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

וְלָמָּה יְלַפְּתָיָהוּ יְמַעְרָא הָעַדָּלָיָהוּ

לְיוֹבִּיָּהוּ יְמַעְרָא הָעַדָּלָיָהוּ "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, בָּרָא צְרוּיָה בָּרָא צְרוּיָה; or of the beginning of the Psalter, בָּשָׁר יְשָׁמֵר, or of logical necessity, as in the combination of correlated words, בָּשָׁר יְשָׁמֵר, בֶּן בֶּת, 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 מָלֵךְ אָוִית תַּהֲקָל אָוִית כָּל הָאָוִיתִים, 1 Sam. xviii. 7 הַמּוֹשֵׁנֶת שְׁמָעַיָּהוּ בָּאָוִית בָּאָוִית; 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, as in מַלְפַּרְפַּר מַלְפַּרְפַּר, going out and coming in (202; comp. 205 a. o.). In the few cases where a stem-consonant alliterates with a prefix, the similarity extends to the whole words, as מַלְפַּרְפַּר מַלְפַּרְפַּר, 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. 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, or two or more paronomasias occur in the same verse. Intention is to be assumed more

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6 Thus, in Latin also, cura alliterates with cogitatio, plane with perspicue, etc.; comp. Wöflin, Die alliterativen Verbindungen im Lateinischen (Sitzungsbericht der Bayrischen Akademie, 1881), p. 4 ff.

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. 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. In Hebrew, however, there is greater liberty.

kład, powder and dust (4); קְלַד, misery and distress (12; comp. also 36, 316, 319, 324). The interchange of ז with ק in several cases, as מָשָׁא in Am. vi. 8, and מָשָׁא in Mal. i. 7, and מָשָׁא side by side with מָשָׁא, would show that in Hebrew, as in the Aramean dialects, the distinction in pronunciation between ז and ק began early to be effaced, although that between ז and ק (= 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.

The mutae media may alliterate with tenues. Thus ב with ב in בָּלַה יְהוָה, swallow up, O Lord, divide their tongue (51; comp. 46, 332); ב with ב in בָּלַה יְהוָה, lift up thy voice, O daughter Gallim (72); ב with ב in בָּלַה יְהוָה, Bél hath bowed down, Nebo hath crouched (182; comp. 173, 181, 386); ב with ב in בָּלַה יְהוָה, judgment and knowledge (152); ב with ב in בָּלַה יְהוָה, corn and wine (80); ב with ב in בָּלַה יְהוָה, 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 ב with ב: הָלַה�
and וּכְרַשְׁנ, lead; עַד, עָמָּל, and מַחֵל, Arab. sīf (which is, however, a loan-word), pitch; מַף and מַה (Ps. lxviii. 31, Dan. xi. 42), spread out, scatter.\textsuperscript{14} כ, ג and מ are כ, ג and Arab. עַדַּה, deny, conceal; מֵבָר, and מִלָּה, close, shut; מְשַׁמֵּשׁ, but Mand. מְשַׁמֵּשׁ, head-gear,—compare, in Assyrian, the dialectic variety of qātu and gātu, hand, qaggadu and gaggadu, head;\textsuperscript{15} ד, ש and מ, as in Hebrew and Aram. עַמֵּל, Arab. and Ethiop. qatāla, עַמָּל and עַמָּל, to snatch away, עַמָּל and Syr. עַמָּל, rumor, report, עַמָּל and Arab. duff, tambourine, עַמָּל and עַמָּל, Arab. dār and tār, period.\textsuperscript{17}

In like manner, the sibilants alliterate with each other: ד with מ in מִלָּה וּמְשַׁמֵּשׁ, glutton and drunkard (105); ש with מ in מִלָּה וּמְשַׁמֵּשׁ, neither have they any more a reward, for the memory of them is forgotten long ago (416); מ with ש in מִלָּה וּמְשַׁמֵּשׁ, thy rulers are rebels (422; comp. 278, 281, 423); מ with ש in מִלָּה וּמְשַׁמֵּשׁ, folly is enthroned on great heights, while the rich sit in low place (286; comp. 280); ש with מ in מִלָּה וּמְשַׁמֵּשׁ, joy and songs (417; comp. 418, 421, 425, and many others); ד interchanges with מ in מִלָּה וּמְשַׁמֵּשׁ, turn away, and by partial assimilation in מִלָּה וּמְשַׁמֵּשׁ, mixed drink; ש and מ are later differentiations of an old-Semitic \textsuperscript{18} and interchange in Hebrew and in Aramaic and Arabic.\textsuperscript{19} מ and ש interchange not only in the various Semitic languages, but also dialectically in Hebrew, as מְשַׁמֵּשׁ and מְשַׁמֵּשׁ, Jud. xii. 6; and מְשַׁמֵּשׁ, coat of mail, occurs with all these three sibilants, I Sam. xvii. 5, 38, Ps. xxix. 6, and Jer. xlvi. 4, li. 3.

ר and מ are perhaps found in alliteration in מְשַׁמֵּשׁ וּרְעֻבֹת, she will bring thee honor, when thou dost cherish her (168).\textsuperscript{20}

\textsuperscript{14} In Assyrian, the same word is written now with כ, now with מ; for example, מִפְּסַּע and מִפָּסַע, do, מִנְמָסַע and מִנְנָמָסַע, soul, life, מִדָּסַע and מִדָּסַע = מָדָּסַע, honey; comp. Haupt, Beiträge zur assyr. Lautlehre, p. 102, n. 3.

\textsuperscript{15} Comp. Wright, \textit{c.c.}, p. 50.

\textsuperscript{16} In Latin also, g alliterates with c and q; comp. Kvičala, \textit{Neue Beiträge zur Erklärung der Ameis}, p. 442 f.

\textsuperscript{17} Comp. Wright, \textit{c.c.}, p. 53. In Arabic also, t and d alliterate with f; comp. Grünert, \textit{c.c.}, p. 188.

\textsuperscript{18} Comp. Haupt in \textit{ZDMG}, XXXIV., p. 757-63.

\textsuperscript{19} ס is changed to ס in the Assyrian pronominal suffixes when it is preceded by another sibilant or dental, as מְדָסַע, his country, מְדָסַע מְדָסַע = מְדָסַע מְדָסַע, I subdued them; comp. Delitzsch, \textit{Assyr. Gramm.}, § 51.

\textsuperscript{20} On the mutual relation of these two consonants, and on the transcription of Arab. כ by מ, see \textit{ZDMG}, XXXVII., p. 458 f.; Wright, \textit{c.c.}, p. 51.
B. THE VARIOUS FORMS OF PARONOMASIA IN THE OLD TESTAMENT.

4. Alliteration in Syntactically Co-ordinated Words and in Formulae.

Alliteration is the most frequent form of paronomasia in the Old Testament. As in other languages, 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. 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: glory and splendor (91); thou shalt thresh mountains and crush (crumble) them (82); enemy and liar in wait (16); they smote them and crushed them (186). In some combinations the words often change their position: misery and wretchedness, or sin and iniquity (12); corn and wine (80); 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: Jahveh, when thou wentest out of Seir, when thou didst march out of the field of Edom (365).
let there be peace in thy ramparts and prosperity in thy palaces (464). Asyndeton of the combined words — essential in Arabic 23 and Latin 24 — is the exception.

2. With regard to the relation of thought between the combined words, they are either strictly synonymous, as אזפק זמר, powder and dust (4); שמח ושמחה, storm and tempest (278); ירח ושמחה, joy and gladness (414); or express cognate ideas, as הנה יד אלריי, Jahve is an avenger to his adversaries, and he keepeth wrath to his enemies (269); שלג ושובם, cloud and darkness (314); for with joy shall ye go forth, and with peace shall ye be led (418); or the ideas belong to the same sphere, as יוב ירוחם, cloud and darkness (314); דמויי, spear and arrows (132); קמא הקדש, the pelican and porcupine (371); the words may express a contrast, and be combined to express indifference to the contrast,25 as מַעֲטָה לֹא מַעֲטָה, the going out and coming in (202); or present the extremes of a series, thus expressing absoluteness, totality, as הנה לוץ ו츠ו, and there is neither he that is shut up, nor he that is loose, i.e. none whatever (320); ירהו וירגו ..._upper ... תרוי, Jahve will exterminate watcher (or caller) and answerer, i.e. every one (323).26

Combinations of derivatives from the same stem: 27 חָשַׁב ומחשה, waste and desolation (426), i.e. utter desolation; חָנָן והאנה, moaning and bemoaning, i.e. exceeding lamentation (497), — a kind of superlative similar to יִשָּׁשׁ כְּרִישׁ, holy of holies, the most holy.28

Instances of antithesis are: אֱבוֹת אַל אָפָר, I trust, and am not afraid (46); יִשָּׁשׁ זִמַּם, instead of wheat come out thorns (113); הַצָּלֶל תָּאֵר לִהְיוֹנֵים, 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: יֵשׁ לָאָכל וַאֲלֹהִים, curse consumed the earth (26); הָאֲלֹהִים לִאָמָר, curse consumed the earth (26);

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

2. Predicate and object: when he set a compass (138); they beset our steps (352); they reap thorns (376).

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

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

5. The combination forms a comparison: the words of the wise are like goads (78); he scattereth hoar-frost like ashes (179); 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: siege and affliction (228); dust and ashes (316); thunder and earthquake (409). So also sometimes three or more words alliterate: terror, and a sed, and a snare (330); a day of discomfiture, and of treading down, and of perplexity (199); throne of glory, exalted from the beginning, place of our sanctuary, hope of Israel — Jahveh (176); or several alliterative couples stand together: progeny and offspring, name and remnant (258, 468; Is. xiv. 22); a city of strength is ours, salvation doth he appoint for walls and bulwarks (303; Is. xxvi. 1).
8. Assonance.

Of the subtle assonance there are in Hebrew, in which the consonantal element predominates, hardly any instances, except perhaps "rebellious and refractory son" (289); "blasting and mildew" (442); "shyness, madness, and blindness" (500). If such cases as those quoted by Ley, e.g. "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, 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 "the earth is stricken down and withered" (2); "and the earth shaketh and quaketh" (74); "a crown of glory" (302); "an escaped one and survivor" (333); "a bud that doth not bring forth meal" (362); "in the overflowing of anger" (492); "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: "his enemies I will clothe with shame" (61); "that they are beasts with regard to themselves" (97); "he hath spread a net for my feet" (411), etc.

11. Play upon Words.

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, as in "the young men of Heliopolis" (11), where "idolatry, wickedness" of that city, is spitefully altered to "idolatry, wicked-
ness, and in אֶלֶת הַיָּבִיק אֶלֶת, which contains a bitter parody on Bethel. In יְכִפֹּר, his watchmen (prophets) are dreaming (93), a sarcastic allusion to יְכִפֹּר, seers, may be seen. According to Professor Haupt, יְכִפֹּר, in Eccl. xii. 1, alludes to יְכִפֹּר. A play on the double meaning of a word is perhaps contained in יְכִפֹּר, 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 יְכִפֹּר, the spite of the haughty (63), where the qere וְלֹא יְהלָם is thought by some commentators to allude to the יְכִפֹּר, Greeks, and in יְכִפֹּר, טַל מַכָּה, and disgrace upon thy glory (384), reminding of יְכִפֹּר. 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: יְכִפֹּר, Pass thou away, O inhabitress of Shaphir (Fairtown), stripped in shame (491), where Shaphir is probably altered from Shamir, 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 (antanasclasis).

a. The same word is repeated in two different meanings, both of which properly belong to it: יְכִפֹּר, ye have not hearkened unto me to proclaim liberty every one to his brother, . . . behold I proclaim liberty to you . . . to the sword (87); יְכִפֹּר, because Ephraim hath made a multitude of altars to sin, the altars became to him a punishment (114); 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 יְכִפֹּר, I lifted up my hand against them . . . and they shall bear their sin, i.e. the consequence of it, punishment (272); יְכִפֹּר, burden, and oracle (234); comp. Nos. 154, 375, 443, 457, 484.

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

86 Cf. No. 58, note. 86 Cf. No. 63, n. 28. 87 Cf. No. 384, note.
b. Combination of homonyms: ... with the jaw-bone of an ass heaps of heaps ... have I smitten (129); 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: and he made him suck milk of sheep with fat of rams (128); sword upon the Chaldeans, drought upon their waters (142); comp. 249, 324, etc.

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: in the smooth stones of the brook is thy portion (126);

b. One consonant, either in the beginning, middle, or end of the word, is different: they rebelled against the words of God (32);

c. One word has an additional syllable: like a destruction from Shaddai will it come (438); when I shall execute judgment on all those that despise them (486);

d. The consonants are transposed: he delivers the afflicted in his affliction, and opens his ear in oppression (125); a coronet in place of ashes (328);
12. Plays upon Proper Names.

With the Hebrews a name was a speaking reality, even more than with the Greeks. Not only were thoughts and sentiments attached to names, but even most of the historical lore was grouped around them as landmarks and milestones. 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.

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. Thus the very first etymological explanation of a name given in the Old Testament seems to be philologically impossible: "_ln, 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 ל and נ have a different ו, and consequently are derived from different roots. The equivalent of נ in Arabic is 'unfa, in Aram. מ or מ. It has thus, according

88 Comp. Pt. i., § 9.
89 Comp. the blessing of Noah, Gen. ix. 27, and that of Jacob, Gen. xlix.
91 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.
92 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 il 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 ו, and comes from a stem לה, Assyr. אנדָסָו, be weak; while הל comes from a stem הל, be strong, which is extant in וְלָךְ, show yourselves men, Is. xlvi. 8, and in the proper name שֵׁלֶחֶת, or בְּלָךְ, 2 Ki. xii. 1, 20.\(^{44}\)

The name הל is explained by: "ל מה המים מְשִׁרוּדִּים, for I drew him out of the water. But הל as participle active can only mean "extrahens," not "extractus."\(^{44}\) In reality, הל is probably not a Hebrew name, but the Hebraized Egyptian מֶסֶו, 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: תָּמָּד יִשְׁפְּרוּ מִחְלָצִים לָךְ, מִכְּלִי זֶה [ילִל] סְפָרִית.\(^{46}\) The name of the son of Moses מִשֶּׁל is explained by מִשֶּׁל מַה יִשְׁפָּרוּ, a stranger am I in a foreign country (75), as if it were a compound of מִשָּׁל and מָשָׁל (for מִשָּׁל); whereas it probably comes from מִשֶּׁל, drive out, with the nominal ending od, instead of the usual od.\(^{47}\)

So also מִשֶּׁל is explained to be a compound of מִשֶּׁל, heap, and מִשֶּׁל, witness (70), while it is probably connected with the Arabic גַּלְּעָד, something hard, rough.

מִשֶּׁל is derived from מִשֶּׁל, mix, confuse (39), as if it were a contraction of מִשֶּׁל מִשֶּׁל;\(^{48}\) but it is known from the Assyrian cuneiform

\(^{43}\) *Die Sumerischen Familientiteln*, p. 20, rem. 3.


\(^{46}\) Dillmann's proposition to take it as ptcp. Poal with aphaeresis of the preformative מ (comp. Ewald, § 169d, and Gesen., § 52, 2, rem. 6), would be too forced in this case.

\(^{47}\) Professor Haupt, in an unpublished paper of 1877, "Die biblische und semitische Sprachwissenschaft," which he kindly placed at my disposal, suggests that the name הל originated in the mission of Moses as deliverer of Israel from Egypt. A kind of parallel to it is found in the *Hidute Aqadoth* (הידיות אָכָדוֹת) on Hulin, 139\(^{4}\): "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' (קָהָר שָׁנָקַר כָּל עָלָו בֵּית פַּרָאָה תּוּרָה עַל הַעַלְיָה שָׁמַיִם) and therefore (וְצָהָרָה תַּעְלָמָה) אֱלֹהִים יָדַע יָדַע וּלְעָלָו שָׁמָיִם, וּלְעָלָו שָׁמָיִם יִתְגַּעְשַׁא אֶלֶּה, וּלְעָלָו שָׁמָיִם יִתְגַּעְשַׁא אֶלֶּה).\(^{47}\) Comp. Stade, § 296d.

\(^{48}\) As קַכֶּב = קֲכָבָה = קֲכָבָה = קְכַבָּה; comp. Ewald, § 158d; Stade, § 124b.
inscriptions that Babylon, the corresponding Assyrian name of the city, is a compound of 

But in many cases it is quite apparent that it is not an etymology which is intended, but a paronomasia. So when יְהֹוָה is explained from גֹּיהֶם, this one will comfort us (255), on which even Ber. rabba comments that “the explanation does not suit the name, nor the name the explanation; it should either read, Noah will give us rest (which the LXX have, καρακαυστεί), or Nahman will comfort us.” 50 So also יִשְׂרָאֵל is derived from יִשְׂרָאֵל, to ask (427), while it can only be either a contraction from יְשִׁימוֹן, heard by God (like מִרְבְּבָךְ), 51 or, better, a compound from יִשְׂרָאֵל, name of God, the being the old nominative ending, as in יִשְׂרָאֵל, מַהוֹלשָׁל, the Phoenician יִשְׂרָאֵל, Hasdrubal, etc. 52 The explanation given is probably due to a confusion of יִשְׂרָאֵל with יִשְׂרָאֵל, the valley of trouble (307), is derived from the name יִשְׂרָאֵל, and it is interesting that, perhaps in consequence of this etymology, the Chronicler (1 Chr. ii. 7) changed the latter name into ישר. 53

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. יִשְׂרָאֵל יִשְׂרָאֵל, Ulia רְעֵה נִסְמַן רְעֵה, In Hesbon (Counting Town), they designed evil against her, and thou also Madmen (Dunghill) wilt be brought to silence (149, 84); יִשְׁמֶךָ רְעֵה נִסְמַן יִשְׁמֶךָ for Gaza (Stronghold) will be abandoned, and Ekron (Extermination) will be exterminated (297, 322); יִשְׁכֶב וְיִשְׂרָאֵל יִשְׂרָאֵל, and I shall cut off the Cherethites (183); יִשְׂרָאֵל יִשְׁכֶב, Dan will judge his

49 Comp. I. R., 52, No. 5, 2, 7, 11; IV., 18, 11; 27, 29a (Ba-bi-lu); IV., 12, 14; 20, No. 3, 13; 29, 22a (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, 25a; IV., 12, 13 (Ka-dingir-ra).
50 So Ewald, § 275, rem. 3.
51 Comp. Stade, § 344a; Judah Hayyug and Ibn Ezra even propose the reading יִשְׂרָאֵל.
people (86°; comp. 86°); 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 רְוֶּ֣י is explained by רֹעֶ֑ל, with good luck, or רְוֶּ בִּ֖כֶן, good luck hath come (Gen. xxx. 11; No. 65°). In the blessing of Jacob the play is made: רְוֶּ֣י מַדְעַ֗ה וְרֹֽוֶּֽי קָֽכָּֽב, Gad, troops will crowd against him, but he will overcome (prop., cut off) the rear (Gen. xlix. 19; No. 65°). Both the notion of luck and of a troop, which are suggested by the name רְוֶּ֣י, are connected with the same stem רְוֶּ, and its by-form רְוֶּֽי. Its proper meaning is, 'cut'; comp. Deut. xiv. 1, כָּֽל יַרְדִּֽעְיוּ, ye shall not cut yourselves; then, cut one's part, give him as his lot; hence רְוֶי, Syr. מְׁרָע, Arab. צַדַּד, luck; רְוֶּי חַוָּ֖ר or רְוֶּ בִּכֶּֽן, J os. xi. 17, xii. 7, xiii. 5, the god of fortune. 64

On the other hand, רְוֶּֽי, a troop, i.e. a division.

So also the name רְוֶּֽי is first explained by רְוֶּֽי כְּפָּ֖כֶן תֵשָׁ֑וּ, and his hand was holding the heel of Esau (Gen. xxv. 26; No. 321°), "heel-holder"; but when Esau was defrauded by him of his birthright and of his father's blessing, he exclaims bitterly, רְוֶּֽי קָֽוָא שָׁמָ֖ו, was he then called Jacob (deceiver) because he deceived me thus twice (Gen. xxvii. 36; No. 321°); and again, when Hosea reviews the history and character of Jacob, he alludes to his name in the words, רְוֶּֽיֲנֵ֑א כְּפָּ֖כֶן דְּלַ֑ים, in the mother's womb he took the heel of his brother (Hos. xii. 4; No. 321°). The primitive meaning of the stem כְּפָּ֖כֶן is, bend; hence כְּפָּ֖כֶן, heel, prop., the curvature of the foot; כְּפָּ֖כֶן, end, prop., the turn, issue, of a thing; כְּפָּ֖כֶן, hill, slope (Is. xl. 4), Eth. 'aqab. From כְּפָּ֖כֶן is derived the denominative stem כְּפָּ֖כֶן, come after one; prop., tread on the heels, then, lie in wait and restrain one by putting out the heel or foot; Aram. כָּֽכֶ֖ב; comp. Job xxxvii. 4, כָּֽכֶ֖ב and the Targum on this passage; Eth. 'agaba, keep, preserve, guard; then, deceive, prop., cause to stumble, fall (comp. Jer. ix. 3). 66

Similarly, כְּפָּ֖כֶן is derived in Jos. v. 9 from כְּפָּ֖כֶן הָֽרָאָ֑ת הָֽלָ֖ל, I removed (prop., rolled away) the reproach of Egypt (by

64 Cf. צַדַּד from צַדַּד, and צַדַּד, Ps. xvi. 5, 6. 66 Cf. צַדַּד, Is. lxv. 11.
66 Comp. Delitzsch on Ps. xix. 12, xl. 16.
66 A play on the name כְּפָּ֖כֶן is perhaps intended in the narrative of Jacob's wrestling (Gen. xxxxi. 25) by כְּפָּ֖כֶן. The verb occurs nowhere else, and may have been chosen here to allude on the one hand to the name כְּפָּ֖כֶן, on the other, to that of the brook כְּפָּ֖כֶן, Gen. xxxxi. 23 f.; see Delitzsch, Comm. ad loc.
the performance of circumcision at that place); while in Am. v. 5, there is a play upon הָעֵדֹה לְעַל יַעֲקֹב, Gilgal will surely go into captivity (69).

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, רָכָּב (381) from הב (cognate to הב), stand upright, whence פָּרָה, reed, and the appellative פָּרָה, spear, 2 Sam. xxi. 16; then, establish, create, form, especially forge; so Syr. מָשָׁא, Arab. qain, artisan, especially smith. The name פָּרָה would thus mean creature, i.e. child, while the popular etymology derived it from פָּרָה, produce, acquire, from which a form like פָּרָה, Ps. civ. 24, would be expected. — וַיִּפְרֹא (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. — בֵּית (341), the breaker through, i.e. born. — ולִדֵה (Gen. xxxviii. 30), the rising one.67


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 דָּבָר מִי קִקְרָם, דָּבָר מִי נִרְגָּל, דָּבָר מִי רִגְּמָה, and דָּבָר מִי רָגְמָה, which he proposes to read דָּבָר מִי רָגְמָה, the last, was one of the titles Mohammed assumed at Medina; cf. Sprenger, Das Leben und die Lehre des Mohamned, 1., p. 156.61

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, לֹא יִהְיֶהָ יָנוֹיהָ יָט מֵהָוָה יָרוֹא הַמְּרוֹא.
68 Comp. יִסּוֹנֶה יָרָה, Ps. cxxxvii. 3.
69 'Aqib, the last, was one of the titles Mohammed assumed at Medina; cf. Sprenger, Das Leben und die Lehre des Mohamned, 1., p. 156.
60 Comp. especially Die metrischen Formen, p. 167, 211.
61 Cf. l.c., p. 125 f., 131, 69.
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. 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 prophetical 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; 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

68 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 פָּדָה וַתְּמוֹשַׁת וַתִּשְׁבַּי וַאֲמַרְתִּי, fear, and a pit, and a snare upon thee, inhabitant of the land (330); וְיַעֲרָה הַכֹּסֶף וַתִּשְׁמָא וַתִּשְׁמַח, 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 onomatopoeia: בֵּית הַכֹּסֶף וַתִּשְׁמָא וַתִּשְׁמַח, empty, void and waste (is the land; No. 41); וְיִשְׁמָא וַתִּשְׁמַח, a day of trouble, and of trampling down, and of perplexity (159; 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 תַּהֲרָה שֶבָּר (444); מַר and מַר (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


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 ἀπαξ λεγόμενον, the balancing of the clouds and the wondrous things (225); מַשֵּׁר וְשָׁע, musing and retiring (413); וְלִלּוּ, the guilty man, and the pure (101); וְשְׁבִיבָה וַתִּשְׁמָא, 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: נשר פשתנ (instead of נשרנה), he whose transgression is taken away, and sin is covered (271); רֹבּוֹל (for רְבוֹל), 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: בְּסָלֵם וְרָבָּם, "The character of a man reveals itself on three occasions: in his behavior concerning his purse, his cup, and in his anger" (Erubin, 65a; cf. No. 178); וַיְבָה מעַט אֱלֹהִים, "Woe is me from my Creator (who punishes sin), woe is me from my (sinful) inclination" (Berach., 61a; cf. No. 160); מְכה בְּךָ אִישׁ תֹאֲחֵה וְאֵלֶּה, "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'?" (Ecc. vii. 26; Yeḥamōth, 63a); שָמֵם נַחֲלֵךְ לְךָ וְיְרָבְעֵל יָאִיב, (Job said to God) "Perhaps thou hast mistaken ḫoḇ (Job) for oyeb" (enemy; Bab. batri, 16a); וַחֲכָה אֵלֶּה אֶלְּהָה לְרָם, "Prefer to be (innocently) cursed than to be cursing" (Sanhedr., 49a); כַּלָּה כַּלָּה יִשְׁעָה בֶּשֶׂל, "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., 114a); בְּכַלָּה לְאֹלֶּה לְאָבָדָה שְׁדֵי אוֹלָה, "Weep for the mourners and not for the departed; for this has gone to rest, while we are left to grief (Moed Qatan, 25a).

The Talmud is especially rich in efforts to supply with etymologies those proper names which the Old Testament left unexplained. So יְרוּם וָרֶבֶךְ עִם, "because he made the people crouch" (i.e. made it degenerate); otherwise, שָׁכַשְׁהַ פַּרְעֹה בֱּכָּה, "because he caused strife (i.e. division) among the people"; and שָׁכַשְׁה פַּרְעֹה כָּנַי ישֹׁרֶא לֶאֶבֶדָה שְׁכָּפַשְׁה, "because he caused strife between Israel and their Father in heaven"; Jeroboam is called יְרוּם וָרֶבֶךְ עִם, "because he looked and did not see" (i.e. did not recognize his true position and destiny in history, Sanh., 101a);
because he caused Israel to be forgotten by their Father in heaven” (Sanh., 120°). Comp. Nimrod and Amraphel, who are identified, Erub., 53°, and Yalqut, 47, 72; Sinear, Sabb., 113°; Samson and Delilah, Sotah, 10°, 8°; Ahasuerus and Esther, Megillah, 11°, 13°, and many more. Even appellatives are transformed into proper names and then interpreted, as for example, אָבְרָהָם (Abraham), "It is the evil inclination (personified) which is hidden and remaining in the heart of man” (Succah, 52°).

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):

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. 25); יִשָּׁשׁ יִשָּׁשׁ, “and there (in heaven) is the foundation (principle) of every mystery” (2, 2, 10); יתינוקת יתינוקת, “and she (the soul) soars to her nest, and to her Creator” (p. 3, v. 36); ישכ yishq, “and the beauty is turned to disgrace” (17, 4, 28); בִּלְשֹׁנָם בִּלְשֹׁנָם, “on their tongue is prayer, in their heart perverseness” (17, 4, 34); לִשְׁתִּי לִשְׁתִּי, “and the language of Qedar (Arabia) darkened him” (p. 5, v. 29).

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

1. Job xxix. 16:
   אַבְרָהָם אַבְרָהָמִי

2. Is. xxiv. 4:
   בְּאֶרֶץ בָּאֶרֶץ נַעֲלֵי נַעֲלֵי

3. Ex. xxii. 18:
   נְנֵיהָ נְנֵיהָ אֶת זוּרֵה אֶת זוּרֵה

4. Dt. xxviii. 24:
   נָמָרָה נָמָרָה אַמְרַי אַמְרַי

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 Peshitto.
5. Gen. xvii. 5: 

6. Gen. xxv. 30:

7. Is. lxiii. 1, 2:

8. Gen. ii. 7:

9. Num. xi. 34:

10. Prov. xxiii. 29:

11. Ez. xxx. 17:

12. Num. xxiii. 21:

13. Prov. vi. 23:

14. Is. xxxi. 9:

Instead of אֲרָם, because referring to the name Abraham, in which, as in other names of the type, אֲרָם is the combining form (Del.). — In ver. 25, אֲרָם (reddish, the color of Esau's hair or skin) contains another allusion to the name Edom.

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

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

Hos. iv. 18: רֹדֵּא נֶפֶשׁ וּבְלִי מַעֲשֶׂה, 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.

Hos. iv. 18: רֹדֵּא נֶפֶשׁ וּבְלִי מַעֲשֶׂה, 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.
15. Ex. xxviii. 30:
Cf. Lev. viii. 8; Ezra ii. 63; Neh. vii. 65; Num. xxvii. 21, shortened for 'אֲרוֹן, 1 Sam. xxviii. 67.

16. Ez. xli. 12:
Cf. Prov. v. 19:

17. Is. vi. 13:
Cf. Assyr. 2/amal, 'front.'

18. Ez. xlv. 24, 29, 33, 36:
Cf. Prov. vi. 27.

19. Ez. xvii. 13:
Cf. Assyr. tamâ 'im, plur. of tamîmat, 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 Assy. amâ, 'speak, swear, conjure, enchant'; ma'mitū, 'oath'; amâtu, 'word, command'; words which are, perhaps, derived from the same root as Heb. דָּכָה, oracle.

7 As regards the etymology of דָּכָה, Wellhausen, Prolegomena, 2 p. 419 n. connects דָּכָה with רָע, curse. The same view is held by Professor Haupt, who compares Assyr. ārdrū, '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 דָּכָה. Wellhausen, I.c., also notes that Freytag (Lex., I., p. 199), and independently of him, Lagarde (Proph. chald., p. xlvii.) compared דָּכָה with Arab. tamâ 'im, 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 Assy. tamâ, a prolonged by-form of amâ, 'speak, swear, conjure, enchant'; ma'mitū, 'oath'; amâtu, 'word, command'; words which are, perhaps, derived from the same root as Heb. דָּכָה, oracle.

8 Cf. Assyr. ālamū, 'front.'

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

10 דִּיָּר, princes; prop., mighty ones; Assyr. ālu = aššu.
29. Ps. xcvi. 5: 11 בִּכְלַדָּיא וַהֲנִימָה־חָלְלָיָּה

30. Hab. ii. 18: לָּשֵׁתָה חָלְלָיָּה הַאֲלָמָהּ

And jackals howl in her (Babylon’s) castles, Is. xiii. 22, on which Del. remarks [after older scholars; e.g. Mikkol Yophi, D. Kocher, al.]: ‘the prophet, with a sarcastic touch, calls the royal חָלְלָיָּה (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. almante (= almanu), ‘widow’ and ‘house,’ ascribes the same two-fold sense to Heb. לאים. But in Ezek. xix. 7, to which Fried. Delitzsch refers, לאים is very probably a clerical error for לאים.

31. Is. vii. 9: לאים אֱלֹהִים הבְּשָׂרָה בִּכְלַדָּיא אֶבֶן, they render παντειονήσθε, ουδέ μη σωνυτε; For the thought, comp. also Hab. ii. 4.

32. Ps. cvii. 11:

The ancient versions: παντειονήσθε, παρεικαπαν (exacerbaverunt, ἀρεμίρος) τὰ λόγων τού θεοῦ.

33. Prov. xii. 21: לאים לֹּא יִזְכָּר בְּשָׂרָה בִּכְלַדָּיא אֶבֶן, they render παντειονήσθε, ουδέ μη σωνυτε; For the thought, comp. also Hab. ii. 4.

34. Hos. x. 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 מַעְשֶׁה לְעָלָם אִם לֹא אֵת תָּאֵבָה, לֹא אֵת אֲבֹתָיו: LXX, ... παντειονήσθε, καὶ συναχθεῖσθαι ἐν τῷ αὐτοῖς λαοῦ, ἐν τῷ παντειονήσθαι αὐτοῖς ἐν τοῖς δυον ἀδικίας αὐτῶν; Vulg. corripientur propter duas iniquitates suas; Pesh. פָּשֵׁה לְעָלָם אִם לֹא אֵת תָּאֵבָה, לֹא אֵת אֲבֹתָיו.

35. 2 Sam. xxiii. 20: (qere הבטח ההעון הריב ההבה אתADB רד בת ידADB)

Cf. 1 Chron. xi. 22. 14

11 דִּמְעָה, connected with לֹא, ne; so also in Assyr. сталу, сталу=naught, and ul. 12 LXX and Pesh. take מַעְשֶׁה in an ethical sense: οὐκ ἀφαίνεται (Pesh. "רָד = רָה"; or מִני) ῥα ἀκαλύφ oββέν αδίκων.

13 דִּמְעָה, Qal, instead of the usual Piel, to accord with מַעְשֶׁה לְעָלָם (Driver); for a conj. emendation of the latter part of the verse, see Klostermann, ad loc. In Is. xxix. 1, 2, לאים is
36. Job iii. 8:
37. Gen. ii. 23:
40. Ps. iv. 9:
41. Nah. ii. 11; cf. Is. xxiv. 1:
42. Prov. v. 15:
43. Ps. xviii. 3. 18
44. Jer. xlivii. 15:
45. 2 Ki. viii. 12:
46. Is. xii. 2:
47. Jud. ii. 4, 5:
48. Gen. xxvii. 36:
49. 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.

18 Hitz. and Del. compare the Ῥῆ 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.

18 See above, § 12, p. 116 f.

17 Hitz. and Del. Anmerkung zur gr. Uebers. der Proverb.

18 Notice the three alliterating couples in this verse after the scheme ababaa.
50. Dt. viii. 4:  
(See Neh. ix. 21.) LXX [B], 'αὐτοὶ δὲ γενέας αὐτοῦ ἐπέφεραν πρὸς αὐτὸν ἀντὶ ἑαυτῶν ἀπὸ τοῖς γρήγοροι τοῖς ἐπιφάνειαι τῶν ἡμέρας αὐτῶν πάσας τὰς ἡμέρας αὐτῶν 19.

51. Ps. lv. 10:  

52. Num. xi. 3.

53. Ex. xxii. 4:  

54. 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:  

56. Jer. xix. 1, 7:  

57. Am. vii. 14:  

58. Eccl. xii. 1:  

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

21 Instead of 'אֻדָּל, Graetz proposed 'יָדָל (Gen. xi. 7, 9); but cf. Is. xix. 3, I will swallow up its sagacity. [See Barth, Beiträge zur Erklärung der festaia, p. 4 f.] — יַדָּל (Gen. x. 25), with Patah, the better to agree with יָדָל; cf. Ges., § 52, 2, rem. 2.

21 The old versions vowelled and understood these difficult verses differently. Pesh. alone recognize in יָדוּל, vs. 24, a metal (silver); LXX, Vulg., think of רַדָּל; Targ. renders as equivalent to בַּקְצִי (as also בַּקְצִי in vs. 25). For רַדָּל, in vs. 24, LXX, Pesh., Targ. (followed by Merx), read כַּבְצִי. כַּבְצִי, in vs. 25, is rendered by LXX, βονὴν ἀκοῦ ἐξερήσω; by Pesh. כַּבְצִי; probably not a different reading, but exegesis of כַּבְצִי; cf. Vulg. contra hostes tuos. Hoffm. (in his transl. of Job, and Zeitchr. f. Assyriologie, II., 48), reads vs. 24, 25, כִּי עָלַי מַעֲרָה כְּרָה לְצֵאךְ, "If thou puttest into the dust shaft-gold and gold of Ophir . . ."

22 The Impf. Niph. are formed here after the analogy of the verbs יָדוּל, that they may rime with the Inff. absol.

22 Cf. Lagarde, Mittheilungen, I., 596, 68.

24 Graetz, Haupt, and Cheyne regard בַּקְצִי as a later alteration of an original בַּקְצִי or בַּקְצִי, 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 חַיָּה יָדוּל, "Enjoy life with a wife whom you love." Haupt also thinks that בַּקְצִי contains an allusion to בַּקְצִי. The words יָדוּל and בַּקְצִי, in their transferred meaning, are playfully associated with our text in the Midrash, on this verse, and in Levit. Rabh., sec. 18 (on Lev. xv. 2; cf. also Talm. Jer., Sota ii., 1, fol. 18), where, in speaking of Aquabia ben Mahalalel's counsel in...
59. Is. xxxii. 19:25

And it hails when the forest cometh down, and the city shall sink in abrasement.

60. 2 Chr. xx. 26:29

61. Ps. cxxxii. 18; cf. Job viii. 22:

62. Is. xvi. 6:27

63. (qere יִבְּלָא; הִבְלָא; פְּלַעֲנָה הָלַעְנָתָה

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 (רֶעֶשׁ בִּשְׁלֵשָׁהּ רְכִים אֶל הַיָּם), it is said that this was suggested to him by the single word יִבְּלָא in Eccl. xii. 1; Whence thou comest, that is יִבְּלָא, thy fountain; whither thou goest, יִבְּלָא, thy grave; and before whom thou wilt stand in judgment, יִבְּלָא, 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 יִבְּלָא. 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. 15, 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”)?

The old versions read the noun יִבְּלָא instead of the verb which occurs nowhere else in Hebrew. Bredenk. reads רֶעֶשׁ. But there is no sufficient reason for removing the aw. It is here employed for the sake of יִבְּלָא, 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.

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

Cf. Jer. xlvi. 29; Prov. viii. 13; Job xi. 10.

The Kethib יִבְּלָא is a nominal formation from יִבְּלָא, with the ending יִבְּלָא, Eccl. ii. 22, etc., while the qere, יִבְּלָא would mean: the proud oppressors; cf. מָלָא הַיָּם, 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 יִבְּלָא; cf. LXX, Jer. ii. 26. Saadya Gaon explains the word by יִבְּלָא, ַקָּטִיל.
64. Ez. xxxv. 8:

65. Gen. xxx. 11: And Leah said: In (or with) good luck (qere, good luck hath come); and she called his name Gad.

65a. Gen. xlix. 19: Gad—a troop shall press upon him, yet he shall press upon (their) heel.

66. Ps. cx. 6:

67. Ez. xxxix. 11 (cf. 15): LXX, vs. 15: 

to Γαλ to πολυνόμον του Γάν.

68. Mi. i. 6:

69. Am. v. 5: 

70. Gen. xxxi. 48: 

71. Is. x. 30:

72. Ps. xviii. 8:

73. Cant. iv. 12:

74. Ex. ii. 22:

75. Ex. xxii. 8:

Most of the commentators join the of the following word (כאר) to כ applaud (ClassNotFoundException), with a gain to both. See above, § 12, p. 118.

See Stade's interesting article, "Der 'Hügel der Vorbäute,' Jos. 5," in ZATW, VI., p. 132-143.

G. Hoffmann, ZATW, III., 104, would change י to י for the sake of alliteration with י; but this is not necessary, as all vowels alliterate with one another (Vilmar, Gramm., II., 21 f.); cf. No. 11, and above, § 11, p. 112 f.

For הנן, LXX gives הנ דני; see G. Hoffmann, ZATW, III., 104.

Followed by Graetz.

Cf. above, § 12, p. 116.
76. Mi. i. 10:  
Cf. 2 Sam. i. 20. — ἐν Θεῷ μὴ μεγαλύνεσθε (יָבִינוּ; in Samuel, μὴ διαγγείλητε).

77. Jud. v. 12:  
78. Eccl. xii. 11:  
79. Ez. v. 17:  
Cf. Ez. xxviii. 23, xxxviii. 22.

80.  
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. Num. xviii. 12 (16).

81. Ps. xxiv. 6:  
82. Is. xli. 15:  
Cf. Dan. vii. 23.

83. Is. xv. 9:  
84. Jer. xlvi. 2:  
85. Gen. xv. 2:  
And the inheritor of my house is Damascus Eliezer.

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

87 An alliterative formula; יִנָּה תַּלְמִי, only Lam. ii. 12.

88 Dimon for Dibon, for the sake of a play upon the word שְׂמָן; cf., for the interchange of ג and ח, Haupt, Beiträge sur assyr. Lautlehre, p. 88, n. 2, and Zeitscr. für Assyriologie, II., 268, 3, and n. 2.

89 The old versions take ע as inf. abs. of שְׂמָן: πανεῖν πανοτέν, silens conticcesces; Pesh. מַשְׂכִּין מַשְׂכִּין.

90 For the ancient interpretations of this verse, see the versions, Jerome, Hebraicae quæstiones, ad loc., and Field, Hexapla. — With Aquila's rendering, ὑπὸ τοῦ ἱεροῦ ὄσιαν [Lagarde, osiov] μον, in which שְׂמָן is connected with הַשָּׁם, we may compare the explanation of שְׂמָן in Yoma, 28b: רָאוֹן שְׂמָן, which seems to have been employed for the sake of the paronomasia with שְׂמָן, to some extent protects the latter.
Nothing of them, nor of their multitude, nor of their riches, nor a waiting of them (sc. הָדוֹר, shall be). — καὶ οὐ μετὰ θορύβον, οὐδὲ μετὰ σπουδῆς.

40 "רִי is considered to be a shortened form of רִיוֹ (cf. Stade, § 1256), which Cornill would restore here; better (Ew., § 1016) a by-form of רַ, Eccl. iv. 10, x. 16; cf. הָדוֹר and הָדוֹר. It is perhaps chosen here to alliterate with הָדוֹר, which occurs in the meaning, 'sigh, wail'; e.g. Is. xvi. 7; Jer. xlviii. 31.

41 "Instead of being סִרְיוֹ, 'seers,' they are סִרְיוֹת, i.e. 'delirious talkers, ravers,' from סִרְיוֹת (= Arab. ḥayāt), 'to rave in sickness'" (Del.).

42 "The description of the billows of peoples is as picturesque as the well-known description: ἵλις ἐντος ἑως, etc., of the Cyclopes in Vergil" (Del.).

43 מְדָה, only here, is probably synon. with מְדָה, and may, as Keil suggests, refer to the multitude of people, while מְדָה is used of the abundance of riches (cf. Is. lx. 5; Ps. xxxvii. 16). For the rest, see Cornill, who emends מְדָה לְמְדָה מְדָה מְדָה, "What are they and what is their splendor?"
Casanowicz: Paronomasia in the Old Testament.

97. Eccl. iii. 18: "It is (the apparent disorder in the world) that they (mankind) may see that they are beasts with regard to themselves. — Daub. (= דַּעְבָּה [דַעְבָּה] [דַעְבָּה]) spin a verbal connection.

98. Dt. ii. 15:

99. Is. lix. 13: "He who has not uttered a lie, will hear a lie."

100. 1 Ki. xix. 10: "And there was a double word, and a double word, came forth of them.

On יִרְדּוּ (var. יִרְדוּות, יִרְדוּות; Aq. Theod. "Apros, LXX, πῶλος ἀξιόλογος = πῶλος ἀξιόλογος," see Geiger, Urchrift, u.s.w., p. 79, and the comm. (Del., Cheyne, Dillm., Duhrm.).

101. Prov. xxi. 8:

Very perverse is the way of the guilty man, but the pure — his work is straight. — LXX, πρὸς τῶν σκολίων σκολίως δοῦνα ἀποστείλλει δοθεῖν, ἀγνὰ γὰρ καὶ ὅρθα τὰ ἐργά αὐτου. 46

102. Is. xxxiv. 6:

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

103. Gen. xxx. 20: "...And he will dwell with me" (Vulg. "muum trit").— Notice the explanation of the name by two verbs יִרְדּוּ and יִרְדוּ (both אֲרֵי. יִרְדוּ). Are two different explanations combined as in the case of the name Joseph, vs. 23, 24?
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104. Job xxviii. 17:

ל אלא קקרנה ומק יבבות

105. Dt. xxi. 20:

ולל ולעב

(Cf. Prov. xxiii. 20, 21, לולא ...אסא). — LXX, ἱμβολοκοτῶν ὀνομαλυγεῖ.48

106. Ex. xxxiv. 15:

מזה רוח יאדוות ולקנה למקוהים

107. Jer. li. 2:

LXX, καὶ ἐξαποστελῶ έλιοννίαν ἐβριστὰς καὶ καθυβρίσισαινννν

108. Hos. ii. 24, 25:

אנה יחנק ואנדה : יברחת יד בוטך

109. Ezek. xxx. 21:

לћבשה לית䴝ה

110. Jer. xxiii. 19:

מקא ארימ סין שאחרך חיה כי יהו והוה יכ כ ב

Gen. iii. 20.

111. Is. xxvi. 11:

נמר מכתהעל על ראמה ראפה והיה

112. Job xxxi. 40:

ויה יأكل כל ים נון יבשוי

113. Hos. viii. 11.

Because Ephraim hath made a multitude of altars to sin, the altars became to him a punishment.60 — ותι ἔπληθον Εφραίμ θυσιαστήρια, εἰς άμαρτάνεν ἐγάνοντο αὐτῷ θυσιαστήρια τὰ ἡγαπημένα.

114. Hos. viii. 11.

כ הרבח אפרים יכובתהך לא יכו מוכחתהך חמש

115. Prov. x. 16:

כעלאת אריך לתים הבהמה רשת קלאשה

116. Prov. iii. 22:

ודו חים ומשך קן יעלקרך

48 Cf. Matth. xi. 19; Luc. vii. 34: φάγων καὶ οὖσασθήναι.

60 יִפְרָח here, instead of the more usual יִפְרָח (e.g. Is. v. 7, lxii. 3; Jer. ii. 21), perhaps for the sake of the paronomasia with יִפְרָח.

61 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, Alltastamentliche Theologie4, p. 684. For Assy., see Haupt in Hebraica, i., 219.
Deliver not unto the beast the soul of thy turtle-dove, forget not thy poor animals for ever (Del.).

Cf. Ps. lxiii. 4, cxix. 159.

And therefore will Jahveh wait to be gracious to you, and therefore will he arise to have mercy upon you (Del.).

Cf. Is. xxvi. 15; Ez. xxvi. 12:

For other combinations of גרה and בקח cf. Gen. xviii. 8; Jud. v. 25; Is. vii. 22.

With the jawbone of an ass heaps upon heaps, with the jawbone of an ass I have smitten a thousand men. — ἐν στιγμῇ δὲν οὖν

For conjectural emendations of the text, see Cheyne, Psalms, 396; QPB., loc.—For יִהְיָה, LXX, Pesh., read a form of יִהְיוּ.

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

The "smooth stones" (cf. χλίαρα λιπαρα, lapides uncti, lubricati) refer, it seems, to stone-fetishes, or stone-worship; cf. Wellhausen, Reste arabischen Heidentums, p. 99 f.
130. Gen. xi. 3:

131. Esth. ii. 17:

132. Ps. lvii. 5:

133. Mi. iv. 11:

134. Prov. xiv. 34:

LXX, ἐλασσονοῦσα (ἐλασσόμενος) δὲ φυλάσ αἱματια.

135. Job xxxix. 13:

“The wing of the ostrich vibrateth joyously;—is she pious, wing and feathers?” (Del.)

136. 2 Sam. xv. 30:

137. Nu. xxiv. 8:

138. Prov. viii. 27; cf. Job xxvi. 10:

139. Mi. vii. 11:

On that day the borders (Keil and Orelli, the law) will be far removed.

140. בֵּשְׂלָ 넘어ート רַבִּים נְגוֹזְיוֹן קַיִּים לָךְ ... לָפְּלַעְתָּה רַבִּים נְגוֹזְיוֹן נָגְלִים

Jud. v. 15, 16:

141. Gen. xlviii. 22:

Cf. Jos. xxiv. 12; 2 Ki. vi. 22.

64 This rendering of the LXX is quoted in the Theol. Zeitung of Innsbruck, 1888, II., 264, in support of the reading דְּרַקָּוֹן, instead of דְּרֵקָוֹן, ‘With the jawbone of the ass [the red one] have I reddened them’; cf. Hebraica, V., 198.

65 But the conjecture is not plausible.—תָּרָה, heap, is chosen here to accord with עַל, ass, and is also found 1 Sam. xvi. 20 (Keil).

66 דְּרַקָּוֹן is thought to contain an allusion to the name of the stork, avis pia, whose treatment of its young is so different from that of the ostrich; see Gesenius, Thes., s.v.—Hoffm.: “Is the wing of the ostrich too slothful, or doth it want wing and feather?” i.e. הָרָאֵב דָּשָׂ (Jud. xviii. 9 נְנַלְעַזֶּה = נְנַלְעָזוֹי) כֵּן בֵּיִימָן נְנַלְעַזֶּה (זָרָה וּזָרָה).

67 A plural is expected here, referring to דֶּרֶךְ. Keil (with LXX) takes it as instrum., which is rather forced; Dillm. emends דֶּרֶךְ or (תָּרָה) זָרָה.

68 Graetz, Monatschrift für Gesch. u. Wissensch. des Judenth. 1886, p. 505, considers בֵּיִימָן a dittograph, and for בֵּיִים, reads בֵּיִים. That day will be urged, pressed, i.e. hastened.
142. Jer. I. 35–38: נַזְרֵב עַל כְּשֶׁרַּם... הָלִי אַל מִיתֵה
143. נַזְרֵב עַל כְּשֶׁרַּם... כְּגוֹן כְּשֶׁרַּם.
Hag. i. 9, 11.
LXX, καὶ ἐπάνω σουσάλσαι (τὸν βίβλο) ἦσαν ἐπί θύσιν.
144. Ez. xxxiii. 27:
אַשֶׁר בִּתְבִלְתָּה בְּבֵית יְהוָה
145. Ez. v. 14:
וַאֲמִינֵנִי תַּחַרְתֶּנָּה
146. Ez. vii. 14:
כִּי חוּרִי אֵל בְּכָלֵדָמוֹתָּה
147. Jos. vi. 18, cf. vii. 11, 12:
סֵפֶר מִהְרָם מַהְרָם הָלִי הָלִי וּמַהְרָם
מַהְרָם יִשְׁרָאֵל לָחוּם
148. Nu. xxii. 3:
נַעֲקֹם אֲחַרָם... וְרָכָּבָם הָלִי הָלִי
Cf. Jud. i. 17.
149. Ps. xxviii. 1:
אַל נַעֲקֹם מַמְתִּים הֶזַּה בֵּאָר
150. Jer. xlviii. 2:
כָּלָם וְעֵלָּה יְהוָה
151. Is. xxxiii. 11:
כָּלָם וּסְתִּים תַּלְדָּה קָשׁוּּתָם אֶחָּנְבוּ הָלִי חָכְמָה
152. Ps. cxix. 66:
מֵאָז שָׁמָּה בְּרָכָּת לְגָנָה
153. Ez. xiii. 11; cf. vs. 10, 14, 15, xxii. 28:
אַךְּלֵא שָׁמָּה בְּרָכָּת לְגָנָה
154. Joel i. 10, 11, 12:
בּוֹשׁ מִכָּהֲשׁוּתָם מִן בְּנֵי אָדָם
155. Ps. vi. 11:
בּוֹשׁ מִכָּהֲשׁוּתָם מִן בְּנֵי אָדָם יְשָׁבִּים לְצִי

68 In vs. 38, Ew. and Graf read בְּרָכָּת.
69 נַזְרֵב is omitted by LXX and Cornill.
70 "borah = בָּרֶה, vs. 12, used here on account of the ambiguous meaning of the word, and of the paronomasia with סַבָּר (Orelli).
71 שָׁמָּה, vs. 10, and סָמָה, vs. 12, are probably to be derived from שָׁמָּה, while שָׁמָּה, vs. 11, and שָׁמָּה, vs. 12, are from שָׁמָּה; cf. Holzinger in ZATW, IX., 99 f., and Schwally, ibid. VIII., 196. So Pesh. פְּסָה מִלְּכָּל בְּרָכָּת... וּלְכָל מְסָל בְּרָכָּת. The Vulg. renders all the שָׁמָּה in this passage by 'confusum esse.'
On that day there shall be no light; the precious ones (the stars) shall contract (i.e. cover) themselves. — LXX, ἐν ἡμέρᾳ τῇ ἡμέρᾳ σὺν ἑστω τὸ φῶς, καὶ ψύχως καὶ πάγως (= ἱκρός [Kal]; so the other ancient versions, Ew., Umbreit).

Ps. xxv. 12:

Ps. lxiv. 5:

Jos. xxiii. 5:

Cf. Jud. xi. 23.

Mi. i. 15:

Job xxxiii. 7:

Prov. iv. 8:

Prov. xxv. 27: “To investigate difficult things is an honor” (Del.). — LXX, ἦσθεν μὲν πολὺ οὖν καλοὺς τοῖς λόγοις εἰνδοξοὺς ἠκολούθησαν καὶ εἴπα τε βέβαια καὶ οἴνῳ καὶ προσερχόμεθα (Lagarde).

E. interprets the name ‘Taker away’ as though ἤκρω was a contraction of ἥκρω (cf. 2 Sam. vi. 1; Ps. civ. 29); J. interprets ‘Increaser.’

Reading בַּרְכִּים.
170. 1 Sam. iv. 21: "תַּחַת יָוָן אֶל חָוָה אֶל חָוָה חָוָה חָוָה חָוָה מִישְׁרָאֵל."
171. Jer. x. 25: "כי הבטח לפי הבטח.."
172. Job xix. 27: "כַּלַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְc
173. Job v. 26: "כַּלַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַּלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְכַַלְc
174. Is. xxxii. 7: "כַּלַּלְכַּלְכַּלְכַּלְכַַלְc
175. Neh. ix. 24: "אֵל כָּלֵי אֶרֶץ חֲבֵיתָם."
176. Jer. xvii. 12, 13: "זְרוּ חֲבֵיתָם לְהָרָה בְּלֵי לְהָרָה הָרָה הָרָה הָרָה הָרָה הָרָה הָרָה הָרָה הָרָה הָרָה הָרָה הָרָה הָרָה הָr
177. Prov. vii. 20: "זְרוּ חֲבֵיתָם לְהָרָה בְּלֵי לְהָרָה הָרָה הָr
178. Prov. xii. 16: "זְרוּ חֲבֵיתָם לְהָr
179. Ps. cxlvii. 16: "זְרוּ חֲבֵיתָם לְהָr
180. Ps. cxlv. 14, cxlvi. 8: "זְרוּ חֲבֵיתָם לְהָr
181. Ps. xxxvii. 20: "זְרוּ חֲבֵיתָם LXX, đ' τῷ δοκοσθήναι αὔτοικαί ὠφθήναι (= כּוֹרַם)."
182. Is. xlvi. 1, 2: "כָּרַב כִּלְבָּמָנוּ המְּבַרְתִּים אֶל בָּרְתֵּים המְּבַרְתִּים אֶל בָּרְתֵּים המְּבַרְתִּים אֶל בָּרְתֵּים המְּבַרְתִּים אֶל בָּרְתֵּים המְּb
183. Ez. xxv. 16: "זְרוּ חֲבֵיתָם לְהָרָה בְּלֵי לְהָרָה הָr
183. והי יִשְׁמָר חֲבֵיתָם נִעְרָתִים Zeph. ii. 5, 6: "כָּרַב כִּלְבָּמָנוּ המְּבַרְתִּים אֶל בָּרְתֵּים המְּb
184. 2 Sam. viii. 18: "בְּכָל־לָךְ חֲבֵיתָם חֲבֵיתָם חֲבֵיתָם חֲבֵיתָם חֲבֵיתָם חֲבֵיתָם חֲb
185. Ps. lxxiv. 6: "בְּכָל־לָךְ חֲבֵיתָם חֲb
186. Nu. xiv. 45: "בְּכָל־לָךְ חֲb
187. Mi. vi. 3, 4: "כָּרַב כִּלְבָּמָנוּ המְּבַרְתִּים אֶל בָּרְתֵּים המְּבַרְתִּים אֶל בָּרְתֵּים המְּb
188. Joel i. 19: "כָּרַב כִּלְb
189. Cf. Joel ii. 3; Ps. lxxxiii. 15, cxxi. 18; Job xii. 13.

64 LXX, δ' ἑυρέον κολλάω, which Lagarde thinks a corruption of δικομενή.
65 Instead of the usual זבב, for the sake of the paronomasia.
66 Hiph. of הָי. Professor Haupt explains such formations (instead of הָי) of verbs יִנְנָה as due to the analogy with verbs יִנְנָה; cf. Huizinga, Analogy in the Semitic Languages, Amer. Journ. of Phil., XII., 32.
190. Ez. xxii. 3:

חָלְתֶּךָ שִׁלָּכְתִּבָּךְ

191. Gen. xxix. 34.

יכָּנָה זַה פָּסָּמְךָ וּפָסָּמְךָ אַלּוֹ... כִּי כָּנָה שָׁמְךָ לָּךְ

191а. Nu. xviii. 2:

אָתַּתָּ בִּים מַשָּׁה לָּךְ... הָכָּרָה אַתָּכָּ הָּלוֹן עַלָּךְ

192. Mi. i. 13:

רַגְּמֶזֶכְּבָּנָה הֵרֵכֵּב וּרְכַּבְּנָה לְפָנָיִיתֶק

Ps. xxxv. 16: חַנְמוֹר לֹא יָבֹעַ הָרַק עֲלַי יְגוּנָה.

LXX, ἐστιπασάν με ἐξομωχρη-

κοσάν με μυκτηρομοῦν. 67

193. וַיֵּבָא הַגָּדָה לְהַגָּדָה לְהַגָּדָה...

וּכְפָסָתָה אַתָּ עַרְגָּ

Is. viii. 6. 68

194. 2 Ki. iii. 19:

הִכְּסִיתֶךָ לְהִכְּסִיתֶךָ עָלָי כֹּרְכָהוּ

195. Ps. lxxxix. 41:

סֵמָה מַעְטַרֵי מַעְטִיר

196. Is. xxv. 12:

מָבָאָר מַעְטַרֵי מַעְטִיר חֲשִׁיתָו

197. Is. x. 31:

ןַדְדָה מְפַרְעָה

198. Is. xxix. 9:

תְּפָאָרֵהוּ וּתְפָאָרֵהוּ חָשִׁיתוּ וּחָשִׁיתוּ

199. Is. xxii. 5:

וַיְךִיתֶךָ וַיְתַפְּרֵשֶׁךָ וַיְתַפְּרֵשֶׁךָ

200. Gen. xix. 37:

וַיַּקְרָא שְׁמֵךְ חַטָּב

201. Jer. xxvii. 2:

כִּי נֵאֵר הַמַּפְרָחָה וַתַּמְרָא

202. 2 Sam. iii. 25: 70 (kethib)

כָּפָסָּתָה אַתָּ חֲשִׁיתָוּ עָלָי;

Cf. Ez. xliii. 11.

203. Mi. ii. 4: 71

חָלְקָנַה טְפִּי יָמִי אֲחֵךָ יָמֵה לַלְּשׁוֹבָה שְׁדֶרֶת יְהוָה

67 i.e. קְהֻמָּנִי לִבְנֵי לֵבָנָה. Schwally would emend (ZATW, XI., 258).

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

69 רָוָשָׁה from רָוָשָׁה, after the analogy of יָעָר; 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:

Our garnerers are full, affording all manner of store (prop. from kind to kind). — LXX, ἡ τάμεα ἀνήκειν πληρής, ἑξερευνόμενα εἰς τούτον εἰς τούτον (so also Graetz).

205. Ez. xxiv. 21:

Ez. xxiv. 21

206. Gen. xxxii. 3:

Gen. xxxii. 3

207. Jud. v. 26:

Jud. v. 26

208. Is. xlii. 16:

Is. xlii. 16

209. Jer. xvii. 17:

Jer. xvii. 17

210. Jer. xlviii. 17:

Jer. xlviii. 17

211. Is. xv. 2:

Is. xv. 2

212. Jud. vi. 11:

Jud. vi. 11

213. Jer. vii. 11:

Jer. vii. 11

214. Prov. xvi. 14:

Prov. xvi. 14

215. Dan. iv. 24:

Dan. iv. 24

216. Cant. v. 16:

Cant. v. 16

217. Neh. ix. 20:

Neh. ix. 20


Dan. v. 25–28

219. Eccl. iv. 1:

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 avenger (Professor Haupt).

72 See J. D. Prince, Mene, Mene, Tekel, Uplarsin: 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 דומ (more commonly דומ), at the side of, cf. ידומ, Jos. xii. 9; 1 Sam. vi. 8.
And thy offspring will be like the grains (gravel) thereof (the sea).

Job xxxvii. 16: LXX, ... πτωματα πονηρων (= ποὺς τὰς ρέματα).

Ps. cxix. 143: 

Ps. cxix. 143:

Prov. xvi. 1:

Job xxxvii. 16:

Prov. xvi. 1:

Job xxxvii. 16:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

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Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

Prov. xvi. 1:

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234. Jer. xxiii. 33:
LXX, καὶ ἐὰν ἐρωτησώσων ὁ λαὸς οὕτως... τὸ λήμμα κυρίου;
καὶ ἐρεῖς ἄφιν αὐτίκα ἦσθε ἵνα τὸ λήμμα; so Vulg., Pesh.?

235. Ex. ii. 10:
Cf. above, § 12, p. 116.

236. Prov. i. 6:
לביונ פניאל הוא יצהל וכרח חכמה והודיה

237. Neh. viii. 10:
לבי אלכל פספשים טהת פייפוקה

238. Jer. xlviii. 21:
פטעפתו צדיקו פטעפת הנקמה ורשבה פטרה מפרעה

239. Prov. xii. 5:
ניק כלפטעפת והנה פטעפת מעלכה וחיה

240. Is. v. 7:?
אנדיה Más נטהל ונהו חיות מגנים Ме פפרעה

241. Is. xxv. 10:?

242. Ez. ix. 4:
זחיה timeZone עליเธอ חיצים חנכים חנכים

243. Job xxiv. 15:
ות פא והופר לח

244. Job xi. 12:
ואיש בות检索

245. Ez. xiii. 3:
זה על חכמיות הנקהל
LXX, olai tois προφητεύσουσιν ἀπὸ καρδίας αὐτῶν (= הבהכהום)
so Cornill).

246. 1 Sam. xxv. 25:
כשם noenו הואจบ טнима ונכלה טמי

247. לא נauważיelow ט犸ה יבש את כי יגבע ישת שקר
Prov. xvii. 7.

248. Ps. xviii. 13 (2 Sam. xxii. 13):
ספניה נרה צבי פבירי

249. נרי ספניה שתי מישה קרימה בMealות הולאמוס פורה
Ps. lvi. 9.

70 Following the versions, Hitz., Graf, and many others read, שמכ מיכס, a pointed play upon דכנ. — In vv. 38, 39, there is another play on דכנ: "ן" מאחרות את תוררכו חטח דד חותם... דד חותם; so ציון, יָשָׁר, ציון, יָשָׁר, ציון, יָשָׁר.
Here also it is better to read with the versions, Ew., Graf, al., ציון.

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

81 "Perhaps with allusion to the Moabite city Madmen, Jer. xlviii. 2, as 'לי to Moab" (Del.).
250. Job ii. 11:
Cf. xlii. 11; Is. li. 19; Nah. iii. 7; Ps. lxix. 21.

251. Job xx. 17:
Cf. xlii. ii; Is. lxix. 21.

252. Job xviii. 19:
Cf. Gen. xxi. 23; Is. xiv. 22.

253. If the temper of the ruler riseth against thee, leave not thy place, for patience assuageth great wrongs.83

254. 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.

255. The ruler shall not lie with his servant, nor shall he set him over his house.

256. LXX, καὶ ιεριόμαστε τὸ ὄνομα αὐτοῦ Νῦν λέγων Οἴκος διαναπαύσῃ ημᾶς (= ιερίς). Cf. above, § 12, p. 117.

257. Therefore thou plantest pleasant plants, but settest them in with strange slips.

82 Merx cancels הַרָּ֑וָֽי. Hoffm. transposes הָֽאַֽ֑וָֽי נְֽהָֽוָֽי הָֽאַֽ֑וָֽי מַֽמְּשָֽה.83 That is, the sufferings resulting from the sins of the ruler (Professor Haupt) it must then be pointed נוּ.84 Cheyne and Duhm, following the interpretation of Ew., render "plants of Adonis," considering דִּינִ֑וַּי to be an epithet of this god used as a name. As the worship of Tamuš 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 דִּינִ֑וַּי was changed to דִּינִ֑וַּי to remove the countersense which arose from the loss of the negative; cf. Vulgate.


259. Esth. iii. 12: Τὰ γὰρ ήθος βασιλείας ἡμῶν.

260. Gen. xiii. 7: Τιμώτε καὶ μεταφέρει ναρκούν μοι.

261. Ps. lx. 6: "Thou hast given them that fear thee a banner to lift themselves up because of the truth" (Del.). — LXX, ἔδωκας τοῖς φοβομαντοῖς σε σημεῖον τοῦ φυγεῖν ἀπὸ προσώπου τούτου (τοῦ καμινιάτος); similarly Vulg. Pesh.67

261. ὑδατείς τὸ ποτήριον τοῦ πολέμου, καὶ αὐξήσεις τὸ ναόν πρὸς τὸν βασιλέα ᾽Ελλάδος, Ex. xvii. 7:

Cf. Nu. xx. 13; Dt. xxxiii. 8.

262. Is. x. 18:

And it (Asshur's glory) shall be like the pining away of a sick man. — LXX, καὶ ἐσταὶ ὁ φεύγων ὃς ὁ φεύγων ἀπὸ φλογὸς καμινιάτος; Vulg. et erit terrore profugus.

263. Gen. iv. 12:

Cf. vs. 14; Is. xxiv. 20.

264. Ps. cxxxvii. 1:

καὶ φύεται τὸ τήρημα τοῦ ναοῦ

On ἱστοῦν, 1 Sam. i. 24, see Driver, Hebrew Text of the Books of Samuel, in loc. — In 2 Ki. ix. 4, ἱστοῦ 29 is probably dittograph (LXX, Pesh.).

265. Job xiv. 18:

LXX, καὶ πλὴν ὅρος πίπτων διαπεικατα.

266. Is. lviii. 10:

καὶ ζήτησεν ἐν ἀληθείᾳ καὶ θρόνῳ τοῦ θεοῦ, And minister thy sustenance90 to the hungry, and satisfy the afflicted soul.

267. Lam. iv. 15:

268. Nah. ii. 2:

LXX, ἐξαιρεσιμένως εἰς θλύσεως (= ἔπλευσε).

86 Wanting in the LXX.
87 This reading is adopted by most recent commentators, but is exposed to grave objections.
88 Cf. Syr. ἐκ νησίων.
90 Lit., 'appetite, object of appetite.' — Graetz, Monatschrift für Gesch. u. Wissensch. d. Judenr., 1886, p. 272, emends ἐν ἀληθείᾳ λεύκων ἀνάμεσα ἀνακάλυψας, after Pesh.; cf. LXX.
269. Nah. i. 2: 
Cf. Lev. xix. 18.

270. Prov. xx. 27:

271. Ps. xxxii. 1: 98

272. Ez. xliiv. 12.

273. הרקע תוחא אסת המבורה מפשעה כי נפגעי אלוהים או כל נפליל

274. Ez. xxxix. 9:

275. Ps. lxxviii. 9:

276. Job xxx. 13:

277. Jer. i. 10:

278. Nah. i. 3:
Cf. Is. xxix. 6. In inverse order, Am. i. 14; Ps. lxxiii. 16.

279. Am. vi. 7:

280. 2 Chr. xxxii. 15.

281. Is. xxxiii. 8:

282. נעל המי הכהנים חסדים ומכבים round them, they are devoured like stubble fully dry.

98 סנה, after the analogy of the verbs דלי, to agree with כס.

99 סנה, for the sake of greater similarity with כס; cf. Ges., § 52, rem. 1;
Stade, § 387a.

94 The text is probably corrupt. LXX render ד'ח'ל, which would at least suit the context. Graetz, Monatschrift, u.s.w., 1886, p. 505, conjectures ד'ח'ל. He removes (cf. Job xxv. 5) drunken princes, etc.
283. Eccl. vii. 6:

And you carry Sakkuth your Moloch (or king), and Kaivan, the star of your god, the images which you have made for yourselves.  

285. Job xl. 22:

286. Eccl. x. 6:

287. Ps. lv. 9:

288. Ez. ii. 6:

289. Dt. xxi. 18, 20:

290. Ps. xviii. 12 (2 Sam. xxii. 12).

291. Prov. xxvi. 17:

LXX, ὄσπερ ὁ κρατῶν κέρκου κυνός, στῶς ὁ προεστῶς ἀλλοτρίας κρίσεως.

292. Is. x. 29:

293. Is. xxvi. 4:

Cf. xl. 17, lxv. 18; Ps. lxxiii. 18, xcii. 8, cxxxii. 12, 14.

294. Jer. xvi. 19:

Cf. Ps. xxviii. 8.

295. Ez. xvi. 7, 22, 39, xxiii. 29:

296. Ex. xxiii. 5:


68 Observe one alliteration enclosed in another after the scheme abba.

67 For the אֲדֹנָי, יְהוָה, Graetz would read יהוה; cf. above, No. 278.

69 See Cornill in loc.

68 The same development of meaning of לֻיָּב, 'let alone, allow to exist; preserve, save,' is also found in Assyrian in the Qal and Shaphel of this verb (עָלַב and יָסָעַב).
297. Zeph. ii. 4: אִּשָּׁה לְנָשָׁה נַעַר

298. Is. liv. 6: נַעַרְתָּךְ יַעַרְתָּךְ

299. עַל אַשֶּׁר מָכִיתוּ תֹּרָה וּלְאַמָּתָה דֶּנַּהְתָּךְ לְבַל רְתוֹ

Ez. xii. 14.

LXX, καὶ πάντας τοὺς αὐτῆς αὐτῶν (ἕως) ; so Pesh. and Cornill.

300. יֵכְרֵא אַתָּה סְמִית אַקְרֵכָה זֹמָן זָומֵז דָּוִיז
1 Sam. vii. 12.

301. Ex. xviii. 4:

302. Is. lxii. 3: נַעַרְתָּךְ נַעַרְתָּךְ בַּדַּרְתָּךְ

Cf. Ez. xvi. 12, xxiii. 42; Prov. iv. 9, xvi. 31.

303. בִּנְיָם הָוַא דְּשָר הָוַיָה הָוַי בְּאהַר הָוַי הָוַי לְוַי לְוַי וּלְוַי לְוַי
Is. xxvi. 1:

304. Is. xvii. 2: וַיָּבָדְתָּךְ לְקַרְבָּךְ וַיָּבָדְתָּךְ
LXX, καταλελειμμένη ἐς τοῦ αἰῶνα (?) = καὶ καταλελειμμένη ἐς τοῦ αἰῶνα.

305. יָדְתָּךְ נוֹא רִבְבָּךְ עַל שְׁלַשְׁשָׁה גִּבְבָּךְ עַל שְׁלַשְׁשָׁה גִּבְבָּךְ שְׁלַשְׁשָׁה גִּבְבָּךְ
Jud. x. 4:

306. Mi. i. 10:

307. וַיָּמָר הָוַיָה מָה זְקֵרְתָּךְ וַיָּמָר הָוַיָה מָה זְקֵרְתָּךְ וַיָּמָר הָוַיָה מָה זְקֵרְתָּךְ
Jos. vii. 25, 26:

308. Is. xv. 5 (Jer. xlviii. 5):

309. Is. xxi. 2:

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100 Wellhausen, Text der Bücher Samuelis, conjectures for הָוַי לְנָשָׁה, ' כְּרֶךְ לְנָשָׁה (or הָוַי לְנָשָׁה), "Witness may it be that Jahveh hath helped us."

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

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

103 Most modern commentators since Reland (Palestina illustr. 534 ff.), "In Acco do not weep," considering יָמָר a contraction [or corruption] of יָמָר. On the LXX see Volland, in ZATW, IV., 4.

104 So also 1 Chr. ii. 7, the name is changed to adapt it to the explanation: יָמָר כִּכְרֵךְ מְעַרְבִּיר חִשֹּׁא.
310. Gen. xix. 38:

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:

313. Is. x. 30:

Poor Anathoth (sc.: listen וְשָׁמְרֵה) !— Vulg. paupercula Anathoth.\(^{105}\)

314. Dt. iv. 11, v. 19; Ez. xxxiv. 12; Joel ii. 2; Zeph. i. 15; Ps. xcvii. 2; Job xxxviii. 9.\(^{108}\)

315. (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 σκότους αἰώνιον, οὐ οἶκ θεοῦ φέγγος οὐδὲ ὄρφην ζωῆν βροτῶν.

316. Gen. xviii. 27:

Cf. Job xxx. 19, xlii. 6.

317. Mi. i. 10: \(^{107}\) (qere בִּכְתָּן הַלֶּאָפָרָה, וּבָדֵי הַלֶּאָפָרָה, הַלֶּאָפָרָה כַּרְאִית דֵּרֶךְ הַלֶּאָפָרָה) In Beth-le-Aphrah (Dust-home) bestrew thyself with dust (kethib, I have bestrewed myself).— LXX, γῆν καταπάσανσθε κατὰ γόλατα 108 ἐγών.

318. I Chr. iv. 9:

וְאָשֶׁר קָרָאָה שָׁמְרֵה יִבְּשָׁן לְאָמְרֵה בִּילוֹדֵי בִּכְתָּן

\(^{105}\) Pesh., Ew., Dillm., and Cheyne: “Answer her.”

\(^{106}\) Schwally, in ZATW, X., 178, suggests the pointing בִּכְתָּן after the analogy of יִבְּשָׁן, which is also favored by Syr. בִּכְתָּן.

\(^{107}\) The parallelism favors the qere (Inv.). Hitz thinks that the kethib arose out of the intended allusion to יִבְּשָׁן (cf. on No. 63).

\(^{108}\) מֵעָלָה; cf. on No. 306 and Vollers, l.c.

\(^{109}\) Perhaps יִבְּשָׁן is an old nominal form from a lost stem יִבְּשָׁן, and being at a loss to explain it, the author connected it with יֵבָשָׁן, which contains the same consonants; or, the name was originally יֵבָשָׁן, and was altered on account of its unfavorable signification to יִבְּשָׁן by transposition.
319. 2 Ki. xvii. 4: 

LXX, καὶ ἐποιεῖτο ἄναβεν ἀπὸ τῆς καλαίας; Vulg. obsevit (= καὶ ἐποιεῖτο).

320. Dt. xxxii. 36: 

Cf. 1 Ki. xiv. 10, xxii. 21; 2 Ki. ix. 8, xiv. 26.


321α. Gen. xxvii. 36: 

321β. Hos. xii. 4: 

321γ. Gen. xxxii. 25: 

322. Zeph. ii. 4: 

323. Mal. ii. 12: 

Jahveh will cut off to the man that doth it (marry a foreign woman) a waker (or caller) and answerer. — LXX, ἐξολοθρευσεν τὸν ἄνθρωπον τὸν ποιεῖντα ταύτα ἦσον καὶ ταπεινωθη (? = εἰς τέκνα). — Vulg. magistrum et discipulum.

324. Is. ii. 19, 21: 

325. Job ix. 9: 

Cf. for the last words, xxxviii. 31; Am. v. 8.

326. Gen. xxvi. 20: 

327. Ps. vi. 8: 

328. לְחָתֵל הַיָּמִים וְאַלַּחִיתֶּם אֲשֶׁר שָׁמוֹנְהוּ הָאַלְלֵי הַיָּמִים שֵׁם הָאַלְלֵי הָאַלְלֵי הָאַלְלֵי

329. Esth. iii. 8: 

אַלַּחִיתֶּם אֲשֶׁר שָׁמוֹנְהוּ הָאַלְלֵי הַיָּמִים

110 Klostermann, cf. xxv. 1.

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

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

113 Bickell transposes מַעְמָשָׂה to the place before לָקִיל: "oil of joy for the raiment of mourning, a song of praise for a failing spirit."
Is. xxiv. 17:
Cf. vs. 18; Jer. lxviii. 43; Job xxi. 10; Lam. iii. 47.

Gen. x. 25 (I Chr. i. 19):
Cf. vs. 18; Jer. xlviii. 43; Job xxi. 10; Lam. iii. 47.

Ps. cxli. 7:
Cf. Lam. ii. 22; Jer. xlii. 17; Jos. viii. 22.

1 Sam. xxi. 3:
Cf. 2 Ki. vi. 8; Ru. iv. 1.

Gen. xxxii. 31:
Cf. Syr. $\text{fut}$, Arab. $\text{ful}$. The Assy.

Gen. xli. 52.

Hos. ix. 16:
Hos. xiii. 9:
Lev. xiii. 45:
Job xvi. 12:


114 Contracted $\text{fut}$, Dan. viii. 13. Cf. Syr. $\text{fut}$, Arab. $\text{ful}$.


114 Contracted $\text{fut}$, Dan. viii. 13. Cf. Syr. $\text{fut}$, Arab. $\text{ful}$.


114 Contracted $\text{fut}$, Dan. viii. 13. Cf. Syr. $\text{fut}$, Arab. $\text{ful}$.


114 Contracted $\text{fut}$, Dan. viii. 13. Cf. Syr. $\text{fut}$, Arab. $\text{ful}$.


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114 Contracted $\text{fut}$, Dan. viii. 13. Cf. Syr. $\text{fut}$, Arab. $\text{ful}$.


114 Contracted $\text{fut}$, Dan. viii. 13. Cf. Syr. $\text{fut}$, Arab. $\text{ful}$.


114 Contracted $\text{fut}$, Dan. viii. 13. Cf. Syr. $\text{fut}$, Arab. $\text{ful}$.
341. מָאָרַתְךָ לְנוֹלֵיהֶם כֻּלָּהּ בּוֹרֵךְ וְחָכַרְתָּ שְׁמֶם הַחֲרֹן

Gen. xxxviii. 29.

Cf. 2 Sam. v. 20 (1 Chr. xiv. ii), vi. 8 (1 Chr. xiii. ii).

342. עָמַסְתָּ נַפְשָׁתְךָ וַיָּלַךְ נָפָשְׁתָּ

Prov. vii. 7: 117

343. חַלֶּשָׁה נָפָשְׁתָּ

344. עָמַסְתָּ נַפְשָׁתְךָ וַיָּלַךְ נָפָשְׁתָּ

Prov. vii. 7: 117

345. יָצַצְּתָ נַפְשָׁתְךָ לְקַנָּה

346. עָמַּר רַחֲלָה בּוֹמְתָּּיָּ אלֲהָם בּוֹמְתָּיָּ שָׁם שָׁמְעָוָה וְחָכַרְתָּ

Gen. xxx. 8: 118

347. מִי. ii: 119

The scions and the offshoots.

348. Is. xxii. 24: 119

349. Is. xiii. 4:

350. בִּכְרֹתָו וְיָדָו יָדָו אִשָּׁה אִשָּׁה לְפָרָם צֶרֶךְ וּלְצָמָה הַמּוֹשָׁרְת

Is. xxviii. 5:

351. יָבְעַר רִמְוכְתָּהּ לֶזֶנְאָר שֶׁפֶלֶל

352. לָא צְאַר שְׁמֶם לֶזֶנְאָר

353. Zech. ix. 3: 111

Cf. מְכַלֶּר גָּד, Jos. xix. 29.

354. רְשָׁעֶה אֶבֶדְתָּהּ עַל מַנָּהָגִים ... זָכַר שֶׁרֶה אָשֶׁר יָדְרָה יִדְרָה לָהּ

Gen. xvii. 17, 19:

354. הָאוֹמַר שֶׁרֶה אֶבֶדְתָּהּ עַל מַנָּהָגִים בַּל שֶׁאֵלָהּ לְאֶבֶדְתָּהּ בְּלַמָּא שְׁפַסֶּקָהּ לָהּ

Gen. xxi. 6.

117 LXX omits שִׁירֵי. Cornill considers שִׁירֵי a corrupt repetition of שִׁירֵי but שִׁירֵי is distinguished from שִׁירֵי as fast, swift horses. In Assyr. pardu means (in Niph.) 'fly off, hasten away.' The stem שִׁירֵי in Assyr. implies vehemence, then swiftness.

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

119 These words are lacking in LXX.

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

121 "A paronomasia, and, at the same time, containing a double meaning, bulwark, and siege." Stade in ZATW, 1., 48 f.
354. Gen. xxvi. 8:

355. Jer. ii. 6:

356. Ez. xix. 13:

357. Is. xxxiv. 14:

358. Dan. xi. 30:


359. Jon. iv. 6:

360. Ps. cvii. 33:

361. Zech. vii. 12:

362. Hos. viii. 7:

363. Gen. xix. 20, 22:

364. Gen. xxxi. 49:

365. Jud. v. 4:

366. Prov. xiii. 22:

367. Ps. xxxii. 7:

Thou art my hiding place, from trouble wilt thou protect me, with songs of deliverance wilt thou compass me about. — LXX, σὺ μονὸς εἶ καταφυγῆ ἀπὸθλῆσεως τῆς περιεχούσης με (ἢ ἐκφάνη), τὸ ἀγαλλιῶμα μοι, λυτρωσάι με ἀπὸ τῶν κυκλο-

369. Prov. xiii. 22:

Cf. Ps. lxxviii. 8.

366. Ps. xxxi. 7:

Cf. Ps. lxxviii. 8.

122 For דֵּי, Graetz (Monatschrift, 1886, p. 547) would read דָּרֵי, messengers. — Jer. xlviii. 9, נָהְרָן מְנָה is prob. to be emended after LXX, נְהָרָן מְנָה; see Schwally, ZATW, VIII., 197, n. 3.

123 The reverse order, vs. 35; is xlii. 18.

124 Professor Haupt, who refers Ps. cxxxii. to Zerubbabel, sees in Ps. cxxxii. 17, נָהְרָן מְנָה, "There will I make a horn to sprout," etc., an allusion to יְהֹוָה. ἐκφάνη, instead of the more usual ἀκολούθησεν, to play on the name of the city.

125 In the preceding, nothing has been said about a מִזְפָּה. Ewald therefore (Komposition der Genes., p. 64) conjectured מִזְפָּה, "And the pillar he called Mizpah."

127 For מִזְפָּה, e.g., יְהֹוָה (Genit. relation, and the former stands in the Plur. are used in Genit. relation, and the former stands in the Plur.
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368. Prov. xxiv. 10:

If thou art faint in the day of adversity—thy strength is narrow" (Del.).

369. Is. xxx. 6: $^{129}$

Cf. Prov. i. 27; Zeph. i. 15; Job xv. 24; Lxx.

370. Hos. xiii. 12:

If thou art faint in the day of adversity—thy strength is narrow" (Del.).

371. Is. xxxiv. 11:


372. Hos. ix. 6:

Cf. Prov. i. 27; Zeph. i. 15; Job xv. 24; Lxx.

373. Jer. xxix. 21, 22:

סֹסְדוֹנָה יָבִא יֹקֶדָא

374. 2 Ki. iv. 31:

אֲנָא קִלּ אֲנָא קִבָּשׁ

375. 1 Ki. viii. 20 (2 Chr. vi. 10).

376. Jer. xii. 13:

וַחֲלַשׁ עֵיטָן קַכָּשׁ

377. Is. xxii. 5:

קִיר עֵינָה קַכָּשׁ קַכָּשׁ

378. Am. viii. 2:

כַּא לַכָּה אלָא כְּמִי יָשָּׁרָלָא

379. Is. xvi. 9, 10:

Cf. Jer. viii. 20 (קִשָּׁר, נַזְּרָא) ; Ps. xcv. 1 (רֹן, יִצְרָא)。

380. Job xxiv. 18:

כִּקָּה אֵלַי עֵיטָן קַכָּשׁ קַכָּשׁ בָּאָרִים

$^{129}$ LXX divide and read differently.

$^{129}$ Professor Haupt identifies יָדִיב with Assyr. nēšu; יָדִיב and J often interchange in the Semitic languages.

$^{180}$ So Ewald, Propheten, Cheyne.

Besides the alliteration of רֹתִרְדּ with רִאָם, 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. xlviii. 32 f., רֹתִרְדּ אֵלַי רֹתִרְדּ. 
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381. Gen. iv. 1:

382. Nu. xxiv. 21:

383. Ez. vii. 6:

384. Hab. ii. 16:

385. Is. xli. 2:

386. Hab. ii. 16:

387. Gen. xvi. 13, 14:

388. 2 Chr. iii. 1:

389. Gen. xxix. 32:

382 d'Av. ley. for קָלֵל (from קֶלֶל), to suggest קָלָּב (Keil, Lange and Orelli); Vulg. vomibus ignominiae; cf. Stade, § 124a.

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 רֵיקֵם, instead of ריקם; also 2 Chr. i. 16; Lev. xi. 36; Ex. vii. 19, רָקרק, instead of רקרק, comparing the Arabic qaray, to collect water in a reservoir; qariyyun, canal; maqran, a place where water is collected. If this conjecture be adopted, then there would be a paronomasia in Jer. iii. 17; רָקרק אָבֵדָו. If this conjecture be adopted, then there would be a paronomasia in Jer. iii. 17; רָקרק אָבֵדָו. If this conjecture be adopted, then there would be a paronomasia in Jer. iii. 17; רָקרק אָבֵדָו.

133 Reading after the LXX: דְּבָרָם and מִשְׁפָּת.

134 See Dillm.; Wellhauessen'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, Jahweh, is easily supplied from the preceding; the reference is to the event related in 2 Sam. xxiv. 16. For the derivations of וְרָקרק, cf. Ges. Thes.; Grill, in ZATW, IV., 145. — A play upon וְרָקרק and מְאָרָא is, according to Dillm., also to be recognized in Gen. xxii. 1, 8, 14.

136 Lagarde, Onomast. Sacra, II., 95, suggests the reading קָלֶל, as a corrupted Plur. fract. after the analogy of forms like קֵלָל, and attempts to derive its meaning from the Arabic. — קָלֶל, "to look upon with compassion"; so 1 Sam. i. 11; Ps. cvi. 44.
390. Zech. ix. 5: 

391. Prov. xxii. 3 (xxvii. 12): 

392. Job xxiii. 6: 

393. Hab. iii. 2: 

394. Joel ii. 10:

Cf. Is. xiii. 13, xiv. 16; Ps. lxxvii. 19; Jer. xxxix. 24.

395. Is. xv. 4:

Therefore Moab's warriors wail, his soul quaileth within him.—

LXX, άδ τούτο η δοξά μμ τούτου γήρα φίλοι

396. Ps. xxxiv. 11:

397. Ps. xxxiv. 11:

Gen. xxvi. 22.

398. Dt. xxiv. 6:

399. Gen. viii. 14 (thirty-eight times in the O. T.):

Cf. xxviii. 3; Zech. viii. 17; Prov. iii. 29.

400. Jud. vi. 32:

401. Job xiv. 9:

402. Gen. viii. 14 (thirty-eight times in the O. T.):

Cf. ii. 5.

403. Ps. xv. 3:

Cf. xxvii. 3; Zech. viii. 17; Prov. iii. 29.

404. Prov. xiii. 20:

LXX, γνωσθήσεται (= ιδρώθη). 

405. Prov. xviii. 24:

Wanting in the LXX; Theod., ἀνὴρ ἐταρίσσει τοῦ ἐταρισσάσθαι; Gr. Ven., ὅστε ἀλαξάζειν.

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

188 Similar combinations of ἀνήρ (ἄνα) with ἄνα (ἄνα): Ex. x. 10; Ps. xxiii. 4, xlix. 6, xxiv. 18; Neh. ii. 17.

189 ἄνα only here, and the derivative ἄνα, 'curtain.'

190 For ἀνήρ, from ἄνα, a formation like ἄνα.
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406. 1 Chr. vii. 23: וּכַרְא אֶת שָׁמוֹ קָדוֹשׁ בָּרוּךְ הוָה בֵּיתוֹ


408. Prov. xiv. 32: יִכְרְא לְקַדּוֹשׁ בָּרוּךְ הוָה

409. Is. xxix. 6: מִכְרַא הַשָּׁמוֹ הָקָדָשׁ בְּרוּךְ הַשָּׁמוֹ

410. Jud. x. 8:

411. Ez. xvii. 20:

Cf. Lam. i. 13.

412. Ex. xxii. 8:

413. 1 Ki. xviii. 27: יִכְרַא וּבָּרוּךְ הלָא

414. Lam. iv. 21:

Cf. Ps. xi. 17 (lxx. 5); שָׁמוֹ הָקָדָשׁ, Is. xxii. 13, xxxv. 10, li. 11, Jer. vii. 34, xv. 16, xvi. 9; Zech. viii. 19; Ps. li. 10; שָׁמוֹ הָקָדָשׁ, Esth. viii. 16, 17.

415. וַחֲרַךְּךָ אֶת שָׁמוֹ הָקָדָשׁ וַחֲרַךְּךָ אֶת שָׁמוֹ הָקָדָשׁ

Gen. xxx. 18.

416. Eccl. ix. 5: יִכְרַא וְלָהָ שָׁカー כְּכִשָּׁה יָכָּרָה

417. Gen. xxxi. 27:

Cf. 2 Chr. xxxiii. 18.

418. Is. lv. 12:

Cf. Prov. xii. 20.

419. מִכְרַא הָרָשָׁא אֶת שָׁמוֹ הָקָדָשׁ מִכְרַא הָרָשָׁא אֶת שָׁמוֹ הָקָדָשׁ

Gen. xxv. 25.

419*. מִכְרַא הָרָשָׁא אֶת שָׁמוֹ הָקָדָשׁ

Gen. xxv. 25.

420. Job xxvii. 21:

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

142 אֶשָּׁר is אֶשָּׁר בְּשָׂר; Klost. omits.

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

144 פָּרָשָׁה (instead of פָּרָשָׁה or פָּרָשָׁה, which are elsewhere used in Eccl.) perh., for the sake of the paronomasia with בְּשָׂר.

422. Is. i. 23:

"Thy law-makers are law-breakers" (Cheyne). Cf. Hos. ix. 15.

423. 2 Ki. xxiv. 12: 2

424. Gen. xxxii. 29:

425. Mi. vii. 3:


426. Zeph. i. 15:

Cf. Job xxx. 3, xxxviii. 27.

427. 1 Sam. i. 20:

428. 1 Sam. i. 27, 28:

429. 2 Ki. iv. 28. 1

430. Jer. xlviii. 11:

Cf. xxx. 10 (xlvi. 27).

431. Is. xxiv. 12:

432. Lam. iii. 47:

146 "The accumulation of the terminations òmo and òmo," 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., lxxix., lviii., lix., lxxxii.)."

147 Not י"סית, as ס"ית, but ס"ית (form gatil'), with lengthening of the patach into qame after resolution of the doubling; wherefore the latter is unchangeable. The plur. ס"ית (alongside of ס"ים) is therefore incorrect; cf. the same confusion in ס"ים, ס"ים, ס"ים, horsemen, which latter stands for ס"ים; cf. on No. 342 (Professor Haupt).

148 Cf. above, § 12, p. 117.

149 Klostermann thinks that חאמן (comp. Dt. xxvii. 18) was the original reading.

149 According to Professor Haupt, not a pilel form, as usually explained, but simply the stem יָשִּׂה with the nominal ending an, as in יָשָׂה, etc.; cf. above on No. 347.
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433. Ez. xxxix. 2: נָשַׁבֵּכָהוּ אֲשֶׁר שָׁבוּ הָאָרֶץ:
434. Gen. xli. 47: זְהָעֲרָתָה בְּשֵׁכְבֵּי שְׁבָטֵי לְכָפָטֵי
Cf. vs. 53, 54.
435. יָאָכֹל כָּל לֱגֹאֵכָה הָוָה בָּאָרֶץ בָּאָרֶץ כָּל שְׁבָטֵי שְׁבָטֵי
Gen. xxi. 31.
436. Ex. xxii. 9: וַאֲשֶׁר אֲשֶׁר שָׁבוּ
Cf. Ez. vi. 9.
437. Ez. vi. 6: קֵשָׁה בֵּית נִקְבָּעֵת נִלְטָכָה
438. Is. xiii. 6; Joel i. 15: נָשַׁבֵּכָה בֵּית נִקְבָּעֵת נִלְטָכָה
439. Is. li. 19, lx. 18; Jer. xlviii. 3:
440. Joel i. 10:
441. Is. xxxii. 12: וְבִשְׁפַּמְתָּנוּ וּבִכְרֵנוּ
442. Dt. xxviii. 22; 1 Ki. viii. 37 (2 Chr. vi. 28); Am. iv. 9;
Hag. ii. 17.
443. מַהֲרִיָּה אֲלֵהֶם בָּאָרֶץ אֲשֶׁר נָשַׁבֵּכָה אֲשֶׁר נָשַׁבֵּכָה תְּחַת הַשָּׁמֶשׁ אֲלֵת
1 Ki. viii. 47:
Cf. Dt. xxx. 1-3; 2 Chr. xxx. 9.
444. בִּשְׁבָטָה יָדָו אֲתָא שָׁבְבוּ אֲתָא שָׁבְבוּ לְהַבְּרֹתַת בֵּיתנֵי אֲלֵת
Ps. cxxvi. 1, 4: מַשְׂכִּית (שָׁבְבוּ) לְמַשְׂכִּית (שָׁבְבוּ) לְמַשְׂכִּית לְמַשְׂכִּית לְמַשְׂכִּית
When Jahweh 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:
שָׁבוּ בְּכֵן שָׁבְבוּ אֲתָא מַשְׂכִּית מַשְׂכִּית
Cf. vs. 12, 14; Hos. xiv. 5.

160 Cf. ch. xxxvi. 33, where the name כֵּן שָׁבְבוּ אֲתָא is connected with the numeral שָׁבְבוּ אֲתָא, seven.
161 LXX omits כֵּן שָׁבְבוּ אֲתָא.
162 On the text, see Stade, ZATW, IV., p. 267, rem. 1; Duhm, ad loc.
163 The phrases שָׁבְבוּ אֲתָא שָׁבְבוּ אֲתָא, though frequently confused, are not identical in origin or meaning. שָׁבְבוּ אֲתָא, which is pre-exilic, is a figura etymologica, meaning 'restore the former condition'; שָׁבְבוּ אֲתָא, 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 שָׁבְבוּ אֲתָא, vs. 1, and שָׁבְבוּ אֲתָא, vs. 4. So Professor Haupt.
446. Jeremiah 31:22:

447. Job 5:21:

448. Isaiah 28:15, 18:

449. Psalms 88:42:

450. Genesis 3:15:

451. Psalms 9:1:

Cf. xxvii. 11.

452. Proverbs 12:25:

453. Isaiah 28:15, 18:

454. Psalms 31:31, 32:

Psalm 68.

455. Lam. 2:6:

456. Job xxxiii. 18:

457. Daniel 11:22:

458. Psalms 68.6:

Psalm 12.

459. Gen. iv. 25:

460. Psalms cxxxvii. 5:

461. Cant. iv. 2:

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

463. Hoffmann, שבת, the demon of sickness, after Ps. xci. 6. — The combination occurs also Eccles. xi. 9: סתרים ויאל. דוא.ק.

464. Duhm surmises that Is. wrote שמה, the second word as genit., "stachelpeitsche."

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

466. In the Talm. Yoma, 74a, the suffix is referred to הנך, and the word is in a playful manner explained; either he shall shake it off his mind (דוד מרענית), or he shall tell it to others (דוד מרענית שמה), and by this relieve his heart.

467. See above, § 12, p. 119.

468. Dyserinck emends דוד; Graetz, better, אחרון; cf. Ps. cix. 24.
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462. Job xxi. 23: 161
463. Job iii. 26:
464. Ps. cxxii. 6, 7:

465. 1 Chr. xxii. 9: 8
466. Prov. vii. 14:
467. Jer. xxxiii. 9:
468. Is. xxix. 19:

469. Eccl. vii. 1:
470. Mal. iii. 20:
471. Ez. xxiiii. 33:
472. Jer. v. 30:
473. Mi. vi. 16:
474. Lev. xxvi. 32:

Cf. Ez. xii. 19.

475. Jer. ii. 12:
476. Is. v. 6:

Cf. vii. 23, 24, ix. 17, x. 17, xxvii. 4.

477. Ps. xlv. 8:
478. Cant. i. 3:
479. Is. xxv. 6:

480. Gen. xxix. 33.

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

162 Other combinations of שֵׁהָה שֵׁה, xxxii. 15, xxxiii. 28, 29, xxxv. 3, 7.

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

164 "ummy וַיְהַלְבוּ, and ℒomedical שֵׁה שֵׁה |", for the sake of assonance " (Duhm).
481. Gen. xvi. 11: 

481. Gen. xvii. 20: 

482. Dt. vi. 3: 

483. Prov. xix. 16:  

Cf. xxi. 23.

484. 

Ps. cxxx. 6.  

LXX, ἐξίπτωσα ἢ σπείρῃ μου ἐπὶ τὸν κύριον ἀπὸ φυλακῆς προδὸς μέχρι νυκτὸς (= χασάμυρα ϝάρκα ὁ πάνηγυρις).

485. Ps. cxix. 117: 

486. Ez. xxviii. 26:  

487. 

Dt. xvi. 18; Jos. viii. 33; 1 Chr. xxiii. 4, xxvi. 29.

488. Jud. ii. 16: 

489. Joel iv. 2:  

Cf. vs. 12.

490. Jer. xiv. 6:  

491. Mi. i. 11:  

Pass thou away, O inhabitress of Shaphir (Fairtown), stripped in shame.

492. Is. liv. 8:  

493. Ezra viii. 29:  

494. Jer. i. 11, 12:  

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

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

167 Del., Dillm., Cheyne (cf. Pesh.) consider the אָשָׁר שֶׁפֶר a by-form of שֶׁפֶר, which is used in a similar connection in Prov. xxvii. 4, preferred here for the sake of the paronomasia with שֶׁפֶר. Duhm regards שֶׁפֶר as a copyist’s error.

168 For מֶקֶר 10, Graf reads, with Aq., Sym., and Vulg., מֶקֶר, virgam vigilantem.
495. Is. xlix. 10:

496. Is. xiv. 30:

Cf. 2 Ki. xix. 30, 31.

497. Is. xxix. 2:

Cf. Lam. ii. 5.

498. Ex. v. 18:

499. Gen. i. 2:

Cf. Is. xxxiv. 11; Jer. iv. 23.

500. Zech. xii. 4; cf. Dt. xxviii. 28:

501. 1 Ki. viii. 38, 45, 49, 54, ix. 3 (2 Chr. vi. 19, 29).

502. Jer. vi. 1:

CLASSIFICATION OF THE CASES OF PARONOMASIA QUOTED IN THE LIST.

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


169 LXX in Lam.: ταπεινωμένη καὶ τεταπεινωμένη, so also Is. iii. 26: ταπεινωθήσονται (= μακρά?).

170 The word הָוָה occurs in other Semitic cosmogonies. So in Philo Byblius’ account of the Phoenician cosmogony, where Ba‘u figures as the spouse of אִירָוָה בָּנֹי (C. Müller, Fragm. Hist. Græc., III., 300 f.). Some Assyriologists believe that the word occurs also in the cuneiform inscriptions under the form of Ba‘u, the mother of Ea, the lord of the deep ocean, properly a personification of the water (cf. Hommel, Geschichte Assyr. u. Babylon, p. 255). According to Professor Haupt (Beitr. zur Assyriol., I., 181, 23), הָוָה is equivalent to Assyr. babalātu (standing for bū-hū-bā-mātu), “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).

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


4. Plays upon words: —


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

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<th>Number of Pages</th>
<th>Number of Cases of Paronomasia</th>
<th>Proportion of Cases of Paronomasia to Page</th>
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The bearing of paronomasia on some questions of modern criticism is illustrated by the following table:

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