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Contributions and Comments.

Psalm cxxix 5.

DR. BOEHMER himself remarks at the close of his note, last month, 'that on Ps 149^b the last word has not yet been spoken.' It may be that I have been so fortunate as to discover the best solution of the difficulty.

The reading, 'Let the pious exult in the glory of *Jahweh*,' which I proposed, is pronounced by Dr. Boehmer a very natural one, and he admits that it is favoured by many examples of the abbreviation י (= יהוה) and of haplography. He considers it, however, to be excluded 'even for metrical reasons,' holding as he does with Duhm that each *stichos* in Ps 149 has three 'rises.' But (a) I consider that I have proved elsewhere that the number of 'rises' in corresponding lines of Hebrew poems is not absolutely equal. This may be seen, for instance in Ps 2, where in v.^{11a,b} three alternate with two 'rises,' while in v.^{12a,b,c,d} we have succes-

sively three, two, three, and three (cf. further my *Stilistik*, etc., p. 334). Rothstein has given his assent to this in *Z.D.M.G.* 1902, p. 176. (b) If now we count the 'rises' which occur in the different *stichoi* of Ps 149, it will be found that the very first *stichos* contains four (*shiru bejahwéh shir haddash*). Further, v.⁷ consists of 3 + 2, and v.⁹ contains 4 + 3 'rises.' Such a number of 'rises' as four would thus be possible even in v.^{5a} were it not that v.^{5b} contains only two. But (c) it may perhaps be possible to reduce the number in v.^{5a} to three. May we not read *kebod-Jah*? I have compared the instances where the shorter form יה occurs, and the result favours the answering of this question in the affirmative. We have 'the works of Jah' in Ps 77¹², and, apart from the formula 'Hallelu-jah,' we find יה again in 115¹⁸ and 118¹⁷⁻¹⁹. The shorter form of the name also occurs repeatedly—and this is the main point—in parallelism with the longer: e.g. Ps 122⁴ יהוה ||