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The Form תָּרֹנָּה, Prov. i. 20, viii. 3.

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WE read in Prov. 1[20]:

חָכְמוֹת[1] בַּחוּץ תָּרֹנָּה   בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ:

Wisdom cries aloud in the street,   in the broad places she utters her voice.

What form is תָּרֹנָּה?

Most scholars are inclined to regard the form as the third singular feminine imperfect Qal of רָנַן 'to call aloud.' Then, however, we should expect תָּרֹן. Ewald,[2] Hitzig,[3] and Böttcher[4] suppose that the feminine ending הָ‍ has been added in order to differentiate it from the second person masculine which would, likewise, be תָּרֹן. But this seems hardly probable. The examples adduced in support of this explanation are very few, and when we consider that in hundreds of cases the language did not make use of such means to differentiate the two forms, the suspicion arises that the three cases where this seems to have been done are due to a corruption of the text. An examination of the passages reveals the fact that such is really the case.

In Job 22[21] we meet with the anomalous form תְּבוּאָתְךָ. We read:

הַסְכֶּן־נָא עִמּוֹ וּשְׁלָם   בָּהֶם תְּבוּאָתְךָ טוֹבָה

This is commonly translated:

Acquaint thyself with Him and be at peace: thereby good will come unto thee.

The Septuagint, however, followed by the Syriac version and the Targum, reads ὁ καρπός σου, which points to תְּבוּאָתְךָ.[5] Deut. 33[16]

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[1] See on חָכְמוֹת Professor Haupt in *The Sacred Books of the Old Testament, Proverbs*, p. 34, ll. 31 f.

[2] *Lehrbuch d. hebr. Sprache*, § 191 c.   [3] Commentary on Proverbs, *ad loc.*

[4] *Ausführliches Lehrbuch d. hebr. Sprache*, § 929.

[5] Cf. Olshausen in his Commentary on Job, *ad loc.*; also in his *Lehrbuch d. hebr. Sprache*, § 226; Siegfried, *Job* in Haupt's *Sacred Books of the Old Testament*, p. 40; Duhm, *Hiob* in Marti's *Kurzer Hand-Commentar*, 1897, *ad loc.*; Baethgen in Kautzsch's *Altes Testament;* Budde, *Hiob* in the Nowack series of commentaries, 1896, p. 126, emend תְּבוּאָךְ.

we should read, with Dillmann, Steuernagel, and Driver, תְּבוֹאֶנָה instead of the abnormal תְּבוֹאתָה[6] :

> From the choice fruits of the earth and its fulness,
> And the favor of Him that dwelt in the bush —
> Let them come (תְּבוֹאֶנָה) upon the head of Joseph,
> And upon the crown of him that is prince among his brethren.

In Ezek. 23[20] ([16] Qerê), again, the Septuagint appears to present the better text, reading the second person καὶ ἐπέθου ἐπὶ τοὺς Χαλδαίους וַתַּעְגַּב ' thou dotest,' instead of the masoretic תַּעְגְּבָה.[7]

In like manner, untenable is the supposition that the plural ending נָה has been added to differentiate the third person feminine from the second person masculine ; nor is it more likely that the third person feminine plural is used *for* the third person singular.[8] In Ex. 1[10] we must read, with the Samaritan Pentateuch and all the ancient versions, תִּקְרֶאנּוּ instead of the masoretic תִּקְרֶאנָה.[9] תְּשָׂרֵפְנָה, Prov. 6[27], is the third person feminine plural of the imperfect, in meaning as well as in form.[10]

Some scholars, including Delitzsch, Stade, Wildeboer, and Toy, explain the form as an emphatic form *taqtulanna*. But then we would rather expect *taronnanna*, corresponding to the Arabic *tamuddanna*. Moreover, instead of the masoretic תִּשְׁלַחְנָה Jud. 5[26], to which Delitzsch refers, we should read, with de Dieu, Clericus, Schnurrer, Olshausen, Stade, Gesenius-Kautzsch, König, Bickell, Moore, תִּשְׁלָחְנָה : " Her hand she (Deborah) stretches forth to the pin." [11] Similarly, in Obadiah, v.[13], תִּשְׁלַחְנָה is impossible. We should emend

אַל תִּשְׁלַח יָד בְּחֵילוֹ   בְּיוֹם אֵידוֹ

Do not lay hand on his substance   in the day of his calamity.[12]

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[6] See their commentaries *ad loc.* Cf. also Olshausen, *Lehrbuch*, § 226 c; Stade, *Lehrbuch d. hebr. Grammatik*, § 510 h; König, *Lehrgebäude d. hebr. Sprache*, I. p. 646 f.; Gesenius-Kautzsch, *Hebr. Grammatik*[26], § 48 d.

[7] Cf. Cornill, *Das Buch des Propheten Ezechiel*, 1886, ad loc.

[8] Olshausen, *Lehrbuch*, § 226, p. 452.

[9] Cf. Dillmann-Ryssel, Commentary on *Exodus*, 1897, p. 9; König, *Lehrg.*, I. pp. 607, 608.

[10] Cf. König, *Lehrg.*, I. pp. 182, 183.

[11] See Moore, *The Book of Judges* in Haupt's *Sacred Books of the Old Testament*, 1900, p. 37, ll. 49 ff.

[12] Cf. Olshausen, *Lehrb.*, p. 452; König, *Lehrg.*, I. pp. 285 ff.; Ges.-Kautzsch, § 47 k; Nowack, *Kleine Propheten*, 1897, p. 168.

Likewise, in Job 17[16], תֵּרַדְנָה is not an emphatic form, but the third person feminine plural.[13]

Could תָּרֹנָּה perhaps be intended as a cohortative? Nowack, Strack, Kautzsch, and Toy answer in the affirmative. The verse, however, has no cohortative meaning; and it seems extremely unlikely that a cohortative should have been employed when the sense does not require it, especially as no other instances can be found. In Isa. 5[19], יָחִישָׁה and תָּבוֹאָה are cohortatives both as to form and meaning:[14]

בְּחַבְלֵי הַשָּׁוְא	הוֹי מֹשְׁכֵי הֶעָוֹן
חַטָּאָה:	וְכַעֲבוֹת הָעֲגָלָה
מַעֲשֵׂהוּ לְמַעַן נִרְאֶה	הָאֹמְרִים יְמַהֵר יָחִישָׁה
עֲצַת קְדוֹשׁ יִשְׂרָאֵל וְנֵדָעָה	וְתִקְרַב וְתָבוֹאָה

Woe unto those who draw guilt on themselves with cords of ungodliness,
And punishment as with traces of a wain;
Who say: Let his work hasten, let it speed, that we may see it,
Let the purpose of Israel's Holy One draw nigh and come, that we may perceive it![15]

In Ezek. 23[20(16)], the seemingly cohortative תצגבה is, as has been pointed out above, due to the corruption of the text.

Nor does the sense of the passage allow us to see in תָּרֹנָּה a form like the Arabic contracted form of the jussive of the *verba mediæ geminatæ*, where the second radical throws back its vowel upon the first, and combines with the third, in which case the doubled consonant takes a supplemental vowel, e.g. *iamudda* instead of *iamdud*.[16]

It is more probable that the form is intended by the Masorites as the third person feminine plural, representing a form תְּסֻבְנָה [17]; cf. Arabic *tamdudna; iaqirna* for *iaqrirna*. The objection that we should require a form תִּרְגֶּינָה, just as we have תְּסָבֶּינָה 'they surrounded,' is not valid. This formation, based on the analogy of verbs ל״ה (originally verbs ל״י), occurs but three times in the Old Testament (in the first two instances in close proximity to the correspond-

[18] Cf. Siegfried, *Job* in Haupt's *Sacred Books of the Old Testament*, p. 36; König, *Lehrg.*, I. p. 402.

[14] Cf. Marti, *Das Buch Jesaia*, 1900, p. 58.

[15] Cheyne's translation in *The Polychrome Bible*.

[16] Cf. Wright-de Goeje, *Arabic Grammar*[3], Cambridge, 1896, I. §§ 121, 125.

[17] So Gesenius, *Lehrgebäude d. hebr. Sprache*, Leipzig, 1817, p. 286, rem.; A. Müller, *Hebr. Schulgrammatik*, Halle, 1878, § 279 g; König, *Lehrg.*, I. pp. 323 ff.; contrast his *Syntax*, §§ 262 d, 348 c.

ing forms of verbs ל״ה), viz. Gen. 37⁷ תְּסַבֶּינָה; Gen. 41⁵⁴ תְּחִלֶּינָה; and 1 Sam. 3¹¹ תְּצִלֶּינָה.¹⁸ Four times we meet with the form יִפֹּבְנָה where the doubling of the first radical appears to be due to the anal- ogy of verbs פ״ן, viz.: 2 Ki. 21¹³, Jer. 19³ תְּצַלְנָה; Gen. 30³⁸ תֵּחַמְנָה; and Ezek. 6⁶ תִּשַׁמְנָה.¹⁹ But twice also the organic form is found, viz. in Zech. 14¹², where we have the third plur. Niph'al of מקק ²⁰: וְעֵינָיו תִּמַּקְנָה בְחֹרֵיהֶם "their eyes will be consumed in their sock- ets"; and in Ps. 71²³ⁿ שְׂפָתַי ²¹ תְּרַנֵּנָּה "My lips shall shout for joy for Thee." Here we have the third feminine plural of the Pi'ēl. That this formation does not occur in the Qal — beside the form in question — may be due to accident It may, however, safely be concluded that both the organic and the analogical formations existed side by side, just as in Arabic.²²

Now, however, the question arises: did the *author* of the verse intend a form תָּרֹנָּה, *i.e.* the third person feminine plural imperfect of רנן 'to shout'? This seems doubtful. The form occurs again at the close of Prov. 8³ where we read (¹⁻³):

וּתְבוּנָה תִּתֵּן קוֹלָהּ	הֲלֹא חָכְמָה תִקְרָא
בְּתוֹךְ ²³ נְתִיבוֹת נִצָּבָה	בְּרֹאשׁ מְרֹמִים עֲלֵי דָרֶךְ
מְבוֹא פְתָחִים תָּרֹנָּה	לְיַד שְׁעָרִים לְפֶנִי ²⁴ קָרֶת

Did not wisdom call?	and understanding utter her voice?
At the head of the thoroughfares, on the road,	in the streets she takes her stand.
Beside the gateways, at the portal of the city,	at the entrance of the gates she cries aloud.

It seems strange that the author of the *mashal*, Prov. 1²⁰, should have begun by putting the predicate in the plural, and then should

¹⁸ Cf. Gesenius, *Thesaurus*, s.v.; Ewald, *Lehrb.*, § 197 a; Olshausen, *Lehrb.*, § 243; Barth, *Zeitschrift d. deutschen morgenländischen Gesellschaft*, vol. xliii. p. 178; Müller, *Hebr. Schulgrammatik*, § 279; Stade, *Lehrb.*, § 536 d; König, *Lehrg.*, I. p. 337; Ges.-Kautzsch, § 67 p.

¹⁹ Cf. Smend, *Des Prophet Ezechiel*², 1880, p. 38; Cornill, *Ezechiel*, p. 208; Stade, *Lehrb.*, § 536 d; Ges.-Kautzsch, § 67 p, rem. 2; Bertholet, *Hezekiel* in Marti's *Kurzgefasster Hand-Commentar*, 1897, p. 35; Kraetzschmar, *Ezechiel* in the Nowack series of commentaries, p. 66.

²⁰ Cf. Gesenius, *Lehrg.*, p. 373; Olshausen, *Lehrb.*, § 264 e; Böttcher, II. p. 488; Stade, *Lehrb.*, § 542 h; König, *Lehrg.*, i. p. 345.

²¹ So with Jablonski, Michaelis, and Baer. Cf. on the pointing, Delitzsch, Commentary on Psalms⁶, p. 478.

²² Cf. Wright-de Goeje⁸, I. § 120 c.

²³ The masoretic בֵּית is a scribal error. See Toy's *Proverbs*, 1899, *ad loc.*

²⁴ So with the Vulgate *juxta portas civitatis*. The Hebrew text has לְפִי.

have continued in the singular.   In Prov. 8³, on the other hand, the
section commences with the predicate in the singular, and closes
with the plural.   So far as I can see, no reason can be assigned for
this phenomenon, especially as it is not required by the rhythm of
the passages.

Some scholars, including Heidenheim, Oort, and others, read the
verse : "Wisdom בְּחָצוֹת רַנֶּה בְּרְחֹבוֹת תִּתֵּן קוֹלָהּ."   This reading
secures parallelism in the nouns, רְחֹבוֹת :: חָצוֹת, the plural חָצוֹת
being, moreover, supported by the Septuagint, the Peshitta, and the
version of Symmachus.   It loses it, however, as Toy remarks (*op.
cit.*), in the verbs.

It has been suggested by J. D. Michaelis[25] and others that we
might have here a byform רנה, just as we have כלה and כלל ‘ to
cease,’ דמה and דמם ‘ to be quiet’ ; אנה and אנן ‘ to sigh’ ; חנה
and חנן ‘ to be favorably disposed’ ; פנה and פנן ‘ to turn’ ; קלה
and קלל ‘ to despise’ ; שנה and שנג ‘ to err’ ; שחה and שחח ‘ to
bow down’ ; שסה and שסם ‘ to plunder,’ etc.   Now, we actually
find the byform רנה in Job 39²³, where we read :

עָלָיו תִּרְנֶה אַשְׁפָּה   לַהַב חֲנִית וְכִידוֹן

The quiver rattles against him,   the flashing spear and the javelin.

It seems best, therefore, to point תִּרְנָה instead of the masoretic
תָּרֹנָּה.[26]

In the same manner, we should emend in Prov. 8³.

[25] *Supplem. ad Lexica Hebr.*, Göttingen, 1792, VI. p. 2254.
[26] Cf. P. Haupt, *The Sacred Books of the Old Testament, Proverbs,* p. 34,
ll. 33 ff.