and masá' (Ethiop. mēsēt; cf. Assyr. múšitu) for evening. Heb. āmš, yesterday, is originally in the evening = Assyr. ina múši, at night, i. e. last night; the day was reckoned from sunset to sunset (inter duos occasus, Plin. 2, 188). In Assyrian the adverb múšá-na, at night, is used for yesterday. Shakespeare (Merchant, ii, 5, 21: For I did dream of money-bags to-night) uses to-night for last night; similarly Schiller (Wallenstein's Tod 2619: Ein starkes Schiessen war ja diesen Abend) uses diesen Abend for yesterday evening (cf. the edition of the Bibliographische Institut, vol. 4, p. 358) just as Heb. hal-lāqā, this night, may mean last night (1 S 15: 16).

The initial ã in Heb. āmš and ātnól is a remnant of the preposition ina which is common in Assyrian. I have shown in JSOR 1, 42 that Ethiop. énta, in the direction of, in the manner of, is a feminine form of the preposition ina, just as we have in Hebrew: beli and bilti. The masculine form appears in Ethiop. en-bāla, en-zá, and en-ká. The final i in Arab. āmsi, yesterday, is the ending of the genitive depending on the prefixed preposition ina (contrast WdG 1, 290, A; ZA 11, 352). Assyr. amšát, yesterday (HW 92b) is shortened from ina mašāti, the plural of a form like amatu, word, or Heb. mēnāt, part, and qēcāt, end. The ina prefixed to amšát is pleonastic; cf. Arab. bi-l-āmsi and Heb. bi-hēli (AJSL 22, 259). For the significal difference in Assyr. ina múši mašli and Arab. múlta we may also compare Assyr. šaru, king, and malku, prince = Heb. šar, prince, and mālk, king, originally counselor (JBI 34, 54).

Paul Haupt.

Johns Hopkins University.

THE SEPTUAGINTAL ADDITION TO HAGGAI 2:14

After Hag. 2:14 ḫ has the addition ἐνεκέν τῶν λῃμμάτων αὐτῶν τῶν ὠρθρῶν, ὑδαυθήσοντι ἀπὸ προσώπου πώνων αὐτῶν, καὶ ἁμείτε ἐν πώλεις ἄλγεστια, i. e. according to Jerome: propter muneraorum matutina dolebunt a facie laborum suorum et oderatis in

1 Dr. Ember has called my attention to the Egypt. mājt, evening meal.
2 For the abbreviations see above, p. 75.
3 For the abbreviations see above, p. 75, n. 1.
BRIEF COMMUNICATIONS

portis argumentem; cf. Reinke's Haggai (Münster, 1868) pp. 24. 98. Wellhausen thinks that the last clause is derived from Am. 5:10, and that G read in the first clause: ī'ān līqḥōlām šahr instead of ī'ān lēqḥētēm šōḥā, because ye have taken a bribe; the second clause, he thinks, may be a gloss on v. 14. whereas the first and third clauses have no connection with the text. Nowack and Marti follow Wellhausen, even in reading ēgykkonτα instead of ēlekχonταs and līqḥōlām (plur. of ḥqḥ?) as well as in translating: sic quälcn sich ab mit ihren profanen Arbeiten. The suggestion that the last clause, καὶ ἐμασεῖτε ἐν πύλαις ἐλέγχοντας, was derived from Am. 5:10 was made long ago by Drusius (Johannes van der Driesche, 1550-1616). But Am. 5:10, ἐμάγγαν ἐν πύλαις ἐλέγχοντα = Heb. ֶּסאֶנֶי יָבָש-שָאֵר mōkîh, they hate (GK § 106, g) him who argues (a cause) at the gate, i.e. who pleads with a court in favor of a (poor) defendant, is a tertiary gloss to the last line of the pentastich Am. 5:11. 12, and this stanza is a secondary addition to Am. 8:4 (see JBL 35, 156; cf. also 287). The last clause of the addition to Hag. 2:14 in G is not derived from the tertiary gloss in Am. 5:10; both glosses are illustrative quotations (BL 26).

The Hebrew original of the first and third clauses of the addition to Hag. 2:14 in G was, it may be supposed, ī'ān miqqahām šōḥā (cf. 2 Chr. 19:7) and yē-šīn'a-tām bāš-ša'r mōkîh. The plural πύλαις is due to dittography of the initial m in mōkîh, and πύλαις is responsible for ēlykχontα instead of ēlēχkontα. G also read yē-šēnētēm for yē-šīn'a-tām (GK § 115, d). The Hebrew text of the second clause may have been yai-jāmērū mip-pēnē 'āmalām, and they were in bitterness because of their labor. G read yē-jāmērū. We find ὁδηγηθοῦσα with for ἁμέρ in Zech. 12:10; the emendation hamū (ZDMG 66, 401) is gratuitous. We might also read yai-iāḡū for yai-jāmērū; G has ὁδηγεῖ for ἑγόν in Gen. 44:31; Pss. 13:3, 107:39. According to Geo. A. Smith the Hebrew text of the third clause was i'tanū mip-pēnē 'aẓbēhēm.

This gloss belongs, not to v. 14, but to v. 16, and the two clauses because of their acceptance of bribes and their hatred of pleaders at the gates must be assigned to the final triplet of

2 Wellhausen would say sie patschen hinter
this poem in Zech. 8:16, 17 (JBL 32, 107; 33, 161). Hag. 2:3-9 and Zech. 8:9-17 may have been written in two parallel columns, and this gloss was inserted between them; afterwards it crept into the wrong column, just as the protest against Gen. 3:16b appears now in Gen. 4:7 where we must read eláïκ and att tímšêlî (CoE 508).

Paul Haupt.

A PATRISTIC PARALLEL TO 1 COR. 7:18, 21

Attention has already been called to the parallel afforded in Tebtunis Papyri II, no. 421, to the syntax of 1 Cor. 7:18, 27. (American Journal of Theology, XII, pp. 249, 250). The papyrus is a letter about some clothes among other things: in particular a certain turquoise tunic; "You wish to sell it, sell it; you wish to let your daughter have it, let her." This is like Paul's "Thou are bound to a wife; seek not to be loosed; thou art loosed from a wife; seek not a wife." Similar alternative assertions doing the work of conditions occur in ver. 18 and James 5:13, 14.

A similar construction appears in Tatian's Address to the Greeks, 4:1. προστέτω χόρος τελείως τησμού παράγω, δουλείων της διαμόρφωσι και ὑπηρεσίας, τήν δουλείαν γινόμενον. "The emperor bids us pay taxes; I am ready to comply. My master bids me be a slave and serve him; I acknowledge my servitude." Tatian is perhaps influenced by Paul's construction in 1 Cor. 7:21: "Thou wast called while a slave; do not care about it." The translator of Tatian in the Ante-Nicene Library, vol. 22, very interestingly falls into something approaching this form of expression in translating two genuine conditional clauses in the Address to the Greeks, 11:1: "Am I a slave, I endure servitude; Am I free, I do not make a vaunt of my good birth" (p. 69). But this too may be due to a reminiscence of Paul's syntax in 1 Cor. 7:21. At any rate Tatian in 4:1 supplies a new instance of Paul's construction, in which a pair of crisp alternative affirmatives do the work of conditional clauses.

Edgar J. Goodspeed.

University of Chicago.