Thus to the Hebrews the fully pronounced Tetragrammaton sug­gested 'being' or perhaps 'becoming' (see God's words in Exod. iii 14 sq.), and that in a timeless, or rather all-time, sense, of which the Apocalyptic δ ὦν καὶ δ ἵν καὶ δ ἐξεχόμενος 1 is a not unfair expansion.

In conclusion, then, I submit that the evidence for Yāhweh is by no means as sure as is commonly asserted, and that an unbiased examination gives reason to suppose that, while Yāhweh was known (as could hardly fail to be the case on any hypothesis), the term Yāhō, or Yāō, was far more usual, and that the definitely sacred name was Yāhōḥ. Yāhweh was probably a purely literary, though extremely natural, formation, but the original and religious sound of the Tetragrammaton was Yāhōḥ, the cry of full-lunged, strong-voiced men.

A. Lukyn Williams.

THE TARGUM ON THE LATER PROPHETS.

MR. A. SPERBER'S communication to ZAW. N.F. iii 175 f on a proposed edition of the Targum on the Earlier Prophets raises the hope that his work will be extended to the Later Prophets. Lagarde's work (Prophetae Chaldaice) is worthy of Lagarde, but it needs the addition of an Apparatus containing at least the readings of the Yemenite MSS. I have examined the text of these for about thirteen chapters of Ezekiel, and have found a good number of variants worth recording. I append a small selection of these by way of illustration. I should add that I have not been able to examine the MSS a second time for verification. I offer these notes only in support of my contention that work can be done and should be done on the Targum of the Later Prophets.

Ezekiel

(Lag. = Lagarde's Prophetae Chaldaice, 1872.
Bxt. = Buxtorf's text in his Rabbinic Bible, Basel, Anno 379, i.e. A.D. 1619.
b = B.M. Or. 1474. m = B.M. Or. 2211.
y = B.M. Or. 1473.

The three MSS are Yemenite, the oldest of them being m, which is dated A.D. 1475.)

1 Rev. i 8.
1. 'בַּלְגַּנְתָּה לְלֵיִא בָּהֵר מִשְׂעִילוּ סְמוֹרָה Lag.  
om. b m y  
pr b נו Bxt. b m y  
[Bxt. בֲּרָמָא] m [b y e silentio]

2. מִשְׁמָהָה Lag. m [b y e silentio]  
Bxt.

3. וָהו Lag. (דָּחַה Corr) tantum m  
pr pr b מוהי Bxt. [במוהי; yמוהי]

iv 2. בֵּינֵי Lag. [m בֵּינֵי]  
pr רְיָא Bxt.

3. לְבָזֵי Lag. [מְבָזֵי]  
Bxt. בֵּרֵי  
Mְסְמִי Lag.  
משרֵי Bxt. m [בָּל]  
אַפְרֹרְגָּו Lag. [שִּׁמְחָו Bxt.]  
וא (i.e. apfrorov) b m

3. מְבָזֵי [בֵּינֵי supra] Lag.  
Bxt. מְבָזֵי

viii 4. שֶׁמְיָא Lag.  
om. Bxt. [b e silentio] m y

5. מִנְנָה [מִנְנָה] Lag.  
pr בְּרִי Bxt. [b e silentio] m y

pr בְּרִי [b e silentio] m y  
[cf. vv. 12, 15]

16. לְמַסְבַּרְיוּ Lag. b m y  
Mְסְבַּרְיוּ Bxt.

ix 2. לְקַלִּפִּים מְחַלְּלוֹת מַהֲבָה גָּבְרִי Lag.  
צְטַתְוַם Bxt. בָּל [y]  
[So Bomberg]

4. לְל אָמָר [ל אָמָר super] Lag.  
לְל Bxt. בָּל m y  
דָּמַנְבָּד Lag.  
דָּמַנְבָּד Bxt. בָּל m y
NOTES AND STUDIES

5. נָלַלֹל שִׁתָּה מָלָאָא מַהְלָלָה Lag. [םיל] m
   tantum Bxt.
   יַעֲרֹת [םיל] m

10. מבזוזו Lag.
    ראשโทו Bxt.
    ראשโทו [םיל] m y [cf. Ezek. xi 21, ed. Lag.]

W. EMERY BARNES.

Note.—Bxt.'s simple נר in Ezek. ix 2 corresponds with the rendering of Onkelos in Gen. xviii 2, xxxii 25, but the fuller rendering preserved in Lag. agrees with that of 'Ben Uzziel' in the two passages of Genesis, and is doubtless to be accepted as the better reading.

TWO FORGOTTEN WORDS IN THE HEBREW LANGUAGE.

I have already drawn attention in the pages of this Journal to a number of forgotten or misunderstood words in the Old Testament. These fall into two classes: (a) those whose meaning has been lost owing to the rarity of their occurrence, and (b) those which have been confused with well-known roots of similar form.

Another such word, belonging to the second class, may perhaps be found in 1 Sam. xxiv 8: מְבֶזָזָו מְבֶזָזָו מְבֶזָזָו which the Revised Version translates: 'so David checked his men with these words'. This is frankly a guess, as also are the renderings of the versions: for example, the Greek καὶ ἔπεσεν.1 Δανείσθα τὸν ἄνθρωπον αὐτοῦ ἐν λόγῳ and the Syriac מְבֶזָזָו מְבֶזָזָו מְבֶזָזָו. Modern interpreters have either tried to see some metaphorical use of the well-known verb קָצִיעָת Q. 'clave' and Pi. 'tore in two', which here really yields no sense, or have had recourse to emendation, with equally little success.2 But once again Accadian offers a more probable solution; for the Hebr. מְבֶזָזָו here appears to be cognate with the well-known Acc. 𒈠 'to call'. This verb is used in the sense of calling or summoning persons in a number of passages: for example, alsi3-ма (Ľǃ)turtān (Ľǃ)pīhātī ṣābi qāṭišunu 'I summoned indeed the commander, the prefects

1 Cp. the Targum's מָפֶשׁ 'persuaded'.
3 For alsi, to avoid the clash of two sibilants (Meissner Kurzgefasste Assyrische Grammatik § 11 d).