׂבִוְתָנוּ (שְׂבִיתָנוּ) כַּאֲפִיקִים בְּנֹב
Ps. cxv. 1, 4 :¹⁵³
When Jahveh brought back the captives of Zion we were like
those that dream. Restore, O Jahveh, our prosperity, as
streams in the south country.
445. Jer. iii. 22 : שׂוֹבוּ בָנִים שׂוֹבְכִים אֲרַפָּא מְשׂוֹבְתֵיכֶם
Cf. vs. 12, 14 ; Hos. xiv. 5.

¹⁵⁰ Cf. ch. xxvi. 33, where the name כְּאֵר שֶׁבַע is connected with the numeral שִׁבְעָה, seven.

¹⁵¹ LXX omits וְנִשְׁבְּתוּ.

¹⁵² On the text, see Stade, *ZATW*, IV., p. 267, rem. 1 ; Duhm, *ad loc.*

¹⁵³ שִׁיבַת is prob. transcriptional error for שְׂבִיתָ. The phrases שׂוֹב שְׂבִיתָ and שׂוֹב שְׂבִיתָ, though frequently confused, are not identical in origin or meaning. שׂוֹב שְׂבִיתָ, which is pre-exilic, is a *figura etymologica*, meaning 'restore the former condition'; שׂוֹב שְׂבִיתָ, on the other hand, which originated after the deportation, is a paronomasia, meaning 'bring back the captivity, captives.' In Ps. cxv., there is thus a two-fold play in שׂוֹב שְׂבִיתָ, vs. 1, and שׂוֹב שְׂבִיתָ, vs. 4. So Professor Haupt.

446. עד מתי תתחמקין תבת השובבה כי ברא יהוה חדשה בארץ
 נקבה תסובב גבר
 Jer. xxxi. 22 : ¹⁵⁴
447. בשוט לָשׁוֹן תחבא ולא תירא משוד כי יבוא
 Job v. 21 : ¹⁵⁵
448. שוט שוטף כי יעבור לא יבואנו
 Is. xxviii. 15, 18 : ¹⁵⁶
449. ישועו ואין מושיע
 Ps. xviii. 42 :
450. הוא ישופך ראש ואתה תשופנו עקב
 Gen. iii. 15 : ¹⁵⁷
451. למען שורְרֵי הַיֶּשֶׁר (הושֶׁר דרכב) לפני דרכב
 Ps. v. 9 :
 Cf. xxvii. 11.
452. דאגה בלב איש ישחנה ודבר טוב ישמחנה
 Prov. xii. 25 : ¹⁵⁸
453. יכבה יהוה בשחפת ובקדחת ובדלקת ובתרחרר ובתרחב ובשדפון
 ובירקון
 Dt. xxviii. 22 :
454. נתיב . . . לא הרריכהו בני שחץ לא עדה עָלוּ שחל
 Job xxviii. 7, 8.
455. שחת מעדו שכה יהוה בציון מועד ושפת
 Lam. ii. 6 :
456. יחשך נפשו מני שחת וחיתו מעבר בשלה
 Job xxxiii. 18 :
457. זרעות השטף ישמפו מלפניו
 Dan. xi. 22 :
458. אהללה שם אלהים בשיר . . . ותיטב ליהוה משור פר מקרון
 ומפרים
 Ps. lxxix. 31, 32 :
459. ותקרא את שמו שת כי שת לי אלהים זרע אחר
 Gen. iv. 25. ¹⁵⁹
460. אם אשכחך ירושלם תשכח ימיני
 Ps. cxxxvii. 5 : ¹⁶⁰
461. שכלם מתאימות ושכלה אין בהם
 Cant. iv. 2 :

¹⁵⁴ LXX presents a different text; see Workman, p. 346.

¹⁵⁵ Hoffmann, בַּשָּׁר, the demon of sickness, after Ps. xci. 6. — The combination occurs also Ecclus. xl. 9: *σύντριμμα καὶ μύστιξ*.

¹⁵⁶ Duhm surmises that Is. wrote שוט שוטף, the second word as genit., "stachelpeitsche."

¹⁵⁷ Professor Haupt, *Beiträge zur Assyr. Lautlehre*, p. 101, rem. 6, suggests that in this much-vexed passage there is a play on the words שוף and שאף, תשופנו being put for תשאופנו, to agree more closely with ישופך. Such anomalies are often met in paronomasia. This explanation removes all difficulties.

¹⁵⁸ In the Talm. *Yoma*, 74^b, the suffix is referred to רִאגְנָה, and the word is in a playful manner explained; either he shall shake it off his mind (יִשְׁחֲנֶה כוּעֵתָה), or he shall tell it to others (יִשְׁחֲנֶה לְאַחֵרִים), and by this relieve his heart.

¹⁵⁹ See above, § 12, p. 119.

¹⁶⁰ Dyserinck emends תיכש; Graetz, better, תכחש; cf. Ps. cix. 24.

462. Job xxi. 23 :¹⁶¹ כּלוּ שְׁלֹאֲנָן וְשָׁלוּ
 463. Job iii. 26 : לא שְׁלוֹתַי וְלֹא שְׁקֻמֹתַי
 464. שְׁאֲלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִי אֲהַבִּיד : יְהִי שְׁלוֹם בְּחִילְךָ שְׁלוֹה
 בארמנותיך
 Ps. cxxii. 6, 7 :
 465^a. 1 Chr. xxii. 9 : כִּי שְׁלֹמֹה יְהִיה שְׁמוּ וְשְׁלוֹם וְשְׁקֻמָּה אֲתֵן . . . בְּיָמָיו
 465^b. 1 Chr. xxix. 19 : וְלִשְׁלֹמֹה בְּנֵי תָן לְבַב שְׁלֹם
 466. Prov. vii. 14 : וּבְחֵי שְׁלֹמִים עָלַי הַיּוֹם שְׁלֹמֹתַי נִדְרֵי
 467. Jer. xxxiii. 9 : וְהִיתָה לִי לְשֵׁם שְׁשׂוֹן לְתַהֲלָה וּלְתַפְאֲרָה
 468. Is. xiv. 22 : וְהִכְרַתִּי לְבַבְלָא שֵׁם וְשָׂאֵר
 Cf. וְשָׂאֵרִיתִי, 2 Sam. xiv. 7.
 469. Eccl. vii. 1 : טוֹב שֵׁם מִשְׁמֵן טוֹב
 470. Mal. iii. 20 : וּרְחַח לִבָּם יִרְאֵי שְׁמֵי שְׁמֵשׁ צְדָקָה
 471. Ez. xxiii. 33 :¹⁶² כּוֹס שְׁמָה וְשְׁמָמָה
 472. Jer. v. 30 : שְׁמָה וְשַׁעְרוֹרָה . . . בְּאֶרֶץ
 473. Mi. vi. 16 :¹⁶³ לִמְעַן תִּתֵּן אֶתְךָ לְשְׁמָה וְיִשְׁבִּיָה לְשַׁרְקָה
 474. Lev. xxvi. 32 : וְהִשְׁמַתִּי אֲנִי אֶת הָאָרֶץ וְשָׁמְמוּ עֲלֶיהָ אִיבִים
 Cf. Ez. xii. 19.
 475. Jer. ii. 12 : שְׁמוּ שְׁמִים
 476. Is. v. 6 : וְעַלֶּה שְׁמִיר וְשִׂית
 Cf. vii. 23, 24, ix. 17, x. 17, xxvii. 4.
 477. Ps. xlv. 8 : עַל כֵּן מִשְׁתַּדָּה אֱלֹהִים אֱלֹהֵיךָ שְׁמֵן שְׁשׂוֹן מִחֲבָרִיד
 478. Cant. i. 3 : שְׁמֵן תּוֹרֵק שְׁמֵד
 479. וְעֵשָׂה יְהוָה צְבָאוֹת לְכָל הָעַמִּים בְּהַר הַזֶּה מִשְׁתַּה שְׁמִנִים
 שְׁמֵרִים שְׁמִנִים מִמְּחֵים שְׁמֵרִים מִזְּקָקִים
 Is. xxv. 6 :¹⁶⁴
 480. וְתֹאמַר כִּי שִׁמְעַתְּ יְהוָה כִּי שְׁנוּאָה אֲנִי . . . וְתִקְרָא שְׁמֵן שְׁמֵן
 Gen. xxix. 33.

¹⁶¹ Formed from שְׁלֹאֲנָן by epenthesis (Del.); or transcriptional error for that word (Stade, Merx, Hoffm.).

¹⁶² Other combinations of שְׁמָה וְשְׁמָמָה, xxxii. 15, xxxiii. 28, 29, xxxv. 3, 7.

¹⁶³ Similar combinations of ש' וְשָׁר', Jer. xix. 8, xxv. 9, 18, xxix. 18, xlix. 17, li. 37; the verb, 1 Ki. ix. 8.

¹⁶⁴ "יין שמרים for שמרים, and חולבים for שמנים" (Duhm).

- 481^a. Gen. xvi. 11 : וקראת שמו ישמעאל כי שמע יהוה אל עניך
 481^b. Gen. xvii. 20 : ולשמעאל שמעתיך
 482. Dt. vi. 3 : ושמעת ישראל ושמרת לעשות
 483. Prov. xix. 16 : שמר מצוה שמר נפשו
 Cf. xxi. 23.
 484. הוֹחֵלְתִי : נִפְשִׁי לֹאֲדָנִי מִשְׁמָרִים לִבְקֹר שְׁמָרִים לִבְקֹר
 Ps. cxxx. 6.¹⁶⁵
 LXX, ἡλπισεν ἡ ψυχὴ μου ἐπὶ τὸν κύριον ἀπὸ φυλακῆς πρώτης
 μέχρῃ νυκτός (= מִצְּמֵרֶת הַבִּקְר עַד הָעֶרֶב).
 485. Ps. cxix. 117 : סֶעְדָּנִי וְאִשְׁעָה וְאִשְׁעָה בַחֲקֹךָ תָּמִיד
 486. Ez. xxviii. 26 : בַּעֲשׂוֹתֵי שְׁפָטִים כִּבְלֵי הַשָּׂאֲטִים אוֹתָם
 487. שְׁפָטִים וְשְׁמָרִים
 Dt. xvi. 18 ; Jos. viii. 33 ; 1 Chr. xxiii. 4, xxvi. 29.
 488. Jud. ii. 16 : וַיִּקָּם יְהוָה שְׁפָטִים וַיּוֹשִׁיעוּם מִיַּד שִׁכְיָהֶם
 489. וּקְבַצְתִּי אֶת כָּל הַגּוֹיִם וְהוֹרַדְתִּים אֶל עִמְקֵי יְהוֹשָׁפָט וְנִשְׁפָּטְתִּי
 Joel iv. 2 : עַמֵּם שֵׁם
 Cf. vs. 12.
 490. Jer. xiv. 6 : וּפְרָאִים עָמְדוּ עַל שְׁפִים שָׁאֲפוּ רוּחַ כְּתָנִים
 491. Mi. i. 11 :¹⁶⁶ עֲבַרְי לִכֶּם יוֹשֶׁבֶת שְׁפִיר עָרְיָה בְּשֵׁת
 Pass thou away, O inhabitress of Shaphir (Fairtown), stripped
 in shame.
 492. Is. liv. 8 :¹⁶⁷ בְּשִׁצְףָּ קָצַף הִסְתַּרְתִּי פָנַי רִנֵּעַ מִמֶּךָ
 493. Ezra viii. 29 : שְׁקָדוּ וְשָׁמְרוּ
 494. וְאָמַר מִקֵּץ שְׁקָד אֲנִי רָאָה . . . הִיטַבְתָּ לְרֵאוֹתַי כִּי שְׁקָד אֲנִי עַל
 Jer. i. 11, 12 :¹⁶⁸ דְּבַרֵּי לַעֲשׂוֹתוֹ

¹⁶⁵ See Haupt, *Hebraica*, II., 101 ff.

¹⁶⁶ שְׁפִיר, perhaps for שְׁמִיר, a city in Judah (Jos. xv. 48), in order to play on its appellative meaning (Orelli).

¹⁶⁷ Del., Dillm., Cheyne (cf. Pesh.) consider the *ἀπ. λεγ.* שְׁצַף a by-form of שְׁצִיף, which is used in a similar connection in Prov. xxvii. 4, preferred here for the sake of the paronomasia with קָצַף. Duhm regards שְׁצַף as a copyist's error.

¹⁶⁸ For שְׁקָד 1^o, Graf reads, with Aq., Sym., and Vulg., מְקַל שׁוֹקֵד, *virgam vigilantem*.

495. Is. xlix. 10 : לא יבם שָׂרֵב וְשָׂמֵשׁ
496. Is. xiv. 30 : הַמַּתִּי בַרְעֵב שָׂרֵשֶׁד וְשֹׁאֲרֵיתָךְ יִהְיֶה
Cf. 2 Ki. xix. 30, 31.
- ת
497. Is. xxix. 2 : ¹⁶⁹וְהִיטָה תֵּאֲנִיָּה וְאֲנִיָּה
Cf. Lam. ii. 5.
498. Ex. v. 18 : וְתִבְזֶן לֹא יִתֵּן לָכֶם וְתִבְזֶן לְבָנִים תִּתֵּנוּ
499. Gen. i. 2 : ¹⁷⁰וְהָאֵרֶץ הָיְתָה תְּהוֹ וְבָהוּ
Cf. Is. xxxiv. 11 ; Jer. iv. 23.
500. אָפָה כֹּל סוֹם בְּתִמְהוֹן וּרְכַבּוּ בְּשִׁנְעוֹן . . . וְכֹל סוֹם הַעֲמִים אָבָה
Zech. xii. 4 ; cf. Dt. xxviii. 28 :
בְּעִנְרוֹן
501. כֹּל תִּפְלָה וְכֹל תִּהְיֶה
1 Ki. viii. 38, 45, 49, 54, ix. 3 (2 Chr. vi. 19, 29).
502. Jer. vi. 1 : וּבְתִקְוֵעַ תִּקְעוּ שׁוֹפָר

CLASSIFICATION OF THE CASES OF PARONOMASIA QUOTED IN THE LIST.

1. With regard to the part of speech of the combined words : —

a. *Noun with noun.* — 1, 3, 4, 10, 12, 13, 14, 15, 16, 17, 19, 20, 22, 25, 27, 28, 29, 30, 35, 40, 42, 44, 45, 46, 48, 54, 57, 58, 62, 64, 66, 73, 78, 79, 80, 81, 89, 90, 91, 92, 95, 96, 101, 102, 104, 113, 115, 116, 118, 120, 122, 123, 124, 126, 127, 128, 129, 130, 131, 132, 134, 140, 141, 142, 143, 144, 145, 150, 151, 152, 153, 173, 174, 176, 177, 178, 179, 181, 184, 185, 194, 195, 196, 199, 201, 202, 203, 204, 205, 208, 209, 210, 214, 215, 216, 222, 223, 224, 225, 226, 228, 236, 238, 239, 240, 241, 243, 245, 247, 249, 251, 258, 263, 264, 270, 278, 281,

¹⁶⁹ LXX in Lam.: *ταπεινουμένην και τεταπεινωμένην*, so also Is. iii. 26: *ταπεινωθήσονται* (= עָנָה?).

¹⁷⁰ The word בָּהוּ occurs in other Semitic cosmogonies. So in Philo Byblius' account of the Phœnician cosmogony, where *Báav* figures as the spouse of *ánevmos* *κολπία* (C. Müller, *Fragm. Hist. Graec.*, III., 500 f.). Some Assyriologists believe that the word occurs also in the cuneiform inscriptions under the form of Ba'u, the mother of Êa, the lord of the deep ocean, properly a personification of the water (cf. Hommel, *Geschichte Assyriol. u. Babyl.*, p. 255). According to Professor Haupt (*Beitr. zur Assyriol.*, I., 181, 23), בָּהוּ is equivalent to Assyri. *bubātu* (standing for *buh-buh-matu*), "hunger," properly emptiness (*ASKT*, 89, 22 ; 109, 111), but also the contrary, "food," *i.e.* what fills out the emptiness (cf. *Descent of Ishtar*, IV. R., 31, 8).

282, 283, 284, 285, 286, 287, 288, 289, 290, 293, 294, 295, 298, 302, 303, 314, 315, 316, 320, 323, 325, 328, 330, 333, 342, 344, 348, 349, 350, 351, 355, 356, 357, 358, 360, 362, 366, 369, 371, 374, 378, 379, 384, 385, 393, 403, 408, 409, 412, 413, 414, 416, 417, 418, 422, 423, 425, 426, 431, 432, 434, 438, 439, 441, 442, 447, 453, 454, 456, 458, 462, 464, 465^a, 467, 468, 469, 470, 471, 472, 473, 476, 477, 478, 479, 486, 487, 488, 492, 495, 496, 497, 498, 499, 500, 501. — 212.

b. Noun with verb. — 21, 32, 33, 53, 56, 59, 61, 107, 121, 125, 137, 138, 139, 159, 160, 162, 167, 172, 189, 217, 227, 244, 248, 261, 265, 268, 270, 274, 275, 276, 279, 292, 299, 324, 325, 343, 352, 359, 366, 367, 368, 375, 380, 391, 392, 401, 404, 405, 411, 431, 440, 444, 448, 449, 451, 457, 466, 475, 490, 494. — 60.

c. Verb with verb. — 2, 24, 26, 34, 36, 41, 43, 46, 50, 51, 55, 74, 82, 88, 94, 98, 99, 100, 105, 106, 109, 111, 112, 119, 133, 148, 155, 157, 163, 168, 171, 182, 186, 187, 193, 196, 203, 207, 213, 242, 250, 254, 256, 259, 267, 269, 277, 280, 285, 291, 319, 327, 332, 339, 340, 365, 367, 370, 372, 379, 386, 394, 395, 396, 410, 420, 421, 429, 430, 433, 436, 437, 443, 450, 452, 455, 460, 463, 482, 485, 493. — 81.

2. With regard to the relation of thought between the combined parts:—

a. Synonymous. — 2, 3, 4, 10, 12, 13, 14, 15, 16, 17, 19, 20, 28, 40, 41, 42, 43, 46, 48, 50, 51, 55, 57, 62, 64, 73, 79, 80, 82, 88, 89, 90, 91, 94, 96, 99, 100, 102, 104, 105, 106, 109, 116, 118, 120, 126, 128, 131, 132, 133, 140, 141, 142, 144, 148, 150, 152, 168, 171, 182, 184, 185, 186, 194, 196, 198, 199, 200, 202, 205, 207, 208, 210, 216, 223, 225, 226, 228, 230, 236, 237, 242, 250, 251, 254, 256, 258, 259, 263, 264, 267, 269, 271, 277, 278, 280, 285, 287, 288, 289, 294, 295, 298, 314, 316, 319, 320, 325, 327, 329, 330, 333, 334, 339, 340, 342, 344, 348, 355, 356, 365, 369, 370, 371, 372, 374, 379, 386, 394, 396, 398, 409, 410, 412, 413, 417, 418, 420, 421, 423, 425, 426, 430, 431, 432, 433, 436, 437, 439, 441, 442, 447, 450, 453, 454, 455, 456, 462, 463, 464, 465^a, 467, 468, 471, 472, 473, 476, 479, 487, 493, 495, 496, 497, 499, 500, 501. — 176.

b. Antithetic. — 46, 101, 113, 115, 125, 164, 193, 209, 224, 229, 239, 240, 247, 286, 323, 328, 348, 360, 384, 393, 403, 445, 446, 452. — 24.

c. Proverbial expressions. — 4, 10, 12, 15, 16, 20, 28, 79, 80, 91, 105, 120, 128, 184, 228, 250, 258, 269, 277, 278, 289, 294, 302, 314, 316, 320, 323, 333, 334, 355, 356, 357, 371, 394, 398, 402, 412, 413, 414, 442, 468, 471, 473, 476. — 44.

3. With regard to the mutual position of the combined parts—*they are distributed in the parallel members of the sentence.*— 12, 14, 42, 43, 100, 101, 102, 115, 116, 125, 127, 140, 150, 182, 224, 225, 226, 239, 271, 327, 344, 365, 370, 372, 386, 418, 420, 421, 425, 430, 431, 441, 447, 452, 454, 455, 456, 464, 496, 500. — 40.

4. Plays upon words :—

a. Plays upon common nouns.— 11, 24, 25, 27, 29, 31, 32, 33, 36, 54, 56, 59, 63, 66, 87, 107, 112, 114, 117, 121, 123, 125, 126, 128, 129, 142, 143, 154, 160, 162, 163, 164, 169, 174, 178, 218, 219, 223, 224, 232, 233, 234, 240, 249, 252, 253, 261, 262, 266, 268, 272, 283, 291, 292, 299, 304, 305, 315, 324, 328, 349, 360, 368, 378, 379, 380, 383, 384, 385, 390, 392, 395, 403, 404, 405, 407, 408, 428, 429, 438, 441, 444, 445, 449, 450, 451, 452, 455, 457, 458, 483, 484, 494. — 93.

b. Plays upon proper names.— 7, 18, 23, 49, 65^b, 67, 68, 69^b, 72, 76, 77, 83, 84, 85, 86^b, 108, 149, 156^b, 165, 175, 183^{a,b}, 191^b, 197, 211, 212, 218, 220, 221, 231, 241, 246, 292, 297, 304, 306, 308, 309, 312, 313, 317, 321^{b-d}, 322, 338^{b-d}, 345, 348, 353, 354^e, 361, 373, 377, 382, 388, 399, 419^b, 464, 465^{a,b}, 481^b, 489, 491, 502. — 66.

c. Explanations of proper names.— 5, 6, 8, 9, 37, 38, 39, 47, 52, 60, 65^a, 69^a, 70, 75, 86^a, 103, 110, 147, 156^a, 158, 170, 191^a, 200, 206, 235, 255, 273, 300, 301, 307, 310, 318, 321^a, 326, 331, 335, 336, 338^a, 341, 346, 354^{a,b}, 363, 364, 381, 387, 389, 397, 400, 406, 480, 481^a. — 52.

The following table shows the number of passages in each book of the Old Testament in which paronomasia occur, and the average number to the page of Theile's edition : —

	Number of Pages.	Number of Cases of Paronomasia.	Proportion of Cases of Paronomasia to the Page.		Number of Pages.	Number of Cases of Paronomasia.	Proportion of Cases of Paronomasia to the Page.
Genesis . . .	72.50	68	0.93	Nahum . . .	2.33	6	2.56
Exodus . . .	61.33	15	0.24	Habakkuk . .	2.50	7	2.80
Leviticus . .	43.00	7	0.16	Zephaniah . .	3.00	8	2.67
Numbers . . .	59.50	10	0.17	Haggai . . .	2.00	2	1.00
Deuteronomy .	54.00	27	0.50	Zechariah . .	12.00	7	0.58
Joshua . . .	38.00	9	0.26	Malachi . . .	3.25	2	0.62
Judges . . .	37.00	18	0.50	Psalms . . .	80.00	95	1.19
1 Samuel . . .	47.50	8	0.17	Proverbs . . .	27.00	54	2.00
2 Samuel . . .	40.50	14	0.35	Job	32.60	52	1.60
1 Kings . . .	47.00	12	0.25	Canticles . .	5.00	4	0.80
2 Kings . . .	44.50	15	0.33	Ruth	4.75	3	0.62
Isaiah	64.00	130	2.03	Lamentations .	5.75	11	1.91
Jeremiah . . .	80.00	67	0.83	Ecclesiastes .	11.00	9	0.82
Ezekiel	70.50	64	0.90	Esther	12.00	7	0.58
Hosea	9.00	19	2.11	Daniel	23.00	7	0.30
Joel	4.00	13	3.25	Ezra	15.00	3	0.20
Amos	8.00	11	1.38	Nehemiah . . .	20.25	6	0.30
Obadiah	—	—	—	1 Chronicles .	42.50	13	0.31
Jonah	3.50	1	0.29	2 Chronicles .	51.00	12	0.24
Micah	5.50	15	2.73				
Historical Books					689.00	247	0.36
Prophetical Books					293.00	357	1.22
Poetical Books					161.00	225	1.40

The bearing of paronomasia on some questions of modern criticism is illustrated by the following table : —

	Number of Pages.	Number of Cases of Paronomasia.	Proportion of Cases of Paronomasia to the Page.
JE	95.00	84	0.88
P.	139.00	15	0.11
Isaiah, cc. i.-xxxv. (cc. xxxvi.-xxxix. being historical) . .	32.00	101	3.16
“ “ xl.-lxvi.	27.00	29	1.07
Zechariah, cc. i.-viii.	6.75	3	0.44
“ “ ix.-xiv.	5.25	4	0.76