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Paronomasia in the Old Testament.¹

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A. LIMITS AND CONDITIONS OF PARONOMASIA IN HEBREW.

1. *Limits of Paronomasia as a Device of Style.*

THE charm and effect of paronomasia lie, as has been observed elsewhere,² in the union of similarity of sound with dissimilarity of sense. Hence it does not include the reiteration of the same words or word-stems in the same meaning. Is. xxviii. 10 **צו לְצו צו לְצו שם וציר שם וציר שם**, “precept upon precept, precept upon precept, rule upon rule, rule upon rule, here a little, there a little,” and similar passages, though powerful and impressive, do not contain a paronomasia, as the effect is not produced by the sound, but by the sense, of the words. Furthermore, to fall under the definition of paronomasia as an artifice of style, the similarity of sound must be manifestly designed by the author, not the result of an unavoidable coincidence, as, for instance, the first words of the Old Testament, **בראשית ברא**, or the beginning of the Psalter, **אשרי אשר**; or of logical necessity, as in the combination of correlated words, **אח ואחות, בן ובת, אב ואם**; or of a grammatical peculiarity of the language, as in the *figura etymologica*,³ the collocation of an infinitive with its finite verb or of a noun in the singular with its own plural to form a superlative; or of grammatical congruence, as Ps. viii. 5 **מה אנוש כי תזכרנו וכן אדם כי תפקדנו**, 1 Sam. xviii. 7 **הכה שאול באלפיו דוד ברבבותיו**; comp. also Gen. iv. 23, Jud. xiv. 18, xvi. 24, Ps. cxxiv., and similar passages, which are often adduced as instances of rime in the Old Testament.⁴ For the same

¹ The Introduction will appear separately.

² Pt. i., § 3; § 6.

³ The frequency or infrequency with which this construction is employed may amount to a peculiarity of style; the figure in itself cannot be so regarded.

⁴ Comp. Reuss, *Geschichte der Heiligen Schriften Alten Testaments*, § 125; and on the other hand, Delitzsch, in his Commentary on Ps. cxxiv., and Introduction to the Psalter, p. 28 f. (English transl.).

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 **מוצא ומובא**, 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 **וְהוּר וְהוּךְ**, 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 אבק ועפר (4), און ועמל, misery and distress (12; comp. also 36, 316, 319, 324). The interchange of ע with א in several cases, as מתאב Am. vi. 8, מנואל and נאלנך Mal. i. 7, and פתע side by side with פתע,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 ל (= 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 *tenuës*. Thus כ with פ in בלע יהוה פלג לשונם, swallow up, O Lord, divide their tongue (51; comp. 46, 332); ג with ק in צהלי קולך בת גלים, lift up thy voice, O daughter Gallim (72); ח with ק in ברע כל קרם נבו, Bêl hath bowed down, Nebo hath crouched (182; comp. 173, 181, 386); ד with ט in טעם ודעת, judgment and knowledge (152); ד with ת in דגן ותירוש, corn and wine (80); ט with ת in טחי תפל, 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: עפרת:

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 אֶכְרָא, lead; וּפְתָא and זִפְתָא, Arab. *zift* (which is, however, a loan-word), pitch; פּוּר and בּוּר (Ps. lxxviii. 31, Dan. xi. 42), spread out, scatter.¹⁴ ג, כ and ק, כַּחַד and Arab. *ḡahada*, deny, conceal; סָנַר and סָכַר, close, shut; קוּשְׁמָא, קוּשְׁמָא, but Mand. בּוּשְׁמָא, truth;¹⁵ כּוּבַע and קוּבַע, 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. קַטַל, Arab. and Ethiop. *qatala*, חָטַף and חָתַף, to snatch away, דָּבָה and Syr. טַבַּא, rumor, report, תָּף and Arab. *duff*, tambourine, דוּר and תוּר, Arab. *dār* and *tār*, period.¹⁷

In like manner, the sibilants alliterate with each other: ז with ס in וּאִין וּסוּבַא, glutton and drunkard (105); ז with ש in וּאִין לְהֵם, neither have they any more a reward, for the memory of them is forgotten long ago (416); ס with ש in שְׂרִיךְ סוּרְרִים, thy rulers are rebels (422; comp. 278, 281, 423); ס with ש in גִּתֵּן הַסִּכְל בְּמַרְוּמִים רַבִּים וְעַשִּׁירִים בְּשַׁפְלֵי יִשְׁבוּ, folly is enthroned on great heights, while the rich sit in low place (286; comp. 280); ש with ש in שִׂמְחָה וְשִׁירִים, joy and songs (417; comp. 418, 421, 425, and many others); ז interchanges with ס in מָזוּן and מָסַךְ, mixed drink; ש and ש are later differentiations of an old-Semitic *š*,¹⁸ and interchange in Hebrew and in Aramaic and Arabic.¹⁹ ס and ש interchange not only in the various Semitic languages, but also dialectically in Hebrew, as סִבְלַת and שִׁבְלַת, Jud. xii. 6; and שְׂרִיִן, 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 תַחְבֵּקֶנָּה, 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, *dispu* and *disbu* = 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 *f*; 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 on the transcription of Arab. *ḫ* by *š*, 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 : *הודד והדר*, glory and splendor (91); *תרוש הרים ותרוק*, thou shalt thresh mountains and crush (crumble) them (82); *אויב ואורב*, enemy and liar in wait (16); *למי אי למי ואבוי* (10; Prov. xxiii. 29); *ויכום ויכתום*, and they smote them and crushed them (186). In some combinations the words often change their position : *עמל ואין* and *אין ועמל*, misery and wretchedness, or sin and iniquity (12); *תירוש ודגן* and *דגן ותירוש*, corn and wine (80); *חומות וחיל* and *חיל וחומה*, 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 : *יהוה בצאתך משעיר* : *יהוה בצאתך משעיר*, Jahveh, when thou wentest out of Seir, when thou didst march out of the field of Edom (365); *יהי שלום בחילך* :

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

ושלוח בארמנותיך, 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 ויפר, 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 ועזוב, and there is neither he that is shut up, nor he that is loose, *i.e.* none whatever (320); ער וענה . . . יכרת 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 ומשוואה, 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); פקולת צדיק לחיים תבואת רשע לחטאת, 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: חסד 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.

חטאת, but sin is the reproach of nations (134); סחריה שרים, her merchants are princes (281).

2. Predicate and object: בחקו חונ, when he set a compass (138); צדו צעדינו קצים קצרו, they beset our steps (352); קצים קצרו, they reap thorns (376).

3. The combined words stand in genitive relation to one another: חללי הרב, slain by the sword (124); חיל חוטא, the wealth of the sinner (366); שם ששון, a name of joy (467).

4. One member of the combination is a complement, or contains an adverbial qualification of the other: אב אנכי לאביונים, I was father to the needy (1); אלילים אלמים, dumb idols (30); בחריהם בחרב תהרני, thou wilt slay their young men with the sword (45).

5. The combination forms a comparison: דברי חכמים כדרבנות, the words of the wise are like goads (78); כפור כאפר יפור, he scattereth hoar-frost like ashes (179); טוב שם משמן טוב, 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: מצור ומצוק, siege and affliction (228); עפר ואפר, dust and ashes (316); רעם ורעש, thunder and earthquake (409). So also sometimes three or more words alliterate: פחד ופחת ופח, terror, and a pit, and a snare (330); יום מהומה ומבוסה ומבוכה, a day of discomfiture, and of treading down, and of perplexity (199); כסא כבוד מרום מראשון מקום, throne of glory, exalted from the beginning, place of our sanctuary, hope of Israel — Jahveh (176); or several alliterative couples stand together: נין ונכר שם ושאר, progeny and offspring, name and remnant (258, 468; Is. xiv. 22); עיר עז לנו, a city of strength is ours, salvation doth he appoint for walls and bulwarks (303; Is. xxvi. 1).

8. *Assonance.*

Of the subtle assonance⁸⁰ 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 שנעון עורון*, shyness, madness, and blindness (500). If such cases as those quoted by Ley,⁸¹ e.g. *ויפול רוכבו אחור*, 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,⁸² 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 *אבלה 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); *בשעף קצף*, in the overflowing of anger (492); *תהו 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: *אויביו אלביש בשת*, 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,⁸⁴ 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-

⁸⁰ Cf. Pt. i., § 1.⁸¹ *Die metrischen Formen*, u.s.w., p. 95.⁸² § 1, p. 105 f.⁸³ Cf. Quint., ix., 4, 41.⁸⁴ Cf. Pt. i., § 8, 1.

ness, and in **ואל העלו בית און**, which contains a bitter parody on Bethel. In **צופיו הוים**, his watchmen (prophets) are dreaming (93), a sarcastic allusion to **הוים**, seers, may be seen. According to Professor Haupt, **וְזָכַר**, in Eccl. xii. 1, alludes to **זָכַר**.³⁵ A play on the double meaning of a word is perhaps contained in **והבנו 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 לנאיונים**, the spite of the haughty (63), where the *qērē* **יונים** **לנאי** is thought by some commentators to allude to the **יונים**, Greeks,³⁶ and in **וקילון קיא על כבודך**, and disgrace upon thy glory (384), reminding of **קיא קלון**.³⁷ 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,³⁸ 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 אל החרב**, 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 הרכבה . . . מזבחות לחטוא**, 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 **ונשאו עונם . . . ונשאתי ידי עליהם**, 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: **ידוהו יחזו ויבשו רמה ירך בל יחיון יחזו 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.

b. Combination of homonyms: . . . בלחי החמור חמור חמרתים . . . have I smitten (129); הכיתי וני' בכקול 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.

c. Change of voice of the verb: אם תאבו ושמעתם טוב הארץ, 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.

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

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

β. 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).

γ. One word has an additional syllable: כשוד משדי יבוא, like a destruction from Shaddai will it come (438); בעשותי שפטים ככל 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).

δ. The consonants are transposed: יחלץ עני בעניו ויגל בלחץ אונם, 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: לִזְאוֹת 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 אִשָּׁה and אִישׁ have a different ש, and consequently are derived from different roots. The equivalent of אִשָּׁה in Arabic is *'unṭā*, in Aram. אִתְתָּא or אִנְתָּא. 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. *éndšu*, be weak; while אִישׁ comes from a stem אִישׁ, be strong, which is extant in הִתְאַשְׁוּ, show yourselves men, Is. xlv. 8, and in the proper name יְרוּאֵשׁ, or יוֹאֵשׁ, 2 Ki. xii. 1, 20.⁴⁴

The name מֹשֶׁה is explained by: כִּי מִן הַמַּיִם מִשִּׁיהֶדּוֹ, 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 ὑδωρ μὲν οἱ Αἰγύπτιοι καλοῦσιν, ἐσῆς δὲ τοὺς [ἐξ ὑδατος] σωθῆντας.⁴⁶ The name of the son of Moses גֵרְשֵׁם is explained by גֵר הֵייתִי בְּאֶרֶץ נְכַרִּיהָ, a stranger am I in a foreign country (75), as if it were a compound of גֵר and שֵׁם (for שָׁם); whereas it probably comes from גָרַשׁ, drive out, with the nominal ending *ōm*, instead of the usual *ōn*.⁴⁷

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

בְּבַל is derived from בָלַל, mix, confuse (39), as if it were a contraction of בָּלְבַל;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 ptp. Poal with aphæresis of the preformative ה (comp. Ewald, § 169^d, 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 *Hiduše Agadoth* (הַדוּשׁ 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'" (קודם שֶׁנִּקְרָא כֵךְ עַל יְדֵי בַת פְּרַעֲהָ קְרָאָה הַתּוֹרָה אוֹתוֹ כֵּשֶׁם זֶה עַל שֵׁם שְׁהוּא הוֹצִיא וּקְשָׁה אֶת יִשְׂרָאֵל מִן הַיָּם . . . וְעַל כֵּן נִקְרָא מֹשֶׁה וְלֹא נִקְשָׁה אוֹ מֹשֶׁה).

⁴⁷ Comp. Stade, § 296^a.

⁴⁸ As כּוּבְכַכ = טוֹפְטָפוֹת = טַפְטָפוֹת, comp. Ewald, § 158^c; Stade, § 124^e.

inscriptions that Bâbilu, the corresponding Assyrian name of the city, is a compound of *bāb*, 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 ינחמנו, זה ינחמנו (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 שמואל is derived from שאל, to ask (427), while it can only be either a contraction from שמוע אל, heard by God (like ורובבל),⁵¹ or, better, a compound from שם אל, name of God, the ה being the old nominative ending, as in מתושלח, פנואל, the Phœnician עזרבצל, Hasdrubal, etc.⁵² The explanation given is probably due to a confusion of שמואל with שאול. צמק עכור, the valley of trouble (307), is derived from the name עכן, and it is interesting that, perhaps in consequence of this etymology, the Chronicler (1 Chr. ii. 7) changed the latter name into עכר.

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. בחשבון, In Hesbon (Counting Town), they designed evil against her, and thou also Madmen (Dunghill) wilt be brought to silence (149, 84); כי עזה עזובה תהיה ועקרון תעקר, for Gaza (Stronghold) will be abandoned, and Ekron (Extermination) will be exterminated (297, 322); והכרתני את כרתים, and I shall cut off the Cherethites (183); דן ידין עמו, 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 (*K'a-dingir-ra*).

⁵⁰ לא הכדרש הוא השם ולא הכדרש לא היה צריך קרא למימר לא הכדרש הוא השם ולא הכדרש לא היה צריך קרא למימר. Rashi, after *Midrash Tanhuma*, divides ינחמנו into ינחמנו, and finds the etymology of the name Noah in the first part.

⁵¹ So Ewald, § 275, rem. 3.

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

people (86^a; 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 נרוד 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 גוד. Its proper meaning is, 'cut'; comp. Deut. xiv. 1, לא תתגדדו, ye shall not cut yourselves; then, cut one's part, give him as his lot; hence גר, Syr. גרדא, Arab. *ğadd*, luck; ⁵³ הגר, or גר 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 אחות 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, הדי 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. חבל from חנה, and חבל, Ps. xvi. 5, 6.

⁵⁴ Cf. קני, 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 גלה, הגלגל גלה יגלה, Gilgal will surely go into captivity (69).

יִסָּח is derived in the same context from אָסַח, take away, namely, the reproach of barrenness, and from יָסַח, 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 קָוִן (cognate to כָּוִן), stand upright, whence קָנָה, reed, and the appellative קָיִן, spear, 2 Sam. xxi. 16; then, establish, create, form, especially forge; so Syr. קַיִן, 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 קַיִן, Ps. civ. 24, would be expected. — שֵׁת (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. — פֶּרֶץ (341), the breaker through, *i.e.* born. — יָרָח (Gen. xxxviii. 30), the rising one.⁶⁷ — אֶפְרַיִם (338), fruit.⁶⁸ — So also עֵקֶב as a noun may mean descendant, posterity; comp. the Arab. *'aqb*, *'uqb*, posterity; prop., what comes after.⁶⁹

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 תְּבֹא, רִצְנִי and הִרְנִי, מִי יְקִימוּנוּ, הִרְנִי and חֲמִר, אֶרֶץ and וְתֹאכַל, which he proposes to read וְתֹאכַל.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,"

⁶⁷ Comp. Heb. vii. 14, ἐξ ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν.

⁶⁸ Comp. פֶּרִי הַקֵּץ, Ps. cxvii. 3.

⁶⁹ *Āqib*, 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 וישב 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 onomatopœie: *בויקה ומבוקה, בויקה ומבוקה*, empty, void and waste (is the land; No. 41); *יום מהומה ומבוסה ומבוכה*, 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 שביית* (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. *Ἄπαξ 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 *ἀπ. λεγ.*; so, *מפלאות . . . מפלשי*, the balancing of the clouds and the wondrous things (225); *שיח ושיני*, musing and retiring (413); *וזר וזך*, the guilty man, and the pure (101); *השאת והשכר*, 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 umsunst. 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: **נשׁוּי פִשְׁעֵי** (instead of **נשׁוּא**), he whose transgression is taken away, and sin is covered (271); **מִי דִימוֹן מְלֵאוֹ דָם** (for **דִּיבוֹן**), 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: **בשׁלֶשֶׁה** **דְּבָרִים אָדָם נִכְרַ בְּכִסּוֹ וּבְכַעֲסוֹ** “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); **אִי לִי מִיִּצְרִי** **מִיִּצְרִי** **אִי לִי מִיִּצְרִי** “Woe is me from my Creator (who punishes sin), woe is me from my (sinful) inclination” (*Berach.*, 61^a; cf. No. 160); **בְּמַעֲרַבָּא כִּי נִסְבַּ אִינֶשׁ אֶתְתָּא אִמְרִי לִיהּ הֲכִי מְצָא אוּ** **מִזְצָא** “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); **שְׂמָא נִתְחַלְףַ לָךְ בֵּין אֵיבֹב לְאֵיבֹב** “Perhaps thou hast mistaken *iyob* (Job) for *oyeb*” (enemy; *Baba bathra*, 16^a); **תְּהֵא לֹטְאָ וְאֵל תְּהֵא לְאֹטְאָ** “Prefer to be (innocently) cursed than to be cursing” (*Sanhedr.*, 49^a); **אֲכֹל כְּצֵל וּשְׂבַ כְּצֵל** “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); **בְּכוּ** **לְאַנְחָה** “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 **עַם שְׂרִיבְעָ עַם** “because he made the people crouch” (*i.e.* made it degenerate); otherwise, **עַם שְׂרִיבְעָ עַם** “because he caused strife (*i.e.* division) among the people”; and **עַם שְׂרִיבְעָ עַם** “because he caused strife between Israel and their Father in heaven”; Jeroboam is called **בֶּן נִבְטָ** “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): “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 תעזו 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 לקונה ולקונה, “and she (the soul) soars to her nest, and to her Creator” (p. 3, v. 36); ושכ 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

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1. Job xxix. 16: אב אנכי לאֲבִיּוֹנִים
2. Is. xxiv. 4: אֲבָלָה נִבְלָה הָאָרֶץ אֲמֶלְלָה נִבְלָה תִבֵּל
3. Ex. xxi. 18: וְהִכָּה אִישׁ אֶת רֵעֵהוּ בְּאֶבֶן אוּ בְּאֲנָרֶף
4. Dt. xxviii. 24: יִתֵּן יְהוָה אֶת מִטַּר אֲרָצָהּ אֶבֶן וְצִפּוֹר

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 וְהָיָה שְׁמֶךָ אַבְרָהָם כִּי אַב הָמוֹן נָרִים נִתְחַדָּד
6. הִלְעִיטֵנִי נָא מִן הָאָדָם הָאָדָם הַזֶּה . . . עַל כֵּן קָרָא שְׁמוֹ אָדָם
Gen. xxv. 30.³
7. מִי זֶה בָּא מֵאָדָם הָמוֹן בְּנָדִים מִבְּצָרָה . . . מִדּוֹעַ אָדָם לְלִבּוֹשָׁךְ
וּבְגָדֶיךָ כִּדְרֶךְ בְּנֵת
Is. lxiii. 1, 2 :⁴
8. Gen. ii. 7 :⁵ וַיִּצַר יְהוָה אֱלֹהִים אֶת הָאָדָם עֵפֶר מִן הָאֲדָמָה
9. וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא קְבֻרֹת הַתְּאֻוֹה כִּי שָׁם קָבְרוּ אֶת
הַעַם הַמִּתְאֵוִים
Num. xi. 34 :
10. Prov. xxiii. 29 : לְמִי אוֹי לְמִי אָבוֹי
τὴν οὐαί; τὴν θόρυβος; — Gr. Ven. τὴν αὶ τὴν φεῦ; — Vulg. cui
vae? cuius patri vae?
11. Ez. xxx. 17 :⁶ בַּחֲזוֹרֵי אֶן וּפְרִיבָסֶת בְּחֶרֶב יִפְלוּ
νεανίσκοι Ἡλιοπόλεως καὶ Βουβάστου ἐν μαχαίρᾳ πεσοῦνται.
12. Num. xxiii. 21 : לֹא הִבִּיט אֶן בֵּיעֶקֶב וְלֹא רָאָה קָמַל בְּיִשְׂרָאֵל
Cf. Hab. i. 3; Ps. lv. 11 : עֲמַל וְאוֹן, Is. lix. 4; Ps. x. 8, xc. 10;
Job xv. 35.
13. Prov. vi. 23 : כִּי נֵר מַצְוָה וְתוֹרָה אוֹר
Vulg. et lex lux.
14. Is. xxxi. 9 : אֲשֶׁר אוֹר לוֹ בְּצִיּוֹן וְתִנּוֹר לוֹ בִּירוּשָׁלַם
ὅς ἔχει ἐν Σιών σπέρμα καὶ οἰκίους ἐν Ἱερουσαλήμ.

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

³ In ver. 25, אֲדָמוֹנִי (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 אָדָם, past partic., for אָדָם, and בְּבִצָרָה for מִבְּצָרָה: Who is he that cometh dyed red, redder in his garments than a vine-dresser?

⁵ Hos. iv. 18: אֲהָבּוּ הַכּוֹן קִלּוֹן כְּנִגְיָה, 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 אֶן, "idolatry, wickedness," spitefully altered from אֶן (On) Gen. xli. 45 = Heliopolis (Jer. xliii. 13, שִׁמְשׁ, בית שמש), the seat of the worship of the sun-god Ra. — Am. i. 5, בְּקַעֲתֵי אֶן, means the Syrian Heliopolis, the modern Baalbek; cf. No. 69^b. — Hos. iv. 15, v. 8, x. 5, similarly changes בית אל to אֶן.

15. Ex. xxviii. 30 : האורים והתמים
תמים ואורים : Cf. Lev. viii. 8 ; Ezra ii. 63 ; Neh. vii. 65 ; Dt. xxxiii. 8 : ה'א', shortened for 'הא' ודת', Num. xxvii. 21, 1 Sam. xxviii. 6.⁷
16. Ezra viii. 31 : ויצילנו מִכַּף אוֹיֵב וְאוֹרֵב
17. Ez. xl. 24, 29, 33, 36 :⁸ ואֵלָיו וְאֶלְמָיו
aileū kai ailamūw.
18. Jud. xii. 12 : וַיָּמָת אֵילֹן הַכּוֹלֵנִי וַיִּקְבֵּר בְּאֵילֹן
19. Prov. v. 19 : אֵילַת אֲהָבִים וַיְעַלֶּת חֵן
20. Is. xli. 12 : כֶּאֱיִן וּכְאֶפֶס
21. Ex. xxxii. 27 : אִמְתִּי אֲשַׁלַּח לִפְנֵיךְ וְתַמְתִּי אֶת כָּל הָעָם
Vulg. occidam ; Pesh. אחרוב = וְתַמְתִּי.
22. 2 Ki. i. 10, 12 : אִם אִישׁ אֱלֹהִים אֲנִי תִרְדַּ אֵשׁ מִן הַשָּׁמַיִם
Cf. Prov. vi. 27.
23. Mi. i. 14 :⁹ בְּתִי אֶכּוֹב לְאֶכֶב
24. אִם תֵּאָכְבוּ וּשְׁמַעְתֶּם טוֹב הָאָרֶץ תֵּאָכְלוּ וְאִם תִּמְאֲנוּ וּמְרִיתֶם
חֶרֶב תֵּאָכְלוּ
Is. i. 19, 20 :
25. Jud. xiv. 14 : מִהֶאֱכַל יֵצֵא מֵאֶכֶל וּמֵעַז יֵצֵא מִתּוֹק
26. Is. xxiv. 6 : אֱלֹהִים אֶכְלֶה אֶרֶץ
27. Ez. xvii. 13 :¹⁰ וַיָּבֵא אֹתוֹ בְּאֶלֶה וְאֵת אֵילֵי הָאָרֶץ לִקְחַ
28. Is. vi. 13 : בְּאֶלֶה וּבְאֵלֹן

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. *ardru*, '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. נאם, oracle.

⁸ Cf. Assyr. *ēlamū*, 'front.'

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

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

29. Ps. xcvi. 5 :¹¹ כִּי כָל אֱלֹהֵי הַצְּמִים אֱלִילִים
 30. Hab. ii. 18 : לַעֲשׂוֹת אֱלִילִים אֱלִמִּים

וענה אים באלמנותיו, 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 אלמנות (widows) on account of their decayed and desolate condition,' rather a strange witticism. Fried. Delitzsch (in Baer's ed. of Ezekiel, p. xi.), citing Assyr. *almattu* (= *al-mantu*), 'widow' and 'house,' ascribes the same two-fold sense to Heb. אלמנה. But in Ezek. xix. 7, to which Fried. Delitzsch refers, ויֵרַע אלמנותיו, if the text be correct (see Cornill, *ad loc.*), can only mean, he knew (carnally) his widows. In our passage, אלמ is very probably a clerical error for ארמ.

31. Is. vii. 9 : אם לא תאמינו כי לא תאמנו
 LXX, καὶ εἰ μὴ πιστεύσητε, οὐδὲ μὴ συνήτε; Pesh. אפלא
 האמינו ב' אל, תבינו = תסתכלון. In 2 Chron. xx. 20, ותתדימונו, they render ἐπιστεθῆσθε, For the thought, comp. also Hab. ii. 4.

32. Ps. cvii. 11 : כי המרו אמרי אל
 The ancient versions : המרו, παρεπίκραναν (exacerbaverunt, מרמרו) τὰ λόγια τοῦ θεοῦ.

33. Prov. xii. 21 :¹² לא יאנה לצדיק כל און ורשעים מלאו רע
 34. באותי ואפסרם ואפסו עליהם עמים באפסרם לשתי עונתם (עניתם 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 עונתם; LXX, . . . παιδεύσαι αὐτούς· καὶ συναχθήσονται ἐπ' αὐτούς λαοί, ἐν τῷ παιδεύεσθαι αὐτούς ἐν ταῖς δυσὶν ἀδικίαις αὐτῶν; Vulg. corripientur propter duas iniquitates suas; Pesh. על תרתיהין סכלותהון.

35. הוא הבה את שני ארץ אל מואב והוא ירד והבה את הארי
 2 Sam. xxiii. 20 : בתוך הבאר (הבר qere)
 Cf. 1 Chron. xi. 22.¹⁴

¹¹ אלילים, connected with אל, *ne*; so also in Assyr. *ullu, ulálu* = naught, and *ul*.
¹² LXX and Pesh. take און in an ethical sense: οὐκ ἀπέσει (Pesh. אה = שפיר; איה or נאיה) τῷ δικαίῳ οὐδὲν ἀδικον.

¹³ אפסרם, Qal, instead of the usual Pi., to accord with אפסרם. — For the assimilation of ' in יסר, cf. Ewald, § 139^a; Ges., § 71.

¹⁴ ארץ שני בני (Driver); for a conj. emendation of the latter part of the verse, see Klostermann, *ad loc.* In Is. xxix. 1, 2, ארץ אל is

36. Job iii. 8 :¹⁵ יקָבְהוּ אֶרְרִי יוֹם הַעֲתִידִים עֲרַר לַיְתָן
 37. Gen. ii. 23 : לֹאֵת יִקְרָא אִשָּׁה כִּי מֵאִשׁ לִקְחָהּ
 Sym. *αὕτη κληθήσεται ἀνδρὶς, ὅτι ἀπὸ ἀνδρὸς ἐλήφθη*; Vulg. haec
 vocabitur virago, quoniam de viro sumpta est.
 38. וְתֹאמַר לְאֵה כְּאִשְׁרֵי כִי אֲשֶׁרוֹנִי בְנוֹת וְתִקְרָא אֶת שְׁמוֹ אִשָּׁר
 Gen. xxx. 13.

ב

39. עַל בֶּן קָרָא שְׁמָהּ בְּכָל כִּי שֵׁם כָּלֵל יְהוּה שִׁפְתַּי כָּל הָאָרֶץ
 Gen. xi. 9.¹⁶
 40. כִּי אַתָּה יְהוּה לְבָדָד לְכַטַּח תּוֹשִׁיבִנִי
 Cf. בַּטַּח בְּדָד, Dt. xxxiii. 28.
 41. בּוֹקָה וּמְבוֹקָה וּמְבֻלָּקָה : Nah. ii. 11 ; cf. Is. xxiv. 1 :
 42. שְׁתֵּה מִיַּם מְבוֹרָךְ וּנְזוּלִים מִתּוֹךְ בְּאֵרֶךְ
*πῖνε ὕδατα ἀπὸ σῶν ἀγγείων.*¹⁷
 43. כְּחֶנֶת לְבִי פִקְדַת לַיְלָה צְרַפְתָּנִי כָּל תְּמַצָּא וְנִתִּי כָּל יַעֲבֹר פִּי
 Ps. xvii. 3.¹⁸
 44. מְבַחַר בְּחֹרֵיו יִרְדּוּ לַטַּבַּח Jer. xlvi. 15 :
 45. וּבְחֹרֵיהֶם בַּחֶרֶב תִּהְרַג *τοὺς ἐκλεκτοὺς. . .* 2 Ki. viii. 12 :
 46. אֲבַטַח וְלֹא אֶפְחַד Is. xii. 2 :
 47. וַיִּכְבוּ וַיִּקְרָאוּ שֵׁם הַמְּקוֹם הַהוּא בְּכִים Jud. ii. 4, 5 :
 48. אֶת כְּבָרְתִי לִקַּח וְהִנֵּה עַתָּה לִקַּח כְּבָרְתִי Gen. xxvii. 36 :
 49. וּפְקַדְתִּי עַל כָּל בְּכָבֵל וְהִצַּאתִי אֶת בְּלִעֻז מִפִּי Jer. li. 44 :

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 Râhu 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 כְּבָרְתִי, Lagarde, *Anmerkung zur gr. Uebers. der Proverb.*

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

50. Dt. viii. 4: שמתוך לא בלטה מצלך ורגלך לא בצקה
(Cf. Neh. ix. 21.) LXX [B], τὰ ἰμάτιά σου οὐκ ἐπαλαιώθη ἀπό σου, τὰ ὑποδήματά σου οὐ κατατρίβη ἀπό σου, οἱ πόδες σου οὐκ ἐτυλώθησαν.¹⁹
51. Ps. lv. 10: ²⁰ בלע אדני פלג לשונם
52. ויקרא שם המקום ההוא תבצרה כי בצרה במ אש יהוה
Num. xi. 3.
53. Ex. xxii. 4: ושלה את בעירו ובצר בשדה אחר
54. ושית על עפר בצר ובצור נחלים אופיר: והיה שדי בצריך
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 הבוק תבוק הארץ והבו תבו
56. Jer. xix. 1, 7: הלוך וקנית בקפק: ... ובקתי את עצת יהודה
57. Am. vii. 14: ²³ בוקר אנכי וכולם שקמים
58. Eccl. xii. 1: ²⁴ זכר את בוראך בימי בחורותיך

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

²⁰ Instead of בלע, Graetz proposed בלל (Gen. xi. 7, 9); but cf. Is. xix. 3, יעצתו אכלי; 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 בצר, vs. 24, a metal (silver); LXX, Vulg., think of ציר; Targ. renders as equivalent to כִּבְצֵר (as also בצרין in vs. 25^a). For יבצור, in vs. 24, LXX, Pesh., Targ. (followed by Merx), read יבצורין. וכצור בצרין, in vs. 25^a, is rendered by LXX, βροθὸς ἀπὸ ἐχθρῶν; by Pesh. כִּבְצֵרִין; probably not a different reading, but epexegetis of בצרין; 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, ויצר אופיר, "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 "ע", that they may rime with the Inf. absol.

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

²⁴ Graetz, Haupt, and Cheyne regard בוראך as a later alteration of an original בִּירְךָ, 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 "Enjoy life with a wife whom you love." Haupt also thinks that זכר contains an allusion to זכר. The words באר and זכר, 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 וּבְכֹד כְּרָדַת הַיַּעַר וּבְשִׁפְלָה תִשְׁפַּל הָעִיר
And it hails when the forest cometh down, and the city shall
sink in abasement.
60. וְקָהְלוּ לַעֲמֶק בְּרָקָה כִּי שָׁם בְּרָכּוּ אֶת יְהוָה עַל כֵּן קָרָא אֶת
שֵׁם הַמְּקוֹם הַהוּא עֲמֶק בְּרָכָה
2 Chr. xx. 26 :²⁶
61. Ps. cxxxii. 18 ; cf. Job viii. 22 : אוֹיְבָיו אֶלְבִּישׁ בִּשָׁת

ג

62. Is. xvi. 6 :²⁷ שָׁמַעְנוּ נְאוֹן מוֹאב נָא מְאֹד נְאוֹתוֹ וְנָאוּנוּ
רַבַּת שֹׁבְעָה לָּהּ נִפְשָׁנוּ . . . הִבּוּ לְנְאוֹיִם (לְנְאוֹ 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 (הַסְּתַכֵּל כְּשֶׁלֶשֶׁה דְּבָרִים וְאִין אַתָּה) כֹּא לִידֵי עֵבֶרָה : רַע מֵאֵין נֹאֵת וּלְאֵין אַתָּה הוֹלֵךְ וּלְפָנַי מִי אַתָּה עֵתִיד לְתֵן רֵין כּוֹרֵאן (וְחֹשְׁבוֹן וְג') it is said that this was suggested to him by the single word כּוֹרֵאן in Eccl. xii. 1 : Whence thou comest, that is כְּאֵרֶךְ, thy fountain ; whither thou goest, כּוֹרֵךְ, thy grave ; and before whom thou wilt stand in judgment, כּוֹרֵאן, 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 זְכֹר. 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 וְכָרַךְ instead of the verb which occurs nowhere else in Hebrew. Bredenk. reads וְכָרַךְ. But there is no sufficient reason for removing the *אֵר*. λεγ. It is here employed for the sake of כְּרָדַת, as 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 נְאוֹיִן is a nominal formation from נְאוֹה, with the ending וִין, as in רִגְעִין, Eccl. ii. 22, etc., while the qere, לְנְאוֹ יוֹנִים would mean : the proud oppressors ; cf. עֵיר הַיְיִנָּה, עֵיר הַיְיִנָּה, 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. ll. cc. Saadya Gaon explains the word by לְגִיִּין, *legio*.

76. Mi. i. 10: בנת אל תגידו
 Cf. 2 Sam. i. 20. — ἐν Γέθ μὴ μεγαλύνεσθε (תגדילו; in Samuel, μὴ ἀναγγείλητε).

ד

77. Jud. v. 12: עורי עורי דבורה עורי עורי דבֿרֿי שִׁיר
 78. Eccl. xii. 11: דבֿרֿי חכמים כִּדְרַכְבֹּנֹת
 79. Ez. v. 17: ⁸⁵ וְדַבֵּר יָדָם יַעֲקֹרֵף
 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 וְדָגַן, Num. xviii. 12 (16).⁸⁶
 81. Ps. xxiv. 6: וזה דור דִּרְשָׁיו
 82. Is. xli. 15: תְּדוֹשׁ הַרִים וְתִדְקַ
 Cf. Dan. vii. 23.
 83. Is. xv. 9: ⁸⁷ כי מי דימון מְלֹאוֹ דָם
 84. Jer. xlvi. 2: ⁸⁸ גַם מִדְּמֹן תִּדְמִי
 85. Gen. xv. 2: ⁸⁹ וּבֶן מֶשֶׁק בֵּיתִי הוּא דְמֶשֶׁק אֱלִיעֶזֶר
 And the inheritor of my house is Damascus Eliezer.

⁸⁵ Cornill strikes out דָּם, because it is not a proper subject for the verb and destroys the parallelism of the passage.

⁸⁶ An alliterative formula; וְדָגַן וְדָגַן, only Lam. ii. 12.

⁸⁷ Dimon for Dibon, for the sake of a play upon the word דָּם; cf., for the interchange of ד and כ, Haupt, *Beiträge zur assyr. Lautlehre*, p. 88, n. 2, and *Zeitschr. für Assyriologie*, II., 268, 3, and n. 2.

⁸⁸ The old versions take כ' as inf. abs. of דָּם: παῦσιν παύσεσθαι, silens conticesces; Pesh. משתק תשתקין.

⁸⁹ For the ancient interpretations of this verse, see the versions, Jerome, *Hebraicae quaestiones, ad loc.*, and Field, *Hexapla*. — With Aquila's rendering, ὁὐδὲ τοῦ πορτίζορος οὐκίαι [Lagarde, οὐκίου] μου, in which מֶשֶׁק is connected with שָׁקָה, we may compare the explanation of דָּםֶשֶׁק in *Yoma*, 28^b: הוּא דְמֶשֶׁק: אֱלִיעֶזֶר אָמַר ר' אֱלִיעֶזֶר יְדוּלָהּ וּבְשָׁקָה מְתוּרָתוֹ שֶׁל רַבּוֹ 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 דָּםֶשֶׁק as a gloss; but the unusual מֶשֶׁק, which seems to have been employed for the sake of the paronomasia with דָּםֶשֶׁק, 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 דין עמו
87. לא שמעתם אלי לקרא דרור איש לאחיו . . . הנני קרא לכם
דרור נאם " אל החרב
Jer. xxxiv. 17 :
88. Esth. x. 3 : זמרדכי . . . דרש טוב לעמו ודבר שלום לכלזרעו :
89. Esth. i. 13 : דת דין

ה

90. Ez. ii. 10 : ⁴⁰ וכתוב אליה קינים יהנה יהי
הוד והדר
91. Ps. xxi. 6, xlv. 4, xcvi. 6, civ. 1, cxi. 3 ; Job xl. 10 ;
1 Chr. xvi. 27.
92. Is. i. 4 : הוי נוי חטא
93. Is. lvi. 10 : ⁴¹ צפיו . . . הוים שכבים אדבי לנזם
LXX, ἐντυπιαζόμενοι, Aq. φανταζόμενοι, Sym. δραματισται, Vulg.
videntes vana.
94. Ps. xlvi. 4 : יהמו יחמרו מימיו
95. Is. xvii. 12 : ⁴² הוי המון עמים רבים כהמות ימים יהמיון
96. Ez. vii. 11 : ⁴³ לא מהם ולא מהמונם ולא מהמהם ולא נה בהם
Nothing of them, nor of their multitude, nor of their riches, nor
a waiting of them (sc. יהיה, shall be). — και ου̅ μετα̅ θορούβου,
ου̅δε̅ μετα̅ σποσδής.

⁴⁰ הוי is considered to be a shortened form of יהוי (cf. Stade, § 125^b), which Cornill would restore here; better (Ew., § 101^c) a by-form of 'א, Eccl. iv. 10, x. 16; cf. הוי and 'אוי. It is perhaps chosen here to alliterate with יהנה, 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 הויה (= Arab. *haqā*), 'to rave in sickness'" (Del.).

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

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

97. Eccl. iii. 18 : ⁴⁴ ולראות שנתם בהמה המה להם
 It is (the apparent disorder in the world) that they (mankind)
 may see that they are beasts with regard to themselves. — τὸ
 δεῖξαι (= לראות = להרא) ὅτι αὐτοὶ κτήνη εἰσιν.
 98. Dt. ii. 15 : להקדם מקרב המחנה עד תמם
 99. Is. lix. 13 : ⁴⁵ הרו והגו מלב דברי שקר
 100. 1 Ki. xix. 10 : את מובחך הקסו ואת נביאיך הקנו בתרב

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

1

101. Prov. xxi. 8 : הפספך דרך איש חר ורך אשר פעלו
 Very perverse is the way of the guilty man, but the pure — his
 work is straight. — LXX, πρὸς τοὺς σκολιούς σκολιὰς ὁδοὺς
 ἀποστέλλει ὁ θεὸς, ἀγὰρ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ.⁴⁶

1

102. Is. xxxiv. 6 : ובח ליהוה בכבדוה וטבח גדול בארץ אדום
 103. ותאמר לאה וקדני אלהים אתי וקד טוב הפעם וקבלני אישי
 Gen. xxx. 20 : ותקרא את שמו וקבלו . . .
 And Leah said : God presented me with a good present ; this
 time my husband will extol⁴⁷ me. . . . And she called his
 name Zebulon.

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

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

⁴⁷ This meaning of ובל (which, as verb, occurs only here) is suggested by the Assyrian, where *sabālu* means ‘carry, lift up,’ syn. with *našá*, נש; cf. Stanislas Guyard, in *Journ. Asiatique*, 1878, août-sept., p. 220 ff. ; Schrader, *KAT*², p. 185 f. ; Fried. Delitzsch, *Hebr. and Assyrian*, p. 38 f., and *Prolegomena*, p. 62 ; Cheyne, *Isaiah*³, II., p. 172 f. The common rendering, ‘dwell,’ has no philological 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 ובל (both ἀπ. λεγ.). Are two different explanations combined as in the case of the name Joseph, vs. 23, 24 ?

104. Job xxviii. 17 : לא יִצְרְכָנָה נְהָב חֻכּוֹבִית
105. Dt. xxi. 20 : זולל ומכא
(Cf. Prov. xxiii. 20, 21, זולל . . . מכא). — LXX, *συμβολοκοπῶν οἰνοφλυγῆ*.⁴⁸
106. Ex. xxxiv. 15 : תָּנּוּ אַחֲרֵי אֱלֹהֵיהֶם תִּבְחֹוּ לֵאלֹהֵיהֶם
107. Jer. li. 2 : וּשְׁלַחְתִּי לְכָבֶל זָרִים תְּרוּיָה
LXX, *καὶ ἐξαποστελῶ εἰς Βαβυλῶνα ὑβριστὰς καὶ καθυβρίσουσιν αὐτήν* = זָרִים וְזוּרָה.
108. Hos. ii. 24, 25 :⁴⁹ הֵם יַעֲזוּ אֶת יְרֻעָאֵל : חֲרַעְתִּיהָ לִי בֶאֱרֶץ

ח

109. Ezek. xxx. 21 : לְחֻבְשָׁה לְחֻקָּהָ
110. יִקְרָא הָאָדָם שֵׁם אֲשֶׁתּוֹ תְּוָה כִּי הוּא הִיחָה אִם כָּל חַי
Gen. iii. 20.
111. Jer. xxiii. 19 : וּמַעַר מִתְחַוֵּלֵל עַל רֹאשׁ רְשָׁעִים יְחֹוּל
112. Is. xxvi. 11 : יְהוּה רַמָּה יֶדְךָ בַּל יִתְחַוֶּן יְחֹוּ וַיִּבְשׂוּ
113. Job xxxi. 40 : תַּחַת חֲשָׁה יֵצֵא חוֹחַ
114. כִּי הִרְבָּה אִפְרַיִם מִזְבְּחוֹת לְחַטָּא הָיוּ לוֹ מִזְבְּחוֹת לְחַטָּא
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 : פְּצוֹלַת צַדִּיק לְחַיִּים תְּבוֹאֵת רֵשַׁע לְחַטָּאֵת
116. Prov. iii. 22 : וַיְהִי חַיִּים לְנַפְשׁךָ וְתֵן לְנִרְנָתְךָ

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

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

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 Assyri., see Haupt in *Hebraica*, I., 219.

117. אל תתן לחיה נפש תורף תית עניך אל תשכח לנצח
Ps. lxxiv. 19.
Deliver not unto the beast the soul of thy turtle-dove, forget
not thy poor animals for ever (Del.).⁶¹
118. Job x. 12 : חיים וחסד עשיתה עמדי
Cf. Ps. lxxiii. 4, cxix. 159.
119. Is. xxx. 18 :⁶² ולכן יחכה יהוה לחננכם ולכן ירום לרחמכם
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 : ויאבלי-חל וחומה
Cf. Is. xxvi. 1.
121. Ez. xxiv. 12 : תאנים הלאות ולא תצא ממנה רבת הלאותה
122. Ps. xvii. 14 : ממתים מהלך חלקם בחיים
123. Prov. xiii. 12 : תחלת ממשכה מהלה לב ועץ חיים תאוה באה
124. Is. xxii. 2 : חלליך לא חללי חרב ולא מתי מלחמה
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 : יחלץ עני בקניו ויגל בלחץ אונם
126. Is. lvii. 6 :⁶³ בחלקי נחל חלקך
127. Dt. xxxii. 9 : כי חלק יהוה עמו יעקב חבל נחלתו
128. Dt. xxxii. 14 : ויניקוהו . . . המאת בקר והלב צאן עם חלב כרים
For other combinations of המאה and חלב cf. Gen. xviii. 8 ;
Jud. v. 25 ; Is. vii. 22.
129. בלחי החמור חמור חמרתים בלחי החמור הכתי אלף איש
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 σιαγόνοι ὄνου*

⁶¹ For conjectural emendations of the text, see Cheyne, *Psalms*, 396 ; *QPB.*, loc. — For תורף, LXX, Pesh., read a form of ר'ה.

⁶² Ew., Dillm., Bredenk., and Cheyne adopt the reading of two MSS. : ירום, "He will wait in stillness," which better suits the parallelism with יחכה.

⁶³ 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.

- 142^a. Jer. l. 35-38 :⁵⁸ חָרַב על כשדים . . . חָרַב אל מימיה
- 142^b. יען ביתי אשר הוא חָרַב . . . ואקרא חָרַב על הארץ
Hag. i. 9, 11.
LXX, και ἐπάξω βομφαίαν (חָרַב) ἐπὶ γῆך·
143. Ez. xxxiii. 27 : אשר בְּחַרְבוֹת בְּחָרַב יִפְלוּ
144. Ez. v. 14 :⁵⁹ ואתנך לְחַרְבָּה ולחַרְפָּה
145. Ez. vii. 14 : כי חֲרוֹנִי אל כְּלֵה־מוֹנֵה
146. שמרו מן החרם פֶּן תִּחְרִימוּ ולקחתם מן החרם ושמתם את
Jos. vi. 18, cf. vii. 11, 12 : מחנה ישראל לחרם
147. Nu. xxi. 3 : וַיִּקְרָא שֵׁם הַמָּקוֹם חָרְבָה
Cf. Jud. i. 17.
148. אל תִּחְרַשׂ מַמְנִי פֶן תִּחְשָׂה מַמְנִי וּנְמַשְׁלַתִּי עִם יוֹרְדֵי בּוֹר
Ps. xxviii. 1.
149. Jer. xlviii. 2 : בְּחֶשְׁבוֹן חֶשְׁבוֹ עֲלֶיהָ רַעַה
150. Is. xxxiii. 11 : תִּהְיֶה חֶשֶׁשׁ תִּלְדוּ קֶשׁ רֹחַכֶם אֵשׁ תֹּאכְלֶכֶם
151. Joel ii. 16 : יֵצֵא חֶזֶן מִחֲדָרוֹ וּבִלְהָ מִחֶפְזָהּ

ט

152. Ps. cxix. 66 : טוֹב טַעַם וְדַעַת לְמַדְנִי
153. Ez. xiii. 11 ;⁶⁰ cf. vs. 10, 14, 15, xxii. 28 : אָמַר אֵל שָׂחָדוֹ תִּפְּל וְיִפְּל

154. הוֹבִישׁ תִּירוּשׁ אֲמַלְל יִצְהָר : הִבִּישׁוּ אֲבָרִים . . . : הִנָּפֵן הוֹבִישָׁה
והִתְאַנָּה אֲמַלְלָה רִמּוֹן גַּם תִּמָּר וּתְפוּחַ כְּלֵי־עֵצִי הַשָּׂדֶה
Joel i. 10, 11, 12 :⁶¹ יִבְשׁוּ כִי הִבִּישׁוּ שְׁשׂוֹן מִן בְּנֵי אֲדָם
155. Ps. vi. 11 : יִבְשׁוּ וַיִּבְהֲלוּ מְאֹד כָּל אִיבֵי יִשְׂרָאֵל יִשְׁבוּ יִבְשׁוּ רִנֵּעַ

⁵⁸ In vs. 38, Ew. and Graf read חָרַב.

⁵⁹ חַרְפָּה is omitted by LXX and Cornill.

⁶⁰ "טִיחַ = תִּפְּל", vs. 12, used here on account of the ambiguous meaning of the word, and of the paronomasia with נִפְּל" (Orelli).

⁶¹ הוֹבִישׁ, vs. 10, and הוֹבִישָׁה, vs. 12^a, are probably to be derived from הִבִּישׁ, while הִבִּישׁוּ, vs. 11, and הִבִּישׁ, vs. 12^b, are from הִבִּישׁ; cf. Holzinger in *ZATW*, IX., 99 f., and Schwally, *ibid.* VIII., 196. So Pesh. כָּהֲתוּ אֲכָרָא . . . כָּטַל דְּבַטְלַת. חֲדוּתָא. The Vulg. renders all the הִבִּישׁ in this passage by 'confusum esse.'

156^a. ותאמר הפעם אונדה אתי יהיה על בן קראה את שמו יהודה
Gen. xxix. 35.

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

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

158. ותאמר אקף אלהים את חרפתי : ותקרא את שמו יוסף לאמר
Gen. xxx. 23, 24 :⁶⁵ יסף יהיה לי בן אחר

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

160. Is. xxvi. 3 : יצר סמוך תצר שלום

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

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

On that day there shall be no light; the precious ones (the stars) shall contract (*i.e.* cover) themselves. — LXX, *ἐν κείνῃ τῇ ἡμέρᾳ οὐκ ἔσται φῶς, καὶ ψῦχος καὶ πάγος* (= יקרות יקפאון); 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 : דוריש אתם מלפניכם וירשתם את ארצם
Cf. Jud. xi. 23.

166. Mi. i. 15 : עד הירש אביא לך יושבת מרשה

LXX, *ἕως τοὺς κληρονόμους ἀγάγωσιν, κατοικοῦσα Λαχεῖς· κληρονομία ἕως Ὀδολλὰμ ἦξει.*

ב

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

168. Prov. iv. 8 : תבכרך כי תחבקנה

169. Prov. xxv. 27 : אכל דבש הרבות לא טוב וחקר כבדם כבוד
"To investigate difficult things is an honor" (*Del.*)⁶⁵ — LXX, *ἐσθίειν μέλι πολὺ οὐ καλόν· τιμᾶν δὲ χρῆ λόγους ἐνδόξους* = אכל דבש הרבות לא טוב וחקר כבד מלים כבוד (Lagarde).

⁶⁵ E. interprets the name 'Taker away' as though 'יסף' was a contraction of 'אסף' (cf. 2 Sam. vi. 1; Ps. civ. 29); J. interprets 'Incraser.'

⁶⁶ Reading כבד'ים.

170. 1 Sam. iv. 21 : ותקרא לנער אי קבוד לאמר גלה קבוד מישראל'
171. Jer. x. 25 : אָכלו את יעקב ואַקְלְהוּ וַיְכַלְהוּ
172. Job xix. 27 : כָּלוּ כְּלִיתִי בַחֲקִי
LXX, πάντα δέ μοι συντετέλεσται ἐν κόλπῳ (= כָּלוּ כְּלִיתִי).
173. Job v. 26 : תבוא בְּקֶלַח אֵלֵי קֶבֶר
174. Is. xxxii. 7 : וְכָלִי כְּלִיו רָעִים
The mean man — his means are evil.
175. Neh. ix. 24 : ותִּכְנַע לִפְנֵיהֶם אֶת יֹשְׁבֵי הָאָרֶץ הַבְּנֵינִים
176. כֶּסֶם כְּבוֹד מְרוֹם מְרָאוֹן מְקוֹם מְקַדְּשֵׁינוּ : מִקְּדָה יִשְׂרָאֵל יְהוָה
Jer. xvii. 12, 13.
177. Prov. vii. 20 : ⁶⁴ צָרוּר הַכֶּסֶף לִקַּח בִּידוֹ לְיוֹם הַכֶּסֶם יָבוֹא בֵיתוֹ
178. Prov. xii. 16 : ⁶⁵ אוֹיֵל בְּיוֹם יוֹדֵעַ כֶּסֶם וּכְסָה קִלְחַן עָרוֹם
179. Ps. cxlvii. 16 : כְּפֹר כְּאֶפֶר יִפּוֹר
180. Ps. cxlv. 14, cxlvi. 8 : זֹקֵף לְכָל הַכְּפוּסִים
181. Ps. xxxvii. 20 : ואוֹיְבֵי יְהוָה בִּיקֶר כְּרִים
LXX, ἄμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι (= כָּרוֹם).
182. Is. xlvi. 1, 2 : כָּרַע בָּל כָּרֶם נָבוֹ
- 183^a. Ez. xxv. 16 : והִכַּרְתִּי אֶת כְּרָתִים
- 183^b. הוּי יֹשְׁבֵי חֶבְלַיִם הֵימָּן נִי כְּרָתִים . . . : והִיתָה חֶבְלַיִם הֵימָּן נֹת
Zeph. ii. 5, 6 : כְּרַת רָעִים
184. 2 Sam. viii. 18 : ובִּנְיָהוּ בֶן יְהוֹיָדָע וְהִכַּרְתִּי וְהַפַּלְתִּי
Cf. 2 Sam. xv. 18, xx. 7, 23 ; 1 Chr. xviii. 17.
185. Ps. lxxiv. 6 : בְּכִשְׁיֵל וּבִלְפֹת יְהִלְמוֹן
186. Nu. xiv. 45 : ⁶⁶ וַיָּבוֹם וַיַּכְתוּם

ל

187. Mi. vi. 3, 4 : מָה הִלְאֲתֶךָ עֲנֵה בִי : כִּי הִעֲלִתֶךָ מֵאֶרֶץ מִצְרַיִם
189. Joel i. 19 : לְהִבֶּה לְהִטָּה כָּל עֲצֵי הַשָּׂדֶה
Cf. Joel ii. 3 ; Ps. lxxxiii. 15, cvi. 18 ; Job xli. 13.

⁶⁴ LXX, δὲ ἡμερῶν πολλῶν, which Lagarde thinks a corruption of διχομήτης.

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

⁶⁶ Hiph. of כָּתַת. Professor Haupt explains such formations (instead of כָּתַת) of verbs פִּי' as due to the analogy with verbs פִּי' ; cf. Huizinga, *Analogy in the Semitic Languages*, Amer. Journ. of Phil., XII., 32.

190. Ez. xxi. 3 : לְהִבֵּת שְׁלֹהֶבֶת
 191^a. ותאמר צתה הפעם יְלֵה אישי אלי . . . על כן קרא שמו לְיָי .
 Gen. xxix. 34.
 191^b. וּגַם אֶת אַחִיד מִטָּה לְיָי . . . הִקְרַב אֶתְךָ וְיָלֹד עֲלֶיךָ : Nu. xviii. 2
 192. Mi. i. 13 : רַתֵּם הַמְרַכְבֵּה לְרָקֶשׁ יוֹשְׁבֵת לְכִישׁ
 Ps. xxxv. 16 : כַּחֲנָפִי לְעִנִי מְעוֹן חֵרֶק עָלַי שְׁנִימוּ : LXX, ἐπειρασάν με ἐξέμυκται-
 ρισάν με μυκταρισμόν.⁶⁷

מ

193. יֵעַן כִּי מָאֵס הָעַם הַזֶּה אֶת מִי הַשְׁלַח . . . וּמִשׁוֹשׁ אֶת רִצְיִן
 Is. viii. 6.⁶⁸
 194. 2 Ki. iii. 19 : וְהִכִּיתֶם כָּל עִיר מְבַצֵּר וְכָל עִיר מְבַחֵר
 195. Ps. lxxxix. 41 : שִׁמַּת מְבַצְרֵי מְחַתָּה
 196. Is. xxv. 12 :⁶⁹ וּמְבַצֵּר מְשֻׁבַּב חוֹמֹתֶיךָ הַשָּׁחַ הַשְּׁפִיל
 197. Is. x. 31 : נְדָדָה מִדְּמָה
 198. Is. xxix. 9 : הַתְּמַהֲמְהוּ וְהַתְּמָהוּ הַשֵּׁתֶשְׁשָׁעוּ וְשָׁעוּ
 199. Is. xxii. 5 : יּוֹם מְהוּמָה וּמְבוֹסָה וּמְבוּכָה
 200. Gen. xix. 37 : וּתְקַרָּא שְׁמוֹ מוֹאֵב
 201. Jer. xxvii. 2 : עֲשֵׂה לְךָ מוֹסְרֵת וּמִטּוֹת
 Cf. Nah. i. 13.
 202. 2 Sam. iii. 25 :⁷⁰ (kethib מוֹבְאָךָ (מְבוֹאֵךְ) וְאֵת מוֹצְאָךָ וְאֵת מוֹבְאָךָ
 Cf. Ez. xliii. 11.
 203. Mi. ii. 4 :⁷¹ חֲלֹק עַמִּי יְמִיר אֵיךְ יָמִישׁ לִי לְשׁוֹכֵב שְׂדֵינִי יַחְלֹק

⁶⁷ *i.e.* כַּחֲנָפִי לְעִנִי מְעוֹן חֵרֶק עָלַי שְׁנִימוּ. Schwally would emend חֵרֶק (ZATW, XI., 258).

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

⁶⁹ הַשָּׁחַ from שָׁחָה, after the analogy of עָע; 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: מְנוּיָנוּ מְלֵאִים מִפִּיקִים מִזֶּן אֶלְיוֹן
Our garners are full, affording all manner of store (prop. from kind to kind). — LXX, τὰ ταμεία αὐτῶν πληρῆ, ἐξερευγόμενα ἐκ τοῦτου εἰς τοῦτο (= מוֹה אֵל זֶה; so also Graetz).
205. הנני מחלל את מקדשי גאון עובם עיניכם ומחמל נפשכם
Ez. xxiv. 21:
Cf. vs. 25 (where משא is used for מחמל).
206. ויאמר יעקב כאשר ראם מחנה אלהים זה ויקרא שם המקום ההוא מחניבים
Gen. xxxii. 3:
207. Jud. v. 26: מְחֶקֶה רָאשׁוֹ וּמְחַצֵּה וְחֹלְפָה רֶקְתוּ
208. Is. xlii. 16: אֲשֵׁים מְחַשֵּׁף לַפְנֵיהֶם לְאוֹר וּמְצַקְשִׁים לְמִישׁוֹר
209. Jer. xvii. 17: אֵל תְּהִיָּה לִי לְמַחְתָּה מְחַסֵּי אֶתָּה בַיּוֹם רַעָה
210. Jer. xlvi. 17: אִיכָה נִשְׁבַּר מִטָּה עַז מִקַּל תַּפְאָרָה
211. Is. xv. 2: וְעַל מִדְּבָא מוֹאֵב יִלְלִל
212. Jud. v. 14: מְנִי מְכִיר יִרְדּוּ מְחַקְקִים
213. Jer. vi. 11: וְאֵת חֶמֶת יְהוָה מְלֵאֲתִי נִלְאֲתִי הַכִּיל
214. Prov. xvi. 14: חֶמֶת מְלֵךְ מְלֵאכֵי מוֹת וְאִישׁ חֶכֶם יִכְפָּרָנָה
215. Dan. iv. 24: לְהֵן מְלֶבָא מְלִבֵּי יִשְׁפַר עֲלֵךְ
216. Cant. v. 16: חֶבּוֹ מִמְתַּקִּים וְכָלוּ מִחֻמְדִּים
217. Neh. ix. 20: וּמְנֶדֶ לֹא מְנַצֵּת מִפִּיהֶם
218. מְנֵא מְנֵא תִקַּל וּפְרִסִין : דְּנָה פֶשֶׁר מְלֵתָא מְנֵא מְנָה אֶלְדָּא
מְלֻכּוּתָךְ וְהַשְׁלָמָה : תִּקַּל תִּקְלָתָא בְּמֵאזְנֵא וְהַשְׁתַּכַּחַת
חֶסֶר : פְּרִסַת מְלֻכּוּתָךְ וְיַהֲיִית לְמֵד וּפְרִס
Dan. v. 25–28.⁷²
219. והנה דמעת העשקים ואין להם מנחם ומיד עשקיהם כח ואין להם מנחם
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. מִצַּד, Jos. xii. 9; 1 Sam. vi. 8.

220. העֲרִיבִים לְגַד שְׁלֶחֶן וְהַמְלֵאִים לְמִנִּי מִמֶּסֶךְ : וּמִנִּיתִי אֶתְכֶם
 Is. lxv. 11, 12 : לְחָרֵב וּבְלַחְמֵךְ לְמַכַּח תִּכְרְעוּ
221. Is. xvi. 11 : עֲלִיבֵן מֵעֵי לְמוֹאֵב כַּבְּנוֹר יִהְיֶמוּ וְקִרְבִּי לְקִיר חֶרֶשׁ :
222. Is. xlvi. 19 : תִּצְאֲנָאֵי מֵעֵיד כַּמְצוֹתָיו
 And thy offspring will be like the grains (gravel)⁷⁴ thereof (the sea).
223. Is. xvii. 1 :⁷⁵ הֲנֵה דַמְשֶׁק מוֹסֵר מַעִיר וְהִיתָה מְעֵי מִפְּלֵה
224. Prov. xvi. 1 :⁷⁶ לְאָדָם מֵעֲרִיבֵי לֵב וּמִדְּהוּה מַעֲנֵה לְשׁוֹן
225. Job xxxvii. 16 :⁷⁷ הִתְדַע עַל מִפְּלֵשֵׁי עֵב מִפְּלֵאוֹת תְּמִים דְּעִים
 LXX, . . . πτώματα πονηρῶν (= מִפְּלוֹת רְעִים).
226. Is. xxix. 3 : וְצִרְתִּי עֲלֶיךָ מֵצֵב וְהִקִּימְתִי עֲלֶיךָ מְצָרָה
227. Ps. cxix. 143 : צָר וּמְצוֹק מֵצְאוּנִי מֵצוֹתֶיךָ שֶׁשָּׁשְׁעֵי
228. Dt. xxviii. 53, 55, 57 ; Jer. xix. 9 : בְּמַצוֹר וּבְמַצוֹק
229. Prov. xiii. 14 : תּוֹרַת חָכָם מְקוֹר חַיִּים לְסוֹר מִמִּקְשֵׁי מוֹת
 Cf. xiv. 27. — LXX, ὁ δὲ ἀνοῦς ὑπὸ παγίδος θανέεται (= וְפָתִי
 מִמִּקְשֵׁי יָמוֹת ; Jäger).
230. Hab. i. 6 : כִּי הֲנִי מִקִּים אֶת הַכַּשְׂדִּים הַגּוֹי הַמֵּר וְהַנְּמָהָר
231. Ruth i. 20 :⁷⁸ קָרְאֵנִי לִי מֶרָה כִּי שָׂדֵי הַמֵּר לִי
232. Jer. iv. 17, 18 : אֶתִּי מֶרְתָּה . . . : וְאֵת רַעְתֶּךָ כִּי מֵר
233. Job xxxix. 18 : כָּצֵת בְּמֵרוֹם תִּמְרִיא תִשְׁחַק לְפִי וּלְרִכְבּוֹ
 LXX, κατὰ καιρὸν ἐν ὕψει ὑψώσῃ, καταγέλασται ἵππου καὶ τοῦ
 ἐπιβάτου αὐτοῦ.

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

⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

⁷⁶ Wanting in the LXX.

⁷⁷ The ἀπ. λεγ. כַּפְּלֵאוֹת, instead of the usual נַפְּלֵאוֹת, for the sake of the alliteration with מַפְּלֵשׁ.

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

234. וכי ישאלך העם הזה . . . מה מִשָּׂא יהוה ואמרת אֶת־מִשָּׂא
 ונטשתי אתכם
 Jer. xxiii. 33 :
 LXX, καὶ ἐὰν ἐρωτήσωσιν ὁ λαὸς οὗτος . . . τί τὸ λήμμα κυρίου ;
 καὶ ἐρεῖς αὐτοῖς ὑμεῖς ἐστὲ τὸ λήμμα ; so Vulg., Pesh.⁷⁹
235. ותקרא שמו מִשָּׂה ותאמר כי מן הַיָּמִים מִשִּׁיתָהוּ
 Cf. above, § 12, p. 116.
236. לְהִבִּין מִשָּׁל וּמְלִיצָה דְּבָרֵי חֲכָמִים וְחִדּוֹתָם
 Prov. i. 6 :
237. לכו אכלו מִשְׁמָנִים ושתו מִמְּתָקִים
 Neh. viii. 10 :
238. ומשפט בא אל ארץ הַמִּישׁוֹר
 Jer. xlvi. 21 :
239. מְחַשְׁבוֹת צַדִּיקִים מִשְׁפָּט תִּהְיֶה רַשְׁעִים מַרְמָה
 Prov. xii. 5 :
240. וַיְקוּ לְמִשְׁפָּט וְהָנָה מִשְׁפָּח לְצַדִּיקָה וְהָנָה צַעֲקָה
 Is. v. 7 :⁸⁰
241. וַיְנַדּוּשׁ מוֹאֵב תַּחְתּוֹ כִּי־הִדּוּשׁ מִתְּבֵן בְּמִי מִדְּמֵנָה
 Is. xxv. 10 :⁸¹

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242. וְהַתְּוִיָּה תֹּו עַל מַצְחוֹת הָאֲנָשִׁים הַנְּאֻנְחִים וְהַנְּאֻנְקִים
 Ez. ix. 4 :
243. ועין נֶאֱפָה שְׁמֵרָה נִשְׁפָּה
 Job xxiv. 15 :
244. ואיש נְבוּב יִקְבֵּב
 Job xi. 12 :
245. הוּי עַל הַנְּבִיאִים הַנְּבָלִים
 Ez. xiii. 3 :
 LXX, οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν (= הַנְּבִיאִים
 מְלַבֵּב ; so Cornill).
246. כִּשְׁמוֹ כֵּן הוּא נְבֵל שְׁמוֹ וְנְבָלָה עִמּוֹ
 1 Sam. xxv. 25 :
247. לֹא נֶאֱוָה לְנְבֵל שְׁפַת יִתָּר אִף כִּי לְנָדִיב שְׁפַת שֹׁקֵר
 Prov. xvii. 7.
248. מִנְּגִינָה נְגָדוּ עָבְדוּ עָבְרוּ
 Ps. xviii. 13 (2 Sam. xxii. 13) :
249. נָדִי סְפָרְתָהּ אָהָה שִׁימָה דְּמָצְתִי בְּנֶאֱדָה הֲלֹא בְּסִפְרֹתָךְ
 Ps. lvi. 9.

⁷⁹ Following the versions, Hitz., Graf, and many others read, אָתָם הַמִּשָּׂא, a pointed play upon משָׂא. — In vv. 38, 39, there is another play on משָׂא יַעֲן: מִשָּׂא את הדבר הזה מִשָּׂא יהוה . . . הַנְּנִי וְנִשְׁתִּי אַתְּכֶם נִשָּׂא וְנִשְׁתִּי אַתְּכֶם. Here also it is better to read with the versions, Ew., Graf, *al.*, נִשָּׂא.

⁸⁰ In Assyrian *sahāpu* means 'overthrow, oppress'; perhaps משפח is only a transposition of this root.

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

250. Job ii. 11 : וַיִּצְדָּו יַחְדָּו לְבוֹא לְנֹד לּוֹ וַיִּלְחָמוּ
Cf. xlii. 11 ; Is. li. 19 ; Nah. iii. 7 ; Ps. lxix. 21.
251. Job xx. 17 : ⁸² אֵל יִרְא בְּפִלְגֹת נְהַרֵי נְחָלֵי דְבֶשׁ וְחִמָּה
252. אִם רוּחַ הַמוֹשֵׁל תִּעְלֶה עָלֶיךָ מְקוֹמֶךָ אֵל תִּנַּח כִּי מִרְפָּא יִנַּח
Eccl. x. 4 : חֲטָאִים 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 תִּנוּסוּן וְעַל קָל נִרְקַב עַל
Is. xxx. 16 : כֵּן יִקְלוּ 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 יִנְחָמֵנוּ מִמַּעַשְׁנוּ
LXX, καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Νῶε λέγων Οὗτος διαναπαύσει ἡμᾶς (= יִנְחָמֵנוּ). Cf. above, § 12, p. 117.
256. Is. i. 24 : הוּי אֲנַחֵם מִצְרֵי וְאַנְקָמָה מֵאוֹיְבֵי
257. Is. xvii. 10 : עַל כֵּן תִּטְעֵי נְטִיעֵי נְעִמִים וְזִמְרַת זָר תִּזְרְעֵנִי
Therefore thou plantest pleasant plants,⁸⁴ but settest them in with strange slips. — *φυντεύσεις φύτευμα ἄπιστον* (= *לֹא נְאֻמִּים*, Vulg. plantationem fidelem) καὶ σπέρμα ἄπιστον.
258. Job xviii. 19 : ⁸⁵ לֹא יִנֵּן לוֹ וְלֹא נִקְדַּד בְּעָמוּ
Cf. Gen. xxi. 23 ; Is. xiv. 22.

⁸² Merx cancels נהרי רבש ונחלי חמאה Hoffm. transposes

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

⁸⁴ Cheyne and Duhm, following the interpretation of Ew., render "plants of Adonis," considering נְעִמִים 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 נְאֻמִּים was changed to נְעִמִים 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.

269. Nah. i. 2 : נקם יהוה לצריו ונוטר הוא לאיביו
Cf. Lev. xix. 18.
270. Prov. xx. 27 : נר יהוה נשמת אדם חפש כל חדרי בטן
271. Ps. xxxii. 1 : ⁹² אשרי נשוי פשע כסוי חמאה
272. כל 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, ἐξετρίβησαν τρίβοι μου.
277. Jer. i. 10 : הפקדתך היום הוה לנתוש ולנתוק
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 מרחק סרוחים
καὶ ἐξαρθήσεται χρημετισμὸς ἰηπων (= מִסְחָר סוּסִים).
280. אל ישיא אתכם חוקיהו ואל יפית אתכם כואת
2 Chr. xxxii. 15.
281. Is. xxiii. 8 : סחריה שרים
282. כי עד סירים סבכים וסבכאם סבואים אכלו כקש יבש מלא
Nah. i. 10.⁹⁴

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

⁹² נשוי, after the analogy of the verbs ליה, to agree with כסוי.

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

⁹⁴ The text is probably corrupt. LXX render וכסירים סבכים כי עד יסורו יחרב וכסירים סבכים, which would at least suit the context. Graetz, *Monatschrift*, u.s.w., 1886, p. 505, conjectures ונ' אכלו כקש יבש מלא. He removes (cf. Job xxv. 5) drunken princes, etc.

283. Eccl. vii. 6 : כִּי נִקּוּל הַפִּירִים תַּחַת הַפִּיר בֶּן שַׁחַק הַכַּסִּיל
284. וּנְשֵׂאתֶם אֶת סַבּוֹת מַלְכְּכֶם וְאֶת בְּיֹון צִלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם
 אשר עשיתם לבם
 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.⁸⁶
285. Job xl. 22 :⁸⁶ יִסְבְּהוּ צִאֲלִים צִלְלוֹ יִסְבְּהוּ עַרְבֵי נָחַל
286. Eccl. x. 6 : נִתֵּן הַסֶּבֶל בַּמְרוּמִים רַבִּים וְצִשִּׁירִים בְּשִׁפְלֵי יֹשְׁבוֹ
287. Ps. lv. 9 :⁸⁷ אַחִישָׁה מִפְּלֹט לִי מְרוּחַ סֶעָה מִפְּעַר
288. Ez. ii. 6 :⁸⁸ כִּי סְרָבִים וְסַלְוֹנִים אֹתָךְ
 For briars and thorns are they (the people) with thee.
289. Dt. xxi. 18, 20 : בֶּן סוֹרֵר וּמוֹדֵה
 Cf. Jer. v. 23.
290. יֵשֶׁת חֶשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סָתְרוּ חֶשְׁבַת מַיִם
 Ps. xviii. 12 (2 Sam. xxii. 12).

ע

291. Prov. xxvi. 17 : מַחֲזִיק בְּאֹזְנֵי כָלֵב עֹבֵר מִתְּעַבֵּר עַל רֵיב לֹא לוֹ
 LXX, ὡς περὶ ὁ κρατῶν κέρκου κυνός, οὕτως ὁ προειστώς ἀλλοτρίας
 κρίσεως.
292. Is. x. 29 : עָבְרוּ מִצְבָּרָה
293. Is. xxvi. 4 : בְּמַחוּ בִי עֲדֵי עַד
 Cf. xlv. 17, lxv. 18 ; Ps. lxxxiii. 18, xcii. 8, cxxxii. 12, 14.
294. Jer. xvi. 19 : יְהוּה עָזָּ וּמִצְעָזָּ
 Cf. Ps. xxviii. 8.
295. Ez. xvi. 7, 22, 39, xxiii. 29 : עִירִם וְעִרְיָה
296. Ex. xxiii. 5 :⁸⁹ וְחִדַּלְתָּ מִצְבֹּב לוֹ עֹזֵב תִּצְבֹּב עִמּוֹ

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

⁸⁶ Observe one alliteration enclosed in another after the scheme *abba*.

⁸⁷ For the *א.פ.* לֵעָד, טִעֵה, Graetz would read טִעֵה; cf. above, No. 278.

⁸⁸ See Cornill *in loc.*

⁸⁹ The same development of meaning of עָזָּב, 'let alone, allow to exist; preserve, save,' is also found in Assy. in the Qal and Shaphel of this verb (*ēzūbu* and *šāzūbu*).

297. Zeph. ii. 4 : כי עֲזָה עֲזֹבָה תְּהִיָּה
298. Is. liv. 6 : כֹּאשֶׁה עֲזֹבָה וְעֲזֹבַת רֹחַ
299. וְכֹל אֲשֶׁר סִבִּיבוֹתָיו עָזְרוּ וְכֹל אֲנָפִיו אָזְרָה לְכֹל רֹחַ
Ez. xii. 14.
LXX, καὶ πάντας τοὺς ἀντιλαμβανομένους αὐτοῦ (= עֲזָרוּ) ; so
Pesh. and Cornill.
300. וְיִקְרָא אֶת שְׁמָהּ אֲבֶן הַעֲזָר וַיֹּאמֶר עַד הִנֵּה עֲזָרְנוּ יְהוָה
1 Sam. vii. 12.¹⁰⁰
301. Ex. xviii. 4 : וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי אֱלֹהֵי אָבִי בְּעֶזְרִי
302. Is. lxii. 3 : וְהִיִּת עֲטָרַת תְּפָאֶרֶת בֵּיד יְהוָה
Cf. Ez. xvi. 12, xxiii. 42 ; Prov. iv. 9, xvi. 31.
303. כִּיּוֹם הַהוּא יוֹשֵׁר הַשִּׁיר הוּא בְּאַרְץ יְהוּדָה עִיר עֲזָרְלָנוּ יְשׁוּעָה
Is. xxvi. 1 : יְשִׁית חֻמוֹת וְחַל
304. Is. xvii. 2 : ¹⁰¹ עֲזֹבוֹת עָרֵי עָרְצָר לְעֶדְרִים תִּהְיֶינָה
LXX, καταλειμμένη εἰς τὸν αἰῶνα (? = עַד) εἰς κοίτην
πομνίων.
305. וְהָיָה לוֹ שְׁלֹשִׁים בָּנִים רַכְבִּים עַל שְׁלֹשִׁים עֲרִים וְשְׁלֹשִׁים עֲרִים
Jud. x. 4 : ¹⁰² לָהֶם
306. Mi. i. 10 : ¹⁰³ כְּבוֹ אֶל תִּבְּבוּ
307. וַיֹּאמֶר יְהוֹשֻׁעַ מַה עֲבַרְתֶּנוּ וַיִּבְרָךְ יְהוָה . . . עַל בֶּן קְרָא שֵׁם
Jos. vii. 25, 26 : הַמְּקוֹם הַהוּא עֲמָק עֶבֶר
LXX (cod. BF *al.*), καὶ εἶπεν Ἰησοῦς τῷ Ἀχάρ.¹⁰⁴
308. Is. xv. 5 (Jer. xlvi. 5) : מַעֲלָה הַלְחִית בְּבִבֵי יַעֲלָה בּוֹ
309. Is. xxi. 2 : עָלֵי עֵילָם

¹⁰⁰ Wellhausen, *Text der Bücher Samuelis*, conjectures for עַד הִנֵּה עֲזָרְנוּ (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 עֲרֵיעַר, 'laid bare,' from עָרַר; cf. Jer. xlvi. 6, כְּעֵרִיעַר בְּכַרְבָּר. Dillm. takes the word here also as an appellative.

¹⁰² As if from a sing. עָרַר (as עָרִים), 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 כְּבוֹ a contraction [or corruption] of כְּעֵבֶבוּ. 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: וּבְנֵי בְרָקִי אֶבְרָר עֹבֵר יִשְׂרָאֵל.

310. Gen. xix. 38 : ותקרא שמו בן-עמי הוא אבי בני עמון
311. ואמר אין קול ענות נבזרה ואין קול ענות חלושה קול ענות
 Ex. xxxii. 18 : אנכי שמע
 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 נקמי יהודה ענה בי
313. Is. x. 30 : עניה ענתות
 Poor Anathoth (sc. : listen (הקשיבי)! — Vulg. paupercula Anathoth.¹⁰⁵
314. עין וערפל
 Dt. iv. 11, v. 19; Ez. xxxiv. 12; Joel ii. 2; Zeph. i. 15;
 Ps. xcvi. 2; Job xxxviii. 9.¹⁰⁶
315. ארץ עפתי כמו אפל צלמות ולא סדרים ותפס 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 αἰώνιον, οὐ οὐκ ἔστιν φέγγος οὐδὲ ὄρα ν ζωὴν βρωτων.
316. Gen. xviii. 27 : ואנכי עפר ואפר
 Cf. Job xxx. 19, xlii. 6.
317. Mi. i. 10 :¹⁰⁷ בבית לעפרה עפר התפלשתי (התפלשתי)
 In Beth-le-Aphrah (Dust-home) bestrew thyself with dust (kethib, I have bestrewed myself). — LXX, γῆν καταπάσασθε κατὰ γέλωτα¹⁰⁸ ὑμῶν.
318. I Chr. iv. 9 : ואמו קראה שמו ועבץ 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 ערפל after the analogy of ערפל, ארפל, which is also favored by Syr. (Imv.).

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

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

¹⁰⁹ Perhaps עבץ 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 עעצב, and was altered on account of its unfavorable signification to עבץ by transposition.

319. 2 Ki. xvii. 4 : וַיִּצְרְדוּ מֶלֶךְ אַשּׁוּר וַיֹּאסְרֵהוּ בֵּית כְּלָא
LXX, καὶ ἐπολιόρκησεν αὐτόν ; Vulg. obsedit (= וַיִּצְרְדוּ).¹¹⁰
320. Dt. xxxii. 36 : וַאֲפֹס עָצוּר וְעִזּוּב
Cf. 1 Ki. xiv. 10, xxi. 21 ; 2 Ki. ix. 8, xiv. 26. '
- 321^a. וְאַחֲרָיו בֶּן יִצְחָק אָחִיו וַיְדוּ אֶחָת בְּעֵקֶב עֶשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב
Gen. xxv. 26.
- 321^b. Gen. xxvii. 36 : וַיֹּאמֶר הִכִּי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פְּעָמִים
- 321^c. Hos. xii. 4 : בְּמִטָּן עָקַב אֶת אָחִיו
- 321^d. Gen. xxxii. 25 : וַיִּתֵּר יַעֲקֹב לְבָרוֹ וַיֹּאבֵק אִישׁ עִמּוֹ
322. Zeph. ii. 4 : וַיִּצְקֹרֶן תִּצְקֹר
323. Mal. ii. 12 : יְבָרַת יְהוָה לְאִישׁ לְאִשׁ 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 ποιούντα ταῦτα ἕως καὶ ταπεινωθῆ (? = עֵנָה (עַד עֵנָה)). — Vulg. magistrum et discipulum.¹¹¹
324. Is. ii. 19, 21 : בְּקוֹמוֹ לְעֵרֵץ 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 הַכְּאֵר עֲשֵׂק כִּי הִתְעַשְׂקוּ עִמּוֹ
327. Ps. vi. 8 : עֲשֵׂשָׁה מִכַּעַם עֵינַי עֲתָקָהּ בְּכָל צוּרָי

פ

328. תַּתֵּן לָהֶם רֹחַ כְּהָהוּ וּקְרָא לָהֶם אֵילֵי הַצֹּדֵק מִמֶּנּוּ יְהוָה לְהִתְפָּאֵר
Is. lxi. 3.¹¹³
329. Esth. iii. 8 : וַיִּשְׁנֵן עִם אַחַד מִפְּגָרֵי וּמִפְּרָדֵי בֵּין הַעַמִּים

¹¹⁰ Klostermann, וַיִּצְרְדוּ; cf. xxv. 1.

¹¹¹ So Luth., A. V., *al.*, following the rabbinical interpretation, *Shabb.*, 55 *b*. Orelli takes עַר as ptep. 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. עַסְקָ, 'business, concern.'

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

330. Is. xxiv. 17 : פחד ופחת נפח עלך 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. xlv. 14 : ולא יהיה פליט ושריד
Cf. Lam. ii. 22; 'ש ופ', Jer. xlii. 17; Jos. viii. 22.
334. 1 Sam. xxi. 3 :¹¹⁴ אל מקום פלגי 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 ובה פסח הוא ליהוה אשר פסח על בתי בני ישראל
Ex. xii. 27.¹¹⁵
337. וישם את פסל הפמל 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
338^c. כי הוא בין אחים יפריא
Hos. ix. 16 :
Hos. xiii. 15 :¹¹⁶
- 338^d. אפרים . . . ממני פרה נמצא
Hos. xiv. 9 :
339. בנדריו יהיו פרמים וראשו יהיה פרוץ
Lev. xiii. 45 :
Cf. x. 6, xxi. 10.
340. שלו הייתי ופרפרני ואחו בערפי ופפפצני
Job xvi. 12 :

¹¹⁴ Contracted פלכוני, 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. 331, and *Zeitschr. für Keilschriftl.*, II., 320.

¹¹⁶ פסח, in Syr. פצח; Arab. *faṣḥa*, with weakening of the original פ to צ by partial assimilation of the sibilant to the פ (as Professor Haupt explains it); Eth. *faṣḥa*, in the III. form *tafaṣḥa*, means in the other Semitic dialects, 'be lucid, bright, shining,' then 'be joyous, festive.' פסח 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 פרה, to agree better with the consonants in the name אפרים.

341. ותאמר מה פִּרְצָתָּ עֲלֶיךָ פֶּרֶץ וּתְקַרְא שְׁמוֹ פֶּרֶץ
Gen. xxxviii. 29.
Cf. 2 Sam. v. 20 (1 Chr. xiv. 11), vi. 8 (1 Chr. xiii. 11).
342. עוֹסִים וּפְרָשִׁים וּפְרָדִים נָתַנו עֲבוֹנֵיךָ
Ez. xxvii. 14 :¹¹⁷
343. וּפָשׁוּ פֶּרְשָׁיו
Hab. i. 8 :
344. פְּתָאם יבא אידו פֶּתַע יִשְׁבֵר
Prov. vi. 15 :
Cf. פתע פתאם, Nu. vi. 9 ; Is. xxix. 5, xxx. 13.
345. יִפְתָּ אֱלֹהִים לְיַפֵּת
Gen. ix. 27 :
346. ותאמר רחל גִּפְתוּלֵי אֱלֹהִים גִּפְתוּלְתִּי עִם אַחְתִּי נָם יִכְלְתִּי וּתְקַרְא
שְׁמוֹ גִּפְתוּלֵי
Gen. xxx. 8 :¹¹⁸

צ

347. לא תִצָּאָה יוֹשֶׁבֶת צֶאֱנָן
Mi. i. 11 :
348. הַצֵּאֲצָאִים וְהַצִּפְיֹת
Is. xxii. 24 :¹¹⁹
The scions and the offshoots.
349. יהוה צְבָאוֹת מְפַקֵּד צְבָא מִלְחָמָה
Is. xiii. 4 :
350. ביום ההוא יהיה יהוה צְבָאוֹת לְעִשְׂרַת צְבֵי וּלְצִפְיֹת תַּפְאָרָה
לְשֹׂאֵר עַמּוֹ
Is. xxviii. 5 :
351. צִבְעֵ רִקְמָתִים לְצִוְאֵרֵי שָׁלָל
Jud. v. 30 :¹²⁰
352. צָרוּ צְעָדֵינוּ
Lam. iv. 18 :
353. וַתִּבֶן צוּר מְצוּרָה לָהּ
Zech. ix. 3 :¹²¹
Cf. מְבַצֵּר צַר, Jos. xix. 29.
- 354^a. ויפל אברדם על פניו ויצחק . . . : אָבֵל שָׂרָה אֲשֶׁתְךָ יִלְדֵת לְךָ
בן וקראת את שמו יִצְחָק
Gen. xvii. 17, 19 :
- 354^b. ותאמר שָׂרָה צָחַק עָשָׂה לִּי אֱלֹהִים כֹּל הַשְּׂמֵעַ יִצְחָק לִּי
Gen. xxi. 6.

¹¹⁷ LXX omits פֶּרֶדִים. Cornill considers פֶּרֶשִׁים a corrupt repetition of פֶּרֶדִים but פֶּרֶשִׁים is distinguished from עוֹסִים as *fast, swift* horses. In Assy. *pardsu* means (in Niph.) 'fly off, hasten away.' The stem פֶּרַר in Assy. implies vehemence, then swiftness.

¹¹⁸ The form גִּפְתוּלִים, which occurs only here, was coined perhaps to agree in sound with the name, and to distinguish it from גִּפְתוּלִים, '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 ציה וצלמות
356. Ez. xix. 13: בארץ ציה וצמא
357. Is. xxxiv. 14: ופנשו ציים את אים
358. Dan. xi. 30: ¹²² ובאו בו ציים פתים
Theod., καὶ εἰσελεύσονται ἐν αὐτῷ οἱ ἐκπορευόμενοι Κίτιοι
(= הוצאים). Cf. Nu. xxiv. 24, וצים מיר כתים.
359. Jon. iv. 6: להיות צל על ראשו להציל לו מרעתו
360. Ps. cvii. 33: ¹²³ ישם . . . מצאי מים לצמאון
361. Zech. vi. 12: ¹²⁴ הנה איש צמח שמו ומתחתיו יצמח
362. Hos. viii. 7: צמח בלי יעשה קמח
363. הנה נא העיר הזאת קרבה לנום שמה והוא מצער אמלטה
נא שמה הלא מצער הוא . . . : על כן קרא שם העיר
צופר
Gen. xix. 20, 22: ¹²⁵
364. Gen. xxxi. 49: ¹²⁶ והמצפה אשר אמר יצף יהוה ביני ובינך
365. Jud. v. 4: יהוה בצאתה משעיר בצעדה משדה אדום
Cf. Ps. lxxviii. 8.
366. Prov. xiii. 22: תצמון לצדיק חיל חוטא
367. Ps. xxxii. 7: אתה סתר לי מצר תצרני רני פלט תסוכבני
Thou art my hiding place, from trouble wilt thou protect me,
with songs of deliverance wilt thou compass me about.—
LXX, σύ μου εἰ καταφυγή ἀπὸ θλίψεως τῆς περιεχοῦσός με
(= תצורני), τὸ ἀγαλλιάμα μου, λύτρωσαί με ἀπὸ τῶν κυκλω-
σάντων με. ¹²⁷

¹²² For ציים, Graetz (*Monatschrift*, 1886, p. 547) would read צירים, messengers.— Jer. xlvi. 9, מצא תצא is prob. to be emended after LXX, נצה תצה; 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, צמח, "There will I make a horn to sprout," etc., an allusion to צמח קרן.

¹²⁵ מצער, instead of the more usual קטנה, to play on the name of the city.

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

¹²⁷ רני chimes on both sides with מצר and רני. The two Inf. רני and פלט are used in Genit. relation, and the former stands in the Plur.

368. Prov. xxiv. 10 : התרפית ביום צרה צר כחכה
 "If thou art faint in the day of adversity—thy strength is narrow" (Del.).¹²⁸
369. Is. xxx. 6 :¹²⁹ בארץ צרה וצוקה לביא וליש
 Cf. Prov. i. 27 ; צרה ומצוקה, Zeph. i. 15 ; Job xv. 24 ; לביא וליש, Job iv. 11.
370. Hos. xiii. 12 : צרור עון אפרים צפוניה חטאתו

ק

371. Is. xxxiv. 11 : וירשוה קאת וקפוד
 Cf. Zeph. ii. 14.
372. Hos. ix. 6 : כי הנה הלכו משד מצרים תקבצם מן תקבצם
373. כה אמר יהוה . . . אל אחאב בן קוליה . . . ולקח מהם קללה . . . לאמר ישמך יהוה כצדקיהו וכאחב אשר קלם מלך
 בכל באש
 Jer. xxix. 21, 22 :
374. 2 Ki. iv. 31 : ואין קול ואין קשב
375. ויקם יהוה את דברו אשר דבר ונקום תחת דוד אבי
 1 Ki. viii. 20 (2 Chr. vi. 10).
376. Jer. xii. 13 : זרעו חטים וקצים קצרו
377. Is. xxii. 5 : מקרקר קר ושוש אל ההר
 Kir undermineth, and Shoa is at the mount.¹³⁰
378. ויאמר מה אתה ראה עמוס ואמר כלוב קוץ ויאמר יהוה אלי
 בא הקוץ אל עמי ישראל
 Am. viii. 2 :
379. כי על קוצך וקצירך הידך נפל . . . ובכרמים לא ירנן ולא ירעע יין ביקבים לא ידרך הדרך הידך השבתי
 Is. xvi. 9, 10.¹³¹
 Cf. Jer. viii. 20 (קציר, קיץ) ; Ps. xciv. 1 (רנן, רוע).
380. Job xxiv. 18 : קל הוא על פני המים תקלל חלקתם בארץ

¹²⁸ LXX divide and read differently.

¹²⁹ Professor Haupt identifies ליש with Assyr. *nîsu*; ל and נ often interchange in the Semitic languages.

¹³⁰ So Ewald, *Propheten*², Cheyne.

¹³¹ Besides the alliteration of הירך with הירך, there is a striking contrast implied in the latter word: the joyous shout of the vintagers (the primary meaning of the word) has ceased (v. 10), the fierce cry of the invading enemies has surprised them (v. 9); cf. the parallel passage in Jer. xlvi. 32 f., הירך לא הירך.

381. Gen. iv. 1: ותלד את קַן ותאמר קְנִיתִי אִישׁ אֵת יְהוָה
382. וירא את הַקְּנִי וישא משלו ויאמר איתן מושבך ושים בסלע
Nu. xxiv. 21: קִנְיָה
383. Ez. vii. 6: קַץ בא בא הַקֵּץ הַקֵּץ אֵלֶיךָ
LXX and Cornill read only קַץ בא.
384. Hab. ii. 16: ¹³³ שבעת קָלוֹן מְקַבֵּד . . . וּקִיָּקְלוֹן עַל כְּבוֹדֶךָ
385. Is. xli. 2: ¹³³ יתן כעפר חרבו קִקְשׁ נֶדְרָה 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 אַצְבְּעוֹתַיִךְ כְּתַבָּם עַל לֹחַ לֶבֶךְ

ר

387. ותקרא שם יהוה הדבר אליה אֵתָה אֵל רְאִי כִי אָמַרְהָ נָם הָלָם
רְאִיתִי אַחֲרַי רְאִי: עַל כֵּן קָרָא לְבָאֵר בְּאֵר לְחַי רְאִי
Gen. xvi. 13, 14. ¹³⁴
388. ויחל שלמה לכנות את בית יהוה בירושלם בהר הַמְּרִיָּה אֲשֶׁר
נְרָאָה לְדוֹד אֲבִיהוּ
2 Chr. iii. 1: ¹³⁵
389. ותקרא שמו רְאֻבֵן כִּי אָמַרְהָ כִּי רְאָה יְהוָה בְּעֵינַי
Gen. xxix. 32. ¹³⁶

¹³² *ἀπ. λεγ.* for קלקלון (from קלל), to suggest קיא קלון (Keil, Lange and Orelli); Vulg. vomibus ignominiae; cf. Stade, § 124^e.

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 קרי instead of 'קרו'; also 2 Chr. i. 16; Lev. xi. 36; Ex. vii. 19, מקריה, instead of מקוה, comparing the Arabic *qaray*, to collect water in a reservoir; *qarīyyun*, canal; *maqran*, a place where water is collected. If this conjecture be adopted, then there would be a paronomasia in Jer. iii. 17; קראת יהוה יקראו בעת ההיא יקראו לירושלם כסא יהוה ונקרו אליה כל הגוים.

¹³³ Reading after the LXX: קשתם and חרבים.

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 הַמְּרִיָּה, cf. Ges., *Thes.*; Grill, in *ZATW*, IV., 145. — A play upon מריה and ראה is, according to Dillm., also to be recognized in Gen. xxii. 1, 8, 14.

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

390. Zech. ix. 5 : ¹³⁷ תָּרָא אֲשַׁקְלוֹן וְחִירָא
391. Prov. xxii. 3 (xxvii. 12) : ¹³⁸ קָרוֹם רָאָה רָעָה וְנִסְתָּר
392. Job xxiii. 6 : הִכָּרֵב כַּח יָרִיב עַמְדִי
393. Hab. iii. 2 : בָּרְנוּ רַחֵם תּוֹכּוֹר
394. Joel ii. 10 : לַפְנֵי הַיָּזֶה אֶרֶץ רָעְשׁוּ שָׁמַיִם
Cf. Is. xiii. 13, xiv. 16 ; Ps. lxxvii. 19 ; Job xxxix. 24.
395. Is. xv. 4 : ¹³⁹ עַל כֵּן חִלְצִי מוֹאֵב יָרִיעוּ נַפְשׁוֹ יָרָעָה לוֹ
Therefore Moab's warriors wail, his soul quailleth within him. —
LXX, διὰ τοῦτο ἡ ὄσφυς (= חִלְצִי) τῆς Μωαβίτιδος βοᾷ, ἡ ψυχὴ αὐτῆς γνῶσεται (= יָרָעָה).
396. Ps. xxxiv. 11 : כְּפִירִים רָשׁוּ וְרָעְבוּ
397. וּקְרָא שְׂמָה רַחֲבַת וַיֹּאמֶר כִּי עַתָּה הִרְחִיב יְהוָה לָנוּ
Gen. xxvi. 22.
398. Dt. xxiv. 6 : לֹא יִחַבֵּל אִישׁ רַחִים וְרֵכֶב
399. קְרָא שְׂמָה לֹא רַחֲמָה כִּי לֹא אוֹסִיף עוֹד אֶרְחֵם אֶת בֵּית יִשְׂרָאֵל
Hos. i. 6.
Cf. ii. 5.
400. Jud. vi. 32 : וּקְרָא לוֹ בַּיּוֹם הַהוּא יִרְפָּעַל לֵאמֹר יָרֵב בּוֹ הַבָּעַל
401. Job xiv. 9 : מִרֵּיחַ מִים יִפְרִיחַ
402. Gen. viii. 21 ¹⁴⁰ (thirty-eight times in the O. T.) : רֵיחַ נִיחַח
403. Ps. xv. 3 : לֹא עָשָׂה לְרָעָהוּ רָעָה
Cf. xxviii. 3 ; Zech. viii. 17 ; Prov. iii. 29.
404. Prov. xiii. 20 : וְרָעָה כַּסִּילִים יִרְוֶעַ
LXX, γνωσθήσεται (= יִרְוֶעַ).
405. Prov. xviii. 24 : אִישׁ רָעִים לְהִתְרוֹעֵץ
Wanting in the LXX ; Theod., ἀνηρ ἐταιριῶν τοῦ ἐταιρεύσασθαι ;
Gr. Ven., ὥστε ἀλαλάζειν.

¹³⁷ Similar combinations of רָאָה with אִרָּא : 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 (רָאָה) with רָעָה (רָעָה) : Ex. x. 10 ; Ps. xxiii. 4, xlix. 6, xc. 15 ; Prov. xxiv. 18 ; Neh. ii. 17.

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

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

406. 1 Chr. vii. 23 : ויקרא את שמו ברִיעָה כי ברִיעָה היתה בכיתו
 407. ויהוה . . . דבר עליך רָעָה בגלל רַעַת בית ישראל
 Jer. xi. 17.
 408. Prov. xiv. 32 : ¹⁴¹ ברִעָתו יִדְחָה רִשָּׁע
 409. Is. xxix. 6 : מעם יהוה צבאות תפקד בְּרַעַם וּבְרַעַשׁ
 410. Jud. x. 8 : וַיִּרְעָצוּ וַיִּרְצָצוּ
 411. Ez. xvii. 20 : וּפְרִשְׁתִּי עֲלוֹי רִשְׁתִּי
 Cf. Lam. i. 13.

ש

412. Ex. xxii. 8 : על שֶׁה על שְׁלֵמָה
 413. 1 Ki. xviii. 27 : ¹⁴² כי שִׁיחַ וכי שִׁינ לוֹ
 414. Lam. iv. 21 : שִׁישִׁי וְשִׁמְחִי בת אדום
 Cf. Ps. xl. 17 (lxx. 5) ; שָׁשׂוֹן וְשִׁמְחָה, Is. xxii. 13, xxxv. 10,
 li. 11, Jer. vii. 34, xv. 16, xvi. 9 ; Zech. viii. 19 ; Ps. li. 10 ;
 שְׂמַחָה וְשִׁשׂוֹן, 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 וְזָכָר
 417. Gen. xxxi. 27 : ואשלחך בְּשִׁמְחָה וּבְשִׁירִים
 Cf. 2 Chr. xxiii. 18.
 418. Is. lv. 12 : כי בְּשִׁמְחָה תצאו וּבְשָׁלוֹם תוכלו
 Cf. Prov. xii. 20.
 419^a. ויצא הראשון אֲדָמוֹנִי כְּלוּ כְּאֲדָרְתִּי שִׁכָּר ויקראו שמו עֶשׂו
 Gen. xxv. 25.
 419^b. Gen. xxvii. 11 : הֵן עֶשׂו אָדוּי אִישׁ שְׁעִיר
 420. Job xxvii. 21 : יִשְׁאַהוּ קָדִים וַיִּשְׁעַרְהוּ מִמְּקוֹמוֹ

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

¹⁴² שִׁינ is ἀπ. λεγ.; Klost. omits.

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

¹⁴⁴ שכר (instead of חֶלֶק or יִתְרוֹן, which are elsewhere used in Eccl.) perh. for the sake of the paronomasia with זָכָר.

421. Job xxvii. 23 : ¹⁴⁵ יִשְׁפַק עָלַיִמו כְּפִימֹ וַיִּשְׂרַק עָלַי מִמְקוֹמִי
422. Is. i. 23 : שָׂרְיָן סוֹרְרִים
"Thy law-makers are law-breakers" (Cheyne). Cf. Hos. ix. 15.
423. 2 Ki. xxiv. 12 : ¹⁴⁶ וְשָׂרְיָו וְקָרִיסָיו
424. וַיֹּאמֶר לֹא יִעֲקֹב יֶאֱמַר עוֹד שִׁמְךָ כִּי אִם יִשְׂרָאֵל כִּי שְׂרִיתָ עִם
Gen. xxxii. 29 : אֱלֹהִים וְעִם אַנְשִׁים וְתוֹכַל
425. Mi. vii. 3 : הַיֵּשֶׁר שׁוֹאֵל וְהַשֹּׁפֵט בְּשָׁלוֹם
Cf. Ex. ii. 14.

ש

426. Zeph. i. 15 : יוֹם שֹׂאָה וּמְשׁוֹאָה
Cf. Job xxx. 3, xxxviii. 27.
427. 1 Sam. i. 20 : ¹⁴⁷ וַתִּקְרָא אֶת שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׁאֵלְתִּיו
428. וַיִּתֵּן יְהוָה לִי אֶת שְׁאֵלְתִּי אֲשֶׁר שְׁאֵלְתִּי מִצְמוֹ : וְגַם אֲנֹכִי
1 Sam. i. 27, 28 : הַשְּׁאֵלְתִּיהוּ לַיהוָה
429. הַשְּׁאֵלְתִּי בֶן מֵאֵת אֲדֹנָי הֲלֹא אִמַּרְתִּי לֹא תִשְׁלָה אֹתִי
2 Ki. iv. 28. ¹⁴⁸
430. Jer. xlviii. 11 : ¹⁴⁹ שְׂאֵנָן מוֹאָב מִנְעוּרָיו וּשְׂקֵט הוּא אֵל שְׂמָרְיוֹ
Cf. xxx. 10 (xlvi. 27).
431. Is. xxiv. 12 : נִשְׂאָר בַּעִיר שְׂמָה וּשְׂאִיָּה יִבֵּת שְׂעָר
432. Lam. iii. 47 : הַשֹּׂאֵת 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 קריסיו, as קריס stands for קרריס (*form qattil*), with lengthening of the patach into qames after resolution of the doubling; wherefore the latter is unchangeable. The plur. קריסים (alongside of 'קר) is therefore incorrect; cf. the same confusion in פרישים, פרישים, and פרישים, horsemen, which latter stands for פרישים; cf. on No. 342 (Professor Haupt).

¹⁴⁷ Cf. above, § 12, p. 117.

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

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

433. Ez. xxxix. 2 : וְשִׁבְתֶּיהָ וְשִׁאֲתֶיהָ
434. Gen. xli. 47 : וַתַּעַשׂ הָאָרֶץ בְּשֶׁבַע שָׁנֵי הַשָּׂבַע לְקַמְצִים
Cf. vs. 53, 54.
435. עַל כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שָׁבַע כִּי שֵׁם נִשְׁבְּעוּ שָׁנֵיהֶם
Gen. xxi. 31.¹⁵⁰
436. Ex. xxii. 9 : אוּ נִשְׁבַּר אוּ נִשְׁבָּה
Cf. Ez. vi. 9.
437. Ez. vi. 6 :¹⁵¹ וְנִשְׁבְּרוּ וְנִשְׁבְּתוּ גְלוֹלֵיכֶם
438. Is. xiii. 6 ; Joel i. 15 : כְּשׂוֹר מִשְׁדֵּי יִבּוֹא
439. Is. li. 19, lx. 18 ; Jer. xlviii. 3 : הַשָּׂדֶה וְהַשָּׂדֶר
440. Joel i. 10 : שָׂדֶד שָׂדֶה אֲבֵלָה אֲדָמָה
441. Is. xxxii. 12 :¹⁵² עַל שָׂדִים סַפְּדִים עַל שָׂדֵי חֹמֶר
442. וּבִשְׂדֵפוֹן וּבִיִּרְקוֹן
Dt. xxviii. 22 ; 1 Ki. viii. 37 (2 Chr. vi. 28) ; Am. iv. 9 ;
Hag. ii. 17.
443. וְהִשִּׁיבוּ אֶל לֶבֶם בְּאֶרֶץ אֲשֶׁר נִשְׁבּוּ שָׁם וְשָׁבוּ וְהִתְחַנְּנוּ אֵלֶיךָ
1 Ki. viii. 47 : בְּאֶרֶץ שִׁבְיָהֶם
Cf. Dt. xxx. 1-3 ; 2 Chr. xxx. 9.
444. כְּשׁוֹב יְהוָה אֶת שִׁיבַת צִיּוֹן הֵינּוּ כַחֲלָמִים : שׁוֹבָה יְהוָה אֶת
שְׁבוּתֵנוּ (שְׁבִיתֵנוּ) כְּאִפְיָקִים בְּנֶגֶב Ps. cxxvi. 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 : שׁוֹבוּ בָנִים שׁוֹבְבִים אֲרַפָּא מְשׁוֹבְתֵיכֶם
Cf. vs. 12, 14 ; Hos. xiv. 5.

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

¹⁵¹ LXX omits וְנִשְׁבְּתוּ.

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

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

446. עד מתי תתחמקין הבת השׁוֹבְבָה כי ברא יהוה חדשה בארץ
 נקבה תסׁוֹבֵב נבר
 Jer. xxxi. 22 : ¹⁵⁴
447. בְּשׁוֹט לְשׁוֹן תַּחבֵּא וְלֹא תִירָא מִשׁוֹד כִּי יִבֹּא
 Job v. 21 : ¹⁵⁵
448. שׁוֹט שׁוֹמֵף כִּי יַעֲבֹר לֹא יִבֹּאנִי
 Is. xxviii. 15, 18 : ¹⁵⁶
449. יִשְׁעוּ וְאִין מוֹשִׁיעַ
 Ps. xviii. 42 :
450. הוּא יִשְׁפֹּךְ רֹאשׁ וְאֵתָה תִּשְׁוֹפְנֵי עֵקֵב
 Gen. iii. 15 : ¹⁵⁷
451. לַמֶּעַן שׁוֹרְרֵי הַיָּשָׁר (הוֹשֵׁר) לִפְנֵי דִרְכָּךְ
 Ps. v. 9 :
 Cf. xxvii. 11.
452. דֹּאנָה בִּלְבַב אִישׁ יִשְׁחָנָה וְדִבֵּר טוֹב יִשְׁמָחָנָה
 Prov. xii. 25 : ¹⁵⁸
453. יִבְכֶּה יְהוָה בְּשִׁחְתָּת וּבְקִדְחָת וּבְדִלְקָת וּבְחִרְחֵר וּבְחִרְבַּר וּבְשִׁדְפוֹן
 וּבִיִּרְקוֹן
 Dt. xxviii. 22 :
454. נְתִיב . . . לֹא הִדְרִיכֵהוּ בְנֵי שָׁחַץ לֹא עֵדָה עָלָיו שָׁחַל
 Job xxviii. 7, 8.
455. שִׁחַת מִעֲדוֹ שִׁבַּח יְהוָה בְּצִיּוֹן מוֹעֵד וּשְׁבֵת
 Lam. ii. 6 :
456. יִחַשְׁךְ נִפְשׁוֹ מִנִּי שִׁחַת וְחִיתוֹ מֵעֵבֶר בְּשִׁלַּח
 Job xxxiii. 18 :
457. חֲרָעוֹת הַשָּׁמַיִם יִשְׁטַפּוּ מִלְפָּנָיו
 Dan. xi. 22 :
458. אֵהֲלֵלָה שֵׁם אֱלֹהִים בְּשִׁיר . . . וְתִיטֵב לִיהוָה מִשׁוֹר פֶּר מִקְרִין
 וּטַפְרִים
 Ps. lxix. 31, 32 :
459. וְתִקְרָא אֶת שְׁמוֹ שֵׁת כִּי שֵׁת לִי אֱלֹהִים זֶרַע אַחֵר
 Gen. iv. 25 : ¹⁵⁹
460. אִם אֲשַׁבְּחֶךָ יְרוּשָׁלַם תִּשְׁבַּח יְמִינִי
 Ps. cxxxvii. 5 : ¹⁶⁰
461. שְׁבַלְמֵם מְתַאֲיָמוֹת וּשְׁבַלְהָ אִין בְּהֵם
 Cant. iv. 2 :

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

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

¹⁵⁶ Duhm surmises that Is. wrote שׁוֹט שׁוֹמֵט, the second word as genit., "stachelpeitsche."

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

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

¹⁵⁹ See above, § 12, p. 119.

¹⁶⁰ Dyserinck emends תִּיבֵשׁ; Graetz, better, תִּכְחַשׁ; cf. Ps. cix. 24.

462. Job xxi. 23 : ¹⁶¹ כְּלוּ שְׁלֹאֲנָן וְשָׁלוּ
 463. Job iii. 26 : לֹא שְׁלוֹתַי וְלֹא שְׁקִמְתִּי
 464. שְׁאֲלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִי אֲהַבִּיד : יְהִי שְׁלוֹם בְּחִילְךָ שְׁלוֹהָ
 Ps. cxxii. 6, 7 : בְּאַרְמְנוֹתֶיךָ
 465^a. 1 Chr. xxii. 9 : בִּימֵי . . . וְשָׁלוֹם וְשְׁקֵט אֲתָן . . .
 465^b. 1 Chr. xxix. 19 : וְלִשְׁלֹמֹה בְּנֵי תָן לִבְבָם שְׁלֵם
 466. Prov. vii. 14 : זִבְחֵי שְׁלָמִים עָלַי הַיּוֹם שְׁלַמְתִּי נִדְרֵי
 467. Jer. xxxiii. 9 : וְהִיתָה לִי לְשֵׁם שְׁשׁוֹן לְתַהֲלָה וּלְתַפְאֲרָתָה
 468. Is. xiv. 22 : וְהִכְרַתִּי לִבְבַל שֵׁם וְשִׂאָרָה
 Cf. וְשִׂאָרֵיתָ, 2 Sam. xiv. 7.
 469. Eccl. vii. 1 : טוֹב שֵׁם מִשְׁמֵן טוֹב
 470. Mal. iii. 20 : וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שְׁמֵשׁ צַדִּיקָה
 471. Ez. xxiii. 33 : ¹⁶² כּוֹס שְׁמָה וְשְׁמָמָה
 472. Jer. v. 30 : שְׁמָה וְשִׁעְרוֹרָה . . . בְּאַרְצָה
 473. Mi. vi. 16 : ¹⁶³ לְמַעַן תִּתֵּן אֲתָךְ לְשְׁמָה וְיִשְׁבִּיָה לְשִׁרְקָה
 474. Lev. xxvi. 32 : וְהִשְׁמַתִּי אֲנִי אֶת הָאָרֶץ וְשָׁמְמוּ עָלֶיהָ אִיבִיכֶם
 Cf. Ez. xii. 19.
 475. Jer. ii. 12 : שְׁמוֹ שְׁמִים
 476. Is. v. 6 : וְעֵלָה שְׁמִיר וְשִׁיתָ
 Cf. vii. 23, 24, ix. 17, x. 17, xxvii. 4.
 477. Ps. xlv. 8 : עַל כֵּן מִשְׁחָה אֱלֹהִים אֱלֹהֶיךָ שְׁמֵן מִחְבְּרִיד
 478. Cant. i. 3 : שְׁמֵן תִּרְבֵּק שְׁמָה
 479. וְעֵשָׂה יְהוָה צַבָאוֹת לְכֹל הָעַמִּים בְּהַר הַזֶּה מִשְׁתַּה שְׁמָנִים
 Is. xxv. 6 : ¹⁶⁴ שְׁמָרִים שְׁמָנִים מִמְּחִים שְׁמָרִים מִזְּקָקִים
 480. וְתֹאמַר כִּי שִׁמְעַתָּה יְהוָה כִּי שְׁנוֹאָה אֲנִי . . . וְתִקְרָא שְׁמוֹ שְׁמָעוֹן
 Gen. xxix. 33.

¹⁶¹ Formed from שְׁאֲנָן 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' וְשִׁר', Jer. xix. 8, xxv. 9, 18, xxix. 18, xlix. 17, li. 37; the verb, 1 Ki. ix. 8.

¹⁶⁴ "יין שמרים for שמרים, and חלבים 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. הוֹחֲלֵתִי : נִפְשֵׁי לֹאדְנִי מִשֹּׁמְרִים לְבִקֵּךְ שֹׁמְרִים לְבִקֵּךְ
Ps. cxxx. 6.¹⁶⁵
LXX, ἠλπισεν ἡ ψυχή μου ἐπὶ τὸν κύριον ἀπὸ φυλακῆς πρώτης
μέχρι νυκτός (= מֵאֲשֶׁמֶרֶת הַבִּקֵּר עַד הָעֶרֶב).
485. Ps. cxix. 117 : סִדְדֵנִי וְאִשְׁעָה וְאִשְׁעָה בַחֲקִיךָ תָמִיד
486. Ez. xxviii. 26 : בְּצִוְיֹתַי שֹׁפְטִים בְּכָל הַשָּׂאִמִּים אוֹתָם
487. שֹׁפְטִים וְשֹׁמְרִים
Dt. xvi. 18 ; Jos. viii. 33 ; 1 Chr. xxiii. 4, xxvi. 29.
488. Jud. ii. 16 : ויִקַּם יְהוָה שֹׁפְטִים יְיֹשִׁיעִים מִיַּד שִׁסְיָהֶם
489. וּקְבַצְתִּי אֶת כָּל הַגּוֹיִם וְהוֹרַדְתִּים אֶל עַמְּךָ יְהוֹשָׁפָט וְנִשְׁפָּטְתִּי
Joel iv. 2 : עַמַּם שָׁם
Cf. vs. 12.
490. Jer. xiv. 6 : וּפְרָאִים עָמְדוּ עַל שָׁפִים שָׁאֲפוּ רוּחַ כְּתָנִים
491. Mi. i. 11 : ¹⁶⁶ עֲבָרִי לָכֵן יוֹשֶׁבֶת שִׁפִּיר עָרְיָה בְּשֵׁת
Pass thou away, O inhabitress of Shaphir (Fairtown), stripped
in shame.
492. Is. liv. 8 : ¹⁶⁷ בְּשִׁצְנָה קָצָף הִסְתַּרְתִּי פָנַי רִנַּע מִמֶּךָ
493. Ezra viii. 29 : שִׁקְרוּ וְשִׁמְרוּ
494. וְאָמַר מִקַּל שִׁקְדָּה אֲנִי רָאָה . . . הַיִּטְבַּת לְרֵאוֹת כִּי שִׁקְדָּה אֲנִי עַל
Jer. i. 11, 12 : ¹⁶⁸ דְּבַרְרִי לְעֵשֶׂתוֹ

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

¹⁶⁶ See Haupt, *Hebraica*, II., 101 ff. שִׁפִּיר, perhaps for שִׁמִּיר, a city in Judah (Jos. xv. 48), in order to play on its appellative meaning (Orelli).

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

¹⁶⁸ For שִׁקְדָּה 1°, Graf reads, with Aq., Sym., and Vulg., מִקַּל שִׁוְקָד, *virgam vigilantem*.

495. Is. xlix. 10 : לא יבם שָׂרֵב וְשָׂמֵשׁ
 496. Is. xiv. 30 : והִמְתִּי בִרְעֵב שְׂרֵשֶׁף וְשֹׂאֲרֵיתָךְ יִהְיֶה
 Cf. 2 Ki. xix. 30, 31.
- ת
497. Is. xxix. 2 : ¹⁶⁹ והיתה תִּאֲנֶה וְאֲנֶה
 Cf. Lam. ii. 5.
498. Ex. v. 18 : וּתְכַן לֹא יִתֵּן לָכֶם וּתְכַן לְבָנִים תִּתֵּנוּ
 499. Gen. i. 2 : ¹⁷⁰ והארץ היתה תֵּרוּ וְכֵרוּ
 Cf. Is. xxxiv. 11 ; Jer. iv. 23.
500. אָכָה כֹּל סוֹם בְּתִמְדוֹן וּרְכָבוֹ בְּשִׁנְעוֹן . . . וְכֹל סוֹם הַצִּמִּים אָבָה
בְּעִזְרוֹן
 Zech. xii. 4 ; cf. Dt. xxviii. 28 :
501. כֹּל תִּפְלָה וְכֹל תַּחְנָה
 1 Ki. viii. 38, 45, 49, 54, ix. 3 (2 Chr. vi. 19, 29).
502. Jer. vi. 1 : וּבְתִקְוֶת 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.: *ταπεινωμένης και τεταπεινωμένης*, so also Is. iii. 26: *ταπεινωθήσονται* (= תֵּנוּ?).

¹⁷⁰ The word כֵּרוּ occurs in other Semitic cosmogonies. So in Philo Byblius' account of the Phœnician cosmogony, where B'dau figures as the spouse of *Δνεμος κολπια* (C. Müller, *Fragm. Hist. Græc.*, 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 Assy. u. Babyl.*, p. 255). According to Professor Haupt (*Beitr. zur Assyriol.*, I., 181, 23), כֵּרוּ 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^a, 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