

## Old Testament Notes.

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NEW YORK.

1. *An Assyrian Cognate of the Word רַחֲנִים*. 2. *The Word מוֹר in Obadiah 7.*

## 1. An Assyrian Cognate of the Word רַחֲנִים.

THE word רַחֲנִים, which is evidently the plural of \*רַחֲנָה, the ptc. sg. of the stem רַחַן, occurs six times in the Old Testament with the meaning 'princes, governors.' The only cognate of this word which exists in the Old Testament is the ἀπαξ λεγόμενον רַחֲנָה, 'dignitary, prince' (Prov. 14<sup>28</sup>), not to be confused with the רַחַן of Is. 10<sup>16</sup>, ψ 106<sup>15</sup>, which is from a stem רַחַח, 'to waste away.' Besides this, the proper name רַחֲנָה, which occurs in 1 Ki. 11<sup>28</sup> as the name of a Damascene prince, is, in all probability, a derivative from the stem רַחַן, and originally had the same meaning as the רַחֲנָה of Prov. 14<sup>28</sup>.

There can be little doubt that the stem רַחַן, as is suggested in the lexicons, is cognate with the Arabic *razuna*, 'to be heavy,' from which we have, for example, the adjectival derivative *razn*, 'grave, sedate,' a form like רַחֲנָה, with ' for ʾ in the second syllable.

There exists in Assyrian a synonym of *qarradu*, 'strong, mighty,' which seems to have the form *ruzzunu* (Sm. 2052, c. II. 30), and to be the piel inf. of a stem *raznu*. Unfortunately, the first syllable of the word appears on the original clay as *ur-*, i.e. *urzunnu*, which, however, as Delitzsch conjectures (*AHW.*, 596) is probably to be read *ruz*, i.e. *ruzzunu*. The reasons for this hypothesis undoubtedly are: first, the existence of a clearly written form *ru-uc-ṣu-nu*, apparently with ʾ, which appears as a synonym of GAL (*ik*) on the syllabary S<sup>c</sup> c. I., 41; and secondly, the fact that we find (VR., 41, 20) one of the synonyms of *kabtu*, 'heavy, dignified,' given as (*ru?*)-*uc-ṣu-nu*, with the first syllable effaced, also apparently with ʾ.

It seems permissible to suppose that these citations are really occurrences of one and the same form, the stem consonants of which are probably רזן with ל, as we find it actually written in the first passage quoted above. The character *u*ץ may be used either for *u*ץ or *uz*, and the character *cu*, although generally employed exclusively for צ, occasionally has the value *zu* or *zum* (see Brünnow, 10,977; *BPS.* 82), so that the writing of the word with *u*ץ-*cu* may simply have been intended to represent *uz-zu*. This seems all the more likely if we remember: first, the meaning attributed to *urzunnu-ruzzunnu*, i.e. *qarradu*, 'mighty' (also *ruccunu = kabtu*); and secondly, the undisputed existence of a stem of this form (רזן) in both Hebrew and Arabic with a similar meaning. If an Assyrian cognate of this latter stem exists, it must appear, according to the laws of the interchange of sibilants with a pure ל. It is possible, however, to read the Assyrian word either with צ or ל, but, in view of the reasons just given, the stem is very likely רזן, and not רצן, and it is probably a cognate of רזן, רזנים with ל.

## 2. The Word מזור in Obadiah 7.

The etymology and meaning of the word מזור in Obadiah 7 is not satisfactorily explained in the lexicons.

The translators of the A.V. confused it with the מזור in Hos. 5<sup>13</sup> and Jer. 30<sup>13</sup>, translating it 'wound,' a meaning made impossible, however, by the context of the passage in Obadiah. The מזור in Hosea, which is used synonymously with חלל, is plainly a derivative from וור, 'press, squeeze,' and is used to denote a festering wound. Regarding the מזור of Obadiah, however, the twelfth edition of Gesenius (by Buhl, 1895) gives its meaning, in agreement with the Targumic translation תקלא, as 'Fallstrick, Schlinge,' as if it came from some stem meaning 'to bind' (רזור).

This meaning 'bind' or 'twine' does not really appear in Hebrew in the stems וור, ורר, both of which are used in the sense of pressing or squeezing out, as, for example, a fleece (Ju. 6<sup>36</sup>), an egg (Job 39<sup>15</sup>), or a wound (Is. 1<sup>6</sup>: ורר, referring to מכה טרייה).

The translation in the LXX of the מזור in Obadiah by *ἐνδρα*, and in the Vulgate by *insidiae*, 'ambush, lying in wait,' seems more in accordance with the sense of the passage. It is probable that in the Hebrew text used by the translators of the LXX the reading