It seems permissible to suppose that these citations are really occurrences of one and the same form, the stem consonants of which are probably \( \text{šū} \) with \( \text{i} \), as we find it actually written in the first passage quoted above. The character \( \text{uf} \) may be used either for \( \text{uf} \) or \( \text{us} \), and the character \( \text{ğu} \), although generally employed exclusively for \( \text{z} \), occasionally has the value \( \text{su} \) or \( \text{sum} \) (see Brünnow, 10,977; BPS. 8a), so that the writing of the word with \( \text{uf-ğu} \) may simply have been intended to represent \( \text{us-su} \). This seems all the more likely if we remember: first, the meaning attributed to \( \text{usunu-russunu} \), i.e. \( \text{garradu} \), ‘mighty’ (also \( \text{ruccunu = khabtu} \); and secondly, the undisputed existence of a stem of this form (\( \text{šū} \)) 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 \( \text{i} \). It is possible, however, to read the Assyrian word either with \( \text{z} \) or \( \text{i} \), but, in view of the reasons just given, the stem is very likely \( \text{šū} \), and not \( \text{ğu} \), and it is probably a cognate of \( \text{šū} \), \( \text{šū} \) with \( \text{i} \).

2. The Word \( \text{šū} \) in Obadiah 7.

The etymology and meaning of the word \( \text{šū} \) in Obadiah 7 is not satisfactorily explained in the lexicons.

The translators of the A.V. confused it with the \( \text{šū} \) in Hos. 5:12 and Jer. 30:15, translating it ‘wound,’ a meaning made impossible, however, by the context of the passage in Obadiah. The \( \text{šū} \) in Hosea, which is used synonymously with \( \text{šū} \), is plainly a derivative from \( \text{šū} \), ‘press, squeeze,’ and is used to denote a festering wound. Regarding the \( \text{šū} \) of Obadiah, however, the twelfth edition of Gesenius (by Buhl, 1895) gives its meaning, in agreement with the Targumic translation \( \text{šū} \), as ‘Fallstrick, Schlinge,’ as if it came from some stem meaning ‘to bind’ (\( \text{šū} \)).

This meaning ‘bind’ or ‘twine’ does not really appear in Hebrew in the stems \( \text{šū} \), \( \text{šū} \), both of which are used in the sense of pressing or squeezing out, as, for example, a fleece (Ju. 6:18), an egg (Job 39:15), or a wound (Is. 1:18: \( \text{šū} \); referring to \( \text{šū} \) \( \text{šū} \)).

The translation in the LXX of the \( \text{šū} \) in Obadiah by \( \text{σέβονa} \), and in the Vulgate by \( \text{insidiæ} \), ‘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 מָלָּחֵץ, 'a siege,' the same word which occurs, for example, Ezek. 4:8; Nah. 3:14, and which is generally considered to be a derivative of מָלָּחֵץ. It is possible that subsequently the word was changed to מָלָּחֵץ, as it appears in the Masoretic text, on the analogy of the other מָלָּחֵץ, 'wound,' from מָלָּחֵץ, 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:

Thy very allies have driven thee to the border (i.e. the limit of thy territory); the men who were at peace with thee have deceived thee and prevail against thee; 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 מָלָּחֵץ of Obadiah with an obscure Assyrian word, masārus, denoting a tool of some sort, is decidedly not satisfactory (see Prol., p. 67).
2 Cf. Ps 35:1 56:2. Marti's conjecture מִשְׁמֶרָה מְחָמָךְ (cf. Ps 41:10) necessitates the supposition that the word מִשְׁמֶרָה had been omitted. But if we insert מִשְׁמֶרָה the last line seems too long.