

efface, obliterate, and for the development Ar. *ǧāhaba*, be dark, forget, while *ǧajhab* 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. זָכַר, *remember*. For the transposition cf. the series *khl-hkl-hlk-kllh*, be dark (Haupt, OLZ, XVI, 492), and Ar. *ḥnz-ḥzn-znh*, stink, as well as AJSL, XXXIV, 84. Among unrecognized transposed doublets in Hebrew is חָלַל = חָלַד (AJSL, XXXIV, 239); cf. also חָמַם = סָחַם (AJSL, XXXIV, 231).

Jerusalem

W. F. Albright

On the Textual Crux in Isa. 48 8.

The word הַתְּאָשִׁישׁ has been interpreted in a great variety of ways, going back to the thirteenth century, when David Kimḥi derived it from אָשׁ and his father Joseph from אָשׁ. Neither derivation is probable, nor does either accord with the context. From the stem אָשׁ *man* we should have in Hithpoel 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 אָשׁ *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 אָשׁ 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 יָאֵשׁ *to be desperate*, which however could hardly produce הַתְּאָשִׁישׁ.

The next resort is to alter the text. Lagarde proposed and Cheyne at first accepted הַתְּבַשְׁשׁ *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 **הַתְּבַנְנִי** *become discerning*, which seems to be the word translated by the Peshito.

Dillmann's Commentary appeared in 1890. Dulm (1892) proposed an unlikely derivation from the noun **תוֹשָׁה** 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, **הַתְּאַשְׁמוּ** (from **אָשַׁם**) *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 **הַתְּאַשְׁמוּ** or **הַתְּבַנְנִי** or **הַתְּבַשְׁטִי** had stood in the original text, why should the scribe have given us the unfamiliar **הַתְּאַשְׁטִי**? At any rate, if we can preserve the *ἀπαξ λεγόμενον* 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 **אֲשַׁשׁ** *to be in pain*, which in the Hebrew Hithpoel would mean *to pain one's self* = *μεταμέλομαι, repent*. It is true that in Aramaic this stem with this sense appears as **הֲשִׁשׁ** but if we assume for our passage a loan-word directly from the Accadian, it would scarcely take the uneuphonic form **הַתְּחַשְׁטִי**. 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. 167 the *raisin-cakes* **אֲשִׁישִׁי** come on the scene prematurely and make a somewhat petty intrusion. We may accept the tradition that **אֲשִׁישִׁי** means *raisin-cakes* in Hos. 31, like **אֲשִׁישָׁה** in II Sam. 619 etc.: the same meaning in this passage of Isaiah is certainly preferable to the alternatives, *men* (reading **אֲנָשִׁי** 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 **יָשַׁע** is to be derived from **יָשַׁע** 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".

Boston

Wm. H. Cobb

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 *rê'î* for *rê'î* we may compare Ethiop. *irê'î* he pastures, for *irê'î*; we always find *irê'î*, he sees, for *irê'î*; cf. Dillmann's grammar, § 46, b; § 92, last section; also his chrestomathy, p. 72, n. 1.

Ad p. 154. — In addition to *îá'ira*, to bleat, and *ná'ara*, to bellow, I might have mentioned Arab. *tú'ara*, to cry (cf. *túlaj* = *úúlaj*, eaglet, and ZDMG 63, 518, l. 39). There may be a connection between 'r, cry, and r', bad: in German, *böse* is used for *angry* (cf. our *bad blood* = angry feeling) and Assyr. *ičšárux* (= *ičtárux*) *kabitti*, lit. *my liver cried*, signifies *I was enraged*; similarly Assyr. *nagágu* means *to cry*, and *nuggatu*: *rage*. HW 574 mentions also *šêgû*; this, however, does not correspond

to Heb. *šajá*, but to Heb. *šě'ajâ* (BA 1. 105, n. *): a *kalbu šêgû* is not a *mad dog*, but a *barking dog*; our *bawl* meant originally *bark* or *howl* as a dog. In Assyrian psalms we find *kima lêti inûgag*, 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 *tamû'ara*, to become livid from rage (cf. *ra'*, Gen. 40, 7 = *σκυθρωπός* and Ger. *schlecht aussehen*) which is derived from a noun with prefixed *m* (cf. above, p. 153, l. 3). A secondary stem with prefixed *t* < *r'* is Arab. *târi'a* = *âsrâ'a ilâ'-š-šârri*. The primary connotation of the root *r'* or 'r seems to be *to cry*, then *to be loud, fetid, 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. Assyr. *šarûru* and *naġûgu*). For the original meaning of our *shabby, scurvy, scab* (above p. 155) we may compare *measly*, which is now used for *miserable, wretched, contemptible*, but which means prop. *infected with larval pork-tapeworms* (Ger. *finnig*, Fr. *ladre*). 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-nâ'ûl ham-mardûl* which is supposed to mean *in vagabondage (nâ'ûl < nû')* there is *rebellion*. This explanation is untenable.

Ad p. 159. — If *abše* . . . given at the beginning of l. 76 of the Flood tablet in iv R² (cf. NE 137, n. 17) be correct, we may read *abšenu*, herbage, herbs = Sumer. *absin*, growth (SG15). *Abšenu* is a synonym of *šer'u*, luxuriant growth = Arab. *gatrâh*, abundance = Hebr. 'ôšr, wealth (JBL 37, 220, n. 3). We may then translate: *simples and salves I laid up* instead of *in jars 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 9 (cf. JHUC, No. 325, p. 48) we must read: *mâzimmâl appêhêm qêrisâ*, the cast (lit. *σχημα*) of their features is hard (Š *hizûâ dî'appaîhôm* 'assîn; cf. *a'sîn appê*, to harden the face).

Ad p. 163. — For the connection between Assyr. *qaštu*, bow, and *qīštu*, gift, we may compare Arab. *sahm*, arrow and *lot*, share, portion (ZDMG 61, 276; JBL 36, 84).

Ad p. 164. — For the Mâmilla Pool *cf.* JAOS 39, 143, b.

For *śábrah* = *sábrah* *cf.* Ethiop. *śabrâqa* = *sabrâqa*. We have the stem *baraq* also in the name *Rebecca* (contrast above, p. 165). Heb. *Rîbqâ* = Arab. *barrâqah*, sheeny, *i. e.* glittering, shining, beautiful. *Rîbqâ râbiqat* (JBL 38, 153, l. 4). The *r* might be doubled, not the *q* (Pεβεκκα).

Johns Hopkins University

Paul Haupt