Maccabean Elegies

Paul Haupt

Johns Hopkins University

In a paper on Ps. 137, which I published more than 13 years ago (February, 1907) in OLZ 10, 63,1 I stated that the so-called Lamentations of Jeremiah were Maccabean elegies referring, not to the fall of Jerusalem in 586, but to the destruction of the Holy City in 168 (Mic. 32. n. 1; 39. n. 28) and the sufferings of the Jews during the Syrian persecution (cf. Nah. 2; ZA 30, 98). For Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz (Lam. 4:21) we must read Rejoice and exult, maid Ammon that dwellest in Uz, i.e. the Arab al-ʿāmāq,2 the plain of the Antioch Lake which has been drained by a French company, just as the former northern end of the Persian Gulf, Lake Nājaf in Babylonia, is now practically dry (JAOS 32, 1). The plain of Antioch is on the borders of the desert. For ʾūbā, with final Aleph, in Job 1:15 we may read ʾōbā, the feminine participle of ʿabā, to take captive. This feminine collective (cf. ʾārubā, Gen. 37:25; gēlī, &c.) denotes raiders (S gāibā, 6 αἰχμαλωτοστόρωτες; cf. Hufnagel’s Hiob, 1751. p. 4; also JBL 31, 67) just as the original meaning of Kašdim (Job 1:17) is invaders, aggressors, captors, conquerors (HW 357b; AJSL 34. 244). In the Amarna tablets (Kunitzson 1352; cf. SGII 85) the Hebrew invaders of Palestine are called ʾabbāḥi, raiders (cf. Kings, SIOT. 207. n. *; AJSL 23. 250: 34. 247. § 101; also Heb. ḫāṭāf. Jud. 21:21 and ḫūṭ. Prov. 23:28, more correctly ḫattāf. Aram. ḫāṭāfā, robber,). The verbal predicate preceding a feminine collective may be put in the singular (WDG 1. 181. A: 2. 291. B). The name of the Orontes, al-ʿāṣī, may denote the River of Uz. The interpretation The Rebellions (because it is mainly un navigable and of little use for irrigation; cf. EB11 20. 327) is a popular etymology. The original meaning of ʾṭṣ may be

1 For the abbreviations see above, p. 112.
resistant: cf. Arab. ‘āうこと (ZAT 34, 144, 1. 18) and Mic. 79, below. Antioch was the chief of the Syrian ‘ayāうこと. For the connection of the stem ‘āこと, ِwāすこと and ‘āこと, ِdāすこと (Syr. ‘ēすこと) cf. ِwāすこと = ِtāうこと.

Also in Ps. 137 we must read:

Remember ʼagainst Aram’s Sons  that day of Jerusalem!
When they said:  Raze her!  Raze her!  down to the very foundation.

Babel’s Daughter, apostrophized in the following line, is the Seleucid kingdom (Mic. 55, 1. 6) and the terrible conclusion.

Fair fall him who graps and dashes  thy babes against the stones!

was called forth by the atrocities of the Syrians who hurled Jewish mothers with their babes headlong from the city wall (2 Macc. 6:10; 1 Macc. 1:60).

There is no reference to Egypt in these elegies: for Mi.collider (ZDMG 64, 710) in Lam. 5:6 we must read miḳ-čārim, by the enemies (6K § 121, f.; WdG 2, 270, n. * ) which is a gloss to the preceding ِlā hānāh-‘anā, no rest was given us: for the following ِnālānā ِyādoll -Assūr  ِlībo َlāḥm cf. Jer. 50:15; 2 Chr. 30:8 and 1 Macc. 6:49.53.60.

The breath of our nostrils, who was caught in their pitfall (Lam. 4:20) is neither the pious king Josiah, who lost both his life and his kingdom in the battle of Megiddo, nor his youngest son Zedekiah, the last king of Judah, nor the elder brother of the Hellenizing high priest Jason, Onias, who was murdered at Daphne near Antioch in 171, but the Maccabee Jonathan who was entrapped at Ptolemais in 143 B.C. This treacherous capture of the Jewish high priest, the Anointed of Jahveh, is denounced in the first of the three Maccabean additions to Am. 1 (JBL 35, 290). Zedekiah (597-586) was not vitally essential to Judah’s existence as a nation, but Jonathan (161-143) was indeed the vital breath of the Maccabees after the death of Judas; otherwise he would not have been chosen as their ruler and leader (1 Macc. 9:30) in preference to his elder brother Simon. Zedekiah was a creature of Nebuchadnezzar; patriotic Jews continued to regard the captive Jehoiachin as the legitimate king; Ezekiel calls Zedekiah prince, not king (cf. Mic. 2s, n. 31). The hope of the Jews that they would be able to live among the heathen under the shadow (Lam. 4:20) of Jonathan was well founded. According to 1 Macc. 9:58 the apostates said, Jona-
than and his followers are at ease and dwell without care (cf. also 1 Macc. 10:10.20: 11:27.57: 12:2).

Jonathan is the prototype of Mordecai in the Book of Esther (Pur. 6. 37). Esther was composed about 130: the Maccabean elegies in the Book of Lamentations may have originated at the beginning of Simon's reign (142-135) about 140. Löhr thinks that cc. 2 and 4 may have been written about 580, c. 5 c. 550, c. 1 c. 540, c. 3 c. 325. S. A. Fries, of Upsala, suggested in 1893 (ZAT 13, 110) that cc. 4 and 5 might be Maccabean, while cc. 1-3 might be Jeremianic. In Cornill's Einleitung this view is recorded as a curiosity, just as Olshausen's theory, advanced in 1853, that the majority of the Psalms were Maccabean (JUWE, No. 163, p. 54 was for a long time regarded in the same way. The language of the five poems in the Book of Lamentations resembles the language of the Maccabean psalms. Lam. 5 is a Maccabean psalm like Ps. 44, 74, 79: it seems to have consisted originally of six quatrains. The first two lines, it may be supposed, were suppressed (cf. the remarks on Nah. 1 in Nah. 7: ZDMG 61, 283, l. 22 in order to conform the number of verses to the number of the letters of the Hebrew alphabet. We may prefix

Restore us, O God, our Help!
Let us behold Thy goodness, O Jahu!

vouchsafe us Thy help!

Cf. Ps. 85:5.8.

The idea that Jeremiah should have composed a number of elaborate alphabetic acrostics after the fall of Jerusalem in 586, is grotesque. Of course, acrostics do not necessarily point to a late period: we have acrostic poems in cuneiform literature, e. g. the acrostic hymn of Sardanapalus 668 626 in KB 6, 2. p. 108. We can hardly believe that the alphabetic arrangement was supposed to have a magic force. Löhr7 vii: it may have been adopted merely for mnemonic purposes. Nor can we endorse Löhr's argument ZAT 11, 59 that the elegies in the Book of Lamentations cannot be Maccabean, because they confess throughout that the sufferings of the people are due to their sins: 2 Macc. 5:17; 6:12 16; 7:18.32 - cf. also 1 Macc. 1:61
and Dan. 9:5.11.16) emphasize the fact that the Syrian persecution is the just punishment for the sins of the people (Mic. 34, n. 26).

If the Book of Lamentations had originated in the days of Nebuchadnezzar (605-562) we should expect a reference to the tragic fate of Zedekiah whose children were slaughtered before his eyes at Riblah (i.e. Arbela-Irbid in Galilee; cf. Mic. 29, n. 37; JBL 35, 287) whereupon his own eyes were put out. Nor could a poet at the beginning of the Babylonian Captivity say: *Galēṭā Ḫūdā me-ʿōnī u-me-rōḥʿ ʿāḥōḏā* (Lam. 1:3) which is translated in AV: *Judah is gone into captivity because of affliction and because of great servitude.* Affliction and servitude awaited the Jews in Babylonia; they did not leave them behind in Jerusalem. We should expect: *Galēṭā Ḫūdā bē-ʿōnī u-bē-rōḥʿ ʿāḥōḏā.* Judah was deported into misery and great servitude. But at the beginning of the Syrian persecution a great many Jews left Jerusalem to escape the oppression and servitude inflicted upon them by Antiochus Epiphanes (Mic. 34, n. 27). A Maccabean poet could therefore say *Galēṭā Ḫūdā me-ʿōnī u-me-rōḥʿ ʿāḥōḏā,* Judah wandered away from oppression and great servitude. The Syrians treated the Jews like slaves (cf. JBL 36, 96): they tried to suppress the Jewish religion, but the Chaldeans did not force Judah to abandon her ancestral worship (cf. EB11 15. 386a).

The fact that we find in Lam. 2:9 the hemistich *Her king and her princes are among the heathen* does not establish the Exilic origin of the elegies. Jonathan was in the hands of the heathen after he had been treacherously captured at Ptolemais. The heathen said at that time: *They have no ruler and no helper, only the heathen as their ruler and their helper* (1 Macc. 12:53). Also in the poem (Zech. 9:9) glorifying Jonathan’s triumphant return to Jerusalem after his exploits in Antioch (c. 145) he is called *king:*

Joy greatly, O maid Zion! shout, O Jerusalem!
Thy king will come to thee, triumphant and victorious,
But humbly riding a donkey, a colt, the foal of an ass.

I use *donkey,* because this word is connected with *dan,* and Heb. *hūmōr* means *red* (JBL 33, 296) or *dull-brown,* Spanish

*The final triplet of this poem has been explained in JBL 35, 291.*
burro (ZDMG 69, 172). The ass symbolizes peace: if Jonathan had come on horseback, he would have entered the holy city as a warrior (Mic. 47; WF 196). A patriotic poet may well have given Jonathan the title king: Alexander Balas had bestowed on him the emblems of royalty, a purple robe and a diadem (Mic. 53. n. 2).

But if any one hesitates to call Jonathan a king, because Aristobulus (104 n. c.) was the first of the Hasmonean princes who assumed the regal title, he may read instead of Malk, king. malāk, counselor. The stem malāk, to counsel, is found not only in Neh. 5:7, but in a number of passages which have been misinterpreted (JBL 34, 54; cf. above, p. 48, and S. iddani Malkā. Hos. 10:7. We may read just as well: mallakah gī·sārīn(ha) bāq-gāyim, her counselor and her princes are among the heathen. T has mallakah or malakah (see Dalman’s Wörterbuch) for Heb. jō·ēc in 2 S 15:12. Judas Maccabeus and his valiant brothers certainly were counselors of the Jews. Simon is called in 1 Macc. 2:65 a man of counsel (lāq βεβλης, i. e. a statesman [cf. above, p. 49, ad fin.]. Similarly we may read in Lam. 2:6: He sparrow in the fury of his wrath both counselor and priest. In this case the term may refer to the Hellenizing high priests at the beginning of the Maccabean period. Jason, Menelaus, Alcimus (EB 3508, 11).

Also Lam. 4:13 seems to refer to Alcimus; in the first hemistich we may read: mo·rō̄h ḥaţṭōl nizārīn(ha) G has προφήτης for zaqān in v. 16. After haš-sōfı̄kîm we may insert ḫinnám [cf. 3:52]. This couplet seems to allude to the sixty Assideans who were slain (162 n. c. by Alcimus in one day despite his solemn promises 1 Macc. 7:12-18; cf. GJV 1, 217). In the following verse we must read nı‘ārîm, excited, instead of ni‘ārim, blind, and ni‘lō jăkîlı‘u ni‘tţiqqā‘î (cf. Est. 8:6). The reading nı‘ārim may be due to Zeph. 1:17 (above, p. 148).

Nor does the reference to prophets in Lam. 2:20 militate against the theory of the Maccabean origin of the elegies (Shall priest and prophet be slain in the sanctuary of the Lord?) Heb. nāḥi, prophet, denotes merely an inspired speaker (TOCR 1, 271). All patriotic poets were regarded as prophets. When

*The Bedouins use ãšmar for bāq and ch ū mūt; see Max von Oppenheim, Yo Muttal or n Fes ch. Gel vol. 2, p 111.
Solon recited an inflammatory poem advocating the recovery of Salamis from the Megarians (EB 25, 266) the Jews would have received his message as a prophecy. The Gracchi would have been classified by them with Micah of Maresha, the Prophet of the Poor (Mic. 17). There were numerous patriotic poets in the Maccabean period (ZDMG 61, 287, 1.7). The majority of the Psalms are Maccabean (contrast JBL 36, 232) as are also Deutero-Zechariah and Obadiah (Mic. 49) as well as numerous sections in Isaiah, Jeremiah, Micah, Nahum, Joel, and other prophetic books (TOCR 1, 268).

The statement in Lam. 2:9 that there was no guidance (tōrā) for Judah, and that her prophets obtained no vision from JHVH, suits the Maccabean period better than the Babylonic Captivity. Ezekiel prophesied after the fall of Jerusalem; two couplets (Mic. 30, n. 41) of Obadiah originated about 580; the first chapter of Deutero-Isaiah was written about 540; Haggai began to publish his poems on August 29, 520; Zechariah had his prophetic visions on February 13, 519 (JBL 33, 161). It is true that 1 Macc. 14:41 states, the Jews and the priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a trustworthy prophet. There were no doubt plenty of prophets and poets in Judea at that time, but if one of them had protested against the hereditary rule of the Hasmoneans, he would not have been regarded as παιόνι. The clause ἔως τοῦ ἀναστήματος προφήτης παιόνι has practically the same meaning as the Talmudic phrase ‘אֶד שׁיִי-יָבֹו אֱלִיָּהוּ, until Elijah come (Bāḇ. mec. 37a = BT 6, 594) or the Lat. ad calendas Gracas and quum mula peperit.

In the present paper I cannot discuss the textual details of all the Maccabean elegies. I must confine myself to a few remarks on the first poem. The text exhibits very few subsequent additions, but the poetic form has been marred in a number of passages by transpositions and omissions. In several cases ἀὴρ has mispointed the consonantal text. For ἀἰσχαρν ὀλ πίσα’αί in v. 14, which is supposed to mean The yoke of my transgressions is bound, we must read ἀἰσχάρν ἀλέ πίσα’αί or ἀ-κόλ πίσα’αί. He was aroused, stirred up, over my sins. Ἀἰσχαρν is not equivalent to ἔφαμα (JSOR 1, 90) in Ps. 130:3:

5 This parallel was suggested by Dr. Efros.
6 The last line of v. 10, which Löhr regards as a gloss, is genuine.
Im-"aγόνοτ tis'mór Io huē mí ia'mód. If Thou, O JHVH, watchest (notest, markest) sins, who can stand (in the judgment)?

Although we have in Greek: ἐγγυότατον, ἐπιμέλεσθαι, προ-

νοίαθαυ and in French: être éclectique. S renders in Lam. 1:14: ἐγγυότατον ἐπὶ τὰ ἁσβέσματα μον, also J has vigilavit. For βι-iaδo in the second hemistich we must read yē-iaδo. Similarly we have βι-λό in 4:14 instead of yē-λό (see above). After yē-iaδo we may supply hajitā-bi, His hand was against me or, rather, fell upon me (cf. Jud. 2:15; 2 Sam 24:17)." The second hemistichs of the two following lines of this triplet must be trans-

posed. For ἰστιρήγα avāl al-ṣuṣnāārī, which is supposed to mean they (the sins) are wreathed and come up upon my neck, we must read ὡαι-ἰστιρήγα avāl al-ṣuṣnāārī, a yoke was knotted on my neck (JBL 36, 252). Syr. ἰστιρήγα means to be knotted, and ἰστιρηγά signifies to be harnessed. S renders here: ἰστιρήγ(ά) niváy(hi) al-ṣuṣnāārī, his yokes were harnessed on my neck. The readings proposed by Praetorius and Budde are not satis-

factory. Praetorius (ZAT 15, 144) emended: Ναγά ol pēṣā'āj, βι-iaδāi ἰστιρήγα, the yoke of my sins is made heavy, they are interlaced with my hands; and Budde renders: A watch was kept over my sins, in His hand they interlaced them-

selves, they mounted as a yoke upon my neck.

In v. 20 M points marāt marātī, I have grievously rebelled, but G παράπαστασα παραπαστάθην derived these forms from marār, to be bitter; also J has amaranthina plena sum; so we must point mōrā marātī, I was sore embittered. M has often mis-

pointed internal passive forms (JBL 34, 58: 35, 285; ASL, 32, 709). In Syrinya, marāt is used as the Paefel of marāt to be bitter. If we hesitate to assume the same metaphorical forma-

tion in a late (cf. 140) Maccabean poem, we may read mōrāt

marātī, although paradigm G in ḫK give sōbāḥ as inf. abs. Pēal.

After vi in the following verse we must insert im, which dropped out owing to the following ἵματα, and for ἵματα we must read τιτάν. Thou art praised: cf. 1 Pss. 6: 5, 6: 9, 10; 8: 11, 11; 15: 17, 15; 18: 17, 18; 18: 9: 16: 20; contrast ASL. 1, 162 edit. von Delitzsch's Psalmen, p. 758. For the test Alph cf. "ar, ἀρ, EcL, 8: 1.

The original meaning of ha a ha a hay a; cf. Arab, la th, serpent Sýr. hūnā, JAOS 52, 11, 59, is to tal; cf. our too t l d Sýr. eśāl, to tall out, happen, occur Ruth 3: 18: 4 tāpūt. The meaning of ant t pēl ʿalaʾ yāy ḫa E ʾsk. 8: 1: tere t.
The emphatic inf. abs. or cognate accusative (GK §§ 113, w; 117, r; WdG 2, 54) has often been omitted by the scribes; in v. 9 c. g. we must read: yat-tird rd[t p{l[an]m, lit. she came down in an prodigious downcom[e. Similarly we have in the correct text of Is. 32: 19, which is an illustrative quotation (BL 26: Mic. 36, n. 40; 40, n. 40) to v. 14: ye-[uar[d b[=r-ru'd h[=r. u-ht-sit[=t ti[=p[=t ha-[=r, The city will fall down in a downfall, and the mount will be utterly abased. We find the same construction also in l. 7 of the Moabite Stone (EB 3045) : Israel ah[a] [h'od ć[la]m, Israel was destroyed with an everlasting destruction.

In v. 7 77 has cárim, enemies; but we must evidently read re'ım, friends, associates, allies (cf. JBL 36, 253) or re'ehā, her allies: Her allies saw her and laughed over her extermination (cf. v. 19).—For the addition rā'ā after rāšt, net. in v. 13 cf. Eccl. 9: 12.—The gloss ālēkem after the emphatic lū, verily, at the beginning of v. 12 may be a corruption of alālā'I läkēm, woe unto you. Lū is spelled with a final Aleph in 1 S 14: 30; Is. 48: 18; 63, 19 (in 1 S 14: 30 as well as in the present passage this final Aleph may be due to dittography). It appears also in the form lō with final Aleph, so that it has often been mistaken for the negative lō, not (cf. JBL 35, 289, below). In the Talmud we find lāji (JBL 29, 104) which is identical with Arab. lāita (see Proverbs, SBOT, 51, γ) in which the appended ta is shortened from ha[jāta-'lāhi (JAOS 28, 114: contrast 35, 380).—In the last line of v. 21 we must read instead of the meaningless ḫebēṭa ʿīm qarāta, Thou hast brought the day which Thou hast called, the imperative ḥābīʿā ʿīm ha-ngamā, Oh, bring the day of vengeance!

I append a metrical translation of the first Maccabean elegy in the Book of Lamentations, with some brief references to the Books of the Maccabees, and a reconstruction of the Hebrew text.

LAMENTATIONS

I

1 How has she been made desolate,**
Like a widow has become the city
A princess o'er numerous regions
that was full of people! [tions,
that was great 'mong the na-
was reduced to bondage.**

**1 M 3: 45; 1: 38, 39; 2 M 5: 14.
2. She is weeping sore in the night, 
   She has no one to comfort her. 
   All her allies have forsaken her, 
   have become her foes.

3. Judah wandered away from oppression 
   and heavy servitude; 
   She dwelt among the heathen, 
   but found no rest. 
   All her pursuers seized upon her 
   in the midst of her straits.

4. The roads to Zion mourn; 
   All her gates are unfrequented; 
   Her virgins are (all) mourning, 
   and she is in bitterness.

5. Her foes have become supreme; 
   For Jehovah sorely afflicted her 
   Her children went into bondage, 
   her enemies prosper.

6. From the maiden Zion departed 
   Her princes became like rams, 
   All of them went without strength 
   all of her splendor;

7. Jerusalem remembers 
   When her people fell into the foe’s hand 
   Her cousins saw her and laughed 
   over her extermination.

8. Jerusalem sinned grievously, 
   All that honored her despised her 
   She, too, was sighing and mourning 
   when they saw her shame; 
   they became a vagabond.

The neighboring tribes, especially their Edomite and Ammonite cousims: cf. the Maccabean denunciation of Edom in Am. 1:11 (JBL 35, 290), and Dan. 11:41.

2 M 15: 1; 1 M 5: 9, 15.
1 M 5: 1-16; 2 M 12: 3, 4; Ps. 83: 3-9.

They did not look gay and joyous: cf. JAOS 32. 13, n. 21 and 1 M 3: 45.

1 M 1: 39; cf. Dan. 7: 25.
1 M 1: 31; 10: 10.
1 M 2: 7.
1 M 9: 23.
1 M 1: 61.
1 M 1: 11-15. 52; 2 M 4: 13-17; 5: 17; 6: 12-16; 7: 18. 32; cf.

Dan. 9: 5. 11. 16.
1 M 1: 32; cf. also 3: 41.
1 M 1: 26b.

The conditions were so frightful that she drew back in disgust.
9 Her filth clung to her skirts, she remembered not the end; So she had a stupendous downfall, [when the enemy prevailed.] JHVH beheld her oppression, (but no one cheered her.)

10 The foe spread out his hand o'er all her treasures, When she herself saw heathen enter her sanctuary, to enter Thy church.
When she herself saw heathen oppression, [Henceforth] she remembered not the end;
11 All her people are sighing and groaning and asking for bread; They gave their most precious posses- and sustaining their life.

12 Verily, all that pass by, If there be any grief like the grief look ye, and see look ye, and see

13 From His holy height He sent fire into my bones and chastised me; An evil net He spread for my feet, turned back my appeal; He made me a desolate waste and faint for all time.

14 He was aroused o'er my sins, A yoke was tied to my neck, and His hand fell upon me: (which I cannot resist;)
In the hands of the foe He gave me, (who shook my strength.)

15 The Lord cast off within me all my mighty men;
He called against me a league, to shatter my young men;
The Lord trod the winepress for the virgin Judah.

16 For these things mine eye weeps, and He is dropping water, For far from me is the comforter, who might restore my life. My sons were horrified when the foe prevailed.

35 Deut. 28: 43.
36 1 M 1: 23.
38 Lit. assembly, congregation; cf. Deut. 33: 4 and Acts 7: 38 (AV). See also Ezek. 44: 9 and the translation of Ezekiel, in the Polychrome Bible, p. 193, l. 27.
39 1 M 6: 53; 9: 24 (contrast EB 2854, n. 1).
36 1 M 1: 64; 2 M 5: 17; cf. ZDMG 61, 286, l. 29; also Dan. 8: 19; 9: 16; 11: 36.
37 1 M 13: 41.
36 Lit. meeting; not a festal meeting, but a coalition; cf. Ps. 83: 6.
5 We should say now, He bled her white (French saigner à blanc). Cf. Is. 63: 3 (JHUC, No. 103, p. 49) and Par. 51, 38; Est. 30, below. Duke Ulrich of Württemberg (1498-1550) says in c. 25 of Hauff's Lichtenstein with reference to his enemies of the Swabian League (EB 28, 858a): Ich will kommen mit scheidlichen Winzern, will sie treten und keltern und ihr Blut verzapfen.
17 Zion spread forth her hands, but there was no one to comfort her:

JHVH made Jacob's neighbors Jerusalem become an outcast among them.

18 JHVH, my God, is just; I rebelled against His word.

Hear ye, all ye peoples, behold my grief!

My virgins and my youths went into captivity.

19 I called to all my friends, but all of them failed me.

Even my priests and mine elders perished in the city:

Though they tried to find food for themselves to sustain their life.

20 See, JHVH, how my mind is troubled; my heart was turned within me, I was sore embittered, without the sword bereaved, within there is Death.

21 Oh, hear, how there is no one to comfort me, I am sighing, all mine enemies heard that Thou hast caused my misery, Oh, bring the day of vengeance, let them fare like me!

22 Let their mischief come before Thee, and do to them as Thou hast done to me for all my transgressions. My sighs and groans are many, and my heart is faint.

... all her pleasant things that were in times of old (β) and bitterness therefore (δ) for food (κ) 12 woe unto you (γ) the blaze of 14 the Lord a 15 maiden (ε) 16 i mine eye 18 all

5 held up her palms in an appeal for mercy. Cf. the illustrations in Bradecker's Egypt 1911. p. lxxxvii; Calver's Biblicalikon 1912. p. 81. The holding up of the open hands indicates surrender. Arab. ošmor.

6 In a number of passages, e.g. 1 S 11:29 L' means how; cf. German wie life and how. In Assyrian the reduplicated kik' is used for how KB 6, 242, l. 185.

8 lıt. was fermented, cf. Aram. hımâli, wine; i.e., agitated, stirred up. 

10 This does not refer to a revulsion of feeling, but it means soared.

21 Let it be reported to you, let it be brought to Thy cognizance, o that Thou canst decree condemnation; cf. 1st. 9:11; also Gen. 6:13 KAT 66, 11.

22 This is a scribal excise on v. 13. Cf. below, p. 156. The following clause m v. 14 is not c to the first line of the preceding triplet. Also in Zeph 1:14 v. 1 end; you behold above, p. 151, n. 14.
რადგან რამდენიმე სახელმწიფო მოქმედება გახდა წყაროში დაკავშირებული ადგილებიდან იმავე ოთხგზობის დროს.

1. უკიდურედ უმალახად
2. უკიდურედ უმალახად
3. უკიდურედ უმალახად
4. უკიდურედ უმალახად
5. უკიდურედ უმალახად
6. უკიდურედ უმალახად
| प्राकृत ग्रंथ वर्णन | प्राकृत नामित:  
|-------------------------------|-------------------|
| चौधरी चौधरी चौधरी  
| कुल संग्रह हनुमान| हनुमान संग्रह |
| कुल संग्रह हनुमान| हनुमान संग्रह |
| कुल संग्रह हनुमान| हनुमान संग्रह |
| कुल संग्रह हनुमान| हनुमान संग्रह |
| कुल संग्रह हनुमान| हनुमान संग्रह |
| कुल संग्रह हनुमान| हनुमान संग्रह |
| कुल संग्रह हनुमान| हनुमान संग्रह |
| कुल संग्रह हनुमान| हनुमान संग्रह |

| १ | हनुमान संग्रह  
|-------------------------------|-------------------|

| २ | हनुमान संग्रह  
|-------------------------------|-------------------|

| ३ | हनुमान संग्रह  
|-------------------------------|-------------------|

| ४ | हनुमान संग्रह  
|-------------------------------|-------------------|

| ५ | हनुमान संग्रह  
|-------------------------------|-------------------|

| ६ | हनुमान संग्रह  
|-------------------------------|-------------------|

| ७ | हनुमान संग्रह  
|-------------------------------|-------------------|

| ८ | हनुमान संग्रह  
|-------------------------------|-------------------|

| ९ | हनुमान संग्रह  
|-------------------------------|-------------------|

| १० | हनुमान संग्रह  
|-------------------------------|-------------------|

| ११ | हनुमान संग्रह  
|-------------------------------|-------------------|

| १२ | हनुमान संग्रह  
|-------------------------------|-------------------|

| १३ | हनुमान संग्रह  
|-------------------------------|-------------------|

| १४ | हनुमान संग्रह  
|-------------------------------|-------------------|

| १५ | हनुमान संग्रह  
|-------------------------------|-------------------|

| १६ | हनुमान संग्रह  
|-------------------------------|-------------------|

| १७ | हनुमान संग्रह  
|-------------------------------|-------------------|

| १८ | हनुमान संग्रह  
|-------------------------------|-------------------|

| १९ | हनुमान संग्रह  
|-------------------------------|-------------------|

| २० | हनुमान संग्रह  
|-------------------------------|-------------------|

| २१ | हनुमान संग्रह  
|-------------------------------|-------------------|