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 ז, as we find it actually written in the first passage quoted above. The character *uṣ* may be used either for *uṣ* or *uz*, and the character *ṣu*, although generally employed exclusively for צ, occasionally has the value *su* or *sum* (see Brünnow, 10,977; *BPS.* 82), so that the writing of the word with *uṣ-ṣu* may simply have been intended to represent *uz-zu*. This seems all the more likely if we remember: first, the *meaning* attributed to *uzzunu-ruzzunu*, i.e. *qarradu*, 'mighty' (also *ruṣṣunu = 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 ז. It is possible, however, to read the Assyrian word either with צ or ז, 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, רוזנים with ז.

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[13] and Jer. 30[13], 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 חלי, is plainly a derivative from זור, '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' (זור?).

This meaning 'bind' or 'twine' does not really appear in Hebrew in the stems זור, זרר, both of which are used in the sense of pressing or squeezing out, as, for example, a fleece (Ju. 6[38]), an egg (Job 39[15]), or a *wound* (Is. 1[6]: זרו, referring to מכה טריה).

The translation in the LXX of the מזור in Obadiah by ἐνέδρα, 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

here was מָצוֹר, 'a siege,' the same word which occurs, for example, Ezek. $4^{7.8}$ Nah. 3^{14}, and which is generally considered to be a derivative of צוּר.[1] It is possible that subsequently the word was changed to מָזוֹר, as it appears in the Masoretic text, on the analogy of the other מָזוֹר, 'wound,' from זוּר, which was quite a well-known word.

The passage in Obadiah 7 may be translated in the following way, dividing it into two synonymous verses and one antithetical verse:

עד הגבול שלחוך כל אנשי בריתך

Thy very allies have driven thee to the border (*i.e.* the limit of thy territory);

השיאוך יכלו לך אנשי שלמך

The men who were at peace with thee have deceived thee and prevailed against thee;

לְחָמֶ(י)ךָ[3] ישימו מזור תחתיך אין תבונה בו:

Those who are at war with thee have set an ambush under thee, concerning which there is no comprehension (*i.e.* an ambush which it is impossible to discover).

[1] Fried. Delitzsch's attempt to connect the מזור of Obadiah with an obscure Assyrian word, *mazâru*, denoting a tool of some sort, is decidedly not satisfactory (see *Prol.*, p. 67).

[2] Cf. ψ 35^1 $56^{2.3}$. Marti's conjecture אכלי לחמך (cf. ψ 41^{10}) necessitates the supposition that the word אכלי had been omitted. But if we insert אכלי the last line seems too long.

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