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**A CRITICAL AND EXEGETICAL
COMMENTARY**

ON

THE BOOK OF JOB

BY

SAMUEL ROLLES DRIVER, D.D.

AND

GEORGE BUCHANAN GRAY, D.Litt.

VOLUME II

THE INTERNATIONAL CRITICAL COMMENTARY

A CRITICAL AND EXEGETICAL
COMMENTARY

ON

THE BOOK OF JOB

TOGETHER WITH A NEW TRANSLATION

BY THE LATE

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ADDENDA ET CORRIGENDA.



PHILOLOGICAL NOTES.

- P. 18, l. 13. *After* “(ZAW, 1897, p. 183 ff.)” *add*: and still more recently by J. Hehn in *Orient. Studien Fritz Hommel . . . gewid.* ii. 79–90.
- P. 160, l. 28. Perles (*Orient. Stud.* ii. 133) derives תכונה from תכן, and proposes the meaning “unergründliches Wesen” —a synonym of הקר in 11⁷.
- P. 273, ll. 14, 15. *For* “⁶⁻¹¹ in editions of Θ . . . continuous lines in Θ ” *read*: “in editions of Θ , ⁶⁻¹¹ except, ^{10a}, are Θ , and ^{11a} Θ (*ἀλλὰ τοῦ δικαίου εἰσακούσεται*) is not obviously a rendering of ^{10a} 𐤅 (ויגל אונם למוסר). Thus, in an earlier text of Θ , the following appear to have been consecutive lines: ⁵ Θ = ⁵ 𐤅 , ^{10a} Θ = ? 𐤅 , ^{12a} Θ = ^{6a} 𐤅 .”

PRINCIPAL ABBREVIATIONS EMPLOYED



1. TEXTS AND VERSIONS.

- 'A, Aq. Aquila.
 AVm. Authorised Version (margin).
 EV(V). English Version(s).
 MS(S) Ken., de Rossi Hebrew Manuscripts as cited in Kennicott or De Rossi.
 Oc., Or(ient). Occidental (Palestinian) and Oriental (Babylonian), see G-K. 7h n.; and for the readings of the two schools in Job, S. Baer, *Liber Jobi* (1875), pp. 56-58.
 OT. Old Testament.
 PBV. Prayer Book Version.
 RVm. Revised Version (margin).
 Σ, Symm. Symmachus.
 Θ, Theod. Theodotion.
 ℞ The ancient Greek (LXX) Version of the OT. (ed. Swete, Cambridge, 1887-1894). The readings of the codices are, when necessary, distinguished thus:—℞^A ℞^B (Alexandrian, Vatican, etc.). For the cursives, reference has been made to *Vet. Test. Græce, cum variis lectionibus*, ed. R. Holmes et J. Parsons (Oxon. 1823), which is cited as HP followed by a numeral denoting the cursive. Editions of Job contain much that is really Θ (see Introd. §§ 48-51): such matter is commonly cited as ℞ (Θ).
 ℞ The Hebrew (unvocalized) text, *i.e.* the consonants of the ordinary Hebrew MSS and printed Bibles.
 ℞¹. The consonants of the traditional Hebrew text (℞) irrespective of the present word divisions and after the removal of the vowel consonants (cp. *Isaiah*, p. xxv).
 ℞ The Coptic (Sahidic) Version of ℞ (§ 48).
 ℞ Old Latin Version of ℞.

מ	The Massoretic Text (<i>i.e.</i> the vocalized text of the Hebrew Bible). Variants in the Hebrew codices have been cited from De Rossi, <i>Variæ Lectiones Vet. Test.</i> ; Kennicott, <i>Vet. Test. Heb. cum variis lectionibus</i> ; or R. Kittel, <i>Biblia Hebraica</i> .
Ⓢ	Targum Onkelos.
Ⓢ	The Syriac Version (Peshitta).
Ⓢ ^{II}	The Syro-Hexaplar Version of Ⓢ.
Ⓢ	Targum: Ⓢ ¹ Ⓢ ² , etc., first, second renderings in Ⓢ.
Ⓢ	Vulgate.

2. AUTHORS' NAMES AND BOOKS.

[See also the literature cited, especially in the Introduction, §§ 23 n., 28, 41, 45, 48, 50 n., 51 n.]

Anon. . . .	Anonymous Hebrew Commentary, ed. W. A. Wright, with Eng. tr. by S. A. Hirsch (1905)—later than Ibn Ezra and Qi.
<i>AJSL</i>	<i>American Journal of Semitic Languages and Literature</i> .
Baer	S. Baer, <i>Liber Jobi</i> , 1875.
BDB	See <i>Lex</i> .
Be[er, G.] Be ^r . Be ^{Kit} .	(1) <i>Der Text des Buches Hiob</i> (1897)—Be ^r . (2) Notes in R. Kittel, <i>Bibl. Hebr.</i> —Be ^{Kit} .
Bi[ckell, G.] . . .	(1) <i>Carmina VT metricæ</i> , 1882, pp. 151-187. (2) <i>Krit. Bearbeitung des Job-Dialogs, WZKM</i> , 1892, pp. 137 ff., 241 ff., 327 ff.; 1893, pp. 1 ff., 153 ff. Cp. (3). <i>Das Buch Hiob nach Anleitung der Strophik u. d. Septuaginta auf seine ursprüngliche Form zurück-geführt u. im Versmasse des Urtextes übersetzt</i> , 1894.
Boch[art]	<i>Opera Omnia</i> , Lugd. 1712.
Bolducius	<i>Comm. in Jobum</i> , 1631.
Bu[dde], K. . . .	(1) <i>Beiträge zur Kritik des B. Hiob</i> , 1876. (2) <i>Das Buch Hiob</i> (in Nowack's, <i>Handkommentar</i>), 1896, 21913.
Buhl	See G-B.
Carey, C. P. . . .	<i>The Book of Job translated, etc.</i> , 1858.
Ch[e]yne, T. K.] . . .	(1) <i>Job and Solomon</i> , 1887. (2) <i>Job</i> and other contributions to <i>EBi</i> .
<i>ChWB</i>	See Levy.
<i>CIS</i>	<i>Corpus Inscriptionum Semiticarum</i> , Paris, 1881 ff.
Cooke, G. A. . . .	<i>N[orth] S[emitic] I[nscriptions]</i> , Oxford, 1903.
Cox, S. . . .	<i>A Commentary on the Book of Job</i> , 1880.
<i>CP</i>	See Rogers.
Da[v]idson], A. B . . .	(1) <i>A Commentary on the Book of Job</i> [i-xiv], 1862. (2) <i>The Book of Job in The Camb. Bible for Schools</i> , 1884.

- DB . . . Dictionary of the Bible, and in particular *A Dictionary of the Bible*, ed. James Hastings, 1898-1904.
- Del[it]zsch, Franz]. *Das Buch Hiob in Biblischer Comm. ü. d. AT*, ¹1864 (Eng. tr.), ²1876.
- Del[it]zsch, Fried.]. (1) *Assyrisches Handwörterbuch*, 1896, cited as *HWB*.
(2) *Das Buch Hiob neu übersetzt u. kurzerklärt*, Leipzig, 1902.
- Di[llmann, A.] . *Hiob* (in *K[urzfassstes] E[xegetisches] H[andbuch]*), ⁴1891.
- Dr[iver, S. R.] . (1) *A Treatise on the Use of the Tenses in Hebrew*, ³1892.
(2) *An Introduction to the Literature of the Old Testament* (abbreviated *LOT*), ⁹1913.
(3) *The Book of Job in the Revised Version*, 1906.
(4) *Notes on the Hebrew Text of the Books of Samuel*, ²1913.
- Du[hm, B.] . *Das Buch Hiob erklärt* in Marti's *Kurzer Handcommentar zum AT*, 1897.
- EBi. . . *Encyclopædia Biblica*, edited by T. K. Cheyne and J. S. Black, 1899-1903.
- Ehrlich, A. B. . *Randglossen zur Hebr. Bibel* (1913), vi. 180-344.
- ET . . . *Expository Times*.
- Ew. . . (1) *Lehrbuch d. Hebr. Sprache*.
(2) *Die Dichter des Alten Bundes, dritter Theil*, ²1854.
- Exp. . . *The Expositor*.
- Forms . . . See Gray, 3.
- Frey[ag, G. W.] . *Lexicon Arabico-Latinum*, 1830.
- G-B. . . *Wilhelm Gesenius' hebräisches u. aram. Handwörterbuch über das AT . . . bearbeitet von Frants Buhl*, ¹⁶1915.
- Ges[enius, W.] . *Thes[aurus]*.
- GGA . . . *Göttingische gelehrte Anzeigen*.
- Gi[nsburg, C. D.] . עשרים וארבעה ספרי הקראש וכו', i.e. *The Old Testament in Hebrew according to MSS and old editions*, 1894.
- G-K. . . *Gesenius' Hebrew Grammar . . . English edition by A. Cowley*, ²1910 (= 28th German edition, 1909).
- Gr[ätz, H.] . *Emendationes in plerosque . . . VT libros*, 1892.
- Gray, G. B. . (1) *Studies in Hebrew Proper Names*, 1896 (abbreviated *HPN*).
(2) [*A Critical and Exegetical Commentary on*] *Isaiah* [i-xxvii].
(3) [*The*] *Forms* [of Hebrew Poetry], 1915.
- Ha[hn, H. A.] . *Commentar über d. B. Hiob*, 1850.
- Hfm, or Hoffm. . *Hiob nach J. C. E. Hoffmann*, 1891.
- Hi[ttig, F.] . *Das Buch Hiob übersetzt u. ausgelegt*, 1874.
- Hirzel (or Hr), L. *KEH*¹ (1839), see Di.
- Honth[eim, J.] . *Das Buch Hiob als strophisches Kunstwerk nachgewiesen übersetzt u. erklärt*, 1904.

- Houb[igant, C. F.] *Notæ criticæ in universos VT libros*, ii. 155-218 (1777).
HPV See Gray, 1.
 I[bn] E[zra], Abra- Hebrew Comm. on Job in Buxtorf's *Biblia Rabbinica*.
 ham († 1167)
ICC *International Critical Commentary*.
Isaiah See Gray, 2.
JBLit. *Journal of Biblical Literature*.
 Jer[ome] († 420)
JDT *Jahrbücher f. deutsche Theologie*.
JPh *Journal of Philology*.
JQR *Jewish Quarterly Review*.
JThS *Journal of Theological Studies*.
*KAT*³ *Die Keilinschriften u. d. AT*, von Eberhard Schrader,
 dritte Auflage neu bearbeitet von H. Zimmern u. H.
 Winckler, 1903.
 Kamph[ausen] In Bunsen's *Bibelwerk*, Abth. i. Bd. 3, 1865.
KB *Keilinschriftliche Bibliothek*, von E. Schrader, 1889-
 1901.
 Kî See Qi.
 Klo[stermann, A.] *Hiob* in *PRE* viii. 97-126.
 Kön[ig, E.] . . . *Historisch-Kritisches Lehrgebäude der Hebräischen*
Sprache, 1881, 1895: the concluding volume (cited
 as Kön. iii. or simply Kön.) appeared in 1897 with
 a fresh title, *Historisch-comparative Syntax d.*
Hebr. Sprache.
 Königsb[erger, B.] *Hiob Studien*, 1896.
 Kue[nen, A.] . . *Historisch-Kritisch Onderzoek naar het Ontstaan . . .*
van de Boeken des Ouden Verbondes, ²1865.
 Lane, E. W. . . *An Arabic-English Lexicon*, 1863.
Lex Lexicon, and unless otherwise defined *A Hebrew and*
English Lexicon of the Old Testament based on the
Thesaurus of Gesenius, by F. Brown, C. A. Briggs,
 and S. R. Driver, Oxford, 1906.
 Levy, J. . . . (1) *ChWB*, i.e., *Chaldäisches Wörterbuch über die*
Targumim, Leipzig, 1881.
 (2) *NHWB*, i.e., *Neuhebräisches u. Chaldäisches Wör-*
terbuch über die Talmudim u. Midraschim, 1876-
 1889.
 Lidz[barski, M.] . (1) *Handbuch d. Nordsem. Epigraphik*, 1898—*NSE*.
 (2) *Eph[emeris f. sem. Epigraphik]*, 1900 ff.
LOT See Dr. 2.
 Matthes, J. C. . *Het Boek Job vertaald en verklaard*, 1865.
 Me[rx, A.] . . . *Das Gedicht von Hiob*, 1871.
 Meyer, E. . . . [Die] [Israeliten u. ihre] *N[achbar] S[tämme]*, 1906.
 Mich[aelis, J. H.] *Annotationes in Hagiogr.*
NH(W)B See Levy, 2.
 Nöl[d[eke, T.] *Beiträge zur sem. Sprachwissenschaft?*, 1904.
 Nichols, Helen H. *The Composition of the Elishu Speeches* (in *AJSL*,
 vol. xxvii., 1911, and printed separately).

We[llh.].	. . .	Wellhausen, J.
Wetz[stein]	. . .	Notes in Del.
Wright, G. H. B.]		<i>The Book of Job</i> , 1883.
WZKM	. . .	<i>Wiener Zeitschrift f. d. Kunde des Morgenlandes.</i>
ZA	. . .	<i>Zeitschrift f. d. Assyriologie.</i>
ZA(T)W	. . .	<i>Zeitschrift f. d. Alttestamentliche Wissenschaft.</i>
ZDMG	. . .	<i>Zeitschr. d. deutschen morgenländischen Gesellschaft.</i>
ZDPV	. . .	<i>Zeitschrift d. deutschen Palästina-Vereins.</i>

Biblical passages are cited according to the Hebrew enumeration of chapters and verses: where this differs from the English enumeration, the reference to the latter has commonly (except in the philological notes) been added in a parenthesis. In the translation of c. 41, however, it seemed more convenient to place the English enumeration first.

The sign †, following a series of references, indicates that all examples of the phrase, word, form or meaning in question, occurring in the OT, have been cited.

The signs ¶ enclosing words in the translation (*e.g.* 3¹⁴) indicate departures from **H** (occasionally also departures even from **ff** have been so indicated). Small print in the translation indicates probable additions, and unled type the longer interpolations of cc. 28, 32-37.

al. = alii (others).

Cp. = Compare.

Ct. = Contrast.

PART II.

PHILOLOGICAL NOTES.

CHAPTER I.

I. איש היה] The story begins with the subject prefixed and without the copula, precisely as Nathan's story in 2 S. 12¹ שני אנשים היו. Ct. . . . ויהי at the commencement of the books of Jos., Jg., Sam., and also of Ezk., Ru., Est. See Kōn. iii. 365g, and Paton's note on Est. 1¹.

איש] E^B ἀνθρωπός τις, S אִישׁוֹ אֶחָד. It is unnecessary to infer that H originally read איש אחד; this would, indeed, be thoroughly idiomatic (see Dr. on 1 S. 1¹); but such an expression of indetermination is relatively rare (G-K. 125b).

ויהיה] not merely equal to, nor a colloquialism (Du.) for, ויהי; nor should we infer from S ויהי אֶחָד that H originally read היה איש חם; but ויהי is *frequentative* (cf. Dr. § 120): Job's character is indicated by reference to qualities repeatedly manifested.

תם וישר] so 1⁸ 2³ H . E^A in all three passages ἀμεμπτος, δίκαιος, ἀληθινός; ^B in 1¹ ἀληθινός, ἀμεμπτος, δίκαιος, in 1⁸ ἀμεμπτος, ἀληθινός, in 2³ ἄκακος, ἀληθινός, ἀμεμπτος. The original text of E was probably in all three places ἀμεμπτος, ἀληθινος; δίκαιος will then be a doublet of ἀληθινός, ἄκακος of ἀμεμπτος. Beer, indeed, suggests that E originally rendered the single Hebrew word חם by two Greek words, ἀληθινός, ἀμεμπτος, and compares רננה = εὐφροσύνη . . . χαρμονή, 3^{7b}, and נפלאות = ἔνδοξά τε καὶ ἐξαισία, 5^{9b}; but this fails to explain the *variations* of E , and is not favoured by equivalences elsewhere in the book; ἀληθινός renders ישר in 4⁷ 8⁶ 6²⁵ 17⁸, but never חם, and outside Job ἀλ. = חם only in Dt. 32⁴; ἀμεμπτος = חם or חמים in 9²⁰ 12⁴, but never = ישר.

"*Ακακος* occurs only thrice in Job—in 8²⁰ = הם, 36⁵ a repetition in \mathfrak{C} of 8²⁰ (\mathfrak{H} *aliter*), and in 2^{3B}; *δίκαιος* nowhere renders either (חמים or ישר in Job, though elsewhere it very occasionally renders both these words.

וירא] read ירא as in 1⁸ 2³: so here also 2 MSS ^{Ken.} and \mathfrak{T} ; \mathfrak{C} cannot be cited. Each member of the two pairs was copulated, the pairs themselves uncopulated.

2. ויולדו] *and so* (Dr. § 74) *there were born*: the waw consecutive is fittingly used: piety is followed by the gift of God (Ps. 127³)—many children, and most of them sons.

3. ויהי] again the waw consecutive: at a later stage in life (cf. יהי לו in Gn. 26¹⁴ after v.¹³) his cattle *came to be*, or amounted to, 7000, etc.

[עבדה] Gn. 26¹⁴ †. עבדה is a collective—an alternative expression (Gn. 26¹⁴) for עבדים (Gn. 12¹⁶). Cf. פקדה (|| to the *pl.* ננשיך in Is. 60¹⁷ (RV. "officers"), and perhaps נבורה (|| to *pl.* מהיך in Is. 3²⁵. Cf. F. E. C. Dietrich, *Abh. z. hebr. Gram.* 84; C. Brockelmann, *Grundriss d. Gram. d. sem. Sprachen*, i. 228c.

[עבדה רבה מאד] is doubly rendered in \mathfrak{C} : (1) *καὶ ὑπηρεσία πολλή σφόδρα*; (2) *καὶ ἔργα μεγάλα ἦν αὐτῷ ἐπὶ τῆς γῆς*. Beer suggests that (1) is \mathfrak{C} , (2) Theodotion, and that ἐπὶ τ. γ. arises from מאד בה read בארמה.

ל גדול מכל] *greater than any*: see BDB. 482a.

4. וקראו . . . ושלחו . . . ועשו . . . והלכו] frequentatives. In v.^{5a} the simple narrative imperfect consecutives are used, the frequentatives reappearing in v.^{5b} (. . . והשנים יעשה . . . והעלה): see Dr. § 114 β, 120.

[והלכו . . . ועשו משתה בית איש יומ] this is sometimes cited as an example of the use of הלך as a mere introductory word (cf. BDB. 233b bottom, and 234a middle; Ges.-B. 180a top); so Du., *e.g.*, renders והלכו, *sie sind zu Werk gegangen*, and Bu. gives no definite translation of it. Dr. on Dt. 31¹ disputes such an explanation of הלך either here or in several other alleged instances. The question, so far as this passage is concerned, turns on three other considerations: (1) the meaning of עשה משתה; (2) the originality of בית; and, if בית belonged to the original text, (3) the meaning

and construction of בית איש יומו. As to (1): in this passage, but in this passage alone, it is customary to render עשה משחה, *to hold a feast* (so, e.g., RV.); but this is really illegitimate; the phrase occurs frequently, meaning not *to hold*, or *participate in*, but always *to give*, or *furnish*, a banquet (RV. *make a feast*); see Gn. 19³ 21⁸ 26³⁰ 29²² 40²⁰, Jg. 14¹⁰, 2 S. 3²⁰, 1 K. 3¹⁵, Est. 1³. 5. 9 2¹⁸ 5⁴. 5. 8. 12 6¹⁴, Is. 25⁶. *To keep a feast*, had this been intended here, would have been differently expressed; note especially יהיה להם המשחה, Jg. 14¹⁷ (ct. v.¹⁰), and see also 1 S. 25³⁶, Est. 8¹⁷. The phrase עשה חג (RV. *to keep the feast*; see, e.g., Ex. 34²², Dt. 16¹⁰), to which Hitz. appealed for rendering *held a feast* here, is really quite different; the חג *included* (sacrificial) meals, but also much more; and in so far as the phrase עשה חג refers to the meal, it refers at least as much to the provision of it as to the participation in it. (2) If בית be omitted the construction is simple: *his sons used to give a banquet, each on his day*; but in this case no real force can be allowed to והלכו, for the one who gave the feast presumably remained in his own house. Sieg. and, doubtfully, Beer omit בית: and the latter appeals to Ⓔ; but בית is possibly, not to say certainly, expressed in συμπορευόμεναι πρὸς ἀλλήλους (Bu.). In any case בית should be retained. (3) On possible explanations of בית איש יומו, cf. G-K. 139c: it might mean *in the house* (acc. of place, G-K. 118g) of, i.e., appointed for, *the day of each* (so Dr. in an apparently early MS). But this is awkward, and also incompatible with giving to הלכו its full sense of *went*. It looks as though by a breviloquence two sentences have been telescoped into one, והלכו בניו בית איש יומו ועשו משחה איש יומו: *his sons used to go to the house of each on his day, and they used, each on his day, to give a banquet*. This view is substantially that represented by Ⓔ. For יומו, acc. of time, see G-K. 118i.

שלשת] MS^{Ken.} 157 reads שלש; at best this would scarcely be more than an accidental coincidence with the original text: but it is doubtful whether the original must have read שלש (yet see v.²); for the fem. form of the numeral before fem. nouns, see Gn. 7¹³ and G-K. 97c.

5. [הקיפו] cf. ינספו, pointed as Kal, in Is. 29¹. It is

commonly held that ימי המשתה is the subj.; but in view of the Kal in Is. 29¹ it is perhaps more probable that the subj. is the same as that of the preceding vbs., and ימי המשתה is the obj.

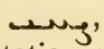
וּשְׁלַחוּ . . . וּקְרָאוּ לְ . . . וַיִּשְׁלַח . . . וַיִּקְרָשׁ has both for קרש in v.⁵ and קרא in v.⁴ the same vb.—זמן; but elsewhere this vb. renders both קרא (*e.g.* 1 S. 9²⁴) and קרש (*e.g.* Jl. 2¹⁶, Mic. 3⁵), and ℣ is, therefore, no evidence for a reading וַיִּקְרָא in v.⁵.

עוֹלָה : עוֹלָה 8 MSS^{Ken.} read עלת, two others עולה was doubtless the reading of ℣¹ whence, incorrectly, ℣ *θυσίαν* with variants, representing corrections, *θυσίας*. That the pl. was intended is shown by the following clause.

מִסְפָּר] acc. of limitation or definition: cf. 1 S. 6^{4, 18}, Ex. 16¹⁶, 2 S. 21²⁰, and Ew. §§ 204*b*, 300*c*; G-K. 118*h*: so Dr. on 1 S. 6⁴.

℣ + καὶ μύσχον ἕνα περὶ ἀμαρτίας περὶ τῶν ψυχῶν αὐτῶν: the clause may rest on a Hebrew original (פר אחד לחטאת על נפשותיהם: cf. *e.g.* Lv. 16³, Nu. 15²⁸); but even if so, the words are secondary and due to the interpolator failing to realize that to the author of the book, as to the Hebrews of an early period, the עולה had by itself sufficient expiating virtue.

וַיְבָרַךְ] lit. *and blessed*; but this meaning is impossible in the context, as also in v.¹¹ 2^{5, 9}, 1 K. 21^{10, 13}; in Ps. 10³, which is sometimes coupled with these passages, the text is corrupt (see Gray, *Forms of Hebrew Poetry*, p. 274*f.*). Hence some modern scholars by a series of hypotheses have assigned to בָּרַךְ in these passages the meaning *to renounce*: from the fact that people blessed at meeting (Gn. 47⁷, 2 K. 4²⁹) and parting (Gn. 24⁶⁰, 1 K. 8⁶⁶), it has been inferred that בָּרַךְ obtained the meaning *to bless at parting*, that then losing the reference to blessing, it came to mean *to bid farewell to*, and then, by a sinister development, *to renounce*; for not one of these hypothetical meanings is there the slightest evidence; and though *renounce* might suit the contexts in Job, it is much too weak a sense for 1 K. 21^{10, 13}. That explanation must, therefore, be abandoned. Either בָּרַךְ was actually used euphemistically with the meaning *to curse* or *blaspheme*, or a word such as קלל

or נדף stood in the original text, and ברך was subsequently substituted for it in the five passages in question. As between these alternatives the decision is not easy; Beer, indeed, who cites the evidence very fully (pp. 2-5), argues that there are traces of a text in which ברך had not yet ejected a word of opposite meaning. But the argument is less conclusive than he and Bu. think. For there are no Hebrew variants, and in Versions *curse* or the like might be either an *interpretation* of ברך or a *translation* of ללך: for example, in all six places S uses , *to curse*; but this may simply be a correct interpretation of ברך which stood then as it stands now in the text, and need not imply that S, both in Kings and in Job, rests on a text which still had ללך and not yet ברך. Similarly we cannot safely infer that T had a mixed text: ברך in Job 2⁹, where it renders by בריך; but ללך or the like in Job 1⁵. 11 2⁵, where it renders by ארגז, *to provoke to anger*, and in 1 K. 21¹⁰. 13, where it renders by נדף, *to revile*. The evidence both for the original text and for the significance of E is more conflicting. In 1 K. 21¹⁰. 13 the rendering is εὐλογεῖν, with the addition as a scholion on v.¹⁰ in MS 55 (H. and P.), ἦτοι κεκακολόγηκας (see Field). In the five places in Job the renderings vary: in 1¹¹ 2⁵ εὐλογεῖν is used, but Chrys. (H. and P.) cites 1¹¹ with the substitution of βλασφημήσει for εὐλογήσει, and Ambros. adds to *benedicat* the note, “non enim ausus est dicere, maledicat, sed hoc intelligendum reliquit.” In 2⁵ Field cites from Cod. Reg., ὁ Ἐβραῖος . . . βλασφημήσει, and from 161 the scholion τὸ εὐλογήσει ἀντὶ τοῦ ὑβρίσει ὁ γοῦν Ἐβραῖος σαφῶς βλασφημήσει ἔχει. Either these few testimonies show that the original reading of E was βλασφημήσει, and of the Hebrew ללך or the like, and that the εὐλογήσει of the vast majority of the witnesses to E is derived from Aq., or the original reading was εὐλογήσει, for which here and there the *interpretation* βλασφημήσει was substituted in the text instead of being simply attached to the text as in the note cited above. In 1⁵ and 2⁹ the rendering whatever the Hebrew text was, is not literal: in 1⁵ for וברכו בלבבם . . . יָרְאוּ, E has ἐν τῇ διανοίᾳ αὐτῶν κακὰ σενόησαν πρὸς; in 2⁹ for ברך it has εἰπόν τι ῥῆμα εἰς; in

Cod. Colb. (Field) stands the note διπλῆ γραφή· εὐλόγησον θεόν; in Cod. 161, 248 (H. and P.) on the marg. ἄλλος· κατάρψαι τὸν θεόν. Beer argues that in 1⁵ ⚔ renders the two verbs by one phrase because the translator wished to soften a text which contained קלל instead of ברך. But if the original text of ⚔ contained βλασφημήσει in 1¹¹ 2⁵, there would be no reason for avoiding it in 1⁵; and if εὐλογήσει (= ברך) was the original text in 1¹¹ 2⁵, there is little ground for suspecting that anything but ברכו stood in ⚔'s Hebrew original in 1⁵, for in a compound expression that was to serve as an equivalent for both חטאו and ברכו the translator might well have allowed himself to be dominated by חטאו. The possibility remains that ברך was a substitute for קלל or the like at a stage in the history of the text prior to the earliest versions. Evidence of similar changes is clear: note, e.g., the insertion of איבי in 1 S. 25²², 2 S. 12¹⁴ (with Driver's notes), and see Geiger, *Urschrift*, p. 267 ff.

כל הימים] *all the days* in question; i.e. whenever (note the frequentative יעשה) a cycle of feast-days came to an end. Commonly כל הימים means *all the time*; so with the *past* (e.g. 1 K. 5¹⁵); or with reference to the future, being then practically = עד עולם (cf. e.g. 1 K. 9⁸).

6. ויריה היום] so v.¹³ 2¹, 1 S. 1⁴ 14¹, 2 K. 4⁸ 11. 18; see Dr. on 1 S. 1⁴.

התוצב על] so 2¹: cf. Zec. 6⁵; for the force of על, see BDB, p. 756a.

7. משט 2² [משוט.

8. על] cf. Hag. 1^{5.7}; some MSS read א; the latter is read in 2³; ⚔ here κατά, in 2³ the dat. With א, cf. 34¹⁴ (?), 1 S. 25²⁵.

10. שָׁבַת] The verb is used with different meanings in Hos. 2⁸ and (with ס for ש) in Job 3²³ 38⁸. The root שׁוּך or סוּך is presupposed, if we may rely on the *scriptio plena*, by the noun form מטוכה, Mic. 7⁴, and by the vocalization also in מִשְׁבָּה, Pr. 15¹⁹, here, and in Hos. 2⁸ (שָׁבַת, part.). The form וַיִּכָּךְ, 3²³ 38⁸, might come either from סוּך or סכך, while in Is. 5⁵ (מִשְׁבַּחַתוֹ) the consonants and vocalization are at conflict. A few MSS here read סִבַּחַת, which would, of course, be from סכך.

ביתו] ובעד ביתו § + סבסו + סב.

מעשה] sing. as Hag. 2¹⁴, La. 3⁶⁴; the VV. render by a pl.; but this does not prove that there was a Hebrew reading מעשי (Beer), any more than G's τὰ κτήνη below proves that there was a reading מקניהו.

II.] ואולם in אולם (after נפשו): so here MS ^{Ken.} 17; G ἀλλά (= ואולם, 11⁵ 12⁷).

נא] ^{Ken.} 102 om.; cf. GS.

לאם ל] either elliptical (*see*) if he will not curse thee, or with strong asseveration (G-K. 149e), *Surely he will curse thee.*

על פניך] to thy face (defiantly); so 6²⁸ 21³¹. In 2⁵ אל-פניך, with variants על-פ. G in 1¹¹ 2⁵ 6²⁸ εἰς, in 21³¹ ἐπί.

12. בידך] in thy hand, that is, in thy power, to do what thou wilt with him; cf. Gn. 16⁶. So 2⁶.

רק] G ἀλλά; 2⁶ אך, G μόνον.

אליו אל תנע] αὐτοῦ μὴ ἄψη = אליו אל תנע: cf. v.¹¹ 2⁵. Both idioms are good Hebrew: for H, cf. Ex. 24¹¹.

מעם פני] From (being) in the presence of (cf. Gn. 44²⁹) is, like מאח (2⁷), which is also very rare (Ex. 10¹¹, and, followed by a definition of place, Lv. 10⁴, and, somewhat differently, 2 K. 16¹⁴), a more expressive equivalent of מאח or מעם which are commonly used without פני.

13.] ואכלים G om.: with H, cf. vv.⁴ 18.

ואכלים ושתיים] were eating and drinking; Dr. § 135 (1); in v.²⁴ the parts. are used with היו: Dr. *ib.* (5).

יין] cf. v.¹⁸; ct. v.⁴. יין is absent from S both here and in v.¹⁸, from G in v.¹⁸; and in H is probably an explanatory addition, though the omission in MS ^{Ken.} 30 in v.¹³, and MSS ^{Ken.} 111, 384 in v.¹⁸, is less probably continuous correct tradition than an accidental return to the original text through a late accidental omission.

14.] ומלאך καὶ ἰδού ἄγγελος = והנה מלאך.

בא] pf. (and so in vv.¹⁶ 17. 18), not part.: for the cstr. בא ומלאך . . . ויהי, cf. Gn. 7¹⁰ 22¹, and see Dr. § 78 (3).

so here the shorter text of C may be the original. C^A adds $\epsilon\pi\iota \nu \tau\eta\nu \gamma\eta\nu$ —another form of amplification.

C $\tau\omicron\upsilon\varsigma \pi\omicron\iota\mu\acute{\epsilon}\nu\alpha\varsigma$ and S בְּרַעִים do not point to a variant בְּרַעִים , but are interpretations: and so in v.¹⁹ הַנְּעָרִים is interpreted $\tau\acute{\alpha} \pi\alpha\iota\delta\acute{\iota}\alpha \sigma\omicron\upsilon$ and גְּלָל .

17. כְּשָׂרִים as פְּלִשְׁתִּים generally, so is כְּשָׂרִים often used without the art.; so regularly in אֲוִר־כְּשָׂרִים , but see also, e.g. 2 K. 25^{4f.}, Jer. 37¹⁰. C $\text{o}\acute{\iota} \acute{\iota}\pi\pi\acute{\epsilon}\iota\varsigma$ may be an interpretation due to regarding the Chaldæans as cavalry *par excellence* (cf. Hab. 1^{6a.}, Jer. 6²³). In any case such a reading as פְּרָשִׁים would have no claim to acceptance.

רֵאשִׁים (military) *companies*, Jg. 7²⁰ 9³⁴, 1 S. 11¹¹ (with vb. שִׂים as here) 13¹⁷.

עָל $\text{וַיִּפְשְׁטוּ עָלַי}$ *made a raid upon, fell as plunderers upon*: cf. Jg. 9³³ (44) 20³⁷ (אֵל), where the attack is made from ambush, and 1 S. 27⁸ 30¹. (both אֵל)¹⁴, where the attack is the prelude to plunder. Even if the meaning in the passages cited developed from the root meaning *to strip*, because such an attack was regarded as a *putting off of* (one's shelter), as BDB. suggest (cf. Moore on Jg. 9³³), the sense of emergence from shelter can have been felt very faintly if at all in the passages cited from Sam. or here: cf. also Hos. 7¹ (without עָל).

18. עָד point עָד : it is altogether improbable that the original writer intended עָד in vv.^{16. 17}, but עָד (MT) here, nor very probable that he intended עָד throughout; though for the possibility of this see BDB., s.v. עָד , ii. 2. Some MSS read עָד here.

יֵין omit: cf. v.¹³ n.

19. מֵעֵבֶר *from the (far) side of*, expressing much the same idea as, but expressing it less strongly than, our phrase *sweeping across*: cf. Is. 21¹.

וַיִּגַע strictly וַהֲנִיעַ is required; but see G-K. 145^t, for examples of vbs. more remote from a fem. subj. being masc. For נִנַּע of wind, cf. Ezk. 17¹⁰.

הַנְּעָרִים in vv.^{15. 16. 17} of Job's servants (cf. e.g. Nu. 22²², RV. *servants*); here of his children (cf. 29⁵; also, e.g., 1 S. 16¹¹, RV. *thy children*) primarily, though perhaps with the inclusion

of the servants attending them of whom the messenger is the only one to escape. Indeed the repetition here, with a different sense, of the same term that is used in vv.^{15, 16, 17} may be due partly to the fact that it was capable of a more inclusive meaning than בניך (v.¹⁸), partly to the desire to maintain the greatest possible verbal similarity in the messages of the four messengers.

20. [ראשו] א^A + καὶ κατεπάσατο γῆν ἐπὶ τῆς κεφαλῆς αὐτοῦ from 2¹²: cf. a similar but fragmentary addition in ^{Ken.} 196, which adds ויורקו before ויפל.

[וישתחו] א^{A al.} + τῶ κυρίῳ.

21. [ערם] acc. of the state placed first with emphasis: cf. e.g. Am. 2¹⁶, and see G-K. 118*n*.

[יצתי] for יצאתי; G-K. 23*f*, 74*k*.

[שמה] cf. שם in 3^{17, 19}.

[יהודה] subj. placed first for emphasis.

[לקח] א + ὡς τῶ κυρίῳ ἔδοξεν οὕτως ἐγένετο.

22. [איוב] א + ἐναντίον τοῦ κυρίου (A^{al.} + οὐδὲ ἐν τοῖς χεῖλεσιν αὐτοῦ); 4 MSS ^{Ken.} + בשפתיו (cf. 2¹⁰). Amplifications.

[לא נתן תפלה לא] the verbal idiom is as in (נתן כבוד, תורה, עו) תתן; ל'י (1 S. 6⁵, Jos. 7¹⁹, Ps. 68³⁵), to give, i.e. ascribe, glory (praise, strength) to Yahweh, i.e. to acknowledge that Yahweh is glorious, praiseworthy, or strong; cf. also 1 S. 18⁸, where they have given to me thousands means they have given Saul credit for having slain thousands. It is plain from the context that תפלה is a quality, or mode of conduct or the like, that is not and ought not to be in God: and the sentence asserts that Job does not discredit God by asserting that he has displayed this quality: in English idiom Job charged not God with (RV.) תפלה. But what precisely is תפלה? We must dismiss the view that it should be pointed תִּפְלָה, which Ehrlich maintains only by attributing to תִּפְלָה the unsupported and improbable meaning protest. In 24¹², on the other hand, תִּפְלָה (פ) may be preferred to תִּפְלָה (MT). The root of תִּפְלָה must be תפל; apart from תפל in Ezk. 13^{10f. 14f. 22²³}, which has the same meaning as טפל, plaster, and the proper names תפל and אחיתפל, the root appears in the OT. only in the forms

תִּפְלָה here, 24¹⁸ (?), Jer. 23¹³, and תִּפַּל, 6⁶, La. 2¹⁴; in NH. the forms תִּפְלוּחַ and the denom. vb. also appear (cf. in Aram. the Ithpa.); تَفَلَّ occurs with various shades of meaning in Arabic. The fundamental meaning of the Semitic root seems to have been *to be savourless* (through the loss of savour); the various meanings collected by Lane for تَفَلَّ may have developed in this order: (1) to (lose a good scent by the) neglect (of) perfume, (2) to be unperfumed, (3) to be ill-smelling, (4) to spit out (rejecting what is ill-savoured): Lane cites نَاقَ مَاءَ الْبَحْرِ وَتَفَلَّهُ, *he tasted the water of the sea and spat it out*, (5) to spit (whence further meanings developed). In Hebrew the meaning *tasteless* is clear in תִּפַּל, Jb. 6⁶: cf. דִּגְ מִלֵּיחַ, *salted fish*, in contrast to דִּגְ תִּפַּל, *unsalted fish* (Shab. 128^a). Thence of moral savourlessness, or unsavouriness (cf. Arabic (4)); so in La. 2¹⁴ (תִּפַּל coupled with שוּא), Jer. 23¹³ (תִּפְלָה), and with various differences of nuance in later Hebrew, as in the following cited from Levy, *NHB* iv. 659a, b, and *Chald. Wörterbuch*, 549a. רַבְרֵי תִפְלוּחַ שֶׁתִּפְלָה עַל הַמָּן (cf. אֵיחַפְלוּ עַל מִנָּה אֵל, *the unseemly things which they unseemly spoke about the manna*; נִשְׁקָה שֶׁל תִּפְלוּחַ, *an immodest kiss*; and see, further, *Soṭa* 3⁴ for תִּפַּל of indulgence, absence of control in women. Thus to ascribe תִּפְלָה to Yahweh should imply regarding him as having lost the moral savour or quality which had been characteristic of him, and thus is near akin to תִּפְּרַ מִשְׁפָּטֵי (40⁸) on one interpretation of that phrase; it is thus more expressive than conjectural emendations which have been suggested for תִּפְּלָה, such as עוֹלָה or נִבְלָה (Beer); similarly in Jer., Yahweh sees in the prophets תִּפְּלָה, or moral deterioration: they still prophesy, but not by Yahweh, not so as to lead the people aright, but by Baal, and so as to lead the people astray. The Versions in any case, as Beer admits, give no justification for emending תִּפְּלָה away here; the exact flavour of the Hebrew is difficult to preserve in a translation, but G's ἀφροσύνη, here and also in La. 2¹⁴, is a tolerable attempt to reproduce the transferred moral sense of the word.

CHAPTER II.

I. להתיצב על יהוה (2)] E om.: the last clause of the v. in Swete (*i.e.* in ^{B al.}) is from Aq. Theod.; see Field. In H the words are a dittograph; for ct. 1⁶. Di. Bu., however, consider the absence from E to be due to religious scruples against making the Satan quite like the other angels; in that case Beer would add the clause also to 1⁶ (so S).

2. מאין 1⁷] אי מזה.

E τότε εἶπεν: ct. 1⁷ καὶ ἀποκριθεὶς . . . εἶπεν. Whether E 's text was actually shorter than H is not quite certain; the variation as between 1⁷ and 2¹ may be due to desire for variety: note that the remainder of the v. is also differently rendered, and that neither rendering is literal.

3. לבך] Beer claims that this is omitted in E : ct. 1⁸; but this is not quite certain, for there are further variations in 1⁸ and 2³ E : cf. last n. and see on 1⁸.

[ועדנו מחזיק בתמתו ותסיתני בו לבלעו חנם] the exact relation of these two sentences is not clear; waw conv. with the impf. cannot express *although, in spite of*; RV., therefore, must be abandoned. The waw conv. can be best explained if we translate: *And he still maintains his integrity, and so* (Dr. § 74a) *in vain hast thou enticed me against him to ruin him* (G-K. 1111; cf. Kōn. 369h); but, if this were intended, the position of חנם is strange; this might, therefore, be rejected more confidently, if the alternative were quite satisfactory: *He still maintains . . . and yet* (Dr. § 74 (β)) *thou hast enticed*, etc. Dr. (§ 79) appears to refer the second clause to what is yet to come; he compares Jer. 38⁹ השליכו אל הבור וימת, (they have cast him into the pit) *and he is going on to die*, Ps. 29¹⁰; so here, *and thou art enticing me*.

ב' [ותסיתני ב' cf. 1 S. 26¹⁹, 2 S. 24¹.

לבלעו] & τὰ ὑπάρχοντα αὐτοῦ . . . ἀπολέσαι, correctly interpreting the suffix so as to limit the ruin to the goods or property of Job; on בלע see Is. 3¹² n.

4. לְאִישׁ] & ἀνθρώπων, & בר נשׁ, suggest לְאִישׁ: for which also לְבִן might stand (cf. Ca. 8⁷ §). The punctuation of MT may be due to regarding לְאִישׁ as referring to Job (cf. 1¹⁻³), and כל אשר לאישׁ as = כל אשר לו (cf. 1¹⁰⁻¹¹). In the very similar sentence in Ca. 8⁷, & is clearly anarthrous; yet with & here, cf. 1 S. 9⁹.

עור בעד עור] not a form of expressing the *lex talionis*, for the prep. used in Ex. 21^{23f.}, Lv. 24¹⁸⁻²⁰ is חתח in place of, in compensation for, and in Dt. 19²¹ ב pretii, and there is no evidence that בעד could be substituted for either of those. Either (1) בעד has here its common metaph. meaning, on behalf of (cf. e.g. Is. 8¹⁹, 2 S. 12¹⁶), and then the meaning of the clause is completed by the vb. (יתן) in the next cl. (cf. Jg. 15¹⁶); or, more probably, the clause being a proverbial saying, some such vb. as יתן is to be understood; in either case we must render: (one) skin (will a man give) on behalf of (another) skin; or (2) בעד has its literal meaning upon or about (Jon. 2⁷, Ps. 3⁴ 139¹¹), and we should render with Schultens, Merx, Bu., one skin (lies) upon (another) skin.

וּכְלָ & om. 1.

6, 7a. Cf. 1¹² nn.

7b. [עד] K^cthibh: ועד, Q^crê & &.

8. [לו] not translated by &.

האפר] & + ἔξω τῆς πόλεως—a correct, but for native readers an unnecessary gloss.

9. [ותאמר] & prefixes χρόνου δὲ πολλοῦ προβεβηκότος.

[עודך וגו] interrogative: G-K. 150a. For עודך & has μέχρι τίνος: whence Merx, עדין (cf. 8²).

ברך] see 1⁵ n. Before this word & has a long insertion, on which see Introd.

10. [ויאמר אליה] & ὁ δὲ ἐμβλέψας εἶπεν αὐτῇ.

10. [ודבר . . . תדבר] cf. נפל . . . נפל, 2 S. 3³⁴; with

נבלות אחת הנבלות in comparison, cf. באחד הנבלים, 2 S. 13¹⁸; באחד הצבים, 2 S. 2¹⁸; באחד הישרים, Ps. 82⁷. These parallels do not favour the reading of 2 MSS (cf. §IV, but ct. G), כנחת מן-הנ'.
 כנחת מן-הנ'.

[תדברי] has possibly arisen, through a dittograph of the ת of נבלות and the misreading of ת at the end, from תִּדְבֶּרְתָּ; cf. G's ἐλάλησας (though this in itself is, of course, inconclusive), § 11; the pf. seems preferable, since the allusion is to the words just spoken, not to the wife's customary speech. If the impf. be retained, render: *wilt thou, too, speak?* (Du., and see next n.).

גם absent in 2 MSS^{Ken.}; cf. §. G εἶ = גם, does not necessarily point to a variant, for note the equivalents of גם in Is. 49^{15, 25}, 1 S. 22⁶ to which Beer refers. The גם is to be explained as emphasizing הטוב גם; so BDB. 169a; it strengthens the emphasis secured by the position of את-הטוב and its antithesis to את-הרע; cp. Nu. 22²³. G-K. 153 treat גם as being "placed before two co-ordinate sentences, although, strictly speaking, it applies only to the second"; but Mal. 1¹⁰ is a doubtful support for this usage, and the analogy of such uses as that of מודע in Is. 5⁴ and others cited in 150m, are scarcely exact. Hence Merx, Sieg. prefer to point תָּאמְרָא, connecting these words with the preceding: (*wilt*) *thou, too, (speak)*. In this case, however, it becomes necessary either to read הטוב תָּאמְרָא תָּאמְרָא (Sieg., Du. Be^K), or to omit the תָּא before הרע; the latter is preferable, *if* the words of Job form two distichs 3 : 2 (Du.).

לְקַבֵּל] קבל for לקח is a remarkable Aramaism found elsewhere in OT. only in Ch. Ezr. Est. and Pr. 19²⁰. The inf. in an entirely different sense occurs in P—Ex. 26⁵ 36¹² †.

[אויב] at this point § repeats 1^{22b}; the addition is also found after בשפתיו in 3 MSS of G (H. and P.).

II. רעי אויב] G φίλοι αὐτοῦ = רעי.

הזאת] G om.

הבאה] accented in MT on the penultimate, as if 3rd pers. pf. preceded by the art. used as a relative; but it is improbable that this represents the intention of the author (cf. G-K. 138k, and Dr.'s n. on 1 S. 9²⁴): note G τὰ ἐπελθόντα.

וּבְלָדָד] & Βαλδιδ: the punctuation of & may be more correct than MT: for &'s omission of the ך, cf. 1¹ n.

[הנעמתי] ὁ Μειναιῶν βασιλεύς; for βασιλεύς, cf. Ἐλειφάζ ὁ Θαιμανῶν βασ. and Βαλδὰδ ὁ Σαυχαίων τύραννος. In 11¹ and throughout the book & has for הנעמה, ὁ Μειναιῶς.

12. [ויזרקו] זרק, usually of liquids, but also of cummin (Is. 28²⁵), soot (Ex. 9^{8. 10}), dust (implicitly; 2 Ch. 34⁴), coals (Ezk. 10²), means to throw or toss in quantities (see Dr.'s nn. on Ex. 29¹⁶, Am. 6⁶), such as fistfuls or handfuls.

[על-ראשיהם השמימה] & om., though ἐπὶ τὰς κεφαλὰς (αὐτῶν) is supplied in some MSS of & (e.g. ^A) from Theod. (see Syro-hex.); and from the same source *in caelum* is also added in ℑ. The original text of & can scarcely represent the original text of ℑ; on the other hand, ℑ is curious: it is commonly understood to mean: *they tossed dust towards heaven, i.e., in English idiom, up into the air* (cf. Sa'ad, (في الهواء), so that it might in descending fall *upon their heads*; but for this we should at least have expected the order of על-ראשיהם השמימה to have been reversed. The phrase זרק השמימה occurs again in Ex. 9^{8. 10} (P); on the other hand, the rite of putting dust on the head is nowhere else expressed by this vb.; the usual phrase is על ראש . . . העלה: see Jos. 7⁶, La. 2¹⁰, Ezk. 27³⁰. It is difficult to account for השמימה as a gloss (so apparently Beer^K with a ?); on the other hand, the omission of על-ראשיהם, which might easily be attributed to a glossator, would leave a phrase of questionable pertinence here. On the whole, therefore, the least hazardous alternative is to retain the text of ℑ.

13. [לארץ] &, also 2 MSS ^{Ken.}, om.

[ושבעת לילה] not in the original text of &: see Beer.

CHAPTER III.

2. [ויען איוב] עַי om.; and הַ may be due to assimilation to the corresponding introductory formulæ in cc. 4-26 (Be.); yet see exeg. n. *Kal ἀπεκρίθη Ἰὼβ* in עַי^A is from Aq. Theod.]

וַיֹּאמֶר (*mil'el*). The pausal form of וַיֹּאמֶר is usually וַיֹּאמֶר (1⁷.⁹ etc.); but at the beginning of the speeches in Job it is always וַיֹּאמֶר (4¹ 6¹ etc.); only in 32⁶ is it וַיֹּאמֶר: cf. G-K. 68e, and see H. F. B. Compston in *JThS* xiii. 426 f.

3. “In אָבֵר, אֶלֶר, הֵרָה the tone is thrown back to prevent the collision of two tone-syllables (G-K. 29e), and to produce a rhythmical accent, as happens very frequently, esp. before the last arsis: cf. vv. 5c. 8a. 14a. 16b. 17a. b. 20b. 25b. 26b etc.” (Bu.).

יֹוֹם] without the art., the word (in *st. c.*) being defined by the foll. relative clause (G-K. 130d, esp. the second part; *Lex.* 400a, cases with יוֹם and יוֹמִי: *e.g.* Ps. 56⁴.¹⁰).

אֶלֶר בּוֹ the impf., as often in poetry, depicting vividly a single past action (cf. v. 11a 15⁷, Ex. 15⁵.⁶.⁷.¹⁵; Dr. 27a; G-K. 107b). The force of the tense must be *felt* by the Heb. student: idiom will not permit its reproduction in English. It really designates the action as *in progress* (though not so distinctly as the ptc. does); but such renderings as *was being born*, or *was going to be born*, not only make too much of the tense, but lack altogether the delicacy and fineness of the Heb. idiom. Jer. (20¹⁴) expresses the same thought in the language of prose: אָרוֹר הַיּוֹם אֲשֶׁר יִלְדֵנִי בּוֹ.

הַלַּיְלָה אָמַר “the night (which) said”: G-K. 155f, Kō. iii. 380d: cf. Ps. 34⁹ 52⁹ 118²⁴, 2 S. 23¹.

הֵרָה] Pu. of הָרָה; only here. Prob. to be regarded as a passive of קָל (see G-K. 52e).

הֵרָה גַבַּר] So עַי; but עַי Ἰδοὺ ἄρσεν. Ἰδοὺ (unless

הרה was read as הרי, Mishnic for *behold*) will point to הנה for הרה; ἄρσεν, however, in spite of Jer. 20¹⁵ (. . . לאמר ילד־לך בן . . . זכר), is more probably a paraphrase of נבר than based upon a reading זכר. [Yet note that נבר is regularly rendered in Job by ἀνήρ (10 times), and once by ἄνθρωπος, never in Job or elsewhere by ἄρσην. The term זכר is prosaic; yet in a similar connection to the present does actually occur in poetry: see Is. 66⁷.]

4. [היום] ה' ה' νύξ; Symm. Theod. Ἡ^{ac. b AC al.} ἡ ἡμέρα. See exeg. n. Bi. Be. om. all 4a.]

[יהי חשך] cf. 5¹ 17¹⁶ 24²⁴ 33⁹, Ps. 1³. When a word has Ole-we-yored, Great Rebia', or Dehi, without a preceding conj. accent, and begins with sh'wa, this sh'wa has a ga'ya, provided that between the sh'wa and the tone-syll. there is at least one vowel, and this has not already a sh'wa. See Baer in Merx, *Archiv*, i. 202 f.; more briefly G-K. 16g, *end.*

[ידרשהו] רש is to *seek after*, hence to *inquire after* (RVm.), then show solicitude for, *care for*; so Dt. 11¹² RV., Jer. 30¹⁷ RVm., Is. 62¹² ררושה (EVV. *sought out*).

[ממעל] either *from above*, 31² (|| מפורזים), or *above*, 31²⁸ (כי כחשתי לאל ממעל), and often in משמים ממעל, Dt. 4³⁹ al.

[נהרה †] cf. נהור, Syr. נוסו. The *fem.* form shows, however, that the word has become Hebraized. Elsewhere in Heb. the √ means to *shine* only in the vb., Is. 60⁵, Ps. 34⁶ †.

5. [יגאלהו] נאל to *claim, redeem* (*v. supr.*): so Ἡ ἐκλάβοι, Σ ἀντιποιήσαιο αὐτῆς, Θ ἀγγιστευσάτω αὐτῆς (from the redeemer of a claim being commonly the nearest of kin); cf. AVm. *challenge it* (i.e. *claim it*; see Aldis Wright, *Bible Word-Book*, s.v.) Ἡ ἵπνον ἵπνον, Ἡ μολύναι (cf. SY, paraphrasing, נכס-נס, obscurent) derive it from the late נאל, to *defile*, Is. 59³ al.; so Rabb., AV. *stain it*. But the metaphor does not harmonize with the context.

[תשכך עלי] the "heavy Ga'ya" is inserted (Baer, in Merx, *Archiv*, i., "*Die Metheg-Setzung*," p. 200) in the first syll. of the sg. impf. Qal of the regular verb, when it ends with *Qamez*, and is joined by *Maḳḳef* to the foll. word, to emphasize the syll. in which it stands, and to help to shorten the pronunc. of the

—: so 22² 24¹⁴ 38¹⁹, Ps. 121⁸, Pr. 4⁴ (cf. G-K. 16*g*, *h*, though this particular instance is not mentioned).

עַנְנָה †] the fem. is prob. collective (G-K. 122*s*).

צֶלְמָוֶת] “shadow of death”: so, as vocalized by Ξ ($\sigma\kappa\iota\acute{\alpha}$ $\theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon$), Vrss., the Massoretes, Ges. *Thes.*; but most modern scholars צֶלְמָוֶת (from $\sqrt{\text{צלם}}$ * Eth. *ṣal'ma* (Di. *Lex.* 1258*f*), to *be dark*, Ar. ظلم, iv, to *be dark*; ظلمة, *darkness* (in Qor. often in the pl. *ṣulumāt^{un}*, 2¹⁶ 6¹ etc.), Ass. *ṣalmu*, *black*)—a reading and etym. presupposed by RVm. *deep darkness*. If Ξ be right, the word will be one of the very few examples of a compound word in Heb. (G-K. 30*r*, 81*d* with *n.*). The traditional vocalization has been defended recently by no less an authority than Nöldeke (*ZAW*, 1897, p. 183 ff.). Nöld., in answer to the argument (Di. here) that shade is to Orientals a fig. of refreshment (Is. 16³ 25⁴ 32²), which does not suit death, observes that this depends on what object casts it, and the “shadow of death” would not be like the grateful shadow of a rock in the Oriental noon: he also points out that צֶלְמָוֶת occurs in late Heb.—in Ps. 44²⁰ even in the 2nd cent. B.C.—so that Ξ $\sigma\kappa\iota\acute{\alpha}$ $\theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon$ is not likely to represent a false tradition; and, lastly, he remarks that a word ending in *וּת-* is not likely to have been formed from a $\sqrt{\text{}}$ not known to have been in use in Heb. or even in Aramaic. The argument drawn from Ξ is hardly cogent; else what is to be said of εἰς τὸ τέλος for לְמַנְצָה, ἢ κλητὴ for מְקַרָּה (in the Pent.), and ἢ σκητὴ τοῦ μαρτυρίου for אהל מועד? Nor does the last argument seem to be conclusive: there are many words in Heb. derived from roots found in Arabic, but not *known* to have been in use in the Hebrew spoken in OT. times, as איתן, רביר, מען, מלאך, מעצד, מקלט, תלאובות. “Shadow of death” would have been more probable, had the expression itself been more obviously suggestive of Sheol, and had it not also been often used to denote darkness (*e.g.* that of night: c. 24¹⁷, Am. 5⁸; of a mine, 28³) of a kind to which no thought whatever of either death or Sheol could attach: “shadow of death,” in the sense of the shadow cast by approaching death, which a modern reader might attach to it in (*e.g.*) Jb. 16¹⁶, is (as other passages show) not the

idea expressed by עלמות. The other occurrences of the word are 10²¹. 22 38¹⁷ (only in these passages of the darkness of Sheol) 12²² 16¹⁶ 24¹⁷ 28³ 34²², Is. 9¹, Jer. 2⁶ 13¹⁶, Am. 5⁸, Ps. 23⁴ 44²⁰ 107¹⁰. 14[†]: *v.* further *Lex. s.v.*

[כְּמִרְרִי] *the like of* (*Lex.* 453a) *the bitternesses of the day* (so \mathbb{T} Aq. Jer.; Mass.) yields no sense: read כְּמִרְרִי, *the blacknesses of*, from the sense of כְּמִר in Syr. (בְּמִירָא, *black*, of a cloud, the night, Sheol, etc.; PS. 1757; the form, as חִכְלִיל, סַגְרִיר, שְׁפָרִיר, שְׁפָרִיר, G-K. 84b, No. 34).

6. [יְחַדֵּךְ] from חָדָה (G-K. 75r), common in Aram., but otherwise in Heb. only Ex. 18⁹ יְחַדֵּךְ (E), Ps. 21⁷ תְּחַדְּדֵהּ; cf. the subst. הַחֲדוּדָה, 1 Ch. 16²⁷ (|| Ps. 96⁶ הַפִּאֲרֵת), Neh. 8¹⁰, Ezr. 6¹⁶ †. \mathbb{T} εἶη (= יהי); יתחדר, Σ συναφθείη, Saad. يَتَّحِدُ, *i.e.* יְחַדֵּךְ (from יְחַדֵּךְ: cf. תַּחַד, sq. ב, as here, Gn. 49⁶), *be united, joined*.

8. [עָתִיד] *prepared, ready*: cf. 15²⁴ לְפִידוֹר עָתִיד, Est. 3¹⁴ 8¹³ עֵתִירִים לְיוֹם הַזֶּה. The $\sqrt{\text{}}$ is rare, and mostly late, in OT. (Pr. 24²⁷ וְעָתִידָהּ; Jb. 15²⁸ לְהַעֲמִדוֹ לְגִלְיָם), but common in Aram. and NH. (Dn. 3¹⁵; cf. on Dt. 32³⁵): in Syr. \mathbb{T} עֵתִיר is to *prepare*, אַחְעִיד, to *be prepared*; עָתִיר is *prepared, ready* (PS. 3008), in NH. esp. = μέλλων, as in הָעֵתִיד לְבֹא = ὁ μέλλων [αἰών]. We should expect לעוֹרֵר; but cf. the inf. without ל not only after הוֹסִיף, 27¹ al., תַּחֲלֵל, Dt. 2²⁵ al., יִבֵּל, c. 4² al., but also after נָחַן פ' (= *allow . . . to*: *Lex.* 679a), Nu. 20²¹ 21²³; נִלְאָה, Is. 1¹⁴ al.; חָדַל, Is. 1¹⁶; אָבָה, Is. 28¹² al.; הָאֲמִין, c. 15²² (G-K. 114m; Kö. iii. 576).

9. [וְאִינִי] idiomatic for וְאִינִינִי, esp. after such words as קִנְיָה and בְּקִישׁ: 1 S. 9⁴, Is. 41¹⁷ 59¹¹, Ezk. 7²⁵, Ps. 69²¹.

10. [וְיִסְתֵּר] the force of לֹא (in ^a) extending over both clauses, as [Ps. 44¹⁹]: cf. G-K. 152s.

11. [לְמָה לֹא] See G-K. 20f.

[אֲמוֹת] (why) *went I not on to die* from the womb? A good case of the incipient sense of the impf., noticed on v.³.

[מִרְחֹם] מִן temporal usually denotes *continuously after*, Ps. 22¹¹ etc. (*Lex.* 581a, 4a); for מִן = *immediately after*, cf. Hos. 6² מִיָּמִים, al. (*Lex.* 581b, 4b), Ps. 73²⁰ מִהֶקֶץ יְהִי (Bu.).

[וְיִצְאֵנִי] the force of לֹא לְמָה extending over the second

clause, even without a connecting ׀: cf. after למה, ער מה, etc. Ps. 10¹.¹³ 44²⁵ 62⁴ 79⁵ etc., and on 1 S. 2³; and after לא, G-K. 152z.

[ואנני] By all analogy we should expect ואנני; and, "though there seems no doubt that according to the Mass. tradition the strong *warw* received in some cases a lighter pronunciation" (Dav. § 51, R.⁶ though he himself, § 45, R.², seems to explain the tense of ואנני by attraction to אמות^a), this doubtless ought to be read. So Is. 43²⁸ 48³ 51² 57¹⁷ al.; cf. G-K. 107b, n. נוע, to *expire*,—only in poetry (8 times in Job; La. 1¹⁹, Zec. 13⁸, Ps. 88¹⁶ 104²⁹ †), and the prose of P (12 times).

13. [כי עתה] see Ex. 9¹⁵ (Dr. § 141; *Lex.* 774b, g).

[ואשקוט] Read 'א: cf. v.¹¹ n.

[אז ינוח] "then *were I* (now) *at rest*." נוח impers. (Dav. § 109; G-K. 144b), as Is. 23¹².

[14. חרבות למו] in addition to the suggestions considered in the exegetical n., note Che.'s emendation קברות עולם, *everlasting sepulchres* (*Exp.T.* x. 380); and Daiches' interpretation of ח' as *fortresses, cities*, on the ground that מחרב with that meaning occurs in the S. Arabian inscriptions (*JQR*, 1908, 607 ff.).]

16. [לא אהיה] The impf., as v.¹³ ינוח. Hi. Be.^T היה לא (א in אהיה, dittographed), *which came not into being*; but the sentence then (Bu.) has no predicate. Wr. Bu. omit לא ("or I should be like," etc.), supposing it to have come in as a reminiscence of 10¹⁹; but there is no gain by the change. Reiske, Be., Du. may, however, be right in transposing ¹⁶ to follow ¹¹ (under the government of למה, ^{11a}); the position suits; and שם, ¹⁷, is not then separated from ¹⁴. ¹⁵, to which it obviously refers.

17. [רשעים] Be.^T רעשים, against which see Bu.

[רגו] lit. (רגל being *intrans.*) "cease *with regard to* raging"; cf. חרלו הרע, Is. 1¹⁶, and on v.⁸ above. רגו would be more regular, and prob. ought to be read; perhaps, however, the punct. רגו was determined by the rhythm.

18. [יחד] Note that יחד and יחדו often stand emphatically at

the *beginning* of a clause: 16¹⁰ 19¹² 21²⁶ 24⁴, Ps. 41⁸ 98⁸ al., Is. 11^{7, 14} 41¹ al. (*Lex.* 403a, b).

19. שם הוא] The rend. "are there the same" [Bu., G-K. § 135a, note] is very doubtful. הוא אני means *I am He* (emph.), i.e. *He Who is*, which may be *paraphrased* by "I am the same" (*Lex.* 16b); but הוא nowhere in itself means "the same"; and that *two* persons should be identified by the use of הוא is most improbable. The pred. must be שם, not הוא, the sentence being exactly like חלום פרעה אחר הוא, etc. (Dr. § 198; *Lex.* 216a). For "are the same" we should expect כגדל בקטן (or כן קטן) (*Lex.* 454, ק, 2).

במאדניו] For the pl. see G-K. 124z.

20. ייתן] The subj. may be either הַיְהוָה (G-K. 144e; Dr. on 1 S. 16⁴) or "he," i.e. God: in either case God being equally the subject whom Job has in his mind. In the former case, the sense may in our idiom be expressed by ". . . is given" (so EVV; also אָסַח); and Be. Du. would read יָתַן; but the covert reference to God is better expressed by יָתַן.

21. ויחפרהו] the finite vb. carrying on המחכים; G-K. 116x.

ממטמנים] אָסַח; so Be. Du.; but this is necessary only if חפר be taken to mean "dig" (אָסַח Be. Du.).

22. אֵלֵי גִיל] cf. Hos. 9¹ [אֵל חַגַל] גִּיל: אֵל חַשְׁמַח יִשְׂרָאֵל אֵל גִּיל [אֵל חַגַל] (אֵל חַגַל Be. Du.), partly for the sake of the parallelism, partly on the ground that יִשְׂשׁוּ is a bathos (?) after גִּיל אֵלֵי חַשְׁמַח, would read [with one MS^{Ken.} and S^{vid.}] גִּיל, "who rejoice over the grave-heap"; but there is no evidence that גִּיל alone would have this meaning; we have only אֲבָנִים, גִּיל אֲבָנִים, a "heap of stones," so used (Jos. 7²⁶ 8²⁹, 2 S. 18¹⁷), and that not of an ordinary grave.

23. וייסך] Hif. from סוּךָ, as 38⁸ † (where, however, read קָפָה); 1¹⁰ שִׁבְתָּ from שׁוּךָ [see n. on 1¹⁰].

24. לפני] naturally means *before*: but *before my bread*, i.e. before every meal, yields a poor sense. Ew. Hi. Di. De. suppose that לפני acquired the sense of *pro*, i.e. *for*, or *instead of*: cf. 4¹⁹, 1 S. 1¹⁶ (if the text here is correct). Bu. suggests tentatively כְּפִי, Be. לְפִי, *in proportion to* (*Lex.* 805b); but this

is prosaic and almost too precise to be probable here. Bi.² וְיָדַעְתָּ (for וְיָדַעְתָּ).

וְיָדַעְתָּ masc. before the fem. וְיָדַעְתָּ : G-K. 145^f. Bu. for וְיָדַעְתָּ would read וְיָדַעְתָּ (as in many parallel cases in Job); but there are numerous instances of the impf., with a freq. force, being followed by וְ (Dr. So; G-K. 111^f).

25a. The sentence is *virtually* hypothetical, though no hypoth. particle is used: cf. Pr. 11² $\text{וְכַבְדִּי אֶתְּנֶה וְעָרְבָה אֵת אֲנִי$, "pride has come, and shame goes on to come," i.e. when one comes the other comes (Dr. 133; G-K. 139^b): so c. 9^{20b} $\text{וְיָדַעְתָּ וְיָדַעְתָּ}$, cf. 7^{8b} וְיָדַעְתָּ . G. S. T. F. Bi. Be. om. וְ (the fear that I fear cometh upon me); [so Σ , but not 'A Θ (see Field, *Hex. ad loc.*)].

וְיָדַעְתָּ] The original וְ being retained (G-K. 75^a). The accus. וְ , as with וְ , 15^m 20^{2b} al. (G-K. 118^f).

26. וְיָדַעְתָּ] The one וְ vb. in Heb. with the וְ preserved in Qal; G-K. 73^b (cf. *kk*).

CHAPTER IV.

2. **וְעָלָה**] has been taken (*a*) as the 1 pl. impf. **עָלָה** from **עָלָה** (cf. **עָלָה** for **עָלָה**, Ps. 47); so **אִיךָ הֲלֹא** [אִיךָ] Du.; (*b*) as pl. Pl. of **עָלָה** (Ew. Di. De. and most). **וְעָלָה** does not occur elsewhere; but it might be defended by **עָלָה**, sq. **עָלָה**, Ex. 25¹; **עָלָה**, c. **עָלָה** al.; **עָלָה**, Ps. 15¹; **עָלָה**, 2 K. 19¹; but the two impf. in a hypoth. sentence are against analogy; and even though we render (Du.), "Shall we take up the word to thee (address thee), thou who art disheartened?" **וְעָלָה**, a cel. cl., with **וְעָלָה** omitted, the constr. is forced; and **עָלָה** from **עָלָה** yields a much better sense. The constr. will then be that of **עָלָה** **וְעָלָה** **עָלָה** **עָלָה** **עָלָה** **עָלָה** **עָלָה** **עָלָה** **עָלָה** **עָלָה**, in which a hyp. is expressed by a pl. followed by an impf. *ἀντιθέτως* (Dr. 154; G-K. 139¹), the *ו* marking it here as an interrogative. **עָלָה** sq. acc. recurs in the same sense, only (Job. 7¹²; but (Di.) Dr. 18¹ [27] is similar, and it would be easy to vocalise **עָלָה** (so **אִיךָ הֲלֹא**).

וְעָלָה] **עָלָה** is to be *weakened*, hence to be *unable to bear it*.

וְעָלָה] G-K. 189.

וְעָלָה] "withhold *with*," as **עָלָה** **עָלָה**; G-K. 189.

וְעָלָה] from the poet. **עָלָה** (Aram. Du. *עָלָה* and often; 1 S. 25¹, Ps. 19¹ 139¹, Pt. 27¹; otherwise only in Job (24 times); the Aram. pl. **עָלָה** (G-K. 87¹) 11 times; **עָלָה** 30 times. For the *position* of **עָלָה** **עָלָה**, cf. **עָלָה** **עָלָה** **עָלָה** **עָלָה**, Pt. 20¹ 22¹ 31¹ al. (*Lex.* 5872).

3. **וְעָלָה**] instructed *normally*, give moral teaching and advice to; v. supr. one of the passages in which the idea of *discipline*, properly belonging to **עָלָה**, is least prominent (cf. Ps. 107, Pt. 31¹). Or should **וְעָלָה** be read? [Ferd. suggests **עָלָה**, "strengthen, confirm"; but **עָלָה** never has this meaning.]

5. **וְעָלָה**] cf. Mic. 1¹, Jer. 4¹. The form. (= our

“it”), of a subject not named, but before the mind of the speaker; G-K. 144*b* (cf. 122*q*, *end*).

נבהל [ותבהל] is a strong word, *be dismayed, thrown into alarm* (21⁶ 23¹⁵, Ps. 48⁶, Is. 21³ al.), much more than *troubled* (EVV).

6b. The introd. of the subj. by the ו of the pred. or apod. is very forced: rd. (Di. al.) וחקותך תם ד'.

7. [מי הוא נקי אבר] מי הוא, as 13¹⁹ 17³, Ps. 24¹⁰ (Dr. 201. 2; G-K. 136*c*): נקי *being* innocent, or *as* an innocent one, a (virtual) accus. of state, Dr. 161. 3; G-K. 118*n*.

10-11. Notice the five synonyms for “lion.”

10. [שחל] 10¹⁶ 28⁸, Ps. 91¹³, Pr. 26¹³, Hos. 5¹⁴ 13⁷ †. Arab. *saḥala* (among other meanings) signifies to *bray* (of an ass), so שחל may denote etymologically the *roarer*; though, as the vb. does not occur in Heb., we do not know whether the Hebrews were conscious of this meaning.

[נתער] a clerical error for נהצו (Ps. 58⁷): so Gr. *Not* an Aramaism (Di., Du.) for נהצו; for (1) נהע is not known in this sense in Aram., and (2) an Aram. ע corresponds to a Heb. צ only when the corresponding Arab. has ض (Dr. § 178; Wright, *Compar. Gr.*, p. 61); and no Arab. نَهَض is known.

11. [ליש] Is. 30⁶, Pr. 30³⁰ †. Aram. לִיִּתָּא [in 28⁸ ט = שחל]; Arab. *laith* (perhaps meaning *the strong one*; see Lane, 2684: cf. *lauth, strength*, 2678*b*).

[יתפררו] parallel to אבר, as in Ps. 92¹⁰.]

12. [יגנב] For the fig. sense, cf. ההננב (לבוא), 2 S. 19⁴.

[שמץ] 26¹⁴ †; שִׁמְצָה, Ex. 32²⁵ †; Σ rightly ψιθυρισμόν. In later Heb. שמיץ, “whisper,” acquired the sense of *a little* (cf. Sir. 10¹⁰ 18³²); and this no doubt underlies the (first) rend. of Ἐ οὐθὲν ἄν σοι τοῦτ'ωε κακὸν ἀπήγγεισεν: cf. ט קצת, *some*; Σ ۱۰۰ و ۱۰۰; it is also the sense adopted by the mediæval Jews (Qī. דבר ממנו); hence AV. *a little*.

[מִנְהָר] if correct, the more primitive form of מִנְהָר. Cf. מִנְהָר, 11²⁰ †, and G-K. 103*i*, *m*.

13. [שעפים] Prob. also (cf. *supr.*) connected with סעפים, *branches*; cf. סעפים (from סער), Ps. 119¹¹³ *divided, half-hearted*.

[14. קראני] for קרני; G-K. 75^{rr}].

[15. רוח] masc. as in 8²; and, if the text may be trusted, in Jer. 4^{11f}: see Kön. iii. 248^z].

[תסמר] If תס is correct, the Pi. will be, not transitive, but *intensive* (Ew. § 120d, *horrescit*; G-K. 52^f); but perhaps תסמר should be read (Ps. 119¹²⁰).

[שערת] The *nomen unitatis* is impossible here, since more than a single hair must be meant; and that שערת is used exceptionally with the collective force of שער is improbable. תס is due to the influence of the sing. vb.; point שערת (Ps. 40¹³ 69⁵), the vb. being sing. fem. according to G-K. 145^k. Be.^T proposes שערה, not, however, as Merx earlier, in the sense of a *whirlwind* (ct. v.^{16a}), but as a fem. with the same sense as שער in 18²⁰: he renders the whole line, *a horror caused my flesh to creep* (cf. ט); but the emendation is unnecessary.]

[16. יעמר] א S Aq. render by the first person, as though it were אעמר; but there is no evidence that עמר was = קום (cf. 7⁴) in the sense which would be required here, if the first person were correct. The words מראהו תמונה לנגד were read by א as if נגד ל[א] אראה ותמונה; S does not render מראהו, and treats לנגד like א. The Versions do not point to a more satisfactory text; nor is the fact that v.¹⁶ is at present a tristich sufficient proof that words have dropped out. Du., whose theory demands a tetrastich, suggests that the first stichos may have been intentionally abbreviated to the single word יעמר, *It stood* . . ., in order to heighten the uncanny effect; and this, perhaps, is not impossible.]

17. [מן] *from = on the part of*, according to the judgment proceeding from (cf. מָעַם, 34³³): so Nu. 32²² מיהוה נקיים והייתם ומישראל, Jer. 51^{5b}.

18. [תהלה] If this is right, it can mean only *error* (Di.), from the Eth. *tahala*, a by-form of *tahala*, to *wander* (Di. *Lex.* 552 f.). But a ἀπ. λεγ., explicable only from the Eth., is not very probable; and it is very likely that תהלה is miswritten for תפלה *folly* (1²² 24¹²); so Hupf. Me. Sgf. Gr. EVV. *folly* is based on the Jewish deriv. from הלל (as in הללים, Ps. 5⁶; יהולל, c. 12¹⁷): but the form תהלה from הלל is impossible. De. התלה,

deception, from הָחַל (I3⁹ I7²), which would be a legitimate, though rare, Aramaizing form of the Hif. inf. (G-K. 72z, 85c); but such a special sense as “deception” is not here probable. For 'שם ב' *to lay in* (= *attribute to*), cf. I S. 22¹⁵ אֶל-יֵשׁם הַמֶּלֶךְ בַּעֲבוּרֵוֹ דָּבָר.

19. [יִדְכְּאוּם] The implicit subj. is הַמְדַּכְּאִים (6² 7³ [see n.] I8¹⁸ I9²⁶ etc.; G-K. 144e, g): in Engl. *they* (indef.) *crush them* = they are crushed. אֵל יִדְכְּאֵם; but there is no occasion to make God the subject. A passive form, such as יִדְכְּאוּ, or (cf. 5⁴) יִדְכְּאוּ, or יִדְכְּאוּ, would agree better with יִבְתּוּ v.^{20a}. Bi.¹ restores, “cleverly but arbitrarily” (Bu.), [עַתָּה יִבְלֶהָ] יִדְכְּאֵם לִפְנֵי עֵשׂ כַּבּוֹדֵם כַּמּוֹן.

[לִפְנֵי עֵשׂ] *Before the moth*, i.e. more quickly than a moth: they have but an ephemeral existence. Others take לִפְנֵי as = *in the manner of, like* (see on 3²⁴); so already Ἐ σὴν δὸς τρόπον. N. Herz (*ZAW*, 1900, 160), cleverly, יִדְכְּאוּ מִלִּפְנֵי עֵשׂם (from before their Maker).

20. [יִכְתְּרוּ] See G-K. 67y, on the כ. כַּחַח is to *beat to pieces, beat small*, as Dt. 9²¹ (of the golden calf); fig. *beat down, break up*, of a defeated army, as Dt. 1⁴⁴, Jer. 46⁵ (גְּבוּרֵיהֶם יִכְתְּרוּ), Ps. 89²⁴ (וַיִּכְתְּרוּ מִפְּנֵי צָרוֹ).

[מִבְּלִי] *without* (*Lex.* 115b, *bottom*).

[מִיָּשִׁים] *sc.* לֵב (1⁸, Ex. 7²³ and often): the ellipse as 23⁶ לִמְעַן . . . וַיִּשְׂכּוּ . . . (24¹² and 34²³ are dub.), Is. 41²⁰ וַיִּשְׂכּוּ . . . A Hif. הִישִׁים is, however, very dub. (Nöld. *Beiträge*, i. 37): Me. Gr. מוֹשִׁיעַ; Herz (*l.c.*), מְבַלִּי נִשִּׁים (“sehr beachtenswert,” Nö. *l.c.*).

21. [הֲלֹא נִסְעָה . . . יָמוּתָהּ] The constr. as v.², the hypoth. sentence (יָמוּתָהּ . . . נִסְעָה) being made interrogative by הֲלֹא here, as it is by הֲ there.

[יָתֵר] a *cord* (30¹¹), of a bow (Ps. 11²); here a *tent-cord* (elsewhere יָתֵר). Ols. Hi. Sgf. יָתֵרָם, *their tent-peg* (Hi. *their loom-peg*,—but this is more than doubtful; see Moore on Jg. 16^{13. 14}): this would suit נִסְעָה (Is. 33²⁰), but not בָּם [a dittograph of (יָתֵרָם)?—McN.], besides being a less significant figure. AV., following אֵל (one rend.), and Rabb., take יָתֵר in the sense of *excellency* (i.e. *pre-eminence*), as Gn. 49³ al.; but this does not suit either נִסְעָה, or בָּם, or the figure.

CHAPTER V.

2. The order (Dr. 208. 1; G-K. 142 f., a) shows that אָוִיל and פָּתָה are the emphatic words in the v.

לְאָוִיל] The ל is the *nota accus.*, common in Aram., and increasingly frequent in the later Heb. : cf. 21²², Jer. 40²; and see G-K. 117 n.; *Lex.* לָ 3.

כָּעַשׂ] always in Job (6² 10¹⁷ 17⁷ †) for כָּעַם. כָּעַם has always the meaning given above; and כָּעַם הַכָּעִים always means similarly to *vex*, with Yahweh as object (as frequently in Deut. writers). For instance, it means to *vex* Him by deserting Him for other gods: see on Dt. 4²⁵ 32^{16, 19, 27}; and Hupf. on Ps. 6⁸. It is much to be regretted that in EVV. it is always misrendered “provoke to anger.”

3. אָנִי רָאִיתִי] when אָנִי has *Munah* followed by *Dehi*, it has *Ga'ja* (G-K. 16c) with the *sh'wa* (cf. on 3⁴): cf. Ps. 17⁶ 116¹⁶; and see Baer in Merx' *Archiv*, i. 203.

מִשְׁרִישׁ] *making* (putting forth) *roots*: G-K. 53g [מִשְׁרִישׁ (Be.) is unnecessary].

וְאָקוּב] Ἐ ἐβρώθη αὐτῶν ἢ δίαίτα (δ. for נוֹה, 8⁶, and often for אָהַל in Job, e.g. 8²²), Ἐ ἴσ, and *perished*: 'A (κατηρασάμην) Ἐϛ express ἴσ. Ἐ was eaten up, suggested to Me. Bi.¹ Sgf., Be. וְרָקַב (rather, as Du. Ehrl. וְרָקַב), became rotten (worm-eaten; cf. *NHWB* and *ChWB*, s.v. : Is. 40²⁰ of wood; cf. Jb. 41¹⁹ עֵץ וְרָקַב; and רָקַב, Pr. 12⁴ Ἐ ὡς περ ἐν ξύλῳ σκώληξ, 14³⁰ σὴς δὲ ὀστῆων); but the idea does not seem very probable with נוֹה. Bu. וְרָקַב, was missed (cf. ²⁴) = was empty (cf. 1 S. 20^{18, 25} וְרָקַב דוֹר, וּפָקַד מְקוֹם דוֹר, ²⁷), rather weak; or וְרָקַב, though admitting that the adv. is harsh. Che. (*JQR* ix. 575), with the least change from ἴσ, וְרָקַב, and was cursed (sc. by God); Bevan (*JPh*, 1899, p. 303) וְרָקַב (Is. 24^{1, 3}, Jer. 51², of a land) and was emptied out; Che. (*ET* x. 381) וְרָקַב עֲנַפּוֹ כְתָאם, carry-

ing on the fig. of א (cf. Mal. 3¹⁹ וְעָנָה). The simple וַיִּשֶׁם (Ezk. 12¹⁹ 19⁷) would perhaps be the most natural idea to expect. [McN. suggests וַיִּרְקַב נִיבֹ.]

4. וַיִּדְבְּאוּ for יתדבאו (G-K. 54c); so 34²⁶.

5. [אשר קצירו] אֲשֶׁר קָצְרוּ אֲשֶׁר; so Me. Bi. Be. Bu. Du. Ehrl.

וְאֵל מִצְנִים] conventionally rendered, “and *even* out of thorns”: but this sense of the prep. אֵל is unheard of and incredible (3²² is no parallel). צְנִים recurs Pr. 22⁵ † (si vera l.) וְצְנִים פְּחִים בְּדֶרֶךְ עֲקִישׁ; cf. צְנֹת, fishing *hooks*, Am. 4² †; and צְנִינִים, *thorns* (fig.), Jos. 23¹³, Nu. 33⁵⁵. *Out of thorns* is commonly explained as meaning “from the enclosed field, protected by the thorn-hedge”; but this is very forced. Thomson (*L. and B.*, p. 348) more plausibly supposes that the reference is to the custom of farmers to lay aside the grain after threshing somewhere near the floor, “and cover it up with thorn-bushes to keep it from being carried away or eaten by animals.” Robbers who found and seized this would literally “take it from among thorns.” But a reference to such a special arrangement as this is not very probable. שאף—properly to *gasp* (Is. 42¹⁴) or *pant* (sq. acc., for air; Jer. 14⁶), fig. *be eager for* (Jb. 7² כַּעֲבֹד יִשְׂאֵף צֶלַע), in a hostile sense (EVV. *would swallow up*), Ps. 56².³ 57⁴, Am. 8⁴—is followed rightly by an accus.; and צָמִים (sing.) recurs 18⁹ † יִחֹק עָלָיו צָמִים; but it is a strange parallel to רָעַב, and it agrees badly with שאף. There is clearly some corruption in each line, though no convincing emendation has hitherto been proposed. In ^b Bu. suggests with a (?), וְאֵלֶּפְתָּהֶם עֲנִי יִקְחֶהָ, “and their sheaf, the poor taketh it”; Bevan (*JPh*, 1899, p. 305), וְאוֹזְנֵם צְנִים יִקְחֶהוּ, “and their strength (*i.e. their wealth*: 20¹⁰, Hos. 12⁹), the barbs take it” (both retaining ^c as it stands). Du. cuts the knot by rejecting ^b as “ein Fremder Zusatz oder eine unglückliche Variante,” but without explaining what it means, or how it arose. In v.^c Α (δυσψῶντες) Σ ΣΥ express צָמִים (= צָמְאִים) [or צָמָא], *the thirsty*: this forms a good || to רָעַב, and is adopted by Ew. Hirz, Me. Del.² al. The sg. שאף is quite defensible (G-K. 1450); but חֵילם, “their *substance*,” is an unsuitable object, when the “thirsty” are the

10. חוּצוֹת] חוּץ is usually what is *outside* houses, *i.e.* a *street*; but sometimes it is what is *outside* a town or village, *i.e.* an *open field*: cf. 18¹⁷ חוּץ פְּנֵי שָׁמַיִם לוֹ עַל פְּנֵי חוּץ, Ps. 144¹³, Pr. 8²⁶.

11. [לְשׂוֹם וְגוֹ'] to "make the lowly exalted" cannot possibly be a consequence of giving *rain* (v.¹⁰); nor is it easy to regard ¹¹ as the consequence of ⁹, and ¹⁰ as parenthetical. Read הִשָּׂם with Ἐ τὸν ποιῶντα, ὅ qui ponit.

ישַׁע] שֶׁנֶּבֶךְ is to *be exalted*, with the collat. idea of *being inaccessible*: in Qal only here and Dt. 2³⁶ הִיחָה קְרִיחַ לֹא הָיְתָה מִמֶּנּוּ; אֲשֶׁר שֶׁנֶּבֶךְ מִמֶּנּוּ, to *set on high*, often in Psalms. Cf. מִשְׁנֵבֶת, a *high inaccessible retreat*. ישַׁע = *in safety* (G-K. 117s).

12. [תְּשׂוּבָה] *sound counsel*. תְּשׂוּבָה (or תְּשׂוּבָה) is a technical term, belonging almost exclusively, and, as it seems primarily, to the "Wisdom literature." Its etymology and *exact* meaning are both uncertain. In form it is of the *tuktilat* type (Kö. ii. 193b), combining at the same time the peculiarities of תְּשׂוּבָה and תְּשׂוּבָה. The following are its occurrences, with the renderings of the chief ancient Versions:

Jb. 5¹² חֵן חֵן לֹא חֵן חֵן, וְיִדְרִיחַם לֹא חֵן חֵן, Ἐ ἀληθές, S חכמה, T מלכה חכמה (the counsel of their wisdom), ὅ quod coeperant (paraphr.).

6¹³ חֵן חֵן לֹא חֵן חֵן, וְיִדְרִיחַם לֹא חֵן חֵן, Ἐ βοήθεια, S פורקנא (salvation, deliverance), T חוכמתא, ὅ necessarii mei (paraphr.).

11⁶ חֵן חֵן לֹא חֵן חֵן, וְיִדְרִיחַם לֹא חֵן חֵן, Ἐ ὅτι διπλοῦς ἔσται τῶν κατὰ σέ, S לחכמתא, T לחוכמתא, ὅ lex eius.

12¹⁶ חֵן חֵן לֹא חֵן חֵן, וְיִדְרִיחַם לֹא חֵן חֵן, Ἐ ἰσχύς, Θ σωτηρία, S חכמתא, T חוכמתא, ὅ sapientia.

26³ חֵן חֵן לֹא חֵן חֵן, וְיִדְרִיחַם לֹא חֵן חֵן, Ἐ τίνοι ἐπακολουθήσεις, S יולפנא (teaching), T חוכמתא, ὅ prudentiam tuam.

30²² (Qrê תְּשׂוּבָה חֵן חֵן) (Kt. חֵן חֵן, corrupt; rd. תְּשׂוּבָה): Θ καὶ ἀπερριψάς με ἀπὸ σωτηρίας. ἘSṬ do not recognize חֵן חֵן here at all; see note *ad loc.*

Pr. 2⁷ חֵן חֵן לֹא חֵן חֵן, וְיִדְרִיחַם לֹא חֵן חֵן, Ἐ σωτηρίαν, S סברא (hope), T בהיי (βοήθεια: Levy, ChWB 83b), ὅ salutem.

3²¹ וְנָצַר ח' וּמוֹמָה : Ἐ βουλὴν, Ὡ יולפנא, Ἐ מודעא (*knowledge*), Ὡ legem.

8¹⁴ וְיִלְפְּנֵנָּה לִי נְבוֹרָה : Ἐ ἀσφάλεια, Ἄ εὐνομία, Ὡ יולפנא, Ἐ מילכנא (*counsel*), Ὡ æquitas.

18¹ וְיִחַנְלֵנָּה ח' בְּכֹל ח' יַחְנַלֵּעַ : Ἐ ἐν πάντι δὲ καιρῶ, Ὡ ביולפנא טבא, Ἐ מילכנא (*counsel*), Ὡ omni tempore.

Is. 28²⁹ וְהִפְלִי עֲצָה הַגְדִּיל ח' : Ἐ ὑψώσατε ματαίαν παράκλησιν (seemingly connected with וְשָׁן), Ἄ εὐνομίαν, Ὡ σωτηρίαν, Θ ἰσχύν, Ὡ חרביתא (*increase of disciples*: PS. 3793), Ἐ who made great the works of creation by the greatness of his *wisdom* (חכמתיה), Ὡ iustitiam.

Mic. 6⁹ וְיִרְאֶה שִׁמְךָ ח' : Ἐ καὶ σώσει φοβουμένων (יִרְאֵה) τὸ ὄνομα αὐτοῦ, Ὡ יולפנא לרחלי שמחא, Ἐ Hark! Yahweh's prophets cry out to the city, *and teach* (וּמְלִימָא) them that fear thy name, Ὡ et *salus* erit timentibus nomen tuum.

חִוְשָׁה is thus most frequently associated, or parallel, with wisdom, or (26³, Pr. 8¹⁴, Is. 28²⁹) counsel, sometimes also with help (6¹³) or strength (12¹⁶, cf. Pr. 8¹⁴); but it also suggests the practical *effects* of wisdom or counsel (hence the renderings βοήθεια, σωτηρία, which need not presuppose חִוְשָׁה for חִוְשָׁה, פּוֹרְקָנָא). The etym. is uncertain.

K. J. Grimm (*Journ. Am. Or. Soc.*, 1901, i. 35 ff.), following Haupt (*ib.* p. 36), derives חִוְשָׁה from the √ of Ass. *issu, usātu, prop, support*; *asitu, pillar* (= Talm. Mand. אִשִּׁיתָא; cf. אִשִּׁיתָא, Jer. 50¹⁵ Qrê, and *Lex.* 1121a), *âsû, physician* (prop. *helper*; hence Aram. אִסָּא, ܐܫܘܐ, to *heal*; and supposes that its original meaning was *prop, support*, which he thinks is still retained in Jb. 30²² (reading with Θ Du. מַחֲשָׂה, *without support*: see *ad loc.*), and that it afterwards acquired the senses of *help* (12¹⁶, Is. 28²⁹), *success* (5¹²), *power* (Pr. 8¹⁴ 18¹), *reliability* (11⁶ 26³, Pr. 3²¹): in Mic. 6⁹ he reads with Ἐ יִרְעֵי שִׁמְךָ ח'. But such a variety of meanings, many within the limits of a single book, is not probable. A survey of its occurrences suggests the conclusion that חִוְשָׁה, while a synonym of *wisdom* and *counsel*, suggests something more than either of these words; and that the nearest English equivalent for it would be *effective counsel* or *effective wisdom*. If the

√ idea is really *support*, we must suppose that it was applied specially to a *supporting* or *helping* quality of mind.

14. [כלילה] = "as *in* the night," a prep. being used after כ only in certain very exceptional cases: see G-K. 118s, u.

[ימששו] without dag. G-K. 20m.

15. The two clauses are so unevenly balanced that there must be an error somewhere. Ew. מַחֲרֵב, *him that has been desolated*; but this verb is used only of places and cities, never of a person. The least change would be to read, with some 20 MSS, שׁוֹטֵף, פיהם for מפיהם, *from the sword of their mouth* (fig. for slander, false accusation, etc.; cf. Ps. 57⁵ וישונם חרב 59⁸ חרה, 64¹): but to produce a balanced parallelism a syn. of אביון is required. The best suggestion is Bu.'s מַחֲרֵבם יָהֵם (for the יָהֵם see 24⁹ 29¹²), or (which he himself prefers) יָהֵם מִפִּיהֶם (the three letters יָהֵם having dropped out of the group מפיהם מומיר, and then מחרב supplied for the missing word in the wrong place). Ehrl. מַחֲרֵב פִּיפִּיּוֹת (Ps. 149⁶).

16. עלתה (*mil'el*) The old accus., found (in the *fem.*) about 14 times in Heb., as a poet. form (without any consciousness of its orig. grammatical force): G-K. 90g [עולתה is for עולתה: cf. Ps. 92¹⁶ Kt., and the plu. עולות, Ps. 58³ 64⁷].

18. . . . כִּי הוּא] The pron. emphatic in the causal clause: 11¹¹ 28²⁴, Gn. 3²⁰ al. (1 S. 14¹⁸; *Lex.* 215a).

[יכאיב] For כָּאַב, of the pain, or soreness, from a wound, cf. Gn. 34²⁵.

[יחַבֵּשׁ] in pause from יַחַבֵּשׁ (G-K. 63d).

[תרפינה] from רפא=רפה: G-K. 759q.

19. [בשש] Ἐξ ἑξάκις ἐξ ἀναγκῶν, "*from six . . .*" This may point to a reading בִּשְׁשׁ (Be. Du.); but the change is not necessary: ב' followed by ב' in ^b is an effective repetition; and Ἐξ may have merely rendered freely.

20. [פדך] The pf. of certitude (Dr. 14γ; G-K. 106m).

21. [בשוט] 1 MS Ἐσῦ, מִשּׁוֹט, "*From the scourge,*" etc. A necessary correction. Confusion of ב and מ is common: Ἐξ often expresses one (not always rightly) where MT. has the other. There was a stage in the history of the Heb. script in

which the two letters closely resembled each other (*Notes on Samuel*, p. lxvii). To explain בְּיָזוּט as = בְּהִיזוּט is forced.

22. כַּכֵּן] 30³ †. Aram. for Heb. רַעַב (*e.g.* Gn. 12¹⁰ ט).

23. הַשְּׂרָדָה (Du.) [or הַאֲרָץ with 2 MSS^{Ken.}] would be more elegant before הַשְּׂרָדָה in ^b [cf. 8³ n.].

הַשְּׂלָמָה †] pass. of הַשְּׁלִים, *make peaceful*, Pr. 16⁷. Gr. שְׁלָמָה (22²¹).

24. שְׁלוֹם *is peace*: a subst., where we should use an adj.; so Gn. 43²⁷ אֲבִיר הַשְּׁלוֹם אֲבִיר, c. 21⁹ בְּתִיהֵם שְׁלוֹם מִפְּחַד, and frequently; also with other words. See Dr. 186-9, esp. 189. 2; G-K. 141c.

וְלֹא תַחְטֵא] חָטָא has here its primary physical meaning of *miss*, which it has also in Jg. 20¹⁶ וְלֹא יַחְטִיא וְלֹא יַחְטִיא, “and would not *cause it to miss*”; Pr. 8³⁶ חָטְאֵי חַיִּים נַפְשׁוֹ, “he that *misseth* me injureth his own soul”; 19² אֵין בְּרַגְלִים חוֹטָא, 20² אֵין בְּרַגְלִים חוֹטָא = *forfeits* his own soul (life): so Hab. 2¹⁰). The √ has the same meaning in Arabic (conj. ii. and iv.); in Eth. it means to *fail to find* or to *have*, to *be without* (as Ja. 1^{4.5}). חָטָא, to *sin* (like ἀμαρτάνειν) is thus properly to *miss* the right mark.

25. צִמְצִימֵיךְ] 21⁸ 27¹⁴ 31⁸, Is. 22²⁴ 44³ 48¹⁹ 61⁹ 65²³; of the product of the earth, Is. 34¹ 42⁵ †.

26. כְּלָלָה] 30² כְּלָלָה אֲבִיר עֲלִימוֹ †. An enigmatic word. The √ is known otherwise only in Arab., in which *kalaha* is to *contract* the face, to look *hard and stern* (Lane, 2628); in conj. iii. to show oneself *hard and firm* against another; *kulah* also is a *hard* year (from dearth or famine); and *dahr*ⁿ *kālih*^{un} is a *hard*, distressing time. These data suggest the meaning *firm strength, vigour* (with unimpaired powers, without any long and weakening illness: cf. for the thought, 21^{23f.}), which would also suit 30². And if the text is correct, this, or something like this, is, with our present knowledge, the only meaning that we can give it. The Vrss. merely guess: Ḳ om. (^a ὄσπερ κτλ. being really a doublet of ^b: v. Be.); 𐤀 𐤋𐤍𐤏𐤍; ט בשלימות שנייך (connecting doubtless with √ פָּלָה); Ṿ in abundantia; in 30² Ḳ om.; Θ συντέλεια

(בָּלָה); 𐤀 𐤁𐤌𐤁𐤀 (as if בָּלִיבָח?); 𐤀 בּוּךְ, *grave* (v. Levy); Ἄ παντελής; Σ πᾶν τὸ πρὸς ζωήν; 𐤀 omnis vita. The Rabb. are evidently influenced by √ בלה: Ra. בִּישׁוּלֵי הַחֲבוּאָה; IE במלאַח מספּר ימיו והיא הזקנה; Qi. עת זקנה; hence EVV. *a full age* (30² RV. *ripe age*, but RVm. *vigour*). Di. (*volle Reife*) attempts to place the connexion with √ בָּלָה on a philological basis, by assuming בלה to be a harder form of בָּלָה, *Vollendung*: but בִּלָּה is “Vollendung” in the sense of *complete destruction*; and the entire explanation from √ בלה is most precarious. Be.^K בְּחִילָךְ (cf. 21⁷); Me. בְּלִיחַ; Che. (*JQR* ix. 576) better בְּלִיחָךְ (Dt. 34⁷).

27. [חֲקַרְנִיָּה בְּיָדָא] The dag. in בְּיָדָא is not acc. to rule, the tone on בְּיָדָא not being on the first syll. (Qi. *Michlol* (ed. Lyck), 80b, l. 10-14; Baer, *Prov.* p. xiii f. (§ 7), in his *Rules of Daghesh*; cf. Kö. i. 63.)

[שְׁמַעֲנָה] שְׁמַעֲנָה, *hear (thou) it*; but the emphatic pronoun suggests that the change of person from the 1st per. pl. of line *a* takes place not in the first, but in the second, clause of line *b*. Point, therefore, with 𐤀 𐤁 שְׁמַעֲנָה.]

CHAPTER VI.

2. שָׁקַל יִשְׁקַל] emphasizing the idea of *weighed*. For this inf. Qal beside the Nif., see G-K. 113^w. Ἐ εἰ γάρ τις ἰστῶν στῆσαι = שָׁקַל לוֹ שֶׁקֶל (G-K. 144^e).

הַיָּתִי] Qrê הַיָּתִי, as everywhere else in Kt. (30¹³ in the sing.; 6³⁰ and elsewhere in the pl.). The √ *harwā'* in Arab. means to *gape* (of a wound or the mouth); *harwā'*^m is a *yawning deep, chasm, abyss*; so Syr. ܠܘܫܐ (e.g. Lk. 16²⁶ for χάσμα): hence הַיָּתִי would seem to mean properly a *yawning gulf*; fig. *engulfing ruin, destruction, or calamity*. So (with various *nuances*) v.³⁰ 30¹³, Ps. 5¹⁰ 38¹³ 52^{4. 9} (but rd. here הוֹנִי) 55¹² 57² 91³ 94²⁰, Pr. 17⁴ 19¹³.

יִשְׂאוּ] sc. הַיָּתִי יִשְׂאוּ; as explained on 4¹⁹ = *are lifted up, laid*. [But Ἐ ἄραι may point to a reading יִשָּׂא (to be construed according to G-K. 144^d), which is, perhaps, metrically preferable.]

3. כִּי עֵתָה] “for then” (= in that case), as 3¹³ 13¹⁹, Nu. 22²⁹.

לָעוּ (*mil'el*) This would come naturally only from לוֹעַ, to *swallow up*, which yields no sense: לָ, however, means to *speak rashly* (cf. *laghw*^m, *rashness* in an oath, Qor. 2²²⁵, *rash*, or *empty word*, 52²³; 23³ = βαττολογία in prayer), and this yields a suitable sense: though לָעַי *might*, very exceptionally (Ew. 92^e; G-K. 75^m), come from לָעָה, it is better to change the place of the tone and read לָעַי.

4. עִמָּדִי] see, on the idiomatic use, on 9³⁵. Or perhaps (Du.) *with me* is used in a physical sense, the fig. being that of arrows with their points lodged in his flesh, and the shafts protruding around him, hence “with”: cf. Ἐ ἐν τῷ σώματί μου. In any case, “*within me*” (EV.) is incorrect.

7a. לַגְנוּעַ [G-K. 66b;] Ἐ παύσασθαι, *i.e.* (Du.) לְרַנֵּי or לְרַנֵּי (G-K. 539, 511), which Du. adopts, placing the hemistich after 4^c.

7b. As the text stands, "They (*i.e.* such sufferings as these) are like sickness (*st. c.* of רָוִי; Ps. 41⁴ עָרַשׁ רָוִי; cf. רַי from רַי) of my food"; *i.e.* they are loathsome to me as if my food were diseased. But הַמָּה has no proper antecedent, and the whole sentence is expressed unnaturally. Bu., plausibly, adopting וְהִקָּה (from Wr. (cf. Ἐ βρώμωμον, which points to the same consonants), and reading רוֹי for כְּרוֹי: "It loathes the sickness of my food (my diseased food)," fig. for the sufferings, which, like repulsive food, Job has to accept at God's hands. Aram. וְהִים is to *be foul*, Pa., in Syriac, to *make foul*; in Heb., c. 33²⁰ (see note), to *declare, treat as* (G-K. 52g), *find, foul* = to *loathe*. [McN. suggests לְחַמֵּי לְחַמֵּי.] Ἐ has βρόμωμον (rd. with 3 MSS βρώμωμον) γὰρ ὀρώ τὰ σιτά μου ὥσπερ ὄσμῃν λέοντος, whence Me. כְּרִיחַ שֶׁחַל, and Be. (כְּרִיחַ לְבִיא), *like the odour of a lion*, with allusion to the offensive odour of the lion, or (Be.) of the lion's flesh, which was noticed by the ancients (Bochart, *Hieroz.* i. 744). But the comparison cannot be said to be probable. Du., who (*v. supr.*) puts 7^a after 4^c, would read for 7^b הַמָּה כְּרוֹי חֲלָמוֹן 7^b, which he supposes to be an Aram. gloss on 6^b הַלְמוֹת, "that means now the yolk of an egg," which was made by the translators of Ἐ into לְבִיא. Clever, but precarious and improbable.

8. [תבוא] So 13⁵ 14¹³. Ἐ ἄστυ ותבוא, as 19²³. On the construction of מִי יתן, *v. further*, G-K. 151b, d; *Lex.* 678b, f.

[ותתקותי] Ἐ Hu. Me. Du. וְתַתְּאוּתִי: *v. supr.*

9. [יאֵל] *be willing, consent*: *v.* Moore, *Judges*, p. 47; *Lex.* 384a.

[וידכאני] G-K. 120d.

[יתר] *i.e.* give his hand full play. Elsewhere of *loosening* the thongs of a yoke, Is. 58⁶, and *setting free* prisoners, Ps. 105²⁰ 146⁷.

10. [עור] 3 MSS Ἐ Saad. read עור for זאת (so Du.; Bu. thinks possible); but it may be due to a reminiscence of Ps. 119⁵⁰.

[נְחַמְתִּי] so Ps. 119⁵⁰, from נְחַמָּה (for נְחַמָּה: G-K. 22c;

also 27^q, 29^v; cf. בְּהִלָּה, נִנְאָצָה, Neh. 9¹⁸), of the same type as בְּקִיָּה, בְּקָרָה, קִלְסָה, and with the *qāmeṣ* retained, even when the tone is carried forward by a sf., as בְּקִיָּתִי, Est. 5⁷ al.; עֲגִתִּי, La. 3⁵⁹, cf. in *st. c.* בְּקָרָת, Ezk. 34¹²; פְּרִיָּשָׁת, Est. 4⁷ (G-K. 84^b); more fully, Ols. § 183^b; Kō. ii. 179 f.).

אֶסְלַדָּה †] A very uncertain word. Ἐ εἶη δέ μου πόλις (עיר) τάφος, ἐφ' ἧς ἐπὶ τειχεῶν (חיל) ἡλλόμην ἐπ' αὐτῆς οὐ φείσομαι (אחמל); س س س س س س س س س س (shall be perfected in strength!); אבוע (would rejoice, exult; elsewhere for גִּי, Zec. 9⁹; רִנָּן, Ps. 51¹⁶; עלו, Hab. 3¹⁸, Ps. 60⁸ 149⁵); Ἵ ut *affligens* me dolore non parcat. *Exult* would suit the context; and two methods have been adopted for extracting this meaning from פּל. (1) It has been derived from علد, “hart sein, hart auftreten, *pedibus pulsavit terram equus*” (Schultens *ap. Ges.*, De. Di. Bu. Du.). But this etym. is extremely questionable: for (1) ס does not correspond to Arab. ص; and (2) the sense *pulsavit terram* is derived and secondary, as Lane (1716) shows: the √ means to be *hard and smooth*, as of land producing no herbage, *hard* in the sense of niggardly, also (among various other meanings), of a beast, to *beat* the ground with its forefeet in running: and the adj. *šald* is *hard and smooth*, of a stone, the ground, a hoof, etc., and *hardy, strong, enduring*, of a horse or camel. A word with these senses is not at all likely to have come to denote *to spring, leap, or exult*. (2) It has been connected with NH. סלר, which means to *draw back* (intrans. = נמשך לאחוריו), as *Shabb.* 40^b, of the hand *drawing back* from the heat of the fire, Maksh. 5⁹, of a viscid liquid (see Surenh. *Mishna*, *ad loc.*: vi. 443). Levy, in *NHWB*, iii. 531, is influenced, partly by the *assumed* meaning of סלר here, and partly by the Arab. *šalada*, to which (going far beyond either Freytag or Lane) he attributes the sense *in die Höhe steigen, springen* (see Fleischer’s correction, *ib.* 724a), so as to give סלר the root-meaning of *spring up or leap*; but this is not at all implied in the passage quoted, and in other respects rests upon most inconclusive grounds. The case is one of those in which conjectural emendation is wiser than “conjectural translation” (see on this Gray, *Isaiah*, i. p. x, with the references); and וּאֶעֱלֶנָה, or (as Jb. 20¹⁸ 39¹³)

ואעלסה, *I would exult* (cf. ט, above), is not a too violent emendation of אסלרה to be reasonably adopted (so, as I afterwards discovered, Gr.).

[בחיילה לא יחמל] 26 MSS, ט, Be. ולא יחמל: so 16¹³ 27²², but after another vb. with the same subject. חילה (the prepositive *tifha* not marking the tone) may be either *mil'el*, and so = חיל by G-K. 90f, "in the anguish that spareth not" (Hi.; so Du., but reading the normal חיל), or *milra'*, a fem. form of חיל (not elsewhere), "in anguish, (wherein) he spareth not" (Ew. § 331c, Di. De. Bu.). Either constr. is possible; the former is simpler, notwithstanding (De.) that יחמל has always elsewhere a *personal* subject.

12. נחוש] an adj., only here. *Vid.* the next note.

13. האם תמנו לנוע] Elsewhere only Nu. 17²⁸ האם תמנו לנוע, *i.e.* apparently, "Shall we ever have finished dying?" (Dr. 19. 2; *Lex.* 50b). אם in a question is *Num?* and always expects the answer *No*: EVV. *Is it not . . . ?* which the sense requires, is consequently an impossible rendering. The text must thus be at fault. § אלו, ו Ecce, non est . . ., which point to הנה אין (Be.; Bu. alt.): Du., merely dividing the words differently הנה אין, *Behold* (Gn. 47²³, Ezk. 16⁴³ † common in Aram., as הנה), *of nought* (Is. 41²⁴) *is my help within me*; but the rarity of הנה in Heb. renders this uncertain. Gr., very plausibly, for האם: נחוש: גם, נחוש: נחשה (נחשה being a *subst.*, 28² al., and G-K. 141d). Hi. Bu. (text) take אם as *if*, assuming an aposiopesis: "Am (I to wait), if . . .?" *i.e.* "What, if" (or "Even if," Bu.) "my help is not in me," etc. But this is forced.

[עזרתה] Be. Bu. עזרתה (Ps. 44²⁷; G-K. 90g).

[תושיה] *Vid.* on 5¹². Ἐ σωτηρία, § אלו; but, though תושיה would be suitable, it is doubtful if these renderings presuppose it (*v. p.* 31).

14. Hard and uncertain. מים † adj. from מוס, of the same form as מם (Stade, § 193b, 3), lit. *one melting away, i.e.* failing, collapsing, despairing; cf. the √ in נים, often of the heart, to *give way, lose courage*: perhaps indeed (Bu.) לנים should be read. מם would naturally mean: "Kindness belongeth (is

due) to him that is in despair, and that forsaketh the fear of the Almighty" (יעוב . . . ו continuing לַמֶּסֶס; cf. Is. 5²³ 46⁶ etc.: G-K. 116x; Dr. 117); but Job would then be ascribing to himself failing faith too distinctly: *even though he forsook* (Di. Bu.) is not what פִּא expresses, as Bu. virtually admits, when he says that נָם (for כִּי נָם), or וְהוּא, for י would be more distinct: and *else might he* (RVm.) gives י an impossible sense. שִׁי for לַמֶּסֶס have יָלַן, Qui tollit (= מִנֵּע; Be. הַפּוֹשֵׁט, *He that removeth* (הַפּוֹשֵׁט, trans., as Zec. 3⁹),—palæographically easier, but not expressing the right idea), and וִירָאת for וִירָאת (פ also has רִמְנַע for לַמֶּסֶס), *i.e.* "He that withholdeth kindness from his friend, forsaketh the fear of the Almighty"; Du. gets the same general sense, but by a less satisfactory way. Hi. De. understand חֶסֶד in its Aram. sense of *shame, reproach* (Lv. 20¹⁷, Pr. 14³⁴ †; חֶסֶד Pr. 25¹⁰ †): "If reproach come to one in despair from his friend, he will forsake the fear of the Almighty": but the hypoth. sense (without a verb in the first clause) is very doubtfully expressed (see the types without a hypoth. particle, in Dr. 148, 152–155); and the thought of what Job would do in such a case leads on to nothing in the sequel. Ew. conjectured that two lines had dropped out: "Kindness is (due) from his friend to him that is in despair [and compassion from his brother to him that is afflicted of God; that he succumb not to the pain of his heart,] and forsake the fear of the Almighty." This yields an excellent sense: those who think it too bold must, in view of the difficulties attaching to פִּא, acquiesce in the reading of שִׁי.

15. כַּבֵּאֲפִיק נַחֲלִים יַעֲבְרוּ Du. כַּבֵּאֲפִיקִים, omitting נַחֲלִים as an error due to נַחֲלִים in א, and as not in א. But א has (after בְּנֵרוֹ) ὥσπερ χεῖμαρρους ἐκλείπων (אָפֶס for כַּבֵּאֲפִיק, Be.; Is. 29²⁰ א), ἢ ὥσπερ κύμα (אָ סָ כֻמָּאֵט = נִגְלִים, Be.) παρηλθόν με, and found therefore letters representing נַחֲלִים. Bu. conj. כַּבֵּאֲפִיקִי מִיָּם (Ps. 42², Jl. 1²⁰, Ca. 5¹²), which reads well, but is not necessary [though such a repetition of the same term in parallel lines as occurs in פִּא is open to some suspicion: see Gray, *Forms of Hebrew Poetry*, pp. 255 n. and 295].

יַעֲבְרוּ] *pass away* (as 11¹⁶ 30¹⁵), Hrz. De. Da. Hi. Bu.;

overflow (as Is. 8⁷), Di. Du.; the former is the better parallel to ^a.

16. מני poet. for מן : 19 times in Job and 13 times elsewhere (+ מני, Is. 30^{11, 11} †).

17. בָּעֵת] *st. c.*, before the foll. rel. clause (G-K. 130^d, 155^l: cf. Dt. 32³⁵).

יזרבו Pu. from זרב, apparently a by-form of צָרַב, Ezk. 21³ † (צָרַב, Pr. 16²⁷ †; צָרַבְתָּ, Lv. 13^{23, 28} †): cf. זעק and זעק and עלז and עלז. RVm. *shrink* connects it with Syr. وَزَب, to *press close, compress, compressit; coarctavit*, so some older scholars, as J. D. Mich., Eichhorn, Umbreit, Friedr. Delitzsch, *Prolegg.* 36 f., and in his transl. (1902) ("bedrängt").

בָּחֲמוֹ] "when it is hot," as אור, "it becomes light," 1 S 29¹⁰; ולא יהם לוֹ, 1 K. 1¹ (G-K. 144^c, cf. *b*); but there is no other case of the "it" being represented by an explicit pron., and Bu. may be right in condemning it as a "Germanism," and in reading בָּחֵם וְנִדְעֵנוּ (constr. as Gn. 31⁸, Ex. 1¹⁹, of reiteration in past or present time, and often of an occurrence in the future, as Gn. 3⁵, Ex. 16⁶; Dr. 123^β; G-K. 11200). Be. in v^a וְנִצְמָחוּ (Is. 35⁷ 49¹⁰ †) בָּעֵת שָׁרַב.

נִצְמָחוּ the *Nif.*, as 23¹⁷ †. The verb is poet. for *bring to an end, cut off completely, e.g.* Ps. 18⁴¹ וּמִשְׁנֵאי אֲצִמִיתֵם, 101^{6, 8}. Cf. צְמִיתוּהָ, Lv. 25^{23, 30} †, of the *complete cutting off* (permanent alienation) of land.

18. וּלְפָתוּ אֶרְחוֹת דְּרָכָם] לפת (Jg. 16²⁹ (to *wring round*), Ru. 3⁸ †) = Arab. *lafata*, to *twist or wring, to turn aside, or divert*, from anything (Lane, 2665); hence ~~ft~~ the paths of their (the wady's) way *twist*, or *wind themselves about* (so De. Da. Hi. Bu.). Ew. Ol. Di. Sgf. Du. אֶרְחוֹת דְּרָכָם (or וּלְפָתוּ), *caravans* (אֶרְחָה, a *travelling company*, v.¹⁹ (rd. אֶרְחוֹת), Gn. 37²⁵, Is. 21¹³ †: the fem. by G-K. 122s) *twist aside, divert*, their course.

ויעלו בתהו] for עלה in the sense of *go up and disappear*, cf. Ex. 16¹⁴ (of *dew*), Is. 5²⁴ וּפְרָחַם כַּאֲבֵק יַעֲלֶה, Ps. 102²⁵ (Hif.) אֶל-חַעֲלֵי.

19. אֶרְחוֹת] rd. אֶרְחוֹת; see on v.¹⁸.

הַלִּיכוֹת] elsewhere = *going(s)*: Ps. 68²⁵, Pr. 31²⁷, Nah. 2⁶, Hab. 3⁶ †.

לְמוֹ [קָוָו לְמוֹ] either *waited for them* (3⁹: so Di. Du. Bu.); or *waited fondly* (Ew. Schl. Hi. De. in note), ל being the reflexive ל (as 12¹¹ etc.: *Lex.* 516a; G-K. 119s) indicating how they *satisfied themselves* with the hope, *fed themselves* upon it. Hi. “Der Dativ wirft die Handlung auf das Subj. zurück, ausdrückend, dass sie mit dieser Hoffnung sich selbst hinhalten.”

20. [בטח] rd. בטחו: there are many such cases of a ו being accidentally omitted, or added, by error: cf. on 1 S. 9⁴ 12⁵ 13¹⁹ 15¹⁶; G-K. 145u.

[עדיה] the fem. sf., if correct, will refer to נחלים construed collectively as a fem. (G-K. 135p, cf. 145k): but this is hardly natural; and prob. עדיהם should be read.

21. [כי עתה הייתם לו] לו is the Western reading; the Or. reading is לָא with Qrê לו (Baer, 37, 56): אַ הַיִּיתָן, Saad. follow Or.; אַ אַ express לָא. (a) לו can only be rendered “now are ye become *that*” (viz. a deceptive נחל); but this is forced and improbable; Gr. expresses this sense better by the conjecture לְמוֹתָם לְמוֹ, *are ye like* (Is. 1⁹ al.) *unto them?* (b) לָא is adopted by Schl. De. Hi. “now are ye become *nothing*”: cf. פְּלֵא (= לָא), Dn. 4³² (where, however, it is better to construe “are as *men not accounted of*”: v. Bevan), and אַא, c. 24²⁵. But this meaning for לָא is against all analogy: 1 K. 3²¹, Is. 15⁶, Jer. 5¹², Ezk. 21^{32.18}, Pr. 19⁷, cited by De., do not support it; nor does Kön. ii. 236f. succeed in showing it to be probable. And אַ is not (as often quoted) הִיתָן כֻּלָּא (as though כֻּלָּא were = “as *nothing*”), but אַרֻם כְּרוֹן הִיתָן כֻּלָּא “Ye are now become, *as if you had not been*” (cf. Ob. 16 והיו כלוא היו). This sense would be properly expressed by (c) לָאִין (cf. Is. 40¹⁷ נַגְרוּ לָאִין, 23 הַנְּוֹתָן רוֹנִים לָאִין); so Bö. Di., though לָאִין would be more pointed. It is best (d), adopting לִי from אַא, and לָא for כִּי from Houb. and J. D. Mich., to read with Ew. Ol. Bu. Pe. “So are ye now become *unto me*”: you are as useless to me now as the dried up wady is to those who expected refreshment from it.

[תראו] Some MSS and edd., including even Baer (p. 37), תִּירָאוּ, *ye fear*—a scribal error (De.), producing an intolerable tautology with תִּירָאוּ.

תַּתְּתָּ] elsewhere we have תַּת (41²⁵), תַּתָּה (Gn. 35⁵), and תַּתִּית (Ezk. †).

22. [תְּהִי] Is it that . . .? תְּהִי adds force and distinctness to the question which follows: so 2 S. 9¹, Gn. 27³⁶ 29¹⁵ †. Cf. תְּהִי, אֲמַנֵּם תְּהִי, אֲךָ תְּהִי, etc.: *v. Lex.* 472a.

[תְּהִי] as Pr. 5¹⁰. תְּהִי is more common in this application.

[תְּהִי] G-K. 64a.

24. תְּהִי לְהִלֹּךְ אֶת הַמְּרָאָה, as Dn. 8¹⁶, הַבֵּן לְהִלֹּךְ; absol. Dn. 11³³, 2 Ch. 35³. Cf. on 5².

25. [נִמְרָצוּ] The √ מֵרַץ occurs in Heb. only here, 16³ חָבַל נִמְרָץ, קָלְלָה נִמְרָצָה, 1 K. 2⁸, אוּ מֵה יִמְרִיץ תְּהִי הַעֲנָה. So far as the letters go, it might be connected with either (1) מֵרַץ, to *press with the fingers* (Freyt.), or (2) מֵרַץ, to *be sick* (= Aram. מֵרַץ, מֵרַץ). From (1) no sense suitable here can be obtained. The sense *made sick* = *severe*, would suit 1 K. 2⁸, Mic. 2¹⁰ (cf. מֵרַץ נִחָלָה, a stroke *made sick* = *severe*); but *severe* would be entirely out of place here. EVV. “forcible” (De. Bu. *eindringlich*) is derived from I.E. מֵרַץ, Qi. (Book of Roots, *s.v.*) מֵרַץ וְהֵרַץ: the meaning *strong* (מֵרַץ, מֵרַץ) suits (superficially), 1 K. 2⁸ (AVm. “Heb. *strong*”), Mic. 2¹⁰, and therefore it suits this verse; “strong” words are, of course, “forcible” words (see another instance of the same Rabb. method of argument on 28¹⁸). But “strong” has no philol. basis; and De. explains “eindringlich” only by very questionable etym. combinations and assumptions. Ges. *Thes.* “*acria, i.e. valida victricia verba*”; but this rests on the assumption of Cocceius and Simonis that מֵרַץ (properly *acer fuit*, and then *vehemens fuit*) is a metathesis of מֵרַץ, to *be sour, acid*; Di.’s *gereizt* (irritated, provoked, stirred up) is a meaning both doubtful and unsuitable; and “irritating” (Peake) is in addition inconsistent with the Nif. form. No sense agreeable to the context can thus be extracted from the √ מֵרַץ. Recourse must therefore be had to emendation; and נִמְלָצוּ, “How *smooth* (pleasant) . . .” (Ps. 119¹⁰³), may be safely adopted (cf. מֵרַץ). So, only attaching this sense to נִמְרָצוּ, Rashi, Schult. Ew. (a harder pronunciation for

נמלצו), Hrzs. Schl.; but it is better to *read* נמלצו (so Gr. Du. Che.).

26. [להובח] G-K. 65*f*, 69*v*.

[לרוח] To obtain parallelism Be.^T suggests substituting for לרוח an inf. parallel to להובח in v.^{26a}—לִיָּפֶר or לְרִדֶּף (cf. Pr. 19⁷) rather than לְרִיחַ (= להריח). McN. suggests לריב (followed by acc. of obj. as in 10², Is. 27⁸).]

27a. הפיל נזרל for הפיל [תפילו] has the support of 1 S. 14⁴²; but Ἐ ἐπιπίπτετε, ὕ irruitis, Saad.; and so Bi. Be. Du. תפלו, “Will ye even *fall upon* the fatherless?” Bi. Gr. Du. would further read על תם (or עלִי תם) for על יתום, “Will ye even fall upon the *blameless one* (*i.e.* myself: 1¹)?” but על יתום implies the more caustic reproach.

27b. [תכרו על כרה] is to *buy* (Dt. 2⁶, Hos. 3²); to *buy over* may be thought a singular expression for *make a bargain over, make merchandise of*; but it is supported by 40³⁰ יכרו עליו חֲפָרִים יחצוהו בין כנענים. Ἐ ἐνάλλεσθε, whence Me. Bi.² Be., following Schult., חֲפָרוּ from פָּרַר = Arab. *karra*, of a warrior, to *turn back* against (على), of a horse or horseman, to *wheel about, and return* to the fight, of night or day, to *return* (Lane, 2600c), in Pilp. 2 S. 6^{14.16} to *turn about repeatedly, dance* (of David); *i.e.* “and will you *rush* (better, *turn round*) upon your friend?” But חֲפָרוּ is very precarious, and in view of 40³⁰ there is no sufficient reason for deserting *fff*. Besides, both תפלו and חֲפָרוּ seem too strong to describe what Eliphaz has done: he has failed indeed in sympathy, but he has not “fallen upon” Job with the violence which these expressions would imply.

28. [הואילו פנו] ἀσυνδέτως: G-K. 120*g*. In v.⁹ with 1: G-K. 120*d*.

29. [ושבי] rd., of course, with Qrê שֶׁ וְשָׁבוּ.

30. [בלשוני] either *in* my tongue (so that the tongue is perverted itself, and so speaks wrongfully), or *on* my tongue (Ps. 139⁴), referring directly to the words spoken. For היות ש expresses אֱמֶת, *truth*.

CHAPTER VII.

1. $Qr\hat{e}$ עֲלִי, in better agreement with the usage of Job before a tone-syll., as 6⁵ 8⁹ 9²⁶ 15²⁷ 20⁴ al. (Bu.).

2. [כעבר] Hi. De. Bu.: *as* (those of) *a servant*, etc., carrying on כימי שכיר, and with a full stop at the end of ². This is possible (Ps. 18³⁴); but כעבר forms an awkward continuation of כימי שכיר.

יִשְׂאֵף, יִקְוֶה, יִשְׂאֵף rel. clauses, defining the *tertium comparationis* (Dr. 34; *Lex.* 454a). For שֵׂאֵף, lit. *pant*, see on 5⁵.

פְּעֵל [פּעֵל] wages, as Jer. 22¹³; פְּעֵלָה is more usual, Lv. 19¹³, Is. 40¹⁰ 49⁴ al.

3. [לִי] *for myself*, marking the completeness of the possession. There is prob. no exact parallel; but cf. *Lex.* 516a.

כְּמִנָּה in *Pi.* is in Heb. only poet. or late (Ps. 61⁸, Jon. 2¹ 4⁶ 7⁸, 1 Ch. 9²⁹, Dn. 15¹⁰ 11¹¹ †): it is common in Aram. (Dn. 2²⁴ 4⁹ 3¹², Ezr. 7²⁵; and often in Tgg. and Syr.). In כְּמִנָּה the implicit subj. is הַמִּצְוִיִּים; see on 4¹⁹. This use of the indefinite 3rd pl. to express what we should denote by the passive ("nights of misery *are appointed* unto me") occurs elsewhere in Heb. (G-K. 144*f*, *g*), but it is particularly frequent in Aramaic and NH.: *e.g.* Dn. 4¹³ לִבְבָּה מִן אֲנִישָׁא יִשְׁנֹן 22. 23. 29 5²⁰, in the ptc. 3⁴ 4²² 28 (לְהָ אֲמַרְיִן נְכוּכְרִנְצַר), 29 etc. (Kautzsch, *Gramm. des Bibl. Aram.* § 76*e*, 96*c*); *Pirkê Abhoth*, 2¹⁶ 3⁵ 4⁴ (כָּל הַמִּצְוִיִּים שֶׁם שָׁמַיִם בְּפִתְחָא נִפְרְעִין מִמֶּנּוּ בְּגִלְוִי): cf. in NT. Mt. 7¹⁶, Mk. 10¹³, Lk. 12²⁰ ταύτη ἡ τὴν νυκτὶ ἐν ψυχῇ σου ἀπαιτοῦσιν ἅπλοσ, 14³⁵, Jn. 15⁶ 20².

4. For the type of hypothetical see Dr. 138i, *a*, G-K. 112*gg*; and cf. v. 13*f*. 10¹⁴ 21⁶, Gn. 43⁹. וְאָמַרְתִּי (with וְ consec.) introduces the apodosis in a freq. sense. וְאָמַרְתִּי for וְאָמַרְתִּי, on account of the *rebhū'a*: Dr. 104 (cf. Ps. 28¹). וְשָׁבַעְתִּי should be וְשָׁבַעְתָּ (*ib.* 110. 2, *Obs.*).

[מִדָּר] for the 7 see G-K. 52l. The verb in Heb. means to *measure* (Ps. 60⁸ al.); Arab. *madda* is to *extend, stretch out, prolong* (Lane, 2695 f.): cf. הַחֲמִידָר, 1 K. 17²¹, and מִדָּה, *extension, large size*, in אֲנִישֵׁי מִדָּה, Is. 45¹⁴ etc.; and מִדָּר, if correct, must have this sense here. [Moreover, 𐤀𐤃 requires ערב to bear the meaning of לילה, *night*, for which Pr. 7⁹ gives but a precarious support. In 𐤀𐤃 receives its normal meaning, *evening*, or, strictly, the time of, or beginning with, (sun-)setting.] 𐤀𐤃 has ἐὰν κοιμηθῶ, λέγω Πότε ἡμέρα; ὡς δ' ἂν ἀναστῶ, πάλιν Πότε ἐσπέρα; whence Du. ואם שכבתי ואמרתי מתי יום ואקום: ומתי ערב ושבעתי נדרים ערי נשף: "If I lie down, I say, 'When (will it be) day, that I may arise?' And if I arise (I say), 'When (will it be) even?'" etc. נשף in 𐤀𐤃, of the *morning* twilight, as 3⁹; in the emended text, of the *evening* twilight, as 24¹⁵. [A slighter alteration than Du. proposes gives a better distich than he obtains, and gets rid of the unusual meanings which must be attributed to ערב and מִדָּר if 𐤀𐤃 be retained. Read מִדָּי for מִדָּר and render:

When I lie down, I say, When shall I arise?

And as often as evening (comes), I am sated with
tossings till (morning) twilight.

The rhythm is 4: 4, an occasional though rare variant on the normal 3: 3; see, e.g., 3³ 15²⁰.]

5. נוש, נוש עפר †; in NH. a *lump* or *clod*, as נוש של ארמה, של מלה (see *NHWB*).

עָרַב † to *become hard*, as in Eth. (Di. *Lex.* 317), e.g. for קפא, Ex. 15⁸, Jb. 10¹⁰, and the ptc. *regú* = τετυρωμένος, Ps. 67¹⁶; παγείς, Wisd. 7².

[וַיִּמָּאֵס] a "metaplastic" form of מָאָס, or, better, a mispointed וַיִּמָּאֵס, for וַיִּמָּאֵס (G-K. 23g), in pause for וַיִּמָּאֵס, from מָאָס, to *liquefy, melt* (Ex. 16²¹, Ps. 68³ al.). So Ps 58⁸ וַיִּמָּאֵסוּן כְּמוֹ מַיִם (rd. וַיִּמָּאֵסוּן). S here אִתְחַמְסִי, 𐤀𐤃.

6. [אָרְג] a *weaving apparatus*, in Jg. 16¹⁴ the *loom*, here the part of the apparatus which moves to and fro, the *shuttle*. מִאָרְג might have been expected (cf. Bu.); but קָלַע, *sling*, is a word of the same form denoting the instrument.

7. [תִּשׁוּב לראות] G-K. 114n n.: cf. Dt. 30⁹, 1 K. 13¹⁷.

8. [תשורני] שור 10 times in Job, Nu. 23⁹ 24¹⁷, Jer. 5²⁶, Ca. 4⁸, Hos. 13⁷ 14⁹ †; and in שוררים, (insidious) *eyers*, in the Psalms.

9. [The form of sentence (without כאשר in 9^a) is rare: cf. *Lex.* 486*b*, 2*d*.]

וַיִּלֶּד G-K. 29*g*, 69*p*.

11. [אשיח] The primary idea of שיח is to *muse* or *talk* (Ps. 77⁷ (6). 13 (12) 104³⁴ 119²³. 27. 48 105², Pr. 6²²; and so שיחה is *musings*, Ps. 119⁹⁷. 99: cf. Jb. 15⁴); but both these words and the subst. שיח often express the idea of *plaintive* musing or talking, *complain*, *complaint*, as 1 S. 1¹⁶, and esp. in Job and the Pss., as here, v. 13 9²⁷ 10¹ 21⁴ 23², Ps. 55³ (2). 18 (17) 64² (1) 77⁴ (3) 142³ (2).

13. [ישא בשיחי] to bear *in*, *i.e.* share in bearing (*Lex.* 88*b*; G-K. 119*m*).

14. [והתתני] see on v.⁴.

[תבעתני] G-K. 60*d*.

15. [מעצמותי] rd. with Reiske, Me. Di. ("anmuthend"), Sgf. Bu. Du. al. מַעְצִבוֹתַי: *v. supr.*

16. [מאסתי] Me. Sgf. Du. carry back into 15^b, rendering "Death I despise in comparison to (Du. because of) my pains." But מאס, to *reject* (*e.g.* Saul as king, 1 S. 15²³. 26), in so far as it means to "despise," is to despise so as to *reject*, not to despise while *accepting*. The ellipse of חיי (9²¹ חיי אַמָּאס) is considerable; but its insertion would be vetoed by the current metrical systems. [Yet the insertion would produce 4 : 4 rhythm of which a few examples occur (see v.⁴ n.). The "sechser" (2 : 2 : 2), left if מאסתי is transferred to v.¹⁵, is, as Sievers has felt, also exceptional.] De Dieu, Capellus, Rosenm. (cf. RVm.) derived מאסתי from מסס (cf. on v.⁵); but this is not possible: Bi. obtained the same sense legitimately by emending to מַפּוֹתַי, *I melt* (waste) *away*: cf. *Ÿ desperavi*.

17-18. [והתקרנו] must express a *fact*, not a contemplated possibility; hence it must either (as Dr. 39*δ*, 114*β*), if 17 be rendered (as EVV.) "that thou *shouldst* . . .," be separated from this and made an independent sentence, "Yea, thou visitest," etc.; or, which is better, 17 is to be rendered, "What is man, that thou *magnifiest* him (as a fact) . . ., and visitest,"

etc. The rend. of EVV., if exact, would require וּפְקַדְתּוֹ for וְהִפְקַדְנוּ (or וּלְבַקְרִים תִּפְקַדְנוּ); see Gn. 37²⁶. So Ps. 50¹⁶ is not "What is it to thee to declare my statutes, and that thou (AV.) *shouldst take* (וְהִשָּׂא) my covenant upon my mouth?" but, "And that thou (RV.) *hast taken* my covenant upon thy mouth?" (On cases of . . . כִּי see *Lex.* 'ק', I f.).

19. [כַּמָּה] See *Lex.* 553^b (4 c). Here = *how long?* as Ps. 35¹⁷. There is no reason to correct to עַר מָה, or proof that אַסְי read it.

20. For the hypoth., without a hypoth. particle, see Dr. 154; G-K. 159^h; and cf. 4^{2, 21}.

[לְמָה] so (*mi'el*) only here (*Lex.* 554a).

[וְנִאֲהִיָּה] so that . . . this is an accommodation to English idiom: we cannot, after a word like *why*, change the person, as Heb. can, and say, "Why hast thou . . ., and I am," etc.? Cf. similar cases in Gn. 31²⁷, Jer. 20¹⁷.

[עָלַי] א and 2 MSS have עָלַי, *upon thee*; and this, according to the Jews, was the original reading, א being one of the 18 *tikkunê sopherim*, or alterations made by the scribes in passages regarded as savouring of impiety (see Ginsburg, *Introd. to Heb. Bible*, p. 347 ff.; Geiger, *Urschrift*, p. 308 ff.; or, more briefly, Dr. on 2 S. 20¹). It is preferred by Me. De. Gr. Sgf. Bi. Buhl, Be. Du. But, as Bu. remarks, *upon thee* would form an anticlimax on the preceding line, whereas *upon myself* follows it naturally and forcibly, and Bi. only accepts it by assuming the meaning "butt" for מִשָּׂא ("burden"); and Be. by altering מִשָּׂא into מִטְרָה, "butt" (16¹²).

21. [תִּשָּׂא] א expresses תִּשָּׂא (תִּשָּׂה), *forget* (11⁶); so Me. Wr [אֲשׁוּב] א Klo. אֲשׁוּב.

CHAPTER VIII.

2. [אָ] 1 S. 10⁴, 2 K. 5²⁵ Kt. : usually אָנָה.

[מִלֵּל] (Aram.) the verb cognate with מִלָּה (4⁴ n.).

[רוח] masc. as 4¹⁵ (n.).]

[כַּבִּיר] only in Jb. (15¹⁰ 31²⁵ 34^{17.24} 36⁵) and Is. (16¹⁴ 17¹² 28²) †; cf. the vb. הכביר, Jb. 35¹⁶ 36³¹ †, Arab. *kabîr*, Syr. כַּבֵּר (rare): the vb. is Arab. Eth. and Syr.

3. [יַעֲוֶה] properly to *make crooked*: see Qoh. 7¹³. The repetition of the same word is emphatic; but ע in ^a ἀδικήσει [never = עוֹת; but cf. Am. 8⁵, where לעוֹת = ποιῆσαι . . . ἄδικον], in ^b παράξει [= עוֹת in 19⁶ 34¹²: cf. also 34¹⁰, La. 3⁵⁹]: and so Be. יַעֲוֶה (cf. 33²⁷ יִשָּׁר הַעֲוִיּוֹתֵי or יַעֲקֹשׁ (Mic. 3⁹) in either ^a or ^b; Du. in ^b יַעֲוֶה (La. 3⁹). [In view of ע, the repetition here in ff is improbable: cf. G. B. Gray, *Forms of Hebrew Poetry*, 254, n. 3, 295 f.]

4. [וַיִּשְׁלַחם] *sent them away, let them go* = give over, as Ps. 81¹³. The introd. of the apod. by ו [cf. ע ἀπέστειλεν] is unusual; but cf. 1 S. 15²³ (after יען), Ps. 59¹⁶, c. 36⁹ (Dr. 127γ). Du., reading in ⁵ with ע וְאַתָּה for אַתָּה אַתָּה, escapes this difficulty: "If thy sons have sinned against thee, *and* he have delivered them into the hand of their transgression, then (1 K. 8^{32.34.36.39}; Dr. 124) do thou seek," etc.

5. [תִּשְׁחַר אֵל אֵל] שחר elsewhere sq. accus.: אֵל אֵל may be said on the analogy of דַּרְשׁ אֵל, 5⁸ al. (Be.).

6. [נָךְ] 11⁴ 16¹⁷ 33⁹, Pr. 16² 20¹¹ 21⁸: of *pure* oil, Ex. 27²⁰ = Lv. 24²; of *pure* frankincense, Ex. 30³⁴, Lv. 24⁷ †. Cf. וְנָךְ, 15¹⁵ 25⁵; וְנָכָה, 15¹⁴ 25⁴.

[כִּי עַתָּה] *indeed then* (Dr. 144; *Lex.* 472b; G-K. 159ee); cf. Gn. 31⁴² 43¹⁰.

על־ךְ] כִּי עָתָה יַעֲרֹךְ עֲלֶיךָ] Ἐ δεισσεως ἐπακούσεται σου, *i.e.* (Bi. Be.) יַעֲנֶה תַּפְלַחְךָ, or Be. (alt.): יַעֲרֹךְ (Gn. 25²¹).

על־ךְ] *on thy behalf*: Lex. 754a (c).—In order to reduce the triplet to a couplet, Bi.² Be.^T excise v.^{6a}, and Me. Sgf. Du. Be.^K v.^{6b} [absent from one MS^{Ken.}], as a gloss.

נָתַתְּ צִדְקָךְ] for נָתַתְּ see on 5³. The *fem.* only here and Zeph. 2⁶ נָתַתְּ; rd. prob. each time נָתַתְּ. Cf. Jer. 31²³ צִדְקָתְךָ (of the future, ideal Jerusalem).

7. מִצַּעַר] a *subst.*: G–K. 141c, d; Dr. 189. 2.

יִשְׁגָּה v.¹¹, Ps. 73¹² 92¹³ †; הַשְׁנִיָּא, 12²³ 36²⁴ †; שְׁנִיָּא (adj.), 36²⁶ 37²³ (as [in Aram. of] Dn. 2⁶.¹² and oft.) †. As Aram. shows, שְׁנִיָּא (not שְׁנָה) is the correct orthography. The Aramaic equivalent of the Heb. רָבָה. The masc. after אַחֲרֵיתֶךָ is irregular; and Ol. De. Bi. Du. יִשְׁנֶה, *shall make great*. This, however, injures the parallelism (Di. Bu.); and a good many cases of the irregularity occur—*e.g.* Ex. 12⁴⁹, Jg. 13⁵, and esp. Pr. 2¹⁰ 12²⁵ 29²⁵; G–K. 145u; Kō. iii. 345d (assimilation to וְהִיא, Kō. 251i; is not probable). Be. יִשְׁנֶה or, after Ἐ ἀμύθητα, שְׁנִיָּא; but, if a change is needed, יִשְׁנֶה would be the natural one to make.

8. שְׂאֵל לִי] 2 K. 8⁶.

רִישׁוֹן] cf. G–K. 23e.

כְּבֹיֵן] *sc.* לְבָבְךָ: cf. שָׁם לְבֹו, שָׁח לְבֹו, and שָׁם with ellipse of לְב, 4²⁰ al. (see note). כְּבֹוֹן, however, never occurs, though, as כְּבֹוֹן means to *fix* (a throne, a land, the moon, a city, a bowstring), there seems no reason why it should not occur; and הִכֵּן לְב, to *direct, apply* the heart, though frequent, never occurs without לְב (Jg. 12⁶ is dub.: see Moore). Hence it is quite possible that כְּבֹוֹן (Dt. 32¹⁰ †) should be read (Ol. Sgf. Di. Du.): Bu.'s objection that only כְּבֹוֹן and הִכֵּן occur elsewhere in Job is hardly decisive against it.

חֲקַר] concrete, *what has been sought out*: cf. 11⁷.

אֲבוֹתָם] *their* fathers, viz. those belonging to the successive generations implied in דֹּר (Di.). But Ἐϵ, Lag. Sgf. Du. Be. אֲבוֹתָם *the fathers*, parallel to דֹּר רִישׁוֹן. But (Bu.), if a change is thought necessary, אֲבוֹתֵינוּ would be better than אֲבוֹתָם.

9. תַּמּוּל] constr. as שְׁלוֹם, 5²⁴; וְאַתָּה מָרוֹם, Ps. 92⁹, Dn. 9²⁴

(Dr. 189. 2; G-K. 141c, d). Ol. Lag. Sgf. Du. St. מִתְמול (but מִתְמולי is no evidence of this reading, the מן being in Aram. necessary for the sense, just as “of yesterday” is in English).

10.]יאמר לך rd. with 14 MSS (אמר) . The words are, however, rather flat after יורך : hence Di. supposes them to be a gloss; and Be., after א, would read לך ויגידו (cf. 11⁶).

11.]יגאה in Heb. only 10¹⁶, Ex. 15^{1. 21} (כי גאה נאה), Ezk. 47⁵ † (of waters rising); נאה, Ps. 46⁴ of the rising of the sea; גאות of a rising mass, or column, of smoke, Is. 9¹⁷; of the swelling of the sea, Ps. 89¹⁰; cf. גאה גלך, Jb. 38¹¹; but the derivv. have usually the collat. idea of majesty, or pride: in Aram. also אהנאי, אהנאי, is to show oneself exalted, or proud. Hence the word is more than merely “grow up” (E.V.V.), it is to rise up loftily or proudly.

]בלא Lex. 520a.

]ישגה Bi. Be. אם ישנה, perhaps rightly [cf. אש].

]אחר as if from ahw, like אחר from sahw (G-K. 93x).

]בלוי מים Dr. 164. So בלי לבוש, 24¹⁰; אין כסא, Is. 47¹.

12.]עודנו באברו . . . ולפני רג' constr. as 1^{18. 19} (Dr. 169). Nu. 11³³ is an exact parallel: טרם יכרת בין שניהם טרם יכרת (cf. Ps. 78^{30. 31}).

]לא יקטף a circ. clause: Dr. 34 end, 162; G-K. 156f; cf. Lv. 1¹⁷, Ps. 26¹. The emendation (Be.) באבלו יקטף is unnecessary: אבל, greenness, is also a word not known to Hebrew.

13a. Cf. Pr. 1¹⁹ כל בצע בצע; but there also א yields a better sense. With א τὰ ἔσχατα, cf. Sir. 2³ ἐπ' ἐσχάτων σου, obviously = באחריתך. אחרית may denote either the latter part (v.⁷), or the actual close, of life, according to the context.

14.]יקוט if correct, from *קטט = Ar. kaṭṭa, to cut across (e.g. a strap or a thong) so as to sever (Lane, 2539): in this case, however, we should vocalize קט. The parallel בית עכביש suggests, however, a noun here, rather than a vb.; and Saad. has for יקוט, حبل الشمس, sun-cords, i.e. gossamer (cf. Germ. Sommerfäden, summer-threads = gossamer): hence Be. Du.

קורי, *threads*, Is. 59⁵ קורי עכביש יארנו ⁶ קורי יהיו לבנד ⁶ Is. 59^{5.6} do not indeed show that קורים, standing alone (without “of a spider”), would denote specifically a *spider’s* threads: still, even if it did not do this, the following בית עכביש might suffice to suggest that meaning here. Be. (alt.) קנים, or קנים, is a needless Aramaism (Is. 59⁵ קוין ⁶ קוין [all in Levy]; cf. קוואה, a *spinner* or *weaver*, *Shabb.* 113a; קוואה (Jb. 7⁶ for קוואה), “a thrum of *threads*,” PS. 650, cf. 3510),—unless, indeed, קורי, קורי, קורי are to be read in Is. 59^{5.6} for קורי, קורי having no Heb. etymology, and not a satisfactory Arabic one, for *ḥawr* is not a “thread,” but (Freyt.) *new cotton*, a *cord* or *rope of new cotton*. Bu.’s retranslation of the Germ. “Sommerfäden” into קרי קרי (קרי, Aram. for קרי), to take the place of קרי, is ingenious, but venturesome and precarious.

15. maintain itself, endure: syn. of עמד, as Jos. 7¹², ממלכתך לא תקום . . . , לא יכלו, 1 S. 13¹⁴ תקום, c. 15²⁹, ולא יקום חילו.

16. קרב, 24⁸ †; the √ is common in Aram.: e.g. קרב = קרב, Ps. 32⁴; קרב = קרב (opp. יבש), Nu. 6³; קרב = קרב, Lk. 23³¹ (PS. 3894).

גנתו the garden in which the קרי is pictured as planted. What creepers, spreading over a garden, the writer is likely to have had in view, only, perhaps, one familiar with the East could tell us: possibly קרי, “over the roofs,” is right (Bu.).

17. גל a *heap* of stones (Gn. 31⁴⁶, Jos. 7²⁶ al.). [Me. Che. (*Exp.*, June 1897, p. 409) give גל the sense of *spring* (against which see next n.), and emending בית אבנים in the next line to קרי, render,

His roots twine themselves together about a fountain,

He looks with delight on a luxuriance of fresh growths.]

[ובית אבנים יחזה] “and he *seeth* the house (place) of stones” cannot be right; and many endeavours [mostly by emending יחזה, but see also last n.] have been made to obtain a better sense. (a) קרי = קרי (so Sgf. Gr. Du.), “Its (His) roots are twined about the spring (Ct. 4¹²); In the house of stones it (he) liveth,” *i.e.* (Du.) it is planted in the most

favourable spot in the garden, in the well-house, up the walls of which it grows, flourishing better in the house of stone than other plants do in their beds. But גל, *spring* (cf. on 5⁵), is very uncertain (in Ct. 4^{12b} † גל נעול should most probably be read, as in 4^{12a}); nor can the sense obtained be said to be exactly satisfactory. (b) The Arab. *ħazza* is to *cut, notch, incise* (hence, no doubt, חָזָז, a *jagged or forked lightning-flash*); hence Bō. Matt. Ew. Vo. Di. (supposing חזה to have the same meaning, and taking בית in the sense of *between*, as in Pr. 8², Ezk. 41⁹, and the Syr. ܚܙܐ; but it is better simply to read ܚܙܐ, with Wr. Gr. Sgf. Be.) render, “And *cuts, pierces, between* the stones”—its roots force their way in between the stones, and so take a firm hold in the earth; similarly Hi. De. Di. (alt.), understanding, however, בית in its usual sense, and supposing “house (or place) of stones” to denote a *bed, or layer, of stones*, “And pierces the place of stones.” But the sense *divide, cut, pierce* for חזה has no support in Heb.; and it is better in this case (Bu.) to have recourse to the √ *ħazza*, חָזָז, and to read ܚܙܐ (יְחַזְּזֵהוּ (יְחַזְּזֵהוּ בית א’ being a *casus pendens*), or יְחַזְּזֵהוּ. (c) Bi. יְחַזְּזֵהוּ, Bu. יְחַזְּזֵהוּ (from אחז: cf. וְחַזְּזֵהוּ for וְחַזְּזֵהוּ, 2 S. 20⁹; G-K. 68h), “takes hold of the place of stones,” finding a firm support there. (d) Be. יְחַזְּזֵהוּ (from חָזַר, common in Aram. and NH. in the sense of *go round*, e.g. Ps. 26⁶ חָזַר for סָבַב: cf. חִירָא and חִירָת as the names of two spreading plants, Löw, *Aram. Pflanzennamen*, p. 156), “And they go about between the stones.” If we were *sure* that חזן was in use in Heb., יְחַזְּזֵהוּ would be the best emendation: in view of this uncertainty, יְחַזְּזֵהוּ, the next best suggestion, may be right. There is no occasion to have recourse to the Aram. חִירָא.

18. [וְרִבְחָשׁ בּוֹ] with the tone thrown back, in spite of the dag. f. implic. in ח, and with a consequent ֿ for —, on account of the following tone-syll. בּוֹ (G-K. 29g: cf. לְצִדְקָא בְּנִי, Gn. 39^{14, 17}). The waw consec. in the apod., Dr. 138i, β.

19. [יְהִי] Be. יְהִי, needlessly (the הוּא, in this case, as Dr. 200, 201. 1, 3; but there is no example after יְהִי). Whether this כֵּן is presupposed (Be.) by Ἐ τοιαύτη is doubtful: Ἐ for ^{18b} has οὐχ ἐόρακας τοιαῦτα, which (cf. Du.) seems to express לֹא רָאִיתִי

כהן = חן ה' 19 לא ראיִתך, differently divided, so that, if this expl. of חן is correct, *τοιαῦτα* will presuppose הן ה', and 19 *τοιαύτη* will correspond to הוא.

כח [משוש דרכו] καταστροφή ἀσεβοῦς—*ἀσ.* being a paraphrase of the suff., and *κατ.* representing מְשׁוֹשׁ דָּרַךְ; and those who think that the reference must be to the abrupt *close* of the godless man's prosperity, seek to emend on the basis of this. Thus Me. for מְשׁוֹשׁ proposed מְשׁוֹבֵת; but מְשׁוֹבֵת is not "Wendung" in a general sense, but specifically "turning back," *apostasy*. Be. מְסוֹס (Is. 10¹⁸); but "melting away" is a questionable fig. to apply to a "way." *Καταστροφή* recurs 15²¹ (= שׁוֹרֵר), 21¹⁷ (= אִיד), 27⁷ ὡςπερ ἡ κατ. τῶν ἀσεβῶν, paraphr. for בְּרָשָׁע: cf. Pr. 1^{18b} (not in חן) ἡ δὲ κατ. ἀνδρῶν παρανόμων κακή: it might, therefore, express שׁוֹר, or even, perhaps (Sgf.), מְשָׁאָה (only in מְשָׁאָה וּמְשָׁאָה, 30³ 38²⁷, Zeph. 1⁵, and in the pl. מְשָׁאוֹת, Ps. 73¹⁸ 74³ †), which resembles מְשׁוֹשׁ more than שׁוֹר does; and, as שׁוֹר רְשָׁעִים and שׁוֹר רְשָׁעִים are both said (Pr. 21⁷ 3²⁵), שׁוֹר דְּרָכּוֹ, or מְשָׁאָה דְּרָכּוֹ, might perhaps have been said likewise. But if the view taken above be correct, no change in the text is necessary.

כח [יצמחו] if correct, an extreme case of a sing. noun construed in a coll. sense as a pl. (G-K. 145*d*; cf. Is. 16⁴ תִּמְּוֹ רִמִּים, etc., c. 19¹⁹). But prob. יצמח should be read; so חן (*ἀναβλαστήσει ἄλλον* [*A ἄλλο*]), 𐤇𐤍𐤏𐤍 (so Walton and Lee; Urm. and Bar Bahl. 𐤏𐤍𐤏𐤍; but the Af. also is intrans., PS. 3415); חן express the plural.

21. עַד] *till*: rd. עַד with practically all moderns.

כח [ימלא] for יִמְלֵא; G-K. 23*e*, 75*qq*: cf. מָלֵא, Ezk. 28¹⁶.

22. איננו] *it is not*,—after the *casus pendens*, as Gn. 37³⁰ 42^{13. 36} 44^{26. 30} etc. A frequent elegancy, much more forcible and expressive than ואין אהל רשעים, for instance, would be: how inferior also יוסף איננו ושמעון אין יוסף ואין שמעון would be to יוסף איננו ושמעון אין יוסף ואין שמעון!

CHAPTER IX.

4. רעבים גם צמאים נפשם בהם תחטף] *a casus pendens*, resumed by the sf. in אֱלֹהֵי : cf. Ps. 107⁵ רָעָה אֶפְרַיִם לֵב הוֹתֵל הַפָּהוּ Is. 44²⁰.

אֲמִין כַּח The √ אֲמִין often with כַּח : v. 19, Nah. 2² אֲמִין כַּח, Pr. 24⁵ וְאִישׁ דַּעַת מְאֲמִין-כַּח, Am. 2¹⁴ וְחֹזֶק לֹא יֵאֲמִין כַּחוּ, Is. 40²⁶ וְכֹל מְאֲמִיץ כַּח . . . וְיִהְיֶה . . . (rd. אֲמִין) כַּח, Jb. 36¹⁹ מְרַב אֹנִים וְאֲמִין (אֲמִין) כַּח.

For ^b, cf. Dr. 19; Dt. 5²³ מִי כָל בָּשָׂר אֲשֶׁר שָׁמַע . . . וְיִהְיֶה ; Sir. 2¹⁰. La. 3³⁷ מִי זֶה אָמַר וְיִתְּהִי ; La. 3¹⁰.

5. אֲשֶׁר] might = *quod* (Ex. 11⁷; Lex. 83a, 8β), “and they know not *that*,” etc. (Di. Del.); *i.e.* it is done in a moment, before they have realized that He has overthrown them in His wrath. [But rhythm and parallelism alike are unfavourable to this view of the construction, and favour the view underlying the translation. We should perhaps read ידע ואשר (cf. § 117) coupled with a participial clause, cf. Mic. 3^{2f.} 4⁶.]

6. יתפלצון] the vb. only here: פִּלְצוֹת, *trembling, horror*, 21⁶ al.

7. אֲשֶׁר] Jg. 14¹⁸ בָּטְרָם יבֹא הַחֶרֶס (but rd. prob. הַחֶרֶד) : otherwise only in n. pr. חֶרֶס, Jg. 1³⁵; תִּמְנַת-חֶרֶס, 2⁹; מַעֲלֵה הַחֶרֶס, 8¹³, Is. 19¹⁸ (some MSS, but very dub., though no doubt עִיר הַחֶרֶס contains an *allusion* to it) עִיר הַחֶרֶס (Σ πόλις ἡλίου, Ψ civitas solis).

8-10, regarded by Be. Du. Bu. as an insertion, on the ground that they speak of the creative works of God, whereas the context, both vv. 4-7 and v. 11^{ff.}, relates to the destructive, or (v. 11^{f.}) elusive and arbitrary, character of His operations, and that the latter are alone in harmony with Job's argument, and present frame of mind.

8. בְּמִתִּי] so Is. 14¹⁴, Am. 4¹³; and in Qrê for בְּמוֹתִי (*i.e.*

בְּמוֹתַי, Dt. 32¹³, Is. 58¹⁴, Mic. 1³,—each time (Bu.) before a tone-syll. in pause (אָרִיז, עֵב, ים). As בְּמוֹתַי is the form which regularly occurs before suffixes, no doubt this—accented בְּמוֹתַי (Bu.), with a toneless ult. between the two tone-syllables—should be always read: אָרִיז בְּמוֹתַי seems intended partly to secure a short vowel under מ, partly to get rid of the double plural (which, except in this word and מראשתי, 1 S. 26¹² (text dub.), occurs only before suffixes, G–K. 87s), by *implying* that the abs. form is בְּמֹתַי (so Bu.) giving the word the form of a plur. from sg. בְּמֹתַי (with radical ת: cf. דְּלָחוֹת from דָּלַח). Cf. Kō. ii. 172, 411 f., 436.

ים] 3 MSS עֵב,—doubtless from Is. 14¹⁴.

[9. וכסיל (ו)כימה] Parallelism favours reading וכסיל (ו)כימה (cf. ㄨㄙㄨ), or, transposing, וכימה כסיל (cf. the order in 38³¹, Am. 5⁸: here ㄨㄙ read כימה immediately after עשה.)]

II. [הן יעבר עלי ולא אראה] “Behold, he passeth by me (whenever it may be), and I see him not!” the form of sentence suggesting, with some vividness, though not expressly in the form of a hypoth., a hypothetical case: so 12^{14. 15} 19⁷ 23⁸.

[אראה] ㄙㄨ express אראה (though it does not follow that they *read* this); but with verbs such as ראה and שמע the sf. is often dispensed with. [Yet here אראה ויחלה might be a wrong division (cf. Dr., *Samuel*², xxviii.) of what was intended to be read אראה ויחלה.]

[ויחלה] חלה is a poet. syn. of עבר, esp. where swiftness or force is to be indicated: of a flood, Is. 8⁸; a tempest, 21¹; a breath, Jb. 4¹⁵: cf. also 11¹⁰ (of God), 9²⁶, Hab. 1¹¹. In prose, only 1 S. 10³ (where Ehrlich would read וְהִלְכֶהּ).

[ל] ל is the *nota accus.* (as 5²): with בין, as 14²¹ 23⁸, Pr. 14¹⁵, Dt. 32²⁹, Ps. 73¹⁷ 139² (with הבין, differently, c. 6²⁴).

12. [הן יחתה מי ישיבנו] here, unless ומי should be read, מי definitely introduces the apod., and הן is more distinctly *if*; so 40²³ (unless ולא יהפּו be read).

[† יחתה] Aram. ܢܒܠܐ is to *break in pieces*. Rd., with 3 MSS, יַחַטַּף, *seize*, Jg. 21²¹, Ps. 10⁹ † (as ܢܒܠܐ, e.g. = συναρπάζειν, Acts 6¹²): add Pr. 23²³ [Sir. 50⁴], where for חַטַּף

rd. חָטַף, — תִּאָחֵז תְּחַטֵּף הָאֲרֵב (like a *seizer, robber*). Σ here ἀναρπάσει. [Cf. the gloss in Sir. 15¹⁷ וישיחהו ביד חותפו.]

13. [רהב. Θ] Ἐ κήτη τὰ ὑπὸ οὐρανόν (cf. 26^{12b} τὸ κήτος = רהב).

15. [אשר] = *I, who* . . . (Lex. 82a, 3): [אשר is not omitted in Θ (Be.^K Du.), but represented by γάρ].

[אענה] Σ Hfm. Siegfried Gr. Be. Bu. אַעְנֶה (11²), unnecessarily.

[דְּמִשְׁפָּטִי] to my *opponent-at-law*: ptcp. of the “conjug. of attack” (Pō‘el), G-K. 55b, c: cf. 1 S. 18⁹ עֵינַי, to *be-eye*, Ps. 101⁵ לְוִיָּטִן, to *be-tongue* (in slander). But Hi. Hfm. Bu. דְּמִשְׁפָּטִי should supplicate *for my right* (to get justice). Θ (or rather Aq. or Θ) τοῦ κρίματος αὐτοῦ. The change is not necessary; but Di.’s objection that התחנן is not construed with ל of the thing is hardly conclusive against it; for many similar words are so construed, as Gn. 41⁵⁵ ללחם . . . ויצעק, c. 15²³ לך הוא לחם (Lex. 515a). Gr. לְמוֹ שְׁפָטִי.

16. Θ^B Be.^K Du. וְלֹא יַעֲנֵנִי, “If I called, he would *not* answer me; I cannot believe that he would hearken to my voice” [which is rhythmically easier]. But the change of וְלֹא יַעֲנֵנִי, if it once stood here, into יַעֲנֵנִי is not a likely one; and if “and he answered me” is explained as is done above, the emendation is not necessary.

17. [אשר, for, forasmuch as: Lex. 83b.]

[שערה] Nah. 1³ †; שָׁעַר, Is. 28²; שָׁעַר, 27²¹, Ps. 50³, Dn. 11⁴⁰ †. Elsewhere each word always with ס (including Jb. 38¹ 40⁶ סְעָרָה).

[ישופני] would *bruise* me (Ἐκτερίψη; سبب; Uconteret, שוף, as Gn. 3¹⁵, Ps. 139¹¹ † (but rd. here יִסְבְּנִי): cf. Aram. שוף, שָׁפַף, שָׁפַף (PS. 4099f), to *rub*, e.g. with a file, Ex. 32²⁰ וְשָׁפַף עַד דְּהוּהוּ דְקִיק ⑤, Dt. 9²¹ ⑤ וְשָׁפַף יְתִיהָ ⑤; fig. 4²⁰ to *crush* (the poor, etc.), ④ Ps. 72⁴ (for דָּבָא), 89²⁴ (for וּבְחֹתִי) al. There is no need to take שוף as = שָׁפַף, to *pant* (after), *be eager* for, Ps. 56² בִּי שָׁפַף אֲנֹשׁ al. (Ew. Di. Bu. Du.): the objection that bruises cannot be multiplied (b) upon one who is already “crushed” is hypercritical: b is not necessarily subsequent to a, but may well be parallel to it; and

יִשׁוּפְנִי is not, any more than the figures in 16⁹⁻¹⁴, to be understood with literal exactness. $\text{עֵדֶר חוֹטֵי בִּינְתָא}$ curiously מְדַקֵּק עִמִּי who deals finely (exactly) with me even to a hair's breadth (*i.e.* בְּשֵׁעָרָה: cf. Levy, *ChWB*. 94a, 184b; *Yeb.* 121b, הַק"בָּה מְדַקֵּק עִם הַצִּדִּיקִים כַּחוֹט הַשֵּׁעָרָה).

וְהִרְבָּה] with *waw* consec. after יִשׁוּפְנִי, as v.³¹, Am. 9^{3f}. (Dr. 113. 3).

18. הָשֵׁב irreg. for the *inf. c.*, Nu. 20²¹ 21²³, or, more usually (Gn. 20⁶ etc.), the *inf. c.* with לְ (G-K. 114m; Kō. iii. 414g: cf. *Lex.* 679d, g).

יִשְׁבִּיעֵנִי G-K. 60d.

מִמְרִים] from מָרַר †, with d. f. dirimens (G-K. 20h); but rd. בְּמִרְיָם (מִן after שָׁבַע, as Ps. 104¹³ al.), or (3 MSS) בְּמִרְיָם (cf. La. 3¹⁵ בְּמִרְיָם).

19. הִנֵּה and מִי יוֹעִידֵנִי] as the text stands, "He saith" must be understood before each of these, and הִנֵּה must be taken as the challenger's call that he is ready: "Here I am!" "Wohlan!" (Di. De. Bu.). הִנֵּה, however, nowhere else stands alone for "Here I am!": there is nothing to suggest, at least in ^a, the implicit "He saith"; between "I" denoting Job in 18 and 20, "I" in 19 cannot denote God (Be.); hence Hi. Me. Hfm. Be. Klo. Du. הִנֵּהוּ (Jer. 18³, Kt.), or הִנֵּה = הִנֵּהוּ (*Lex.* 243b), with יוֹעִידֵנִי (עֵס) in ^b. Still, the challenge in Yahweh's mouth is remarkably fine and bold (Bu.): "He saith" is often understood in Heb. poetry; and if הִנֵּה were read for הִנֵּה, the sense would show that God was the speaker.

20. אֶצְדֵּק] the pausal form, for אֶצְדַּק, with the minor disj. *tifha*, like ^b אֶיִי, ^{21a} אֶיִי; Dr. 103.

פִּי] Ol. Me. Wr. Hfm. Sgf. Be.^T (Be.^K with ?) פִּי; but while there is force in emphasizing Job's mouth, there would be no point (Bu. Du.) in specially mentioning the "mouth" of God.

תָּם אֲנִי וְיַעֲקֹב] "I am perfect, and he hath," etc. = "If I am perfect, he hath [= will have]," etc.: cf. 3^{25a} 23¹³, וְנִפְשׁוֹ; 29¹¹, Pr. 11² וְיָבֵא קִלְוֹ (Dr. 153; G-K. 159h, 3rd case).

וְיַעֲקֹבֵנִי] Hif. for וְיַעֲקֹבֵנִי: G-K. 53n. Bu. Du. Be.^K יַעֲקֹבֵנִי (or יַעֲקֹבֵנִי), as the Hif. of יַעֲקֹב does not occur: Bu. Be. also יֵי

(not וי); but this implies an improbable use of *waw* of the apodosis.

21-22. Du. reconstructs thus (the last cl. from ^{24b}): הם אני לא ארע נפשי אמאם חיי אחת היא: תם ורשע הוא מכלה אם לא הוא [a succession of four-stressed lines!].

23. [מַסַּת] (*a*) *melting away, despair*, from √ מַסַּס (cf. מַס, 6¹⁴, —if correct); so Ew. Di. De. (“perh.”), Bu. Du. (*b*) *trial*, from √ נָסַה, as מַסַּה, Dt. 4³⁴ al., and in particular trial by calamity, like NT. *πειρασμός*: so Hi., Ges. De.—Ges. De. actually rendering “calamity” (hence RVm.). Gr. Che. לַמִּבַּת.

24. [נַתְנָה] § Be.^K נַתְנָה.

[אם לא אפוי מי הוא] “If not, then, who is it?” cf. 24²⁵ אם כן אפוא זאת עשו Gen. 43¹¹ ואם לא אפוי מי יכויבני so, then, do this.” אפוי is an enclitic particle, always following the word, or words, to which it relates: see, further, *Lex.* 66a. Acc. to the Massorah (Baer, *Job*, p. 39), it is always written אפוא, except in Jb. 17¹⁵ 19^{6, 23} 24²⁵. Baer and Ginsb. have אפוי here; but Kit. with Hahn and other edd. have אפוי. The סביר (see on 1 S. 12⁵; Ginsb. *Introd. to Hebrew Bible*, p. 187 ff.) אם לא הוא מי אפוא has nothing to recommend it.

25. [לא ראו] a circ. cl. (Gn. 44⁴): Dr. 162, 163; G-K. 156f.

26. [חלכו] see on v.¹¹.

[עם] *with = like*, as 37¹⁸ 40¹⁵ (*Lex.* 768a).

[פְּלִי־נִמָּא] Arab. 'aba' (coll.), *arundines* (Freyt.) = פְּלִי־נִמָּא, Is. 18². [Both expressions refer to] craft made of reeds, light and swift [cf. Plut. *Isis and Osiris*, c. 18; Pliny, *N.H.* vi. 24 (“papyraceae naves”); Lucan, iv. 136 (conseritur bibula Memphitis cymba papyro)]; Heliod. *Aeth.* x. 460. See, further, Erman, *Life in Ancient Egypt*, 479 ff.; the notes on the present passage in Schultens, Hi., *SBOT* on Is. 18², *E.Bi.* 4025 [4478] and *s.v.* Egypt, § 8, end. [אבה is misunderstood by the ancient versions: ℣ renders (?) ἰχθὺς ὀδοῦ; ℣ connects אבה with אב and renders רמעינין מנריא, cf. ℣ “poma portantes”; Symm. *σπεύδουσαι* connects with אבה, *to wish*; so Levi ben Gershom, אבה הוא מענין רצון, AVm. “ships of desire.” Many MSS of ℣ and § read איבה, enmity. The view that אבה אביות are “boats of reeds” is recorded along with others in the mediæval (12th cent.)

= אתרחיץ (Dr. 138 beg. comp. with 136 beg.), and is hence continued by the pf. with ו consec., as 11¹³ (notice וּפְרַשְׁתָּהּ), Gen. 43⁹ לא הביאתיו אליך והצנתיו לפניך, the tone being held back by the minor disj. accent (Dr. 104).

31. [אָז] introducing the apod. Very rare, except where the prot. has לו or לְלֹא, and only for the sake of emph. (as here, Is. 58¹⁴, Pr. 2⁵ †): see Dr. 136a, Obs. 2; Lex. 23a. In an ordinary conditional sentence, “then” in EVV. simply expresses ו (as 8¹⁸).

[בַּשַּׁחַת] that the “pit” is conceived as containing mud and water is evident from the context. Θ ἐν ῥύπῳ, whence Hfm. בַּסַּחַת, Be. Du. בַּסַּחָה or בַּסְחָה. But there is no evidence that סוּחָה (Is. 5²⁵ †) or סָחִי (Lam. 3⁴⁵ †; cf. the vb. Ezk. 26⁴ † וְסָחֵתִי עֲפָרָה מִמֶּנִּה prop. something washed off or away; cf. Aram. סָחִי, سَحَا, to wash oneself), offscourings, refuse (סָחִיתָא, Zeph. 1⁷, for וְגִלְיָם) denotes anything liquid, in which a person might be immersed.

[שְׁלֹמֹתַי] Lag. “מִשְׁלָמִי vel simile quicquam,” Du. שְׁלָמִי, my friends (Ps. 7⁵); very needlessly,—“ein schlechter Einfall,” Bu.

32. [לֹא אִישׁ וְגו'] “(it is) not a man like myself (that) I might answer him”: לֹא, as Gen. 29⁷ הַמְקַנָּה הַזֹּאת, 2 K. 4²³ (Lex. 519a, b). אֶעֱנֶנּוּ and נִבְוֵא are voluntatives, without ו (Dr. 64, Obs.). So וַיֵּשֶׁת, v. 33 (cf. G-K. 109z).

33. [לֹא] 13 MSS, Θ (εἴθε), Σ לוֹ=לֹא, which, as לֹא יֵשׁ (for אִין) does not recur elsewhere in Heb., is preferred by Me. Sgf. Bi. Gr. Be. Bu. (for לוֹ יֵשׁ see 16⁴, Nu. 22²⁹). Hi. De. Di. Du. prefer לֹא, objecting to לוֹ that, as ³² denies that God and man are on an equality with each other, it is idle to wish for an umpire to whom both would have to submit, and pointing out also that ³⁴ does not continue the (supposed) wish of ³³ that there were such an umpire, but rests upon the supposition that no such umpire exists. The passionate wish, “O that there were—there is some emph. in the יֵשׁ—an umpire between us!” would be in itself thoroughly in keeping with Job’s frame of mind; but it must be admitted that לֹא יֵשׁ (which might have been chosen for the assonance with לֹא אִישׁ in ³²) suits the present context better.

34. [תִּבְעַתְנִי] as 7¹⁴.

CHAPTER X.

1. [נִקְטָה] The $\sqrt{\text{}}$ is קוט, so the form ought to be נִקְטָה (cf. Ezk. 20⁴³ 36³¹ וּנְקַטְתֶּם); but vbs. ע'ו sometimes follow the analogy of vbs. ע'ע; hence וּנְקָטוּ (G-K. 67*t*), Ezk. 6⁹ for וּנְקָטוּ, and here (implicitly) נִקְטָה (G-K. 72*dd*), written נִקְטָה, with neglect of the duplication, like נִסְכָּה for נִסְכָּה, Ezk. 41⁷ (G-K. 69*dd*).

[עָלָיו] Ἐπ' αὐτόν = עָלָיו, *against him* (God): so Me. Be. Du.; but the change is no improvement, besides being unnecessary.

2. [תְּרִיבֵנִי] with sf. in the acc., as Dt. 33⁸, Is. 27⁸ † (in Is. 49²⁵ אֵת is the prep., as Pr. 25⁹ al.); G-K. 117*x*.

3. [יִגִיעַ כַּפֶּיךָ] what thy hands have toiled to produce: cf. ב' יִגִיעַ, Gn. 31⁴² (|| עָנִי), Hag. 1¹¹ (the result of a farmer's labour), Ps. 128² † (so BDB.). The root meaning of יָגַע, *to toil, grow weary*, probably makes itself sufficiently felt in the phrase 'יִגִיעַ ב' to give it a different nuance from מַעֲשֵׂה יָדָיו, which suggests the skill, whereas 'יִגִיעַ ב' suggests the toil, required to produce a thing. Since man's work involves both skill and toil, both phrases may obviously and naturally be applied to the same human labours: so, e.g., in Hag. 2¹⁷ the result of work in the fields is מַעֲשֵׂה יָדָיו, in 1¹¹ 'יִגִיעַ ב'. God's work is elsewhere and most naturally described as מַעֲשֵׂה יָדָיו: יִגִיעַ כַּפֶּיךָ used of God's work here is altogether exceptional and therefore particularly noticeable.]

6. [לְעוֹנֵי] בִקֵּשׁ ל', as Pr. 18¹ †, ל' being the *nota accus.*: cp. 5² n. דָּרַשׁ ל', to *inquire about*, as 2 S. 11³: דָּרַשׁ (abs.), of a judicial inquiry, Dt. 13¹⁵ 17⁴.⁹ 19¹⁸.

7a. [עָלָי] = *notwithstanding* (*Lex.* 754*b*), as 16¹⁷ 34⁶; and, before a rel. cl., Is. 53⁹.

7b. Be. ואין בידי מעל (1 S. 24¹²), Du. Be.^K: ואין בידי פִּשַׁע, — to improve the parallelism with ^a.

8. [יחד סביב ותבלעני] $\text{\textcircled{E}}$ μετὰ ταῦτα μεταβαλὼν με ἔπαισας (§ also כַּחַס; כַּחַס for יחד); whence Me. Wr., for יחד סביב, יחד תשוב; De. Di. אחר תשוב (“perhaps better”); Bi. Bu. סִבְתָּ; Be. סִבְתָּ or שִׁבְתָּ; Du. Ho. (inf. abs.) אחר סבוב: אחר תשוב seems the best.

10, 11. The actions described are depicted graphically by the impff. (Dr. 27a). Notice the rhyme: 4 lines each ending in *-ēni*.

11. [תִּשְׁכְּבֵנִי] didst *intertwine* me, EVV. *knit me together*: Po'el from שָׁכַב (only here) = סָכַב, Ps. 139¹³ † אֲמִי בִבְטֵן אֲמִי (שָׁכַב, cf. once, La. 2⁶ שָׁכַב); סָכַב something *intertwined*, a *thicket*, *booth*; NH. הִסִּיב, to *weave*.

12. [חיים ורג'] “life and kindness hast thou *done* (or *made*) with me” (EVV. “granted” conceals the difficulty and peculiarity of the Heb.). עם (or ואת and חסד) חסד עשה is a common expression; and if the text is right, חיים must be joined with חסד by zeugma. Di. compares 4¹⁰ ושני כפירים וקול אריה וקול שחל ושני כפירים שאת אריה וקול שחל, where the verb is obviously unsuitable to שאת. Still the zeugma here is an extreme one; and Be.'s חן for חיים (cf. Est. 2¹⁷ וחשן חן וחסד לפניו) is clever and plausible. $\text{\textcircled{E}}$ has ἔθου for עשית; whence Du. שֵׁת עמרי (11¹⁷) חיים וְחַלֵּךְ, “Leben und *Lebenskraft* hast du mir zugegeben”; but עֵת עם is not to “grant *to*,” nor is there any evidence that חָלַךְ means “*Lebenskraft*.”

14. [ושמרתני] Sgf. om. ו as dittogr. from ומעוני; Be.^T (not Be.^K) om. ו, as not read by $\text{\textcircled{E}}$. But (1) *καί* is not needed by Greek idiom; so there is no evidence that $\text{\textcircled{E}}$ did not read ו: in 7⁴ $\text{\textcircled{E}}$ has λέγω for ואמרת, in 8¹⁸ ψεύσεται for וְכַחַשׁ, in 21⁶ ἐσπούδακα for ונבהלתי, in Ps. 89³³ ἐπισκέψομαι for ופקדתי, in Gn. 18²⁶ ἀφήσω for ונשאתי, in 24⁸ καθαρὸς ἔση for ונקיה; see also 43⁸. (9) 47^{5b} (6b) etc.; § expresses ו in 7⁴ 8¹⁸, but not in 21⁶, Ps. 89³² (33), Gn. 18²⁶ 24⁸ 43⁹ 47⁶; nor (2) is the omission necessary or even desirable. The syntax of the passage is indeed unique: what in God's mouth would be אִם חָטָא ושמרתיו ומעוני לֹא אֲנַקְנוּ (2 S. 15³³, 2 K. 7⁴) is turned into oblique narrative in order to

express Job's *thought* of what God would do; but it does not appear why, in this change, the ׀ before 'ש should be omitted, and לֹא הִנֵּקְנִי in ^b and לֹא אִשָּׂא in ¹⁵ are distinctly against its omission; for in the apodosis of a hypoth. sentence the bare impf. and the pf. with ׀ cons. are syntactically equivalent, and mutually interchangeable; comp. *e.g.* Gn. 18²⁶ with ²⁸, Jg. 11^{30f.} with 13^{16a} (see further instances in Dr. 136 i, a and β, 138 i, α and β, ii, a and β).

15. אֲלֵלֵי Mic. 7¹ †. Cf. אָלָה (Jl. 1⁸ †), אֲלֵי, to *lament*; and Eth. *alê*, "woe!" (Di. *Lex.* 718).

רָאָה The imper. of רָאָה (though doubtless so meant by the punctuation) does not agree with the context: so רָאָה, if right, must be the *st. c.* of רָאָה, a verbal adj. of the same form as קָשָׁה, רוּה, soaked, saturated, as בָּרוּה Is. 58¹¹; בָּלָה, Dt. 28³² (עֵינַיִם כְּלוּת). But Geiger (*Jüd. Zsch.* iv. 213, v. 191, ix. 130), Che. Lag. Di. Del. Be. Bu. וְרוּה עָנִי, "and saturated with affliction" (not "my affliction"): cf. La. 3¹⁵ הַטְּבִיעֵנִי בַּמּוֹרִים הַרוּנִי הַלְּעֵנָה; also, for the same two words in parallelism, Jer. 31¹⁴ וְרוּיָתִי נֶפֶשׁ הַכְּהֵנִים הַיֶּשֶׁן וְעַמִּי אֶחֶט־טוֹבֵי יִשְׁבְּעוּ וְרוּה עָנִי. ⚭ does not express 15^c, 16^a, as both disturbing to the metre and interrupting the thought,—16^b, 17^a (the next distich) carrying on the thought of 15^{ab}: the lines (for which ⚭ has *πλήρης γὰρ ἀτιμίας εἰμί* (שָׁבַע קִלּוֹן אֲנִי), ἀγρεύομαι γὰρ ὡς λέων εἰς σφαγήν (= יצודני כשחל יצודני,—but the comparison to a hunted and slain lion is hardly probable) he supposes to be a quotation from some well-known place by a scribe (Be.^K del. as gloss, with a ?).

16-17. The verbs are all jussives; notice תִּשָּׁב and esp. תִּקְרַב: for the double jussive in a conditional sentence, see Dr. 152. 3; cf. in Arabic, 151, *Obs.*; G-K. 109*h*.

אֲתִּשָּׁב תַּתְּפֹלָא = thou wouldest *again* show thyself marvellous (G-K. 120*g*).

17. [עֲדִיךָ נִגְדִי ⚭ (ἐπανακαινίζων) ἐπ' ἐμὲ τὴν ἔτασίω μου (⚭^A σου), whence Bi.² נִגְדֵי (so long as I live) עָרִי, Be.^T (or נִגְדֵי עָרִי, Ho. עָלַי נִגְדֵי: for ἔτασις = נִגְדֵי, cf. Gn. 12¹⁷ καὶ ἤτασεν ὁ θεὸς τὸν Φαραῶ ἐτασμοῖς μεγάλοις = 'וַיִּנְגַד עָלַי נִגְדֵי does not occur elsewhere in Job; but

see Ps. 38¹² מִנְּעִי יַעֲמֹדוּ נִנְעִי מִנְּעִי יַעֲמֹדוּ, and 39¹¹ נִנְעַךְ מֵעַל הַסֵּר (varied from Jb. 9^{34a}). Che. מוֹעֲדָיו “his troops”; but the sense is too uncertain (Is. 14³¹ †).

כַּעֲשׂוֹךְ [כַּעֲשׂוֹךְ] for כַּעֲשׂוֹךְ, see on 5².

חֲלִיפֹת וְצַבָּא עִמִּי [Ἐ ἐπήγαγες δὲ ἐπ’ ἐμὲ πειρατήρια (πειρ. = צבא, 7¹, = גִּדּוּד, 19¹², Ps. 18³⁰, Gn. 49¹⁹), 𐤇 𐤃𐤁𐤁, 𐤇 𐤃𐤁𐤁] 𐤇 et pœnæ militant in me. Unless Job is passing from the description of God’s intention (“wouldest renew,” “wouldest increase”) to a description of the fact,—and even then, whether we render “relays (1 K. 5²⁸) and a host are (in conflict) with me,” or (Di.) as an exclam., “relays and a host (in conflict) with me!” the combination “relays and a host” is strange, and a verb is strongly desiderated—read וְתַחֲלֶיף צְבָאֶיךָ עִמִּי, “and thou wouldest renew (Is. 40³¹ 41¹) thy hosts (= bring fresh hosts: cf. for the figure יָבֹאוּ גִדּוּדָיו 19¹²) against me” (cf. Che. *Exp.*, June 1897, p. 409, החליף צבאך עמי, though he regards the words as a gloss on ^{17a}). Kt. Or. יַעֲבֹא, read as יַצְבֵּא (or תַּצְבֵּא), wouldest muster (2 K. 25¹⁹ = Jer. 52²⁵), would also suit, with less change in the Heb. Bu. וְתַחֲלֶיף צְבָאֶיךָ עָלַי (“and wouldest renew thy warfare”), Du. וְתַחֲלֶיף צְבָאֶיךָ עָלַי; but עִמִּי may remain (in spite of עֲמָדִי in ^a): it is idiom. in the sense of “(in conflict) with,” 9¹⁴, Ps. 94¹⁶ (*Lex.* 767b, c).

18. אֶגְרֹעַ] I ought to have expired, and so אֶהְיֶה and אֹבֵל in ¹⁹ (Dr. 39β; and on 9²⁹). Ἐ καὶ οὐκ ἀπέθανον, and οὐκ εἶδεν, and οὐκ ἀπηλλάγην in 19^b, not understanding the force of the impf., and paraphrasing to make sense.

20. יַחֲדֵל] Kt. יַחֲדֵל, Qrê יַחֲדֵל. But for יָמֵי יַחֲדֵל Ἐ has (ἡ οὐκ ὀλίγος ἐστὶν) ὁ βίος τοῦ χρόνου μου (*A Syr.-H.*, Hier. Copt. Arab. ^{Baud.} better, ὁ χρόνος τοῦ βίου μου), and 𐤇 𐤃𐤁𐤁 = 𐤇 𐤃𐤁𐤁 = יָמֵי חֲלָדִי, a “schöne Lesung” (Bu.), obviously superior to either יַחֲדֵל or יַחֲדֵל; so Wr. Bi.² Be. Bu. Du. Ho. St. On חֲלָד, v. on 11¹⁷.

יָשִׁית] Kt. יָשִׁית (juss., for יָשִׁית), Qrê יָשִׁית (imper.). With שִׁחַ an ellipse of יָדוּ, פָּנָיו, עֵינָיו, לְבָבוֹ (7¹⁷: cp. Is. 41²²) might be supposed; but though to set the hand, face, etc., upon or to is intelligible, to set . . . from is not a natural expression;

we should expect "to remove from." Du. *Lass ab von mir*, suggesting that "שׂוּח מִן" is perhaps a techn. term from the workshop or war; cf. שׂוּח in Ps. 3⁷ אִשֶּׁר סָבִיב יָצְחוּ עָלָי (Is. 22⁷), and שׂוּחֵמוּ 1 K. 20¹²; a word like יָר may be supplied"; but the difficulty of setting the hand "from" still remains. Ἐξ ἑαυτὸν με (= שׂוּעָה, 7¹⁹), שׂוּעָה; and שׂוּעָה, or שׂוּעָה, is very probable. Cf. especially Ps. 39¹⁴ (noticing the sequel) הִשָּׁעָה (rd. שׂוּעָה,—or, at least, if the Hif. was really in use, הִשָּׁעָה) מִמֶּנִּי וּבִלְבִינָה בְּתֵרֵם אֲלֶךְ וְאִינִי

21. [צַלְמוֹת] see on 3⁵.

22. [עֵיפָתָה] Am. 4¹³ (עֵיפָה) †; cf. מְעוּפָה (in מְעוּפָה צוּקָה), Is. 8²² †, מוּעָפָה, v. 23 †, and מְעוּפָה (מְעוּפָה), Jb. 11¹⁷ †. The הָ, by G-K. 90g. 'ע seems to be the Mass. reading (v. Gi.): the MSS which Baer prefers have 'עִ (see Baer, p. 40).

[וְלֹא סִדְרִים] = *and disorders*, the לֹא negating 'ס, as in בַּחֲרָב לֹא־אִישׁ, הֵם קִנְאוּנֵי בְלֹא־אֵל . . . וְאִנִּי אֲקִינְאִים בְּלֹא־עַם (G-K. 152a, note). סִדְרִ, only here in OT.,—though שְׂדֵרוֹת, *rows, ranks*, 2 K. 11^{8.15} = 2 Ch. 23¹⁴ (cf. 1 K 6⁹; Jg. 3²³) † is substantially the same word,—means *ordered arrangement, row*: both סִדְרִ, to *set in order*, and סִדְרִ are common in Aram. and NH. (עָרַף=סִדְרִ, Gn. 22⁹ ①; מְעַרְכָּה=סִדְרָא Lv. 24⁶ ②). Ἐξ for וְלֹא סִדְרִים has οὐ οὐκ ἔστιν φέγγος = וְלֹא נְהָרָה (3⁴): Schwally, *Leben nach d. Tode*, 1892, p. 61 n., Be.

[וְתַפַּע] and *it shineth*; G-K. 144c. The poet dwells upon the thought of the great darkness of Sheol. To some critics, however, parts, or even the whole, appear to be tautologous; and so Bi. Du. suppose the whole v. to be an expansion of 21^b by a later hand, while Me. Sgf. Gr. Che. Be.^T excise כִּמוֹ אִפְל as a faulty dittograph of עֵפְתָה כִּמוֹ אִפְל. Really, however, as Bu. remarks, the v. forms a forcible and poetical climax to vv. 18-21, though he admits that in parts it is over-full: he would thus read אִפְל כִּמוֹ אִפְל וְלֹא סִדְרִים וְתַפַּע כִּמוֹ אִפְל: the comparison of one kind of darkness with another (עֵפְתָה כִּמוֹ אִפְל) is not natural; and he supposes that a scribe's eye passed from עֵפְתָה to וְתַפַּע, and he accordingly wrote by mistake the two following words כִּמוֹ אִפְל, and then, as וְלֹא סִדְרִים was too short for the next clause, prefixed to it צַלְמוֹת. The closing tristich is effective; but the repetition of כִּמוֹ אִפְל cannot be called an elegancy.

= בעיני; so Me. Be.; there is, however, no antecedent to the pron., and the imagined address to God is more forcible (cf. 10^{2ff.}). Sgf. Du. בְּעֵינַי; but Job claims more than this (10⁷).

5. [מי יתן אלוה דבר] the position of אלוה is very anomalous, and not really paralleled by לֹא נָתַן סִיחֹן אֶת יִשְׂרָאֵל עֲבָר, Nu. 21²³, cf. 20²¹, and לֹא הָאֲמִין סִיחֹן אֶת יִשְׂרָאֵל עֲבָר, Jg. 11²⁰ (Kö. 414g, h); we should expect either דִּבֶּר אֱלֹהִים, lit. “the speaking of God” (cf. Ex. 16³ מִי יִתֵּן מוֹתָנוּ וְגו', 2 S. 19¹) or יִדְבֵּר מִי יִתֵּן אֱלֹהִים יְדִבֵּר (cf. c. 14¹³ 6⁸). יִבְחַח would agree well with the foll. (14¹³).

6. [כי כפלאים] so Ἐ ὄτι διπλοῦς, Ὑ. But why should only “double” be mentioned (the paraphrase *manifold*, Ὑ *multiplex*, being very doubtful)? Read כִּי כְּפִלְאִים with Be.^T Bu. Ch. (EB. 2471) (not כִּי כְּפִלְאִים, as Me. Bi.² Du. Ho., for the secrets of God's wisdom *are* wonders, and not merely *like* wonders; the fact that they are “wonders” need not imply (Du.) that, if declared to him by God, they would be above man's comprehension), “that it is *marvellous* in effective counsel”; cf. Is. 28²⁹ תוֹשִׁיָה עֲצָה הַגְדִּיל תוֹשִׁיָה פֶלֶא, and עֲשָׂה פֶלֶא of God often.

[ודע] “so know!” the imper. with י denoting a consequence expected with certainty (G–K. 110i; Dr. 65), though (Bu.) “וְיָדַע would be clearer.” Ἐ καὶ τότε γνώση, though it can hardly be inferred from this that the translators *read* וְיָדַע (Me.).

[כי יִשָּׁה לך אלוה מעונך] “causeth to be forgotten for thee (somewhat) of (מן, part.) thine iniquity,” *i.e.* allows it to be unremembered, not brought up against thee. So Di. RVm.; cf. אֲנִישֵׁי לָהּ. Bu. נִשָּׂה, *hath forgotten*. Ἐ ὄτι ἄξιά σοι ἀπέβη ἀπὸ Κυρίου ὧν ἡμάρτηκας, whence Bi.¹ וְגו' כִּי יִשָּׁה לָךְ, “that he *makes equal, requites*, to thee”; with this, however, כְּעוֹנך must be read (Bu.) for מְעוֹנך. Du. considers Ἐ to express כְּעוֹנך, “that there came to thee from God what corresponded to thy iniquity” (lit. “that it was equalled to thee from God according to thy iniquity”), though on account of its artificiality he thinks it inferior to ἔσθ: in either form, however, he regards the clause as a gloss, partly on account of its incompatibility with v. 13^{ff.}, partly on account of its prosaic character. But the clause is in substance, whatever

its exact form may have originally been, the necessary denial of ⁴ (Bu.). For *ἀξιοῦν* = שׁוּה, cf. 33²⁷ לִי שׁוּה (where see note), Pr. 3¹⁵ 8¹¹, Est. 7⁴.

7ב. תּוֹצֵא] The repetition of the same word has led to the suspicion that it is due to a scribe: see, however, 8³ (Di.); and note that תּוֹצֵא does not each time express the same sense [cf. G. B. Gray, *Forms of Hebrew Poetry*, p. 154]. Be. Bu. תּוֹצֵא; but "go out" is not suitable, nor does it equal "dringen" (Bu.). If a change is needed, תּוֹצֵא (Du.) is better, but תּוֹצֵא (Sgf.) best.

8. גְּבוּהֵי שָׁמַיִם] In גְּבוּהֵי an exclamation, *The heights of heaven! what canst thou do* (sc. to scale them)? Cf. 22¹² גְּבוּהֵי שָׁמַיִם; and הֲלֹא אֱלֹהֵי גְבוּהֵי שָׁמַיִם, עֲמָקֵי שְׂאוֹל, Pr. 9¹⁸ (Bu.). Ἐὶ ὑψηλὸς ὁ οὐρανός = (Du.) גְּבוּהֵי שָׁמַיִם, which suggests either (Ol.) גְּבוּהֵי מְשָׁמַיִם, or—as feminines follow—גְּבוּהֵי מְשָׁמַיִם (Me. Sgf. Be. Du.; Di. also inclines; cf. *U excelsior caelo est*). The fem. adj. will refer to תְּכֵלֵית [not to חַכְמָה—Di. Du. Peake]; the limits of the Almighty are in every direction unsearchable.

9. מְרִיבָה] as pointed, for מְרִיבָה: G-K. 91e, *end*; and see on 5¹³. But it is better to read מְרִיבָה as an adv. accus. (Ew. Di. Bu. etc.): cf. 15¹⁰ כְּבִיר מֵאַבְיָךְ יָמִים, and G-K. 131p, q, r ("apposition in the wider sense" being a not very happy expression for the adv. accus.).

10. יַחְלֶה] Gr. יַחְטֶף, (*if he seizes* (9¹²), which suits יַחְטֶף even better than יַחְלֶה, and may well be right.

[אִם יַחְלֶה וְיִסְגֵּר וְיִקְהֵל וְיִשִּׁבֵּן] Ἐὶ ἐὰν δὲ καταστρέψῃ τὰ πάντα, τίς ἐρεῖ αὐτῷ, τί ἐποίησας; cp. 9¹² Ἐ. Be. ^T(cf. K) considers the v. to be patched up from Job's words in 9^{11. 12} and interpolated here, as is 12¹⁴ between vv. 7 and 8 in MS ^{Ken. 34}. He also denies to the v. rhythmical structure: and it is in fact necessary to stress the particle אִם in order to obtain the rhythm 3 : 3. If, however, this could be tolerated, the structure of the v. would have some resemblance to Gn. 49⁹, Nu. 23²³, on which see Gray, *Forms of Hebrew Poetry*, 79 f.]

[וְיִשִּׁבֵּן] The apod. introduced by וְ (except in the case of a pf. with וְ cons.) is rare, though instances occur, e.g. 14⁷, Jos. 20⁵, 2 Ch. 7¹⁴ וְאָנִי (Dr. 124, 136; and *Obs.* 2).

II. [ולא יתבונן] A circ. cl. = *without considering it*. [Some read לו for לא (note the variants in 13¹⁵), and to it he gives heed, which, however, lays a rather unnecessary stress on לו. § either did not read, or reading did not render, a negative—סנון בסל סוסס סלככ; but it is very unwise to claim, as Du. does, that Ἐ (ιδὼν δὲ ἄτοπα οὐ παρόψεται) read לו לא לא. Ehrlich would read לא יתבוננו, *which they perceive not.*]

12. The following are the principal interpretations of this difficult verse:—

1. Di. Du. Volz:—

And so a hollow man getteth understanding,
And a wild ass's colt is born a man,

i.e. (as explained above), By the judgments of the All-wise, ignorance and conceit are removed, and an obstinate and intractable nature, like Job's, is tamed. ילבב only here; but, as לב = *understanding*, the rendering given is a natural one for it (so already Rashi and Ibn Ezra, יקנה לב: Qi. (*Lex.*) פירוש האדם נבוב וְחִלּוּל בְּתַחֲלָה בְּאֵין דָּעָה וְאַחַר כֵּךְ יִלְבַּב שֵׁישׁ לִי לִבִּב (וְרַעַח).

2. De.¹ Kamph. Studer, and (substantially) RVm.:—

But a hollow man getteth understanding,
And (= as little as) a wild ass's colt is born a man:

and expressing a comparison, as 5⁷ (where see n.). But this rendering represents Job as incorrigible, and is inconsistent with v. 13^{ff.}, in which Zophar sets himself to reform Job.

3. Hi. De.²:—

But (even) a hollow man may get understanding,
And a wild ass's colt be born a man.

None need be despaired of: even the least intelligent, just as Job, may get wisdom, and the most intractable may be tamed.

4. Bu. (with ילמר for לר אדם):—

But a hollow man may get understanding,
And a wild ass's colt may let itself be tamed:

נלמד, be *taught*, or, of an animal, be *trained* or *tamed*, as Hos. 10¹¹ עֲנֵלָה מִלְמָדָה. Older scholars regarded the Nif. ילֵבֵב as *privative*: so Ges. (*Theol.* 738a) “*Sed homo cavus est et mente caret, et instar pulli onagri homo nascitur. Significatur imbecillitas et stupor ingenii humani cum divina sapientia comparati.*” RV. “But vain man is void of understanding, Yea, man is born (as) a wild ass’s colt.” But though the Pi. is so used as to acquire a privative sense (Ew. § 120e; G-K. 52*h*), there is no evidence that the Nif. ever acquired it.

פרא [עיר פרא] appos., “a foal, a wild ass,” עיר denoting the genus, and פרא the species, like בתולה, נערה בתולה, “a girl, a virgin”; G-K. 131*b* (but 131*c*, *n.* עיר is treated as a *st. c.*).

יולד [אדם יולד] may be born a man,—אדם accus. of the product (G-K. 121*d*; cf. on 15⁷).

13. [הכינות] Ἐ καθαράν ἔθου = הַזִּכָּת.

וּפְרָשָׁתְךָ [וּפְרָשָׁתְךָ] the pf. and ו cons., carrying on the hypoth. הכינות . . . אם; see on 9³⁰.

14. The v., as it stands, must be parenthetical (cf. 8^{6a}, Di.), ¹⁵ being the apod. to ¹³. Du., arguing that such an important condition for a prayer to be accepted would not appear in a parenth. clause, would read ‘אם-און מִיִּדְךָ הִרְחִיק וְלֹא וְג’ “If naughtiness keeps far (הרחיק intr. as Gn. 44⁴ al.) from thy hand, And iniquity dwelleth (*v.z.*) not in thy tent”: but the exhortation that Job should himself put iniquity from him, is both more forcible and more what would be expected.

[תִּשְׁבֶּן] Ἐ (μη ἀυλισθήτω), ἌΘΣΥ, Du. Be. תִּשְׁבֶּן: weaker and unnecessary.

אֶהְלִיךָ [אֶהְלִיךָ] so always (for אֶהְ) in the pl. before light suffixes: G-K. 93*r*. But ἘΣΤ ἌΣΘΥ, Saad., and 40 MSS אֶהְלִיךָ (Ps. 61⁵), which is perhaps preferable (cf. the sg. in 5²⁴ 19¹² 22²³ 29⁴ 31³¹).

15. [כִּי אִזּוּ] *indeed, then*, as עתה, 8⁶: cf. Dr. 142; and for אִזּוּ in the apod., though in a different case, after a protasis introduced by לוּ, 2 S. 2²⁷ 19⁷ (Dr. 139).

[בְּמִוּוֹם] *away from* (= *without*) *spot*: מִן, *away from*, as 28⁴, Nu. 15²⁴ al. (*Lex.* 578a, b); and = *without*, as 19²⁶ 21⁹, Pr. 1³³

(ib.). $\text{Ὡςπερ ὕδωρ καθαρὸν} = \text{כמים}$, supposed by Bi. Be. to have crept in here from v.^{16b}; ממום, representing it, is consequently deleted by them.

[מִצָּק] *firmly established*, Hof. ptc. of יָצַק: in many edd. מִצָּק; cf. G-K. 71. יָצַק is to *pour out*; but the word is often used of the *casting* of metals; and hence, in the pass. ptc. and some derivatives, it appears to have acquired the sense of *firm*: cf. 37¹⁸ הַזְּקִים בְּרֵאֵי מוֹצֵק “strong as a *molten* (i.e. *firmly cast*) mirror,” 41^{15.16} יָצוּק; 38³⁸ בְּצֻקַת עָפָר לְמוֹצֵק “when the dust floweth into *compactness*”; 1 S. 2⁸ מְצוֹק (in מְצוֹקֵי אֶרֶץ), a *cast* (metal column) = *strong support*. Me. Wr. וְהֵייתָ מְזוֹק, and thou shalt be *purified* (זקק, Mal. 3³: cf. on 28¹); cf. טָבַח מִחֲבוּלָא סָנַן (סָנַן, for זקק 28¹, Ps. 12⁷); but this does not suit well with וְלֹא תִירָא. Bi., cleverly, וְהֵייתָ מְצֻקָה, “and if distress (15²⁴) comes, thou wilt not fear”; Be. וְהֵייתָ בְּצוֹק (Dn. 9²⁵ †) or וְהֵייתָ מוֹצֵק = “and if thou art *in distress* (or *distressed*: Hof. ptc. of צוֹק, cf. the Hif. Is. 51¹³ הַמְצִיִּיק), thou wilt not fear.” But in the sequel (vv.¹⁶⁻¹⁹) no *recurrence* of trouble is contemplated. Bu. Du. are both satisfied with ff ,—Du. merely adding that any one stumbling at מִצָּק might perhaps read better וְהֵייתָ מְצֻק. But this would be poor and doubtful Heb. for “be *free from* distress.”

16. [כִּי אַתָּה עֹמֵל תִּשְׁכַּח] on the order (subj. obj. verb), of which there are many examples (*e.g.* Gn. 17⁹, Ps. 10¹⁴ 56⁷), see Dr. 208. 3; G-K. 142 f., c. ס סס סס for כִּי אַתָּה, whence Me. Bi. Hfm. Sgf. Be. Bu. Du. would read עָתָה for אַתָּה. But עָתָה is expressed by ס ס (v. עָתָה in Job, *passim*): ס ס corresponds to אָז (v.¹⁵ 9³¹ 13²⁰ etc.). אַתָּה and עָתָה are sometimes confused; and we may, if we please, read עָתָה *without* the support of ס ; but the change is unnecessary; a slight emph. on the pron. is not at all out of place.

[בְּיָמַי] not בְּיָמַי, the term being defined by the foll. rel. clause (*Lex.* ה, I, f).

17. [מִצְהָרִים] more (brightly) than the noon, the attribute compared being left to be understood (G-K. 133e); cf. Ps. 4⁸, Is. 10¹⁰. הַלֵּךְ alone is as bald in Heb. as it would be in English

(EVV. have to supply "thy" in italics): rd. חֲלָהָךְ. Ἐκ ἐκ δὲ μεσημβρίας ἀνατελεῖ σοι ζώη (not apparently *reading*, but supplying, the pron.),—a beautiful image, but hardly that of the Heb.

[חָלַל] prop. *duration*; and so *time, age*, with the collat. idea of *transient*: Ps. 17¹⁴ 39⁶ 49² 89⁴⁸ (but rd. prob. חָלַל (מָה), + Jb. 10²⁰ (*vid. n.*), Is. 38¹¹ חָלַל עִם יוֹשְׁבֵי חָלַל (rd. חָלַל; cf. Ps. 49²) †. An interesting word. The √ does not occur in Heb.; but the Arab. خلد, to *abide* or *continue perpetually*, is very common, oft. in Qor. in the expression خالدين فيهم, *abiding* in them (the gardens of Paradise) *continually* (Qor. 3¹³. 130. 197 etc.), and خلد *eternity*, = *eternal life*, Qor. 21³⁵, punishment of *eternity*, 32¹⁴. The √, signifying properly to *continue, endure*, has thus in the two languages acquired different nuances: in Arab. it denotes *eternal* duration, in Heb., of human life, *transient* duration. EVV. Ps. 17¹⁴ 49² *world* (*i.e.* "world" in the sense of *time, αἰών*, as in "world without end"), of the (fleeting) age, or existence (Ps. 49² "ye that *dwell* in חָלַל"), of human life.

[תִּעָפֶה] 3 fem. sg. cohort. (the *fem.*, as 10²²: G-K. 144c), forming, with תהיה, on the analogy of the double jussive (Dr. 152. 3), a *condit. sentence*. It is true, the coh. is not so used elsewhere; and the *third* pers. in the coh. is of rare occurrence (Dr. 45 *n.*; G-K. 48*d*); but, though ⚡ express a *subst.*, and many moderns accordingly read תִּעָפֶה (of the same form as תִּרְוָחָה, תִּבְוָחָה, etc.), the *hypoth. sense* which seems to be intended, is expressed better by ꝥ (so Ew. *Lb.* § 357*b*; Del. Di. Bu.).

18. [וְרִבְצָהָהּ] The *tipha* is prepositive; but the *metheg*, marking the *countertone*, shows that the pf. is *milra'*, and that the ׀ is consequently the ׀ consec. So וְרִבְצָתָהּ, v.¹⁹.

[כִּי יֵשׁ תְּקוּהָ] So Pr. 19¹⁸, Ru. 1¹²: cf. c. 14⁷.

[וְחִפְרָתָהּ לְבִשָׁתָהּ תִּשְׁכַּח] Dr. 162, 163, with *Obs.* In Heb., esp. in poetry, two verbs are not unfrequently put ἀσυνδέτως, where we should use a prep., or *so that*, to bring out the relation between them: cf. 31³⁴ וְיֵצֵאוּ לֹא מֵאֵצֶל פֶּתַח, not *going out* to the gate; Ps. 50²⁰ תִּשָּׁבַע בְּאֶחָד תְּרִיבֵי הַיָּם; Nu. 14³ *so that* or *while* our children will become a prey, ו יֵצֵאוּ דוֹר . . . יִשְׁבֹּעַ . . .

doing wisely; Is. 3²⁶ וְנִקְחָהּ לְאָרֶץ חֶשֶׁב, and she shall be emptied, *sitting* on the ground, 29⁴ מֵאֶרֶץ תְּרַבְרִי וְשִׁפְלִיתָּ, 27⁹ כִּי יָקוּמוּ, 60¹¹ לֹא יִסְגְּרוּ: cf. on c. 30²⁸.—Ⓒ for ^b has ἐκ δὲ μερίμνης καὶ φροντίδος ἀναφανείται σοι εἰρήνη, as though (Du.) they read מִחֲרָדָה וּמְשַׁח תִּשְׁלָם; which Du., keeping, however, תִּשְׁכַּב, would adopt (“*without care* (?) and complaint thou wilt lie down”); but the sense of מן is dub. (v.^{15a} is different), and no change is necessary.

20. מְנַהֵם] only here: cf. Aram. מְנַהֵן (Dn. 2³³); and מְנַהֵם, 4¹² †. See, further, G–K. 103*m*. After v.^{20c} Ⓒ^A adds παρ’ αὐτῶ γὰρ σοφία καὶ δύναμις = עִמּוֹ חִכְמָה וְגִבּוֹרָה (12¹³), which Me. Be.¹ oddly adopt here.

CHAPTER XII.

2. [אמנם כי cf. הָכִי, 6²²; הָלֹא כִי, 2 S. 13²⁸; אַךְ כִּי, 1 S. 8⁹ (Lex. 472a).

הָעַם] ye are *people*, a strange statement. Du. הָעַם, which is the least change that will suffice; Bi. עַם נְבוֹן; Be. עַרְפִּים for עַם (cf. Pr. 8¹² עַרְמָה in a good sense, || הַקְּמָה); Gr. הַכְּמִים; Klo. הַיֵּדְעַם, *they that know* (cf. 34²), an excellent || to ^b חַכְמָה.

3. [לֹא נִפְלֵא אֲנֹכִי מִכֶּם] it is strange to find the same words in 13^{2b}, in the same speech. It is needed there to complete the couplet, while here it is not required. It is probably a gloss suggested by 13², written here originally on the margin, which afterwards found its way into the text (so Me. Bi. Di. Sgf. Be. Du.). But ⚔ is not evidence of the omission, except for those who omit ^{3c. 4a. b} as well; for ⚔ omits these lines also.

4. ⚔ (omitting ^{a. b}, perhaps by ὁμοιοτ.) δίκαιος γὰρ ἀνὴρ καὶ ἄμειπτος ἐγενήθη εἰς χλευασμὸν (obviously a rendering of ^c, שְׁחֹק צְדִיק תְּמִים, from which nothing can be inferred as to ⚔'s reading of ^{a. b}); so Me. ⚔ סִסְסוּן לִמְבַסְסוּסוּ סִסְסוּן לְלִסְסוּן. Sgf. for ⁴ reads שְׁחֹק לְרַעְהוּ (לְרַעִים or? קָרָא לְאֱלוֹהַּ). Be.^T לְפַרְעַ אַהִיָּה שְׁחֹק צְדִיק וְתָמִים (לְפִיד ⁵, from ⁵ לְפַחַד; צְדִיק וְתָמִים לְפַחַד; Be.^K אַהִיָּה for אַהִיָּה, with ⚔ (?; v. *supr.*), ⚔, and for ^c לְפִיד שְׁחֹק צְדִיק וְתָמִים לְפִיד (*for calamity*, from ⁵). Du. שְׁחֹק לְרַעְהוּ יְהִיָּה קָרָא לְאֱלוֹהַּ וְיַעֲנֶהוּ שְׁחֹק אִישׁ צְדִיק. Gr. for ^a יְהִיָּה הַשְׁחֹק לְרַעְהוּ יְהִיָּה. Bi.² *m.c.* has to reduce ³⁻⁴ to a single couplet, גַּם לִי לִבְבִּי כַמְכֶם צְדִיקָה תְּמָמָה לְכַתִּי, quoting ⚔ (!), as support for 'ל' ת' ל' (לְפִיד ⁵ from ⁵ לְכַתִּי). All these changes and omissions are arbitrary. Against Be.^K Du. Gr. it is to be remarked that קָרָא לְאֱלוֹהַּ וְיַעֲנֶהוּ makes a heavy subject for יְהִיָּה: ⚔ (so Bu.) is much better, “(One that is) a mockery to his

friend I am to be (see on 9²⁰), A caller unto God (in Eng. (A man) that called) unto God, and He answered him; the just, the perfect man is a mockery!" In the Heb. the changes of person, and the ellipses which have to be supposed in Eng., are not felt: cf. 18^{4a}, Is. 22¹⁶ (מה לך . . . קברו), 47⁸ 48¹ 54¹ רַנִּי עֲקָרָה "Shout, O barren one, she (that) hath not borne," Jer. 49^{4b, 16}, 2 K. 9³¹, Mic. 1² = 1 K. 22²⁸, Mal. 3⁹ (G-K. 144^p, Eng. tr.).

5. Rendered usually (*e.g.* by De. Da.): "For calamity there is contempt according to the thinking of the prosperous, (It is) ready for those whose foot slippeth": so substantially Ew. Di. Bu., though, thinking that a subst. would be a better parallel to בון, they treat נכח as one (from נָכַח, נִכְחָה,—though not found elsewhere), and render ^b, "And a *stroke* for those whose foot slippeth." פִּיד, as 30²⁴ 31²⁹, Pr. 24²². עשתות from √ עשת, to *think*, common in Aram. (Dn. 6⁴; אחעשה, Hos. 10¹³ ט al.; in Heb. יתעשה, Jon. 1⁶ †, and עֲשֵׂתָנָה, *thoughts*, Ps. 146⁴ †, cf. ט (עֲשֵׂתָוִינִי), Is. 41²⁹ 55⁷ al.). עשתות, in view of the meaning of עשת, is a suspicious form; but the change to עֲשֵׂתָנָה would be very slight. Ἐ freely, εἰς χρόνον γὰρ τακτὸν ἡτοιμάστω πεσεῖν ὑπ' ἄλλων, taking no account of בון לפִיד, and in χρ. τ. apparently thinking of לְעָתוֹת for לְעֵשֶׂתוֹת: hence Bi., cleverly, בִּזְ לְעָתוֹת, "The prosperous despiseth the Almighty's time (of judgment: cf. 24¹), At the appointed time (cf. Ps. 75³) *his* foot stands firm" (he does not dread it). Du. תָּמִים הָיוּ לְפִיד בִּזְ לְעָתוֹת שֶׁאֵין נִכּוֹן לְמוֹעֵד רַגְלֵי (so Be., only omitting שְׂרֵי), "The prosperous despiseth the Almighty's time (of judgment: cf. 24¹), At the appointed time (cf. Ps. 75³) *his* foot stands firm." The perfect come to calamity, The prosperous despiseth times of destiny (foretold by prophets or apocalyptists: cf. 1 Ch. 12³², Est. 1¹³), For the appointed time his foot stands firm."

6. [ישליו] G-K. 29^t, 75^u. The form יִשְׁלִי is, however, not necessarily (Be.) a *pausal* form (see, *e.g.*, Is. 21¹² תִּבְעֵינָּה, 56¹² אֲתִי, Jer. 12⁹ הֲתִי), and it may (against G-K.) begin a sentence (Ps. 68³² יִאֲתִי; and at least after אֶ, Ps. 122⁶ יִשְׁלִי). As the text stands, אהלים שרדים will be poet. for אהלי שרדים (*Lex.* 513^b; Ps. 37¹⁶ 58⁵ 105³⁶ 116¹⁵ 123^{4b}); but Sgf. Bu. נְשָׁלוֹם אהלים לִשׁ, though not in itself necessary, has the advantage of making *

and ^b uniform in construction. Be. supposes אלהים to be a tendentious correction of אלהים, and would read שלום לשרדי אלהים, “wohl geht es denen die Gott trotzen”; but שרד is to *spoil, devastate*, which is much more than *trotzen*, and not a word likely to have been used with God as an object.

בַּמַּחֲזוֹת] only here: the pl. with an intensive force: G-K. 124a, e; for the form, see Kō. ii. 201.

הִנִּיף לְאִשֶׁר הֵבִיא בְּאִלּוּה יְרוֹ] Sgf. (so Be.^T; Be.^K הִנִּיף), “hath brought (*or* swung) his hand against God.” Du. לְאִמֵּר הֲבִי אֱלֹה בְיָדִי, “Who saith, Is not God in my hand?” but *is not* is הֲלֵא (Gn. 27³⁶ is different); and this is merely the sense expressed by אִם without emendation.

7a. תִּרְדָּךְ] prob. from ^{8a}. Read with אִם Du. ותאמר לך, the fem. sg. by G-K. 145k. Me. Bu. om., as introduced by error from ^{8a}.

8. אוֹ שִׁיחַ לְאֵרֶץ] אוֹ שִׁיחַ is usually *to muse*, with collat. idea of *complain* (*v.* on 7¹¹); poet. for *talk*, Jg. 5¹⁰, Ps. 69¹³ 105², Pr. 6²². But in view of ^{7a}. ^{8b} a syn. of רָמַשׁ is greatly desiderated. Rd. either (Be.^K Du.) אוֹ זִחְלִי אֶרֶץ (Mic. 7¹⁷, Dt. 32²⁴ עָפַר זִחְלִי), or (Hi. Sgf.) אוֹ שִׁרְץ הָאֶרֶץ, or (Kautzsch, Bu.) חִית הָאֶרֶץ (cf. Ew. *Lehre der Bibel* (1874), iii. 13; Di. (keeping שִׁיחַ), אוֹ שִׁיחַ לְחִית הָאֶרֶץ).

8b, 9 in אִם are from אֵל. Be. would omit them; but he does not explain what the antecedent to אִשֶׁר in v.¹⁰ would be.

9. עֲשֵׂתָהּ זֹאת] G-K. 20c.

אלוה 7 MSS [יהוה].

II. Form of comparison, as 5⁷.

לִּי] the reflexive ל: 5²⁷ 13¹.

12. בִּישׁוּשִׁים] יִשֵּׁשׁ, 15¹⁰ 29⁸ 32⁶ †; יִשֵּׁשׁ, 2 Ch. 36¹⁷ †. Du., cleverly, but needlessly (for the sense comes to the same as when אִם is taken, as by Hi. Bu. RVm., as a quotation of the opinion of friends), הֲבִי שָׂנִים.

13. עֲצָה] Bu. “עֲצָם (30²¹), or rhythmically better, and graphically easier, עֲצָמָה (Is. 40²⁹).”

14. . . . וְלֹא . . . וְלֹא אִם: וְיִמִּי יִבְנֶה . . . וְיִמִּי יִפְתָּח. “nemo est qui . . . nullus est qui . . .”; but אִם is equally probable. Bi. Be. Du. suppose that originally the clauses

varied, and that they were assimilated by ff and G differently; but if so, ומי , as the more rhetorical and forcible expression, should stand in ^b.

15. [עצר ב'] as 4².

G $\xi\eta\pi\alpha\upsilon\epsilon\acute{\iota}$ עֲהָךְ עָהָךְ: Du. Be.^K וַיִּבֶשׂ; but an obj. expressed is desiderated. Of course the waters held back are not these which are dried up: but all that the poet means is that, when there is a flood, if the supply of water ceases, the water forming the flood quickly evaporates or otherwise disappears.

16. [תושיה] 5¹² n.

[שגג ומשגה] in one MS ^{Ken.} 245 'שונה ומ'. A proverbial expression for *all, every one*: cf. עצור ועווב (Dt. 32³⁶ with Dr.'s n.), הרוה אח הצמאה, Dt. 29¹⁸, and, perhaps, ער וענה (Mal. 2¹² with Dr.'s n.). Still closer to the form of phrase used here are the Arabic phrases *المسمع والسمع* (which would be equivalent in Hebrew to *המשמיע והשומע*) and *الشاهد والمشهود عليه* (cited with some other examples in Ges. *Thes.* p. 1362a), in the light of which the proposal to read משנהו for משנה is not only unnecessary, but improbable. Nor is Ehrlich's *ומשנהו*, "every one that errs and every error," acceptable.]

17. [שולל] v.¹⁹, Mic. 1⁸ †. The sg. construed with a pl., as *ערום ויהה*, Is. 20⁴; *ערום*, c. 24⁷⁻¹⁰. The adj. in all such cases is syntactically in the accus., defining the state (Dr. 161. 2 n.; G-K. 1180): usually the adj. agrees with the noun, but in the cases quoted it remains sing., lit. (as) *one stripped, naked*, etc. (The Syr. ܫܘܠܠ (24¹⁰), *naked*, is indeclinable: Kö. 332h; PS. 2989; Nöld. *Syr. Gr.* § 244.)

[מוליד יועצים שולל] As Du. remarks, this is suspiciously like ^{19a}; G ܫܘܠܠ (ܫܘܠܠ) is a better || to יהולל than שולל (see esp. Is. 44²⁵), and G ^A has יועצי ארץ for יועצים: hence Du. would read *יועצי ארץ יושלל*. Clever, and (Bu.) "sehr erwägenswert."

[ו' . . . יהולל] G-K. 116x; Dr. 117.

18. [מוסר] מוסר is *discipline*, but only *moral discipline*, not the constraint, or authority, exercised by a king. Rd. there-

fore מוֹסֵר (cf. שׁוֹשִׁילָחא, *U balteum*), *bond* (from √ אָסַר),—otherwise only in the pl., which indeed would here be an improvement (מוֹסְרִי); and cf. 39⁵ וּמְסֻרוֹת עֵרֹד מִי פִתְיָהּ; Ps. 116¹⁶. So Di. Bu. Du. etc.

אָסַר in the sense *gird* (Neh. 4¹² †) is an Aramaic usage (W. R. S.); cf. in *S* Ex. 12¹¹, Jer. 1¹⁷, 2 K 3²¹; and PS. 32¹ אָסַר (3), 32² אָסַר (2), אָסַר (2).

אָזוּר Not a “girdle,” such as was worn *above* the robes, but (W. R. Smith, *JQR.*, 1892, 289 ff.; *EB.* 1734), a *loin-cloth*, worn round the loins, and tied with a knot, and worn as an *under-garment*, next the skin (Jer. 13¹⁻¹¹, Is. 11⁵), or, it might be, as the only garment. It is mentioned in the OT. as worn by warriors (Is. 5²⁷; cf. the illustr. in Rawlinson, *Anc. Monarchies*, i. 430, of two Ass. warriors, wearing a broad-patterned loin-cloth round their otherwise naked bodies), a prophet,—as a mark of primitive simplicity (2 K. 1⁸): *v.* further *Lex.* Here the אָזוּר, as the *only* garment worn, is the badge of a captive or slave (a mark of the king’s limitation). Gr. Du. Ho. Be. St. אָסַר, *bands* (Jg. 15¹⁴); but if W. R. Smith’s explanation is correct, no change is needed.

19. מוֹלִיד in loose appos. to the sf. in עָמִו; cf. 25² 26⁷⁻⁹. This is better than to regard it as an accus. of state (Gn. 3⁸ etc., 1 K. 14⁶; Dr. 161, *Obs.* 2; G-K. 118*p*).

אֵיתָנִים *firmly established*: “mighty” (EVV.) is a mere *quid pro quo*. אֵיתָן (in form an “elative,” like the opp. אֵתָנָה: G-K. 85*b*, 133*a*, n.) is another word (cf. on 9²⁶), the proper sense of which was lost by the Jews, and only recovered when Arabic began to be compared systematically with Hebrew, some 300 years ago. The renderings *mighty*, *strong*, *strength* are in reality only guesses made from the context, found sometimes in the ancient versions, and adopted generally by the mediæval Jews, whom the translators of AV. often followed as their guide. But the Arab. *watana*, as Schultens showed (*Origg. Hebrææ*, 1724, i. 8, ed. 2, 1761, p. 112 ff.), means to *be constant*, *permanent*, *unfailing*, esp. of water, but also of other things, as the ptc. *wātin* of a *constant* friend (p. 110). This explains

the Heb. usage: thus נחל איתן, a *perennial, ever-flowing*, wady (Am. 5²⁴, Dt. 21⁴); *permanent, enduring*, of a bow (Gn. 49²⁴); of a secure, impregnable dwelling, Nu. 24²¹ (|| שים בסלע ||), Jer. 49¹⁹; of a nation, whose numbers never dwindle or fail, *imperishable*, Jer. 5¹⁶; and here of men *firmly seated*, or *established*, in positions of dignity (*v.* further *Lex.*).

קָלַף וְיִסְלַף דְּבָרֵי צְדִיקִים Ex. 23⁸ = Dt. 16¹⁹ (of a bribe), Pr. 13⁶ 19³ דָּרְבוּ אֶרֶם תְּסַלְּףָהּ אֲנִי, 21¹² 22¹² † קָלַף, Pr. 11³ 15⁴ †. The √ idea seems to be to *be crooked*; and so in Pi. to *pervert, subvert*, or *upset* (see *Thes.*; and Del. on Pr. 11³,—much fuller than Toy). Arab. *salafa* is to *go before, precede* (Lane, 1407 f.), which does not help us. Levy cites two passages from T, Pr. 10¹⁰ (קָלַף, *one who is crooked* with his lips = Heb. אָוִיל), and Est. ט¹¹ 6¹⁰ פִּימִיהָ אֶחְלִיף, the mouth *verdrehte sich*.

20. לְמִסִּיר שֶׁפֶה לְ after a vb. of removing is strange: but it can only mean *with regard to*: so Ps. 40¹¹ 84¹².

21. מִזִּיחַ † מְזִיחַ Is. 23¹⁰, Ps. 109¹⁹ †.

אֶפֶק [אֶפֶיק] is elsewhere a *channel*, esp. of a stream (6¹⁵ al.), or *tube* (poet. of a bone), 40¹⁸ (see also on 41⁷),—apparently something that *restrains*, or *confines* (cf. הִתְאַפֵּק, to *restrain* oneself); but from this a sense such as *mighty* can be obtained only artificially (Di. “*der viel Umfassende, hier speciell der an Kraft Vielvermögende, Gewaltige*”). Read either (Bu.) אֶפֶיקִים, *the strong* (9¹⁹, Is. 28² al.), or (Du.) אֶפֶיקִים, *the mighty* (24²² 34²⁰), or (Be.) תְּקִיפִים, *the strong* (Aram., Dan. 2⁴⁰ etc.; otherwise in Heb. only Qoh. 6¹⁰: the vb. תְּקַף, however, in 14²⁰).

23. מִשְׁגִּיא [מִשְׁגִּיא] *increasing*; see on 8⁷. 'AΘξ and 7 MSS מִשְׁגִּיא = מִשְׁגִּיא (v.¹⁶), causing to err, *misleading* (so Me. Sgf.; the ל, after a Hif., as Gn. 9²⁷ לִפְתֹּא 'א יִפְתֹּא (Lex. 511b, c).

לְגִרִים (2) the ל, as 5². But 5 MSS לְגִרִים, which may be right [cf. 8³ n.].

וַיִּנְחֵם [וַיִּנְחֵם] *and leads them away* (Di. De.); but this is doubtfully supported by 2 K. 18¹¹ (read rather here, with Hi., וַיִּנְחֵם בַּחֲלָהּ וּג', “and set them in Halah,” etc.; and so 1 K. 10²⁶): הִנְחָה is everywhere else used in a good sense. Read וַיִּנְחֵם, though not (Hi.) in the sense of *settleth them* (which would need the *place* to be specified, as Is. 14¹ אֲדַמְתָּם עַל וְהִנְחָם, besides being unsuited to

the context), but in that of *leaveth them, forsaketh them* (||^a ויאבדם), which is the sense of הִנְיִיָּה, when used absolutely, as Jg. 16²⁶, Jer. 14⁹ אֵל תִּנְחַנְיִי (so Wr.).

24.]עם om. C Bi. Lag. Du.

]תהו לא דרך = a *pathless waste* (Dr. 164; G-K. 152u); cf. 26² 38²⁶ לא איש ארץ לא עבות 2 S. 23⁴ בקר לא עבות, a *cloudless morning*, Ps. 88⁵ כִּנְבֵר אֵין אֵיל.

25.]ימששו חשך *they feel darkness* (not, *grope in darkness*); משש sq. acc., as Gn. 31³⁴ and Laban *felt about* all the tent (sq. ב, 25¹⁴, Dt. 28²⁹).

]ולא אור is sometimes strengthened by the addition of אור ולא (Am. 5^{18, 20}, La. 3²): so the meaning might be simply "they feel darkness, and not light." לא abs. sometimes denies Gn. 29⁷, Nu. 20⁵, Is. 44¹⁹, Jer. 5¹² (*Lex.* 519a, b, b), so the words (as a circ. cl.) might be rendered *and there is no light*, like 22¹⁶ ולא עת (but many MSS here בלא, וְאֵין מִסְפָּר, Ps. 104²⁵ 105³⁴; but לא alone, as ²⁴, would be better then (so Sgf. Du. Be.^K Bu.), cf. (after a vb.) c. 34²⁴.

]וירתעם C πλανηθείσαν δέ, whence Bi. Du. Bu. (in note) ויתעי (Nif.: cf. Is. 19¹⁴ בְּהִתְעוֹת יִעֲבֹר), avoiding the repetition from ^{24b}, securing the same subj. as in ^a, and making the line somewhat fuller.

CHAPTER XIII.

1. כֹּל] *i.e.* (Di. Du.) everything relating to God's rule of the world, and pertinent to the present subject. ⚭ Bi. אֵלֶּה; but this is weak. 12 MSS, ⚭²⁵³ כֹּל-אֵלֶּה; but "these things" is probably an addition (like *this* in EVV.), intended to limit "all" needlessly to what has just been said.

לה] the reflex. ל, as 12¹¹.

3. [אוֹלָם אֲנִי as 5⁸.

הוֹכַח] inf. abs., as 9¹⁸: G-K. 113*d* (not inf. c., 53*k*, with a?).

4. [וְאוֹלָם אַתָּם] strongly emphasizing the contrast between God and Job's friends. ⚭ Bi. Be. Du. St. וְאַתָּם; Me. Sgf. אַתָּם alone. וְאַתָּם is more idiomatic than אַתָּם; but it is decidedly weaker than וְאוֹלָם אַתָּם.

טַפְּלֵי] *plasterers of*. טַפֵּל (14¹⁷, Ps. 119⁶⁹ †) is in Syr. (rare) to *foul*; in Talm. (Levy) to *smear* or *daub*; in Jer. 43⁹ טַפִּיל is *mortar*; תַּפֵּל, *plaster, whitewash*, Ezk. 13¹⁰. 11. 14. 15 22²⁸ is also evidently the same word. ⚭ freely *ιατροὶ ἄδικοι*.

אֵלֶּל] *worthlessness*, (cf. Syr. ܐܠܠܐ), *weak, feeble, poor*; perhaps also in usage felt to suggest אֵל); so Zec. 11¹⁷ רֵעֵי הָאֵלִיל, a *worthless shepherd*, Jer. 14¹⁴ (rd. קִסֵּם אֵלִיל), a *worthless divination*: usually in pl. of *worthless gods* or *idols*.

6. [תּוֹכַחְתִּי] ⚭ ἔλεγχον τοῦ στόματός μου = תּוֹכַחַת פִּי, prob. rightly (Me. Bi. Wr. Di. Bu. al.).

7, 8. Notice the emphatic position of הֲלֵאֵל, וְלוֹ, הֲפִנִּיו, and לֵאֵל before the verb.

[תְּדַבְּרוּ . . . תְּדַבְּרוּ] ⚭ λαλεῖτε . . . φθέγγεσθε [against the repetition in ⚭, see 8³ n.]. φθ. [nowhere else in ⚭ of OT., nor anywhere in 'AΘΣ, renders דַּבַּר, for which cf. only Sir. 13²², but it is] = הֲבִיעַ, Ps. 78² 94⁴; and in view of א, תְּבִיעוּ may be right (Be. Du.). הֲבִיעַ is a poet. syn. of דִּבֶּר, implying

a *flow* of speech; and used in both a good (Ps. 119¹⁷¹ תִּפְעֵנָה תהלה) and a bad sense (Pr. 15² ופי כסילים יביע אולת).

9. [בְּהִתְלֵךְ בְּאִנּוּשׁ תִּהְיֶה לֶךְ] (Gn. 31⁷, Ex. 8²⁵, Jg. 16^{10, 13, 15} †; Hof. הִיִּתְלֵךְ; Is. 44²⁰ †) is Hif. of חָלַל* ; of this תִּהְיֶה לֶךְ, and (less correctly) יִהְיֶה לֶךְ, Jer. 9⁴ †, are, as pointed, Hif. with the ה anomalously retained (G-K. 539). But 1 K 18²⁷ we have a Pi. לִיִּיתְהֵל †, in 17² the subst. הִתְהַלֵּם †, and Is. 30¹⁰ מִתְהַלֵּל †, which show that Heb. must have had a secondary verb הִתְלַל formed from הִתְלַל; and in all probability the Pi. יִהְיֶה לֶךְ, תִּהְיֶה לֶךְ should be read here and Jer. 9⁴ (see Stade, § 145e).

10. [פָּנִים] Σ ΣΤΥ, *his face* (so Me. Sgf. Gr. Be. Du.): the rendering, however, is not evidence that these translators *read* פָּנִי; nor is the change necessary.

11. [שִׁאֵת] cf. 31²³, Gn. 49³, Hab. 1⁷, Ps. 62⁵ (not in all with quite the same *nuance*).

12. [זְכָרְנִים] זָכָר is both a *memorial* (Ex. 12¹⁴ al.), or thing calling something else to remembrance, and a *memorandum*, or thing worthy itself of remembrance (Ex. 17¹⁴ בְּסֵפֶר זָכָר, al.): in Est. 6¹ סֵפֶר זְכָרֹת, book of things worthy of remembrance, as records; here, things worthy of remembrance, as *dicta* to be appealed to, common-places, apophthegms, stock instances.

[לִגְבֵי חֲמֵר גְּבִיכִים] = “*become bosses of clay*,” the ל, as often, denoting *transition into* (*Lex.* ל 4), usually with a verb, as שָׁם, נָתַן, הָיָה, etc., but occasionally in poet. and late Heb. without one (*ib.* 512b), as Mic. 1¹⁴ בְּתֵי אֲבוּיָב לְאַבְנֵי, Hab. 1¹¹ זֶה כְּחוֹ לְאֱלֹהֵי, Zec. 4⁷, La. 4³.

נָב is prop. the *back* (Ps. 129³), then the back, *i.e.* the boss or “*buckle*,” of a shield (15²⁶), and hence Ges. *Thes. propugnaculum, arx*, comparing Arab. ظَهْر, *back* (also used of the *back* of a shield), in the same sense, as Hariri, *Cons.*, p. 85, de Sacy, “*ut corroboretur dorsum eius in litigando, i.e. validum præsidium habeat.*” Perhaps, however, Du. Bu. are right in giving נָב here the more obvious sense which it has in 15²⁶, the *boss* of a shield, fig. for *defence*.

13. [הַחֲרִישׁוֹ מִמֶּנִּי] the opp. הַחֲרִישׁוֹ אֵלַי, Is. 41¹; cf. Ps. 28¹, 1 S. 7⁸.

אני] note the emph. position; cf. Jg. 8²³, 2 S. 12²³ 17¹⁵, Jer. 17¹⁸ 21⁵ (Dr., *Tenses*, p. 202).

מה] idiom. for our "what will" (lit. *somewhat, aught*, 1 S. 19³ al.; *Lex.* 553^b, 3); cf. 2 S. 18²² אני נם ארצה-נא ויהי-מה ארצה ארץ. Bi. Du. Klo., taking back על מה from ¹⁴, ויעבר עלי, מה על מה, "Und komme über mich *was und was!*" lit. *was zu was*; cf. Ezk. 7²⁶ הוה על הוה, Jer. 4²⁰. The proposal is clever but venturesome.

14. על-מה רג] Why should I take my flesh in my teeth, and put my life in my hand? This, understood in the natural sense of the idiom in ^b, would mean, Why should I hazard, or *imperil*, my life (see Jg. 12³, 1 S. 19⁵ 28²¹, cf. Ps. 119¹⁰⁹) by continuing to defy God? This, however, is just what Job is doing, and continues to do; hence Ew. Di.¹ De. explain the phrase as meaning, Why should I make a desperate attempt to *save* my life by submitting to God, and allowing myself to be counted guilty by Him? But this sense of the idiom is against usage. RVm., with Schult., Rosenm., Renan, *at all adventures* (lit. *super quidquid fuerit = whatever happens*); but this is a highly questionable sense of על מה. It is far better, with Mæ. Di.² Bu. al., to omit על מה (which is not expressed by על) as dittographed from ^{13b} עלי מה. [If על-מה be omitted the v. is in the normal 3:3 rhythm.]

15. לא] so Kt.; לו, Qrê, 'A ΣΤΥ, Saad. (εάν με χειρώσηται ὁ δυνάστης ἐπεὶ καὶ ἤραται [החל]).

יחל (לו) לא] has been very differently understood: יחל is to *wait* (as of rain, not waiting for man's command, Mic. 5⁶), esp. to *wait expectantly*, c. 14¹⁴, Is. 42⁴ 51⁵ al., usually sq. ל or לא; here, 6¹¹ and Ps. 71¹⁴ abs., and so nearly = *hope*. Hence (1) *I do not wait* (pregn.; sc. for anything better), virtually = *I have no hope* (Me. Bu. RVm.³ [Dr., *Book of Job in the Revised Version*, p. 37, n. p]); (2) *I do not wait* = *I need not wait* (Di.), i.e. I do not *wait* for my fate, I am sure of it (so virtually Da. RVm.², *I will not wait*, i.e. I will not wait for a more distant death, it is close at hand); but יחל seems always to be used of waiting *hopefully* (for help, etc.); (3) Du., I cannot *hold out*, endure my present condition longer, "as in 6¹¹"; but this is not really the meaning of יחל in 6¹¹; (4) with לו, *For him* do I

wait (Del., cf. RVm.¹), *i.e.* I am only waiting for Him to give me my death-stroke; but **יחל** never occurs in the sense of *waiting for* anything evil (contrast 30²⁶).

יקטלני **קטל** is an *Aram.* word; elsewhere in Heb. only 24¹⁴, Ps. 139¹⁹ †; with **קָטַל**, Ob.⁹ †.

17. **שמעו שמוע**] So 21² (+ מלחי, as here), 37², Is. 6⁹ 55² †; G-K. 113*n*.

אֲחֻזָּה †] Both the √ and the form are Aramaic. **חָזָה** (= חָזַן, חָזַן, common in \mathcal{T} and Syr.; oft. = הניד) in Heb. only 15¹⁷ 32⁶ 36^{2, 10, 17}, Ps. 19³ † and prob. 52¹¹: **אֲחֻזָּה** (properly **אֲחֻזָּה**; hence Lag. Bu. here **אֲחֻזָּתִי**) is an inf. Afel (cf. Dn. 2¹⁰ **לְהַחֲזִיחַ**), used as a subst.; cf. Dn. 5¹² **אֲחֻזָּתִי אֲחִידֶן**, the *declaring* of riddles: Ps. 49² \mathcal{T} **דַּע אֲחֻזָּתִי דַּע**, hear this *declaration* (teaching); for the form in Heb., see G-K. 85*b* (**אֲחֻזָּה**), 85*c* (**הַחֲזִיחַ**, inf. from חָזַן, formed on the *Aram.* type, cf. Dn. 5²⁰). \mathcal{A} *ἀναγγεῖλω* = **אֲחֻזָּה**: so Di. Gr. Du. Be. But there are Aramaisms in Job; and the subst. is more forcible. [For the form of sentence (a subst. + באוני, but without a vb.) cf. 15²¹ and 2 S. 22⁷; but in the latter case **תבא** has almost certainly dropped out (see Ps. 18⁷, and cf. Gray, *Forms of Hebrew Poetry*, 182, n. 1), and the same may well have happened here.]

18. **ערכתי**] [**ערך** to *arrange, set in order* (*e.g.* pieces of wood, (the dishes on) a table, (the line of) battle) is used with **מלך** as the expressed object in 32¹⁴ (|| **השיב**, to *answer*), and probably, with the same or a synonymous word understood but not expressed, in 33⁵ (|| **השיב**) 37¹⁹ (|| **אמר ל**) of careful, well-arranged speech. **ערך משפט** might, therefore, well mean to *set forth, or state a legal case*, supporting it with carefully arranged arguments; and such certainly seems, and is generally taken to be, the meaning in 23⁴, where the parallel is particularly noticeable—**אערכה לפניו משפט ופי אמלא תוכחות**. For the use of **משפט**, not of legal *decisions*, but of *pleadings*, cf. 1 K. 3¹¹; and for a somewhat analogous use of **ערך**, cf. 2 S. 23⁵ **ערוכה בריח** . . . **בכל**, a *covenant* (of which the terms are) *fully and duly set forth* (Dr. *ad loc.*). The phrases in 23⁴ and here being the same, it would be most natural, if possible, to give it the same meaning in both passages (so RV.). But it is objected that Job has

not yet stated his case, and is still in v.²² only on the point of doing so. Hence Budde, *e.g.*, renders here by “ich habe die Verhandlung gerüstet,” in 23⁴ by “darlegen wollt’ich vor ihm das Recht.” This is not altogether satisfactory. Ehrlich would give the phrase here the meaning, *I foresee the result of the legal argument*,—an admirable parallel, it is true, to v.^{18b}, but a meaning that is very hazardously based on a doubtful interpretation of the difficult phrase ערביינים in *Pirke Abhoth*, 1⁸⁽⁹⁾. E renders ἰδοὺ ἐγὼ ἐγγύς εἶμι τοῦ κρίματός μου, reading קרבתִי instead of ערבותִי; reading with E and pointing קִרְבִּיתִי we should obtain the phrase used in Is. 41²¹; but this, too, might be open to the objection, for what it is worth, that v.¹⁸ would anticipate v.²².]

[משפט] rd. משפטי, with $\text{E}\mathfrak{S}$, 1 MS^K Du. [Even if משפטי be read, the phrase remains virtually identical with that in 23⁴ (see last n.), and it is noticeable that Bu., who *translates* differently in 23⁴ and here, argues in favour of ff here and consequently of exact identity of phrase in the two passages.]

19. . . . [מי הוא ירשעני] as Is. 50⁹ מי הוא ירשעני; see on 4⁷ (*Lex.* 216b).

21. [הרחק] G-K. 29g.

[תבעתני] as 7¹⁴.

22. [והשיבני] *and answer me*: lit. *turn me back* (*sc.* with a word; see Dr. on 2 S 3¹¹); with omission of דבר, as 20² 33^{5, 32}, 2 Ch. 10¹⁶ (|| 1 K. 12¹⁶ + דבר); cf. Dn. 3¹⁶ (Aram.).

23. E πόσαι εἰσὶν αἱ ἁμαρτίαι μου καὶ αἱ ἀνομίαι μου; δίδαξόν με τίνας εἰσίν; surely reads ^a as ff , and expresses פשעי וחטאתי by τίνας. [Attempts to emend (Be. Du.) ff on the basis of E are therefore ill-advised. Still the recurrence of חטאות and חטאתי in the same v. are “not exactly an elegance” (Bu.), and some corruption earlier than E is not improbable.]

25. [ואת] before an indetermin. noun is very anomalous (G-K. 117c; Ew. § 277d (2); Dav. § 72, R. 4): rd. prob. ואם (Be. Bu.); and cf. Kō. 288g. If correct, את will point to the particular piece of chaff symbolizing Job.

26. [כי] not *for* (RV.), but *that* after a question implying surprise or deprecation; as, *e.g.*, 6¹¹ 7^{12, 17}, Gn. 20⁹, Is. 22¹; *Lex.* 472b.]

27. [וּתְשִׁים] the jussive is out of place: rd. וְתִשֵּׁים (Dr. 171, 174; Bu.). G-K. 109*k* allows that the form here is not jussive in meaning; but whether it can be reasonably explained as due to rhythmical grounds is very doubtful. Cf. Da. 65, R. 6.

סד] 33¹¹ † (a quotation from here). Syr. ܣܕܐ, wooden *stocks*; in Acts 16²⁴ ܣ for τὸ ξύλον (as Jb. 33¹¹ ܣ for סד). Cf. מִהֶפְכָּת and צִינָק.

[תַּתְּחַקֶּה] חקָה is to *cut in, grave, carve*: hence Pu. מִחֻקָּה, *carved work*, 1 K. 6³⁵, Ezk. 8¹⁰; and התחקה (only here), to *cut in or grave for oneself* (cf. התפשט, to *strip off for oneself*, התפתח, *sibi solvere*; G-K. 54*f*); *i.e.* thou *incisest or makest thee a line against* (= *about*) the soles of my feet, *fixest limits for them* which they may not pass. Du. regards רגלי as repeated by error from א, and pointing שְׂרָשִׁי, renders, “Thou makest thee a groove about my *root*,” supposing the fig. to be that of a tree, and the allusion to be to some method of preventing the root of a tree from spreading unduly, or putting forth useless shoots. He further attaches to this line 14^{5c}, so as to form a couplet: Thou *fixest its limit* (הִקִּי) that it cannot pass.

28. *And he*—a man thus miserably treated (27)—*crumbles away like a rotten thing*—in particular (see on 5³) worm-eaten wood,—*and like a moth-eaten garment*. ܣܝܫܐ ܐܫܟܘܩܐ, ܣܝܫܐ ܐܫܟܘܩܐ, *like a wine-skin, i.e.* ܦܪܩܐ, Aram. ܦܪܩܐ, Gn. 21^{14, 15, 19} ܦ, ܣ ܦܪܩܐ, for חִמָּת; for בְּלֵה of a water-skin, cf. Jos. 9⁴ נִאֲרוֹת בָּלִים. Be. adopts this reading; but 𐤀 yields a perfectly satisfactory sense. The 3rd person, following the 1st in v. 27, is, however, somewhat awkward; and hence v. 28 has been supposed to be either misplaced—Me. would place it after 14^{2a}, Sgf. after 14^{2b}, and Bi. after 14³, though in neither place would it agree well with the context—or (Bu.) a gloss added by a later hand. With Du.’s explanation of 13^{27c} 14^{5c}, הוּא must be rendered *it*, and will refer to the “root” of 27^c. For ܦܪܩܐ (not ܦܪܩܐ, as is general when the subst. is not defined by an adj. or rel. cl. following), cf. 14^{2, 6} 16¹⁴ 31¹⁸ 38³ (Di.); and see G-K. 1260, *p*; *Lex.* 207*b, f*.

CHAPTER XIV.

2. [יָצַא] could also (cf. יָעַמַר in *b*) be pointed as impf. יָצַא; in this case the construction is exactly as in v.¹⁰, the first following impf. with *waw* consec. being in accordance with Dr. § 80, the second with Dr. § 76, β; in פּפּ the vb. is pf. of experience (Dr. § 12) followed by the impf. with *waw* consecutive (Dr. § 80). It is not certain that פּ (ἄνθος ἀνθησάν) read differently from פּפּ: in any case it is unnecessary to substitute יָצַא (Wr.) or יָצַמַח (Be.) for יָצַא; for יָצַא is used of plants (1 K. 5¹³, Is. 11¹): like מַלְל (of plant life, *e.g.* Ps. 90⁶) it is here used figuratively of men, as are מַלְל in 24²⁴ and פָּרַח and צִיָּן in Ps. 92⁸.]

[וַיִּמָּל] We have parallel forms in 18¹⁶ יָמַל, 24²⁴ and Ps. 37² יָמַל; cf. לָעָרַב יָמַל וַיִּבֶשׁ, Ps. 90⁶. It has been questioned whether the first four of these forms are Kal, from מָלַל*, to *droop*, *languish*, cogn. with אָמַל, or Nif., from מָלַל, parallel to מוּל (cf. Ps. 58⁸ וַיִּתְמוּלְלוּ; Ps. 118^{10, 11, 12} בַּשֶּׁם י' כִּי אָמַלְתִּים, to *cut off* (Ps. 90⁶, with the implicit cogn. ptc. as subject, הַמְמוּלְלִים). The latter rendering seems the more probable. מַלְל is more naturally connected with מוּל than with אָמַל; and while in many of the passages either sense would suit, in Job 24²⁴ *be cut off* is more suitable than *droop*; and to be *cut off* is such a common fate for grass that the objection that to *droop* or *languish* is what more normally happens to it, does not amount to much. פּ ἐξέπεσεν = וַיִּבַל, and *fades away* (see Is. 28¹ τὸ ἄνθος τὸ ἐκπεσόν = צִיָּן נָבַל, 4 40⁸), which might well be the orig. reading; so Du.

3. [וַאֲתוּ] פּSY, Me. Di. Wr. Bi. Be. Bu. Du. וַאֲתוּ, in better agreement with the context. For the emphatic position, cf. Gn. 12¹², 2 S. 12⁹, 1 K. 1^{6, 35}, Is. 57¹¹ 58², Jer. 9², Ezk. 22¹², Hos. 2^{15b}: see further examples in Dr.'s n. on 1 S. 15¹.

4. [מי יתן] followed by an accus. of the thing longed for, as Dt. 28⁶⁷, Ex. 16³ al. לא אחר is the tersest possible statement that the thing desired is impossible. The context on both sides relates, however, to the shortness of man's life, not to the sinfulness: hence Bi.^{1.2} Be. Ch. Bu. regard the verse as a note written originally on the margin, and afterwards introduced by error into the text. Du. defends the v., regarding it as suggesting the ground why God should deal less stringently with man: sin is innate in him; ought not this to be a motive for His forbearance? Du. lengthens ^b by prefixing מִחַטְאוֹת, "not one is *without* sin"; but this strains unduly the מן.

5. הֶקֶוּ (Kt.) חֶק is originally something *cut in* (Is. 22¹⁶ חֶקְקִי בַסֶּלַע מִשֶּׁבֶן לוֹ), and so something *incised*, or *engraved*, on stone or metal, *i.e.* a *statute*; then more generally something *prescribed*, in many different applications (*Lex.* 349) as a *prescribed allowance* of food (Gn. 47²², Pr. 30⁸), a *prescribed due* (Lv. 6¹¹), here and v.¹³ a *prescribed limit* in time (on the question whether it also denotes a *prescribed limit* in space, see phil. n. on 26¹⁰ 38¹⁰).

עֲשִׂיתָ Ἐ ἔθου, Σ ἔταξας, Ὑ constituisti, which point to שָׁפָּ; so Be. Bu. Du. There occurs indeed in 28²⁶ בְּעֵשְׁתוֹ לְמִטְרָה, but חֶק has not there the same meaning as here.

6. [מֵעַלָּיו] *from upon* him,—that thy unfriendly eye may rest *upon* him no more; cf. *e.g.* 9³⁴, Ex. 18²², Am. 5²³, Jon. 1¹¹ (*Lex.* 758b, b).

וַיִּחְדַּל חָדַל is to *cease* (v.⁷ ^{end}), *desist*, *forbear*; the meaning to *cease* (*sc.* from labour), *rest*, is very doubtful; the only parallel being 1 S. 2⁵, where, however, וַיִּחְדַּל עִבְדִּי should almost certainly be read for וַיִּחְדַּל עָר. Read וַיִּחְדַּל, *and desist*, *forbear* (Am. 7⁵ al.); so Bu. Be.^K St.; Gr. וְנָח לוֹ, *that he may have rest* (*impers.*, as 3¹³); but it is not certain that ἵνα ἡσυχάζῃσθ represents this.

[יִוְמוֹ . . . יִרְצֶה] *to take pleasure in*, *enjoy*, with the acc., *e.g.* Ps. 102¹⁵. יוֹמוֹ here virtually = *his* (finished) *day*—the hour toward sunset when he receives his wages (Dt. 24¹⁵) and rests (7¹⁴).]

7. [ויעוד] Dr. 124, 136 and *Obs.*; cf. Pr. 19¹⁹.

יחליף in Kal (of a plant) to *come on*, i.e. to *sprout* (Ps. 90⁵⁻⁶ בבקר בחציר יחלף: בבקר יציין וחלף); in Hif. to *renew* (Is. 40³¹), or, as here, to *show newness* (G-K. 53d), i.e., of a plant, to *put forth fresh shoots*, of a bow (29²⁰), to *keep fresh* and pliable, opp. to old, dried up, and useless.

8. [זיקין] G-K. 53e; Ew. § 122c (acc. to Ew. with an *inchoative* force = *senescere*; so המתק 20¹² *dulcescere*; האמיץ, Ps. 27¹⁴ to *become courageous*; העשיר, Ps. 49¹⁷ *ditescere*; הַיִּשִׁים, Jb. 21⁵ *stupescere*; מרעיד, Dn. 10¹¹ *contemiscens*).

9. [יפריח] *put forth buds or shoots* (G-K. 53g); Pr. 14¹¹ (fig.) בתצרות אלהינו יפריח 92¹⁴, ואהל רשעים יפריח.

[עשה] = *produce*, as Gn. 1¹¹, Ezk. 17⁶ al. (*Lex.* 794b, 2).

[נטע] *something* (freshly) *planted*: Ἔ νεόφυτον .

10. [ויחלש] ו after ימות, Dr. 80; G-K. 111t. If חלש means to “waste away” (E.V.V.), any word may mean anything in Heb. The $\sqrt{\text{חלש}}$ means, as in Aram. (ܫ and Syr.; e.g. ܫܠܫ = *ἀνανδρος, ἀσθενής*, PS. 1295), *weak*; it does not even, as is sometimes said, mean *prostrate* (except in a fig. sense), and it is opposed to גבור (Jl. 4¹⁰ אני גבור, Ex. 32¹⁸ “the answering of חלושה,” opp. to “the answering of גבורה”); in Ex. 17¹³ read ויחלש, *weakened, disabled*, as in Jb. 12²¹, ἔ חולש על-גויות מושל כל-גוים or חולש על-גויות (lying) *powerless* on the corpses. Ἔ ὄχρεο = ויחלף (see v. 20 19¹⁰, ἔ and ἔ), and *is gone*, or even (Wr. Gr. Bu.) ויחלף (9²⁶, Ps. 102²⁷; cf. ἀπέρχομαι for חלף, 1 S. 10³, Ct. 2¹¹, Bu.), forms a better sequel to ימות than ויחלש; and either of these, it must be admitted, may well be right.

[ואין] ἔ οὐκέτι ἐστίν , ܫ ܘܠܘܟܢ , which, unless paraphrases, will express וְאֵין or וְאִיננו; so Me. Sgf. Be. But this—quite apart from the fact that at least וְאֵין (as distinct from וְאִיננו) is found only after verbs implying (1 S. 9⁴), or expressing (3⁹, Ps. 69²¹, Pr. 13⁴ 14⁶ 20⁴, Is. 41¹⁷ 59¹¹, Ezk. 7²⁵ †) a *search*—is, as Bu. Du. Peake all remark, much inferior to the question. Sgf. Be. are hypercritical. “The question,” they declare, “is

out of place: for c. 3 leaves no doubt that the dead man was supposed to be in Sheol." But upon this argument וְאֵין is equally out of place: for if the poet knew that the dead man was in Sheol, how could he say, "and he is not"? Obviously both *Where is he?* and *He is not* must be understood with the same tacit limitation, "Where on earth?" and "not on earth." מִי, אִיָּהּ, and other interrogatives are constantly used in Heb. with the force of a rhetorical negative (*no one, no where, not, etc.*); see, *e.g.*, 20⁷ אִיָּהּ.

II. Varied from Is. 19⁵ וְנִשְׁתַּחֲוּ מִיָּמִים מַהֲיָם וְנָהָר יַחֲרַב וַיִּבֶשׂ (of the *future* decay of Egypt, the יָם and the נָהָר being the Nile): the poet applies the words more generally, יָם having no doubt the sense of an inland sea or lake (as, *e.g.*, in כְּנָרַח). Di. Be. Du. strike out the v. as (Du.) a "thoughtless marginal citation on 19^{a. b.}, to which (after 19^{c.}) 12^a also belongs: both, forgotten by a scribe, in the end found their way here": Du. thus omits ¹¹ altogether, makes ^{10a. b.} ^{12b. c.} the quatrain here, and ^{19c.} ^{12a.} ^{20a. b.} the quatrain after ^{18a. b.} ^{19a. b.}. But these transpositions are violent: 12^a is much more forcible where it is than after 19^c; and the comparison in ¹¹, so far from breaking the connexion between ¹⁰ and ¹², forms an effective introduction to ¹², and justifies the reinforcement, in different words, of the thought of ¹⁰. For the comparison expressed by the † *adaequationis* in ¹², see ^{19c.}, Pr. 25²⁵ 26¹⁴ al.; *Lex.* 253a.

אֲזָלוּ] The common Aram. word for *go*—in Heb. here, Dt. 32²⁶, 1 S. 9⁷, Jer. 2³⁶ (text doubtful, but not certainly wrong: see Dr., *Jer.*, p. 339f.), Pr. 20¹⁴ †, usually with the force of "go away."

12. עַד בְּלַחֵי שָׁמַיִם] עַד בְּלַחֵי occurs before a subst. in Is. 14⁶ †, כִּי בְּלַחֵי שָׁמַיִם; and מִבְּלַחֵי, מִבְּלַחֵי often before an inf. (so, no doubt, עַד בְּלַחֵי, Dr. on Dt. 3³; *Lex.* 117a). Is. 14⁶, and the fact that the inf. is a subst., may defend עַד בְּלַחֵי here; but בְּלִי is much more frequently used to negative a subst.; and we have twice עַד בְּלִי: Ps. 72⁷ עַד בְּלִי יִרְחַח, Mal. 3¹⁰ עַד בְּלִי דִי. Ἔ ἕως ἂν ὁ οὐρανὸς οὐ μὴ συντραφῆῖ (ἄ donec non consuatur),—prob. a paraphrase: Ἄ ἕως ἂν κατατριβῆῖ (whence Ἦ donec atteratur), ΣΘ Ἐ ἕως παλαιώθη, Ἒ^H כָּל־מַעַלְלֵי וְכָל־מַעַלְלֵי, Ἒ—all = עַד בְּלֹחַ שָׁמַיִם (for Ἄ see Gn. 18¹², Is. 51⁶, Field) till the heavens

wear away (so Geiger, *Urschrift*, p. 417; Bi. Be. Du.). It is true, בָּלָה is used of the heavens and earth, Ps. 102²⁷ וּבָלָה בְּבָנֵי יְבֻלֵי, Is. 51⁶ כי שמים כעשן נמלחו והארץ כבגד תבלה, to denote their gradual wearing away; but with עַד the absolute negative בָּלָה (or בָּלֵי) is more forcible.

יְקִיץ רַג the change to singulars (⊕^A 'A יקִיץ, Θ (Field) חֹתָם מִשְׁנָתָהּ: Be.^K Du.) is not necessary: when a *group* of persons is spoken of a change from sg. to plur., or *vice versa*, is frequent in Heb. poetry (cf. on 21³⁰). Bu. would attach ^{12a} to 11 (cf. 19), making ^{12b.c} an independent distich, and so leaving the two plurals by themselves.

14. הַיְחִיָּה] ⊕ ζήσεται, probably a dogmatic rendering, intended to make Job affirm distinctly the thought of the resurrection. Cf. ἕως πάλιν γένομαι, for ^{14c} עַד בּוֹא הַלִּיפְתִּי Du., however, supposes ⊕ to imply, for הַיְחִיָּה, יְחִיָּה, which he adopts, taking אִם as expressing a wish (Ps. 81⁹ 95⁷ al.; G-K. 151e), "If only a man might die, and live again!" and regarding the line as the last of the quatrain, 13^{a.b.c} 14^a.

15. תִּבְכֶּסֶף] Kal, Ps. 17¹² †; Nif. Gn. 31³⁰, Ps. 84³ † (Zeph. 2¹ לֹא נִבְכַּסְף = *unabashed*; see ⊕ of Ps. 35⁴ 69⁷). The Nif. being certain in Gn. 31, Ps. 84, Bu. would read it also here and Ps. 17¹².

16-17. Do these verses describe God's *present* attitude towards Job (so Ew. Di. De. Da. and most)? or do they carry on ¹⁵, describing what God's *future* attitude would be, if he were to act as described in ¹⁵ (so Umbreit, Hi. Me. Studer, and esp. Bu.; also Ho.)? In the former case, they will be rendered: "For (giving the reason for the preceding wishes) now thou numberest my steps (watchest my movements jealously, as if I were a malefactor; cf. 13²⁷), Dost thou not keep watch upon my sin (שמר על, as שמר אל, 2 S. 11¹⁶ (על=אל, as often in some books; *Lex.* 41a), of Joab keeping watch upon Rabbath-Ammon; and, in a friendly sense, of keeping watch over so as to guard, שמר אל, 1 S. 26¹⁵; שמר על, 1 S. 26¹⁶, Pr. 21¹ 6²²; the question indicated by the tone of the voice, G-K. 150a, b; or better, with ⊕ Ew. Di. Du. לֹא תַעֲבֹר, Thou dost not *pass over* (Mic. 7¹⁸, Pr. 19¹¹; cf. c. 7²¹) my sin)?

My transgression is sealed up in a bag (Hos. 13¹²); And thou plasterest over (13⁴) my iniquity (keepst it securely fastened up till the day of reckoning)." In the latter case they will be rendered: "For then thou *wouldst* number my steps (and see that I made no slip"; cf. 31⁴ "Doth not *he* see my ways, and number all my steps?" also "I would declare unto him the number of my steps," in 31³⁷); "Thou *wouldst* not keep watch upon my sin; My transgression (*would be*) sealed up in a bag (to be brought out and remembered no more), And thou *wouldst* (וחטפל) plaster over (whitewash, fig. for palliate) my iniquity." But [the first of these two interpretations was adopted in *The Book of Job* (1906)].

18. יבול נִבֵּל [הַר נוֹבֵל יבול], usu. of a flower or leaf, seems to combine the ideas of *fading* and *falling*; cf. Is. 1³⁰ כִּי תַחֲיוּ עֲלֶיהָ נִבְלָת נִבְלָת עֲלֶיהָ, *fading and falling* in regard to its leaf, 28¹ וְצִיָּן נוֹבֵל, 34⁴ the heavens will rot and be rolled up like a scroll, וְכָל צְבָאִים יִבּוּל בְּנִבְלַת עֲלֶיהָ כִּמְנַפֵּן וְכִנְבֻלָּת מִתְאַנְנָה, Ps. 1³; fig. of the earth, to *wither*, Is. 24⁴ אֶבְלָה נִבְלָה הָאָרֶץ; to *sink down exhausted*, Ps. 18⁴⁶ בְּנִי נָכַר יִבּוּלוּ, Ex. 18¹⁸ (Jethro to Moses) נָבַל תִּבְלַגְּנָם גַּם אַתָּה גַּם הָעָם הַזֶּה אֲשֶׁר עִמָּךְ; it is thus rather a strange word to apply to a mountain (RV. "cometh to nought" is too free a version). Still it might perhaps be used figuratively for *crumble away*. So Di. De.: "But a mountain falling *crumbleth away*"; Du. יבול נִבֵּל, "But even a mountain *crumbleth away*" ("the 'even' is implied by the emph. position of הַר and צוּר"). אֶס both express יפל for יבול; hence Lag. Sgf. Be. Bu. נִפַּל יפל, "But a mountain *surely falleth* (the allusion being to huge pieces of rock hurled down a mountain in a thunderstorm, or falling off through the slow action of the weather); Bu. (alt.) יבֵּל יבֵּלָה, a fallen mountain (נִפַּל, as Dt. 21¹ al.) *weareth away* (cf. on v.¹²). [There are indications in the MS that Dr. doubted whether אֶס, which he followed in the translation, or any of the proposed emendations, ought to be accepted as satisfactory.]

יַעֲתַק אֶס παλαιωθησεται, from the Aram. sense of the √; see on 21⁷.

19. שְׁחֻקוֹ Ex. 30³⁶ (ingredients of incense); Ps. 18⁴³ =

2 S. 22⁴³ (fig. of foes) †. Syr. ܨܘܨܘܬܝܢ, oft. for *συντριβειν*.
For the *order* (obj., vb., subj.), Dr. 208. 1; G-K. 142. 2a.

[תשטף] with ספִּיחִיה, the plur. being construed as a collective (G-K. 145^k); cf. 20¹¹ 27²⁰ 30¹⁵, Is. 34¹³ 59¹², Ps. 18³⁵ 37³¹. Upon the same principle, the suff. in ספִּיחִיה refers to מִים (G-K. 135^p, though all the instances cited are not certain); cf. c. 39¹⁵. But ספִּיחִיהם would be certainly better.

[ספִּיחִיה] *their overflowings*: Arab. *safaḥa*, to *pour out* (e.g. blood, Qor. 6¹⁴⁶); Is. 5⁷ מִשֶּׁפַּח †, *shedding* (of blood); ספִּיח also, if rightly explained as meaning properly growth from *spilled* grain (Lv. 25⁵ קצירך ספִּיח, ¹¹; 2 K. 19²⁹ = Is. 37³⁰ †), will be from the same √. Gr. Bu. Be.^K ספִּיחָה, supposed to mean a *prostrating*, violent rain, a “cloud-burst,” from סחף, a √ rare in Heb. (Jer. 46¹⁵ *si vera l.*, Pr. 28³ סחף מִטָּר †), but common in Syr., in the meaning to *throw down* (e.g. a house, for *καθαίρειν*; = *ἐδαφίζω*, Lk. 19⁴⁴; PS. 2590 f.). As, however, there is no evidence that סחף was confined in Heb. to the prostrating effects of *rain*, the supposition that סחִיפָה meant specifically a “cloud-burst” is precarious.

20. [תתקפּוּהוּ] 15²⁴, Qoh. 4¹² †; cf. תִּקַּף, Est. 9²⁹ 10², Dn. 11¹⁷ †. Aramaic תִּקַּף, *be strong* (Dn. 4^{8.17} al., Tgg. Syr.), and, except here and 15²⁴, only in late Hebrew. The sf., as in יִכְלִיתִי, Ps. 13⁵; G-K. 117^u.

[מִשׁוּדָה] תִּשְׁוֶה would be better.

21. וְהִכְבְּדוּתִים וְלֹא יִצְעֲרוּ, opp. to כִּבְּדוּ, as Jer. 30¹⁹, יִצְעֲרוּ; [so here in exact antithesis to יִכְבְּרוּ, *they come to honour* (RV.), יִצְעֲרוּ means *they come to dishonour*; cf. ܝܨܥܪܘܢ = *ἀτιμος*, Mt. 13⁵⁷; ܝܨܥܪܘܢ ܫܘܢܢܘܢܝܢ, “sown in *dishonour*,” 1 Cor. 15⁴³].
לְמֹו the accus., as Ps. 73¹⁷; cf. 9¹¹.

CHAPTER XV.

2. [הַחֶכֶם יַעֲנֶה דַעְתֵּירוֹחַ] usage would admit of דַעְתֵּירוֹחַ defining the answer given (cf. Gn. 41¹⁶, Pr. 18²³, Neh. 8⁶), in which case we should render, *should a wise man (i.e. Job) make reply with windy knowledge*: or of being that to which the reply is made (cf. 32¹² 40² and probably 33¹³): then render, *should a wise man (i.e. Eliphaz) make reply to (such) windy knowledge as Job has given utterance to*. Parallelism favours the former rendering.]

3. [הוֹבִיחַ] The inf. abs., defining *how* the actions mentioned in ² take place, as often (G-K. 113*h*).

[יִסְכּוֹן] in the sense of to *benefit, profit*, or (34⁹) *gain profit*, only in Job (22² 34⁹ 35³).

[וּמַלִּים] Ἐ ἐν λόγους, reading, perhaps, במלים (without *was*); but מ is perfectly possible, and an instance of the force of a prep. (here ב in בדבר) extending from one line of a distich to another; G-K. 119*hh*.]

6. [יַעֲנֶנּוּ] “with the fem. dual, as Pr. 5² 1¹⁶ 26²³, Ps 11⁴” (Di.); G-K. 145*u*.

7. Wast thou the first (syntactically, “*as a first one*,” accus. defining תִּילֵךְ, G-K. 118*q*; cf. Is. 65²⁰) born to be a man? (אדם, accus. of product: 11¹² 22¹⁶, Mic. 3¹², Is. 24¹²; G-K. 121*d*).

[רְאִישׁוֹן] “exhibits a double orthography, the phonetic with י, the etymological with א” (Du.); cf. רְאִישׁוֹנָה, Jos. 21¹⁰, and G-K. 23*c*. The same orthography (רְאִישׁוֹן) is found always in the Sam. Pentateuch, Gn. 8¹³ 13⁴ etc. (Kö. ii. 225*n*).

8. [הַבְּסוֹד] Cf. 22¹³; and see G-K. 100*l*.

[הַבְּסוֹד אֱלוֹהֵי תִשְׁמַע] סוֹד means (1) *familiar, confidential converse, secret*; cf. Am. 3⁷, Pr. 11¹³ 25⁹; (2) a company or circle who talk confidentially to and exchange secrets with one

another, and so sometimes a *council*; cf. Jer. 6¹¹ 15¹⁷; and in this latter sense and combined with יהוה or אלה (Jer. 23^{18. 22}, cf. Ps. 89⁸), סוד means the circle of those who are admitted to intimacy with Yahweh and so obtain knowledge that is hid from other men. שמע ב is occasionally (37², and, perhaps, Gn. 27⁵) an intensified mode of expressing what is commonly expressed by שמע with the acc. (cf. *Numbers*, p. 123); if so intended here, we may render, *Wast (or art) thou listening to the secret council of God?* otherwise render, (*Being, or standing*) *in the council of God, wast (or art) thou a listener?*]

[ותגרע . . . תשמע] the impf. either (1) vividly depicts the past (Dr. § 26 f.), alluding to the particular divine council (cf. the pl. in Gn. 1²⁶) in which the plan of creation was revealed; or (2) indicates recurrency (Dr. § 33)—*art thou wont to be a listener*. In either case ותגרע may have been intended to be not co-ordinate as in ff , but consecutive ותגרע—*didst (or dost) thou listen, and (so) draw to thyself.*]

10. [שב] The vb. שָׁבַתִּי in 1 S. 12² †, and שָׁבָה often (Gn. 42³⁸ etc.); but the ptc. שָׁב only here, as in *Bibl. Aram.* (Ezr. 5^{5. 9} 6^{7. 8. 14} †; = *elders*). שָׁבָה, Syr. ܫܒܐ (from ܫܒܐ), are both common.

[ישיש] see on 12¹².

[כביר] see on 8².

[ימים] acc. of respect, *in regard to* (Anglicè “in”; Germ. “an”): Dr. 193, 194 (pp. 258 n., 259 n.); G-K. 131*q* (rather badly classed under “apposition,” though qualified as apposition “in the *wider sense*”; notice, however, §§ 131*p* and 118*m*).

11. [לְאֵט] אֵט, *gentleness*; as adv. acc., 1 K. 21²⁷ אֵט וַיְהִי־לָהּ †; with the ל of norm or state, as in לְבֵטָה (*Lex.* 516*b*); here ל before the tone syll., elsewhere לְאֵט, 2 S. 18⁵, Is. 8⁶; לְאֵטִי, Gn. 33¹⁴ †.

12. [ירומן] Either רום † is a by-form of רמו, or ירומן must be read with 5 MSS. רמן is common in Arab. Aram. and NH. in the sense of to *make a sign*, whether by the eyes, or in other ways, and likewise more generally to *hint at, signify* (e.g. in

interpretation, as "this *signifies* a great mystery"); thus Pr. 6¹³ § for מָרָה, *maketh signs* with the fingers, 10¹⁰ § for קָרַן in עֵין קָרַן, often for (δια)εύω, as Lk. 1²². 62; see also Is. 3¹⁶ § (כַּסֵּי) for (מִי־קִרְוֹת), and *Shabb. 62b ap. Levy*; Is. 58⁹ ט מַרְמֵצֵי בָּאֲזָנַי, Gn. 44¹⁹ ט Ps.-J. רָמַז יוֹסֵף לְמִנְשֵׁה, *made a sign* to Manasseh. To judge from usage elsewhere רוֹם (רָמוּ) here will denote not directly the movement of the eyes in passion (e.g. *flash*, or *roll*), but, indirectly, the passion within as expressed by the eyes, and we must render, "And what do thy eyes *hint at*?" Bu. (after Rsk. Hfm.) suggests יְרוֹמֵן (so 1 MS), which would suit the context well, and may be right; cf. Pr. 6¹⁷ עֵינַי רָמוּחַ, 30¹³ דֹּר מִה־רָמוּ עֵינַי וְעַפְפִּי יִנְשָׂאוּ.

13. [וְהוֹצֵאתָ] after כִּי תֵשֵׁב the *waw* consec. is required (Dr. 115, s.v. כִּי): either, therefore, the *mil'el* tone is exceptional (Dr. 111. 4, *Obs.*; cf. G-K. 49*k*), or, as we always elsewhere have וְהוֹצֵאתָ, וְהוֹצֵאתָ, וְהוֹצֵאתָ should be read.

[מִלִּין] as this is a weak word, Du. would read מִרִּי, comparing 23².

15. [נָכַר] so 25⁵, La. 4⁷; see G-K. 67*ee*.

16. [נִתְעַב] the Nif. ptc., with gerundial force, = *abominable*; G-K. 116*e*.

[נִאֲלַח] Ps. 14³ = 53⁴ נִאֲלַחְךָ †, as here, in a moral sense; in Arab. (conj. viii.) to *be confused*; of milk, to *turn sour*.

17. [אֲחֹךְ] הָיָה is a purely Aram. root; elsewhere in Heb. only 32⁶. 10. 17 36², Ps. 19³; cf. אֲחֹךְ 13¹⁷ †.

[וְאִסְמַרָה] The so-called *waw apodosis*: Dr. 125; G-K. 143*d*. Nothing would be lost by its omission; but it is hazardous to infer that, because GSV do not *express* ו, they therefore did not *read* it. EVV. do not express it; but the translators certainly read it.

18. [וְלֹא כִחְדוּ מֵאֲבוֹתָם] וְלֹא כִחְדוּ must, if \mathfrak{M} is right, be parenthetical: "which wise men declare, without hiding it, from their fathers," though וְלֹא כִחְדוּ מֵאֲבוֹתָם would be a simpler construction; in fact EVV. translate as if the Heb. were this. Be. Du. וְלֹא כִחְדוּ מֵאֲבוֹתָם, "and from whom their fathers did not hide (it),"—the sf. ם by G-K. 117*x*. On the other hand

ולא כחדו seems to go with, and to strengthen, ינידו; cf. Is. 3⁹ וחטאתם כסדם הגידו לא כחדו.

20a. [מתחולל] = *is tormented*; see on 26⁵. Σ ἀλαζονεύεται, U superbit, Σ ωσιδσο, whence Be. מְתַהַלֵּל *boasteth* (*sc.* of his good fortune). But v. 21^{ff.} describe the wicked man as living in constant anxiety, and even in times of outward prosperity as filled with presentiments of evil. Εἰ ἐν φροντίδι, Ἄ ἐν ὀδύνη, = ff.

20b. As Bu. remarks, with the construction adopted above ^b drags after ^a, and the effect is not elegant; but it appears to be right. The alternative and, it must be admitted, more obvious construction, “A (definite) number of years (= years which are numbered, Hi. De. RVm.) are (G–K. 146a) reserved for the terrible” (Εἰ ἔτη δὲ ἀριθμητὰ δεδομένα δυνάστη: De.), does not yield a satisfactory sense; “a few years” is alien to the context, and would, moreover, be expressed by שני מספר (16²², Nu. 9²⁰), not מספר שנים; and the explanation (De.), “a definitely fixed number of years, after which his fall comes,” extracts more from the Heb. expression than it can be reasonably supposed to contain.

21. [בשלום] Εἰ ὅταν δοκῆ ἤδη εἰρηνεύειν,—a good paraphrase.

יבואנו Cf. 20²², Pr. 28²² etc.; G–K. 118f.

22. [שוב] inf. after האמין; cf. Jg. 11²⁰ (rather differently), and with ל, Ps. 27¹³; and see on 3⁸. לא האמין itself, as 9¹⁶. Du., violently, לא יסור for לא יאמין שוב, as v. 30. Εἰ μὴ πιστευέτω = אל יאמין (cf. 31); so Me. Sgf.

צפּו for צפּי ([or] G–K. 75v [for צפּו]), and, no doubt, in view of the extreme rarity of the form (unless צפּו be read) a mere error for it (Qrê and many MSS have צפּי). צפה is to *look out* as a watchman, לפה to watch *for*, in a bad sense Ps. 37³², very rarely construed with an acc. (Pr. 31²⁷); if correct, צפּו will mean here “*looked* (or *spied*) *out* (and brought) to the sword”; but the fig. and constr. are both strange; and prob. צפּו, “*reserved* (v.²⁰) *for*” (Ew. Bi. Perles, Du., cf. Bu.) should be read.

[אלי חרב] Ε Me. Bi. Be.^{Kit.} Bu. ידי חרב (or אלי חרב). Idiomatic (5²⁰, Jer. 18²¹, Ezk. 35⁵, Ps. 63¹¹), but not necessary.

23a. The man's helplessness is vividly indicated by the abrupt אִיָּה (cf. 14¹⁰; and הנה, 9¹⁹; Bu.). \mathfrak{C} has *κατατέτακται δὲ εἰς σῖτα γυψῖν*: whence Me. אִיָּה לֶחֶם אִיָּה (to become the food of the vulture); Sgf. נִתָּן הוּא לֶחֶם לְאִיָּה; Be. נִתָּן הוּא אִיָּה (Be. ^{Kit.} נִתָּן for נִוְעַד; but the Nif. of יעד is not a passive); Bu. נִתָּן (נִוְעַד) הוּא לֶחֶם אִיָּה (or נִוְעַד).

23b. [בִּידוּ] בִּיד = *beside*, is very rare (Zec. 4¹², 1 S. 4¹⁸ by emendation for יד בעד יד; Jer. 41⁹ rd. as \mathfrak{C} ; cf. בִּידִי, Ps. 141⁶), the usual idioms being לִיד, אֵל יד, or עַל יד. [The text here is uncertain; see below.] \mathfrak{C} has: *οἶδεν δὲ ἐν ἑαυτῷ ὅτι μένει εἰς πτώμα. Ἡμέρα δὲ αὐτὸν σκοτινὴ στροβήσει, Ἀνάγκη δὲ καὶ θλίψις αὐτὸν καθέξει*: whence Wr. Be. Du. would read יום (Be. לְאִיד; Du. כִּי נִכָּר בִּידוּ); חשך יבעתהו צר ומצוקה התקפּהו; for אִיד, cf. 18¹² (\mathfrak{C} πτώμα); for פִּיד, 31²⁹ (\mathfrak{C} πτώμα); and for נִכָּר, 31³ (\mathfrak{C} ἀπαλλοτριώσις). פִּיד is better than לְאִיד, and, though נִכָּר is clever, has the advantage of \mathfrak{C} 's support. It is true, נִכָּר and בִּידוּ do not seem to be both wanted, and the two make the line [in \mathfrak{ff}] unduly long. [Moreover, v. 24^b is in \mathfrak{ff} four-stressed, and therefore of a length unusual in Job (though see *e.g.* v. 20). One effect of the emendations suggested on the basis of \mathfrak{C} is to give vv. 23^b, 24 the normal three-stress rhythm. But another effect, as Bu. has pointed out, is to place the subjects (צַר וּמְצוּקָה and יוֹם חֶשֶׁךְ) *first* in both parallel lines; this is a real difficulty, for there is no emphasis on the subjects such as accounts for the repetition of the order, subject, object, predicate, in 12¹¹, and the prefixing of the subj. in both clauses of 8³ 5⁷; but the difficulty could be met by transposing יוֹם חֶשֶׁךְ and יַבְעִתְהוּ; for that the subject should stand first in *one* of two parallels, more commonly in the second, as it would then do here, is a not uncommon result of the desire to give variety of cast to the parallel lines of a distich: see, *e.g.*, Is. 11⁶, Ps. 2², Pr. 2¹⁰ (subject first in the second line), and Jb. 3¹⁷ (subject first in the first line); and cf. Gray, *Forms of Hebrew Poetry*, 66-68, 70 f.]

תתקפּהו (\mathfrak{ff}) the fem., agreeing with מצוקה, by G-K. 146e; Kō. 349f.

[עתיד] see on 3⁸.

כִּירוֹר †] Arab. *kadara*, to *pour out* (e.g. water); in conj. vii. (*inkadara*) to *pour down* (of rain, etc.), *dart down* (of a bird of prey, or Qor. 81², of the stars falling from heaven at the last day), of foes *pouring* or *rushing* upon any one (Fleischer *ap.* Del. here—with, however, a doubtful attempt to fix the sense of כִּירוֹר as battle-*throng*, by connecting these senses of *kadara* with *kadira*, to be *turbid*; Lane, 2596b-c).

25. אֵל (bis)] = עַל, as oft. (*Lex.* 41a). So v.^{26a}.

יִתְגַּבֵּר] the Hithp., as 36⁹, and (of Yahweh) Is. 42¹³†, *behaves himself mightily*.

26. [The v. is virtually under the government of the כִּי of v.²⁵, as is v.²⁸ of the כִּי of v.²⁷. In Ⓔ the v. begins ἔδραμεν δέ, which might point to וִירֵן; cf. ἀγλισθείη δέ = וַיִּשְׁכַּן in v.²⁸.]

בְּצוּאָר] with a (stiff) neck; cf. Ps. 75⁶ עָתָק בְּצוּאָר עֲתָק. But פְּגִבּוֹר (Gr.), cf. 16^{14b}, is attractive: it would form a climax on יִתְגַּבֵּר.

גִּבִּי] cf. 13¹². Notice the dagesh, implying a preceding disj. accent, and consequently a pause of some kind, although עֵבִי is in the *st. c.* Such cases are not unfrequent: even before a gen., the voice may take a rest, which will be marked by a disj. accent.

27. פִּיאָמָה †] Prob. for פִּיאָמָה (G-K. 23f), from Arab. *fa'ama*, to *fill*, conj. ii. iv. to *widen*, hence *taf'im*, *bulkiness*, *corpulence*; *'uf'ima*, to *become full of fat*; *muf'am*, *mufa'am*, *fat*, and *wide within* (Lane, 2326). Ἄ Σ πιμελή.

28. לֹא יִשְׁבוּ לָמוֹ] Either (Di. Bu.) “(wherein) men (strictly הַיּוֹשְׁבִים: see on 4¹⁹ 7⁸) should not (Gn. 20⁹ 34⁷; Dr. 39a; G-K. 107g, end, *w*) dwell”; or (Hi. De. Du.), “(which) should not be inhabited,”—lit. *sit*, fig. for, to *flourish*, *be inhabited*, often of cities or countries, as Is. 13²⁰ (*Lex.* 443a, 4), Jer. 30¹⁸ וְאַרְמוֹן עַל מִשְׁפָּטוֹ יִשָּׁב, though not elsewhere of a house. In either case לָמוֹ is dat. comm. *for themselves* (G-K. 119g, end; *Lex.* 516a); but its force can hardly be represented in English; cf. Gn. 21¹⁶ וַתֵּשֶׁב לָהֶם, 22⁵ שָׁבוּ לָכֶם פֹּה.

הִתְעַתְּרוּ] see on 3⁸.

[לְגַלִּים] & ἄλλοι ἀποίσοντο—a paraphrase, perhaps of 19

לא ער אנה לא (implied by μέχρι τίνος οὐ) in the sense, When at last? will you ever? is thoroughly idiomatic; see Jer. 47⁶, and the synonymous לא ער מחי לא in 2 S. 2²⁶, Hos. 8⁵, Zec. 1¹². Ἐπίσχεσ might well represent חָרַל construed without a complementary infin. as in 16⁶ (see *Lex.* 293b); πανύση possibly rendered חָרַל (cf. Jer. 25³⁷ ח and ט.)

[ואחר] Du. וַיִּנְחָנוּ (cf. ט και αυτοί), in agreement with ^{2a} [in ט (see last n.) and] as corrected by Du., but not as ff.

3. [נטמינו] *are defiled* (Nif., as Hos. 5³ 6¹⁰ al.; for נטמינו, G-K. 7599). But the idea is not what would be expected here. Rashi, נחשבנו בטומים; כי ענין חתימת הלב ואין רעה; Parchon, נסתמה דעתנו; cf. Aram. and NH. טמטם, to stop up, Is. 33¹⁵ ט מטמטמת לבו sin מטמטמת לבו, מטמטם אודנוהי של אדם. Hence Schl. Di. De. (from טמה = טמם), Bu., better, reading (with 3 MSS) נטפנו, *we are obtuse, stupid.* ט σεσιωπήκαμεν; hence Bi. Be. נדמינו, *are put to silence* (?), Ps. 49^{13. 21} (?).

4. [טרף נפשו באפו] the syntax, though Be. says he can make nothing of it, is perfectly simple; טרף נפשו באפו may be either a *casus pendens*, resumed by a sf. in the 2nd pers., instead of the more usual 3rd (Dr. 197), for the sake of the pointed address to Job; or טרף נפשו באפו may be a vocative itself, like 2 K. 9³¹ הרג אדניו זמרי (RV. "Is it peace, thou Zimri, thy master's murderer?" Cf. RV. here, "Thou that tearest thyself in thine anger," etc.). Cf. on 12⁴.

[תעזב ארץ] see on 3², and G-K. 51n.

[ממקמו] ט εκ θεμελίων = מְפֹסְדִי (Ps. 18⁸, Dt. 32²²), preferred by Du. as צור יעתק ממקמו has occurred already (14¹⁸).

5. [רשעים] read רשע (H): note the sing. suffixes following.]

[שבי] Aram.: Dn. 3²² 7⁹; Gn. 15¹⁷ Ps.-J. (the only reference in Levy); in Syr. Jb. 41¹⁰, once in Ephr. and lexx. (PS.).

7. [יצרו] for יצרו (√ צר); G-K. 67dd. Cf. in the sg. Pr. 4¹² לא יצר צורך.

[ותשליכה] ט σφάλαι (Thackeray, *Gramm.* 286) δέ (strictly = ותכשל; Ἄ σφαλείη = ותכשל) points to ותכשילה; so Di. Bi. Be. Bu. ("agrees better with the figure").

8. [ברגליו] 9 MSS, $\text{ע} \text{ש} \text{ל}$ רגלו (subj. to שלח; G-K. 1450), and so Du. ברשת ברשת רגלו, שלחה which may be right; see, however, Jg. 5¹⁵ בַּעֲמֹק שְׁלַח בְּרַגְלָיו. Still the double ב here (ברשת ברגלו) is not an elegancey.

[שבכה] only so here: elsewhere a *lattice*, 2 K. 1², or a *net-work* ornament on the pillars of the Temple, 1 K. 7¹⁷ al. Cf. Arab. *shabaket*, used now by the *fellahin* of Palestine to denote a *bird-net* (*PEF QS*, 1905, 38).

[יתהלך] G-K. 54^k.

9. [בַּעֲקֵבוֹ] Rd. with Bi.¹ Sgf. Be. Bu. Du. בעקבו.

[יחזק] Rd. יחזק; and cf. on 13²⁷ and v.¹². החזיק על here; usually ב' החזיק.

[צַמְמוֹם] 5[†]; see note there. The precise mng. is uncertain (NH. צַמְמוֹם is to *press*; v. Levy); but the context favours strongly some kind of trap or net. The versions confuse with צַמְמַיִם, or paraphrase (E $\delta\alpha\lambda\omega\nu\tau\alpha\varsigma$; S צהונא, V sitis; T ¹ $\text{ב} \text{נ} \text{ר} \text{י} \text{א}$, *the cage*, T ² $\text{נ} \text{ב} \text{ר} \text{י} \text{א}$, *the uprooters*, Levy (*ChWB*. ii. 87).

10. [מִלְכָּדֶת] only here; but the $\sqrt{\text{לכד}}$ is used of catching in a trap or net: Am. 3⁵, Ps. 35⁸ al.

11. [וְהַפְּצָהוּ לְרַגְלָיו] Very graphic: wherever he goes, at every step, these "spectral" terrors pursue him, and scare him further. Notice both the pf. with the ! cons., implying what is *constantly* taking place; and הפיץ, to *scatter*, applied properly to a *body* of people, but here to an individual. If a change is deemed necessary, the best conjectures are וְהִקִּיפוּ עַל רַגְלָיו (Voigt), and (Bu.) וְהִדְפְּתָהוּ לְרַגְלוֹ, as v.¹⁸.

[לְרַגְלָיו] idiom. for *at every step*; lit. *according to* (*Lex*. 516b) *his feet* (or *foot*), guided by them, following them closely; cf. Gn. 30³⁰ (RV. *whithersoever I turned*, cf. 33¹⁴ לְרַגְלֵי הַמְּלֹאכָה), 1 S. 25⁴², Is. 41² (RV. 2nd marg.), Hab. 3⁵.

12. [יהי] Rd. יהיה; cf. on v.⁹. In a description of facts, a *wish* is quite out of place; but E renders by optatives in vv. 7a. b. 8b. 9a. 11a. b. 13a. 14a. b. 17a. 18a; so it is possible that scribes, disregarding the context, considered—though not consistently—these references to the fate of the wicked to be not *descriptions*, but *wishes*, and that יהי for יהיה is the work of such a scribe.

1) his strength (v. 7) is *famished*, fig. for enfeebled, undermined; so EVV. ("hungerbitten"), Ew. Di.; (2) his trouble (from אָנּוּ, 5⁶; || אָיִד) beginneth to hunger (so Bu.; יהיה רעב), viz. for him, Del. Hi. Bu. Du. (reading לוֹ אָנּוּ for אָנּוּ). רעב, however, does not occur elsewhere in the sense of *ravenous for*; and should we not, had this been the sense, have expected אָנּוּ לוֹ אָנּוּ? (cf. וְלִלְחָם לֹא נִרְעַב, Jer. 42¹⁴; לֹא רָעַב לְלֶחֶם, Am. 8¹¹).

13. אִלּוּ "it consumeth the limbs of his skin, the first-born of death consumeth his limbs." The parallelism is here both incomplete and weak; and as בָּרִים (41⁴† of the limbs of a crocodile) means elsewhere *poles* (Ex. 25¹³ etc.), or *rods* (shoots) of a tree (Ezk. 17⁶ 19⁴), it will signify *separate extended limbs*, not mere pieces of flesh, so that the "limbs of his *skin*" (EVV. quite gratuitously, "of his *body*") is a strange expression. Wr. Be. Bu. in אֵינִי עוֹרוֹ וְאֵינִי בְּדוֹנֵי הַבָּשָׂר, i.e. "through sickness his skin is consumed, the first-born of death consumeth his limbs": בְּדוֹנֵי, as עֶרְשֵׁת הָיוּ, Ps. 41⁴, cf. Jb. 6⁷ †; also בְּדוֹנֵי (of the heart), Is. 1⁵, Jer. 8¹⁸, La. 1²² †; and מַדְוָה, Dt. 7¹⁵ 28⁶⁰ † (the "diseases of Egypt"). Du. strikes out ^{13a} as an inferior variant of ^{13b}, and ^{14a} as interrupting the connexion between ^{13b} and ^{14b}, and probably originally a marginal gloss on ^{15a}: he thus gets, for ¹³⁻¹⁴, the distich בָּרִים בְּכֹר מוֹת וַיִּצְעְדוּהוּ לְמֶלֶךְ בְּלִהוּת.

14. [מבטחו] in apposition to אָהָלוֹ—his tent, in which he had expected to be always secure. Cf. 8¹⁴ וּבֵית עַבְדִּי מִבְּטָחוֹ. Cf. ἐκπαρείη δὲ ἐκ διαίτης αὐτοῦ ἰασις (= מִרְפָּא).

[ותצעדהו] the subj. must be the doom described in the previous words; cf. 4⁵ (the trial); Ps. 69^{11. 32} (the actions previously described); Is. 7⁷ 14²⁴ (the plan spoken of); Kō. iii. 323f; G-K. 144^b. But וַיִּצְעְדוּהוּ would be only a slight change; see then on v. ¹⁸ and ⁷. [Or the line may be more seriously corrupt: note for בָּרִים בְּלִהוּת U has *quasi rex, interitus* (as subj. of the vb.), S בָּרִים בְּלִהוּת (as subj.).]

15. [מִבְּלֵי לוֹ] The מִן is partitive (so Hi. Di. Bu. rightly; Lex. 580b; 2 S. 11²⁴ מִבְּדֵי חַמְלָךְ (וימותו מעבדי חמלך), (things) of (what are) not his ("Nicht ihmgehöriges," Bu.); for the omission of the relative, cf. 39¹⁶ הָיָה הַמְרִבָּה לְאֵלֹהֵי בְּנֵי אֱלֹהֵי הָאֱלֹהִים, Hab. 2⁶ הָיָה הַמְרִבָּה לְאֵלֹהֵי הָאֱלֹהִים. The pred. חָשַׁק is in the fem., on account of the collective idea

implied in מבלי לו (G-K. 145^k), the allusion being, not to men, but to weeds and wild animals such as are found in deserted ruins. ⚡ (Θ) for מבלי-לו, ἐν νυκτὶ αὐτοῦ = בְּלַיְלָה; Voigt, Be. לַיְלִיחַ, the night-hag supposed to haunt desolate sites (Is. 34¹⁴†); Du. בְּלַיְעַל, which he renders *Unheilbarkeit*, "incurability" (cf. Ps. 41⁹), and by which he supposes leprosy to be meant, in particular the kind that affected houses, and made them uninhabitable (Lv. 14^{33ff.}).

17. [על פני חוץ] cf. 5¹⁰ פני חוצות (|| ארץ, as here). Del. [also compares Pr. 8²⁶ עַד לֹא עָשָׂה אֶרֶץ וְחֻצוֹת, where ⚡ renders 'ארץ וה' by *χώρας καὶ ἀστικῶν*: so here ⚡ renders חָלָא אֶפְסַח, over the face of the steppe; thus, in antithesis to ארץ, which here and in 30⁸ signifies the cultivated, settled country, חוץ is the steppe country; Del. compares الأَرْضُ الْبَرِّيَّة (cf. ⚡ as just cited) the steppe, the regular antithesis to الأَرْضُ الْعَامِرَةُ, the cultivated country].

18. [יהדבֿהוּ . . . ינֿדהוּ] the plur., as 4¹⁹ 6² 7³ etc. (G-K. 144^g; and on 4¹⁹ 7³). ⚡ in ^b (a omitted), ⚡ in both clauses, express the sg.; ⚡ the plur. Du. prefers the sg., supposing God to be referred to. But the hostility of men is here more suitable.

19. [נִין] Is. 14²², Gn. 21²³†; the verb Ps. 72¹⁷ יִנֶּן, Kt.; יִנֶּן, Qrê (si vera l.)†.

[נכר] Is. 14²², Gn. 21²³†, apparently akin to Eth. *nagad*, *gens*, *stirps* (usually = φυλή); = δῆμος = משפחה, Nu. 4²⁴ al.; = γένος, Lv. 21¹³; Di. *Lex.* 695. נִין and נכר also occur in Sir. 41⁵ 47²².

[שריד] *fugitive* or *survivor*, after a defeat (so mostly) or other disaster (Nu. 21³⁵, Dt. 2³⁴, Jos. 8²² 10^{20, 23}, 2 K. 10¹¹ al.; La. 2²² פָּלִיט וְשָׂרִיד . . . לֹא הָיָה; יָצָר, Jos. 10²⁰); Arab. *sharada* is to *take fright and run away* (of an animal). EVV. *remaining, that remaineth*, are inadequate.

[בְּגִוְרֵי] *his sojourning-places*; cf. מְגִוְרֵי, Ps. 55¹⁶ (?). 'מ otherwise only in the sense of "sojourning," in the expressions (P) מְגִוְרֵי (שְׁנֵי יָמִים) אֶרֶץ; cf. בֵּית מְגִוְרֵי, Ps. 119⁵⁴.

20. [אֲחֵרִימִים וְקֹדְמִימִים] Is the meaning *the hinder ones* and

the front ones, i.e. those in the W. and those in the E. (so Ew. Hi. De. Di. Du.; cf. הַיָּם הָאֲחֵרִים, *the Hinder Sea*, of the Mediterranean Sea, Dt. 11²⁴ 34², Jl. 2²⁰, Zec. 14⁸, and הַיָּם הַקִּדְמוֹנִי, *the Front Sea*, of the Dead Sea, Ezk. 47¹⁸, Jl. 2²⁰, Zec. 14⁸)? or *the later ones* (cf. Qoh. 4¹⁶, and דֶּר אַחֲרָן, Ps. 48¹⁴ al.) and *the former ones* (cf. 1 S. 24¹⁴), the later and the former generations, i.e. (Hirz. Schl. and other older scholars) the remoter posterity and their ancestors,—the latter being the contemporaries of the wicked man who witnessed his fate, or (Bu.) learnt of it in Sheol (cf. Is. 14^{9f.}). It is true the adjj. אַחֲרָנִים and קִדְמוֹנִים are not used elsewhere of the dwellers on the W. and E., but the “Hinder Sea” and the “Front Sea” seem sufficient support for the interpretation; while to understand *the former ones* (in contrast to *the later ones*) of persons contemporary with the wicked man himself places an unnatural sense upon the expression.

אַחֲזוּ שְׂעֵר [see on 3³.

21. אֵךְ] cf. Ps. 58¹².

אֵלֶּה] = such as these; cf. Ps. 73¹² הִנֵּה אֵלֶּה רְשָׁעִים; and זֶה, c. 20²⁹.

מִקּוֹם] G-K. 130d.

CHAPTER XIX.

2. [הַתְּגִיּוֹן] Hif. from יָגַה (cf. יָגוֹן, *sorrow*, Ps. 13⁸ al.); G-K. 75^u, *gg*, end.

[וַיִּתְרַבְּאוּ יָגֵי] so Kit. : on the -יג- (here with euphonic dagesh in the נ), G-K. 60e (cf. Is. 60^{7.10}). Baer with וַיִּתְרַבְּאוּ יָגֵי, with quiescent א (one of the 48 words written with quiescent א, Baer, p. 44, *Ochlah we-ochla*, No. 103), G-K. 23c, 7500, cf. 74i; Ginsb. Kt. וַיִּתְרַבְּאוּ יָגֵי, Qrê וַיִּתְרַבְּאוּ יָגֵי (without dag. in the נ).

3. [זוה] adverbial (Nu. 14²²; *Lex.* p. 261b).

[לֹא־תִבְשׂוּ תֵהָרְרִי] construction, as 32²², Is. 42²¹; G-K. 120c.

[תִּהְרָו] from הָרַר † = Arab. *hakara*, to be filled with wonder (cf. AW. Kī. *wonder at me*); hence Del., תִּהְרָו being taken as Hif. (G-K. 53n), and לִי in לִי as the *nota accus.* (on 5²), *ye amaze me*. 3 MSS תִּהְרָו, from הָרַר † = Arab. *hakara*, to *wrong, detract from*; so Ew. Ges. Bu. Du. David Kimchi states that his father Joseph explained לִי תִהְרָו by לִי תִהְרָו פְּנֵיכֶם, *harden your faces at me*, since *hakara* in Arab. meant פְּנֵימָה; and this is the source of AVm. *harden yourselves against me*, AV. *deal hardly with me*. Ἐὰν οὐκ αἰσχυρόμενοι με ἐπίκεισθέ μοι, whence Be. תִּבְרָו; cf. on 6^{27b} (Ἐὰν ἐνάλλεσθε).

4. [תִּלְיִן . . . שְׂגִיתִי] a hypoth. sentence, without אִם : see on 7²⁰.

5. [עָלִי תִגְדִּילוּ] as Ps. 55¹³ al.; the Hif., as G-K. 53f.

6. [דָּעִי] see on 15³².

[עֲוֹתֵי] is to *make crooked* (Qoh. 7¹³), *pervert* balances, Am. 8⁵; judgment, Jb. 8³: here with a personal obj., as La. 3³⁶ לְעֵינַי אָדָם בְּרִיבִי, and Ps. 119⁷³ בִּי שָׁקַר עֲוֹתוֹנִי, for they have *lyingly subverted me* (in judgment).

[מְצוֹדָה] from מְצוֹד, Qoh. 7²⁶, a hunting-implement, by usage, a *net*; so מְצוֹרָה, Qoh. 9¹² (for fish) †; מְצוֹרָה, Ezk. 12¹³ 17²⁰, Ps. 66¹¹.

10. [וואלף] G-K. 69*p*.

11. [וַיִּחַר] In Hif. only here. It is not necessary; and very probably וַיִּחַר should be read.

[כצרו] Ɀ ὡςπερ ἐχθρόν, Ɀ כצר, Ɀ כצרו.

13. [מעלי] idiomatic with verbs expressing *separation from* (lit. *from attachment to*; see on 1 S. 28¹⁵; *Lex.* 759*a*); here, *from companionship with*.

[הרחיק] Ɀ (ἀδελφοί μου ἀπέστησαν) 'ΑΣΣ הרחיקו (intrans., as Gn. 44⁴); so Me. Wr. Bi. Sgf. Be. Bu. Du. [Note the pl. in the ||, and that ⱿⱿ may easily have arisen through haplography of the ו; but Di. prefers ⱿⱿ with הרחיק trans., and God (as in v.¹¹) the subj., and treats Ɀ as due to dittography. With ⱿⱿ cf. Ps. 88⁹.¹⁹.]

[אך זר] are *only, wholly, estranged from me*: אך, as Dt. 16¹⁵ שָׁמַח; אך עשוק וגוול 28²⁹, והיית אך שָׂמַח; אך אַוְלָיִם שְׂרִי צַעַן 19¹¹ 16⁷; Is. 16⁷ 19¹¹ אַוְלָיִם שְׂרִי צַעַן (one rendering) ἀνελεήμονες = אכזרו (though no *verb* אכזר is known), which, however, is not consistent with ממני.

14. This v. is short; v.^{15a} is longer than would be expected; hence Kenn. Me. Bi. Wr. Be. read חרלו קרובי ומידעי שכחוני גרי בתי. On the other hand גרי בתי goes with אמהתי better than in ^{14b} with שכחוני and parallel to קרובי ומידעי. Du., deciding similarly, proposes מִדַּעִי, “*cease from knowing me*”; but this is quite unnecessary. דַּע, *knowledge*, occurs in Elihu's speeches (32⁶. 10. 17 36³ 37¹⁶); but מִדַּעִי for מִדַּעִי is unparalleled. [By itself v.¹⁴ might perhaps stand: the rhythm (2 : 2 : Gray, *Forms*, p. 159 ff.) and the parallelism (a. b || b' a'; *ib.* 64 f.) are in themselves admirable, and, outside Job, common: even in Job, 10⁶ is an instance, and a very few others might perhaps be found; but v.¹⁵ is intolerable, and the verse division of ^{14c} can scarcely be correct.]

15. [תחשבני] for the *fem.* with ⱿⱿ, see G-K. 146*e*, end; Kō. 349*t* (Ezk. 35^{10a}; but in Jer. 44²⁵ rd. אתנה הנשים); with גרי בתי removed to v.¹⁴ the syntax is normal.

[בעינידה] the *masc. sf.*, referring (if גרי בתי be removed to

14) to אמהתי alone, is a frequent anomaly; G-K. 1350. On the ה in אמהתי, see on 2 S. 6²⁰.

17. [זרה] not זרה, and consequently 3 pf. fem.; cf. זרו¹³. Hi. Du. al. *is abhorrent to*, from זר = (not זר, but) זָר (Dr. § 178), *fastidivit, abhorruit*, c. acc. rei (Freyt.); but as זָר is transitive, this would yield a wrong sense, *abhors* instead of *is abhorrent to*. The rendering *is strange* (De. Di.) is sufficient. Jer. “*halitum meum exhorruit uxor mea*,” paraphrasing.

[וחנתי] RV. *my supplication*. But חנן is to *shew favour*, or *be gracious*—even in the same anomalous form of the inf., which, if RV. were right, would be used here, Ps. 77¹⁰ הִשְׁבַּח חֲנֹנִי אֵל; it is only the *Hithp.* which means to *supplicate* (lit. to *get or seek favour for oneself*; G-K. 54*f*), and *supplication* is תְּחִנָּה. In Arab. حَنَّ (conj. x.) is *foetorem emisit*, and Syr. سَنَّ is *rancid* (PS. 1315*a*); hence *I am offensive*, RVm. with Ew. Schl. De. Di. Bu. etc. וחנתי (*mil'el*) will be the pf. with ׀ cons., with freq. force (as Ex. 33¹⁹ וַחֲנֵתִי אֶת אֲשֶׁר אָהֵן, and regularly with verbs ע"ע), like 16^{12b}; though there are a few cases (Dt. 32⁴¹, Is. 44¹⁶, Ps. 17³ 92¹¹ 116⁶) in which the 1 pf. of these verbs is anomalously *mil'el* even without the ׀ cons. (see Del. here, and G-K. 67*ee*). Du. וַחֲנֵתִי (Jl. 2²⁰), and *my stink*; but this will agree only with the doubtful *be abhorrent to* for זרה in ^a.

18. עוּלִים] 21¹¹ † [not 16¹¹; see n. there]. To be explained, it seems (cf. Wetzst. *ap.* Del. here; Lane, 2200^a, 2201^{b-c}), from Arab. 'āla (med. ى), to *feed, nourish, or sustain one's family or household*; whence 'ayyil, pl. 'iyāl, a'yāl, *the persons whom a man feeds and supports, as his young man, or slave, his wife, and his young child*, “among all tribes of the Syrian desert, used of children generally, without distinction of age” (Wetzst. *ZDMG* xxii. (1868) p. 128). R. Levi's statement in *Breshith Rabba*, c. 36 (cited by Del.), is interesting: עוּלָה. “In Arabic they call children עוּלָה.” (Not from עול = غَال, to *suck*.)

[אקומה וידברו בי] I would arise! and they speak against me. A very anomalous form of hypothetical sentence, but

analogous to 3^{25a} 9^{20b} 23^{13b}, the cohortative only making the first verb more graphic.

19. [וְהִדְרֵאֲהַבְתִּי נְהַפְכוּ בִי] The relative omitted after וְהִדְרֵאֲהַבְתִּי, as 15¹⁷; and וְהִדְרֵאֲהַבְתִּי construed with a pl. verb. Not so elsewhere; but וְהִדְרֵאֲהַבְתִּי is conceived as a collective (cf., with אַחַר, 8¹⁹), as it is implicitly in Jg. 20¹⁶ קָלַעַ בְּאָבֶן וְכָל־זֶה מִלְחָמָה, ¹⁷ בֵּל זֶה אִישׁ מִלְחָמָה, Lev. 11^{4.9} (*Lex.* 260b).

20. Ἐν ἐν δέρματί μου ἐσάπησαν [רַקְבָּה] αἱ σάρκες μου, τὰ δὲ ὀστά μου ἐν ὀδοῦσιν [^A ὀδύνας] ἔχεται. 'A. = ff, Σ^a = ff; Σ^b καὶ ἐξέτιλλον (thinking of מַרְט, Me., or cf. Eth. **ፀፀፈፀ** : *deradere*, **ፐፀፈፀ** : *deradi, depilari*, Ezk. 29¹⁸ (Di. 154), Be.) τὸ δέρμα μου ὀδοῦσιν ἐμοῖς. Hupf. (1853) in ^b conjectured (after Σ) עוֹר בְּשֵׁנִי, And I escaped "with the skin, i.e. the life, in my teeth (cf. 13¹⁴ בְּשֵׁנִי בְּשָׂרִי בְּשֵׁנִי) = with the bare life"; so Wr., but reading better עוֹרִי, "And I carry my skin in my teeth"; Me. בְּעוֹרֵי בְּשָׂרִי רַקְבָּה וְאֶתְמַלְטָה בְּשֵׁנֵי עַצְמוֹ, "Within my skin my flesh rotteth, And I escape, with my bones in my teeth"; Bi.¹ Bu. בְּעוֹרֵי דְבָקָה עַצְמוֹ וְאֶתְמַלְטָה בְּשָׂרִי בְּשֵׁנִי, My bone cleaveth to my skin, And I am escaped (with) my flesh in my teeth; Bi.² בְּעוֹרֵי דְבָקָה עַצְמוֹ וְתִתְמַלְטוּן שֵׁנֵי; Be. בְּשֵׂרֵי דְבָקָה עַצְמוֹ וְאֶתְמַלְטָה בְּעוֹר שֵׁנֵי (and I am become hairless in the skin of my teeth," עוֹר שֵׁנֵי denoting the lips and cheeks, and אֶתְמַלְטָה being explained from the Eth. *malata*, cited above); Du. בְּעוֹרֵי בְּשָׂרִי רַקְבָּה וְיִתְמַלְטוּ שֵׁנֵי (in ^a = Me.; in ^b "and my teeth have slipped out (haben sich davon gemacht)," omitting בְּעוֹר with Ἐ, and following substantially Bi.²; בְּשָׂרִים as Pr. 14³⁰, and the fem. רַקְבָּה by G-K. 145^k). Of these emendations, that of Bi.¹ Bu. deviates least from ff; it is undoubtedly the best. [That עַצְמוֹ, as in Bu.'s emendation and also in **ፀ**, and not as in some of the other emendations, בְּשָׂרִי is the subj., is favoured by the fem. vb. (דְּבָקָה, or, after Ἐ, רַקְבָּה). In, e.g., Gn. 9⁴ בֶּשֶׂר is clearly masc.: this is in accordance with the general rule that parts of the body other than those that exist in pairs are masc. (G-K. § 122 n.: more fully Albrecht in *ZATW*, 1896, p. 72 ff.); and there is no evidence that בֶּשֶׂר was ever used as fem. On the other hand, though the same general rule would lead us to expect that עַצְמוֹ, like عَظْم,

would be masc., and in 2 S. 21¹², Jer. 8¹⁴, Ezk. 37^{5. 6. 8} masc. suffixes are used in reference to the *pl.* (cf. n. on v.¹⁵), in Jb. 30³⁰ עַצְמִי is construed with the 3rd sing. fem. of the verb (חָרָה) as it is also in Ps. 102⁶ (closely similar to the present), and the pl. is construed with the fem. pl. of the vb. in Is. 66¹⁴, Ezk. 37³, Ps. 35¹⁰ 51¹⁰. In Syr. ܒܘܨܡܐ is fem. but it means *thigh*, and is, therefore, fem. according to the rule that parts of the body occurring in pairs are fem.]

21. אַתֶּם רַעֲיִי] cf. אֲחֻזְתָּנוּ אִתָּי, Gn. 24⁶⁰ [*preceding* an impv.].

22. אֵל] [here, as in 55 other passages in Job (*Lex.* 42*b*), means *God*: it is not, as in 1 Ch. 20⁸, an alternative orthography for אֱלֹהִים (Saad.), nor to be emended to אֵלִי (Reiske, Perles, Be.^T), or אֵלִיל (Neubauer, *Athenæum*, 1885 (June), p. 823)].

23. מִי יִתֵּן] with impf., as 6⁸ 13⁵ 14¹³; only here with יְ.

בְּסֵפֶר] prefixed to the verb for emph. “In a book,” as 1 S. 10²⁵, Ex. 17¹⁴; G–K. 126*s*.

מִי יִתֵּן (2)] represented in G by τεθῆναι δὲ ἀντά (against Be.).

יִחְקֶיךָ] the non-pausal form would be יִחְקֶיךָ (with d. f. implic. in ה), an Aramaizing form for the regular יִחְקֶיךָ; the non-duplication of the *q* implying the implicit duplication of the ח (cf. הַמְכִּי, 24²⁴; וַיִּבְתְּוּ, Dt. 1⁴⁴). See Kö. i. p. 375; G–K. 67*γ*. Be. weakens the verse effectively by reading מִי יִתֵּן (or Be.^K מִלִּי בְּסֵפֶר (ויחֲקוּ מִלִּי) ובסֵפֶר יִחְקוּ מִלִּי ויִכְתְּבוּן; Du. reads מִי יִתֵּן אֲפֹ ויִכְתְּבוּן מִלִּי בְּסֵפֶר יִחְקוּ, also disimproving it. Bu. says justly that no change is needed [; but the rhythm (4 : 3) of מִי, though not unparalleled (17¹⁴ n.), is unusual].

24. וְעִפְרָת] Bu. בעִפְרָת “in lead,” on the ground that the custom of running molten lead into the characters engraved on the rock to give them greater clearness and permanence is not known, as Di. admits, to have been in use in antiquity. This sense is also expressed by *ſ* stylo ferreo et plumbi lamina. Di. inclines to it, and thinks it is probably what the poet intended, but sees that מִי does not express it. But the change necessitates the insertion of אֲפֹ before לְעֵד.

לְעֵד] prefixed for emph. Θ Me. Hfm. Be. לְעֵד.

[יִחְצִיבוּ] with —, although in pause, like יִכְפְּצוּ, 24²⁴ (Baer, p. 45). The Or. reading is יחצבו (ib. p. 57), like יִכְפְּצוּ, Ps. 104²⁹, the regular pausal form in Nif. (G-K. 51*m*, end).

25. [ידעתי גאלי חי] For the absence of כִּי after ידע, see also, e.g., 30²³, Am. 5¹².]

[גאלי חי ואחרון] Ἐ ἀέναός ἐστιν ὁ ἐκλύειν με μέλλον. It is very precarious to argue that Ἐ disregarded ואחרון (Me.). Elsewhere ἀέν. renders עולם (Gn. 49²⁶, Dt. 33^{15, 27}); it may, therefore, here render the two words חי ואחרון which, taken together, might be regarded as synonymous with עולם, whereas חי by itself asserts, directly, less than ἀέναος. Or, if the order of Ἐ may be pressed, Ἐ may have read חי גאלי ואחרון and rendered חי by ἀέναος, and גאלי ואח', or perhaps 'א' ג', by ὁ ἐκλύειν με μέλλον (see Be. with references there). There is, it is true, another consideration that might point to one of these words being intrusive; the rhythm of ח appears to be 4 : 3, for חי גאלי cannot easily be taken as a single stress, and 4 : 3 in Job is infrequent and suspicious (17¹⁴ n.). We could obtain an unmistakable 3 : 3 rhythm by omitting חי ו, then גאלי, made for emphasis the obj. of ידע (as וירא of האור in Gn. 1⁴), would be the virtual subj. of יקום. But this would leave the parallelism poorer, and the expression of the whole weaker than in ח. It is best, therefore, to retain ח especially since the considerations, for what they might otherwise be worth, suggested by rhythm and Ἐ do not converge: if anything was absent from Ἐ, it was ואחרון; if anything had to be omitted for rhythm, it would be חי.]

[אחרון] that this is actually a subst. and means *afterman*, *sponsor* (Be.^K), is neither proved nor probable; if it were, we should certainly expect אחרוני (|| גאלי || cf. עדי || שדהי ||, 16¹⁹). If correct, it is most probably in the acc. of the state (G-K. 118*n*)—*later on* . . . he will stand up. Sgf. reads אַחֲרָי, Che. (EBi. 2475) (cf. 17³), with אקח for יקום below.]

[על-עפר] if virtually = *upon (my) grave*, עפר is used as in 7²¹ 17¹⁶ 20¹¹ in particular of the dust or soil in which a dead body is laid, i.e. the grave. Cf. also 10⁹, Ps. 104³⁹, though these are rather different: in the Ps. עפֿר־ם with the personal

suffix occurs, and Sgf. proposes here עֲפָרִי (note the immediately following רי). Che. (*EBi.* 2474 f.) suggests (cf. 1716) *the dust(y ground of Sheol).*]

[יקום] 𐤀 יקום, 𐤄 (ἀναστήσαι, -ει) יקם; 𐤅 de terra *surrecturus sum* scarcely points to a *reading* אקום; see Di. p. 178. יקום, *he avengeth*, would yield no suitable meaning in the context, though with emendations in the following words it is adopted by Bi.² Che. 𐤍 (see n. on אחרון). On the exact nuance of קום, see the exegetical n. But it is certainly unnecessary to render (We. in *JDT* 16⁵⁵⁶; cf. Che. *EBi.* 2475) *will arise against dust* (*i.e.* Job's friends) on the ground that קום always means *to rise up against, assail*; 1 Ch. 28², 2 K. 13²¹ show that על may occur in the neighbourhood of קום without combining with the vb. to convey this meaning. Du. reads ויקום, and connects this with v.²⁶; but this is not suggested, as he asserts, by the rhythm; without יקום v.²⁵ is not 3 : 3, the normal rhythm of Job, but rather 2 : 2 : 2, which is in Job quite as unusual (17¹ n.) as 4 : 3, which appears to be the rhythm of 𐤀 (see above on חי נאלי).]

[26. וואחר עורי נקפו זאת ומבשרי אחזה אלוה] uncertain, ambiguous and difficult—especially the words נקפו זאת, which, however taken, seem so improbable that textual corruption at this point at least is almost certain. 𐤄 after ἀναστήσαι (= יקם in v.²⁵) continues τὸ δέρμα μου τὸ ἀναντλοῦν (ἀντλουν, ἀνατλουν, συνανατλουν) ταῦτα. παρὰ γὰρ Κυρίου ταῦτά μοι συνετελέσθη: whence it appears that 𐤄 (1) read עורי immediately after יקם—*i.e.* om. וואחר; (2) for ומבשרי read ומשרי (*Κύριος* = שרי as in 6¹⁴ 22^{3, 26}); (3) read אלוה, defectively אלה (so Ken. 603). Whether 𐤄 read נקפו (its first ταῦτα apparently renders זאת) or אחזה, and, if not, what exactly it read instead of these words, is uncertain. It is doubtful whether 𐤄 𐤅 𐤆 imply a text different from 𐤀: 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊 𐤋 𐤌 𐤍 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙 𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠 𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧 𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮 𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵 𐤶 𐤷 𐤸 𐤹 𐤺 𐤻 𐤼 𐤽 𐤾 𐤿 𐥀 𐥁 𐥂 𐥃 𐥄 𐥅 𐥆 𐥇 𐥈 𐥉 𐥊 𐥋 𐥌 𐥍 𐥎 𐥏 𐥐 𐥑 𐥒 𐥓 𐥔 𐥕 𐥖 𐥗 𐥘 𐥙 𐥚 𐥛 𐥜 𐥝 𐥞 𐥟 𐥠 𐥡 𐥢 𐥣 𐥤 𐥥 𐥦 𐥧 𐥨 𐥩 𐥪 𐥫 𐥬 𐥭 𐥮 𐥯 𐥰 𐥱 𐥲 𐥳 𐥴 𐥵 𐥶 𐥷 𐥸 𐥹 𐥺 𐥻 𐥼 𐥽 𐥾 𐥿 𐦀 𐦁 𐦂 𐦃 𐦄 𐦅 𐦆 𐦇 𐦈 𐦉 𐦊 𐦋 𐦌 𐦍 𐦎 𐦏 𐦐 𐦑 𐦒 𐦓 𐦔 𐦕 𐦖 𐦗 𐦘 𐦙 𐦚 𐦛 𐦜 𐦝 𐦞 𐦟 𐦠 𐦡 𐦢 𐦣 𐦤 𐦥 𐦦 𐦧 𐦨 𐦩 𐦪 𐦫 𐦬 𐦭 𐦮 𐦯 𐦰 𐦱 𐦲 𐦳 𐦴 𐦵 𐦶 𐦷 𐦸 𐦹 𐦺 𐦻 𐦼 𐦽 𐦾 𐦿 𐧀 𐧁 𐧂 𐧃 𐧄 𐧅 𐧆 𐧇 𐧈 𐧉 𐧊 𐧋 𐧌 𐧍 𐧎 𐧏 𐧐 𐧑 𐧒 𐧓 𐧔 𐧕 𐧖 𐧗 𐧘 𐧙 𐧚 𐧛 𐧜 𐧝 𐧞 𐧟 𐧠 𐧡 𐧢 𐧣 𐧤 𐧥 𐧦 𐧧 𐧨 𐧩 𐧪 𐧫 𐧬 𐧭 𐧮 𐧯 𐧰 𐧱 𐧲 𐧳 𐧴 𐧵 𐧶 𐧷 𐧸 𐧹 𐧺 𐧻 𐧼 𐧽 𐧾 𐧿 𐨀 𐨁 𐨂 𐨃 𐨄 𐨅 𐨆 𐨇 𐨈 𐨉 𐨊 𐨋 𐨌 𐨍 𐨎 𐨏 𐨐 𐨑 𐨒 𐨓 𐨔 𐨕 𐨖 𐨗 𐨘 𐨙 𐨚 𐨛 𐨜 𐨝 𐨞 𐨟 𐨠 𐨡 𐨢 𐨣 𐨤 𐨥 𐨦 𐨧 𐨨 𐨩 𐨪 𐨫 𐨬 𐨭 𐨮 𐨯 𐨰 𐨱 𐨲 𐨳 𐨴 𐨵 𐨶 𐨷 𐨸 𐨹 𐨺 𐨻 𐨼 𐨽 𐨾 𐨿 𐩀 𐩁 𐩂 𐩃 𐩄 𐩅 𐩆 𐩇 𐩈 𐩉 𐩊 𐩋 𐩌 𐩍 𐩎 𐩏 𐩐 𐩑 𐩒 𐩓 𐩔 𐩕 𐩖 𐩗 𐩘 𐩙 𐩚 𐩛 𐩜 𐩝 𐩞 𐩟 𐩠 𐩡 𐩢 𐩣 𐩤 𐩥 𐩦 𐩧 𐩨 𐩩 𐩪 𐩫 𐩬 𐩭 𐩮 𐩯 𐩰 𐩱 𐩲 𐩳 𐩴 𐩵 𐩶 𐩷 𐩸 𐩹 𐩺 𐩻 𐩼 𐩽 𐩾 𐩿 𐪀 𐪁 𐪂 𐪃 𐪄 𐪅 𐪆 𐪇 𐪈 𐪉 𐪊 𐪋 𐪌 𐪍 𐪎 𐪏 𐪐 𐪑 𐪒 𐪓 𐪔 𐪕 𐪖 𐪗 𐪘 𐪙 𐪚 𐪛 𐪜 𐪝 𐪞 𐪟 𐪠 𐪡 𐪢 𐪣 𐪤 𐪥 𐪦 𐪧 𐪨 𐪩 𐪪 𐪫 𐪬 𐪭 𐪮 𐪯 𐪰 𐪱 𐪲 𐪳 𐪴 𐪵 𐪶 𐪷 𐪸 𐪹 𐪺 𐪻 𐪼 𐪽 𐪾 𐪿 𐫀 𐫁 𐫂 𐫃 𐫄 𐫅 𐫆 𐫇 𐫈 𐫉 𐫊 𐫋 𐫌 𐫍 𐫎 𐫏 𐫐 𐫑 𐫒 𐫓 𐫔 𐫕 𐫖 𐫗 𐫘 𐫙 𐫚 𐫛 𐫜 𐫝 𐫞 𐫟 𐫠 𐫡 𐫢 𐫣 𐫤 𐫥 𐫦 𐫧 𐫨 𐫩 𐫪 𐫫 𐫬 𐫭 𐫮 𐫯 𐫰 𐫱 𐫲 𐫳 𐫴 𐫵 𐫶 𐫷 𐫸 𐫹 𐫺 𐫻 𐫼 𐫽 𐫾 𐫿 𐬀 𐬁 𐬂 𐬃 𐬄 𐬅 𐬆 𐬇 𐬈 𐬉 𐬊 𐬋 𐬌 𐬍 𐬎 𐬏 𐬐 𐬑 𐬒 𐬓 𐬔 𐬕 𐬖 𐬗 𐬘 𐬙 𐬚 𐬛 𐬜 𐬝 𐬞 𐬟 𐬠 𐬡 𐬢 𐬣 𐬤 𐬥 𐬦 𐬧 𐬨 𐬩 𐬪 𐬫 𐬬 𐬭 𐬮 𐬯 𐬰 𐬱 𐬲 𐬳 𐬴 𐬵 𐬶 𐬷 𐬸 𐬹 𐬺 𐬻 𐬼 𐬽 𐬾 𐬿 𐭀 𐭁 𐭂 𐭃 𐭄 𐭅 𐭆 𐭇 𐭈 𐭉 𐭊 𐭋 𐭌 𐭍 𐭎 𐭏 𐭐 𐭑 𐭒 𐭓 𐭔 𐭕 𐭖 𐭗 𐭘 𐭙 𐭚 𐭛 𐭜 𐭝 𐭞 𐭟 𐭠 𐭡 𐭢 𐭣 𐭤 𐭥 𐭦 𐭧 𐭨 𐭩 𐭪 𐭫 𐭬 𐭭 𐭮 𐭯 𐭰 𐭱 𐭲 𐭳 𐭴 𐭵 𐭶 𐭷 𐭸 𐭹 𐭺 𐭻 𐭼 𐭽 𐭾 𐭿 𐮀 𐮁 𐮂 𐮃 𐮄 𐮅 𐮆 𐮇 𐮈 𐮉 𐮊 𐮋 𐮌 𐮍 𐮎 𐮏 𐮐 𐮑 𐮒 𐮓 𐮔 𐮕 𐮖 𐮗 𐮘 𐮙 𐮚 𐮛 𐮜 𐮝 𐮞 𐮟 𐮠 𐮡 𐮢 𐮣 𐮤 𐮥 𐮦 𐮧 𐮨 𐮩 𐮪 𐮫 𐮬 𐮭 𐮮 𐮯 𐮰 𐮱 𐮲 𐮳 𐮴 𐮵 𐮶 𐮷 𐮸 𐮹 𐮺 𐮻 𐮼 𐮽 𐮾 𐮿 𐯀 𐯁 𐯂 𐯃 𐯄 𐯅 𐯆 𐯇 𐯈 𐯉 𐯊 𐯋 𐯌 𐯍 𐯎 𐯏 𐯐 𐯑 𐯒 𐯓 𐯔 𐯕 𐯖 𐯗 𐯘 𐯙 𐯚 𐯛 𐯜 𐯝 𐯞 𐯟 𐯠 𐯡 𐯢 𐯣 𐯤 𐯥 𐯦 𐯧 𐯨 𐯩 𐯪 𐯫 𐯬 𐯭 𐯮 𐯯 𐯰 𐯱 𐯲 𐯳 𐯴 𐯵 𐯶 𐯷 𐯸 𐯹 𐯺 𐯻 𐯼 𐯽 𐯾 𐯿 𐰀 𐰁 𐰂 𐰃 𐰄 𐰅 𐰆 𐰇 𐰈 𐰉 𐰊 𐰋 𐰌 𐰍 𐰎 𐰏 𐰐 𐰑 𐰒 𐰓 𐰔 𐰕 𐰖 𐰗 𐰘 𐰙 𐰚 𐰛 𐰜 𐰝 𐰞 𐰟 𐰠 𐰡 𐰢 𐰣 𐰤 𐰥 𐰦 𐰧 𐰨 𐰩 𐰪 𐰫 𐰬 𐰭 𐰮 𐰯 𐰰 𐰱 𐰲 𐰳 𐰴 𐰵 𐰶 𐰷 𐰸 𐰹 𐰺 𐰻 𐰼 𐰽 𐰾 𐰿 𐱀 𐱁 𐱂 𐱃 𐱄 𐱅 𐱆 𐱇 𐱈 𐱉 𐱊 𐱋 𐱌 𐱍 𐱎 𐱏 𐱐 𐱑 𐱒 𐱓 𐱔 𐱕 𐱖 𐱗 𐱘 𐱙 𐱚 𐱛 𐱜 𐱝 𐱞 𐱟 𐱠 𐱡 𐱢 𐱣 𐱤 𐱥 𐱦 𐱧 𐱨 𐱩 𐱪 𐱫 𐱬 𐱭 𐱮 𐱯 𐱰 𐱱 𐱲 𐱳 𐱴 𐱵 𐱶 𐱷 𐱸 𐱹 𐱺 𐱻 𐱼 𐱽 𐱾 𐱿 𐲀 𐲁 𐲂 𐲃 𐲄 𐲅 𐲆 𐲇 𐲈 𐲉 𐲊 𐲋 𐲌 𐲍 𐲎 𐲏 𐲐 𐲑 𐲒 𐲓 𐲔 𐲕 𐲖 𐲗 𐲘 𐲙 𐲚 𐲛 𐲜 𐲝 𐲞 𐲟 𐲠 𐲡 𐲢 𐲣 𐲤 𐲥 𐲦 𐲧 𐲨 𐲩 𐲪 𐲫 𐲬 𐲭 𐲮 𐲯 𐲰 𐲱 𐲲 𐲳 𐲴 𐲵 𐲶 𐲷 𐲸 𐲹 𐲺 𐲻 𐲼 𐲽 𐲾 𐲿 𐳀 𐳁 𐳂 𐳃 𐳄 𐳅 𐳆 𐳇 𐳈 𐳉 𐳊 𐳋 𐳌 𐳍 𐳎 𐳏 𐳐 𐳑 𐳒 𐳓 𐳔 𐳕 𐳖 𐳗 𐳘 𐳙 𐳚 𐳛 𐳜 𐳝 𐳞 𐳟 𐳠 𐳡 𐳢 𐳣 𐳤 𐳥 𐳦 𐳧 𐳨 𐳩 𐳪 𐳫 𐳬 𐳭 𐳮 𐳯 𐳰 𐳱 𐳲 𐳳 𐳴 𐳵 𐳶 𐳷 𐳸 𐳹 𐳺 𐳻 𐳼 𐳽 𐳾 𐳿 𐴀 𐴁 𐴂 𐴃 𐴄 𐴅 𐴆 𐴇 𐴈 𐴉 𐴊 𐴋 𐴌 𐴍 𐴎 𐴏 𐴐 𐴑 𐴒 𐴓 𐴔 𐴕 𐴖 𐴗 𐴘 𐴙 𐴚 𐴛 𐴜 𐴝 𐴞 𐴟 𐴠 𐴡 𐴢 𐴣 𐴤 𐴥 𐴦 𐴧 𐴨 𐴩 𐴪 𐴫 𐴬 𐴭 𐴮 𐴯 𐴰 𐴱 𐴲 𐴳 𐴴 𐴵 𐴶 𐴷 𐴸 𐴹 𐴺 𐴻 𐴼 𐴽 𐴾 𐴿 𐵀 𐵁 𐵂 𐵃 𐵄 𐵅 𐵆 𐵇 𐵈 𐵉 𐵊 𐵋 𐵌 𐵍 𐵎 𐵏 𐵐 𐵑 𐵒 𐵓 𐵔 𐵕 𐵖 𐵗 𐵘 𐵙 𐵚 𐵛 𐵜 𐵝 𐵞 𐵟 𐵠 𐵡 𐵢 𐵣 𐵤 𐵥 𐵦 𐵧 𐵨 𐵩 𐵪 𐵫 𐵬 𐵭 𐵮 𐵯 𐵰 𐵱 𐵲 𐵳 𐵴 𐵵 𐵶 𐵷 𐵸 𐵹 𐵺 𐵻 𐵼 𐵽 𐵾 𐵿 𐶀 𐶁 𐶂 𐶃 𐶄 𐶅 𐶆 𐶇 𐶈 𐶉 𐶊 𐶋 𐶌 𐶍 𐶎 𐶏 𐶐 𐶑 𐶒 𐶓 𐶔 𐶕 𐶖 𐶗 𐶘 𐶙 𐶚 𐶛 𐶜 𐶝 𐶞 𐶟 𐶠 𐶡 𐶢 𐶣 𐶤 𐶥 𐶦 𐶧 𐶨 𐶩 𐶪 𐶫 𐶬 𐶭 𐶮 𐶯 𐶰 𐶱 𐶲 𐶳 𐶴 𐶵 𐶶 𐶷 𐶸 𐶹 𐶺 𐶻 𐶼 𐶽 𐶾 𐶿 𐷀 𐷁 𐷂 𐷃 𐷄 𐷅 𐷆 𐷇 𐷈 𐷉 𐷊 𐷋 𐷌 𐷍 𐷎 𐷏 𐷐 𐷑 𐷒 𐷓 𐷔 𐷕 𐷖 𐷗 𐷘 𐷙 𐷚 𐷛 𐷜 𐷝 𐷞 𐷟 𐷠 𐷡 𐷢 𐷣 𐷤 𐷥 𐷦 𐷧 𐷨 𐷩 𐷪 𐷫 𐷬 𐷭 𐷮 𐷯 𐷰 𐷱 𐷲 𐷳 𐷴 𐷵 𐷶 𐷷 𐷸 𐷹 𐷺 𐷻 𐷼 𐷽 𐷾 𐷿 𐸀 𐸁 𐸂 𐸃 𐸄 𐸅 𐸆 𐸇 𐸈 𐸉 𐸊 𐸋 𐸌 𐸍 𐸎 𐸏 𐸐 𐸑 𐸒 𐸓 𐸔 𐸕 𐸖 𐸗 𐸘 𐸙 𐸚 𐸛 𐸜 𐸝 𐸞 𐸟 𐸠 𐸡 𐸢 𐸣 𐸤 𐸥 𐸦 𐸧 𐸨 𐸩 𐸪 𐸫 𐸬 𐸭 𐸮 𐸯 𐸰 𐸱 𐸲 𐸳 𐸴 𐸵 𐸶 𐸷 𐸸 𐸹 𐸺 𐸻 𐸼 𐸽 𐸾 𐸿 𐹀 𐹁 𐹂 𐹃 𐹄 𐹅 𐹆 𐹇 𐹈 𐹉 𐹊 𐹋 𐹌 𐹍 𐹎 𐹏 𐹐 𐹑 𐹒 𐹓 𐹔 𐹕 𐹖 𐹗 𐹘 𐹙 𐹚 𐹛 𐹜 𐹝 𐹞 𐹟 𐹠 𐹡 𐹢 𐹣 𐹤 𐹥 𐹦 𐹧 𐹨 𐹩 𐹪 𐹫 𐹬 𐹭 𐹮 𐹯 𐹰 𐹱 𐹲 𐹳 𐹴 𐹵 𐹶 𐹷 𐹸 𐹹 𐹺 𐹻 𐹼 𐹽 𐹾 𐹿 𐺀 𐺁 𐺂 𐺃 𐺄 𐺅 𐺆 𐺇 𐺈 𐺉 𐺊 𐺋 𐺌 𐺍 𐺎 𐺏 𐺐 𐺑 𐺒 𐺓 𐺔 𐺕 𐺖 𐺗 𐺘 𐺙 𐺚 𐺛 𐺜 𐺝 𐺞 𐺟 𐺠 𐺡 𐺢 𐺣 𐺤 𐺥 𐺦 𐺧 𐺨 𐺩 𐺪 𐺫 𐺬 𐺭 𐺮 𐺯 𐺰 𐺱 𐺲 𐺳 𐺴 𐺵 𐺶 𐺷 𐺸 𐺹 𐺺 𐺻 𐺼 𐺽 𐺾 𐺿 𐻀 𐻁 𐻂 𐻃 𐻄 𐻅 𐻆 𐻇 𐻈 𐻉 𐻊 𐻋 𐻌 𐻍 𐻎 𐻏 𐻐 𐻑 𐻒 𐻓 𐻔 𐻕 𐻖 𐻗 𐻘 𐻙 𐻚 𐻛 𐻜 𐻝 𐻞 𐻟 𐻠 𐻡 𐻢 𐻣 𐻤 𐻥 𐻦 𐻧 𐻨 𐻩 𐻪 𐻫 𐻬 𐻭 𐻮 𐻯 𐻰 𐻱 𐻲 𐻳 𐻴 𐻵 𐻶 𐻷 𐻸 𐻹 𐻺 𐻻 𐻼 𐻽 𐻾 𐻿 𐼀 𐼁 𐼂 𐼃 𐼄 𐼅 𐼆 𐼇 𐼈 𐼉 𐼊 𐼋 𐼌 𐼍 𐼎 𐼏 𐼐 𐼑 𐼒 𐼓 𐼔 𐼕 𐼖 𐼗 𐼘 𐼙 𐼚 𐼛 𐼜 𐼝 𐼞 𐼟 𐼠 𐼡 𐼢 𐼣 𐼤 𐼥 𐼦 𐼧 𐼨 𐼩 𐼪 𐼫 𐼬 𐼭 𐼮 𐼯 𐼰 𐼱 𐼲 𐼳 𐼴 𐼵 𐼶 𐼷 𐼸 𐼹 𐼺 𐼻 𐼼 𐼽 𐼾 𐼿 𐽀 𐽁 𐽂 𐽃 𐽄 𐽅 𐽆 𐽇 𐽈 𐽉 𐽊 𐽋 𐽌 𐽍 𐽎 𐽏 𐽐 𐽑 𐽒 𐽓 𐽔 𐽕 𐽖 𐽗 𐽘 𐽙 𐽚 𐽛 𐽜 𐽝 𐽞 𐽟 𐽠 𐽡 𐽢 𐽣 𐽤 𐽥 𐽦 𐽧 𐽨 𐽩 𐽪 𐽫 𐽬 𐽭 𐽮 𐽯 𐽰 𐽱 𐽲 𐽳 𐽴 𐽵 𐽶 𐽷 𐽸 𐽹 𐽺 𐽻 𐽼 𐽽 𐽾 𐽿 𐾀 𐾁 𐾂 𐾃 𐾄 𐾅 𐾆 𐾇 𐾈 𐾉 𐾊 𐾋 𐾌 𐾍 𐾎 𐾏 𐾐 𐾑 𐾒 𐾓 𐾔 𐾕 𐾖 𐾗 𐾘 𐾙 𐾚 𐾛 𐾜 𐾝 𐾞 𐾟 𐾠 𐾡 𐾢 𐾣 𐾤 𐾥 𐾦 𐾧 𐾨 𐾩 𐾪 𐾫 𐾬 𐾭 𐾮 𐾯 𐾰 𐾱 𐾲 𐾳 𐾴 𐾵 𐾶 𐾷 𐾸 𐾹 𐾺 𐾻 𐾼 𐾽 𐾾 𐾿 𐿀 𐿁 𐿂 𐿃 𐿄 𐿅 𐿆 𐿇 𐿈 𐿉 𐿊 𐿋 𐿌 𐿍 𐿎 𐿏 𐿐 𐿑 𐿒 𐿓 𐿔 𐿕 𐿖 𐿗 𐿘 𐿙 𐿚 𐿛 𐿜 𐿝 𐿞 𐿟 𐿠 𐿡 𐿢 𐿣 𐿤 𐿥 𐿦 𐿧 𐿨 𐿩 𐿪 𐿫 𐿬 𐿭 𐿮 𐿯 𐿰 𐿱 𐿲 𐿳 𐿴 𐿵 𐿶 𐿷 𐿸 𐿹 𐿺 𐿻 𐿼 𐿽 𐿾 𐿿 𐻀 𐻁 𐻂 𐻃 𐻄 𐻅 𐻆 𐻇 𐻈 𐻉 𐻊 𐻋 𐻌 𐻍 𐻎 𐻏 𐻐 𐻑 𐻒 𐻓 𐻔 𐻕 𐻖 𐻗 𐻘 𐻙 𐻚 𐻛 𐻜 𐻝 𐻞 𐻟 𐻠 𐻡 𐻢 𐻣 𐻤 𐻥 𐻦 𐻧 𐻨 𐻩 𐻪 𐻫 𐻬 𐻭 𐻮 𐻯 𐻰 𐻱 𐻲 𐻳 𐻴 𐻵 𐻶 𐻷 𐻸 𐻹 𐻺 𐻻 𐻼 𐻽 𐻾 𐻿 𐼀 𐼁 𐼂 𐼃 𐼄 𐼅 𐼆 𐼇 𐼈 𐼉 𐼊 𐼋 𐼌 𐼍 𐼎 𐼏 𐼐 𐼑 𐼒 𐼓 𐼔 𐼕 𐼖 𐼗 𐼘 𐼙 𐼚 𐼛 𐼜 𐼝 𐼞 𐼟 𐼠 𐼡 𐼢 𐼣 𐼤 𐼥 𐼦 𐼧 𐼨 𐼩 𐼪 𐼫 𐼬 𐼭 𐼮 𐼯 𐼰 𐼱 𐼲 𐼳 𐼴 𐼵 𐼶 𐼷 𐼸 𐼹 𐼺 𐼻 𐼼 𐼽 𐼾 𐼿 𐽀 𐽁 𐽂 𐽃 𐽄 𐽅 𐽆 𐽇 𐽈 𐽉 𐽊 𐽋 𐽌 𐽍 𐽎 𐽏 𐽐 𐽑 𐽒 𐽓 𐽔 𐽕 𐽖 𐽗 𐽘 𐽙 𐽚 𐽛 𐽜 𐽝 𐽞 𐽟 𐽠 𐽡 𐽢 𐽣 𐽤 𐽥 𐽦 𐽧 𐽨 𐽩 𐽪 𐽫 𐽬 𐽭 𐽮 𐽯 𐽰 𐽱 𐽲 𐽳 𐽴 𐽵 𐽶 𐽷 𐽸 𐽹 𐽺 𐽻 𐽼 𐽽 𐽾 𐽿 𐾀 𐾁 𐾂 𐾃 𐾄 𐾅 𐾆 𐾇 𐾈 𐾉 𐾊 𐾋 𐾌 𐾍 𐾎 𐾏 𐾐 𐾑 𐾒 𐾓 𐾔 𐾕 𐾖 𐾗 𐾘 𐾙 𐾚 𐾛 𐾜 𐾝 𐾞 𐾟 𐾠 𐾡 𐾢 𐾣 𐾤 𐾥 𐾦 𐾧 𐾨 𐾩 𐾪 𐾫 𐾬 𐾭 𐾮 𐾯 𐾰 𐾱 𐾲 𐾳 𐾴 𐾵 𐾶 𐾷 𐾸 𐾹 𐾺 𐾻 𐾼 𐾽 𐾾 𐾿 𐿀 𐿁 𐿂 𐿃 𐿄 𐿅 𐿆 𐿇 𐿈 𐿉 𐿊 𐿋 𐿌 𐿍 𐿎 𐿏 𐿐 𐿑 𐿒 𐿓 𐿔 𐿕 𐿖 𐿗 𐿘 𐿙 𐿚 𐿛 𐿜 𐿝 𐿞 𐿟 𐿠 𐿡 𐿢 𐿣 𐿤 𐿥 𐿦 𐿧 𐿨 𐿩 𐿪 𐿫 𐿬 𐿭 𐿮 𐿯 𐿰 𐿱 𐿲 𐿳 𐿴 𐿵 𐿶 𐿷 𐿸 𐿹 𐿺 𐿻 𐿼 𐿽 𐿾 𐿿 𐻀 𐻁 𐻂 𐻃 𐻄 𐻅 𐻆 𐻇 𐻈 𐻉 𐻊 𐻋 𐻌 𐻍 𐻎 𐻏 𐻐 𐻑 𐻒 𐻓 𐻔 𐻕 𐻖 𐻗 𐻘 𐻙 𐻚 𐻛 𐻜 𐻝 𐻞 𐻟 𐻠 𐻡 𐻢 𐻣 𐻤 𐻥 𐻦 𐻧 𐻨 𐻩 𐻪 𐻫 𐻬 𐻭 𐻮 𐻯 𐻰 𐻱 𐻲 𐻳 𐻴 𐻵 𐻶 𐻷 𐻸 𐻹 𐻺 𐻻 𐻼 𐻽 𐻾 𐻿 𐼀 𐼁 𐼂 𐼃 𐼄 𐼅 𐼆 𐼇 𐼈 𐼉 𐼊 𐼋 𐼌 𐼍 𐼎 𐼏 𐼐 𐼑 𐼒 𐼓 𐼔 𐼕 𐼖 𐼗 𐼘 𐼙 𐼚 𐼛 𐼜 𐼝 𐼞 𐼟 𐼠 𐼡 𐼢 𐼣 𐼤 𐼥 𐼦 𐼧 𐼨 𐼩 𐼪 𐼫 𐼬 𐼭 𐼮 𐼯 𐼰 𐼱 𐼲 𐼳 𐼴 𐼵 𐼶 𐼷 𐼸 𐼹 𐼺 𐼻 𐼼 𐼽 𐼾 𐼿 𐽀 𐽁 𐽂 𐽃 𐽄 𐽅 𐽆 𐽇 𐽈 𐽉 𐽊 𐽋 𐽌 𐽍 𐽎 𐽏 𐽐 𐽑 𐽒 𐽓 𐽔 𐽕 𐽖 𐽗 𐽘 𐽙 𐽚 𐽛 𐽜 𐽝 𐽞 𐽟 𐽠 𐽡 𐽢 𐽣 𐽤 𐽥 𐽦 𐽧 𐽨 𐽩 𐽪 𐽫 𐽬 𐽭 𐽮

[ואַחַר עוֹרִי] So אַחַר and all the VV. except אַחֵר, which reads עוֹרִי but om. וואַחַר. In אַחֵר is taken adverbially, in אַחֵר as a prep. But, as in יָקוּם (v. 25) and אֱלֹהִים in ^b, the *scriptio plena* in עוֹרִי may be later than אַחֵר; the *scriptio defectiva* actually occurs elsewhere even in אַחֵר (e.g. עָרִיב, Nu. 19⁵). Written defectively עוֹרִי would be scarcely distinguishable from עָרִי; consequently it would be very legitimate to read אַחֵר עָרִי (Bi.² Du.) if without further emendation this produced a good distich; but it does not (see next n.). Yet, even though עוֹרִי be retained, the ambiguity of אַחֵר remains: it may be (1) an adv., *afterwards* (e.g. Gn. 18⁵ 24⁵⁵, Jg. 19⁵ al.), but not *in novissimo die* (אֵל), *at the last day* (AV.), *am jüngsten Tage* (Honth.); or (2) a prep. governing עוֹרִי, with a local or temporal force, *behind* (cf. Is. 57⁸), which Ehrlich interprets as *under* (my skin), Bu. as “still enclosed (*umschlossen*) by my skin,” i.e. still alive, or *after* (as, e.g., 1 K. 19^{11f.}), i.e. after the disappearance or destruction of my skin; or (3) a conj. = אַחֵר אִשֶׁר (as 42⁷ אַחֵר, Jer. 41¹⁶, Lv. 14⁴³ אַחֵר), *after that* (my skin has been destroyed). If עוֹרִי is correctly read, it is a parallel term to בָּשָׂרִי in ^b (אֵל, not אַחֵר) as in 7⁵ (19²⁰), and אַחֵר should be parallel in sense to the מִן of מִבָּשָׂרִי מִן: unfortunately this latter phrase is also ambiguous (see below). If מִבָּשָׂרִי means *away from my flesh*, i.e. after my body has perished, אַחֵר עוֹרִי should have the same meaning; but Bu. raises two objections to this: (1) that אַחֵר is always local when it refers to an *object*, and temporal only when it refers to an *action*: since the idea of passage is more directly suggested there than here, 1 K. 19^{11f.} does not perhaps entirely invalidate this; (2) that whereas בָּשָׂר by itself is often used for the entire body as contrasted with the נֶפֶשׁ or לֵב (e.g. 14²², Ps. 16⁹ 63²), עוֹר is not, but is used strictly of the outward covering of the body, the skin (30³⁰, La. 4⁸ 5¹⁰, Jer. 13²³), and combined with בָּשָׂר requires the latter to be used in its specific sense of the flesh under the skin (7⁵), the two together being contrasted with the inner framework of the body formed by the bones; cf. 10¹¹ 19²⁰, and (עוֹר + שָׂאֵר) Mic. 3^{2f.}. If the text could be trusted, in 18¹³ עוֹר would have the wider sense of *body*, which Bu. questions.]

[נִקְפָּו זֹאת] the vb. is taken either (1) as the pred. of the

sentence introduced by the *conj.* or *adv.* אחר (see last n.) with the obj. עורי of נקפו prefixed—an emphatic position (cf. Dr. § 208 (1), for which there seems to be no reason here, or (2) as the vb. of a relative sentence qualifying עורי in the *prepositional* phrase—*after my skin which . . .*, the relative particle being omitted according to G-K. 155*b*. In either case נקפו is commonly explained as the 3rd pl. act. corresponding idiomatically to our passive (4¹⁹ n.). The vb. is, then, Piel of נקה, *to strike off, away*; cf. Is. 10³⁴ † (of striking off branches), and the verbal noun נקה of beating olive berries off the tree (Is. 17⁶ 24¹³). These comparisons are already made by the mediæval Jewish commentators (Ibn Ezr.; Anon., ed. Wright and Hirsch.). The form might also be Nif., used as a passive of the Hif. (G-K. 51*f*) of נקה, *to go around* (Is. 29¹), in Hif. *to surround* (v.⁶ and often). שׁ clearly think of this vb., and Honth. has recently defended this interpretation; but he can account for the pl. only by the very forced suggestion that its subject is זאת used collectively of the bones of the body with the sense of *I*—at the last day I shall be (proph. pf.) surrounded with my skin! Other interpretations of זאת are scarcely less forced: the alternatives are to suppose that it means *this* (will happen)—so T; or *in this manner* (Del.)—an acc. of manner never elsewhere taken by זה or זאת; or that it is a kind of resumption of עורי; or, since this is masc., a reference, accompanying a gesture, to the body (Di.)—and *after my skin has been struck away, (viz.) this* (skin or body).]

[ומבשרו] either *away from my flesh*, or *from my flesh* is, so far as the phrase itself is concerned, equally possible; for the rare but by no means unusual use of מן in the former case, cf. 11¹⁵ n.]

[The uncertainties and difficulties of ה in this v. being so great, it is not surprising that attempts at emendation have been numerous and ingenious, if not convincing. Bu., by a very slight change (נקף כזאת), eliminates at once the awkward pl. נקפו and the impossible זאת, and obtains the distich:

Within my skin thus struck away,
And from my flesh, I shall see God;

but that a skin which has been struck away should still enclose the speaker is curious. As an alternative he considers one of the suggestions offered by Be.^T, viz. נִשְׁקַפְתִּי for נִקְפוּ זֹאת, which gives a completer parallelism of terms but a not very probable prophetic pf. :

Within my skin I look out,
And from my flesh I shall see God.

Be.^T's other suggestion was נִקְפֹּתִי. Bi. also offered two emendations; Bi.¹ (in ^b mainly following \mathfrak{C}) proposed

ואחר עֲרֵי נִקְפָה זֹאת
ומשֵׁרֵי אַחֲזָה אֱלֹהִים

which requires at least as much defence and apology as \mathfrak{H} . Bi.², bringing over יָקָם (\mathfrak{C}) from v.²⁵, reads :

יָקָם עֲרֵי נִקְמַת זֹאת
ומשֵׁרֵי אַחֲזָה אֱלֹהִים

My witness [*i.e.* God] will take vengeance for this,
But a curse will seize my adversaries,

cleverly obtained by very slight departures from either \mathfrak{H} or \mathfrak{C} ; but as Bu. asks: Why אַחֲזָה and not תִּאָּחֲזֶנּוּ, why נִקְמַת זֹאת instead of the better antithesis נִקְמַתִּי, and why the unknown Poel of יִשְׁרָה? And the answer must be that, if the idea were more naturally and normally expressed, the emended text would differ so widely from \mathfrak{H} and \mathfrak{C} as to appear improbable. Du., also by slight changes, obtains the distich :

ויָקָם אַחֲרַי עֲרֵי
וּקְפָה זֶה אֶתֹּו

And another will arise as my witness,
And this one will set up his sign—

understanding the "sign" to be that which he supposes the avenger of blood set up over the corpse of him who was to be avenged. By now combining ^{26b} with ^{27a}, and ^{27b} and ^c, Du. gets rid of the isolated stichos formed by ^{27c} if, as is usual, ^{27a. b} be taken as a distich. But the אַחֲרֵי and הָאֵלֹהִים of Du.'s emendation

are improbable, and ^{27a} is better paralleled by ^{27b} (note אחזה || ראו || לי (לאֲזֹר || לי) than by ^{26b} which has the *same* vb. חזה as ^{27a}. Che. (*Ebi.* 2474*f*):

שְׂרֵי יִבֵּן תְּאוֹתַי
וּמְצַדִּיקִי אַחְזָה אֱלֹהִים:

but if the textual evidence is to be so largely disregarded, it would be easy to construct distichs in more exact parallelism. Richter instead of עוֹרֵי נִקְפָּה זֹאת וּמִבְּשָׂרִי proposes עוֹרֵי יוֹקֵף אֶתִּי עֲרַבְנִי יוֹקֵף אֶתִּי—first the *goel* takes his stand on Job's grave (v. ²⁵), thereafter (ואחר) as his surety (עֲרַבְנִי) lifts him up from the grave. But ^a thus becomes four stressed. יוֹקֵף אֶתִּי for יוֹקֵפְנִי אֶתִּי is very improbable, and so is the *beth essentie* in וּבִשְׂהָרֵי: Be. ^K avoids the last objection, only by proposing an unknown form וּבִמְשָׂהָרֵי.]

27. [אֲשֶׁר אֲנִי] no change is needed; but *if* any one inclines to change, Bu. suggests אֲשֶׁרֵנִי or פִּי אֲשֶׁרֵנִי, "Count me happy, for I shall see him for myself." אֲשֶׁרֵנִי (Neubauer, Be. ^{Kit.} alt.), "O my happiness!" is an unheard of form. [The parallelism is at present perfect, לי || זר || אני, ולא זר || לי: emendations, such as אשרני, or, below, אֲלִי for לי, are improbable.]

[ראו] Bu. יֵרָאוּ, thinking the pf., especially before בָּלוּ, which refers to the present, to be intolerable. Still there are many cases of the perfect "of certitude" being used to express the future (Dr. 14).

[ולא זר] the waw is perhaps a dittograph; זר, pf., or part. negated by לא (*BDB* 519*b*): Job's acquaintances are estranged זר (v. ¹³): God will be seen not to be so: similarly Job's brethren have gone מְעָלִי (*ib.*); God is לי.]

בָּלוּ כְּלִיִּי בְּחָקִי Wr. בָּלוּ כְּלִיִּי בְּחָקִי, "I am utterly exhausted in my appointed time (14^{5.13});" Klo. בָּלוּ כְּלִיִּי, "I shut up" (from בָּלָא by G-K. 759*q*),—both extraordinary.

28. [לֹר] the *nota accus.*; cf. on 5². (In Jg. 7²⁵ rd. אֶת־מִרְדִּין for אֶל־מִרְדִּין).

[בִּי] In *ffl* there is a change from the direct (^a) to the indirect narration (^b), "and *that* the root of the matter is found in me" (without בִּי, as Gn. 12¹³ 41^{15b}, Jb. 35^{3a.14} etc.; G-K. 157*a* (*a*)); but the continuation by the direct narrative is much

more forcible, and some 100 MSS, Θ U read בו ; so Mich. Wr. Sgf. Be. Bu. Klo. Du.

29. גורר לכם] The ל is prob. reflexive (*Lex.* 516a); לכם is hardly strong enough to express the emphatic "for yourselves" (which would be rather לנפשכם or לנפשתיכם; cf. Jos. 9^{24b} ונירא לנפשתינו).

Qrê כי חמה עונות חרב למען תדעון שדין (שדון) $\text{θυμὸς γὰρ ἐπ' ἀνόμους ἐπελεύσεται, καὶ τότε γινώσκονται ποῦ ἔστιν αὐτῶν ἡ ὕλη (ἡ ὕλη, perhaps as though thinking of שְׂרִי; cf. 29⁵ ὅτε ἤμην ἰλωδῆς λίαν = עַמְרִי (שְׂרִי) שְׂרִי (בְּעוֹד שְׂרִי); for ποῦ κτλ., ^A ὅτι οὐδαμοῦ αὐτῶν ἡ ἰσχὺς ἔστιν (thinking of שְׂרִי); S $\text{quoniam ultor iniquitatum gladius est; for } ^{\circ} \text{ΑΣΘ ὅπως γινῶτε ὅτι (ἔστι) κρίσις: so } \text{S} \text{ } \text{Δ} \text{ } \text{Ν} \text{ } \text{Υ} \text{ esse iudicium, Saad.; } \text{U}$ for c $\text{מִן בְּנִלְלָהּ דְּתִדְעוֹן}$ $\text{מִן בְּנִלְלָהּ דְּתִדְעוֹן}$, "that ye may know that the lord of judgement is a truthful judge." In b Ges. Di.¹ Bu. read הַמָּה for הַמָּה ("for they—i.e. such slanders—are iniquities of (worthy of punishment by) the sword"); Di. כי נקמת עונות חרב (for the sword avengeth iniquities); Sgf. כי חמה בעגלים תבא (after U ; but it is doubtful if *ἀνόμους* is more than a paraphrase); Du. כי חמה עגלם תחרב (חרב), though usually said of lands, cities, etc., is at least used of nations in 2 K. 19¹⁷, Is. 60¹²). In c , for שדין , Hi. לְהַבִּין ; Sgf. כִּי שְׂרָרִי (*sc.* the עגלים of b); Ew. Reuss, Wr. Di. Be. שְׂרִי ; Bu. יֵשׁ דִּין ("that there is a judge"); so Klo. (דִּין , as 1 S. 24¹⁶, Ps. 68⁶ †; יֵשׁ , with some emph., 12 times in Job, e.g., 11¹⁸ 14⁷). De. and most agree with ΑΣΘ SΥ (= Kt.), Rabb., and EVV. ("that ye may know there is a judgement") in taking ש as the rel. particle ש (usually שֶׁ , but שֶׁ , Gn. 6³ (?), Jg. 5^{7.7}, Ca. 1⁷ †) = *that*, as often in Qoh. (*Lex.* שֶׁ , 3), and דִּין , as the subst. *judgement*. שֶׁ , however (on its occurrences, see *Lex.* 979), does not occur elsewhere in Job; דִּין occurs in the Elihu speeches (35¹⁴ 36^{17.17}; 36³¹, the verb), but neither the noun nor the vb. is found elsewhere in Job; and יֵשׁ is desiderated.$

CHAPTER XX.

2. [לִּי] *Therefore*—on account, viz. of what Job has said. Ἐ οὐχ οὕτως , as though לִּי stood for לֹא־יֵבֵן (so, but needlessly, Me. Bi. Sgf. Be.), as often in the historical books (Gn. 4¹⁵ 30¹⁵, Jg. 8⁷ 11⁸ *al.*), not perceiving that in such cases *therefore* introduces an answer to a remark, or objection, made by another (*Lex.* 487a; Dr. on 1 S. 3¹⁴ 28²).

[שַׁעֲמִי] see on 4¹³.

[יִשְׁיבוּנִי] *answer me*: lit. *turn me back* (*sc.* with a word; see on 13²²), *answer me*, in the sense of *do not allow me to be silent*, is certainly weak; hence Du., cleverly, יִרְהִיבוּנִי, *bestürmen mich, disturb me*; cf. Ca. 6⁵, Oettli, Buhl (*v. Lex.*); and נוֹסַח, in Peil ptcp. = *disturbed* (Mk. 5³⁸ = θόρυβον, and Lk. 10⁴¹ θορυβάζῃ); but usually in the sense of either *alarmed* or *hastening* (so Ethp. *be alarmed*; Af. to *hasten* (trans.) or *alarm*; *v. PS.*).

[וּבַעֲבוּר רֹגִי] rd. וּבַעֲבוּר זֶאֶחַ (Bi.¹ Be.^K Du.; Di. inclines) or זה בעבור זה (Ex. 13⁸); perhaps (Bu.) even וּבַעֲבוּרָהּ would be sufficient (בַּעֲבוּר בֶּן never occurs).

[חֻשֵׁי בִי] “is my haste—my impetuosity, eagerness—(active) within me.” Del. *my feeling*, i.e. *my emotion*, deriving the word not from חָזַשׁ, to *hasten*, but from חָזַשׁ, חֻשׁ (= Arab. *ḥassa*, to *feel, perceive* by the senses), in Aram. and NH. (see Levy, *ChWB, NHWB, s.vv.*), to *feel*, in various *nuances*, sometimes to *be anxious*, but mostly to *feel pain, to suffer* (in OT. once, Qoh. 2²⁵ (so rd.), וּמִי יַחֲזִישׁ חוּזִין מִמֶּנּוּ, and who can *feel* (here suggesting *have pleasure*) apart from him? Syr. ܡܫܚܐ, *passus est, doluit, contristatus est* (PS. 1389 f.), ܡܫܚܐ, *suffering*, often for πάθημα, as Heb. 2⁹, also of grief, sadness, etc.; in a more neutral sense, of an *affection* of the mind in

general, as of desire, $\text{נָבֵא}; \text{נָבֵא} = \text{πάθος ἐπιθυμίας}$, 1 Th. 4⁵ (*ib.* 1391). Probably therefore חַיֵּשׁ (? חַיֵּשׁ , חַיֵּשׁ) might in Heb. have been used to denote the general feeling of *emotion*. Be.^K רָחַשׁ לְבִי (Ps. 45²), *is* my heart *astir*; [Richter, אָבֵן for לָבֵן in ^a, and for ^b $\text{וּבְקֶעֶב יִרְחַשׁ לְבִי}$; but this, though the changes are slight, requires too elaborate a defence to be probable].

3b. But a spirit answers me out of my understanding, *i.e.* a higher spirit (32⁸), speaking in, and out of, my understanding, teaches me what the value of Job's protestations is (so Del. Di.). It is objected that this interpretation of מְבִינִי makes Zophar's own understanding the source of his higher inspiration; hence Hi. Bu., "And wind, (arising) out of my understanding, answers me," *i.e.* the "understanding," or instruction, which I give Job, instead of bringing him wisdom, resolves itself in his mouth into mere wind (cf. "wind," 8² 15² 16³). Du. Be.^K (after Ἐκ τῆς συνέσεως —without μου) מְבִינִי , and with wind *void of understanding*, thou answerest me (תַּעֲנֵנִי).

רוּחַ] is frequently masc. (agst. Strahan): 4¹⁵ 8² 41⁸, Ps. 51¹² 78³⁹, Is. 57^{13. 16}.

4. "Dost thou know this (as being) from of old, since the placing of man upon the earth, that . . . ?" *i.e.* Of course thou knowest it! (cf. *Lex.* 210a). There is no occasion to read הֲלֵא (Sgf. Du.). Ἐ μὴ (not οὐ) presupposes הֲ , not הֲלֵא . As usually understood, $\text{מִנִּי עַד וּנְגוֹ}$ is connected not with יִרְעָה (for no man could know this from the creation) but (as rendered) with זָאָה , as a secondary predicate (so De. Hi. Di.). Bu., thinking this construction awkward, construes differently, supposing the question to be a mocking one, Hast thou this fine windy knowledge (v.^{3b}) from the time of creation? (comp. the question of Eliphaz in 15⁷), and rendering כִּי in v.⁵ not by *That*, but (exactly as in 22^{2b} after 22^{2a}) *Nay*.

מִנִּי] see on 6¹⁶.

עַד] of *past* time, as Hab. 3⁶ †.

שִׂים] inf., with indef. subj., as 13⁹. The inf. of שָׂם (Nöld. *Beiträge*, i. 39) is usually שָׂם , שָׂים elsewhere only Is 10⁶ Kt, 2 S. 14⁷ Qrê.

5. [מקרוב] *recent*; lit. *from what is near*, i.e. *the near* (past); so Dt. 32¹⁷ (EVV. of late).

6. [שיא] שיא, if correct, will be an anomalous form for נשיא, with elision of נ, from √ נשא (Kö. ii. 145); cf. ביילי, Is. 32⁵, for נבילי (Kö. ii. 118). Perhaps שיאתו (13¹¹ 31²³) should be read (the masc. יעלה, then by G-K. 1450). *Ἐ* αὐτοῦ τὰ δῶρα (!), thinking of שי; cf. Ps. 68³⁰ 76¹² *Ἐ* (Be.).

7. [כגללו] גללים, Zeph. 1¹⁷; גללי, Ezk. 4^{12. 15} †; הגלל, 1 K. 14¹⁰ †. Lit. *globulus stercoris*; cf. גלל; Arab. *jillat^{un}*, *jallat^{un}*. The sg. would be גל; cf. צללו, 40²², צללי, from צל (Kö. ii. 43; G-K. 93aa, bb).

8. [ימצאהו] [construction as 4¹⁹ (see n. there); *Ἐ* εὐρεθῆν, whence Bi. Be. נמצא,—doubtful, though rhythmically easier].

[יך] *is chased away*. The pass. of יךהו, 18¹⁸. *Ἐ* (ἐπτη δέ) *Ἐ* express יך (cf. Gn. 31⁴⁰, of sleep); but יך is pointed as Hof. to denote the unwillingness of his disappearance.

9. [שזפתו] 28⁷, Ca. 1⁶ †. Without parallel in the cognate languages.

[תשורנו] מקום is so constantly masc., that in the three exceptions the text can hardly be right. Here ישורנו can easily be read; the fem. may well be a copyist's error due to the preceding הוסיף (so Di. Be. Bu.). In Gn. 18²⁴ בקרבה may well be the original reading; and in 2 S. 17¹² באחת המקומות probably due to the fem. termination of המקומות.

10. [בניו ירצו דלים] (1) רצה is to *be pleased with, be favourable to*; hence רצה will be to *make favourable, conciliate*; so, I.E. (כי בניו יצרכו לרצות הרלים שגול), Ges. *Thes.* 1306b, Schl. De. Di.: the sons will be forced to court the favour of the poor (whom, viz., their father had plundered). (2) The Vrss. all see ירצו in ירצו: thus *Ἐ* τοὺς υἱοὺς αὐτοῦ ὀλέσασαν (as Rosenm. saw, a corruption of cod.^A θλάσ(ε)σαν: θλάω for ירצו, as v.¹⁹, Jg. 10⁸, 1 S. 12⁴ al.; Be.) ἤττονες: the order of words, emphasizing the object, as 5² 14¹⁹ 15³⁰, Ps. 11^{5b} 139¹⁶ etc. (Dr. 208. 1). (3) *Ἐ* His children are broken in poverty; *Ἐ* Filii eius atterentur egestate, i.e. ירצו (Nif.); so—though naturally discarding the ungrammatical “in poverty”—Hi. his children are

crushed into poor ones (*verkümmern zu Bettlern*)—accus. of the product (G-K. 117ii); Bu. his children are oppressed as poor ones (G-K. 118n), but in this case (Du.) דלים seems superfluous. Du. regards ^{10a} as a variant of ¹⁹, and ^{10b} as a gloss on ¹⁸.

[וידיו תשבנה אונן] reverting to the lifetime of the wicked man, and explaining why his sons are impoverished (^a): he had to give back the wealth which he had wrongfully gotten to its owners. Hr. Del. al., to avoid this awkward return to the past, suppose the meaning to be that he gives back his ill-gotten wealth through the hands of his children; but this is unnatural. Bu. would read either וידיהם or וידיהם וישיבו—וישיבו being corrected into תשבנה after וידיהם had become אונן, *strength* (18⁷) = *wealth*, as Hos. 12⁹; cf. תִּיל, *strength*, also often = *substance, wealth*, as v.¹⁵.

II. [עלומיו] 33²⁵, Ps. 89⁴⁶, Is. 54⁴ †; here = *youthful vigour*, cognate with עָלַם (1 S. 17⁵⁰), עֲלָמָה; Arab. غَلام, *young man*, from غَلِمَ, *to be excited by lust*.

[תשבנ] viz. (Ew. Di. De. Bu. Du.) עלמיו: the fem. as 12⁷ etc. (G-K. 145k); cf. Ps. 103⁵ נעוריי כנשר נעוריי.

12. [תמתיק] *sheweth sweetness* (G-K. 53d), or *groweth sweet* (*ib. e*; Ew. § 122c) *dulcescere*; see 14⁸ n.

14. [נהפך] pf. in pause. The bare pf., introducing the apod., expresses the suddenness of the change (Dr. 136γ).

15. [חיל בלע וג'] a change of expression, for the sake of vividness: the pf. sets the scene before the reader as completed; and the ו' expresses the natural consequence of בלע (Dr. 80).

[ירשנו] properly, *to make* (others) *inherit* = *to dispossess*: usually of *dispossessing* the nations of Canaan, Dt. 4⁸⁸ 9^{4, 5} etc.; hence here fig. *expel*. Ἐξ οἰκίας αὐτοῦ (מביתו) ἐξελεύσει αὐτὸν ἄγγελος,—a euphemistic paraphrase for אָל.

17. [אל] either a strong negative, *Never can he . . . !* (*Nicht darf er . . . !* Di.; cf. G-K. 108e), or the poet's feeling leading him to pass from the description of facts (which is what the context logically requires) to the expression of what

he *wishes* may be the fate of the wicked man (Dr. 82). Observe that ע has optatives in vv. ^{10a.} b. 15 (c). 16. 23b, c. 24b. 25. 26a. c. 27. 28; cf. on 18¹².

[פלגות] in the sense *canals* only here; elsewhere פְּלָגִים, פְּלָג (29⁶ פלגי שמן; Ps. 1³ al.).

[נהרי נחלי דבש] There are parallels for the suspended *st. c.*, e.g. 1 S. 28⁷ אִשָּׁת בַּעֲלָהּ אוֹב, Jer. 46⁹ חֲפָשִׁי דְרָכֵי קִשְׁתּוֹ (G-K. 130e); but Hupf. Me. Di. al. have conjectured that one of the two synonyms, most probably נהרי, was either a gloss on the other, or (Bu.) a dittograph. כַּלּוֹת (Klo.) is, however, a very probable conjecture [yielding the normal rhythm (3:3), instead of the questionable rhythm of ח , or ח with a word omitted, and a superior parallelism].

18a. [ולא] introducing the pred., as 23¹² 25⁵, Is. 57^{12b}, Ps. 115⁷ (Dr. 124); but יָנַע occurs nowhere else, and a sf. is desiderated: rd. prob. (Bu.) יָנַעוּ לָא (יָנַע, as 10³ 39^{11. 16}). ולא in ^b is similar; but here also the ! might well be dittographed from תמורתו. ע for משיב ינע has εἰς κενὰ καὶ μάταια ἐκοπίασαν, as though בָּשׂוּ יָנַע. Du. יבְּלִיג תמורתו. Du. מִשָּׁךְ הַסֵּד, to *draw out, extend, prolong*, kindness; but this is hardly parallel) the product of his labour, and doth not brighten up (9²⁷ 10²⁰), That which he gaineth by exchange, and rejoiceth not. Bu. in ^b כחילו, i.e. according to his substance, so is that which he gaineth by exchange, he cannot rejoice.

[יעלם] עלם (not עלו or עלץ), as 39¹³, Pr. 7¹⁸ †.

19. [רצץ] Piel: Ps. 74¹⁴ lit. (אתה רצצת ראשי לוייתו); 2 Ch. 16¹⁰ metaph. (וירצץ מן העם) †.

[עוב] Du. עָצַב, “Verdienst” (rather, as Hfm., *sauer Erwerb* (the product of) *painful toil*, cf. Pr. 5¹⁰, Ps. 127² לָהֶם עֲצָבִים); but this does not suit רצץ. Be.^K (“perhaps”) זָרַע (cf. 22^{9b}). [For the asyndeton in ח , cf. 29⁸; Kön. iii. 370h. Yet the vb. עוב after רצץ seems anti-climactic.]

[בית רג] he *hath seized* a house, and *goeth not on to build it* = if he seizeth a house, he will not build it (i.e., through being impoverished, will be unable to renovate it, add to it, and otherwise fit it for his own use; so Ew. Me. Di. Del. Bu.; cf.

for the tenses, Ps. 103¹⁶ (De.). Hi. al. he seized a house, *and built it not* (= instead of building himself one): but the impf. is against this; for though the impf., where separated from ׀ cons., is, as Hi. remarks, not unfrequently retained (2 S. 2²³, Jos. 15⁶³, Dt. 2¹² al.), yet it must in these cases possess its frequentative force, which after בָּנֶה would be unsuitable (see Dr. 85, *Obs.* with *n.* 1; and cf. 42β). Du. בית נול לא בָּנְהוּ, he seizeth a house, which he *had not built*; cf. *U* et non ædificavit eam.

גָּזַל] construed with both acc. pers. (= *rob*) and acc. rei (= *take violently away*).

20. [שָׁלוֹם] 16¹² and elsewhere an *adj.*: rd. שְׁלוֹה (Sgf. Bu.), *ease, quietness, prosperity, e.g.* Pr. 17¹ טוֹב פֶּחַ חֲרָבָה וְשְׁלוֹה בָּהּ. Bu., doubting בְּכַמְנוּ, proposes לא ידע שלוה בְּכַמְנוּ being the subj., the masc. ידע by G-K. 1450. Ἐ οὐκ ἔστω αὐτοῦ σωτηρία τοῖς ὑπάρχουσιν, whence Me. כִּי לֹא יֵשַׁע לוֹ בְּטַבּוֹ (rather בְּטוֹבוֹ, the pl. טָבִים not occurring); Du. לֹא שְׁלוֹ בְּמַטְמָנוּ, hath no quietness in his treasure (Gn. 43²³).

חֶמֶד [בחמורו] *his valued possessions*. The pass. ptcp. of חֶמֶד, and derivatives, denote not so much what one *delights in* (EVV.), as what is *desired* or *coveted*, sometimes on account of its attractiveness (Ps. 39¹², Is 44⁹), sometimes, in particular, on account of its value; hence the idea which they suggest in the latter case is that of *precious*; cf. Pr. 21²⁰ אוֹצֵר נְחָמִד = *costly treasure*; מַחְמָד, *precious things, valuables*, Hos. 9⁶; כְּלֵי חֶמֶד, *precious things*, Hos. 13¹⁵, Nah. 2¹⁰ (9). EVV. *pleasant* does not express the real meaning of the Heb.

יִמְלֹט] The Pi. is transitive (in Am. 2^{15a} either the obj. to יִמְלֹט follows in ^b נַפְשׁוֹ, or יִמְלֹט must be read): it is too much to supply נַפְשׁוֹ (Du.): read therefore יִמְלֹט (Sgf. Be. Bu.). Ἐ(Θ)ΣΤ all render by a passive. EVV. “shall not save aught of . . .” would be לֹא יִמְלֹט.

21. [לֹא אָכְלוּ] *his eating*,—not from אָכַל, but from the inf. אָכַל.

יָחִיל] *is strong, and so firm, stable*; so Ps. 10⁵ †. From חֵיל, the √ of חָיַל, *strength*, hence *capability, wealth, etc.* (*Lex.*

298b). The same $\sqrt{\text{}}$ is found in Aram., in the Pael חִיל, to *strengthen*, and in Eth. *hêla, hayala*, to *be strong*.

22. [במלאות] G-K. 74h; cf. 7500, 99.

שָׁפַק] from שָׁפַק †; the verb שָׁפַק, 1 K. 20¹⁰ † (c. 36¹⁸ is doubtful). The $\sqrt{\text{}}$ is common in Aram.

[עָמַל] as 3²⁰. The word is, of course, collective: Du.'s argument that we must read עָמַל with עַ (πᾶσα δὲ ἀνάγκη; cf. \mathfrak{U} *omnis dolor*), "because otherwise we should have had עָמַלִים," is not sound. Bu. also reads עָמַל (though not on Du.'s ground), thinking that \mathfrak{H} "hardly yields a possible sense," and that the "hand," implying the personification of עָמַל (cf. מִיַּדֵי חָרַב, 5²⁰ etc.), led to the false punctuation עָמַל. But the change is not needed. § עָמַל.

23. [יהי רג'] Difficult. (1) Ew. 345b, end; Del. "It will be, in order to fill his belly, that He (God) will send," etc. (analogous to 2 K. 17²⁵ וַיִּשְׁלַח . . . וַיְהִי, in past time, Del.); but *it will be*, in spite of 18¹² (see note there), implies יהי : יהיה can only mean *may it be* . . ., and, if original, must indicate (cf. on v. 17 אֶל) that the poet's feeling leads him to express the *wish* that such may be the fate of the ungodly. (2) Di., regarding (1) as in poetry heavy, says that it "seems preferable" to subordinate יהי to יִשְׁלַח, and renders, "that it (his anger) may serve to fill his belly, he must send his anger," etc.; this rendering gives יהי its proper force, but the inversion is unnatural. (3) May he (the wicked man) be *for one* (הַמְמַלֵּא; cf. on 3²⁰) *to fill* (= that one may fill) his belly! May He (God) send, etc.; or reading יהיה for יהי, He will be (or He is,—freq., like the other impff. in the ch.) for one to fill his belly; He will send (or He sends), etc. (cf. Hi.). (4) Da. His belly shall be filled! (rather, with \mathfrak{H} , may his belly be filled!), lit. *be for filling*, ל היה ל: Dr. § 203: the masc. verb by G-K. 1450. (5) Wr. Bu. יהוה for יהי : Yahweh, that He may fill his belly, sends, etc.; but יהוה is so studiously avoided in the dialogue (only in 12⁹), that to assume it here is questionable; nor is the subordination of למלא בטנו, though perfectly grammatical, quite in the style of poetry. (6) עַ om. יהי למלא בטנו: so Me. Bi. Be., as a gloss on בלחמו, Du. as a gloss on 22^a (?). [An alternative is

to regard these words as the corrupt fragment of a distich that mentioned God; at present these difficult words make v.²³ a tristich; and God, who must be the subj. of ^{23b.c}, is not mentioned.] We may acquiesce in (3) or (4).

וַיִּמְטֵר] unless יהי be kept as a real jussive, rd. either וַיִּמְטֵר or וַיִּמְטֵר.

עֲלֵינוּ] if correct, *must* be here (notice בלחֹמוֹ) an anom. sing. for עליו (which Me. Sgf. Bi. Di. Du. St. would in each case restore, and which, at least here and 27²³, might easily have become עלֵינוּ from the end of the following word); cf. 22² 27²³, Ps. 11⁷; G-K. 103*f*, n. The form, as a sg., is very much against analogy; but it has been supposed to be supported by a Phœn. sing. sf. in ם— (Stade, § 345*c*, who would read עֲלֵים; Kō. ii. 44*b*, with references); the existence of this is, however, doubted by others (cf. Lidzb. p. 395*f*; Cooke, *NSI*, on 42⁵).

בלחֹמוֹ, as Zeph. 1¹⁷ †: if correct, = Arab. *lahm*, *flesh*, pl. *luḥūm* (I.E. בבשרו; and ⚡ Zeph. 1¹⁷ τὰς σάρκας αὐτῶν ὡς βόλβιτα): so Hi. De. “into his flesh.” Di. Bu. בִּלְחָמוֹ, and raineth *His bread* (or *food*) upon him, *i.e.* sends upon him a rain, not of manna (Ex. 16⁴, Ps. 78²⁴), but of destruction: the ב as 16⁴.¹⁰ Or, as this use of ב is not very probable with יִמְטֵר, ב may be the *Beth essentialis* (*Lex.* 88*b*), and raineth it (his anger) upon him *as* his bread (or food); so RVm. ⚡ ὀδύνας; whence Me. Sgf. Klo. חֲבָלִים (usually in ⚡ ὀδύνας: see also on 21²³). Schwally בִּלְחָהּ (= ὀδύνας, 18¹¹ 27²⁰ 30¹⁵), Bi. בִּלְחָהּ, Be. פָּחַם, “coals,” “obliterating Zophar’s characteristic, and therefore certainly original, figure” (Bu.). Du. (omitting ^a), “perhaps the author wrote simply וַיִּמְטֵר עָלָיו חֲמָתוֹ.”

24. תַּחֲלִפְהוּ] חֲלַף, to *pass quickly* (9²⁶) *through* = to *strike through*, *pierce*; so Jg. 5²⁶ וַחֲלַפָהּ רִקְתּוֹ.

25. גִּבּוֹהַּ] by these who retain ⚡, גִּבּוֹהַּ † is taken as a || *fem.* form to גִּבּוֹהַּ; but “his” is needed: read certainly גִּבּוֹהַּ, *his back* (סִסְטָה). The accents in ordinary editions connect יַחֲלֵךְ with מִמְּרָתוֹ (so EVV.); but this leaves עָלָיו אָמִים a very short and abrupt clause: and some MSS read, no doubt correctly, מִמְּרָתוֹ (Wickes, *Poet. Accents*, p. 37). Di. He draws it forth (שֶׁלָּהּ, as

Jg. 3²²), and it cometh out of the [rd. *his*] back, and the glittering point goeth out from his gall: terrors (*i.e.* death-terrors) are upon him; Hi. De. Bu. . . . and the glittering point from his gall; terrors come (Me. as G-K. 1450; Sgf. Be.; better, יִהְלְכוּ) upon him,—but for this יבאו (Di.) would be the proper word, not יהלך or יהלכו; Du. וברק (so Sgf. Be.) ויצא נִשְׁלַח מִגֵּחוֹ (for * cf. Ἐ διεξέλαθοι δὲ διὰ σώματος αὐτοῦ βέλος: שֵׁלַח, as Jl. 2⁸ al.; but Be.^K נִשְׁלַח = Syr. ܢܫܠܚ, a *knife without a handle*, PS. 4197 (but only in lexx.; cf. ܢܫܠܚ, the *blade* of a knife, *ib.*): for יהפכו, cf. 1 S. 4¹⁹, Dn. 10¹⁶, c. 30¹⁵ בְּלִהוֹת עָלָיו בְּהִפְּכוֹ; הִהֲפִיךְ עָלָיו יַהֲפִיכֵנוּ for יהלך is idiomatic and probable). [Richter: שֵׁלַח יוצא מגוה ובקרב מררתו יהלך, weapons—though he pull (one) out of the back, yet (another) pierces deep into his gall—making the thought and construction similar to v. 24 (34), and in this respect, perhaps, the emendation is on the right lines; but against מְנַהֵךְ and יהלך, see above.]

26. [טמון] is to *hide* (cf. מִטְּמֹן, 3²¹); only here in the sense of *reserve for* (which is usually expressed by צָפַן).

[תאכלהו] Very anomalous. Acc. to De. a shortened Po'el form for תֹּאכְלֵהוּ (cf. תִּרְצָחוּ, Ps. 62⁴; מְלִוְשָׁנִי, 101⁵ Qrê—מְלִוְשָׁנִי, Kt. better); but the Po'el of אכל occurs nowhere else, the — is anomalous, and in Ps. 62⁴ the pointing תִּרְצָחוּ is to be preferred: rd. therefore simply תֹּאכְלֵהוּ (Di., G-K. 68f, Bu. Du.).

[לא נפח] suggesting, or hinting at, some other mode of kindling (*viz.* from heaven); see *Lex.* 518b, *bottom*; cf. 34²⁰, Dn. 2³⁴.

[נפח] “Before לא נפח, אשר as an acc. must be supplied, as though *ignis, quem non sufflatum est*; cf. *e.g.* Gn. 35²⁶, Is. 14³” (Hi.). Cf. 22⁹; and see G-K. 121a, *b.* Du. לא נִפְחָה, which *hath not been blown*,—the normal construction.

[ירע] jussive Qal of רָעָה, *graze on*, fig. for *consume*; cf. Jer. 22²² בְּלִרְעֵיךָ תִרְעָה רֹחַ. To avoid the masc. subj. after the fem. האכלהו (though see G-K. 145t), Ol. Hfm. Di. Sgf. Bu. ירע (apoc. impf. Nif.), *is grazed on*; but the pass. does not read naturally. Hi. ירע (from רָעַע), *fares ill* (cf. Jer. 11¹⁶ וְרָעוּ דְּלִיּוֹתָיו); but this (Di.) is weak. Du. objects to the fig. to *graze on*;

and to שריר, in a neuter sense (see, however, v.²¹), and “in default of anything better” proposes יַעַר שֶׁרֵר, *the waster* (15²¹) *stirs himself up* against his tent. Be.^K יַדְעָהּ שֶׁבִיב (18⁶).

27. [מתקורבֹּיָהּ] *milra'*, the *Sinnorith* merely marking the open syllable before the *mérkha* (Wickes, *Poet. Acc.* 69; cf. Ps. 1² וְלִיָּהּ). The fem. מתקומֶה is anomalous (Stade, § 290): we should expect מתקומֶה; cf. מתנבֶּרֶת, Dt. 32³⁷, cited by De., is not parallel; for (1) the tone here is *milra'* not *mīl'ēl*, and (2) the — in הָרִי is regular, G-K. 75*u*).

28. [רָגַל] on the juss. form, see on 18¹².

יבול elsewhere (12 times) always of the *produce* of the earth (*e.g.* Lv. 26⁴ ונתנה הארץ יבולה), or specifically of the produce of the vine (Hab. 3¹⁷ ואין יבול בנפנים); here, if correct, of the *acquired possessions* of his house.

[נגררות] (as) things *dragged away* (from נָרַר, Pr. 21⁷, of fish in a net, Hab. 1¹⁵; in ט for סָחַב, Jer. 15³ al.),—or (so most) *poured away* (from נָגַר, 2 S. 14¹⁴ בצפה ארצה הַנְּגָרִים, Mic. 1⁴ בַּמַּיִם הַנְּגָרִים אֲרָצָה, —in the day of his anger. נְגָרוֹת is an accus. defining the state (G-K. 118*n*); EVV. “(His goods) shall flow away,” etc., is a monstrous and impossible translation. For יָנַל Ew. Me. read יָנַל, *rolleth away* (like a stream, Am. 5²⁴), as more congruous with the fig. in ^b (“poured away”). Ἐ ἐλκύσαι τὸν οἶκον αὐτοῦ ἀπωλία εἰς τέλος, ἡμέρα ὀργῆς ἐπέλθοι αὐτῷ, whence Be. יָנַל יָבַל בֵּיתוֹ וְנָרַר אֹחוֹ בְּיוֹם אָפוֹ, The stream (Is. 30²⁵ 44⁴ †) rolleth his house along, And washeth it away in the day of his anger [but נָרַר for נָגַר is very questionable; cf. 19²⁶ n. end]: Du. יָנַר בָּלִי בֵיתוֹ מַנְעֶרֶת בְּיוֹם אָפוֹ, Destruction carrieth away his house, The rebuke (Dt. 28²⁰) in the day of his anger; but Is. 38¹⁷ בְּלִי שֶׁחַת בָּלִי, pit of *wearing away* (*i.e.* destruction—of Sheol) scarcely justifies the proposed use of בָּלִי here. Bu. adheres to נָגַר, though allowing that the pl. נְגָרוֹת (for נָגַר pt., or נָגַר pf., referring to בֵּיתוֹ) is strange.

[אדם] [unnecessary, and rhythmically redundant].

29. [נחלת אמרו] his heritage of appointment = his appointed heritage (G-K. 135*n*); cf. וְלָחֶם אָמַר לוֹ, 1 K. 11¹⁸. Be. עָרִיז (cf. 27^{13b}); Ἐ ὑπαρχόντων αὐτῷ = אָוִנוֹ (from אָוִן, v.¹⁰), whence Du. אָוִנוֹ, *his naughtiness* (from אָוִן, 4⁸ etc.).

CHAPTER XXI.

2. [שמעו שמוע מלתי] as 13¹⁷.

תנחומתיכם] & S C (U agite pœnitentiam), Du. תנחומתיכם; but the Vss. would hardly have rendered by a plu., even if they had read it.

3. [שאוני] *bear with me*: an unusual nuance; the other examples grouped under *ze* in *Lex.* (p. 671a), such as Jer. 15¹⁶ 31¹⁹, Ps. 55¹⁸ with acc. rei, are different.]

[תלעיג] & Ol. Me. Sgf. Bi. Be. Du. תלעיג; but the reference may be more particularly to Zophar (Bu., who compares the sg. in 16³ between plurals in ¹ and ⁴). For ^b & has εἶτα οὐ καταγελάσατέ μου, paraphrasing: in & Job speaks defiantly, for he knows Zophar will not mock; & states explicitly what is in Job's mind. Me. (after &) ואחר דברי לא תלעיגו, Sgf. ואז לא תלעיגו, Du. ואחר לא תלעיגו — all as violent as they are unnecessary.

4. [האנכי] prefixed for emph. (G-K. 143a; Dr. 197. 4; cf. Gn. 24²⁷ נחני יהוה 49⁸): whatever may be the case with others, *my* complaint is not of man. So Du. *Ja ich, gilt Menschen meine Klage?* Be. האמנם (Nu. 22³⁷, 1 K. 8²⁷, Ps. 58²).

5. [השמו] for the pathah, see G-K. 67v; cf. הִשְׁמוּ, 1 S. 5⁹. 10. If correct, an "inwardly transitive" Hif. (G-K. 53a), "*shew* appalment," though elsewhere הִשְׁם is always trans., except Ezk. 3¹⁵ מְשָׁמִים . . . וְאִשָּׁב נָם (where, however, שָׁמָם, 2 S. 13²⁰, or מְשָׁמִים, Ezr. 9³. 4, could easily be read). As Bu. observes, to have the Qal הִשְׁמוּ, 17⁸, the Nif. נִשְׁמוּ, 18²⁰, and here the Hif., with the same force in one and the same book, is rather strange; hence he would point all as Nif. The pf., however, occurs (often) in *both* Qal and Nif.; the impf. is *always* pointed as Qal, so 17⁸ had better remain as it is; but

the Nif. הִשָּׁמוּ here would avoid the anomalous sense of הִשָּׁמוּ, and is probable.

6. The same type of hypothetical sentence as 7⁴, where see note.

7. [ואחו בשרי] ב' is subj.; cf. 18²⁰ with n.

7. [עתקו] *advance in years, grow old*: so Ps. 6⁸ †, and עֲתִיק, *old*, 1 Ch. 4²² †. Both עֲתִיק, אֶלֶס, and עֲתִיק (Dn. 7⁹. 13. 22), אֶלֶס, are common in Aram. in the same senses.

לִּגְבוּרָה חֵיל [גברו חיל] *is accus. = as regards, Engl. "in"*; G-K. 117^z; cf. Gn. 41⁴⁰ מִמֶּנּוּ אֲנִי אֶלֶס, רק הַכֶּפֶא אֲנִי מִמֶּנּוּ.

8. [לפניהם עמם] An inellegant redundancy. לפניהם is almost tautologous with לעיניהם^b; so עמם is to be preferred (Sgf. Be.^T Bu.). לפניהם may be a variant to לעיניהם, which found its way into^a (Be.). [The rhythm of חֵיל is very questionable (17¹ n.); if לפניהם is omitted, the rhythm is probably 3 : 2 (17¹⁴ n.): perhaps ו עמם conceals a parallel to נכח; if so, the *rhythm* was normal.]

9. [שלום] constr. as 5²⁴, Pr. 3¹⁷ (G-K. 141c). Ἐ εὐθυνοῦσιν, ὅτι securæ sunt, ἔ , whence Sgf. Du. שְׁלָמוּ.

But these renderings are not evidence that their authors *read* שלמו; they may be merely (like RVm. "in peace") accommodations to their native idioms.

[מפחד] *away from fear = so that there is no fear* (Hi.: cf. Is. 7⁸ etc.; *Lex.* 583a, b), or = *without fear* (*Lex.* 578a, b, towards the end; cf. on 11⁵). So Pr. 1³³ רָעָה מִפְּחַד רָעָה.

. . . [ולא] not . . . ואין: *Lex.* 519a, b, b; 18¹⁷. 19 al.

10. [עבר] see *Lex.* 718b. In NH. עבר is to *become pregnant*, to *conceive*, and מעוברת is *made pregnant*; עביר is *conception*, and עובר the *embryo* (NHWB iii. 610b, 612b).

לֹא יִגְעֵל [ולא יגעיל] *is to abhor, loathe* (Lv. 26¹¹ al.); hence לֹא יִגְעֵל either *showeth not aversion* (sc. to the cow), or *causeth not* (the cow) *to loathe*. Ra. Ki. Del. explain from the NH. sense of הגעיל: Ra. לא יִוָּרֵה בָּהּ זֶרַע פְּסוּלָה שְׂיָהָא חוּזֵר וְנִפְלָט (that it might return and escape) בלא הָרִי"ו; Ki. ולא יפליט (allow to escape) הִזְרַע וישליכנו; Del. (but understanding יגעיל in a *causative*

sense) “*neque efficit ut ejiciat* (semen)”: cf. NH. הַנְעִיל, to *rinse* a vessel from dirt or impurity with hot water (*‘Abodah zarah*, 70a, מְנַעֵלוּ בְרִתְחִין, one *rinses it* (properly, “causes it to abhor and reject (its dirt),” *ausstossen machen*, Del.) with boiling water (cf. *NHWB* i. 350 f.). Whether הַנְעִיל had acquired this specialized sense when the book of Job was written, we do not know: it is safer to acquiesce in one of the renderings given above. מְנַבְטִין, *impregnans* (Del.).

תַּפְלֹט lit. *maketh to escape*, i.e. bringeth forth. Cf. וְהִמְלִיט, Is. 34¹⁵; הִמְלִיטָה, 66⁷.

II. עוֹלִיּוּדָה see on 19¹⁸.

12. [יִשְׂאוּ] sc. קוּל, as Is. 3⁷ 42^{2, 11}.

[כְּתֹף] so ff, Baer (p. 46), Ginsburg; כְּתֹף, c. 30 MSS, ⚭ (*ἀναλαμβάνοντες ψαλτήριον*) ⚭⚭⚭ (tenent tympanum). 'ב' is *with* (= to the accompaniment of), cf. Ps. 49⁵: 'ב', will be *according to*, with no appreciable difference in meaning.

[לִקְוֹל] ל = *at*, or here (as we should say) *to*, as Hab. 3¹⁶, Qoh. 12⁴, Nu. 16³⁴ (*Lex.* 516b, j, end).

13. בָּלָה [יִבְלוּ] is to *wear out* (intrans.), especially of garments (Dt. 8⁴ al.); בָּלָה is to *wear out* (trans.), as La. 3⁴ בָּלָה (ומעשה ידיהם יבלו) it has been supposed to mean to *wear out by use, use to the full, enjoy*. But it is unlikely that a verb meaning to *wear out* would come to be used in this good sense; and it is better (Du. Be.) in both places to read יָבִלוּ, *they finish, bring to an end* (cf. Jb. 36¹¹ יָבִלוּ; Ps. 90⁹; Ex. 5¹³ מְעִשִׂיכֶם); so Qrê, ⚭ (*συντετέλεσαν*) ⚭⚭⚭ (ducunt).

[בְּרִגְעָה] *in a moment*; i.e. they have a quick, painless death. ⚭ *ἐν ἀναπαύσει*, ⚭ וּבְמַרְנוּעַ: whence Hfm. Be. Buhl, Du. Bu. either point בְּרִגְעָה, or take רִנְעָה in the sense of *tranquillity* (cf. הַרְנִיעַ, Jer. 31²; רִנְעֵי אֶרֶץ, Ps. 35²⁰; מַרְנוּעַ, Jer. 6¹⁶; מַרְנוּעָה, Is. 28¹²).

[יִהְיֶה] rd. יִהְיֶה, *go down*, the pl. of יָחַת, Pr. 17¹⁰, from נָחַת, common in Aram., only poet. in Heb.; so Σ *κατέρχονται*, ⚭⚭⚭, נַחְתִּין, ⚭. descendunt. As pointed in ff, it could just be derived artificially from נָחַת by G-K. 20i; but it can be naturally only the Nif. of הָחַת, with the unsuitable sense, “unto Sheol are they affrighted.”

14. וַיֹּאמְרוּ] *And yet* they say, etc.: the וַיֹּאמְרוּ introducing a *contrasted* idea (Dr. 74β; cf. Gn. 19⁹ 32³¹, 2 S. 3⁸). [Ἐ λέγει δέ: so ἀπ' ἐμοῦ and βούλομαι—sing. for pl. of ἔγωγε, “to reduce the number of the godless of which v.¹⁴ speaks to a minimum” (Be.).]

15. Ἐ om. (supplied in ^B from Θ),—no doubt on account of its blasphemous character.

16. כִּנְיִי] in pause for כִּנְיִי: see on 16⁶. [The rhythm is apparently 3 : 4 (cf., perhaps, 4^{12. 20}), which is very rare (see Gray, *Forms*, pp. 176, 181 f.): note that in 22¹⁸, where ^b recurs, the rhythm is 4 : 4.]

17. כַּמָּה] *How often?* not an exclamation, but a question, and a sceptical one: how often does it really happen that this fate overtakes the ungodly?

חַבְלִים] might mean (a) *cords* (to ensnare; so Del.), with reference to 18¹⁰⁻¹² (חַבְלֵי, in v.¹⁰), but יַחֲלֶקֶת, *distributes*, is not very suitable to “cords”; (b) *pains* (Ges. *Thes.*, Hi., EVV. *sorrows*); but the word in this sense is elsewhere used only of *birth-pangs* (Is. 13⁸ 26¹⁷ al.; Ἐ here ὠδίνες); (c) *portions* (lit. (measuring) lines, Mic. 2⁵ al., used in a fig. sense, Ps. 16⁵ (The *lines* have fallen to me in pleasant places), and often also in the derived sense of *measured portion*, or *lot* of land, Dt. 32⁹ al., here, with reference to 20²⁹, in the sense of *lots in life*, Ges. *Addenda* to *Thes.* p. 87, Ew. Di. Bu.; but “portions” alone, without any qualification, is too vague and indefinite to be probable; and Ps. 16⁵ (with נַפְלֵי לִי and בְּנַעֲמִים) hardly justifies the use of חַבְלִים absolutely of *lots in life*: as Du. says, it only suggests naturally portions of *land*. Lots in life would be rather חֲלָקִים, 20²⁹ 27¹³ 31², Is. 17¹⁴. Ἐ ὠδίνες δὲ ἑξοσίου αὐτοὺς ἀπὸ οὐργῆς; whence Me. Sgf. יִחַזְקֵם מֵאָפוּ חַבְלִים; but מֵ is very improbable (for the frequent confusion of ב and מ between LXX and MT., see *Samuel*², p. lxxvii); Du. better, יִחַזְקֵם בְּאָפוּ חַבְלִים, *Cords take hold of them in his anger* (but Du. takes אָפוּ with the next stichos), as Bildad had maintained, 18¹⁰.

19. אֱלֹהֵי] [if retained, Job is either citing a sentiment of the friends, and it is necessary in English to prefix, with EVV.

(Ye say); see on v.¹⁶: or the v., together with v.²⁰, is still dependent on the כמה of v.¹⁷ and like that v. a sceptical question: so Be.^T. But Be.^K adopts Ley's suggestion to read אֵל for אֱלֹהִים (so also Du., who regards Gr's ἐκλίποι as a free rendering of אֵל-יִצְפֵּן). The position of אֱלֹהִים before the vb. has no apparent justification, and with אֱלֹהִים the distich is rhythmically suspicious (4 : 3; see 17¹⁴ n.): if אֵל is read, the rhythm is normal—3 : 3].

20. [יִרְאוּ] before the fem. עֵינָיו (G-K. 145*ρ*).

כִּידוּ †] if correct, *craft*: cf. Arab. *kāda*, to *beguile* or *circumvent*; *kayd*, an *artful device* (Qor. 7¹⁸² 20⁶²; Lane, 2638*f*). Read פִּירוּ (12⁵ 30²⁴ 31²⁹, Pr. 24²² †), or אִירוּ (v.¹⁷).

21. [הִצָּצוּ] Arab. *ḥaṣṣa* is to *cut* or *sever*, also to *become a portion* (*ḥaṣṣani*, became my portion), conj. iv. *aḥṣaṣtuhu*, I gave him a *portion* or *share*; *ḥiṣṣat^{um}*, a *portion* or *share* (Lane, 579*f*); Eth. *ḥaṣaṣa*, to *curtail*, *diminish*; Ass. *ḥaṣāṣu*, to *cut in two*: in Heb. Pr. 30²⁷, the locusts have no king, יִצְאָה הַצִּדְּוֹת בְּלֹא מֶלֶךְ, yet they go forth *divided (into companies)*, “*divisi, i.e. agmine partito*,” Ges. Hence (1) when the number of his months *hath been apportioned* (to him), so Ew. Schl. Di.¹; or (2) *hath been cut off* (i.e. *finished*: cf. בָּצַע, to *cut off*, but also to *finish*, Is. 10¹², Zec. 4⁹); so Ges. Del. Di.² Bu. Du. But Ew. Grä. Be. Bu. all suggest as possible הִרְצָו, *are cut off*, i.e. *are determined* (see 14⁵). The pl. by attraction to הִרְשִׁיו (G-K. 146*a*); cf. 38²¹.

22. [רָמִים] “*Ins alltägliche wird dieser Sinn abgeschwächt durch רָמִים statt רָמִים nach LXX φόνους (Me. Grä.)*” (Bu.).

23. [בַּעֲצָם תָּמוּ] עֲצָם, lit. *bone*, then *body, substance, of . . .*, is the Hebrew idiom for expressing the idea of *reality*: so Ex. 24¹⁰ (JE) בְּעֲצָם הַשָּׁמַיִם = like heaven *itself*, and often in Ezk. (4 times) and P (14 times †), in הַיּוֹם הַזֶּה (or עַד עַצְמָם, to express *this very day*. Cf. Aram. בְּרָם, and ܒܪܡܐ (with sf.), lit. *bone*, used often in the same sense (so perh. once in Heb., 2 K. 9¹³). In Arab. عَيْنٌ, *eye*, is used similarly (Del.; Lane, 2216*c*-2217*a*).

[בְּלֹא] *Lex.* 481*b* (bottom).

[שלאנו] a *lapsus calami* for שאנו (12⁵), due to a scribe's eye accidentally lighting upon the following ושלי (Ol. Di. etc.).

[שלי] = שָׁלוֹ, 16¹² 20²⁰; cf. Jer. 49³¹ שָׁלוֹ (Kö. ii. p. 144; cf. G-K. p. 240n); the י merely secures the consonantal character of the ו (Kö. ii. p. 83).

24. [עטיניו] In NH. עטן is to *put in*, of putting olives into a *vat* or press; in Arab. عطن is to put hides into a corrosive fluid to remove the hair; NH. מַעְטָן is an olive-*vat*, in which olives are kept till they are ready for the press (*NHWB*, s.v.). עטן will thus have denoted some vessel: we may render here *pails*. Ἐ ἔγκατα, ὕ viscera, ט ביווי, his *breasts* (so Rabb., EVV.), ש צממותיו his *sides* (flanks)—all guesses, to suit the || עצמותיו. Be. Klo. עֲטָמִיו †, his *loins* (with חֵלֶב for חֵלֶב) = Syr. ܥܬܡܝܘܢ (= יָרֵךְ, Gn. 32³² and often; really the same word as Heb. עֲצָם = عظم, *bone*, Dr. 178, p. 226): precarious, and unnecessary.

[ישקה] cf. Pr. 3⁸ וְשָׁקִי לַעֲצֻמוֹתַיָּךְ וְיִשְׁקֶנִי וְיִשְׁקֶנִי.

25. [אכל ב'] the ב' partitive, as Ex. 12⁴³ בּוֹ יֹאכַל בּוֹ, Ps. 141⁴ בְּלֶחֶם בּוֹ, Nu. 11¹ etc.

26. [יחד] notice the emphatic and idiomatic position of יחד at the beginning: as 19¹³ 24⁴ al. (*Lex.* 403, 1b).

27. [עלי תחמסו] (wherewith) ye *deal violently* against me (G-K. 155^k), cf. Ἐ ἐπίκεισθέ μοι; Du. תַּחְפְּשׁוּ, (which) ye *search out* (Ps. 64⁷) against me; Be.^K (cf. שֶׁחֶסֶד, תַּחֲשׁוּן) (which) ye *devise* (Pr. 3²⁹ רַעַח רַעַח עַל רַעַח, 6¹⁴ 14²²) against me. [Jacob (*ZATW*, 1912, p. 287) תַּחֲמָסוּ; cf. סֹסְמָסָא, *to meditate*.]

28. [אהל משכנות רשעים] I MS^K 111, ὕ om. אהל; so Be. Du. Bu. Cf., however, for a syn. in the gen., 37⁶ מְטָרוֹת עֲזוֹ; Ps. 26⁸, Is. 25¹² מִבְּצַר מִשְׁנֵב חוֹמוֹתַיָּךְ, 13¹⁹: מִשְׁכָּה is a poet. amplificative pl., G-K. 124^b; Kö. 260^f. [Thus there is no stylistic objection to אהל, and, since Ἐ(Θ)שט agree with אהל, the textual evidence for the omission of אהל is of very little weight. If on rhythmical grounds it is necessary to omit a word in ^b, it would be better to omit איה there, איה in ^a governing both lines (as does איה in 22⁴), and being united with בית under a single

stress (cf. probably Jer. 2⁶); in this case, or, if we stress אִיה, and with Ehrlich omit האמרו, בִּי האמרו, the rhythm is normal—3 : 3. In 31 it is 4 : 4 (אִיה being stressed, as, e.g., Ps. 42⁴); but both lines lack the cæsura within the line characteristic of this rhythm (Gray, *Forms*, 160, 164, 169).]

29. [שָׂאֲלָתֶם] G-K. 44d, 64f.

שָׂאֲלָתֶם has in Heb. opposite meanings. הִבִּיר (often) is to *recognize, regard*; but the Pi. נִבֵּר is to *treat as foreign* (denom. from נִבְּרִי, Bu.), *misunderstand* in 1 S. 23⁷ (but rd. here סָנַר or מָכַר), Dt. 32²⁷, Jer. 19⁴ †, but Jb. 34¹⁹ † it is to *regard*: the Nif. in La. 4⁸ † is to *be recognized*, but in Ps. 26²⁴ † to *make oneself foreign, disguise oneself, dissemble*; the Hithp. in Pr. 20¹¹ † is to *let oneself be recognized*, but in Gn. 42⁷, 1 K. 14^{5, 6} to *act as a foreigner, to disguise oneself*. In Arab. *nakura* is to *be ignorant of*, Qor. 11⁷³; to *deny, repudiate*, Qor. 16⁸⁵; conj. ii. to *make unknown, disguise*, Qor. 27⁴¹, iv. to *be ignorant of*: in Syr. ܐܢܝܢ is to *recognize*, ܢܦܝܢ (twice), to *repudiate* (but PS. 2378 would read ܢܦܝܢ, *treat as alien, repudiate*, etc.). Nöld. (*Beiträge*, ii. 96) sees in these usages different applications of the idea of *foreign* (cf. נִבְּרִי, נִבֵּר, to *look closely at what is strange*, and hence to *recognize*, but also to *avoid* a thing as something unknown (*munkar^{an}*): so Ges. in *Lex. man.* (see *Thes.* 887b, top). The most natural sense here is *recognize, regard* (as 34¹⁹), carrying on the question in ^a (Ew. Bu. al.); Del. Di.², however, “And their tokens ye will not misunderstand?” (“*werdet ihr doch nicht verkennen?*”).

30. [לְיוֹם רָג'] That *in view of* (or, as we should say, *against*) the day of calamity the evil man *is withheld*: חָשַׁךְ לְ, to withhold, keep back, *in view of*—in 38²³ in order to utilize, here in order to *spare* (cf. sq. כִּן, 33¹⁸, Ps. 78⁵⁰, abs. 2 K. 5²⁰: cf. לְיוֹם (= *for, against*, rather than *in*) in Ps. 81⁴, Pr. 7²⁰, Is. 10³ = Hos. 9⁵. EVV. with Rabb. “is reserved to” (cf. Pr. 16⁴); but the context shows that here this sense is impossible: it would simply stultify Job’s argument. RVm. rightly, “is spared in.” בְּיוֹם (twice) would, however, undoubtedly be clearer; and it is possible (Di.) either that words have fallen out which would make v.³⁰ (= “reserved for”) express the opinion of

Job's opponents, or that an original ביום (so Di. Sgf. Be. Bu.) has been altered (twice) into ליום on dogmatic grounds.

[עברות] the pl. as 40¹¹. ע(θ)ברתו, perhaps rightly.

לובל [יובל] is to lead *along*, especially in a procession (v.³² 10¹⁰), but not, at least not elsewhere, (ע) to lead *away*: (ג)ל (Me. Di. Gr. Be. Bu.) is a probable emendation. Me. Di. Be. Bu. יגל (יבל); but where a *class* of persons is referred to, as here in רע, Hebrew poets often alternate between sg. and pl., and ע already agrees with θ (ἀπαχθήσονται Τίς).

31. על פניו] as 6²⁸ 1¹¹. ^b Dr. 154; cf. 7²⁰ 19⁴ 23¹⁰, Am. 3⁸.

32. [קברות] as 17¹ [n.].

גדיש 'ג is a *sheaf* (5²⁶, Ex. 22⁵, Jg. 15⁵): read גדיש = Arab. *jadath*, a *sepulchre* (Qor. 54⁷).

ישקוד [שקר] is to be *wakeful* (Ps. 127¹), with the collateral idea of *watching* (Jer. 1¹² 5⁶ al.). The tomb is supposed to be a fine one: the effigy of the deceased stands above it; and the poet imagines him to be watching over it himself. But many, as Häv. Ol. Hi. Reuss, Me. Bu., who render "one watcheth," and Me. Du. St., who read ישקודו, "men watch," suppose the meaning to be that so far from being forgotten, as Bildad had declared (18¹⁷), the memory of the evil man is honoured, and care is taken (cf. שקר in Jer. 1¹²) to guard his tomb against desecration. ע(θ) καὶ αὐτὸς ἐπὶ σωρῶν (over the *sheaves* produced by his estate) ἡγρούπησεν; cf. Ra. ועל גדיש ישקוד ועל הנדישים. כשהוא נקבר אצל הנדישים.

33. [רגבי] 38³⁸ †. [Cf. ἐργάβ, ἀργάβ, in 1 S. 20¹⁹. 41 ע.]

נחל] [commonly *torrent-valley*, *wady*; but it is very far from obvious why the rich man's grave should be in a *wady*. Therefore Jacob has suggested that here] נחל = *dust* (as in Chr. Pal.); ZDMG lv. 141 = ZAW xxii. (1902) 102. [Jacob observes that in the Chr. Palestinian Aramaic dictionaries נחל commonly renders the Greek σποδός: so, e.g., in Heb. 9¹³ σποδὸς δαμάλεως is rendered נחלא דענלחא; and in Is. 61³ ἀντὶ σποδοῦ ἄλειμμα εὐφροσύνης, הלף נחלא מישח רביסם; so also in Gn. 18²⁷, Jon. 3⁶, σποδός; and in Ex. 9¹⁰ αἰθάλη are rendered by נחל: see the texts in *A Palestinian Syriac Dictionary containing Lessons from the Pentateuch*, etc., ed. A. S. Lewis.]

יִמְשׁוּךְ] apparently intrans. (cf. Germ. *ziehen*), to *move along in a line*, as (in a *military* sense) Jg. 4⁶ (cf. v.⁷, trans.), 5¹⁴ (perhaps), 20³⁷ (Ex. 12²¹ is dub.).

34. הַבֵּל] adv. acc. = *idly, in vain*, as 9²⁹.

וְתִשׁוּבוֹתֵיכֶם] an extreme case of the *cas. pendens*, without the usual resumption by a pron. (Dr. 197): cf. 1 S. 20²³, 1 K. 6¹², 2 K. 22^{18b-19}, Jer. 44¹⁶, Dn. 1²⁰, Is. 66¹⁸, Hos. 8¹³ מֵ, Ezk. 1¹³ מֵ, 10²² (Dr. 197, *Obs.* 2; G-K. 143a, β; Kön. iii. 341f, i): and your answers—there remaineth (*sc.* of them) (but) faithlessness! = and your answers remain (but) faithlessness!

CHAPTER XXII.

2. [יסכן] cf. on 15³.

[כי] (Nay:) *for*; see 5²; *Lex.* 472a.

[עלימו] if correct, must be another case of the anom. sing. for עליו; see on 20²³.

3. [תתם] G-K. 67g. Strictly an Aramaizing form, though found in early Heb. (ויִתּוּ, Ex. 13¹⁸), and often, no doubt, due only to the punctuators.

6. [אָחִיךָ] so B Gi. and most MSS, edd., *CSU*; Baer (p. 46) with many MSS, *T* and Kimchi אָחִיךָ. The sense in either case is the same, the sg. being obviously intended in a general sense.

7. [מים] emphasized both by position and by the connection of לָא with it instead of the vb.; cf. *Lex.* 518b, bot.]

8a. Dr. 197. 3; cf. Jg. 17⁵ וְהָאִישׁ מִיכָה לֹא בֵית אֱלֹהִים, Pr. 24⁸.

[נשוא פנים] 'נשא פני פ' is to *lift up the face* of a suppliant (opp. 'השיב פני פ' 1 K. 2¹⁶) = *receive favourably*, Gn. 32²¹ etc.; so נשוא פנים, *lifted up in regard to face* (like נִשְׂאֵי פָשַׁע, etc.) means *one viewed favourably, held in repute*; so 2 K. 5¹ (of Na'aman), Is. 3³ 9¹⁴ †.

9. [יִדְבָּא] 'ו' is an implicit *accus.*: cf. Gn. 4¹⁸; and see G-K. 121b. *CSU* יִדְבָּא (so Me. Sgf. Be.^K St.), but no doubt merely assimilating to ^a. If חרכא had originally stood here, why should it have been changed to the less obvious construction יִדְבָּא? [A *deliberate* change is certainly improbable; yet in this pointed attack on what Job has done, the 2nd pers. alone seems natural. The vaguer passive is less probable even than the oblique references in v.⁸—even if that v. be original and not a gloss.]

[10. Note the numerous bh, pi, and ph sounds, and the further assonance—*pahad, pahim.*]

11. "Or seest thou not the darkness, and the abundance of waters that covereth thee?" yields a poor sense. Rd. with C ($\tau\delta\ \phi\hat{\omega}\varsigma\ \sigma\omicron\iota\ \sigma\acute{\alpha}\kappa\omicron\tau\omicron\varsigma\ \acute{\alpha}\pi\acute{\epsilon}\beta\eta$) Me. Bi. Du. [and to the improvement of the rhythm and parallelism] אֲוִרְךָ הִשְׁךָ (Wr. Perl. Gr. Du. Be.^K אֲוִר הִשְׁךָ) "*Thy light is darkened* (the fate of the wicked in 18⁶) that thou seest not, and abundance of waters doth cover thee."

ושפעת מים תכסך] so, *verbatim*, 38^{34b}, but of literal waters descending in a storm, cf. Is. 60⁶ שֶׁפַעַת גַּמְלִים תִּכְסֶּףּ.

12. גְּבֵהָ שׁ the pred. a subst., acc. to Dr. 189. 2, G-K. 141c; cf. 8⁹, Ps. 92⁹ וְאַתָּה מְרוֹם, lit. Thou art *loftiness*. [S (through dittography) הַגְּבֵהָ, which Be.^K thinks possibly right.]

וְרֹאֵה רֹג the "head" or "top" of the stars is a strange expression, and (Bu.) has sense only if we read וְרֹאֵה (C ,—but connecting with ^a; Be.^K alt.), or וְרֹאֵה (Mich. Sgf. Be.), or וְרֹאֵחַ (Gr. Königsb.), or וְרֹאֵה (Be.^K alt.), "And he (God) looketh (*i.e.* looketh down) upon the top of the stars,"—an idea not clearly expressed or very probable in itself. More probably, as Bu. suggests, רֹאֵשׁ is an incorrect dittogr. of וְרֹאֵה, "And see the stars, how lofty they are!" [The rhythm thus becomes normal—3 : 3.]

רָמִי G-K. 20i. For 12^{b-16} C has only τοὺς δὲ ὑβρεὶ φερομένους ἐταπεινώσεν (= 15^{b-16a} ?).

13. וְאָמַרְתָּ see on 15³²; and cf. Pr. 5¹² וְאָמַרְתָּ. The metheg shows that אָ is the 2nd syll. before the tone: the אָ is consequently, as classical Heb. requires, the אָ *consec.*, giving the verb a frequentative force, *art in the habit of saying* (G-K. 112m).

הַבַּיְעָד G-K. 100l.

14. חוּג is properly a *circle* (see on 26¹⁰); but it must denote here the round dome, or *vault*, of heaven, above the clouds: cf. Is. 40²² חוּג הָאָרְצִים וְיוֹשְׁבֵיהֶם כַּחֲנָבִים, where (as חוּג הָאָרְצִים shows) חוּג הָאָרְצִים must also be the *vault* of heaven (apparently) resting upon the earth, and (cf. וְיוֹשְׁבֵיהֶם כַּחֲנָבִים) at a considerable distance above it.

15. עוֹלָם [Chajes (see Ges.—Buhl¹⁵) עוֹלָם, the *unrighteous*.

16. קָמַטוּ 16⁸.

עַתָּה so Mass. (Baer, p. 45); a circ. cl., as more usually with לֹא alone (34²⁴; *Lex.* 519^b, e) or וְאִי (5⁹). 20 MSS have the easier קָמַטוּ (15³², Lv. 15²⁶, Qoh. 7¹⁷).

נָהַר] acc. of product (G-K. 121^d); cf. Is. 24¹² (where the *order* is the same as here), Mic. 3¹².

17. לָמַד the direct narrative (^a) changing into the oblique (Ps. 64^{6b}, after כִּי), as 19²⁸ ff. But עָשָׂה לָּנִי, probably rightly.

18. Cf. 21¹⁶ n.

19. וַיִּשְׂמְחוּ . . . יִרְאוּ cf. Ps. 107⁴² 69³³, 1 S. 19⁵. E ἰδόντες δίκαιοι ἐγέλασαν, ἄμεμπτος δὲ ἐμυκτήρισεν, whence Du. Be.^K וַיִּשְׂמְחוּ . . . יִרְאוּ (but not לָּנִי), on the ground that the downfall of the ancient מַתִּי אֵן would only be witnessed and triumphed over by their contemporaries. The past tense is certainly here more forcible.

20. קִרְיָנוּ] A strange and improbable collective word for *opponents* (“Aufstand = Insurgenten”; Kō. ii. 60): for the anom. קִי, cf. Ru. 3², and (always) קִרְיָנוּ (G-K. 91^f, cf. 61^c, end). Ol. al. קִרְיָנוּ, or, in view of the pl. יִתְרָם in ^b, קִרְיָנוּ (Ps. 18⁴⁰, Dt. 33¹¹), with נַחְרוּ for נִכְחַר. But E (Θ) (εἰ μὴ ἠφανίσθη) ἡ ὑπόστασις αὐτῶν = יִקְמָם (Gn. 7⁴⁻²³, Dt. 11⁶ †; E in Dt. ὑπόστασις), *their living substance*: so Me. Wr. Gr. Bu. St.; probably rightly.

21. וְשָׁלֵם] and *be at peace* (sc. with Him); cf. Ps. 7⁵ וְשָׁלֵם, my *peaceful one* (my friend). שָׁלֵם elsewhere is to *be complete*, 1 K. 7⁵¹ al.; to *be whole, uninjured, prosperous*, Jb. 9⁴ †: the thought “And be prosperous” (the 2nd imper. expressing the *consequence* of the first, as often, G-K. 110^f) would, however, unduly anticipate ^b and ^{26ff.}, and be out of place. The Hif. is more distinctly to *make peace* (Dt. 20¹⁰ al.), and perhaps וְשָׁלֵם should be read (Bu.).

בָּהֶם] = *in them* = by that course of action, as Ezk. 33¹⁸; עֲלֵיהֶם, Ezk. 18²⁶ 33¹⁹; G-K. 135^p (in Is. 30⁶ 38^{16a, b} 64⁴ the text is most uncertain: Zeph. 2⁷ rd. עַל הַיָּם).

תְּבוֹאֲתָךְ] a grammatical *monstrum*; see G-K. 48^d. Rd. either תְּבוֹאֲתָךְ, *thy increase* (E ὁ κάρπος σου, ST , and most

moderns) or (Bu. St.) תְּבוֹאָה, will *come to* (or *upon*) *thee* (בָּא, as Dt. 33¹⁶; the sf. as often, though elsewhere usually in a hostile sense, 15²¹ 20²², Pr. 10²⁴ 11²⁷, Ps. 36¹² al.; see, however, Ps. 119^{41. 77}). תְּבוֹאָה, literally *in-come*, used specifically (Ex. 23¹⁰ al.) of crops *brought in* from the field, is used often, especially in the Wisdom-literature, in the fig. sense of *gain, profit, advantage* (31¹², Pr. 3^{14b} 8^{19b} 10¹⁶ 16⁸ 18²⁰).

23. [תְּבַנְנָה] anticipates ²⁵ unduly, and also makes it difficult to carry on the force of אָם to ^b. Ἐ καὶ ταπεινώσεως σεαυτόν, whence Ew. Di. תְּעַנְנָה (Ex. 10³) = *humbling thyself* (constr. as 11^{18b}, see note: Dr. 163); Bi. וְתַעֲנֶנָּה (Ps. 116¹⁰); Be. Du. St. וְתַעֲנֶנָּה; Me. Sgf. Gr. וְתַכְנִיעַ (1 K. 21²⁹, 2 K. 22¹⁹; abs. Lv. 26⁴¹, 2 Ch. 12^{6. 7}): Be.^K Bu. either of the two last. תְּעַנְנָה is the neatest of these suggestions; but the repetition of אָם before חֲרַחֵק would be also an improvement.

24. [וְיָשִׁית] Ἐ θήσῃ (without καί), whence Me. Gr. תְּשִׁית; but וְיַשִּׁיחֶה (Bi. Hfm. Bu.) carries on the sentence most smoothly. Ἥ dabit (= וְיַשִּׁיחֶה), but entirely altering the sense, Dabit pro terra silicem, et pro silice torrentes aureos.

[בְּצַר] v.²⁵ †. The exact meaning is uncertain; but probably from √ בְּצַר, to *cut off, a fragment* or *nugget* of gold: sing. coll. *ore*, pl. (v.²⁵) *nuggets*. Ges. *Thes.* compares Arab. *tibr, dust, nuggets, or crumbled particles* of gold, before it is wrought (Lane, 293), from √ *tabara, ii. to break in pieces*. Ἐ(Θ) πέτρα confuses with צֹר.

[וּבְצֹר נְחָלִים] and among the rocks (not *stones*, EVV.) of the wadys, though צִרְיִי (1 S. 24³) would be better. Some 65 MSS, Θצצ צִרְיִי; but the || על עַפְרִי suggests strongly a *place*. “*וּבְצֹר* might well be a faulty repetition of *בְּצַר*: from what remains in ^b וּבְחֹל יָמִים אֹפִיר (cf. 6³) might be easily restored” (Bu.^{1. 2}).

[אֹפִיר] short for בְּתָם א' (28¹⁶, Is. 13¹², Ps. 45¹⁰ †); once, later, א' וְהָבֵא (1 Ch. 29⁴ †).

25. [בְּצַרְיֹךְ] In pl. with an intensive force. Ἐ σου . . . βοηθὸς ἀπὸ ἐχθρῶν, prob. = בְּצַרְיֹךְ; β. a paraphrase of צֹר, as Ps. 17(18)² 18(19)¹⁴ 77(78)³⁵ 93(94)²². § כַּבְּיֹנֵךְ, probably the same; cf. § Ps. 19¹⁴ 78³⁵. Ἥ contra hostes tuos = בְּצַרְיֹךְ.

לתועפות] Nu. 23²² = 24⁸ לוֹ רֵאִים בְּתוֹעְפוֹתָם, Ps. 95⁴ † ותועפות הרים † לוֹ. An uncertain and perplexing word. The Rabb. guessed *strength* (חֹזֶן, חֹזֶן); and so AV. Nu. Ps. and AVm. here (“silver of strength”): but the rendering has no philological support. Moderns generally derive by metathesis from Ar. $\sqrt{yapha'a}$, to *ascend a hill*; *yapha'*, *yaphā'* (Gn. 49²⁶, Ex. 17⁹ al. Saad.), a *hill*; *yāphi'*, *tall*, getting thus the meaning *eminence*, *height*. This would suit Nu. (RV. *horns*) and Ps. 95 (RV. *heights*), but badly here; for *lofty piles* (Di.), or *long bars* (Hi.; Di. alt.), is not a probable application of the idea of *lofty*; and we should, moreover, expect ותועפות כסף. Del. “Silber höchsten Glanzes,” from *יפע in its Heb. sense of *shine*; cf. Hif. הופיע, and יפעה, *eminentia*, *splendor*, Ezk. 28¹⁷ †: of this, RV. “precious silver” is no doubt a paraphrase. But a sense suiting also Nu. Ps. is needed. Wr. עופרת, “and silver shall be *lead* to thee”; but this reverts rather awkwardly to the thought of 24. A || to ישרי is desiderated; hence Bu. St. תורתו (cf. 22); Du. טוטפות, *headbands* or *frontlets* (Ex. 13¹⁶, Dt. 6⁸ 11¹⁸ †), intended as a fig. designation of the same idea. Σ ἀργύριον πεπυρωμένον (? Tg. עפרי, Del.: v. Levy).

27. [The rhythm (3 : 2) is unusual but hardly impossible (17¹⁴ n.), but Σ in ^b (δῶσαι δέ σοι ἀποδοῦναι τὰς εὐχάς) may have read ויתן at the beginning of the line: this (cf. Ley in Be.^T) is scarcely the original; but possibly ותדר (|| ויתן) may have stood before ונדרוך תשלם (|| וישמעך): then cf. Ps. 61^{6a 9b}.]

28. [ותגזר] גזר, usu. in Heb. to *cut*, *divide* (e.g. 1 K. 3²⁵); in Aram. (e.g. גזר תעני, to *decree a fast*, Jl. 1¹⁴ Σ , Σ 1 K. 21⁹ Σ), and NH. to *de-terminate*, *re-cite*, *decree*. So in OT. only Est. 2¹ and B. Aram. Dn. 2²⁷ 5¹¹ † *determiners* (of fate); גזרה, a *decree*, Dn. 4¹⁴. 21 †. The ג, as 3⁴.

[ואמר] Ps. 19³. 4 68¹² 77⁹, Hab. 3^{9†}.

[ויקום לך] both תגור and יקום are *jussives*: Dr. 152, iii., G-K. 159d; cf. Pr. 20²⁵, Ps. 104²⁰ ויהי לילה קִיִּשְׁתַּחֲשַׁךְ וַיְהִי לַיְלָה.

[נגה] The pf. as 5²⁰.

29. נגה stands here, as Jer. 13¹⁷, Dn. 4³⁴ Aram. (cf. Σ נגה), for נגה (G-K. 23f), which ought doubtless to be read: for שח

עֵינַיִם, cf. Is. 2¹⁷ וַיִּשָׂא נִבְהוּת הָאָדָם: the opp. נִבְהָה עֵינַיִם, Ps. 101⁵ (cf. 18²⁸), and Is. 5¹⁵ וְעֵינַי נִבְהִיִּם תִּשְׁפֹּלְנָה. 𐤏𐤏, now, has been taken in two ways: (1) "when men have abased (thee), and thou sayest (complainest), 'Pride!' then (Dr. 124) he will save him that is lowly," *i.e.* when proud men assail thee he will defend thee, provided thou hast shown becoming penitence and humility (Röd. Ges. *Theo.* 1466, Hi. : abased, as Pr. 25⁷); (2) "If they (thy ways, v.²⁸) are depressed (cf. Jer. 13¹⁸), then (cf. Dr. § 153) thou sayest (= wilt say; but?) 'Up!' and he saveth him that is lowly," *i.e.* when misfortune overtakes thee, thy confidence in God gives thee courage to overcome it, and He will again give prosperity to the lowly (Ew. Del. Di.). But it must be obvious how strained each of these renderings is, and to what various objections each is open: the omission of an object to תִּשְׁפִּילוּ in (1), the unheard of sense of נִוָּה in (2), and the disconnection caused by the awkward change from the 2nd to the 3rd pers. in both. There is a strong presumption that ^a is || to ^b; hence Bu. 𐤁𐤏 𐤀𐤋𐤐𐤁 𐤏𐤏, "For God abaseth pride" (Is. 13^{11b}, Ps. 18²⁸, where תוֹשִׁיעַ is also opp. to תִּשְׁפִּיל); Be. (הַנְּאֻהָ) 𐤁𐤏 𐤀𐤋𐤐𐤁 (יִשְׁפִּיל) 𐤀𐤏 𐤏𐤏 𐤀𐤏 𐤏𐤏, "For he abaseth the lofty and the proud" (את, as Is. 41⁷ 50⁴; G-K. 117d: 𐤏𐤏 (so Be.^K), as Is. 2¹²); Du. 𐤁𐤏 𐤀𐤋𐤐𐤁 𐤀𐤏 𐤏𐤏, he abaseth the word of pride. 𐤏 already had ותאמר; but any one of these emendations yields the required sense. Du.'s deviates least from 𐤏𐤏: but 𐤁𐤏 𐤀𐤋𐤐𐤁 is doubtful; and Bu.'s is in form preferable to Be.'s.

30. 𐤁𐤏 𐤏𐤏] if correct, the *non-innocent* = the *guilty*: 𐤁, as in Eth. (the common neg.) and Rabbinic; otherwise in OT. only presupposed in the explanation of 𐤁𐤏-𐤏𐤏, 1 S. 4²¹. 𐤁 and the periphrasis are alike improbable. ^b shows that Job himself cannot be referred to, and we should expect something like למענך, *for thy sake*, in ^a. 𐤏(𐤐) for ^a has ῥύσεται ἀθῶπον, 𐤏 salvabitur innocens. Me. Be.^K 𐤀𐤋 (Ley, 𐤀𐤋𐤐𐤁) for 𐤁 (which, however, will not suit the emendation 𐤀𐤋𐤐𐤁 in ^{29a}), with תִּפְּלִיט (𐤐) in ^b. 𐤀𐤏 (Reiske, Dathe), with ^b תִּפְּלִיט, would give a good sense. Du. 𐤁𐤏 𐤏𐤏 𐤏𐤏 (with 𐤏𐤏, as 𐤏𐤏, in ^b) is clever and in itself suitable, but deviates a good deal from 𐤏𐤏.

CHAPTER XXIII.

2. [גם-היום מרי שחי] $\text{\textcircled{C}}$ *καὶ δὴ οἶδα ὅτι ἐκ χειρὸς μου ἡ ἐλεγχίς ἐστιν*, whence Ew. מִירוּ for מְרִי, Me. נִם יִדְעָתִי מִירוּ שְׁחִי (= is occasioned by Him); Be.^K מְשַׁרְי (?) for מְרִי. [It is questionable whether Me. is right in concluding that $\text{\textcircled{C}}$ read נִם-יִדְעָתִי for נִם-הַיּוֹם: it is quite as probable that $\text{\textcircled{C}}$ read נִם-הַיּוֹם and that in this text, which would be clearly inferior to $\text{\textcircled{H}}$, יִדְעָתִי was a mere dittograph from יִדְעָתִי in the following v. The particle נִם is in Job most commonly translated by *καὶ* simply: so 1⁶ 2¹ 13¹⁶ 16^{4,19} (*καὶ νῦν* = נִם עַתָּה) 18⁵ 30⁸; occasionally by *καί* and another particle: so once by *καὶ . . . μέν* (12³), once by *καί . . . ἄρα* (31²⁸), by *καί γε* in 30², and double *καί γε . . . καί γε* (= נִם . . . נִם) in 15¹⁰. Possibly, therefore, *καὶ δὴ* may have been here another unusual equivalent for נִם: but the only other occurrence of *καὶ δὴ* in Job renders נִם כִּי עַתָּה (6³); as *δὴ* there renders the temporal עַתָּה, so here it may render the temporal הַיּוֹם; and as *καί* there renders the כִּי, so here the נִם.]

[גם-היום] *to-day also* is the most obvious rendering; *even to-day* (RV.) is equally legitimate (see BDB, *s.v.* נִם, 2); but it is not easy to explain this emphasis on *to-day*, except on the assumption, clearly demanded by the alternative rendering, that the debate has already occupied more than one day. If this assumption is not to be allowed, it is necessary to emend, and no emendation can safely claim the support of $\text{\textcircled{C}}$ (see preceding n.). If the point is: in spite of all that has been said in this debate, the debate being conceived as confined to a single day, נִם עוֹד *still* (with emphasis) would be suitable; but this, like אַמֵּנִם (Be., who compares 9² 12²) or נִם הִנֵּה (Sgf.), would not have been easily corrupted into $\text{\textcircled{H}}$ or $\text{\textcircled{C}}$.]

מְרִי (Dt. 31²⁷; בית מרי, Ezk. 2^{5,6} al.), *defiance* (G-K. 141c), viz. against the acknowledgment of God's justice, and exhorta-

tions to submit to Him: cf. (Bu.) the utterances which accompany his "complaint," 7¹¹⁻²⁰ 9²⁷⁻³¹ 10¹⁻¹⁷ 21^{4ff.}. מַר טַיִר, *bitter* (cf. 7^{11c} 10^{1c}), in view of ^b probably rightly. The point here is not Job's defiance, but the continued severity of his sufferings.

יְדִי כְבֹדָה עַל אֲנַחְתִּי] Ew. Me. De. Di. Du. Be. al. (but not Bu.) יָדוֹ: *His* hand (13²¹ 19²¹) is heavy (Ps. 32⁴, 1 S. 5^{6.11}) upon my groaning (3²⁴, Ps. 6⁷ al.)—instead of desisting because of my groaning, His oppressing hand only aggravates it. Bu. (יָדִי) "and yet my hand is [still] heavy (still presses) upon my groaning," *i.e.*, as, after cc. 19, 21 he can claim, he strives to suppress such outbursts of feeling as those in cc. 6-7, 9-10, 12-14. AV. *my stroke* for יָדִי expresses the Rabbinic interpretation מַחְתִּי, Ra. *IE.* מַכְתִּי; *IE.* compares Ps. 77³ (where AV. has similarly *my sore* for יָדִי).

3. יודעתי] The *pf.* after מִי יתֵן (Lex. 678f) occurs only here, and seems hardly consistent with the meaning of מִי יתֵן: Dt. 5²⁶ וְהָיָה מִי יתֵן is not parallel; the *pf.* with וְ cons. is syntactically very different from the *pf.* alone, and in many connections interchangeable with the bare *impf.* (which often follows מִי יתֵן). Should יִדְעֵתִי be read (the *inf.*, as Ex. 16³ al.; cf. on 11⁵)? [If יִדְעֵתִי were omitted with MS^{Ken. 253} § Be.^K the constr. would be as in 19²³ †.]

יִנְאֻמְצָאָהוּ] subordinated to יִדְעֵתִי: cf. 6⁹, Est. 8⁶, Ca. 2³; and (without וְ) Jb. 19³ 32²² (G-K. 120c).

תְּכַוְנֵנִי] apparently a *prepared* or *established place* = a *tribunal*; cf. 29⁷ מוֹשְׁבֵי אֶבֶן בְּרָחוֹב כְּסֵאוֹ, Ps. 103¹⁹; כְּוִינֵן כְּסֵאוֹ, Ps. 9⁸.

6. לֹא אֵדָבָר . . .] *In the greatness . . . (will he) . . . ? Nay, but . . .*; Bu. לֹא . . . בְּרַב גְּדֻלָּתוֹ, Behold in the greatness . . . he would . . . If only . . .

יִשְׂמַע בִּי] *sc.* לְבוֹ (see on 4²⁰), which Du. *metri causa* [but unnecessarily even for this reason] would insert before בִּי. Gr. *ישמע*; but *שמע* sq. 3rd pers. is not found except once, Ps. 92¹², where (like בִּי רָאָה) it means *to hear exultingly of their fate*.

7. שִׂם] [4 MSS, Be. שִׂם. פ] *proponat* would point to שִׂם rather than (Be.^K) שָׂם. E γάρα].

[בּוֹכָה] ptc. properly = *in the state of one in mutual argument* (cf. נִשְׁפָּט; נִדּוֹן, 2 S. 19¹⁰): the Nif. (in a reciprocal sense, even with a sing. subj., like נִשְׁפָּט: G-K. 51d, and see Dr. on 1 S. 12⁷).

עָמוּ [עָמִי, פְּ contra me].

[וּאִפְלִטָה] the Pi. is elsewhere trans.: rd. וּאִפְלִטָה (Qal, as Ezk. 7¹⁶). [Ἐ ἐξαρῶμαι, פְּ perveniat.]

[מִשְׁפָּטִי] 8 MSS, עָפְּ (but both altering besides both the reading and meaning of the v.), מִשְׁפָּטִי, whence Mich. Hi. Du. Be.^K, though upon insufficient grounds, "And I should rescue (Pi.) for ever *my right*."

8. אָהֵלךְ] more vivid and suggestive than the ordinary אֵלֶיךָ.

וְאִינְנוּ Or ^{Kt.} עָ וְאִינְנוּ, presumably on dogmatic grounds.

לֹא אֲבִין לָךְ cf. 9¹¹.

9. בְּעֵשְׁתֶּךָ rd. with § Me. Bu. Klo. Du. St. Be. בְּקִשְׁתֶּיךָ.

[וְלֹא אֶחָז] cf. ¹¹ וְלֹא אֶחָז [cf. out of pause, תָּחַז, Mic. 4¹¹]. On the anomalous jussive form, see G-K. 109k; Dr. §§ 171, 175.

[יַעֲטֶף] not *covereth himself* (as Ps. 65¹⁴ 73⁶ †), but (Ew. Hi. Di. Del. etc.) *turneth back* (as Syr. عَطَفَ, to turn, turn back, PS. 2860; Arab. 'atafa), though אֶעֱטֶף, "I turn back" (§ אֶעֱטֶף, פְּ si vertam me; Du. Be.^K Bu. St.) is better.

[אֲרֵאָה] the sf. is often omitted with verbs like רָאָה, שָׁמַע, etc. [It is rhythmically improbable (unless, which is unlikely, the rhythm intended was 4:4) that it was pronounced אֲרֵאָה (Be.^K): we might rather expect אֲרֵאָה like אֶחָז.]

10. דְּרַךְ עִמָּדִי] the way (that is) with me—which I habitually take, my accustomed path (Ew. Di. Du.). The expression is peculiar. § Gr. Be.^K דְּרַכִּי וְעִמָּדִי, my way and my standing; poor (contrast Ps. 139²): Bu. עִמָּדִי, the way (on which) I stand, the verb chosen being intended to express his continuance upon it; but הִלַּכְתִּי—or rather אֵלֶיךָ—is what in this case would be expected.

[בְּחַנְנִי וְג'] a hypothetical sentence, as 7²⁰ 21^{31b} (Dr. 154; G-K. 159h).

II. [אשרו] אִשְׁרוּ sing. as 31⁷: אִשְׁרֵי pl., reading אִשְׁרוּ (cf. pl. punctuation in, e.g., Ps. 17⁵), or treating sing. as collective; cf. RV.]

אָז] The Hif. intrans., as Is. 30¹¹ הָטוּ מִי אַרְחָה † (|| סורו ירך מִי ירך). [On the jussive form, see ⁹ n.]

12. 'מצות ש' the *casus pendens*: (As for) the commandment of his lips, *well* (or *then*) (י as 15¹⁷ 20¹⁸ 25⁵, Ps. 115⁷; Dr. 124, G-K. 143d: cf. ف, Qor. 3^{49, 50} 26⁷⁵⁻⁷⁷ etc.), I never seceded (Ex. 33¹¹), *sc.* from it, מִצְוַתָּהּ being omitted in poetry for brevity. $\text{Ἐ ἀπὸ ἐνταλμάτων αὐτοῦ καὶ (om. καί, Ἄ) οὐ μὴ παρέλθω}$, whence Me. Sgf. Be.^K St. לא אמיש ש' לא אמיש, "nur die heb. Farbe abschwächend" (Bu.), [but obtaining a distich more easily read as 3:3 than אִשְׁרֵי ; but 14 Heb. MSS om. י, and this alone (without reading 'ממ' for 'מ') gives an easy rhythm].

מחקי] EVV. "more than my necessary food," or (RVm.) "my portion": חק, as Pr. 30⁸ חֲקֵי לֶחֶם הֲקִי 31¹⁶ . . . וחתי; חק לנערהיה; RVm. "more than my own law" or inclination (Ro. 7²³). Neither is probable. Rd. with $\text{Ἐ (ἐν δὲ κόλπῳ μου)}$, Ἦ (both mentioned in RVm.) בְּחֻקֵי (so Reiske, Ol. Me. Di. and most).

13. באחר] usually taken as a case of ב *essent.* (Pr. 3²⁶, Ex. 18⁴, Ps. 35² 118⁷; *Lex.*; G-K. 119z), he is *one*, viz. in purpose, and so unchangeable. But this reads a good deal into באחר; and a verb is desiderated, as (Be.) in other cases (9¹² 11¹⁰ 31¹⁴, Is. 43¹³) before ומי ישיבנו. Bu. and Be. independently proposed בָּחַר, *hath chosen* (|| אָזָה in Ps. 132¹³, Be.); so Du.

אִתָּה וְיֵעֵשׂ] a hypothetical sentence of the same type as 9²⁰ 29¹¹, Pr. 11² (Dr. 153). יֵעֵשׂ (Bu.) is no improvement: the pf. would naturally be followed by י.

[14. The v. is omitted in the MSS of Ἐ , though it may have formed an original part of the ancient version. V.¹⁵ Ἦ occurs in two translations; the first (v.¹⁴ in Swete's text), that of Ἐ ; the second is that of Theodotus: see Hatch, *Essays in Biblical Greek*, p. 217.]

כי] Sgf. Bu. כִּי (|| בְּהִנֵּה).

חקי] [ס. ס. points to חקו; but $\text{Ἦ in me voluntatem suam}$ may well be a paraphrase of Ἦ].

עמו] [*in his mind*: for the idiom, cf. 10¹³ 15⁹; *Lex.* 768*b*].

17. Bi. Bu. Be. Du. om. ל, and מ in ^b. Violent; but this seems necessary? [The omission of ל in MS ^{Ken.} 48 is scarcely more than an accidental return to an original text, if such existed, from which ל was absent: the ל was already in C's text. As emended the second line ופני כסה אפל reads well—and thick darkness covereth my face—the order of the words being as in 5² 14¹⁹ 15³⁰ (Dr. 208 (1)); but ^a is not, perhaps, as a whole, so good a parallel to ^b as the parallelism of the terms חשך || אפל might lead us to expect. Still the present text is intolerable: and other proposed emendations are inferior. Sgf., retaining ל, reads נצפנתי (I was not preserved from the darkness).]

CHAPTER XXIV.

I. [משדרי מן] of the source, or efficient cause, as [Ps. 37²³, Nah. 1⁵] (*Lex. s.v.* מן, 2 e (a)).

[לא נצפנו] being misunderstood in the sense of *are hidden, concealed*, has led to the omission of לא in 2 MSS, ⚭ (διὰ τὴ δὲ Κύριον ἔλαθον ὤραι); and by Mich. Me. Sgf. Be.: the fact that מן נצפן means *be hidden from* in Jer. 16¹⁷ (Be.) is not proof that it must mean it here. Du. for ^a [רין] לא מרוע משדרי לא [רין] נצפנו עחים [עמו] (*are hidden with him*).

[הזור] anomalously from חזה: G-K. 75m. Cf. Is. 16⁸ תָּעַז.

2. [גבולות ישיגו] the half-line is short and weak; and an explicit subject is strongly desiderated. ⚭ has ἀσεβείας, ⚭¹ דרא דטובעיא (the generation of the Deluge), ⚭ *alii*, Saad. قوم (people). Me. Di. Bi. Sgf. Wr. Du. insert רשעים: as the emphasis lies on the deed done, the order גבולות רשעים ישיגו (as Pr. 5⁵; Dr. 208. 2) is best. Bu. (after ⚭) הַפְּהָה (which might easily have fallen out after ימיו), followed by הֵם or הַפְּהָה in v.⁵, which he renders *some . . . others*; but המה points back to something definite [yet see v.¹³ n.]; and *some . . . others* in Heb. is not המה . . . המה, but אֵלֶּה . . . אֵלֶּה. "There are that . . ." (RV.; so ⁹) yields, no doubt, an excellent sense; but it would require יש אשר (Neh. 5^{2.3.4} †), or יש משיגים נ' (or משיגי), Pr. 11²⁴ etc. (*Lex.* 441b, b).

[ישיגו] = יסיגו (Dt. 19¹⁴), from סיג (G-K. 75ee): cf. נִשְׁגוּ for נִסְגוּ (2 S. 1²²), and בעש for בעם (on 5²): G-K. 6k, Dr. on 2 S. 1²². There is a mass. list of 18 words written once with ש in lieu of the normal ס (including Hos. 8⁴ השירו for הסירו; see RVm.); see *Mass. Magna* on Hos. 2⁸ (שָׁה for סָה), and Frensdorff, *Ochlah we-Ochlah*, no. 191, and p. 42. ס for ש is rarer (Am. 6¹⁰, Ps. 4⁷, Ezr. 4⁵).

[וירעו] ⚭ (ποιμνιον εν τιν ποιμηνι αρπάσαντες) = וִרְעוּ (וִרְעוּהוּ) וִרְעוּ,

which Bu., thinking וירעו to be too obvious, adopts; so Me. Sgf. Grä. St. But (Du.) the point may be that they appropriate their neighbours' fields, and feed the flocks upon them openly and publicly, as if they were their own.

3. [For the positions of the vbs. in the two lines, cf. 20¹⁶, Dt. 32^{18, 38}; and see Gray, *Forms of Hebrew Poetry*, p. 67 n.]

4. [עָנִי] so Kt.; Qrê עֲנִי. See on the distinction between עָנִי, *humble* (in disposition), and עָנִי, *humbled, afflicted* (in external state), and on the usage of the two words (especially in the Prophets and Psalms) Dr. in *DB*, s.v. POOR.

[חִבְּאוּ] so Ἐ ἐκρῦβησαν; yet it is doubtful whether the Pual, which occurs here only, is satisfactorily explained by saying that it indicates the violence exercised on the poor. A reflexive, not a passive, would be natural here, and we should perhaps read יחבאו (impf. as in ^a) for יחד חבאו, the Hithp. being used of hiding in fear, or for safety as in Gn. 3⁸, 1 S. 13⁶. The change also gives a rhythmically easier line.]

5. [מַרְסֵּה הַן] as [מַרְסֵּה הַן] = הִיָּה = הִיכִרִין כ ט, as (late Heb., 1 Ch. 13¹², Dn. 10¹⁷ †, Palm., ט Jer.; see *Lex.* 228a, 1089b). As a *new* class is evidently here introduced,—and one consisting, moreover, not of oppressors, but of oppressed,—a word pointing to a fresh subject is desiderated: מַרְסֵּה again *alii*; hence Bu.'s הִים or הִמָּה (as v.²) is very plausible.

[פְּרָאִים] as wild-asses; the פ omitted, as, e.g., Hos. 8⁹ (G-K. 118r).

[בַּפְּעֵלִים] לִפְּ, as Ps. 104²³ (יֵצֵא אֲדָם לַפְּעֵלוֹ), would be better (so 7 MSS).

[מִשְׁחָרֵי לְטָרֶף] G-K. 130a: cf. 18², Is. 14^{19b} 19⁸, Ezk. 38¹¹.

[עֲרֵבָה לוֹ לֶחֶם לְנַעֲרִים] the steppe is food for him for (the double reference of לוֹ, as 2 K. 10¹⁹, Hi.) the children (29⁵). After לוֹ לְנַעֲרִים would be more natural than לְנַעֲרִים: but, though there are parallels (see on v.⁶ 21³⁰) for the individualizing sg. after the pl., the change is here harsh; hence in spite of Θ (ἡτύθη—עֲרֵבָה confused with עֲרֵבָה—αὐτῷ ἄρτος εἰς νεωτέρους) agreeing with Θ, the originality of לוֹ is doubtful. [And in other respects also the present text of v.⁵ must be at fault; for, as Bu. well points out, it admits of no rhythmical articulation, but simply resolves

itself into prose.] Me. Bi.¹ om. לו; Be.^K (perhaps) משחרי לְטָרֶף עֲרֵבָה; Wr. Bu. Be.^T משחרי לְטָרֶף עֲרֵבָה לֹא לֶחֶם לְנַעֲרִים; Du. משחרי לְטָרֶף לֹא לֶחֶם לְנַעֲרִים (לנני = *for those shaken out of the land*).

6. [בלילו] 6⁵. The sg. sf., which cannot naturally refer either (Del.) to שרה or (Ew. Di.) to רשע, is very harsh beside the pl. יקצרו (Dr. on 2 S. 24¹³). And what point is there in their reaping *mixed fodder*? Would this be “reaped”? certainly not all its ingredients together? Still, if correct, it must mean they reap the ingredients of which בליל is made—the בליל would contain things (as beans) which men might eat. They have to content themselves with the coarse food of cattle. Ἐ ἀργὸν πρὸ ὄρας οὐκ αὐτῶν ὄντα ἐθέρισαν (πρὸ ὄρας 15³² = בלא יומו, 15³³ paraphrastic for בָּסְרוּ; οὐκ αὐτῶν ὄντα = בְּלִילוֹ, cf. 18¹⁵); Ṣ has a clear doublet: בְּלִיל = בְּלִיל (PS.), and בְּלִילוֹ = בְּלִילוֹ; Ḥ agrum non suum (בְּשֹׂדֶה בְּלִי לוֹ) cf. Gn. 15¹³: so Hi.) demetunt, מְרֵלָה דְלֵהוֹן = בְּלִילוֹ. The thought of בְּלִי לוֹ, *what is not his* (cf. לוֹ לֹא, Pr. 26¹⁷)—or (Hi.) in a field not his—would not be unsuitable; but the sg. pron. is a difficulty. Hence Me. Bi.¹ Sgf. Du. Be. בְּלִיל, or (Bu. Oort) בְּלִילָה (first misread בְּלִילָה, and then written בְּלִילוֹ), *in the night*.

ורו] יקצרו] Qrê יקצרו, the usual conj.: if בְּלִילָה be read, the Kt. *make harvest* will be right.

ורו] ילקשו the √ in Arab. (see Wetzstein *ap. Del.* here) is to *be* or *come late*, both it and derivatives being used in many different applications, e.g. *lakîs* of *ripe corn*, or of a *child born late* to its parents; cf. [in Hebrew, י. לקש, which in the Gezer Calendar Inscription (*PEFQu. St.*, 1909, p. 20 ff.) probably means the late-sowing, as according to Wetzst. does *ser^{af} lakîs* in Tunis; note that in the Calendar the month of לקש follows the month of sowing (זרע); and 2.] מלקוש, the *late* rain of spring, = Syr. ܠܩܫܘܬܐ, PS. 1972 (which also in Gn. 30⁴² has the sense of ὄψιμος); hence here—not, as RV., *glean* (לְקַט), but—(Pi. *priv.*: G-K. 52*h*) = *take away the late-ripe fruit from the vineyard, i.e. the poorest and scantiest fruit of the year*. Wetzstein's objections (*ap. Del.*) to the interpretations

here given of בליל and לקיש rest upon the mistaken assumption that the reference is to *plundering* tribes, who, it is true, would not, for instance, rob a vineyard except when there were plenty of ripe grapes in it; but, if the reference be to the *helpless* poor, who are obliged to be content with the coarsest and scantiest food that they can get, his objections fall through.

[רשע] so all MSS and Vrss. But the ethical character of the landowner is not here in question: rd. prob. עֵשֶׂר, Bu. Be. Du. Oo.

7. [ערום ילינו] for the syntax, see on 12¹⁷. The similarity of 7^a to 10 suggests that one has been assimilated to the other by some mistake: Bu. proposes for 7^a מִפָּבֶה 7^a. [Du. rejects 7^a as a mere variant of 10^a.]

8. [ירטבו †] see on 8¹⁶.

9. [שָׂד] so Is. 60¹⁶ 66¹¹ †; elsewhere (Jb. 3¹² al.) שָׂד. If correct, cf. the rare Arab. form *thudd*. (Lane, 333); but rd. prob. שָׂד, the pointing שָׂד being intended (each time) to express the meaning *plunder*: cf. ט—בִּינָא (here יִתָּם). So Nö. *Beitr.* ii. 121; Levy, *ChWb.* i. 87b.

[וְעַל עֲנֵי יִחְבְּלוּ] if correct, and take pledges (getting power) *over* the poor. But rd. probably עַל, take *the infant* (Is. 65²⁰) of the poor in pledge: so Kamph. Du. Bu.; Grä. עֲלֵי. The v. coheres badly with the context: vv.⁶⁻⁸ and vv.¹⁰⁻¹¹ both describe the sufferings of the helpless, v.⁹ describes the inhumanity of the heartless. Stud. Honth. would place it after 3 (where it would describe the violence done to the *persons* of the poor, while v.³ describes the violence done to their *possessions*); but the repetition of the same words יתום and יחבלו are somewhat against this being its original place. The alternative is to regard it as a marginal gloss (Sgf. Bi. Bu. Be. Du. St.).

10, 11. [Lines 10^b. 11^b are such exact parallels (on the particular form of parallelism, see *Forms*, p. 70) that in all probability they originally formed two stichoi of the same distich. The simplest theory is, perhaps, that 10^b originally followed 11^b; and that 10^a. 11^a, which seem in a somewhat corrupt form, constituted another distich. The alternative is to regard 10^a as a variant of 7^a, and 11^a as a variant of 6^a (?).

Bu. assumes that the idea of the contrast between the condition of the workers and the work they do was conveyed in two distichs and by four examples: this is possible, though scarcely probable; for Bu. is compelled to assume that the point in ^{10a} has been lost through the substitution of בלי לבוש from v.⁷ for words that had dropped out or become illegible, and to secure the idea in ^{11b} by rendering "between [*dark*] walls they press the oil," *i.e.* produce the means of *light*—a rather artificial interpretation. But even if Bu.'s theory of ^{10a} and ^{11a} were correct, the transposition suggested above would remain probable; for hunger and thirst, nakedness and darkness are a more probable pair of parallelisms than nakedness and hunger, darkness and thirst. For another probable example of separation through textual dislocations of lines originally parallel, see *Isaiah* (I.C.C.), p. 219, on Is. 11^{6,7}.]

10. [רעבים] accus. of state: G-K. 118n.

11. [שורותם] the sf. has no antecedent: rd. either the du. שורותים (Be. Honth. Bu. alt.), or simply שורות. A fem. of שור, *wall*, is unknown in either Heb. or Aram.; שורה is a *row*, as Jer. 5¹⁰ (rd. בשורותיה), and in the Talm. (עשיון שורות שורות ככרם), men arranged *in rows* as (vines) in a vineyard: *NHWB* iv. 425).

[יצהיר] †] denom. fr. יצהר, *make fresh oil*. † meridiati sunt, from צהרים; cf. Parchon, זמן הצהרים ישבו בין שורות הגפנים לשמוח בימי הקיץ.

[יקב] is properly (*v.* Arab. in *Lex.*) a *cavity*,—usually of the cavity in the rocky ground into which the expressed juice ran down from the נת: here, as Is. 16¹⁰, of the cavity (נת) in which it was trodden out of the grapes (cf. *EB* iv. 5311 ff.).

[ויצמאו] Du. (supposing field-robbers to be alluded to in vv.^{10b,11} וינפאו (39²⁴), and *quaff it down*).

12. [מעיר וג'] Whether (as accents) עיר and מתים are connected, as Dt. 2³⁴ 3⁶ + Jg. 20⁴⁸ † (rd. מְתִים for מְתִים), *out of the city of men people groan*, or מתים is subj., *out of the city men groan*, the sense is weak, and the || to הללים incomplete: rd. with S and MS ^{Ken. 100} מְתִים, *the dying* (as Gn. 20³; and as subj. Zec. 11⁹, Ezk. 18³² במות הַמֵּת).

[ינאק] Ezk. 30²⁴ †: cf. אֵינֶק. Ἐὰ οἱ ἐκ πόλεως καὶ οἴκων ἴδιων

ἐξεβάλλοντο: whence for מתים, Me. מִבְּתִים, Bi. Du. Be.^K וּבְתִים; and for ינאקו, Me. יִנְדָּחוּ, Bi. יִנְדוּ, Du. this or יִנְדָּחוּ (rather יִנְדָּחוּ, as Me.), Be.^K נִקְוָאוּ (Jon. 2¹¹), are vomited forth (!).

[חללים] Ἐ (υἱπλώω) Me. Bi. Du. Be.^K עללים. But (Bu.) “decidedly supports חללים.” חלל, wounded, as Ezk. 26¹⁵ 30²⁴ (וַיִּנְאֵק נִנְאֻחַת חָלַל), Jer. 51⁵².

[לא ישים תפלה] understand either בָּם = *imputeth* (4¹⁸, 1 S. 22¹⁵) *not unsavouriness* (to them), or אֶל לְבָו (as 4²⁰, Is. 41²⁰), *putteth it not . . .* (to his heart) = *regardeth it not*. [On תִּפְּלָה, see 1²² n.] But 2 MSS שֶׁ תִּפְּלָה; and so Geig. (*Urschr.* 333) Grä. Bu.² St. לֹא יִשְׁמַע תִּפְּלָה, perhaps rightly.

13. [הבמה] *Those*,—pointing commonly to persons mentioned before; but here, if correct, pointing to persons whom the poet is thinking of or has in his mind's eye; cf. Is. 24¹⁴.

[לא] [ש and one of two doublets in Ἐ (καὶ οὐκ ἐπέγνωσαν . . . οὐκ ᾔδεισαν) ולא, which is rhythmically easier].

[וישב] [4 MSS וישבו. Ἐ ἐπορεύθησαν, שֶׁ סִבַּח would point to הִלְכוּ rather than (Be.) יִלְכוּ (so MS de Rossi 31): note also the pf. in the previous line].

14. [לאור] We expect from v.^{13a} an enumeration of persons who rise not *at* day-break, but before it, in the dark: rd. with Carey, Wr. Reifm. Be. Sgf. Perles, Bu. etc., לֹא אֹר = *Before the light* (cf. 22¹⁶ עַת לֹא = *before the time*); לֹא, as 34²⁴, Ps. 59⁴; cf. בִּלְי, v.¹⁰ 8¹¹ 31³⁹ (G-K. 152u).

[יקטל] = *that he may kill*: cf. G-K. 120c; and in Arab. Dr. 185 (on § 27); Wright, *Ar. Gr.* ii. § 8d.

[עני ואביו] Du. צָרוּ וְאִבּוֹ, thinking that the murderer would have no motive for killing the poor. But the practice is attested by the Psalmists; see Ps. 10^{8, 9} 37¹⁴.

[יהי כגב] the jussive is out of place, and the comparison is weak. Me., cleverly and convincingly, יִהְיֶה יִנְבּ: so Wr. Di.² Sgf. Bu. etc. The clause is probably out of place, and should follow ¹⁵: we then get a subj. for חתר in ¹⁶.

15. [שמרה] tone, as 3³ (see n.).

[סתר פנים ישים] *setteth*, = *putteth on*, a *face-covering* (cf. הסתיר פנים, Ps. 10¹¹ etc.): ישים (abs.), as Ezk. 30²¹.

16a. [חתר] cstr. with the acc. (בתים) as often in NH. (see examples in Levy): elsewhere in OT. the vb. is construed with ב, Ezk. 8^s 12^s. 7⁽¹²⁾, Am. 9². The *digging through* implied by the vb. may be to gain entrance (Am. 9²), or exit (Ezk. 12¹²); Du. renders “sie brechen . . . aus”; but why any of the classes mentioned here should need to dig their way *out* either of other people’s houses (which the pl. בתים after the sing. חתר most naturally suggests), or their own (which would preferably be expressed by ביתו), is not obvious. Render: he diggeth (his way) in the darkness into houses. This is scarcely applicable to either murderers or adulterers; but most applicable to burglars whose violent entry into the wattle and clay-built houses of Palestine was spoken of as a *digging through* (מוחחרה), Ex. 22¹, Jer. 2³⁴; cf. κλέπται διορύσσουσι, Mt. 6¹⁹). The probability that 14^b (mentioning the thief) immediately preceded 16^a (describing a proverbial activity of the thief) is, therefore, great. Moreover, the present text appears to devote two stichoi (14^a. b) to the murderer, one only to the thief (14^c), three to the adulterer (15^a. b. c); the transposition gives two (14^c. 16^a) rather than three (14^c. 16^a. 16^b) (see below) to the thief. Du. defends the existing arrangement of the text on the ground that the thief was too vulgar a character to be worth more than a single stichos. Yet a further point in favour of connecting 14^c with 16^a, which at the same time favours separating 16^a and 16^b: in 16^a חתר is sing., in 16^b חתמו is pl.: Be.^K would assimilate by reading חתם in 16^b or, with S, חתרו in 16^a. But if 16^a goes with 14^c the sing. is right; and if 16^b goes with 16^c the pl. in ^b is right. Then the section begins v. 13 with a general description of the avoiders of light in the pl., in 14–16^a describes three classes of them separately in the sing., and then 16^b–17 (in 17^b read יכירו) concludes with a general description in the pl.—a very natural and appropriate arrangement.]

16. [חתמו למו] have *sealed themselves up*, fig. for *shut themselves up*. So only here: the only passages cited by PS. and Levy for the same sense in Aram. is this in S^T. למו, the acc., as אבין לו, 9¹¹. [If למו is a late (5² n.) equivalent for אותם, cf. G-K. 135^k.]

would be an easy emendation. The structure of the verse is, however, unusual, consisting of four clauses, the first three being very short. Those who think that metre will not permit this, accordingly emend; though surely the context would make it plain what רחם was intended, and Bu.'s contention that, if the word were right, רָחֵמוּ or רָחֵם אָמוּ would be expected, is more than can be maintained. Be. Du. Bu. for ^a read יִשְׁבַּחְהוּ רָחֵב מִקְמוֹ רָמָה עוֹד לֹא יוֹכֵר מִקְמוֹ. יִשְׁבַּחְהוּ רָחֵב מִקְמוֹ is unexceptionable (cf. שָׁעַר מִקְמוֹ, Ru. 4¹⁰, Be.); but רָמָה, to judge from usage, would mean only *his* (physical) *loftiness* (Pr. 25³), or *his haughtiness* (Is. 2¹¹. 17); it is thus not “*seine Grösse*” (Be., Bu. text); and “*seine Erhebung*” (Bu. note) would be rather שִׁאֲתוּ. The context speaks only of ordinary men, not of one of whom “*exaltation*” (in any sense of the word) may be specially predicated. רָמָה for רָמָה is thus doubtful. [Yet it remains probable that לֹא יוֹכֵר is the parallel term to יִשְׁבַּחְהוּ (cf. the parallelism in Is. 54⁴), the one term standing at the beginning of the first line, the other at the end of the second line of a 3:3 distich—a frequent and effective scheme of parallelism (Gray, *Forms*, p. 69f.). To avoid the objections urged against רָמָה, we might read שִׁבְחָה (cf. Ps. 83⁵) and so obtain, by adopting also the above emendation of the first line, an effective and rhythmically regular distich:

The square of his (native-) place forgetteth him,
And his name is remembered no more;

then cf. 18¹⁷.]

מִתְחַק [מתקו] will not mean “*feed sweetly on*” (EVV.), but have the common Syr. sense of the \surd , to *suck*.

וְתִשְׁבֵּר [נתשבר] Bu. וְתִשְׁבֵּר, needlessly.

21. רָעָה [רעה] רעה, to *graze on*, is used fig. of foes *depasturing* or *stripping* a country (Mic. 5⁵; cf. Jer. 6³), and even (if the text is right) the *head* (Jer. 2¹⁶ יִרְעִיךָ קְרָקֵר); also of the wind (Jer. 22²²), or fire (Jb. 20²⁶), *feeding on* people; but it is a strange fig. to use of one “*fleeing*” (as we might say) a woman who is barren. דְּמָרַע; Be. Bu. הִרְעָה, *ill-treateth* (sq. acc., as Nu. 16¹⁵, 1 S. 25³⁴ al.).

יִיטִיב] G-K. 7^{od}. Rd. יִיטִיב.

22. [וּמִשָּׁךְ וְג'] The subj. must be God—whether He is not named, whether, as 3²⁰, from a sense of reverence (Di.), or simply from its being evident from the context who is intended (Di. on 3²⁰ cites for this 8¹⁸ 12¹³ 16⁷ 20²³ 22²¹ 25² 27²² 30¹⁹), or whether (Bu.) the name should be restored (בַּחֲוֵי בְּחֵי). וַיֵּצֵא מִשָּׁךְ, to *draw out, continue, prolong*, elsewhere of mercy, Ps. 36¹¹ 109¹² (cf. Neh. 9³⁰), anger (Ps. 85⁶), here in the sense of *maintaining in life*. Buhl, Be.^T וַיֵּצֵא מִשָּׁךְ וְג' "and the mighty *prolongs his life* by his strength," making the אֲבִיר himself determine the length of his life; but (Bu.) the agent (v.²³) is God. Bi.² Be.^K Du., attaching the clause to 2¹ and making the godless the subject, read אֲבִירִים (ἄδυνάτους) for אֲבִירִים, giving the clause an entirely different sense, *and draweth away* (to destruction: Ps. 28³, cf. 10⁹) *them that are perishing by his might*.

וְלֹא יֵאֱמִין] a circumstantial cl. = *when* (or *though*) he believeth not, etc. (42³, Is. 45^{4, 5}, Ps. 44¹⁸ 139¹⁶; Dr. 159, end).

בַּחֲוֵי] G-K. 87^e; cf. on 4². But rd. probably בַּחֲוֵי (so 3 MSS: it cannot be proved that ἄδυνάτους read בחייו). [The singulars in 22^b—יָמִין, יָמִין—if parallel (as in ff) to the pl. אֲבִירִים in 22^a, though this would not be without analogy (21³⁰ n), are suspicious. It would be easy to read יָמִין יָמִין (or, less easily, בחייהם). Du. (after Bi.) connects 22^b with 23^a, which is like 22^b ff in the sing., and also with 23^b where he emends to דָּרְכּוֹ: reading יָמִין for יָמִין, חַיִּין for חַיִּין, and יָמִין לֹא יָבִיטָה for יָמִין לֹא יָבִיטָה (thus getting rid of לוֹ (see next n.)), he obtains a good balanced parallelism for 22^b, 23^a.

If he is punished, he reckons not on his life,

If he is pulled down, he has no hope of finding support.]

23. [לְבִטָּח] if correct, must be for לְבִטָּח; but this is very forced. Rd. (Bu. Be.) לְבִטָּח; cf. 2 Ch. 20¹⁰ (more commonly with acc. of obj., as Gn. 20⁶ לְבִטָּח, or Nu. 21²³ עָבַר עַל יִשְׂרָאֵל): *Lex.* 679a, g).

[עִינֵיהוּ] so, with a dual or pl. noun, only 7 times (G-K. 91^l

[add 1 S. 14⁴⁸, Pr. 29¹⁸]; Ols. 248, Sta. 206; Wright, *Comp. Gr.* 158): with a *sing.* noun, see on 25³. [But the form here may be corrupt: the line is short, and Ξ ($\acute{\alpha}\lambda\lambda\grave{\alpha}$ $\pi\epsilon\sigma\epsilon\acute{\iota}\tau\alpha\iota$ $\nu\acute{o}\sigma\omega$) appears to differ from ff : עיני יהוה would be an easy emendation, but against the usage of the book: עיני אֱלֹהִים more difficult.]

24. רִוְמוֹ a very remarkable form: apparently from רָמַם, of the form יָבֵל, assumed to have been a || form of רוּם; cf. רָבוּ, Gn. 49²³: Kōn. i. 335 f., G-K. 69m. But, if the verb is right (*v.i.*), there is no reason why רָמוּ should not be read.

רוֹאִינֵנוּ the sg. may stand, even if רוּמוֹ be retained (cf. Jer. 31¹⁵ מְבַרְכָה עַל בְּרִיחָהּ בִּי אֵינֵנוּ): if רוּמוֹ be read, it, of course, occasions no difficulty. The pl. in SY is merely accommodation to Syr. and Lat. idiom, and not proof that the translators read וְאֵינֵם, or even וְאֵינָמוּ: EVV. have "they are not"; and their translators certainly read וְאֵינֵנוּ. If the v. describes (as a mark of God's favour) the quick and easy death of the oppressor, we must render (Ew. Del. Di.), "They are exalted: (yet) a little while, and they are not" (cf. עוֹר מֵעַט וְ עֹד, Ex. 17⁴ al.); if it describes (as a mark of God's disfavour) his rapid fall, it is more natural to render (though Bu., adopting the same view, renders as Ew. etc.), "They are exalted for a little, and they are not"; or, reading with Ξ ($\tau\acute{o}$ $\psi\psi\omega\mu\alpha$ $\alpha\upsilon\tau\omicron\upsilon$), Bi. Du. Be.^K, רוּמוֹ, "His exaltation is but for a little, and he is not."

מִכַּרְךָ [הַמִּכְרָר] G-K. 67 γ ; cf. וַיִּבְתְּרוּ, Dt. 1⁴⁴; תִּהְיֶם, c. 22³. מִכַּרְךָ to be *brought low*, Ps. 106⁴³, Qoh. 10¹⁸ †: in Pesh. מִכְרָב stands for עָנָה, ταπεινώω, and מִכְרָב for הִשָּׁח or הִשְׁפִּיל (Is. 25⁶ 26⁵). [Du. (cp. Be.^K) reads הַמִּכְרָר, יִקְפֹּץ, הַמִּכְרָר all in the sing., supposing that the plurals were substituted in consequence of רוּמוֹ being misunderstood as a vb. in the pl. Yet would such a scribal emender have varied the pl. endings—ן, once, ם, twice?]

כִּבְלָל [כִּבְלָל] = *the totality of all things*, is rather common in late Heb. (*Lex.* כַּל, 2b, b); but hardly in the sense of *all men*. Nu. 16²⁹ is compared; but אִם בְּמוֹת כָּל-אָדָם is not parallel ([cp. rather] 1 Ch. 29¹² end). Ξ ὥσπερ $\mu\omicron\lambda\omicron\chi\eta$ = כִּבְלָלִית (30⁴), as *mallows*, or *salt-wort*, a desert plant, which grows abundantly

in salt marshes and on the shores of the Mediterranean and Dead Sea. The || in ^c strongly supports a plant (Be.).

[יקפצון] קפין is to *draw together, shut close*, especially of the hand (Dt. 15⁷) and mouth (c. 5¹⁶); here, if correct, *draw themselves together, contract themselves* in death (Di. Bu. : EVV. *are taken out of the way, RVm. are gathered in*, are both too free paraphrases: AVm. correctly, "Heb. *are closed up*"). Ol. Hont. MS ^{Ken.223} יקבצון (for burial, Hos. 9⁶, Ezk. 29⁵; unduly anticipating ^c, Di.); Be.^T Sgf. יקטפון, *are plucked off* (8¹²; 30⁴ of mallows).

[וימלו] So Ps. 37². An incorrect form for ימלו (in pause), from מלל—Qal, if the meaning be *are withered*, Nif. if it be *are cut off* (see on 14²).

25. [ואם לא אפו] 9^{24b}.

[וישים] rd. וישים; 2 MSS have ושים. Cf. on 13²⁷.

[לאל] אל only here as a subst. The use is against analogy, and the meaning of אל: rd. probably לאל; see Is. 40²³ לאל הנותן רוזנים לאל (cf. באל, Is. 40¹⁷ 41^{11.12}).

CHAPTER XXV.

2. [הַמְשַׁל] Inf. abs., with force of a subst.; cf. הַשְּׁמֵר, Is. 14²³; הַפְּצֵר (in p. הַפְּצֵר), 1 S. 15²³; Ew. § 156c; G-K. 85c (but this form is not mentioned).

[עֲשֵׂה] in loose apposition to the sf. in עָמוּ; cf. on 12¹⁷.

3. [אוֹרְהוּ] the sf., as in לְמִינֵהוּ, Gn. 1¹².¹² (+ 12 times); פִּילגֶשֶׁהוּ, Jg. 19²⁴; מוֹפְתָהוּ, Nah. 1¹³ † (G-K. 91d; Wright, *C. Gr.* 155). Cf., with a pl. noun, 24²³. Ἐπι μὴ γὰρ τις ὑπολάβοι ὅτι ἐστὶν παρέλκυσσις (*delay*: HP 248 *marg.*, cited by Be., explains by ὑπέρθεσις τῆς τιμωρίας) πειραταῖς (= גִּדּוּר, Hos. 6⁹; cf. πειρατήριον = גִּדּוּר, 19¹², Gn. 49¹⁹, Ps. 17 (18)²⁹); ἐπὶ τίνας δὲ οὐκ ἐπελεύσεται ἔνεδρα παρ' αὐτοῦ; whence Du. Be.^K אוֹרְבוּ, "And against whom will *his ambush* not arise?"

5. [עַד] like Lat. *adeo* = *even*: elsewhere, except 1 S. 2⁵ שְׁבַע יָלְדָה יְעֶקֶב עַד-עַקְרָה יְלֵדָה שְׁבַע (where the text is dub.; *v. Comm.*), only with a *neg.*, Ex. 14²⁸ (לֹא נִשְׂאָר עַד אֶחָד), al. (*Lex.* 724b, 3).

[וְלֹא] after the *casus pendens*; Dr. 124; G-K. 143d; cf. 15¹⁷ 20^{18b} 23¹². But 47 MSS have לֹא alone.

[וַיֹּאדְהוּל] for יֹהֵל, 31²⁶, Is. 13¹⁰ (cf. c. 41¹⁰ -תִּהְלֶה-); and no doubt an error for it. Ἐπι φαύσκει.

CHAPTER XXVI.

2. [ללא כח] poetical for לא כח לו; so ^{3a}; Is 40²⁹ לאין כח: לאין כח 2 Ch. 14¹⁰, לא כח לו אונים = אונים: G-K. 152v, 155n (d).

[לא עז] a circumstantial clause qualifying זרוע = *strengthless*: see on 12²⁴.

3. [תושיה] see on 5¹².

[לרַב] according to abundance = abundantly (*Lex.* 516 i, 914a), especially frequent in Chr. (Dr. *LOT.*⁹ p. 535 (no. 2)). Grä. לַבֵּעַר, to the boorish; Rsk. Be.^K לַרְבֵּ (to assimilate the line in form to ² and ^{3a}).

4. [את מי] הניר with acc. of the person told is rare and doubtful: 2 S. 15³¹ rd. ולרוד הניר; 2 K. 7^{9, 11} בית המלך may be quite naturally understood as “in the king’s palace”; Jb. 17⁵ רעים are the people reported about (as Jer. 20¹⁰): 31³⁷ may be explained by G-K. 117x; there remains only this passage and Ezk. 43¹⁰. Rd. probably אל (Ex. 19⁹ al.) for את in both; [or with Du., treat את מי as equal to *with whose help* (cf. ^b); את = *with the help of* (*Lex.* 86a, top), is rare, and the examples on one ground or another more or less uncertain: see Gn. 4¹ 49²⁵, Mic. 3⁸; but cf. עם, 1 S. 14⁴⁵].

5. [In respect both of rhythm and parallelism, the text is open to suspicion. In ff (יהוֹלְלוּ מִתַּחַת) the rhythm is very anomalous (2:3; cf. *Forms*, 176 ff.), parallelism non-existent, and the cæsura between ^a and ^b very slight; if, with Ley, Ehrlich, we place the athnakh under מִתַּחַת, parallelism is obtained, and a rhythm (3:2) which, though uncommon in Job, is not unparalleled (17¹³ n.); the particular type of parallelism, however, though common enough elsewhere (*Forms*, 75 f.), would be very unusual in Job, and the sense not altogether satisfactory. The emendations which have been

suggested only partly obviate the questionable form of the verse, or fail to improve the sense. In addition to the conjectures noticed below, the following may be mentioned: הֵן רפאים for הרפאים (Be.^T); insert מִפְּנֵי, מִמְּנוּ, מִקּוּלוּ, or the like, before מתחת (Bu., if ^a be considered too short).]

[הַרְפֵּאִים] ff; but Θ (= Θ) μὴ γίγαντες μαιωθήσονται; Σ μὴ θεομάχοι θορυβήσουσιν; Ἄ μῆτι ραφαεὶμ ὠδίνουσιν, all read הַרְפֵּאִים; and so Richter.]

יְהוֹלְלוּ if correct, Po'el of חָג, are made to tremble (properly, it seems, to *turn* or *withe* in pain, then, more generally, to *quiver* in fear), though the Po'el does not occur in the sense of *make to tremble*: the Hithpo'el מתחולל does, however, mean (15²⁰) *writhing* in pain = (mentally) *tormented*. Grimme, Bu. יִחְלֵל לּוֹ, “tremble before him”; but חָג is construed only with מפני (Ps. 96⁹ al.) or מלפני (Ps. 114⁷): יָרָא and פָּחַד also are construed not with ל, but with מן or מפני. If יְהוֹלְלוּ is deemed doubtful, יִחְלֵלוּ or יִחְלִיגוּ must be read. AV. are formed (to *form*, also, in AV. for חולל, v.¹³, Dt. 32¹⁸, Pr. 26¹⁰; to *make*, c. 15⁷; in AV. and RV. Ps. 90²; was *shapen*, Ps. 51⁷⁽⁶⁾, AV. RV.) is a misrendering due to K̄imchi (יְצִירָה): חוֹלֵל may indeed mean to *give birth to* (lit. to *be in pain* with), but not to *form* or *shape*: to *be brought forth*, however, is not here a suitable sense. [Ἀ, Richter יְהוֹלְלוּ—I could believe the Titans were in labour, and their defiant spirit finding utterance in you; but this is very forced.]

[מתחת] = תחת or מתחת ל', as Gn. 1⁹ [but here possibly = *from under*], Ezk. 1⁸ [here possibly = (projecting) *from under*] 42⁹ 46²³ (*Lex.* 1066a, III. 2a [G-K. 119c]). Be. needlessly, יִתְחַו [Ley, מתחת—and so Ehrlich, to improve the parallelism and avoid למים מת' מים for מים].

[ושכניהם] Me. Bi.¹ Du. Honth. St. מְשֻׁבְּנֵיהֶם (without ו), “beneath the waters are their dwellings” = whose dwellings are beneath the waters; [but this is poor in sense, in addition to leaving the rhythm (2:3) as questionable, and the parallelism as imperfect as in ff. Richter יִשְׁבְּנֵי, carrying forward הם—corrected to הֵן—to v.⁶].

6. . . . ואין כסות . . . [ערום] cf. 24⁷.

7. [נַטָּה] for the ptc. in loose apposition to the suffix in נָנַח, see on 12¹⁹.

[בְּלִימָה] a poet. compound = בְּלִי מָה, (what is) *not aught* (*Lex.* 116a, 553b, 3).

8. [צָרַר מְוִים] צָרַר, with "incomplete retrocession" of the tone; the tone of צָרַר being thrown back, because of the following tone-syll. (מְוִים), but the long vowel *sērē* retained, though in a closed toneless syll., by the metheg (G-K. 29f; Baer, *Metheg-Setzung*, § 13); cf. Nu. 24²².

9. [מְאַחֶזוּ] The Pi. only here; but (Be. Du.) the מ may be dittographed from ^{sb}(end), in which case אַחֶזוּ will be read. אַחֶז, usually to *take hold* of, has sometimes, in speaking of a building, the sense of *to fasten together* (1 K. 6¹⁰; Hof. 2 Ch. 9¹⁸); but here, it seems, it must have (as in Neh. 7³ of gates) the Aram. sense of *holding* (with a bar), *i.e.* of *shutting, closing in* (so אַחַז = κλειειν, Mt. 6⁶ and often; PS. 115-116).

[פָּנִי כִסֵּה] כִּסֵּה, as 1 K. 10¹⁹, for כִּסֵּס, which is read by some 70 MSS. But the pronoun is needed: rd. (Hi. al.) כִּסֵּאָה (ה'—=י: Dr. *Samuel*², xxxii f.; G-K. 91e) or כִּסֵּאוֹ. Du. Be.^K כ' פָּנִי, holdeth firm the *corner-stones* of his throne; but פָּנִי for פָּנֹת is a doubtful form; שְׁעַר הַפְּנִים, Zec. 14¹⁰, is open to the suspicion of being an error for שְׁעַר הַפְּנֹת, as 2 K. 14¹³, Jer. 31³⁸, 2 Ch. 26^{9†}; if correct, also, פָּנִים, like פָּנֹת, Zeph. 1¹⁶ 3⁶, 2 Ch. 26¹⁵, will mean probably *fortified corners, battlements*: for פָּנֹת, Pr. 7⁸, see on 11⁹. For "pillars" (Strahan) there is no support. I.E. Hi. Wr. Bu. Be. for כִּסֵּה point כִּסֵּה (Ps. 81⁴, Pr. 7²⁰ כִּסֵּה †), *full-moon*; but some important fact relating to the structure, or permanent order, of heaven or earth would be expected, rather than the mere closing in of the face of the moon, whether by clouds or by an eclipse.

[פָּרְשׂוּ] so, with MSS in general, Kit. Gi.; Baer—partly (see p. 48) on the authority of two good MSS (F = a Frankfurt Cod. of A.D. 1294, and H = one of Heidenheim's), and partly because ancient renderings (*v.z.*) and explanations presuppose פָּרַשׂ, to *spread out*, not פָּרַשׂ, to *separate* or *divide*—פָּרְשׂוּ. The latter is etymologically better; for, however the word be explained, the meaning is evidently *spreading out*; and this

is expressed not by פָּרֵשׂ, but by פָּרֵשׂ. The form is anomalous: in any case it is an inf. abs. (Hi. De. etc.), not a pf. (which would be פָּרֵשׂוּ), to be explained by G-K. 113*h*. As it stands, it is a quadriliteral form, derived (Del., G-K. 56) from a Pil'el פָּרֵשׂוּ, with a "euphonic" change of the first שׁ to שׂ, and of the second to ן, or (Kön. ii. 464) by dissimilation from פָּרֵשׂוּשׂ (though פָּרֵשׂ is to *separate*, not to *spread out*). But these explanations are highly artificial; and it is far more probable that פָּרֵשׂוּ is merely a textual error for פָּרֵשׂ—whether this be vocalized (Hfm., Stade (*WB.*), Du.) פָּרֵשׂ, or better (Bu.) פָּרֵשׂ (inf. abs. from פָּרֵשׂ, to *spread out*). 𐤀 (Θ) ἐκπετάζων, 𐤍 𐤍 𐤍, 𐤔 פרם, 𐤅 expandit.

10. 𐤈𐤍 𐤈𐤍 𐤈𐤍 𐤈𐤍, if correct, will mean to *circumscribe*; so 𐤀 πρὸςσταγμα ἐγύρωσεν, 𐤍 ὄρον περιέγραψεν, 𐤅 terminum circumdedit aquis: cf. Syr. ܦܫܝܘܢ, *circumvixit*, once (PS. 1217 from Bar Hebræus) *circumduxit*, "he *drew round* a circle (𐤍 𐤍 𐤍) on the earth"; 𐤍 𐤍, a *circle*, γῦρος, PS. 1217*f*; and 𐤍 𐤍, a *circumscribing instrument*, *i.e.* a *compass*, Is. 44¹³ †: Levy quotes from 𐤔 only 𐤈𐤍 𐤈𐤍, Pr. 8²⁷ (𐤍 𐤍 𐤍, Heb. 𐤈𐤍 𐤈𐤍), and *Ta'anith* 3⁸ עג עונה (= 𐤈𐤍 𐤈𐤍, *drew a circle*, and stood in its midst. 𐤈𐤍, as was pointed out on 14⁵, means *something prescribed*—in different applications, there and 14¹³ a *prescribed limit* in time; here and 38¹⁰ (see *n.*), if 𐤈𐤍 is right, it will mean a *prescribed limit* in space, or a *bound*; in Jer. 5²², Pr. 8²⁹ (𐤈𐤍 𐤈𐤍), Ps. 148⁶ (all of the sea), however, the sense *decree, ordinance*, suffices—in Jer. 5²² 𐤍 𐤍 is the *physical* boundary. But the || Pr. 8²⁷ 𐤈𐤍 𐤈𐤍 𐤈𐤍 𐤈𐤍 strongly supports the conjecture (Mich. Hfm. Bu. Du. Be.; cf. 𐤔 𐤈𐤍 𐤈𐤍 𐤈𐤍, Heb. 𐤈𐤍 𐤈𐤍)—or better, as the biliteral form in the 3 pp. of verbs ע"ע is usually intransitive (G-K. 67*bb*) 𐤈𐤍 𐤈𐤍—he hath *marked out a circle* (the horizon) on the face of the waters: for the sense of 𐤈𐤍 see Pr. 8²⁹ 𐤈𐤍 𐤈𐤍 (unless 𐤀 𐤈𐤍 is to be read), as well as 8²⁷. In 22¹⁴ (see *n.*), Is. 40²² 𐤈𐤍 𐤈𐤍 must denote the vault of heaven (apparently) resting upon the horizon.

[ער] Be.^K “prps. יער,” *i.e.* “he hath appointed”; a vb. would improve the parallelism, but this is scarcely the vb. that would be expected here.]

11. ירוּפּפוּ †] Ar. *raffa* means (among many other things) to *quiver* or *throb* (of the eye), and *rafrafa* to *flap* (the wings); see Lane, 1116a, b: and Levy quotes from 𐤔 Jb. 9⁶ ועמורה מתרפפין (= יתפלצן), Gn. 44^{18 Ps.-J.} ורפפיה, and *shook* it (the pillar supporting the palace).

12. רנע [רגע (1) is to *stir up* (Is. 51¹⁵ = Jer. 31³⁵ וַיִּהְמוּ הַיָּם); גליו (2) to *be at rest* (on the etymology of both words, *v. Lex.*); not elsewhere in Qal; but in Nif. Jer. 47⁶ הִרְנַעֵי וְרָמִי, *repose*, and be still †, and in Hif. Jer. 31² 50³⁴ al. Whichever view (*v.s.*) be adopted of the meaning of the *v.*, whether it is taken to refer to the *present* order of the world, or to what was supposed to have happened at its creation, either of these renderings can be adjusted to it: Hi. Del., adopting the former, render *stirs up* (and afterwards calms, by transfixing (^b) the monster, Rahab, supposed to have disturbed it), so RV.; Di. Dav. render *quiet* (making ^a parallel to ^b); Bu. Pe., adopting the latter, render *quieted* (cf. 𐤔 *κατέπαυσεν*), but Du. renders *stirred up* (in the sense of, incited to the contest with Himself; cf. Daiches, *ZA*, 1911, p. 2 [who treats רנע as meaning *he conquered*, and virtually equal to *šudluhu* in *kirbiš Tiamat šudluhu* in the Babylonian Creation Tablet, iv. l. 48]). As (*v.s.*) the latter view of the meaning of the *v.* is the more probable, and as Du.'s interpretation seems gratuitous, *quieted*—or better, as this is the sense of the Hif., *was quieted*—is the best rendering. [§ (but as Lyon, in *JBLit.* 1895, well points out, not 𐤔) Sgf. גער.]

ורבתובנתו] a scribal error for וּבְחִבְיָנָתוּ; cf. similar cases in Jer. 2²⁵ 17²³ 32²³. In Frensdorff's *Ochlah we-Ochlah*, § 91, there is a list of 62 such transpositions, which have been corrected by the Massorah.

13. שְׁפָרָה †] *fairness* = *fair*; subst. for adj., as Ex. 17¹² etc. (Dr. 189, ii). [On this construction, the line, containing no vb., may equally well describe past or present—either the heavens (are) fair (so §), or the heavens (were) fair (so 𐤔).]

Giesebr. Be.^K שִׁפְרוּ; but שִׁפְרָה is quite correct syntactically. The √ is common in Aram., but rare in Heb. (vb. Ps. 16^b †; אִמְרֵי שִׁפְרָה, Gn. 49²¹ †; שִׁפְרִיר, Jer. 43¹⁰ †; שִׁפְרָה? cognate): in Aram. it means *to be fair*, usually in the sense of *to seem fair or good* to any one (= Heb. יֵטֵב בְּעֵינֵי פ'), but also in the sense of *to be beautiful or bright* (PS. 4272, שִׁפְרָה (1), e.g. of gold; cf. יִפְיֵי = יִפְיֵי, Is. 33¹⁷ al.). [This defence of שִׁפְרָה is preferable to that of Daiches (*ZA*, 1911, p. 3). He regards שִׁפְרָה as 3 pf. fem., the subj. being יְדוּ in ^b, and the meaning of שִׁפְרָה, *to spread out*: for this meaning (so already Ra.) he appeals to the obscure שִׁפְרוּר and to the Assyr. *šuparruru*, *to spread out* (Del. *HWB* 684); cf. *uš-pa-ri-ir-ma sa-pa-ra-šu*, *spread out his net* (Creation Tablet, iv. 95). But the construction assumed by Daiches is most improbable, if only on account of its destruction of the parallelism, and the strange combination *by his spirit his hand*: it should be obvious that if the poet meant God spread out the heavens, he would have written שִׁפַּר; and (immediately before הִלְלָה, ff) it would not be difficult to read so, if the difficulty of the v. is to be surmounted along Daiches' lines, but see below on הִלְלָה. In view, however, of the variants in S (שִׁפְרָה) and U, שִׁפְרָה is not certain, even though the sense expressed by U is not acceptable. U renders] κλειῖθρα δὲ οὐρανοῦ δεδοικασιν αὐτὸν = בְּרִיחֵי שָׁמַיִם שִׁפְרָה [שִׁפְרָה as Dt. 32¹⁷ (?). On Gu.'s use of this, see exegetical n.; but the criticisms of Gu.'s interpretation by Bu., and Gie. *GGA*, 1895, p. 592 [are in part at least forcible; see also above. A third attempt to connect ¹³ with the Babylonian myth is due to] Lyon (*JBLit.* 1895, p. 130 ff.), who proposes for ^a בְּרוּחוֹת שָׁמַיִם שִׁפְרָה [(or שִׁפְרָה, and renders, *By the winds of heaven he broke her (or him)*, i.e. the monster mentioned in the next line; but it may be doubted whether the phrase *the winds of heaven* is very likely here, and the pronoun, referring to the object not named till ^b, is awkward; otherwise this is, perhaps, the most attractive attempt to find in, or restore to, the text a Babylonian allusion which the context, though it does not demand it, certainly favours. Ehrlich suggests that שָׁמַיִם may conceal יָם or מַיִם (cf. Ps. 74¹³), but he attempts no complete reconstruction of the

line. Neither \mathfrak{H} nor any of the emendations leaves the impression of being exactly what the poet wrote].

[חללה] as in Is. 51⁹, where the vb. is || to המחצבת (? read המחצת), this means *pierced*, not *formed*, or *created* (\mathfrak{C} ; cf. \mathfrak{H}). Of creation חלל, lit. *to be in birth-pangs with*, is only used metaphorically (see on v.⁵); and with ירו here it would be, in spite of \mathfrak{H} , unsuitable. ^b does not, therefore, refer to the creation of the sea, and this being so one of Daiches' principal arguments for finding in ^a the spreading out of the heavens at creation falls to the ground.]

14. [יִרְכּוּ] so Kt. \mathfrak{C} (Θ); $\text{Qrê } \mathfrak{S}\mathfrak{T}\mathfrak{Y}$.

[שִׁמְץ] 4^{12†} (see n.). RVm. = AV. *how little a portion*: see *ib.*

[בו] = "of him": the ב' partitive, as 21²⁵, Is. 10²² (Del.).

[גבורתו] so Kt. \mathfrak{C} Σ $\mathfrak{S}\mathfrak{T}\mathfrak{Y}$; $\text{Qrê } \text{גְּבוּרָתוֹ} = \text{his mighty acts}$ (Dt. 3²⁴, Is. 63¹⁵, Ps. 106² 145^{4, 12} al.).

CHAPTER XXVII.

1. [שאת] [without ל; cf. 3⁸ n.].

2. וישדי המר . . . ואל הסיר lit. *Living is God (who) hath taken away . . . and the Almighty who hath embittered*; for the omission of the rel., cf. G-K. 155*f*, and see on 3⁸.

3. [כל עוד נשכתי בי] [if this be rendered *all my breath is till in me*, it is in א] a very peculiar expression, scarcely explicable grammatically, and yet apparently supported by 2 S. 1⁹ כל עוד נפשי בי. Hos. 14³ כָּל-הַפֶּשַׁע עִוֹן 3, as it stands, is incredible Hebrew [for *thou wilt take away all iniquity*; and] even the abs. כל, as an adv. acc. = *wholly* (Di. G-K. 128*e*), is not a Hebrew idiom. RV. here and in 2 S. 1⁹ "*is yet whole in me*"—unless regarded as a paraphrase—requires שְׁלֵמָה for כָּל־. 2 S. 1⁹, therefore, if the text is correct, can only be explained as an unusual inversion, current in this expression, for עוד כל (Del. Du.), presumably for the sake of emphasizing כל; and that will justify the same construction being adopted here. In 2 S. 1⁹, however, א^{B, A} express כי כל נפשי בי, while א^L expresses ויעור נ' בי: so it is possible (Klost. Bu.) that א there has a "conflate" reading: in this case the parallel for the construction here disappears. It would, no doubt, be easy to read כל עוד for עוד כל, but it would be venturesome to do this in two passages (here and 2 S. 1⁹). [The alternative rendering adopted by] older commentators, AV. Schl. Me. RVm., and lately by Bu., is *all the while that* (lit. *all the duration of . . . עוד* being, of course, really a subst.) *my breath (is) in me*; בי will in this case introduce—as often after an oath (*Lex.* 472*a*, c)—the fact sworn to, followed by אֵם = *not*, as 1 S. 25³⁴, 2 S. 3³⁵. [Yet] as Del. remarks, usage does not support this construction of עוד כל (as if it were similar to Arab. *kullamâ* = *as often as*).

4. [יהגה] rd. תְּהַיְגָה, after the fem. לִשְׁנֵי, with 10 MSS; cf. G-K. 145*u*.

5. אַם after חלילה (as 1 S. 24⁷, 2 S. 20²⁰) = *not* (*Lex.* 50b). Lit. *Ad profanum sit! Surely I will not justify you!* EVV. "that" for אַם is, of course, a paraphrase.

[ממני] 1 MS \mathfrak{C} omit; and so (*m. c.*) Bi. Du.; but it gives a more forcible ending to the line, [and if retained the verse has the rhythm 4 : 4, which is unusual, but not unparalleled, in Job (21²⁸ n.). \mathfrak{S} omits אַם אַצְדִּיק אַתְּכֶם: this would leave the far more unusual rhythm 2 : 2 : 2 (17¹ n.)].

6. הַחֶזֶק בְּמוֹסַר [וְלֹא אַרְפָּה] Ca. 3⁴ אַחֲזַתִּי וְלֹא אַרְפָּנוּ; Pr. 4¹³ אַחֲזַק בְּמוֹסַר אַחֲזַרְךָ.

[יִחַרְךָ] the Qal elsewhere only in the ptcp. (cf. רִבְּרָה; קָנִי, רִבְּרָה; hence Bu. St. יִחַרְךָ; see also next n.

[בְּיָמַי] (*any*) of *my days*: the מִן is partitive, as Dt. 16⁴, 1 K. 18⁵ (*Lex.* 580b, bottom; G-K. 119w, n.). מִיָּמַי, מִיָּמֶיךָ, elsewhere = *since thy (his) birth* (38¹², 1 S. 25²⁸, 1 K. 1⁶); but יִחַרְךָ requires an obj. Du. יִחַרְךָ is not abashed on account of my days; [Ehrlich: לֹא יִחַרְךָ לְבָבִי מִחַמּוֹ, giving the vb. the same sense as in ^a: the desire to improve the parallelism and style is laudable; the result, unhappy].

8. [יִבְצַע] the Qal is elsewhere always [and was here also doubtless intended by \mathfrak{H} to be] associated with יִבְצַע, *unjust gain* [cf. \mathfrak{T} יִבְצַע מִמּוֹן בְּשֶׁקֶר; cf. \mathfrak{S}]: it is the Pi. which means to *cut off, finish* (6⁹, Is. 10¹² 38¹² al.): and so it is better to point יִבְצַע (Bi. Bu. al.) or יִבְצַע (Bu. alt.). [Possibly יִבְצַע כִּי is a gloss (Be. Ehrlich): the postponement of the expressed subj. to ^b in \mathfrak{H} is awkward: so also is the repetition of כִּי thrice in a single distich.]

[יִשָּׁל] from שָׁלַח, only here in the sense *draw out* (cf. \mathfrak{L} , Ex. 2¹⁰, Ps. 18¹⁷ for מִשָּׁחַ; שָׁלַח in \mathfrak{T}^J Lev. 11¹⁷ and Talm. (*v.* Levy), of *drawing* a fish, etc., out of the water), viz. from the body; but the ellipse is considerable, and the juss. remains unexplained (though Di. compares Ex. 22⁴ יִבְעַרְאִישׁ). Di. יִשָּׁל from שָׁלַל, Ru. 2¹⁶ † (to *pull* or *draw out* from the sheaves); cf. Arab. *shalla*, to *draw out*, especially a sword from its scabbard. Schnurrer, Wellh. Wr. Sgf. Bu. Du. Be. יִשָּׁאֵל, *requireth*; cf. Lk. 12²⁰ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ; and שָׁאֵל נֶפֶשׁ פֶּה (with a *human* subj.), 21³⁰, 1 K. 3¹¹. Perles לֹא יִשָּׁאֵל לְאֱלֹהִים נֶפֶשׁוֹ (Ps. 24⁴; נֶפֶשׁ אֵל, Dt. 24¹⁵, Ps. 25¹ 86⁴ al.), yielding a good sense

in itself, but not harmonizing with **כִּי יִבְצַע**, or agreeing well with **מָה תְּקוּהַ חֲנַף**.

10. [יקרא] Ehrlich, with **אל-אלה** for **אלה**—a good parallel to ^{a.}]

אלוה] rd. either with 9 MSS **אל-אלה**, or with **אֱלֹוֹ**.

בכל-עת **א** *εισακουσεται αυτου*; = **הִיעָתֶר-לוֹ** (Be.^K) *will he let himself be entreated* (2 S. 21¹⁴ al.) *for him?* which, “as **בכל-עת** is somewhat otiose, may come into consideration” for the text (Bu., though he does not adopt it in his translation).

11. **אורה אתכם ביד-אל**] **ב'** after **הוֹרָה**, as Ps. 25^{8, 12}, Pr. 4¹¹ al. **א** *ἀλλὰ δὴ ἀναγγελωῦ μὲν τί ἐστιν ἐν χειρὶ κυρίου*, whence Be.^K **אל מה-בִּיד-אל** (which would agree with the view that the line forms part of Šophar's speech); but (Bu.) *ὕμιν* shows that **א** certainly read **אֶתְכֶם**, *τί ἐστιν κτλ.*, though it *might* express **מה בִּיד-אל**, being not necessarily more than a paraphrase of **ביד-אל**. [Moreover, for **אורה אתך** the author would rather have written **אורך** (cf. 12⁷: also with 1st p. suf. 6²⁴); but for **אתכם א'** rather than **אורכם**, cf. G-K. 58a, n. Du.'s **אך אש** avoids this objection.]

עם] See on 23¹⁴.

12. **הבל תהבלו**] cogn. acc. (G-K. 113^w, end); cf. 1 S. 1⁶, Is. 21⁷ 22^{17f.} 24¹⁶. [For the vb. cf.] Jer. 2⁵, 2 K. 17¹⁵ (of practising idolatry). **הַבֵּל** is properly *a breath* (Is. 57¹³ **וְאֶת-הַבָּלִים**); **הַבֵּל** is properly *a vapour*; Ps. 62¹¹ **Σ μὴ γίνεσθε ἀτμίς** for **הַבֵּל** (בְּנִזֵּל אֶל הַהַבֵּל), then, generally, of anything *unsubstantial* or *empty*: **הַבֵּל** is thus properly *to act emptily* (Jer. 23¹⁶, Hif., of filling with vain hopes). But see Bu. [who in his commentary, withdrawing his earlier adhesion to the view that **הבל** meant *to speak emptily*, and here, therefore, virtually *to lie*, hesitates between giving to **הבל** the meaning *to cherish false hopes, or expectations* (cf. the Hif. in Jer. 23¹⁰), which is suggested especially by Ps. 62¹¹ (**הבל** || **בטח**), and, perhaps, satisfies the context in Jer. 2⁵, 2 K. 17¹⁵, and the meaning *to come to nothing, to be destroyed*—the meaning (*der Nichtigkeit verfallen*) given by Giesebrecht for Jer. 2⁵].

13. **עם**] either (Di.) as ^{11b} = in his mind and purpose, or (Hi. De.) = (laid up) with him (cf. Dt. 32³⁴). **א** *παρὰ* K. = **מֵאֵל**

(cf. 20^{20a}); so Altschüller (*ZAW*, 1886, p. 212; ϵ dittographed in ff).

יקחו . . . [עריצים] v.^{14ff.} have the sg. (as ^{13a}); hence Du. Bu. Be.^K יקה . . . עריין (מ dittographed, and יקה changed to יקחו to agree with it). However [the sing. and pl. interchange in parallelism in 16¹¹], E expresses עריצים, and v.^{14ff.} may quite naturally refer to ^{13a} אדם רשע. The case for the sg. is not so strong as in Is. 5^{23b} (E צדיק; and ff ממנו). [V.¹³ at present 4 : 4 (the first stichos being without a cæsura): without affecting the sense it could be reduced to 3 : 3 by omitting אדם and (cf. 20²⁰) יקחו.]

14a. Cf. Ps. 92⁸ [where (Bi.) כמו עשב is the apodosis, as is כמו חרב here.]

לָמוֹ?] 29²¹ 38⁴⁰ 40⁴ †. See *Lex.* מו (555b). [למו is always toneless, except, apparently, in 29²¹, and in 33²², if למו מחים is read there.]

15. [יקברו] Ol. Me. Sgf. Be. prefix לא; but the change is violent, and why should לא have been omitted? [The sense would be the same as in H (but more simply and, also, perhaps less powerfully expressed), if in H ב is instrumental (*Lex.* 89b), and יקבר ב a striking extension of the common idiom מוח ב (e.g. Jer. 21⁹). To render H , they shall be buried in (the time of) pestilence, would be very weak.]

[ואלמנתיו] the sg. sf., though not impossible (for it might refer to an individual among the שרירים: G-K. 145m), is nevertheless here harsh, and might easily be an error due to the singulars preceding. ואלמנתם (Bi. Bu. Du. Be.^K) is certainly better, though E $\alpha\upsilon\lambda\acute{\omega}\nu$ is not decisive as to the translator's reading.

16. [מלבוש] E $\chi\rho\upsilon\sigma\acute{\iota}\omicron\nu$; but H is supported by ילבש in ^{17a} which E is obliged to paraphrase (περιποιήσουται .)

18. [כָּעֵשׂ] ὥσπερ σήτες καὶ ὥσπερ ἀράχνη, S as a spider = כָּעֵפֶבֶשׁ (8¹⁴), evidently right (Me. Hi. Bu. Du. etc.): the existing text of E has the original rendering and the correction (= ff) side by side. [Ehrlich retains עֵשׂ, giving it here as also in 4¹⁰, Ps. 39¹² the meaning (empty) bird's nest, עֵשׂ (not עֵשׂ as ff) being the same word as عش, bird's nest.]

19. [עשיר] acc. of the state placed first as the emphatic word (1²¹ n.). Since *rich*, not *lie down*, is the emphatic idea, the phrases ולא יוסף (see next n.) and ולא איננו should refer to it: *he shall no more* (be rich); *he is not* (rich).]

וְלֹא יֵאָסֵף and *is not gathered* (viz. for decent burial; cf. Jer. 8², Ezk. 29⁵ ולא תִקְבֵּץ ולא תִאָסֵף). But this anticipates ^b: rd. with Ἐ (καὶ οὐ προσθήσει), Σ (σῶσον ἡμᾶς), Ew. Di. Del. etc., ולא יוסף, miswritten יאסף (as Ex. 5⁷ ולא חֲאָסֶפֶן, 1 S. 18²⁹; G-K. 68b). [Rhythmically also ולא-יוסף as a single stress is preferable to ולא-יאסף. Ἐ = ff: ὕ (Dives, cum dormieret, nihil secum auferet) = יאסף.]

20. [תשיגהו] the fem. sg. by G-K. 145k: 14¹⁹ 20¹¹ etc.

[כמים] “too weak to describe the suddenness of an inundation, for which שָׁטַף, for instance, would have been available” (Bu.); the || ^b also has לילה (Me.). Hence Me. Grä. בַּיּוֹם; Wr. St. Bu. יוֹמָם; Be. either. But Ἐ (ὥσπερ ὕδωρ), ΣΤΥ = ff; and it is a matter of taste whether or not כמים would be strong enough. מים suggests sometimes considerable force (2 S. 5²⁰, Is. 28¹⁷, Am. 5²⁴, Hos. 5¹⁰). Du. retains ff, remarking that in ^b “לילה is only added because, while he is asleep, a man and his house together may be more readily overwhelmed by a storm.”

21. [וילך] G-K. 29g.

וַיִּשְׁעֶרְהוּ cf. Ps. 58¹⁰ וַיִּשְׁעֶרְנִי, Hos. 13⁸ מִנְּזֹן יִסְעֶר מִנְּזֹן.

22. [וישגך] rd. וישגך: see on 13²⁷ 18¹². The subj. *God* is understood naturally by the reader: see on 3²⁰. Wr. Grimme עָלָיו; but without עליו the sentence is weak.

[ברוח יברח] the inf. abs. “emphasizes the flight as hasty and inevitable” (Di.).

23. Ἐ κροτήσῃ ἐπ’ αὐτοῦ χεῖρας αὐτῶν, Καὶ συριεῖ αὐτὸν ἐκ τοῦ τόπου αὐτοῦ. עלִימו is more easily explained as an error for עליו due to the following כפימו than as a poetical form for עליו (see on 20²³). כפימו . . . ישפק (sg. and pl. in *one and the same* clause) is very harsh, in spite of Ἐ so reading, and should no doubt be corrected (cf. Hos. 4⁸, Ps. 5¹⁰ 62⁵ etc.; and see Dr. on 2 S. 24¹³): וישפקו עליו כפימו וישרקו is a great improvement. It is, however, a question whether, in the autographs of the OT.,

in cases like this, the pl. was always *written*, though it was intended to be *read*: see the instances collected in Dr. Sam. lxiii f. (²lxii-lxiv); if this were the case, יִשְׂרָקוּ and יִשְׂפְּקוּ for יִשְׂרָק and יִשְׂפַק will not be a real change of text, any more than יָקוּם is for יָקַם. יִשְׂפַק as יִשְׂפִּיקוּ (in a different application), Is. 2⁶†; elsewhere סָפַק (34³⁷ al.); cf. on 5². [Bu. notes the similarity of ^{23b} וַיִּשְׂרַק עָלָיו מִמִּקְמוֹ to ^{21b} וַיִּשְׁעֲרֻהוּ מִמִּקְמוֹ, and also (though the resemblance in this case is slighter) of ^{22a} וַיִּשְׁלַךְ עָלָיו וְלֹא יִחַמֵּל and ^{23a} וַיִּשְׂפַק עָלָיו כַּפִּימוֹ, and omits ^{21b} and ^{22a} and also ^{21a}, ^{22b}. It may be admitted that the sing. referring to God unnamed in ²² followed by the sing. referring to men unnamed in ²³ is awkward; but this awkwardness disappears if ²³ was intended to be read in the pl. (see above). If the description seems over full it might be better to omit ^{20a}, ^{21b}: then ^{20b}, ^{21a} would form an admirable distich carrying on in detail the description of the night of the wicked man's doom; and followed by distichs referring to the treatment of him by God ²² and man ²³.]

CHAPTER XXVIII.

1. כִּי [In view of the relation of the exact meaning of כִּי here to the criticism of cc. 27 and 28, it is to be regretted that the note which, as the space left in the MS indicates, Dr. had intended to write was never written. Moreover, in his corrected copy of RV. neither the text *surely* nor the mrg. *for* is deleted. In a note on 28¹ in *The Book of Job* he wrote, “*for* is the natural meaning of the Hebr. word: the text [of RV.] has *surely*, because in the present context of the chapter nothing has preceded, the reason for which can be contained in the verses which now follow.” In his commentaries on, or translations of, Ex. 18¹¹, Am. 3⁷, Jer. 31¹⁹, Ps. 76¹¹ he substituted *for* for the *yea* or *surely* of EV. In *Lex.* (p. 472*b*) he wrote: “there seem also [*i.e.* in addition to cases in which כִּי is added to advs. and interjections “to add force or distinctness to the affirmation which follows,” see n. on 6²² 8⁶] to be other cases in which כִּי, standing alone, has an intensive force, introducing a statement with emph., *yea, surely, certainly*; but it is doubtful whether כִּי has this force in all the passages for which scholars have had recourse to it, and whether in some it is not simply = *for*.” In addition to the passages cited above in which Dr. elsewhere expressed his preference for *for*, some have given to כִּי an asseverative force in Nu. 23²³, 1 S. 17²⁵ 20²⁶, 2 K. 23²², Is. 32¹³, Jer. 22²² (where כִּי might easily be a dittograph)].

לְכַסֵּף] before מוֹצֵא, for emphasis.

מוֹצֵא] *place of coming forth* (Ἐ τόπος ὅθεν γίνεται): here, = *mine*. Elsewhere we have מוֹצֵא מִים, 2 K. 2²¹ al.; מוֹצֵא דְיִשְׂרָאֵל, c. 38²⁷.

2. וְאֶבֶן יִצְוֶק נְחוּשָׁה] *And one melteth* (G-K. 144*d*) *stone* (= stone is melted) *into bronze*. נְחוּשָׁה, acc. of product (of course, not to be taken literally); cf. “Gn. 31⁴⁵, Lv. 6³ (אֶשֶׁר),

1 K. 18³² (Hi.); and on 22¹⁶. יצִיג from צִיג = יצִי, as 29⁶, Is. 26¹⁶ צִקֶן (corrupt) †; cf. יִצִי, 1 S. 2⁸ † (יִצִי, 1 S. 14⁵ dittogr.); the 3 sg., as 3-4. 9-11 (Di.). A √ צִיג, however, depends only on the punctuation: rd. probably (Hfm. Sta.) יצִי (from יצִי, as Gn. 28¹⁸ al.; G-K. 71); so also Du. Be.^K (with יִצִי in ^a). Bu. יצִי or יִצִי, or better יצִי, originally יצִי (so Be.^T), to agree with יִצִי.

3. [חוקר . . . שם] the second vb. necessarily, if חֹ is correct, and, therefore, most naturally the first vb. also, are participles describing, by a usage, rare and chiefly late in Biblical Hebrew (Dr. § 135 (1) Obs.), a fact liable to *recur*—here, viz., what happens in every mine that is opened. But the pf., as in 4. 9-11, would be more normal: hence Du. Be.^K חָקַר. The subj. of שם is indef., as is occasionally the case when the predicate is a part. (Dr. § 135 (6)); but it is curious that in ^b הוּא should refer to the unnamed subj. of ^a: hence some omit הוּא (Be.^K? Du.), others insert אדם (Bu.), or אנוש (Bi.) after שם. Rhythmically ^b would be improved by the omission, ^a by the insertion; the two consecutive monosyllabic feet at the beginning of ^a give a rhythmical effect that is, at least, exceedingly unusual (cf. 26¹⁰ חֹ; but read חָקַק). On the other hand, had the writer wished to express the subj. אדם or אנוש, he would have been likely to do so in v.², if he had not already done so in a previous v., now lost. Sgf. reduces the v. from a tristich to a distich by omitting ^c, with its striking phrasing, altogether; if tristichs were never used by the author, Du. would be more on right lines in obtaining a distich by emending שם קץ into a single vb. (בַּקֵּשׁ; but ?), omitting הוּא, and also (with two Hebr. MSS) the ו of ולכל ^c, but also ^a, was absent from ⚭: see Be.^T. Richter for הוּא . . . לחשך proposes לחשך הוּא—a very strange phrase and a harsh rhythm.]

קץ] the emphatic word in the sentence.

[תבלית] 11⁷ 26¹⁰.

[4. Another tristich, if חֹ is correct; in this case מני רגל must be taken with הנשנחים, and this yields a very strange phrase, though it has commonly been accepted without demur. Further (1) מני-רגל, though a possible, is not a very

probable three-stressed line; (2) מני-רגל דלו and מאנוש נעו look like parallel expressions: yet as such they would produce 2 : 2 rhythm, which is very rare in Job (19¹⁴ n.). Possibly, then, מאנוש is a gloss on מני רגל, and נעו on דלו, which is used here in a rare sense. If the last two words be omitted, a rhythmically good distich 3 : 3 is left. But strange, if not questionable usages, remain. Nowhere else does נחל mean *a shaft*, the meaning adopted by most recent scholars, nor a *gallery* of a mine (Siegfr.-Sta.); nor has פרץ elsewhere quite the force it must have here, if נחל means shaft; nor is מעם elsewhere used to express *away from, far from*, for which מן is commonly used, as in מאנוש in ° (see, further, *Lex.* 578a, bot.): *Lex* (769^a) cites only this passage for מעם = *away from*, adding “si vera l.” Unusual also, and indeed in Hebrew unique, is the meaning of דלו, *to hang, dangle* (here presumably on the rope by which the miner is let down the shaft); commonly דלל in Hebrew means *to languish, be weak or poor* (hence AV. RVm. here, *they are diminished*), and the adj. דל, *weak, poor*; and دل in Arabic commonly means *to direct aright, guide*: but the root must at an early stage of its history have developed as a third principal meaning *to waver, hang down, dangle*, for traces of this meaning survive in several languages: in Hebrew in addition to דלו here, if the v. refers to a miner’s mode of descent, cf. דלה, *thrum, i.e. threads of warp hanging from the loom* (Is. 38¹²), or *hair*, as that which *hangs from the head* (Ca. 7⁶); in Eth. cf. ስሳ፡፡ *hanging locks of hair*; in Arabic دلدل means *to put in motion a thing suspended*; تددل, *to move about hanging down, to dangle* and then *to vacillate*, as in تدلوا بين امرين فلم يستقيموا, *they vacillated between two affairs and did not favour the right course* (Lane, 901a), and the adj. دلدل is used similarly (*ib.* 902a). Grä. may be right in eliminating the strange נר מעם by redividing נחל into נחלם עם נר (see below): then הניטכחים is (or something of which it is the corruption was) the synonymous parallel to עם-נר, the form of parallelism (down to דלו) being then of the type described in *Forms of Hebrew Poetry*, p. 67 f. If מעם נר אור (see below), or rhythmically better מעם-אור (but not נר מעם, which Peake is inclined to adopt from

Ley, for this would mean not *away from the light*, but very unsuitably *away from the lamp*), were read for מעם-נר, parallelism of the same type could be attained by reading בחשך for הנשכחים of which the נ was perhaps not read by ט (see below), and the ם(י) may have arisen from the מ of מני. The strangeness and difficulties of the verse are only partially and very hazardously met by the suggestions that רנל here has the meaning of the Arabic رجل, *men* (Ehrlich), that מאנוש has the same force as in Is. 52¹³ (*in no ordinary human manner they swing to and fro*, Hitz.), or that v.³⁰ is the direct acc. of פרוץ, *they break through the stones of darkness* (and so obtain) *a shaft* (Honth.). Marshall, pointing נר, renders *the stream burst in from the lime-stone*, keeping nearer to the normal use of נחל, but obtaining the idea, also rather curiously expressed, of the flooding of a mine, which is out of harmony with v.¹¹ and also with the leading thought of the passage—man's skill; cf. Peake.]

נר] מעם נר] “from the sojourner” cannot be right. EVV. “from *where* men sojourn” is an illegitimate paraphrase. ט (Θ) (ἀπὸ) κοίνας (= נר: Drus. Field, Di.; cf. Dn. 5⁵, and ט Dt. 27², Am. 2¹); so also ἈΣ [Sgf. בַּעֲפָר]. Bi.¹, neatly and admirably, מעם-נר אור: so Bu.; Be.^K מְרַנְּבִים (21³³), poor. Grä. ingeniously נְחָקִים עַם-נָר, a sojourning people (foreign miners) break open shafts.

הנשכחים מני] “they that are forgotten by (24¹: or *away from*) the foot (*sc.* that passeth over),”—a closer definition of the subj. of פרוץ, just as 30³, Ps. 18³² 19¹¹ 49⁷, with change from sg. to pl.: RV. “they are forgotten . . .” (= נשכחו) is an impossible rendering of הני.

דלו מאנוש נעו] דלו מאנוש נעו: see 6^b 32^{8b}. ט οἱ δὲ ἐπιλανθανόμενοι ὁδὸν δικαίαν (= השִׁכְּחִים מְעַלְלִים, with δικαίαν added, as Ps. 2¹¹) ἠσθένησαν ἐκ βροτῶν makes the v. teach an excellent moral truth, unfortunately, however, wholly alien to the context.

5. תחתיה] syntactically “an accus., dependent on the impersonal passive נהפך” (Hi.): see G-K. 121a, b; and cf. on 20²⁶.

כִּמוֹ אֵשׁ] = as by fire: G-K. 118w. [יֵי igni = בִּמוֹ: so Hrzs. Schl. Me.; the reference would then be to blasting.]

6. [וְעִפְרַת זָהָב לוֹ] (1) Schl. Del. Stud. EVV. "and it (the place) hath dust of gold," where sapphires are found there is also auriferous dust—a somewhat nugatory statement; (2) Hrzs. Hi. Bu. Du. "and it (the sapphire) hath dust of gold"—the סַפִּיר being not our "sapphire," which was "almost unknown before Roman imperial times," but the opaque blue *lapis lazuli*, which, as the "sapphire" of the ancients, is described by Theophrastus (*De Lap.* c. iv.) and Pliny (*HN* 37^{38f.}) as sprinkled with gold dust (ὄσπερ χρυσόπαστος, *inest ei et aureus pulvis*, and *aurum* in sapphiro scintillat), with allusion to the particles of iron pyrites, easily mistaken by their colour and lustre for gold, frequently found in it (cf. SAPPHIRE, in *DB* and *EB*); (3) Schult. Ew. Hi. RVm., "and he (the miner) getteth dust of gold." (2) is most probable: the particles glittering yellow in the dark blue stone would be a point which the poet might well refer to. Oo. לוֹ זָהָב, וְעִפְרַת זָהָב לוֹ, and *its dust* is gold to him (so Be.^K, but without לוֹ), which might be right: Bu. inclines to it.

7. [נְתִיב] *cas. pendens*, as 17^{15b} 29¹⁶ n.

[שׁוֹף] 20⁹; Ca. 1⁶ †.

8. [הַדְרִיךְ] the Hif. (intrans.), as Jg. 20⁴³, Jer. 51³³.

[בְּנֵי שַׁחַץ] 41²⁶ †, poet. for *proud beasts*: שַׁחַץ also only here and 41²⁶. The √ in Eth. (Di. 234) is to *be insolent* (Arab. شخص also is to *rise* (of a star), *rise up*, *be elevated* (Lane, 1516); but? ש = ש [JQR xv. 708 ff.]): in NH. שַׁחַץ, Pi. Hithp. (with derivv. שַׁחַץ is to *be proud, boastful*. Cf. Kī. וּבְרֵבֵי רְבוּתֵנוּ זָלָל גַּם כֵּן (שִׁבְתָּ סָב, סוֹף ע"ב) אֲנָשֵׁי יְרוּשָׁלַיִם אֲנָשֵׁי שַׁחַץ הָיוּ, בְּלוֹמַר אֲנָשֵׁי נְאֻוָּה וְנִפְסוּת הָרוּחַ.

[עֵדָה] poet. for עָבַר. Common in Arab. and Aram. (in עָדַי = Heb. עָבַר, as Gn. 15¹⁷ ①, Jer. 9⁹ ②). So in Hif. Pr. 25²⁰ † מְעַדָּה בְּנֵר (= מעביר, Jon. 3⁶).

[שַׁחַל] 4¹⁰.

10. [יְאָרִים] properly *Nile-canals* (Gn. 41^{1ff.} etc.), then more generally *water-channels*, Is. 33²¹ (ἕ δῶρυχες); here, still more

generally, horizontal *galleries* leading into the mine (Di. De. Bu. Du.). Cf. $\text{נְהַל}^4 = \text{shaft}$.

II. [מבכי] as [Is. 7⁸] and often [BDB 583a, b]. $\text{Ḥ} \beta\acute{\alpha}\theta\eta$ (? עִמְקֵי, or a guess, or a paraphrase of נְבִי, —which, however, in 38¹⁶ is rendered $\pi\eta\gamma\eta$) δὲ ποταμῶν ἀπεκάλυψεν (? הַפִּיט, taken as = הִשִּׁיף, Is. 52¹⁰ Ḥ), Ἥ profunda quoque fluviorum scrutatus est (= הַפִּיט: so Ἄθ ἐξερεύνησεν), whence Wetzst. *ap. Del.*, Hfm. Be. Bu. מְבִי (* מְפִי = *place of נְבִי or springs = sources*). Grä. Perl. (p. 69), Be. (alt.) נְבִי (38¹⁶ †; see n.), and הַפִּיט (Grä. Perl. Be. St.; “has much for it,” Bu.), *he searcheth out the sources of streams*. But what is the object (in this connection) of searching out the sources of *streams*? “The sources of streams he bindeth up” (to prevent the mine from being flooded) would be more to the purpose; but נהרות itself is the more natural obj. to חבש, as in ח (so Du.).

[תעלמה] cf. תעלמות, 11⁶, Ps. 44²² (ח' לֵב). The *mappik*, if correct, can be only for euphony (K̄i. Michlol, 31a, 186b לתפארת להקריאה ולא לכנוי, cited by De.), as Is. 28⁴, Ezk. 22²⁴, Zec. 4²; but it is better simply to omit it.

12. [תמצא] v.²⁰ תבוא; Ḥ both here and in v.²⁰ εὐρέθη. Signs of assimilation occur in MSS of ח : here ^{Ken. 150} reads תמצא תמצא: in v.²⁰ ^{Ken. 76} reads תמצא. It is possible that תמצא here (cf. תמצא, v.¹³) was substituted for תבוא; on the other hand, מן is not conclusive against תמצא, for cf. תמצא with מן in Hos. 14⁹. ^{Ken. 157} reads here תמצא, in which, if the textual support were stronger, it would be tempting to see an original verbal parallelism to v.¹—But whence does Wisdom come forth, *i.e.* from what source (מוצא) is it drawn? cf. מקום in ^b with מקום in ^{1b}.]

13. [ערכה] Read with Ḥ (ὁδὸν αὐτῆς) Di. Hi. Bu. etc. דְּרָפָה (cf. ^{23a}): the price would be suitable in vv.¹⁵⁻¹⁹, but is here out of place.

14. [אמר] תהום is usually fem., but msc. here, Jon. 2⁶, Hab. 3¹⁰, Ps. 42⁸: אמרה (Du. (“perhaps”), Be.^K) is thus not in itself necessary, though it makes a variation from ^b אמר.

15. [סגור] = זָהָב סָגוּר (1 K. 6^{20. 21} 7^{49. 50} (= 1 Ch. 4^{20. 22}), 10²¹ = 2 Ch. 9²⁰ †), even if (Hfm. Du. Be.^K St.; Bu. “perhaps”)

אופיר is not to be read as an abbreviation for אָהַב סָנוּר, like אופיר (22²⁴) for כּתם אופיר. The derivation of סָנוּר is uncertain: perhaps, *shut up*, and so prized, rare: cf. Ass. *hurâsu* (= חֲרָסוּ) *sakru* (Del. *HWB* 499b “verriegelt, verschlossen”).

16. בְּנֵי צִיָּה הַיְקָרִים הַמְסֻלָּאִים † (א) La. 4² † [תְּסַלָּה] ¹⁹ †; cf. (with א) La. 4² † בְּפִזּוּ.

17. עַרְךָ [יֵעֲרַכְנָה] intrans.; will not *rank, compare* with it, or *equal* it; so ¹⁹: cf. Ps. 89⁷ כִּי מִי בִשְׁחַק יֵעֲרַךְ לִיהוָה and, actively, Is. 40¹⁸ מֵהִדְמוּת תֵּעֲרַכְוּלוּ (= παραβαλεῖτε αὐτῷ).

[† זְכוּכִית] so Kit.: זְכוּכִית, Ba. Gi., and זְכוּכִית also in NH. (Levy, i. 536a), and ט² here; זְנוּגִית in ט³, Dt. 33¹⁹ ט^{Jer}. זְנוּגִית, and in Aram. generally (including Syr.). Aram. זְנוּ is to be *clear, transparent* (*ChWB* i. 213b). Arab. *sajāj* is a loan-word from the Aram. (Fränkel, *Aram. Fremdwörter im Arab.* 64).

[† וּתְמוֹרֹתָהּ וְג'] The לֹא governs both clauses: G-K. 152z.

[כָּלִי] II MSS, and, perhaps, ΘΣΤ^{1.2.3} Ψ, כָּלִי; but the collective כָּלִי (jewels in a mass) is more forcible than כָּלִי (a number of individual jewels).

18. † גְּבִישׁ] *crystal*; cf. אֶלְגִּבִּישׁ, *hail* (Ezk. 13^{11.13} 38²² †). *Κρύσταλλος* means similarly both *ice* and *crystal*.

[לֹא יִזְכָּר] the constr. as 22⁹ (G-K. 121b): רֵאמוֹת וְנִבִּישׁ are implicit accusatives.

[מִשָּׁךְ] מִשָּׁךְ is to *draw* along, away, etc., *out of* a pit, Gn. 37²⁸, a fish out of water, Jb. 40²⁵: hence מִשָּׁךְ, the *drawing up*—said perhaps (Boch. *Hieroz.* ii. 683, Di.) with allusion to pearls drawn up from the sea—fig. for *securing after effort* or *acquisition*: מִן is short for מִמִּשָּׁךְ, “Ps. 4⁸, Is. 10¹⁰, Pr. 16^{16a}” (Hi.); G-K. 133e. EVV. *price*, comes from *Kimchi*: וּמִשָּׁךְ הַחֲכֵמָה יָקָר and מִשָּׁךְ הַחֲכֵמָה כִּי הַדְּבָר הַיָּקָר יִמְשָׁךְ שְׂמוֹ לְמִרְחֹק וּבִן מִשָּׁךְ הַזֹּרַע (Ps. 126⁶) הַזֹּרַע יָקָר לְזֹרְעוֹ וְאִם כִּי בְּאֶרֶץ נֹגֵג, *i.e.* the fame of a precious thing is *drawn along*, or *extends*, far, and so מִשָּׁךְ means *preciousness*; and מִשָּׁךְ having this sense here, it has it also in Ps. 126⁶ מִשָּׁךְ הַזֹּרַע, meaning “*precious seed*” (AV. PBV.), because seed is precious to the sower, even in a dry land.

21. [וְנִעְלָמָה] om. וְ אַטְו; this is preferable, even if (Di. Bu.)²¹ originally followed¹⁴; note¹⁴ and²² both open without וְ.]

23. [הבין] 5 MSS Ξ ($\sigma\upsilon\nu\acute{\epsilon}\sigma\tau\eta\sigma\epsilon\nu$) $\eta\beta\iota\omega$; but see ^b.

24. [תחת כל] Ξ $\tau\eta\epsilon\ \acute{\upsilon}\pi\prime\ \omicron\upsilon\rho\alpha\nu\omicron\nu\ \pi\acute{\alpha}\sigma\alpha\nu$, Υ et omnia quæ sub; whence Be.^K כל תחת; but the change is unnecessary. Bu. rejects ²⁴ as a gloss; Du. places it after ¹¹ ("he" being then man). It is said, viz., that, in giving the reason for ²³, it implies that Wisdom has a home upon earth known to God (*because* God sees everything under heaven, *therefore* He knows the way to her), whereas that she can be found at all upon earth is denied in ^{13f.} ^{21f.}: vv.²⁵⁻²⁷ further state clearly that God knew Wisdom at the time He was engaged in the work of *creation*, how then can His knowledge of her abode be said (²⁴ כי) to depend on His knowing everything in the existing *created* world? Logically, the objection is sound; but is it sound poetically? Does it not press the language unduly? [cf. Peake]. V.²⁴ is a poetical statement of God's omniscience: it is couched certainly in terms which are strictly inconsistent with the teaching of ^{13f.} ^{21f.} ^{23.} ²⁵⁻²⁷; but the underlying thought which these terms are intended to express, viz. that God is omniscient, and has always known Wisdom, is perfectly consistent with it.

25. [לעשות] rd. either (Bu.) $\beta\epsilon\acute{\epsilon}\sigma\tau\eta\omega$ or (\S $\gamma\beta\mu$); Υ qui vidit; Ξ , apparently connecting with ^{24a}, and having this after ^{24b} $\epsilon\iota\delta\omega\varsigma\ \delta\epsilon\ \tau\alpha\ \acute{\epsilon}\nu\ \tau\eta\ \gamma\eta\ \pi\acute{\alpha}\nu\tau\alpha\ \acute{\epsilon}\pi\omicron\iota\iota\eta\sigma\epsilon\nu$ (so Du., connecting with ²³): in either case the pf. in $\eta\beta\iota\omega$ is normal (G-K. [114r] or [Dr. § 147, cf. §§ 117, 118]); but the former, making ²⁵ || to ²⁶ and giving a double protasis for ²⁷, with its emphatic $\alpha\iota$, alters ff least, and yields the most forcible climax to the argument. Ew. De. Di. etc. retain לעשות, connecting with ²⁴, or (Hi. who regards ²⁴ as a parenthesis) with ²³; לעשות being rendered either (Ew. Hi. Di.) *to make* (in ^b the constr. being then changed, as ⁵^{11b}: see *n.*), or (De.) *in making*. But ²⁵ (alone) halts after either ²³ or ²⁴, whereas, as || to ²⁶, it is forcible.

[תִּבְּרָן] *to regulate, give* תִּבְּרָן (Ex. 5¹⁸) *the right measure to*, as Ps. 75⁴, and especially Is. 40¹² בשעלו מים (cf. מִדָּה here) מי מִדָּר מִי־תִבְּרָן אֶת־רוּחַ יְהוָה ¹³, ושמים בְּגִרְתָּ תִבְּרָן.

26. [הזיו] 38^{25b} (= ^{26b} here), Zec. 10¹ עֵשָׂה חֲזוּיִם \dagger : *forked*

flashes; Ar. *ḥazza*, to *cut* or *notch*. On NH. and Aram. חוֹז, *shining clouds* (Ca. 2^o רַכַּב עַל חוֹזָא קְלִילָא אַ), see *NHWB* and *ChWB*, *s.v.*

27. וַיִּסְפָּרָה] and *recounted it*,—expressed Wisdom's qualities, and so gave evidence that He knew all about her not to man (who did not then exist), but in the abstract, in general. Ew. Di.¹ De.² (after Schult. *eius numeros, rationes, summas summarum recensuit*): *And counted it* (סִפֵּר as 38³⁷; or (Be. alt. וַיִּסְפָּרָה), seems hardly (Di.²) compatible with a singular object. [Du. also reads the Kal, but with the suggestion that it is here used as a denominative of סוֹפֵר, with the meaning *studied*: to חקר he also gives an unusual sense—to put to the proof: such unusual and unsupported usages may be technical uses of the school of the wise men, and our insufficient knowledge of this language may account for the difficulty of seizing exactly and with certainty the meaning of the v. (see exegetical n.).]

[הכילה] 5 MSS הבינה : § לַסֵּבֶס = הכילה.]

28. [לְאָדָם] MS^{Ken. 378} om. Commonly rendered *to men*: Ehrlich, *concerning, with reference to, man*; but Gn. 20¹³, Dt. 33⁹, Jg. 9⁶⁴, Ps. 3³ 71¹⁰ are not quite similar, and in any case would lead us to expect חַמְתּוֹ and כִּינָהוּ in what follows.]

[הֵן] MS^{Ken. 76} § om.]

[אֲדָנִי] only here in Job; and elsewhere, in the mouth of God, only Ezk. 13⁹ 23⁴⁹ 24²⁴ 28²⁴ (Di.; each time אֲדָנִי יְהוָה is: Cornill's excision of אֲדָנִי is arbitrary). Some 100 MSS read יְהוָה, and יְרֵאֵת יְהוָה is what would be naturally expected: but the author eschews יְהוָה as far as possible (cf. on 12⁹); so he may easily have said יְרֵאֵת אֲדָנִי for it [, though in 6¹⁴ the phrase is יְרֵאֵת שְׂרֵי].

CHAPTER XXIX.

2. **כִּירְחִי**] = as *in*, etc., as regularly (Is. 51⁹ etc.; G-K. 118s, *u*).

כִּימִי וְג' a good example of a c. st. before a rel. cl. (G-K. 130d): cf. Ps. 65⁵ וַתִּקְרַב וַתִּבְחַר אֲשֶׁרֶי תִבְחַר וַתִּקְרַב, Pr. 8³² יִשְׁמְרוּ דְרָכֵי דָרְכֵי יִשְׁמְרוּ.

3. **בְּהֶלְוֹ**] if correct, from an inf. הֵל (like שָׁה, Jer. 5²⁶; שָׁכַב, G-K. 67*p*), with sf. (like בִּשְׁכַבְתָּהּ), anticipating the gen. (like בְּבֵאוֹ הָאִישׁ, Ezk. 10³; G-K. 131*n*; Dr. on 1 S. 21¹⁴). But the construction is very inelegant: rd. the Hif. (בְּאִנְהַרְוִיתִיהָ (Ol. Bu.), or (Du.) בְּהֶלְוֹ, with elision of ה, as in לְשִׁמִּיר, Is. 23¹¹ (G-K. 53*q*).

לְאֹרֹרִי] the ל of norm.; *Lex.* 516*a*.

חֲשַׁד] acc. after הֵלֶךְ, as Is. 50¹⁰, Mic. 2¹¹, Pr. 6¹²; sq. אַח, Dt. 1¹⁹ 2⁷.

4. **חֲרָפִי**, חֲרָף, *autumn*, properly, it seems, the time of *plucking* (fruits), from *חָרַף = Arab. *kharafa*, *carpere* (Fleischer in *ChWB* i. 426*a*): here fig. not of youth, but of the age of *ripe manhood* (Schult. *aetas virilis suis fructibus foeta et exuberans*), which Job was enjoying before his calamities fell upon him. Bu. argues that, being opposed to קִיץ and including winter (Gn. 8²², Ps. 74¹⁷, Pr. 20⁴, Zec. 14⁸; cf. the denom. vb. Is. 18⁶), it can bear only an unfavourable sense, so he would read, with Königsb. Volz., פִּרְחִי, *my blossoming, flourishing* (cf. fig. of men, Ps. 92¹³, Pr. 11²⁸ al.); but it is not certain that this is the case.

[Ehrlich חֲרָפִי, assuming a Heb. حَرْف, *extremity* (of a mountain, its) *summit*; the phrase would then mean: the days when I reached the summit of my fortunes.]

בְּסוֹד] for בְּהִיוֹת סוֹד. סוֹד, properly (cf. ὁμιλία, *friendly or confidential discourse* (Ps. 55¹⁵), and then *friendship* (Ps. 25¹⁴ RVm., Pr. 3³² RVm.)). But ἔ (ὅτε . . . ἐπισκοπήν

ἐποιεῖτο; cp. La. 3⁴⁴ אַ, Be.), Σ (ὁπότε περιέφρασεν), Σ (סכך על סכך), point to בָּסֶךְ (from סכך); cf. סכך על סכך, to cover, 1 K. 8⁷ al.; סבוּתָה לראשי, Ps. 140⁸: so Houb. Grä. (Pss. i. 129), Sgf. Buhl, Perl. 89, Bu. Du., probably rightly.

6. בְּרַחֵץ ר' intrans. = to *bathe oneself* (Ex. 2⁵ al.).

הִלִּיכִי [הִלִּיכִי] only here.

בַּחֲמָה [בַּחֲמָה] for חֲמָה: cf. on גָּוֶה, 22²⁹.

יצוק עמדי [וצור יצוק עמדי] Du. Be.^K omit צור (as variant of יצוק), and read (Be.^K with "perhaps") יצוק עמדי (עמדי as || to הִלִּיכִי), and *my standing* poured out: יצוק may be right (see on 28²); but עמדי is highly improbable; a place, not an action such as standing, would pour forth oil. No change is needed [except for the reason that ^b, containing four stresses at least, is overlong: עמדי might be an accidental repetition from v. 5]: on צור (already in אַ), v.s.

7. יצא [בצאתי שער] sq. acc. is to *go out of* (Ex. 9^{29.33}, Nu. 35²⁶); cf. בל-יצאי שער עירו, Gn. 34²⁴: the שער, though mostly used of the gate of a city, must then be here the gate of Job's house or estate (cf., of a private person's house, Pr. 14¹⁹ שערי צריק; or farm, Jg. 18^{16.17}); Jb. 31³⁴ פתח (Bu.), does not prove the contrary, for a שער is a פתח, and פתח השער often occurs: there is thus no occasion to alter the text.—אַ [for שער] ὄρθριος = שַׁחַר.

עָלִי [6⁵ n.].

קָרַת as Pr. 8³ 9^{3.14} 11¹¹ † (cf. Ph. קרתחדשת, "Newtown," the name of a place in Cyprus (Cooke, *NSI* 52, 53), and = Carthage, *CIS* i. 269⁵ (= *NSI* 49⁵), al.): elsewhere קָרִיָה.

אֲכִין [אֲכִין] the impf., attached ἀσυνδέτως (Dr. 163, *Obs.*; cf., after a finite vb., 1 S. 13¹⁷ 18⁵, Jer. 15⁶) to בַּצֵּאתִי, and *virtually* under the government of ב, "carries on the sentence in the form of a frequentative" (Bu.). והקינותי, would be the normal constr. (Dr. 118; G-K. 114r).

8. ישישים [15¹⁰ n.].

קָמוּ עִמּוֹד [קָמוּ עִמּוֹד] the *asyndeton* is idiomatic and effective: cf. Jer. 5²⁸ 9⁹ הִלְכּוּ נִדְרוּ הִלְכּוּ (50³), 15⁷ שִׁבְלִיתִי אֲבֹרְתִי, 46²¹, Is. 18⁵ end, 46² 51¹⁷ end.

9. [עצרו ב'] see on 4².

10. \mathfrak{C} om.: \mathfrak{C} 10^a being obviously a doublet of 11^a, and \mathfrak{C} 10^b being really Θ .

[נחבאו] pl. by attraction to ננידים; cf. 15^{20b} 21^{21b} 38^{21b}, Is. 60⁵, Hi. (G-K. 146a),—though Ol. proposed to delete the נ. But *hidden* is a strange fig. to apply to קול, and נחבאו may well be due to a scribe's eye looking by error at ^{8a} (Me. Di. al.): rd. probably either נאלם, *was dumb* (Sgf. Bu.), or נכלא, *was restrained* (Du.).

11. [כי] not *When* (AV.), but *For*: lit. for the ear heard, and called me happy = *For when* the ear heard, *it* called me happy (RV.): so ^b and the eye saw, and gave witness to me = and *when* the eye saw, *it*, etc.; and often similarly.

[ותעידני] and *attested me*, as 1 K. 21^{10.13}.

12. [משוע] \mathfrak{C} ἐκ χειρὸς δυναστού (so Ps. 72¹² for [משוע]): probably = משוע misunderstood (in 9²² \mathfrak{C} δυν. = רשע = רשע). MSS 715. 847, De Rossi (*Supplem.* 121) משוע, *a clamore* (Is. 22⁵), and MSS 368. 554 משוע (without dagesh).

[ויעין עין לו] Ps. 72¹² ועיני ואין עין לו. 11 MSS (De Rossi, *ibid.* 121 f.), לא $\mathfrak{C}\mathfrak{S}\mathfrak{V}$.

14. [ואנן לבער] Ges. *Thes.* quotes Ephr. ii. 504 פֶּאֲנִן לְבַעַר , a demon has *put thee on*, or *clothed himself in thee*, fig. for filled thee (see further exx. in PS. 1887): cf. Arab. *malbūs*, *mad*.

[משפט] \mathfrak{C} (κρίμα), \mathfrak{V} Du. Be.^K Vo. משפט. But $\mathfrak{f}\mathfrak{f}$ is more forcible.

15. [לעור] G-K. 35g. So \mathfrak{K} i. *Michlol.* 53^b (Baer, 49).

16. [רוב לא ידעתי] = of (him whom) I knew not: cf. 18²¹ אל מקום לא ידע אל (G-K. 130d).

[אחקרהו] Ps. 90^{17c}, Is. 9¹, Gn. 28¹³ etc.: Dr. 197.

17. [מתלעות] J1. 1⁶, Pr. 30¹⁴ †; מלתעות, Ps. 58⁷ †.

18. [עם קני אגוע וכחול ארבה ימים] [עם, *with*, as in Ex. 22²⁴, Lv. 25^{35f. 39. 47}: *Lex. s.v.* עם, g. 2. In ^b the familiar figure of the sand to express multitude is recognized by \mathfrak{S} and probably by \mathfrak{T} , but not by \mathfrak{C} , \mathfrak{V}]. \mathfrak{C} ἡ ἡλικία μου γηράσει, ὡσπερ στέλεχος φοίνικος πόλυν χρόνον βιώσω; \mathfrak{S} ἔλεγον

δὲ μετὰ τῆς νοσσιᾶς μου γηράσειν; Ψ In nidulo meo moriar, et sicut palma multiplicabo dies; Σ (with a double rend. of ^a)

לחמלן סמסרנן אפ;ס.ס. ס'סג סג'ב' א'פ'ל.ס. ס'סג ס'ל'ן

Ⓢ; Υ עם חוקפי בשרכפי איתנניד (in my nest

I shall depart) והיך חלא אסני יומיא. Υ ^a is obviously a paraphrase. Me. Bi. rd. קנה after Σ with the reed, i.e. with the aromatic reed, which has always had the reputation of being durable, and lasting long (not as Sgf. p. 44, understands it, *long-lived*, so that his objection, that the reed is cut down every year falls through). But the comparison is remote; and to express such an idea, some long-lived tree would have been more naturally thought of by the poet. In Sir. 50¹² ὡς στελέχη φοινίκων = Heb. ¹⁴ בערבי נחל,² *like poplars of the wādy* (Jb. 40²²); and this translation seems to show that a נחל = Arab. *nakhl*, *palm-tree* (whether or not it is rightly so rendered there) was known in Heb.: Perles (*JQR* xi., 1899, 688), *Lex.* 636b ("perhaps"), *EBi.* 3553, adopt this sense for Nu. 24⁶ (for a reason against it, see Gray, *Numb.* 363); and *EBi. ib.*, Buhl, *HWB*, s.v. ("perhaps"), and Be.^K would read פנהל here for בחל. [A third interpretation of חל is *Phœnix* (in this meaning to be pointed חל, according to the Massoretes of Nahardea). This interpretation is as old as the Talmud (*Sanhedrin*, 108b), and has been frequently adopted by modern commentators (*Hitz. Ew. Del. Bu. Du. Peake*). It can scarcely be rejected on the ground (*Di.*, Ch. in *EBi.* 3765) that the fable could not have reached the Jews as early as the lifetime of the author of Job: Hesiod refers to the longevity of the bird (*Fragm.* 50, ed. Gaisf.), and Herod. (ii. 73) heard in Egypt both of its longevity and of the miraculous way in which it brought its father from Arabia and buried him in Heliopolis. The earliest direct Jewish reference is, it is true, in the Jewish tragedian Ezekiel (prob-

¹ Lee has סג'ב' ; but Cod. Ambros., the Urmia ed. (1852), and Ephr. Syr. ii. 12 F, Barhebr. *Scholia in Job*, ed. Bernstein, 1858 (both cited by Merx, *Archiv*, ii. 105), have סג'ב', which is evidently right.

² Reading prob. כעבתי. In Υ στελεχος may denote either *stem* (= ענף Jb. 14⁸) or *bough* (= ענב, Ezk. 19¹¹; = פארה, Ezk. 31^{12, 13}).

ably 2nd cent. B.C.), who, without naming it, refers to the great size and beautiful plumage of the bird seen at Elim in Arabia (Eus. *Præp. Ev.* ix. 29). The attempt, however, to claim the LXX as supporting the interpretation is very questionable: for that *στελέχος φοίνικος* was a natural rendering of a single word understood by the translators to mean a palm-tree, is shown by the fact that תמרים is in Ex. 15²⁷, Nu. 33⁹ rendered *στελέχη φοινίκων*: there is, therefore, no ground for the conjecture (Hitz. *Del. al.*) that *στ. φοίνικος* has arisen from an original *φοῦνιξ* by a misunderstanding. In the later Jewish writings the miraculous bird is known either (Sanh. 108b) as אורשנה (אורשניה) or (Ber. R. § 18) חול (חלא). In Ber. R.¹ it is said of the animals that they all obeyed Eve, and accepted the fruit of the forbidden tree from her, חוץ מעוף אחד ושמו חול, except a bird whose name (as it was inferred from the present passage) was חול: this bird, it is added, lives 1000 years, at the end of which time a fire originating in its nest burns it, and only a piece of the size of an egg survives; but this puts forth pinions and the bird lives again. The reason given for the immortality of the אורשנה in Sanh. 108b is different: when Noah was feeding the beasts in the ark this bird alone, seeing how busily engaged Noah was, refrained from asking for food and so adding to his labours; thereupon Noah said יהא רעוא יהא תמות דלא תמות. Granted a familiarity, such as the Rabbis of the Midrash must have had, with the fable of the long-lived or immortal bird, it is easy to see how the context in this passage, with its allusion to the nest and length of days, might suggest that חול was a name of it; and by itself the assertion in the Midrash cited above has no more value than the demands of exegesis: if exegesis demands an allusion to the phoenix, חול, or some word corrupted into חול, was a name of it. *Del.*, however, claims that חול, as the name of the phoenix, is independently supported by the fact that *ΑΛΛΩΗ, ΑΛΛΟΗ* are given in a Coptic-Arabic glossary as an equivalent of *سمندل*, a

וגם [חזק נג' לאישה] רבוי האכילה את הבהמה ואת החיה ואת העופותי הכל שמעו לה חוץ ¹ מעוף אחד ושמו חול הה"ד וכחול ארבה ימים רבי רבי ינאי אמרו אלף שנה הוא חי ובסוף אלף שנה אש יוצאה מקינו ושורפתו ומשייר בו כביצה וחזור ומגדל אברים וחי. ר' יודן בר"ש אומר אלף שנה חי ולסוף אלף שנה גופו כלה וכנפיו מתמרטין. ומשתייר בו כביצה וחזור וגו'.

name applicable to both the phœnix and the salamander. He inclines to see in חול a Hebraized form of this Egyptian word. The two chief exegetical considerations are these: (1) if עם קני is the original text in ^a, an allusion to the phœnix well accounts for death being referred to in the first line, length of days in the second: the phœnix, according to some forms of the fable, did actually multiply its days *after* it had died in its nest; but (2) an allusion to the resurrection and future life of the phœnix, and the attribution to Job of the wish that he might in this respect be like the phœnix, is inconsistent with the point of view throughout attributed to him: cf. esp. 14¹⁻¹². Che. (*EBi.* 3765), discarding the view that the phœnix is referred to, not unnaturally suspects the text of ^a though his emendation בִּקְנִי for עם קני is rather weak; ct. the more forcible phrasing of 5²⁶, Gn. 15¹⁵. N. Herz (*ZATW* xx. 162) suggests מְקַנִּי for קני and כחול for כהול. Preferable to either of these suggestions would be אֶקְנֶה for אָנוּה (Sgf.). See further on the phœnix, Bochart, *Hierozoicon*, Lib. vi. cap. v.; the commentaries especially of Del. and Di. on this passage; and Lightfoot on Ep. Clem. xxv. In addition to ancient references already given, see iii. Baruch 6 f., and Secrets of Enoch 12, 14, where this fable is highly developed and elaborated.]

19 f. [Circumstantial clauses defining the condition or circumstances under which Job hopes to multiply his days ^{18b}: the part. in ^{19a} and the adj. in ^{20a} passing over into the impf. in the second clauses of each v. according to Dr. § 117. As Bu. remarks, the constr. in ^{19a}. ^{20a} does not favour Sgf.'s proposal to place ^{19f.} after ⁶.]

20. [כבודי] Hfm. Be.^K Vo. בְּרוּנִי (Jer. 6²³): but an exact parallel to קשה is not necessary; Job speaks, not as a warrior, but as a *moral* hero.

[תחליף] showed *newness* or *freshness* (see on 14⁷), was fresh and pliable—opposed to being old, hard, and useless.

21. [לִי שמעו] More direct and forcible than שמעו לי; cf. similar cases in Ps. 27⁸ 28⁷ 33^{21a} 63⁹ בי המכה ימינך 91¹⁴ 104²⁰ 142⁸, Pr. 8¹⁵. 16, 2 S. 23³, Is. 45²³: in prose, Dt. 1³⁷ 7⁶ 18¹⁵ 21¹⁷ *end*,

Jg. 10⁴. [The emphatic לִי takes a full stress; cf. Ps. 63⁹, Pr 8^{15, 16}.]

וַיִּחַלְלוּ with d. f. euphon. (G-K. 20i); cf. Jg. 5⁷, Baer (see his n., p. 94) הִרְלִי. In חַל, ו' will be the simple ו (Dr. § 131 f.); but (Bu.), in view of the frequentatives in 20^b, 21^b, 22, it is better to read יִשְׁמְעוּ, in which case it will be ו cons., and ויחלו will have, of course, a frequentative force (as Gn. 2^{6, 10} etc.). Du. Be.^K, less suitably, change in 21, 23^b to ו with וָשׁוּ, 22^a. לִי, as Mic. 5^{6b}.

וַיִּדְבְּרוּ] from דָּבַר: G-K. 67g.

לְמוֹ] see on 27¹⁴. Be.^K, needlessly [and on rhythmical grounds improbably], with 35 MSS (how "Vrs." can be quoted in support of this reading, is not apparent) לְמוֹעֲצָתִי.

22. וַיִּדְבְּרִי] after *my word* or *speech*: but perhaps דְּבַרִי (as 21³) should be read (Me. Di. Bi. Bu. Du.).

23. וַיִּחַלְלוּ] as חַל has occurred in 21^a, Bu., for variety, וַיִּחַפּוּ. Du., conversely, וַיִּחַפּוּ in 21 (and וַיִּחַלְלוּ, Hif. for וַיִּחַלְלוּ here: on Du.'s], see on 21).

כַּמְטַר] not כַּלְמַטַר: G-K. 118s.

וּפִיהֶם פִּעְרוּ] Kfo., improbably, כְּפִי הַמְּנַרְפוֹת (Jl. 1¹⁷). ע is paraphrastic: so its support is very doubtful.

לְמַלְקוֹשׁ] Du. כַּמְלָקוֹשׁ (cf. EVV. "as for the latter rain"): but the fig. sense is clear from the context.

24. לֹא יֵאֱמִינוּ] so Gi.: some 90 MSS, Baer (v. p. 50) וְלֹא. "I used to smile on them (שָׂחַק אֵל, like *arrideo*, to *laugh*, or *smile*, at with approbation), when they believed not: viz. (Hi.), what I said or advised (לֹא יֵאֱמִינוּ being a circ. cl., Dr. 162; though the other reading . . . וְלֹא may also express not a consequence, but a condition already existing, as 24²² 42³, Is. 45^{4, 5}, Ps. 44¹⁸, Dr. 159 near the end). אֱמֵן abs. is to *believe* (Is. 7⁹ 28¹⁶ al.), not (cf. RVm.) to *be confident* (= בְּטָח). Bu. Du. consider that . . . וְלֹא can only have the here impossible sense *and so they* . . . , and accordingly excise לֹא (so St.): but the omission is very violent, and, in view of the parallels just quoted, unnecessary."

אֲרוֹר פָּנָי] is commonly taken as = *my bright countenance*: but Bi.¹ Bu. Be. Du. object that though הַפִּל פָּנָי might be

said (Jer. 3¹²; cf. Gn. 4^{5,6}, 1 S. 1¹⁸ LXX), הפיל אור פנים could hardly be said [yet, cf. נסה אור פניך, Ps. 4⁷]: hence they suppose, very ingeniously, that לא יפילן is a corruption of ^{25c} אבלים ינחם; the correct text was written on the margin, and afterwards wrongly introduced after ^{25b}, with the addition of כאשר to make it intelligible: they thus read for ^{24b} ואור פני ינחם, “and the light of my countenance *comforted the mourners.*” But neither the corruption itself, nor the series of subsequent changes, can be said to be probable; and the “mourners,” even allowing that they are unsuitable in ^{25c}, are still more so here; in ^{25c} they at least appear only in a comparison; but what place have they in a context which speaks of Job’s giving his advice to an assembly of village elders?

25. [אבחר דרכם] either (E.V.V. De. Du.) “I used to choose out *their way*” (the line of action they ought to follow; Job was the leader in his city and his clan, Du.), or (Di. Bu.) “I used to choose *the way to* (28²³) *them*”; the former puts greater significance into the words; it is also (Pe.) favoured by the fact that “choosing” implies the selection between alternative courses.

[ראש] acc., defining the condition, = *as chief*: G-K. 118n.

[גדוד] 19¹² 25³.

CHAPTER XXX.

I. "The v. admits of division into four lines (the first ending at עלִי), but it halts rhythmically, and צעירים ממני לימים reads prosaically, and seems needlessly circumstantial" (so, in effect, Bu.). Me. Wr. Sgf. Bu. Be. om. ממני לימים (as a gloss from 32⁶, cf. 4^b, perhaps originally written on the margin to give צעירים its supposed right sense, Bu.): צעירים is taken to mean *inferiors* (as Jer. 14³), or צִעְרִים, *shepherd-boys* (Zec. 13⁷; cf. Jer. 49²⁰ = 50⁴⁵), is read (Bi.² Bu. Be.); Bu., on the ground that the idea of Job having despised the *fathers* of the mockers is somewhat exaggerated, and that אבותם is "perhaps" also to be omitted as a dittograph of מאסתי, makes further omission, and so reduces the v. to two lines only: ועתה שחקו עלי צעירים מאסתים לשיח עם כלבי צאני. But these operations [which after all produce a rhythmical effect (a poor 4 : 4 distich) scarcely superior to that of the existing text] are very questionable, and only partially supported by \mathfrak{C} (in Swete: *υνη δὲ κατεγέλασάν μου, ἐλάχιστοι* [Θ οἱ νεώτεροι μου ἡμέραις] *υνη νουθετοῦσίν με ἐν μέρει, ὧν ἐξουδένουν τοὺς πατέρας αὐτῶν, οὗς οὐχ ἡγησάμην ἀξίους κυνῶν τῶν ἐμῶν νομάδων*, where *υνη νουθ. με* seems to be another rendering of עלִי שחקו עלי (ועתה שחקו עלי)). *ἐν μέρει* must somehow correspond to ממני לימים; *ὧν . . . αὐτῶν* (= אשר מאסתי אבותם) is supplied from Θ , and *οὗς κτλ.* is the original free rendering of אשר כאשר פני לא יפילון צעירים ממרום יוכיחני אשר מאסתי לשיח עם כלבי צאני גם כח ידיהם למה לי. \mathfrak{H} is poor, and it is improbable that in its present form it is original unless, or perhaps we

should say, even if redactional; in any case it is not worth while rewriting it to produce such a result as this.]

לשית] after מאסתי, מַשִּׁית might have been expected [cf. 1 S. 15^{23, 26} Hos. 4⁶]; but we have both ל and מן after חָדַל, בָּלָה.

2. [למָה] *whereto? ad quid?* cf. Gn. 25³² וּלְמָה זֶה לִי בְכֹרָה, 27⁴⁶ וּלְמָה לִי חַיִּים. Du. בָּמָה לוֹ (Ps. 63² † בְּשָׂרִי לֶךְ בְּשָׂרִי), *siecht hin*; but the change is unnecessary.

[עלִימוֹ] [For the use of על “denoting with some emphasis the subj. of an experience” (*Lex. s.v. על*, 1 d), cf. Dan. 2¹ 10⁸].

כלָח] 5²⁶ †, where see *n.* Ol. בָּלָה, “all of it,” viz. of בַּח, *strength*; Bu. פָּלִיחַ (Dt. 34⁷ וְלֹא נָס לָהֶם); Che., פָּלִיחַל (cf. ס כָּלֶס בַּסֹּס). Ἐ om.: Θ (*συντέλεια*), Ἄ (*παντελής*) either read בָּלָה, or confused כלָח with it. Σ *pān tò pròs ζωήν* (whence Jer. *omnis vita*); כלָח being perhaps taken as an abbreviation of בָּלִיחִים.

3. [כַּפֵּן] 5²² †. Aram.: see *n.* on 5²².

[גַּלְמוֹד] *stone-hard* (see on 3⁷, cf. 15³⁴); hence here, *stiff, shrivelled, gaunt*. Hi. Du. Oo. Honth. Bu. Be.^K (“fort.”) גָּלְמוֹ “sind sie zusammengeschrumpft, eingeschrumpft”; but would *be rolled* or *folded up* (2 K. 2⁸, cf. Ps. 139¹⁶ גָּלְמִי) express naturally the effects of hunger on the body? And is it clear that Arab. *ṭawāʿ*, *convolvere, complicare*, and *ṭawiya*, to *be hungry* (Hi.), are connected?

[הַעֲרֹקִים] On the הַ, see Baer (p. 50), who cites הַעֲרֹרִים, 2 S. 5^{6, 8}, רַעֲוִבִים, Pr. 2¹³, and his notes on Is. 42¹⁸ 65¹¹; G-K. 35g. עֲרַק, to *gnaw*, as v.¹⁷ †, Arab., and Syr. (in Lexx. and, in Pa., Zec. 11¹⁷: PS. 2997f). AV. RVm. *flee* (so Ἐ οἱ φεύγοντες, Ṭ Saad. Ḳi.). עֲרַק, to *flee*, is a good Aram. √ (Ṭ and Ṣ often): but *gnaw* yields a much more expressive figure. The art. (= *oṭives, men, viz. who . . .*), as 28⁴, Ps. 19¹¹ 49⁷.

[אִמֶּשׁ] is *yesterday* (= Arab. *'ams*), *yesternight* (Gn. 19³⁴ 31^{29, 42}): hence, with a following gen. it can only, as Fleischer (*ap. Del.*) says, mean, *on the eve of . . .* The sense thus obtained is legitimate, but poor. Ṭ (*חשוכא איך רומשא*, darkness like evening) Rashi, Ḳi. Ges. De. Hi. al. *evening* (so RV. *gloom*); but this sense is out of the question; אִמֶּשׁ does not mean *evening* absolutely, but only the day (or evening) of

yesterday (Fl. says similarly of *ams*, that it "never denotes evening or night absolutely; *امس* in *Vit. Tim.* ii. 428, cited by Ges., is wrongly read and rendered by him *vesperinus*"). The word must be corrupt. Ol. Sgf. אֶרֶץ, *the land of . . .*; but this yields a weak sense: Hfm. אִם, the dry ground being described poetically as the "mother of wasteness and desolation"; Klo. better (so Bu.), אִמָּם, "their mother—fig. for the source from which they obtain nutriment—is wasteness and desolation." This agrees well with העֲרָקִים צִיה, just before. [Du., connecting ^{3c} with ⁵ יְמִישׁוּ or יְמִישְׁנו.]

[שׂוֹאָה וּמְשׂוֹאָה] so 38²⁷, Zf. 1¹⁵: the alliterative combination of two derivatives from the same √ expressing the idea of *completeness* (cf. Is. 29², Nah. 2¹¹, Ezk. 6¹⁴ 33²⁹; Ew. 313^c). We might render "devastation and desolation"; but the alliteration cannot be reproduced effectively in English.

4. [עֲלֵי שִׁיחַ] *by* (*Lex.* 6 a (p. 755^b): Nu. 24⁶). Does salt-wort, however, grow particularly by, or under, bushes? [Di. *together with* (*Lex.* 4 c, p. 755^b) *Artemisia*, assuming that שִׁיחַ denotes here a particular species of desert shrub; but שִׁיחַ is apparently used of desert shrubs in general in v.⁷, Gn. 21¹⁵, and still more generally in Gn. 2⁵ †. Against too specific a limitation of the term, see most recently *ZATW*, 1915, p. 125 f.] Saad. *ورق الشجر* [Y *et arborum cortices*] = עֲלֵי שִׁיחַ, "and leaves of bushes," which is possible (so Bu.), and is accepted by Be.^T Honth.

[לֶחֶם] *their bread (food)*: so EVV. Di. De. Du.; Ges. *for warming* at (לְחָמָם, as Is. 47¹⁴, a rare form of the inf. of ע'ע' vb., G-K. 67cc; or rd. (Bu.) לְחָמָם, or (Bu. alt.; RVm.) Pi. לְחָמָם, as 39¹⁴ *for warming* them). [Che. (*Ebi.* 2647) for ^b proposes הלמות והלמות, העֲרָקִים רתם והלמות, the' from v.³: with 'ח cp. 6^b.]

5. [גֵּר] a strong Aramaism (גֵּר, גֵּר, *midst*; Syr. ܡܝܬܝܢ *midst*, *interior*; often *community*, of a church, people, etc.; Ph. = *corporation*, in an inscription from the Piræus (Cooke, *NSI* 33²); Ar. *jaww*^{un}, the *middle* or *interior*, e.g. of heaven, Qor. 16⁸¹): render, *from the midst* (viz. of men, understood), or (as in Syr.) *from the community*: Me. Be. al. מִגְּרֵי, but this is

weak and colourless; Bu. suggests (without adopting it) מן נוני, with a *paronomasia*; Ley מן נוני אנשים; Grimme מן נוי אל נוי. No change seems necessary.

6. בערוץ נחלים 14 MSS and several older edd. בערוץ. Either *in the most dreaded of* (41²²; G-K. 133*h*) *wādys*, viz. on account of their gloom, and wildness, and solitude (so De. Di. Bu. Du. Pe. RVm.); or, from Ar. عَرَضٌ, a *gully* or *defile* (Lane, 2008*a*), *in a gully of the wādys* (so Wetzst., Hi. RV.). [The parallelism of עפר חרי favours the latter rendering.]

לִישְׁבָן = *must they dwell*: the so-called “periphrastic” future (Dr. 204; G-K. 114*k*; Ps. 32⁹, Hos. 9¹³ al.): so Di. De. Hi. etc. Bu. *to dwell*, carrying on ^{5a}: the position of לִישְׁבָן somewhat favours the usual rendering (Du.), but it is not, of course, incompatible with Bu.’s view.

רְחֵי עֲפָר [the force of רָ in ^a extends to this phrase also: cf. 15³ n. For חר of hiding places, see 1 S. 14¹¹ (also 13⁶ reading חורים for חוחים), of lions’ *dens*, Na. 2¹³: hence probably חרי, *Horite* = troglodyte]. עפר, *dust*, of the surface of the earth generally; cp. 5⁶ 14⁸ 41²⁵, Is. 2^{10.19}).

כַּפִּים] Jer. 4²⁹ †. An Aram. word; cf. *Kḥ̄ḫas̄*. [כַּפִּים may be, and is generally taken to be, a second gen. (cf. G-K. 128*a*) dependent on חרי—(*holes . . .*) *of the rocks*. But Jer. 4²⁹ (באו בעבים ובכפים עלו) rather suggests that כַּפִּים may be a third term dependent on רָ—(they must dwell . . .) *in rocks*: cp. רָ with the synonymous term סלע in 1 S. 13⁶ בסלעים . . . [ויחבאו.]

7. [שיחים] [see on שיח v. ⁴].

יִנְהֲקוּ] see on 6⁵ †.

וּנְסַפְחוּ עַל בֵּית יַעֲקֹב Is. 14¹ וּנְסַפְחוּ עַל בֵּית יַעֲקֹב is to *join*, *attach* (Is. 14¹ וּנְסַפְחוּ עַל בֵּית יַעֲקֹב): the sense needed is, however, not *are attached*, but *attach themselves to one another*—or, as we should say, *are huddled together*,—and this is better expressed by the Nif. (G-K. 51*d*) יִפְּחוּ (Hfm. Bu. Be. Du.; Di. alt.). RVm. *stretch themselves* [lit. *pour themselves out*], from (De.) √ ספח [to *pour out* (14¹⁹ n.)].

8. [בני נבל וג'] not the subject of נכאו, but an (implicit) accus., defining the state [1²¹ n. 4⁷ n.] (Dr. 161. 2 with n. 2: cf.

e.g. Ex. 13¹⁸ וחמשים עלו), "as (or being) children of . . . , they are scourged," etc.

נבל] not "feeble-witted" (Pea.), but [godless]. נבל expresses deficiency, not of *intellect*, but of *moral* and *religious* sense: [see, further, Dr. Samuel², 260; *Parallel Psalter*, 457].

בני בלי שם] [with the cstr. before the negative compound expression, cp. מכת בלהי סרה (Is. 14⁶) lit., a stroke of non-cessation (G-K. 130a); but in view of בני נבל the present phrase means not *sons of no name*, i.e. men without reputation (*Lex. s.v.* בן, 8), but *sons of nameless* (people); the compound expression is virtually an adj. used as a noun defining people].

נִכְּבָאוּ] from נָכָה = נָכָה (G-K. 75rr); the Nif. of either does not, however, occur elsewhere. Be.^T suggests נִדְּבָאוּ; but why "are crushed"? Ἐ καὶ κλέος ἐσβεσμένον = נִכְּבָאוּ יְהוָה.

9. מלה] see on 4². In the sense of (by-) *word* (Ἐ θρούλημα, Ὑ proverbium) only here.

10. מִנִּי] see on 21¹⁶.

מִפְּנֵי] withheld not spitting *from my face*, i.e. shrunk not from spitting in my face (Is. 51⁶). RVm. *at the sight of me* (lit. *from before me*) is in the abstract quite possible (Lv. 19³² מפני שיבה תקום; *Lex.* 818a, top); but it is not natural with the *negative*, לא חשבו. *Before me, in* (not *at*) *my presence*, would, of course, be לִפְנֵי.

11. יתרו] so Kt. ἘΥ; יתרי Qrê, many MSS, SṬ. An interpretation is difficult. יתרי is [apart from 4²¹] a *bowstring*, Jg. 16^{7.8.9} (see Moore), Ps. 112[†] (cf. Arab. *watar*, the *string* of a bow, or the *chord* of a lute): hence (Capellus, Di. Du.) *he hath loosened* (12¹⁸, Is. 45¹) *my bowstring*, i.e. incapacitated me (the opposite of 29^{20b}), the fig. being that of a warrior disarmed by his bowstring being loosened. Del. similarly, only taking יתרי in the sense of *tent-cord*, fig. for the *cord of life*, as 4²¹; but there is nothing here, like נִפְּעָה there, to suggest this figure. ^b will thus mean: And they (the outcasts of vv. 2-10) cast off the bridle (of respect, which has previously restrained them) from before him, and heap insults upon him. Upon this view the subj. in ^{11a} is God, and ^{11b} describes what happens when He withdraws from Job the power to defend himself. But the

subj. in ^a and ^b might be the same, the sg. in ^a referring to a typical individual of the class referred to (as often), or פְּתָחוּ יְעֲנִי being read (so Bu.): “For my cord (*i.e.* the cord, fig. of authority, laid upon them: Bu. alt. יְהָרֵם, *their cord*—in the same sense) they have loosened, and humbled me; And cast off the bridle (of respect) from before me”: their casting off all regard for Job’s authority, and their loss of respect for him, being the ground of their treatment of him described in ⁹. ¹⁰. Or the numbers in ^a and ^b may be assimilated (Di.² Be. Du.) by reading שֶׁלַח in ^b with ⚔ (Θ) and ⚕. Du., regarding ¹² רגלי שלחו as a variant of ¹¹ רסן שלחו, and neither as yielding any sense, reads in ^{11b} (with omission of רגלי שלחו in ¹²) דְּגָלִי מִפְּנֵי (or, better, שֶׁלַח (שֶׁלַח) דְּגָלִי) (being due to Bi.²): “He (God) hath loosened my bowstring, and humbled me, *my banner* from before me he hath cast down.” ⚔ for ¹¹ has: ἀνοίξας γὰρ φαρέτραν αὐτοῦ ἐκάκωσέν με, [^{11b} = Θ] καὶ χαλιβὸν τοῦ προσώπου μου ἐξάπέστειλεν.

12. פְּרָחָה †] 25 MSS פְּרָחָה. [⚔ בניהון, perhaps = פרחם.] For פרח, if correct, see G–K. 84^bm. Apparently, *a* (low) *brood*, the brood of these nameless parents: a term of disparagement. Cf. פֶּרֶחַ, both a *young bird* (פְּרָחָה, Ps. 84⁴ al.), and also a *base or abject man*, who is driven away: Lane, 2362c; [cp. also כהנה פרחי כהנה, *youths* (cp. פרח, *blossoms*) of the *priesthood*: Midd. 1⁸, Joma, 1⁷ לפניו מכין כהנה פרחי כהנה מכן לפניו, if he (the high priest) attempted to go to sleep, young priests flipped their fingers before him. In this Mishnic usage, however, the word has not the contemptuous suggestion of the Arabic].

[על ימין] mentioned, not because the accuser stood at the right hand (Ps. 109⁶), but because on his right hand a man is strongest, and feels most secure: even there these outcasts assail and taunt Job. [So we may best explain, if the text is correct, though in this case על-ימיני would be more natural. Ehrlich, *Against old age* (lit. *days*) *youth rises up*. But most probably עָלִי should be read (Bu. Honth. Sgf. al.), עלִי in ^b being either a correct variant of על ימין, or a dittograph of עלִי in ^a. Unfortunately ⚔ failed to translate the line.] ⚔ (Θ)

ἐπὶ δεξιῶν βλαστοῦ ἐπανεστήσαν. Du.: "in ^{12a} we recognize יקומו . . . עלי, 'against me . . . there rise up'; what stands between these words must be the subj.: מן פרחח [in the older writing מנפרחח] without any too violent change" yields מַעַרְכָּתִי, *his* (God's) *lines* (of warriors) (fig. of calamities; cf. 16^{13f}. 19¹² etc.). Very clever and attractive; agreeing well with the fig. of assailants of a fortress in °; and perhaps (though not necessarily) right.

רגלי שלחו] *my feet they send on* (14²⁰), *i.e.* they hunt me on from place to place. But this yields a poor sense, out of harmony with the context: even in ° the foes are still only *approaching* Job. Ew. Di. (with Θ πόδα αὐτῶν ἐξέτειναν) רגליהם or רגלם, Bi.¹ רגל ישלחו, Honth. רגלימו, they *let go their feet*, *i.e.* rush at me (cf. 18⁸ ברגליו ברשת; Jg. 5¹⁵). But even so the sense is poor, and the words seem unnecessary: [moreover, they form a short line interrupting the well-balanced distich (3:3) formed by ^a. ^b]; so Me. Wr. Sgf. Bu. Du. Be. St. are probably right in regarding them (in spite of their being recognized in Θ) as an inexact dittograph of שלחו . . . רסן in ¹¹.

13. נתסו] for נתצו (so 5 MSS); only here. [נחץ elsewhere occurs either (1) of destroying buildings by pulling them *down*, or (2) metaphorically. Here, if the text is correct, the vb. is used exceptionally of breaking *up* a path, and so rendering it impassable.]

נתיבתי] 3 MSS, Θ שצט נתיבתי.

להיתי] rd. with [the Oriental] Qrê [and the Western text] להיתי; see Gi. and Ba. and n. on 6².

יעילו ל] "Unsinn" (Du.): [but, if correct] cf. עור ל, Zec. 1¹⁵. S Grä. יגילו, *rejoice*; but Job's assailants here are not merely rejoicing at his troubles, they are represented as actively *adding* to them (^{12c}. ^{13d}. ¹⁴).

לא עזר למו] "a genuine Arabic description of these pariahs of Hauran. Schultens compares a place in the Ḥamāsa, 'We see you ignoble, poor, *laisa lakum min sāir-in-nāsi nāsi-run*, you have *no helper* among other men'" (Del.). But the context seems to point to more serious assailants than the outcasts of vv.²⁻¹⁰; hence עזר (Di. Du. Be. Grä. Honth. St.),

“there is *none to restrain them*,” is a very probable correction, [if the entire v. is not more seriously at fault]. Bi.² for ¹³ has לִי נָתַם נְחִיבַת לְהוֹתִי יַעֲלוּ וְלֹא עוֹר לִי. Et for ^{13b, c, 14} has ἐξέδυσαν γάρ μου τὴν στολήν (“for ^{לְהוֹתִי יַעֲלוּ} reading or conjecturing ^{מְעִילִי},” Du.). βέλεσιw αὐτοῦ κατηκόντισέν με (= ?; = ? ^{14a} בְּחֵץ רֶבֶה אֹתִי, Be.), κέχρηται μοι ὡς βούλεται (? = בחפץ for בפרץ, ^{14a}, Be.). ἐν ὀδύναϊs πέφυρμαι (seemingly = ^{14b}!). From such a free rendering textual criticism can learn little or nothing. Du., however, taking hints from מעילי and βέλεσιw αὐτοῦ, makes, “with bold changes” (Bu.), out of vv. ^{13, 14a} the two distichs (in which, it is true, the two middle clauses preserve well the figures of ^{13a} and ^{14a}): נחסו נחיבתי יהרסו מעגלי אלי עטרו רמיו כפרץ: לא עור למו: רחב יאתיו: עטר, as I S. 23²⁶; רמיו, as Jer. 4²⁹). [Neither the rhythm of fff in v. ¹³ (2 : 2 : 2) nor that of the first distich of Du.’s emendation (2 : 2) is the normal rhythm of Job, though for the one cp. 17¹ n., for the other, 19¹⁴ n. The parallelism of fff is bad, of Bi.’s emendation poor, of Du.’s first distich, at least, good. fff even with עצר for עור is scarcely tolerable.]

14. [תחת שאה התגלגלו] *under the crash* of the falling masonry of the breached (פרץ^a) walls, *they, i.e.* Job’s enemies, *have rolled on*: so substantially, e.g., EV. Di. Du. Bu. If the root meaning of שאה be noisiness (cp. *Isaiah*, ICC, p. 193 (on 10³)), there is no reason why the word should not here refer to the noise of falling masonry, though it does not happen to do so elsewhere, the commoner reference being to the *crash* of a storm (cp. esp. Ezk. 38⁹ כענן כשוואה תבוא כענן; and חשוה below, v. ²² with n.). But whether, without the addition of עלי התגלגלו, can mean, like על התגלל in Gn. 43¹⁸ †, *to assail* with overwhelming force, is open to question; if not, the whole phrase is not, perhaps, a very natural expression for the attack or advance of the enemy. If 34²⁶ justified taking חחה as a syn. of כ (Hitz., who also appealed for this meaning to Gn. 30², Hab. 3⁷, which must certainly be otherwise explained, Ehrlich, Honth.), it would be better to render *like a storm they have rolled on* (cp. Ezk. 38⁹), than, with Hitz., to render תחת שאה, “als ein Sturzbach” (cp. *Rabbinic Comm. on Job*, ed. Wright and Hirsch, which explains שואה by סוּחַף). For this, though it

would give a good parallel to פּרִין, taken in the sense of פּרִין מִים, 2 S. 5²⁰ (cp. RVm. here), places on שָׂאָה an entirely unsupported and improbable meaning. The truth is, the entire method of interpretation which would explain ^{14b} as a parallel to ^{14a} is precarious: ^{15b} and ^{15c} are certainly parallels (note the parallel terms כְּרוּחַ || כַּעֲב || נִדְבַחִי || יִשׁוּעָהִי); this leaves ^{15a} (the text and meaning of which are sufficiently clear) as the probable fellow to ^{14b}; this suggests that הִתְנַלְּלוּ was originally 1st pers. sing. (|| to עָלִי in ^{15a}), and expressed the treatment (cf. Jer. 51²⁵) or condition (2 S. 20¹²) of the assailed, *i.e.* of Job, not of the assailants. As a matter of fact, Ⲭ has the 1st pers. (πέφυρμαι), though in view of the free rendering of Ⲭ in these verses (see above) too much weight must not be attached to this.]

15. [הִתְהַפְּקוּ] cf. 20²⁵ (as emended). The constr. is sufficiently explained by G-K. 121*b* (cf. 28¹⁸; and with a Hof., Ex. 10⁸ 27⁷). The Hof., however, is found only here: hence Du., with 1 MS, הִתְהַפְּקוּ (G-K. 145*k*); Be.^K נִהְפְּכוּ or הִתְהַפְּקוּ. But how can Be.^K say "l.c. ⲬⲐ נהפכו"? Supposing ⲬⲐ read הִתְהַפְּקוּ, how could this be expressed in Greek or Syriac except by a plural verb? EVV. have "are turned"; and their translators beyond question read הִתְהַפְּקוּ.

[תִּרְדָּף] the 3 f. sg. referring to בְּלִהוּחַ, G-K. 145*k*, as 27²⁰, with the same subj. But "pursue" is a poor and unsuitable idea: rd. with Bu. Grä. Du. Be. (alt.) תִּפְנֹרֶף, *is driven away* (Ps. 68³).

[נִדְבַחִי] Ⲭⲓ μου ἢ ἐλπὶς; Bu. טֹבְחִי; Vo. תְּקוּחִי.

[יִשׁוּעָהִי] here means material *welfare*, easy circumstances; cp. ישׁע in 2 S. 23⁵, and in Arabic سَعَةٌ, *abundance, amplitude*, of fortune: *e.g.* السَّعَةُ مِنَ الْمَالِ, *abundance of money*, Qor. 2²⁴⁸; لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ, let him that hath *abundance* give of his abundance, 65⁷: cp. 24²². Arabic also retains the original physical meaning of the root, *to be wide, broad*: *e.g.* إِنَّ أَرْضِي = واسعة, My earth is *broad*, Qor. 29⁵⁶; Ex. 34²⁴ (Saad) وَسِعَ = הרחיב. In Hebrew the more common meaning of ישׁע, יִשׁוּעָה is *deliverance, salvation*, though, as Dr. well points out (on 1 S.

14⁴⁵), the terms regularly retain in Hebrew, even with this nuance, the *material* sense which is specially illustrated by this passage and the passages in the Qor., and seldom, if ever, even in the prophets, express a *spiritual* state exclusively.]

16. [עלי] For this very idiomatic עלי—not to be omitted (Bi.¹–Bi.² omits the whole v., Du.), even for the metre—cf. Ps. 42⁵; and see on 10¹. [If the 4:3 rhythm (17¹⁴ n.) of חן needs to be restored to 3:3, omit rather ועתה as a dittograph of (י ש)עתה in v.¹⁵: so Be.^K with a ?.]

[ימי] Du. אמי [if not חבלי, as 36⁸], *the terrors of* (on the ground that חן produces a disagreeable repetition in 27^b, and that ימי may have been suggested by לילה in v.¹⁷; but see next n.).

17. [The rhythm in חן is again 4:3 (17¹⁴ n.), if not 2:2:2 (17¹ n.); but possibly לילה (suggested by ימי in 16 (see n.)) or מעלי, which is not apparently suitable for reference to bones (Du.), is an addition.]

[לילה נקר] Either (Di. Del. Du. Be.) *the night* (personified, as 3³) *corrodes*, or *by night he* (God) *corrodes* . . . , or (Bu.) נקר may be read (constr. as v.^{15a}: G–K. 121b). נקר is to bore: in Pi. to *work at boring*, to *bore away piecemeal* (G–K. 52f) = to *corrode*.

[מעלי] *from upon me*, a frequent constr., like Dt. 8⁴ לא בלחה מעליך, did not wear away (and fall) *from upon* thee, 29⁴ (Lex. 758b). So v.³⁰.

[ערכי] *my gnawers* (v.³), *i.e.* my gnawing (pains). AV. RVm. *my sinews*, following Kimchi [and Ibn Ezra, who says that in Arabic the word means [נידים]: so already ע (veûpa [elsewhere = ניד]); [cp. Aram. ערקא, ערקתא, the leather *thong* (of a shoe), or a leather *strap*, and similarly חסל, חסל: Arab. عرقة, *nervus bovis quo percuti solet* (Freitag from *Qamûs*). Nachmanides, comparing ערקן דברול, Ezk. 27¹⁹ ע, explains the word here as *veins* (see Levy, *Chald. Wörterbuch*, 247b); this would give a good parallel to עצמי; but no better a parallel and not so good a subj. to ישכננו as ערכי, *my fleshless bones*; cp. عرق, a bone of which the flesh has been consumed (Ehrlich)].

18. [יתחפש] התחפש, lit. to let oneself be sought for and so

to *disguise* (1 S. 28⁸, 1 K. 20³⁸ 22³⁰), *disfigure oneself*. [Cf Sgf. Be.^T (Be.^K with a?), Ehrlich יִתְפֹּש׵; in this case it would be best, with Ehrlich, also to emend in ^b: כְּפִי for כָּפִי and יֵאָחוּזִי for יֵאָזְרִי.] Bu. בְּשִׁי לְבוּשִׁי (through an intermediate error בְּשִׁי, corrected to לְבוּשִׁי on account of the || כַּחֲתִי): this would be very suitable so far as ^a goes, but it agrees badly with ^b, “like my tunic, it (my flesh) girds me”; כָּפִי, it is true, means *according to*, but as a mere particle of comparison כִּי is regularly employed, so that the ordinary rendering *like* (the collar, lit.) *the mouth of* has a strong presumption to be the correct one; יֵאָזְרִי, also, is more than “umfängt mich.” Du. בָּרַב בְּחֹשׁ, through great leanness (16⁸) my garment contracts itself (zieht sich zusammen); but, though כַּחֲשׁ (so Renan, Wr.) may very well be right, the sense given for יֵחַבְּבָא rests upon the very doubtful view that it is a by-form (or scribal error) for יֵחַמְּבָא (from חֶמְצָא, *curdled milk*), *sich verdichten* (see Du. on 38³⁰). Peake, in calling it an “excellent” emendation, cannot have noticed the grounds upon which it rests.

19. [הִרְדֵּנִי. הוֹרָה] He (*i.e.* God; see on 3²⁰) hath cast me: הוֹרָה, like יָרָה, Ex. 15⁴ al.: the Hif. [= *to cast*] elsewhere only of shooting *arrows*, as 1 S. 20³⁶ al. The clause is very short: Bu. Honth. rd. הִרְדֵּנִי אֵל; Vo. הוֹרִיתִנִי [which prepares the way for the 2nd pers. in v.²⁰]; Du. (on account of the Hif. in the otherwise unattested *general* sense of *cast*) הוֹרִדֵּנִי אֵל. הוֹרִדֵּנִי is probable: with its two beats, אֵל might be dispensed with [yet neither הוֹרִיתִנִי nor הִרְדֵּנִי is very likely to have received a double stress. Insert הִנֵּה before הִרְדֵּנִי (cp. הִנֵּה before the 2nd pers. pf. in 4³ and before the 1st pers. pf. in 13¹⁸ 33², and הוּן before the 1st pers. pf. in 21²⁷ 32¹¹), or הִרְדֵּנִי אֵל before הוֹרִדֵּנִי: cp. 8²⁰ 36²². The loss arose from the eye passing from the ה of הוֹרִדֵּנִי or הִנֵּה to that of הִרְדֵּנִי].

20b. I stand (in prayer, and waiting for an answer), but thou (merely) lookest closely (31¹ sq. עַל; 37¹⁴ sq. acc.; sq. אֵל, 1 K. 3²¹, Is. 14¹⁶; sq. ב, Jer. 30²⁴) at me (doing nothing more); but we should expect something more definite to be expressed by both verbs. 1 MS S Me. Hi. Bu. Be. עֲמַדָּה, “*thou standest, and lookest (unmoved) at me,*” where, the subj. of both verbs being now the same, *thou standest* does

a little point the way to the meaning of וּחֲתוּבוֹן: the thought is also suitable, but some such expression as *and hidest thy face*, or *and lookest away* (cf. 7¹⁹ 10²⁰), is still what would be expected. MS⁵⁹³ Y (et non respicis me) ולא חתבוני בי: so Bi.¹ (Bi.² with E omits the line), Sgf. Be. St. Vo. In view of the very forced sense which upon other interpretations has been pressed upon וּחֲתוּבוֹן, it seems best to adopt this reading (with *I stand*): the לֹא may have been omitted upon dogmatic grounds. Du. obtains the same sense, less satisfactorily, by reading עמדת בי מהתבונני, thou *hast stopped* (Gn. 29³⁵ מְלָרַח) *from* paying attention to me.

21. [תשטמני] E με ἐμαστίγωσας = תְּשַׁטְּמֵנִי.

22. הַתְּשִׁיָּה, Kt.; תְּשִׁיָּה, Qrê] תְּשִׁיָּה stands for—or, better, is an error for—הַתְּשִׁיָּה or (36²⁹ 39⁷) תְּשִׁיָּה, the *crash* of the storm (as 36²⁹),—an accus. either (Di.) of motion (cf. 23 מָוֶת) or, better, of the product (see G-K. 117*ii*), Job representing himself hyperbolically, not merely as vanishing *in*, but as dissipated *into*, the crash of the storm. The Qrê תְּשִׁיָּה (see on 5¹²), as it stands, yields no sense: but Du., insisting that the Kt., if adopted, must be understood literally (which, of course, is out of the question), prefixing מן, adopts it, reading מִתְּשִׁיָּה, “dissolvest me *ohne Bestand, ohne Halt*” (cf. Θ καὶ ἀπέρριψάς με ἀπὸ σωτηρίας—though this is slender evidence that ἦ was *read*); but this gives תְּשִׁיָּה a highly questionable sense (see p. 31 f.). E ἔταξας δέ με ἐν ὀδύναϊς (now 22^a; but, as Bi.² pointed out, in reality = 22^b H; Origen, not perceiving this, supplied from Θ wrongly, as 22^b καὶ ἀπέρριψάς με ἀπὸ σωτηρίας). S (וּחֲתוּבוֹן בִּי וְחֲתוּבוֹן בִּי וְחֲתוּבוֹן בִּי), T (וּחֲתוּבוֹן בִּי וְחֲתוּבוֹן בִּי וְחֲתוּבוֹן בִּי) do not recognize either תְּשִׁיָּה or (at least distinctly) תְּשִׁיָּה, but see in it mostly some word suggesting the idea of *pain* or *weakness* (cf. T תְּשִׁיָּה, to be *weak*).

23. [מָוֶת תְּשִׁיָּה] with omission of בִּי, as Ps. 9²¹, Am. 5¹² al. Du., arguing that to bring *back* to death (where Job has not been before) is an unsuitable idea, reads תְּשִׁיָּה בִּי, wilt make me *dwell with death* (*i.e.* in Sheol); but the accus. of place after הוֹשִׁיב is questionable, nor is the change itself necessary (see on 1²¹).

24. Obviously corrupt. **ffi** has been rendered: (1) Howbeit in a ruin will not one stretch out a hand (to save himself)? Or in his calamity (will there not be) therefore a cry for help? So substantially Ew. Hrz. Del. Dav. and RVm., though **בְּעֵי** cannot mean lit. "in his fall"; **עֵי** is a *ruined heap*, Jer. 26¹⁸, Ps. 79¹ al.; **לָהֶן**, lit. *for these things*, in a neuter sense, cf. on **בְּהֵם**, 22²¹, or **לָהֶן**, Di., as Ru. 1¹³ (*Lex.* 1099a), and (Aram.) Dn. 2⁶; but the constr. remains harsh: **שׁוֹעַ**, *cry for help*, cf. Is. 22⁵ [if the text be correct], **וְשׁוֹעַ אֶל־הַהָר**, Ps. 5³ **לְקוֹל שׁוֹעֵי**; (2) Surely against a ruin (fig. for Job, who describes his shattered frame as a heap of ruins) one (*or* he, *i.e.* God) will not stretch out a (hostile) hand; Or do they (his hands) gain riches (**שׁוֹעַ**, as 36¹⁹) in its calamity (the calamity of the ruin, virtually = the calamity of another man)? So Hi. and substantially Dav. alt., AV. also in ^a. **שָׁלַח יָד ב'**, as 28⁹: but the rendering of ^b is extremely forced. **בְּעֵי** for **טַבַּעַ**, and **לֹא יִשְׁנַע** for **לֹא שׁוֹעַ**, suggested tentatively by Di., yield a satisfactory sense and have been generally accepted (*e.g.* by Bi. Bu. Du.): "Howbeit, will not one *sinking* stretch out a hand? and in his calamity *will* not one *cry for help*?" Be. objects that **שָׁלַח יָד** does not, like **פָּרַשׁ יָד**, mean *stretch out a hand* (for help), but would rather mean *stretch forth a (helping) hand*, and proposes (as Wr. [previously in the interest of a rather different interpretation of the v.] **בְּעֵנִי** for **בְּעֵי**, rendering, Have I (reading **אֶשְׁלַח**, but **שָׁלַחְתִּי** would be better: cp. the pfs. in ²⁵) not given a (helping) hand to the poor, And (Be., not Wr., reading **לֹא נוֹשַׁע** for **לֹא שׁוֹעַ**) was he not saved (by me) in his calamity?). Be.'s objection to the use of **שָׁלַח יָד** in the alternative emendation is scarcely conclusive; for if, as in his own, it means to extend the hand to take hold of the *poor* in order to help him, why should it not mean to extend the hand to catch at something in order to save oneself? [Yet on other grounds Be.'s emendation deserves consideration: see exegetical n.]

25. [**אֶם־לֹא וּגְרִי**] *Is it that I wept not . . . that my soul grieved not?* (No; I did weep). The interrog. **אֶם** expecting the answer *No*, as 6¹² (*Lex.* 50b). The force of **לֹא** in ^a extends to ^b as in 28¹⁷; G-K. 152z. If v. ²⁵ is a misplaced fragment of c. 31, then **לֹא אֶם** means as usual *if not*, and its force extends to ^b.]

[קִישָׁה יוֹם] “*unfortunate, lit. hard of day, i.e. one upon whom times are hard* (cp. *δυσσημερία*)”—Dr. on 1 S. 1¹⁵, where \mathfrak{C} reads יום קשח (רוח \mathfrak{A} קשח יום).]

[עֲגָמָה נִפְשִׁי] cf. Is. 19¹⁰ אֲנַמִּי נִפְשׁ †. \mathfrak{C} עֲנַם here and Ru. 1¹³ (תַּעֲנֶנָּה for עֲנִימוֹ); נִפְשׁוֹ עֲנִימָה, *Ber.* 55^b, al.

[לְאֲבִיוֹן] Du. אֲבִיוֹן for אֲבִיוֹן, נִפְשִׁי for נִפְשִׁי, בְּכִית or בְּכִית, *weeping*, for בְּכִיתִי.]

26. [וַאֲיַחֲלָה] וַ is anomalous for וְ (so, e.g., Jg. 6⁹, 2 S. 1¹⁰; Dr. § 66 *n.*; G–K. 49c), which, however, should no doubt be read.

28. [הִלְכָתִי] the intensive Pi. (G–K. 52f), as Ps. 38⁷ כָּל־הַיּוֹמִים קָדַר הִלְכָתִי (and often in other connections, as 24¹⁰).

[בְּלֹא חֲמָה] קָדַר הִלְכָתִי means (go about)—not mourning *mentally*, but *squalid* and *dark* in attire and appearance (cf. on 5¹¹): Ew. now refers קָדַר to the dark, unkempt skin of a mourner (*quasi sordida vestis*), Del. to the dark colour of the sackcloth worn in mourning, Di. to his “*schmutzig trübe Aussehen.*” Del. then understands בְּלֹא חֲמָה, *without the sun*, as = בְּלֹא אֹר חֲמָה, of Job’s *sunless* (*i.e. miserable*) condition; Di. renders to go darkened (in appearance, *i.e. in skin*), *without* (8¹¹ = *but not by*) the sun. Hi. Du. I go blackened, but not by the sun (the reference being to the dark skin of a leper; but this seems to anticipate v.³⁰, where (Del.) the blackening of the skin is referred to, with the word properly expressing it, שָׁחַר). Bu. argues that with קָדַר הִלְכָתִי, קָדַר can refer only to the attire, not to the skin; and hence rejects Di.’s explanation, because (as Di. himself had said) if קָדַר refers to the dark *attire*, בְּלֹא חֲמָה would be pointless, as it would be obvious to every one that darkness of attire would not be produced by the sun; but the argument is hardly conclusive. חֲמָה [etymologically] denotes the sun (Is. 24²³ 30²⁶, Ca. 6¹⁰ †), not on the side of its *light*, but on that of its *warmth* (Ps. 19⁷), and this might be thought to favour Di.’s explanation: on the other hand, in actual usage, it seems to denote the sun as a source of light even more than as a source of warmth, so that the etymology seems to have been disregarded. It must be admitted that בְּלֹא חֲמָה yields an ambiguous and unsatisfactory sense. Of the emendations

proposed, the neatest is Du.'s בלא נחמה, *without comfort* (6¹⁰), which is very attractive (so Bu.): others are (Voigt) בלא חֲדוּיָה, *without joy* (Aram.: also 1 Ch. 16²⁷, Neh. 8¹⁰ †), (Be.^K) בלא חֲמָדָה = *undesired* (cp. 2 Ch. 21²⁰). Ⲭ (ἀνευ φιμοῦ, corrupt for θυμοῦ) expresses בלא חֲמָה (so Σ ἀθυμῶν, ΣΥ; 1 MS חֲמָה, and 2 MSS חֲמָה); but this is evidently unsuited to the context. Still the rendering shows that Ⲭ had the same consonants as ⲫⲁ.

[בקהל אשוע] Du. בקהל שועלים; but this anticipates v.²⁰ and gives a bad parallel whether to בלא חמה (ⲫⲁ), or to Du.'s emendation בלא נחמה in ^a. Moreover] Du. does not make Job a jackal, or even (as v.²⁰) *like* jackals: and if the "assembly of jackals" is (as it must be) to be understood figuratively, why may not [ⲫⲁ] קהל (of men) be so understood? [Be.^K rather feebly בקול or בקולי for בקהל.]

28. [אשוע] the impf. has almost the force of a final clause [—*crying* or *to cry*]; cf. 16⁸ 24¹⁴ (Dr. 163; G-K. 120c, 156e) [with the notes there: cp., further, Ps. 88¹¹ 102¹⁴ both, as here, after קום].

[קמתו] not ק' [and consequently not בקהל, but בק']: see Del.

30. [מעלי] frequent, as v.¹⁷.—Ⲭ μεγάλης.

[חרה] from חרר (cf. Ps. 102⁴ נחרו כמוקד נחרו): עָצָם, fem., as 19²⁰, Ps. 102⁶ (דבקה עצמי לבשרי).

CHAPTER XXXI.

I. [וּמָה] *how, then, . . . ?* Of course, a negative answer is expected. Interrog. pronouns and adverbs are often in Heb. used rhetorically to express the sense of a negative (as *Who . . . ? = no one*, or *Where . . . ? = nowhere*); and in Arab. ل (= מה) has become an ordinary negative. Cf. Ca. 8⁴ (after אַחֲכֶם הִשְׁבַּעְתִּי מִהֲתַעֲרֹו (for which the || 2⁷ has אִם־תַּעֲרֹו); and see *Lex.* p. 553^b. Du. מִהֲתַבּוֹנִן: correct Hebrew, but prosaic.

2. [חֶלֶק אֱלֹהִים] the gen. is subjective: the lot which God allots; elsewhere after חֶלֶק it is objective (Ehrlich): the lot which is allotted to some one; so, *e.g.*, 20²⁹, Dt. 32⁹, and especially c. 27¹³. So with נַחֲלָה, subjective gen., ct. 27¹³ (objective), but cp. Ps. 127³ בָּנִים יְהוָה נַחֲלָה.]

[מִמְעַל . . . מִמְרוֹמִים] 3⁴ n.]

3. [לְעֹלָם] Grimme, *m. c.* לְעֹלָם.—Ley, Du. נָכַח, *m. c.* after לְעֹלָם.

[נָכַח] Ob.¹² נָכַח †.

5. [שׁוּא] Bi.¹ Ley, *m. c.* אֲנִשִּׁי שׁוּא (cp. עִם א' רָשַׁע, 34⁸); 2 MSS Bi.² Grimme כֹּחִי שׁוּא (11¹¹): but the || has the abstract מְרֵמָה.

[וַתִּתְחַשׂ] an anomalous punctuation for וַתִּתְחַשׂ (from חָשַׁח), which no doubt should be read (G-K. 72 ff.). וַתִּתְחַשׂ could only come normally from חָשַׁח, to *be silent*. Cf. וַתִּתְעַט, 1 S. 15¹⁹, which should be וַתִּתְעַט (from עִט).

[עַל] for אֶל: *Lex.* 41a.]

6. [יִשְׁקַלְנִי] indef. subj.: G-K. 144^d; but Di. treats אֱלֹהִים in ^b as the subj. of ^a also, it being first mentioned in ^b for rhythmical reasons.]

7. [מִנְיַדְדָרְךָ] Rd. מִנְיַדְדָרְךָ or מִנְיַדְדָרְךָ, as “מִנְיַ [6¹⁶ n.] in Job occurs only here before the art. or a toneless syll.” (Bu.).

[מֵאוֹם] with quiescent א (G-K. 23c), for the normal מֵאוֹם

II. הוּא . . . הוּא] הוא, *that* (in a neuter sense), referring to the crime of ⁹, הוּא referring to זָמָה in ^a. “The Qrê each time needlessly assimilates the pron. to the pred.” (Di.): cf. G-K. 145^u, n. 3. ^{11a} is short: so Ley would prefix הָטָא or דְּבַר to זָמָה, Du. would read וְסָרָה after זָמָה; but (Bu.) the short emphatic line may be intentional.

[עֵוֹן פְּלִילִים grammatically impossible. A “Mass. compromise” (Di.) between עֵוֹן פְּלִילִים and (v.²³) עֵוֹן פְּלִילִי, one or other of which must, of course, be read here. Me. Hi. Sgf. Bi. Di. read עֵוֹן פְּלִילִים (Del. defends עֵוֹן, as intended to guard against the immediate reference of עֵוֹן to פְּלִילִים, as though these were the doers of the deed): Bu. Be. Du. read עֵוֹן פְּלִילִי (so *c.* 20 MSS), as supported by ²³.

12. כִּי אֵשׁ הִיא וְגו' [G-K. 155^f.].

[ובכל תבאתי תשרש] [if the text be right the וְ is best explained not partitively as in 21²⁵, but as introducing the obj. regarded as the means or instrument of the action: cp. 16⁴ n.; Del. compares ב in *ḵara'a bi-suwari*, he has read the suras (of the Koran). But the vb. תשרש is suspect here, partly because it does not naturally go with the subj. אֵשׁ, partly because it occurs so soon again after v.⁸: hence Du. תִּשְׂרֹף].

13. No doubt the athnaḥ should stand at עבדי, the second gen. (cf. G-K. 128^a) to משפט being separated, for the sake of the rhythm, from its *nom. regens* (Bu.); [cp. Gray, *Forms*, 78 f., for the form of parallelism. If it were necessary to make the parallelism more complete and the cstr. easier, we might read ריבם for ריבָה].

14. [ומה] Dr. § 124.

[יקום] Ἐ (ἐὰν ἔτασόν μου ποιῆται) ; so Be. But this (Bu.) “is too strong: God’s rising up from his apparent inactivity and indifference to what is taking place in the world is what is meant (Ps. 3⁸ al.)”

15. [וַיִּבְנֶנּוּ] the sense requires the sf. of 1st pl. (יִגְנִי-), which must accordingly be read (G-K. 58^k): [Ehrlich ה- in reference to אֲמַתִּי in ¹³]; ויבנונו as it stands must be Qal; but בָּנָה (not used in Heb.) as its uses in Ph. Arab. Eth. (in which it is the common word for to *be*, weakened from to *be established* or to

subsist, show, would, if it were in use, be intrans. : a contraction from וִיכֹנְנִי is contrary to Heb. analogy; cp. 41², Is. 64⁶, Jb. 17⁴ [where similar errors seem to occur]: see G-K. 72cc; וִיכֹנְנִי must therefore be read (וִיכִינְנִי) is less suitable: see, for the Pol., in a similar connection, Dt. 32⁶, Ps. 119⁷³).

[בְּרַחֵם אֶחָד] ff rightly allows אֶחָד, One (and the same God), to be the subj. (so T Jer. al.); C ἐν τῇ αὐτῇ κοιλίᾳ, S (Symm. ἐν ὁμοίῳ τρόπῳ) = בְּרַחֵם אֶחָד; so Geiger (Del.), Ehrlich, Del. appealing to Gn. 41²⁶, for אֶחָד used of similarity not identity.]

16. [מִחֶפֶץ דָּלִים] constr. as Nu. 24¹¹ מִבְּבוֹד י' מִנְעֵדָה, Qo. 2¹⁰; or מן partitive (as Nu. 11¹⁷, Ps. 137³; *Lex.* 580b) is also possible, idiomatic, and perhaps right.

18. אֲנַחְנָה . . . גְּדַלְנִי] ff גְּדַלְנִי is to be explained by G-K. 117x (the suffix used with the force of a dative, or sometimes of another prepositional relation, as Zec. 7⁵ צִמְחָנִי): [so Ibn Ezra = עָמִי]. But the constr. is harsh: and perhaps [if the meaning of ff is to be retained] אֲנַחְנָנִי (Grä. Grimme, Bu.) should be read; and, further, since the reference to the widow is not very natural, אֲנַחְנָה may be an error for אֲנַחְנָו (the suffix referring to the orphan); and the hyperbolic אֲמִי מִבְּטָן אֲמִי could be removed by reading מִב' אֲמִי. [But it is easier and yields a more satisfactory sense than ff (see exegetical n.) to point גְּדַלְנִי (T אֲסִינִי: cp. Rabbinic *Comm.* (ed. Wright and Hirsch) (מִנְעוּרֵי גְדַלְנִי הָק' כִּאִילוֹ הוּא אָבִי וְלִבְךָ הֵייתִי גַם אֲנִי מְטִיב לְאַחֵרִים כְּמוֹנִי), and to read יִנְחֵנִי (or נִחֵנִי—Me. Bi.¹ Du. Oo. Be.^K Vo.). C (and so Bi.²) omits the entire v.; Θ ὅτι ἐκ νεότητός μου ἐξέτρεφον (גְּדַלְנִי) ὡς πατήρ, καὶ ἐκ γαστρὸς μητρός μου ὠδήγησα: V Quia ab infantia mea crevit mecum miseratio (= בְּיָאֵב), et de utero matris meae egressa est mecum.]

20. [אִם לֹא] Du. וְלֹא.

[יִתְחַמֵּם] the pausal form (G-K. 54k).

21. [עַל יָתוֹם] [so Cff , but] the יָתוֹם has been mentioned in 17: so Du.'s עֲלֵי-תָם [resolution of ff] (so Be.^K: cf. 6²⁷) may be right (Grä., before Du., had already proposed תָם for יָתוֹם).

22. [מִשְׁכָּמָה] the sf. of the 3d fem. sg. pronounced lightly,

and the peculiarity protected by *Raphè* (G-K. 91e, where other examples are cited. So ^b קָנָה, for קָנָה from קָנָה).

אֶזְרָעִי] the form אֶזְרָעִי, as Jer. 32²¹ †.

קָנָה] [commonly meaning *the* (hollow tube of the) *reed* (so also Assyr. *ḫanû*) occurs here only in the transferred sense of the hollow of the *socket* or *joint* into which the arm fits].

23. כִּי פָחַד אֱלֹהֵי אִיד אֵל (1) Di. and most, For a terror coming (אל, not ל) unto me was the calamity (*i.e.* retribution; cf. v.³) of God; (2) Hi. Del. (guided by Jer. 2¹⁹ וְלֹא פָחַדְתִּי אֵלַיךְ, “and (the fact that) my terror (reached) not unto thee”), For terror (would come) unto me, (even) the calamity of God (אִיד אֵל, a “permutative” of אל פָּחַד and (Del.) “יָבֵא (יְהִי) אֵלַי = אֵלַי”). Of these (1) is best: in (2) the ellipse of “would come” is awkward, nor does Jer. 2¹⁹ fix the construction of the present verse. But the sense of (2) is well expressed by the emendation of Du. (so Honth. Be.^K Bu.) כִּי פָחַד אֵל יֵאָחֶה לִּי, For the terror of God would come unto me; a transcriber of יֵאָחֶה wrote the Aram. form יֵאָחֶה (cf. Dt. 33²¹, Is. 21¹²), and the change of יֵאָחֶה לִּי to אֵל יֵאָחֶה לִּי would be easy; cf. 3²⁵ כִּי פָחַד פָּחַדְתִּי וַיֵּאָחֶה לִּי, 13¹¹ וּפָחַדוּ יָפֵל עֲלֵיכֶם (with || וַיֵּאָחֶה). But פָּחַד, as rendered by Di., is not necessarily incorrect. [But neither פָּחַד nor the emendation gives a very good parallel to ^b, and אֵל אִיד look like corrupt variants of אל פָּחַד: possibly the original third word of the line (עֲזָרָנִי?) has fallen out.]

24. מִבְּטָחַי] with *d. f. implic.*; G-K. 95pp.

25. כְּבִיר] cf. 8² n.

26. וַיִּקָּר הַלֵּךְ] lit. moving along, as a glorious one; Bu. as a *jewel* (accus. of state, as 19^{25b}, עָרוֹם 24^{7.10} 27¹⁹, Ru. 1²¹ al.; G-K. 118n). וַיִּקָּר, in its Aram. sense of *glorious*: cf. וַיִּקָּר = נִכְבָּד, Dt. 28⁵⁸, Is. 23⁸; וַיִּקָּר = קָבוֹד, Ps. 8⁶ 24⁸ al. (cf. וַיִּקָּר in Heb. = *glory, beauty*).

27. וַיִּפְתָּה] [so pointed in פָּתַח], Qal, as Dt. 11¹⁶ [פָּתַח]: above, v.⁹ (נִפְתְּחָה), and Jer. 20⁷ (וַיִּפְתַּח), the Nif.

28. עוֹן פְּלִילִי] cf. on v.¹¹.

נִכְחַשְׁתִּי] for then *I should have* lied to: G-K. 106p.

29. וַהֲתַעֲרַרְתִּי] The pf. with *waw consec.* (carrying on, in

a frequentative sense, אַם אֲשַׁמָּה) with the tone held back on account of the disj. acc. (Dr. 104, 113β). Similarly Ps. 19¹⁴ 28¹ וְהִרְעֵנִי (וּיְבִיחַ) suggests וְהִרְעֵנִי, —or, better, וְהִתְרַעַעְתִּי (Ps. 60¹⁰ 65¹⁴), which might be right.

30. גַּתְתִּי לַחֲטָא חֲנִי] = *permitted it to sin*: cf. Gn. 20⁶, Ex. 3¹⁹ al. (G-K. 157b, n.).

31. לֹא נִשְׂבַּע] לֹא נִשְׂבַּע is the Nif. ptcp.: the ptcp. negatived by לֹא, as Jer. 2² 18¹⁵ (*not* Is. 62¹², cited by Del. by an oversight): Dr. 162 n., *Lex.* s.v. לֹא 2b (p. 519b). Du., thinking the thought of the text expressed too hyperbolically, omits יִתֵּן: Who is there unsatisfied with his flesh? נִשְׂבַּע is then, of course, the Nif. *perf.* in pause. [If the text be retained, cp. the use of יִתֵּן מִי in 14⁴. The Nif. of שָׁבַע occurs only here. The line can also, of course, be rendered (AV., RVm.): Oh that we had of his flesh! we cannot be satisfied (without it); but this would be feebler, even if it were not ruled out by the fact that the men of Job's household enjoyed, and did not need to long for, this festal food. Ehrlich also takes נִשְׂבַּע as 1st impf. *Qal* pausal form; but his view of the text rests on a peculiar and in some respects a very improbable treatment of other details: מְחֵי אֱהָלָי are the *unworthy* members of Job's household; the suffix in בָּשָׂר refers to the מְשֻׁנְאֵי of v.²⁹ (cp. the fig. use of מְבָשָׂר in 19²²); not to be satisfied with any one's flesh means not to be able to take vengeance enough on him. Bi. taking נִשְׂבַּע in the same sense, omitting לֹא in both lines (cp. 17) and reading בָּשָׂר for 'מֵב', obtains easy Hebrew, but in view of ³² a less probable meaning: Job's *servants* (17 his *maid-servants*, as though reading אֲמָהָתוֹ for מְחֵי אֱהָלוֹ) never complained of not having enough to eat.]

32. לְאֲרָח] Rd. with 17 (παντι ἐλθόντι), 'A (ὁδοιπόρω), S (לְנִסְיָן), V (viatori), T (לְאֲכַסְנִיָּא, ξένος), Ol. Bi. Di. Bu. etc. לְאֲרָח [|| נִר, as Jer. 14⁸].

33. כְּאָדָם] (1) *as Adam* (17 EVV, Schl. Del. Hi.); but the reference here is to concealment, not from God, but from men; (2) *as (ordinary) men* (Ew. Di. Dav. RVm.: cf. Ps. 82⁷ אֲנִי כְּאָדָם חֲמוֹתָן; also Hos. 6⁷ וְהָמָּה כְּאָדָם עֲבָרוּ בְרִית, where, however, the constr. may be, as men who have transgressed a

covenant); (3) Du. Be.^K (with?) בְּאֲדָם, *among men*; (4) Grä. Bu. מְאָדָם [Ehrlich וְאָדָם, a parenthesis, but Is. 26¹¹ is very precarious support for such a parenthesis].

לְטַמּוֹן] *in hiding* (G-K. 1140).

בְּחַבֵּי] as in the *Palest. Targum*, as Pr. 5²⁰, Ex. 4⁶, Ps.-J.

34. כִּי] gives the reason for the hypothetical action כִּסִּיתִי, which, as a fact, did not take place: "If I have covered . . . ; Because I dreaded the great multitude, and (because) the contempt of families terrified me, So that (*lit.* and so) I kept silence, not going out of the door"; וְ in וְאָדָם continuing the description of the hypothetical series of events, which did not take place (cf. Gn. 31²⁷, Jer. 20¹⁷; Dr. 74).

אֶעֱרֹץ, to *dread*, as Dt. 1²⁹ 7²¹ al.; in this sense, only here with an accus. (in another sense, it occurs so c. 13²⁵).

רַבָּה] rd. רַב (Albrecht, *ZAW*, 1895, p. 318; Bu.): הַמּוֹן is elsewhere always masc.

לֹא אֵצֵא פֶתַח] the synchronistic (frequent.) impf.; see on 16⁸. In English one may render in such cases by a ptc., "not going out," etc.

35-37. [In addition to various proposed translations of the existing text or emendations noticed in the exegetical notes or in the notes that follow, a brief reference may be made to some others, not that they should be accepted, but as evidence of the ambiguities of the passage, and perhaps as containing now and again fruitful suggestions in further study of what must be regarded as the unsolved problems of text and exegesis. Ehrlich reads in ³⁵ יענני for יענני, referring the suffix to תוֹי and treating סִפֵּר as a second obj. of the vb. in יענני; in ³⁶ אֶעֱרֹפֵי for אֶעֱרֹנֵי; in ³⁷ he treats אֲנִידֵנו as a denom. of נִגִיד, and then strikes out ^{37b} as a gloss on אֲנִידֵנִי: מִסְפָּר צַעֲדֵי: אֲנִידֵנִי is treated as adverbial acc. = wherever I go. Richter inserts before ^{35c} מִי יתן בְּחֹן אֹתִי = Oh that I had one to test me, and the book that my accuser has written; and in ^{36b} reads עֲטָרַח לֵיהּ for עֲטָרוֹת לִי = I would put on him a wreath as crown.]

35a. The double לֵי does not read well: 6 MSS, and perhaps Θ (τῆς δώῃ ἀκούοντά μου;) Σ omit (1) לֵי; but (2) לֵי would

also bear omission (see שָׁמַע in 2 S. 15³); and this would be better; [or, perhaps we should retain the second לִי and for שָׁמַע לִי read אֵל יִשְׁמָע (|| שְׂרִי יַעֲנֵנִי אֵל : שְׂרִי יַעֲנֵנִי אֵל would take a full stress better than לִי)].

הָא רִנּוּי דַּ ; הָא רִנּוּי דַּ ; U ut desiderium meam (audiat Omnipotens). U renders the whole line ^{35b} χείρα δὲ κυρίου εἰ μὴ ἐδέδοικαι (cp. Che. in *EBi.* 2479, (וישית ידו על שנינו). None of these, it will be observed, recognizes the meaning *Taw* or *mark*. What U *read* is not clear; S may have already had the reading of H, and U (whence U EV.) hardly justifies us in assuming a reading תְּאוּתִי (Be.^T); תו may have been treated as = תאו (cp. Ibn Ezra, אֵלָּהּ, אֵלָּהּ, אֵלָּהּ), and this taken as a masc. form equivalent in meaning to תאוה. The question remains whether תְּאוּתִי may be conjecturally restored; הָא תְּאוּתִי would give a parallel term to מִי יתן in ^a, and so ^a and ^b would become complete parallels; but הָא תְּאוּתִי is perhaps a rather heavy parallel to מִי יתן. Ibn Ezra already connected הו here with the word as used in Ezk. 9⁴].

סֵפֶר כְּתָב [the book which, etc. (G-K. 155^h). For כְּתָב S has נִבְלָסָה, U scribat, as if H were יכתב; U even more freely renders the whole text, στυγαφάειν δὲ ἡν εἶχον κατά τινος].

אִישׁ רִיבִי] the sf. referring not to רִיב, but to the compound idea, אִישׁ-רִיב; cf. Is. 41^{11b} אִנְשֵׁי רִיבֶךָ, ¹² אִנְשֵׁי מִצְדֹקֶךָ; also 50⁸ בעל משפטי (G-K. 135ⁿ). [The phrase thus means: the man who is at (legal) strife with me; cp., without the suffix and without the special legal reference (common elsewhere in רִיב, e.g. Ex. 23⁶, Dt. 21⁵), Jg. 12². The meaning, the man who strives on my behalf, my advocate (שִׂרִיב בְּשִׁבְלִי, Ibn Ezra), is indefensible: this would require רִב רִיבִי (cp. e.g. Mic. 7⁹, Pr. 23¹¹). U ipse qui iudicat; S (transposing) יִבְלָסָה.]

36. עֲנִי [אֵעֲנֶנּוּ, as Pr. 6²¹ †.

עֲטָרוֹת] the pl. may be right, as referring to the several tiers of the crown; but perhaps עֲטָרָה (Be.^K) or עֲטָרָה (Du.) should be read.

37. אֲגִידְכֶם] for אֲגִיד לָכֶם (G-K. 117^x): the double accus. after הַגִּיד is dubious (see on 26⁴). Du. אֲגִיד (without sf.).

אֲקַרְבְּכֶם] I would bring it near (Is. 41²¹ קָרְבֵנו רִיבְכֶם, present

(Ru. 4¹⁵); and this would give an excellent parallel, *if* בעליה could mean the labourers on Job's farms (Y, Honth.); but this is improbable. Unless בעליה be corrupt, the person or persons concerned must be, in one sense or another, the owner(s) of the land].

באשה †] [seems to be more general than באשים, Is. 5². 4 †: weeds, rather than a particular kind of weed (EV. "cockle"), especially, perhaps, rank-smelling (cp. הבאיש, באש weeds)].

CHAPTER XXXII.

1. [האלה] MS^{Ken. 76} om.; cp. v.⁵. On & see exegetical n. [בעיניו] MS^{Ken. 248} בעיניהם; so &: cp. Σ ἐπ' αὐτῶν, Geiger, *Urschrift*, 332 f. But "he had become (during the course of the debate) righteous in *their* eyes," would have required היה rather than הוא; cp. *e.g.* Gn. 27²³.

2. [בְּרָכָאֵל] & Βαραχτηλ. Olsh. (277⁸) treats the verbal element as imp^v. (but see *HPN* 221): Bless, O God. Yet, as probably in Phœn. ברנבעל, Palm. בול ברך, the verbal element may be pf.: if ברכיה = יברכיה (*HPN* 216 n.), it might even be impf. (Du.).

[הבוזי ממשפחת רם] cp. וּבָחוּ מִשְׁפָּחוֹת יַחְתֵּנִי וְאֲדָם 31³⁴ (Hoffm.). For רם & has Παμ ('*Παμα*, '*Αραμ*), τῆς Ἀυσεΐτιδος χώρας, Σ Συρίας, אברהם, & זלם.

[צִדְקוֹ] to *prove*, or *consider* (some one) *to be in the right* is expressed here, as in 33³² (ff), Jer. 3¹¹ (H), Ezk. 16⁵¹. (ff), by the Piel, but in 27⁵ by the Hif.

[מאלהים] מן *rather than* as Jer. 3¹¹ (cp. c. 40⁸); & *before* as 4¹⁷, but less suitably to the present context.

3. [מענה] v.⁵: *answer* is expressed by חשונה in 21³⁴, and also 34³⁶ (Elihu), or, substantially, by מלין in 8¹⁰, and also 33³² 36², מלתי in 13¹⁷, מלין יענני in 23⁵.

[וירשיעו את איוב] either (1) *and* (yet) *condemned Job*, waw conv. as, *e.g.*, 2 S. 19²⁹ (Dr. §§ 74, 79); or (2) *and* (therefore) *condemned not Job*, the force of the לֹא extending from לֹא מצאו to the following vb. with waw conv. as in 3¹⁰ (n.). If לֹא מצאו means *they* (now) *found no* (further) *answer* (cp. v.⁵), the second rendering is best; leaving Job with the last word, they were virtually leaving him uncondemned. The same sense would be secured if εὐσεβῆ(ν) in A* *c HP²³, & H (وَصَبَّحَ يَسْلَمًا)

were the true reading of Ξ (not $\acute{\alpha}\sigma\epsilon\beta\eta$ of most MSS), and this pointed to וירשעו instead of ויצדיקו. According to a Jewish tradition (תקן סופרים) איוב is a correction for אלהים, and the original text ran: *because they found no answer (to Job), and so condemned God.*

4. $\text{[} \text{וואליהוא חנה את איוב בדברים} \text{]}$ awkward even for the poor style of these vv. Hos. 6⁹ is a precarious parallel for חנה (usually construed with ל) with the acc. It is questionable whether Ξ 's $\acute{\iota}\pi\acute{\epsilon}\mu\epsilon\iota\nu\epsilon\nu \delta\omicron\upsilon\nu\alpha\iota \acute{\alpha}\pi\acute{o}\kappa\rho\iota\sigma\iota\nu \text{ } \text{I}\omega\beta$ is more than a paraphrase of $\text{[} \text{חָ}\text{]}$; the similar rendering of RV., "Waited to speak unto Job," is certainly a paraphrase; Du., however, at the suggestion of Ξ , inclines to insert להשיב before את-איוב: most, following Wr., read אה איוב אה בְּדַבְּרָם: (waited) *while, or so long as, they spoke with Job.* Ehrlich, also reading and pointing בְּדַבְּרָם, but not transposing: (waited) *with, or beside, Job while they spoke.* Hi. inserts רעי between את and איוב. For חנה Σ has $\acute{\epsilon}\pi\lambda\eta\xi\epsilon$ (= הנה), and $\text{[} \text{חָ}\text{]}$ (= הִנֵּה): both unsuitable in the context.

6. $\text{[} \text{והאמר} \text{]}$ see 3² n.

$\text{[} \text{לימים} \text{]}$ cf. on 30¹. The addition is not otiose, and, here, needed for the rhythm (cf. 15¹⁰ כביר מאביך ימים).

$\text{[} \text{ישישים} \text{]}$ see 12¹² n. Du. *m. c.* inserts, after ישישים, בְּלִבָּם (על כן might rather easily have dropped out before כן).

$\text{[} \text{זוחלתי} \text{]}$ either [(1) *I held back* (RV. Bu.), the root being זחל = $\text{[} \text{זחל} \text{]}$, $\text{[} \text{זחל} \text{]}$, *to withdraw*, which occurs in Heb. only in the phrases זחלי עפר Dt. 32²⁴, ז' ארץ, Mic. 7¹⁷, used of reptiles that "crawl away to hide themselves under stones, plants," etc. (Dr. *Deut.*, *ad loc.*); or, more probably, (2) *I was in dread* (Hi. Du.) from זחל = $\text{[} \text{זחל} \text{]}$; this does not occur elsewhere in OT., but it is found in the old Aramaic inscription of Zakir, king of Hamath (9th cent. B.C.), who records that Baal Shamain said to him אל תזחל כי אנה . . . עמך ואנה אחצלך מן כל מל[כ]י [א] (A 13), *be not afraid, for I . . . am with thee*, etc., and is common in later Aramaic with the regular substitution of *d* for the *z* of old Aramaic. In Arabic the same root survives in $\text{[} \text{ذحل} \text{]}$, *blood-revenge*; see Nö. in *ZDMG* xl. 741, liv. 163. Ξ , guessing, $\eta\acute{\sigma}\acute{\upsilon}\chi\alpha\sigma\alpha$].

תְּהִי [מִחֶזֶק] Aram. for הַגִּיד : vv.^{10. 17} (as here with דָּע), 15¹⁷ 36², Ps. 19³ †; cf. the subst. אֲהוּתִי, 13¹⁷ (n.).

דָּע [רָעִי (masc. of דָּעָה or דָּעָה) vv.^{10. 17} 36^{3. 4} (דָּעוּת) 37¹⁶ (דָּעִים) †.

אֲתֶכֶם] [For the double acc. after חוּה, cp. the similar construction with הַגִּיד in 26⁴; but see n.]. Bu. Be., perhaps, אֲתֶכֶם.

7. [יִדְעוּ] the pl. by attraction, as 15²⁰. [Read defectively (ידעו) by אַ, and treated as Qal: the || favours אַא.]

8. [אֶכֶן] a strong asseverative, often used to introduce emphatically the statement of a *fact*, after what had been, mistakenly “said” or thought (Zeph. 3⁷, Jer. 3²⁰ 8⁸, Is. 49⁴ 53⁴, Ps. 31²³ 82⁷; *Lex.* 386). [Here only in Job.]

[רוּחַ הַיָּהוָה בָּאֲנֹשׁ וְנִשְׁמַת שְׂדֵי תַבְיִנִם] [The syntax of the v. is best explained as follows: רוּחַ is pred., תַבְיִנִם, a noun sentence, is the subj., and הַיָּהוָה is an anticipation of the subject, as is הוּא in La. 1¹⁸, הֵנָּה in Is. 51¹⁹, הֵם in Pr. 30²⁴ (cp. Dr. § 201 (1)). The pred. רוּחַ is doubly qualified: it is the רוּחַ of the Almighty, and it is that רוּחַ entering into (ב), or imparted to, man; in prose these two qualifications would stand in a single clause רוּחַ בָּאֲנֹשׁ שְׂדֵי תַבְיִנִם, but the requirements of parallelism and rhythm call for two parallel terms (רוּחַ and נִשְׁמַת), and distribute the qualifying clauses between the two lines. To insert אַל after רוּחַ (Bi. Bu.), cp. 33⁴ אַל, and πνεῦμα θεοῦ (Σ here) rhythmically overloads the line; to substitute אַל for הַיָּהוָה would make line * an easy sentence but an irrelevant assertion; irrelevancy is the objection also to RV. “there is a spirit in man”; though syntactically this is possible. Du., dissatisfied with all explanations of אַל, proposes הַיָּהוָה אֲנִי for הַיָּהוָה בָּאֲנֹשׁ, and renders: the Spirit (viz. of God) enlightens man].

9. [לֹא רַבִּים] can mean naturally only “not many,” or, less obviously, “not great men” (EVV.). Di. Hi. De. take *grandes* in the sense of *grandævi*, but it is doubtful whether רַב,—and especially רַבִּים,—standing alone, would have this sense unless clearly suggested by the context, as by the antithesis of צַעִיר in Gn. 25²³ וְרַב יַעֲבֹד צַעִיר (but Bu. even here would render, *the greater*); Bu. Be.^T לֹא שְׂבִיבִים (15¹⁰), a neat change, אַ πολυχρόνιοι, אַ ἡσπέρων, ὕ longævi, whence

Ley לא רָבִי יָמִים, Du. Be.^T, better, לא רַב יָמִים (note §; and cf. ⁷ רַב שָׁנִים).

10-17. [Vv.^{12. 15. 16. 17} (except for a fragment, see below) and the words עַד תַּחֲרֹק מִלֵּךְ in ¹¹ are absent from \mathfrak{A}^1 , and were absent from the original text of \mathfrak{C} , their place being subsequently supplied from Θ . But this, as Be. points out, does not justify the inference (Bi.) that ¹⁵⁻¹⁷ (Hatch omits ¹¹⁻¹⁷) were absent from the original text of \mathfrak{H} ; on the other hand, *πάλινα λαλήσω*, at the beginning of ¹⁸ = עוֹר in ^{16b} + אַעֲנֶה in ^{17a}, and represents an abbreviation by \mathfrak{C} of a text that need not have been very different from the existing text of \mathfrak{H} . Even if this text is in some disorder, \mathfrak{C} is of little use as a guide to reaching a more primitive text. V.^{10b} is repeated at ^{17b}, and in ¹⁷ forms an exact formal parallel to ^{17a}; so that if the repetition is not original, it may be ^{10b} rather than ^{17b} that is intrusive. Of proposed reconstructions Du.'s would be preferable to Bu.'s, if either were needed: Du. omits v.¹⁰ (except לָבֵן) and reads the rest in the order ⁹, לָבֵן of ¹⁰ + ¹⁵, ¹⁶. ¹⁷. ^{11a}. ^b. ^{12a}. ^{11c}. ^{12b}. ^c. ¹³. ¹⁴. ¹⁸; Bu. omits ¹¹. ¹². ¹⁵⁻¹⁷, and reads the remainder in the order ⁹. ¹³. ¹⁴. ¹⁰. Bu. treats ¹¹ and ¹² as tristichs, as which they would stand apart from the surrounding distichs; ¹¹ might well be a tristich, ¹² less naturally; at the same time, even when transposed (as by Du.), ^{12a}. ^{11c} do not form a very happy distich, nor one that is rhythmically beyond reproach; this might be due to these lines being glosses, or to some other textual disorder at this point.]

10. [שמעה] 2 MSS, $\mathfrak{C}\mathfrak{S}\mathfrak{V}$ שמעו: so Hi. Bu. Be.^T. This agrees with the fact that Elihu is here addressing the friends (vv.^{6. 11 ff.}): still Di. (though he allows that this "im Grunde besser passt") points out that he has Job distinctly in mind (cf. ³³), that it is "at least not impossible" that at the end of a paragraph he might invite him particularly to attend, and that the correction of שמעה into שמעו is easier to understand than the opposite change.

אף] frequent in Elihu (Bu.); [see ³⁴^{12. 17} ³⁵¹⁴ ³⁶¹⁶ ³⁷^{1. 11}].

11. [הוחלתי] the Hif. also v.¹⁶: elsewhere in the book the Pi. יחל.

[אָזִין] contracted from אָזִיִּן which is read by 5 MSS ^{K^{on}.}; cf. וַיִּאָּזֵל, Nu. 11²⁵ (G-K. 68i).

[עַד] different from אַל or ל, and implying not listening *to* something *present*, but (Bu.) “listening eagerly *for* something *expected*”: I listened *even unto* your reasons, *until* your reasons came (cf. ^o): “listened *for*” (E.V.V.) is adequate in English.

[תְּבוּנוֹתֵיכֶם] *your understandings, i.e.* words or speeches in which your understanding would declare itself: E.V.V. *reasons* is a fair paraphrase.

12. [וְעִדְיֶיכֶם] with counter-tone for וְעִדְיֶיכֶם [G-K. 1030]. עַד itself is peculiar (for 38¹⁸ is not parallel),—probably (Di.) as in ¹¹.

[אִין לְאִיּוֹב מוֹכִיחַ] [cp. אִין לוֹ מְקִים, Jer. 50³²; אִין לִי מְכִיר, Ps. 142⁵; אִין לֵה מְנַחֵם, La. 1² (9.17 לֵה מ' לֵה); אִין מְשִׁיעַ לֵה, Dt. 22²⁷; דַּרֵּשׁ אִין לֵה, Jer. 30¹⁷. In these cases ל does not introduce the obj. of the part.—for an emphatic *prefixing* of the obj. there would be no reason—but goes closely with the אִין, as obviously when אִין negatives a noun (*e.g.* Gn. 11³⁰); cp. *Lex. s.v.* אִין 3. With the מ in ^b (מִכֶּם) after לְאִין, cp. La. 1²].

13. [פֶּן] = (Beware), *lest*, as 36¹⁸, Is. 36¹⁸.

[יִדְפְּנוּ] *drive him away*. 1 MS יִרְדְּפוּ, *pursue him* (so Grä.); 1 MS יִהַדְּפוּ, *thrust away* (2 K. 4²⁷).

[14. וְלֹא עֵרַךְ אֵלַי מְלִין וּבְאִמְרֵיכֶם לֹא אֲשִׁיבֵנו] The connection between the two lines, and of both with what precedes, is not clearly marked, and has been differently explained. Bu., *e.g.*, says “the meaning is: his weapons can do *me* no harm, for my (weapons) are different from yours”; on this view v. ^{14a} is antithetical to the sense of what precedes, viz., that Job has silenced and thereby got the better of the friends, and ^{14b} is a reason for ^{14a}; but neither the antithesis nor the reason is clearly expressed: on Bu.’s view we should expect at least to find אֵלַי prefixed to עֵרַךְ, כִּי instead of ו before בְּאִמְרֵיכֶם, and יֵעַרַךְ impf. for עֵרַךְ pf. Similar objections lie against other explanations of פֶּן . The presence of the parallel terms מְלִין and (וּ)בְאִמְרֵיכֶם—at the end of the first and beginning of the second lines respectively (cp. Gray, *Forms of Hebrew Poetry*, p. 67 f.)—suggest that the lines were originally

more exact parallels than in **ff**; if they were, לא ערך conceals a parallel to לא אשיבנו, and אלי, perhaps, to כם—in ובאמריכם. As a matter of fact these concealed parallels reappear, if we assume the loss of two letters (one perhaps later than **Γ**) by haplography, and the mutilation (also perhaps later than **Γ**) of ה into י; read בְּאֵלֶיהָ (or לֹא-אָרָךְ, Bi.) אָרָךְ for לא ערך אלי: *τοιαῦτα*, in **Γ**'s paraphrastic rendering of ^{14a} (^{14b} is omitted in **Γ**) ἐπετρέψατε λαλήσαι *τοιαῦτα* ῥήματα, is, of course, the exact equivalent of כאלה; cp. *τοιαῦτα* πολλὰ = כאלה רבות in 16²; the weight of **Γ**'s support for כאלה would be greater but for a tendency of the version to insert *τοιαῦτα* (after the noun, however, and not as here and in 16² before) when it was certainly not in its Hebrew text: see 15^{4,13} 33¹⁶, and cp. 39¹⁴ (= 40⁴), but not 8¹⁸, where *τοιαῦτα* = כ (at the end of v.¹⁷) and הן (at the beginning of v.¹⁸).

ולא] **SY** omit the ו; whether it was in the text paraphrased (see last n.) by **Γ** is quite uncertain.

15. [העתיקו] the "internal" Hif., with a (virtually) intrans. sense (G-K. 53*d*), as Gn. 12⁸ 26²². **Γ** (Θ) ἐπαλαίωσαν ἐξ αὐτῶν λόγους (from the sense of קח in 21⁷, and in Aram.).

16. [והוחלתי] Ew. Hi. De. Di. Du.: And should I wait (והוחלתי) because they speak not? for the ו consec. with the pf. introducing a question, see Dr. 119*γ*, G-K. 112*cc*: cf. Ezk. 18^{13,24}, Nu. 16¹⁶, Is. 66⁹ ועצרת, and Ps. 50²¹ והחישתי (Dr. 104). As Bu. observes, as the emphasis rests on the speaker, ואני אוחיל would be expected; but "And I waited" (והוחלתי, with simple *waw*), etc., yields a very poor sense, besides equally needing the emphatic pron. (ואני הוחלתי). It may be noticed, however, that the emphatic pron. follows (twice) in 17. [Ehrlich ווחלתי, and so I begin; but the אני would still be as much missed.]

17. [אענה] the punctuation as Hif. (Qoh. 5¹⁹ †, where the 'מ in אענה is probably dittographed) is very strange: probably אענה חלקי was avoided, as the construction was felt to be awkward, and אענה חלקי was intended to mean, "I will make my part answer." Ew. conjectured (§ 192*c*, n. 2) that it was a proverbial saying, meaning (הענה), a denom. from מענה, a

*furrow*¹) "I also will *furrow* my own field!" fig. for, do the part that belongs to me. The explanation is clever, and might well be right, but it is precarious. If אַעֲנֶה means *will answer*, אַעֲנֶה must be read.

[חֲלָקִי] acc. of reference, *as regards* my part: Gn. [41⁴⁰] (G-K. [118*h*]); or a kind of cogn. acc.? or, answer my part (respond to its call)? [or, rather, so the parallelism suggests, *make reply with my portion* (cp. 15² n.): see exegetical n.]. Ehrlich לִקְחִי—excellently, if emendation is necessary.

18. כִּי בִּי מִלֹּאֲתִי] The line is somewhat short: hence Ley מִלֹּאֲתִי, Be.^K בִּי אֲנִי for כִּי, Du. either אֲנִי or בִּי אֲנִי.

[מִלֹּאֲתִי] for מִלֹּאֲתִי (so *c.* 20 MSS): cf. 1²¹ יִצְחִי (G-K. 23*f*, 74*k*).

19. הֲנֵה] Bi. Ley, Be.^K *m. c.* הֵן.

[יִבְקַע] the tense is expressive (Dr. § 37 ff.): EVV., excellently, "*is ready to burst.*" As regards the syntax, בִּמְנִי "is conceived as its gramm. obj. on the principle of 22⁹" (Di. Bu. G-K. 121*b*), or (Du.) יִבְקַע may be a clerical error for יִבְקַעַע, due to the preceding יִפְתַּח; so Bu. (alt.) Be.^K, Ἐ ὠσπερ φύσθη-τηρ χαλακίως (as though כְּאֲבוֹת הַדְּשִׁים); סן בע [כִּלְכִּיל] (as though (Be.) בְּאֲבוֹת הַדְּשִׁים!).

20. לִי וַיִּרְוַח לִי] S. 16²³ † וַיִּרְוַח לִשְׂאוֹל: cf. רִוַח, Est. 4¹⁴; רוּחָה, Ex. 8¹¹, La. 3⁵⁶, + Ps. 66¹² (for רוּחָה).

21. וְאֶל-אָדָם] MS⁵⁹⁷ (de Rossi) וְאֵל for וְאֵל, *i.e.* and unto God, being a man, I will not use fair titles; but the form of the Hebrew is improbable. Be.^K (with a ?) וְאֵל אָדָם for וְאֵל אָדָם.

[אֲכַנְהָ] ²², Is. 44⁵ 45⁴ †.

22. כִּי לֹא יִדְעֵתִי אֲכַנְהָ] The constr. of the impf. is more Syriac than Hebrew: see Dr. 163, *Obs.*; G-K. 120*c*; Nöld. *Syr. Gr.* § 267. Cf. Is. 42²¹ יִדְעֵתִי . . . חֲפִיץ, 47⁵, La. 4¹⁴. [Richter אֲכַנְהָ רֵעִי אֲכַנְהָ, כִּי לֹא אֵל רֵעִי אֲכַנְהָ, and in יִשְׁטַנִּי for יִשְׁטַנִּי^b.]

[כְּמִעֵט] cp. Ps. 2¹² 81¹⁵.]

¹ ["On מענה, the furrow (cp. Ps. 129⁸), at the end of which the ploughman turns, see Dalman, *ZDPV*, 1905, p. 27 ff. . . מַעֲנָה still means a furrow in Palestine" (Dr. *Samuel*², p. 109, on 1 S. 14¹⁴). Cp. *Ohal.* 17² (cited by Levy, *s.v.*) מַעֲנָה חֲצִי מַעֲנָה, if any one has ploughed the half of his furrow.]

CHAPTER XXXIII.

1. [ואולם] *Howbeit*, "breaking off, and turning aside to a new subject, as 14¹⁸" (Di.). [אולם, common to the Prologue, the Dialogue, and Elihu, is a favourite word in Job (1¹¹ 11⁵ 12⁷ 13⁴ 14¹⁸ 17¹⁰ with ׀ as here, and 2⁵ 5⁸ 13³† without), occurring in this book as frequently as in the whole of the rest of the OT.]

2. [הנה נא] as 13¹⁸ 40¹⁵; *Lex.* 609b.

[בחכי] חך, strictly the palate or roof of the mouth, is here used in synonymous parallelism to פי, as in Pr. 5³ 8⁷ to שפתים, in reference to speech: cp. also 31³⁰.]

3. My words are (=embody) the honesty of my heart, And the knowledge of my lips they utter purely or sincerely (adv. acc.; or, *as something pure* or sincere). Cf. שפה ברורה, Zf. 3⁹. Be. Du. לבי אמרי דעת שפתי ברור מללו (Du. יִשֶׁק, My heart *is astir* (Du. overflows) with words of knowledge, My lips speak that which is pure: רחש, as Ps. 45²; יִשֶׁק, as Jl. 2²⁴, הַיִּשְׁקוּ הַיְקִבִּים תִּירוֹשׁ וַיִּצְהַר, 4¹³. רחש is excellent (Ps. 45²); but it deviates much more from חָ than יִשֶׁק. Either Be. or Du. give a couplet superior stylistically to חָ: but the loss of ישר is considerable. § om. דעת, so Grimme, St. (keeping ^a as ff), "And my lips speak that which is pure"; but it is not clear that § did not *read* דעת, a strictly *verbal* rendering may not have been intended.

5. [השיבני] see on 13²². [^a is rather short: § + פּוֹלְטָא (ct. v.³²), which does not necessarily imply that דבר was read, for cp. 13²² §. § + *πρὸς ταῦτα*, whence Du. על־זאת, Ley לזאת Nichols.]

[ערכה] מלך (32¹⁴) or משפט (23⁴) might be supplied; but הנה החיצנה suggests (Del. Bu.) that מלחמה is in the poet's mind:

ערך with ellipse of מלחמה is not unfrequent (*Lex.* p. 789*b*); probably, indeed, the word is intended to suggest both ideas.

[התיצבה] in a military sense, as 1 S. 17¹⁶, 2 S. 23¹².

6. כפּיך, כפּי, as [Ex. 16²¹ כפי אכלו, each *in proportion* to his eating; so here lit. I am *in the proportion* of thee as regards God, *i.e.* I stand towards God even as thou dost (*Lex.* 805*b*)] Grä. St. קָמוּךְ.

[לא יל] [Be.^K (?), Ehrlich אל יל].

[קרצתי] In NH. קרץ is used of a baker *cutting* off pieces of dough, or of cutting off grapes in a lump with the cluster (*NHWB* iv. 388*a*).

7. אָכַפּי from אָכַף †: cf. the vb. Pr. 16²⁶ נפש עמל עמלה לו. כי אָכַף עליו פיהו. The √ is common in Syr. [and Jewish Aramaic, cp. מה איכפת ליה, *What does it matter to him? What concern is it of his?* examples in *NHWB* i. 77*b*, 78*a*. לֵב אִכְפֵּי; Pr. 6⁷, §, there is no one to urge, or compel, him: לֵב אִכְפֵּי; Pr. 6⁷, §, there is no one to urge, or compel, him: לֵב אִכְפֵּי = οὐκ ἀνάγκη λέγειν τῷ (these and other examples in PS. 189*a*). Thus *urgency* rather than *pressure* (RV.) should be the force of אָכַף]. Ἐ ἡ χείρ μου = קָפִי (cf. 13²¹): so Ol. Hi. Wr. Hfm. Sgf. Be. Bu. Du.,—with, naturally, תכבר (Be. Sgf. Bu. Du.). But the Aramaism may well be original: the other words of 13^{21*a*} are not quoted exactly.

8. מליך [מלין] would be more natural (Bi. Bu. Du. Be.), though not (Bu.) exactly necessary. Ἐ^{K, ^} § express the pron.; but the case is not one in which we can be sure that they *read* it. EVV. insert “thy” in italics.

9. בלי פשע [For בלי with a noun (*without* . . .) forming a negative clause synonymous in meaning with a preceding adj., see 24¹⁰, Ps. 63²].

[תחף] an Aramaism, from the √ חָפַ, חָפַ (rare), to *rub* or *cleanse*, especially the head.

10. [הן] Oo. Be.^K והוא.

[תנואות] Nu. 14³⁴ †. הניא is to *frustrate* or *thwart* a purpose, Ps. 33¹⁰; to *annul* or *disallow* a vow, Nu. 30⁶: so תנואה in Nu. 14³⁴ (וידעתם את-תנואתי) is my *frustration* (*sc.* of your purpose; RV. paraphrasing *my alienation*); and here תנואות

are *frustrations*, i.e. vexatious interferences with my plans (cf. 17¹¹). But it is highly probable that תִּאַנּוֹת should be read (so Wr. Bu. Du. Be. Barth), i.e. *occasions* or *opportunities* (viz. of hostility), from אָנָה (Arab. 'anā', to come at the right time), to bring at the right time, or *opportunely*, Ex. 21¹³ לִירוֹ אָנָה לִירוֹ; Hithp. to make an opportunity for oneself, seek a quarrel, 2 K. 5⁷ כִּי מִתְאַנֶּה הוּא לִי; Jg. 14⁴ כִּי תִאַנֶּה הוּא מִבְּקֶשׁ מִבְּלִשְׁתִּים. This sense is already expressed by § (אֲנִי־אֲנִי).

II. יִשָּׁם] point יִשָּׁם: see on 13²⁷.

[בסר] See on 13²⁷. [V.¹¹ (Bi. Du. om.), like 10^b from 13²⁴, is cited verbatim, except for the necessary changes in the persons, from 13²⁷: ct. 9.10^a which summarize some of Job's charges, but with new terms (חַף, חֲנוּאוֹת).]

12. זֹאת] acc. of respect, "as regards this," Anglicè, "in this": so (with זֹאת) 19²⁶ (si vera l.), Ezk. 20²⁷ †. Ew. Di. Del., and in effect RVm. "Behold, in this thou art not in the right,' (so) I answer thee"; but the parenthetical אֶעֱנֶךָ is un-Hebraic (though, cf. Ex. 5¹⁶ אֶמְרִים). RVm. "Behold, in this thou art not just, I will answer thee"; but no answer to the complaints made by Job follows. [אֶעֱנֶךָ is thus, probably, corrupt: possibly it is a variant of (לֹא) יַעֲנֶנּוּ in 13: ⚭ in both vv. has οὐκ ἐπακήκοέν μου. Still the simple omission of אֶעֱנֶךָ would leave 12^a rhythmically rather deficient.] ⚭ πῶς γὰρ λέγεις, Δικαίος εἶμι καὶ οὐκ ἐπακήκοέν μου; whence Bi.¹ הֵן זֹאת הֵן יַעֲנִי וְלֹא יַעֲנִי (Bi.² צַדִּיקִי (צַעֲקָתִי) (with the reading צַעֲקָתִי, cf. 19⁷ 30²⁰); Du. הִנֵּה אִם אֶצַּעֵק לֹא עֲנֶה, Behold, if I cried, he would not answer (יַעֲנֶנּוּ?); Be.^K וְלֹא אֶעֱנֶנּוּ הֵךְ תֹּאמַר צַדִּיקִי וְלֹא אֶעֱנֶנּוּ (as 19⁷; הֵךְ, as [1 Ch. 13¹² (|| אִיךְ, 2 S. 6⁹), Dn. 10¹⁷ †]). Of these Be.^K has the advantage of adhering most closely to ⚭; but תֹּאמַר for זֹאת and the transposition of לֹא are both violent changes.

כי ירבה אלוה מאנוש] רבה in the sense of to be great [occurs here only in reference to persons: of things, Gn. 43³⁴. The כי is commonly taken to be causal: it might introduce the explication of זֹאת (pointing forward as in 10¹³), if the following clause were suitable: this it is not in ⚭, for we cannot translate ⚭ with Ehrlich, that God acts too severely against men. But ירבה may be corrupt]. ⚭ αἰώνιος (apparently =

מַעֲלָם) γάρ ἐστὶν ὁ ἐπάνω (apparently עליון for אלה) βροτῶν, whence Du. מַעֲלָם for בי ירבה, God *hideth* (his eyes) from men (מַעֲלָם with ellipse of עיניו, as Ps. 10¹). But the change is very violent, besides being, in fact, not necessary.

13. [ריבות] G-K. 73.

כי כל דבריו לא יענה] The older renderings, "For he giveth not account of any of his matters" (AV., RV.), "is not responsible for" (Ges. Del.¹), are inconsistent with the meaning of עָנָה; "all his words he answereth not" (= answereth not a single word) (Schl. Kamph.) presupposes (Di.) דְּבָרִי for דְּבָרִי. ❧ can only be rendered (Del.²), That he answereth not any of his (man's, v.¹²) words (appeals): but, as Job is the only man of whose treatment by God Job complains (19⁷ 30²⁰), it is both more pointed and far more natural to read for דְּבָרִי either דְּבָרִיךְ (Hi. Di. Sgf. Bu. Be.), or, following E's paraphrase (λέγεις δέ, Διὰ τί τῆς δίκης μου οὐκ ἐπακήκοέν μου πᾶν ῥῆμα;), דְּבָרִי, with כי introducing the direct narration, G-K. 157^b (Bi. Du. Be. alt.).

14. [באחת . . . בשתים] *in one way . . . in two ways*; EVV. *once . . . twice*; but, as Del. points out, *once* is אחת and *twice* שתים, 2 K. 6¹⁰, Ps. 62¹² [also c. 40⁵], and באחת is never = בפעם אחת.

ובשתים לא ישורנה] שור, as 35¹³; see also 7⁸ 17¹⁵ 20⁹ 24¹⁵ 34²⁹ 35^{5.14}: לא ישורנה = *without . . .* Dr. § 162. Sgf. Bu. St. לא, And in two, without *thy* perceiving it; Grä. לא ישמענה, And in two, without his hearing it; S (Ⲛⲟⲩⲟⲩⲛⲟⲩ), Y (repetit), whence Mich. Be.^{T. K} לא ישנה (or Be.^T לא ישננה), And in two he *doth not repeat it*,—but this disagrees with the sequel (in which God is said to speak in more than one way); Du. Be.^K alt. (cf. Σ οὐκ ἀκυρώσει αὐτόν) לא ישיבנה, And in two he *doth not reverse it* (viz. what he has said, his teaching, warning). [Ley, Peake לא ישורנה א.א.]

15. [חזיון] 6 MSS, and perhaps SY (E also has ἐν), בחזיון. E η̄ ἐν μελέτη = בהגיון.

בנפל תרדמה על אנשים] = 4^{13b}: here probably a gloss from 4^{13b} (Bi. Du. Be. Bu. St.): notice (Du.) the recurrence of אנשים in 16^a.

16. [ובמסרם יחתם] [both words are very ambiguous: the

vb. may be (1) יִחַתֵּם (𐤇𐤇), *seals, i.e.* impresses a seal on, or perhaps, metaphorically, *concludes*: cp. especially the Arabic in, *e.g.*, ختم القرآن, he concluded (the reading of) the Qoran, خاتم النبيين, the seal, *i.e.* the last, of the prophets: or (2) יִחַתֵּם (𐤇𐤇: see below), *dismays them*; the prep. ב may be *by means of* (after יִחַתֵּם), or it may introduce the obj. of יִחַתֵּם (though for this 37⁷ gives only a precarious support). מוסרם, which 𐤇𐤇 supplies with what is probably a conflate punctuation (𐤇𐤇𐤇), may be (1) 𐤇𐤇𐤇 *their fetter* (12¹⁸ n.), which may be indicated by 𐤇𐤇's 𐤇 (the *scriptio defectiva* being then as in 39⁵) instead of 𐤇; or (2) מוסרם (so 1 MS, de Rossi), *their discipline (i.e. the discipline imparted to them)*, which may be indicated by 𐤇𐤇's 𐤇 instead of 𐤇, which would have been required for the meaning *fetter*; or (3) 𐤇𐤇𐤇, *disciplines, admonishments*, though the pl. does not occur elsewhere. If the noun be מוסר, does it mean *discipline* in the sense of *suffering* (Di. Ehrlich; cp. the Mishnic יסורין), or *disciplinary instruction*, or *warnings* (Bu. Dr.)? In favour of the latter is 36¹⁰, where the parallel strongly suggests that מוסר is something *spoken* to man, not something suffered by him; and it is against the former that the method of instruction through suffering is first developed from v. 19 onwards].
 𐤇 ἐν εἶδεσιν φόβου τοιούτοις αὐτοὺς ἐξεφόβησεν ('A πλῆξει αὐτούς: 𐤇 (نمكحروا)); whence for יִחַתֵּם, Wr. Bi. Hfm. Bu. Du. Be יִחַתֵּם: Du. Be. also, for מוסרם, מוראים (Dt. 4³⁴): Be. alt. 𐤇𐤇𐤇, but ἐν εἶδεσιν corresponds rather to 𐤇𐤇𐤇, *visions*. [Perhaps we have in εἶδεσιν φόβου traces of a double rendering of 𐤇𐤇𐤇: (1) εἶδεσιν, (2) φόβοις; for τοιούτοις, see n. on 32¹⁴. Nichols, after 𐤇, במראי מורים.]

17. [להסיר אדם מעשה. Rd. after 𐤇 (ἀπὸ ἀδικίας), 𐤇 (من عوبدا), 𐤇 (ab his quae fecit), 𐤇 (من عوبدا): so virtually EVV. (*from his* in italics), Di. al., מעשה being understood from the context (cf. 𐤇𐤇𐤇, 36⁹) to be an *evil deed (facinus)*. Bi. Du., following 𐤇 more closely, 𐤇𐤇; but (Bu.) ἀδικία may be only an explanation of מעשה. Be. either 𐤇𐤇𐤇, or 𐤇𐤇𐤇, or 𐤇𐤇𐤇. [Ehrlich quite differently: להסיר מאדם מעשהו, retaining ^b unchanged.]

יגוה מגבר יכסה] יגוה, the Aram. form [as, *e.g.*, in Dn. 4³⁴, 10² and often, Dr. § 118. To *hide* pride from man yields, however, a poor and doubtful sense: to *hide* is not = to *withdraw*, *wean from* (Del.). Hence Di. Du. Be.^K (as an alternative, see below) יכלה; Reiske, Bi.² Bu. Du. alt. יכסה, *cut away* (as with a knife or sickle; Is. 33¹² קוצים פסוחים, Ps. 80¹⁷ † פסוחה, of a vine). 10 τὸ δὲ σῶμα αὐτοῦ (= יגוה (20²⁵ n.): so also 10 ἀπὸ πτώματος ἐρρύσατο; hence Bi.¹ יגוה מִשָּׁבֶר יפצה (הפצה, to *rescue* (Aram.), as Ps. 144⁷); so Be.^K (as an alternative), with יפצה alternative for יפצה.

18. [יחשך] carrying on ¹⁷ להסיר: *that he may*, etc. (Di. De. Bu. RVm.). [Du. יחשך or לחשך: but for the absence of waw in 10, cp. Is. 64¹, Pr. 2².]

[מני] see on 6¹⁶ and 31⁷.

[וחיה] a late syn. for נפש, and probably properly (Hengst. Bu.) an adj. *the living one* (*sc.* נפש: cf. נפש היה, Gn. 2⁷, al.; and יהיה, Ps. 22²¹ 35¹⁷; except 38³⁹, always || to נפש, and except 33²⁰, in the || following clause): vv. 22. 28 36¹⁴, Ps. 78⁵⁰ (לא חשך ממות נפשם ויהיהם לרבר הסניר), 143³ (in the orig., Ps. 7⁶ תני), perhaps 74^{19b}; and of the soul, as the seat of *appetite* (v. 20 n.), 33²⁰ 38³⁹ †.

[מעבר בשלה] cf. 28 פרה נפשו מעבר בשחה, and 36¹² יעברו בשלה. יעברו is a late word (36¹², Jl. 2⁸, 2 Ch. 23¹⁰ (for פליים in the || 2 K. 11¹¹) 32⁵, Neh. 4^{11. 17} †) for *missile*, *dart* (Arab. *silāh*, weapon): עבר ב' is rendered by Di. (cf. EVV. *perish by*) *pass away* (= disappear, perish; cf. 34²⁰ ויעברו, *through* or *by* the missiles of Divine retribution; by Hi. De. Bu. Du. *pass on into* (cf. v. 28 מעבר בשחה) the missiles, fig. for, rush into destruction unconsciously, De. remarking that עבר, sq. ב', has the presumption of meaning to "pass on *into*" (as v. 28). Du.'s בְּשִׂאֵלָה (both here and 36¹²) forms an excellent || to א, and is in itself very suitable (Bu.'s objection that it is "without parallels" is only partly true: there are many cases of the ה *loc.* after ב, as Jos. 15²¹ בְּנִנְבָה; and Ps. 9¹⁸ לְיִשְׂאֵלָה occurs); but it is venturesome to make the same correction *twice* (here and 36¹²); and unusual expressions are char-

acteristic of Elihu. $\text{E} \epsilon\nu \text{πολέμῳ}$ is evidently a paraphrase of פא .

19. וְהוֹכַח] the tense is correct, the pf. with *waw cons.* describing what is likely to happen often (cf. ^{20a}, and the bare impf. ^{21a}). $\text{E} \text{שׁוּב} \text{וְהוֹכַח}$ not altering the sense [but giving, as in ¹⁶, an active cstr.; $\text{E} \text{שׁוּב}$ also supply an obj.]. It might have been expected, however, that the new case would be introduced more distinctly (cf. $\text{E} \text{πάλιμ} \delta\acute{\epsilon}$): hence (Du.) it would be perhaps better to read נָם יִכַח ; Be.^K Bu. אִזּוּ יוֹכְחֵנִי . But $\text{E} \text{πάλιμ}$ may be merely explanatory.

מכאוב] [here only in Job; in ²¹³ ¹⁶⁶ כאב].

משכבו] $\text{E} \text{שׁוּב}$, Bi. Grimme, Be.^K מישכבו [as in v.¹⁵: note the similarity of the expressions describing the occasions or means of Divine discipline בחנומות עלי משכבו 'מ' במכאוב על מ'].

ריב] so Kt. Hi. De. Dav. Bu. RV.: "While the strife of his bones is perennial": רוב , Qrê, Or. (both Kt. and Qrê) $\text{E} (\Theta) (\text{πληθους})$, $\text{S} (\text{لحم})$, $\text{T} (\text{סוגע})$, $\text{Y} (\text{omnia})$, Ew. Di. RVm. Du.: "While the multitude of his bones (*vid.* 4¹⁴) are firm" (Du. *are lamed*: אטר for אתן after $\text{E} (\Theta) \text{ένάρκησεν} \text{Y}$ *marescere facit*). Fried. Del. explains ריב from Assy. *rōb* = *ἐκλείπειν*, to *vanish* (*HWB* 614 f.). Sgf., for ריב or רוב , בָּאָב , Be. רָקַב (cf. Pr. 12⁴ בעצמותיו , 14³⁰ עצמות קנאה , Hab. 3¹⁶ רַקַב בְּעַצְמֵי for רַקַב see on 5³).

20. $\text{וְהִתְהַלְּתִי חֵיתוֹ לַחֵם}$] The pf. with *waw cons.* (frequent.), as v.¹⁹. וְהִים † only here (but *vid.* on 6⁷). Aram. וְהִים is to *be foul*, 38¹⁴ וְהִים בְּכִסּוֹ , a *soiled garment*; Syr. וְהִים is to *make foul*, וְהִים , *fetid*; Arab. *zahima* is to *stink*, or *be fetid* (Lane, 1263), *zahama* is to *repel* (Freyt.: cf. Daūd Alfâsi, as cited by De.); and וְהִים here, as in 38³⁰, is a syn. of נפש (v.¹⁸ n.), as the seat of *appetite* (Ps. 107⁹, Is. 5¹⁴ and often). Hence פא may be rendered: (1) His appetite *maketh* it, bread, *foul*, i.e. *treats it as loathsome* (the sf. in וְהִיתוֹ anticipating the obj.: see 29³ n.); so (virtually) EVV. *abhorreth bread*; or (2), from the Arab., His appetite *makes* him *repel* bread; so virtually Di. De. The Arab. *repel* (unless *zahama* means properly to *loathe*) is somewhat remote; so (1) is preferable. The anticipatory sf. is,

however, rare, and often textually doubtful (see 29³ n.), and its use here seems gratuitous: so prob. יְהִימָה (cf. on 6⁷) should be read (Du. Be.; Bu. alt.).

21. יִבְלֵ for the juss. form, see on 13²⁷ 18^{9, 12} (Dr. § 172).

מִרְאֵי in pause for מִרְאֵי , as 1 S. 16¹² (טוֹב רְאִי); so הִלִּי , הִפִּי , etc. (G-K. 29m end, 93z). *Away from seeing* (= so that it cannot be seen; so Hi. De.): מִן , as Gn. 23⁶ 27¹, Is. 23¹. The rendering *vom Ansehen* (or *vom Ansehnlichkeit*) *weg, without fair appearance* (Di. Bu.; De. perhaps preferable), seems to put more into רְאִי than it contains, making it = מִרְאֵה , which does mean not only *appearance*, but also *fair appearance*; in 1 S. 16¹² רְאִי has itself a neutral sense, and the expression only means definitely “*good-looking*” through טוֹב . Du. Be. מִרְאֵי (Is. 24¹⁶ †), *through leanness*; but “as Is. 24¹⁶ is dubious, read then מִרְזוֹן ” (Bu.), as Is. 10¹⁶. $\text{Ἐ ἕως ἄν σαπῶσω αὐτοῦ αἱ σάρκες}$, not expressing מִרְאֵי .

וְשָׁפִי [עצמתיו] is || to בשרו in ^a: presumably, then, וְשָׁפִי is parallel to יָבֵל , and לֹא רָאוּ to מִרְאֵי ; but the two last terms are suspiciously alike, and not improbably לֹא רָאוּ is a corruption of מִרְאֵי which was repeated from ^a to the extrusion of the original parallel term in ^b (cp. 8³ n., and *Forms of Hebrew Poetry*, 295 f.). Ἐ may be a paraphrase of ῥῆ , or of some earlier form of the text; in it κενά (whence King in *JThS* xv. 79 לָרַק , rendering, very hazardously, *with emaciation*) corresponds to לֹא רָאוּ , καὶ ἀποδείξῃ to וְשָׁפִי . The root שָׁפ in OT. occurs elsewhere only in the Nif. part נִשְׁפָּה (הר), Is. 13², a *wind-swept, bare* mountain, and the noun שָׁפִים , pl. שָׁפִים , of hills that were *bare*, or *wind-swept*, possibly also in the obscure שָׁפוֹת , *cream* (?), or *cheese* (?), 2 S. 17²⁹. In Arabic سفت is used of wind lifting up and carrying away dust, as, e.g., سفت الريح , التراب ; hence the commonly accepted explanation of נִשְׁפָּה in Hebrew as applied to hills. Here, if the text is correct, the word might mean *bare*, denuded of flesh (cp. سُفًا , *emaciation*), and must have some such sense, if עצמתיו לֹא רָאוּ is correct, and really means *his bones which were (formerly) not seen* (because covered with flesh); cp. $\text{U et ossa, quæ tecta fuerant, nuda-$

bantur, and Yahuda (who in *JQR* xv. 712 f. equates שֶׁפֶּה with شَف to be transparent) *his bones become visible*. Certainly this makes the v. hyperbolic: his flesh has entirely disappeared, and his bones, no longer clothed with flesh, alone are to be seen! But the hyperbole must not be avoided by weakening down the picture to that of bones sticking out under the flesh, as in EV. "his bones . . . stick out": this translation goes back to Sebastian Münster's version, extra prominent ossa eius, quæ (prius) videri nequibant, and this in turn to Jewish exegesis represented by Levi ben Gershom's equivalence גִּבְהוֹ, יִשְׁפּוּ, which was suggested, perhaps, by the fact that שָׁפִי is a term for a hill, and a hill sticks up and is high; but a hill was not so termed as being something high and prominent, but (see above) as a bare, wind-swept place. If לֹא רָאוּ is not original, or (see next n.) not a relative sentence, it would be simpler to assume for שֶׁפֶה here the sense common in Aramaic of *crushing*: cp. לֵב חֲבִיר וְשָׁפִי, a broken and *crushed* heart, Ps. 50¹⁹ ט; cp. also Ps. 51¹⁰, where it is used of bones, 89¹¹ (these and other examples in Levy): then render *and crushed are his bones* (without ceasing, or the like), or *the crushing of his bones is*—(unceasing). For the construction, if שָׁפִי (Kt.) is predicative, see Dr. 188(2); the change to שֶׁפֶה (Qrê) is unnecessary, and indeed gives a rather improbable use of the waw conv. with the pf. Be. proposes וַיִּשְׁחַפּוּ as the name of a disease in Dt. 28²²].

[לֹא רָאוּ] [the Pual of רָאָה here only, and here, perhaps, only because the punctuation has to make the best of a bad text (see last n.). But Di. suggests that the meaning is not simply *to appear, be seen* (נִרְאָה), but *to present a מראה*, i.e. a (fair) *appearance*. This sense, if intended, is more safely obtained from Bu.'s emendation נִאוּ (the second ו from וַחֲקַרְבּוּ in v.²²)—a good parallel to רָאָה in ^a, if that meant goodly appearance, but see n. above. Both Di. and Bu. regard לֹא רָאוּ (לֹא נִאוּ) not as a relative sentence qualifying עֲצֻמוֹתָיו, but as a second predicate: *his bones are bare, without (fair) appearance* (or, Bu., *unattractive*)].

22. [לְמַמְתִּים] ט εὐ ᾄδῃ, paraphrasing; ΣΤ unto death, Υ

mortiferi, Hfm. Perles, Bu. Be. לְמוֹ יָתִים (for לְמוֹ see on 27¹⁴). But (Du.) “the fact that the מְמִיתִים do not occur elsewhere, any more than does the מְלִיץ of v.²³, is not a sufficient reason for correcting the text” (similarly Peake). [Yet rhythmically Bu., if לְמוֹ might be stressed (yet see 27¹⁴ n.), would be more probable than fl (3 : 2 ; see 17¹³ n.); and the “slayers” would more naturally have been mentioned before the pit.]

23. [עָלָיו] *on behalf of, for him*; as 42⁸ [after התפלל and, as here, of angelic intervention, Dn. 12¹ העמר . . . מיכאל . . . על בני עמך]; Lex. 754a, b].

מְלִיץ [Nichols om., reviving (with Genung, who retains 'מ) an earlier view that the מְלִיץ is human (and, indeed, Elihu himself), not angelic. For earlier theories of this kind see Schult.; for a sufficient criticism of them, Di. The omission of מְלִיץ would spoil the parallelism, and is certainly not required by the metre].

לְהַגִּיד [Ἐ ἀναγγεῖλην δέ; Du. Be.^K (“fortasse”) וַיִּגִּד].

וַיִּשְׁרֶה Ἐ ἡτῆ εἰαυτοῦ μέμψιν, whence Be. Du. מוֹסֵר (cf. 16). [וַיִּשְׁרֶה, if correct, must mean *what is right for him*, יִשְׁר being rather different in meaning from, e.g., v.³ 6²⁵, and not quite the same as Pr 11²⁴ 14², to which Di. appeals.]

24. [וַיַּחַנּוּ] The implicit subj. is God (Hi. De. Di. Dav.), or the angel (Du. Peake): Bu. וַיַּחַנּוּ וַיֵּאמֶר; but [cp. Dr. § 138 and the examples *ib. ii. a* of waw conv. with the impf. following the pf. in a protasis: e.g. Nu. 5²⁷ 35²²⁻²⁴].

פָּרַע †] No vb. פָּרַע is known: read either (5 MSS, Wr. Grä. Hfm. Bu. Du.) פָּרַעְהוּ, or (Hrz. Ew. Di. Bi.) פָּרַהוּ (Del. takes פָּרַע, improbably, to be a by-form of פָּרַה). פָּרַע, to *let loose*, occurs in Hif. Ex. 5⁴, and Qal Ex. 32²⁵; but it is most frequent in Pr., where its obj. is usually מוֹסֵר (1²⁵ 4¹⁵ פָּרַעְהוּ אֵל 8³³ 13¹⁸ 15³² פֹּרַע מוֹסֵר מוֹאֵס נִפְשׁוֹ); פָּרַה would be suitable in *God's* mouth (cf.^b, and פָּרַה, || בְּפִי, Ps. 49⁸; and also v.²³), but not as addressed to the *angel*. It is true, פָּרַע is elsewhere always used in a bad sense, and never as merely = to *release, free*; but on the whole it seems to have the advantage of פָּרַה. If פָּרַהוּ is right, we must suppose that it is used *merely* as a syn. for to *deliver*. The v. is without symmetry: Bu. would

read either כפר נפישו $\text{פרעהו מצאתי כפר נפישו}$ (as Ex. 30¹², Pr. 13⁸) after Bi.¹, so also Be. St.; Du. (לנפישו), or, with Grimme, $\text{כפר מצאתי שחת מרדת פרעהו}$ ויחננו ויאמר . C has for v.²³⁻²⁵:

^{23a.} $\text{ἐὰν ὦσιν χίλιοι ἄγγελοι θανατηφόροι, εἰς αὐτῶν οὐ μὴ τρώσῃ αὐτόν.}$

$\text{ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφήναι πρὸς Κύριον,}$

^{23b.} $\text{ἀναγγεῖλῃ δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν,}$

(^{23b. bis}) $\text{τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ,}$

^{24a.} $\text{ἀνθέξεται τοῦ μὴ πεσεῖν εἰς θάνατον·}$

$\text{ἀνανεώσει δὲ αὐτοῦ τὸ σῶμα ὥσπερ ἀλοιφήν ἐπὶ τοίχου,}$

$\text{τὰ δὲ ὀστᾶ αὐτοῦ ἐμπλήσει μνελού·}$

^{25a.} $\text{ἀπαλυνεῖ δὲ αὐτοῦ τὰς σάρκας ὥσπερ νηπίου,}$

^{25b.} $\text{ἀποκαταστήσει δὲ αὐτὸν ἀνδρωθέντα ἐν ἀνθρώποις.}$

Here it is evident that ^{23, 24} are rendered very freely; and that there is an addition after ^{23a}, and either an addition, or a free doubtlet of ²⁵, after ^{24a}. Du. recovers from C two new couplets: $\text{אם יש בלבבו לשוב אל-אלה יודיעהו הקטתו: יחַדֵּשׁ שְׂאֵרוֹ בְּטִיחַ עַל-קִיר}$ $\text{וְיִמְלֵא מִחַ עֲצָמוֹתָיו}$: "whether," he adds, "the couplets are original here, or only a marginal citation, cannot so easily be decided: in any case they would not be unsuitable after ²⁵, but they look much more like an alternative text of ²³⁻²⁵, especially with C 's למו מוח for לממיתים in ^{22b}" (which, however, Du. does not accept). [The irregularity in form extends back to v.²³; in ff v.²³ is a tristich (3 : 3 : 3); ²⁴ is also a tristich and very abnormal (2 : 3 : 2). The tristichs with certain other doubtful features have been or may be avoided, in more ways than one. (1) Bu., in addition to changes in v.²⁴ noted above, omits in v.²³ מליין and אחר מני אלה , so obtaining from ^{23f} two distichs 3 : 3; but at the same time he very questionably destroys an existing distich 3 : 3 (^{23a. b}), which shows a form of parallelism similar to those discussed in *Forms of Hebrew Poetry*, pp. 78-80; (2) Du. apart from the addition of לנפשו at the end of ²⁴, and changes which are rhythmically neutral, simply corrects the verse division of ff , connecting ^{23a. b} (3 : 3), ^{23c. 24a} (3 : 2), ^{24b. c} (3 : 3): for 3 : 2, see 17¹⁴ n. (3) v.²⁴ may be reduced to 3 : 3 as by Bu. (1): and v.²³ expanded to two distichs (3 : 3 and 3 : 2) by providing ^{23c} with a parallel from C (the 4th line of

v.²³ as cited from C above); in favour of this is the *order* of the words suggested by C וְהִטְאָתוּ יוֹדִיעָהוּ (not 'וּיֹדִיעָהוּ ח', as Du.), for this order would then be due to desire for variety of order in parallel lines (*Forms*, pp. 64 ff., 73 ff.).]

25. רַטְפֵּשׁ [since this is (1) abnormal in form, quadrilaterals produced by the addition of ר commonly having the ר *after* the first radical (G-K. 309), and (2) a pf., though in such an apodosis the pf. with waw consecutive or an impf. (cp. יִשׁוּב in ^b), would be normal (Dr. § 138. ii., where one instance only of the pf., Ezk. 3¹⁹, and that not quite similar to the present, is cited), it is simplest to regard רַטְפֵּשׁ as an error for יַטְפֵּשׁ, not (*ZATW* vi. 212: Kön. *Lex.*), through dittography of ר, for טַפֵּשׁ. The meaning of טַפֵּשׁ is presumably *to be plump, or fat*: in Ps. 119⁷⁰ it is used, as frequently in C , metaphorically of the *insensibility* of the heart: cp. הַשְּׁמֵן in Is. 6¹⁰, which is rendered by טַפֵּישׁ in C . In Assy. ṭapāšu is *to be fat*. Those who retain רַטְפֵּשׁ appeal for support (cp. Ges. B. s.v.) to L , lean flesh (a meaning the opposite of which is required here) with the ר in its normal position *after* the first radical, and to the Assy. ritpašu, *wide, broad, receptive* (Del. *Assyr. Handwörterbuch*, p. 626b), which has, however, not ט but ת, and is connected not with the root טַפֵּשׁ but with רַפֵּשׁ, *to be broad*].

יָנַעַר [בְּיָנַעַר, *youth* (i.e. the age of youth), 36¹⁴, Ps. 88¹⁶ (יָנַעַר כְּיָנַעַר), Pr. 29²¹ †; = יָנַעַרִים, 13²⁶ 31¹⁸ al. Hr. Hi. Du. *more than* (in) *youth* (see on 11⁷): Di. (objecting that this rendering would go beyond ^b), De. Bu. *through youthful vigour, youthfulness* (von *Jugend(kraft), Jugendfrische*). [C בְּיָנַעַר, as that of a *youth*, cp. 2 K. 5¹⁴.]

יָשׁוּבָא Bi. Du. Be.^K יָשׁוּבָא (with יַטְפֵּשׁ in ^a), supposing ²⁵ to continue the address to the angel, and taking both verbs as jussives; but this is not probable.

יַעֲלֹמְיוֹ 20¹¹.

26. וַיִּרְצֵהוּ וַיִּרְאֵהוּ [הוּ] . . . וַיִּשָּׁב Bu.

וַיִּרְאֵהוּ The sense shows that the subj. is the restored sufferer: וַיִּרְאֵהוּ, and he (God) lets him see (Bu. [וַיִּרְאֵהוּ], Oo., Be.^K with?) is not necessary. [In spite of the intervening וַיִּרְצֵהוּ with

God as subj., the subj. of וירא would easily be understood to be the same as that of its parallel term יעתר. Bu.'s emendation would, however, prepare the way for וישב in °, if that were correct; but see next n.]

[וישב Du. Be. וַיִּסְפָּר, or (better) וַיְבַשֵּׁר. The emendation is attractive; but the following על אנשים in 27 (with which לֵאנוֹשׁ, with the emendation, is virtually identical in meaning) is an objection to it. [But the repetition of אנוש in the two parallel lines may be due to transcriptional error of the kind referred to in 8³ n. Ehrlich in 27^a אֲנָשִׁים, *the sick*, is improbable: it requires him to emend וישר to יִשָּׁב (thus repeating the vb. of 26^c) and to assume for השיב the meaning *to narrate*. Apart from the repetition, Du.'s emendation makes of 26^c. 27^a an excellent distich of parallel lines: in 20^c. 27^a are two isolated stichoi between the distichs 26^{a, b} and 27^{b, c}.]

27. [וְשָׁר. Rd. יִשִּׁיר. יִשֵּׁר might, no doubt, be a poetical indic. for וְשָׁר; but שָׁר, as an alternative to שִׁיר, to *sing*, occurs only once (1 S. 18⁶ Kt.); and most probably יִשֵּׁר is intended by the Massoretes to express the sense of *He looketh* (Ⲭ respiciet; Rabb. AV. RVm.).

[העויותי] [not from the root עוה = عوى, whence עוֹן, *error*, *iniquity*, but from ע' = عوى, *to bend, twist* (in Arabic, e.g., of bending a bow, twisting a rope, a turban, etc.); cp. Ps. 38⁷, Is. 21³, La. 3⁹, Jer. 3²¹; and see Dr. on 1 S. 20³⁰]. Ⲭ for העויותי has merely Οἷα συνετέλουν;

[וְלֹא שוּוָה לִי] [Ⲭ (שָׁוָה) *non æquale factum est mihi* is supposed to mean: it was not requited to me (Del. Di. Dr. RVmg.), though there is no other instance of שָׁוָה with this nuance: still this rendering is less unjustifiable than RV. text, "and it profited me not," and gives substantially what was doubtless the meaning of the originally longer line. Ⲭ might perhaps be translated: *and it was not meet* (or, *sufficient*) *for me* (RVmg.); cp. Est. 3⁸ 5²³; but this would give a poor sense, and the line would still remain too short. Ⲭ can also be pointed שָׁוָה: *he hath not made equal*; unless this meant he hath not requited, emendation is necessary]. Ⲭ και οὐκ ἄξια ἤτασέν με ὧν ἤμαρτον, whence Bi. *m.c.* וְלֹא שָׁוָה לִי בְּחַטָּאתַי;

Du. $\text{ולא שָׁוָה לִי כְּעֵינִי}$ (cf. 11⁶, as read by him); Bu., to make the subj. clearer, $\text{ולאֵל לא שָׁוָה לִי}$; Be.^K as either Bi. or Bu. Bu. adds: "if it is thought necessary to change שָׁוָה , שָׁלֵם would probably be better than Sgf. הָשִׁיב ."

28. $\text{חֲזַרְתִּי . . . נִפְשׁוּ . . . חִתּוֹ}$ so Kt. $\Theta \text{ } \aleph$; Qrê חַי , referring the words to Elihu, who, however, only begins to speak again in his own person in v.²⁹.

[מעבר בשחת] an expression not found elsewhere; and Bu. would either substitute for it the מִרְדַּח שַׁחַת removed by him from ²⁴, or read, with 2 MSS, as ¹⁸ 36¹², מעבר בשלח . But may not Del.'s judgment be sound, that it is one of the peculiar expressions which Elihu uses? [At present v.²⁸ is rhythmically 4 : 3; if any emendation be attempted, it will be safer so to emend as to restore a 3 : 3 rhythm: possibly an original מִשַׁחַת was written בשחת , and then under the influence of v.¹⁸ amplified by the insertion of מעבר .]

29. [פעמים שלש] for the omission of ל , cf. Is. 17⁶. "Its omission gave rise to the reading $\text{פְּעָמַיִם שְׁלֹשׁ}$, which is expressed by nearly all Vss." (Hrz. *ap.* Di.).

30. [להשיב] Be.^K, after \aleph , הִשִּׁיב or מִשִּׁיב , quite needlessly. $\text{[לְאֹר]$ for לְהֹאִיר , with elision of ה , for which in Nif. there are a few (doubtful) parallels, G-K. 51 l (the elision in *Hif.* is more frequent: *ib.* 53 q). Du. בּוֹ אֹר חַיִּים (better, לְהֹאִיר), to let the light of life shine upon him. \aleph Bu. Be.^K ("perh."), St. לְרֹאֹת for לְאֹר (cf. ²⁸).

32. [הפצתי צִדְקָךְ] [the infin. after חֲפִיץ without ל (cp. G-K. 114 m), and exceptionally with *nun energicum* before the suffix (G-K. 61 d). The punctuation צִדְקָךְ as a noun would also be possible].

33. $\text{[ואם אֵין מִתָּה אֲנִי]}$ cf. Gn. 30¹

CHAPTER XXXIV.

3, 4. [א¹ om. : MSS and edd. of א supply the vv. from Θ : τὸ καλὸν, however, at the end of ² א (= מה טוב, ⁴ א) shows that the translators of א had ^{3, 4} before them, though they left the vv. almost entirely untranslated; so Di. Be. Bu. (against Bi.)]

3. [אֵטַעַם לְאֹכַל] tastes *in order to eat* (tries before eating), Hi. Di.; tastes *in eating* (אֹכַל with a gerundial force), Del. א (Θ) εἶβ βρῶσιω, [אכסל], *escas* = אֵטַעַם (ל, the *nota accus.*, as 5² n.),—unless, of course, as EVV. (*tasteth meat*), they merely paraphrase. Bu. very plausibly, אֵטַעַם לוֹ אֹכַל; cf. 12¹¹ וַחַךְ אֵכַל יֵטַעַם לוֹ.

4. [נבחרה] Grä. נבַחַתָּה.

[בִּינִינִי] בִּין, among, as Hos. 13¹⁵, Ca. 2^{2, 3}, Ezk. 19² 31³.]

6. [עַל] = *in spite of*, as 10⁷ 16¹⁷.

[אֶזְכֹּב] *I am to lie!* (or, *Am I to lie?*), Di. De. Da., RV. (virtually): the impf., with the same modal force as 9²⁰ (n.). Du. אֶזְכֹּב, *I am deceived*: but (Bu.) זְכִיב is not to *be deceived*, but (Pr. 30⁶) to *be made a liar*; the sense is thus substantially that of אֶפֶל. Hi. Am I to lie *against* my right? (cf. AV., RVm.), *i.e.* Am I falsely to admit my guilt? [Ehrlich אֶזְכֹּב, and this, or something similar, forming a better parallel than כאבי נצה ומכתי 15¹⁸ אנוש חצי ואנוש, may well be right: cp. Jer. 15¹⁸ אנושה].

[חַצִּי] Du. (“perhaps”) חַצִּי (Is. 30²⁶); Be.^K “prps.” חַצִּי, חַצִּי. א (Θ) τὸ βέλος μου = אֶפֶל.

[בלי פשע] 33⁹.

7. [Line ^a is short: possibly a word parallel in sense to line ^b has dropped out after כאיב.]

8. [וְאָרַח] Pf. with *waw cons.*, with a frequentative force, carrying on שחה.

להברה] an unusual fem. form of the inf. : G-K. 45*d*.

וללכת] may carry on וארה (EVV. Ew. Del. Di. al.), and is for going, etc. (Dr. 206; Is. 44^{28b}, Jer. 19¹² al.). But it is more natural to take it (Hi. Di. Bu.) as || to להברה.

9. לא יסכן] סכן here intrans. = to *make profit*; in 15³ 22² (sq. ל), 35³ (sq. ל) trans. to *profit*.

רצה ; אם ראית ננב ותִרַץ עמו 50¹⁸ Ps. רצה עם]ברצתו עם עם (or ב), is to be *pleased with*: it thus expresses rather less than AV. RV. *delight himself with*, and rather more than RVm. *consent with* (as Ps. 50¹⁸ EVV.).

10. לכן אנשי לבב שמועו לי] The line is short: hence Bi. Du. insert חֲכָמִים הַאֲזִינִי after לִּנְּו, which would in itself be a good parallel to לבב אנשי. Still the short line may have been intended to make the introductory exhortation to attend more emphatic.

חֲלָלָה לְאֵל מִרְשָׁע] On the constr. of חללה with אם, *v. Lex.* (27⁵ n.). When construed with מן, [the act or thing deprecated is regularly expressed by the infin. (*e.g.* Gn. 18²⁵); there would be nothing very strange in nouns taking the place of the infin. as here in מן in both ^a and ^b (מִרְשָׁע, מִעֲוֹל), though the only actual parallel in OT. is the use of the *pronoun* in Jos. 22²⁹. But the difference here between nouns and infinitives (מִרְשָׁע, מִעֲוֹל) is merely one of punctuation; and if a word has been lost in ^b (see below) an infinitive in that line was almost certainly originally read, and in that case רשע in ^a is naturally pointed as an infin. also].

ולשדי] [The force of the ל in ^a is extended to ^b]: cp. G-K. 110*gh*. Bi. Be. Du. St. *m. c.* וּלְשִׁדִּי, to lengthen the short line,—though the lengthening effected, except upon Bi.'s system (*Ulé Shadday mé ável*), is very slight. It is, however, an improvement stylistically, though not perhaps a necessary one (see 15³; but the instances cited by Del. from Is. (15⁸ 28⁶ 48¹⁴ 61⁷) cannot be termed elegancies). Bu. *m. c.* מִפְּעַל עוֹל (cf. ³² 36^{23b}), which naturally brings with it in ^a מִרְשָׁע for מִרְשָׁע. Ἐ μὴ μοι εἶη (as though לִי חלילה,—against the context) ἔναντι κυρίου ἀσεβῆσαι, καὶ ἔναντι παντοκράτορος ταραξαι τὸ δίκαιον, which somewhat supports Be. Du. in reading ולשדי] [and

Bu. in assuming a third word in ^b. The rhythm in נָּן , Bi. Be. Du. is 3 : 2 (17¹³ n.); in Bu. it is normal—3 : 3; the normal rhythm is also obtained if we read מַעֲוֹת צָרָק , as in 8³ (יעוּחַ צ'), with צ , which has the same phrase in both passages— ταράξαι (8³ ταράξει) τὸ δίκαιον].

II. פָּעֵל] 1 MS Reiske, Grä. Be. בְּפָעֵל , which might, of course, be right, but is not necessary (cf. $\text{נִמְוֵל יְרִי אָדָם יִשִּׁיב לוֹ}$, Pr. 12¹⁴): צֵס have *according to*, but this may be merely a paraphrase.

[וּבֹאֲרָה] צ και ἐν τρίβῳ = וּבֹאֲרָה , which would give a very poor sense.]

יִמְצִיאָנוּ] cause it to *find, overtake, befall*, Hif. of מָצָא , as used in such passages as 31²⁹, Dt. 31¹⁷, Ps. 21⁹, Is 10¹⁴.

12. אָהָּ אֲמַנֵּם] 19⁴.

יִרְשִׁיעַ] the Hif., in the sense *act wickedly* (the "internal" Hif., G-K. 53d), is a late usage: Dn. 9⁵ and Ps. 106⁶ הִרְשָׁעוּנוּ (in the original passage, 1 K. 8⁴⁷, רִשְׁעֵנוּ). Bu. Du. Be.^K St. יִרְשָׁע , which, as הִרְשִׁיעַ is trans. in vv.¹⁷⁻²⁹, may be right.

13. פָּקַד עָלָיו] *entrusted to him*: פָּקַד עָלַי as 36²³, Nu. 4²⁷, 2 Ch. 36²³.

אֲרִצָּה] here and 37¹² might be a poetical form for אֲרִין (properly an old accus. termination: G-K. 90f); but it is more probably a false punctuation for $\text{אֲרִצּוֹ} = \text{אֲרִצּוֹ}$ (so 1 MS), Bi. Bu. Be. (compare especially Pr. 8³¹ with 37¹²).

שָׂם] Schl. Hi. supply in thought עָלָיו from ^a, who hath *laid* (upon him), etc. ?; but וַיִּמֵּי implies a *new* sentence into which it would be very forced to carry over the force of עָלָיו . Be. would *insert* עָלָיו after שָׂם , which, of course, is unexceptionable [giving a real parallel to פָּקַד עָלַי ; but it produces the doubtful rhythm 3 : 4 (21¹⁶ n.)]; Di. Del. *set, founded* (38⁵, Is 44⁷ (text doubtful)): but in this sense שָׂם would be a weak word; in 20⁴ (cited in Be.^T) $\text{מִנִּי שָׂם אֲדָם עָלָי אֲרִין}$, the addition of עָלָי אֲרִין makes the case entirely different. Bu. שָׂמַר , *keepeth*, Du. בְּחַבְלֵי , "And who *attendeth to* the whole world?" שָׂם (*sc.* לְבָבוֹ ; see next n.), as 23⁶ al. EVV. *disposed*, reads into שָׂם more than it contains: *posuit*, not *disposuit*, is the equivalent of שָׂם .

14. יִשִּׁיב] so Or.^{Qrē} (Baer, p. 58): 5 MSS Or.^{Kt.} וַיִּשִּׁיב ;

cp. §. אֵל לְבוֹ אֵל is to *set one's heart* (i.e. mind or attention) upon, to *regard* (1⁸ (על), 2³); הִשִּׁיב לְבוֹ אֵל, to *turn back one's attention to*, would, if correct, mean substantially the same. Either רוּחוֹ or נִשְׁמָתוֹ would, in this case, seem to be superfluous: omitting one (Ley omits רוּחוֹ) we get, "If he were to set (or turn) his attention on himself, and gather unto himself his breath." But a much better parallelism is obtained [and the normal 3 : 3 rhythm restored] by omitting לְבוֹ (as originally a marginal gloss on 1^{3b} אֵל, which has found its way by error into the text of 1^{4a}), and reading אֵל יִשִּׁיב אֵלָיו רוּחוֹ; so Bi. Bu. Du. Be.

(1) [אֵלָיו] [as in ^b refers to God; but under the influence of the intrusive לְבוֹ (see last n.), Y (ad eum) referred it to man: and RV. actually substitutes "man" for "him"].

16. בִּינָה [וְאִם-בִּינָה], as accented, can be only the imper., for which, however, after אִם, even if אִם be taken as expressing a wish (Ps. 81⁹ 95⁷ 139¹⁹), there is no parallel (in Gn. 23¹³, even if the text is correct, לֹא precedes the imper.,—אִם אַתָּה לֹא יִשְׁמַעְנִי); the least change that is necessary is, therefore, בִּינָה, and if (there is) *understanding* (so Di. Du.): but in this case וְאִם יִשׁ בִּינָה would be expected, and it is much better to read בִּינָה (Bu. Be.). אֵל אֵל אֵל all express a verb: but this is scarcely evidence that they *read* בִּינָה; they may be free renderings of אִם-בִּינָה.

17. הֲאֵף [הֲאֵף] 40⁸ [Gn. 18²³ הֲאֵף חֲסַפָּה צְדִיק עִם רָשָׁע, wilt thou really sweep away the righteous with the wicked, Am. 2¹¹ הֲאֵף אֵין זֹאת, Is not this really (so)? So here: can one . . . really govern? or the force of אֵף may here be expressed in English by emphasis, an incredulous *can*? *Lex.* 65a].

חֲבֹשׁ [יַחְבֹּשׁ] is to *bind, bind up*, especially a wound (Hos. 6¹ al.), and the hair (Ex. 29⁹): here = *keep under control*, fig. for *rule*. The sense (only here) is peculiar (cf. עֲצֵר, 1 S. 9¹⁷); and perhaps based on Is. 3⁷ לֹא אֶהְיֶה חֲבֹשׁ (אֵל ἀρχηγός), though there the sense *bind* is clearly felt, the meaning being, bind up and repair the ruined state.

צְדִיק כָּבִיר [On the two adjectives ἀσυνδέτως, as often in Arabic, see] Ew. 270d; Del. [Kön. iii. 376m].

יִרְשִׁיעַ [תִּרְשִׁיעַ] 2 MSS יִרְשִׁיעַ (*act wickedly*, as 1²); so also יִרְשִׁיעַ

(only misunderstanding ירשע in the sense of *condemns*, Dt. 25¹);
Be. ירשע.

18. [הַאָמַר] read with 1 MS G (ὁ λέγων), SY, Mich. Ew. Di. Bu. Du. RVm. etc. הַאָמַר. הַאָמַר (the form אָמַר, as Pr. 25⁷ אָמַר, Ezk. 25⁸ Mass. and old edd. † : with prefixes always בְּאָמַר, לְאָמַר) is supposed to mean, *Is there a saying . . . ? = Can it be said . . . ?* or (EVV.) “*Is it fit to say . . . ?*”; but there is no parallel to this use of the simple *inf. c.* (בִּי טוֹב אָמַר-לךְ, Pr. 25⁷, cited by Del., is quite different): to express such an idea would require הַאָמַר (cf. 40², Jer. 7⁹), or הַלְאָמַר (cf. Est. 7⁸, 2 Ch 19², Gn. 30¹⁵; Dr. 204 *end*), or הִישׁ לְאָמַר (cf. 2 S. 14¹⁹ *al.*; Dr. 202. 1 with *n.*). Either הַאָמַר, or Grä. הַיָּאָמַר, or Honth. הַאָמַר (cf. v.³¹), or Ley אָמַר כִּי (cf. 36²³), would express substantially (and correctly) the supposed sense of אַי (can בליעל be addressed to an earthly king? how much less then canst thou condemn the Almighty, v.^{17b} ?): but that the question ^{17b} can only be answered in the negative is evident without further proof; and this reading spoils the connection of אשר in ^{19a} (the insertion of *how much less to* in EVV. in ^{19a} is obviously quite illegitimate).

בליעל [for 'איש ב', cp. 2 S. 23⁶, Nah. 2¹. On theories as to the etymology of the term, see Moore or Burney on Jg. 19²²; *EBi. s.v. BELIAL*].

19. [נִבֵּר] ²¹²⁰ n. Du. proposes הַבִּיר, *sc.* פָּנִים.

שׁוּעַ [see n. on 36¹⁹].

[לפני] *before, above*: as Gn. 48²⁰.]

[כי מעשה ידיו כלם: ^{20a} רגע ימותו וחצות לילה] ^{19a. b} are obviously parallel lines; in spite of some corruption in ^{20b} (יגעשו), ^{20b. c} are almost as obviously such: between these two distichs the intervening matter ^{19c. 20a} should form another distich; but, as a matter of fact, (1) the lines are anything but obvious parallels; (2) the rhythmical balance of the lines is doubtful, for ^{20a} is four- rather than three-stressed, giving the distich the very questionable rhythm 3 : 4 (²¹¹⁶ n.); and perhaps it may be added, (3) רגע and חצות לילה look like parallel terms that should stand not in the same line, but in parallel lines. The alternative to regarding ^{19c. 20a} as a distich (Du.), is (RV. Bu.) to combine ^{19c} with ^{19a. b}, and ^{20a} with ^{20b. c} so as to

obtain two tristichs; but this is not preferable. Tristichs are at most rare in Job, and that two successive tristichs should be created, the first by tacking on a non-parallel line at the *end* of a distich, and the second by *prefixing* a line to another distich, would be sufficiently suspicious. It is doubtful whether 19c. 20a are, as and where they stand, a part of the original text. \mathfrak{C} has no translation of 19c in \mathfrak{H} , for such are not the last words of v.¹⁹—*θαυμασθήναι πρόσωπα αὐτῶν*. \mathfrak{C} in 20 is very free, if really a version of anything like \mathfrak{H} ; Du. suggests that \mathfrak{C} in 19. 20 contains a translation of 25 (to לילה) rather than of 19c. 20a. But \mathfrak{C} cannot be safely appealed to against the originality of these lines.]

20. חצות לילה [Ps. 119⁶² and (ה' הל') Ex. 114[†]: elsewhere חצי (ה)ל'.]

יגעשו עם ויעברו] a people (the people of such potentates, v.^{19a. b}) are shaken violently, and pass away (Di. Del.). נעש is to *shake violently*: of the earth, Ps. 18^{8a. b}, in Hithp. of waves *tossing themselves*, Jer. 5²²; of nations reeling to and fro (under fig. of drunkenness), Jer. 25¹⁶. But the sense thus obtained is not satisfactory: we expect, as the subj. of יגעשו and יעברו, not עם, but the שרים and שוע of 19a. Bu. Be. Oo. Honth. שועים (שו) fallen out after the preceding ינו— [Ehrlich שרים] for עם: Du. מעם for עם. The fig. of יגעשו is, however, very strong for either שועים (Bu.) or שרים and שוע (Du.): read probably יגרשו מעם, they are *driven out from* a people (*i.e.* a people in which such men acquire pre-eminence), and pass away. [But the introduction of a special term (“the mighty”) in 20c without a parallel in 20b is awkward: and it would be best, if יגרשו מעם be read in 20b, to emend 20c. Richter proposes for 20b. c יגעשו נם יעברו ויסירם אביר לא ביד, And a mighty one (*viz.* God) removes them without hand; but this by introducing a term for God as the subj. in 20c spoils the effect of the phrase לא ביד. Till something better than this is proposed, it is perhaps safest to assume that 20b. c each contained a term for the classes mentioned in 19a. b. To avoid the objection taken to יגעשו read ינעו; Bu. thought of ינע, but rightly rejected the act. vb. on the ground that God is kept in the background.]

אבירים, another ויסר, another ויסרו MS 1 [ויסירו אביר]. The 3rd pl. can be explained (as 4¹⁹ 6² 7³ etc.) by G-K. 144g. But either Be. ויסרו אבירים, or Du. St. וְיִסֵּר אביר (the subj. being God), or Bu. וְיִסֵּר אביר, is preferable—the last being the neatest and best.

[לא ביד] [cp. Dn. 2³⁴ : ער די התגורת אבן די לא בידן : not by human hands, but by something very different, viz. Divine agency. Similarly La. 4⁶ : and, ההפוכה כמו רגע ולא חלו בה ידיים אפס in place of לא, Dn. 8²⁵ ; באפס יד ישבר ; cp. n. on לא אש לא נפח, 20²⁶].

23. [כי לא על איש ישים עור] usually taken to mean, He doth not long (עור as Gn. 46²⁹ עור צואריו עור, a rare usage) consider a man (על, ישים על, sc. לבו; see on v. 14): Di., objecting that this says too little, He doth not *still* (after he has done the deed,—“erst noch”) consider a man; Hi. De., taking ישים in the military sense which it has in 1 K. 20¹² (על ויאמר שימו וישמו על), He doth not long (עור again as Gn. 46²⁹) *attack* a man. But the עור in either case is awkward and unsatisfactory: the first two renderings give a poor sense; and the third gives one neither suggested by the context nor probable (להלך אל אל). Read with Reiske, Wr. Bu. Be.^T Du. מועד ישים (Be.^K מועד ישים, equally suitable though the pers. subj. has the support of the context: Du. Be. al. מועד ישים), He doth not (like a human judge) appoint a *stated time* (1 S. 13⁸ שמואל אָמַר or שָׁם) for a man (to appear, viz., for judgment, 23b).

[להלך אל-אל במשפט] The idiom is unusual; but it is unwise to substitute את for אל (Ehrlich), since this only half recovers the commoner idiom בוא את במ' (Ps. 14³²) or הביא, בוא עם במ' (14³ 22⁴, Is. 3¹⁴, Ec. 11⁹).]

24. [ירע] Aram. for ירֵן, as Ps. 2⁹ [Is. 24¹⁹: see *Isaiah*, p. 470].

8² n. [כבירים]

[לא חקר] a short circumstantial clause introduced by a negative of the same type as 8¹¹ 24¹⁰ etc. (Dr. 164). [Here the phrase means: without (the need of) investigation: in 36²⁶ as also in 5⁹ 9¹⁰: without (the possibility) of investigation (Bu.).]

ויעמד] in the older Heb. העמיד is lit. to "make to stand," in the later Heb. it is used more formally in the sense of to *set* or *place*; cf. Dn. 11^{11, 13, 14}; LOT⁹ 535,¹ 503, No. 4. Bu. ויעמד.

25. כמעבד †] an Aramaism (as Dn. 4³⁴, and often in Syr.) = Heb. מעיטה. [To avoid the Aramaism Ehrlich, assuming haplography of מ, reads מעבדיהם.]

[לילה] acc. of time, *in the night*: cp. בקר, Ps. 5⁴; צהרים, Ps. 91⁶: G-K. 118i.]

26. תחת רשעים] *instead of* the wicked, which is supposed to mean *like* the wicked, *as if they were* wicked (י quasi impios), treating them as common malefactors; [and Ehrlich would even make במקום in ^b synonymous with תחת in this sense, emending רעים to ראים]. But this would imply that the כבירים were themselves not wicked: besides, תחת nowhere else means *like*. The text must thus be at fault. Bi.¹ Bu. תחת הקמהו רשעים, *His wrath shattereth* (Is. 9³) the wicked. The emendation [which restores to ²⁶ the normal 3 : 3 rhythm and good parallelism without, like the emendation next noticed, destroying the normal rhythm in v.²⁵] is a good one: whether it is right or not is more than we can say. Be.^T וידפאו מתחתם רשעים (מתחת), *from their place*, as Ex. 10²³, Zec. 6¹²), with להם לילה in ^{25b}: this in itself is also good; but ^{25b} is rather short. Other more radical emendations do not commend themselves. G omits ^{24b}, and for ²⁵⁻²⁶ has: ὁ γωνοπίστως [thus not expressing לבן] αὐτῶν τὰ ἔργα, ἔσβεσεν δὲ ἄσεβειν, ὄρατοι δὲ [A + ἐγένοντο] ἐναντίον αὐτοῦ, whence Bi.² obtains two distichs: ירע כבירים לא: ידעכו רשעים ספקם במקום ראים; Be.^K, keeping ²⁴ as it is, omits ²⁵ to לילה, and then reads: וידפאו תחת רשעים: רשעים (רסיסים) ספקם במקום ראים: (רסיסים) (Du.), *fissures, ruins* (common in Aram.), see Am. 6¹¹.

[במקום ראים] The phrase seems rather weak; but neither רעים (Ehrlich; see above) nor רפאם (Wr.) is a probable substitute for ראים.]

27. כי על בן] usually regarded as a variant of על בן, *Because* (Gn. 18⁵ etc.; *Lex.* 475b); but Di. supposes על בן to point on to ²⁸ להביא, "who *therefore* have turned aside from

29, 30. ועל גוי ועל אדם יחד : מִמְלֶכֶת אֲדָם חֲנָף ^{30^a} ^{29^c}
 : מִפְּקֻשֵׁי עָם ; ^{29^c} Both towards (*or* against : *sc.* he hideth his
 face) a nation, and towards (*or* against) a man, alike ; ^{30^a} That
 a godless man reign not, ^b That there be no snares of the people
 (to lure them, viz. to destruction). The use of מִן is in itself
 quite regular, both in ^a (*Lex. s.v.* מִן, 7ב (*a*)) and ^b (מִפְּקֻשֵׁי עָם =
 מִמְּהוּיֹת מִקְּשֵׁי עָם, as 1 K. 15¹³, Is. 7⁸ al. : *Lex. s.v.* מִן, 7ב (*b*)); but
 the sense of both ^{29^c} and ^{30^b} is forced. Bu. regards ^{29^c} as a gloss,
 intended to state expressly that ^{29^a, b} is applicable to an in-
 dividual (Job), not less than to a nation : he then continues
 (connecting with ^{29^a}), after Θ (*βασιλεύων*), Τ (*מִמְּנֵי מַלְכָּא*), Υ (*qui*
regnare facit) חֲנָף אֲדָם מִמְּלֶכֶת, and then fills up the short ^{30^b} by
 prefixing כִּי־יִשֶׁל : “ When he maketh a godless man king, (Even)
 a ruler out of the snares (*fig.* for destroyers) of the people ” (or,
 alternatively for ^{30^b}, כִּי־עֲקֹשׁ מְעֵשֵׂקֵי עָם, “ a perverse one, of the
 oppressors of the people ”). But, as the verbs in ^{29^a, b} are sing.,
 would there be any need to add a note to point out that the
 reference was to an individual, as well as to a people? Du.,
 rejecting אֲדָם חֲנָף as a gloss intended to explain what the
 מִקְּשֵׁי עָם are, makes a distich out of ^{29^c, 30} : יַעַר אֲדָם יַעַר :
 מִמְּלֶכֶת מִפְּקֻשֵׁי עָם (or יַעַר), “ But he *watches over* (8⁶) a people
 and over men, That no snare of the people reign ” (מִן in מִפְּקֻשֵׁי
 partitive, as מימי, 27⁶ n.). Be.^K prps. יִפְקֹד for יַחַד ; so St. :
 [Richter אַחַד for יַחַד (אֲדָם אַחַד = individual, and conjecturally
 prefixes to ^{29^c} וְהוּא יִפְקֹד בְּמִישְׁרִים ; *But* (whatever may seem to be
 the case, ^{29^a, b}) *he* visiteth in equity, Both nations and in-
 dividuals].

[אֲדָם] commonly understood by modern interpreters to
 denote here the *individual* in antithesis to גוי, a *nation* (see last
 n.), though Υ *super gentes et super omnes homines* (cp. Du. as
 cited in last n.) treats אֲדָם יַחַד as a larger *community* than גוי.
 אֲדָם, properly a collective, so far retained in Hebrew its original
 character that it never developed a pl. (ct. Phœn. אֲדָמִים), in-
 dividuals of the human race being commonly indicated by בֵּן אֲדָם,
 pl. בְּנֵי אֲדָם, as individuals of the bovine kind were indicated by
 בֵּן בָּקָר, pl. בְּנֵי בָקָר. Nevertheless the sing. אֲדָם does at times refer
 not to the race, but to individuals of it, and may sometimes be

36. אָבִי †] if correct (as אָבִי, my *father* (Υ *pater* mi), is out of the question), can be explained, it seems, only as by Wetzst. (see his long note in Del. *ad loc.*) as 1 impf. sg. from Arab. *bayya*, properly to *come in*, especially as a *refugee* or *suppliant* (= Heb. יָבֵא: cf. دَخِلَ; دخيل), and then to *entreat*; in common use in the Hauran in this sense (pf. *bît, binâ, I, we, have entreated*; impf. *yebî, tebî, tabîn* (fem.), *abî*; plur. *yebû, yaben* (fem.), *tebû, taben* (fem.), *nebî*: his collection of Hauran poems, says Wetzst., contains many examples of these forms). If this explanation is right, אָבִי will mean here, *I pray* (God) that Job may be tried. But the explanation would be more satisfactory if to *entreat* were not (as appears to be the case) a relatively modern dialectical sense of *bayya*. [בִּי, in אֲדַנִּי, is explained by Wetzst. from the same √: properly, *an entreaty to my lord!* = *I pray my lord* (cf. *Lex.* 106a, b), but is otherwise explained by Köhler in *ZATW*, 1916, 26 f.; cp. *ib.* 216.] A wish is also expressed by אָבִי, פֶּן יִבְחַר אֱלֹהִים יְבַחֵר אֱלֹהִים (with a double rendering of אָבִי), or, according to another reading, אָבִי, אִם יִבְחַר אֱלֹהִים; and if we emend with Perles אִם (If only . . . as Ps. 139¹⁹). Ἐὼς οὐ μὴν δὲ ἀλλὰ (μάθε 'Ιώβ), whence Hi. אָבִי (= *horwebit*, as in late Hebrew as Dn. 10^{7, 21}, see *Lex.*), Sgf. Bi. אָבִי (as 2⁵ 5⁸ al.); אִם, of a truth, whence Mich. Bu. ("possibly") אָבִי (32⁸); Grä. אָבִי. Bu. om. אָבִי (so Oo. Grimme, St.) as dittographed from ^{35a}אֱלֹהִים. Du. (after Ἐ μάθε) אָבִי for יְבַחֵר: Ah (assuming אָבִי to be a particle expressing a wish), that Job would *let himself be warned* for ever!

[עַל תְּשׁוּבוֹת בְּאֲנָשֵׁי אֹן] There are many cases in which ב has the force of *in the capacity of* = *as* (*Lex.* ב, 7a, p. 88), and some (*ib.* 7d) in which (unless ב should be read) it denotes *in the form of*, *as* in a comparison, Ps. 37²⁰ and 102⁴ בְּעֵשֶׂן (but בעשן, Is. 51⁶); but this passage ("by reason of answers *in the capacity of* naughty men") and 36¹⁴ go beyond these; and it is better to read בְּאֲנָשֵׁי by reason of answers *like* (those of) naughty men (ב pregnant as in Ps. 18³⁴, Is. 29⁴ 63²: *Lex.* 455a); so 2 MSS, Ol. Be. St. (Ἐ ὡσπερ can hardly be cited for ב: RV. reads 'ב, but still has *like*!). [תְּשׁוּבוֹת as 21³⁴; but the absence of the suffix here is sus-

picious.] \mathfrak{C} for על תשובה, $\mu\eta\ \delta\omega\varsigma\ \acute{\alpha}\nu\tau\alpha\pi\acute{o}\kappa\rho\iota\sigma\iota\nu = \text{אַל-תָּשִׁיב}$; \mathfrak{S} וְאַל-יִחְשָׁב וְאַל-יִחְשָׁב ; \mathfrak{Y} ne desinas = אַל-תִּשְׁבַּח ; \mathfrak{T} as \mathfrak{H} . Grä. after \mathfrak{S} וְאַל-יִחְשָׁב , “and let him not be reckoned among naughty men” which, as Bu. remarks, would follow well after Du.’s וְיִהְיֶה in ^a.

37. $\text{בִּינֵינוּ יִסְפַּק}$ *sc.* בְּפִי , as 27²³ (שִׁפַּק), Nu. 24¹⁰, La. 2¹⁵ (פִּיִּים), which, as the v. is very short, is probably, with Bu., to be inserted after יִסְפַּק . Ley, Be.^K St. omit the two words *m. c.* [they are perhaps a gloss on v.²⁶; Bi. Du. omit also פִּשַׁע ; but ^a is rhythmically better with than without פ].

וְיִרְבֵּ] cf. on 33²¹.

CHAPTER XXXV.

2. **הזאת** [הזאת] points on to ³ . . . **כי** . . . **ל** חשב, as 33¹⁰ 13²⁴ al. **מאל** [אמרת צדקי מאל] (Or) sayest thou, "My righteousness is more than God('s)"? so Del.; and Ew. substantially, but treating אמרת as a subordinate circ. cl., "*thinking* that . . ." Di. Bu. Du. "Or callest thou it, 'My righteousness before [מן, 4¹⁷ n.] God'? that," etc. : אמרת (which does not by itself mean *call*) for (or לָהּ) לוֹ ; [cp. לְ נאמר, *to be called*, Is. 4³ 19¹⁸ 61⁶]; the ellipse, however, makes the construction hard. [On either view the style is awkward and **כי האמר** . . . אמרת is scarcely an elegance.] E ($\delta\acute{\iota}\kappa\alpha\iota\acute{o}\varsigma\ \epsilon\iota\mu\iota$), SUV (*iustior sum*), *i.e.* (unless the VV. paraphrase) צָדִיקָתִי; so Ol. Be.

3. **יסכן** cf. 15³ 22².

לך [indirect narration (without **כי**) after **מה**: cf. 22^{17b}, Ps. 64⁶; and see G-K. 157a. The indirect changes here into the direct narration (**אעיל**): the opposite change in 19²⁸ M 22^{17b} M [with **אעיל**, cp. **מה נועיל**, 21¹⁵]. Grä. Du. Be. St. Bu. **ל**].

מחטאתי [*more than my* (hypothetical) *sin* = more than if I had sinned: cf. Ps. 18²⁴. Perhaps (Bu.) **מִחַטְאֹתַי** (the inf. as Ezk. 33¹² end). [Ehrlich avoids these rather doubtful locutions by reading in ^{3b} **אִם תִּטְאֹתַי** **אִם תִּפְעַל**, cp. 7²⁰; but is this probable before v. ⁶?]

4. **אשיבך מלין** [In prose **פ' השיב** **רָבֵר** (1 K. 12^{6,9,16} al.).

רעיד [E] [ואת שלשת רעיד] cp. 32³ (if רעיו and not אנשים is original there). Be.^T prefers רע, *thought*: and *thy thoughts with thee*].

5. **שחקים** [36²⁸ 37^{18,21} (all Elihu): in Job elsewhere only, 38³⁷].

6. **מהדתפעל-בו** [presupposing **תפעל** (G-K. 64c), though the form in use is always **יפעל**, etc. Rd., probably, **תפעל**].

בר] stronger than לו (7²⁰ 22¹⁷), [which is read here by 2 MSS: cp. § גטס].

8. ה supplies, for the sense, in ^a *nocebit*, in ^b *adiuvabit*: so EVV.

9. [עשוקים] the pl. in an intensive sense (G-K. 124e), as Am. 3⁹. [But a personal term עשוקים (MS^{Ken.} 368; cp. Jer. 22³) is suggested by the || in ^b, so טט θΣ Η.]

[ויעיקר] “Whether this is rightly distinguished as Hif. (for ‘to raise a cry’ (G-K. 53d), so only here), we must leave to the linguistic feeling of the scribe who inserted the י” (Bu.).

[רבים] רנים so constantly means “many” that it could hardly have suggested the idea of *great men*; it is doubtful (in the sense *grandævi*) even in 32⁹; and in the sg. though used with collectives (as עמא, קהל, עם), it is otherwise very rare (מלך רב, Ps. 48³), except where it = *chief, chief officer*, as רב טבחים (in Jer. and 2 K. 25 for the earlier שר טבחים of Gn.), רבִי מלך בבל, Jer. 39¹³ (*Lex.* 913). If correct, it is thus in any case an unusual sense. Hence Bu. (“perhaps”), Be. Nichols, רעים (as ¹²); or כְּבִירִים (as 34²⁴).

10. [אמר . . . עשוי] so ט (with με in ¹¹) טΥ: § . . . אמרו עשוי; so Bu. Oo. St. The change does not seem necessary: in ¹⁰ an individual (אמר: G-K. 144e) speaks for himself; in ¹¹ he says what is applicable to himself only as one among other men.

11. [בְּמִלְפָּנָיו] = מְאֲלָפְנֵי (G-K. 68k), and probably an error for it. ט ó διορίζων με, whence Klo. מְפָלְנֵי, who *distinguishes us from*,” etc., which “deserves consideration” (Bu), and may be right.

[. . . יחכמנו] Dr. 117; G-K. 116x.

12. [שם] [some (cp. Bu.) postulate a temporal sense (cp. ^{נִם}) for שם here, as in 23⁷; *Lex.* does not recognize the meaning, and it is strange that if, in Hebrew as in Arabic, the particle was temporal, this meaning should be so slightly and doubtfully attested: G.-B. cite for it Ps. 14⁵ 35¹³ 66⁶ 132¹⁷, but in Ps. 132¹⁷ the sense is clearly local; in the remaining passages, as in these passages in Job, the temporal sense, if

established, would be the more natural; though here in particular Kō. (iii. 373^k) feels that שם approaches an *inferential* force].

[ולא יענה] Du. (cp. Peake) thinks this clause should, if the v. be in place, stand at the end of the v.; but since such a transposition would entirely destroy the balance of the v., it cannot be regarded as a solution of the difficulties suggested by the awkwardness of the style (see above). If this is to be improved, it should rather be by emendation of ^b, so that it yields a natural reason for יענה ולא; רעין[ה]ם, *because of the pride of their thoughts* (or, *purposes*: Ps. 139^{2, 17}), would be easy, but not altogether satisfactory.]

13. ישורנה ישוא is masc.: rd. probably ישורני (Du. Oo. St. Bu. Be.^K alt.). Bi. Du. ("perhaps") Be.^K alt. insert שפּ before שוא (cf. שפּת און, Pr. 17⁴); but the more general שוא is preferable. Ley, Be.^T אך שועתם אד.

14. [אף כי] = how much less, when . . . (*Lex.* [*s.v.* אף 2]), as Ezk. 15⁵: so "how much more, when . . .," Pr. 21²⁷, 2 S. 4^{10f.}; cp. וואף כי, 1 S. 23³, 2 K. 5¹³; Hi. Del. here and in Neh. 9¹⁸ take אף כי as = yea, when [*Lex. s.v.* אף כי].

[תשורנו] "(that) thou beholdest him not." Indirect nar., as ^{3a}. [The closeness of תשורנו to ישורנה is a little suspicious; but ישורני (Bi.) would be equally so, and would find very precarious support in the *καὶ σῶσει με* of Γ's paraphrase of 13. 14.]

[דין] Perl. Du. (taking the words as Elihu's) Be. St. דום, *Be still* (= be resigned), for דין, as Ps. 37⁷ דום ליהוה (|| והתחולל לו).

לו [ותחולל לו] (from חול) only here to *wait*, hence Bu. Be. either וְהִתְחַוֵּל לוֹ (Ps. 37⁷) or (from √ חוּל) וְהִתְחַוֵּל. However, the Hithp. means to *wait* only in Ps. 37⁷; the Qal has the same meaning, Jg. 3²⁵, Mic. 1¹²: so we can hardly be sure that the Po'el had not the same meaning as well.

15. [ועתה בראון פקד אפו] The pointing and accentuation of און show that the punctuators made two clauses of the line, understanding some word after און; and had no intention of adopting the impossible construction of connecting און and פקד. וכרון ארום באלו לא היה אסער רוגזה ט (and now, because (it is) as if he were not, his anger visiteth); cf. Ibn Ezra, שואן בשביל שאן, והענין בשביל שאן

לו דעת לאיוב פקד אפו . . . ויש אומרים בעבור שלא התחוללה לו פקד אפו עליך :
 Kimchi, ויש אומרים פֶּקֶדֶן הוא מִה־שֶׁפֶּקֶד ה' אפו על איוב לנגד חטאותיו, AV., But now, because (it is) not (so), etc. Del. in vain attempts to defend the connection of אֵין and פֶּקֶד by the analogy of Arab. *laisa*, which is sometimes followed by a finite verb (with examples quoted from Fleischer); אֵין פֶּקֶד, taken thus together, are simply impossible Hebrew. Di. (as Ew. *Comm.*), because it is not (the case that)—or (as Ew. § 321*b*), because there is not (ought that)—his wrath hath punished: but both these renderings imply an un-Hebraic construction; and the second would, by analogy, require (before a rel. clause) אֵין אֵין is never simply “nothing.” Θ (Θ) (οὐκ ἔστιν ἐπισκεπτόμενος ὀργὴν αὐτοῦ), Σ (ἐπιλογιζόμενος), Hi. Sgf. Bu. Be. בי אֵין פֶּקֶד אפו, because his anger punishes not. The sense thus produced is quite satisfactory: but, though אֵין with a sf. is common before a ptc. (as Ex. 5¹⁰), and אֵין followed by a subst. and a part. also occurs (as Ex. 33¹⁵, Lv. 14²¹ וַיֵּאָדָם יְרוּ מִשְׁפָּחָתָם), there is no parallel for the ptc. *preceding* the subst., and אֵין אֵין פֶּקֶד must be read. Grä. אֵין אֵין. [Another grammatical possibility of אֵין is that אפו, *his* (*i.e.* Job's, 18⁴) anger, is *obj.* of פֶּקֶד; but alike whether we point אֵין פֶּקֶד, there is none that punisheth, or read אֵין פֶּקֶד, He (God) punisheth not, his anger, this yields no sense suitable to the context.]

וְלֹא יָדַע בְּפִשׁ מֵאֵד, to know *about*, as Ps. 31⁸ (perhaps), Jer. 38²⁴. פִּשׁ † is explained by Del., most precariously, as meaning *arrogance*, lit. *overflowing*, from the Arab. *fashsha*, the primary meaning of which is *assumed* to be to *overflow*. The *actual* meanings are, however, very different, to *make the wind come forth* from a milk-skin, to *belch*, *utter calumnies*, etc.; see Freytag, *s.v.*; Lane, 2399c–2400c, to say nothing of the sibilant being wrong. No doubt, with Θ (Θ) Σ Ψ, and most moderns, פִּשׁ should be read. Cocceius, Ew. (if פִּשׁ is not to be read with Θ), Hrz. Bu. *folly*, from פִּשׁ (cf. Ar. *fasis*, *weak* in mind and body). [פִּשׁ is certainly more probable than פִּשׁ; but the text as emended, and with אפו פֶּקֶד for א' א' (see last n.) still suffers under an objection to אֵין, viz. that מֵאֵד in ^b with either פִּשׁ or פִּשׁ weakens the sense; we expect not “he knoweth not *much*,” but “he knoweth *nothing at all* about

transgression." It would be easy, but not very attractive, to read אדם for מאד; Richter avoids the difficulty otherwise, but also unattractively; he retains ^a, and in ^b reads ולא ירע כפֿישׁ (כפֿישׁ, as La. 3¹⁶): And now because it is not so (viz. that you wait patiently for God), his anger hath visited, and he hath caused him that is without knowledge to cower.]

16. [הבל] adv. accus. (as 9²⁹ 21³⁴) = *emptily*.

פצה פה [יפצה פיהו] as Jg. 11^{35.36} (to make a vow; cf. Ps. 66¹⁴ אשר פצו שפתי), Ps. 22¹⁴, La. 2¹⁶ 3⁴⁶ (in derision), Ezk. 2⁸ (to eat), Is. 10¹⁴ (of a bird); fig. of the earth, Gn. 4¹¹, Nu. 16³⁰ (|| Dt. 11⁶) †.

[יִקְבֵּר] See on 8². Θ (Θ)Σ erroneously יִקְבֵּר.

CHAPTER XXXVI.

2. **כְּתָר**] an Aramaism: in \mathfrak{T} Levy quotes only this passage and Is. 42⁴, and in the Afel (as pointed) Is. 51⁵, Mic. 5⁶; but in Syr. ܟܠܐ is very common (Ex. 14¹³, Is. 8¹⁷ etc.).

וְעִיר] Is. 28^{10.13} †: probably a diminutive form (G-K. § 86g, n. (the Engl. transl.); cf. Dr. on 2 S. 13²⁰).

וואחוד] 15¹⁷ n.

לאֱלֹהִים] \mathfrak{E} *év émoí*: Bi.¹ Grä. Du. St. insert לִי before **לאֱלֹהִים**, Bi.² בִּי . [For the force of the ל in **לאֱלֹהִים**, which even in \mathfrak{H} is not that of possession, cp. 13⁷. Hoffm. unnecessarily and improbably **לאֱלֹהִים**.]

3. **יְעֵי**] see on 32⁶. [Hoffm. יְעֵי : improbable.]

לְמַרְחֹק] 39²⁹, 2 S. 7¹⁹ (= 1 Ch. 17¹⁷), 2 K. 19²⁵ (= Is. 37²⁶); עַד לְמַרְחֹק, 2 Ch. 26¹⁵, Ezr. 3¹³ †. On the use of לְמָן (with pleon. ל) see, further, *Lex.* 583b. [Here, as clearly in 2 K. 19²⁵ and (cp. the || **מִשָּׁם**) in c. 39²⁹ **לְמַרְחֹק** = *from* afar, not *to* afar (so Del. here): for לְמָן in other phrases meaning *from*, see, e.g., Dt. 4³², Jg. 20¹.]

שַׁעֲלִי] “my Maker”: so only here (cf., however, the vb. Pr. 16⁴). \mathfrak{E} *ἔργους δέ μου* (= לְפַעְלִי)! [cp. Fried. Del. “meine Handlungsweise”].

נתן עז, נתן כבוד, to *ascribe* [1²² n.], as in **נתן [את] צדק**.

4. **תְּמִים**] \mathfrak{E} *στυμνίς*, whence King (*JThSt.* xv. 80), תְּמִין .]

יְעוֹת] the pl. intensive [as 1 S. 2³; אַמּוֹת, Pr. 28²⁰; בִּינוֹת, Is. 27¹¹; הַבּוֹנוֹת, Is. 40¹⁴. See G-K. 124e].

5. **כְּבִיר**] of God, as 34¹⁷: for the word, see 8² n. [\mathfrak{E} omits **כְּבִיר**.]

כְּבִיר כַּח לֵב] So Θ . The asyndeton (which equates strangely **כְּבִיר כַּח לֵב** with ^a **כְּבִיר**), the shortness of the line, and

the incorrect repetition of a parallel term (8³ n.), and עֵינָיו **וְ** would have the stronger claim to be the original reading.]

6. **יתן**] absolutely, = *grant*: Dt. 24¹⁵, Gn. 30¹⁸, Ps. 61⁶.

7a. **ויגרע** cf. 15^{4,8}. [The Qal (**גרע**) is preferable here to the Nif. (**גרע**: cp. Nu. 9⁷).]

מַצְדִּיקִים] Bu., in accordance with ^c and v.^{8ff.} **מַצְדִּיקִים**. An improvement; [Du. **צָדֵק** with **מַעֲנֵנוּ** for עֵינָיו].

[עֵינָיו] **ע** (in v.¹⁷, not v.¹⁵ as suggested in Be.^K) **κρίμα** = **מִשְׁפָּט**, or **דִּין** (see on v.⁶ at the end).]

7b. **לְלִבָּא**] **ל**, on account of the motion implied in **וְיֹשִׁיבֵם**; so Ps. 9⁵ **לִבָּא** **לִשְׁבַח**, Is. 3²⁶ **לְאָרֶץ חֶשֶׁב**, 47¹ al.

וְיֹשִׁיבֵם] the **י** by Dr. 127a (cf. Jer. 6¹⁹, 1 K. 9^{20f.} 15¹³, 2 S. 4¹⁰, 1 Ch. 28⁵, Dn. 1²⁰). Du. Be.^K **וְיֹאֵם** (rendering: ^{7b} And though kings were (?) on the throne, Whom he seated (**וְיֹשִׁיבֵם**,—without **י**) in glory (1 Ch. 29¹¹), so that they become proud, ⁸ Yea, though they were bound in fetters, (and) were taken in cords of affliction, ⁹ He would (?) declare, etc. [the writer having in mind such stories as those of Manasseh (1 Ch. 33^{10ff.}), or Nebuchadnezzar's pride, fall, and restoration].

8. **וְיֹאֵם אֲסוּרִים**] the subj. (the [**צְדִיקִים**] of ^{7a}) is not expressed: we should expect **וְיֹאֵם אֲסוּרִים הֵם**. Bu. St. **וְיֹאֵם אֲסוּרִים**: cf. ^{13b}.

9. **וְיִגֵּד**] Di. Hi. Del. Bu. make the apod. begin here (Ew. not till ^{11b} [; but this would have the effect of giving a different character to the two similarly constructed vv.^{11,12}]); for the **י** in that case, see Dr. 127γ (Ps. 59¹⁶ after **וְיֹאֵם**; cf. Ex. 16³⁴, Nu. 1¹⁹ after **וְיֹאֵם**, 1 S. 15²³ after **וְיֹאֵם**, Is. 45⁴ after **וְיֹאֵם** al.: cf. also ^{7b} above). Bu. **וְיִגֵּד**.

9. [On the form of parallelism in this v., see Gray, *Forms of Hebrew Poetry*, 78 ff.]

כִּי יִתְגַּבְּרוּ] *that* they behave themselves proudly (15²⁵), explaining wherein **פְּשָׁעֵיהֶם** and **פְּעָלֵם** consist.

10. **וְיֹאֵם . . . וְיֹגֵל**] Bu. **וְיֹאֵם . . . וְיֹגֵל**.

כִּי יִשׁוּבוּן] expressing the obj. of **וְיֹאֵם**, “And saith to them (= commandeth them, as in Arab.; cf. 9⁷, and *Lex.* 56b) *that they return* from iniquity”: cf. Arab. *amara an*. So not un-

frequently in late Heb., after verbs expressing a desire or command, where the earlier language would use a *direct* expression (Ew. § 136g; Dr. 39β *end*): Neh. 2⁵ 7⁶⁵ 8^{14.15} 13^{1.19} וְאָמַרְהָ אִשֶּׁר לֹא יִפְתָּחוּם, v. 22, Est. 2¹⁰ (all with אִשֶּׁר instead of כִּי, in the manner of these later writers: *Lex.* 83b); contrast especially 1 Ch. 21¹⁸ לֹא יֵעָלֶה בִּי אֲמַר with the earlier ||, 2 S. 24¹⁸ וַיֹּאמֶר לוֹ עָלֶה.

II. [וַיְבַלֵּו] c. 70 MSS וַיְבַלֵּו; cf. on 21¹³. וַיְבַלֵּו is preferable.

[וְשִׁנְיָהֶם וּג'] om. Du. Be.^K St. m. c.

[נְעִימִים] as Ps. 16⁶; the masc. pl. = *amēna*: cf. חֲרָרִים, Jer. 17⁶; חֲיִיכִים, Is. 50¹⁰ (Ew. § 172b), though the fem. pl. is more common, G-K. 122q.

12. [בְּשִׁלַּח יַעֲבְרוּ] the expression, as 33^{18b} (see *n.*). Du. as there בְּשִׁאֲלָהּ. [But here בְּשִׁלַּח stands *before* יַעֲבְרוּ (ct. 33¹⁸); for this emphatic position there seems to be no reason. Since, further, v. 11^a is over-short and 12^a over-long, בְּשִׁלַּח may be a displaced, and then, of course, a corrupt, complement to יִשְׁמְעוּ in 11^a; we think most naturally of בְּקָלוּ; cp., especially, Pr. 5¹³ in its whole context, and in particular in its near neighbourhood to (וַיִּגַּל אֹזֶן לְמוֹסֵר and לֹא הִטִּיתִי אָזְנִי (cp. here in v. 10 לְמוֹסֵר). After בְּקָלוּ had slipped down from its original position between יִשְׁמְעוּ and יַעֲבְרוּ in v. 11 to its present position between יִשְׁמְעוּ and יַעֲבְרוּ in v. 12, and had become partially illegible, the word was wrongly completed by some scribe who remembered the phrase in 33¹⁸. Less satisfactory, as only half meeting the rhythmical difficulty and not explaining the position of שִׁלַּח at all, is Be.^{K's} tentative suggestion to omit יִשְׁמְעוּ in 12^a. Ehrlich in 11 omits וַיְבַלֵּו, and for וַיַּעֲבְרוּ reads וַיַּעֲבְרוּ יַמִּיהֶם as its subject, and in 12 בְּשִׁלַּח for בְּשִׁחַח; but this leaves 12^a too long, and reduces 11 to rhythmical chaos. With the assonance in וַיַּעֲבְרוּ and יַעֲבְרוּ at the end of corresponding lines in a pair of similarly constructed distichs, cp. תִּאֲבָלוּ, תִּאֲבָלוּ in Is. 1^{19f}. For the vb. עָבַר of service to God used without a personal obj., cp. Is. 19^{21.23}; also Jer. 2²⁰, where אֲעַבְדֶּךָ was probably intended to suggest at once the meaning (cp. 39⁹) suited to the figure of the first part of the v., and the religious meaning which would form a transition to the last part.]

case, rd., with Bi.¹ Bu. Be.^T, וַיֵּאָמֶר אֲתָּהּ, “And as for thee, also”; if (see below) it introduces, in an adversative sense, what has *not* happened in Job's case, read, with Hirz. Du. Oo. Be.^K St. וַיֵּאָמֶר (for וַיֵּאָמֶר), “But, as for thee.” Bi.¹ very cleverly suggests that לְרוּחָהּ (Ex. 8¹¹, Ps. 66¹² (emended)) has fallen out after צַר, before the following רַחֵב: he thus gets two symmetrical lines: וַיֵּאָמֶר אֲתָּהּ הִסִּיתֶךָ מִפִּי צַר לְרוּחָהּ.

[הִסִּיתֶךָ] the subj., according to the differing views (see last n.) of the meaning, is either (1) God (as in ¹⁵), or (2) רַחֵב . . . וְנָחַח in ^b (pred. in 3 m. s. *before* the subj.: G-K. 1450). Of these (1) is unlikely, for הִסִּיתֶךָ is so regularly used with sinister associations—of enticing to evil, or to hostile or disadvantageous action (*e.g.* v. ¹⁸ 2³, 1 S. 26¹⁹, 2 S. 24¹, Is. 36¹⁸)—that it is unlikely to have been used of God leading Job to prosperity; a single example of a favourable meaning would be found in 2 Ch. 18³¹ if the text there could be trusted; in Jos. 15¹⁸ = Jg. 1¹⁴ the associations are neutral. But (2) is scarcely more probable, for it involves a very awkward construction. Not improbably words have been lost in ^a which contained the subject of הִסִּיתֶךָ, and the subject was then explicated in ^{b, c}. Richter would find the subj. of הִסִּיתֶךָ in מַפְצֵר (read instead of מִפִּי צַר)—a verbal noun from פָּצַר (cp. 1 S. 15²³), but the meaning which he suggests is questionable, and the combination of מַפְצֵר, רַחֵב, and נָחַח ש' incongruous.]

[מִפִּי צַר] the words may well be corrupt, but neither מַפְצֵר (Hoffm.), as acc. of the state to הָ— or voc., nor מַפְצֵר (see last n.) is probable.]

וְרַחֵב לֹא מוּצָק תַּחְתִּיהָ, only here and 38¹⁸. מוּצָק †, *constraint, straitness*, from צוּק; מוּצָק 37¹⁰, Is. 8²³ †. לֹא מוּצָק, qualifying רַחֵב = unconstrained (see on 12²⁴). In תַּחְתִּיהָ, if correct, the sf. must refer to רַחֵב, treated, in spite of its form, as a fem. (Del., who compares רַחֵב, Dn. 9²⁵; and Ew., who compares, § 174g, a few other similar cases, especially in late Heb., as מְעַט, Hag. 2⁶; עֵמֶל, Qoh. 10¹⁶; צָבָא, Is. 40², Dn. 8¹² (but masc. in 10¹); פְּתָנִים, Qoh. 8¹¹). But read probably תַּחְתִּיךָ, with 1 MS *pr. m.*, Bi.¹ Di. (“perhaps”) Bu. Oo.

וְנָחַח שְׁלַחֲךָ Ges. (*The.*), Del. and most (from נָחַח),

“*that which rests* (= *is set*; die ‘Besetzung’) on thy table” (cf. הָנִיחַ, *to set down*); כִּלְיָא will then be either (Del.) attracted to the gender of שִׁלְחַנְךָ, or מְלֵאָה must be read: Ew. Di., however, “And the rest (*quiet* [Is. 30¹⁵, Pr. 29^a], *comfort*, ‘Behaglichkeit’) of thy table, which is (was) full of fat.” Bu. omits נָחַח as an incorrect dittograph of תַּחֲתֶיךָ. Θ (Θ) καὶ κατέβη = וַיִּנְחַח, yielding no sense, but testifying to the consonantal reading נָחַח at the time.

17. [דִּין וּמִשְׁפָּט יִתְמַכּוּ rd. at least יִתְמַכּוּ, if not, with Du. Be. וּמִשְׁפָּטוֹ תִּמְכָּךְ (without דִּין, regarded as repeated by error from ^a); [but this reduces the rhythm of ¹⁷ from the normal 3 : 3 to the rare 3 : 2 (17¹⁴ n.). Note the suspicious similarity of מִלֵּא דִשֵׁן in ¹⁶, מִלֵּאחַ דִּין in ¹⁷.]

18. [כִּי חַמָּה חָמָה prefixed to פָּן for emphasis. Bu., arguing that חָמָה must denote God’s wrath (21²⁰), and that is out of the question in view of ^b, would read, with Bi., חָם, *heat* (fig. of severe misfortune,—“die Drangsalhitze”), or better (so in his translation) (or חָמָה) פִּי חָם הִם (חָמָה), “*Dass es heiss hergeht darf dich nicht zum Hohnen (לְשִׁפּוֹק) verführen*”: but this cannot be said to be probable. [Be. ^k חָמָה, *beware*, which would be an Aramaism: חָמָה, frequent in the Targums as a rendering of רָאָה, in mod. Syriac = *to beware* (see Nöld. ZDMG liv. 154).]

[פָּן] “(Beware,) lest . . .,” as 32¹³.

[יִסִּיתָךְ] the masc. after חָמָה is very irregular: G–K. 145^u (end): cf., however, 8⁷ (where ? rd. חֲשֵׁנָה, Pr. 2¹⁰ 12²⁵ 29²⁵). [If we point חָמָה (see last n. but one), the subj. of יִסִּיתָךְ will be חָמָה, (masc.): cp. RV.]

[בְּשִׁפּוֹק] *into smiting* (sc. of the hands), *i.e. scorning*: see 27²³, and (without כַּפַּיִם, at least in fl) 34³⁷ יִסְפוֹק בִּינֵינוּ. [שׁ here for ס, as in 27²³; if the meaning *sufficiency* (RV.) yielded sense, the שׁ would be normal: see 20²² (n.).] Di. *at the smiting* (Divine chastisement: שִׁפּוֹק from סָפַק, 34²⁶), objecting that ‘הַסִּיחַ is always elsewhere to incite *against* (2³, 1 S. 26¹⁹ al.). Whether this objection is conclusive in such Heb. as this may be doubtful: if it is, Bu.’s לְשִׁפּוֹק (*to scorn*) relieves it. [Bi. בְּשִׁפּוֹק, *against the chastiser*, Du. מִשְׁפָּק with לְחַמָּה; see at end of n. on ¹⁹.]

19. Very difficult. שָׁנַע may mean, it seems, *opulence, riches* (so Rabb.; EVV.: cf. שָׁנַע, *opulent*, 34¹⁹; *noble*, Is. 32⁵ †; and Ar. *sa'at* ^{an}, Qor. 6⁵⁷ al.—from *wasā'a*, to be capacious, *wiae* = Heb. שָׁנַע *—properly *width, breadth, amplitude*, and so *ampleness of means, competence, wealth*; Lane, 3053b; cf. *Lex.* 447b); it may also mean (from √ שָׁנַע*, שָׁנַע) a *cry for help* (Is. 22⁵ [שָׁנַע?], Jb. 30²⁴—but rd. here לֹא יִשְׁנַע, see n.): but vocalize in this sense שָׁנַע, שָׁנַעַךְ (cf. שָׁנַעַה): hence, according to the sense given to the ambiguous עָרַךְ, we get: Ges. *Thes.* 1069b (עָרַךְ, 3, *æstimavit*, and so *magni fecit*) “*num divitias tuas magni faciet, i.e. respiciet?*” (cf. AV. Will he esteem thy riches?); Del. Bu. “Will thy cry set thee outside affliction?” (ערך (Del.) a “choice word for שָׁנַע, שָׁנַעַךְ, cf. 37¹⁹”; but?: as Di. remarks, “ערך does not mean to set, ‘thee’ is not expressed”—though, if there were no other objection, יַעֲרֹכֶךָ would be an easy emendation—and לֹא בְצָר is not the same as בְּלֹא צָר (8¹¹ 30²⁸), but can only mean *without affliction* (cf. 4²¹ 34²⁰); Di. “Will (Can) he (God) bring thy cry into order (*i.e.* make thy rebellious cry one of humility and submission), without (the use of) affliction, and all the efforts of (His) strength?” Ew. Shall thy riches set themselves in array (ערך in its military sense, 1 S. 4² al.)—without need, with all the forces of strength? (dost thou think to meet God with the weapons by which thou wouldest ward off a human foe?). For Du.’s view, *v.i.* Bi. הַיְעָרְכֶךָ שָׁנַעַךְ לְךָ (Bu., better, מִבְּלֹא מֵאֲמַצֵּי־כַח (Bu., better, מִבְּלֹא בְּצָר לְבָל, “Can thy cry be set forth (cf. 32¹⁴, Ps. 5⁴) before Him, (Who is) cut off from (inaccessible to) all exertions of strength?” Clever, especially in ^a; but בְּצָר וְנִי is improbable.

In a choice of difficulties, perhaps the best rendering is: “Will thy riches be equal (to it, *i.e.* suffice to do this: cf. RV. *suffice*) without affliction (*i.e.* suffering is indispensable), Or all exertions of strength?” עָרַךְ, as 28^{17.19} (sq. acc.; 28¹⁷ n.): an obj. is much desiderated; but יַעֲרֹכֶךָ (the sf. referring to the action referred to) would be a very slight change: לֹא בְצָר, as 4²¹ בַּחֲכָמָה, 34²⁰ לֹא בִיר כַּח. מֵאֲמַצֵּי כַח, cf. on 9⁴: מֵאֲמַצֵּי * only here.

Di. renders, as a whole (taking the passage in an unfavourable sense, of the unfortunate effects upon Job of long

prosperity): ¹⁶ and also unconstrained freedom (lit. freedom unconstrained *in its place*, תחת, as ²⁰ 34²⁶; or, reading החתיך, freedom without constraint *beneath thee*, 18⁷, Ps. 18³⁷) hath enticed thee away from the mouth of affliction (so that thou disobeyest the voice, or warning, of misfortune), and the rest (or comfort) of thy table, which was full of fatness; ¹⁷ and if thou art full of the judgment on the wicked (viz. in the malady from which thou art suffering), judgment and sentence hold (thee) fast; ¹⁸ for let not heat (passion, resentment towards God) provoke thee at the chastening, and let not the greatness of the ransom lead thee astray; ¹⁹ can he (God) bring thy cry into order (*i.e.* make it a cry of submission), without (the use of) affliction, and all the efforts of (His) strength?

Du. וְאַתָּה הַסִּיתָךְ רָחַב וְנַחַת מִפִּי צָר׃ ^{16b} לֹא מוֹצֵק הַחֲתִיךְ וְשִׁלְחַנְךָ ^{16a} מֵלֵא דִשׁ׃ ¹⁷ וְדִין רָשָׁע מִלֵּאֵת וּמוֹשֵׁפֶטוֹ תִּמְכְּד׃ ¹⁸ לְחִמָּה פֶּן יִסִּיתְךָ מִשֹּׁפֵק וּרְב׃ ¹⁹ הֲיִעָרֵף שִׁיחֶךָ לֹא בְצָר וּכְל מֵאַמְצֵי כַח׃ *i.e.* ^{16a} But thee freedom hath beguiled, And rest from the jaws of adversity; ^{16b} With no straitness that dismayed thee, And thy table full of fatness; ¹⁷ Thou art filled with the judgment of the wicked, And his judgment has taken hold upon thee; ¹⁸ (Beware) lest chastening entice thee into anger, And let not the greatness of the ransom lead thee astray; ¹⁹ Will thy complaint in distress avail against him, Or all exertions of strength? V. ^{16b} consists of two circ. clauses. V. ^{17b} דִּין repeated by error from א. כִּוְשֹׁפֵק (not actually found, though a legitimate form from שֹׁפֵק), *chastening*, properly *smiting*, from סָפַק, 34²⁶. עָרַךְ, as 37¹⁹. שִׁיחַ, as 23².

⊕ is here very paraphrastic, and gives no help towards the restoration of the text. For v. ¹⁹ it has: μή σε ἐκκλινάτω (= ^{18 end} אֶל-יִטֹּף) ἐκῶν ὁ νοῦς δεήσεως ἐν ἀνάγκῃ (בְּצָר) οὐτῶν ἀδυνάτων [καὶ πάντας τοὺς κραταιοῦντας ἰσχύει (= כְּל מֵאַמְצֵי כַח), which follows, is Θ's version of ^{19b}].

20. שִׂאָה [תְּשִׂאָה] as 7² (n.).

לְעֵלוֹת] *that* (whole) nations may *go up* (vanish as dust, etc.: Is. 5²⁴ כִּבְּקָה יֵעָלֶה, Ps. 102²⁵ יָמֵי בַחֲצֵי יָמֵי) in their place (תחת, idiomatic, as 34²⁶ n.: Dathe, Voigt מִתְּחַתָּם, *from* their place, which is an improvement). Du. אֶל-תְּשִׂאָה הַלְלֵת לְעֵלוֹת עִם.

מִתְחַבֵּם, "Let not folly (הוֹלָלָה, Qoh. 1¹⁷ al.) deceive thee, To exalt thyself with him that thinketh himself wise (Qoh. 7¹⁰)."

21. **כי על־זה בחרת מעני** על] **בחר על** does not occur: rd. probably with Bu. Du. Be. St. עוֹלָה, *unrighteousness* instead of על זה. In Aram. **בחר** is to *try* or *prove* (e.g. for צָרַף, Jg. 7⁴ ט; for בָּחַן, Jer. 17¹⁰ in בָּחַן בְּלִיּוֹת; so in § Jer. 17¹⁰ and often, PS. 506 f.; cf. Is. 48¹⁰ Heb.); hence Dathe, Ew. "perhaps," Wr. בַּחֲרָתָּ (Pu.), For on this account (that thou mightest not turn to naughtiness) *hast thou been tried* though suffering: Di. Bu. both object that, if this were the meaning, **בעני** would be expected rather than **מעני**: however, **מן** does denote the efficient cause (*Lex.* 580a); and even if **בעני** were more natural, **מעני** for **בעני** would be a very slight emendation (cf. Ezk. 48²⁹ where **בנחלה** must be read; and Dr. *Samuel*², p. lxvii).

22. **ישגיב**] *showeth loftiness, doeth loftily* (G-K. 53d); the Hif. only here, the Qal, 5¹¹, Dt. 2³⁶ †: Bu. compares **המתיק**, 20¹², and **מתק**, 21³³; **חלעני**, 21³ al., and **לענ**, 9²³ al.; **הרשיע**, 34¹², and **רָשַׁע**. Be.^T "perhaps the **ב** is only dittographed from the following **ב**, and **ישַׁנֵּי** = **ישַׁנֵּה** (24 n.) should be read."

מורה] **δυσάστυς** = **מָרָא**, *lord* (Aram.: Dn. 2⁴⁷ 5²³, and often in Nab., Talm., Egyptian-Aramaic, and Syriac): so Ew. ("Gebietter"; see also p. 340), Bi.¹ Be. Honth. But the Aramaism would be a very strong one; and (Bu.) the idea of God as a *teacher* is in accordance with the thought of Elihu elsewhere. [Ehrlich **מורה** = **מורא**: cp. Is. 8¹³.]

23. Cf. the very similar v., 34¹³.

פקד על] 34¹³ n. The perfects Who ever . . . ? are quite right (34¹³: Dr. § 9), though, of course, the impff. could be used (21³¹). [Del. in ^b gives the pf. a different force: *quis dixerit* (cp. Gn. 21⁷; Dr. § 19: but this is unnecessary, nor need we, retaining the pf. in ^a, read **יאמר** in ^b (cp. Bu.).]

24. **זכר כי**] Cf. on v.^{10b}.

תשגיב] On this Aram. word (in Heb. only in Job), see on 8⁷. The Hif. also in 12²³; but there lit. **משגיב לנעים ויאבדם**, here fig. to *extol*.

שָׁרְרוּ] The intens. Po'lel form (from **שָׁרַר**) only here. Rabb.

AV. *behold* (Po'l. from שׁוּר). [The pf. is the pf. of experience (Dr. § 12), as in ^{25a}.]

25. [חזוּ בו] look *upon*, viz. with admiration and awe.

26. [שְׁגִיָּא] in Heb. only here and 37²³: the common Aram. word for *great* (Dn. 2⁶. 12. 31 etc.).

[מספּר שְׁנֵי וְלֹא חֶקֶר] The pred. introduced by וְ: cf. 15¹⁷ 23¹², Ps. 115⁷ (Dr. 125, *Obs.*).

27. [יִגְרַע] Pi. only here. For the sense *withdraw*, *draw away to*, cf. Nu. 36^{3,4} (of an inheritance), v.⁷ above, 15⁸: [Jacob (*ZATW*, 1912, 287) explains by جَرَعَ *to swallow, gulp, drink, sip up*; cp. e.g. Qor. 14²⁰ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيفُهُ, he shall sip it (the water) up, but with difficulty swallow it down].

[נִטְפִים מֵיִם] Du.'s מֵיִם, with the more definite מֵיִם, is a great improvement; so Honth. Be. St.

[זָקַק] is to *strain*, or *filter through* (trans.), 28¹: the subj. then will be the water-drops, which *filter* the rain *through*. But (Hfm.) זָקַקוּ: they *are filtered through* as rain (accus. of the product), or (Du.) זָקַק he *filters rain through*, or, which is best (St. Bu.), זָקַק, he *filters them through* as rain (מ dropped out before מטּר).

[לְאֵדוּר] at the time of [ל, as in Gn. 3⁸: see *Lex.* 516b (6a)] his mist (Gn. 2⁶ †). Du. מֵאֵדוּר, which gives a clearer sense (RV. also *from*, but explaining by the margin, “Heb. *belonging to*,” that this is only a paraphrase. But “from” implies legitimately the *reading* מֵאֵדוּר). Bu. *for his mist*, supposing the drops of water to be first gathered into the אֵד, which afterwards (v.²⁸) forms itself into clouds, from which the drops descend as rain.

28. [אֲשֶׁר יוֹלוּ] is intrans. (Dt. 32² אֲמַרְתִּי): hence אֲשֶׁר is accus. (G–K. 117⁸), as Jer. 9¹⁷, Is. 45⁸ with the same vb., and La. 3⁴⁸ with the synonymous ירד.

[ירעפּוּ] Cf. Pr. 3²⁰ טל ושחקים ירעפוּ; also Is. 45⁸ הרעִפוּ שָׁמַיִם ממעל ושחקים יולוּ צדק.

[אדם רב] as עם רב Gn. 50²⁰ al. EVV. *abundantly*; but רב is not an adv. Wr. Königsb. Be.^T take רב as a by-form of רַבִּינִים, *showers* (Dt. 32² al.). In Ⓔ ^{28a} ῥυήσονται παλαιώματα

is from Θ, ^{28b} ἐσκίασεν δὲ νέφη ἐπὶ ἀμυθῆτι βροτῶ agrees roughly with “^{28b} and fragments of ^{28a}, νέφη = שחקים,” Be.^T. There then follows in Θ ὥραν ἔθετο κτήνεσιν, οἷδασιν δὲ κοίτης τάξιν (cf. v. ³³ מקנה . . . יגיד, 37^{8b}), ἐπὶ τούτοις πᾶσιν οὐκ ἐξίσταται σου ἡ διάνοια (= 37^{1a}), οὐδὲ διαλλάσσεται σου ἡ καρδία ἀπὸ σώματος (= 37^{1b}).

29. [The rhythm is suspicious—2 : 2 : 2 (see 17¹ n.), or, giving to מפרשי-עב a single stress, 3 : 2 (see 17¹⁴ n.). Further, the resemblance of עב מפרשי to על פרש in the next v. and מפלשי עב in 37¹⁶ are noticeable. The v. has perhaps suffered more corruption than is generally recognised.]

אם אה] אה = Num. 2 as Jg. 5⁸, Is. 29¹⁶ etc. But אים אים; whence Sgf. Du. Bu. מי אה מי, Be. מי, which is certainly more forcible than: Yea, can one understand . . . ?

מפרשי] *the spreadings of the clouds*: in Ezk. 27⁷ מפרש denotes a *sail* (something *spread out*; cf. the √ Is. 33²³ בל-פרשו נס al.). In 37¹⁶ we have the expression מפלשי עב (so 1 MS here).

תשאות] ה' (always in the pl.) denotes various loud and harsh sounds, which we in English should express by different words: 30²² Kt. the *roar* of a storm, Is. 22² the shouts or *uproar* of an excited crowd; *loud shoutings*, Jb. 39⁷, Zec. 4⁷ †: here we might render *crashings*.

סקתו] prop. a *booth*; fig. here of the dark thunder-cloud in which, in a storm, Yahweh was supposed by the Hebrews to be shrouded. Cf. esp. Ps. 18¹² סכתו סביבותיו סכתו.

30. אורו] if correct, must denote the blaze of light (not the lightning *flashes*, Bu.) which was supposed to surround Yahweh in the thunder-cloud, the ננה ננה of Ps. 18¹³. But אורו, *his mist*, v. ²⁷ (Du. Bu. Be. : cf. Θ (Θ) ἰδοὺ ἐκτενεῖ ἐπ' αὐτὸν ἡ ὠδή (!), ^a ηδω, so also (v. Field) Syro-Hex. on the margin) is almost certainly to be read for אורו.

וישרשי הים כסה] “Roots of the *sea*” is an extraordinary expression, not legitimately paraphrased by the “bottom” of the sea, and the more extraordinary here, since, as God does not (in the thunder-cloud) cover Himself literally with either the “roots” or the “bottom” of the sea, it is supposed (Ew. Del. Di.) to mean *the water drawn up from the bottom of the sea to*

replenish the black, heavily laden thunder-clouds (cf. RVm. *And covereth* it (the light about Him) *with the depths* (?) *of the sea*. Such exegesis is incredible; though, if the text is correct, no other is possible; the alternative mentioned by Di., from Hrz. Schlottm. Hi., that the “roots of the sea” denoted the upper, heavenly waters—the “waters above the firmament” of Gn. 1, being, if possible, still more out of the question. Du.’s וְרֵאשֵׁי הָרִים is a very plausible emendation: and he covereth (with it,—the “mist” of ^a; see above) the tops of the mountains; so Bu.²—abandoning the suggestion in ed. 1 to read נִלְהָ for ככה (a *lapsus calami* due to ככה in ³²), “And the roots of the sea he lays bare,” comparing Ps. 18^{16a}—Be., and (“perhaps”) St. J. Marshall וְשֵׁרְשֵׁי הַיָּם בְּכֹאוֹ, “and the roots of the sea are his throne”—the “sea” being the heavenly ocean (Gn. 1⁷), the roots of which “were poetically conceived to be the seven mountains which were thought to surround the earth (En. 18³ 33²).” But the heavenly throne seems here to be out of place; for the context relates to the movements of the storm-clouds. With regard to the construction, Ew. Del. Di. make הים שֵׁרְשֵׁי the direct accus., בְּפָהּ being = *make into a covering*: “And *make the הים שֵׁרְשֵׁי a covering* (sc. upon it—the light about him—or (Del.) upon him): but, as בְּפָהּ is construed also (see on v.³²) with an accus. defining what the covering is, RVm. (see above) would seem to be equally possible. The rendering *covers himself with* is very dubious; it is contrary to the sense of Piel, and its only support is Jon. 3⁶, where prob. וַיִּבֶס or (Is. 37¹) וַיִּתְּבַס should be read.

31. [יִרְדֵּן] The *ethical* purpose (יִרְדֵּן) comes in rather abruptly: hence Houb. Grä. Be. Bu.² יִזֵּן, *feeds, nourishes* (Jer. 5⁸ Kt. מִזֵּן; an Aram. word, Dn. 4⁹, Gn. 47¹² ט, Wis. 16²⁶ ט: cf. מִזֵּן, Gn. 45²³, 2 Ch. 11²³ †, and in Aram. Dn. 4⁹. 18 †).

[† לְמַכְבִּיר] *in abundance*, which in ordinary Heb. would be expressed by לָרֵב. One of the peculiar expressions used by Elihu; the verb הכביר, 35¹⁶ †. The form, unusual for nouns, like משחית, destruction, מִשְׁכִּיל: cf. (briefly) G–K. 85*m*.

32. [עַל כַּפֵּי הַבְּפָה אֹר] בְּפָהּ, though construed mostly with an acc. of the thing covered, is also construed with על, as

21²⁶ וְרָמָה הַכַּפָּה עֲלֵיהֶם Nu. 16³³ וַתִּכְסֶם עֲלֵיהֶם הָאָרֶץ (*Lex.* 492a); hence אור here is syntactically an acc. defining that *with which* the hands are covered (G-K. 117z, cf. *ee. ff.*); so Mal. 2¹⁶ וַיִּכְסֶם עַל-לְבוּשׁוֹ.

עָנָה עַל [וַיִּצֵו עֲלֶיהָ בַּמַּפְגִּיעַ, as Gn. 2¹⁶ 28⁶ al. For עליה rd., with some MSS^{Ken.}, Houb. Sgf. Bu. Be. עליו אור is masc., except Jer. 13¹⁶, where, however (Bu.), שָׁמָה (with the old form of the sf. of 3 sg. masc., of which some 55 cases are preserved in the OT., G-K. 91e), could easily be pointed, as in Is. 30³³ מְדַרְתָּהּ (v. Dr. *Sam.* p. xxxiii). The meaning of מפגיע is uncertain. פגע is to *light upon, meet*, whether with an acc. or ב, in a friendly sense (1 S. 10⁵, Gn. 32²), but with ב usually in a hostile sense, to *fall upon*, 1 S. 22^{17, 18}, though also to *meet* with a request = to *entreat*, c. 21¹⁵ כִּי נִפְגַע בּוֹ Jer. 7¹⁶; in Hif. to *make to light or fall upon* (sq. ב), Is. 53⁶ הַפְגִיעַ בּוֹ אֶת-עֵינַי פָּלְנוּ, to *make entreaty* (sq. ב), Jer. 36²⁵; abs. to *make entreaty or interpose*, Is. 53¹² וְלִפְשָׁעִים יִפְגִיעַ, 59¹⁶ כִּי אִין מִפְגִּיעַ. We thus get here, (1) and commandeth it (viz. the light in his hands, to be used as lightning) *against the assailant* (Ew. *Hz.* Reuss, *Di.* RVm.); but (see above) הפגיע does not mean to *assail*, nor מפגיע an assailant; (2) commandeth it, *as* (the ב *essentia*; Is. 40¹⁰ etc.) *one making it fall upon or hit* (sc. what it is sent against, Is. 53⁶); so Del. (*als ein Treffenmachender*, “as a sure aimer”): of this rendering, also, RV. “And giveth it a charge that it strike the mark,” is no doubt a paraphrase; (3) Ol. Bi.¹ Hfm. Bu. Be. Du. בַּפְּגִיעַ, *against the mark* (7²⁰); this is best. Du., thinking מפגע presupposes *slinging*, emends, very cleverly, but needlessly, and, in יפגם האור ויקלעהו, questionably: על-כֶּף יפגם האור ויקלעהו (better, Bu., ויקלעהו), Upon the sling (כף, as 1 S. 25²⁰ בַּחֲזֶק כֶּף הַקֶּלַע), he balanceth the light, And slingeth it against the mark. [Other suggestions, not probable, are: (1) to give כפים the meaning of *arch* (of heaven): cp. NH. כיפה in Levy, *NHWB*: Honth.; (2) to treat כפים as a measure (cp. 1 K. 18⁴⁴): a couple of hand-breadths (of sky) he covers with light(ning): Ehrl.; (3) בערפל יוצא—בערפל יכסה אור ויוצא להב מפגע] after 5: Richter.]

33. וַיִּגִּיד עָלָיו רֵעֵו מִקְנָה אֵף עַל עוֹלָה Again a very difficult verse. [Ἐ (see on v.²³) ὠραν ἔθετο κτήγεσιν, οἶδασιν

δὲ κοίτης τάξις, in which עליו רעו מקנה was read in a different order as על מקנה וירעו (?) על, and the rest of the v. still more differently from פפ .] רַע—from the $\sqrt{\text{}}$ of הָרַיע, to *shout, raise a war-cry*, or sound a blast on a horn or metal trumpet, rarely to cry out in pain (Is. 15⁴, Mic. 4⁹)—is elsewhere *shouting* (Ex. 32¹⁷), such as might be mistaken for a קול מלהמה, or Mic. 4⁹ † (לְפִיּוֹ הָרַיעַ רַע) a *loud cry of pain: noise* (EVV.) is thus inadequate, nor is the word a very natural one to use of thunder, though Di. renders *Lärmruf*, and Bu. (transl.), Du. *Kriegsruf*, “war-cry” (cf. הרועה), supposing the figure to be that of the approaching armed war-god. But there is nothing in the context to suggest this; hence Bu.’s suggestion (in his note) to read רַעְמוֹ, *his thunder* (so Be.^K “perhaps”), is very plausible. V.^b in פפ can only mean, “The cattle (tell) also concerning him that cometh up” (so Ew. Del.)—the cattle, by their presentiments of a storm coming up, announce that Yahweh is approaching in the thunder-cloud. The cattle, however, seem rather out of place here; and אף מקנה would be expected rather than אף מקנה. Θ (Θ) *περὶ ἀδικίας, ἌΣ* read עוֹלָה, *unrighteousness*, for עוֹלָה; so Böttcher, Hi. Di. Bu. Du. Reuss, with מִקְנֵה (Hif. ptc. Hi. Di.; cf. Ezk. 8³ *end*), or מִקְנֵה, or מִקְנֵה (Bö. Du. Bu. Di. alt.), and understanding אף in the sense of *anger* (\mathfrak{C}^1 and \mathfrak{C}^3 for אף מקנה have קנאה ורוגז, and \mathfrak{C}^2 מטננין ברוגז,—both connecting מקנה with $\sqrt{\text{קנא}}$): as one that (the ptc. מקנה an acc. referring to the sf. in עליו) is jealous with anger (or, with מִקְנֵה, *makes anger jealous*, rouses it to jealousy) against unrighteousness. The construction of the vb. as in Zec. 8² וְהָמָה גְדוּלָה קִנְיָתִי לָהּ. קנאה is “jealousy,” not “zeal” (Ps. 69¹⁰, Is. 9⁶ al. in EVV.): “zeal” is ardour for a cause, but it lacks the feeling of *exclusiveness*, which is essential to קנאה and “jealousy.” Yahweh’s “jealousy” is *exclusive*: it cannot tolerate another receiving what is His or His people’s due; hence it is aroused especially by the desertion of Him for another god (Dt. 32²¹: cf., noticing the preceding context, Dt. 29¹⁹⁽²⁰⁾, Ezk. 5¹³ (note 11) 16^{38.42} 23²⁵, Zeph. 1¹⁸), or by the imperative need of interposing on His people’s behalf against their foes (as Is. 9⁶ 59¹⁷, Zec. 8²: cf. Ezk. 36^{5.6} 38¹⁹, Zeph. 3⁸). It does not seem to be used elsewhere (unless in

Ps. 79⁵) of the feeling aroused by the dishonour done to God by *mere* wickedness; though that would not, perhaps, be more than an extension of its use in Ezk. 5¹³ etc. Grä. Perles, for על עולה, על־עולה, a storm, whirlwind (cf. Aram. על־עול, in 𐤀 for סערה, Jb. 38¹, Is. 29⁶ al.; cf. the vb. על־על, Jb. 27²¹ 𐤀; Syr. ܥܠܥܠ (rare), PS. 2876; NH. עלעול, Sir. 43¹⁷ marg., with the vb. עלעל, *Kil.* 7⁷, Levy, *ChWB* ii. 221^a); but this does not agree with מקנה: “the?, yea the whirlwind” (sc. telleth concerning him). Be. קרא with על־עולה “yea, his whirlwind proclaimeth also.” [If רעמו is rightly restored in ^a, על־עלה, if = *his whirlwind*, would form a good parallel term; then מקנה אף should contain the parallel to יגיד עליו; but Be.’s קרא is not quite satisfactory (rather? מִחֶהָ, or better יִחֶהָ), and אפו rather than אף is wanted. But *the* thunder, *the* storm would be more natural than *his*; and instead of עליו, a term for wrath || to אף would be better (? זעמו): יגיד זעמו רַעַם וְיִחַהּ אִפּוֹ עַל־עֹלָה: זעמו (?): יגיד זעמו רַעַם וְיִחַהּ אִפּוֹ עַל־עֹלָה would be a good distich, but departs too much from 𐤀 to be at all certain. But in any case the ו of רעו may well have belonged to the second line.]

CHAPTER XXXVII.

1. אַף [אָף] *ya*, introduces emphatically a new thought, Ps. 16⁶. 7. 9 (*Lex.* 64*b*); Grä. אָף; but this is less forcible (*Lex.* 36*b*). Bi. Du. אָף, supposing אָף [not rendered by אָ in 36²⁸] to have come in by error from אָ^{33b}. But no change is necessary.

לְבִי [אָ (36²⁸)] Bi.² Du. לְבִי (addressed to Job); for (Du.) “it must be a matter of indifference to his hearers whether Elihu fears the storm or not, if they do not fear it.” But is this reasoning conclusive? [For וְיִתֵּר לְבִי we should perhaps read וְיִתֵּר וְלִבִּי יִתֵּר, restoring the 3 : 3 rhythm; or, adopting Du.’s הֲלֵא for אָף, קִרְבְּךָ וְיִתֵּר לְבִי, which is rhythmically less easy, but קִרְבְּךָ = אָ σου הִי διάνοια, לְבִי = σου הִי καρδία.]

וְיִתֵּר] and leaps or starts (see Lv. 11²¹, Hab. 3⁶ (not *drove asunder*, EVV.)). EVV. *is moved* is weak and colourless.

2. שָׁמְעוּ שְׁמִיעַ] as 13¹⁷ 21² [But here, perhaps, שָׁמְעוּ and שְׁמִיעַ (שָׁמְעוּ, *i.e.* שְׁמִיעַ) are variants, both of which gained entrance to the text, producing the unusual rhythm 4 : 3 (see on 17¹⁴). אָ (Θ) אָ^{U.A.} Du. שְׁמִיעַ for שָׁמְעוּ (only necessary if הֲלֵא and לְבִי are read in ¹).

רָגְזוּ] may here be rendered *rumbling* (see on 3¹⁷). Bu. remarks on the effective word-painting produced here by the repeated *ō* sounds: שָׁמְעוּ שְׁמִיעַ בְּרָגְזוּ קָלוּ.

3. וְיִשְׂרָהוּ] from שָׁרָה (Jer. 15¹¹ Qrē †; but the Kt. is probably better): an Aram. word, שָׁרָה, to *loose*, Dn. 5¹⁶, for ἀπολύω, Mt. 14²³ אָ, פָּתַח, Is. 20² אָ, 45¹ אָ, פָּתַח and שָׁלַח, Is. 58⁶ אָ, הִתֵּר, Is. 58⁶ אָ, Ps. 79¹¹ אָ. Here it = Heb. יִשְׁלַחְהוּ (cf. 38³⁵ וְיִלְכּוּ וְיִשְׁלַחְהוּ).

עַל] = אֵל, as frequently (*Lex.* 41*a*).

4. קוּלוּ] 2 MSS Bi. Bu. Be. Du. קוּלוּ.

יִרְעִים] so always with this word, though the juss. *sense* is not intended (1 S. 2¹⁰, 2 S. 22¹⁴ (= Ps. 18¹⁴ וְיִרְעִים), Jb. 37⁵ 40⁹).

Either the \bar{e} was peculiar to this word, or rd. יָרַעַם. (The *Hif.* הִרְעִים, Ps. 29³.)

וְלֹא יַעֲקֹב] *and stayeth them not.* יַעֲקֹב, if correct, will be a denom. from יַעֲקֹב, prop. to *place or leave at the heel* = *leave behind* (in Arab. *akaba* is to *follow at the heel*; and the Heb. יַעֲקֹב in Qal is to *attack at the heel, or overreach*), the Rabbis explaining it with more particular reference to יַעֲקֹב in the sense of *end*, Ps. 119^{33, 112} (*Lex.* 784*b*): so, for instance, I.E. (Ps. 119¹¹²) וְכִן אָמַר עַל לֹא יֵאָחֲזוּ לְכֹפֵף, Qi. וְעִנִּין לֹא יֵאָחֲזוּ מִן לְעוֹלָם יַעֲקֹב (Ps. 119¹²) הִשְׁתַּכְּרַת עֲקֵב. There is, however, an Aram. and NH. word עֲקֵב meaning—though its etymological relations are not apparent, unless by an anomalous change of consonants, it comes from יַעֲקֹב—to *hold back, delay* (Lv. 19¹³ ט^J to *keep back wages*, Ithp. to *hold oneself back, delay*, Gn. 19¹⁶ ט for וּרְחַמְתֶּם, 1 S. 20³⁸ ט for אֶל־הַעֲמֹד, al.; *NHWB* iii. 644*b*); and it is quite possible that יַעֲקֹב should be read here. ט here has יַעֲפֹבֵינָה; and 3 MSS read יַעֲבֹב. The sf., however, has no antecedent, and ⁴⁰ is (Bu.) “long for one line, and short for two”: hence Bu. St., very plausibly, וְלֹא יַעֲקֹב בְּרָקִים, “and he delayeth not the lightnings.” Du.: יֵשָׁאן קוֹלוֹ יָרַעַם אֵל (for נֵאוֹנו in ⁴); (from ^{5a}) בְּקוֹלוֹ; but the threefold קוֹלוֹ, each time at the end of the line, is not an elegance, nor is so much change necessary. [But Du.’s last line is better than ט, which is both short and feeble.]

5. [The rhythm is 4 : 4—rare in Job (7⁴ n., 21²³ n.), and sometimes at least due to textual corruption.] There is force in Bu.’s remark that ^a and ^b form a poor parallel; in ^a also the adv. acc. אֵל נִפְלְאוֹת halts after בְּקוֹלוֹ יָרַעַם, which in its turn seems a variant of ^{4b}; nor is a fall of snow ⁵ a cause (יָ) of thunder: hence, comparing ⁵ עֲשֵׂה גְדוּלוֹת וְאֵין חֶקֶר נִפְלְאוֹת עַד אֵין מִסְפָּר (cf. 9¹⁰ and 36²⁶), he would read הֶקֶר גְּדוּלוֹת וְלֹא (or וְלֹא) עֲשֵׂה נִפְלְאוֹת וְאֵין (נִפְלְאוֹת). Du. for ^a reads אֵל נִפְלְאוֹת נִדַּע.

6. הִוָּא] imper. from הִוָּא, the Aram. form of the Heb. הָיָה, found six times in the OT., here, Gn. 27²⁹ הָיָה, Is. 16⁴ (in the prophecy on Moab) הָיָה, Neh. 6⁶ and Qoh. 2²² הָיָה, Qoh. 11³ הָיָה † (cf. also הָיָה). If correct, the vb. will be used in its primitive sense of *Fall*, found in Arab. (Qor. 53¹ “By the star *أذا دوى* when it

sets"), but only here in either Heb. or Aram. Grä. Sgf. Perl. Bu. (not Du.) רִיַּה or רִיַּיָּה, *saturate* (Ps. 65¹¹ etc.), which might seem better suited to rain than to snow; it is, however, attributed to at least הגשם והשלג together in Is. 55¹⁰.

ל וגשם מטר וגשם מטרות עזו must be understood from * before גשם (each time). גשם מטרות after גשם מטר forms a hardly tolerable combination. Probably וגשם מטר should be omitted with 3 MSS, Ol. Wr. Bi.¹ Hfm. Bu. Ley. S omits מטרות וגשם. Sgf. (omitting ^c) has for ^b וגשם המטיר; Hfm. (omitting ^b) for ^c has וגשם ומטרות עזו (imper. *Be strong*, ל, as before, being understood from * before 'נ' and 'מ': cf. Pr. 8²⁸ בַּעֲזוֹ עֵינֹת וְעֵזוֹ תְהוֹם); Du. (for ^b and ^c), retaining the n in מטרות, גשם ומטר תַּעֲזוּ, as Hfm. or Bu., or וגשם ומטר עֲרַפוּ (*Drop*: Dt. 32²).

7. בירד ב' חתם is peculiar, but it is found in 33¹⁶ (also Elihu). Hi. Grä. Du. Be. בְּעֵד (9⁷): but בירד is more expressive.

RV. "that all men whom he hath made may know (it)" is grammatically correct, but does not yield a good sense: read with \mathfrak{H} either לרעה כל-אֲנָשִׁים מעשהו (Ol. Kamp. De. (note), Di.) or כל-אֲנָשִׁים מעשהו (Bi.¹ Hfm. Du. Be.): Bu. either, at the same time suggesting אֲנָשִׁים עֵיטָהוּ. כל may be repeated by error from * (Bu. Du. Be.^K). [\mathfrak{G} curiously for מעשהו has *εἴη εαυτοῦ ἀσθένεια* whence Ehrlich questionably, מעטה, that every man may know his *nothingness*.]

8. ותבוא Bu. ותבוא.

9. [מן החדר] RV. "out of the chamber (of the south)," so De., "the chamber" being an abbreviation for "the chamber of the south"; cf. 9⁹; but this is not probable. Du. (Ch. מן הַחֲדָרִי) מן הַחֲדָרִי (Ch. מן הַחֲדָרִי); [but the elimination of the vb. is awkward. Be.^K מן חדר תימן תבוא סופה (cf. Is. 21¹ לְחֵלֹף בְּנֶגֶב בְּסוּפֹת בְּנֶגֶב לְחֵלֹף); but this produces the rhythm 2 : 2 : 2 (17¹ n.), In \mathfrak{H} the rhythm is 3 : 2, 17¹³ n.); but perhaps the very doubtful ממזרים in ^b represents two words in the original text.]

[מְמַזְרִים] if correct, *the scatterers*, i.e., *the scattering winds* (RVm.), poet. de *ventis borealibus*, quippe qui nubibus dispersis frigus offerant serenum (Ges. *Thes.*; so Di.); cf. Qor. 51¹ *والذَّارِبَاتِ ذُرُوءًا*, *By the scattering (winds)!* But in this case

(Du.) the fem. ptc. would have been expected. Voigt. Bu. Oo. Honth. St., plausibly, גִּמְזוּיִים, *out of the storehouses* (Ps. 144¹³ †). [Ἐ ἀπὸ δὲ ἀκρωτηρίων (? an error for ἀκρατώων), Σ [Δ. וְזִמְזָם (= מזרמים, or rather, since the pl. does not occur, מוֹרָם, whence N. Herz. in *JThS* xiv. 577,—From scorching heat (מִחֶרֶר) comes the *samûm*, And from sweeping rains coolness; but סופה = *samûm* is doubtful), ט מכוח מורים, Y ab Arcturo, 'A καὶ ἀπὸ Μαζούρ.]

IO. [יָתֵן] so Gn. 38²³, Pr. 13¹⁰ 10²⁴: though not, as Ew. 295*d*, Del. G-K.²⁶ 144*b* (omitted in G-K.²⁸), al. (v. *Lex.* 680*a*), an impersonal usage = Germ. "es giebt": but sc. הַפִּתֵּן, "the giver giveth" = ". . . is given" (G-K. 144*d, e*, Kō. 324*d, β*). Σ ΣΤ render by a passive (so Hi. Di. alt. Bu. Du. יָתֵן); but the passive rendering is not proof that the translators *vocalized* יָתֵן. [Ehrlich יָתֵן: in ^b מוֹצֵק from יִצֵק, not צוֹק.]

[וַרְחַב מַיִם בְּמוֹצֵק] and the breadth of waters is in narrowness (36¹⁶) = the broad waters are narrowed, viz. by ice forming along the edges, and gradually contracting the water.

II. [בְּרֵי] *saturation*, for רֵי, from רָוָה (¹⁰ n.), like אֵי, רֵי (Is. 3²⁴), עֵי, from אָוָה, רָוָה, עָוָה (G-K. 24*b, end*; cf. 84*a*^o, 93*e*). [This explanation of רֵי is preferable to *corn* (Σ Y; cp. בְּרֵי), or *a chosen one* (Θ 'A), or *purity, brightness* (ט), or (= רָאָ) *the rainbow* (Hoffm.). Σ for בְּרֵי יִטְרִיהַ has בְּרֵי יִטְרִיהַ; רֵי is probably corrupt and בְּרֵי or בְּרֵי should be restored; see next n.]

[וְהַטְרִיחַ] *is to toil or labour* (cf. in טְרַח, as Dt. 6¹¹ וְבַטְרַחְתִּי דִּי 2¹¹ וּוְיִתִּים אִשֶּׁר לֹא נִטְעָה = וּוְיִתִּין דְּלֹא טְרַחַת לְמִינְצָב טְרַחַת דְּעִמָּא הַדִּין וְ 11¹¹ Nu. 11¹¹ וּבַעֲמַל שְׁעַמְלָתִי לַעֲשׂוֹת = טְרַחַת לְמַעֲבֵד = מִשָּׂא הָעַם הַזֶּה: see, further, *ChWB* i. 319, and *NHWB*, *s.v.*: so Heb. טְרַח = *troublesome burden*, "cumbrance," Dt. 1¹² אֵיכָה אִשָּׁה טְרַחֲכָם Is. 1¹⁴ הֲיִי עָלַי קְטָרַח). הַטְרִיחַ is therefore properly to *make to toil or labour*, which might also mean to *burden* (belasten); but in the NH. usage (*ll. cc.*) it has the derived sense of to *trouble, importune* (belästigen), e.g. *Sanh.* 8*a* מְטַרְחִין אוֹתִי לְהַחזִיר, thy *importune* one to repay; *Ta'an.* 24*a* הַטְרַחַת 'וְגו' אַחֲרֵי־קוֹנֵד לְהוֹצִיא וְגו': still, when the Elihu speeches were written, it might have had the more primary sense of to *burden*. But the idea of the rain with which the clouds are laden is not here very

suitable: we have ^{9b} cold, ¹⁰ ice, and ^{11b} lightning. Hence Du. ברר, *hail*, for ברי, [the vb. then taking two accusatives: cp. G-K. 117cc]; Be.^T Honth. Bu. אף ברק יטרה עב, yea, the cloud *casteth forth lightning* (טרה, from Arab. *ṭaraha*, to cast or throw: Lane, 1837). This agrees excellently with ^b; but the explanation of טרה is precarious.

יפיץ ענן אורו] RV. “He *spreadeth abroad* the cloud of his lightning”: but הפיץ is to *scatter* (so, rightly, AV. *he scattereth*), not to *spread abroad* (פרס): hence point, with Θ (Θ), διασκορπισί νεφος φως αὐτοῦ, *Et nubes spargunt lumen suum*, 15 MSS, *Hagiogr. Neapol.* 1487, Θ of Rabb. edd., Venice, 1517, 1525, 1568, and of the Antwerp Polyglott (see De Rossi, *Supplementa ad Varias Lectiones*, 1798, p. 125), ענן (so Le Clerc, Mich. Dathe, Bu. Du. Be.), *the cloud scattereth its light (lightning)*.

12. מְסֻבּוֹת] adv. accus. (in prose מְסֻבִּי): from מְסֻב, a *surrounding place*: 2 K. 23⁵ מְסֻבֵי ירושלים, the *places round about*, (but ? rd. בסביבי, as Jer. 32⁴⁴ 33¹⁸); 1 K. 6²⁰ מְסֻב, adv. acc. *round about* (but rd. probably מְסֻבֵּב); Ca. 1¹² מְסֻבוֹ, *his table or divan*; Ps. 140¹⁰ ראש מְסֻבֵי (?) (מְסֻבֵּב). Bu. מְסֻבֵּי; but מְסֻבֵּי is not used of a person or thing moving *round about*, but of people moving about, or of things happening, *round about* a person. The v. is unevenly divided: hence Bu. inserts יתהלך (Be. יְסֻבֵּב) *before* מתהפך, Ley, Du. Honth. insert יתהלך *after* it. The former is better: and it (the lightning) turneth itself round about, turning itself by his guidance.

תחבולת] *steersmanship*, used metaphorically of *direction, guidance, counsel*; only in the Wisdom lit.: Pr. 1⁵ 11¹⁴ באין מחשבות בְּעֵצָה חֵכֶן וּבְתַחְבּוּלוֹת, 12⁵ 20¹⁸ עֵשֶׂה מַלְחָמָה, 24⁶ (nearly = 20^{18b} + 11^{14b}) †.

לַפְעֻלָּם] in sf this is the middle of the verse; but really a new verse should begin here. The sf. will refer to the flashes of lightning in the poets' mind: but Grä. Be.^K Bu. לַפְעֻל מְּלֵ-אִשֶׁר, לַפְעֻלָּהּ, *to do (anything) of all that (= whatever) he commandeth it*. But כֹּפֵל is rather a refinement: would not the poet be content with כל אשר?

אֶרְצָה] si vera l., a poet. form for ארץ, as ארצה, 34¹⁸ (see *n.*):

but no doubt אֶרְצָה (= אֶרְצוּ) should be read with S, as there (Mich., Reiske, Bu. Be.); cf. Pr. 8³¹ מִשְׁחֶקֶת בְּחַבְלֵי אֶרְצוּ. Du. בְּרִצְנוֹ, according to his pleasure.

13. אִם לְאֶרְצוֹ] om. אִם, as repeated by error, with Bi.¹ Di. Sgf. Bu. Be.; Du. וְלִמְאִירָה (Dt. 28²⁰, Pr. 3³³ al.), comparing En. 59¹. [For types of parallelism somewhat similar to the text as emended by Du., cp. 31¹³ 36⁹, and see n. on 11¹⁰.]

יִמְצִיאוֹהוּ] 34¹¹ (see n.).

14. עֲמֹד] Du. Be.^K to ^a, m. c.: [but this merely produces 4 : 3 (17¹⁴) instead of 3 : 4: the rhythm would become normal by the omission of עֲמֹד].

15. [הִתְרַדַּע בְּשׁוֹם אֱלֹהִים עֲלֵיהֶם] RV. Di. "Dost thou know about (as 35¹⁵) God's laying (His charge) upon them?" (the pron. referring to the natural agencies just described; cf. בָּם, 36³¹); שׁוֹם עַל, as Ex. 5⁸, though there an *object* follows, which is here desiderated. Ἐ οἶδαμεν ὅτι ὁ θεὸς ἔθετο ἔργα αὐτοῦ, whence Bi.² Du. פְּעָלָיו (Du. אֱלֹהִים שׁוֹם, ". . . about God's ordaining, appointing (Lex. 963) his works." This is the best that can be done with the passage.

[וְהוֹפִיעַ] the pf. with *waw* consec. in a freq. sense, carrying on בְּשׁוֹם, as 1 K. 8³³, Ezk. 3²⁰ (Dr. 118; G-K. 1147).

16. [הִתְרַדַּע עַל יַדְעַל] is as strange as 36²¹ עַל בַּחַר. Perhaps the *y* in עַל is a dittograph: ל will then be the *nota accus.* after חָדַע (as, e.g., 5²). Be.^K הִתְרַדָּה wilt thou soar above . . . ? but דָּאָה means rather to *dart* or *swoop* (Dt. 28⁴⁹, Ps. 18¹¹, Jer. 48⁴⁰ = 49²² †).

[מִפְלְשֵׁי] *balancings*, from פָּלַם, to *weigh* (fig. to *make even* a road); cf. פָּלַם, a *balance*, Pr. 16¹¹, Is. 40¹² †. Bu. (note, but not in translation) מִפְרִשֵׁי, as 36²⁹: but the idea of the clouds laden with moisture being poised in the sky is more picturesque.

[מִפְלְאוֹת] Probably miswritten for נִפְלְאוֹת, as ¹⁴ (a few MSS, Sgf. Bi.² Bu. Be.^T), through the influence of מִפְלְשֵׁי.

[תְּמִיִּים יְדַעִים] cf. 36⁴ יְדַעִים יְעוֹת (of Elihu): יְדַעִים [MS^{Ken.} 153 רַעִים: Ἐ πονηρῶν] only here: cf. on 32⁶. Du. [precariously, though Ἐ is not too certain] for ^b מִפִּיל תְּהוֹם יִרְעַם, *making a water-flood* (cf. תְּהוֹם in Ps. 42⁸) *to fall (pour) down at the thunder,*

“the cloud that floats so lightly in the air, may nevertheless in a thunder-storm discharge a deluge of water on the earth.”

17. **אשר בגדיך**] a pron. of the 2nd person being the supplement of **אשר**: “*Thou whose garments are warm*”; cf. Hos. 14⁴ **יהוה בך ירחם יתום**, *Thou through whom the fatherless is compassionated!* Ps. 71^{19, 20} (*Lex.* 82a). [Du. Peake take **אשר** as a conjunction: what time thy garments are warm. RV. (How thy garments are warm?) makes ¹⁷ still dependent on **התדע** in 17¹⁶.]

בְּהִשְׁקִיט = to *show quietness* (the “internal” Hif.: G-K. 53e); so Is. 7⁴ **הַשְׁמִיר וְהִשְׁקִיט**, 57²⁰ (= Jer. 49²³) **כִּי הִשְׁקִיט לֹא יוֹבֵל**.

דָּרוֹם poet. and late: elsewhere only Dt. 33²³, Ezk. (13 times), Qoh. 1⁶ 11³. Also only here of the south *wind*.

18. **תִּרְקִיעַ**] with the interrog. not expressed (G-K. 150a, b). **רָקַע** (Hif. only here) is to *stamp* with the feet, Ezk. 6¹¹ 25⁶; to *beat down* (cf. in Syr. **رَقَعَ** = *πεπιεσμένον*, Lk. 6³⁸), or *beat out*, especially of metals to *beat out* into plates, as Jer. 10⁹ **וַיִּרְקְעוּם צָפוּי** (כסף מִרְקָע, Is. 40¹⁹, Ex. 39³, Nu. 17⁴ (of the censers) **צָפוּי לְמוֹבַח** (cf. ³ **לְמוֹבַח**). The word is evidently chosen here, with allusion to the **רָקִיעַ**.

עִמּוֹ] *with him*; i.e. either *with him*, as his companion and equal, or *like him* (9²⁶).

לְשַׁחֲקִים] the **ל**, as *Lex. s.v. ל*, 3a.

שַׁחֲקִים] properly *clouds*; here poet. for the **רָקִיעַ**.

רָאִי] *mirror*; = **מִרְאֵה**, Ex. 38⁸ †.

מִרְצָק] Hof. ptcp. from **רָצַק**; cf. **הֵימָּם מִרְצָק**, 1 K. 7²³. Different from the **מִרְצָק** of 10, and the **מִרְצָק** of 36¹⁶ (from **רָצַק**).

19. **הוֹדִיעֵנוּ**] c. 25 MSS, Orient. Kt., G² S Di. Bi. Du. Be. הוֹדִיעֵנִי, “*Make me to know what we (men) shall say to him.*”

לוֹ] [*to him (God), as commonly understood; of, about* (as Gn. 20¹³: *Lex.* 514a, e) it (Ehrlich: see on **הִסְפָּר**, v.²⁰).

לֹא נֶעְרַךְ] *sc. מִלּוֹ* (see 32¹⁴); cf. Ps. 5⁴ (in c. 33⁵ **מִלְחָמָה** is more probably to be understood).

20. **הִיסְפָּר**] [Ehrlich postulates for this word here a sense found in Arabic, as, e.g., in **سُفِرَتِ الرِّيحُ الْعِيمِ**, the wind *dispersed* the clouds (cited by Lane); and deletes **לוֹ** as an insertion

made when, this unusual sense not being understood, יספר was taken in its familiar sense. Omitting v.¹⁸ he obtains for 10a. 20 the meaning: Teach me then what we shall say of it (*i.e.* the marvels of 16^l). . . Will they (the clouds) be dispersed if I speak, Or did man ever command that they should be driven away (יבלע). But these suggestions are in themselves hazardous, and associated with others equally hazardous in the remainder of 15-24, and form no safe way of escape from the strange and perhaps corrupt expressions in [ג].

אם אמר איש כי יבלע] “Or did man ever say (= wish, purpose: Ex. 2¹⁴; Lex. *s.v.* אמר, 2) that he would be swallowed up (fig. for annihilated)?” אמר כי, as 36¹⁰, where see *n.* Du. הַיְסוּר לוֹ כִּי יִדְבַר אִם אָמַר וּנְ, “Hath he (God) a reprover (see 40²), when He speaks, Or doth a man say that He is confused?” understanding בלע in the doubtful sense of בָּלַל (see [also, perhaps, Is. 3¹² (n.) 19³ 28⁷, Ps. 107²⁷]).

21. [ראו Bu. רָאָה.]

† בהיר] is of ambiguous meaning: the √ occurs otherwise in OT. only in בְּהִירָה, a *bright spot* on the skin, Lev. 13-14 †. [But elsewhere two opposite meanings occur: *bright*, and *dark*, *dull*, *obscure*.] (a) in Arab. *bahara* is properly (Lane. 265) to *overcome* (iii. to contend with, and overcome, another for glory, superiority, or excellence; viii. to *arrogate* a thing to oneself falsely), then to *surpass*, *excel*, in beauty, knowledge, goodness, etc. (abs. the moon *surpasses* the stars (*sc.* in brightness), and *the surpasser* is a term for the moon, as outshining the stars (*ib.* 266a)), and, lastly, to *shine*, as “the cloud *shone brightly*”; (b) Eth. [with metathesis] נִגַּו: (common) is to *be bright* or *shine* (Di. Lex. 499f); (c) in Syriac, the √ itself is not quoted, but חַסְטָו is *fuscus*, *maculosus*, of colours, *lux subobscura*, and then of an *obscure* rumour, or hint, חַסְטָוִן is *obscurely*, = ἀμυδρῶς, of light, חַסְטָוִן, *obscure*, *uncertain* (of knowledge), Ephr. i. 462; חַסְטָוִן is *twilight* (the knowledge of men compared with that of angels is like the *twilight*); חַסְטָוִן יְסֻבֵּיב is the *twilight* before sunrise, but it also denotes *lux ortus*,

splendor, *Ephr.* iii. 15 (בִּסְנֵי, and derivatives, in the sense of *to glory, boast* = *καυχάομαι*, are common); (*d*) in ℣ rare; only בְּהֵרָא, בְּהֵרָא = בְּהֵרָת, and בְּהֵיר, ℣² here [where בהיר means *clear, bright*] והשתא לא אסתכלו באורייתא אחעבידו שמיא בהירי מן לאחתא טלא [though in the related passage in NH. in] Ta'an. 7^b (Levy, *ChWB*, and *NHWB*) [בהיר is used of the *dark rain-clouds*]: אפילו בשעה שעננים עומדין בהירין בהירין להוריד טל (שהרקיע נעשה בהורין בהורין). [In the present passage, if 21^b is in place the meaning *obscure* is rather indicated by the parallel לא ראו.] Wr. Sgf. Be.^T proposed for בהירו for בהיר הוא, [producing the abnormal rhythm 3 : 2 for the normal 3 : 3 of ℣].

22. [זרהב] cannot be right, in spite of Del.'s attempt to explain it (in its literal sense) on the ground that the N., according to the ancients [Del. cites Herod. iii. 116; Pliny, *HN* 6¹¹ 33⁷], was specially the region of gold; and that the meaning is: men can bring gold out of the darkness of the mysterious North, but upon God is terrible majesty (the argument being like that of 28¹⁻⁶): but there is here no real antithesis between the two ideas contrasted. AV. renders ℣ correctly *gold*: the Revisers, seeing this was out of the question, but not feeling at liberty to emend the text, give the impossible paraphrase *golden splendour* (cf. ℣ in *Æschylean* language, worthy of a better cause, *véφη χρυσσαυγούττα*; cf. Soph. *O.C.* *χρυσσαυγῆς κρόκος*): change a letter (זרה for זרהב, Grä. Che. Du. Be. Honth. St. Bu.²: see Ezk. 8² and Dn. 12³ זְהִירוּ כְּזֶהֶר הַרְקִיעַ †), and we get the sense which the Revisers vainly struggled to obtain.

[יאתה] 3²⁵ 16²² 30¹⁴.

[על אלוה נורא הוד] “upon God majesty is terrible.” We should expect הוד נורא “ . . . is terrible majesty,” and so Bu. would read; but הוד נורא is more rhythmical, and in Heb. the effect of the unusual order has not the stiffness which it has in English. Di. compares Gn. 29² והאבן גדולה על-פי הבאר.

23. [שדי לא מצאנהו] the *casus pendens*; Dr. § 197.

[שגיא] see on 36²⁶.

[שגיא כח] these words halt after שדי לא מצאנהו, and ^b is unrhymical. Bu. plausibly, כח ורב צדקה, שדי לא מצאנהו שגיא כח ורב צדקה.

משפט צדיק לא יענה. Du. שניא כח ורב צדקה ומשפט לא יענה; [but the rhythm (4 : 3 (2)) in both Bu. and Du. is suspicious. Possibly we should retain פ (except יענה), merely changing the pointing of פ : שניא כח ומשפט ורב צדקה לא יענה (rhythm 3 : 3); the coupling of כח and משפט is a little strange, but by no means so strange as משפט ורב צ' in פ . In the context it is not difficult to understand משפט after יעות (see next n.) or יענה, if this be retained].

פ יענה] (elsewhere also for ענה, as Gn. 16⁶ פ , Is. 58^{3, 6} פ ; Syr. ف (common) is *laesit, nocuit, εβλαψεν*), 'Α κακουχῆσει; RVm. "To judgement and plenteous justice he doeth no violence." ענה רין occurs in the Talm., though (to judge from Levy) in a peculiar sense, to "afflict," *i.e.* vexatiously interfere with, or wrong, the right of a condemned criminal by deferring his execution beyond the day originally fixed for it: און מענין את דינו של זה אלא ממתין אותו מיד. Whether the expression was in use when the Elihu speeches were written is more than we can say: if not, יענת (as 8³ 34¹²) would be an easy emendation. Bi. Hfm. Be. יענה, *answereth not* (those who presumptuously question the justice of His rule); but the thought is inadequately expressed, besides being alien to the context.

24. יראוהו] *fear him*—as an established fact (the force of the pf.), though not necessarily universally (cf. 36^{24b} אשר שררו אנשים). פ (φοβηθησονται) פ express יראוהו, which is adopted by Bu. Du. St., though not in the freq. sense of the impf., but as = "should fear him." [With the similar sounding forms from the two different vbs. יראה (from ירא), יראה (from ראה), cp. 6²¹. פ φοβηθησονται in both lines; פ also treats לב חכמי as subj. of the vb. in ^b; and it would be easy to read יראוהו in ^b; but, though פ is awkward, the distich so obtained, Therefore men (in general) fear him, (But) the wise in heart do not fear him, is certainly not to be preferred. Ehrlich: But (לכן = לכן) this, viz., what has been mentioned in ²³, (only) ordinary men see (יראוהו), the wise in heart see it (יראוהו) not.]

CHAPTER XXXVIII.

1. מן] [*out of*; Ehrlich, *after*, Hos. 6²].

מִן | הַסַּעֲרָה so Kit., with B. According to Baer (p. 53) and Gi. the Kt. reads as one word מִן הַסַּעֲרָה, the Qrê as two words מִן הַסַּעֲרָה. The same peculiarity recurs in 40⁶ Kt. מִן | סַּעֲרָה, Qrê סַּעֲרָה מִן. The Qrê is, of course, correct.

2. מִי זֶה] The rendering "Who is *this* that . . . ?" is here admissible, and more forcible than any other (*Lex.* 261a, 4b; cf. Is. 63¹).

בְּלִי דַעַת] a short circ. cl. qualifying a subst., as Ps. 63² אֶרֶץ בְּלִי מַיִם; more commonly qualifying a verb (8¹¹; see *n.*).

3. כְּגִבּוֹר] כְּגִבּוֹר, *like a mighty man (a warrior)*, § (גִּבּוֹרִים), T MS (כְּגִבּוֹר) Hfm. Bi. Bu. Be. Ben-N. כְּגִבּוֹר, as in Ezk. 17¹⁰ כְּגִנְעַת for Ben-Asher כְּגִנְעַת, to avoid the juxtaposition of two similar aspirates: cf. Baer, *Job*, p. 63, and *Ezek.* p. 114, who cites Kimchi, *Michlol*, 90a, and Baer and Strack, *Dikḏukê ha-té'amim*, p. 30. See also G-K. 21d. For כְּגִבּוֹר (not כְּגִבּוֹר), see on 13²⁸.

וְאִשְׁאֲלֶךָ] om. ךְּ, with c. 60 MSS, § Bi. Be. Bu. Du.; cf. 42⁵.

5. מִמְדִּירָה †] from [מִמְדֵּר]; cf. מִסַּב (37¹²). [But Ehrlich suggests that it is the sing. (cp. G-K. 93ss) of Piel part. of מִדַּר = מִדֵּר, and renders, What (מִי, as Jg. 13¹⁷, or read מה as in Pr. 30⁴) is the name (שֵׁם) of him that measured it?]

כִּי תֹדַע] either *since thou knowest* (iron.), or (Del.) *if thou knowest* (cf. Pr. 30⁴ כִּי תֹדַע בְּנוֹ שֵׁם וְמָה שֵׁם בְּנוֹ כִּי תֹדַע); the impf. is no bar to either of these renderings, for it is often used of present knowledge: 11⁸ 37¹⁵. 16, Pr. 27¹ 30³, Is. 58³, Hos. 13⁴, 1 K. 3⁷, Ps. 51⁵ 73²² etc. Di. Dav. Bu. Du. *that thou shouldst know*

(viz. through being present at the time); but the explanation is rather forced.

6. [יררה] Gn. 31⁵¹ אשר ירתי; cf. Dn. 7⁹ רָמְיוֹ; [and for the expression *to cast, throw*, i.e. *to lay*, a foundation or a building, cp. in other languages *nadû uššê* (Del. *Assyr. HWB* p. 448 f.); אֲסַלַל, *foundation* (e.g. Mt. 13³⁵, 2 Macc. 2²⁹); *fundamenta jacere*; βάλλεσθαι ἄστρῳ].

7. [וַיִּרְעוּ . . . בְּרָךְ] Dr. § 118; G-K. 114r. [Ἐ ὅτε ἐγενήθησαν ἄστρα, ἤνεσάν με φωνῇ μεγάλῃ πάντες ἄγγελοὶ μου. Whether or not this is a “dogmatic correction” (Di.) to remove the inconsistency with Gn. 1^{14ff.}, it is self-condemned, like Me.’s בָּרָא for בָּרַךְ, by its destruction alike of the parallelism and poetry of אֱלֹהִים.]

8. [ויסך] U Quis conclusit . . . ? whence Me. Wr. Bi. Bu. Du. Be. בָּרָא (ו) מִי קָה, who hedged about . . . ? which, as ⁸ does not refer to the direct sequel of ⁶, is preferable, as well as more forcible. [Ehrlich וַאֲסַלַל, carrying on ויריעו in v.⁷—a slighter change, but less probable.] סָוֶה, as 3²³ † (sq. בעד; but the variant אָסַה, 1¹⁰, sq. בעד, is combined, Hos. 2⁸ †, with an accus.). [The corruption may, however, lie deeper: סוֹךְ, *hedge about*, is not quite the word to be expected with *doors* (ct. “thorns” in Hos 2⁸); the line unduly anticipates ^{10b}, and the repetition of בָּרָא, ^{8a. 10b}, betrays a poverty of language not lightly to be attributed to this writer. If the last two letters of בָּרָא be a dittograph, what remains closely resembles a good parallel to ^b, and we should perhaps read בָּרָא or (unless this can be treated as בָּרָא)—*when the sea was born*. But it is less easy to recover the beginning of the line, which should contain a question (cp. ^{4. 12} etc.). Be^K suggests, not very satisfactorily, סָוֶה for ויסך.]

[ויצא מרחם] when it burst out, *issuing forth* from the womb: the impf. qualifying בניחו, just as 31³⁴ אֵצֶא פֶתַח, and so capable of being rendered idiomatically by a ptcip. [ניח, 40²³ (of Jordan), Ezk. 32² and in the Hif. (of an ambush rushing forth) Jg. 20²³. The occurrence of the word in Mic. 4¹⁰, Ps. 22¹⁰ † is doubtful. The bursting out (of waters) is no doubt the meaning of the n. pr. נִיחָה, and to burst out (with reference to waters) is

Ꝁ; for except by unsatisfactory artificial expedients no sense can be extracted from it. Ges. *Hzz. Schl. Del. al.* understood *חַק* (cf. 14¹³ *חַק וְתוֹכְרָנִי לִי חַק* (תְּשִׁיחַ לִי חַק), and take *יִשִּׁיחַ* impersonally (*sc. הִשָּׁחַת*), *Thez.* 1400b “*hic ponant*, i.e. *ponatur* (*sc. terminus*, v.¹⁰ [*חַק*]), *superbie fluctuum tuorum.*” But *חַק* is too far off to be reasonably supplied by the reader in thought, and the *impers. יִשִּׁיחַ* is here exceedingly weak. *Hi.* takes *פַּא* as the obj.: “A ‘here’ doth one set against,” etc.; *Ew.* § 294^a (“perhaps”), and apparently *Di.*: “Here (= this place) will arrest the pride,” etc. (*Einhalt thun dem Übermuth . . .*; to judge from the comparison of *יִשִּׁיחַ מִן*, 10²⁰ (but see *n.*), taken by *Di.* as elliptical for *יִשִּׁיחַ יַד ב’*, lay (the hand) upon = arrest); but *פַּא* in either of these usages would be very un-Hebraic, and the sense *arrest* for *יִשִּׁיחַ ב’* has no support elsewhere. *Du.* “And leave off (*lass ab*: *יִשִּׁיחַ*, as 10²⁰ (but see *n.*)) with the swelling of thy waves.” *Qi.* (*Comm.*) *וּפַא יִשִּׁיחַ וְיִלְחָם בְּנֶאֱוֹן גְּלִיךְ*, apparently taking *יִשִּׁיחַ* in the military sense of *Ps.* 3⁷, *Is.* 22⁷: “Here will the appointed boundary assail and resist thy waves.” *Seb. Münster* (1534-5), *Et hic ponet* (*impetus tuus*) *elationem fluctuum tuorum*; *Coverdale* (1539), and here shalt thou laye doune (cf. *Münster’s ponet*) thy proude and hye waves; *Geneva Vers.* (1568), and heere shall it (*i.e.* God’s decree and commandement, as v.¹⁰) stayer thy proud waues; *EVV.*, finely, “shall thy proud waves be stayed.” *Ἐ ἀλλ’ ἐν σεαυτῆς στυπριβήσεται σου τὰ κύματα*, *Ⲥ ⲓⲗⲗ* (? rd. with *Me. ⲕⲗⲗ*, *thou shalt break*), *Ἐ Et hic confringes tumentes fluctus tuos*, *Ⲥ* *וּבַא חֲשׂוּי בְּנִיּוֹתָנוּחַ גְּלִיךְ*. Hence (after *Ἐ*) *Ew.* *יִשְׁבֵּר גִּנ’*, shall be broken (or *יִשְׁתַּק*, *Jon.* 1^{11.12}); so (*יִשְׁבֵּר*) *Wr. Bāthg.*; *Bi. Bu. Be. Honth. St.* *יִשְׁבַּח גִּנ’*, shall cease (*יִשְׁבַּח* for *יִשְׁתַּבַּח*). Either of these yields an excellent sense: for *יִשְׁבֵּר*, cf. *Lv.* 26¹⁹ *עֹכֹם וּשְׁבַרְתִּי אֶת נַאֲוֹ עֹכֹם*; for *יִשְׁבַּח*—or, more forcibly, *יִשְׁבַּח*—*Is.* 13¹¹ *וְהִשְׁבַּחְתִּי נַאֲוֹ וְדִיּוֹם*, *Ezk.* 7²⁴ *וְהִשְׁבַּחְתִּי נַאֲוֹ עֹכֹם* (30¹⁸ 33²³ with *וְהִשְׁבַּחְתִּי*); and so, by legitimate means, we obtain the sense, not materially different from that which *EVV.* obtained by illegitimate means, And here shall the pride of thy waves be made to cease,—*פַּא* for *פַּא* only here, and doubtless only a *lapsus calami* for it. *Ἐ ἐν σεαυτῆς*, as *Be.*^K saw, expresses *בְּכַח* misread as *בְּכַח*: but this can hardly be the original reading; for (1) the repetition

of the same word פֶּחַח is much more forcible; and (2) בְּכָה for פֶּחַח is dubious: it occurs only I K. 22²⁰ (twice), where the sense is not *here*, but *thus* (*in this wise . . . in that wise*), and where the || 2 Ch. 18¹⁹ has בְּכָה . . . בְּכָה, as can hardly be doubted, rightly.

12. [הַמְּוִימִיד] for the idiom (= since thou wast born), see I S. 25²⁸, I K. 1⁶; and cf. on 27⁶. Ξ ἢ ἐπὶ σοῦ συντέταχα (צוּיחַ) φέγγος πρωῶν; where, according to Bi. Be., ἐπὶ σοῦ = כִּפְיָךְ; but ἐπὶ with a gen. is a common Greek idiom for *in the time of*, e.g. ἐπὶ Κύρου, ἐπ' ἐμοῦ, ἐφ' ἡμῶν, etc.

[יִרְעֵתָה] in poetry the Kt. יִרְעֵתָה שָׁחַר is preferable to the Qrê יִרְעֵתָה הַשָּׁחַר. The Pi. יִרְעַע only here; perhaps (Bu.) to be read in Ps. 104¹⁹ שָׁמַשׁ יִרְעַע מְבוֹאוֹ.

13. [רְשָׁעִים] an עֵין הַלְוִיָּהּ—one of the four *litteræ suspensæ* (the others being v.¹⁵, Jg. 18³⁰ מִנִּישָׁה, Ps. 80¹⁴ מַעִיר)—probably due to the fact that the scribe of the standard MS wrote by error רָשָׁעִים; the *y* was afterwards inserted above the line, and when copies were made the peculiarity of the standard MS was scrupulously reproduced (cf. G-K. 5*n*; or, more fully, Ginsburg, *Introd. to the Heb. Bible*, p. 334 ff.).

14. [וַיִּתְיַצְבוּ] viz. objects on the earth. Be., cleverly, וְהִצְטַבַּע or וְהִצְטַבַּעַע, and it (the earth) is dyed (cf. צָבַעַע, Jg. 5³⁰; צָבַעַע, variegated, Jer. 12⁹ †) like a garment: in the light of day the earth appears, as it were, draped in the marvellously varied hues of foliage and flowers (so Bu.). Of vv.¹²⁻¹⁵ Hfm. (and following him Sgf. Du. Che. Be.^T Vo.) omits ^{13b} and ¹⁵; and Du. Che. Be. Vo. ^{14b} as well for the sake of the tetrastich—Du.'s view being that the original tetrastich consisted of v.^{12a}, b, ^{13a}, ^{14a}, v.^{13b}, ^{14b}, ^{15a}, b being a tetrastich written originally on the margin, which afterwards found its way into the text (in ^{14b} Hfm. Du. Be. Honth. read לְבָשׁ for לְבָשׁ, “and they stand there as if ashamed (*wie zur Schande*”) with their faces, viz., reddened in the crimson glow of sunrise, after which they quickly vanish into darkness, ^{15a}. But ¹⁵ upon this interpretation does not follow ^{14b} well; while at the same time (Di.) ^{13a}, ^{14a} assign a very poor purpose for ¹²). The ground for these excisions is that at the Creation no wicked yet existed. But, as Bu. remarks, the reference is not to the Creation, but to any day

in human history, even (v.¹²) within Job's lifetime, in which the light of day is represented as having this wonderful moral effect of purging the world from the godless.

16. [נבכי] etymology unknown (Arab. *nābik* is a *lofty place*; *nabakat*^m, a *hill with a pointed top*; *intabaka*, to be *lofty*; נבֿי is *erupit, orsus est, evasit, of light, flowers, etc.*, and נבֿי is *surculus, virgultum* βλαστός (PS. 2265 f.); but these words throw no light on the etymology of נבֿי; but, si vera l., טַּ פּהֿהֿ seems to express the right meaning. The word being doubtful, Bu. suggests, very plausibly, נבֿיעַ (cf. Syr. נבֿי = פּהֿהֿ), *flowing springs* (cf. נחל נבֿיעַ, Pr. 18⁴); Che. מַבֿיעַ (Is. 35⁷ 49¹⁰).

[חִקֵּר] = *range*: see on 11⁷; and cf. Ps. 95⁴ מַחֲקֵי ארֶץ.

17. [וּשְׁעָרֵי צִלְמוֹת] Ἐ πύλωροι δὲ ἄδου = 'וּשְׁעָרֵי צ', and the *gate-keepers* of darkness,—adopted by Du., to avoid the repetition of the same word וּשְׁעָרֵי: “though we hear nothing of the nature of the beings who guarded the entrance to שאול, ‘gates’ necessarily presuppose gate-keepers.” [The repetition of the same term is certainly improbable here; but accidental repetition may have extruded some other term synonymous in meaning, but quite different in form from שְׁעָרֵי; cf. 8^{3 n}.]

18. [תִּרְאוּ] Ἐ ἰδόντες σε ἔπτηξαν; apparently a double reading רָאוּ and יִרְאוּ (יִרְאוּ)—the ת dropped by haplography. [Read רָאוּ or רָאִתָּה—either a good parallel to לך נגלו: the impf. תִּרְאוּ is scarcely suitable.]

18. [הִתְבּוֹנַנְתָּ עַד] hast thou *shewn thyself attentive as far as, even to . . . ?* But, perhaps, על (= אל) should be read, as 31¹, Ps. 37¹⁰ (so Bu.).

[כִּלְהֵי] Ἐ πόση τίς ἐστιν, whence Du. Be. כִּפֶּה, “how much it (the earth) is.” But the change is unnecessary; it is not apparent why כִּלְהֵי (Du.) “klingt ziemlich kindisch.”

19. [הִרְרַךְ] Be. Bu. הִרְרֵךְ, and so 2⁴; but אי זה הִרְרַךְ seems to have been idiomatic: see 1 K. 13¹², 2 K. 3⁸, 2 Ch. 18²³ †; it is not likely that dittography should have taken place *five* times in the same expression.

20. [תקחני] Be.^K תַּחֲנִי. $\text{Ἐ} \epsilon\iota \acute{\alpha}\gamma\acute{\alpha}\gamma\omicron\upsilon\varsigma \mu\epsilon$; and so Me. Sgf. תקחני (Oo. תַּחֲנִי): a fine piece of irony. But Ἐ is more probable; and also, as Bu. observes, more forcible.

[תבין] occurs in 28²³; but probably Hfm. (תַּבִּין), Du. Bu. Be. are right in reading תַּבִּיאֲנִי, || to תקחני.

21. [רבים] by attraction to ימך: cf. 21²¹ and G-K. 146a.

22b. [ואוצרות] [the repetition is improbable (cf. 8³ n.): the lost term was perhaps מווי (37⁹ n.)]. Du. וְאוֹצְרֵי, *treasurers* (Schatzmeister), for the same reason as וְשֹׁעְרֵי in 17. But the point here is Job's seeing the *treasures*, not their *treasurers*.

23. [קרב] Ps. 55²¹ 68³¹ 78⁹ 144¹, Zec. 14³, Qoh. 9¹⁸ † (in 2 S. 17¹¹ rd. with $\text{Ḳ} \text{Ṣ} \text{Ṭ}$ קַרְבָּם). The common Aram. word for *war*.

24. [הדרך] see on 17.

[אור] light has been dealt with in 19; even lightning (which אור denotes in the Elihu speeches) is mentioned in 25^b; אור seems consequently out of place here. Ew. (*Die Salom. Schriften*, p. 252), Me. Bi.¹ Wr. St. Bu. ריח; Hfm. Bi.² Du. (see the next note), Honth. אַר, *mist* (36²⁷); Sgf. כְּפַר, *hoar-frost* (after $\text{Ἐ} \pi\acute{\alpha}\chi\upsilon\eta\eta$ (see 29^b); cf. Sir. 43¹⁹ $\kappa\alpha\iota \pi\acute{\alpha}\chi\upsilon\eta\eta \acute{\omega}\varsigma \acute{\alpha}\lambda\alpha \acute{\epsilon}\pi\iota \gamma\eta\varsigma \chi\acute{\epsilon}\epsilon\iota$ = (marg. יִשְׁפֹּף) וְגַם כִּפַר כְּנֹלֵחַ יִשְׁכֹּן (יִשְׁפֹּף); Be. קִיטוֹר, *steam* (after $\text{Ἐ} \pi\acute{\alpha}\chi\upsilon\eta\eta$ in Ps. 118 (119)⁸³). Of these suggestions רוח, agreeing with the || קרים, is the most probable; אר is palæographically easier; but neither this, nor כפר (which in addition comes in 29), nor קיטור (Gn. 19²⁸, Ps. 148⁸ 119⁸³ †), has the importance of wind (which, moreover, is not likely to have been omitted in the questions put to Job, and which agrees also best with יִהְיֶה לְךָ [cp. En. 41⁴ 60¹²], as well as with the || קרים).

[יפץ] Rd. probably יִפֵּץ: הפיץ is always *causative*, except here, Ex. 5¹², 1 S. 13⁸ (read in each יִפֵּץ).

[קדים] Du., objecting that the "wind" is here out of place (?), and that the way of the "east wind" is known, declares that קרים, "cool (water)," of *fine* or *drizzling rain* ("Sprühregen"), for קדים is "necessary"; he thus (with אר and יפץ, *trans.*) gets, "Where is the way by which the mist is parted, (And) diffuses fresh water on the earth?" the allusion being to

“the refreshing fine rain, which in summer the morning mist brings with it, when it is dispersed.” But קרים (*sc.* מים) does not seem a good expression for *fine* rain; nor do Jer. 18¹⁴, Pr. 25²⁵ (מים קרים) show that קרים alone would be used for cool water. And as Du.’s objections to רוח do not seem decisive, קרים is no longer a necessary emendation. [Honth., following Du. in ²⁴, transposes vv.²⁴ and ²⁵. Retaining אור in ^a, Richter proposes קרנים (cp. Hab. 3⁴, and the vb. in Ex. 34²⁹)—scatters the rays over the earth.]

26. [לא איש] see on 12²⁴ בּתּהוּ לֹא־דֶרֶךְ (G-K. 152u).

27. [שָׁאָה וּמְשָׁאָה] see on 30³.

[וּלְהַצְמִיחַ מִצֵּא דֶשֶׁא] and to cause the place where young grass cometh forth to sprout: מוּצֵא דֶשֶׁא, like מוּצֵא מִים, and (implicitly) מוּצֵא כֶסֶף, 28¹. But the v. is much improved by reading with Wr. (so Bu. Du. Be.^T) צִמָּא for מִצֵּא (note the || to שָׂאָה וּמִשָּׂאָה): and to make *the thirsty land* (Is. 44³ RVm.) sprout with young grass (הַצְמִיחַ, with a double accus., as Ps. 147⁸ הַמְצַמִּיחַ הַרִים הַחֲצִיר). Be.^K St. מְצִיָּה, *out of the dry ground*; also a good suggestion.

28. A beautiful verse, rejected, however, by Bi.² Du. Che., partly as tautologous with ²⁹, and partly as not fitting into ²⁵ (which, however, refers not to ordinary rain, but to the down-pour in a thunderstorm), and (?) the scheme of the tetrastichs.

[אֲגִלִּי טַל] & βώλους δρόσου; ΣΤΥ all drops. This must be the meaning; but the etymology is obscure. Arab. *’ajala* is to *confine* or *restrain*, e.g. cattle from their pasture (Lane, 25), ii. *congregant, collegit*; *ma’jal, stagnum, piscina* (Freyt.); ? אֲגִלִּי = *drop* as a small quantity of fluid, *collected together*.

30. [כְּאֶבֶן מַיִם יִתְחַבְּאוּ] “like stone are the waters hidden,” “as (with) stone (G-K. 118s) are the waters hidden” (RV.), are both unsatisfactory; “hide themselves (and become) like stone” is forced; “are solidified (sich verdichten; RVm. *are congealed*) like stone” (Di. Del.) gives יִתְחַבְּאוּ a meaning which it does not possess. These difficulties are removed, and justice is done to the words used, if with Me. we suppose the two verbs to have become accidentally transposed [cp. Is. 23¹ = Mic. 4¹¹; *Forms*, p. 296], and accordingly interchange them;

we then get, "Like stone the waters *cohere together* (poet. for *freeze*: lit. *take hold of* or *grasp one another*: cf. 41⁹ †, of the scales of the crocodile, וּלֹא יִתְפָּרְדוּ; and הִתְלַקַּח, Ex. 9²⁴, Ezk. 1⁴ †), and the face of the deep *is hidden*" (viz. by the ice forming upon it): so Bi.¹ Sgf., Bu. Hi. Hfm. Du., keeping the verbs as they are, take יִתְחַבֵּא as an alternative or dialectical form of יִתְחַמֵּא (denom. from הִתְמַאָּה, *curdled milk*) *are curdled*, or *coagulated*, if not (Du.) יִתְחַמֵּא is to be read: but this is precarious; and does חֲמֵאָה, *leben*, curdled milk (see on 20¹⁷) coagulate in a manner at all resembling ice?

31. [הִתְקַשֵּׁר] in Is. 49¹⁸ קִשֵּׁר (|| לְבַשׁ ||) means *to bind on*, *engirdle oneself with* (cp. קִשְׁוּרִים, *sashes*): hence Me., Wilt thou engirdle thyself with the beauty of the Pleiades: "the Pleiades are the delightful girdle which engirdles God, not Job." But the idea is not a good parallel to that of ^b, and קִשֵּׁר being here || to פָּתַח is rather *to bind fast* (cp. 39¹⁰ 40²⁹—Qal), *to bind up*, *fasten*; cp. קִשְׁוּר, *a knot* in P.B.H.]

[מְעַדְנֹת] the same form, מְעַדְנֹת, recurs in ff , in 1 S. 15³² †; in 1 S. the word has been variously explained as meaning (1) *voluptuously* (EV. "delicately"), so $\text{T}'A$: "not probable in view of the context" (Dr. *ad loc.*); (2) *in fetters* (so Qi.); and, pointing מְעַדְנֹת, (3) *totteringly*: "so Sm. Now. Dh. Ehrlich, probably rightly" (Dr. *ib.*). Thus the passage in Sam. can at best lend a very dubious support to any theory of the meaning of the present passage. And the Massora notes that in 1 S. 15³² and here מְעַדְנֹת has different significations. As to the present passage there are two main theories: (1) that מְעַדְנֹת means *delicacies*, *dainties*: this would be the most obvious meaning of the word if the parallel and context really admitted it: cf. the masc. pl. מְעַדְנִים, *dainties*, in Gn. 49²⁰, La. 4⁵, Pr. 29¹⁷ †, and, perhaps, Jer. 51³⁴ (though מְעַדְנִי is otherwise pointed in ff); עַדְנִיָּה, *voluptuous*, Is. 47⁸; עַדְנִים, *pleasures*, Ps. 36⁹ and, as pointed, Jer. 51³⁴. The *delicacies* of בִּימָה (commonly, though not universally, identified with the Pleiades) have been understood to be the fruits, or flowers, of spring, or the renovating influences of spring which produce them: so here Levi b. Gershon (A.D. 1326), who remarks שֵׁם מִינֵי תְּעוּנוּנִים בְּהִמְצָא הַשֶּׁמֶשׁ שֶׁם כִּי אִזּוּ יִתִּיר הַזֶּמֶן הַאֵילָנוֹת וַיִּתְּנוּ שִׁמְצָאוֹ בְּסִבַּת בִּימָה ר"ל בְּהִמְצָא הַשֶּׁמֶשׁ שֶׁם כִּי אִזּוּ יִתִּיר הַזֶּמֶן הַאֵילָנוֹת וַיִּתְּנוּ

פרים, and in the previous century Nachmanides had given as a minority interpretation האתה תקשר מערנות פירות מזל כימה כי רצונו לקשר הפירות שהם המערנים. Thence some of the 16th century versions: e.g. Oecolampadius (1532), "Num conjunges delitias Cimo," with the note, "septem stellæ sunt . . . aerem calidum pluviis temperant, et terram pulchris floribus ornant"; Seb. Münster (1535), "Numquid tu ligabis suaves influentias Pleiadum," whence the Great Bible (1539) and the Bishops' Bible (1568), "the sweet influences of the seven stars," and the Genevan Bible (1560) and AV. (1611), "the sweet influences of the Pleiades"; a note in the Genevan version runs, "which stars arise when the sun is in Taurus, which is the spring time, and bring flowers." Dr., in a printed but unpublished note, dated Oct. 22, 1882, after citing the above comments and versions, together with many others, observes "the heliacal rising of the Pleiades (*i.e.* their rising so as to be visible shortly before sunrise) is well known to have been noted by classical writers [cp. 9⁹ exegetical n.] in connection with spring, just as the setting of Orion at the same time was regarded as a signal of the approach of winter. And a comparison of the 16th century versions makes it clear that this is the sense to be attached to the first clause of our version [*i.e.* the AV.] . . . it does not, as is often supposed, allude to any astrological power exercised by the stars, but is a poetical figure expressive of the renovating influences that operate in spring." For another interpretation of מערנות meaning delicacies, see last n. Nothing satisfactory resulting from this meaning, מערנות is now commonly taken as equal to, or an error for, מענדות (cp. the vb. ענר in 31^{36a} and || to קשר, Pr. 6²¹): but this is then differently interpreted (1) as something consisting of separate units bound together, a cluster (RV.), or (2) as something bound upon a person, whether as an ornament, such as a necklace (Hi., who compares עֶד, from עָד, similar in meaning to ענר), or, for purposes of restraint, fetters (cp. Ἡ δεσμόν, ט שירי). The last seems preferable in the context.]

[משכות] Be.^K מִסְּכוֹת, substituting a known term for a ἄπ. λεγ., for a noun משכות occurs here only; מִשַׁךְ is to draw, drag

along: cp. especially Is. 5¹⁸, Hos. 11⁴, to draw along (with cords); the noun מִשְׁכוֹת should thus mean either the things (cords, ropes, chains, etc.) which drag some one or some thing along; or the things which one draws along after one, such as an ornamental chain (so Ar. *مِسْكَة*, of an ornamental arm or foot-chain); but not very probably a *girdle* (Hi.). N. Herz (*JThS* xiv. 576) detects in מִשְׁכוֹת an allusion to Egyptian, such as some find in חֲמִשָּׁךְ in 40²⁵ (see n. there). In Egyptian the Great Bear is depicted as the haunch: Herz cites from the Book of the Dead as cited in Brugsch (*Thesaur. Inscr. Aegypt.*, p. 122), "As regards the *msxt* constellation, it is the haunch (*χps*) of Typhon, it exists in the northern sky." This, as well as the suggestion that כְּסִיל as a Hebrew term for a constellation means not *fool* but *haunch* (cp. כֶּסֶל), would be more acceptable, if Herz's efforts to derive עֵישׁ (equated with Sirius) and כִּימָה also from the Egyptian could be considered successful.]

32. מִזְרוֹת †] [the following בעתוֹ suggests that מ' is the name of a single star or constellation rather than (as the plural might indicate) of several separate and distinct stars, though even this is not conclusive for the suffix might have a distributive force (G-K. 145*l*, *m*)—the *Mazzaroth*, each in its season; cp. Σ (cp. Σ^H = 'A) τὰ σκορπισθέντα κατὰ καιρὸν αὐτοῦ ἕκαστον. From the present passage little else can be inferred. Identifications rest, therefore, on etymological speculations. Ibn Ezra (on 37⁹; cp. Hoffm. in *ZATW* iii. 108) equates מִזְרוֹת with מִזְרִים (37⁹ n.), itself very doubtful and obscure. In recent times a more popular equation has been with מוֹלֹת in 2 K. 23⁵ (⊕ there, as ⊖ here, *Μαζουρωθ*: ⊕ here *שְׁמַרֵי מוֹלֵי*); but מוֹלֹת is also uncertain, some translating *the planets*, others *the signs of the zodiac* (Ges. *Thes.* 869; RV. margin); in Rabbinic Hebrew the word is used with both meanings (Levy, *NHWB*; Burney on 2 K. 23⁵ and in *EBi.* 4782 f.). ⊕ here *Lucifer* (with *Vesper* for עֵשׁ): cp. the explanation of מִזְרוֹת as = מוֹהָרוֹת (*plural*) = Ar. *الزهرة* = Venus (*singular!*). Others (Mich. Ew.) again make מִזְרוֹת = מִזְרוֹת, and cp. נוֹר, a *crown*: hence Corona Borealis, or both the Northern and the Southern Crowns. §

וְאֵלֶּיךָ אֶלֶּיךָ, the Wain, as = the great or little bear. All most uncertain].

[עֵשׂ עַל בְּנֵיהָ] if = 'Ayish *with* her children, cp. the use of עַל in Gn. 32¹², 1 S. 14³²: *Lex.* 755*b.*]

[תְּנַחֵם] so תָּנַח, 'עֵשׂ עַל ב' being a *casus pendens*. Other possible pointings are (1) תְּנַחֵם; עַל is then *for* (the loss of): cp. 1 Ch. 19², Jer. 16⁷: (2) תְּנַחֵם, but הִנִּיחַ in the sense *to give rest to, bring to a resting-place*, is elsewhere construed with ל, and is commonly used only of the settlement of the Israelites in Canaan (Ex. 33¹⁴, Dt. 3²⁰ +): otherwise as an antithesis to תּוֹצִיא it might be considered.]

33. [הִירְעַת] Du. Be. הִירְעַתָּה (v.¹²): but (Bu.) this is against both the order of the words and the bare חָקוֹת; we should expect, if that were the sense intended, הִירְעַתָּה שָׁמַיִם חָקוֹתָיו.

[מְשַׁטֵּר] The שֹׁטֵר, elsewhere in Heb. only in שֹׁטֵר, Ex. 5⁶ etc., which denotes plainly some kind of subordinate official, employed partly in the administration of justice, partly in the maintenance of civil order and military discipline; and in a fig. sense, Pr. 6⁷ (see Dr. on Dt. 1¹⁵); but the etymological sense is uncertain. In Ass. *šaṭâra* is to *write* (Del. *HWB* 651*f.*); in Arab. *saṭara* is to *write, to rule* (a book); *saṭr* is a *line* (of writing), a *row* (of trees, buildings, etc.); and *miṣṭarat*^{un} is an instrument for *ruling* a book (Lane, 1357*f.*). [The Sabæan *str* is an *inscription* (*CIS* iv. 99¹⁰): in Syr. ܫܪܐ is a *hand-writing, or deed*.] If the sense of שֹׁטֵר was to *write* (as in Ass.), שֹׁטֵר will have meant properly, *writer, registrar*; but if the primary sense of the ש was to *range in order* (Nöld. *Gesch. des Qorans*, p. 13), and this was retained in Heb., שֹׁטֵר will have meant *arranger, organizer*, and so we get for מְשַׁטֵּר here the sense of *ordered arrangement, or, briefly, rule*. [But Schwally in ed. 2 of Nöld. *Gesch. des Qorans*, p. 16, traces back the Arabic and Syriac words cited above without doubt to the Assy. *šaṭâra, to write*; the Hébr. שֹׁטֵר he also regards as derivative from Assy., and compares the "nicht ganz sicher zu deutende" מְשַׁטֵּר.] F. Del. *sein Sternenzelt*, or, as we might say, *its starry canopy*, from Ass. *šitir šame*, the *writing of heaven, i.e. the starry firmament* (*Comm.* p. 170; *HWB* 652^b,

cf. 187^a); but this is far-fetched, and על הארץ rather than בארץ would be expected. [The sing. suffix in מטטרו refers to שמים (pl.) regarded as a ruler (so Di. after Ew. 318^a; Ehrlich: משטרך; preferably, if conjecture is resorted to, we might read מטטרי ארץ, משטר being a synonymous parallel to חקות.]

34. [ושפעת מים תכסך] exactly as 22^{11b} (though there in a fig. sense); cf. also Is. 60⁶ שפעת גמלים תכסך. Ἐ (ὑπακούσεταιί σου) תעניך; so Bi.¹ Du. Be. Che. St. Bu. This undoubtedly agrees well with ^a, and תכסך may be due to a scribe's recollection of 22¹¹ and Is. 60⁶: on the other hand, Ἐ may also be a paraphrase; the use of the same expression in different passages of the same poet is not conclusive against its originality here—there are many cases in Homer, and an excellent one in Virgil; and, after all, the feature of the volume of water covering Job, in response to his (imagined) invitation, is finer and more effective than *will answer thee*.

36. [בטחות] [so 12⁶ where ב is radical, and Ps. 51⁸ where it has generally (but see Briggs, etc.) been taken to be the prep. Ἐ for חכמה ב' חכמה γυναιξίν ὑφάσματος σοφίαν; reading perhaps בטווח. ט בכולין and Ὡ in visceribus hominis (cp. ס ככסו) anticipate the subsequently dominant theory that טחות both here and in Ps. 51 is a term for the reins or inward parts of men, as something that is covered over or coated (טוח √), viz. with fat (Ibn Ezra on Ps. 51). Since Schultens, many, on account of the context, have conjectured that here (though such a meaning is, of course, out of the question in Ps. 51) טחות refers to some natural phænomenon, Schultens himself, comparing טח, to lose one's way, טחא, to carry away, proposed, *wandering motions* (e.g. of lightnings, thunders, rains); others, *clouds* (Eichh.), *dark clouds* (Hrzl. Hitz. Di. RVm. Peake, al.; cp. טחא, to be dark, with derivatives meaning *darkness*, and *clouds*), or *cirrus-clouds*, "which are wont, as with white, chalky plaster to overlay the blue heaven" (Du.: cp. טוח, to overlay). Unfortunately the parallel term is, if possible, even more uncertain; if, however, שכוי is an animal, טוח (Ἐ) may be an epithet (*the weavers*) for another, e.g. the spider—suggested though not adopted by Du.].

שָׁרָר] [if correctly preserved and punctuated and not a foreign (Egyptian: Hoffm.) word, the root is שָׁרָר = שָׁרָר: in Hebrew this appears only in (1) מְשֻׁרָרִים, which may mean *an object to look at*, and is used with reference to specific objects in Nu. 33⁵², Pr. 25¹¹, and of the imaginations (of the heart) in Ps. 73⁷, Pr. 18¹¹; and (2) the doubtful שָׁרָר of Is. 2¹⁶. In Aramaic, on the other hand, the root is in frequent use; שָׁרָר = Hebr. צָפָה, *to look out, keep watch*; consequently שָׁרָר might mean, like the Aramaic שָׁרָר (= צָפָה, e.g. 𐤕 Is. 21⁶), *watchman, observer*: hence it has been translated 1. *the mind*: as “*videns, imaginans, vel intelligens*” (Ges. *Thes.*); so 𐤕 (first rendering), 𐤓 (𐤕𐤌), Ibn Ezra, EV., Ges.; 2. *the cock*, as the watchman, or prophet, among birds: cp. *Rosh hash-Shanah*, 26a, “When I came to Teḥum-Kēn-Nishraya, R. Simeon b. Lakish said that” the cock was there called שָׁרָר, *Wayikra Rabba*, c. 25: in Arabic the cock is called سَرَاة: *ib.*, “in Arabic the prophet is called سَرَاة”—all cited by Del. This translation is adopted by 𐤕 (second alternative), 𐤓, Rashi, Del. (3) By giving to the noun a passive sense, which is, however, not so natural to the form, the meaning *something seen*, (celestial) *phænomenon* is obtained: so Schultens; and similarly or with reference to some specific phænomenon, Ew. (*Glanzgestalten*), Me. (*Lichtblitz*) Hi. and Bu. (*Luftgebilde*), Di. (*Wolkengebilde*), RVm. (Meteor), Du. (the Aurora Borealis)].

37. [יִסְפָּר] so, in the sense of *count*, Ps. 22¹⁸. The Piel may have an intensive sense to *count busily* or *exactly*; but more probably יִסְפָּר, אִסְפָּר should be read. Du.’s objections to “count” are hypercritical, and it is strange that Peake should attach any weight to them: the question is, of course, merely a rhetorical way of asking whether Job has that minute knowledge of the clouds, and of the laws by which^b they are employed for the production of rain, when³⁸ it is needed, which would enable him to regulate their movements and use. יִפְרֹשׂ, *spread out*, for יִסְפָּר is thus quite unnecessary.

38. [בְּעֵקֶת] from יִצֵּק intrans., as 1 K. 22³⁵ יִצֵּק רִמְסֵה־מַבֵּה.

[לְמִוּצָק] lit. *into something cast* (of metal, 1 K. 7⁸⁷ מוּצָק אֶחָד; c. 37¹⁸ ptc. מוּצָק מִרְאֵי), *i.e.* into a *compact mass*. Not as Du. [(see exegetical n.)].

ורגבים] 21³³ †. The line is short: Grimme, cleverly and neatly, ורגבים בְּרַגְבִּים יִדְבְּקוּ, so Bu.

איש באחיהו יִדְבְּקוּ 41⁹ cf. [יִדְבְּקוּ]

39. חָיָה = *appetite*: see on 33¹⁸. Cf. Pr. 6³⁰ לְמַלְאָה נִפְשׁוּ.

40. במעונות] Ley, Be.^K בְּמַעֲוֹנוֹתָם, after $\text{Ἐ ἐν κοίταις αὐτῶν}$, though whether Ἐ read the sf., is more than we can say.

סֶפֶה] בְּסֶפֶה is elsewhere a *booth*; for *covert*, *lair*, we have elsewhere סֶפֶה, Ps. 10⁹ (יֹאֲרֵב בַּמְסַתֵּר בְּאַרְיֵיהַּ בְּכַפֶּה), 76³ (סוֹבֵב), of Yahweh, under fig. of a lion; || (מַעֲוֹנָתוֹ ||), Jer. 25³⁸ עֹזֵב כַּכְפִּיר סֶבֶוּ || (מַעֲוֹנָתוֹ ||), Be.^K בְּסֶפֶה (Gn. 22¹³), as Giesebr. in Jer. 25³⁸ סֶבֶוּ (as Jer. 4⁷), and Lag. Che. We. in Ps. 10⁹.

לָמוּ] 27¹⁴ n.

אָרַב] 37⁸ † [in a different sense].

41. יִכִּין] *provide*, as Gn. 43¹⁶, Ps. 65¹⁰ 78²⁰.

לְטֹרֵף] The raven, it has been urged, comes in unsuitably among the quadrupeds; its proper place would be beside the hawk and the eagle, 39²⁶⁻³⁰. Hence Wr. Bu. Be. לָעֶרֶב, *in the evening*, the whole v. now referring to the lion, a reference to the lion being supported further by the similarity of thought and partly of expression with 4^{10, 11}, Ps. 104^{20, 21} (especially 21^b with 41^b), and the punctuation לָעֶרֶב of לָעֶרֶב being explained as due to recollection of Ps. 147^{9b} אֲשֶׁר יִקְרָאוּ לִבְנֵי עֶרֶב. However (Bu.) מִי יִכִּין suggests here a new beginning; the suffix in צִירוֹ can hardly refer back beyond כְּפִירִים to לְבִיא; and the mention of the raven here is sufficiently explained by the similarity of the Divine action, in providing food for its young, as for the young lions, 39^b.

יִתְעוּ] the young ravens, fed by their parent, are presumably in the nest: how then can they “wander” about? it is hardly probable that they are supposed to have left their nest, and so wander about for food on the ground. Bi. Bu., therefore, may be right in reading יִתְעֶה, the sg. referring to the parent-bird, and the plur. being due to the influence of the preceding יִשׁוּעוּ: the raven (*NHB* 199) frequents desolate places, its food is there scanty and precarious, and it has to fly far and wide in search

of it. Be. יפעו, referring to ילרין (Syr. to *bleat*, of sheep, but also used of children crying for their mother, PS. 3201, in Talm. also of human beings, *ChWB* ii. 280b; in OT. כיולדה אפעה, Is. 42¹⁴ †: not "Aram. for יפצו" (Bu.), for there is no trace of an Arab. פעו (with ض, *Lex.* 821a; cf. on 4¹⁰): if we were sure that פעו was used of the cry of a bird, this would be better than יתעה.

אכל [לבלי אכל] the ל of norm or state, like לבטח, לבדר (*Lex.* 516a i); in the condition of foodlessness; לבלי, as 41²⁵, Is. 5¹⁴ ק לבלי † (cf. . . . לִיאִן often in Chr.). Ἐπλανώμενοι τὰ σῖτα ζητοῦντες, whence Du. לִבְקֶשׁ for לִבְלִי; then, with לערב (see above) in 41^a, and referring all to the lion, he completes the tetrastich (after ישעו) by reading (cf. Ps. 104²¹) יחעו לבקש אכל:

CHAPTER XXXIX.

I. [הידעת Du. הִידַעַתָּ (38¹²), as 38³³.

[עת לרת] [The two words are rhythmically superfluous and have perhaps intruded here from ^{2b}]. Bi.¹ Bu.¹ Be.^K (with ?) St. om. עת (dittogr.), removing the somewhat inelegant anticipation of עת in ^{2b}; but Bu.², after Grimme, om. instead לרת, as a gloss on עת, and in fact an incorrect one, עת (with the masc. יעלי) referring not to the time of the female's *bearing* (which follows in ^b), but to the time of heat in the male (Be.^K הַיָּדַעַתָּ עֵשְׂתִירוֹת (Jer. 2²⁴ תִּאֲנֶתָה מִי יִשְׁבִּנָהּ for עת לרת). Du. הַיָּדַעַתָּ עֵשְׂתִירוֹת, יעלי סלע, “Lehrtest du Liebeslust die Steinböcke?” ע', the peculiar expression used in Dt. 7¹³ 28⁴. 18. 51 † עֵשְׂתִירוֹת צֶאנֶךָ, || שָׁנֵר אֶלְפִיד, where, however, it is far from clear that it means specifically “Liebeslust.” With the text as it stands, יעל, though masc. in form, must, of course, be supposed to be epicene, and to denote actually the female.

[חלל] inf. Po'lel of חגל, as Is. 51² al.; and in the pass. 15⁷, ולפני נבעות חוללח.

[תשמר] שמר, to *mark, observe*, as 13²⁷ = 33¹¹, 1 S. 1¹², Zec. 11¹¹.

2. [תמלאנה] מלא, of completing a period of time, as Gn. 29²⁷; cf. in Qal, Gn. 25²⁴ (וימלאו ימיה ללדת), al.

[וידעת Du. ויערה, and *appointest*.

[לדתנה] G-K. 91f, where five parallels are quoted; add א(ו)הנה, Ex. 35²⁶, Ezk. 34²¹.

3. [תפלהנה] [rhyming with תשלחנה in ^b]. פלח is to *cleave*, Ps. 141⁷; so פלח, c. 16¹³ al. Here, if correct, the Pi. must have a causative sense, *cause their young to cleave open* (the womb); [cp. בקע, of *hatching* eggs, Is. 59⁵]. But פלח does not occur so elsewhere: and it is highly probable that (Ol.) תפלהנה should

be read: cf. 21¹⁰; and the syn. הַמְלִיט, Is. 66⁷; מְלִיט (of laying eggs), Is. 34¹⁵: ΘΣ διασώσεις αὐτὰ also presupposes the ט (תַּפְּלִטָּה).

חבליהם] [rather than *birth-pangs* (21¹⁷ n.: sing. חֶבֶל, Is. 66⁷), 'ח may here mean *fœtus*, like the Arabic حَبْل, and be from a sing. חֶבֶל. In any case the sense of pain does not regularly attach to the root even in Heb., for the vb. means simply *to be pregnant with* in Ca. 8⁵, Ps. 7¹⁵: so in Arabic حَبَلَ is *to be pregnant*; احبل, *to fecundate*; حَبْلِي, *pregnant*. Cf. Barth. *Wurzeluntersuchungen*, 15; Schulthess, *Homonyme Wurzeln im Syrischen*, 25f. Ehrlich transfers ילדיהן to the end of the v., makes תפּלחנה חבליהם the obj. of תפּלחנה, and renders, they separate their own navel-cords—in which he sees the one wonder of the wild goats]. חבליהן (so 11 MSS) would be the correct form: but in the term. of 2nd and 3rd pers. pl. of verbs, and the pron. sf. of the same persons, the masc. form often appears: cf. 4 1¹⁴; and see G-K. 1350. Du. om. ילדיהן [which stands in 𐤆, without adequate reason, before תפּלחנה] as a (correct) gloss on חבליהם, rendering, they bow down, they cleave open (the womb). “The asyndeta in 3. 4^a strengthen the impression of care, security, and swiftness, which the description is intended to convey” (Du.). [The rhythm of 3 in 𐤆 is 3:2 (17¹⁴ n.); with the omission of ילדיהם it is 2:2: this, in Job very rare (19¹⁴ n.), rhythm may have been deliberately chosen to heighten the sense of swiftness.]

4. ירחלמו] *are healthy*; Is. 38¹⁶ †, Hif. תחלימני. The Ethp. and Af. are common in Syriac in the senses *recover health*, and *heal*, respectively: see 2 K. 1² 8⁸, 𐤏𐤍𐤁𐤏; 𐤏𐤍𐤁𐤏, Hos. 5¹³, Jn. 5¹⁵.

ירבו] [one MS^{Ken.} ילבו: cp. 𐤉 *pergunt*. For the meaning *to grow up*, see Ezk. 16⁷: it is common in Aram.; see in 𐤉 Gn. 21⁸ 25²⁷ 38¹¹, Ru. 1¹³ (all = Heb. גדל): Pael, Jb. 38²⁷ (= להצמיח)].

חַיִּית בְּרָא] *open field or country*; an Aramaism: Dn. 2³⁸ חַיִּית בְּרָא (= Heb. חַיִּית הַשָּׂדֶה); and in 𐤉 בבּרא, 2 K. 10²⁴, Is. 42² (= Heb. בחוץ). [One MS בכר, 𐤉 *ad pastum*. AV. “with corn,” after

Seb. Münster (*frumento*) and mediæval Jewish interpreters (see Wright and Hirsch) who gave to בר the sense it has, *e.g.*, in Ps. 65¹⁴ 72¹⁶. בבר or some other word in the line may be corrupt or intrusive; for the rhythm of \mathfrak{B} is 4:3 (17¹⁴ n.). $\mathfrak{C}\mathfrak{S}$ om. ^b; but this scarcely represents the original text.]

וּלְאֵל שִׁבְרוּ לָמוֹ might, of course, mean *to them*; but more probably, perhaps, the ל is the reflexive ל (*Lex.* 516a), as 6¹⁹ 12¹¹, Ps. 80⁷ etc., “*sibi h. e. sui iuris esse volentes*” (Schult. *ap. Del.*); so Hi. *Del.*

5. שְׁלַח חֲפָשִׁי [שְׁלַח], as Ex. 21^{26f.} (לְחַפְּשִׁי), Dt. 15^{12f.} 18, Is. 58⁶, Jer. 34^{9-11. 14. 16} of men.

† עָרַר (פָּרַע) the Aram. syn. of פָּרַע (עָרַר) †, Dn. 5²¹; (עָרַר). The word “may be derived from עָרַע, to *flee in fear, flee away* (Labîd²⁵); though more probably (D. H. Müller) from עָרַע, ‘schreien,’ which is also used of the wild-ass, Amrualqais 4²¹, Zuhair 1²⁵” (Nöld. *Fünf Mo’allaqât*, ii. 75).

7. תִּשְׂאוֹת] *loud shoutings*, as Zec. 4⁷. See on 36²⁹.

8. † יָתוֹר] as pointed, a rare nominal form like יָקוּם (G-K. 85d): but it is far better to point (after Θ κατασκέψεται, \mathfrak{C} יִשְׂפֹּט, \mathfrak{E} circumspicit) יָתוֹר, *spies out, explores* (Nu. 13^{2. 16. 17} etc.), with Ew. Hi. Bu. Du. etc.

9. רָאִים] for רָאִים = רָאִים (Ps. 92¹¹ רָאִים); cf. רָאִים, Ps. 22²² (G-K. 23e, f). Baer and Ginsb. read רָאִים; G-K. 22s, 20f; Dr. *Sam.*² p. xx [Assyr. *rêmu*, Ar. رَمَم; but of these, the latter at all events is applied to an animal not corresponding to the Hebrew descriptions of the רָאִים; see exegetical n.].

10. [הַתְּקֵשֶׁר רֵיִם בְּתֵלָם עִבְתּוֹ] Ha. Stick. “in *or* to the furrow *with* his cord” (the accus. of the instrument), is questionable, in spite of Mic. 7²; Di., better, “in the furrow of his cord,” *i.e.* in the furrow which his cord limits him to: but this is forced; rd. rather, with Sgf., בְּעִבְתּוֹ (Bu. בְּעִבְתּוֹ): this yields, by legitimate Hebrew, with a very slight change, the sense required: for הַתְּקֵשֶׁר רֵיִם read also (Bu. Du. Be.) הַתְּקֵשֶׁרְנִי—the repetition of רֵיִם after ⁹ is inelegant, and \mathfrak{C} has only ἡδυσσεὺς δὲ ἐν]; the \mathfrak{C} also restores the normal 3:3

rhythm]. Du. התקשרנו בַּעֲבוֹת תְּלָמוֹ, "by the cord of his furrow," which also yields a good sense. Be. would read for the v. אַחֲרִיר (or תְּלָמוֹד (תְּלָמוֹד) אֶתְּמִיךָ (עֵנֶק) הַתְּקִישֶׁר בְּעֵנְקוֹ עֲבֹת אֶם יִשְׁדֵּר תְּלָמוֹד (עֵנֶק, cf. Heb. עֵנֶק, assumed to correspond to Aram. עֵנְקָא, *neck* (though not the usual word), Ps. 69⁴ ¶ al. and Talm., Arab. *'unq*); but the change of text is violent, and insufficiently supported by Ⓢ (δῆσεις δὲ ἐν ἰμάσι ζυγὸν αὐτοῦ, ἢ ἐλκύσει σου αὐλάκας [= תְּלָמוֹד in 31³⁸; but the word may here be a paraphrase] ἐν πεδίῳ;) and Ⓢ (לְמַלְאֵי מַלְאָכָיו לְמַלְאֵי מַלְאָכָיו לְמַלְאֵי מַלְאָכָיו), both of which in ^a, not less than in ^b, are strongly suggestive of paraphrase.

12. [כי ישוב] *that* he will, etc., the כי stating the obj. of the trust (Ew. § 336^b; G-K. 117^h). With the athn. at זרעך, the Kt. ישיב must be read; and in ^b גרן will mean the contents of the threshing-floor (cf. Ru. 3² וְהָיָה הַזֶּרֶם אֶת־בְּרֵית הַשְּׂעִירִים): but the v. is very unevenly divided; probably the athn. should be put at ישוב, and ^b should read (or לגרן, or אל גרן, or גִּרְנָה) ישיב; so Me. (אל ג'), Bi.¹, Bu. (גרנה; so Du.), St. (לגרן), Be.^K (either גרן, or גרנה, or לגרן). גִּרְנָה avoids the repetition of the ג-. Be.^T ישיב, *bring back*, the object following in ^b: this may be right; ישיב (*sc.* זרעך) would be more naturally said than ישוב. Ⓢ here expresses ⓈⓈ (with ישיב).

13. [כנה] [if the section was part of the original text, read הֲכִנָּה (הַ followed by אֶם, as in ^{9f.}). In Ⓢ, v.¹³ proves an exception to the otherwise unbroken rule that the sections treating of animals begin with an interrogative particle].

רִנְיָנוּ †] *shrill* or *piercing cries*: if correct, a poet. name for the bird which emits them, the ostrich. Hfm. Bu. Du. Be.^K יְעִינִים (cf. La. 4³ Qrê במדבר יְעִינִים). Ⓢ τερπομένων (רִנְיָנוּ). 'A αἰνούντων, Σ ἀγλαΐσμου, Ⓢ حنسي, Ψ struthionis, ¶ ברא תרנגול (38³⁶). Qi. AV. *peacocks*.

עלם [נעלם] (not עלו, or עלו, as 20¹⁸ (Kal), Pr. 7¹⁸ † (Hithp.).

[אם אברה חסידה ונצה] Is it a kindly pinion and feather? אברה, *pinion*, Dt. 32¹¹, Ps. 68¹⁴ 91⁴ †; אבר, Ps. 55⁷, Is. 40³¹, Ezk. 17³ †; נצה, *plumage*, Lv. 1¹⁶ †; נוצה, Ezk. 17^{3.7} †. In חסידה, [if

rightly read], there is doubtless an allusion to the bird called חסידה [Lv. 11¹⁹ Ps. 104¹⁷, Jer. 8⁷, Zec. 5⁹], *the kindly one*; the stork, so called on account of its affection for its young. Bu.¹ would make it named distinctly: אִם אֲכַרְתָּ חֲסִידָה וְנָצָה, Is it the stork's pinion and feather? (or rather: Is it a kindly bird's—with only an *allusion* to the stork—pinion and feather?). Bu.² thinks that Hfm. has “perhaps” seen rightly in reading (what he rejected in his first ed.) נֶעְצְלָהּ for נֶעְלָסָה in ^a, and in ^b אַבְרָהָה אִם, “Is the wing of the ostrich sluggish? (Nif., as Jg. 18⁹ †; עֶצֶל, often in Prov.), Or is pinion and feather lacking (to it), That she leaveth her eggs to the earth,” etc.? Does its wing move so slowly, or are its feathers so deficient, that it cannot itself defend its eggs, but must leave them on the ground, where (v.¹⁵) they are exposed to many dangers? הָפַר in actual usage means only *in need of*; but הָפַר means to *be lacking* (1 K. 17¹⁴), as well as to *lack* (be in need of), so that the adj. may mean similarly *lacking, deficient*. Ley, Be.^K (“perhaps”) נִקְלָסָה and חֲסִידָה: The wing of the ostrich is mocked (2 K. 2²³ *al.* Hithp.), Is (its) pinion and feather lacking? [Du., retaining חסידה in ^b, proposes נִלְוָה, *perverse*, in ^a: Ehrlich as Du. in ^a, but in ^b אִם אֲכַרְתָּ חֲסִידָה, making חסידה mean *ostrich* (a view long since refuted by Bochart), and omitting וְנָצָה as a gloss on אַבְרָהָה. Wr. retaining ^a, though translating it interrogatively, read in ^b אִם תֵּאָבֵר חֲסִידָה וְנָצָה.]

14. תְּעוּב [תְּעוּב רַנִּים] (if correct) being construed, according to its meaning, as a fem. sg. (cf. תְּהוּ construed as a pl. 1 S. 12²¹; נֶפֶשׁ, *person*, after an opening clause, construed as a masc., Lv. 2¹ 5¹⁻² etc.; Ew. § 318*b*—where, however, some of the examples are textually doubtful; cf. G-K. 124*b*, *n.*).

[תְּחַמֵּם] Be. Bu. תִּנְחַמֵּם. This is an excellent || to תְּעוּב [and expresses the obj. which in תְּעוּב must be understood]: at the same time, תְּחַמֵּם may stand; for the ostrich does sit upon the eggs.

15. [תִּשְׁכַּח] Bu. תִּשְׁכַּח.

[תִּשְׁכַּח] the fem. suffix referring to the collective בְּצִיָּה. There are many cases of this, where the pred. is a *verb* (G-K. 145*k*): the cases are rarer, and not all textually

certain, where the fem. is a suffix (G-K. 135 ρ (where *dele*, p. 441, l. 2, as due to an oversight, "but previously תִּחַיִּים"); Kō. 348g; *h*: thus 2 K. 3³ 13¹¹ 17²² אֱ has תִּפְאֶת, and probably the sg., in spite of אֱ's pl., should be read similarly in 13²⁻⁶; 2 K. 10²⁶ Vrss. מִצְבֹּחַ; Is. 35⁷ rd. רִבְצָם: cf. on c. 6²⁰ 14¹⁹).

16. [הַקְשִׁיחַ] Is. 63¹⁷ †. The masc. is, however, intolerable with what follows: rd. either (2 MSS, Hirz. Di. Be.^K St.) תִּקְשִׁיחַ, or (Ew. Di. alt.) הַקְשִׁיחַ (inf. abs.; G-K. 113 σ). The perf. הִקְשִׁיחָה (Hi. Sgf. Du.) agrees less well with the impf. in ¹⁴.

[לִלְאֵ-לָהּ] לִלְאֵ-לָהּ can only mean "hardeneth (= useth hardly) her young ones (making them) *into* none of hers" (*Lex.* 519 δ), לָהּ expressing the result of the action הִקְשִׁיחָה. This might be the sense intended; but if it is thought that "useth them hardly *as if* they were none of hers," is more probable, then לָהּ בְּלֵא must be read (so Oo. Be.^K); לִ' חִשַׁב (13²⁴ 19¹⁵ etc.), lit. *think into* (= *esteem to be*), is not a || for so rendering לִ' הִקְשִׁיחָה. לָהּ לֵא is poet. for לֵאשֶׁר לָהּ (G-K. 155 n , *d*); cf. Hab. 2⁶ מְבַלְּלוּ-לֵא, who increaseth (what is) *not his*, and c. 18¹⁵ לֵא לֵא (Gn. 15¹³, Jer. 5¹⁹, Hab. 1⁶, where לֵא לֵא, לֵא לֵא are preceded by a *subst.*, are different).

לֵא בְּלֵא פַחַד is properly a *substantive*, like אֵין; hence, followed by a gen., *naught of* . . .; and so here *naught of fear!* (There is) *no fear!* It is not, as in previous cases, joined closely to a *subst.* (38²), or *adj.* (33⁹), or *verb* (8¹¹), and so cannot, as there, be rendered *without*.

17. [בְּבִינָה] the ב partitive; cf. 7¹³ 21²⁵.

18. [בְּעֵת בְּמָרוֹם תִּמְרִיא] בְּעֵת (abs.) occurs here, Nu. 23²³, Jg. 13²³ 21²² (where, however, rd. כִּי עָתָה). It has been rendered (1) *Now* (cf. בְּיֹום); so Nu. 23²³ (Di. Gray), Jg. 13²³ (Moore); (2) *At the (right) time, zur Zeit* (אֱ *κατὰ καιρὸν*, \mathfrak{U} cum tempus fuerit; so Hi. Del. Di. here; Knob. Keil, Kuen. in Nu. 23²³); and (3), as = כְּעֵת אִשֶׁר, *At the time when* . . . (Hirz. al.; Ew. § 337 c (*a*), and Comin. ("Wann sie einmal . . ."): so EVV. *What time* . . .); though it is better in this case to point בְּעֵת (Me. Du.): בְּעֵת is followed by an inf. (1 S. 4²⁰); and there is no reason why it should not, in poetry, like בְּעֵת (Jb. 6¹⁷ בְּעֵת יִרְבוּ), be followed by an impf. This yields a satisfactory sense: there is no

point in *Now*, and *At the (right) time* is a doubtful rendering of כַּעַת.

בַּמְרוֹם] Hi. Du. בְּמִירוֹן, *in (her) running* (Qoh. 9¹¹ †); and for כַּעַת בְּמָרוֹם, Wr. Bu. Be.^K Honth. בְּעֵת בֵּא מְרִים, “At the time when archers (2 S. 11²⁴) approach.” But בְּמָרוֹם is far more picturesque; and it is gratuitous to change it: the “height” denoted by the word may vary with the context: though often used of the height of heaven, it cannot denote a very great height in Jg. 5¹⁸, Pr. 8² 9³; in Ps. 73⁸ it is said of proud men that they מָרוֹם יִרְבוּ: a little hyperbole may also be reasonably granted to the poet: and surely the line, as it stands, gives a fine and true description of the great bird, taller than a man, bounding along at full speed, with its wings flapping vigorously, and taking gigantic strides,—it may be (*NHB* 237) of 22–28 ft.—and moving so rapidly that (Wood, *Natural History*, vol. on Birds, p. 647) its feet seem hardly to touch the ground.

† תַּמְרִיא מֵרִי is *ad vehementiorem cursum scutica aliave re egit equum* (Freyt., Hi. cites also Grangeret, *Anthol.* p. 42); here it may be rendered *spurs (fig.) herself*,—the wings flapping vehemently against the ostrich’s body in her flight being, as it were, the goad urging her on (Ges. *Thes.* “*Hiph.* de struthione, qui e nido exurgens alarum plausu tamquam flagello, ad cursum se impellit”). [Be.^K weakly תַּמְרִיא.]

19. רַעַם [† רַעַמָּה] is *thunder*; but that (in spite of AV.) is impossible here. Ges. *Thes.* conjectured for the √ the meaning *commotus est, tremuit*, which he adopted for Ezk. 27¹⁵ (רַעַמֵּי פְּנִים); || (שִׁעֲרוּ שִׁעַר ||), and also for Ps. 96¹¹ (= 1 Ch. 16³²), 98⁷ (*commotum est mare*); so Del. Di. (“Gezitter”) and RV. “the quivering mane” (with marg. “Heb. shaking”). The rendering of RV. is fine, and suggests a picturesque image; but unfortunately the sense is doubtful: it has no philological support; and noise, not movement, seems to be the idea expressed by רַעַם, רַעַם (Ezk. 27³⁵ rd. probably רַעַמֵּי for רַעַמוּ). The VV. obviously guess: ⚡ φόβον (so Saad. *ra’ab*, fear), Σ κλαγγήν, Θ χρεμετισμόν, S וַלֵּן, Jer. ʕ *hinnitum*: ⚡ would suit, were the sense established; S is arbitrary; the other renderings do not suit חֲלָבִישׁ. Honth. Be.^K עֲצָמָה, *strength*, forms a good || to נְבוֹרָה; ⚡

תוקפא expresses the same sense, though it would be precarious to argue that the translator *read* anything different from *ff*.

20. [התרעישנו כארבה] הרעיש cannot mean "make to leap"; רעש is to *shake* (intrans.), e.g. of heaven, earth, nations, etc., shaking — through an earthquake (רעש), terror, or Yahweh's appearance, etc.; cp. רעש, of the *quivering* of a dart, Jb. 41²¹; of a horse eager to start, 39²⁴; here, therefore, seemingly of the *quivering* of eagerness and excitement as the animal leaps along. [Ehrlich: התעשיננו כְּאַרְבֵּה, dost thou make him to smoke (cp. 41¹²) like a chimney?]

[הוד נחרו אימה] the subst. אִימָה by Dr. § 189. [Ehrlich, הֵד (Ezk. 7⁷) for הוד]; Bi. Du. needlessly, הֵד נִחְרָה אִימָה (cf. Jer. 8¹⁶ מִהֵן נִשְׁמַע נִחְרָה כּוֹסֵיו), "(in) the majesty of (his) terrible snorting," [or the majesty, etc., if with Du., ^{20b} is placed after ^{10a} as a second obj. to התחן. The transition from the interrogation in ^{20a} to description in ^{20b} in הֵד as commonly understood (e.g. RV. "the glory of his snorting is terrible") is in any case improbable. Bu. makes the whole v. interrogative by treating ^b as a circumstantial clause, and taking הוד as well as אימה as pred.—His snorting being majestic, terrible, i.e. with majestic, terrible snorting].

21. [יחפרו] Rd. with 𐤏𐤍𐤏, Di. Bu. etc. יַחְפֵּר. Wr. Bi. Bu. Du. Be. Ehrl. place the 𐤏 at וישיש (so 𐤏). [With the meaning *to paw*, here only in the OT., cp. حافر, *hoof*.]

22. [לפחד] 𐤋𐤍𐤏𐤍; so 3 MSS לִפְתַח, "at the pit," adopted strangely by Be.^K.

23. [תִּרְנֶה] if correct, תִּרְנֶה † will be a by-form of רִנָּה, of which there are traces in Arab. (Ges. *Thes.* s.v.); but possibly תִּרְוֶן should be read. [Scarcely תִּרְנֶה (fem. pl.: Ehrlich), for analogy before such a compound subj. requires the sing. (G-K. 146); Bu. Be.^K (?) חון הוא: but the art. is improbable.] The Arab. *ranna* (= رنن), to *utter a cry*, esp. a *plaintive* or *mournful cry*, is in ii. and iv. used of the *twanging* of a bow (Lane, 1164b).

[לִהב] [*Flashing* (point): cp. Nah. 3³, Jg. 3²²: להבה, 1 S. 17⁷. Bu. להב or לִהב, spear and javelin *flash*: but we should expect the impf.; Umbr. Ha. (cited by Di.) obtained the same

(יאמין) to read בְּקוֹל (Bi. Bu.); but בְּ in a temporal sense (= *at*) is very rare except with an inf. (Is. 18⁵), or verbal noun (*Lex.* 454^b, 3b), Is. 23⁵ being probably the only example. בְּקוֹל שׁ (Be.^K Bu. alt.) never occurs in the sense of “*at the sound . . .*”: but . . . לְקוֹל would be in accordance with usage (Nu. 16³⁴, Is. 30¹⁹, Ezk. 27²⁸).

25. [בְּרִי] elsewhere (in the sense here required) always מְרִי, *out of the sufficiency of = as often as*, sq. an inf. or subst. (Is. 66²³, Jer. 48²⁷; *Lex.* 191^b); and this, no doubt, should be read. On the very frequent confusion between ב and מ in בְּ and מְ and other versions, see Dr. *Sam.*² lxvii.

[יריח] Wr. Bi. Du. think the fig. unsuitable; and so Wr., with 1 MS, יריע [rather יַרְיַע], “And the battle sounds afar”; Du. (who objects in particular to the cries of the captains being “scented”) בְּרִיעַ (36³³, Mic. 4⁹) for רעם: He scenteth the battle from afar, *at the shout*, etc. But the passage is not prose, but poetry; הריח is widely used in Heb. (*v.* on 14⁹); and רעם וג’ is merely the further development of the idea of מלחמה. Cf. Pliny, *HN* 8. 42 (Bochart) “*Iidem præsagiunt pugnam.*”

26. [מבינתך] *from, out of, through thy understanding: Lex.* 580a, eb.

[יִאֲבָרֶר] *useth (or moveth) its pinions in flight: denom. from אֲבָר, pinion, v.*¹³ n.; [not *plumescit*, Y].

27. [יגבירה] = יגביה עוף, 5⁷ (Di.); Jer. 49¹⁶ would suggest taking קנו in ^b as obj., but this would be rather flat. Possibly the text is corrupt: see next n.]

[וכי] either (cf. ^a) = וּאִם עַל פִּיךָ כִּי; or independently, *Or* (is it) *that . . .*: (cf. Is. 36¹⁹; הֲכִי, c. 6²², 2 S. 9¹, Gn. 27³⁶; *Lex.* 472a). But the line is a little short: so St. Bu., plausibly, וְכִי יִכֶּן בְּהַרְיִים קָנוּ. Du. (who has to reduce the 10 lines 20-30 to two strophes of 4 each) omits יגביה נשר, and in ²⁸ (with Bi.) סלע ישבן, as glosses suggested by Jer. 49¹⁶, treats וְכִי as ditto-graphed from פִּיךָ, and carries on מצודה (in the sense of prey) (Ezk. 13²¹) to ²⁹: he thus gets for ²⁷. קָנוּ וַיְהִלְקוּ. אִם עַל-פִּיךָ יָרִים קָנוּ וַיְהִלְקוּ (so Be.^K, except that he retains מצודה where it is). [The excellent parallelism of Du.’s emendation contrasts with what appears to be faulty in בְּ: note the two parallel terms ישבן

and יתלונן in a single line : and again שן־סלע and מצודה in another, not to speak of the repetition of סלע and the awkwardness of 27^b. This at least is a better way of obtaining two quatrains than the omission of v.³⁰ (Bi. and ? Di.)]

29. [מישם חפר אכל] Du. מצודה מישם חפר (בל added after מצודה, misunderstood to mean fastness, had been taken back to 28).

[למרחוק] 36³.

[חפר] as 11¹⁸.

[יביטו] the *masc.*, by G-K. 145^u.

30. [יַעֲלֶעֱ] no √ עלע is known ; but Syr. ܘܠܘ, ܘܠܘ, is to *lick* or *lap up*, § Jg. 7^{5. 6. 7}, 1 K. 21¹⁹ (= Heb. יִלְקֶי), 4 Mac. 10¹⁷ יִסֹּן ܘܠܘ = αἰμοβόρος ; and Ob. 16 לָעִי is to *gulp up* (or *swallow down*): rd., therefore, either יַעֲלֶעֱ (Ges. Ol. Del. Di. etc.) or (Bu. alt.) יַלְעִי.

CHAPTER XL.

2. [הרב עכ־שדי יסור] according to ff , רב is inf. abs. taking the place of a finite vb. in an indignant question (cp. Jer. 3¹, G-K. 113cc), with its subject יסור † (a nominal form like גבור, נבור) following (G-K. 113gg), and separated from it by intervening words. For the last point, cp. Lv. 6⁷ הִקְרַב אֶתְּךָ רְגוּם אֹתוֹ בְּאַבְנִים (but S הקריבו, E = יקריבו): Nu. 15³⁵ כָּל הָעֵדָה (S רגמו). The VV. do not recognize this punctuation, but find in רב a noun (רב, κρίσις, Θ), a part. (רב, ὁ δικάζόμενος, Σ , דנצי, E), or an adj. (רב, S); and in יסור a verbal form (יסור, ἐκκλινεῖ, Θ , Y conquiescit: Σ περιγενήσεται; E יוסר = יוסר? סוד: S). Ehrlich רב with יסור, *Is the contention . . . at an end* (סור, as Is. 11¹³).]

[יעננה] G-K. 135p.]

5. [אחת . . . שתיים] G-K. 134r, s: cp. Ps. 62¹², and see on 33¹⁴.]

[ולא אענה] E om. For אענה read אֲשַׁנֶּה (cp. 29²²): so Hitz. Di. Dr. Du. Bu. al.]

7. See on 38³.

8. [ההאף] cf. 34¹⁷.

9. [כאל] for what should logically be אל, acc. to a well-known Heb. idiom (*Lex.* 455a). So קולו for קְוֹלוֹ.

10. [גאון וגבה] [Alliteration, as in ^b הוד והדר].

11. [גִּאָה] for the form, see G-K. 84^b c.

11b-12a. E $\text{p}\hat{\alpha}\nu$ δὲ ὑβριστῆν ταπεινώσον, ὑπερήφανον δὲ σβέσον. Du. remarks that 11^b and 12^a have in ff , evidently through a mistake, the same beginning, while E has a change: he would read, therefore, “naturally only at random (aufs Geratewohl),” וכל נאה השפילו: רֵאָה נְבִיָּה הַכְּנִיעֵהוּ.

12a. [הכניעוהו] 15 MSS. 'וה (the renderings of טו do not show that they *read* the ו), which would be better.

12b. [הרך †] Ar. *hadaka* is to *fall down* (of a building); cf. הרס, fig. Is. 22¹⁹, Ps. 28⁵. Still, the word is an uncertain one in Heb.: and Hfm. Bu. would read הרהר, *crush*, from רכה, which is presupposed by רה, but does not occur elsewhere in Heb., and occurs only rarely (Levy) in ט (e.g. Jb. 4¹⁹ Pa., 34²⁵ Ithpa., Ps. 143³ Palpel), and there not in Afel. Gr. Du. suggest הרף—but only for those who are doubtful about the ἀπ. λεγ. הרך. הרף, however, is to *push aside* or *away*, and would agree poorly with תחתם.

[תחתם] & παραχρημα, —no doubt a paraphrase. Bu. תחתך, “and crush the wicked *under thee*”: suitable in itself, but unnecessary: תחתם in its idiomatic sense of *where they stand* (Ex. 16²⁹, Jos. 6⁵, 2 S. 2²³ וימח תחתיו, Jer. 38⁹ וינדרש מואב תחתיו) is very forcible.

13. [פניהם] [&S] supply the conjunction—[ופניהם].

[חבוש] חבש is used specifically of binding something round the *head* (e.g. Ex. 29⁹).

[טמון] Ehrlich בְּיָמֵינוּ: in ט the last echoes the first word of the v.]

14. [גם] the גם *correlativum*: see *Lex. s.v.* גם, 4.

15. [הנה נא] 33² n.

[בהמות] & θηρία, ט בעיירא; Y *behemoth* (and so S): if pl. of בהמה, an intensive pl. (G–K. 124e), meaning here (differently from Ps. 73²²) “a colossal beast” (Che. *EBi.* 519; Kön. *Wörterbuch*). No more satisfactory etymology has been suggested; it would not have been surprising to find here an Egyptian term; but the known Egyptian term for the hippopotamus (*reft*) has no resemblance to בהמה: and there is no evidence that the often cited *p-ehe-mou* ever existed. It is barely possible that the Hebrew term for hippopotamus was “Swine from, or of, the water”: *EBi.* 2073.]

[אשר עשיתי] & omits; so Me. Bi. Sgf. Du. Be., partly on the ground that 15a is too long, partly (Du.) on the hypercritical ground that “made like thee” is absurd: “like thee,”

however, does not here mean *resembling thee*, but *equally with thee*. On the other hand, "is beside thee" is not unsuitable; for the meaning then would be (Du.) that the animal was *beside* Job, so that he could readily learn from it the lesson intended. The words must stand or fall according to the less or greater rigidity of the poet's metre. Me. Sgf. omit עמך as well; but then (Bu.) they lose the support of ע, and the line becomes too short.

16. [שְׂרִירֵי] only here: cf. שֶׁר, *navel-string*, שרשרה, *chain*: from שר common in Aram. in the sense of *be firm, strong* (cf. Heb. שְׂרִירוּת, *firmness* in a bad sense, *stubbornness*). Wetzstein (*ap. Del.*), however, would render *supports* of his belly (*i.e.* the bones of the loins and shoulders), connecting שְׂרִיר with Arab. *sarîr*, a *support* on which a thing rests; but the Arab. usage, as given in Lane (1338b), a *thing upon which one lies or sits*, a *couch-frame, bedstead, throne*, etc., does not suggest anything resembling the *supporting bones* of an animal's body.

17. [יִרְחֹפֵץ] from יִרְחֹפֵץ † = خَفَضَ, to *lower, depress* (*e.g.* wings, Qor. 15⁸⁸ 17²⁵), *bring down, abase* (Qor. 26³, the day of judgment will *abase* the proud); here, it seems, somewhat more generally, to *bend* (יִרְחֹפֵץ, to *desire* = خَفِظَ, to *be attentive to*, is a different root altogether: Dr.³ § 178, pp. 226, 231).

[פְּחָדָיו (dual)] = اَفْخَانٌ, *thighs* (Aram. פְּחָדָיו, *testiculi* = אֶפְסָר, Lv. 21²⁰ Ⓢ; and so ♀ here *nervi testicularum eius perplexi sunt*).

18. גַּרְמָיו is the common Aram. word for *bone* (*e.g.* Dn. 6²⁵, Gn. 2²³ Ⓢ), but rare and poet. in Heb. (Gn. 49¹⁴, Pr. 17²² תִּיבְשֵׁ-גַרְמִים, וְרִיחַ נִבְחָה תִּיבְשֵׁ-גַרְמִים, 25¹⁵, 2 K. 9¹³ [?] †). How it differs in meaning from עֵצִים is uncertain: RV. *limbs*, RVm. *ribs*; Hi. Bu. Che., after ע (ῥάχϋς), render *his spine*, observing (Hi.) that this is favoured by the sing. מַטִּיל, and regarding the pl. גַּרְמָיו as referring to the separate vertebræ: but there is no support for this rendering: the poet is hardly likely to have thought of the separate vertebræ; in a comparison there is no difficulty in the sing. מַטִּיל; and the Syriac Hex. expresses ῥάχϋς by the specific ܩܘܨܬܐܢܐ, the *backbone*.

למטיל †] the \sqrt in Ar. is to *hammer out* (? a secondary root from \sqrt לט, to be long, Del.); and Ar. *mamtûl* is iron, or a sword, *beaten out into a long shape* (Lane, 3021; cf. also the *Lex.* of Neswân, as cited by Del.); hence מטיל, a *bar* of metal. Cf. מטל, 1 S. 17⁶ (מטל הנחשת = כידון נחשת), and here (מטל הנחשת, variants מטלנא, כמטליתה, a *weight*): Levy, *ChWB.* ii. 28a, b). Ἐ σίδηρος χυτός: Σ ὡς συμβλήματα σιδηρά.

19b. (1) פ , in view of the *jussive*, פִּי , can only be correctly rendered, "Let him that made him bring near his sword (to attack him)!" הַעֲשֵׂהוּ (if the *active* ptc. is right; but *v.i.* (3) and (4)) will be an anomalous form for הַעֲשֵׂהוּ (cf. the rare רָעוּ by the side of הָעֵרוּ: Kō. 303i); and as the art. with a ptc. naturally excludes a *nominal* sf. in the *genitive* (G-K. 116g n.), the י — will be the *verbal* sf. in the *accusative* (as in הַמְאֲרִינִי חֵיל, Ps. 18³³. הַפְּעֵלְךָ, etc.: G-K. 127i; Kō. *l.c.*). Cf. הַיִּלְדָּה, Dn. 11⁶. (2) The common rendering (which properly requires יִשֵּׂה for יִשֵּׂה) is (cf. Ἦ qui fecit eum applicabit gladium eius), "He that made him *bringeth near* his sword, *i.e.* furnishes him with it (so RVm.), the 'sword' being taken as a poetical term for the powerful weapon which the hippopotamus possesses in the formidable array of long spear-like incisors and curved chisel-edged canines or tusks" (cf. Hdt. ii. 71, *χαυλιόδοντας φαίνον*), which "root up rank grass like an agricultural implement" (*Encycl. Brit.*¹⁰, *s.v.*, p. 722b), and "sever, as if with shears, a tolerably stout stem" (Woods, *l.c.* p. 761 f.). And Nicander (*Theriaca*, 566 f., *ap.* Bochart, ii. 761) describes these teeth as a *ἄρπη* (*sickle*): "Ἡ ἵππου τὸν Νεῖλος ὑπὲρ Σάϊν αἰθαλόεσσαν Βόσκει, ἀρούρησιν δὲ κακὴν ἐπιβάλλεται ἄρπην; cf. Nonnus, *Dionys.* xxvi., *Αἰχμῆ καρχαρόδοντι διασχίζων ῥάχιν ὕλης*. But to *bring near*, like an offering, or an article for food or use (1 S. 13⁹ 23⁹, 2 K. 4⁵, Gn. 27²⁵), is not a natural expression to use of what is an integral part of the animal's frame. (3) Ἐ has *πεποιημένον ἐνκαταπαίξεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ* (cf. the addition in 41²⁵ Ἐ) = $\text{בֹּיִשְׁתֵּי־לְיָשְׁעָהּ}$, *that is made for him to play with*, *i.e.* to be Yahweh's plaything (*ὑπὸ τῶν ἀγγ. αὐτοῦ* being a readily intelligible paraphrase for *ὑπ' αὐτοῦ*): cf. (upon

one view of its meaning) Ps. 104²⁶ לִי־יִצְרֶתָ לְשִׁחְקֵי־בּוֹ (εὐ εὐ ἔπλασας ἐμπαλίζειν αὐτῷ). So Me. Bi.¹. [In favour at least of the pass. part., note הָעֵשׂוּ in the similar v. 41²⁵.] (4) Hfm. (1890) emended הָעֵשׂוּ יִשֵּׁת הָרְבוֹ, which is made that he should draw near to (?) His dry land (?), improved somewhat by Gunkel, *Schöpf. u. Chaos* (1895), p. 62, to (sic) הָעֵשׂוּ יִשֵּׁת הָרְבוֹ, which is made that he should govern the (sic) dry land, and by Giesebrecht (in a review of Gunkel's book, *GGA.*, 1895, p. 595) to הָעֵשׂוּ יִשֵּׁת חֲבֵרָיו, "that he should govern his fellows," i.e. the other animals. נָגַשׁ, however, in the few cases in which it occurs as a verb in Qal, is a strong word, meaning not to govern, but to press hard, as a debtor, Dt. 15²⁻¹³, or workman, Is. 58³; hence Du.'s הָעֵשׂוּ יִשֵּׁת חֲבֵרָיו (Che. *EB.* 521, better, לְנִגְשׁ), to be governor of, etc., is preferable, syntactically as well as in meaning; for נָגַשׁ, though it is the word used of a taskmaster (Ex. 3⁷ al.), and signifies properly a hard, exacting ruler (Is. 3¹² 9³ 14²⁻⁴, Zec. 9⁸), expresses the idea of governor, at least in late Heb. (Zec. 10⁴—perhaps also Is. 60¹⁷), without apparently this bad connotation. Bu., though he leaves the line untranslated, seems (p. 245) to think this emendation probable. The thought certainly (Du.) forms a good parallel to ^a.

20. יִבְגִּיל for כִּי בּוֹל הַרִים יִשְׂאוּ לוֹ. נִשְׂא, bring = bear; cf. of a tree, Hag. 2¹⁹ al. (*Lex.* 671a, 2g), of the mountains, as here, Ps. 72³ יִשְׂאוּ הַרִים שְׁלוֹם לְעַם. בִּי, for, however, agrees only with (2) in v.¹⁹ (*v. supr.*), which, however, we have seen to be improbable. Perhaps יִשְׂאוּ לוֹ, For the produce of the mountains he taketh to himself (Du.), is right; Be.'s objection that יִקַּח לוֹ would be expected in this sense is hardly cogent. Wr. for הַרִים would read יֵאָרִים, and Sgf. נַהֲרִים, and Giesebr. for ^a כִּי בֵּין נְהַרִים יִשְׂבְּלוּ: but none of these suggestions agrees with ^b; the beasts of the field do not "play" in the rivers. In ^b Du. continues וְכָל הַיְּצִוִּיִּם יִשְׂחָקוּ; ²¹ וְשָׂם, "And all the beasts of the field he crusheth, ²¹ And there," etc. (שָׂחַק, as Ex. 30²⁶ †; common in Syriac, and often for *συντριβειν*): this would be a proof of his dominion over other animals (v.^{19b}), and agree with נָגַשׁ. Still, in this line there seems to be no sufficient reason for deserting ff : such a strong term is hardly

here expected; and רָבָא is the usual Heb. word for expressing the idea. [If v.²⁰ gave proof of behemoth's dominion, ^a as well as ^b probably expressed this: so Gu. (*Schöpf. u. Chaos*, 64), who regards כל חית השדה as subj. of יִשְׂאוּ: note also ישעו for יִשְׂאוּ, proposed with a ? in Be.^K.]

21. צִאלִים v.²² †; = Ar. ضَالٌ = Syr. حَالٌ, like אֲרִיז = אֲרִיזָה; see Dr., *Tenses*, p. 223.

בְּצֵה] swamp or swampy ground: 8¹¹, Ezk. 47¹¹ † (cf. בִּין, a swampy bottom, mire, Jer. 38²² †): בְּצֵה, 8¹¹; Is. 14²³ (בִּיצִין = דְּמִיִּין מִים = דְּמִיִּין), al.

22. צִלְלוֹ] for the normal צִלוֹ, with resolution of the duplication, as צִלְלוֹ, 20⁷ (n.); צִלְלִי, Jer. 6⁴: cf. הַרְרִי, עֲמַמִּי, etc. Note assonance with צִאלִים, as [if correctly read] of יִסְכְּהוּ with יִסְכְּהוּ. Syntactically, צִלְלוֹ is an accus., defining in what capacity the lotus-trees cover him, "as his shade." [But this is rather pointless, the repetition (after ²¹) of צִאלוֹם and the similarity of יִסְכְּהוּ in ^a to יִסְכְּהוּ (cp. 8³ n.) in ^b suspicious. For יִסְכְּהוּ צִאלִים Du. proposes נַעֲצוּצִים.]

23. עֵשֶׂק is everywhere else a trans. verb, meaning to oppress, wrong (e.g. Am. 4¹),—a very doubtful figure to use of a river. The sense *exorbitare* (sc. extra viam) is imaginary: this is cited by Hi. (from Willmet) for عَسَفٌ, which does mean to turn aside from the way, and also to act unjustly (Lane, 2044): but it is cited by Del. (seemingly by an oversight) as the root-meaning of عَسَقٌ, עֵשֶׂק, which really signifies *adhaesit, assiduus, deditus fuit rei*: to exceed bounds, behave immoderately and violently, first in a physical and then in a moral sense, is consequently a purely imagined meaning for עֵשֶׂק. The text is thus very doubtful. Du. יִשֹּׁק, dashes (*heranstürzt*), the idea being not that of the rising Nile, but that of a mountain (Palestinian) stream, swollen by a sudden storm, dashing, like a wild animal (Pr. 28¹⁵), against the sleeping monster. יִשֹּׁק will, however, come not (as apparently Du.) from שֹׁק, to overflow (Jl. 2²⁴ וְהִשְׁקוּ הַיְקָבִים תִּירוֹשׁ, 4¹³, Ps. 65¹⁰ וְתִשְׁקֶהּ, and maketh it to overflow †), but from שָׁקַק, Ges. *discursit, dis-*

cursitavit, of locusts, Jl. 2⁹ יִטְקוּ בוֹ, Is. 33⁴ בְּמִשְׁקֵי גַבִּים טִקַּק בּוֹ “ad instar *incurSIONIS* locustarum *incurrit* in eam” (prædam), Nah. 2⁶ of chariots, *rushing* or *dashing to and fro*, בְּהוֹצוֹת יַהֲלֵלוּ, הָרֶכֶב יִשְׁתַּקֵּיטְקוּן בְּרַחֲבוֹת אֲרֵי נִהֵם וְרֵב טִקַּק מוֹטֵל רֶשַׁע: in Pr. 28¹⁵ עַל עַם דָּל, the sense *ranging* (EVV.—suggesting a more staid movement than is denoted by טִקַּק), or *stürzt sich* (Du.), for טִקַּק seems less probable than that which—however obtained—טִקַּק has in Is. 29⁸, Ps. 107⁹, viz. *eager for food* (so Ges. Del. Frankenberg). These are all the occurrences of טִקַּק: the cognate languages fail us: and the *exact* shade of meaning expressed by it, or whether it would have been used of water *dashing* against anything, we do not know. Ḳ has ἐὰν γένηται πλημμυρα, whence Be. יִשְׁפַּע *overflows*. יִשְׁפַּע itself does not occur in the OT., though the derivatives יִשְׁפַּע (Dt. 33¹⁹ †) שִׁפְעָה (22¹¹ 38³⁴, 2 K. 9¹⁷, Is. 60⁶, Ezk. 26¹⁰ †) do, but mostly in the fig., not the lit. (so only Jb. 22¹¹ 38³⁴ מִים (שִׁפְעַת מִים), sense of *ab-undantia*, “abundance,” a company of men or animals: it occurs, however, in Ṭ (Pr. 3¹⁰ for וּתְרוֹשׁ יִקְבִּיךְ יִפְרֹצוּ, 5¹⁶ מְעִינְתִּיךְ חוֹצָה (יִפְרֹצוּ), and is common in Syriac, e.g. for הִלְפָּה, 16²⁰, and הִשִּׁיקוּ, Jl. 2²⁴ 3¹³, and of a river overflowing, Land. *Anecd. Syr.* iii. 244. 2, Wisd. 11⁶ יִפְרֹצוּ וְיִשְׁפַּעוּ; see, further, PS. 4269 ff. Though the possibility of Ḳ paraphrasing must be reckoned with, still in view of the uncertainty attaching to the use of עִשַׂק (*v. supr.*), יִשְׁפַּע is a very plausible emendation. [Gu. יִשְׁפַּע—שׁ, technical term for the falling of the Nile, Am. 9⁵.]

[יגיה] see on 38⁸. Gr. הִנִּיעַ, *approaches to*.

[ירדן] the emendation יֵאֵר (Winckler, Be.) is unnecessary. [Che. in *EBi.* 2576 for יגיה ירדן reads יעבר ניהן. On rhythmical grounds we might rather omit ירדן, reducing the rhythm from 3 : 4 (21¹⁶ n.) to 3 : 3, a reduction also, but otherwise, obtained by Gu. (see on 24).]

24. [בעיניו] בעיני פ' is the Heb. idiom for *in the estimation, judgment, opinion of* (so even in Pr. 1¹⁷): לעיני פ' (Dt. 4⁶ and often) is idiom. for *in the sight or full view of*; and לעיני must be restored in 1 S. 21¹⁴, Ezr. 3¹², and (if עיניו is correct) here, “Can one take him *before his eyes*” (= “when he is on the watch,” RV.)? There is no *need* to change עיניו (which is

already expressed by Θ): still בְּצִנִּים, *with barbs* (cf. on 5⁵) might be read—at least if the masc., and not the fem. (Am. 4² צִנּוֹת), was in use for an artificial “thorn,” or hook (spike, barb): Pr. 22⁵ בְּדֶרֶךְ עֵקֶשׁ is hardly decisive on the point.

‘בעיניו יקחנו וגו’ ⚡ (or rather Θ) ἐν τῷ ὀφθαλμῷ αὐτοῦ δέξεται αὐτόν; ἐνσκολιευόμενος τρήσει ῥίνα; The question [if such was intended] must be indicated in ⚡ by the tone of the voice: cf. Is. 28^{28a} (Del.), and G-K. 150a: the insertion (Bu.) of מי הוא (which might have fallen out after פִּיהוּ), *Who is he that* (13¹⁹ al.) *will . . . ?* would make the question more pointed and forcible [and remove the abnormal rhythm (2:3: see *Forms*, 176 ff.) of ⚡]. [But it is, of course, quite uncertain whether a question was intended; and, since the whole of the rest of the section (15-23) is descriptive and not interrogative, it is not, perhaps, very probable that it was, unless, as some have supposed, it is a misplaced distich of the following interrogative section on leviathan. It is likely enough that 24^a is defective; but if so what is missing may quite as well have given to the distich a negative, or a suitable positive, as an interrogative character. The present undue brevity of 24^a may be connected with the undue length of 23^b: so Gu. who ends 23 at the יר (taken as = כִּי־אֵר) of ירדן, and sees in דן-אל פִּיהוּ the corrupt beginning of 24 which, he suggests, described the capture of behemoth by *God* (אל). A not impossible alternative is that 24 consists of corrupt variants of or glosses on 25^f: note אָפוּ 24^b, אָפוּ 26: תַּמְשֵׁךְ בַּחֲבֵה 24, בַּחֲבֵה 26; בְּמוֹקְשִׁים 24, בְּמוֹקְשִׁים 26; יִנְקֵב 24, יִנְקֵב 26. From ⚡ the v. was absent.]

יִנְקֵב contrast יִנְקֵב 26. The נ in such cases is usually retained in pause (G-K. 66f), but see also Jer. 3⁵ יִנְטֹר.

אָפוּ rd. אָפוּ. For 24^b Klo., ingeniously redividing the words, כָּמוֹ קֵשׁ יָם יִנְקֵב בְּאָפוּ; but not only is “suck” incongruous with both קֵשׁ and בְּאָפוּ, but the thought does not harmonize with 24^a.

25. (EVV. 41¹) תַּמְשֵׁךְ the question will be indicated by the tone (see v. 24 n.): Hi. Hfm. Bu. Gu. suppose אָפוּ, a particle suggesting a question, to have dropped out after אָפוּ. More probably הִי itself has accidentally fallen out. [MS^{Ken. 157}

[התמישך.] In תמישך there is perhaps (Ew. Del. Bu. [but see Che. *Exp.*, July 1897; *Ebi.* 520, n. 3]) an allusion to the Eg. word for the crocodile, *msuh* (emsuh), with the art. *p. emsah*; *χάμψαι* (Hdt. ii. 69) and Arab. *timsāh* seem to be inexact reproductions of the same word. As Bu. remarks, העלה is elsewhere the word used for drawing a fish out of the water (Hab. 1¹⁵, Ezk. 29⁴). [But the use of מישך with העלה in Gn. 37²⁸ (וימשכו ויעלו את-יוסף) and Jer. 38¹³ (ימשכו את ירמיהו בחבלים ויעלו אתו מן הבור) suggests that מישך may very well have been used naturally (without any play on *msuh*) of large animals, though we do not happen to have an instance of the usage in OT.]

חפה] as Is. 19⁸, Hab. 1¹⁵ †.

תשקיע] Hrz. Del. press down its tongue *into* the line, so that it bites it, and thou art able to draw it up: but this is not probable. שקע, however, elsewhere of water *sinking* or subsiding, or of a stone *sinking* in it (Am. 9⁵, Jer. 51⁶⁴), is a somewhat strange word to use of *pressing down* the tongue: hence Be. תקשר, “canst thou *bind*?” but this also does not agree well with the angler's line. תקרה, *pierce*; *A στυδῆσεις*; *Ū ligabis*: [and so Mich. (see Ges. *Thes.* 1477) appealing to the Sam. שקע = חבש in Lv. 8¹³].

[לשנו] Hoffm. לִשְׁנָי, thus substituting teeth for (if the crocodile is referred to) the questionable tongue: but the cstr. so produced is awkward (see Bu.).]

26 (2). [ובחוח] cp. בחוחים, 2 Ch. 33¹¹; of a hook for holding captives חח is more commonly used; see Is. 37²⁹, Ezk. 19⁴ 29⁴.]

27 (3). [ידבר אליך רכות] Cf. the opposite in Gn. 42⁷ וידבר אתם קשות.

29 (5). [ותקשרנו] [*ἄ + ὄσπερ στρουθίων*, whence Gu. בחור, Be. (better) כיונה: such an insertion would complete the rhythm to 3:3 if התשחק בו in ^a may be read with two stresses, otherwise ^b is 2:2 and admits of no addition in ^b].

30 (6). [יכרו עליו] see on 6²⁷.

חברים] the form (cf. טבח, etc.) suggests a more permanent association than חקר, חברים. [The interrogation is carried on from ²⁹ (cp. 39² (Di.): yet the omission of the ה between ²⁶⁻²⁹ and ³¹ is strange.]

31 (7). שְׁבוֹת †] cf. שְׁבִים, *thorns*, Nu. 33⁵⁶ †.

צִלְצַל] see *Lex.* 852*b*.

32 (8). אֵל-תֹּסֵף] we should expect וְאֵל: "Think of the battle, and do it not again," by Heb. idiom = "If thou think . . . thou wilt not do it again"; like וְזֹאת עָשׂוֹ וְחַיִּי = "if you do this you will live": but וְ in such cases is sometimes omitted; so Pr. 3^{7a}. "Be not (אֵל תְּהִי) wise in thine own eyes . . . רַפְאוֹת תְּהִי לְשֵׁרֶךְ, *let it be healing to thy navel,*" etc.,—in Engl. *and it will be*, etc. See Dr. § 152. 1, 2 (cases of an imper., followed by another imper. or a jussive, to express a hypothesis).

תֹּסֵף] in pause for תּוֹסֵף, as 19¹⁰ וְאַלְךָ, Jg. 19²⁰ (Hi.); cf. G-K. 29*q*, 69*v*.

CHAPTER XLI.

I-3 (9-11). The passage is difficult, and has given rise to many conjectures. We may consider these first. In ^{1b} Σ has *καταβαλεῖ* for יִטֵּל, which suggested יִטֵּל, not (as Be.) to Houb. who has יוטל, but first, it seems, to Me. (p. 202), הגם אל־מֵרָאֵי יִטֵּל (Will he even hurl—fight—against my appearing?); and so Wr. (Will he even hurl—fight—against them that shoot him? מֵרָאֵי, 2 S. 11²⁴). For וַיִּשְׁלַם ^{3a} Ⓔ has *καὶ ὑπομενεῖ* (in 9⁴ also for וַיִּשְׁלַם), whence Me. וַיִּשְׁלַם, and prosper, come off safe; so Wr. (Hfm. וַיִּשְׁלַם and *I left him sound*). Gu. in 1895 (*Schöpfung u. Chaos*, p. 55 f.) went further, and supposing 40³²-41³ to be misplaced, and to have referred originally to behemoth, suggested for 41¹⁻³:

הן תוחלתך נכזבה גם אֵל מֵרָאֵי (מֵרָאֵי) יִטֵּל:
 : (מלאך זר) כי יעירנו ומי הוא לפניו יתיצב:
 מי הקדימו וַיִּשְׁלַם תחת כל השמים לא הוא:

“Behold, *thy* self-confidence will be proved false,
 His look (or, *his* fear) casts down even a *god*:
 (An angel shrinks (scheut sich)) to stir him up,
 And who is he that can stand before *him*?
 Who ever confronted *him*, and came off safe?
 Under the whole heaven, *not* one.”

אל is vocalized אֵל by Σ (אלהא). זר is presumably זָר, from זָרַר, to *turn aside*: it does not commend itself; but מלאך זר is expressly put forward as only “eine sehr beschiedene Vermutung.” For לא הוא = “not one,” Gu. compares Jer. 5¹²; “he (*i.e.* such a one) is not!” would be the more exact rendering. In *JQR*, July 1897, p. 579, Che. improved this into

הן תוחלתך נכזבה גם אֵלִים מֵרָאֵי יִטֵּל:
 : מלאך יִשְׁעֵר כי יעוררנו ומי הוא לפניו יתיצב:
 מי הקדימו וַיִּשְׁלַם תחת כל השמים לא אֶחָד:

Surely thy self-confidence proves itself vain ;

Even divine beings the fear of him lays low.

An angel shudders when he would arouse him ;

Who then (among mortals) would dare to meet him as a
foe ?

Who ever confronted him and came off safe ?

Under the whole heaven, not one ! (*EBi.* i. 521).

אֵל אֶל for אֱלֹם by haplography. For שָׁעַר see Jer. 2¹². לֹא אֶחָד is certainly what would be expected to express "not one." Du. reads (including v.⁴):

הוּן תּוֹחַלְתּוֹ נִכְזָבָה גַם אֶל־מֵרָאיוּ יִטַּל :
לֹא אֶכְזָר כִּי יַעֲרֶנּוּ וּמִי הוּא לִפְנֵי יִתְיַצֵּב :
מִי יִקְדְּמוּנִי וַיִּשְׁלַם תַּחַת כָּל הַשָּׁמַיִם לֹא הוּא :
לֹא יִחַדֶּשׁ בְּרִיו וּדְבַר גְּבוּרוֹת וְהוּן עֵרְכוּ :

In v.¹ Du. thus returns to אֵל. V.⁴ means, He (the assailant) would never again (after the conflict) renew his boastings (11³), or his talk about valiant deeds, and his practical (?) outfit, הוּן being used in its Aram. sense of "Leichtigkeit, Bequemlichkeit, Reichlichkeit, daneben Vernünftigkeit," and הוּן עֵרְכוּ, denoting his "praktische und comfortable Ausrüstung für die Expedition." But this sense of הוּן is more than questionable: הוּן in Aram. means really *mind, reason*, as דְּלֹא הוּנָא (of an animal) *without reason*, מִן הוּנָה נִפֵּק, Mk. 3²¹, went out of his *mind* (see many more exx. in PS. 992), and in א (rare), Pr. 5¹⁹ teach *what is rational* at all times, 28¹⁶ 31⁵: לְהוֹנִי לְהוֹנִי, Gn. 33¹⁴ אֵל (Levy, *ChWB* and *NHWB*, s.v.) cannot mean *literally* "at my ease," it must mean *according to my mind, or judgment, as I think fit*; it is thus a *paraphrase* of לֵאמֹנִי, not an exact rendering of it. The Arab. *hāna* is to *be light, easy*; but in actual use the Aram. הוּן shows no trace of this meaning: the development of meanings, conjectured by Fleischer (*ChWB*. i. 423; *NHWB*. i. 458 f.), if correct, must be prehistoric. Hi. Di. Del. adhere to אֵל in 1-3; Bu. departs from it only in reading v.¹ תּוֹחַלְתּוֹ, and אֵל for יִטַּל, and v.³ וַיִּשְׁלַם for וַאֲשַׁלֵּם.

I (9). If 1-3 (9-11) is in its right place, in 1 the omission of הוּן is a sufficient change. 1 MS and S have indeed "thy hope";

and Bu. and others (*v. supra*) adopt this, reading correspondingly in ^b “*thou art prostrated*” (יטל for תטל). No doubt this would be more pointed: the change, however, has but slight ancient support: besides, why after 40³² should the 2nd pers. have been altered into the 3rd? There are also cases in Heb. poetry of a pron. occurring with no antecedent expressed: *e.g.* Is. 13² “*lift up the hand to them,*” *i.e.* to the foes of whom the poet is thinking.

[נכזבה] The verb is the one commonly rendered to *lie* (*e.g.* 6²⁸), cf. Pr. 30⁶ (Nif. as here). “*And thus be proved a liar*”: but it is also used more generally, as Ps. 116¹¹ “*All men are liars,*” *i.e.* are a deceptive help, Is. 58¹¹ “*a spring of water, whose waters lie not,*” *i.e.* do not play false (EVV. *fail not*; but the Heb. expresses more than merely *come to an end*).

[יטל] a strong word, lit. *flung down*: cp. Ps. 37²⁴ “*though he fall, he will not be prostrated.*”

2 (10). אכזר is not *bold* or *daring* (Di. al.), but *cruel* (30²¹, La. 4³, Jer. 6²³); it is doubtful whether it ought to be weakened even to *fierce*. It thus suits the animal, rather than its assailant. לא אכזר, also, for “*there is not a daring (cruel) one*” (for אין אכזר) is very strange Heb., such passages as 22¹⁶, Is. 44¹⁹ being not really parallel. If אכזר were referred to the animal, though הוא אכזר would be the normal expression, the הוא might just be omitted, as Ps. 16⁸ (בי מימיני); but we must in this case either (Gr.) omit לא, as dittographed from אכזר יטל, or as the duplication of both ל and א is not very likely, read הלא: *Is he not* (or *He is*) *cruel that one should stir him up?* Gie. suggests יעירנו יעירנו, “*I will not bless (praise as happy) him that stirreth him up*”; but the expression does not seem a natural one.

[יעורנו] so Occ., and Or. Qrê; but rd. either יעירנו (Or. Ktib.), or, better, as rather a stronger word, יעורנו (3⁸, Zec. 9¹³).

3a (IIa). Ἐν ἧ τὸς ἀντιοδησεται μοι καὶ ὑπομενεῖ; strictly = וְשָׁלַם (or יקדמיני יקדמיני), but the tenses need not be pressed.

4 (12). [The rhythm (2 : 2 : 2 : see 17¹ n.) as well as other features of the v. (see the following notes) are suspicious; and the v. may have suffered serious corruption and originally have

meant something quite different from what it is commonly supposed to mean.]

[אָהַרִישׁ] only here construed with an acc. in the sense of "keep silence *about*." [Me. *silently tolerate*, strains the meaning of the word even more: Du. יַחֲרִישׁ: see next n.]

[בְּרִי] [*his limbs*—a meaning fairly secured by 18¹³ in spite of the corruption of that v.—must be the meaning of the word, if the v. is in its right position and rightly read in חָ: Me. Du. give the word the meaning it has in 11³ (see n. there): Me., I (God) will not silently endure *his* (Job's) *idle talk*: Du., He (*viz.* who had once attempted to assail behemoth) would never (thereafter) renew *his boastings*; see above on 1⁻³].

[דָּבָר] either *word* = *account*; or *matter* (*Lex.* 183*b*, 3), as דָּבָר אֹרִיחַ, 1 K. 15⁵; האַחֲנוּחַ (rd. with דָּבָר) דָּבָר, 1 S. 10²: cf. 1 K. 6³⁸ לְכָל דְּבָרָיו = "in all its *particulars*."

[גְּבוּרוֹת] rd. נְבִירוֹתוֹ: the sf. is needed.

[חֵן] as it stands, a very questionable by-form of חָן (√ חָנָן) *gracefulness*, which, however, is not here a suitable sense. Rd. probably חֵיל (Honth. Be.).

[עֲרֵבָה] עֲרֵבָה is an *arrangement*, or something *arranged*, as Jg. 17¹⁰ עֲרֵךְ בְּגָדִים, an *arrangement* (= *suit*) of raiment, properly the separate pieces *laid out* in order; Ex. 40²³ וַיַּעֲרֵךְ עָלָיו עֲרֵךְ לֶחֶם, arranged upon it an *arrangement* of bread. Here of the *arrangement* or *disposition* of the animal's parts = structure.

5 (13). [פְּנֵי לְבוּשׁוֹ] a peculiar use of פְּנֵי (found also in Is. 25⁷ פְּנֵי הַלֹּט, the face of the veil) in which לְ is the genitive of the "substratum" (Hi.), or the "explicative" genitive (G-K. 128*k*): the face, or front, or surface, *consisting in* his garment = *his outward garment*, the garment being the animal's scales.

[סָרְנוֹ] ἄ θώρακος αὐτοῦ; rd. סָרְנוֹ.

6 (14). [פִּנְיָו] ἄ Bu. פִּי. But (Du.) the doors of the face *are* the mouth.

7 (15). [גְּאוּרָה] ἄ τὰ ἔγκατα αὐτοῦ, Ἄ σῶμα αὐτοῦ, Ὁ corpus illius. These renderings point to גְּוִיָּה = גְּוִי, *his back*, which also suits admirably: so Houb. Boch. Mich. Di. Bi. Bu. Du. al.

צָר [סָגוֹר חוֹתָם צָר] is *compressed, tight, narrow*, 2 K. 6¹ צָר מִמֶּנּוּ . . . הַמָּקוֹם, Is 59¹⁹ נָהַר צָר: so חוֹתָם צָר is a (clay) seal *closely pressed down* (*v.s.*). סָגוֹר will be construed syntactically with נָוִי; but the implicit reference will be to the individual scales of which the back consists. EVV. "Shut up as *by* a close or tight seal" (*i.e.* a closely adhering seal, Del.), implies both a doubtful sense for צָר, and a hard construction of the accus., חוֹתָם צָר, going beyond the cases mentioned in G-K. 118*q*, or even 117 ff. at the end. The first difficulty would be removed by reading (Me. Hfm. Bu.) חוֹתָם צָר, a seal of *flint* (Jos. 5²⁻³, Ezk. 3⁹ חָזַק מִצָּר; cf. Σ *σύνδεσμος αὐτοῦ ὡσπερ συμπίπτει λίθος, like emery-stone*), *i.e.* a hard seal, pressing down the clay firmly; but the second difficulty would remain. Bi.¹ Du. Be. read סָגוֹר חוֹתָם צָר, "His (so Σ) *breast* is a seal of flint": but it is doubtful if "breast" is the meaning of סָגוֹר (Hos. 13⁸ † לָבָם סָגוֹר לָבָם); [moreover, so emended, ^{7b} (sing.) awkwardly separates ^{8f} from the plural מִנְגִינִים in ^{7a} to which ^{8f} in \mathfrak{H} refers (Σ om. ^{8a. 9} and has the sing. in ^{8b}). However, ^{7b} in \mathfrak{H} is certainly awkward too, and may be considered doubtful].

8 (16a). [Σ omits this line.]

וַיִּגְשׁוּ [Kön. ii. 540: cp. the pausal form, הוֹנִישׁוּ, 2 S. 3³⁴].

[רוּחַ] masc. as 20³ (n.). Be. רוּחַ (Gn. 32¹⁷), which scarcely suits יבֵּא so well.]

9 (17). The v. is absent from MS^{Ken. 34} and Σ , and is omitted by Me. Bi. Du. as a doublet of ⁸. But the poet himself may have desired to dwell upon the thought which the words express (cf. 11-13).

[אֲחִירָה] so for אָחִי, Mic. 7², Jer. 34⁹, 2 Ch. 31¹² †.

10. [עֲטִישְׁתִּי †] The verb is not found in OT. any more than it is in Aram. and Eth. (though the *subst.* is found in both [; and the vb. occurs in NH. and Arabic]). Σ וְרִירוּהִי (cf. וְרִי Po^c, 2 K. 4³⁵ †).

[תְּהִלָּה] the fem. sg. by G-K. 145*k*; but Sgf. Bi.² Bu. Du. Be. עֲטִישְׁתִּי: cf. Σ *ἐν πταρμῶ αὐτοῦ*.

11 (19). [יִהְיֶה לָכֵן] Probably felt to suggest greater rapidity of movement than יִלְכּוּ: cf. 23⁸ (n.).

[כִּירוּדִי] only here. [Probably (Barth, *NB* 142) a noun of the same form as נִירוּחַ, from $\sqrt{\text{כִּיר}}$; כִּיר (med. כ) is used of a fire-stick emitting *sparks*; from the same root may come כִּרְכַד, the name of a precious stone as something that *sparkles*. The $\sqrt{\text{כִּיר}}$ from which כִּירִד is alternatively derived (Lagarde, *BN* 182) does not explain the meaning required here by the gen. אֵשׁ and the || לִפְיָדִים.]

[יִתְמַלְטוּ] The $\sqrt{\text{מלט}}$ idea seems to be to *slip away*; hence in Nif. (oft.) to *escape*: in Pi. and Hif. to *let* (an egg, or child) *slip away* (from the womb), so only Is. 34¹⁵ 66⁷: here, of sparks, to *slip forth* = *stream* or *leap forth*. § דַּמְחֵהֲטִין, U *accensæ*, as though reading הַחֲלֵהֲטוּ.

12 (20). [דוּד נְפוּחַ] a pot *blown upon* = well-heated, or, as we should say, *boiling*: cf. כִּיר נְפוּחַ, Jer. 1¹³; also, for the vb., Ezk. 22²⁰ לְפַחַת עֵלָיו אֵשׁ.

[וְאִגְמָן] [if this is rightly read and means as in 40²⁶ a *reed*, it must be explained as above. But a reference to the fuel seems superfluous. Saad. gave אִגְמָן the meaning of *caldron*; so Seb. Münster, AV.; but the meaning is not established, and the mention of a second utensil improbable. The vb. אִגַּם means *to be hot* (of the day), *to burn up* (of fire), and the noun אִגְמָן is the *ardour* (of anger); hence אִגְמָן itself has been taken by some in the sense of *boiling*: but if this be the meaning, it is preferable to read אִגַּם (Bi.), the ך being a dittograph. U sicut ollæ succensæ atque ferventis: U הֵיךְ דוּרָא נְפִיחָ דַּעֲבַר כִּיפָא S [אִגְמָן וְכִיפָא וְנִשְׁמָה].

13 (21). נֶפֶשׁ [נְפִשׁוּ] = *breath*, only here, and (as generally understood) בְּתֵי נְפִשׁ = “*scent-boxes*,” Is. 3²⁰ [but see n. there]. נִשְׁמָה is more usually *breath*, and *spirit* only Pr. 20²⁷. In Arab. *nafas* = “*breath*,” *nafs* = “*soul*.” Cf. the Nif. *take breath* = refresh oneself (so Syr., Pa. to *refresh*, Ethp. to *be refreshed*).

2 [גַּחְלִים] 2 MSS of U prefix $\omega\varsigma$; and so Sgf. Bu. Du. Be. כְּנַחֲלִים. The change is unnecessary: of course, even with גַּחְלִים the poet did not think of literal “*coals*,” any more than he thought of a literal “*flame*” in ^b.

14 (22). [תְּדַוִּץ] דָּוַץ in Heb. only here: in Aram. to *dance*

(= *σκιρτᾶν*, in *Σ* Lk. 1⁴¹. 4⁴ 6²³, Ps. 114⁴. 6⁶ Hex.; often also in the more general sense of *exult, rejoice*, as 2 S. 1²⁰ *Σ*Ⓢ, Is. 54¹ *Σ*). *Ⓢ* *τρέχει* = *תרוץ*, preferred by Be. here; but “dancing” is a far more poetical idea than “running.”

דָּאָבָה] the subst. only here: the vb. means to *melt* or *waste away*, especially of the *נפש*, Ps. 88¹⁰ *עֵינַי דָּאָבָה מִנִּי עֵנִי*, Jer. 31¹² *וְהִיְתָה נַפְשׁוֹ כִּי הִרְוִיתִי נֶפֶשׁ 25*, והיתה נפשם כגון רוח ולא יוסיפו לדָּאָבָה עוד *25*, *בְּלִיֹּן עֵינַיִם וְדָאָבֹן* Dt. 28⁶⁵ † *דָּאָבֹן*, † *דָּאָבָה* מִלְּאֲתַי *נפש*, and *דָּוֵב*, Lv. 26¹⁶ *דִּשְׁוֹנוֹת עֵינַיִם וּמְדִיבוֹת נֶפֶשׁ*, 1 S. 2³³ *לְכָלוֹת אֶת עֵינֶיךָ וְלֹאֲדִיב (וְלֹהָדִיב) אֶת נַפְשְׁךָ*. Probably in Heb. the *ד* is everywhere an Aramaism: for the Syr. *ܕܘܒܐ* (PS. 830 f.) corresponds in meaning to the Heb. *דָּוֵב*, to *flow* (= Arab. *ذاب*), though it occurs also in the fig. sense of *tabescere* (e.g. through grief; *v.* PS.), very much like the Heb. *דָּאָב*, *דָּוֵב* (which are found *only* in the fig. sense). Cf. *τήκομαι*, used often in similar applications. Here *דָּאָבָה* will be a fig. for the failure of nerve and courage (cf. *גְּמוֹג*), occasioned by the approach of the monster, hence *despair* or *dismay*. *Σ* *דַּחְלָא*, *fear*, *Ⓢ* *דַּחְלָא*, *A* *ἐκλιμίαν*, whence no doubt *Ⓢ* *egestas*. *Ⓢ* *ἀπόλεια* = *אָבְרוֹן* in 26⁶ 28²², Ps. 88¹², Pr. 15¹¹ 27²⁰ (*אָבְרוֹן*), which is hence adopted strangely by Be. as the original reading here. But *אָבְרוֹן* is in OT. (*v.* on 26⁶) exclusively used of the *place* [ct. Rev. 9¹¹] of destruction, Sheol: hence, with *תרוץ* (see the last note) we have the extraordinary picture of Sheol running before the crocodile.

15 (23). *מִפָּל בָּר* elsewhere only Am. 8⁶ *מִפָּל בָּר*, of what *falls* as refuse from wheat.

דָּבְקוּ] *Ⓢ* *κεκόλληνται* (cf. *9* *προσκολληθήσεται* for *דָּבְקוּ*), *Ⓢ* *מִתְדַבְּקִין* (cf. *v.* 9, Dt. 28⁶⁰ *Ⓢ*), whence Du. Be. *דָּבְקוּ* (as *9* 38³⁸). The change, however, is not necessary; nor are *Ⓢ* any evidence that the pass. was read by them. The trans. *κολλάω* could not be used for the intrans. *דָּבַק*; and the Pual in Dt. 28⁶⁰ would be very unnatural.

רִצְיוֹק] *poured out*, i.e. *cast*; and so *firm*: see on 11¹⁵. The sg. *רִצְיוֹק* may refer to *בִּשְׂרוֹ*, or to *מפלי ב'* regarded as a single mass, as *something firm*, etc. (Kö. 411i). The threefold *רִצְיוֹק* (in 15b. 16a. b) is not an elegance. 15^b *Ⓢ* om. (*v.* Field). Bi.² Du.

Be. omit ^{15b}, and in ¹⁶ the words ' יצוק כמו אבן ו' as a gloss on ^{16b}, reducing ¹⁵⁻¹⁶ thus to כפלה החחית לבו יצוק כפלה החחית [but this produces the questionable rhythm 3 : 4 (21¹⁶ n.): ¹⁶ might quite well stand with a synonym substituted in ^b for יצוק (cp. 8³ n.); יצוק in ^{15b} may well be corrupt].

בל ימוט Both בל and ימוט only here in Job; but בל ימוט (תמוט, אמוט) is a standing combination,—often attached to another vb. as a circ. cl. (Ps. 10⁶ 16⁸ 30⁷ 21⁸ 46⁶ 93¹ = 96¹⁰ = 1 Ch. 16³⁰ 104⁵, Pr. 10³⁰ 12³ †: with לא, Ps. 15⁵ 62^{3,7} 112⁶ 125¹, Is. 40²⁰ 41⁷ †); so it hardly tells against the genuineness of the line.

17 (23). מִשְׁתָּחוּ for מִשְׁתָּחוּ (G-K. 23f), the vb. being intrans., as [(if the text is right) in Hos. 13¹, Nah. 1⁵, Ps. 89¹⁰, Hab. 1³. Ehrlich מִשְׁתָּחוּ (with גלים for אלים and משברי ים for משברים, at his hinder part; but whether שח, the seat or buttocks in men, denoted the hinder part of an animal is questionable].

אֵילִים = אֵילִים, Ex. 15¹⁵ מואב, אילי מואב, Ezk. 17¹³ הארץ, 31¹¹ ואת אילי הארץ (אילי מואב), 2 K. 24¹⁵ Qrê הארץ (אילי מואב), 32²¹ אֵיל גוים (Lex. 18a, 42a?).

שְׁבָרִים usually explained as an abstract plural (G-K. 124d, f) = state of brokenness, viz. of mind = consternation: cf. רוח שְׁבָר, Is. 65¹⁴; שְׁבָר ברוח, Pr. 15⁴; תְּבִירוֹת רוח, Qoh. 1¹⁴ ט. But the omission of רוח makes this explanation questionable. [Moreover, the rhythm of שְׁבָר is 3 : 2 (17¹⁴ n.); the rhythm may have been normal and משברים may be a corruption of two words: for suggested emendations, see next n.]

יִתְחַטְּאוּ The primary meaning of חטא is to miss (see on 5²⁴): in Eth. (Di. Lex. 619f) it regularly means to be without (e.g. = οὐκ ἔσχατον, Dn. 10¹⁰); and in III. (the reflexive conj.) it means (Di.) se subducere, and so (a) evanescere; (b) aufugere, as 1 S. 19¹² and often; (c) abesse, deesse, deficere. Hence it is explained here by Schult. Ges. lose their way ("præ tenore a via aberrant"); by Hi. fall into confusion, "treten gegenseitig fehl, so that they stumble one over another," and by Di. Del., in a fig. sense, miss (5²⁴) or lose themselves mentally (= RV. are beside themselves; Bu. Du. get confused). Gu. (p. 55), מִשְׁתָּחוּ (p. 33) אלים יגורו בשמי מרום יתחבאו, At his raging (cf.

Ps. 89¹⁰, reading בְּשׂוֹא = בְּשִׂאוֹת the gods are in dread, They hide themselves in the lofty heaven. But this stands or falls with the mythological interpretation of לוֹיִתָּן שׂוֹאָה also never actually means *raging* (*Tosen*). Bu. (after Buhl), keeping ^a as it is, reads in ^b יָם יַחֲטֵאוּ מִשִּׁבְרֵי יָם, “the billows of the sea get out of tune” (kommen aus der Takt): but the “billows of the sea,” even though “sea” be taken to denote the tide, are out of place, and “get out of tune” or “confused” (geraten in Verwirrung) is a strange idea to apply to them. יָצִיק סֹמְכֵיָם, those that are *firm, secure* (סֹמְכֵיָם = יָצִיק in ¹⁵), and וְיִטְרִיטוּ (מִשִּׁבְרֵי יָם) find in מִשְׁבְּרִים a || to אֱלֹהִים (אֱלֹהִים gives no help here: אֱלֹהִים מִן חֲבֵרָא = ff). Du. וּמִשְׁבְּרֵי יָם for וּמִשְׁבְּרֵי יָם: When the monster “lifts itself up, the leaders are in dread, and *the guards* (of the Nile, military, or customs’, officers on the S. frontier) fall into confusion”: but the pl. of מִשְׁבְּרֵי יָם, *body of keepers, guard* (Jer. 51¹²), is elsewhere always מִשְׁמֵרוֹת (mostly Chr. Neh.). Gie. Be. read for וּמִשְׁבְּרֵי יָם, וּמִשְׁבְּרֵי יָם, “and *at his teeth mighty men* (are beside themselves”: or, Be., יִתְחַוּ *are dismayed*). This is the best suggestion that has been made; though, as a parallel to מִשְׁחֹוֹ something less special than “teeth” is rather expected.

18 (26). [כְּמִשְׁיָגְדוֹ] The ptc. absolute would be just possible, “When one approacheth him with the sword, it holdeth not” (2 S. 23³, Pr. 28^{27a} מִחֲסוֹר אֵין לָרֵשׁ אֵין נִתָּן לָרֵשׁ: G-K. 116^w; Dr. 121, Obs. 1 n., and 135. 6 n.: and חֲרַב, as חֲרָם, Mic. 7²; G-K. 117^{ff}, end): but the construction is forced, while the change to חֲשִׁינָה is slight, and with it all awkwardness disappears. So MS^{Ken.} 180, Grä. Be.; cf. אֶרְבִּיקִינִי חֲרַבָּא, Cum apprehenderit eum gladius. Bu. מִמְּגִנָּיו “on account of its *shields* (scales)”; cf. v.⁷

בְּלִי [בְּלִי, though otherwise construed it is comparatively frequent in Job (see *Lex.*), is here only used to negative a finite vb.: in this Di. detects a linguistic difference of 40¹⁵-41²⁶: but the use of בְּלִי with a finite vb. is exceedingly rare elsewhere also (Gn. 31²⁰ (E), Is. 14⁶ 32¹⁰, Hos. 8⁷ 9¹⁶ Kt. †), and it is no more remarkable that it occurs only once in Job than that it occurs only once in E].

18b. Absent from \mathfrak{C} ; added from Θ .

[מִסַּע] only here. Perhaps from نَسَعَ, to *strike* or *hit* (among other meanings).

[שִׁרְיָה] also only here. If correct, = Arab. *sirwat*^{an}, a *small, short arrow*, or (a dialect-variant of *sirwat*^{an}) *siryat*^{an}, an *arrow-head* (Lane, 1354^a, 1356^a). Hfm. Bu. (alt.) Du. (alt.) שִׁרְיָה = Syr. ܣܪܝܐ = βολίς, *javelin* (PS. 4065), from שָׁרַי common in Aram. in the sense of *to throw* (e.g. arrows, 1 S. 20²⁰ 2T). Θ (θώρακα) $\mathfrak{C}\mathfrak{U}$ confuse with שִׁרְיָה; but a weapon of *offence* is required by the context.

19 (27)b. [רַקְבֹּן] on the form, Kō. ii. p. 129. Bu. רַקְבֹּן, as Pr. 12⁴ al., supposing the ם dittographed from נחושה.

20 (28)b. [לָר] are turned (or turn themselves) *for* him into stubble: cf. 30²¹, Is. 63¹⁰ לָהֶם לְאוֹיֵב לָר (Lex. 512b).

21 (29)a. absent from \mathfrak{C} : Θ ὡς καλάμη ἐλογίσθησαν σφύρα (rd. σφύραι: v. Field). Σ^H ὡς καλάμη ἐλογίσθη αὐτῶ σφύρα, \mathfrak{U} Quasi stipulam æstimabit malleum. כקש after 20^b לקש is weak: $\Sigma\Theta$ Be. בְּקִנְיָה is very probable. For נחשבו (miswritten, after 20^b נהפכו), rd. with Σ^H Di. Be. Bu. Du. נַחֲשֵׁב, or at least נַחֲשֵׁב: to treat תוּחָה as a collective is forced. The ל as Is. 40¹⁷ al. (Lex. 514a).

[תְּתוּחָה] Cf. Arab. *watakha*, to beat with a club: *mîtakhat*^{an}, a *club*. [Or תוּחָה may be a loan-word from Ass. *tartaḥ*, a (light) *javelin* (Del. *HWB* 630).]

22 (30). [חֲרֹדֵי חֶרֶשׁ] G-K. 133h. [𐤇𐤏 = the sharpest potsherds; but pointing חֲרֹשׁ we might render the sharpest (instruments) of (i.e. forged by) the smith; but the parallel in Ælian cited above favours 𐤇𐤏.]

[וּרְפָד] Rd. וּרְפָד: cf. 17¹³ וּרְפָדִי יִצוּעֵי. In Ass. (Del. *HWB* 625) *rapâdu* is to *stretch oneself* out on the ground (of a person or animal): in Arab. (Lane, 1119) *rafada* is to *aid, help, or assist*, with a gift or other things, to *prop up* or *support* (a wall); *rifd* is a *gift* or *gratuity*: *rāfidat*^{an} is *rafters, beams* ("apparently, as a thing that *aids* or *assists*," Lane); and *rifadat*^{an} is a *pad* or *stuffed thing*, beneath a saddle, a *support* for the saddle: cf. in Heb. Ca. 2⁵ בַּחֲפוּחַיִם וּרְפֹדֵי בְּאִשֵּׁשׁוֹת רְפֹדוֹנֵי בַחֲפוּחַיִם; 3¹⁰ רְפִידָה, appar. a *support* (i.e. a back or arm) in a palanquin

(**Ⲭ** ἀνάκλιτον). רַפַּד here and 17¹³ must clearly be a distinct √ from the √ of Ca. 2⁵ 3¹⁰; and (unless we should read each time רַבַּד, Pr. 7¹⁶ † + 1 S. 9²⁵ **Ⲭ**; cf. מְרַבְּדִים, Pr. 7¹⁶ 31²² †) must be explained from the Ass. *rapādu*, to *stretch oneself*: as this is intrans. it is better to read here the *Piel* (as in 17¹³). Du., arguing that ²² is || ²¹, and that consequently it should mention some weapons which the monster counts as nothing, would read טַט (= **Ⲭ** ὑπ' αὐτόν) עָלְיוּ הָרִיז הָרִיזִין עָלְיוּ “He shatters the sharp edges of the smith, Goad (and) pickaxe (?; 2 S. 12³¹) against him are (as) mud,”—if a peasant tries to rescue from him a child or an animal, the weapons at his disposal are useless [but this gives the improbable rhythm 3 : 4 : 21¹⁶ n].

24 (32). יַאֲרִי may be either trans. or (Ezk. 43², Ps. 139¹²) intrans. : נְתִיבוֹ (Bi.² Gu. Bu.) is unnecessary.

יַחֲשֵׁב] sc. הַחֲשֵׁב (G-K. 144*d*, *e*) = Engl. “one.” The punctuation הַחֲשֵׁב is needless, and not an improvement. **Ⲭ** contracted the *v.* into τὸν δὲ τάρταρον τῆς ἀβύσσου ὥσπερ αἰχμάλωτον (governed by ἡγῆται in ^{23b}), *i.e.* תְּהוֹם (?) אַחֲרָיו (אֲחֵרָיו) לְשִׁבְיָהּ (τάρτ. elsewhere in **Ⲭ** only 40¹⁵ (Heb. ²⁰) ἐπέελθὼν δὲ ἐπ' ὄρος ἀκρότομον ἐποίησεν χαρμονῆν τετράποσιν ἐν τῷ ταρτάρῳ, a strange rendering of הַיַּת הַשְּׂדֵה וּכְל לֹא יִשְׂאוּ כִּי יִבֹּל הַרִים יִשְׂאוּ לוֹ וְכֹל הַיַּת הַשְּׂדֵה, and Pr. 24⁵¹ (= Heb. 30¹⁶), where it seems to be a misplaced doublet for שָׂאוּ): Origen, not perceiving that this represented the whole verse, supplied from Θ (see Field) what in Swete's text stands as ^{23b} ἐλογίσαστο ἀβυσσον εἰς περίπατον. Gu., partly after **Ⲭ**, would read תְּהוֹם יַחֲשֵׁב [ו] נְתִיבוֹ אַחֲרֵי יַאֲרִי, “the bottom (???) of the stream is his path, the ocean he counteth as booty”—supposing the *v.* to refer to Leviathan's rule over the under-world; Du. יַאֲרִי נְתִיב חֲשֵׁב אַחֲרָיו תְּהוֹם לְשִׁבְיָהּ, “He maketh a path to shine in the darkness (the dark waters). Behind him the deep becometh a flame.” **Ⲭ**, omitting ^{22-24a}, expresses in ^{24b} לְשִׁבְיָהּ תְּהוֹם יַחֲשֵׁב; **ⲬⲬ** = **ⲬⲬ**.

25 (33). עֵפֶר] poet. for *the earth*; 19²⁵ n.

מִשְׁלֹ] **Ⲭ** ὁμοιον αὐτῷ; so most: in Arab. *mithluhu*. Me. Sgf. Gu. Bu. Du. Be. would point מִשְׁלֹ; but מִשְׁלֹ never actually occurs in the sense of *likeness*. מִשְׁלֹ, *his ruler*, would

also be possible : so Hi. Reuss, Hfm. ; Di. does not seem to decide between this and *like*.

[העשו] rd. העשו (cf. 15²² n.).

[לבליחת] cf. Gn. 9² חתכם, 35⁵ חתה, c. 6²¹ חתת. לְבִי (as 38⁴¹ אֶל לְבִי אֶל, see n., Is. 5¹⁴ (of Sheol) חֶק לְבִי חֶק = *in a state of no fear = without fear*. Gu. לבעל תחת, “to be lord of the under-world (??)” ; Che. לבעל חתיות, which is at least Hebrew ; Gie. (“if a change is desired”) לבעל חית, which might be right.

26a. Rd., with Gu. Bu. Du. Be., אִתּוֹ כָּל-נִבְיָה יָרָא.

[שחץ] [Ἐ τὼν ἐν τοῖς ὑδασιν, 2 نساء] (both without expressing any equivalent for בני), 2 בני כורי : whence שרץ has been precariously conjectured instead of שחץ].

CHAPTER XLII.

2. ידעתָ] Kt. ידעָתָ : Qrê ידעתי. For the 1st pers. written without ' , see G-K. 44*i*. Me. curiously adopts the 2nd pers.

ולא יבצר ממך מזומה] cp., with a longer prose equivalent of מזומה, Gn. 11⁶ לא יבצר מהם כל אשר יזמו לעשות : for מזומה of God's plans see Jer. 23²⁰. Emendation of מזומה to מאומה (Be.) or מה (Bi.), or of ולא to כי כל תוכל ולא (Du., who omits מזומה : cp. מי זה מ' at the beginning of v.³), are unnecessary (though Du.'s כי יכלתָ and וכל לא to give a good antithesis to קלתי, 40⁴), and א's οὐθέν cannot be cited in support; for having paraphrased ולא יבצר ממך by ἀδυνατεῖ δέ σοι the translator necessarily also paraphrased מזומה by οὐθέν.

3. דעת . . . זה] א* om. ; = 38^{2a}.

מעלים] MS^{Ken. 248} מחשך, as 38².

בלוי דעת] read with MS^{Ken. 100} במלין בלי דעת & as 38²: note also ῥημάτων in א's paraphrase.

לכן הגדתי] א τις δὲ ἀναγγελεῖ μοι ; & נפלאות || גדלת ולא הגדתי. Between הגדתי and ולא the loss of גדלת (|| נפלאות, as 5⁹) would have been easy; yet its insertion would overload the line. א's μεγάλη after ולא אין is not in the position in which גדלת, if it had been used, would have stood. Hoffm. seeks an obj. to הגדתי in לכן read as כן ; but this gives a questionable position to the object and a bad parallel to נפלאות.

ולא אדע] G-K. 156*f*.

5. שמעתיד] שמע, to hear of, receive a report about, as Ex. 18¹, 2 K. 19¹¹: cp. with the same antithesis to ראה, Ps. 48⁸ כאשר שמענו כן ראינו.

6. The v. seems to be defective: ונחמתי and אמאם, as parallel terms, should stand in different lines: but, if divided at אמאם, the very questionable 2:3 rhythm (40²⁴ n.) is the

result. Bu. completes ^a by inserting אשר דברתי after אמאם : Böttcher, Be. (Che. *EBi.* 2481) by reading אָמַם אָמַם for אמאם.

אמאם] if correctly read, an obj. has dropped out (see last n.), or must be understood (cp. 7¹⁶): MS^{Ken. 601} supplies הִי (cp. 9²¹). The understood object has been taken to be *myself*, or, better, *what I have said and done* (Di.): but neither is very satisfactory; and if this is the sense, it is better to restore a suitable object by emendation; see last n.

וּנְחַמְתִּי עַל עֵפֶר וְאֶפֶר] both נחם and על are ambiguous: and עפר ואפר have also been very differently taken. על נחם means *to be sorry for, to repent of* (so, e.g., Jer. 8⁶ and frequently), and also *to comfort oneself for* (so 2 S. 13³⁹, Jer. 31¹⁵); but it is difficult to find a suitable sense for עפר ואפר as the obj. of this verbal phrase, though attempts have been made: so ואתנחמית ומטמם; Ehrlich, I repent of my empty and foolish speeches. Consequently most take the vb. absolutely (it is frequently so used in both senses, *to be sorry, e.g.* Ex. 13¹⁷, and *to comfort oneself, e.g.* Gn. 38¹²): I repent (while sitting) upon dust and ashes, or I comfort myself (though sitting) upon dust and ashes (Che., reading וְנִמְקִיתִי for וּנְחַמְתִּי and in ^a המם אמם): therefore I must pine away, and dissolve to dust and ashes (*EBi.* 2481), but על would hardly be the right preposition even if נמקתי might be accepted. Ἐὶ ἠῆρημαι δὲ ἐγὼ ἐμαυτὸν γῆρας καὶ σποδόν: but it is doubtful whether this is anything but a paraphrase of וְהָיָה.

7. אחר] followed by the pf. in אַחַר (אָחַר) is = אחר אשר: see 19²⁶ n.

אלי] for עלי, as, e.g., 1 S. 3¹², 1 K. 16¹²: cp. *Lex.* 41a, 181b, 3b end: Ἐὶ wrongly ἐνώπιόν μου; so SY: Ἐὶ לוחי and so Bu. *zu mir*, which he defends on the ground that "all human speech has God for its hearer, and is directed towards Him"!

כעברי] many MSS בעברי: and so in v.⁸ where Ἐὶ (κατά, here ὄσπερ) implies the same reading.

8. והעליתם] Ἐὶ ποιήσει, נספס, making Job's activity begin with the offering instead of (וְהָיָה) with the prayer; the expression of the subj. before יתפלל vouches for the correctness of וְהָיָה.

אשא] unless אם is an error for את (Du.), אם either = *only* (cp., if rightly read, Gn. 40¹⁴, Nu. 24²²), or *surely* (cp. Jg. 15⁷, 1 S. 21⁶): *Lex.* 475a, b and c.

כעבדי . . . אלי] see on v. 7.

9. וצפר] read with many MSS and VV. וצפר.

10. [שב את-שבית איוב] Qrê שבות. This is the only occurrence of the phrase שב שבות (השב) with the name of an *individual* in the gen. after שבות; the gen. is generally the name of a people, occasionally that of a country (Jer. 33¹¹). The exceptional usage here would have to be explained as due to loss of the real sense of the phrase, if it originally meant *to bring back the captives of*, and was composed of a vb. from the root שוב and a noun from the root שבה. But since Ew. (on Jer. 48⁴⁷ and in *Jahrb. Bibl. Wiss.* v. 216 f.) the view has generally prevailed that the vb. and noun are from the same root (Ew. appeals to Ps. 126¹, which would be decisive if שיבה is rightly read there), and the phrase of the same character as 'ניקם נקם פ', 'ריב ריב פ', the meaning in this case is *to turn the turning, i.e. to change the fortunes of*, and the phrase as suitable in reference to an individual as to a nation. The phrase occurs chiefly in the prophetic literature (Jer. Ezk. Zeph. and the probably late vv. Hos. 6¹¹, Am. 9¹⁴), but also in Ps. 14⁷ = 53⁷ 85² 126¹ (read שבית), La. 2¹⁴. It is not impossible that in some of these passages the author himself thought of captivity in connection with שבות; this sense was in any case quite early read into the form (cp. C *αἰχμαλωσία* frequently), and is probably the reason of שבית in H interchanging with שבות, and of the punctuation שְׁבוּת (yet cp. לָזוּת from לָזַח) instead of שְׁבוּת.

[רעהו] not sing. (Di. Bu.: for 12⁴ 16²¹ are not analogous), even with a collective sense (G-K. 91*k*), but, as in 1 S. 30²⁶, pl. (CSTU) = רעיהו, unless we emend to רעיו (Du.), the form used elsewhere.

11. [ויאכלו עמו בבתו] Be. ויאכלו וישתו עמו after C , and noting that MS^{Ken. 76} reads בניתו וישתו for בניתו and two MSS omit בניתו. But the addition of the detail (cp. the variants as between H and C in 1 S. 1⁹, 2 S. 12²¹) is more probable than its omission.

13. [שבענה] probably an error for שבעה : G-K. 97c.

14. [יְמִימָה] if = *يَمَامَة*, *dove*, read ימומה (so Be. "frt"): if a diminutive (Hitz.) = *يَمِيمَة*, *point* ימימה.

15. [נמצא נשים] G-K. 121a; cp. 1450 (footnote). 2 MSS^{Ken.} Be. נמצאו.

[לָהֶם . . . אֲבִיהֶם אַחִיהֶם] G-K. 1350.

16. [וַיִּרָא] Ktib. וַיִּרָא : Qrê וַיִּרְאָה ; G-K. 75t.

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II. HEBREW.

The *italicized* figures refer to the pages of the Philological Notes.
 Forms and meanings marked with an asterisk are in the Hebrew of the OT.
 peculiar to the book of Job; several of these, as pointed out in the
 notes, rest merely on punctuation or are due to textual corruption.
 Words enclosed in brackets do not occur in **ff** of Job, but rest on a different
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