

The Book of Nahum

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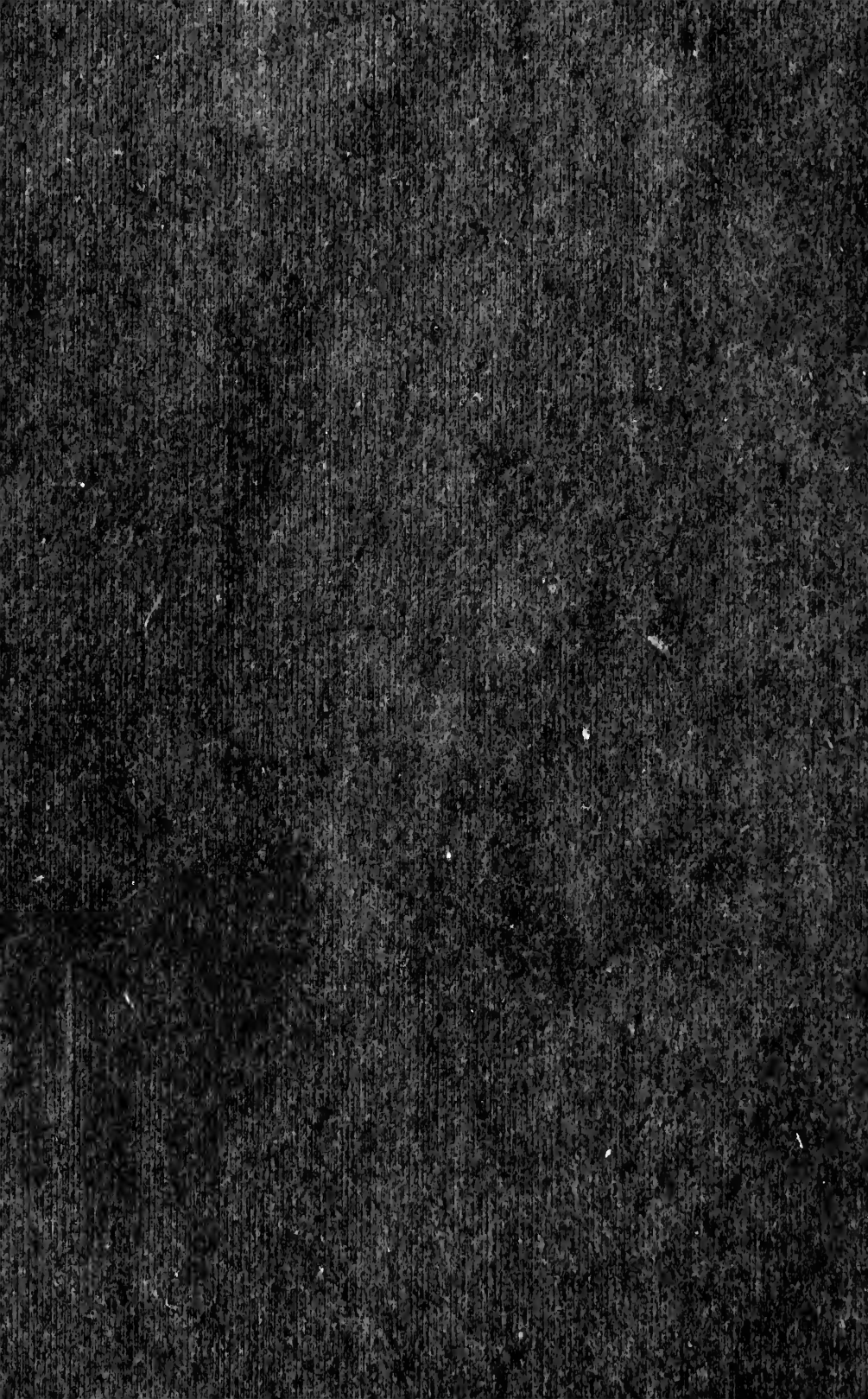
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THE
Book of Nahum

A NEW METRICAL TRANSLATION

WITH AN INTRODUCTION

Restoration of the Hebrew Text
and
Explanatory and Critical Notes

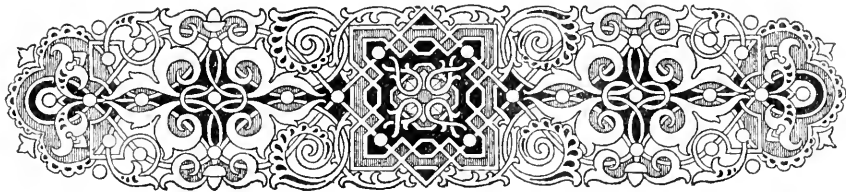
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The Book of Nahum *

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IN my address on Purim, which I delivered at our meeting last year,¹ I showed that the incidents related in the Book of Esther were suggested by the sufferings of the Jews during the Syrian persecution and their glorious victory over Nicanor on the 13th of Adar, 161 B.C. I have recently come to the conclusion that the Book of Nahum is a liturgical compilation for the celebration of that victory. *He that dashes in pieces is come up before thy face*, at the beginning of the second chapter of Nahum, refers to Judas Maccabæus; the Authorized Version gives the correct rendering *hammer*² in the margin. *The wicked counselor that imagineth evil against the Lord* (1 11) is Nicanor, and instead of the clause translated in the Authorized Version: *that no more of thy name be sown* (1 14) we must read: *thy remains shall be scattered*. Judas Maccabæus gibbeted the head and the right arm of Nicanor, and the tongue of this *thrice-guilty wretch* was cut up and given to the birds (2 Macc. 15 33).

The Book of Nahum is not a prophecy, but a liturgical collection of four poems. The first two poems are Maccabean, but the last two were written by a Hebrew poet who

* President's address at the Annual Meeting of the Society of Biblical Literature and Exegesis, New York, Dec. 27, 1906.

saw the fall of Nineveh in 606 B.C. The tradition that Nahum the Elkoshite was born and buried at *Elkôsh*, a large Christian village about 27 miles north of Mōsul, cannot be traced beyond the sixteenth century. The fact that the tomb of Nahum is shown at Elkôsh, and that it is held in great reverence by Mohammedans and Christians, and especially by the Jews, is no more conclusive than the tradition that the prophet Jonah is buried in Nineveh on the top of the mound known as *Nabî Yânus*, south of the Acropolis of Nineveh, now called *Kouyunjik*, which contains the palaces of Sennacherib, Esarhaddon, and Sardanapalus with the famous cuneiform library which was discovered by Hormuzd Rassam in 1854.³ Nevertheless, Nahum may have been in Assyria at the time of the fall of Nineveh. Wellhausen's statement that Nahum must have been a Judean is untenable; the references to Judah occur in the Maccabean sections. The line: O Judah! keep thy feasts! perform thy vows! at the beginning of the second chapter, emphasizes the fact that the Syrians, after the glorious victories of Judas Maccabæus, are no longer able to interfere with the observance of the Jewish rites. In the Maccabean sections *Nineveh*, the capital of Assyria, is a poetic designation of the *Seleucidan Kingdom*, just as Maccabean poets call Judea *Jacob* or *Joseph*,⁴ or as Latin poets call the Romans *Dardanians* or *Teucrians*. Syria is nothing but a shortened form of *Assyria*, and Assyrian is merely an older local variety of Syriac. What we call Syriac is the dialect of Edessa in Northwestern Mesopotamia; see Crit. Notes on Judges (SBOT) p. 66, n. *.

In several passages of the Old Testament the Seleucidan Kingdom is called *Assyria*. In Psalm 137 s it is called a *Daughter of Babylon*,⁵ and instead of Sons of Edom (v. 7) we must read *Sons of Aram*, i.e. *Syrians*, just as we must substitute *Bath-Aram*, i.e. *Sons of Aram*, Syrians, for *Bath-Edôm*,⁶ Edomites, at the end of the fourth poem in the Maccabean elegies commonly known as the Lamentations of Jeremiah.⁵ The enemies addressed in Lam. 4:21 are said to dwell in the land of *Uz*, the home of Job. Friedrich Delitzsch showed more than twenty years ago that *Uz* was mentioned

in the Monolith Inscription of Shalmaneser (860–825) as a region near *Patîn*, i.e. the district north of the Lake of Antioch. *Uz* must be the region of Antioch, the new capital of the Seleucids, which was founded about 300 B.C.⁵ The pitiful condition of Jerusalem bewailed in the Book of Lamentations was the result of the destruction of the holy city by Antiochus Epiphanes' commissioner Apollonius in 168 B.C. (1 Macc. 1 31).

Josephus, who gives a paraphrase of Nah. 2 8-13 in his *Jewish Antiquities* (ix 11 3) believed that Nahum prophesied 115 years before the destruction of Nineveh; but Nahum's poem on the fall of Nineveh is the description of a contemporary, if not an eye-witness. The second part of the title of the Book of Nahum, *The Vision of Nahum the Elkoshite*, belongs to the fourth poem describing the fall of Nineveh, while the first part, *The Utterance on Nineveh*, should be prefixed to the third poem predicting the fall of Nineveh. The *Vision of Nahum* was composed after the fall of Nineveh in 606, and the *Utterance on Nineveh* was written after the invaders had begun the long siege of the great capital of Assyria—the strongest fortress of Western Asia.

The siege of Nineveh is said to have lasted for more than two years. The Assyrians were no doubt as brave as lions, and the statement in Nah. 3 13, generally translated *Thy people in the midst of thee are women*, is incorrect: instead of *našîm*, women, we must read *naššîm*, we will destroy (or *iaššîmu*, they will destroy) from *šamám*, to destroy, as in the old song celebrating a victory over Moab, Num. 21 30, where the LXX renders: *ai γυναικες*.

Diodorus of Sicily (2 23) states that Sardanapalus, the last king of Assyria, lived like a woman, and finally burned himself with his harem and his treasures on a huge pyre. But we know now that Sardanapalus (or *Aššur-bâni-pal*) was a warlike king who showed his valor in many a battle and in hunting fierce lions and other wild beasts. He died in 625, nearly twenty years before the fall of Nineveh. I pointed out more than twenty years ago (ZK 2 282) that this legend was due to a confusion of Aššur-bâni-pal with his rebellious

brother Šamaš-šum-ukîn who perished in the flames of burning Babylon.

We know now from the stele of the last king of Babylon (555-538) Nabonidus, which Father Scheil discovered in 1895, during his excavations at Babylon, that Nebuchadnezzar's father, Nabopolassar (625-604) took no part in the destruction of Nineveh. He was allied with the *ummân-manda*, i.e. the northeastern barbarians, and helped to destroy the Assyrian empire; but the fall of Nineveh was due to the *ummân-manda*. This tallies with Herodotus' statement that the Medes captured Nineveh and subdued Assyria except the Babylonian portion. Nabonidus regards the destruction of Nineveh as a divine retribution for Sennacherib's devastation of Babylon (KAT³, 105).

According to Diodorus there was an old oracle stating that no one would be able to capture Nineveh, unless the river should turn against the city. After the Medes had besieged Nineveh for two years, there were incessant rains, so that finally the Euphrates flooded a part of the city and tore down twenty stadia of the city wall. Now we know, of course, that Nineveh was not situated on the Euphrates, but on the eastern side of the Tigris, although there are a good many college graduates who do not know whether Nineveh was situated on the Euphrates or on the Tigris, and whether the Tigris is east or west of the Euphrates. However, even the Tigris could not have submerged Nineveh, because the bed of the Tigris is too low. The Tigris may have flooded Calah, but not Nineveh.

Nineveh was situated in a plain enclosed by four rivers,⁷ viz. Tigris, Upper Zâb, Khâzir, and Gômêl. This plain of Nineveh resembles in some respects Manhattan Island. The North River would correspond to the Tigris, the East River to the Khâzir, Harlem River to the Gômêl, and the Bay of New York, between the North and the East Rivers, to the Zâb. If we assume that Central Park represents *Nineveh*, Harlem would represent *Rehoboth Ir*, Trinity Church *Calah*, and Twenty-third Street *Resen*. Hoboken would correspond to the modern *Môşul* on the western side of the Tigris.

The length of Central Park is about $2\frac{1}{2}$ miles, and Nineveh extended about $2\frac{1}{2}$ miles on the river side of the Tigris. The eastern wall was nearly 3 miles long, the northern measured $1\frac{1}{4}$, and the southern about a thousand feet. The area of Central Park is about 840 acres, while Nineveh was more than twice as large, about 1800 acres. It had a circumference of $7\frac{1}{2}$ miles and may have contained a population of 300,000.

According to Baedeker, it takes but four or five hours to go around the city; not three days, as stated in the Book of Jonah.⁸ Jonah might have traversed the whole plain of Nineveh, from Rehoboth Ir to Calah, in one day. The plain of Nineveh was about 25 miles long and 14 miles wide, while the length of Manhattan is 14 miles, and its greatest width $2\frac{1}{4}$. *Nineveh, Calah, Rehoboth Ir*, and *Resen* never formed one city. There are no traces of a common wall for this tetropolis. *Rehoboth Ir* seems to be identical with *Dûr-Šarrukên* which Sargon, the father of Sennacherib, built about the end of his reign (722-705). Colonel Billerbeck's theory⁹ that *Rehoboth Ir* is represented by the modern *Môşul* is not probable. *Dûr-Šarrukên*, the modern *Khorsabâd*, is about five hours north of Nineveh, and *Calah*, the present *Nimrâd*, south of Nineveh, may be reached in seven hours. *Khorsabâd* stands for *Khosrabâd*, i.e. *City of Khusrau* or *Chosroes*; see Max, Freiherr von Oppenheim, *Vom Mittelmeer zum Per-sischen Golf*, vol. ii (Berlin, 1900) p. 180; cf. Haupt, *Biblische Liebeslieder* (Leipzig, 1907) *Addenda* to p. 48, n. 13.

Dûr-Šarrukên in the north was close to the sources of the *Hûsur*. It covered the road to Nineveh and protected the water-supply of the capital. Nahum says in 3 14: *Draw thee waters for a siege!* This does not refer to boiling water to be poured down on the besiegers, as Col. Billerbeck supposes;⁹ nor does it mean: *Fill the moats* protecting the city!¹⁰ We must remember that the water of the Tigris is not drinkable; even the water of the wells within the city and outside is brackish and full of gypsum. The water of the *Hûsur*, on the other hand, is excellent. Sennacherib (705-681) states in the inscription on the rocks of Bavian

(a Kurdish village northeast of Khorsabâd) that before he built the *pâti Šîn-ahê-êrba*,¹¹ the Sennacherib conduit (which may be compared to the *Croton aqueduct*) the people of Nineveh depended on the rain water: *ana zunnê tîq šamê turruçâ inâšun*.

The Hûsur, now called *Khôsar*, flows in a southward direction from Khorsabâd to the middle of the eastern wall of Nineveh; ⁷ thence it passed westward through the centre of Nineveh, emptying into the Tigris on the south side of the Acropolis now known as *Kouyunjik*.⁷ Most of the buildings disinterred at *Kouyunjik* have suffered from fire; several of the cuneiform tablets from the library of Sardanapalus are half burnt and blistered, *e.g.* some of the fragments of the cuneiform account of the Deluge, especially the greenish-yellow fragment R^M 616, published on p. 120 of my edition of the Babylonian Nimrod Epic. Nahum says in 3 15: *tôkh-lekh ésh*, fire will devour thee!

The besiegers, it may be supposed, came from the north. They defeated the Assyrians in a pitched battle; then they captured *Dâr-Šarrukên* and the other fortified places north and east of Nineveh. There is no evidence of any destruction at Khorsabâd; the strongholds may have fallen, as Nahum says, *like figs* which fall into the mouth of the eater when they are shaken; so *the gates of the land were open unto the enemies*. The besiegers were, of course, unable to invest the entire city; the western side of the Tigris could hardly be blockaded, and the fortified city of Calah prevented any operations from the south. The besiegers seem to have directed their main attack against the northwestern corner of Nineveh. This is the highest point in the area of Nineveh, commanding the waterworks from which most of the moats were fed. The northern sections of the moats were supplied with water by a canal which entered the city from the north, while the moats south of the Hûsur were filled from this river. The moat between the wall and the eastern outworks was nearly 150 feet wide. It was cut in the shell-limestone rock,¹² with vertical sides. Even now the depth is about 13 feet. There is a great breach at the northern

end of the eastern wall, and more than 2000 feet of the moat are filled with rubbish.

After having captured *Dûr-Šarrukên* and the other fortified places north and east, the besiegers could cut off the water supply of Nineveh. At the point in the eastern *enceinte* where the *Ĥûsur* enters the city there are three great dams. If these flood-gates were destroyed by the enemy, the *Ĥûsur*, swelled by the melting snow in the spring, and not diverted into the moats and ditches, may have flooded the city, so that Nineveh, as Nahum says, was *like a pool of water*. The *Ĥûsur* with its unchecked spring-floods may have undermined the southern portion of the Acropolis, the mound of *Kouyunjik*, so that, as Nahum says, *the palace was tottering*. This catastrophe was not unprecedented: Sennacherib states that the stream had once damaged the southern side of the Acropolis, where he afterwards erected his palace, so that the coffins of the kings who had been buried there were exposed.

I must omit a number of comments on the fortifications of Nineveh and the final capture.⁹ I will give, in conclusion, a new metrical translation of the four poems contained in the Book of Nahum.¹³

The first poem is an alphabetical psalm which originally consisted of 11 couplets or 22 *mēshalim*, i. e. *hemistichal pairs*, with three beats in each hemistich. The last seven *mēshalim* were not quoted by the compiler of this festal liturgy for the celebration of the great victory of Judas Maccabæus over Nicanor in 161, probably because they did not suit his purpose. The first part of the psalm describes the irresistible power of JHVH who is kind to those who believe on Him, but who wreaks vengeance on His foes. JHVH manifests Himself in thunder-storms. He whirls up thunder-clouds, just as the march of an army is marked by clouds of dust. The Cherubim personify the thunder-clouds, and the Seraphim the flashes of lightning.¹⁴

It is interesting to note in this connection that Xenophon states, the besiegers could not capture Nineveh, but Zeus terrified the inhabitants by a thunder-storm, and thus

the city was taken. Xenophon's account is very inaccurate. He does not mention the name of Nineveh, only *Larissa* and *Mespila*.¹⁵ Moreover, he says that the city was inhabited by the Medes and besieged by the Persians; but he refers to the Queen of the besieged king, just as Nahum does, and alludes to some cataclysm which brought about the fall of Nineveh. Xenophon (*Anabasis*, iii 47) speaks of a great city in ruins, situated on the Tigris, formerly inhabited by the Medes. The King of the Persians could not capture it; but there appeared a cloud which veiled the sun and frightened the inhabitants so that they left the city. A day's journey from *Larissa* there was a large castle (τέϊχος = Assy. *dîru*) in ruins, near a city called *Mespila*.¹⁵ The Queen of the King of the Medes fled there when the Medes were subdued by the Persians. The King of the Persians besieged the city for a long time, but could not capture it. Finally Zeus frightened the inhabitants by a thunder-storm, and thus the city was captured.

The introductory alphabetic psalm in the Book of Nahum may be translated as follows:

THE BOOK OF NAHUM

I

- | | | | |
|-----|-----|----------------|--|
| i | א 1 | 2 ^a | A jealous ^a God is יהוה,
a revenger, ^b and full of wrath; |
| | ב | 3 ^b | Through whirlwind and storm is His path, ¹⁴
the clouds are the dust of His feet. |
| ii | ג | 4 | He scolds at the sea — it is arid,
and all the rivers He empties; |
| | ד | | (Even) Basan and Carmel languish,
the blossoms of Lebanon wither. |
| iii | ה | 5 | The mountains quake before Him,
the hills (at once start to) totter; |
| | ו | | The earth before Him crashes, ¹⁶
the world and all therein dwelling. |

iv	ו	6	Who can endure His fury, withstand the heat of His anger? His wrath fuses (all things) like fire, the rocks are even set blazing.
	ה		
v	ט	7	Kind is He to those who trust Him, a bulwark in days of trouble; Of those turning to Him He is heedful, 8 He saves them in floods overwhelming.
vi	י		He exterminates all who oppose Him, His foes He thrusts into darkness; 9 ^b Not twice upon foes wreaks He vengeance, His work is not done by halves! ¹⁷
	י		
vii	יא	9 ^a	What do ye devise against JHVH? 3 ^a γ He δ never condones an offense! י 2 ^b On His foes He ever wreaks vengeance, to enemies He ever bears hatred.
	י		
viii	יב	10	Soaked ε though they be as toss-pots, ⁵ like stubble the fire shall consume them! ¹⁸
	יב		* * * * * * * * * *
ix	יג		* * * * * * * * * * * * * * * * * * * *
	יד		
x	טו		* * * * * * * * * * * * * * * * * * * *
	טז		
xi	יז		* * * * * * * * * * * * * * * * * * * *
	יח		

(a) 1 2 that is, a revenger (β) is JHVH
 (γ) 3^a Long-suffering but powerful is JHVH, and (δ) 3^a JHVH
 (ε) 10 if they soak (ζ) tangled (thorns)¹⁸

The second poem, which describes *the overthrow of the Seleucidan Kingdom*, consists of three six-line stanzas with 3 + 2 beats in each hemistichal pair. The *city* addressed is *Antioch*, the capital of the Seleucidan Kingdom. The *bewitching seductress* is *Hellenic culture*.

II

- i 3 1 O woe to the city of blood,¹⁹
of lies and outrage! ^α
4 Because of the many seductions
of the ^β charming seductress ^γ
5 Behold! I fall upon thee,¹⁹
says יהוה Sabaoth:
I uncover thy skirts to affront thee,
exposing ^δ thy shame; ^ε
6 Disgrace I'll cast upon thee,^ζ
I'll make thee a show! ^η
7 They'll cry: Laid waste is Nineveh,¹⁹
but who bemoans her? ^θ
- ii 1 11 From thee,¹⁹ behold, there came
{a plotter of mischief,^ι ²⁰
Devising harm against יהוה }
14 who ^κ decreed against him: ²⁰
[^κ Thy burial will I make vile,]
thy remains shall ^λ be scattered! ^μ
In the temples of thy gods I'll ruin
idols carved and molten. []
2 1 A Hammer ²¹ came up against thee,
now guard the fastness! ²²
Watch the way, make strong thy loins,
fortify thee well!
- iii 1 12 ^ν How high the tide was soever,²³
^ξ it has ebbed and subsided. ^ο
15 Behold there strides o'er the mountains ^π
the herald of peace! ^ρ
O Judah! keep thy feasts!
perform thy vows!
^σ He'll nevermore pass ^τ through thee,
cut off and ended. ²⁰

- 2 2 The glory of Jacob ν reblossomed,²⁴ ϕ
 Israel's vine,²⁵
 However much wasted the wasters
 destroying their branches.

-
- (α) 3 1 preying does not cease (β) 4 graceful
 (γ) 4 With seductions cheating the nations and clans with her charms.
 (δ) 5 to the nations (ϵ) that is, thy disgrace to the kingdoms
 (ζ) 6 that is, I vilify thee
 (η) 7 All who see thee will flee from thee
 (θ) Whence shall I for thee seek the mourners?
 (ι) 1 14 JHVH (κ) yea (λ) not 2 5 be mentioned (μ) 1 14 again
 (ν) 12 Thus says JHVH : and so (ξ) and so
 (\omicron) I humbled thee, but ne'er again!
 13 His sceptre $\times\times$ now will I break, his bonds I'll burst!
 (π) 15 he who brings good tidings
 (ρ) 2 14 and no more will be heard the voice of thy envoys
 (σ) 1 15 Mischief (τ) again
 (υ) 2 2 through JHVH (ϕ) 3 on the day He restored it
-

($\chi\chi$) 1 13 *over thee*

The third poem, entitled *The Utterance on Nineveh*, and composed of two seven-line stanzas with 2 + 2 beats in each hemistichal pair, was written by Nahum, an Israelitish poet in Assyria, after the Medes had begun their long siege of Nineveh, about 607 B.C. The hundred-gated Thebes (*No-Amon*) in Egypt fell in 663, although her position on the eastern bank of the Nile was just as strong as the great fortress on the eastern side of the Tigris, and although Thebes was aided by Egypt, Ethiopia, Libya, &c. Assyria has no allies. The doom of Nineveh is sealed, even if she plies the brickmold to strengthen her bulwarks. Her water-supply is cut off; she must drink the cup of fury.

III

- 1 1^a The Utterance on Nineveh
 i 3 8 Art thou better than No^a
 on the banks of the Nile,^b
 ν Whose rampart the River,
 whose wall the water?

- 9 With Cush to abet her,^δ
 ‘and Libya^ς to aid?’
- 10 Even she had to go
 into exile and bondage;
 7 Her babes were shattered
 at the corners of ^θ streets;
 And for her nobles
 lots were cast;
 And all her great ones
 were shackled in chains.
- ii 11 Thou also shalt drink
 until overcome! ‘
- 14 The water for a siege
 draw for thyself!
 {} Go into the mud,^{36 κ}
 and handle the brickmold! {}^λ}
- 15^b Though as thick as locusts,^μ
 as many as ^ν grasshoppers: ^ξ
- 15^a Fire will devour thee, [^ο]
 the sword destroy! []
- 12 7 Thy forts will be figtrees,
 { ^ρ thy people } firstripe figs, ^σ
- 13^b Thy bars burnt with fire, ^τ
- 13^a {} they’ll make havoc within thee!

The following four hemistichal pairs are a Maccabean appendix alluding to the overwhelming defeat of the Syrians on Nicanor’s Day in 161 B.C. The entire Syrian army was annihilated. The leaders and heroes of the King of Assyria, *i.e.* Syria, sleep the sleep of death. The Maccabean poet says:

- 18 *Thy leaders slumber,^ν*
thy worthies sleep,
Thy men are scattered,^φ
and no one rallies them.
- 19 *Thy wreck is hopeless,*
thy wound is fatal.
 x *Who hears thy fate,*
claps hands with joy! ^ψ

- (*α*) 3 8 Amon (*β*) water around her (*γ*) she
 (*δ*) 9 and Egypt, and there is no end (*ε*) Put
 (*ς*) was there (*η*) 10 even (*θ*) all
 (*ι*) 11 Thou too, shalt seek shelter from foes!
 (*κ*) 14 Tread the clay!²⁶ (*λ*) strengthen thy bulwarks!
 (*μ*) 16^b the locusts shed²⁷ and fly
 (*ν*) 17^b They alight in hedges when cool grows the day;
 When arises the sun, *αα* their place *ββ* is not known.
 (*ξ*) 16^a Thy traders outnumber the stars in the sky;
 17^a Like grasshoppers thy like crickets *γγ* thy scribes.
 [charmers,²⁸
 (*ο*) 15^a Like locusts will it devour thee!
 (*π*) 12 all (*ρ*) 13 lo!
 (*σ*) 12^b If shaken, they drop into the mouth of the eater!
 (*τ*) 13 The gates of the land are *δδ* open to foes
 (*υ*) 18 O King of Assyria (*φ*) on the hills (*χ*) 19 every one
 (*ψ*) for whom has thy wickedness not continually affronted?

(*αα*) 17 *they flee* (*ββ*) *where they are* (*γγ*) *creakers*²⁹ (*δδ*) 13 *wide*

The last poem, entitled *The Vision of Nahum the Elkoshite*, was written after the fall of Nineveh in 606. It consists of nine couplets, which may be grouped in three sections, with 3 + 2 beats in each hemistichal pair, just as in the second Maccabean poem. The enemies are not named; the besiegers are referred to as *their heroes, their warriors, their worthies* (cf. Jer. 4 13 8 16). The poem describes the final assault. The hemistich *the mantlets are set up* shows that the storming-party is close to the fortress. The *mantlets* (or *pavises*) were large rectangular screens with a small horizontal cover on top. They were more than six feet high and broad enough to cover two or three warriors. These standing-shields were made of planks or thick wickerwork. They also used a curved form, shaped like the tusk of an elephant; this was made of osiers or reeds, and was covered at the bottom and at the top with leather or thin metal plates. The *mantlets* were very heavy and were not used in battle; they were used exclusively in sieges when the besiegers had come close to the fortress, not more than 600 feet from the wall.⁹ Nahum describes the final assault as follows:

IV

- 1 1^b The ^a Vision of Nahum the Elkoshite
- A** i 3 2 Hark! The whip! List! Wheels are rumbling,
the steeds are neighing;
The chariots bound onward,
3 the horsemen leap! ^β
- ii Swords flash, and spears are glittering!
γ in heaps lie corpses! ^δ
- 2 3^a Red ³⁰ are the shields of their ³¹ heroes,
encrimsoned ³⁰ their ³¹ warriors. [ε]
- iii 5 But their ³¹ worthies make haste to her ³² wall
with mantlets set up.
8^b ς Ho! Stand! Ho! Stand! they yell; ³³
none ³⁴ faces about.
- B** iv 6 The gates of the River ³⁵ are opened,
the palace ³⁶ is tottering!
8^a A lake of water is Nineveh,
the flood overwhelms her!
- v 7 Brought out, a captive, deported
is the King's (fair) consort,
Like doves her maidens moaning
and beating their breasts.
- vi 9 Pillage silver! Pillage the gold!
endless the store!
Bear off the heavy booty
of stuff that is precious!
- C** vii 10 Void is she, empty, and wasted,
all courage is melted;
The knees are knocking, and trembling
pervades the loins.
- viii 11 Where {now} is the lair of the lions,
the den {} of the cubs?
η Where ^θ once the ^ι lion found shelter,
and none affrayed him?

- ix 12 * That prowled to feed his whelps,
 strangled food for his lionesses,
 And filled his caves with prey,
 his dens with rapine ?

The Maccabean compiler of this festal liturgy for the celebration of Nicanor's Day has appended to this thrilling old poem a final couplet apostrophizing the Seleucidan Kingdom:

- x 13 Behold! I fall upon thee,
 says Jahveh Sabaoth,
 Thy lodge³⁷ I'll burn with fire,^λ
 and cut off thy rapine! ^μ

-
- (α) 1 1^b book of the
 (β) 2 3^b Like fire the chariot flashes, the horsemen are frenzied.^{νν} ξξ
 4^b Their aspect is like torches, they flash like lightnings.³⁸
 4^a The chariots rage in the streets, rush over the places.
 (γ) 3 3 there is a multitude of slain (δ) there is no end of carcases
 (ε) 2 10 the faces of all are aglow³⁹ (ς) 8^b while they flee
 (η) 11 the place (θ) the lion (ι) whelp of the (κ) 12 the lion
 (λ) 13 and the sword will devour thy cubs! (μ) from the land
-

- (νν) 2 5 they stumble in their courses (ξξ) 3 3 they stumble over their carcases⁴⁰

NOTES

(1) Published in the Johns Hopkins contributions to Assyriology = *Beiträge zur Assyriologie und semitischen Sprachwissenschaft* (BA) edited by Friedrich Delitzsch and Paul Haupt, vol. vi, part 2 (Leipzig, 1906). Owing to the 155 notes appended to that address I could not send the manuscript to the Corresponding Secretary before May 2, and this was too late for publishing it in the first part of vol. xxv of the *Journal of Biblical Literature*, which was issued about the beginning of September, 1906. The references to JBL xxv in AJSL xxii 252, n. 8 and AJP xxvii 155, n. 1 were premature.

(2) For the name *Maccabee* see note 18 to my paper on Psalm 23 in the *American Journal of Semitic Languages* (AJSL) vol. xxi, p. 140.

(3) See R. W. Rogers, *A History of Babylonia and Assyria*, vol. i (New York, 1901) p. 174; cf. Delitzsch's Assyrian grammar, second edition (Berlin, 1906) p. 2.

(4) Cf. e.g. Obad. 18 and Psalm 76; see note 22 to my paper *Eine alttestamentliche Festliturgie für den Nikanortag* in vol. lxi of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG) p. 287.

(5) See my paper on Psalm 137 in Peiser's *Orientalistische Literatur-Zeitung* (OLZ) February, 1907.

(6) *Edom* is a dialectic variation of *Adam*, Man, and *Esau* a dialectic variation of *Osai* (Heb. 'ôšê) Maker, Creator. *Aram* is a phonetic modification of *Adam*; cf. Lat. *arbiter* = *adbiter*, etc. See my paper *Die Etymologie von Aram* in vol. lxi of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, p. 194.

(7) See Map I in Col. Billerbeck's paper cited in note 9.

(8) The addition *mahlâkh šêlôšêth iâmim* at the end of Jon. 3:3 is a gloss. V. 5 of this chapter must be inserted after v. 8; the original sequel of v. 4 is v. 5 of chapter 4.

(9) Cf. the remarks of Col. Billerbeck in Delitzsch and Haupt's *Beiträge zur Assyriologie*, vol. iii, pp. 107-188; also Geo. A. Smith, *The Book of the Twelve Prophets*, vol. ii (London, 1898) pp. 96-102.

(10) Assy. *xirâtika mê mullî*; see Delitzsch's *Assyr. Handwörterbuch* (Leipzig, 1896) p. 290^a.

(11) See Delitzsch's *Handwörterbuch* (HW) p. 555^b.

(12) Xenophon says of *Mespîla*: ἤν δὲ ἡ μὲν κρηπίς λίθου ξεστοῦ κογχυ-
λιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. This does not refer to the wall of the city, but to the moat; cf. Herod. 1:155 2:170. The term *κρηπίς* (Lat. *crepido*) means here, not base of the wall, but *embankment, revetment*; it refers to the walls of the moat and corresponds to the Assy. *kâru* (HW 349^b) *revetment*. According to Xenophon the width (of the moat) was 50 feet, and the depth (τὸ ὕψος) 50 feet; for the first 50 we must substitute 150; the width of the moat is still 150 feet, while the depth is now but 13 feet; but at the time of Xenophon it may have been 50 feet. See my paper *Xenophon's Account of the Fall of Nineveh* in the *Journal of the American Oriental Society* (JAOS) vol. xxviii.

(13) The rhythm of my translation has been much improved in a number of passages by the kind assistance of the distinguished co-editor of the Polychrome Bible, Horace Howard Furness.

(14) See the abstract of my lecture on *Bible and Babel* in the *Johns Hopkins University Circulars* (JHUC) No. 163 (June, 1903) p. 48^b.

(15) *Larissa* seems to be a corruption (with *l* for *n* and transposition) of *Resen* = Assy. *Rêš-îni*, Fountain-head, and *Mespîla* may represent an Assy. *mušpîlu*, built of shell-limestone (Assyr. *pîlu* = *πῶπος*). See note 3 to my paper cited above in note 4. In Esth. 1:6 Heb. *dar* apparently denotes *shell-marble*; *baht* may be *verd-antique*, and *sôhêrth* = *onyx-marble*, while *šeš* means *white marble*.

(16) Cf. Hor. *Carm.* iii 37: *Si fractus illabatur orbis.*

(17) The annihilation of Nicanor and his army was complete. The literal translation of this hemistich would be: *He works to completion* (or *finish*).

(18) The Syrians were toppers; both Antiochus Epiphanes and his nephew Demetrius as well as Alexander Balas were habitual sots. Therefore we read in Eccl. 10:16:

Woe, thou land whose king is a boy!	whose princes feast in the morning.
Hail, thou land whose king is a highborn!	whose princes feast at due seasons.

(with the gloss *for strength, and not for drinking*). Heb. *sîrîm* means both *jars* and *thorns*; in the present passage it denotes *jars*. Tangled thorns burn just as well as disentangled thorns; even better. But barrels full of wine do not burn so easily, unless the wine is poured out. See Haupt, *The Book of Ecclesiastes* (Baltimore, 1905), p. 16, κ and ξ (also $\tau\tau$ and vv).

(19) The capital of Assyria = Syria, *i.e.* the Seleucidan Kingdom.

(20) Nicanor.

(21) Judas Maccabæus; *cf.* above, note 2.

(22) The *Acra* or *citadel* of Jerusalem, which was occupied by the Syrians until it was finally starved into surrender (in May, 142) by Simon, whose triumphant entrance is glorified in Psalm 118; see my remarks in note 43 to my paper cited above in note 2.

(23) Also the *floods, billows, and waves* in Jon. 2³ refer to the tide of the Syrian persecution; see my interpretation of the psalm in the second chapter of the Book of Jonah in my paper on the cuneiform name of the sperm-whale, *American Journal of Semitic Languages*, vol. xxiii, p. 258, n. 3; *cf.* my paper *Jonah's Whale* in the *Proceedings of the American Philosophical Society*, 1907.

(24) Literally *returned*, *i.e.* *recovered*.

(25) *Cf.* Psalm 80 8 10 15 (Heb. 9 11 16).

(26) The explanatory gloss added to *Go into the mud* explains this hemistich to mean: *tread the clay*, *i.e.* *Knead the clay* for making bricks by mixing it with water and working it *with the feet*.

(27) Cast (*exuviate*) their skin.

(28) Enchanters, conjurers, exorcists.

(29) *Cricket* means *creaker, chirper*.

(30) That is, *bespattered with blood*.

(31) Lit. *his*, *i.e.* *of the enemy besieging Nineveh*.

(32) Nineveh.

(33) The captains of the Ninevites.

(34) Of the Ninevite warriors.

(35) The flood-gates of the Hûsur.

(36) The Acropolis of Nineveh, *i.e.* the mound now known as *Kouyunjik* with the palaces of the Assyrian kings.

(37) That is, a covered place of shelter in which wild beasts lurk. It alludes here to the *lair* (= German *Lager*, camp; *cf.* 1 Macc. 4 20) of the beasts of prey, *i.e.* the Syrians; see ZDMG, vol. lxi, p. 286.

(38) The first line of gloss β is a variant to the second hemistichal pair of stanza 1; 2 4^b is a gloss to the first hemistich of 2 3^b, and 2 4^a a gloss to the second hemistich of 2 3^b. The glossator understood *parašîm* in 2 3^b to mean *horses* (of the chariots) not *horsemen*.

(39) A misplaced incorrect explanation of *encrimsoned*.

(40) An incorrect explanation of the hemistich *the horsemen are frenzied*, lit. *staggered*, *i.e.* they make their horses *run like mad*, as though they had the (blind) staggers.

Further explanations are given in the subjoined Critical Notes on the Hebrew Text and in the 116 notes to my paper cited above in note 4.

Critical Notes on Nahum

א

(1^a) The first part of the title, מִשָּׂא נִינְיָה, is not *evidently late* (EB 3259) but belongs to section 2; the second part, חוֹזֵן נְחוּם הָאֱלֹהִים, should be prefixed to section 7.

The following verses (1^a-10) contain the first fifteen lines of an alphabetic psalm; the last seven lines (beginning with the letters, ט, פ, צ, ק, ר, ש, ת, respectively) are wanting; they were, it may be supposed, not quoted by the compiler of this festal liturgy for the celebration of Nicanor's Day, because they did not suit his purpose. This Maccabean psalm originally consisted of eleven couplets; each couplet is composed of two מִשְׁלִיִּים (AJSL 20¹⁵⁰, n.*) *i.e.* hemistichal pairs, and each hemistich has three beats (3 + 3). The first syllable of a line is, as a rule, unaccented, unless the word is especially significant; *cf.* טוֹב, v. 7; מָה, v. 9^a; מִי, 3¹⁴; שָׁמֶשׁ, 3¹⁷^b. Even at the beginning of the second hemistich an accented syllable is generally avoided. Therefore we find יָדִי instead of יְדִי in 3¹⁰, just as we have נָמִי instead of נְמִי in 3¹⁸; and we may read פָּסָל instead of פֶּסֶל in 1¹⁴; contrast מִים, 3⁸ and מִי מְדוּרָה שָׁאֲבִי לָךְ, 3¹⁴. It is not necessary to read וְשָׁמֶשׁ, וְכֹשֶׁשׁ, or מִי מִי instead of מִי.

(2^a) The addition of וְנִקְם after קִנְיָא is due to scribal expansion derived from the second hemistich.

After וְנִקְם, at the beginning of the second hemistich, omit יהוה. ❧ omits וּבִעַל חֲמָה נִקָּם יְהוָה before וּבִעַל חֲמָה.

V. 2^b belongs to couplet vii; also v. 3^a.

(3^b) The emendation וְנִקְם instead of וְנִקְם is not good.

(4) We need not restore the form וְנִקְם; *uāiābbēšēhu* (*cf.* Kings 210, n.*; contrast ZDMG 58⁵²³) is contracted from *uāiāēiābbēšēhu*; וְנִקְם was pronounced *uāiābbēšēhu* (not *uāiāēšēhu*). The uncontracted form *uāiāēiābbēšēhu* would have four unaccented syllables, which is unrhythmic. The emendation וְנִקְם is gratuitous.

Instead of וְנִקְם 1^o read וְנִקְם (not וְנִקְם). We find a similar careless repetition of the same expression instead of a synonym in 2³ (נִקְם 2^o instead of נִקְם) and in 3¹⁵ (וְנִקְם instead of וְנִקְם). *Cf.* also הִמַּתְתָּ, Ps. 76¹¹ (instead of הִמַּתְתָּ) influenced by הִמַּת (1 Macc. 2⁴⁹ 3⁸ etc.) and וְנִקְם 1^o instead of וְנִקְם in Ps. 68¹⁸; see AJSL 23²²⁷.

(5) The article must not be prefixed to הָרִים; we frequently find the article omitted before the first word, while it is used before the second, the contrast making the second word more definite. Similarly אֶחָד is used instead of אֶחָד, but the cardinal number is not substituted for שְׁנֵי;

cf. in the cuneiform incantatory legend of the Descent of Ištar (KB 6 82, ll. 42 and 45) *ištēn bâba*, one gate, but *šânâ bâba*, a second gate, etc. When a word is repeated in the same hemistich, the first occurrence is often not accented, while the repetition is stressed; cf. e.g. 2 10: *בוֹזְזֵךְ יִבְזֹוּ וְהָב*, *Bozzu-késf u-vózzu zaháv*, or the first hemistich of Jer. 50 11, quoted in the notes on דָּהַר, Nah. 3 2; also Hag. 2 8: *לִי־הַכְסֵף וְלִי* לִי־נִלְטָר וְלִי מִנְשָׁה, and Ps. 60 9: *לִי־נִלְטָר וְלִי מִנְשָׁה*.

The verbal form *הִתְמַנְנוּ* has two beats; so, too, *לֹא־יָבִיזוּ*, v. 2^b; *וְעַל־קַבְכְּרִיהֶ*, 3 10; *וּמַרְכֵבָה*, 3 2; *בְּכַל־פְּרִיָּם*, 2 5; cf. n. 71 to my paper on Ps. 23 in AJSL 21 148.

For the recessive accent in pause of *הִתְמַנְנוּ* cf. *מִלְאָה*, 3 1; *כִּרְאִי*, 3 6; *וּנְפִלוּ* and *מִסְבֵּה*, 1 14; *וַעֲבָרוּ*, 1 12; *שָׁחַתוּ*, 2 3; *בְּשָׁבִי*, 3 10; *נִעְלָמָה*, 3 11; *וּנְפִלוּ*, 3 12^b; *נִפְתַּחוּ*, 3 13 2 7; *מִרְקָדָה*, 3 2; *הִתְעַלְתָּה*, 2 8; *לְתַבּוּנָה*, 2 10; *וּמִקְלָקָה* and *וּחִלְחִלָּה*, 2 11; *טַרְפָּה*, 2 13; *הִרְעֵלוּ*, 2 4^b; *יִרְוּצֻוּ*, 2 5. Cf. notes on vv. 8 and 3^a.

For *וַתִּשָּׂא* read *וַתִּשָּׂא = תִּשָּׂא*, Is. 6 11, where we must read:

עֲרֵאֲשֶׁר אֶסְשָׂא עֲרִים מֵאֵין יוֹשֵׁב
וּבְתֵימִים מֵאֵין אֶדָם וְהֵאֲרָמָה תִּשָּׂא

The emendation *תִּשָּׂא* instead of *תִּשָּׂא* is gratuitous; *שִׂמְמָה* is an explanatory gloss; *אֶסְשָׂא חֲבָל = si fractus illabatur orbis*. The verb *שָׂא* means to crash, i.e. to fall down and break with a crash; *שָׂאִין* means crash, French *fracas*. The form *אֶסְשָׂא עֲרִים* must be derived, not from *שָׂא*, but from *שׂוּא*; cf. *יוֹם שָׂאָה וּמִשׂוּאָה*, Zeph. 1 15. Is. 6 9^b and 10 (יֹשֵׁב וְרַפְאֵלִי . . . שְׂמֵנוּ שְׂמוֹעַ . . . וְיֹשֵׁב וְרַפְאֵלִי) consists of six lines with 2 + 2 beats.

The prefixed *ו* in *וַתִּבַּל* is due to dittography.

The final *בַּה* in *וַיִּשְׁקִיבֶהָ* is enclitic; cf. *הִסִּיבּוּ*, v. 7; *בִּי־עָדָה הוּא*, v. 9^b; *מִנְחֵמִים־לָךְ*, 2 1; *לְעַבְרֵי־כַךְ*, 2 2; *אֲמַרְבָּח*, 3 7; *יְגִד־לָהּ*, v. 2^b; *וַיִּנְטֵר־הוּא*, v. 9^b; *לְבִי־אִשָּׁם*, 2 12; *אֲנִי־הוּא*, 3 8; *סִבְי־לָהּ*, 3 19; *תִּקְעוּ־כַךְ*, 1 12; *אֲעַנְךָ־עוֹד*, 3 7. See my remarks on Cant. 6 9 in AJSL 19 7.

(6) The first word, *לִפְנֵי*, must be inserted after *עֵמֹד*, and be combined with the *ו* of the following *וַיְמִי*: read *לִפְנֵי* instead of *וַיְמִי*; contrast *Kings* 61 9.

The *ו* in *וַיְעֹמֵד* may be due to dittography of the *ו*; cf. *גִּדְוִל־כַּךְ*, v. 3^a for *וְגִדְוִל־כַּךְ*, and *לְעַבְרֵי־כַךְ*, 2 1 for *וְלְעַבְרֵי־כַךְ*; see Haupt, *Purim*, p. 51, l. 22.

The verb *וַתִּקְדָּה* is not Niphal, but Piel; it means to liquefy, fuse.

For *וַתִּצְוּ* read *וַתִּצְוּ*, from *צִוָּה*, to burn. W, on the other hand, has *burn* in the first hemistich, and *melt* in the second.

(7) Between *ל* and *מַעוּז* we must, with W, insert *קוּי* (cf. Lam. 3 25) following *τοῖς ὑπομένουσιν αὐτόν*. *מַעוּז* omits *קוּי*. This word does not mean *refuge*, but *strength, stronghold, strong place of defense, or security, fort, fortified place*; cf. our terms *strong room, strong box*. A *מַעוּז* (cf. 3 11) is a place whose *strength will laugh a siege to scorn* (Shakespeare, *Macbeth*, V 5 2). The noun is not derived from *עוּז* (Arab. *'āda = iltāja'a, lāda*) but from *עוּז*; it stands for *ma'uzz*, just as *מָגֵן*, shield = *maginn* (Arab. *mijánn*) from *גֵּן*. The lengthening of the *a* in *מַעוּז*, etc.,

must be explained in the same way as the *â* in Assyr. *axātu*, sister; *išātu*, fire; *emêtu* = Arab. *hamât*, mother-in-law. In Syriac we have מְזֻנָּה, food; מְקֻרָּא, cistern; מְחֻזָּה, city = Assyr. *maxâzu*; see Nöldeke, *Syr. Gr.*², § 126, G. Cf. also the doubling of the *t* in בְּתִים, houses (see *Kings* 210 17) and the insertion of א in Syr. מֵאֵא for מֵאָה, keeping alive, etc. (see Nöldeke, *Syr. Gr.*², §§ 36. 178, B and *Daniel* 28 15).

For יִרְע read יִרְע (cf. לֹוֹהַב for לוֹהַב, 3 3) and after this we must, with W, insert יִרְעָה. For יִרְע see *AJSL* 19 141, n. 44.

After יִבְשֻׁטָּף עֵבֶר (cf. Lam. 3 54) insert יִצִּילֹם; cf. the omission of the verb (יִצִּיקוּ) in 3 9^b and in Ps. 68 24^b (תִּכְרַת); see *AJSL* 23 232).

The חֲסִיבּוֹ should be after יִצִּילֹם, not after חֲסִיבּוֹ.

(8) For מְקוֹמָה we must read בְּקָמּוֹ or בְּמִתְקוֹמָמּוֹ. The longer form does not overburden the hemistich; the preposition ב may be joined to the preceding last syllable of יִעֲשֶׂה: *î'šê'b-mithqomânû*. There are practically but two unaccented syllables between the two beats; cf. the German *In Keilschrift auf sechs Ziegelstein'n* (where the final *steinen* is monosyllabic) or *Ich weiss nicht, wie der Junge | Dem Alten gab ein'n Schlag; or Es hat sich ein Mädchen in'n Fährdrieh verliebt; or Vor Angst und Schmerz mir blut'te | Mein väterliches Herz*, etc. מֵאֵא may be a graphic corruption of בְּמִתְקוֹמָמּוֹ, or a phonetic corruption of בְּקָמּוֹ; the two words מְקוֹמָה and בְּקָמּוֹ sound very much alike; cf. the remark on פְּעָמַיִם מֵצֵרּוֹ for פְּעָמַיִם צָרָה, v. 9, and יִבְשֻׁ for בֹּאֵשׁ, v. 10.

For יִרְרַף read יִרְרַף.

Before הִשָּׁךְ insert אֵל; also in Lam. 3 2 it is better to read נִהַג וּלְךָ; אֵתִי נִהַג וּלְךָ; cf. *Kings* 303 45. If we do not insert the preposition אֵל (or ב; cf. *AJSL* 21 134, below) we must read יִרְרַף הִשָּׁךְ, with recession of the accent; cf. לֹא־יִנְקָה, v. 3^a; חֲשָׁב עַל־יְהוָה רָעָה, v. 11; הִתִּיטְבִי, with recession of the accent; cf. לֹא־יִנְקָה, v. 3^a; שָׁאֲבִי, 3 14; תִּכְרִיתֶךָ וְתִאֲכַלְךָ, 3 15^b; וְהִקְיִבְלְךָ, 2 7; כִּבְבַרְכָּתְךָ, 2 9^a; וְיִמְלֵא, 2 13; cf. my remarks on the Song of Hannah, *ZDMG* 58 622.

(9) The clause מֵהַ מַּה תִּחְשְׁבוּן אֶל־יְהוָה does not mean *What do ye think of Jahveh?* but *What do ye plan against Jahveh?* For אֶל־יְהוָה we must read עַל־יְהוָה; cf. חֲשָׁב עַל־יְהוָה רָעָה in 1 11 and *Kings* 151 31. See also the notes on הִנְנִי אֵלֶיךָ, 3 5 2 14.

This first hemistich of v. 9 must be combined with the second hemistich of v. 3, וְנִקְהָ לֹא־יִנְקָה יְהוָה; but for יְהוָה we must substitute שָׁן; see below.

The second clause of v. 9, הוּא כְלָה הוּא עֲשֵׂה, must be combined with עַד בִּי at the beginning of v. 10. The הוּא is not proclitic, but enclitic; cf. the remarks on וּשְׁבִיבָה, v. 5. The pronoun does not belong to the following participle, but emphasizes the preceding infinitive; we must read כְּלָה instead of כָּלָה; the pointing כְּלָה is influenced by כָּלָה at the beginning of v. 8. This use of הוּא is frequent in Syriac; cf. Nöldeke's *Syr. Gr.*², § 221 and אֶדְרֵהוּא in 2 12 (7, viii).

In the third clause of v. 9 we must read יְקוֹם (Θ οὐκ ἐκδικήσεται δέ) in-

stead of *תקום*, and *מצריו* instead of *צרה*; the reading *צרה* may be due to *צרה* at the end of the first *משל* of couplet v, and *יקום* (instead of *יקום*) which afterwards became *תקום*, may have been suggested by *יקום* in v. 6; cf. the remark on *מצורים* instead of *מצורים* (Eccl. 9 14) in the notes on 2 2. If v. 2^b had not been misplaced, *מצריו* would probably not have been corrupted to *צרה*. The omission of the prefixed *מ* after *פעמים* was due to haplography (*Kings* 245 35). The two expressions *פעמים צרה* and *פעמים מצריו* sound almost alike; cf. the remark on *מקומה* for *מקומו* in v. 8.

The first and the third clause of v. 9 must be transposed: ^c^b^a instead of ^a^b^c.

(3^a) The second hemistich to 9^a is 3^a; but instead of *לא ינקה לא ינקה יהיה* it is better to read *ינקה לא ינקה עין יהיה*.

The preceding clause, *יהיה ארץ־אפים וגד־לבח*, is scribal expansion; the addition of *יהיה* after *לא ינקה* was suggested by the Decalogue (Ex. 20 7 Deut. 5 11); cf. the remarks on the gloss *מבשר* in 2 1; *פוט*, 3 9. The gloss *יהיה* after *לא ינקה* certainly belongs to the preceding clause, not to the following, *בסופה ובשערה דרכו*; contrast Ges.-Kautzsch, § 143, a.

After the gloss *יהיה ארץ־אפים וגד־לבח* had been prefixed to *ינקה*, the conjunction *ו* was inserted before *ינקה*.

The prefixed adjectives in *וגד־לבח* and *ארץ־אפים* (*ארך*, *erkh*, monosyllabic; *וגדל*, *uḡdol*, dissyllabic) are proclitic; cf. *כחש־פרק* and *הוי־עיר* in 3 1; *קול־שוט* and *וקול־רעש*, 3 2; *קול־שוט* and *וקול־רעש*, 3 2; *אכלה־אש*, 3 13; *צפה־דרך*, 2 2; *אנשי־חיל*, 2 4^a; *בקול־יונים*, 2 8; *מבלי־כלי* and *בו־רִבָּסָף*, 2 10; *תאכל־חרב*, 2 14; cf. my remarks on the Song of Lamech, *AJSL* 20 164.

The *ו* in *וגד־לבח* may be due to dittography of the *ו*; cf. *יעמוד*, v. 6 and *לעבור*, 2 1.

We must not, with N, substitute *חסר* for *בח*, following Ex. 34 6 Num. 14 18 Neh. 9 17 Joel 2 13 Jon. 4 2 Pss. 103 8 145 8; *גדל־חסר* would not have been corrupted to *גדל־בח*. The glossator meant to emphasize the fact that if *יהוה* does not wreak vengeance at once, it is not lack of power which prompts Him to defer the punishment, but His patience. He is all-powerful, but long-suffering.

(2^b) The second *משל* (*AJSL* 20 150, n.*) of couplet vii was inserted in the Received Text after the opening line of this psalm, because the second hemistich of 2^a begins with *נקם*; cf. the remarks on the misplacement of 3 2-3 (see p. 23). The clause *ינקה לא ינקה* was transposed along with 2^b, and the gloss *יהיה ארץ־אפים וגד־לבח* was added in order to supply a corresponding hemistich.

The stem *נמר* is not identical with *נטר*, *to watch* = *נצר*, just as *שמר*, *to be angry*, is not identical with *שמר*, *to watch*; cf. *Kings* 129 24. Heb. *שמר*, *to be angry*, corresponds to Assy. *šamâru*, and *נטר* to Assy. *naṭâru* which is generally read *nadâru* (*HW* 452). The stem *שמר* is a Šaphel (see p. 24, below) of *מר*, and *נמר* is a Niph'al of *מר* (see *BA* 1 159, below). Both *שמר* and *נמר* mean originally *to be embittered*; *נטר* is connected with Arab. *muṭîr* (*بئر*) bursting out (of wrath)

(10) The first two words, **בִּיטֵר**, belong to **בְּלִהְרוֹא עֵשָׂה**, v. 9^b.

The noun **טֵר** means both *pot* and *thorn*; cf. Eccl. 7 6. The glossator who added **סַבְבִּים** (instead of **סַבְאִים**) understood **טֵרִים** to mean *thorns*, whereas **טֵרִים סַבְאִים** means *wine-jars*, lit. *jars wined*, i.e. *filled with wine* (cf. *toss-pot, swill-pot, swill-bowl, swill-tub*, etc.). After **טֵרִים סַבְאִים** we must add **בִּיטֵרְמָה**, although *they*. The **כִּי** is perhaps preserved in **כִּי קָלִיֹת**, at the end of this chapter. After **כִּי** had been erroneously inserted before **קָלִיֹן**, this noun was changed into the verbal form **קָלִיֹת**. The **כִּי** before **קָלִיֹן** might be retained, if we read: — **כִּי־קָלִיֹן אֲשִׁים קַבְרֵךְ**. In that case **כִּי** would introduce the *oratio directa* as in Ruth 1 10 etc. **אֲנִי קָלִיֹת** may represent the Aramaic noun **קָלִיֹת**; cf. AJSL 23 235, n. 46.

The gloss **וּבְסַבְאִים** before **טֵרִים סַבְאִים** means *even if they drink* (tope). It is the infinitive Qal, and the prefixed **כִּי** is concessive, as in **כִּי בַקָּיִים**, 2 3; cf. JAOS 25 72, n. 2. The meaning is *Even if they be wine-jars (wine-bags, i.e. soakers, toppers, drunken sots) they will be burnt like dry stubble*. Even if they be full of wine as wine-jars, we will cause their wine (Gen. 9 24) to evaporate. Both Antiochus Epiphanes and his nephew, Demetrius I, were habitual drunkards; see Haupt, *Ecclesiastes* (Baltimore, 1905) p. 38, below. Polybius states that Demetrius (whose friend Nicanor was defeated by Judas Maccabæus at Adasa; see Haupt, *Purim*, p. 4, l. 42) was drunk most of the time; cf. Willrich, *Judaica* (Göttingen, 1900) p. 31; see also Judith 12 20 and Haupt, *Purim*, p. 29, ll. 10. 17. We read in 1 Macc. 3 5 that Judas Maccabæus **τοὺς ταρασσοντας τὸν [λαὸν] αὐτοῦ ἐφλόγισεν**.

The reading **טֵרִים סַבְבִּים** is not good: thorns burn just as easily when they are tangled, even better; but full wine-barrels do not catch fire as a rule.

For **בִּישׁ** read **בַּאֲשׁ**. This may be again, not a graphic, but a phonetic corruption; cf. the note on **מְקוֹמָה** for **מְקָמָי**, v. 8 (**בַּאֲשׁ** was pronounced **בַּיִשׁ**; see ZA 2 275; Lagarde, *Mittheilungen*, 3 29, below; cf. also **עַף** = **עַף**, etc.).

The last word of the verse, **מֵלָא**, may be a corruption of **הֵלָא**, introducing the following **יֵצֵא מִמֶּךָ** at the beginning of v. 11; or **מֵלָא** may be a misplaced correction to **וְכֹן אִם שְׁלָמִים וְכֹן אִם מִים מְלֵאִים**, in v. 12, just as **יֹזֵר** (point **יֹזֵר**) at the beginning of 2 6 is a misplaced correction of **יֹרֵעַ** in 1 14, or as **בְּיַמֵּי הַבְּנֵי** in 2 4 is a misplaced gloss to the first clause of 2 3. Similarly **וְיִשְׁלֵי בְּנֵיתָם** in 2 6 and **וְיִשְׁלֵי בְּנֵיתָם** in 3 3 are misplaced glosses to **הִרְעֵלוּ** at the end of 2 4, and the last clause of c. 2 is a misplaced gloss to the beginning of that chapter. The last clause in 2 n, **אֲנִישׁ־הֵל מְחַלְעִים וְפָנִי כֻלָּם קִבְצוּ פֶּאֶרֶר**, 2 4. Cf. also the remarks on **כִּי קָלִיֹת** at the end of c. 1.

ב

The second section of the Book of Nahum is composed of three six-line stanzas with 3 + 2 beats in each line. We find the same meter in section 7. For the misnomer 'קִינֵה' meter' see AJSL 20 165, n. 9.

(31) The term **עיר** refers here to Nineveh; cf. v. 7. But *Nineveh* in this Maccabean section is a poetic name for *Assyria* = *Syria*, just as the Seleucid Kingdom with its new capital Antioch is called *Daughter of Babylon* in Ps. 137 8; see my remarks in OLZ 10 66, n. 13. The term **עיר** may mean, not only *city*, but also *state*, just as Lat. *civitas* means both *city* and *state*. The Heb. word **מדינה**, *province* (originally *judicial district*) means in Aramaic and Arabic: *city*. Arab. *bāṭul* means both *land* and *city*: Assy. *mātu*, *land*, appears in Syriac as **ܡܝܬܐ**, native land, country, birthplace, domicile, home; the plural means *little towns*. In the cuneiform texts, Damascus, Tyre, Sidon, etc., have either the determinative *āl*, *city* (= Heb. **אהל**, *tent*, originally *domicile*; cf. AJSL 22 199, § 10) or the determinative *mât*, *land*. Judah, Edom, Moab, Ammon, Haurân have occasionally the determinative *āl*, *city*, although the names of these countries are not identical with the names of their capitals; see E. Schrader, *Keilinschriften und Geschichtsforschung* (Giessen, 1878) p. 95; Friedrich Delitzsch, *Wo lag das Paradies?* (Leipzig, 1881) p. 288, ll. 2. 5; pp. 294, 295, etc. In a popular German poem *Doctor Faust* we read: *Die grosse Stadt Portugal, | Gleich soll abgemalet sein*; see *Des Knaben Wunderhorn*, ed. by Ed. Grisebach (Leipzig, 1906) p. 143.

Nineveh symbolizes the Assyrian empire and its daughter, the Seleucid Kingdom, just as the City of Rome represented the Roman Empire. A poet could call Antiochus Epiphanes a *Ninevite*, just as Ovid calls Romulus and Remus *Iliadae fratres*, or as Scipio Africanus is called a *Dardanian*, or as we find *Teucrian* or *Ilian* instead of Roman, or *Erichthonian* instead of Athenian. Similarly the Maccabean poets call the Jews *Jacob* or *Joseph*; cf. Obad. 13; 1 Macc. 1 28 3 7 45.

For the reason why this first line of **ב** has been placed after 2 14 see the note on 2 14, below, p. 29.

The two nouns **בהשִׁפְרָק** form a copulative compound like Assy. *çixir-rabi*, young and old (HW 565^a; cf. Delitzsch, *Assyr. Gr.*², § 199) or **וענייה־צָרָק** in Ps. 45 5 (see the translation in Haupt, *Ecclesiastes*, p. 37). The vocalization **עֲנִיָּה** instead of **עֲנִיָּה** is due to the recession of the accent before the following **צָרָק**: *‘ānāyāh* became *‘ānyāh*; contrast ZAT 21 343 and Duhm, *ad loc.* The preceding **על־דבר אמת** must be read *‘al-dvar-émth* instead of *‘al-dvar-eméth* (for *emett*, *ement*, *amint*).

The third hemistich, **לֹא־יִישׁ טָרַף**, is a scribal expansion based on the preceding verses at the end of c. 2 (7, ix). For the unaccented verbal form after **לֹא** cf. n. 70 to my paper on Ps. 23 in AJSL 21 148. Assy. *mûšû*, night (cf. Heb. **אָמֶשׁ**) is connected with **יִישׁ**, **מִישׁ**, just as Syr. **ܦܝܢܝܐ**, *evening*, is derived from **ܦܝܢܝܐ**, *to turn, to decline* (**ܦܝܢܝܐ** **ܠܗ** **ܝܘܡܐ**). Cf. my remarks on the etymology of *crepusculum* in my paper cited above, p. 16, at the end of n. 12.

(2, 3) Verses 2 and 3 belong, not to section **ב**, but to **ג**, where they have been displaced by a gloss (**ג**, **β**). They may have been inserted in **ב** owing to the similarity of **ורב חלל** in 3 3 and **מרב ויני** in 3 4, just as

the 2-line in א (1^{2b}) has been inserted after the א-line (1^{2a}) owing to the beginning לקם. Cf. also the conclusion of the note on 2^{14b} (p. 29).

(4) The clause הן טובת הן is a gloss to the following כשפים, and the line after בעלת כשפים is a gloss to the entire משל.

The verb מכר means here, not to sell, but to cheat, deceive, cozen, beguile, entice. Arab. *makkâr* means swindler. Cf. also BA 1 14, n. 7; contrast HW 456^a; see also AJSL 23 248. For the original meaning of cheat (and *shyster*) see my paper *Some Germanic Etymologies*, AJP 27 160, below.

The ונינים and כשפים are the allurements of Hellenic culture; cf. 1 Macc. 1 11 43 2 Macc. 4 13.

The סוף פסוק after ככשפיה should stand after צבאות in v. 5.

After הני the meter requires the insertion of נפל, and instead of אלך we must read עלך; so, too, in (the Maccabean appendix to ר) 2 14 and Jer. 51 25. For אל instead of על cf. the notes on 1 9. It is possible that the author of the late passage Jer. 51 25 read אלך הני instead of עלך הני; cf. the note on נשים for נשים, Nah. 3 13. The המשחית in Jer. 51 25 is the Seleucidan Kingdom; cf. n. 22 on Ps. 68, AJSL 23 229.

(5) The primary meaning of גלה is to remove (German *wegziehen*). This may mean to remove from one place to another or to remove the covering, to uncover.

The hemistich עליך שילך וגלתי does not mean *I will pull up thy skirts over thy face*, but *I will uncover (lift up) thy skirts to affront thee*; עליפני means (as an insult) to the face, as an affront; cf. Job 1 11 Is. 65 3. Hugo Grotius explains: *Tracto te non ut matronam, sed ut meretricem*; cf. Ez. 16 37 Is. 47 2 3. In the late passage Jer. 13 26 we find השפתי שילך השפתי עליפני.

אף after הראתי is a gloss, also the hemistich וממלכות קלונך at the end of the verse.

(6) The hemistich עליך שקצים והשלכתי does not mean *I will cast abominable filth upon thee*, but *I will cast abominations, i.e. indignities, upon thee*. The primary meaning of שקץ is to excite disgust; it is, as Hupfeld suggested long ago, a Šaphel of קוץ; just as the ש in שמש, שקל, שבר, שפל, שאף, שגל, שגר, שגר, שגר, שגר, שגר (see note on 3 8) etc., is a causative prefix (cf. JBL 19 78, below) which may be connected with Arab. *sābab*, cause, or some similar word, just as the *sa* prefixed to the future in Arabic (Wright-De Goeje, 2 19) is shortened from *saufa*, in the end; cf. also Syr. הַשׁ, now = השטה, Syr. אַשְׁתָּקֵךְ, last year = שנת + קרים;

† The verb שלח often means to cause to transmit or deliver a message, e.g. Hagg. 1 12: 'וַיִּשְׁמְעוּ אֶל דְּבָרֵי הַנְּבִיא . . . כַּאֲשֶׁר שָׁלַח יְהוָה אֱלֹהֵיהֶם אֱלֹהִים', they listened to the words of the prophet Haggai (which were) in accordance with what their God, Jahveh, had caused him to deliver to them. Nor does Is. 37 4 mean *The words of the Rab-shakeh whom the King of Assyria has sent* (Ges.-Kautzsch, § 138, a) but *The words of the Rab-shakeh, which the King of Assyria has caused him to transmit*. Also in 2 K 19 16 the suffix in שְׁלַח refers to the Rab-shakeh; contrast *Kings* 277 52. Cf. 2 S 11 22 1 K 14 6 Is. 55 11 Jer. 42 5 21 43 1.

see AJSL 22 251 23 248. The reflexive ה of the הַתְּפַעֵל, on the other hand, represents אַת = אַת = אַת = יָת = יָשׁ; see *Proverbs* 51 6 15. In Aram. קַנַּת = קָנַת the infixed נ was originally prefixed: נִקַּט; so, too, in Assy. *sauâqu* = *sâqu*; see the note on וְקִיט, v. 10. The noun שָׁקָן שָׁקָן denotes something *disgusting, detestable, infamous, disgraceful, ignominious*. Cf. p. 21, below.

The following verb, וְנִבְלַתִּיךָ, *I shall disgrace* (insult, dishonor) *thee* is a gloss; cf. Jer. 14 21: אֲלֵי־תִנְאֵץ לְמַעַן שִׁמְךָ אֲלֵי־תִנְבֵּל כִּסֵּא כְבוֹדְךָ *Do not reject us for Thy name's sake, do not make vile the throne of Thy glory* (i.e. Jerusalem with the Temple).

(7) The first clause of v. 7, וְהָיָה כָל רֹאֵךְ יְדוּד מִמֶּךָ, is an explanatory gloss to כִּרְאִי at the end of the preceding verse.

The last clause, מֵאֵין אֲבָקֶשׁ מִנְהַמִּים־לְךָ, *ומי יגור־לה*. The participle מִנְהַמִּים does not mean *providers of a funeral meal* (ZAT 22 318) but *comforters*, i.e. *sympathizers, mourners*; cf. Job 2 11: וַיִּנְעֲרוּ יַחְדָּו לְבוֹא; cf. Job 2 11: וַיִּנְעֲרוּ יַחְדָּו לְבוֹא, also Is. 51 19. The primitive meaning of נָחַם is to *cause to stop sighing*; see my notes on Is. 40 in Drugulin's *Marksteine* (Leipzig, 1902) p. 46 and AJSL 22 251. Heb. מִנְהַמִּים might mean also *avengers* (see Haupt, *Ecclesiastes*, p. 39, n. 8 on IV; *Kings* 187 20) but this meaning is not suitable in a gloss to וְמִי יגור־לה.

For vv. 8-19 see section 1.

(11) Before מִמֶּךָ יֵצֵא we must insert הֲלֵא. As stated above (p. 22) the last word of v. 10, מֵלֵא, may be a corruption of הֲלֵא; it is possible, however, that this מֵלֵא is a misplaced corrective gloss to שלמים in v. 12, and (על־ה) may be the original reading for משמך in v. 14 (see below). The omission of הֲלֵא may be due to the gloss מֵלֵא; glosses often displace original readings of the text; cf. the note on וְהִמָּה נָסִים in 2 9^b and my remarks on Cant. 5 15 6 6 in AJSL 19 10 15. Instead of מֵלֵא we must read מֵלֵאִים, and for שלמים we must restore the singular, שלם. The plural ending may have been abbreviated so that מֵלֵאִים was written מֵלֵא; cf. *Kings* 80 3.

The final clause, יֵעַן בְּלִיעֵל, must be inserted after the first hemistich. In pentapodies the hemistichs are often transposed; cf. the remarks on v. 14 and the Maccabean Song of Derision (2 K 19 21-28) in *Kings* 278 28 38 45; also my restoration of the first couplet of Ps. 23 in AJSL 21 136 and couplet iv of the Maccabean psalm in the Book of Jonah, AJSL 23 256; see also below, the notes on 3 15 13 and 2 5 (7, β).

The fourth hemistich of this verse is the first clause of v. 14, וְצָוָה יְהוָה עֲלֶיךָ יְהוָה, where we must read עליו instead of עֲלֶיךָ (cf. עֲוֹרְתֶךָ instead of עֲוֹרְתָה in 3 9 and עֲלֶיךָ instead of עליו in Is. 52 14, quoted in the note on v. 12; see also note 13, third paragraph, to my paper on Ps. 68 in AJSL 23 227; contrast רִבְצָה for רִבְצָה, 2 14) and omit יהוה as a gloss. The סוּף פְּסִיק of v. 11 should be placed after עליו instead of עליו; but וְצָוָה must be pointed as infinitive absolute, וְצָוָה; cf. *Kings* 132 2. V. 12 belongs to stanza iii; v. 12^a and v. 13 are glosses.

The וְיֵעַן בְּלִיעֵל and חֶשֶׁב עַל־יהוה רָעָה is the prototype of Haman in the

Book of Esther, Nicanor who threatened to burn Juvn's Temple on Mount Zion; see 1 Macc. 7 26 35 42; cf. 2 Macc. 14 33 15 32. In 2 Macc. 15 3 he is called a *τρωσαλιτήριος*, cf. Haupt, *Purim*, p. 5.

(14) In v. 14 the final hemistich *אֲשֵׁים קִבְּרָךְ כִּי־קִלְוִית* must be transposed; *כִּי* may be omitted, and instead of *קִלְוִית* we may read *קִלְוִין*, as suggested by W. The *כִּי* may be a misplaced remnant of the concessive clause *כִּי הִמָּה*, which must be inserted after *כִּי־סִירִים כִּבּוּאִים* in v. 10; it is improbable that *כִּי* is merely due to dittography of the preceding suffix *ךְ*; contrast note on *מִלֵּאכְכָּה*, 2 14. As stated above, p. 22, *כִּי* may be retained before *קִלְוִין*, if we read: *כִּי־קִלְוִין אֲשֵׁים קִבְּרָךְ*.

The clause *לֹא יִירַע מִשְׁמֶךָ עוֹד*, *no more of thy name shall be sown*, is meaningless and unmetrical. Instead of *יִירַע* we must read *יִירָה*, and for *מִשְׁמֶךָ* we must substitute *שְׁלֶמֶךָ*, *thy corpse*, while *לֹא* and *עוֹד* must be omitted. The verb *יִזְכֵּר* at the beginning of 2 6 is a misplaced corrective gloss to *יִירַע*; it should be pointed *יִזְכֵּר*; cf. *ᾤ μνησθήσονται*, *I recordabitur*. But the clause *לֹא יִזְכֵּר מִשְׁמֶךָ עוֹד*, *anything of thy name shall no more be mentioned*, suits neither the meter nor the context; Nicanor's name was often mentioned in later years. The insertion of a negative to explain an obscure passage is not unparalleled; cf. e.g. Eccl. 11 9 (see below, ad 3 15) in *ᾤ καὶ μὴ ἐν ὀράσει ὀφθαλμῶν σου* or the tertiary gloss in Eccl. 6 6, etc. On the other hand, *ᾤ* has canceled the negative in 2 K 6 27; cf. *Kings* 209 26 72 19. In some cases (e.g. *לֹא אֲשִׁבְנוּ*, Am. 1 3 6 9, etc.) *לֹא* is *scriptio plena* of the emphatic *ל* (see *AJSL* 22 201, § 15, end, and my paper in *OLZ*, June, 1907) but *לֹא יִירָה מִשְׁפָּךְ*, *verily, thy spoil will be scattered*, is unsatisfactory.

The noun *שְׁלֶם*, *corpse*, means originally *ended*, i.e. *one whose life has been brought to an end*. In Syriac, the verb *שְׁלַם* means *to come to an end*, *to be complete*, but also *to die*; *שְׁלַם יוֹמָתָהּ* or *שְׁלַם הַיּוֹמִי*, *he ended his days or his life*, means *he died*. In Arabic, *sálima* often has just the opposite meaning, *to remain alive*, *to survive*, *to be saved*; but it is used also as a euphemistic antiphrastic expression for *he is dead*; cf. BA 3 577, l. 32 and K. J. Grimm's dissertation, *Euphemistic Liturgical Appendices in the OT* (Baltimore, 1901) p. 5, l. 6. In Assyrian we find *šalmu*, *corpse*, and the feminine *šalamtu*, with reciprocal assimilation: *šalandu*, just as we have *mundárçu*, *fighter*, for *muntárçu*, from *מַחֵץ*; cf. *Kings* 112 15. I showed more than 25 years ago that *šalandu* (= *šalamtu*) passed into Aramaic as *שְׁלַדָּא* and with *ר* for *ל* (as in *שְׁלִשְׁלַת*, *chain* = *שְׁרִשְׁרַת*; *hip* = *הַלְרֵן*; see p. 45, below, and *ZDMG* 61 193) *שְׁשְׁרִדָּא*, a diminutive form with repetition of the final consonant as in Assyrian *suqâqu*, Syr. *אֲשִׁקָּא*, Arab. *zuqâq*; cf. BA 3 582, n.**; *Kings* 121 13; Nöldeke, *Syr. Gr.* 2, § 134.

The noun *שְׁלֶם*, *corpse*, may be restored in the present passage, just as *מִקְבָּר*, *grave*; *מִבְּרָה*, *benefactor*; *נִבְתָּי* (= *נְבִיתָי* = Assyrian *nakamâtîšu*) *his treasures* have been restored in 1 K 10 15 2 34; 2 K 12 6 20 13. We might, of course, substitute *עֲצָמֶיךָ* (cf. *נְפֹרֵי עֲצָמַי*, Ps. 141 7; also Jer. 8 12) for *מִשְׁמֶךָ*; but *עֲצָמֶיךָ* would hardly have been corrupted to *שְׁלֶמֶךָ*.

The rhythm is improved by reading פִּקֵּל instead of פִּקָּל; see the conclusion of the notes on 1 1, above, p. 18.

(2 2) On the other hand, it is better to read, with J. D. Michaelis, מִפֵּן, *martel*, *war-hammer* (cf. Jer. 51 20) instead of מִפֵּיץ, *scatterer*. The incorrect spelling מִפֵּץ instead of מִפֵּן is found also in Prov. 25 18. For the erroneous insertion of a *mater lectionis* cf. Kings 301 16. A מִפֵּן (*martel*) is larger than a מִקְבֵּת (*mallet, beetle*). Judas received his surname Maccabæus while he was a boy; see AJSL 21 140, below. Both *martel* and *mallet*, however, are diminutive forms: *martel* (Lat. *martulus* for *marculus*) is derived from *marcus*, and *mallet* from *mall* or *maul* (Lat. *malleus*).

For the feminine suffix in עֲלֵ־פִנְיָךְ we may substitute the masculine form עֲלֵ־פִנְיָךְ; but this change is not necessary: עֲלֵ־פִנְיָךְ would refer to Nicanor; and עֲלֵ־פִנְיָךְ, to the עִיר רַמִּים at the beginning of this section, i.e. the capital of the Seleucid Kingdom; cf. מִמֶּךָ in v. 11. Even in the preceding line (v. 14) we may read אֶל־יָדְךָ instead of אֶל־יָדְךָ.

For מַצְרֵה read מַצְרֵה, *mountain-fastness, stronghold*. This refers to the ἄκρα, the citadel of Jerusalem, which was held by a Syrian garrison until this last outpost of the Selencids in Judea was starved into surrender in May, 142 B.C. Simon's triumphant entrance into the Acra is glorified in Ps. 118; see AJSL 21 145, n. 43. For מַצְרֵה צִיּוֹן cf. 2 S 5 7 9 1 Chr. 11 5. The reading מַצְרֵה is better than the reading מַצְרֵה, *watch a watch* (W). But instead of מַצְרֵה we had, perhaps, better point מַצְרֵה = *mēçādáh*, the fem. of Arab. *maçād*. In Eccl. 9 14, on the other hand, it is better to read מַצְרֵים instead of מַצְרֵים. The term מַצְרֵים denotes *bastiles*, i.e. *movable towers* used by the besiegers of a strong place (BA 3 170 and 183). The *mound of earth* or *rampart* built by the besiegers is called מַרְלָה; *battering engines* are termed מַרְיָם; see *Ezekiel* 47 46. The reading of the Received Text in Eccl. 9 14 is due to מַצְרֵה in Eccl. 9 12, just as צֵרָה instead of מַצְרֵי in Nah. 1 9 may be influenced by צֵרָה in 1 7. Judas Maccabæus besieged the Acra in 163 B.C. (see 1 Macc. 6 20; cf. also 1 33 3 45 4 2 41). After his great victory over Nicanor in 161 B.C. Judas Maccabæus would no doubt have undertaken a new attack on the Acra, if his meteoric career had not been ended by an untimely death.

The forms צַפֵּה, הִנֵּךְ, and אִמֵּן are infinitives like נָצִיר in the preceding line; the inf. abs. Piel may have *e* in the final syllable instead of *o*.

For מַאֲר we must read מַאֲר; the preceding בַּה is unaccented; cf. the notes on 1 5. For מַאֲר = מַאֲר see my lecture on Ecclesiastes in *Oriental Studies* (Boston, Ginn & Co., 1894) p. 247; cf. Kings 274 19 and הַצֵּב for הַצֵּבָה = הַצֵּבָה, Nah. 2 8.

(1 12) The first line of the third stanza is very corrupt.

The introductory clause, בַּה אִמֵּר יְהוָה, is a gloss.

Instead of שְׁלָמִים we must read מְלָאִים; מְלָאִים is preserved at the end of the preceding verse, while שְׁלָמִים is the correct reading for מִשְׁמֵם in מִשְׁמֵךְ in v. 14; see above (p. 25) *ad* 1 n. The last three consonants of שְׁלָמִים may

represent the original reading מים, *water*. Ἐτάδε λέγει Κύριος κατάρχων ὑδάτων πολλῶν seems to have read: (כה אמר יהוה) משל מים רבים instead of אם שלמים וכן רבים. We must emend: אֲסִיִּים מְלֵאִים וְרַבִּים; the omission of מים may be due to haplography (cf. *Kings* 245³⁵).

The prefixed אִם is concessive; the glossator who added the glosses וכן 1^o and 2^o intended to emphasize the correlation: וכן מים מלאים ורבים, וכן ננוו ועברו, lit. *and thus the waters full and great, and thus they ebbed and subsided*, i.e. *just as they were full and great, so they ebbed and subsided* = however full and great the tide was, it has ebbed again and subsided. Cf. Ex. 1 12: וּכְאִשֶּׁר יֵעָנֶה אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרָץ, where we could substitute אִם for וְכֵן; see also Hos. 4 7: בְּרָבָם כֵּן הִטְאִי־לִי, *the more they were increased, the more they sinned against me*. In the Maccabean poem Is. 52 13-15 we must read:

יִרְוִים וְנִשָּׂא מֵאֵד :	הִנְנִי יֹשְׁבֵיל עֲבָרִי	13
יִיָּחַן יִמְיִשְׁחֶת מֵאִישׁ י :	כְּאִשֶּׁר שִׁמְמוּ עֲלָיִם	14
יִקְבְּצוּ מַלְכִים פִּיהֶם	כֵּן יִרְוִיִּם עָלָי	15
יִאֲשֶׁר לֹא־שִׁמְעוּ הַתְּבוּנוֹת :	כִּי־אֲשֶׁר לֹא־בְרִיאֵיהֶם רָאִי	

13 וגבה (α) 14 רבים (β) 14 נויים רבים (δ) 13 וגבה (γ) כראהו והארו כבני אדם

- 13 Behold, my servant will prosper,
he will be raised and exalted.
- 14 Though looked upon with horror,
and though marred out of all human likeness,
- 15 They will be enraptured about him,
even Kings will be struck dumb;
They will see what they never were told,
and perceive what they never heard of.

The verb רני means, as a rule, *to be excited*; here and in Jer. 33 9 it means *to be ardent, full of enthusiasm*. The phrase יִקְבְּצוּ פִיהֶם, *they will close their mouth*, means *they will be speechlessly amazed, awe-struck*. The *marring out of all human likeness* refers to the sufferings of the Jews during the Syrian persecution.

The Niphal ננוו must not be derived from נה, *to cut off, to shear*, but from נוו *to pass away, disappear*; cf. Ps. 90 10: כִּי־יָזוּ הַיָּמִים וְנִפְּצָה, *for it (our life) passes away swiftly, and we take our flight*. We need not substitute ננוו for ננוו. It is true, נ and ר are often confounded (cf. the remarks on לעבר in 2 2) and Arab. *jazr- (al-bahr)* is the common term for *ebb*: but נ, *to fail* is used in Syriac with special reference to water: מנזא means *dried up, waterless*. Arab. *jāza, jājūzu* = Heb. עבר.

The omission of the final ו in עבר is due to the prefixed ו in the following gloss וְנִפְּצָה וְנִי; cf. *Kings* 245³⁵. Before ענתך the ו may be dispensed with; it had better be prefixed to the second clause. לֹא אֶעֱבֹד־עִיר, cf. l. 12 of the Maccabean Song of Derision in *Kings* 278³⁹. If we

retain ך before עֲתָתָךְ, it must be taken as explicative; cf. Haupt, *Purim*, p. 15, l. 30.

For the explanation of the imagery in v. 12^a by the prosaic gloss in v. 12^b see my remarks on יַהֲנִי בַמַּעֲנֵלִי צָרָק (Ps. 23 3) in AJSL 21 133 (cf. *ibid.* 23 228, n. 17) and for the ebbing of the high-tide of the Syrian persecution cf. 2 Macc. 5 17 6 12 7 18 33.

(13) Also v. 13 is an explanatory gloss, and מַעֲלִיךְ is a tertiary addition. The suffix in מַטְהִי refers to the יַעַן בְּלִיעַל in v. 11. For מַטְהִי point מַטְהִי, *his staff*; cf. Ps. 110 2 (מַטֵּה עֵד) and תִּרְעַם בְּשֹׁבֵט בְּרוּךְ, Ps. 2 9; cf. JHUC, No. 163, p. 90; No. 114, p. 110 (AJSL 21 147, n. 43). *His yoke* (cf. 1 Macc. 8 31 18) would be מַטְהִי (or מַנְי).

(21) In v. 1^a מַבְשֵׁר is scribal expansion which may be derived from the Maccabean poem, Is. 52 7 (see *ad* 1 12, above, p. 28). Cf. below, the note וּפּוֹט in 3 9. For מִשְׁמֵי שְׁלוֹם cf. 1 Macc. 7 59 and for the *enjambement*, or shifting of the caesura, cf. e.g. Ps. 137 6 (OLZ 10 68) and Pss. 68 2 6 9 27 33 76 8 12 (AJSL 23 240) and below, note on 2 11.

(14^b) A misplaced gloss to v. 1^a is found at the end of the chapter in v. 14^b: וְלֹא יִשְׁמַע עוֹד קוֹל מְלֹאכְכָה. For מְלֹאכְכָה we must read מְלֹאכְכָּךְ, i.e. *scriptio defectiva* for מְלֹאכְכָּךְ; the final ה of מְלֹאכְכָה is due to dittography: the first word of the following verse (3 1) begins with ה; cf. *Kings* 156 n 118 4. The suffix in מְלֹאכְכָּךְ refers to the מֶלֶךְ אַשּׁוּר (3 18) i.e. the Seleucidan king of Syria; cf. 1 Macc. 1 44 2 15 7 10 27. If we read the feminine suffix (מְלֹאכְכָּךְ) it would refer to the עִיר רַמִּים in the following verse, i.e. the capital of the Seleucidan Kingdom. The editor who placed the first מִשַׁל of ב (3 1) after this gloss (2 14^b) read מְלֹאכְכָּךְ or מְלֹאכְכָּךְ, and understood the suffix to refer to עִיר רַמִּים. Cf. the remarks on the suffixes in 3 18 19. The insertion of the first stanza of ב after the conclusion of 7 was suggested also by הֲנִי אֵלֶיךָ (for הֲנִי נִפְלַע עֲלֶיךָ) in 2 14 and 3 5.

(1) For the second מִשַׁל of v. 1, חֲנִי יְהוּדָה הַיָּדָן שְׁלֵמִי נִדְרָךְ, cf. Ps. 76 12 (see n. 22 to my paper on Nicanor's Day in ZDMG 61 286) and 1 Macc. 1 39 4 56 6 59 7 48 2 Macc. 6 6 11 25 31 15 36.

The threefold בַּי at the beginning of the last three lines of this stanza may seem to some rather strange, but it is idiomatic Hebrew. The last בַּי is concessive (see above, p. 22, *ad* 1 10 and cf. Jer. 50 11, quoted below, in the notes on הֲדָר, 3 2) and therefore stressed; cf. my remarks on הָם בְּיִיבֹא הָם, Jer. 17 8, in AJSL 19 133.

The addition of עוֹד after יוֹסִיף is unnecessary and overburdens the hemistich.

The *scriptio plena* of the *o* in לַעֲבוֹר־בַּךְ may be due to dittography of the ך; cf. the remark on יַעֲמוֹד, 1 6. But the *o* is accented; we must read *la'vor-bakh*, not *la'vor-bákh*. Cf. also Syr. פּוֹלוֹס = Παῦλος and נִקְטוּל = *liqtúl* (JBL 19 77, n. 104). The *e* and *o* in Heb. סֶפֶר, אֵן, אֵן, אֵן are not long, but accented; we must read σέφρ, ὄζν, ἰττέν, ἰκτόλ. Heb. אֵבֶן should be pronounced like our *oven*; the *o* is not long as in *over*. The difference between the vowels in מְלֹךְ (i.e. μέλχ, not μῆλεχ!) and סֶפֶר (σέφρ) is:

the vowel in $\sigma\acute{\epsilon}\phi\rho = \text{פֶּֿפֶּ}$ corresponds to the vowel in the first syllable of English *leather* (in Hebrew: לֶדֶר) while the vowel in *malkh* = מַלְכָּה should be pronounced like the *a* in English *lather* (in Hebrew: לָחֵץ).

Also בְּלִישָׁל, i.e. Nicanor, the impersonation of בְּלִישָׁל (cf. בְּלִישָׁל, יִעֲזָב בְּלִישָׁל, 1¹² and Haupt, *Purim*, p. 5, l. 10) is a gloss; the hearers knew who was meant; cf. the indefinite גְּבִירָהוּ and אֲדִירָיו in 2 4 6 and the Pythagorean $\alpha\upsilon\tau\acute{o}s \acute{\epsilon}\phi\alpha$.

Instead of reading בְּלִי, as required by the *Qerā*, we may point the *Kethiv* בְּלִה, following Θ *συντετέλεσται*, as Pual: בְּלִהָ; cf. בְּלִה in 8, vi. The sense is practically the same, whether we read בְּלִהָ or בְּלִי; the annihilation and extermination of Nicanor and the Syrian army at Adasa (1 Macc. 7 46) was certainly complete.

(3) The verb (שָׁב) is here not transitive (Juvv restored) but intransitive: Jacob's glory *returned*, i.e. *recovered* = was recovered, regained; cf. *Kings* 199 49. In Is. 6 11 (cf. above, p. 19, *ad* 1 5) this intransitive שָׁב, *he recovered* appears in connection with לֹא רִפְּאָה לוֹ *he was healed*, lit. *some one healed him*; cf. *Kings* 289 19. We must read: וְשָׁב וּרְפָאֵלֹו; cf. also וּשְׁבָה in Is. 6 13. The addition of יְהוָה and אֵת in the present passage is due to a glossator.

(4) An additional (misplaced) gloss to this hemistich יִגְוֹ כִּי־שָׁב יִגְוֹ is the clause בְּיַוִּם הַבִּינִי in v. 4; cf. my remarks on Ps. 68 10 11 in *AJSJL* 23 226.

(3) For נֶאֱמַר 2^o we must insert נֶאֱמַר; cf. Ps. 80 15. But it would be a mistake to substitute this reading also for נֶאֱמַר 1^o. After נֶאֱמַר in the first hemistich נֶאֱמַר could easily be corrupted to נֶאֱמַר, just as we have לֹא־מִלֵּל instead of רִאֵב in 1 4; see above, *ad loc.* If the reading had been נֶאֱמַר in both hemistichs, the corruption to נֶאֱמַר could not be accounted for.

ג

The third section consists of two seven-line stanzas followed by an appendix of four lines. Each line has 2 + 2 beats, i.e. the same meter which we find in Ps. 16; cf. Haupt, *Purim*, p. 18. The first two stanzas were written before the fall of Nineveh in B.C. 606, the appendix was added after Judas Maccabæus' victory at Adasa in 161 B.C.

For the heading, מִשָּׁא יְנִיָּה, see above, p. 18, *ad* 1 1.

(3 ε) Instead of נָא we must not point נָא, although the cuneiform name is *Ni'(u)* i.e. *Ne'(u)* = Egypt. *nē(t)* which means *City* (BA 1 507). We find an *o* in Hebrew instead of Assy. *e* or *i*, not only in נָא, רָאשׁ, צָאן, רָאשׁ = Assy. *rešu, çenu, ekul*, but also in סָרְגִין = *Šarru-kenu* and in אֲשֶׁר־הָיָהּ = *Ašur-ara-iddina*; see *Ezra-Neh.* 31 23.

אֲשֶׁר־הָיָהּ is a gloss.

For אֲרָיִם (with אֲ) read אֲרָיִם, with אֲ; see *Kings* 280 27 and cf. above, p. 27, the note on אֲרָיִם־בַּחַר מֵאֵר, 2 2. The plural אֲרָיִם is intensive (= *the great Nile*) just as עַל־נְהַרְתַּיִם כְּבֹל, Ps. 137 1 means *By Babylon's great river*, i.e. the Euphrates; see *OLZ* 10 65. Also יְהָרִים is a *pluralis intensivus* like

צהרים, ערפים, etc. (see *Kings* 206³⁴ 270, n.*): ארם נהריב = *Syria on the Great River*, i.e. *the Euphrates*.

The clause מים סביב-לה היא is a gloss to the following חילה היא; it might also be a variant (see *Kings* 213⁴⁸) to the last hemistich of this verse, מים חומתה (cf. the note on 2^{4b}, i.e. γ , β) but this is improbable.

For חילה היא read חיל היא; the relative pronoun prefixed to this clause may be omitted. The term היא is used also of a large river, just as *iamm* and *bahr* in Arabic; cf. *Is.* 19⁵. The Assyrians, on the other hand, called the Persian Gulf *nāru marratu*, the Bitter (i.e. Salt Water) River; cf. *JAOS* 16 civ and the comments on the Babylonian map of the world in the translation of Ezekiel (SBOT) p. 100, l. 36; see also the descriptive pamphlet *Die Regenbogen-Bibel* (Leipzig, 1906) p. 10.

For מים, at the beginning of the last hemistich, point מים (W). In *Gen.* 6¹⁷, on the other hand, J. D. Michaelis read מים: — הנני מביא את: — המבול מים על הארץ; see E. Suess, *Die Sintfluth* (Prag, 1883) pp. 27, 50. I pointed out in *KAT*² (1883) p. 66, n. 3 (cf. *AJSL* 1¹⁸⁰, n. 2) that מבול was a popular adaptation of Assyrian *abûbu*, deluge; cf. *KAT*³ (1902) p. 546, n. 2. For מ = נ see also *Kings* 190²⁶; Haupt, *Purim*, p. 23, l. 23.

(9) For ענמה point ענמה.

The following ומצרים ואין קצה פוט is a gloss; ומצרים ואין קצה belongs to כוש, and פוט is an addition to ולובים, derived from *Ez.* 30⁵; cf. the remarks on the glosses θ and ϕ , also נ, γ and ב, π .

The verb היא is a gloss; cf. the gloss היה in *Is.* 5¹ Cant. 8¹¹; see *AJSL* 19¹⁹⁶, below.

For בעורתך read, with W, בעורתה; cf. עריך instead of עלי in 1¹⁴. For the prefixed כ see *Numbers* 57⁴⁶.

(10) The נם before כללה is due to vertical dittography; cf. *Kings* 86³⁰ and below, note on v. 13.

For the imperfect, ירטשו, read the perfect, ירטשו; cf. ירתקו in the last hemistich. The י may be due to dittography of the ר; cf. the note on לבבוריבך, 2¹ (= ו = ר).

The prefixed כל is a scribal expansion, derived from *Lam.* 4¹ 2¹⁹; *Lam.* 2¹⁹ is a gloss; cf. the gloss כל חיצות בראש כל חיצות in *Is.* 51¹⁹.

For the accentuation ידי (so, too, *Obad.* 11) instead of ידי see above, p. 18. The form ידי might, of course, be derived from ידה = נדה, Assyrian *nadû*, to cast, throw, just as we have in Assyrian: *inçabtu*, aer-ring, from נצב = נצב, Eth. *uḫḫb*; or in Arabic: *uqîr* alongside of *naqîr*, trough (*AJSL* 23²⁴⁴) but the reading ידי is preferable. The verb is not denominative, derived from יד, as W suggests.

Heb. יקים is an Assyrian loanword: *ziqq* = *zing* = *sinqu*, from *sanâqu*, to bind, confine = Arab. *qânuka* = *qâqa* = Assyrian *siqu*; cf. Heb. צניק and רציק; see *Kings* 125²⁷. For the infixed n in צניק cf. the remarks on Aram. קיץ in the note on שקים, 3⁶. The י in יקים for יקים is due to partial assimilation of the initial ס to the following nasal; cf. *Is.* 10¹, *time* = Assyrian *simânu*, from *uásama*; see *KAT*³, 650, n. 3. For אקים

(Jer. 40¹⁴) = וְקַיִם cf. Assyr. *agappu* = *gappu* (for *gadpu*) wing; see *Kings* 98¹⁰. The ך in גַּרְךָ represents an infixed ת (cf. גַּרְךָ = גַּרְךָ; see below, *ad v.* 17^b and *Kings* 258²³) while the ך in בְּנֵךְ is infixed just as the ך in צַיִתְךָ and קִנֵּיטְךָ; the ך in בְּנֵךְ is due to partial assimilation of the initial ך to the final ך. The noun בְּנֵךְ, *wing* is ultimately identical with בַּחַד, *hand*, and the original form is בְּנֵךְ. Heb. וְקַיִם, *fetters* and שִׁיחַ, *street* are ultimately derived from the same root; cf. *Kings* 133, n. †

(11) After תִּשְׁכַּרְיָה we must supply (but not insert) כִּי־שָׁמָּה (cf. Is. 51¹⁷ 22 Jer. 25¹⁵) = כִּי־שָׁמָּה שְׁמַמָּה (Ez. 23³³) = τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ (Rev. 16¹⁹; cf. 14¹⁰). Cf. also Obad. 16.

The participle נִשְׁלַמָּה means *covered*, i.e. *overcome* = *fainting*, falling into a swoon. In Arabic, *ǧāsiya* means *to cover*, and *ǧūsiya 'alaihi*, lit. *a cover was put upon him*, is the common expression for *he swooned*, became senseless. It is not necessary to read נִשְׁלַמָּה; cf. עָלַפּוּ, *are overcome*, lie fainting, Is. 51²⁰ and יִתְעַלֵּף, *he was overcome* (by the heat) Jon. 4⁸; also יִעָטֹף, *faints, fails*, Is. 57¹⁶. The inf. Hiph. הִשְׁלַמָּה means in Eccl. 3¹¹ *covering, veil* = κάλυμμα, 2 Cor. 3¹⁵; cf. Haupt, *Ecclesiastes* (Baltimore, 1905) p. 42, n. 18. The gratuitous emendation עָמַל, proposed by Kamenetzky (ZAT 24²³⁸) and Macdonald (JBL 18²¹²) was suggested long ago by a critic of authority in C. H. H. Wright's commentary (London, 1883) p. 437. J. D. Michaelis' explanation of נִשְׁלַמָּה as a privative denominative (AJSJL 22²⁵¹, l. 3) of עָלַמָּה, i.e. *deflowered, devirginated* (cf. our term *maiden fortress*) is impossible; עָלַמָּה means *young woman*, not *virgin*.

The following hemistichial pair (v. 11^b) is a gloss to v. 14 which represents the original sequel of v. 11; vv. 12 and 13 must be inserted after v. 15, at the end of the original poem; they were displaced by the glosses in vv. 16 and 17. Cf. the note on 1¹¹ (p. 25).

(14) In v. 14 the two clauses וְרִמְסֵי בַחֲמֵר and חֻקֵי מִבְּצָרֶיךָ are glosses; וְרִמְסֵי בַחֲמֵר explains the preceding בָּאֵי בְטִיט, and חֻקֵי מִבְּצָרֶיךָ is a gloss to the entire verse, and should therefore be placed after the second hemistich.

The line שְׂאֵבֵי לֶךְ מִי מִצֹּר does not refer to *boiling water* which is to be poured over the besiegers; nor does it mean *Fill the moats* (cf. above, p. 16, n. 10). It refers to the fact that the besiegers will cut off the water-supply of Nineveh, so that the Ninevites will depend again on the rain water as in the time before Sennacherib built the great waterworks of Nineveh.

The phrase בָּאֵי בְטִיט, *Go into the mud* means *Knead the soil with your feet*; the clay (Span. *adobe*) was mixed with water, and then worked with the feet. The emendation כִּי־שָׁמָּה (Grätz, N; cf. Zech. 10⁵) is gratuitous. The inhabitants of the besieged city will be forced to make bricks in order to restore the fortifications destroyed by the besiegers. In Assyrian we find the same phrase: *šītu erēbu* (HW 301^b). Heb. בָּאֵי בְטִיט = Assyr. *šītu* stands for *šintu*, with partial assimilation of the feminine

ח as in Syr. קשטא, *archer* for קשתא, from Assy. *qaštu*, bow (a biconsonantal feminine form) pl. *qašāti*; cf. AJSL 23²⁴⁸, below.

(15) The two משלים of v. 15 must be transposed; cf. the remarks on the transpositions in 1 11 14 and 25.

For התכבד read התרבי. The reading התכבד is not a graphic corruption, but it is influenced by התכבד in the second hemistich (cf. the remarks on אמלל 1° for ראב in 14).

These imperatives are concessive: *just make thyself numerous = even if thou makest thyself numerous*, i.e. in spite of thy large population and the numerous troops manning thy fortresses, fire will devour thee. Sometimes such imperatives are ironical, e.g. in the gloss Eccl. 11 9:—

Just walk in the ways of thy heart
and in the sight of thine eyes;
But know that for all these things
to judgment God will bring thee!

Cf. also the two Maccabean passages Is. 47¹² and Lam. 4²¹ (OLZ 10⁶³).

The א in ארבה is not prothetic, as in Syr. ארקיע for רקיע, etc. (Nöldeke, *Syr. Gr.*², § 51). The stem is not רבי, but ארב; cf. אבר = כרי (AJSL 23²⁴⁷) and Assy. *âribu* (or *eribu*) a swarm of locusts. The final ה in ארבה represents the nominal affix ' ; ארבה = *arba*, just as Assy. *gabšû*, inflated skin (Arab *ṭauf*) = *gabšaiu*; cf. *Ezekiel* 65¹⁶ and AJSL 1¹⁷⁹, n. 4. The Assy. verb *arâhu* (to devastate the fields) is denominative; Tennyson says: *This Philip and the black-faced swarms of Spain . . . come locusting upon us.*

The third hemistich of v. 15^a, האכלך כילק, is a gloss (so W) to the first hemistich וגם־האכלך אש. Also vv. 16 and 17 contain glosses to v. 15; the antiquarian and biological erudition displayed in these verses cannot be credited to the original poet.

For שם, at the beginning of v. 15, read גם or וגם; we find the same mistake in Ps. 137 3, where we must read כִּי־גם, *although* (Eccl. 4 14) instead of כִּי־שם; see OLZ 10⁶⁵, n. 3.

(16. 17) V. 16^a and v. 17^a expand Nahum's terse statement regarding the countless population of Nineveh, while v. 16^b and v. 17^b supply some biological information with regard to the locusts. In v. 17 we find also some tertiary glosses (cf. ב, χχ).

(16^b) The hemistich ילק פשט ויטף severs the connection between v. 16^a and v. 17^a which form a משל with 2 + 2 beats.

The verb פשט refers to the *exuviation* (or *eclysis*) of the locust. We use *exuviae* of the skins, etc., of animals, which are shed or sloughed off, while in Latin, *exuvia* is used also for *spoils*, just as Heb. פשט means also *to plunder*. Arab. *sâlaxa*, to shed the skin, is connected with the root של which we have in שלל, *to plunder*; Arab. *sâlaba*; cf. AJSL 23²⁵². A. E. Shipley states in the article on locusts, EB 2808: On leaving the egg the young immediately cast their skin, an operation repeated about the

6th, 13th, 21st, 31st, and 50th day; the wings attain their perfect development and the locust becomes capable of flight only at the 6th and last molt. The Assy. stem *pašātu*, to obliterate, has no connection with Heb. פשט, but is a transposition of שטף, to rinse, to wash off.

The term ילק is not derived from ללק = לעט (cf. *Kings* 17:5, n. †) but it may be connected with Assy. *ilqitu* (HW 76) and Arab. *yaluqā* which denotes a leaping gait of the camel, so that ילק may mean leaper; cf. our grasshopper and German *Sprengling* or *Sprengsel* = locust. The second syllable of German *Heuschreck* represents the obsolete verb *schrecken* = to leap; cf. Luther's Bible, Job 39:20: *Kannst du es schrecken wie die Heuschrecken?* i.e. *Canst thou make him (the horse) leap as a locust?* Heb. הַחֲרַעֲשֵׁנוּ כְּאַרְבֵּבָה.

(17^b) The נ in נדר (whence the name *Cadiz*) is an infixd ת, and נר is connected with קיר and Assy. *kāru*, wall; cf. the remarks on נדר above, p. 32, and AJSL 23:247. In ביום קרה (which is perhaps influenced by ביום צרה, 17) יום should be transposed: we must read בקר היום, in the cool of the day (for קר, cool, see AJSL 23:242) i.e. from sunset to sunrise; in Arabic, the dual *al-bardāni* (cf. Heb. ברר) means morning and evening; and *bardu 'n-nahāri* = daybreak. Toward nightfall (לְקֵרַח הַיּוֹם, Gen. 3:8; cf. my remarks in AJSL 22:203, n. 17) the locusts alight on the ground, but the next morning, as soon as the sun has warmed them a little, they resume their flight and disappear. As long as they are chilled by the night air and have their wings weighted with dew, they are unable to fly; cf. Dr. Post's article in *Hastings' Dictionary of the Bible*, vol. 3, p. 130.

The last hemistich, וְלֹא-יָוֹדַע מִקְוֵמוֹ, has been expanded by a prefixed and an affixed gloss, וְנִדְרַד and אַיִם; both are superfluous. For מִקְוֵמוֹ we had better read מִקְוֵמָם (cf. רִחֲוֵימָם) although the suffix refers to the collective וְנִבְיֵי. The singular suffix in מִקְוֵמוֹ may be influenced by וְלֹא מִקְוֵמוֹ, Ps. 103:16 = Job 7:10; מִקְוֵמוֹ may also mean the place (*Kings* 299:30). The singular וְנִדְרַד for וְנִדְרָד may be due to haplography; cf. Haupt, *Purim*, p. 23, l. 9; see also above, p. 29, ad לעביר-בך, 21.

(16^a) The clause וְהַרְבִּיחַ רַבְלֵיךָ may be concessive, just as the imperatives in v. 15^b; but it is not necessary to substitute the imperative (so WM) in this gloss; cf. the conditional clause אֲכַלְהֶאֱשׁ בְּרִיחֶיךָ in v. 13. Heb. רַבְלֵיךָ is dissyllabic (*rōkhlā'ikh*).

(17^a) For מְנַרְדֵּךָ we must not read מְנַרְדֵּיךָ (see *Isaiah* 107:27 and below, note on הַעֲלֵתָהּ, 38) or רִחֲוֵימָם (Grätz) but we must point: מְנַרְדֵּךָ, *thy exorcists, conjurers*, part. Piel of נר = Assy. *nažāru*, to curse, execrate (adjure, conjure). Alongside of נר we find also אור in Assyrian (cf. AJSL 23:252). The primitive meaning of this stem is to bind (cf. אור, girdle) just as ארר, to curse means originally to bind; cf. Assy. *arru*, bird-catcher and *irru*, rope, snare (HW 138) also our *spellbound*. In Arabic, *mundir* means *admonisher, apostle, preacher*, just as כוהן means *priest* in Hebrew, while the corresponding Arab. *kāhin* means *seer, diviner*. Heb.

נִיר, *devotee, Nazirite* is derived from the same stem; a *vow* is merely a *promissory oath*, cf. our *vowing vengeance* = German *Rache gelobend*. The stem נִיר is a differentiated dialectic byform of נִר; cf. פִּתְרוֹן alongside פִּשֶׁר; see *Proverbs* 51 14; *Kings* 192 22 275 29.

Also נַפְסָר is a Babylonian loanword = Assyrr. *tupšarru*, scribe, i.e. hierogrammatist. The word is ultimately Sumerian, a compound of *dup*, tablet (which has passed into Syriac as ܢܦܫܐ) and *sar*, to write. Instead of נַפְסָרִיךְ and נַפְסָר (Jer. 51 27) we ought to point: נַפְסָרִיךְ and נַפְסָר; the ט is due to the *u*-vowel; a *t* followed by *u* sounds like ט, while a *q* followed by *i* sounds like כ; therefore the Assyrians often write *tu* for ט, *ku* for ק, and *ki* for ק; see my ASKT 169, § 13; *Kings* 86 11 208 15. The *a* in נַפְסָרִיךְ instead of נַפְסָרִיךְ or נַפְסָרִיךְ is due to the fact that after a ט an *ā* sounds almost like *ō*, just as our *wand* is pronounced *wound*; cf. BA 1 252. The late compiler of the oracle in Jer. 50 51 (which was written about the end of the reign of John Hyrcanus, 135–104 B.C.) took נַפְסָר to mean כּוֹפֵר = שׂוֹטֵר, i.e. a military officer; cf. *Judges* 35 50; contrast *Kings* 304 27. See also the note on נְשִׂים, v. 13.

The form נוֹבִי (= Arab. *jābī*) at the end of v. 17^a represents a correction of the preceding נוֹב. For the apocope of the termination *ai* or *ê* cf. מַעַל = מַעֲלָה, etc. (see AJSL 22 253, n. 14) and for undeleted corrigenda cf. *Kings* 194 20. The variants נוֹב נוֹבִי may be rendered in German: *Sprengsel, Sprengling*; and in English: *creaker, cricket* (*cricket* means *creaker*, i.e. *chirper*). In Assyrian we could use *êribu* (= *ârību*, participle of אַרְבּ) and *eribû* (i.e. אַרְבִּי = Heb. אַרְבֵּה; see above, ad v. 15). The stem of נוֹב = נוֹבִי is akin to גָּבַא, *to gather*, so that נוֹבִי means originally a *gathering or swarm* (of locusts). Cf. Ethiop. *gûbâ'ê*, collection, congregation; Assyrr. *gabbu* (for *gab'u*) all; *gubbu* (for *gub'u*) cistern (cf. Heb. גַּבִּים 2 K 3 16 Jer 14 3 and גַּבַּא, *pool, swamp*, Is. 30 14 Ez. 47 11) lit. *reservoir* (מִקְוֵה) i.e. a place where water collects or is collected or stored. The root קוּ is a modification of גָּב or גָּבַ; קוּ, *cord* is a collection of strands twisted or woven together. Heb. קָבַע, קָבַע, קָבַע, קָבַע; Assyr. קַבַּשׁ, קַבַּל; Arab. *jamī', jamīl, kāmīl*, etc. are all derivations of the same root גָּב = גָּבַ = קָבַ = קָבַ = קָבַ = קָבַ = קָבַ = קָבַ; cf. the remarks on אַנְיָ = אַנְיָ = אַנְיָ = אַנְיָ in the note on וְקָיָם, v. 10 and AJSL 23 252.

(12) The prefixed כל is scribal expansion.

אֲנִי should be read אֲנִי; cf. the remarks on יָאֲרִים, v. 8.

For עַם, at the beginning of the second hemistich, substitute עַמְךָ, which we find in the Received Text at the beginning of v. 13; הַגֵּה before עַמְךָ is scribal expansion.

V. 12^b is an explanatory gloss: the Assyrian fortifications are like fig-trees (תְּאֵנִים) and their garrisons like firstripe figs; if the תְּאֵנִים are shaken, the עַם manning them fall into the hands of the besiegers, lit. *into the mouth of the eater*, i.e. *they are swallowed up*. For *firstripe figs* see Haupt, *Biblische Liebeslieder* (Leipzig, 1907) n. 11 on No. X.

(13) In v. 13 the hemistichal pair שְׁעָרֵי אֶרְצְךָ נִפְתְּחוּ לְאִיבֵיךָ (פתוח) נפתחו

is an explanatory gloss in which פתוח represents a tertiary scribal expansion.

The first two words of this verse, הנה עמך, belong to v. 12.

Only the two hemistichs נשים בקרבך and אכלה־אש ברחיקך are genuine, and they must be transposed; cf. the remarks on 1 11 14. If נשים בקרבך was the second hemistich, we can understand why עמך, which represents the beginning of the second hemistich of the preceding verse, appears before נשים. For vertical dittography see above, *ad* v. 10.

The clause אכלה־אש ברחיקך is conditional; cf. the concessive clause הרבית רבליך at the beginning of v. 16. For the unaccented upbeat (*Auftakt*) in אכלה־אש cf. above, *ad* 1 3^a.

For נשים, *women*, we must read נשׁים, *we shall destroy*, from שׁמם, or rather ישׁמו, *they will destroy*. Similarly G has for נשׁים, Num. 21 30 γυναικες. The compiler of the late oracle Jer. 50 37 51 30 (cf. Is. 19 16 and the note on טפסר, v. 17^a) read נשׁים; but if the Assyrians had been *women*, the siege of Nineveh would not have lasted so long.

(18) The section 3 8-15, apart from the glosses relegated to the margin, represents an old poem composed by an Israelitish poet in Assyria about 607 B.C. before the destruction of Nineveh in 606 B.C. But the last two verses of c. 3 were added by the Maccabean compiler of this festal liturgy for the celebration of Nicanor's Day. The suffixes in רעך, אדירך, לשברך, מבחך, שמעך, עליך should be feminine, referring to the City of Nineveh (*i.e.* the Seleucidan Kingdom), not masculine; מלך אשור is a gloss. Cf. above, p. 29, *ad* 2 14^b (β, ρ).

For נמו instead of נמו cf. the remarks on יד, v. 10.

After נמו we must supply (but not insert) שנתם (Ps. 76 6) or שנת עילם (Jer. 51 59 57). All these passages are Maccabean: Ps. 76 refers to Judas Maccabæus' victory over Nicanor; see my remarks in ZDMG 61 286; for Jer. 51 cf. the note on טפסר, v. 17.

Instead of ישכני read ישני (not ישכני).

For אדירך cf. אדירי, 2 6.

Instead of נפשו read נפצו, from פוץ, as in 1 K 22 17. The stem פוץ (whence the name פישין, *Surgy*, *i.e.* rising in billows; see JAOS 16 ciii, †) means to gambol, caper, leap, spring, skip (cf. Jer. 50 11, quoted in the notes on דהר, Nah. 3 2) but not to scatter.

The addition of הררים על is derived from the parallel passage in Kings (see Kings 171 10 and cf. the remarks on the gloss פוץ in v. 9).

(19) Instead of פקה read, with W, גקה; cf. Kings 293 52; contrast ברשים for פרשים in 2 4^b (γ, β). This noun גקה (for *gihhâiatu*) corresponds to Syr. גְּהֵיָתָא (or מְהֵיָתָא) *deliverance from pain*, etc. Cf. also Arab. *jāhhâ 'l-sājjata* (= *nās'sā'ahā*) which does not mean to enlarge a wound (in the head) but to mitigate it.

The final clause, כי על מי לא עברה רעתך תמיד, is a prosaic explanatory gloss; the suffix in רעתך may be either masculine or feminine; cf. the note on מלאככה at the end of c. 2.

7

The fourth section consists of ten couplets with 3 + 2 beats in each line, *i.e.* the same meter as in the second Maccabean section, ב. The first nine couplets (which may be grouped in three sections; *cf.* Haupt, *Purim*, p. 47, l. 24 and the Maccabean psalm in the Book of Jonah, AJSL 23²⁵⁶) were composed after the destruction of Nineveh in 606; the final couplet, on the other hand, is a Maccabean appendix, just as the last four lines of א.

Section 7 consists of 3 2 3 + 2 4-14; א of 3 8-19; ב of 3 1 and 4-7 + 1 11-2 3; 8 of 1 1-10. Consequently 3 1+4-7 must be inserted before 1 11-2 3, and 2 4-14, preceded by 3 2 3, should stand after c. 3. Section 7 (2 4-14) has, it may be supposed, been inserted after ב, because it is in the same meter (3 + 2) while א appears at the end of the book, because it has a different meter (2 + 2). The reason why the first line of ב (3 1) has been inserted after 2 14^b has been indicated on p. 29, in the note on ב, ρ; the insertion of the first three משלים of 7 between the first and the second משל of ב (3 14) has been explained above, on p. 23. *Cf.* my restoration of the Hebrew text of Canticles in AJSL 19²²⁻³² and my arrangement of Ecclesiastes in Haupt, *Koheleth oder Weltschmerz in der Bibel* (Leipzig, 1905). *Cf.* also the remarks on transpositions in ancient Arabic poems in Nöldeke, *Beiträge zur Kenntniss der Poesie der alten Araber* (Hannover, 1864) p. vii; Ahlwardt, *Bemerkungen über die Ächtheit der alten Arabischen Gedichte* (Greifswald, 1872) pp. 18 and 84.

(1 1^b) For the heading, חזון נחום האלקושי, see above, p. 18. The prefixed כספר is a gloss; *cf.* EB 3259.

(3 2) The singulars, שיש, אופן, מרכבה, פרש, חנית, פגור, קנן, הפקר, קנן, פגור, חנית, חרב, פרש, מרכבה, סוס, אופן, שיש are collective; *cf.* our *horse* = cavalry.

The participle דהר means *crying, neighing*, not *galloping*. Barth has pointed out that this stem is identical with Arab. *hádara*, to roar, which is used of the roaring of the sea, the braying of an ass, etc. *Hádara* means especially *ضاروا في غايرتي شقشقاتين*, to roar without inflation of the *šiqšiqā*, *i.e.* the faucial bag (German *Brüllsack*) of a male camel which he inflates and projects out of his throat at the season of rut, when he sees a female camel. Arab. *hadra* means (like שאון; *cf.* ותשא, 1 5) *crash*; Arab. *hadir* = roaring of the waves (*cf.* שאון ימים, Ps. 65 8). *Hadir*, cooing of doves, stands for *hadil*. For the transposition in דהר = *hádara* *cf.* AJSL 22²⁶⁰, n. 10. Our verb to bray was formerly used also with reference to the bull, deer, etc., as well as to man. On the other hand, Herodotus (3 84) uses *φθέγγεσθαι* with reference to a horse.

In the Song of Deborah (Jud. 5 22) the hemistichal pair,

אדהלמו עקבי סוס מדהירות דהרות אביריו

means: *Then clattered the hoofs of the horses from the yells, the yells of his heroes, i.e. owing to the (incessant frantic) yelling of the heroes (of*

the enemies) urging on their steeds, the horses galloped so that their hoofs clattered. In Arabic, *rúkaḏa* means not only *to urge on a horse, to gallop*, but also *to flee*; cf. the note on מעלה, 32. In Scotland, *to thud* means *to move with velocity*; cf. הלמי = *they thudded away*. In German the קיל עקבי סוס is called *Hufschlag*, i.e. *hoof-beat* (cf. Lat. *pulsus*, Greek *κτύπος*). Apart from *Zagen* for *Schreien*, Luther translates Jud. 5²² correctly: *Da rasselten der Pferde Füße vor dem Zagen ihrer mächtigen Reiter*. The suffix in אביריו refers to the enemy; cf. גבורתו and אביריו, Nah. 2⁴ 6. We must not read הלמי, nor need we join the prefixed מ of דהרות 1° to סוס; contrast Ps. 68²⁷ (AJSL 23 239). The first דהרות is not a suspended *status constructus*, but *status absolutus*; for the repetition cf. v. 5:

הרים נקלו מ"יהוה מפני־יהוה אלהי ישראל

and gloss θ in Ps. 68 (AJSL 23 224). § renders Jud. 5²²: נפל עקבא and הדין נפל עקבא; דרכשה מן נהמתא דחילא דתקיפיה; Syriac נהמתא, *roaring*, is a correct translation of Heb. דהרות; contrast ZDMG 56 456. ¶ renders freely: *ungulae equorum ceciderunt, fugientibus impetu, et per praeceps ruentibus fortissimis hostium*; cf. ZDMG 56 461. In this passage, *ceciderunt* does not mean *they fell = they stumbled*, but *they came down with a crash*; cf. *fulmina cadentia* and our *the blows fell*, also נפל in Gen. 24⁶⁴ 2 K 5 21. They tumbled all over themselves trying to get away. In Arabic, *uḏā'a*, to fall, means also 'to rush away' (*dāhaba uḏū'alaqa sarī'an*) = German *fortstürzen*. The comments on Jud. 5²² in ZDMG 56 453-465 are unsatisfactory, and the restoration of this line, given on p. 184, is gratuitous.

Also in Jer. 8¹⁶ צהלות אביריו denotes the *yells of the horsemen*, not the *neighing of the horses*. We must read:

מִן נִשְׁמַע נַחֲרַת סוּסֵי
 (מקיל) מִצְהָלוֹת אַבִּירָיו רַעֲשָׂה כַל־הָאָרֶץ:

The prefixed מ before צהלות is not a nominal preformative, but the preposition מן, as in Jud. 5²². We must point מצהלות, plur. constr. of צהלה; cf. Isaiah 110 41. The noun מצהלות in the late passage Jer. 13²⁷ has a different meaning: it is explained by the following gloss צהלה; cf. Syr. צהלא, *lustful*. The noun צהלה represents a form *ḥālat*, not *ḥālat*. The explanation of מצהלות in the prefixed gloss *natorum ejus*; but § מן קלא דממללא דנכרוהי is rendered: צהלא דרכשה. Heb. נחרה, however, means *snorting*, not *neighing*; see my paper on the cuneiform name of the sperm-whale, AJSL 23 263. In Arabic, *ḥāla* is used of the cry of a horse (*ḥāla 'l-fārasu ūlā ḥāḡata*) but in German the term *wiehern* (i.e. *to neigh, to whinny*) is used also of a *roaring laughter*; cf. our *horse-laugh* (see Haupt, *Purim*, p. 13, l. 30). *Roaring* may be used with reference to a lion, a tempest, the sea, boisterous mirth; it may denote also an outcry of distress, etc.

In Arabic, *qārqara* (which denotes originally the sound of rushing water; cf. AJSL 23²⁴⁶) means not only *to roar, to crow, to coo, to murmur*, but also *to guffaw*; and in modern Arabic it means *to complain, to grumble*. In Is. 12⁶ 24¹⁴ 54¹ Jer. 31⁷ צהל appears as a synonym of רנן, *to shout for joy*; in Esth. 8¹⁵ we read ויהיר שושן צהלה ושמחה; but in Is. 10³⁰ צהל means *to utter shrill cries of distress*, just as we speak not only of *shrieks of laughter* but also of *shrieks of fright*.

Nor does אבירי in the Maccabean passage Jer. 47³ refer to the horses. We must read: מִשְׁעֶמֶת פִּרְסוֹת אַבְרִי מָרַעַשׁ לְרִכְבּוֹ ב
לְאַהֲפֵי אֲבוֹת אֱלִיבָנִים מִרְפֵּיץ יָדַיִם: (α) קול
(β) הקון גלגליו
 The stem שטט corresponds to Arab. *tā'ata*, a synonym of *dāqqa*, to pound (Heb. דקק) and *rāḏaxa*, to smash (which corresponds to Heb. רצח, to slay). For אבירי ט has again, correctly, גיבורה, ש, פרסתא דגנברוהי, β bellatorum ejus. The ל in לרכבו (cf. משרה לכפירים, Nah. 2¹²) is inserted for rhetorical reasons; just as כעגלי בדשא (cf. מיע לרתיבוהי דשא כעגלי, Jer. 50¹¹; see below). The phrase מרעש לרכבי (= ט מיע לרתיבוהי) which Cornill considers to be a gloss, is far more poetic than המון גלגליו, which Cornill relegates to the margin. For the intransitive Hiphil לאהפניו (אתפניו) cf. the last hemistich of Nah. 2⁹: ואין מפנה, also Kings 217²; AJSL 22²⁰⁴, l. 4. For the second line of Jer. 47³ cf. ll. 112, 113 of the cuneiform account of the Deluge, mistranslated by Jensen, KB 6²³⁶, l. 113; see KAT² (1883) 62²⁷ 73¹⁰.

In Jer. 50¹¹, on the other hand,

כִּרְתַּשְׁמָחוּ כִּי תַעֲלוּ שְׂקֵי נַחֲלָתִי
 כִּי־תִפְּשׁוּ כַעֲגָלֵי בְדִשָּׂא וְתַזְהֲלוּ כַאֲבִירִים

the noun אבירים means *bulls*; we must render: *though ye bellow like bulls* (so AV). For the concessive כי see the note on כִּי־בִקְקִים, Nah. 2³. Ⓢ ἐσκυρῆτε ὡς βοῦδια ἐν βοτάνῃ, καὶ ἐκερατίζετε (this is wrong) ὡς ταῦροι, Ⓜ sicut vituli super herbam et mugistis sicut tauri, Ⓝ תריצון איד עגלא ותרקדון, כעגלי רבקא ותטולון כגיבריא, איד דברא דענא.

There is no evidence that אבירים ever refers to horses, nor does דהר mean *to gallop*.

The clause פרש מעלה forms the last hemistich of v. 2; the סוף פסוק after מרקה ומרכבה must be transposed. The collective פרש means here *horsemen*, not *horses*; cf. the second hemistich of gloss β: והפ'רשים הרעלו = Ⓢ καὶ οἱ ἰππεῖς θορυβήσονται.

After מעלה we may supply (but not insert) את־סוכו, cf. the intransitive Hiphil מפנה in 2⁹; מעלה means literally *he rears = he causes* (his horse) *to rear* by urging him on with whip and spur. *Spur* (Assyr. *ziqtu*) is no anachronism; see l. 54 of the sixth tablet of the Babylonian Nimrod Epic (KB 6¹⁷¹; cf. p. 450 and HW 262^b). The Median horsemen may have spurred (or goaded) their horses with the points of their swords, etc., or with their feet; cf. Arab. *rākada = dāfā'a: rākadū*

'l-fārāsa bi-rijlāihī ūlā 'stahāttahu lil-'ādūi; — ḥatta = ḥaḏḏa). Heb. מעלה has here about the same meaning as Arab. *mutarākiḏ*. Cf. also Arab. *uākara* which means *to move with springs or bounds, to rear, to race, etc.*

(2^{4b}) The first three משלים of 7 have been displaced in the Received Text by gloss β. The first משל of β (2^{4b}) is a variant (cf. *Kings* 213 48) to the second משל of 3₂, and the two משלים of the following verse (25) represent an explanatory gloss to this variant: 25^a explains the second hemistich of 2^{4b}; (ה'פ'רשים הרעלו) and 25^b gives an explanation of the first hemistich of 2^{4b}; it is therefore better to transpose the two משלים of 25 (cf. the transposition of the two משלים of 3₁₅; also 3_{16 17} and 13₉). The glossator understood הפרשים to mean *horses* (of the chariots) not *horsemen*.

Instead of באש we must, with W, read כאש (cf. *Kings* 182 25 and *Esth.* 1 18 34) and לפדת (cf. the Homeric *λαμπετόων*, *Il.* 1 104; *Od.* 4 662) instead of פלדת; cf. 1 *Makk.* 6 39: *κατηύγαζεν ὡς λαμπάδες πυρός*. The verb *לפד* is denominative, derived from לפיד, *torch*, and this may be a transposition of *dappil* = *dappir*, a byform of Assyr. *dipāru*, *torch*. The collective הרכב may be construed as a feminine in spite of *Ex.* 14 7; cf. מראיהן in v. 5^b, which must not be (with W) changed into מראהים. The corresponding Arabic word *rakb*, a troop of horsemen, cavalcade, etc., may be construed either as masculine or feminine; cf. Wright-de Goeje, 2 181 A; 1 293 B (§ 148, rem.).

The clause ביום הכני between the two hemistichs of 2^{4b} is a misplaced gloss to v. 3^a, just as זכר, at the beginning of v. 6, is a misplaced gloss to יורע in 1 14, and יבשלו בהליכותם (v. 6) a misplaced gloss to הרעלו in the present. משל The fact that the gloss בנייתם, which gives another explanation of הרעלו, appears in the Received Text at the end of 3₃, shows that 3₃ must have originally stood near 2⁴, just as the two glosses אך סוררים שכנו צחיחה (Ps. 68 19) and ואף סוררים לשבן יה אלהים (Ps. 68 7) show that Ps. 68 7 stood originally near Ps. 68 19; see *AJSL* 23 223; cf. also my remarks on the gloss מעין גנים in *Cant.* 4 15 (*AJSL* 18 237, n. 35 on No. 8) and Haupt, *Biblische Liebestlieder* (Leipzig, 1907) p. 27, l. 9.

For ברשים read, with W, פרשים; cf. פרה for שיה, 1 S 17 34; ברול for פרול; contrast פנה for פנה. The rendering of 6, *καὶ οἱ ἵππεις θορυβήσονται*, is correct, although *θορυβήσονται* is somewhat vague; this verb means especially *to be confused, mixed up, to be in a confused mass or jumble*; *θόρυβος* = רמון, מהומה; cf. *ad* v. 9^a. The passive הרעלו means *they are frenzied*, i.e. *they run amuck*, rushing to the attack in a state of frenzy, charging furiously with desperate resolution, at breakneck speed. Their chargers *run like mad* (cf. יתהולל הרכב in v. 5 and בשנתון ינהג, 2 K 9 20) as though they had the (blind) *staggers*, German *Koller*; cf. תרעלה. In Arabic the verb *ra'ila* means *to be stupid, doltish*, and the Pual of its synonym (*ḥānuqa*, to be stupid, dull): *ḥimmiqa* means especially *to be stupefied by wine, to drink wine* (*šāriba*

ʿi-xámra). Cf. also Greek (πρόσω) μάομαι (which is connected with μαιμάω and μαινομαι, also μανία and μένος) especially μεμαώς, also μενεαίνω. In the two misplaced tertiary glosses יבשלו בהלכותם (2 6) and יבשלו בנייתם (3 3) this *furious precipitation* was misinterpreted to mean *stumbling in their course or over the corpses*. The *Kēthiv* הלכותם must not be read הלכותם, but the ו should be transposed as in ירדע for ירדע, 17 and in ולהב for לובה, 3 3; we must read the plural הלכותם, not the singular הלכתם, as pointed in the *Qērē*. Nor is the *Qērē* of יבשלו in the second gloss correct; we must not read יבשלו, but יבשלו, as in the first gloss. For the *scriptio defectiva* of the *i* in הלכותם cf. *Kings* 84 32.

(5^b) The verb ירוצו is not frequentative, but intensive; it does not mean *they move hither and thither*, in a zigzag manner, but *they run fast*, quick as a flash, swift as lightning; cf. our *they run 'like blazes'* and modern Arab. *rámah*, to run = *lámah*, *lámá'*.

(5^a) For יתהוללו read the singular, יתהולל; cf. *Kings* 170, n.*; 296 38. The plural is conformed to ישתקשקו in the second hemistich. For the singular in the first hemistich and the plural in the second cf. *Ges.-Kautzsch*, § 145, g. This *raging* of the chariots (German *dahinrasen*) means *driving furiously*, נהג בשנעין; cf. the remarks on ירעלו.

Just as ותתהלחלח, Esth. 4 4 is connected with חיל, so ישתקשקו must be combined with שוק, *leg*; it means *they move their legs*, i.e. *they speed*; cf. Ps. 147 10: לא בנקורת הים לא יבשקו האיש ירצה

Cf. our phrase *he had the legs of him*, i.e. he was quicker. In certain parts of England to *leg* means to run *nimbly*. Assy. *puridu*, swift messenger, originally *runner*, which has passed into Arabic as *barid*, courier, is identical with *puridu*, leg; see KB 6 508 (*mê puridi* = מירגלים). Both Heb. פדר, *mule* and German *Pferd*, horse (cf. *palfrey*) are derived from the same stem, and פדר, פרש, שפר, etc. go back to the same root, פר, to *flee, fly, speed*.

(3 3) The first two words of v. 3 belong to v. 2; see above, p. 39.

In ולהב the ו must be transposed as in ירדע, 17, also ברק should be pointed as פועל; the omission of the ו may be due to haplography; cf. the note on לעבור, 2 1. Both לובה and ברק are denominative participles like לפרה in 2 4^b. Cf. also the note on 2 11 and ותפיצם, Ps. 144 6. The verb *barâqu* is used also in Assyrian, and *lâhiba*, to flare, is used in Arabic (*lâhibati 'n-nâru*).

Although חרב is fem. (cf. 3 15) the preceding verbal predicate may be masc. Nor is the masculine form preferred for rhythmical reasons: להבת would be dissyllabic: *lohevth-xérv*; cf. the anapestic beginning in צפה־דרך (*cappe-dérkh*) 2 2; אכלה־אש (*âkhla-és*) 3 13; וניניה (*uē-Ninuc*) 2 9^a; ואמהתיה (*uamhothêha*; cf. the note on מאד, 2 2 and Nöldeke, *Syr. Gr.* 2, § 33, A) 2 8; בוזז־כסף (*bozzu-késhf*) 2 10.

Both the prefixed חלל and the affixed לגייה ואין קצה לגייה are explanatory glosses to וקבר פגר; for רב we had better point רב. In קבר פגר the first word is not a substantive in the construct state, but a participle

with recessive accent; cf. Ges.-Kautzsch, § 29, f. We find the same form in Is. 30²⁷, where we must read:

הנה יהיה־בא ממרחק בעראפיו וכבר מ'שאה'
שפתיו * מלאו זעם ולשונו כאש אכלת:

For *מִשְׁאָה* we must point *מִשְׁאָה*, *His crash*, i.e. *His thunder-peals*, from a noun *מִשְׁאָה*; see the note on *וַתִּשָּׂא*, 15. Similarly the Masorites have mispointed the plural of *מִשְׁאוּה* (*מִשְׁאוּוֹת*) Ps. 73¹⁸ 74³: *מִשְׁאוּוֹת*, as though it were a derivative of *נִשָּׂא*. The prefixed *שֵׁם*, *name*, before *יהיה* is a gloss. In 2 K 23¹² the form *מִשְׁאָהֶם* (which may have been pronounced *מִשְׁרָהֶם* or even *מִשְׁשֶׁם*; cf. *בָּרַם* = *בָּרַם*, etc.) appears as *מִשְׁשֶׁם*. The form *מִשְׁרָע* must be derived from *רָצַע*, and *מִשְׁרָע(ה)ם* means *their crash*, i.e. *ruin, débris*; cf. *Kings* 295²³; also 272¹⁹, where I have stated that *מִשְׁרָעִין* *קנה רצין* does not mean a *broken reed*, but a *split reed*. This is not *ein aufgeschlitztes Rohr* (Ges.-Buhl¹⁴, s.v. *רָצַע*) but *ein zerfasertes Rohr* (frayed, raveled at the ends).

The participle *כָּבֵד* in the present passage means *numerous*; cf. German *die schwere Menge* and the Hithpael in *הַחֲכַבְדִּי*, v. 15; also *עַם כָּבֵד*, Num. 20²⁰ 1 K 3⁹; *עַרְב כָּבֵד*, Ex. 8²⁰, etc. For *כָּבֵד* instead of *קָבֵד* cf. *רָבֵץ*, *רָבֵב*, *רָבֵב*, *שָׂמַע*, *שָׂמַע*, *אָהַב*, etc.

The last two words of this verse, *וַיִּשְׁלֹו בְנוֹתָם*, are a gloss to *הִרְעֵלוּ*, 24^b; see above, p. 41.

(24^a) The suffix in *נִבְרָהוּ* (i.e. *scriptio defectiva* for *נִבְרָהוּ*) † and *אֲדִירוּ* (v. 6) does not refer to *מָסַף* (i.e. Judas Maccabæus) in v. 2 (so W) but to the enemy besieging Nineveh; cf. Jer. 4¹³ 8¹⁶.

Both *מְאָדָּם*, *reddened*, and *מִתְלַעֵם*, *crimsoned*, mean *bespattered with blood*, *נְאֻלִים בַּדָּם*, Lam. 4¹⁴ Is. 59³. Ἐξ ἀνθρώπων read *מְאָדָּם*, and for *מִתְלַעֵם*, apparently, *מִתְלַעֵבִים* (cf. Arab. *lā'iba bis-saifi yat-tursi* ‡) combining *מִתְלַעֵבִים* with *בָּאֵשׁ* (*ἐμπαίζοντας ἐν πυρί*). For *מְאָדָּם* cf. my restoration of the Song of Vengeance in Is. 63¹⁻⁶ (JHUC, No. 163, p. 49^a). The denominative participle *מִתְלַעֵם* does not mean *clad in scarlet*, but *crimsoned*, scil. *with blood*. The term *crimson* is a doublet of *carmine*, and both are derived from *kermes*, *alkermes* (Arab. *al-qirmiz*). This red dyestuff consists of the dried bodies of the females of the *Coccus ilicis* (Heb. *תּוֹלַע שֵׁנִי*) etc. Heb. *מִתְלַעֵם* corresponds to the Shakespearean *purpled*:

Our lusty English, all with purpled hands,
Dyed in the dying slaughter of their foes.

* In cases like *מִלְאוּ* there is an unaccented syllable between the two beats: *שִׁפְתָיו* was pronounced *sfathâ(h)û*; cf. *אֲבִירוּ* = *אֲבִירוּ*, etc. In some cases we must substitute the *poetic* form *סִיָּהוּ* for *סִיָּהוּ*.

† Cf. *לִבְבָהָם*, Nah. 2⁸ and *יִלְרָעוּ* = *καὶ τοῖς πλοῖσιν αὐτοῦ*, 1 S 30²⁶. In Assyrian, *sarrêšu*, his kings, etc., is the usual form; see *Kings* 270, n. *.

‡ Arab. *turs*, shield, is a transposition of *sutr* = *satar*; *tatarrasa* = *tusâtara*.

There has been a sanguinary battle: everything is bespattered with blood, not only the shields of the warriors attacking Nineveh, but also their faces, hands, etc. They have received numerous wounds, but, undaunted, their nobles rush to the wall of Nineveh, shielded by the large pavises or mantelets (סבך). At the beginning of v. 6 we may supply (but not insert) the adversative וּגַם, *yet*; cf. גַּם תֹּאכַלְךָ אֵשׁ, 3 15^a.

(11) A misplaced (incorrect) gloss to מִתְלַעִים is found at the end of v. 11: וּפְנֵי כָלֶם קִבְצוּ פִּאֲרוּר פִּאֲרוּר, lit. the faces of all of them have gathered (*i.e.* acquired*) glow, *i.e.* all their faces are suffused with color, they are flushed (from excitement, eagerness, and exertion). The noun פִּאֲרוּר, *glow*, is connected with פִּירוּר, *pot*, lit. *boiler*. The stem is פִּוּר; the א in פִּאֲרוּר must be explained according to Ges.-Kautzsch, § 72, p. The form פִּאֲרוּר (*pârûr*) has two long vowels; it is a form like נִאֲפִיִּים and נִעֲצִיִּים, but from a stem פִּוּר. In Arabic the verb *fâra*, *îafâru* means *to boil*; cf. *fâra* 'l-*qidaru*, the pot boils. Arab. *fayr*, boiling, means also a *flush of passion, excitement, precipitation*, etc. In certain parts of England *flush* denotes the *hot stage of a fever*; cf. Syr. אֲשָׁתָא, fever = Assyr. *îšātu*, fire. In Assyrian we have *pûru*, urn; cf. Haupt, *Purim*, p. 20, l. 22, and the paper on Nicanor's Day in ZDMG 61 275. The noun פִּאֲרוּר means *boiler*, then *heater, glowing hotness, glow, flush, vivid redness*; and the phrase וּפְנֵי כָלֶם קִבְצוּ פִּאֲרוּר means: *all their faces blazed vivid, burning crimson*.

(6) The first word of v. 6, זִכַּר is a misplaced (corrective) gloss to יָדַע, 1 4; see above, p. 26.

The suffix in אֲדִירָיו refers to the enemy; the suffix in חֹמֹתָהּ, to the besieged city, *i.e.* Nineveh.

The clause וְיִשְׁלוּ בְהִלְכוֹתֵם is a misplaced (incorrect) gloss to הִרְעֵלוּ in v. 4^b; see above, p. 41.

Heb. סִבְךָ means here *pavise, mantelet*; cf. above, p. 13 and the cuts in BA 3 175.

(9^b) Between vv. 6 and 7 we must insert the second מִשַׁל of v. 9, while v. 9^a must be inserted between vv. 7 and 8. The clause at the beginning of v. 9^b, וְהִמָּה נִסִּים, is a gloss. The first word of this gloss has displaced the verbal predicate of מִימָהּ at the end of v. 9^a; cf. the note on מִלֵּא in 1 u. The original text of this hemistich was מִימָהּ יְהוּמָהּ which appears in the Received Text as מִימָהּ הִיא וְהִמָּה. The א in מִימָהּ יְהוּמָהּ must be canceled, and the two consonants וּהִ should be transposed; cf. יִדַע for וִידַע, 1 7; וְלֵהב for וְלֵהב, 3 a.

The imperatives עֲמְרוּ עֲמְרוּ are addressed by the Ninevite captains to their soldiers.

At the end of the first hemistich we must insert יִצְעִיקוּ, *they* (the Ninevite captains) *yell*. This verb has dropped out here just as יִצְעִלִם at the end of 1 7 or תְּכַרֵּת (or תְּנַתֵּק) in Ps. 68 24 (AJSL 23 232, n. 36).

* Cf. Lat. *iram colligere, sitim ab aestu colligere*, etc.

The second hemistich, יֵאָיִן מִפְּנֵה, refers again to the Ninevite soldiers: they do not turn back in their panic, their disorderly flight cannot be stopped. This sudden fright of the soldiers is not due to the assault of the besiegers, but to the flooding of the city. For the intransitive Hiphil מִפְּנֵה cf. הפַּעַל, Jer. 47³ quoted in the note on דָּהַר, 32.

(7) The plural הַמְּדִינִתַּי is due to the preceding שְׁעָרַי; cf. JBL 19⁶³, second paragraph; *Numbers* 49²⁷; *Kings* 266⁴⁵. The phrase does not mean *the gates of the rivers*, but *the gates of the river* (singular) i.e. the three flood-gates (especially the second and third) of the Khōsar at the point in the eastern wall of Nineveh where this river enters the city; cf. BA 3¹⁴⁶, l. 36; 126, l. 18; 122, l. 28; 120, l. 24, and Map II in Col. Billerbeck's paper cited above, p. 16, n. 9. The gates of the river (i.e. the flood-gates in the three dams built across the Khōsar) were opened, while the sluice-gates at the side of the Khōsar, through which the water of the river flowed into the moats and canals, were shut. Thereupon the unchecked spring-flood of the Khōsar submerged the city.

The singular הַיָּבֵל is collective; cf. above, p. 37. It denotes the royal palaces in the Acropolis of Nineveh, on the mound known as *Kouyunjik*.

Heb. נָמַיִן means lit. *it is waved* (Arab. *manj*, plur. *amūāj* means *wave, billow*) i.e. *moved up and down* or *to and fro*; it is shaken, swayed. The unchecked flood of the Khōsar undermines the foundation of the Acropolis, and the masonry begins to surge as a ship on the waves.

(9^a) In the second hemistich we must read מִימֵהּ יְהִימָהּ. 𐤀 has τὰ ὕδατα ἀντήσ, 𐤁 aquae ejus; מִימֵי is not a dittogram of מִיִּם (W) nor is the form a reduplication of מִי; see *Kings* 200¹⁸. The suffix in מִימֵהּ refers to בִּרְכֵהּ, not to the river; the suffix in יְהִימָהּ, to the city. The form יְהִימָהּ is the impf. Qal of a denominative verb derived from מְהִימָהּ; cf. Deut. 7²³: וְהָקַם מְהִימָהּ גִּלְגָּל עַד הַשְּׂמֵרָם. The flooding of the city produces a מִית מְהִימָהּ יְהִימָהּ, Zechar. 14¹³. This denominative verb הִימָהּ, *engulf, overwhelm, swallow up, ruin*, etc., is more frequent than is generally supposed: all the forms of the alleged stem הִימָהּ are forms of הִימָהּ. Instead of הִימָהּ and יְהִימָהּ we must point לְהִימָהּ and וְיְהִימָהּ; the forms הִמְמֵי (he has swallowed me up, Jer. 51³⁴) and הִמְמָהּ are Polel forms of הִימָהּ; even הִמְמִין is derived from הִימָהּ. For the construct הִמְמִין cf. הִמְמִין, constr. הִמְמִין, from יְהִימָהּ; see BA 1¹⁰⁶, l. 4. The primary meaning of הִימָהּ is *to roar*: in Assy. *māmu* (= *mahūmu*, i.e. the masculine of מְהִימָהּ) *Ti'āmat* (i.e. the feminine of תְּהִימָהּ) it denotes the roaring of the billows of the sea; in *ūmu* (HW 33) the roaring of a tempest; in הִמְמִין, the roaring of a multitude shouting together. For Assy. *ūmu, māmu, Ti'āmat* see note 96 to my paper cited above, p. 15, n. 4. Assy. *mummu* (i.e. *māmu*) was combined with מְהִימָהּ by Friedrich Delitzsch in *Geo. Smith's Chaldäische Genesis* (Leipzig, 1876) p. 297, l. 10.

(8) For הִצָּבֵהּ read הִצָּאָהּ = הִצָּאָהּ, she will be taken out, i.e. carried off; cf. 2 S 12³¹ and *Kings* 253²³; for הִצָּהּ = הִצָּאָהּ see *ibid.* 119²³; cf. the remarks on מֵאֵר, Nah. 2².

For הָיָה , she was stripped read הָנִלְתָּהּ , she was led into captivity; the omission of the prefix ה is due to haplography: $\text{הָצְרָה־הָנִלְתָּהּ}$ became הָצְרָה־נִלְתָּהּ ; afterwards the final ה of הָצְרָה was corrupted to ב; cf. the omission of the two ה's in יֵם הַיָּלִים for $\text{יָמֵי הַיָּלִים הַיָּלִים}$, 3 s.

For הָעֵלְתָהּ read הָעֵלָתָהּ ; cf. אֱהִלִים for אֶהָלִים , etc. In Assyrian the causative *ušeli* (to bring up) often means to remove, carry off; see HW 62^b; cf. Ps. 102²⁵: $\text{אַל־תַּעֲלֵנִי בַחֲצֵי יָמַי}$, and our to bring up a prize (German *eine Prise aufbringen* = ein Schiff erbeuten) = to capture a ship; also to raise = to remove; to lift = to take away; Greek *ἀναρέω*, Lat. *praedam tollere*, French *enlever une fille* (Heb. נָשָׂא , Jud. 21²³; cf. 1 S 17³⁴, etc.). Ruben's emendation הֶעֱתִלָּה = Assyr. *etillitu* (which was endorsed by Cheyne, JBL 15¹⁹⁸) is just as gratuitous as his reading מִנֶּרְדִּיךְ for מִנֶּרְדֵךְ , 3 1^a. The conjectures proposed by Ruben, PSBA 20 173–185 are singularly infelicitous. Not one of the Assyrian and Arabic words which he finds in Nahum (e.g. עֵנָה , to sound, יָרְךְ , infantry, סָךְ , canal-bed, נָלַת , to be frightened, עַתְלָה , lady) occur in the Book. His metrical reconstruction of the text is impossible.

For the three synonyms, $\text{וְהוֹצֵאתָ הָעֵלְתָהּ הָנִלְתָּהּ}$, cf. the first hemistich of v. 11. In Jud. 5²⁷, on the other hand, the accumulation of synonyms is due to scribal expansion, and the entire verse is a gloss; cf. ZDMG 56 715–719 and above, p. 38. We must read:

בין רגליה ^א שכב ב
באשר כרע שב־נפל ^ג

(γ) שרוד (β) בין רגליה כרע נפל (α) כרע נפל

The second hemistich of v. 8 has dropped out, just as in Cant. 8 12, etc.; cf. Haupt, *Biblische Liebeslieder* (Leipzig, 1907) p. 47, l. 3. Similarly we must supply in Ps. 110⁴ after וְלֹא יִהְיֶה the hemistich כַּסְאֶךָ ; cf. also the restoration of the last hemistich of couplet iv of Ps. 45 in Haupt, *Ecclesiastes* (Baltimore, 1905) p. 37. After $\text{הוֹצֵאתָ הָעֵלְתָהּ}$ we must insert שָׂגֵל הַמֶּלֶךְ ; cf. Ps. 45 10 Neh. 2⁶. Xenophon (*Anab.* iii, 4 11) says of the τείχος (= Assyr. *dūru*, wall, castle, fortress) near Mespila, i.e. the Acropolis of Nineveh (see above, p. 8): $\text{ἐνταῦθα λέγεται Μηδεία γυνή βασιλέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μηῶδοι· ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ εἰδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βία· Ζεὺς δὲ βροντῇ κατέπληξεν τοὺς ἔνοικοῦντας καὶ οὕτως ἐάλω.$ We must, of course, substitute *Assyrians* for *Medians*, and *Medians* for *Persians*; cf. *Daniel*, 29 15.

Heb. שָׂגֵל is identical with שָׂגֵר , *dam* (Ex. 13 12 Deut. 7 13 28 4 18 51) and Assyr. *šigrēti* (for *šigrāti*) ladies of the palace; see *Ezra-Neh.* 67 12. For the interchange of ל and ר cf. Arab *hadil*, cooing = *hadir*; see above, note on דֶּהַר , 3 2; cf. also שִׁרְשָׁרוּת , chains = Arab. *silsila*, pl. *salāsīl*; Aram. חֲרָצָא , loin (Arab. *xācira*, pl. *xaiācīr*) = Heb. חֲרָצָא (Assyr. *zinčā*) and Heb. אַלְמָנָה , widow = Arab. *ārmala*; also Aram. מַרְגִּנִּיתָא (or מַרְגִּנְתָּא) = Lat. *margarita*, Greek *μαργαρίτης*. See p. 26, above.

For שָׁנָה, *female parent* = שָׁנָה, *queen* cf. *dam* (female parent) = *dame* (lady; in French also *queen* in chess) and *sire* (male parent) = *Sire* (O King). Just as Assy. *šigrêti*, ladies of the palace, appears in Hebrew as שָׁנָה, female parent of a beast, so the daughters of the Kings of France were formerly known as *les dames de France*, while in English *dams* means female parents of beasts. The ל in שָׁנָה instead of ר is due to a popular adaptation, connecting this word with the obscene Heb. verb שָׁנָה; cf. the Talmudic שָׁנָה, concubines, Sanh. 95^b.

The verb שָׁנָה means originally (like Arab. *sájala* = *çábba*) to pour out; Arab. *mā'u dākārin*, water of a male, denotes *semen virile*. The stem שָׁנָה may be a Šaphel (see above, p. 21) of נָה, well (Assyr. *gillu*) while שָׁנָה, female parent, may be a Šaphel of נָה, young; cf. יָרַתוּ, v. 13. The construct state of שָׁנָה is שָׁנָה, just as the construct of לָבָב is לָבָב; the form שָׁנָה, Ex. 13¹² stands for שָׁנָה, i.e. the syncopated byform *šigru* for *šigaru*, just as we have in Assyrian: *zikru* = *zikaru*, male, and *šikru* = *šikaru* = שָׁנָה (a Šaphel of כָּר; see AJSL 23 248). For *zikru* = *zikaru*, etc. (cf. Heb. לָב, *libb* = לָבָב, *libab*) see AJSL 3 108, l. 6; and for the forms of the construct state, AJSL 1 228, n. 1.

For שָׁנָה מְנַחֵם בְּקוֹלֵי יְנִיעִים cf. Assy. *kima summâti ulâmunâ arûti* (see JAOS 22 8, n. 6 and HW 220^b) and E. Littmann, *Neuarabische Volkspoesie* (Berlin, 1902) pp. 52 and 133, l. 96: *uábêi mił il-ħamâm 'alêc illi uákif 'a-šújar inûh*, I will cry for thee like a dove which sits on a tree and moans. Heb. נָה appears in Arabic as *nâ'aja*, to bellow like an ox (syn. *xâra*). In Assyrian we have *nagâgu* (HW 416^b). In Syriac, נָה is used of the *groaning* of camels, just as Arab. *hadir* denotes not only the *cooing* of a dove, but also the *braying* of an ass and the *roaring* of the sea, etc. (cf. the note on רָדַד, 3 2, above, p. 37). Arab. *nauħ* means *cooing* and also *lament*; Arab. *nisâ' nauħ* means *wailing women*, Heb. מְקַיֵּנִים; cf. the translation of Ezekiel (in the Polychrome Bible) p. 163, l. 7. For the ה in נָה (= נָה, נָה) see JBL 19 66, l. 3; AJSL 22 250, below.

For the plural לְבָבָהּ (cf. גְּבוּרָהּ for גְּבוּרָהּ, 3 4) we must not substitute the singular, לְבָבָהּ; the form לְבָבָהּ is the regular constr. plur. of לָבָב; cf. עֲנָבִי = *'inabê*, grapes. Even if there were no byform לָבָב, the plural of לָב might be לְבָבִי; cf. עֲמִי for עָמִי; Syr. עֲמָא, etc. (Nöldeke, *Syr. Gr.*², § 93). For *heart* = *breast* cf. the German phrase *Hand aufs Herz*.

(10) The rhythm is improved by inserting 1 before בָּו 2°. For the unaccented בָּו 1° cf. the note on הָרִים, 1 5.

Before כָּבַד we must insert וְשָׁלוֹ שָׁלוֹ, and for כָּבַד we had better read כָּבַד, just as we must substitute כָּבַד for כָּבוֹד in Ps. 16 9, etc. (cf. *Genesis* 107 60). For the erroneous insertion of the *mater lectionis* 1 cf. *Kings* 301 16. Heb. וְשָׁלוֹ שָׁלוֹ would be in Assyrian: *šallata kibbita šullû* (see HW 663^b).

The prefixed מ before כְּלִי (read *mikköl-klî*) need not be omitted, as W suggests.

(11) The three terms *ביקה ומבוקה ומבלקה* are generally supposed to be substantives; W: *Öde und Verödung und Verheerung*; A. R. S. Kennedy (in *Hastings' Dictionary of the Bible*, 3 475^a): *a wild and weary waste*. *מבִּיקָה*, however, is clearly a fem. part. Pual, and we had better substitute participles (as in 3 3) for the first two terms, reading *בקיִקה ומבִּיקָה*, i.e. part. Qal and Poal of *בִּיקַק*; cf. *בִּיקִים בִּיקִים*, 2 3. The two forms were originally written *defective* (*בִּיקָה ומבִּיקָה*) and the *ק* was haplographed. W cites Is. 24 1: *הנה יהיה בוקק הארץ ובוֹלֵקָה*. On the other hand, we must point *לְמַנְצָח*, for the *liturgy*, instead of *לְמַנְצַח*; see *AJSL* 23 225, n. 2; cf. also *Kings* 184 5.

The stem *מסס* is connected with *מסה*; cf. Ps. 6 7: *כדמטתי רשמי אִמָּסָה*, *I water my bed with tears*; see *Ezekiel* 64 29. In Syriac, *מִסְתָּא מְסִתָּא* means *watery* (i.e. *running, tearful*) eyes: *לִבָּא מְסִתָּא*, a *watery heart*, is a *cowardly heart*; *לִבָּא אִמְסִי לִבָּא* means *to enervate*. Heb. *לבוֹ נָמַס* *his heart becomes watery* means *his courage fails*; he is discouraged, disheartened, dejected. In Arabic, *masās* means *impure, brackish water*, also *pure water*; cf. *Kings* 270 31. In Ethiopic, *masāna*, *iǣmsū* means *to liquefy, to dissolve*, and the quadriliteral *māsāna*, to putrefy, is derived from the same root (*מוס* = *מסס*). Syr. *מְסִתָּא מְסִתָּא* means a *putrid corpse*. For *שְׂרָדָא = שְׂרָדָא = שְׂרָדָא* see above, on *זורה שלמדך*, 1 14.

The last clause of v. 11, *ופני כלם קבצו פארור* (cf. *Joel* 2 6) is a misplaced (erroneous) gloss to *מתלעם*, v. 4; see above, p. 43.

(12) The *הוא* after *מרעה* should be inserted after *איה*; cf. *מִי־הוּא* Ps. 24 10, etc. (Ges.-Kautzsch, § 136, c; Nöldeke, *Syr. Gr.*², § 221) also *כִּירְעָה כְּלָה־הוּא עֶשְׂהָ*, 1 9^b.

Instead of *מרעה* read, with W, *מְעָרָה*.

For *מְעָרָה לִכְפִּירִים* cf. *מְרַעַשׁ לִרְכִּבּוֹ*, *Jer.* 47 3, quoted above, p. 39.

At the beginning of the second line omit the relative pronoun; cf. *ג, γ*. The addition of *ארֵיה* after *הלך* is superfluous; so, too, at the beginning of the following verse.

For *לביא* read, with W (following *Ἐ ποῦ ἐπορεύθη λέων τοῦ εἰσελθεῖν ἐκεῖ. Ἐ ad quam ivit leo ut ingrederetur illuc, §* למעל לתמן), *לבוא* (*דאול אריא למעל לתמן*). This mistake is due to *לִלְבָאֵתִי* at the end of the following line.

Before *ארֵיה* omit *גיר*; this gloss is derived from *גִּרְתִּי* in the following line.

(13) For the omission of *ארֵיה* before *טרף* see the notes on the preceding verse.

For *כרי* read *כרי*; cf. *בְּאֵשׁ כֹּאֵשׁ* for *בָּאֵשׁ*, v. 4. In *Esth.* 1 18, on the other hand, we must read *וּכְרִי* (cf. *Job* 39 25) for *וּכְרִי*; the *ו* before *קצה* is the *Waw apodosis*: *וּכְרִי בִּזְיוֹן וּקְנָה* means: *Whenever there is disrespect, there is wrath*; cf. the gloss in *Ecc.* 5 6: *בִּי־רָבִב חֲלֻמֹת וְהַבְלִים*, *in many a dream there are vanities*. For *רִי* *sufficiency* see *Proverbs* 60 51. In Arabic, *kufīa*, *sufficiency*, means especially *food*.

(14) The last couplet is a Maccabean appendix, just as the last four lines of *ג*. It is, therefore, not necessary to substitute, with W, mascu-

line suffixes. In the Maccabean appendix to ג we must substitute feminine forms for the masculine suffixes; מלך אשור is a gloss; see above, p. 36. The feminine suffixes refer to the עיר רמים, i.e. the Seleucid Kingdom, and this may be the reason why the beginning of ב has been inserted after the conclusion of ג; cf. above, p. 29.

For הגני אלף we must read again, as in the Maccabean passage 34, הגני לפל עליף.

For רבקה read רבצף, *thy lair* (= German *Lager*) i.e. *the camp of the Syrians*. For the burning of the Syrian camp בעשן cf. 1 Macc. 4²⁰. For the confusion of the suffixes cf. the note on עליף 114 instead of וצנה עליף. The readings סבכבה, *thy thicket* (Smend *apud* W) and ארבבה, *thy den* (PSBA 20 182; see above, *ad* העלחה, v. 8) are not good. τὸ πλῆθος σου read רבבה. In Arabic the lion is called *er-râbil* or *er-rabbâd*; this would be in Hebrew: רובץ and רבץ. The corruption of רבצף to רבבה was influenced by באש פלדת הרבב in v. 4. The scribe who wrote רבכף for רבצף probably understood מראהו בלפירים (v. 5) to mean that the Ninevite chariots were burnt.

The following clause, וכפירף תאכלי-חרב, is a gloss (cf. Ps. 137⁹; see OLZ 10⁶⁶).

Also מארץ after הכרתה must be omitted.

The last clause of c. 2 is a gloss to the first verse of this chapter.

INDEX

TO CHAPTERS AND VERSES OF THE RECEIVED TEXT

With Corresponding Sections, Stanzas, and Glosses in the present edition.

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	2 ^a : א, i		3 : iii		4-7 : ב, i
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	3 ^a : vii		5 : β		12-13 : ii, 6-7
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	9 ^a : vii		8 : v		15 ^b : 4
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	10 : viii		9 ^b : iii		16 ^b : μ
	11 : ב, ii		10-14 : vi-x		17 : ξ
	12 : iii				17 ^b : ν
	13 : ο				18-19 : iii
	14 : ii				

ומחנֵק לְבָאֲתָיו א טַרְףָּהּ כְּבִדֵי גִרְתָּיו 13 ix
 ומעֲנַתִּי טַרְפָּהּ: ויִמְלֵא טַרְףָּהּ הָרִיז

נאם־יהוה צבָאוֹת הַנְּנִי נֶפֶל עֲלֶיךָ 14 x
 ׀ והִכַּרְתִּי ׀ טַרְפְּךָ: והִבְעַרְתִּי בַעֲשָׂן ר'בִצְדָךְ

סֵפֶר 1 1^b (α)

וה'פִּרְשִׁים הָרַקְעֵלֹז: ׀׀ ׀׀ כִּי־אֵשׁ לְפָרִית הֶרְכַּב 2 4^b (β)

כְּבָרְקִים יִרוּצְצוּ מִרְאִיהֶן כְּלִפְיָדִים 5^b

׀ שְׁתַּקְשֶׁקוֹן בְּרַחֲבוֹת: בְּחֻצוֹת יִתְהוֹלֵל׀ הֶרְכַּב 5^a

וְרִיב חִלֵּל (δ) וְאִין־קִצָּה לַגּוֹיָה (ε) 2 11 (ε) 3 3 (γ)

והִמָּה נִסִּים (η) 12 אֲשֶׁר (θ) אַרְיָה (ι) נֹר (κ) 13 אַרְיָה (λ) 2 9^b (ζ)

וּכְפִירְךָ תֹאכַל־חֶרֶב 14 (λ) 14 (λ)

3 8 (ξξ) יִכְשִׁלוּ בְּגוֹיָחֶם

2 6 (νν) יִכְשִׁלוּ בְּהַלִּיכָחֶם

ABBREVIATIONS

The abbreviations AJSL, BA, HW, JAOS, JHUC, OLZ, ZDMG are explained above, pp. 15-17, nn. 2, 1, 11, 14, 5, 4, respectively. — For AJP, ASKT, AV, EB, JBL, KAT, KB, OT, PSBA, SBOT, ZA, ZAT, ZK, ffl, G, T, S, J, see this JOURNAL (JBL) 19 55; cf. AJSL 18 207 23 252 and Haupt, *Purim* (Leipzig, 1906) p. 53. — M = Marti; N = Nowack; W = Wellhausen. — The names of Biblical Books printed in *italics* denote the Critical Notes on the Hebrew text in SBOT; the first number after the name refers to the page; the second, to the line; e.g. *Kings* 301 16 = Critical Notes on the Hebrew Text of the Books of Kings (SBOT) page 301, line 16.

הנה 13 (ρ)	כל 12 (π)	תאכלך כילק	15 ^a (ο)
		אם-יניעו ונפלו על-פי אוכל	12 ^b (σ)
מלך אשור 18 (υ)		לאיבך ^{δδ} נפתחו שערי ארצך	13 (τ)
מיר רעתך תמיד	כי על מי לא עברה רעתך תמיד	על ההרים 19 (χ)	18 (φ)
13 סחוח (δδ)	גוב (γγ)	אִים (ββ)	2 17 ונרדו' (αα)

ד

	חֹזֶן נְחֹם הַאֲלֹקִישִׁי	1 1 ^b
וְכֹס דָהָר	קוֹל-שׁוֹט וְקוֹל-רֵעַשׁ אֹפֶן	3 2 i A
פָּרַשׁ מַעֲלָה:י ^β	וּמִרְכָבָה מִרְקָדָה	
וְלִבְד פָּגַר ^δ	לְוַה'בִּיחָרֵב ו'כָּרַ'ק חֲנִית	3 ii
אֲנִישִׁיחִיל מִתְלַעִים[ע]:	מָגֵן גְּבוּרָהוּ מֵאָדָם	2 4 ^a
וְהִבֵּן הַסֶּכֶךְ:	אֲדִירָיו יִמְהָרוּ חוֹמָתָה	6 iii
וְאֵין מַפְנָה:	עֵמָדוֹ עֵמָדוֹ 'וּזְעִיקוֹ' ^ε	9 ^b
וְהִיכַר נְמוּג:	שְׁעָרֵי הַנְּהָרוֹת נִפְתָּחוּ	7 iv B
מִימִיָּה יְהוּמָה':	וְנִינְוָה כְּבָרְכַת מַיִם	9 ^a
שָׁגַל הַמֶּלֶךְ	וְהִצְאָה הַגְּלִיתָה הָעֵלְתָה	8 v
מִתַּפְּפֵת עַל-לִבְכָּהֶן:	וְאִמַּהֲתִיָּה מִנְהַגֹּת כְּקוֹל-יְוֹנִים	
אֵין-קָצָה לַתְּכִינָה	בְּזוֹרְכָסָף ו'בְּזוֹ וְהֵב	10 vi
מִכְלֵי-כְלֵי חֲמָדָה:	וְשָׁלוֹ שָׁלַל' כ'בִּיד	
וְלֵב נָמַס	בְּקִוְיָה וּמְבוֹקְיָה וּמְבֻלְקָה	11 vii C
בְּכָל מִתְנַסִּים[]:	וּפָק בְּרַפִּים וְחִלְחָלָה	
וּמְצָרָה } לַפְּיָרִים }	אֵיחָד-הוּא } מַעֲוֹן אֲרִיֹת	12 viii
וְאֵין מַחְרִיד:	וְהִלְךְ ^θ לְב'וֹ אִשִּׁם 'אֲרִיָּה	

ג

משא נינוה		1 1 ^a
הִישְׁבָה בִּיאָרִים ^β מִיָּם חוּמָתָה: וְלוֹבִיִּם ^ε בַּעוֹרְתָה: הַלֵּכָה בְּשִׁבִי בְּרֹאשׁ חוֹצוֹת ^θ יָדוֹ גּוֹרֵל רְתָקוֹ בְּקִיָּם:	הִתִּיטְבוּ מִנְּאִ ^α חִלְיָהּ הַיָּם קוֹשׁ עֲצָמָה ^δ גַּם־הִיא לַגֵּלָה עַל־לִיָּהּ רָטְשׁוֹ ^ζ וְעַל־נִכְבְּדִיָּהּ וְכָל גְּדוּלָיָהּ	3 8 i A 9 10
תְּהִי נַעֲלָמָה: ^ι שָׂאֲבִי לָךְ הַחֲזִיקִי מִלְּבָנֶיךָ ^κ הַתְּכַבְּדִי ^λ כַּאֲרָבָה: תִּכְרִיתֶךָ חֲרָב: ^μ [עֲמָךְ] בַּפּוֹרִים ^ν : ^ρ [יִשְׁמִימוֹ] בַּקְּרָבֶךָ: ^σ	גַּם־אֲתָּ תִשְׁכְּרִי מִי מַצּוֹר בְּאֵי בְטִיטָא ^τ הַתְּרַבֵּי ^υ כִּילֶק ^ϕ וְגַם־תִּאֲכַלְךָ אֵשׁ ^χ מִבְּצִרְיָךְ תֵּאֲנִים ^ψ {אֲכַלְהֶאֱשׁ בְּרִיחֶיךָ}	11 ii B 14 15 ^b 15 ^a 12 13
יִשְׁנֵנוּ אֲדִירֵיךָ ^ω וְאֵין מִקְבֶּכֶךָ: נַחֲלָה מִבִּתְּךָ ^ω תִּקְעֶרְכֶּךָ עַל־יָדֶיךָ ^ψ	נָמוּ רַעֲיֵיךָ ^ω נִפְצְוּ עַמְּךָ ^ϕ אֵין־גֵּדָה לְשִׁבְרֶךָ ^ω שְׁמַעֲנִי שְׁמַעֲךָ ^χ	18 iii C 19

3 8 (α)	אֲמוּן (β)	מִיָּם סְבִיב־לָהּ (γ)	אֲשֶׁר (δ)	9 וּמִצָּרִים וְאֵין קָצָה (ε)
9 (ε)	פּוֹט	הָיָה (ζ)	גַּם (η)	כָּל (θ)
11 (ι)	גַּם־אֲתָּ תִבְקָשׁ	מִעֲזוֹ מֵאוֹיֵב	14 וּרְמָסִי בְּחֹמֶר (κ)	
14 (λ)	חֲזִיקִי מִבְּצִרְיָךְ		16 ^b יֶלֶק פֶּשֶׁט וַיַּעֲף (μ)	
17 ^b (ν)	הַחֲזִינִים בְּגִדְרוֹת	בְּסֶקֶר הַנְּזִיזִים		
	שָׁמַשׁ זָרְחָה	^{αα} וְלֹא־נֹדַע מִקּוֹמִים ^{ββ}		
16 ^a (ξ)	הַרְבִּית רַכְלֶיךָ	מִכּוֹכְבֵי הַשָּׁמַיִם		
17 ^a	'מִנְּזוּרֶיךָ כַּאֲרָבָה	וּטְפֹסְרֶיךָ כַּלְגֹּבִי		

ב

כחש־פָּרַק מִלְּאֵה־ ^א	הוֹיִקִיר דָּמִים בְּלֵה	3	1	i
^ב בעֲלֵת כִּשְׁפִים	מָרַב זַנְוִי זֹנָה		4	
נֹאמְדִיהוּ צִבְאוֹת־	הִנְנִי נֹפֵל עֲלֶיךָ			
והִרְאִיתִי ^ג מַעַרְךָ־	וְנִלְתִי שׁוֹלֵךְ עַל־פְּנֶיךָ		5	
וּשְׁמַתִּיךָ כְּרָאִי־	וְהִשְׁלַכְתִּי עֲלֶיךָ שְׁקָצִים־		6	
וּמִי יִנְדֹד־לֵה־ ^ד	וְאָמַר שְׂדֵדָה נִינְה		7	
	הֲלֵא־ מִמָּךְ יֵצֵא	1	11	ii
וַצַּנָּה עֲלִיו־ ^ה	חֲשֵׁב עַל־יְהוָה רַקָּה־			
יִרְהִי־ שֶׁלְמֶךָ־	[אֲשִׁים קִבְרֶךָ־ קְלוֹן־]		14	
פְּסָל וּמִסְכָּה־	מִבֵּית אֱלֹהֶיךָ אִכְרִית			
נִצּוֹר מִצִּוְדָה	עֵלָה מִפֶּעַן עַל־פְּנֶיךָ	2	2	
אֲמִיץ־פַּח מֵאֵד־	צַפְּה־דֶרֶךְ חֹק מֵתַנִּים			
נָגְזוּ וַעֲבָרוּ־ ^ו	אִם־יָמִים מִלְּאִים־ וְרַבִּים	1	12	iii
מִשְׁמִיעַ שְׁלוֹם־ ^ז	הִנֵּה עַל־הַהָרִים רַגְלֵי־	2	1	
שִׁלְמֵי גִדְרֶיךָ־	חֲגִי יְהוּדָה חֲגִיךָ־			
כְּלָה וּנְכַרְתִּי־	כִּי־לֵא יוֹסִיף־ לַעֲבָר־כֶּבֶד־			
וּגְפִן יִשְׂרָאֵל	כִּי־שֵׁב־ גֵּזֵאֵן יַעֲקֹב		3	
וּזְמִירָהּ שְׁחַתוּ־	כִּי בַקָּוִם בַּקָּוִים			

לֹא־יִמִּישׁ טָרֶף	3	1	(α)
הַלְכֵרַת גּוֹים בְּזַנְוִיָּה וּמִשְׁפָּחוֹת כִּשְׁפָה	4	(γ)	
גוֹים	5	(δ)	
וְהִיהִי כָל רֵאִיף יְדוּד מִפֶּן־	7	(η)	
כִּסְאֵן אֲבָקֶשׁ מִנְּחִים־לָךְ	(θ)		
לֵא	14	(λ)	
אֵינְתָךְ־	12	(ο)	
וְעֵתָה אֲשַׁבֵּר מִשְׁתְּהוֹ־ ^{xx}	13		
מִבְּשֵׁר	2	1	(π)
עוֹד	1	(σ)	

(β) 4 טובת חן
(ε) 6 ונבלתיך
(ι) 14 יהוה
(κ) כי
(μ) 14 עויר
(ν) 12 וכן
(ρ) 14 ולא ישמע עויר קול כלא־כָךְ־
(φ) 3 יהוה את־
(τ) בליעל
(χ) 13 בעייר

נחום

א

נָקַם ^β וּבָעַל חָמָה:	אֶל קָנוּא־ יְהוָה	1 2 ^a	i
וּעֵנָן אֵבֶק רִגְלָיו:	בַּסּוּפָה וּבַשְּׁעָרָה דִּרְכוּ	3 ^b	
וְכָל הַנְּהָרוֹת הַחֲרִיב	גּוֹעַר בָּיִם וַיִּבְשְׁהוּ	4	ii
וּפָרַח לִבְנוֹן אֲמֶלֶל:	דָּאֵב' בִּשְׁן וּכְרַמְל		
וְהַגְבְּעוֹת הַתְּמָנִי	הָרִים רַעְשׁוּ מִמֶּנּוּ	5	iii
'תָּבַל וְכָל יוֹשְׁבֵי-בָהּ:	וְתִשָּׂא הָאָרֶץ מִפְּנֵי		
'מִי־יִקּוּם בַּחֲרוֹן אַפּוֹ	וְזַעַמּוֹ מִי־עֲמֹד {לִפְנֵי}	6	iv
וְהִצְרִים נִצְתָּו מִמֶּנּוּ:	חַמְתּוֹ נִתְּקָה כֹּאֵשׁ		
מַעֲזוֹ כִּיּוֹם צָרָה	טוֹב יְהוָה לִיקְוִי'	7	v
וּבִשְׁטָף עֵבֶר יִצְלָם':	'וַיִּדַע יְהוָה חֲסִי-כּוֹ		
וְאִי-כּוֹ יְהוָה אֶל־חֶשֶׁד:	כֻּלָּה יַעֲשֶׂה ב'מִתְקוֹמֵי	8	vi
כִּי־עַד {פִּלְה־הוּא עֲשֶׂה:	לֹא־יִקּוּם פַּעַמַּיִם מִצָּרָיו'	9 ^{b, c}	
נִקְּהָ לֹא־יִנְקָה ^δ עֵוֹן:	מִה־תַּחֲשִׁבֹן ע'ל־יְהוָה	3 ^a , 9 ^a	vii
וְנוֹטֵר־הוּא לֹא־יְבוֹ:	נָקַם יְהוָה לִצָּרָיו	2 ^b	
אֶבְלָו קָשׁ "ב'אֵשׁ":	{סִרְיִים' סְבוּאִים' כִּי־הִמָּה'	10	viii
* * * * *	ע * * * * *		
* * * * *	פ * * * * *		ix
* * * * *	צ * * * * *		
* * * * *	ק * * * * *		x
* * * * *	ר * * * * *		
* * * * *	ש * * * * *		xi
* * * * *	ת * * * * *		

1 ונָקַם (α) 2 יהוה (β) 3^a יהוה ארך-אפים וגדל-לח ו (γ) 3^a (δ) יהוה 10 סבכים (ε) וכסבאם (ζ)

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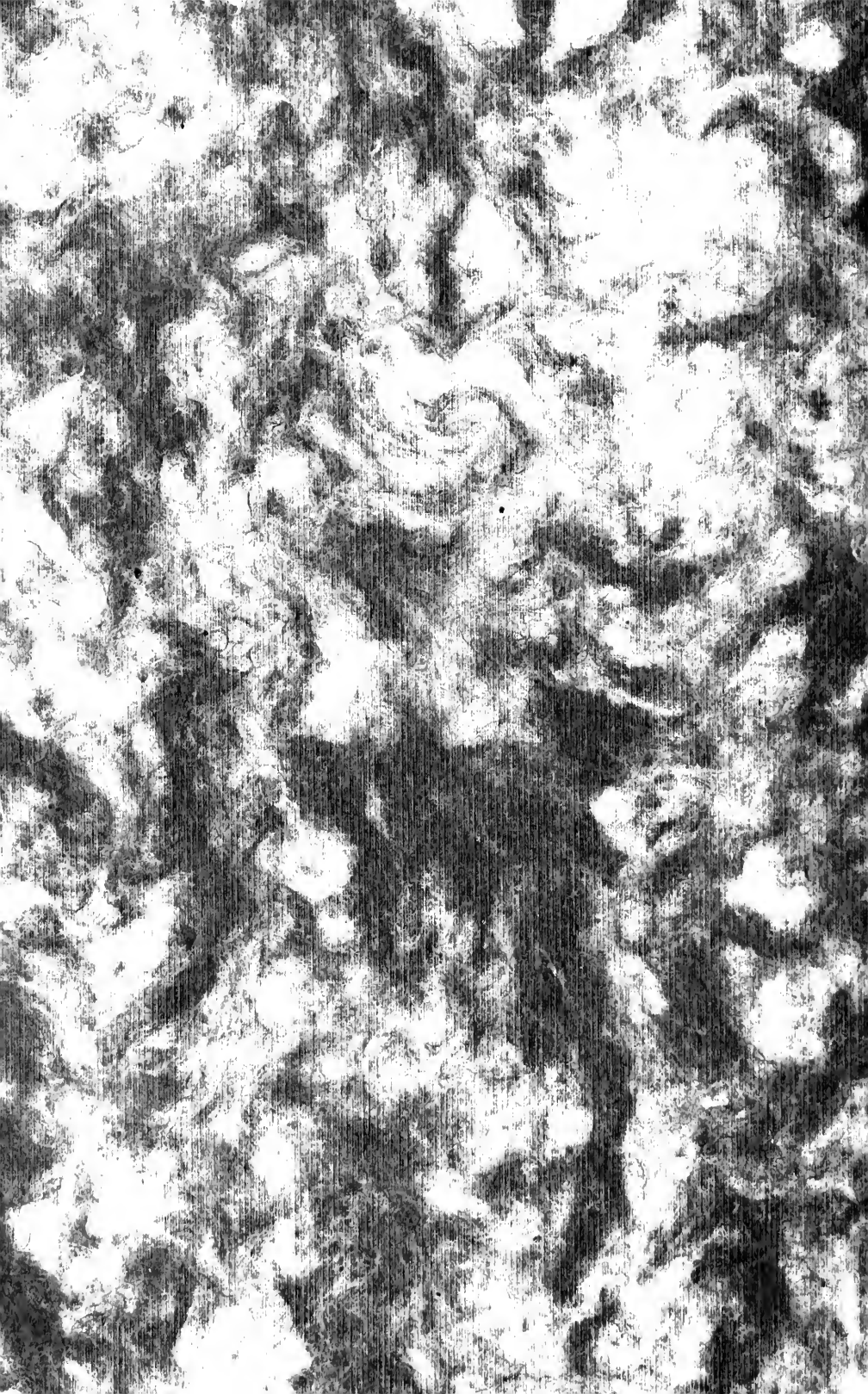
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