efface, obliterate, and for the development Ar. ġāhaba, be dark, forget, while ġajhab is darkness, night. Just as forget is synonymous with be dark, dull, so remember is be sharp, bright, clear, meanings all found in Ar. dākara = Heb. Ṿaj, remember. For the transposition cf. the series kīh-līk-hīl-līk, be dark (Haupt, OLZ, XVI, 492), and Ar. ḥuz-ḥzn-znh, stink, as well as AJSL, XXXIV, 84. Among unrecognized transposed doublets in Hebrew is לֵדֶת = דֵּד (AJSL, XXXIV, 239); cf. also also מַחַר = סֵקַּם (AJSL, XXXIV, 231).

Jerusalem

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On the Textual Crux in Isa. 48 8.

The word שִׁפְּתַה has been interpreted in a great variety of ways, going back to the thirteenth century, when David Kimhi derived it from שִׁמְחָה and his father Joseph from שִׁמָּה. Neither derivation is probable, nor does either accord with the context. From the stem שִׁמָּה man we should have in Hithpael the sense “show yourselves courageous”, which is just what the prophet does not wish to say to these rebels, who already have the courage of their evil convictions. No one can tell how the stem שֵׁשָׁה fire could yield the form in the text, while as to the sense, both those who see in it the red flush of shame, and those who conceive it to denote a flaming zeal for the glory of God have to lug in the chief matter in question. A third and numerous group of authorities assume a stem שִׁמָּה kindred with Arabic assa II, to stamp strongly (said of horses). They separate again in their interpretations: “become strong”, “stand fast”, “strengthen your faith”, “obtain well-grounded insights”, all of which are manifestly contrary to the trend of the prophet’s exhortation. To obviate this objection, the word has been rendered “give up”, from שִׁמָּה to be desperate, which however could hardly produce שִׁפְּתַה.

The next resort is to alter the text. Lagarde proposed and Cheyne at first accepted שִׁפְּתַה be ashamed of yourselves, to which Dillmann, whose criticisms I have been following thus far,
objects that the word would mean be ashamed before each other, which would ill accord with the parallel phrase lay it to heart. He prefers become discerning, which seems to be the word translated by the Peshito.

Dillmann's Commentary appeared in 1890. Duhm (1892) proposed an unlikely derivation from the noun הָ珒ָוֹן and so rendered the word conduct yourselves wisely which comes to the same thing as Dillmann's become discerning. In the next year (1893) Klostermann suggested a simpler change which has found great favor, חָפְשֵׁתָה (from חָפְשֵׁה) confess your guilt. This suits the context well. Skinner (1896) mentioned it with other conjectures. Cheyne changed over to it in 1898. So Marti (1900) Box (1908) Wade (1911).

Now it is true that own yourselves guilty is precisely the address to the rebels which we want; but the objection to this and to all other changes of the text comes on the transcriptional side. If any word so familiar as חָפְשֵׁה or חָפְשֵׁתָה had stood in the original text, why should the scribe have given us the unfamiliar חָפְשֵׁתָה? At any rate, if we can preserve the ἀναφέρειν λέγομεν and at the same time the needed signification, we shall have solved the problem. I suggest that the word may come from the Accadian stem יָשֶׁה to be in pain, which in the Hebrew Hithpael would mean to pain one's self = metapelmou, repent. It is true that in Aramaic this stem with this sense appears as יָשֶׁה but if we assume for our passage a loan-word directly from the Accadian, it would scarcely take the unephorm יָשֶׁתָה. I would render verse 8 then: "Remember this and repent; lay it to heart, ye rebels".

May I now venture on a further step? I have long felt that in Isa. 16:7 the raisin-cakes יָשָׁבָה come on the scene prematurely and make a somewhat petty intrusion. We may accept the tradition that יָשָׁבָה means raisin-cakes in Hos. 3:1, like יָשָׁבָה in H Sam. 6:19 etc.; the same meaning in this passage of Isaiah is certainly preferable to the alternatives, men (reading יָשָׁבָה with parallel Jer.) or foundations (meaning ruins!). It is argued in favor of raisin-cakes that the context deals with vineyards and summer-fruits, and that a concrete is preferable to an abstract word.
But I would respectfully urge that both these considerations count on the opposite side, and that יֵשָׁנֶנָּה is to be derived from יֵשָׁנֶנָּה to be in pain.

There is a natural progress of thought from verse 6 on. Kerak (Kir-hareseth) is coupled with Moab in verse 7 as in verse 11, the country being joined with a typical city. The fervent appeal of the fugitives (3–5) is answered first in large and general terms. Moab is proud and haughty; his boastings are empty. Moab shall wail, sorely stricken. For—with this word of verse 8 the poem passes to particulars, to vivid personification—the fields languish and the far-spreading vine of Sibmah. Verses 9 and 10 are filled with weeping over this vine, and over the summer fruits, the harvest, the fruitful field, the vintage shout. Verse 11 resumes and emphasizes verse 7.

The result is that abstract belongs with abstract and concrete with concrete; and that it accords with the general tone, not to say the dignity, of this poem, to render verse 7 as follows: “Therefore shall Moab wail for Moab; every one shall wail; for the sorrows of Kir-hareseth shall ye mourn, sorely stricken”.

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Addenda

The manuscript of the brief communications, printed above pp. 152—165 was sent to the Editor in June, 1919.

Ad p. 152. — For the post-Biblical spelling רֵי for רֵי we may compare Ethiop. יֵרֶּי he pastures, for יֵרֶּי; we always find יֵרֶּי, he sees, for יֵרֶּי; cf. Dillmann's grammar, § 46, b; § 92, last section; also his chrestomathy, p. 72, n. 1.

Ad p. 154. — In addition to יָאִירה, to bleat, and מַעַרָה, to bellow, I might have mentioned Arab. תָאָרָה, to cry (cf. תַעֲלָי = עֵילָי, eaglet, and ZDMG 63, 518, l. 39). There may be a connection between מ, cry, and מ, bad: in German, böse is used for angry (cf. our bad blood = angry feeling) and Assyr. ʾiṣṣūrux (= ʾiṣṣūrux) kabitti, lit. my liver cried, signifies I was enraged; similarly Assyr. nāgūgu means to cry, and nuggatu: rage. HW 574 mentions also שֵגוּ; this, however, does not correspond
to Heb. šāgā, but to Heb. šē’ağā (BA 1. 105, n. *): a kalhu šēgū is not a mad dog, but a barking dog; our bawl meant originally bark or howl as a dog. In Assyrian psalms we find kina lēti ināgag, he bellows like a cow (WZKM 23, 361, n. 1; cf. JAOS 32, 17; JBL 36, 249, 254.) We have the root ‘r also in tamā’ara, to become livid from rage (cf. ra’, Gen. 40, 7 = σκυθρωπός and Ger. schlecht aussehn) which is derived from a noun with prefixed m (cf. above, p. 153, l. 3). A secondary stem with prefixed t < r' is Arab. tāri’a = āsrā’ā ilā̃-š-sārri. The primary connotation of the root r' or ‘r seems to be to cry, then to be loud, fœtid, bad. The term loud may mean strong in smell, of evil odor. We also speak of loud colors, Ger. schreiende or grelle Farben, Fr. couleurs tranchantes. Ger. grell is connected with grollen, to bear a grudge, and grölen, to bawl. MHG grell means angry (cf. Assy. garānu and nagāgu). For the original meaning of our shabby, scurvy, scab (above p. 153) we may compare measly, which is now used for miserable, wretched, contemptible, but which means prop. infected with larval pork-tapeworms (Ger. fäulig, Fr. laubre). In French, ladre is used for miser, niggard (ladre vert) and miser, of course, denoted originally a miserable or wretched person.

Ad p. 156. — The passage 1 S 20:30 has recently been discussed by Peiser in OLZ 24, 58 (March-April, 1921): he thinks that the original reading was ban-nā’ut ham-mardāt which is supposed to mean in engabondage (nā’ut < nā') there is rebellion. This explanation is untenable.

Ad p. 159. — If abē ... given at the beginning of l. 76 of the Flood tablet in iv R² (cf. NE 137, n. 17) be correct, we may read abdüna, herbage, herbs = Sumer. absin, growth (SG15). Abdūna is a synonym of šer'ā, luxuriant growth = Arab. qatrah, abundance = Hebr. 'ōsr, wealth (JBL 37, 220, n. 3). We may then translate: simples and salves I laid up instead of in jurors I put stores of ointment.

Ad p. 161. — Syr. aqris means both to dry and to harden. We have this stem also in Hebrew: in Hab. 1:2 (cf. JH 1(6), No. 325, p. 48) we must read: mēzimmūt appēhēm qērisā, the cast (lit. σχινα of their features is hard (Σ βίζηα δι’-απηαήων ωσσί; cf. d’sin āppē, to harden the face).
Ad p. 163. — For the connection between Assyr. qaštu, bow, and qištu, gift, we may compare Arab. sahm, arrow and lot, share, portion (ZDMG 61, 276; JBL 36, 84).

Ad p. 164. — For the Māmilla Pool cf. JAOS 39, 143, b.
For ạbrah = sābrah cf. Ethiop. ạbrāqa = sabrāqa. We have the stem baraq also in the name Rebecca (contrast above, p. 165). Heb. Ribqā = Arab. barrāqah, sheeny, i. e. glittering, shining, beautiful. Ribqā rābiqat (JBL 38, 153, 1. 4). The r might be doubled, not the q (Pēbēkka).

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