these represent נָרָה. Thus we get as the sense of v. 11a, 'A necklace of pearls in sockets of wreathed gold.'

But we see that vs. 11a corresponds pretty closely to vs. 12a. Therefore vs. 11a should correspond to vs. 12b. And so most probably it does. כְּמוּ occurs twice over in vs. 12b (for דָּמִים, as Bickell sees, is due to the transposition of the letters בָּדָמִים). Read in both passages כְּמוּ כְּמוּ (Bickell coincides only as to vs. 12b). Oddly enough vs. 11a gives כְּמוּ twice over, and vs. 12ב כְּמוּ virtually twice over. As to the amazing phrase יָלָלְמָנָה, where Schultens sees an allusion to the tropes of elegant oriental style, it is merely a corruption, either of לְמָנָה, "(spoken) for its purpose," or "with reference to its purpose," or of לְמָנִים (ג = מ, ד = נ, ה = נ), which is a weakened form of לְמָנָה, לְמָנִים. Sense and parallelism alike favour the second alternative.

Read therefore:

The two proverbs, vs. 11 and vs. 12, are thus in complete correspondence. But perhaps יָלָלָמָן would be still better than יָלָלְמָנָה? The loss of a י need not startle any one. The sense is, "He who hears with intelligence the words of the wise values them not less than the most costly ornaments." The at first sight startling introduction of the sardius into כְּמוּ is easily accounted for. It is designed to distinguish כְּמוּ from כְּמוּ. Compare Job 31:26 χρυσίων (בָּדָמ), 26 λίθω πολυτελεῖ (בָּדָמ). I have not had the advantage of consulting Baumgarten's "Étude critique" on the text of Proverbs (1890). But had this learned writer cleared up the passage, our new Hebrew Thesaurus (BDB. Part i., 1892) would, I think, have given us notice of it. Wildeboer's judicious but too brief commentary has nothing new to suggest. He thinks (with BDB., Delitzsch, and Strack) that יָלָלָמָן = נָלָלְמָנָה (15c), which, with vs. 17 before us, does not seem very probable.

2. On Psalm lxv. 3.

In the Journal of Biblical Literature, xvii. (1898), pp. 207 f., I have retracted my former view of the meaning of יָלָלְמָנָה in Ps. 65, which I can no longer use in illustration of the large-hearted utterance in Mal. 1. The short article containing this retraction (along with other things) was written early in 1898. In the summer of the same year I had occasion to return to Ps. 65, and the text presupposed in the rendering given in that article no longer seems to
me correct. I will at any rate venture to put before the reader a rendering of the text which I now think defensible.

To thee let praise be chanted, O Yahwe, in Zion;
To thee let vows be performed in Yeru-shalem.
To thy holy place, O Yahwe, let all men repair;
When our transgressions weighed us down, thou thyself didst cancel them.

**ןְיִמָּה** is non-existent. Every passage which presents this word in MT. can, I believe, be shown to be corrupt. But **ןְיִמָּה** will not do. The psalmist would have used רֹמָא (331) if he had wished to say 'is seemly.' 'Seemly for thee,' however, might mean 'seemly for thee to offer'; it is too vague. Read **רֹמָא**, although the Pual occurs nowhere else. תֹּמְאָא passed into **רֹמָא**.

There is much more to be said on this fascinating psalm, but time is wanting. Let me hope to be more fortunate on some other occasion. I will only remark that **שָׁיָּק** in vs. should certainly be **שָׁיָּק** (so Grätz). **שָׁיָּק** should as certainly be **שָׁיָּק**.


While acknowledging the reasonableness of König's arguments in his *Lehrgebäude* i. 294 f., respecting the non-syncopation of certain verbal forms in the causative stems, I ought to state that I have great doubts as to the examples quoted by König on pp. 425, 585, by Driver in *Text of Samuel*, p. 113, and in Gesenius-Kautzsch, § 539.

(a) 1 Sam. 17א יְשִׁירָה. Either this is a combination of two readings יְשִׁירָה and יְשִׁירָה, or, as Klostermann has suggested, יְשִׁירָה may be due to a copyist who misunderstood the final ה in יְשִׁירָה (so Klost. reads for יְשִׁירָה יְשִׁירָה, גּ στός κύριος). It is strange that Löhr should have contented himself here with appealing to the opinion of Driver expressed so long ago as 1890. Prof. H. P. Smith is silent.

(b) Jer. 9א יְשִׁירָה should probably be pointed יְשִׁירָה. Isa. 52א, יְשִׁירָה will find few defenders. Read יְשִׁירָה (Ryssel, Grätz, Kittel).

(c) Ps. 28א, יְשִׁירָה. Scarcely defensible, except indeed by the improbable supposition that יְשִׁירָה in the Psalter was everywhere originally יְשִׁירָה. Read doubtless יְשִׁירָה. (Duhrm's explanation of the common reading will hardly find supporters.)

(d) Ps. 45א, יְשִׁירָה. Read יְשִׁירָה.

(e) Ps. 116א, יְשִׁירָה. Here ג gives יְשִׁירָה. The initial ה is dittogetic.