Micah’s Capucinade

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In the notes to his translation of the Minor Prophets Wellhausen calls Micah 1:9-16 a capucinade. He seems to think that this term denotes a discourse with numerous paronomasias; but this view is erroneous. A capucinade is a weak sermon; so this designation is not applicable to Micah’s spirited poems. Wellhausen may have been under the impression that the term capucinade is derived from the Kapuzinerpredigt in Schiller’s Wallenstein’s Lager; but the word was used long before the appearance (1798) of Wallenstein’s Lager, by Lesage in his Gil Blas, which was published 1715-1735, and T. G. Smollett retained the term in his English translation of this romance, which appeared in 1761.

In Becherelle’s Nouveau Dictionnaire National (Paris) capucinade is explained as follows: Discours de capucin. Instruction morale et religieuse plate et triviale, comme les capucins avaient coutume d’en faire à la populace. The Dictionnaire de l’Académie gives the phrase: Ce sermon n’est qu’une capucinade. The passage in Gil Blas (book 7, chapter 4) is: L’hommélie de l’archevêque de Grenade était un discours diffus, une rhétorique de régent usé, une capucinade. The word may mean also sermon hors de propos, manifestation.
religieuse instantanée dont on a lieu de suspecter la sincérité. Littré's *Dictionnaire* gives the following definition of *capucinade*: *Plate tirade de morale ou de dévotion*. *Affectation de dévotion*, and the *Dictionnaire de l'Académie* states: *Il se dit d'un plat discours de morale ou d'une dévotion outrée.* In the sixth edition of Meyer's *Grosses Konversations-Lexikon*, vol. 10 (Leipzig, 1905), *Kapuzinade* is explained as *possenhafte, derbe Strafpredigt*. Grimm's *Wörterbuch*, s.v. *Kapuzinerpredigt-capucinade* says: *sprichwörtlich von einer derben, halb launig, drollig gehaltenen Strafpredigt*. There is nothing of this sort in Micah's elegy on the invasion of Sennacherib.

The *Kapuzinerpredigt* in Schiller's *Wallensteins Lager* is a subsequent insertion. Goethe wanted *Wallensteins Lager* for the inauguration (October, 1798) of the renovated Weimar theatre. For this purpose this dramatic poem was somewhat expanded. Schiller's *Kapuzinerpredigt* is based on the sermon *Auf, auf ihr Christen!* which Abraham a Sancta Clara preached, in 1683, against the Turks threatening Vienna, just as the Assyrians blockaded Jerusalem in 701 B.C. In this respect there is a certain similarity between Micah's elegy and the prototype of Schiller's *Kapuzinerpredigt*. Abraham a Sancta Clara, however, was not a capuchin, but an Augustinian; nor is Schiller's *Kapuzinerpredigt* characterized by constant paronomasia: in the 132 lines there are but a dozen puns, less than 10 per cent.

In Mic. 1:9-16, which Wellhausen calls a *capucinade*, there are but four cases of paronomasia, and one of them is a gloss. The clause *lo-yaf'āh yōšēth Ca'ādn* in v. 11 is a misplaced gloss on v. 9 in which only the following words are genuine:

\[\text{Anubōth makkōthehēn} \quad 'adāh-tā' r 'ammi.\]

Their deadly wounds extend to the gates of my people.

*Their* refers to the daughters of Jerusalem, *i.e.* the Judean cities in the *Shephelah*. Sennacherib states in the cuneiform account of his campaign against Hezekiah of Judah that he besieged and captured forty-six fortified cities, castles, and smaller towns belonging to Hezekiah, whereupon
Hezekiah was shut up in Jerusalem like a bird in a cage. Zion was blockaded by the Assyrians, all ingress and egress was stopped, and the Egyptian allies of Hezekiah could not relieve Jerusalem. Zaanan is a by-form of Zion. Both Zion and Zaanan mean Protection, Security, Stronghold. Lo-yaf'tlh yo'Uvth C'a'nd'n, the inhabitants of Zaanan could not go out, means that Zaanan, the well-guarded city of Zion, was blockaded by the Assyrians, so that the inhabitants of Jerusalem could not go out. We might imitate the paronomasia by translating: The guarded place was placed under guard.

In lë-'aphrāh 'aphar hithpallāši, at the end of v. 11, we have no paronomasia, but an undeleted corrigendum: 'aphrā is a correction of the preceding 'aphrāh, in which the final h is due to dittography. The original text was simply lū-'aphrāh hithpallāši, hide in the dust! We must read in v. 10: Bakhō bēkhā bēnothāikh | lū-'aphrā hithpallāši. For thy daughters bitterly weep and hide in the dust! The sequel of v. 10 is the last verse of this chapter. This couplet, consisting of vv. 10 and 11, must be inserted between vv. 8 and 9, and the second line to v. 9 appears in the received text at the end of the second chapter. The whole stanza, which is composed of three couplets with 3 + 2 beats in each line, may be translated as follows:

1 Therefor I wail and howl, unclad and barefoot; and daughters of deserts.
   I make a wail like jackals

10 For thy daughters bitterly weep and hide in the dust! thy head like a griffin

15 For thy charming daughters poll thy head like a griffin

9 Their deadly wounds extend to the gates of my people; their king at their head.

2 The batterer came up before them, to the gates of my people; their king at their head.

In the second stanza, which also consists of three couplets with 3 + 2 beats in each line, the poet apostrophizes five cities in the Shephelah, viz. Saphir, Lachish, Gath, Achzib, and Mareshah.

Saphir (which means Beautiful) is now represented by the three villages known as Sueba, northeast of Ashkelon, southeast of Ashdod, on the road from Ashkelon to Jerusalem.
Lachish seems to be the present *Tel el-Hesy* on the road from Mareshah (Eleutheropolis) to Gaza, sixteen miles east of Gaza, a little to the north, and ten miles from Eleutheropolis. Sennacherib sent the Rabshakeh from Lachish to Jerusalem. A cuneiform legend on an Assyrian relief, now in the British Museum, reads: Šīn-axe-riba šar kiššati šar māt Aššūr ina kussi nīmedī ušib-ma šallat dī Lakisu mazāru ītiq. Sennacherib, king of the universe, king of Assyria, sat on a high throne while the spoil of Lachish passed before him. Lachish is repeatedly mentioned in the Amarna tablets; it was at the extreme southwest of Judah, and commanded the road to Gaza and to Egypt. *Tel el-Hesy* was excavated by Flinders Petrie in 1890, and his work was continued by Dr. Bliss.

Mareshah, the birthplace of the prophet Micah, appears to be the present *Tel Sandahanna*, i.e. the southeastern hill of the three hills between which the modern village of Bēt Jibrīn, northeast of Lachish, is situated. Bēt Jibrīn, i.e. House of Gabriel, is on the road from Hebron to Gaza, 4 hours from Hebron, and 8½ from Jerusalem. Mareshah was the capital of the Shephelah. Instead of Micah the Morasithite we must read Micah of Mareshah (Heb. Mīkāḥ haMārēṣāthī). There is no city of Moresheth. In mōrēṣāth Gāth (Mic. 1:14) Gāth is an appositional genitive like Zion in Bath Šīyôn, the maiden Zion, or nēhār Pērāth, the river Euphrates. Mōrēṣāth (or rather mōrēṣāth, with Šīn; cf. my remarks in ZDMG, 34. 763) is not a proper name, but a common noun meaning betrothed, affianced or bride-elect (= mēʾərasātē). Mōrēṣāth (or mōrasātē) Gāth means Gāth, the bride (elect). Similarly we must read instead of the following bāṭṭē Akhzīv, the houses of Achzib, bath Akhzīv, the maiden Achzib. This is not the Phenician city, 9 miles north of Accho, near the promontory of Ras-an-nahārah, but the city which is mentioned in conjunction with Mareshah and Keilah in Josh. 15:44. It cannot be ‘Ain el-Kezbe, northeast of Shuvēke, the ancient Socoh; or Kuweizib, 2½ miles northeast of Halḥūl toward Hebron; or Kuṣābē, southeast of *Tel el-Hesy*. It must have been a
place between Mareshah (Eleutheropolis) and Keilah (i.e. Khirbet Kild, 7 miles east of Eleutheropolis and about 7 miles northeast of Halhul). There were no doubt a number of places known as Achzib, i.e. channel of a watercourse which is dry except in the rainy season. In the story of Judah and Tamar (Gen. 38:5) this Achzib appears as Chezib (cf. ZDMG, 68. 518, note 26).

Gath was one of the five royal cities of the Philistines; but (according to 1 Chr. 18:1) David took Gath and her daughters out of the hand of the Philistines, and his grandson Rehoboam fortified Gath as well as Mareshah and Lachish (2 Chr. 11:7-9). According to St. Jerome (ad Mic. 1:10) Gath was situated on the road from Eleutheropolis (Mareshah) to Gaza. It may be the modern 'Arak al-Munshiye between Eleutheropolis and Lachish, less than two hours from Tel el-Hesy. Hezekiah had been victorious over the Philistines, but Sennacherib deprived him of the cities he had conquered in the Shephelah, and attached them to the territories of three Philistine kings, viz. Mitint of Ashdod, Padi of Ekron, and Ġil-Bel of Gaza.

In the statement 2 K. 18:8: Hezekiah smote the Philistines even unto Gaza and the borders thereof, from the tower of the watchmen to the fenced city, the last clause means, of course, both the detached forts (or castles) and the fortified cities. Heb. migdāl nōpérīm corresponds to Assyr. ādurē, and ‘ir mōvār to Assyr. ālu ānu (KB, 2. 94, l. 13). Sennacherib besieged and captured the Judean strongholds in the Shephelah, in order to prevent the Egyptian allies of Hezekiah from bringing efficient help to Jerusalem.

Micah's patriotic poem, which Wellhausen styles a capucinade, was written prior to the capture of those cities. The poet addresses in the first place the inhabitants of Saphir in the north, saying, Pass ye away from Saphir; this post will be taken. Saphir will be the first to succumb to the Assyrians; it will be impossible to hold this position; therefore the poet advises the inhabitants of that place to evacuate it.
In the same way he says to the inhabitants of Lachish, south of Saphir, between Gaza and Hebron: *Bind the chariot to the swift beast* or *Attach the cart to the steed*, that is, Pack up your goods, load them on carts, if you desire to save them. The city will fall into the hands of the Assyrians. Here we have a paronomasia in the word for *steed* (Heb. *råchš*) and the name *Lachish*. We might imitate this by translating: *Pack off with bag and baggage, ye men of Lachish!* Dr. Furness, to whom I am indebted for a number of valuable suggestions, proposes: *In carts bestow what ye lack, ye dwellers of Lachish!*

The next couplet begins: *So give now parting gifts to Gath, the bride.* After the fall of Saphir and Lachish it will be impossible to hold Gath, which has been *betrothed* to Judah; Gath will swear allegiance to the Assyrian king, and Judah must part with her. The bridegroom paid for his bride; but the bride received some parting gifts or farewell presents from her parents. In an old German song of Prince Eugene and the City of Lille, entitled *Die vermeinte Jungfrau Lille*, this famous Austrian general, who captured Lille in 1708, says:

Prinz Eugen bin ich genannt,
Der zu dir in Liebe brennt,
Lill', du allerschönste Braut.

Lille answers:

Lieber Herr, fort packet euch,
Gehet in das deutsche Reich;
Denn ich habe zum Galanten,
Zum Gemahl und Caressanten,
König Ludwig von Frankreich.

But Prince Eugene says in the last stanza but one:

Lill', mein Engel und mein Lamm,
Ich weiss dir den Bräutigam,
Kaiser Karl, der Weltbekannte,
Ich bin nur sein Abgesandte
Und des Kaisers General;

whereupon Lille concludes:

Ei wohlran, so lass es sein,
Karle sei der Liebste mein;
A fortress that has never been taken is called a *maiden*; and a virgin is regarded as a fortress. In the Biblical Love-songs the maiden says of her brothers:

Albeit a wall am I thus far,
my bosom is (now growing) like towers,
And to them I am verily seeming
ready to surrender (the fortress).

In Goethe's *Faust* (897) we read: *Mädchen und Burgen müssen sich geben.*

The second half of Mic. 1 14 is: *Achzib is an achzab* to the king of Judah. An *achzab* is a deceitful brook, that is, a stream which is dry during the summer. The *achzab* deceives and disappoints the wanderer who expects to refresh himself with its water; Achzib will disappoint the king of Judah; she will practice deception in love, and will jilt her former lover. In modern Palestinian songs a maiden is often called a well or a fountain. Water-wheels and buckets symbolize the enjoyment of love. The beloved is said to have a water-wheel in her palate, because her kisses are so refreshing. The bride is the fountain of pleasure, the source of delight, the wellspring of happiness, the cistern of bliss, the stream of enjoyment, and we find similar hydraulic figures in the Old Testament. Ecclesiastes (121) says: *Remember thy well in thy youth,* i.e. Do not neglect your lawful wife. In Prov. 5 15-20 we read:

14 Drink water from thine own cistern, and the flow from thine own well!
16 Should thy springs be scattered abroad, thy streams in the open places?
17 Let them be for thyself alone, and share them not with strangers!
18 Let thy fountain be unpolluted! enjoy the wife of thy youth!
19 Let her breasts quench thy thirst at all times! drink in her love for ever!
20 Why shouldst thou err with a stranger, and embrace a harlot's bosom?
We may imitate the paronomasias in the line Mic. 1:14b, *Achzib is an achzab to the king of Judah* by translating: *Nevermore will Achzib accede to Judah's wooing.* Dr. Furness suggests: *Deceitfully acts Achzib toward the king of Judah.*

The next line is: *The heir will go in to thee, O maiden* *Mareshah,* that is, Sennacherib will inherit (or take possession of) this daughter of Judah. Among the ancient Hebrews the heir appropriated even the concubines of his father. A man’s widow could be inherited like chattel. Sennacherib will go in to this daughter of the kingdom of Judah, just as Absalom went in unto David’s concubines. There is a paronomasia in the word for heir (Hebrew יָרֵש) and the name Mareshah. This may be imitated by rendering: *A new lord will be marshaled into Mareshah’s borough.* Dr. Furness suggests: *To thy chamber marches the heir of Mareshah.*

These are the three cases of paronomasia in Micah’s elegy. They certainly do not justify the term capucinade.

The Hebrew text of this poem (meter 3 + 2) should be read as follows:

**Micah 1 11-15**

11 ‘Ivrō̄ 52 lakhēm 91 mi-lē-Saphir, 64

12 Rathōm 64 ham-märkavāh la-rākhā 60

13 la-khēn 61 tittēnī šīluḥīm 68

14 Bāth 69 Akhzīv lē-akhzāv 68

15 Hā-yôrē 95 yavō elāikī 86

16 ‘Adhā̄ 96 ‘olām 96 yōvēdī 97

This may be translated as follows:

11 Pass ye away from Saphir; this poet will be taken

12 Pack off with bag and baggage, ye dwellers of Lachish

14 So give now parting gifts to Gath, the bride. Nevermore will Achzib accede to Judah’s wooing.
This is certainly not a burlesque *capucinade*, but a patriotic elegy.

It should be preceded by the denunciation of the oppressors of the poor in Jerusalem, which follows in the second chapter of the received text, while the first patriotic poem of Micah, arraigning the unjust rulers and false prophets in Jerusalem, is preserved in the third chapter. This first poem consists of two stanzas, each stanza is composed of two couplets with 3 + 3 beats in each line. The second poem in the second chapter, on the other hand, consists of six couplets, with 2 + 2 beats in each line, which must be grouped in three stanzas. This introduction to Micah's elegy may be translated as follows:

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i 1 Woe to them that plan mischief upon their beds! For it is in their power.
i 2 For fields they lust, at homes they snatch, Oppressing men, their homes and heritage.

i 3 Against my people ye rise as foes, ye strip their mantles.
   From peaceful men ye take my mothers.

i 4 Against this clan He'll plan some thing
   Wherefrom they will not slip their necks.

i 5 They'll utter verses and mourning songs:
   "We be utterly spoiled, they divide our lands!"

This was originally followed by Micah's elegy,

Therefor I wail and howl unclad and barefoot, with the apostrophe of the Judean cities in the *Shephelah*, threatened by Sennacherib.
The poem which precedes Micah's elegy in the received text is a Maccabean psalm celebrating John Hyrcanus' destruction of Samaria in 107 B.C. The introductory poem at the beginning of the Book of Micah was written about 107, whereas the genuine poems of Micah were composed about 701. The three genuine poems of Micah exhibit three different meters, 3 + 3, 2 + 2, and 3 + 2. Similarly we have a Maccabean alphabetic psalm at the beginning of the Book of Nahum, and we find the same variety of meters in this festal liturgy for Nicanor's Day: 3 + 3, 2 + 2, and 3 + 2.

The Maccabean psalm at the beginning of the Book of Micah consists of three couplets with 3 + 3 beats in each line, and may be translated as follows:

1. Hear ye, all ye peoples!
   hearken, O earth, and her dwellers!
2. Lo, He came out of His place,
   and strode o'er the heights of the earth.
3. 'Neath Him the mountains melted,
   while vales were cleft (and fissured)
   As wax before the fire,
   as a waterfall over a slope.
4. I made Samaria a heap,
   pouring down her stones to the valley.
5. All her images shall be shattered,
   and all her gifts be burned.

Samaria was so utterly destroyed and burned that there was a stream of stones flowing down from the crest of the hill like a stream of lava. Josephus (Ant. 13. 10. 3) says of John Hyrcanus’ destruction of Samaria in 107 B.C. that the Maccabean conqueror captured the city after a siege of one year. He was not satisfied with the capture, but he destroyed the city utterly so that it was swept away in torrents. He razed it in such a way that it fell into the rushing streams and it looked as though there could never be a city again in that place. This passage seems to be based on the introductory hymn at the beginning of the Book of Micah. There was no destruction of Samaria in the pre-Grecian
period. Samaria was destroyed by Ptolemy Lagi in 312,\textsuperscript{122} and by Demetrius Poliorcetes in 296;\textsuperscript{123} but when Sargon captured Samaria in 721 he did not destroy the city.\textsuperscript{124} Therefore Josephus says, Hyrcanus was not satisfied with the capture of Samaria, but destroyed it.\textsuperscript{125} The long siege of Samaria reminded the Maccabean compiler of the festal liturgy for the celebration of Hyrcanus’ destruction of Samaria of the ancient poet Micah’s lines alluding to Sennacherib’s siege of Jerusalem and his capture of the Judean cities in the \textit{Shephelah},\textsuperscript{6} especially as Hyrcanus besieged Samaria because the Samaritans had attacked the people of Micah’s birthplace, Mareshah,\textsuperscript{43} who were Jewish colonists and Hyrcanus’ allies.\textsuperscript{125} The city of Samaria was not inhabited by Samaritans at that time, but by descendants of the Macedonian colonists whom Alexander the Great had settled there in 331 B.C.\textsuperscript{126} Both Samaria and Beth-shean, at that time known as Scythopolis, were Hellenistic cities.\textsuperscript{126}

The first three chapters of the Book of Micah, in which only 32\textsubscript{\textfrac{1}{2}} lines are genuine, are more corrupt than any other Old Testament text I ever studied. I cannot discuss in the present paper all the corruptions, dittographies, haplographies, transpositions, displacements, expansions, glosses, etc.\textsuperscript{127} Some Hebraists may be inclined to say that I have practically rewritten the Book of Micah. The same criticism has been made with regard to my restoration of the Biblical Love-songs\textsuperscript{128} and the Book of Ecclesiastes;\textsuperscript{129} but the excision of later additions and excrescences is not tantamount to rewriting a book. The restoration of an old master merely restores the pristine beauty; and if I rejoin displaced and scattered lines, this restoration is as legitimate as the reconstruction of Hubert and Jan van Eyck’s altar of Ghent,\textsuperscript{130} parts of which are now preserved at Ghent, Berlin, and Brussels. The restoration of the original connection and the elimination of subsequent additions is not a radical destruction of the original, but a conservation. Many an old ceiling carved by the hand of a master has been daubed with plaster and cheap frescoing. If we remove this layer, we do not impair the beauty of the original.
NOTES


(4) We must cancel ki at the beginning of this verse, and read the plural, anūḏāth, instead of anūḏāh, and the plural suffix, makkōṭēhen, instead of makkōṭēḥā. Both naghā (or, more correctly, nagḥēʾ) and 'adh-ʾēḇūṣālēm are glosses to 'adh-šāʾr 'ammī, and the clause ki-vāḏā 'adh-ʾēḇūḏāth is a tertiary gloss to the clause (nagḥā or nagḥēʾ) 'adh-šāʾr 'ammī. A late (theological) gloss to v. 9 is found in v. 12: hālāḥ lē-Ṭōv | yōḥēvṯ marōm | ki-yārādā rāʾ | me-ʾēḏ Yahvēh, lit., She who dwells on high writhed for good, evil came down from JHVH; i.e. it was a good thing for the inhabitants of Jerusalem that they were in anguish; the calamity was sent by JHVH Himself: whom the Lord loveth, He correcteth. Ki before hālāḥ (cf. Mic. 4 v) is an erroneous repetition of the ki at the beginning of the second half of this verse; also lē-šāʾr ʾēḇūṣālēm, at the end of the verse, is a tertiary addition. It is possible, however, that the second half of v. 12 is a prosaic gloss to 'adh-šāʾr 'ammī in v. 9. For lē-Ṭōv (or lē-Ṭēḏāh) cf. Deut. 30 9, Ps. 119 12, Gen. 50 20, Jer. 24 6; it means lit., for a good thing, for a good purpose, as a benefit. It was a wholesome fright inspired by JHVH. For the religious effect of the blockade and deliverance of Jerusalem in 701 B.C. cf. *EB*, 2244, § 35. Instead of marōth we must read marōm; cf. Is. 26 10. The glossator read in v. 9 makkōṭēḥā, her wounds (Jerusalem's) instead of makkōṭēḥā, their wounds (referring to the daughters of Judah, i.e. the Judean cities in the Shephelah). The suffix -ēhen, it may be supposed, was written -ē with a mark of abbreviation; cf. Nah. 25, end of first paragraph ad 1 11.

A tertiary gloss (or illustrative quotation; cf. *AJS*, 26. 10) to the gloss in Mic. 1 9 appears in Mic. 4 9:

4 9 'Atēḏāh lamāh
Hā-mēlkh en-bākh
Ki-hāḥūṣeqkā hēl
kai-yōledhāh

10 Hūlī va-Ṭāhāh
bāṭh Ciyōn lā
Ki-ʾatēḏāh theqāl
wē-lakhānt baṣ-sāḏēk
U-ʾēḏāh ʾadh-Baṿāl
šam-tinnāqlēthā

(a) 4 9 kai-yōledhāh
(b) mīq-qiryād
(c) kām-lqēḥqēlīk lā
(d) mīk-kōḇ pīyēqēthā
(e) Ṭahārāh

4 9 Now why dost thou cry out aloud? Hast thou no king? That pangs have seized thee like a woman in travail?
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Suffer pangs and labor,  
Now must thou forth,
Must go to Babylon!  
O maiden Zion!  
and dwell in the field,  
there thou wilt be rescued.

(a) 4 sq. as a woman in travail  
(b) the city
(γ) There lie 
(δ) Jn  

Gōdî in v. 10 is an intransitive imperative like bōšî (for bōši), be ashamed, or bō’t, enter. In Ps. 23 10 we must read mēghîthî. This Hiphil hegîth is a synonym of Assyrc. uṣîru = muṣîru, the Piel of the stem from which the term Masorah is derived; see J.A.O.S. 16. cvi, Numbers 63 sq., ZAT, 29. 74, 210. For another misplaced gloss (or variant) at the end of the fourth chapter, see below, note 27.

(5) In v. 7 they are called daughters of the neighborhood, i.e. dependent cities in the adjacent region of the Foothills (cf. note 6). The clause mis-pādî bēnōâh (not bēthî [1]) ha ’ēqî is a gloss to e’ēh mishpādî kât-tannîm in v. 6. For e’eq, propriquity (= Arab. waqîl connexion, union), cf. Jer. 41 v (OLZ, 12. 65 below).

(6) The region of the foothills between the mountains of Judah and the Mediterranean.

(7) See KB, 2. 95, 13; EB, 4364, 4368; RE, 14. 118; cf. also Professor Kemper Fullerton’s article, The Invasion of Sennacherib, in the Bibliotheca Sacra, October, 1906.

(8) Cf. KB, 2. 98, 73 and Is. 20 sq., 2 K. 18 11 19 v; also IN, 466. Contrast RE, 14. 118, 1.

(9) Similarly, we have in Syriac: šānā, peace, tranquillity, security, instead of šə’nā whence Heb. šā’nān. Heb. šiyôn corresponds to Arab. šiyân, an infinitive form of čāna, yaqānu, to guard, protect; the intensive form čāwānā means especially to surround with a wall. The h in the Syriac form šiḥyôn is secondary; cf. AJSL, 1. 178, n. 4; 20. 171; 22. 205 and 260 below; 23. 245; Nah. 40 (nahag = na’ag = nāqag).

(10) This is also the connotation of Šamaria and Beth-shean, more correctly: Beth-shān; see Kings 77. 43, 274. 10. Šān is connected with ša’nân, and Šamaria (Heb. Šōmān, originally Šāmirān) is derived from šāmâr, to guard. For Jerusalem = Place of Security, see OLZ, 12. 248.

(11) For undeleted corrigenda see Kings 194. 20; cf. Nah. 36 (gēna gōdî).

(12) It is by no means necessary to say bâ ’aphār hithpālî’ti; cf. Jer. 6 26: hithpālēši va’ēphîr. The preposition bē instead of in in this case is Aramaic rather than Hebrew; lâ’aphār hithpālēši is idiomatic Hebrew. We read in Job 7 21, ki’attâh lâ’aphār dākāv, for now I lie down in the dust. In Ps. 7 6 we find: u-khedā (cf. ZDMG, 63, 516, 1. 23) lâ’aphār yāskēn, let him lay my soul in the dust, with the preceding gloss wē’irâs lâ’ārâq hâiyâ, let him trample my life to the earth. We say also in English to cast (fall, sink) to the ground. Electricians speak of conductors put to earth. In Ps. 44 8 we have: ki-šâhah lâ’aphār naphâšnu | dâqâq lâ’ārâq bîthēnît, our soul is bowed down to the dust, our body cleaves to the ground. Cf. also Is. 21 25 26 28 2, Ez. 19 19 26 11 38 26, Am. 3 14 5 7, Ps. 89 44 143 3, Lam. 2 11. In Jer. 14 2 we must read qadjâdâh lâ’ārâq, they are bowed down to the ground = Assyrc. qaqqarîš qoddûdâ; cf. HW, 580b. 503b.
received text qadhērā la-'ārāγ cannot mean sind tiegbeuge sur Erde hin (Giese brecht). The Peshaša has nēpḥāl(u) bē-'ārā. For the graphic confusion of r and d see below, note 108, and for Syr. qē'ūdā, to bend (esp. the knees) = Assyr. qaddā, cf. AJSL, 28. 245. Arab. qā'ādā, to sit, means originally to squat; for Arab. qa'īda, concubine, cf. Syr. nēpḥāl 'ām, to have sexual intercourse with.

(18) That is, lie concealed, bury thyself. Cf. Symmachus' rendering ὑποστήλασσοι, to retire, in Jer. 25 8. The original meaning is burrow. The renderings sprinkle (LXX, καταώστησα, σπρωδορία; Vulgate, conspergere, aspergere; Peshaša, ἱπαλπάς or ἱπεπλ) or wallow, roll are gratuitous.

(14) The clause Tell it not in Gath (cf. above, p. 89), at the beginning of this verse is a marginal quotation (BL, 80, 1. 6) from David's elegy on the death of Saul and Jonathan (JHUC, No. 165, p. 55b).

(15) The negative in bakhā al-tisāk of the received text, instead of bakhā bēlāh, is due to the preceding illustrative quotation bē-Gath al-tagglādu.

(16) Bē-lēth in the received text is a corruption of bēnēlāthāq. The words bēth, bath, bēnē, bēnēth are often confounded; cf. note 25. For bath = bathā, see Is. 10 22 and Est. 20, last note on 2. 7. Ruth 2 7 we must read instead of bātūth hab-baith mē'āt, which is meaningless, bawtēlah hab-baith mē'at, the girl rested little. For bath = girl, cf. Cant. 6 s, Gen. 30 13. Similarly we must read in Mic. 1 14 Bath-Akheṣe, the maiden Achiṣez, instead of bātūth Akheṣe, the houses of Achiṣez; cf. below, note 49. Bakhāh, to weep, may be construed with the accusative (cf. Deut. 21 13: bakhēthādā ἀθ-αθα ὡτ-ἀθα-ιμμα) just as we may use weep instead of bewail, bemoan (cf. unwept).

(17) The daughters of Jerusalem are the Judean cities in the Shephelah, captured by Sennacherib; cf. note 5.


(19) According to Marti, v. 13 is the sequel of v. 8; he combines v. v. 13. But v. 13 b is one of the latest glosses in the Book, and v. 8 belongs to the introductory (Maccabean) psalm which glorifies John Hyrcanus' destruction of Samaria about 107 B.C. Cf. note 121.


(21) For the Assyrian invasion of the Shephelah, cf. note 17. This elegy was originally preceded by 24.

(22) That is, scantily clad, with nothing on but a loin-cloth; cf. our undressed and above, note 18. A misplaced gloss to 'ārōm is 'āryāh in v. 11; cf. 'ērōm wē-'āryāh, Ez. 16 7, 22 = 23 w. Bōštā in Mic. 1 11, which is wanting in LXX, is a tertiary gloss to 'āryāh. Without the gloss 'āryāh the adjective 'ārōm, naked, might be mistaken for 'arōm, cunning; and without the tertiary gloss bōštā, the noun 'āryāh might be misread 'arēkāh = LXX τὰς ὀδοὺς αὐτής. For both 'ārōm and 'ērōm we had better read throughout 'īrmōm; cf. rōdān = rōdān, ἐλκχόν = ἐλκχόν, ἡρύς = ἡρύς, Pīdōn = Pīdōn; see Nah.
26, last but one paragraph of notes on v. 18. The original form was 'ārām (for 'āvōrām). This became, with obscuration of the a-vowels, 'ārām, and then, with dissimulation, 'frām.

(23) The Heb. text has barefoot and unclead; the order has been reversed in the English translation for the sake of the rhythm. Heb. ʿōāl means stripped, especially unshod (Jer. 2 20), i.e. without shoes. The imperative ʿal (nāʿalēkha), Ex. 3 s (cf. Josh. 5 14), must be derived from ʿōāl, and it would be better to read ʿēl instead of ʿal. ʿēlā is a synonym of yaḥē; cf. Is. 20 2. 'Elēkhā before ʿēlā in the present passage is a gloss.

(24) That is ostriches. At night the ostrich emits a hoarse, melancholy note resembling the lowing of an ox in pain; cf. Job 30 20. In Arabic the ostrich is called abu ʿqāfārād, father of the deserts.

(25) For ʿal-bēnē ʿanūghāḏākh we must read ʿal-bēnōṭh taʿnūghāḏākh; cf. notes 16 and 49. Cant. 7 v the beloved is called bāth-ʿaṃūghīm, daughter of delight, i.e. a delightful maiden, a delightful girl; cf. also note 107. The omission of the final t of bāth there and of bēnōth in the present passage is due to haplography.

(26) Heb. wa-ʿghōzzi, shave, is a gloss to the preceding gorām, tonsure, make bald! The hair was cut off as a sign of mourning; cf. Lev. 21 s, Is. 15 2, Ez. 7 1s. Originally a man in grief would tear his hair; afterwards it was merely tonsured as a conventional sign of mourning; see Pur. 25 1; cf. above, note 18, and the conclusion of note 27.

(27) Lit. tonsure thy tonsure; the imperative haḥēlū before gorāhākēkḵ is a gloss like eīkāhā before ʿōālā in v. 18. Also ki-ṭēlī mimēkāk, because they will be deported from thee, at the end of this verse, is a gloss. The omission of the preformative of the imperfect after ki is due to haplography. A misplaced gloss to this verse is preserved at the end of ch. 4, where we must read: ʾattāh ḫēlōḏōkēdā ḥēlōḏōḏdāhī | maqār sam-ʾālēnū || baʿl-ḥēl yakkō ʿal-leḥi | ṣīth-ʿōpēh | Isrāʾēl. Now lacerate thy flesh, | he has laid siege against us. || With a rod on the cheek they'll smite | the ruler of Israel. Israel stands for Judah; cf. note 85. This ruler (or regent) of Judah is Zedekiah (2 K. 25 4). Jerusalem is to lacerate her flesh in mourning, because she is besieged by the Chaldeans; cf. Jer. 47 s 16 s 41 s, Deut. 14 1, 1 K. 15 20. For laceration of the flesh in mourning see EB, 971. The mourners did not shed their blood to feed the manes of departed friends, but originally mourners were so excited that they scratched themselves till the blood ran; afterwards they made merely some symobolical incisions; cf. above, note 20, and the remarks on the covering of the mustache in note 102. Another misplaced gloss (to 1 12) in the fourth chapter has been pointed out at the conclusion of note 4.

(28) That is, a griffin vulture (Gypa fulvus). Vultures have their head and neck more or less bare of feathers.

(29) The siege and capture of the Judean cities in the Shephelah endangers Jerusalem. Jerusalem was afterwards blockaded by Sennacherib.

(30) The Assyrian besiegers. Lit. breaker, i.e. one who makes breaches in the walls, etc. Cf. Παράρτης and The Hammer (Nah. 2 1).

(31) The Assyrians.

(32) Sennacherib.
(86) Saphir has the same meaning as Jaffa; ṣāḥīr (later ṣappir) means beautiful in Aramaic, and yaphāh (for yophāh) is the feminine of Heb. yaphāh, beautiful. The name Shapira is Aramaic, the name Jaffé is Hebrew. Philipp Jaffé was a distinguished contributor to the Monumenta Germaniae historica. For Shapira cf. E. König, Einleitung in das Alte Testament (Bonn, 1938) § 7. Saphir was the name of a well-known Jewish journalist who died at Vienna in 1868; but his name was derived from sapphire, Heb. sappir; cf. Rubinstein, etc.

(34) This is an Arabic plural form of Saphir; cf. e.g. Arab ḥāris, horseman; plur. ṣawāris.

(35) Arab. ḥasy (or ḥisy, ḥasy) means level ground saturated with water.

(36) Cf. 2 K. 18 14, 17 19 18, Is. 36 2.

(37) See the plate facing p. 48 of the translation of Isaiah in the Polychrome Bible.


(39) A kuwasherim is a (high) chair with a footstool; see my paper Some Assyrian Etymologies in AJSL, 26. 7, § 6.

(40) Bezold's and Delitzsch's renderings received (KB, 2. 115) and reviewed (HW, 150) are impossible. He caused to proceed would be wāṣiq.

(41) See J. A. Knudtzon, Die El-Amarna Tafeln (Leipzig, 1908), Nos. 328 and 329, also Nos. 287, l. 15; 288, l. 43. For the cuneiform tablet found at Tel el-Hesey see ibid. No. 333; cf. OLZ, 2. 6, 64, 78, and p. 53 of the translation of Joshua in the Polychrome Bible.

(42) Cf. F. J. Bliss, A Mound of Many Cities; or Tell el-Hesey excavated (London, 1898).

(43) In Mic. 1 1 Dēdār Yēhūkh āṣār ḥayāh āl-Mīkhāh ham-Mārkāthi bimē Yēḥizqylāh mālkī Yēḥūdāhāh represents a secondary addition, and Yēḥām Aḥāz as well as the second relative clause āṣār ḥasāh 'al-Ṣomērōn w-Īrūsālēm' are tertiary or quaternary glosses. The clause āṣār ḥasāh 'al-Ṣomērōn w-Īrūsālēm is based on a misinterpretation of the introductory (Maccabean) hymn; cf. note 121. The addition of the names Yēḥām Aḥāz, which may be derived from Is. 1 1, is still later. The secondary addition may be pre-Maccabean, but the tertiary and quaternary glosses may be post-Maccabeans. The addition of Yēḥām Aḥāz necessitated the reading mālkē Yēḥūdāh instead of mālkī Yēḥūdāhāh. In lē-malēkh Īsrā'īl (for Yēḥūdāhāh; cf. note 85) at the end of v. 14, the plural ending is due to ditography. For the origin of the termination -ē see Rings 260. 34; 270, n. *; cf. Nah. 42, n. †; for the original meaning of the name Yēḥūdāhāh cf. ZDMG, 63, 513, n. 1; and for the difference between Israel and Judah cf. ibid. 507, l. 1-7. 29-32. 38-42; 512, l. 41-513, l. 8. Also in Jer. 26 18 we must read ham-Mārkāthi; the Waw before the Resh is due to ditography; cf. ZDMG, 63, 515, l. 19. The fragmentary couplet in Jer. 26 18, ḥāṣādāh theḥārēh l w-Īrūsālēm 'īyin tḥēlēh l vē-har-hab-Bēthi lē-ṭannōth yā ḥārēh | * * * * * * | is not quoted from Mic. 3 12, where it is hot connected either with what precedes or what follows, but it has been added in Mic. 3 12 from Jer. 26 18. In 1 K. 22 22, on
the other hand, šımʾĀʾ ammām kullām represents a late insertion from Mic. 1:2; see below, note 121; cf. Kings 173 i.e. For the accusatives sadhēh and 'iyām, see GK, § 117, ii; WdG, 2, 49, A. For sadhēh cf. OLZ, 12. 214, n. 16; AJSL, 26. 8, § 8.

(44) The א of the prefix ma in Mārēţāh is unchangeable as it is in māţāz, māţeh, etc. Cf. Nah. 19, below. Mārēţāh is connected with rāš (Arab. râsh), head (cf. Josh. 15:41), and means capital; cf. Lat. caput regionis and Heb. rōš Arām Damāmēq (Is. 7:5). For the etymology of the name Damascus, see AJSL, 26. 26.


(48) Cf. mīḏāt for mēḏāt (Nah. 27) and Bēṭ-hān for Bēṭ-jēʾān (see above, note 10).


(49) For the plural bāṭtim, houses, and the singular bāṭh (for bēṭ, bāth, bâʾ) see Nah. 20, 1. 4; cf. GK, 296, below. For the change from א to א cf. Haupt, The Assyrian E-nouvel (Baltimore, 1887), p. 19. The lower classes in London say tahti instead of tēbî = table; cf. the pronunciation now (nau) for nā, etc.

(50) Cf. Jud. 15:2: mig-gadhē Ṛē-āḏāh-qāmah, both the shocks and the standing grain; or Gen. 31:26: mit-ḥere Ṛāḏ-ra, either good or bad; contrast Is. 1:1: mīk-kaph râḏhāl Ṭē-āḏāh rāš, from the sole of the foot to the head.

(51) For ḏūru, cf. KAT 4, 501; BA, 3, 579. Xenophon calls the Acropolis of Nineveh rēxos; see JAOS, 28. 99, n. 4; cf. Nah. 8, 1. 12. Bêt before ḏūrūn in col. 3, 1. 13 of Sennacherib's prism is a silent determinative.

(52) We must, of course, read 'īrāt instead of 'īrî. The singular 'īrî is due to the preceding hithpallelēt; cf. above, note 18.

(53) Read mīk-Ṣaphīr; the omission of the preposition is due to haplography; mīk-Ṣaphīr was preceded by lakḥēm. The intervening yūsēth must be canceled; it is an erroneous repetition of yūsēth in the following glosses (yūsēth Čaʾān and yūsēth marām; cf. note 4) and in the second line of this couplet (yūsēth Ṭahlī). In v. 13 we must read bāth Mārēţāh instead of yūsēth Mārēţāh.

(54) Lit. its post; cf. Kings, 299. 30.

(55) Lit. he (= some one) will take it; cf. Nah. 30 (ad v. s). Mīk-kēm after iqqāh is a gloss. For the additional glosses inserted between iqqāh and Šapīr, viz. ārdēh (bōtīth) — lo-yāqāh yōsēth Čaʾān — mispādēh bēth ha-ēqîl, see above, notes 6 and 22, also p. 36, 1. 29. A misplaced gloss to 'īrāt lakḥēn mīk-Ṣaphīr, iqqāh 'ēmdathē occurs in 2 Ṣam. qāmu u-tēkhū, ki-lo-sōth hānānāh, Arise and go, for this is no safe place! For mēnāthēh, tranquillity, comfort, security, see AJSL, 21. 141, note 21, and for the article, cf. OLZ, 11. 128. The second half of Mic. 2:10 must be read: ba-ʾār tūmāh tēkhēbbēṯ wē-hēph nīmrēṯ, because of impurity (i.e. transgression of the moral law) ye will be ensnared in a deadly snare. This is a misplaced gloss to 2:8: Hinnō hōʾār | al-ham-mīsēpādēh | lo-tamšî mīk-tām | gūwērēth-kēḥēn; Lo, against this clique He'll plan something || wherefrom: they. 'will not | slip their
neck.

Also ḫēēl between "māṭīḵh and ṣōḏā in v. 15 is a misplaced gloss to lō-yamāšā mīš-ām ʿawādērōthekhēkām. For ḫēēl nīmrāṯ cf. mēḵūṭāṭh rāḏāh Eccl. 9:12; nīmrāṯ = "nāṭīḵh Nah. 3:19. For ṣōḏ-ḥēēl instead of ṣōḏ-ḥēēl (be- ḫēēl) contrast OLZ, 12. 214, note 15. Cf. below, note 110.

(56) For rēṯōm we must read the inf. abs. rathōm; cf. GK § 118, bb.

(57) For Heb. rāḵāh, see Est. 61 = AJSJ, 24. 167.

(58) We should rather say, Attach the steed to the cart, harness the horse to the vehicle (Lat. equos ad currum, or plaustrum, jungere); French atteler du cheval à une voiture; Arab. 'ā,llāqa 'l-zālta ft'-l-ajalāt, but Livy says currus albis equis junctus, and Cicero, reda tquill juneta.

(59) In the description of Sennacherib's second invasion of Southern Palestine from the north (Is. 10:28-42) this idea is explained by ḥēṯō, they bring into safety, they save. This (non-Isaianic) poem (which consists of two stanzas, each of which is composed of two couplets, with 2 + 2 beats in each line) may be translated as follows:

28 He is come to Alath, he is passed to Migron;
29 He musters [] at Michmash, Geba is the night-camp.

Ramah is frightened, and y Gibeah flies,
31 Madmenah takes flight, the Stadt Gebites pack off,[v]

30 Now call for help, O maiden Gallim!
Listen, Laishah! answer her, Anathoth!
32 This very day his fist he shakes, he'll halt at Nob,
'gainst the mount of the Temple.ś

(a) 29 they have passed the pass  (b) where they spend the night  (y) Saul's
(β) 31 inhabitants (e) 28 their belongings  (ξ) 29 Zion  (γ) the hill of Jerusalem

For the second campaign of Sennacherib against Jerusalem, see EB, 4368; RE, 14. 119, 1. 6; cf. also the conclusion of Professor Fullerton's paper cited above, note 7. — Alath (= Ai) is probably the low hill Kāhirbet Ḥāṭyān, just S of Der Dīwān, E of Beth-el, about 9 miles from Jerusalem. — Migron = Makrān, north of Michmash. — Michmash is the modern Mūḵmās, 7 miles N of Jerusalem. It is separated from Geba by a very steep and rough valley at the bottom of which is the Pass of Michmash. A glossator has therefore added they have passed the pass; cf. 1 S. 14:4, 6. — Geba is the modern Jeba, 5½ miles N from Jerusalem. It stands on the top of a rocky ridge, commanding an extensive view, and was therefore suitable for a bivouac. — Ramah is the modern er-Rām, 5 miles north from Jerusalem, 2000 feet above the level of the sea. — Gibeah, the birthplace of Saul, is Tel-el-Fṣl, a bare conical hill about 4 miles N of Jerusalem. — Madmenah, Gcb, Gallim, Laishah, Nob have not been identified. Madmenah means dung-hill; Geb = pit, cistern; Gallim = wells; Laishah = lion; Nob = hollowne. — Laishah may be the modern el-ʻĪṣāwyeh, a small village on the eastern slope of a mountain to the NNE of the Mount of Olives, less than an hour's walk from Anathoth, the birthplace of Jeremiah, i.e. the modern 'Anāthoth NE of Jerusalem.
The Hebrew text should be read as follows:

ISAIAH 10 28-29

29 בֹּא 'al-' אָיָד 'אָבָרְדוֹד מִגְּרוֹן
29 בֹּא-מִיכָחָם יִפְחֹּדְדָה יִגְּדוֹת מִלוֹדָן.

Hüredahāh ha-Rāmāh Gīdāth 'al-nasāh
31 Nādādhāh Madhmenāh ḫag-Getim heṭ'zu.[1]

30 Ġahī gōlēkh bāth Gālīm
Hagšīvi Lāšāh 'āniha 'Anathōth.

31 'Odī hāi-yōm bē-Nūw la.nlmād
Yēnophēph yadīh 'al-hār hab-Bāthdāh.

(α) 29 'ašērā ma'darāk (β) lādāk (γ) Ṣā'āt (δ) 31 gōlēkh
(ε) 23 kēldā (ζ) ḫyōn (η) gīdāth Yērūšālīm

We must transpose the prepositions prefixed to Mīghron and Mīkhmās (v. 29). For yaphqdā read the Qal yiphqēdāh, he musters (his army). Kēldā is a misplaced gloss to heṭ'zu at the end of the first stanza. For yiphqēdāh without an object, cf. 1 8. 14 17. Yiphqēdāh was probably written plene; cf. the scriptio plena of yamōdāh, Nah. 1 5 (see Nah. 19 and AJSL, 26. 10) and tīrā for tīrā (Mic. 6 12; see note 89; cf. also note 96). For the perfect forms ḫarēdēhāh, nāsah, mādādhāhāh, we must read the participles; contrast note 116. Verse a must be inserted before v. 29. For Ġahī gōlēkh, cf. GK, § 117, a, and Nah. 39, 1. 6. The prefixed l in la.nlmād (v. 29) is the emphatic la = verily; cf. Est. 56, l. 4, and below, note 68. Before har we must insert 'al; cf. Pur. 5. 29; 33. 28. Bāth should have the article; cf. Mic. 3 12. Ġyōn is secondary, and gīdāth Yērūšālīm is a tertiary gloss. In 'āniha Anathōth, perhaps also in nādādhāh Madhmenāh, we have paronomasia; but not in the first three hemistichs of v. 29, or in the first hemistich of the second couplet of the first stanza, nor is there any intentional paronomasia in Nūw and yēnophēph; D u h m’s renderings Erregt ist Harana, Gieße laut, Bāth Gālīm, lausche Laincha, etc., are therefore gratuitous. We might imitate the paronomasia (cf. note 8) in nādādhāh Madhmenāh by the rendering Madmenah is menaced, or Like mad runs Madmenah. The paronomasia, however, may be accidental; at any rate this poem, which is later than b.c. 600, cannot be called a capucinade.

I was reminded of the couplet

Ramah is frightened, and Gibea.fleeis,
Madmenah takes flight, the Gebites pack off.

by a paragraph in the cablegrams from Paris, Jan. 25, 1910, describing the enormous damage in France done by the raging waters: Melum is in darkness, Verdun-sur-le-Doubs is partially flooded, Verdun is submerged, and Chambery is threatened. The majority of the names in this cablegram are just as corrupt as a great many names in the Old Testament (cf. e.g. Est. 68). The names should, of course, read Melun, Verdun-sur-le-Doubs, Verdun, Chambéry.
(60) The assonance of rākhē (or, in pause, rākhē) and Lakhē is not very striking. If we read in the first hemistic "Tā‘ôn rākhēv ba-rēkhē, we should have a better paronomasia, but rathōm merkavēh ia-rākhē is no doubt original. Tā‘ôn (cf. Gen. 46:11) is an Aramaic word; the genuine Hebrew form would be qā‘ûn (cf. Is. 33:20 = Assyr. qēnu; see Nah. 26, l. 2; 36, l. 3; Est. 47 (ad 6 s)). For Heb. rekhē, property, cf. Est. 61. Rikhūv (Ps. 104 s) appears in Assyrian as rukāvu; cf. HW, 620 a; Kings 175. 2.

(61) In the present passage lakhēn is not the common word meaning therefore, but the adverb kēn, thus, with prefixed emphatic l, so that lakhēn ṭīnēn means verily thus thou wilt give, or so thou must indeed give; cf. the remark on la’mōdh above, note 59. This lakhēn, such being the case, under these circumstances, accordingly, has about the same meaning as bēkhēn; cf. Est. 22 (ad 2 r). For scriptio plena of this emphatic particle, see OLZ, 10. 306. In the Talmud (e.g. Pes. 54 a; Yôm. 22 b; Sanh. 40 b; cf. BT, 2. 511 b, l. 19; 811 b, l. 9; 7. 168 b, l. 2) we find lāt, verily, which is a contraction of lā-hē. The explanation (not so!) given in Levy’s Talmudic dictionary (2. 482) is wrong; contrast Dalman’s Wörterbuch, p. 203 a; cf. also Levias’ grammar, § 183, end (= AJSL, 13. 70). Another Talmudic particle which has not been explained is ammūh, why? (e.g. Shabb. 48 a, 80 a; Erub. 70 a, 97 a). This corresponds to Assyr. ammūnī, why? for ana mīnī, for what? Contrast HW, 407 a; AG 2, 217.

Lakhēn has four different meanings in the Old Testament: (a) therefore; — (b) verily thus; — (c) not at all; — (d) all right.

In (a) lakhēn, therefore, the prefixed lā is the preposition lē, for (cf. la-zōth, Job 37 1, Jer. 5 7), while the second element represents the adverb kēn, thus. This kēn, thus, appears in Arab. lākīnna (see below, c) and in Syr. lākhānā, thus. Assyr. kē’dām (HW, 326 a) shows that kēn is a contraction of kē’dārma, i.e. the adverbial accusative of kē (KAT 3, 506) with the emphatic -ma which appears in Hebrew as -nā (GR, 318, n. 3). Kē’dārma became kīanna, kīenna, kanna, or kīnna, and finally kēn, kēn. We find the same adverb in (b) lakhēn, verily thus; but the prefixed lā in this case is the emphatic particle; cf. e.g. Num. 16 11, 1 S 3 14, Mic. 2 5 2, Job 34 22 5 2; cf. also Ls. 26 14 61 1.

Also in (c) lakhēn, not at all, by no means, we have this adverb kēn, thus; but here the prefixed lā represents the negative, so that lakhēn means originally not so (= lō khēn, Gen. 48 19). LXX olēx oivōn in Gen. 4 14, Job 20 2, Jud. 11 (where u-maddē bāthēm elāt ‘attāh ka’ār gar lakhēn is a gloss) is quite correct; contrast Driver ad 1 S 3 14 28 2. The Vulgate renders Gen. 4 is correctly: nequaquam ita fecit, and the Peshita has: lō hā-khānnā. In Arabic this lakhēn appears as the adversative particle tākīnna; Arab. jā’anī Zaidun tākīnna ‘Amran lam yaji’ (WaDG, 2. 333, D) means originally Zaid came to me; not so Amr: he did not come.

In (d) lakhēn, all right (e.g. Gen. 30 14, Jud. 8 7, 1 S 28 2, 1 K 22 13, 2 K 1 4 14, Is. 7 14), the prefixed lā is the emphatic particle as in (c) lakhēn, verily thus; but the kēn in this connection is the adjective kēn, straight (cf. HW, 322 b). This lakhēn means originally quite correct, lit. verily (it is) correct. It would, of course, be possible to explain this lakhēn, all right, as quite so, lit. verily (it is) so; on the other hand, lakēn, not at all, might
be taken as a compound of la, not, and khen, correct; but I believe that the
second element of lakhên, all right, is the adjective kên, right (from the
stem kûn), while the second element of lakhên, not at all, is the adverb kên
(= kûfûn), thus.
In the third edition of Professor Kautzsch's German translation of the
Old Testament lakhên is correctly rendered nun gut in Jud. 8 17, or gut in
1 S. 29 2; nor are the renderings meinetwegen in Gen. 30 14, or somit in
Num. 16 11, or so . . . denna in 1 S. 3 14 inappropriate; but the renderings
ebendarum in Gen. 4 15, or ja in Jud. 11 3, or darum in 1 K. 22 12, 2 K. 1 4.
Is. 7 14 are erroneous.
(62) Cf. BL, 111.
(63) Cf. Jud. 1 12, Josh. 15 24. The same word (Heb. ೹ळ)<a name='332'></a><a name='333'></a><a name='334'></a><a name='335'></a> is used in
1 K. 9 18.
(64) See p. 306 of Grisebach's new edition of Des Knaben Wunder-
horn, cited Pur. 40, l. 38; BL, 48, l. 5.
(65) When Prince Eugene captured Lille in 1708, Charles VI was but 23
years old, while Louis XIV was 70.
(66) The name of the German fortress Magdeburg means Maiden Castle.
(67) See Cant. 6, 52, 60, 84, BL 5, 41, 117, 133.
(68) I.<a name='336'></a> The prefixed <i>kâ</i> is the emphatic particle; cf. above, note 61, and be-
low, note 111, end.
(69) See Cant. 68; BL, 89.
(70) In one of these songs the maiden says: When thou art thirsty, there
is the water of my breasts which are like water-wheels, i.e. If you desire me,
my charms will satisfy you; see BL, 88, l. 8; 72, l. 6; 126 (ad p. 73). Cf.
also Hos. 2 4, and below, note 80.
(71) See Haupt, The Book of Ecclesiastes (Baltimore, 1906), p. 44,
n. 16; cf. Oriental Studies (Boston, Ginn & Co., 1894), p. 276, note 63;
contrast Professor G. A. Barton's commentary on Ecclesiastes (New York,
(72) That is, Have no carnal connection with any other but thy lawful
spouse; let her be thy sole wellspring of happiness. Thou must not commit
adultery.
(73) For interrogative clauses without an interrogative particle cf. Cant.
74; BL, 111; GK, § 150, a. It would be better to prefix <i>al</i> to <i>yaphâqû</i>; the
omission of the negative which we find in LXX may be due to a misunder-
standing of the passage.
(74) That is, the women with whom thou hast sexual intercourse. Thy
source of (sensual) pleasure must be a sealed fountain, inaccessible to any
one but thyself; see BL, 88, note 31; cf. also the Talmudic passage discussed
in JBL, 21, 54.
(75) Beyond the walls of thy house, in the street. Cf. Ecclesiasticus 9 7.
(76) Bring no sacrifice to Venus vulgavaga; have no intercourse with a
prostitute who walks the streets and squares.
(77) Have no carnal connection with a woman who has a number of
paramours.
(78) We must read barîr, pure, instead of <i>barûk</i>, blessed.
(79) The lovely hind, the charming wild goat (the female of the ibex or
steinbock) at the beginning of this verse are glosses (or variants) to the wife of thy youth. Cf. BL, 76, n. 32; 86, n. 20.

(80) Lit. water thee; cf. above, note 70.

(81) The first tūgēh (v. 19) is a mistake for tisēh, from sā̂vāth, to drink (tertir Aleph). For the confusion, at the hands of the scribes, of different expressions in two hemistichs cf. OLZ, 12. 212, l. 10 (in Cant. 8 s we must read ka't-tabbā'ath, like a signet, instead of the second kah-hōthām, like a seal; cf. MT, 9, n. 6), and for this use of sāvāth, to drink, cf. Prov. 7 18 (BL, 74, n. 24) and the Talmudic sarāph (= Arab. šārīb) in Berakhot 62a. Also in Prov. 20: we must read sāvāth, drunk, instead of sīghēh: wine mockers, strong drink is exciting; he who gets drunk is unwise (Heb. Leq-yādat, hōmēk Šekhār | sāvāth-vo lō yāhām). Wē-kōth before sāvāth is scribal expansion. In Prov. 6 22, on the other hand, tīgēh is a corruption of īsaphēh; see Proverbs 39 9.

(82) Cf. the modern German term Eheirrung.

(83) Lit. a strange woman’s. The majority of the prostitutes at that time, it may be supposed, were foreigners.

(84) The Hebrew text should be read as follows:

15 Šēṭēm-mām māl-lēn bērēkah
16 Yaphlac mā’ynōthēkka hūcāh
17 Ngū lēkhā lēvaddēkka

vē-nosīm mīt-lēkh bērēkha.
ba-thōoth pālīgha mām?
we’tēn lā-zarīm ṭākh.

18 Yeḥi mēqūrkha varūr
19 Dadākha yērvuwołkka vē-khol’ēth
20 Lāmah thīgēh vē-zarāh

u-smāh mec’ēth nē wērkha.
bē-ahvathāh tīsēh thaimādah.
3. u-thēḥābbeh hēq nēkhrīyāh?

In the first hemistich meter and parallelism require the insertion of lēn, heart, interior, before bērēkha; cf. AJSL, 23. 258, note 3. Ḥeq means lap rather than bosom; see JBL, 21. 28, 46; cf. our phrase to take to one’s bosom = to marry. For the explanation, in the second triplet, of the imagery of the first triplet cf. Nah. 29, 1. 3.

(85) Israel is a scribal error for Judah; cf. notes 27 and 63.

(86) Read yavō’elāikh for ari lakē. The omission of the initial Aleph of elāikh was due to haplography; cf. Est. 47 (ad v. 4).

(87) We must read bath instead of yośeqoth; cf. above, note 53.

(88) See 2 S. 16 22; cf. EB, 2948.

(89) There is no etymological connection between Mareshah and yōrēz, heir. Mareshah is connected with rōz, head (cf. note 44), whereas yōrēz, heir, is connected with sīrāz, must, the unfermented juice pressed from the grape. The original meaning of the stem yūrāz, to inherit, is to press, squeeze, extortion, rob, bereave. In Mic. 6 is we must read sīrāz, instead of sīrīz, as a verb in the sense of thou wilt press the juice from the grapes. The Waw is due to dittography of the r; cf. the remarks on the scriptio plena of ḫqōdāh in note 59. We must read this last passage: Tōkhāl vē-lō ṭīgēh’ | (attāh) yisrā’ vē-lō ṭīqqōr || (attāh) tiḏhrōk (zaith) vē-lō ṭhāṣūk (ēkmn) | vē-ṭhāthā ṭē-lō tīṣēh (yain), i.e. Thou wilt eat and not be sated; thou wilt sow, but thou wilt not reap; thou wilt tred, but thou wilt not anoint; thou wilt press, but thou wilt not drink. This couplet should be inserted after vv. 13, 14, and for the 2 masc. we may read the 2 fem.
(90) Cf. the conclusion of the last but one paragraph of note 56.

(91) Cf. GK, § 119, s; Nöldeke, Syr. Gr. § 224. This dativus commodi is by no means late or colloquial.

(92) For the glosses in this verse see above, note 55; and for the late (theological) gloss in the next verse (12) cf. note 4.

(93) The second half of this verse (resith hattâth-li | lê-náth Çiyôn || Hatar nimpê'ê | pitê Yêhûdâh, The primary sin is Zion's, the maiden's; in thee were found | Judah's transgressions) is a late (tertiary) gloss to v. 5 which is a secondary (theological) addition to the last couplet (vv. 5-6) of the introductory (Maccabean) psalm celebrating John Hyrcanus' destruction of Samaria about 107 B.C. JHVH says: I made Samaria a heap, || pouring down her stones to the valley, and a (theological) glossator (who erroneously referred this to Sargon's capture of Samaria in 722 B.C.) added in v. 6: All this is due to Jacob's transgression, to the sins of the Israelitish nation. This is followed by the gloss Who (represents) Jacob's transgression? Is it not Samaria? and by the gloss Who (represents) the heights of Judah? Is it not Jerusalem? This last gloss refers to wê-dharâk âl-bamôthê ha'-ârç at the end of v. 5. We must not substitute the singular hattâth for hattâth in v. 5; nor can we read Beth- Yhûdâh instead of Beth-Isrâ'el, and hattâth Yêhûdâh instead of bamôth Yêhûdâh. Martî regards this late gloss in v. 6 as the first genuine line of Micah. Contrast note 102.

(94) 'Ôdh at the beginning of this verse is incorrect dittography of 'adh at the beginning of the following line.

(95) For 'adhê instead of 'adh cf. minnê for min, AJSL, 19. 138, below.

(96) 'Adhullâm instead of 'Ôlam is due to the common graphic confusion of Waw and Daleth; cf. the remarks on the scriptio plena of iphôdâh in note 59 and below, notes 97 and 108.

(97) Yaâd is corrupted from yôvâdâh (with Waw for Daleth, and Aleph transposed).

(98) The following verse (11) is the second line of the second couplet of the first stanza of this elegy; see above, p. 87.

(99) Lit. Attach the cart to the steed; cf. notes 56-60.

(100) Lit. 'Achzib is indeed (cf. note 68) an achzâb (i.e. a deceitful brook which dries up during the summer) to the king of Judah; cf. above, p. 91.

(101) Lit. the heir will go in to thee, O maiden Mareshah; cf. notes 86-89.

(102) The text of this poem must be restored as follows:

```plaintext
A i 3 c Ha-mthâ'avin mispât
10 Bonê Çiyôn bê-dhamim

ii 2 Hag-gozîm 'orâm me-alehim
W-eth-ôqôthâm bê-thôkh qallâth.

[no'khîm

B iii 5 Ham-math'îm eth-ammî, han-Wa'-zêr lo-titlêm 'al-pihêm
bê-sinnehêm, wê-qar'â salôm !

[hasôn

iv 6 Lakhen-lâîlah lakhêm me-
wê-hâzîkât lakhêm miq-qâm !
7 U-vô'su hah-hôzîm wê-haphêrêu
wê-'âlû 'al-saphâm kullâm.
```
For the *enjambement* in the first line of the second stanza (v. 8) cf. Nah. 29 (ad 21).

This poem may be rendered as follows:

**A**

1 3 a O ye who detest what is right,
   perverting whatever is straight!
10 Who build up Zion with blood,
   Jerusalem with outrage.

ii 2 Who strip the skin from the poor,
   the flesh from off their bones,
   And chop their bones to pieces,
   as though it were flesh in a pot.

**B**

iii 5 Ye who lead my people astray;
   have they aught to bite, they cry: Good!
   But if one put nought in their mouth,
   they open war against him.

iv 8 Night will be for you, beyond vision
   and darkness, beyond divination.
   The seers will be shamed and abashed;
   they will all cover up their mustaches.

The mustache was covered as a sign of mourning; cf. Ezek. 24 17 and above, note 26; *night* and *darkness* mean *disaster*. The outlook will be so gloomy that even the false prophets will not be able to prophesy anything favorable. The last but one stanza means: as long as the false prophets have something to eat they extol the prosperity of the kingdom. For the opening stanza cf. Hab. 2 12, Is. 1 59 a, Jer. 2 24, Ez. 23 4; also 1 K. 21 12, 2 K. 21 13. Zion may be built up and embellished, Jerusalem may be enlarged and enriched, but the rulers are responsible for many bloody deeds and flagrant outrages.

(103) The prophet speaks, not JHVH. The original reading in the second hemistich of couplet iii was not *hinč̄nt* (or *hinni*) *ḥōšēn*, but *hinnō ḥōšēn*, he will plan, and this may be impersonal: some one will plan, it will be planned.

(104) We must read *šēlemāḥ* instead of *salmāḥ*; cf. my remarks on Am. 1 v in OLZ, 10. 808. *Šēlemāḥ* is explained by the gloss *me-‘ōvešīm bāth* (*šēri milhamāh*) at the end of the verse.

(105) Even when a man seized the upper garment of a poor debtor, he was bound to restore it to him at sunset; cf. Ex. 22 22, Deut. 24 12.

(106) Lit. *my wives* (Heb. *našati*). A glossator who took exception to this plural, added ‘ammi, thus reading *nēḥā ‘ammi*. He referred the suffixes, of course, to JHVH, not to the prophet. Cf. note 103.

(107) This denotes especially the places of conubial bliss, the conjugal chambers, the harems; cf. note 26. In a cuneiform incantation against evil spirits (lv. R. 27, No. 5; cf. HW, 513b, 696a) we read: *They startle the maid in her chamber, they drive the lord from his harem, lit. from the house of her union, i.e. union with her* (GK, § 128, h). Prov. 21 9 (25 4) means: *A corner on the roof is better than a termagant’s conjugal chamber*, Heb.
The two lines in the cuneiform Incantation are:

- Ardata ina-maštakiša ušēlû
- edla ina-bit emušûa ušēlû.

For ušēlû, they startle, cf. BL, 80; for maštaku, chamber, cf. Kings 231.40; for bit emušû, harem, Heb. bēth hâvor, see Kings 161.47.

(108) For hadhari, My glory (with the subsequent gloss lē-šâm, for ever), we must read hārothai, my pregnant women; the r was miswritten d, and the t corrupted to r; cf. AJSL, 24. 105; 26. 10 and the remarks on Jer. 14:2 in note 12; also note 96. We find confusion of Taw and Resh e.g. in Lehe = Yēthêth, Gen. 38.40. For hörâh = em, mother, cf. BL, 6, vii; 19.8. Heb. harâh, to be pregnant, is connected with Arab. ariya, to burn, which is used of anger, or of a pot, the lower portion of which has been burned black; cf. Arab. ārra = āqada and āhma; also Ps. 61:7: bē-hēt yāhômahāni immi, in sin did my mother conceive me. Another Arabic word derived from the root ar is urhān, a menstruant girl.

(109) That is, clique.

(110) Ra'āh as well as the preceding demonstrative pronoun has-zēth and the following relative pronoun dār represent explanatory glosses. For the misplaced glosses to this passage, which we find in v. 6 (ḥāvi, snare) and v. 10, see the conclusion of note 65.

(111) The Hebrew text must be read as follows:

A 21  Hōi-hōšve ānu  'al-miškēvōthām
    Bē'-ôr  yâ'sēhā  ki-yēš  l-eł-yadham.

2  Wē-hammāhō sadhōth
    Wē-'âṣqu gâvar  bethō wē-naḥtiathō.

B 8  W-āttēm lē-'ammī
    Mîm-mul šēlemâth  addarōth, taphṣītōn

9  Naṣāti tēghārṣōn
    Me'al-śilâhelēn  tighū horothâlī.

C 8  Hitnō ḫoḥēv
    'al-ham-mišpâhâh
    Lo-thamîšu miš-šām,  ḫawwērōthekhēm.

4  Issē maṣâl
    Ṣadâdōk nēšaddōnû,  sadhēnu yēhālēg.

A glossator has added (in v. 5) to the last line: lâkhēn lô-thēhē lēkhâ mašilkh gôrîl bi-qēhâl Yahuwēh, Thus (cf. n. 61) thou wilt have none who casts the lot (cf. Josh. 18.19) in the congregation of JHVh. — Another glossator remarks (in v. 5): Lo-yâṭṭîphû ḱha'-êlēh, lo-pāṣīgh kēlimmûth bêth Yâ'qōb. They ought not to talk such things, the House of Jacob cannot experience (lit. attain, from hisṣgh, Hiphil of wassgh, with Šīn) dishonor. Yâṭṭîhēn and alâṭṭîphēh are variants (cf. Nah. 40:8; BL, 26.3) to lô yâṭṭîph. — A third glossator asks (in v. 7): Ḥa'-îmôr, qaĉér rûh Yahuwēh 'im-
Am I to think that JHVH has become impatient with them? Are not His words kind with him who is upright and follows Him?—Finally a glossator has added (in v. 11):

<table>
<thead>
<tr>
<th>Lu-'îš halâkẖ</th>
<th>wē-râh kizzêv</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlîph lîḵá</td>
<td>lai-yâín wē-lā'-sêkhâr</td>
</tr>
<tr>
<td>Wē-hâ-yâḏ matîph</td>
<td>ha'-âm haz-sêh!</td>
</tr>
</tbody>
</table>

If a man should come with windy lies:

"I'll talk to thee both wine and mead,"

He would be the talker for such a people.

Lu râh kizzêv means literally if he lied wind, i.e. if he uttered idle and untrue words; wa-šâqr is an explanatory gloss to râh. For the perfect in conditional clauses see GK, § 169, g. x; SB, §§ 157, 159. The l prefixed to haɪ-yâín and haɪ-sêkhâr corresponds to the Assyrr. lâ ... lâ = sîve ... sîve or et ... et; see JHUC, No. 114, p. 107b, below; GK, § 143, c; cf. above, note 68.

(112) For Maccabean psalms see my remarks JHUC, No. 163, p. 54a; AJSL, 23. 255, 256; MT, 6.

(113) See GJV, 1. 208; 2. 196.

(114) See my paper in ZDMG, 61. 275; cf. Nah. 1.


(116) We must read the perfect yaçâ instead of the participle yâqê; cf. halâkẖ for hîlêkẖ in 2 11; see note 111.

(117) This couplet refers to a volcanic eruption, with streams of lava and earthquakes, whereby JHVH manifests Himself as in times of yore at Mount Sinai; cf. p. 361 of my paper, The Burning Bush, cited above, in note 38, and ZDMG, 63. 520, n. 38.

(118) We must read wē-sâmtî, I made, and wē-higgârî, I poured down, instead of wē-samît, I shall make, and wē-higgârt, I shall pour down.

(119) Of Greek gods.

(120) Votive offerings (άναθήματα) set up in the Greek temples of Samaria.

(121) The Hebrew text must be read as follows:

| i | Šîmî' ō'ammîm kullâm | haqâvi èrç u-mîlo'âh! |
| 2 | Kî-hinnêh yaçâ mi-mqomô | wē-dârâkẖ 'at-bamûthè ârç. |
| ii | We-nâmàsu hā-hârîm tahîdu | wē-ha'-âmaqîm lîthbaqqâ'û |
| 3 | Kad-donâgh mîppâne ha'îs | kê-mâîm mûggarîm bê-môrâdôh |
| iii | We-sântî Šônèrôn lê'-anawâd | wē-higgârtî lag-gâî âvanéhà |
| 4 | We-khôl pêsîlêh yuvkâtu | wē-khôl ëthnmânêhà ëssârêphû. |

For the glosses in vv. 1 and 5 see notes 43 and 93.

(128) See GJV, 2, 196.
(124) Sargon says (KB, 2, 54, l. 23): Samerlaa alml akldud, I besieged and captured Samaria.
(125) See Josephus, Ant. 13, 10, 2.
(128) See GJV, 2, 18, 195.
(127) The Hebrew text of the Book of Micah, with critical notes, will be published in AJSL, July, 1910, the translation, with explanatory notes, will appear in AJSL, October, 1910.

While I admit that it may be impossible to recover the original songs and to retrace the plan of the collector, I believe that the traditional arrangement may be very much improved, and the Received Text freed from a great many subsequent additions and superfluous repetitions which have crept into the text. In this re-arrangement the songs certainly become much more intelligible than they are in their traditional 'charming confusion.' It makes very little difference in what order the various songs follow each other. The object of the present study is not the restoration of the sequence of the songs in the original collection, but the restoration of the individual songs. Whether No. 2 is placed before No. 8, or vice versa, is immaterial. It seems, however, that No. 7 is the sequel of No. 8. No. 11 might be inserted after No. 6, but this is of minor importance. . . . I do not claim to have restored the original order of the Book. The arrangement may have varied at an early date; it may even have been injudicious and inappropriate from the beginning. We have in Cant. not a divan collected by the poet himself, but a collection of popular songs by various authors, made by a later compiler. Consequently the main task of the Biblical critic is not, to restore the sequence of the various poems in the original collection, but to restore the original text of the individual poems.

Septenti sat! Beer has forced an open door.


(130) Cf. the plate facing p. 388 in vol. 6 (Leipzig, 1902) of Brockhaus' Konversations-Lexikon (Neue revidierte Jubiläums-Ausgabe). Also the copy, which Michael Coxe made for Philip II of Spain, is scattered: parts of it are preserved in the Royal Museum of Berlin, others in the Pinakothek of Munich.
ABBREVIATIONS


The (unabbreviated) names of Biblical books, e.g. Genesis, Numbers, Kings, Proverbs, refer to the Critical Notes on the Hebrew text in SBOT; the first number after the name of the book refers to the page; the second indicates the line. Cf. vol. xxvi of this Journal, p. 49.