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SEMITIC PHILOLOGY

Vol. 1, No. 4, pp. 445-551

April 7, 1923

STUDIES IN BIBLICAL PARALLELISM

PART III
PARALLELISM IN ISAIAH

BY
WILLIAM POPPER

UNIVERSITY OF CALIFORNIA PRESS
BERKELEY, CALIFORNIA

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Cited as Univ. Calif. Publ. Sem. Phil.

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PARALLELISM IN ISAIAH,

CHAPTERS 11-35.

(AND 37. 22-35)

CONTENTS

	PAGE
INTRODUCTION	445
PARALLELISM	
I. Lexical Elements of Parallelism	450
Synonyms.....	450
Antonyms.....	450
Complements.....	450
Reciprocals.....	450
Proper names and their (real or paronomastic) definitions.....	451
II. Syntax in Parallelism.....	453
A. Parataxis.....	453
B. Subordinate clauses and phrases.....	454
Conditional (hypothetical).....	454
Temporal and local.....	454
Final or purpose.....	454
Causal.....	455
Comparative (similes).....	455
Cognate (accusative).....	455
Relative.....	455
III. Form of Parallelism.....	456
A. Distichs.....	456
Two equal stichoi.....	456
First stichos short.....	456
First stichos long.....	457
B. Tristichs.....	458
Normal.....	458
Third stichos long (first and second equal).....	458
First stichos long (second and third equal).....	461
Three stichoi equal.....	462
Abnormal (defective; to be emended).....	462
Third stichos short (first and second equal).....	462
First stichos short (second and third equal).....	462
Second stichos long.....	463
First stichos long, second short.....	464
Second stichos short, third long.....	465
With (chiastic) repetition in second or third line.....	465

	PAGE
C. Combinations of distichs and tristichs, with suspensive parallelism.....	465
D. Quatrastichs.....	467
With one couplet syntactically dependent.....	467
With (chiastic) repetition in second and third stichoi....	468
E. Pentastichs.....	472
F. Monostichs.....	472
Apparent.....	472
To be joined to distichs to form tristichs.....	472
Parallel to succeeding monostichs, but separated by Masoretic punctuation.....	472
Two or more, constituting refrains.....	473
Defective; to be emended.....	475
Consisting largely of repeated words; to be deleted, or used in part as a basis for corrections.....	475
Parallel to others at a distance; to be transposed in whole or in part.....	486
Two or more in succession, with traces of parallelism; to be emended.....	512
Long, with internal traces of parallelism; to be resolved into distichs.....	527
Missing stichos to be supplied.....	539
Of secondary origin (marginal notes, historical, geographical, religious, or linguistic); to be removed....	543
Transitional; sentences or phrases prefixed to passages for the purpose of establishing logical connection with preceding, originally not connected, passages.....	547
Final prose summaries, announcements, etc.....	549
Amount of parallelism in oracular portions of Masoretic text of I Isaiah, chapter 11 <i>et seq.</i> ; index of passages treated in detail. (<i>Table</i>).....	550

PARALLELISM IN ISAIAH

CHAPTERS 11-35

(AND 37. 22-35)

BY

WILLIAM POPPER

INTRODUCTION

While these studies of parallelism in Isaiah deal more immediately with questions of literary form, in their ultimate purpose they are concerned primarily with content: they are studies of form in relation to meaning. The specific problems of textual criticism which they present will be treated in accordance with certain principles based on a series of facts which were observed in the first ten chapters of Isaiah (see pp. 268-444) and are confirmed by a similar examination of the succeeding twenty-five chapters. These facts are:

1. Of the *stichoi*, or "thought periods," that constitute the oracular portions of the traditional Masoretic text,¹ 82 per cent were found to be in parallelism, i.e., in series of two or more lines (of whatever length) in which, because of the presence of synonyms and syntactic correspondences extending to at least two of the main words in each, it was clearly the author's intention to repeat one and the same thought. For chapters 11-35, 37.22-34, the details are given in the table on p. 550, and the statistical results

¹ Not of my emended text, as one of my reviewers seemed to infer; the corrected text which I submitted in translation can be seen at a glance to be practically all, not partly, parallelistic; it must be repeated that this statement refers to the actual words represented as coming from the mouth of God and intended for the people, not to introductory phrases, or to historical and narrative passages; in general the line can be drawn between poetry on the one hand and prose on the other; but the correspondence is not complete, and in investigating the phenomenon of parallelism the "prosaic" character of a prophecy should not be allowed to complicate the results.

are practically the same (83 per cent of parallelism). These figures are conservative; for (1) there have been reckoned as non-parallelistic certain sentences which are almost literal duplications of preceding or following lines, and which, if they are not to be disregarded as mere careless errors of a copyist, ought surely to be counted as parallels instead of non-parallels. And (2) such passages as the Moab prophecy (chap. 15 and the greater part of chap. 16), in which almost every sentence contains a proper name coupled with an expression of the idea of weeping and mourning, might, despite certain syntactic variations, be classified as parallelistic throughout, instead of merely 60 per cent parallelistic.

2. In an additional 14 per cent there are "traces" of parallelism; i.e., in a long, involved sentence, or in two succeeding short sentences not clearly in parallelism, synonymous roots and other partial correspondences are present.

3. In almost all non-parallelistic members there is found evidence pointing to textual corruption; e.g., one or more words are weak, unemphatic repetitions from preceding or following lines; the grammar and syntax are irregular; the thought is obscure, as is shown by the inability of Septuagint and Targum to translate the Masoretic text so literally as they translate the parallelistic portions, and by the inability of later commentators to agree upon an interpretation.

But aside from the fact that non-parallelistic members generally show also other signs of corruption, the presence of such a relatively small amount of non-parallelism in such a preponderantly parallelistic setting demands, a priori, an explanation on psychological grounds; the explanations advanced, however, are contradicted by the facts. The more usual explanations are three: (1) That the Prophet, in the height of his ecstasis, cannot be bound by any restraint in form. Yet the non-parallelistic passages almost never coincide with an emotional climax; they are anticlimactic. (2) That (on the contrary) he is primarily a rationalist, hence surrenders aesthetics to logic. Let it be granted for the moment that such a surrender might sometime be necessary; as a matter of fact, the actual passages under discussion are generally less, not more "rational" than the surrounding parallelistic portions. (3) That he was actuated by symmetrophobia, like the Oriental workman

who refuses to produce an absolutely perfect pattern. But the Prophet was not a superstitious workman in fear of the evil eye; he combats superstition. Moreover, he counsels perfection in men, and it is impossible to believe that he deliberately sets them an example of imperfection: shows them that he is a perfect master of form, and then deliberately mars his work in spots. It should be pointed out, too, that in the operation of symmetrophobia the imperfection is allowed to occur in such a way that it is hardly to be noticed, and does not, as in the case of the prophecies, obscure even the surrounding symmetry. None of the explanations advanced, then, can be considered to have solved the problem.

In the present study attention will be directed almost entirely to the non-parallelistic passages. Because of limitations of space it will be impossible to discuss in any detail those passages which are in clear parallelism, or to classify them according to the varieties recognized and named by previous students of Hebrew poetry, and enumerated in the general introduction to these studies (pp. 136 *et seq.*). Such a classification, it is true, would be of great interest, particularly as it might offer a check in determining, on the basis of other criteria, the possible variety of authorship within the so-called "First Isaiah." This subject will not be touched here; and the term "First Isaiah" will be used without prejudice, to denote all of the first thirty-five chapters. The investigator's task, it must be repeated, is here to isolate and examine doubtful passages; and he must ask the reader to believe that he has examined carefully also the passages not treated here, and that they conform to the accepted definitions. As far as the subject-matter and form of passages not in need of emendation are concerned, only three points will be discussed in some detail: (1) certain series of words which might not at first glance seem to be parallels, because they are not ordinary synonyms and antonyms, but which it is clear that the author himself used as parallels ("complements" and "reciprocals"); (2) certain types of subordinate syntactic members whose parallelism might be challenged because normally parallelism implies parataxis (coördination); (3) certain tristich formations, since the authenticity of "stanzas" containing an odd number of stichoi has been questioned.

The main portion of the study deals more particularly with the problem of monostichs, since by definition there can be no real monostichs in parallelism. A certain number must be disposed of as being only apparent monostichs, since they are logically to be read with preceding or following lines, the present separation being due to a failure to recognize tristich formations or to incorrect Masoretic division into verses; others are to be classified as refrains or examples of interstanzaic parallelism; the evidence necessary to establish the authenticity of the parallelism here is given in detail, even though no emendation may be necessary.

The remainder of the monostichs will almost invariably be found in need of emendation for other reasons than that of form; and since the reconstruction is most satisfactorily accomplished when parallelism is simultaneously restored, the conclusion is logically inevitable that, in these cases, defect in parallelism is due to defect in the text, and conversely that, once the right of emendation is admitted, the emendation must be on the basis of parallelism.

The monostichs in question will be classified according to the dominant nature of the defect which stigmatizes them, and the nature of the remedy to be applied. But such classes cannot be mutually exclusive, since defects of one kind are generally coincident with those of another kind; e.g., where the defect is due to a dislocation of words or phrases, and the remedy lies in transposition, the deletion of a weakly repeated word or two may also be necessary; or where the greater part of a monostich is made up of words thus weakly repeated, there may still be an important word which should be saved and transposed to remedy a defect in another passage. Transposition is, on the whole, the remedy for a majority of cases. In the list of passages so treated (pp. 486 *et seq.*), it should be noted that no reference is made to the transposition of entire couplets or longer passages in which the inner parallelism of members is clear without such transposition; an examination of the verse and stichoi numbers and letters as printed in the Hebrew text (pp. 1*-116* of this volume) will call attention to such departures from the traditional order. Again, several cases of the transposition of individual words within a stichos or distich have not been recorded, where the parallelism of the stichoi is clear without such transposition. The fact of transposition is noted,

however, in the footnotes to the Hebrew text,² as are also other minor changes. Certain general questions affecting transposition, i.e., the collocation of prophecies in the traditional order, and the influence of marginal variants written between columns of a scroll and applied by the next copyist to the wrong column, have been treated elsewhere.³

In conclusion, the investigator would reiterate the following principles in regard to parallelism and textual emendation in the First Isaiah:

1. Wherever parallelism can be found in the text as it stands, even though another, a non-parallelistic interpretation, is possible, the passage must be classified as parallelistic, and so interpreted; other connotations, however, may coincidentally have been intended as overtones or undertones, as plays on words, *double entendre*, etc.

2. No emendation of the text can be accepted which destroys an existing parallelism unless it substitutes a better one.

3. No emendation of a passage weak in form and content is at all likely to be correct which does not with a restoration of the meaning restore parallelism at the same time.

4. If in a parallelistic setting there is found either a long sentence, or a non-parallelistic distich (couplet), in which the thought is obscure, the versions are unable to agree as to the meaning, the grammar or syntax is poor, and the passage in question interrupts the logical development of what follows out of what precedes; and if, on the other hand, a slight alteration of the text, or a transposition, as suggested by the laws of parallelism, restores both meaning and form, then, in the degree that these facts are found to be true, the plausibility of the change is established.

² On account of lack of space, the translation of chapters 11–35, of the same nature as that of the earlier chapters (pp. 268–292), must be withheld unless another medium of publication is found. The revised Hebrew text of the entire "First Isaiah" is now in press.

³ Hebrew Union College *Annual*, 1922–23, pp. 79–96.

PARALLELISM

I. LEXICAL ELEMENTS OF PARALLELISM

Synonyms

(Cf. p. 436.)

Antonyms

(Including positives and negatives such as "burn" || "be unquenchable;" "fall" || "not rise again.")

Complements

E.g., "father" || "son;" "heaven" || "earth;" "raise a flag" (as a signal in summoning) || "wave the hand," || "shout aloud;" "beat olives" (from the trees, in harvesting them) || "harvest grain;" any series of specific terms that may be grouped together under some generic term, and used in apposition to one another or in partitive apposition with the generic term itself; hence a series of names of cities belonging to the same country (cf. "Proper Names, etc."); time and space phrases introduced respectively by "from" and "to," e.g., "from now" || "and unto eternity;" "from the Euphrates" || "unto the Nile."

Reciprocals

This type, like the following, is in reality a variety of the complementary, though perhaps farther removed from synonymy; nevertheless, from the standpoint of Hebrew religious conceptions, the correspondence is closer than it might seem to be at first glance. The class includes terms expressing an invariably associated cause and effect, so that the statement of the one by itself would necessarily imply the other; consequently, when both are stated, there is, for the purposes of parallelism, a repetition. Thus, the reciprocal of "blow a trumpet" is "gather together" (27.13), as Amos actually states: "is a trumpet ever blown that

men do not excitedly rush out in the city?" (Amos 3.6); the reciprocal of God's summons by means of a signal is man's answering approach (13.2). But it is particularly in the religious passages of a Psalm-like character that such parallelistic reciprocals are found, and to establish the authenticity of the type a list is here given:

1.	Man cries to God God saves man.	19.20
2.	Man cries to God God hears man.	30.19
3.	Man waits for God God saves man.	25.9
4.	Man waits for God God pities man.	33.2
5.	Man trusts in God God does justice to man.	30.18
6.	God reveals himself to man man worships God.	19.21
7.	God punishes man man returns to God God heals man.	19.22
8.	God rebukes His enemies His enemies fear.	17.13b
9.	God stretches out His hand the (enemy) nations fear.	23.11
10.	God punishes Tyre Tyre returns to her (sacred) harlotry.	23.17

Cf. also 1.2 (p. 293, "love," "obedience"); 6.10 (p. 391, "repentance," "pardon").

Proper names and their (real or paronomastic⁴) definitions

1.	Wo, land of the shade-casting wings, Which ⊔ stretch ⊔ across the rivers of Cush.	18.1ab
----	--	--------

Since this is a couplet of disputed exegesis, those significations of the words must be emphasized which the laws of parallelism indicate. The relative clause (cf. p. 440) must define more exactly the main clause, if it is not, indeed, entirely synonymous with it. It denotes location, or extent of space (the latter certainly if *w^e-hāl'ā*, "and beyond," be transposed here from 2e, where it is impossible); hence the phrase "shade-casting wings" (cf. Bābhā Bāthrā 75a, on Job 40.31) must emphasize the idea of vast extent; i.e., *k^enāphayim* means here not only "wings," but by inference "sides," "corners," "boundaries," as it usually does in geographical passages; and the reduplication in *çilçal* (or *çalçel*) means "far;" the reference is to Egypt as united with Ethiopia (cf. chap. 20).

⁴ Paronomasia is frequent in prophecies containing geographical proper names (cf. pp. 506–512, the discussion of 15.5bcd; 15.8ab; 15.9abcd; 16.8b; 22.5b, 7b; 22.6ac), but in most instances it does not affect the question of parallelism in this way.

In *çālçēl k'nāphayim* there is probably a play on the word *Miçrayim* (note *çēl Miçrayim* in 30.2; since in Egyptian $l=r$ the assonance may be closer than it appears). At the same time in "wings" a reference may have been intended to one of the many Egyptian symbols which show outstretched wings. In the sequel, 18.5, *çilçal* becomes *zalzēl*, and *k'nāphayim* by implication becomes *g'ephānīm*; i.e., instead of the shade-giving wings being clipped, the tendrils of the shade-giving vine are pruned; but the play on sound is still hinted at, and the hearer could not be in doubt that Egypt-Cush was meant. This interpretation has been obscured by verse 2, where the reference to ships suggests "sails" for "wings" (Targum introduces both ideas); verse 2, however, refers not to Cush, but to the agency of Cush's punishment, as Ezekiel 30.9 correctly interprets, and should probably be transposed.

2.

Wo, Ariel, Ariel,

City where David encamped.

29.1ab

The prophecy contains several references to the name *'arī-'ēl* with the signification "lion of God;" thus, 2a: "I will distress Ariel," i.e., the lion will become the hunted instead of the hunter (*wa-h'āçiqōthī = Ar. 'adaqa*, "bring the hunted animal into straits"); 2c should evidently be read "I shall be unto her an *'arī-'ēl*" (not "she will be to me, etc."), again with this same idea; and verse 4 describes the small piping voice which will replace the lion's roar, hinted at already in 2b, "*'arī* shall become *'anī*:" "lion" shall become 'sighing', and his guttural r become a nasal n. Therefore some reference to "lion" must be sought in "David" also; David is in a sense personified Judah, and in the tribal song, Gen. 49.9, Judah is the lion's whelp, crouching like a lion (in Isaiah the crouching to spring becomes sarcastically "brought low"). Again, in 3a the corrected reading (cf. Sept.), "and I shall encamp like David against thee," returns to the thought of 2c, "I shall be like a lion against her." In passages like this, the question is not how many other ideas the references can suggest, but what the dominating principle of parallelism forces the mind to select out of those possibilities.

3. Behold, their valiant ones shall cry without,
The ambassadors of peace shall weep bitterly. 33.7

If the consonantal text is correct, the author must have intended, and his hearers understood, in *'er'ellām* some reference to the name Ariel as applied to Jerusalem (see above). And so, too, *malkhē shālōm*, “messengers of peace,” must contain a reference to *shālēm*, used for Jerusalem in Ps. 76.3, also Gen. 14.18.

4. Wherefore hear the word of the Lord, ye scornful men,
That rule this people which are in Jerusalem. 28.14ab

The usual and expected parallel to “Jerusalem” is “Zion;” hence here *lāçōn*, “scorn,” which replaces it, becomes a play on *çiyyōn*.

II. SYNTAX IN PARALLELISM

A. PARATAXIS

Parallelism normally results in parataxis, each stichos constituting a complete proposition, and the parts of speech being parallel to each other. But there are many cases of so-called incomplete parallelism (i.e., in which one stichos lacks a member, to be supplied in thought, however, from the other stichos), as well as of incremental parallelism (i.e., in which a second stichos contains a member, generally an adjectival or adverbial modifier, not represented in the first). No comment will be made concerning such cases; parallelism is present whenever two members in each stichos correspond, subject and predicate to subject and predicate, or predicate and object to predicate and object, respectively, whether the remaining elements are parallel or not, although in many cases the non-corresponding members may need emendation. Moreover, where a double member in one stichos is balanced by doubling in the other, whether the member doubled be the same syntactically or not, no comment is necessary; and finally, a single word may acceptably form a complete stichos, and two of them may form a parallelistic unit.

B. SUBORDINATE CLAUSES AND PHRASES

The parallelism of subordinate clauses with their own main clauses has been discussed above, pp. 441 *et seq.*; the conclusions there reached are supported by additional data from chaps. 11-35 (note that in many cases the complex sentence as a unit is also parallel to other sentences, particularly in *qīnā* verses):

Conditional (hypothetical)

"If ye seek" || "seek," 21.12; but possibly to be considered as a single stichos, || "return and go."

Temporal and local

1. "When thou liest down" || "not cometh up," 14.8 (*qīnā*).
2. "A little moment" || "until anger shall have passed," 26.20 (cf. Ps. 30.6, Is. 54.7, 8, for "God's anger" denoting the smallest measure of time in prophecies of comfort such as this); possibly to be considered a single stichos again: cf. s. v. "Tristichs."
3. "When it passes" || "it shall not come," 28.15, and || "it shall overwhelm," 28.18 (but cf. "Monostichs," p. 536).

Final or purpose

(Formal purpose clauses, e.g., with *l^e-ma'an*, are frequently really explicative, hence logically appositives.)

1. "To add sin to sin" || "to make a plan not Mine [God's]," 30.1.
2. "To meet thy coming" || "goes trembling to thee," 14.9 (*qīnā*; cf. for *rāghaz*, Mic. 7.17, "move out;" so also the synonym *ḫāradh* in I Sam. 16.4; cf. I Sam. 21.2, Hos. 11.10).
3. "To destroy all the earth" || "weapons of wrath" (i.e., "destroyers of earth"), 13.5 (*qīnā*).
4. "To visit the sin of the inhabitant of the earth upon him," 26.21, probably forms part of one long stichos (cf. below, "Tristichs," p. 461).
5. "To be saved from the King of Assyria" || "flee for help," 20.6; but read instead, "he did not save himself" (*lō'niççāl* for *l^e-hinnāçēl*; cf. Sept.).

Causal

1. "For He dwelleth on high" || "He is exalted," 33.5.
2. "For tomorrow we (ye) die" || "eat, drink," 22.13: this is based upon the normal and expected sequence, "eat," "live;" but cf. "Tristichs," p. 460.

Comparative (similes)⁵

1. "As at the report concerning Egypt" || "at the report of Tyre," 23.5.
2. "Like the treading of a straw-heap" || "Moab shall be trodden," 25.10.
3. "As the swimmer spreads [his hands]" || "He will spread his hands," 25.11.
4. "As waters cover the sea" || "the earth shall be filled," 11.9.

Cognate (accusative)

1. "The hosts of war" || "God of Hosts reviews," 13.4 (*qīnā*).
2. "A sweeping (or "treading;" read so, possibly, instead of "with a broom")" || "I shall sweep (tread) her," 14.23 (*qīnā*).

Relative⁶

1. "That to which we flee for aid" || "our expectation [trust, refuge]," 20.6.
2. "What his fingers have made" || "the work of his hands," 17.8, 31.7.
3. "Whose merchants are princes" || "the crowning one" (i.e., "who makes kings"), 23.8.
4. "Which is upon the head" || "the crown," 28.1.
5. "Which He waves" || "the waving of God's hand," 19.16.
6. "Which He counsels" || "the counsel of God," 19.17.
7. "Whom God blesses" || "a blessing in the midst of the land," 19.24, 25.

⁵ The similes in 29.8, 11; 31.4,5, are in strophic parallelism and, like many other similes occurring in pairs, require no comment.

⁶ Two relative clauses in succession, or one followed by a parallel participle, need no mention; those in 17.9, 30.23,24 are probably glosses; those in 28.4 ("which the seer sees"), 31.4,6, 19.15 are corrupt, and are treated elsewhere; that in 21.10 is a prose subscription.

8. "Whose breach comes suddenly" || "the breach of a wall," 30.13.
9. "To whom He said" || "He will speak to this people," 28.11c, 12a.
10. "Who redeemed Abraham" || "the Lord, God of [*'el* for *'el*, "to"] the House of Israel," 29.22.
11. "Who. . . spoil. . . the earth" || "a terrible people," 18.2g (cf. p. 526).
12. "Which (stretch) beyond" || "far-shadowing," 18.1.

III. FORM OF PARALLELISM

A. DISTICHS

Two equal stichoi

This is the normal form, and the several varieties—chiastic; incomplete with compensation, i.e., those in which both stichoi have the same number of words or "thought beats" though each has one syntactic member absent from the other—need not be illustrated here.

First stichos short

Rare (cf. 7.12bc; 8.16ab); the two stichoi, if read as one line with caesura, would form an inverted *q̄nā*; see the discussion following examples 4 and 5.

- | | | |
|----|--|-------------|
| 1. | They shall not do harm,
They shall not do corruptly in all My holy mount. | 11.9ab |
| 2. | I shall trust,
And I shall not fear. | 12.2bc |
| 3. | I shall behold, ⁷
And I shall look from My place. | 18.4b |
| 4. | Since thou art lain down,
No feller hath come up against us. | 14.8cd |
| 5. | To heaven I shall ascend,
Above the stars of God I shall set my throne. | 14.13b
c |

⁷ Correction; see p. 530 for the discussion.

The last two cases occur in a *qīnā* ode; in 14.8, c and d are probably to be transposed; in the case of 14.13 the transposition involves the succeeding stichoi:

I shall sit on the Mount of Assembly,	13d
At the sides of the North,	e
I shall ascend upon the heights of the clouds,	14a
I shall be like the Highest.	b

The transposition of 13b and 14a to make the sequence 14a, 13b, d, e, 13c, 14b, and thus to restore *qīnā* throughout is supported by these facts: "God" in 13c and "Most High" in 14b are close parallels; "ascend upon the clouds" in 14a should logically precede both "set the throne above the stars" in 13c and "sit on the Mount of Assembly" in 13d; the repetition of the verb "ascend" in 13b and 14a is possible only if the repetitions are appositives, i.e., if they follow each other immediately; however, even if the transposition be made, probably the first "I shall ascend" should be "I shall mount" or "ride," *'erkabh*; cf. 19.1, "Behold the Lord rides upon a swift cloud."

First stichos long

(Cf. 1.26cd; 1.31cd; 2.2ab; 2.12ab; 3.1ab; 3.8bc: "their sin like Sodom they have told, they have not concealed;" 3.24de, part of a pentastich; 5.29cd; 7.18ab, part of a quatrain; 8.6ab; 8.7ab; 10.12ab;⁸ 10.32cd). This is the *qīnā* measure, but in the following enumeration extensive *qīnā* passages are omitted.

- | | |
|---|---------|
| 1. Behold the Lord maketh empty the earth,
And wasteth it. | 24.1ab |
| 2. The land shall be utterly emptied,
Utterly despoiled. | 24.3ab |
| 3. How shall ye say to Pharoah, son of the wise am I,
Son of ancient kings. | 19.11cd |
| 4. Which is upon the head of the valley ⁹ of fatness,
Of those smitten with wine. | 28.1cd |

⁸ Possibly 10.26 should be divided as a double distich of this form; e.g.,
And the Lord of Hosts will raise against him His rod as at the smiting of
At the Rock of Oreb. [Midian,

⁹ Possibly to be emended; see p. 525.

- | | | |
|-----|--|---------|
| 5. | The breath of the Lord is like a torrent of pitch,
Burning it up. | 30.33ef |
| 6. | This is the rest—rest for the weary,
And this is the repose. | 28.12bc |
| 7. | Say to the fearful of heart, Be strong,
Fear not. | 35.4ab |
| 8. | And my Lord will give you bread of adversity,
And water of affliction. ¹⁰ | 30.20ab |
| 9. | And He will stretch over it the line of waste,
And the stones of void. ¹⁰ | 34.11cd |
| 10. | Unto the place of the name of the Lord of Hosts,
Mount Zion. | 18.7ef |
| 11. | For the Lord of Hosts will rule on Mount Zion,
And in Jerusalem. | 24.23cd |
| 12. | And they shall worship the Lord on the Holy Mount,
In Jerusalem. | 27.13de |
| 15. | And the workers of fine flax shall be ashamed,
And the spinners of white (stuff). ^{10a} | 19.9ab |
| 16. | And she shall commit harlotry with all the kingdoms of the world,
Upon the face of (all) the earth. | 23.17cd |

B. TRISTICHS

Tristichs should be grouped into two classes, the normal and the abnormal. Of normal tristichs, those with first and second lines equal, third longer, are the most frequent; but those with first stichos long (second and third equal), and those with three equal lines are, in all probability, also to be accepted as authentic. The six abnormal types all need emendation.

NORMAL

Third stichos long

(Cf. p. 293, and 1.2abc; 1.5, 6a; 1.6bcd; 1.6efg; 1.7abc; 1.16abc; 2.21cde; 2.17abc; 2.19cde; 3.13ab14a; 3.26abc; 5.15abc; 9.11abc; 9.20abc.) This is the most characteristic form of tristich; cf. also

¹⁰ Probably to be emended; cf. pp. 482, 470, respectively.

^{10a} Add, or read (for $\chi\bar{o}ra$), $ye\chi^w\bar{a}r\bar{u}$, "shall grow pale" (cf. 29.22).

below, under “Combinations of Distichs and Tristichs;” and the form is to be restored in several corrupt passages, e.g., 15.3bcd; 19.11ab; 27.6).

- | | | |
|-----|--|-----------------|
| 1. | For the herbs are dry,
The grass is gone,
And greenness is no more. | 15.6 |
| 2. | For the violent hath ceased,
The despoiler is gone,
The trampler has vanished from the earth. | 16.4 |
| 3. | For the ruthless hath ceased,
And the scorner is gone,
And all the watchers of evil are cut off. | 29.20 |
| 4. | The helper shall falter,
And the helped shall fall,
And together they all shall perish. | 31.3 |
| 5. | For they transgressed the law,
Nullified the decrees,
Broke the eternal covenant. | 24.5 |
| 6. | The covenant he broke,
The cities ¹¹ disdained,
He hath not heeded man. | 33.8 |
| 7. | Turn from the way,
Swerve from the road,
Remove from before us the Holy of Israel. | 30.11 |
| 8. | Fooled are the Princes of Zoan,
Deceived are the Princes of Noph,
The chiefs of her nomes lead Egypt astray. ¹² | 19.13 |
| 9. | His hand He stretched over the sea,
He caused kingdoms to quake,
The Lord commanded against Canaan, to destroy her strong- | [hold.
23.11 |
| 10. | For a people rebellious is he,
Children who deceive,
Children who do not wish to hear the Lord of Israel. | 30.9 |

¹¹ Read evidently *‘ēdhim*, “witnesses,” for *‘ārīm*, “cities.”

¹² So also, probably, 19.11 was originally a tristich; cf. p. 493.

460	<i>University of California Publications.</i>	[SEM. PHIL.]
11.	Come, my people, enter into thy chambers, And close thy door behind thee, Hide a little while, till anger shall have passed. ¹³	26.20
12.	And fortress shall cease from Ephraim, And dominion from Damascus, And the remnant of Aram shall be like the glory of the Sons of [Israel]. ^{13a} c	17.3a b
13.	Mourns the must, The vine is weak, Sigh all the joyous of heart.	24.7
14.	Wail, O gate, Cry, O town, Be dissolved, O Philistia all. ¹⁴	14.31
15.	With thunder, And quake, And violent voice,	
16.	Tempest, And storm, And fiery flame that consumes.	29.6
17.	With anger, And ire, And fiery flame that consumes,	
18.	Tempest, And storm, And stones of hail.	30.30c-h
19.	Stripping, And baring, And sacking on loins.	32.11
20.	Eat, And drink, For tomorrow ye ¹⁵ die.	22.13ghi

¹³ But see under "Subordinate Clauses" for another possible arrangement.

^{13a} The formation here may be accidental, and c be a later addition; cf. the (semi-prose) additions 16.14, 21.17, containing as here the word "remnant" and, in parallelism with it (not as here in the same stichos), the word "glory."

¹⁴ Cf. also p. 486 for the reconstruction of 14.29a.

¹⁵ M reads "we" for "ye;" but verse 14, a prose repetition of this verse, shows that these are the words of the Prophet, not of the revelers, who, according to the prophecy itself, had no thought of dying; the charge brought against them is that they are full of confidence, relying on the defenses of the city which they had strengthened, and feasting instead of praying; therefore the Prophet says, "eat, then, and drink (today)—but tomorrow ye die;" repeated in the next verse: "this sin will not be atoned excepting by your death."

6. As birds that fly, the Lord of Hosts will protect Jerusalem,
Protect and save,
Spare and rescue. 31.5
7. This is the way—follow it,
Yea,¹⁹ go to the right,
Yea, go to the left. 30.21
8. And my people shall dwell in an abode of peace,
In dwellings that are safe,
In rests that are secure. 32.18

Three stichoi equal

(Cf. 1.25abc; also 1.23ab21d and 21.13,14ab, as restored; the formation is rare.)

1. Now will I rise, saith the Lord,
Now will I be exalted,
Now will I be lifted up. 33.10
2. Leading mankind in sin for a word,
And snaring the reprover in the gate,
And leading aside in error the righteous. 29.21

ABNORMAL

(DEFECTIVE; TO BE EMENDED)

Third stichos short (first and second equal)

1. In the forest at evening shall ye lodge, O caravans of the Dedanim,
To meet the thirsty, bring water, inhabitants of Tema,
With his bread they advanced to the fugitive. 21.13,14ab

A proper name is evidently missing in the third stichos; see p. 512.

First stichos short (second and third equal)

1. The fishers shall mourn,
And all they that cast hooks in the Nile shall lament,
And they that spread the net upon the face of the waters languish. 19.8

The unusual form of tristich, the fact that it occurs in a series of regular distichs, and that the verb *w^e-'ānū* repeats the letters of the preceding word *w^e-'ēnennū* (verse 7) make it probable either that 8a is to be deleted, "fishers" being merely a gloss on

¹⁹ Read poss. *lō'* for *kī*: "Go not to the right," etc.

the circumlocutions in b and c; or, more probably, that a similar short line has fallen out.

2. He hath swallowed death for ever;
 And the Lord God will wipe the tears from upon all faces,
 And the shame of His people He will remove from upon all earth. 25.8

The first stichos is evidently a fugitive, defective quotation; cf. the full discussion on p. 542.

3. A tent that will not move,
 Whose pegs he will not pull out for ever,
 And none of whose ropes will be snapped. 33.20cde

This forms part of a pentastich (read *teχ^eze*, “thou shalt see,” in stichos a); “for ever” generally occurs with the last of a series of terms, and its transposition here would yield a tristich of the predominant type. Read also “sag,” *yic‘è*, for “move,” *yic‘an*, and “be pulled out,” *yinnāsa‘*, for *yissa‘*.

Second stichos long

1. I have commanded my sanctified
 Also I have called my heroes for my anger,
 Exulting of my pride. 13.3abc

The short third stichos is an appositive of one phrase in the second, which has no representative in the first; this is evidently in origin a quatrastich, with suspensive parallelism; cf. below, p. 501.

2. Thy ropes they have loosed,
 They shall not fasten the socket of their mast,
 They have not spread a sail. 33.23abc

The confusion in pronouns and verbal forms, the omission of the negative in the first stichos and the strange wording in b coincide with irregularity in structure; delete *kēn* (translated “mast”) as dittography from end of preceding word, *-qū*, or better, *q*, intended as correction of *y^eχazz^eqū* to singular.

3. Upon her roofs,
 And in her squares all of her shall wail,
 Going down in weeping. 15.3bcd.

The M. points "all of him" in c, because the verb is masculine, although the pronominal suffixes are feminine; Sept. shows a disordered text or marginal variants; neither Sept. nor Targ. reads "going down" in d; Jer. omits d altogether, and has a noun "[there is] mourning" instead of the verb in c. See above for the transposition of "in her (so the Sept. for "his") streets" from 3a, the previous tristich, to this one (the Sept. actually has it in both places!); d in turn belongs with verse 5; there has also been a transposition of the verbs *y'yēlil* and *tiz'aq*, which accounts for the confusion in gender; read then:

- Upon her roofs,
 In her streets,
 And in her squares all of her shall cry out.
4. <Those that come> Jacob shall take root,
 Israel shall blossom and bud,
 And they shall fill the earth with fruit. 27.6

"Those that come" should be joined to the preceding verse, leaving again the characteristic distich described above; the two verbs in b are possibly variants.

First stichos long, second short

1. <Behold the Lord hath one strong and mighty> as a flood of hail,
 A storm of destruction,
 As a flood of mighty waters overflowing. 28.2abc

With the parenthetical portion omitted the characteristic tristich remains ("as a flood" in c is probably also to be omitted as mere repetition from a); it is the tristich itself which is out of place in its present position; it was a marginal quotation to vv. 18,19.

Second stichos short, third long

1. Behold the Lord will hurl thee a hurling, man,
And will wrap thee a wrapping,
Winding will wind thee a winding like a ball to a wide ground. 22.17ab,18a

Again the departure from the symmetrical form of an attested type occurs at the points of linguistic or logical weakness. The first stichos contains the word *gebher*, apparently a vocative (which is unnecessary), nor is it an Isaianic word; the second stichos is short in form, and in sense lacks a noun defining the kind of wrapping. The construction expected is exactly like 24.22: "gathered a gathering of prisoners" (i.e., as prisoners are gathered); cf. Jer. 43.12: "He will wrap Egypt as the shepherd wraps his garment," *ya'tè bighdō*; clearly, then, *gebher* should be *beghedh*, and should be in stichos b.²⁰ Furthermore, 18a is illogical in its present position and also faulty in construction; instead of the absolute infinitive *ḡānōph* before the finite verb and another verbal noun *ḡēnīphā* after it, there is required *yīḡnoph'khā ḡēnīphā ḡānīph*, "will wind thee the winding of a turban." And parts of this stichos and the first must be interchanged, because clearly the simile of the ball belongs with the verb "hurl," as does also the phrase "to a wide ground;" so Jer. 22.26, "I will hurl, *wē-hēṭaltē*, thee . . . upon the ground . . . there shalt thou die" (these same words follow in Isaiah); and Ezek. 32.4: "I will hurl thee, *'aṭlēkhā*, upon the face of the field."

With chiastic repetition in second or third line

See "Quatrastichs with Chiastic Repetitions," p. 468.

C. COMBINATION OF DISTICHS AND TRISTICHS, WITH
SUSPENSIVE PARALLELISM

1. Take up thy harp,
Go about the town,
O harlot forgotten,
Make music sweet,
Make many songs,
That thou mayest be remembered. 23.16

²⁰ Nevertheless Jeremiah or his editor had before him the variant *gebher*, also, and uses it in a different construction (22.30), referring it to Coniah, son of Jehoiakim.

- | | | |
|----|---------------------------------|--------|
| 2. | Scorneth thee, | 37.22a |
| | Spurneth thee | b |
| | The virgin, Zion's daughter, | c |
| | Behind thy back shakes her head | d |
| | The daughter of Jerusalem. | e |

Notice here that the parallels abd make the characteristic tristich with third variant line, but interwoven is the couplet ce.

- | | | |
|----|---|------------------------------|
| 3. | Praise ye the Lord, | 12.4b |
| | Call ye on His name, | c |
| | Make known among the peoples His wondrous deeds; | d |
| | Mention ye, | for exalted is His name, e |
| | Sing ye <the Lord> , | for proudly hath He done, 5a |
| | This is known in all the earth, | b |
| | Shout and sing O Zion's daughter, for great in thy midst is the Holy of | [Israel. 6 |

Notice the imperative of synonymous verbs throughout, excepting in 5b, in which, however, "is known in all the earth" is a parallel to "make known among the peoples." Separately considered, 4bce5a constitute a double distich. Three characteristic tristichs can also be isolated, 4bcd, and the following two:

Mention ye,	
Sing ye, <the Lord>	
Shout and sing, Zion's daughter.	4e'5a'6'

For exalted is His name,	
For proudly hath He done,	
For great in thy midst is the Holy of Israel.	4e"5a"6"

- | | | |
|----|--|-------|
| 4. | On that day the Lord of Hosts shall be a crown of glory, | 28.5a |
| | And a chaplet of beauty | b |
| | For the remnant of His people, | c |
| | And a spirit of justice | 6a |
| | For him who sitteth in judgment, | b |
| | And strength | c |
| | [For] those who turn back war at the gate. | d |

With this form compare 8.14abcdefg. Possibly a stichos, "for the saved of His nation," has fallen out after 5a, yielding two similarly formed quatrains; indeed, despite the formal parallelism between 5ac, 6ac, as well as the syntactic inseparability of the two verses as a whole, there are two thought units here.

Probably *m^eshūbhē* in 6d (influenced by *yōshēbh* in 6b) should be *l^e-niçç^ebhē* or *li-n^eçībhē*, 'al, "the commanders" or "those appointed, over war." If "at the gate" is correct in 6d, notice again the characteristic tristich formed by 5c, 6bd.

D. QUATRASTICHS

(AND LONGER UNITS OF AN EVEN NUMBER OF STICHOI)

Here are not included quatrastichs which are composed of two syntactically independent distichs (except those in chapter 26, which are inseparable for another reason), even though these may belong together in the development of a single idea (e.g., 1.3abcd, 1.4abcd; and almost all of chapter 34 probably), but only such as cannot be so separated.

With one couplet syntactically dependent

(Cf. p. 358, and 4.2-6; 10.20; also the envelope quatrain 3.7bcde.)

1. The people fierce thou shalt not see,
The people too deep of speech to be heard,
 Stammering of tongue,
 Without understanding. 33.19

2. For with stammering lips,
And with a backward tongue,
 He will speak to this people,
 Unto whom He hath said. 28.11abc,12a

3. And the Lord of Hosts will make for the nations on this mount a feast of
A feast of wines, [fat things,²¹
Fat things of marrow,
Wines refined. 25.6

4. And the Lord of Hosts called on that day for weeping
And for mourning,
And for baldness,
And for girding of sackcloth; 22.12

5. And behold gladness
And joy,
 The killing of oxen
 And slaying of sheep,
 The eating of flesh,
 And the drinking of wine. 23.13a-f

²¹ Cf. for the long first line 7.19abcd; 9.6,7; also distichs and tristichs of similar form.

6. As my servant Isaiah has walked naked
And barefoot,²²
As a sign
And a wonder,
For Egypt
And for Cush.²³ 20.3

With (chiastic) repetition in second and third stichoi

(All except one in chap. 26, intermingled with similar tristichs, which perhaps were originally all of four stichoi, and which will be included here.)

1. He hath cast down the dwellers on high,
The lofty city—*He layeth it low*;
He layeth it low on the earth,
Striketh it to the dust. 26.5
2.
Shall tread it a *foot*,
The *feet* of the poor,
The soles of the lowly. 26.6
3.
A way for the righteous is *straightness*,
Straight is the path of the righteous,
Thou levellest also the path of thy laws. 26.7-8a
4. O Lord we have hoped for <Thee> Thy name,
For Thy mention is the *desire of the soul*,
My soul hath desired Thee at night,
Yea my spirit within me watches for Thee. 26.8bc,9ab

In 8b omit the suffix in *qiwwīnūkhā* (cf. Sept.); in 9b read possibly *bab-bōqer*, "in the morning," for *be-qirbī*, "within me."

5.
Thou hast added to the nation, O Lord,
Thou hast added to the nation, Thou art glorified,
Thou hast extended all the boundaries of the land. 26.15

Read *hikhbadhtā*, "Thou hast glorified," for *nikhbadhtā*, in 15b.

²² Text adds "for three years," which belongs at the end of verse 2.

²³ For the remainder of the passage cf. p. 528.

6. Or let him grasp hold of my refuge,
Let him make peace with me,
Peace let <him> make with me who enter.
 27.5abc,6a'

Read *ya'asū* for *ya'asē* in c, with *hab-bā'īm* (which M. separates by punctuation) as its subject (see above, under "Tristichs"). The whole stanza is misplaced, and clearly belongs in the present series of verses; the "refuge," *mā'ōz*, of 27.5a is surely the 'ir 'ōz of 26.1 (see below), and in its present position has no explanation.

7. For when Thy commandment is to the earth,
Righteousness learned the inhabitants of the world,
 <Be he favored> the wicked hath not *learned righteousness*,
 In a land of straightness he doeth unjustly. 26.9cd,10ab

In 9c (a clause without a verb) *ka'asher*, "when," is impossible; read *kā-'ōr*, or *kē-'ōr 'ēsh*, "like the light [of a fire]" is Thy commandment; cf. Prov. 6.23, Ps. 119.106. *Yuxan* in 10a either belongs elsewhere (see below) or is a corruption of a conjunction "but." The order of words in 10a should be reversed.

8. And not shall he see the majesty of the Lord,
 <Lord> high is Thy hand, *they shall not behold*,
They shall behold and be ashamed of the wrath of a people,
 Also the fire of (?) thine enemies shall consume them.
 [26.10c,11abe

In 11a "Lord" is reduplication; for *rāmā yādhekhā* read *rūm hōdhekhā*, "the height of thy glory they shall not behold." In 11b "ashamed" is superfluous; *am*, "a people," is possibly to be read *'ayam*: "they shall see Thy burning wrath" (cf. 11.15). In 11c "enemies" should be "enmity," or read *çārèbheheth*, "scorching;" cf. Prov. 16.27.

9. O Lord, Thou ordainest peace for us,
 Yea, all our works thou hast made for us (*pa'altā lānū*)
 <O Lord our God> Have ruled us (*b'ākūnū*) lords save Thou,
 Only Thee—we mention Thy name. 26.12ab,13ab

If the text is correct, instead of a repetition of the same root there is a play on *ba'al* and *pa'al*; but possibly the same root originally stood in both places. At least in 13a the negative *bal*

The Septuagint translates:

Let enter the nation keeping righteousness,
 And keeping truth,
 Sustaining truth,
 And keeping peace.

The confusion in the Hebrew text was due to the fact that the root *nāṣar*, “guard,” makes a form *yīṣṣōr*, which in the unvocalized text is identical with *yēṣer*, “mind” (see below). *Yēṣer*, then, has absorbed an original *yīṣṣōr*, or better, *nōṣēr*, parallel to *shōmēr*, “keeping;” transpose then:

Let enter a nation righteous,
 Guarding peace,
 Peace keeping,
 Faithfulness guarding.

12. Whose mind is stayed,
 For in Thee *they trust*,
 They trust in the Lord for ever,
 Yea, in the Lord, the Rock Eternal. 26.3ac4ab

This translation involves the transposition of 3a and the reading *yīṣrām* for *yēṣer* ($m = s$ of *sāmūkh* by reduplication), and *bāṭeχū*, “they trust,” for *bāṭū^aχ*, “it is trusted in Thee;” also *b^e-yahwè* for *b^e-yah yahwè*; but if the strange passive participle *bāṭū^aχ* is correct it would certainly be due to its parallelism with *sāmūkh*, “stayed.” Cf. Ps. 112.7,8, and note particularly that there these same two participles follow each other exactly as it is proposed they shall do here in Isaiah. *Kī*, “for,” is *b^e-khēn*, in the Targum, which suggests an original *nākhōn*, “firm”—again just as in Psalm 112:

Firm is his heart,
 Trusted in the Lord,
 Stayed is his heart,
 He doth not fear.

E. PENTASTICHS

(AND LONGER UNITS OF AN UNEVEN NUMBER OF STICHOI)

(Combinations which can be separated into a distich and a tristich are not considered here; inseparable are 3.16 abcde; 3.24abcde; possibly 9.10ab,11abc; 9.19ab,20abc.)

1. Because this people approached me with its mouth,
 And with its lips honored me,
 But its heart removed from me,
 And its fear of me was a command of men,
 A taught L thing 7. 29.13abcde

Here the third stichos is in some respects closer to the preceding two than to the following; nevertheless, it is, like d, a negative expression of ab. *Melumādāhā*, "taught," is as much a thought parallel to *miçwath* as though the latter were a participle *m^eçuwwath*, "commanded," which is, indeed, a possible pointing; perhaps, too, 'ish, "of man," should be added to e.

In its present form 30.4ab5abcde constitutes an inseparable unit of seven stichoi; but see p. 476 for the deletion of 5a. On the other hand, if 30.7a be joined to the end of verse 6 a seven line unit will result.

F. MONOSTICHS

APPARENT

To be joined to distichs to form tristichs

(Cf. "Introduction," and "Tristichs.")

Parallel to succeeding monostichs, but separated by Masoretic punctuation

(Cf. 4.5e,6a; 8.21d,22a; also 26.17c,18a, p. 495.)

1. But the redeemed shall walk there, 35.9d
 And the ransomed of the Lord return. 10a
2. Shall cast to the ground with the hand, 28.2d
 With the feet shall be trampled. 3a

- | | | |
|-----|--|-----------------|
| 3. | On that day shall thy cattle feed in large pastures;
The oxen and the wild asses shall eat fresh fodder. | 30.23d
24a |
| 4. | And shall destroy her branches,
In dryness her boughs shall be broken. | 27.10e
11a |
| | [Forest, | 22.8b |
| 5. | And thou didst look on that day to the armory of the House of the
And the breaches of the City of David ye saw that they were many. | 9a |
| 6. | Therefore in the fires(?) praise the Lord,
In the coasts of the west, the name of the Lord God of Israel;
From the ends of the earth, songs have we heard. | [24.15ab
16a |
| 7. | But ye were not willing,
And ye said, "No." | 30.15d
16a |
| 8. | He will speak to this people, ²⁴
To whom He said. | 28.11c
12a |
| 9. | But they were not willing to hear, ²⁴
And the word of the Lord will come to them. | 28.12d
13a |
| 10. | Swift as whirlwinds in the south from the desert it comes,
From a terrible land (21.1b) a hard vision is revealed to me. | 21.1a
2a |
| 11. | And He will surely enwrap thee,
And He will surely wind thee. | 22.17b
18a |
| 12. | And He will bring down his pride ²⁵
And the fortress of the height of thy walls bring low. | 25.11d
12a |

Two or more, constituting refrains

(Cf. 1.21a, 26e, "Faithful city;" 7.23c, 25c, 24b, "For all shall be thistles and thorns;" possibly also 1.2e, 20d, "For the (mouth of) the Lord hath spoken;" cf. also 27.2a, 4a, p. 518. Distichs repeated as refrains are not included here.)

- | | | |
|----|--|-------|
| 1. | Howl, ye ships of Tarshish, for wasted from a house from entrance. | 23.1b |
| 2. | Howl, ye ships of Tarshish, for wasted is your stronghold. | 14 |

²⁴ Possibly in these two examples both stichoi are formulae of "saying" and "hearing," and hence outside the parallelism.

²⁵ Cf. p. 516 for the rest of this line.

(*Monostichs: Two or more, constituting refrains*)

Line 1b is evidently corrupt; the two lines should be identical, and the Targum had the good sense to so translate them. For *mib-bayith mib-bō'*, see p. 520. The missing *mā'uzz'khēn*, "your stronghold," is found, in part, superfluously in 4b (see below); i.e., at first omitted, it was written in the margin, and then inserted by the copyist in the wrong place.

- | | | |
|----|---|-------|
| 3. | Be astounded, O inhabitants of the Isles. | 23.2a |
| 4. | Be ashamed, O Sidon, for said the sea, the stronghold of the sea, saying. | [4ab |
| 5. | Howl, O inhabitants of the isles, is this your joyous city? | 6b7a |

These are variations of the refrain found at intervals in the prophecy; each consists of an imperative, a proper name in the vocative, and in two there is added the cause for the command, since "is this your joyous city" is a satirical question implying, "for your once joyous city is now wasted." Emendations: Add to 2a, "for your stronghold has been destroyed," *kī* (lost in the preceding *'ī*) *hōras m'cadh'khem*, from *soxēr ḡīdhōn* in 2b, these two words being superfluous and weak repetitions (*s'char* in 3c, *ḡīdhōn* in 4b). In 4ab read "for mourned [*'umlal* for *'amar*] the sea [for "stronghold" see above], saying."

- | | | |
|----|---|-------|
| 6. | Who counselled this against Tyre the crowned? | 23.8a |
| 7. | The Lord of Hosts counselled it. | 9a |

These stichoi begin tristichs, which also end in echoing phrases:

- | | | |
|-----|--|--------|
| 8. | Her merchants were the honored of earth. | 23.8c |
| 9. | To make despised the honored of earth. | 9c |
| 10. | Rejoice not thou, Philistia all of thee. | 14.29a |
| 11. | Dissolve thou, Philistia all of thee. | 31c |

"Dissolve," more immediately parallel to "howl" and "cry" in the intervening stichoi, means "melt in tears," but is also a satirical pun, "melt in the fire" which is described as coming from the north. See also p. 487.

(*Monostichs: Two or more, constituting refrains*)

- | | | |
|-----|------------------------------------|--------|
| 12. | But fools are the princes of Zoan. | 19.11a |
| 13. | Fooled are the princes of Zoan. | 13a |

For the remainder of verses 11 and 13 see above, under "Tristichs."

- | | | |
|-----|---|-------|
| 14. | And it shall be suddenly, of a sudden, | 29.5c |
| 15. | And it shall be as a dream vision by night. | 7a |

These are possibly parts of an "envelope" parallelism rather than refrains.

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|-----|---|-------|
| 16. | Behold, God is my salvation. | 12.2a |
| 17. | And (the Lord) is become to me a salvation. | e |

DEFECTIVE: TO BE EMENDED

Consisting largely of repeated words; to be deleted, or used in part as a basis for corrections

(Cf. 6.11c; 7.15; 7.22b; 8.8e; 10.27c.)

- | | | |
|----|--|--------|
| 1. | And shall rest upon him the spirit of the Lord, | 11.2a. |
| | The spirit of wisdom and understanding, | b |
| | The spirit of counsel and strength, | c |
| | The SPIRIT of knowledge and FEAR OF THE LORD. | d |
| | And he shall INSPIRIT him in the FEAR OF THE LORD. | 3a |
| | And not by the sight of his eyes shall he judge, | b |
| | Nor by the hearing of his ears shall he reprove. | c |

The translation "his delight," lit. "his smelling," for *wa-h^arīχō*, is not justified in 3a, as it might be in Amos 5.21, where it is used of sacrifice. The verse may have been due in the first instance to a note on *rū^aχ* in 4d, parallel to "staff."

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|----|--|---------|
| 2. | Hark the sound of many nations, like the sound of the seas sounding, | 17.12a |
| | And the rushing of the PEOPLES, LIKE THE RUSH of mighty WATERS RUSH- | [ING, b |
| | PEOPLES LIKE THE RUSH OF MANY WATERS RUSHING | 13a |
| | But He will rebuke him, | b |
| | And he will flee afar | c |
| | And will be pursued like mountain chaff before the wind, | d |
| | Like a whirlwind before the storm. | e |

(Monostichs: Repeated words; to be deleted)

13a was due to a marginal variant *rabbīm*, "many," for *kabbīrīm*, "mighty," in 12b, or else it indicates the transposition or insertion of one of these words before "seas" in 12a or before "peoples" in 12b.

3.	And Elam raised the quiver,	22.6a
	WITH CHARIOTS, MANKIND, HORSEMEN,	b
	And Kir uncovered the shield;	c
	And the choice of thy valleys was filled with CHARIOTS,	7a
	And the HORSEMEN set themselves at the gate.	b

6b is not only a repetition of words in 7a,b, but has been influenced by 21.9a, "chariot of men, couple of horsemen."²⁶

4.	For his princes shall be in Zoan,	30.4a
	And his messengers Hanes shall reach,	b
	SHAMEFULLY ON ACCOUNT OF ('al) A PEOPLE THAT WILL NOT PROFIT THEM	5a
	Not for help,	5b
	Not for profit,	c
	But for SHAME,	d
	And for disgrace.	e
	Through a land of distress and straits, ^{26a}	6a
	Of the lion and lioness that roars,	b
	Of the serpent and flying snake,	c
	They shall carry upon asses' backs their wealth,	6d
	And upon camels' humps their treasures	e
	TO ('al) A PEOPLE THAT WILL NOT PROFIT,	f
	<Egypt> whose help is vain and nought.	7a

5a is made up of duplications from 5d and 6f ("them," *lāmō*, is possibly from *lō* "not," in 5b); the former may have been a variant, *kī l^e-hōbh'īsh* (on the analogy of the construction *l^e-hō'īl* in 5c) for *kī l^e-bhōsheth*, misread then *kol-hōbh'īsh*. The Septuagint apparently applied a marginal note on this word to verse 7, also. Aside from the usual external stigmata condemning the monostich 5a (repetitions, poor syntax, unintelligibility, variations in the

²⁶ Cf. p. 484, 506, and Hebrew Union College *Annual*, p. 82.

^{26a} For the omission of the superscription ("Burden of the beasts of the south") before 6a, cf. Hebrew Union College *Annual*, 1922, p. 85.

(Monostichs: Repeated words; to be deleted)

Septuagint, lack of a parallel), common sense alone would throw it out: 4ab and 5bc form a suspensive quatrain in which 4ab is meaningless without 5bc; "His princes shall reach Zoan" is pointless in this prophecy unless the phrase "not for help" is joined without interruption to it.

- | | | |
|----|--|-------|
| 5. | PASS ye to TARSHISH | 23.6a |
| | PASS through thy land as the Nile, O daughter of TARSHISH. | 10a |

See page 488.

- | | | |
|----|---|--------|
| 6. | AND THY RAGING TO ME | 37.28b |
| | Because of THY RAGING TO ME, | 29a |
| | And thy arrogance has ascended to my ears | b |
| | I shall put my hook in thy nostrils, | c |
| | And my bridle in thy lips | d |
| | And I shall turn thee back on the road— | e |
| | That by which thou didst come. | f |

"Thy raging" in 28b has the accusative sign *'eth*, hence has been interpreted as another object of the verb "I know," in 28a; but the other objects of that verb ("sitting," "coming," "going," to which series "raging" does not logically belong) precede it, and still are without the accusative sign, although it would be more necessary there. The repetition was due probably to an attempt to read for 29a "because thy raging has come, *'āthā*, to me" (or *'ēth* may be an error for *'atta*, "now"); but originally, since the composition is *qīnā*, the verb "has ascended" must have been in 29a instead of 29b; 28b must be deleted.

- | | | |
|----|---|--------|
| 7. | What hast thou here? | 22.16a |
| | And whom hast thou here? | b |
| | THAT THOU HAST HEWED THEE OUT A SEPULCHER HERE, | c |
| | HEWING OUT his SEPULCHER on high, | d |
| | Cutting for himself a dwelling in the cliff. | e |

16c is a variant of d; if retained in place of it, e should similarly be changed to: "and hast cut for thyself a dwelling in the cliff."

(Monostichs: Repeated words; to be deleted)

8.	Ye women at ease, come hear my voice, Ye trusting daughters, hear my word:	32.9a b
	Days upon a year YE shall BE TROUBLED, TRUSTFUL WOMEN.	10a
	For the vintage has failed, Harvest will not come.	b c
	Tremble, ye women at ease, BE TROUBLED, YE TRUSTFUL WOMEN;	11a b
	Stripping, And baring, And sackcloths on loins.	c c e
	Upon breasts (<i>shādhayim</i>) are lamenters.	12a
	Upon pleasant fields (<i>s^edhē</i>), Upon the fruitful vine,	b c
	Upon the land of my people shall come up thorns and briers.	13a

10a is in part a mere repetition of 11b, or rather is due to a gloss intended to correct the unusual form *r^eghāzā* to the more usual (*ti*)*rghaznā* (in 11a the masc. *χir^edhū* must be changed to *χ^eradhā*). ‘*Al shādhayim* in 12a is literal reduplication of ‘*al s^edhe* in b; it was read under the influence of the preceding stichos, ending in the phrase “upon loins,” and led to the reading “those who lament,” *sōph^edhīm*; but the construction is impossible, and the masculine participle is entirely out of place; Sept. translates disregarding the form altogether. Delete the repeated words in both 10a and 12a; the remaining words in the two stichoi form the missing third line to a characteristic distich, of which the first two are 10bc (note *kālā*, “has failed,” in 10b, a word that occurs repeatedly in such tristichs; see p. 459, and the other tristichs in this passage). But for *sōph^edhīm* read *s^ephī^aχīm*: “for days upon a year (there shall be) wild-growth,” i.e., the crops which grow from seed that has fallen on the ground in the preceding year; cf. 37.30, of which the present passage is a poetic version: “Eat this year such as grows of itself (*sāphī^aχ*), and the second year that which springeth of the same (*shāχīs*).” In 13a ‘*ammī*, “my people,” should possibly be *nō‘am*, “(land of) pleasantness” (cf. Gen. 49.15). “Vine” in 12c is metonymy for vineyard; cf. for the picture 5.6; 7.23; 27.3,4.

(Monostichs: Repeated words; to be deleted)

9.	THE TRAFFICKERS OF SIDON,	23.2b
	Those who pass over the sea filled thee,	c
	And by many waters the seed of Shihor—	3a
	The produce of the Nile was her revenue.	b
	Thou wast THE TRAFFIC of the nations.	c
	Be ashamed, O SIDON—	4a

23.2b in its present form consists of a repetition of *s-χ-r*, “traffic,” from 3c, and of “Sidon” from 4a, so would normally be deleted; but cf. p. 474 for its emendation as part of the preceding line. Since 3ab form a natural couplet (though probably to be read in reverse order), it is clear that 2c and 3c also should form a couplet (read 3c first); “traffic” stands for “place of traffic,” i.e., “market,” which is a good thought parallel to “fill” (for 4a cf. p. 474):

Thou wast the mart of the nations,
Those who pass over the sea filled thee.

The produce of the Nile was thy revenue,
And by many waters the seed of Shihor.

[THE BEAST OF THE EARTH, 18.6a]

10. They shall be left together for the BIRD OF PREY of the mountain AND

And shall summer upon it the BIRD OF PREY,	6b
And every BEAST OF THE EARTH upon it shall autumn.	c

6a is made up of marginal variants, some of which possibly do not refer to this passage. “Mountain” appears again superflously in verse 3 (“banner of the mountains”) and in 17.13c (“chaff of the mountains”)—all being due to some variant of *n^hārīm* in 18.2 (cf. p. 526). “For the [*l*-] bird of prey” is the remnant of a correct variant “every [*kol*] bird of prey;” while *yē’āz^ebhū*, which means “be deserted” and not “be left to” in the sense given to it in this passage, is to be associated with the marginal note *hā-’āmīr ’āsher ’āz^ebhū* in 17.9, and this note in turn with *’āmīr* in 17.6, i.e., with the line opposite 18.6 in the original manuscript. Otherwise 6a by itself may have been intended as a distich of the type mentioned on p. 457; if the latter was the case, it was cited here in the margin because of its similarity in phraseology to 6bc (cf. Hebrew Union College *Annual*, 1922, p. 82).

(Monostichs: Repeated words; to be deleted)

11.	For Thou hast made FROM A CITY into a heap, The fortified TOWN into a ruin,	25.2a b
	The palace of STRANGERS (<i>z-r-y-m</i>) FROM A CITY, For ever it shall not be rebuilt.	c d
	Therefore shall honor Thee a nation of strength, The TOWN of peoples, TERRIBLE ONES, shall fear Thee;	3a b
	For Thou wast a refuge to the lowly, A refuge to the poor in their distress,	4a b
	A shelter from the STORM (<i>z-r-m</i>), A SHADOW from the HEAT,	c d
	For a wind (of the) TERRIBLE ONES like a STORM of a wall, Like HEAT in a dry place.	e 5a
	The tumult of STRANGERS Thou humblest, HEAT in the SHADOW of a cloud,	b c
	The song (<i>z-m-y-r</i>) of the TERRIBLE ONES He brings low.	d

That the odd stichos 5c not only is an intrusion in its present position but is made up mainly of repeated words is clear. The whole passage is marred by repetitions and misplaced words, and therefore must be treated as a unit. Cancel *mē*, "from," in *mē-īr* (2a); read possibly "of strength" (now in 3a) after "city" in 2a, or after "palace" in 2c; also in 2c delete "strangers," and read *mē-ī*, "ruined waste" (cf. 17.1) instead of *mē-īr*, "from a city." In 3b delete "town [of]," "terrible ones;" in 4e, 5a, and 5c delete "terrible ones," "storm," "heat," "heat," "shadow;" the remaining words will constitute a distich to follow 4b (reading *b^e*, "in," in place of *kī*, "for").

In 5d read probably *z^edhōn*, "insolence," for *z^emār*, "song," which was due to the influence of the marginal *zārīm* and *zerem*, and of *z^emārōth* in the opposite column (24.16). That 5bd belongs after 3ab is self-evident.

(Monostichs: Repeated words; to be deleted)

Reconstruction:

For Thou hast made the city into a heap,
The fortified tower into a ruin;
The palace of strength into a waste,
It shall never be rebuilt.

Therefore shall the nations honor Thee,
The peoples shall fear Thee;
The strangers' tumult Thou shalt humble,
The insolence of the terrible bring low.

But Thou art a refuge to the lowly,
A refuge to the poor in their distress,
A shelter from the storm,
A shadow from the heat,
A wall against the wind,
A cloud in a land of drought.

12.	On that day the glory of Jacob shall diminish, And the fatness of his flesh grow lean;	17.4a b
	And it shall be as the gathering of a HARVEST, standing corn, And his arm HARVESTS EARS,	5a b
	And it shall be as one collecting EARS in the Valley of Rephaim,	c
	And there shall be left in him ⊔ grape- ⊓ gleanings, As the beating off of olives:	6a b
	Two or three berries on the top of a summit, Four or five on its branches, a fruitful (one).	c d

Not only are there repetitions in 5b, but "arm" is feminine and the verb masculine; "his" has no antecedent; and there is no more occasion for the additional mention of "arm" here than in the case of any other physical operation. But "harvest" in 5a is also superfluous, since *qāmā* itself means "standing corn;" it has come from the margin and was intended for the opposite column (cf. p. 530, on *qāçîr* in 18.4 and 5; it has influenced also 17.11). Delete the duplicated words; for *ū-z^erō'ō*, "and his arm," read *zera'* in place of *qāçîr* in 5a: "as the gathering of kernels amid standing corn" (*b^e-qāmā*); cf. Deut. 23.26, "when thou comest into the standing corn, *qāmā*, of thy neighbor, thou mayest pluck ears with thy hand," i.e., "a handful;" here as a symbol of small

(Monostichs: Repeated words; to be deleted)

quantity "kernels," "seeds," is substituted (cf. the meaning of *shāḫīs* in 37.30). For *b^e-'emeq r^ephā'īm*, which is pointless here (Sept. reads "stony valley"), read probably *bo-'omārīm* as in Ruth 2.7; i.e., all the similes refer to "gleaning;" the reading "Valley of Rephaim" was due to the same geographical historical marginal note which influenced verse 9 and the Sept. rendering there, "Hivites and Amorites" (both passages have the word *'āmīr*: verses 6c and 9); cf., e.g., Deut. 3.10,13. In 6a read *k^e* (for *bō*), as in b and in 24.13: "he shall be left as gleanings;" in 6cd transpose and read: "on the top of a branch," *s^e'īphā*, and "on the summit of a fruitful [one, i.e.,] vine," or "of a bough," *pōrā* or *pūrā* (cf. 10.33).

13.	Their LAND shall be drenched with blood, And their DUST be anointed with fat;	34.7c d
	And her streams shall be turned into PITCH, And her DUST to brimstone, And her LAND shall become burning PITCH.	9a b c

Aside from the repetition of "pitch" in 9a and c, it should be noted that almost this entire prophecy is made up of distichs (or quatrains). Moreover, in this tristich the series "streams," "dust," "land" is not logically balanced; the two latter terms are repeated in a natural couplet, 7c,d; some synonym is expected as a parallel to "streams"; also, *gophrīth*, "brimstone," is thought of as a liquid (hence in 30.33, *naḫal gophrīth*, "stream" or "torrent" of brimstone; so also the phrase "rain down brimstone"). Delete the repetitions, leave "burning" as the modifier of "brimstone," and read "rivers" as the subject of b. The result is a distich with two equal stichoi, in normal parallelism:

And her streams shall be turned into pitch,
And her rivers into burning brimstone.

14.	And my Lord will give to you bread of distress And water of oppression. <And> Not shall be withheld(?) THY TEACHERS.	30.20a b c
	And thine eyes shall see THY TEACHERS, And thine ears shall hear a word behind thee.	d 21a

(Monostichs: Repeated words; to be deleted)

Delete the duplicate “thy teachers” in c, and, dropping the connective, read “not shall be withheld” as the predicate of b; the verb, which occurs nowhere else, fits as well with “water” as with “teachers;” for *yikkānēph*, Sept. reads the root *qārabh*, which perhaps indicates illegibility; the Ar. *nafaka* means “cease,” used of rain. In 21a read *m^eashsh^erèkha*, “of thy guides,” for *mē-ax^arèkha*, “behind thee” (cf. Hebrew Union College *Annual*, 1922, p. 82).

[high on high, 24.21a

15. And it shall be on that DAY SHALL VISIT the Lord upon the host of the
And upon the kings of the ground upon the ground, b

And they shall be gathered the gathering of captives to the pit, 22a
And shall be imprisoned in the prison. b

And after many DAYS THEY SHALL BE VISITED. c

“From (after) many days,” *mē-rōbh yāmīm*, in 22c, is a variant of “on that day,” 21a, possibly under the influence of *mārōm bam-mārōm*, “the high on high;” moreover, 22c is logically impossible here.

16. And I shall DISTRESS ARIEL, 29.2a
And there shall be mourning and moaning, b

And she shall be to me as Ariel, c
And I shall encamp about her, 3a

And I shall FIGHT (*we-ṣartī*) AGAINST thee with (?) palisades (*muṣṣābh*), b
And will raise against thee STRONGHOLDS (*m^eṣūrōth*). c

And the MULTITUDE of thy strangers shall be like small dust, 5a
And the multitude of the terrible ones as chaff that passes; b

And suddenly, in an instant, thou shalt be visited by the Lord of Hosts,
With thunder, and earthquake, and violent noise, [5c,6a
With storm, and tempest, and flame of consuming fire,
And it shall be as a dream in a vision of the night. 7a

THE MULTITUDE OF ALL THE NATIONS THAT FIGHT AGAINST ARIEL, EVEN ALL
HER FIGHTERS (*ṣōbhèhā*), AND HER STRONGHOLD (*m^eṣōdhāthām*) AND
THOSE DISTRESSING HER. bc

(Monostichs: Repeated words; to be deleted)

And it shall be as when a hungry man dreams that he is eating,	8a
But when he awakes his soul is empty;	b
Or as when a thirsty man dreams that he is drinking,	c
But when he awakes he is faint and his soul has desire.	d

So shall THE MULTITUDE OF ALL THE NATIONS be THAT FIGHT AGAINST
[Mount Zion. e

The sentence 7bc consists of repetitions or variants of several words in 2a-3c: "multitude," "fight against," and "her fighters" (that *ṣōbh'īm* 'al and *ṣōbhèhā* in 7b are based on a variant of the verb in 3b, with *ṣ-b* instead of *ṣ-r*, is proved by the cognate accusative *muṣṣābh* in 3b), "stronghold" (again, *m'ṣōdhā* and *m'ṣūrā* are variants), "distressing." These marginal variants were made into a prose sentence at a time when the stanzaic form, i.e., the envelope parallelism, of 5c-7a was not recognized and it was felt that 7a needed a conclusion. This conclusion in a shorter form (8e) was added also to 8abcd, which likewise is complete without it, though 8abcd itself is probably but another exegesis of "dream" in 7a—and incorrect at that.

17. For thus hath said the Lord to me, Go, station the watchman; what HE SHALL SEE (*yir'è*), let him tell. 21.6

And HE SHALL SEE (<i>w'-rā'ā</i>) CHARIOTS,	7a
A PAIR OF HORSEMEN,	b

Chariots of asses,	c
Chariots of camels.	d

And he shall hearken attentively, very attentively. And he cried, Lion (*'arye*); 7e,8a

Upon my watch, my Lord, I stand continually all day,	8b
And upon guard I am stationed all the nights,	c

And, behold! come CHARIOTS of a man,	9a
A PAIR OF HORSEMEN.	b

.....
With CHARIOTS OF MANKIND, HORSEMEN. 22.6b

(Monostichs: Repeated words; to be deleted)

The absurdity of 6, 7a, 7e, 8a, is self-evident: if it is known beforehand what the watchman will see, why station him to watch for it? The emendation of this passage requires both elision and transposition. Evidently 6 and 7e are parts of one introductory prose sentence, whose import is: "Station a watchman, let him watch attentively, and tell what he sees and hears; then the watchman cried out, etc." 7ab and 9ab are mere variants of each other (22.6b, interrupting a perfect parallelistic couplet, is another variant, copied from the margin into the wrong column); so also *w^e-rā'ā* and *'aryē* are both incorrect variants of *yir'è*, or possibly a correct variation *r'e'ē*, "see," for *hinnē*, "behold," in 9a. In 22.6b *'ādhām*, "man," is at once a variant of *'īsh* and of *çemedh* "pair," in 9ab. *Rekhebh* may be translated "riders" (II Kings 7.14; point then perhaps *rōkbēbh*) instead of "chariots," and *pārāshīm* "horses" instead of "horsemen." The only possible interpretation of *'īsh* would be (in contrast to *çemedh*, "tandem"), "a single man;" 7a, 9a combined mean then: "all kinds of riders—single and tandem, on horses, asses, camels;" the list originally may have been longer, to indicate the endless variety and multitude of the invaders.

Reconstruction:

For thus said the Lord to me: Go, station a watchman; what he shall see, let him tell. So [I did so. And the watchman looked and] he listened very attentively. Then he cried:

See, my lord, I stand at my post throughout all of the day,
And on guard I am stationed all the nights,

And, lo! there come riders single,
And riders tandem,

Riders of horses,
And riders of mules,

Riders of asses,
And riders of camels.

Parallel to others at a distance; to be transposed in whole or in part
 (Cf. 1.21d; 2.18; 3.9d, 11b; 4.3d; 8.19e; 8.20d; 9.18e,19e;
 10.6e,13c; 10.17,18; 10.24f.)^{26b}

1.	And his yoke shall turn from upon them,	14.25c
	And his burden from upon his shoulders turn.	d
	REJOICE NOT PALESTINE, ALL OF THEE.	29a
	For broken is the staff of thy smiter;	b
	FOR FROM THE ROOT OF A SERPENT COMES A VIPER,	c
	AND HIS FRUIT IS A FLYING DRAGON;	d
	And the first-born of the lowly shall feed,	30a
	And the poor in safety lie down,	b
	AND I SHALL KILL IN HUNGER THY ROOT,	c
	AND THE REST OF THEE HE WILL SLAY.	d
	HOWL, O GATE,	31a
	CRY, O CITY,	b
	MELT, PALESTINE ALL OF THEE.	c
	FOR FROM THE NORTH COMES A SMOKE,	d
	AND NONE IS ALONE AT HIS APPOINTED TIME.	e
	[And what shall the messengers of the nation answer?]	32a
	For the Lord hath founded Zion,	b
	And there his people's poor shall find refuge.	c

The interlacing here of two or more prophecies, or portions of prophecies, is patent. 30ab and 32bc are part of a prophecy of consolation, referring to the poor and oppressed. 29b belongs with 25cd (the intervening lines, verses 26-28, all in good parallelism, do not affect this question), having the same series of words in reference to Assyria that is found in 9.3, "yoke," "burden," "rod," "staff;" cf. 10.24,27, "smiting thee with the rod," "shall turn his yoke from off his shoulder"; a fourth stichos is possibly to be added. 29a, 31c, constitute refrains (see above), and before the former originally stood two lines making a characteristic tristich

^{26b} In the following examples lines printed in the same style of type belong to the same theme. In examples 24-27 the question of parallelism is complicated by paranomasia.

(*Monostichs: Separated parallels; to be transposed*)

(cf. p. 460) matching 31abc; stichoi 29cd, 30cd, 31de complete the Philistia prophecy, which ends, then, as do several other prophecies, in a stichoi beginning 'ēn, "there is no;" 32a belongs with 10a (for other cases of intercolumnar transposition, see Hebrew Union College *Annual*, 1922, p. 82; for the dramatic effect produced by the question and answer as thus transposed compare 23.8,9; 37.23; 41.4; Jer. 46.7). Also in 30a and c "first-born" (*b^okhōrē*) and "in hunger" have been transposed: read "in hunger the lowly shall feed," and "he will kill the first-fruits (*bikkūrē*) of thy root." In 31e correct *bōdhēdh b^o-mō^o'adhāw* to *nōdhēdh mib-bā^o'arō*, "none can flee from his burning (or destruction);" cf. for the idea Josh. 8.20, Is. 34.10; and note that Sept. omits the last word, and also misreads *bōdhēdh*.

Reconstruction of verses 29axy,cd, 30cd, 31abcde:

Rejoice not, O gate,
Exult not, O town,
Be not glad, O Philistia all!

For from the root of the serpent comes a viper,
And its fruit is a flying snake,

And it will kill thy root's first fruit,
And thy remnant will it slay.

Wail thou, O gate,
Cry thou, O town,
Melt thou, O Philistia all!

Far from the north a smoke comes forth,
And none from its flames can flee.

Reconstruction of 25cd, 29b, 30ab, 32bc:

And his yoke from upon thee is removed,
And his burden from thy back;

For rent is thy smiter's rod,
And thine oppressor's staff;

And the poor shall in famine find food,
And the lowly securely repose;

(Monostichs: Separated parallels, to be transposed)

For the Lord hath founded Zion,
And the oppressed of his folk shall find refuge there.

Verses 32a, 10a (with *malkhē ghōyīm* for *mal'akhē ghōi*):

And what shall the kings of the nations answer?
All shall answer thee and say.

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| 2. | <Pass over to Tarshish. > | 23.6a |
| | | 6b-9c |
| | Pass over thy land <like the > Nile, <daughter of Tarshish > there is | 10ab |
| | [no girdle more. | 11 |
| | | 12a |
| | Rejoice no more, oppressed virgin daughter of Sidon. | 12a |
| | Chittim, arise, pass over, also there is no rest for thee there. | bc |

The intervening verses are in parallelism. The imperatives and proper nouns of 10ab, 12a, and 12bc are respectively parallels; the causal clauses of 10ab and 12bc have a thought parallel in 12a, since "oppressed daughter" means here "because thou art oppressed, O daughter." The line 10ab should therefore be transposed and the three lines be in immediate succession; but read: "flow over thine own land, O Nile" (*k* in *kā-y'ōr* is dittography from *k* in *arçēkh*, "thy land"); it refers back to verse 2, "the harvest of the Nile [here personified as the Nile itself] used to flow into Tyre," just as 12a, "Rejoice not, Sidon," refers back to 7a, "is this the rejoicing one?" "Daughter of Tarshish" is due to an incorrect marginal variant of "ships of Tarshish" in verses 1 and 14, and should be omitted; the superfluous 6a is merely another attempt to indicate the suggested omission and the correct reading of 10a. *Mēza*χ, "Girdle," in 10b must be read *mānō*^aχ, "resting-place;" hence 12c, "also there is no rest for thee."

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| 3. | And I shall clothe him in thy robe, | 22.21a |
| | And gird him with thy mantle, | b |
| | AND THY RULE SHALL I GIVE IN HIS HAND | c |

And he shall be a father to <the inhabitants of Jerusalem
and > *the house of Judah,* d

AND I SHALL GIVE THE KEY <of the House of David > UPON HIS
[SHOULDER, 22a

(Monostichs: Separated parallels; to be transposed)

AND HE SHALL OPEN WITH NONE TO CLOSE, b
 AND SHALL CLOSE WITH NONE TO OPEN, c

And I shall fasten him a peg in a firm place, 23a
And he shall be a throne of glory to the house of his father, b
 And there shall hang upon it all the glory <of the
 [house of his father.] > 24a

Again there is clear the displacement of closely related lines, as well as of individual words; instead of “key in the hand,” “rule upon the shoulder” (cf. 9.5c; possibly, too, *misrā* there and *mamshēleth* here are both errors for a concrete such as *shalshēleth*, *sharshārā*, or *shērā*, “chain,” “bracelet,” as a symbol of office), the key is here put upon the shoulder; again, in 23b occurs “a throne of glory to” instead of “a glory to the throne of,” and “house of his father” instead of “House of David” or “House of Judah;” the very title of the major-domo is “the one who is over the house of the king.” There is a verbal relationship between this passage and both I Sam. 2.28,35 (a prediction of the fall of the house of Eli, the High Priest) and Jer. 22.24-29 (referring to King Coniah, son of Jehoiakin, = Eliakim in II Kings 23.34; note Eliakim in the present passage, verse 20, also), in both of which passages there are correct references to “father’s house”, since inherited offices are there involved, which is not the case here; i.e., the various troublesome phrases referring to “house” in the passage in Isaiah are due to marginal notes based on passages such as those in Samuel and Jeremiah. Correct also, in 21d, *’ābh*, “father,” to *ç’bhī*, “honor,” as a parallel to “glory” in 24a (Sept. has the added phrase, “And I shall give him the glory of David”); read 21d, 23ab, 24a thus:

And he shall be an honor to the House of Judah,
 And a glory to the throne of the House of David.

And I shall fasten him as a peg in a firm place,
 And hang upon it all the glory of the House of David.

4. They shall raise their voices and sing, 24.14a
 In the pride of the Lord, shout in the west; b
 <Therefore> in the fires honor <ye> the Lord, 15a
 In the isles of the west, the name of the Lord, God of Israel; b
 From the ends of the earth songs have we heard, 16a

(Monostichs: Separated parallels; to be transposed)

AN HONOR TO THE RIGHTEOUS	b
.....	
.....	16c-23b
For the Lord of Hosts rules on Mount Zion	23c
And in Jerusalem.	d
AND A GLORY IN THE SIGHT OF HIS ELDERS.	e

“Honor” and “glory” (or “beauty”) are synonyms as in 4.2; cf. also 28.5: “On that day the Lord will be a chaplet of glory for his people;” probably 16ab, 23e stood originally before 14a. For “west,” *miy-yām*, in 14b (repeated in 15b), read “north,” *miy-yāmīn* (cf. Ps. 197.3); for “fires,” *’ūrīm* in 15a, read “east,” *qedhem*; for imperatives in 14b, 15a, read imperfects as in 14a.

5.	And he will stretch upon it the line of confusion, And the stones of emptiness;	34.11c d
	Her nobles <and they> shall be not there, The kingdom THEY SHALL READ, And all her princes shall be nought.	12a' a" b
	13-15a
	There are gathered together the vultures, Each one her mate;	15c d
	Seek from upon the book of the Lord AND READ,	16a
	Not one of them is lacking, No one the other has missed.	b c

Though the clearly intrusive 12a" and 16a do not form a distich when read in succession, they belong together as part of a marginal note intended for the opposite column, 36.2 (cf. II Kings 18.20, and for the details Hebrew Union College *Annual*, 1922, p. 82). The insertion here may have been due in part to the fact that in 34.14 occurs *yīqrā*, (“shall meet,” but also “call,” “read”); at any rate it has caused confusion at the points of insertion. In 11d *shām m'luḫhā* (“there the kingdom”) has absorbed a predicate *sām b^e-thōkhāh*, “he placed [the stones of emptiness] in its

(*Monostichs: Separated parallels; to be transposed*)

midst;" it has also displaced some predicate to "her nobles" in 12a ("are sought," or "called;" quite likely the couplet 12ab does not belong here at all). In 15d, 16a, it is partly the Masoretic pointing that is at fault; for *dir'shū*, "seek," read *dārāshū* as predicate of 15d ("each one her mate has sought"), parallel to *pāqādhū* in 16c. For *dayyōth*, "vultures," read *ḥayyōth*, "animals"; cf. 35.9.

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| | | [33.21a |
| 6. | But there is there A MIGHTY ONE (IS) THE LORD FOR US a place of rivers,
Streams broad of banks, | b |
| | Not shall go thereon a rowboat, | c |
| | Nor mighty ship pass over it. | d |
| | FOR THE LORD IS OUR JUDGE, | 22a |
| | THE LORD IS OUR MAGISTRATE, | b |
| | THE LORD IS OUR KING, | c |
| | HE WILL SAVE US. | d |

That "mighty is the Lord" must be removed from 21a and brought into connection with verse 22 is self-evident; it was the word "mighty" in the two passages (stichos d) that helped to bring about their collocation, although there is a more intimate relationship of verse 22 to verse 18 (see p. 519).

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| | | [22.8b |
| 7. | And thou didst look on that day to the armory of the House of the Forest,
And the breaches of the Citadel of David ye saw, that they were many, 9a | |
| | AND YE GATHERED TOGETHER THE WATERS OF THE LOWER POOL; | b |
| | And the houses of Jerusalem ye counted, | 10a |
| | And ye destroyed the houses to repair the wall; | b |
| | AND A CISTERN YE MADE BETWEEN THE WALLS FOR THE WATERS OF THE | |
| | [OLD POOL; | 11a |
| | But ye did not look to its Maker, | b |
| | And Him who formed it of old ye did not regard. | c |

In reading 9b and 11a together as a distich notice the usual chiasmus. A transposition of individual words is also necessary. Since the contrast expressed in 11bc and 8b is between "looking to physical defenses" and "not looking to God," "ye saw the breaches" in 9a is illogical; evidently there is required some word

(Monostichs: Separated parallels; to be transposed)

like "weapons," "shields" (II Chron. 32.5: Hezekiah defended Judah against Sennacherib by strengthening the walls of the City of David and making "many arms and shields;" and Song of Songs, 4.4, describes "a thousand shields hung upon the Tower of David") or, as the Sept. reads, "houses;" on the other hand in 10a "counting the houses," *s^ephartem battē*, is meaningless; read here "ye closed, *s^eghartem*, the breaches" (cf. I Kings 11.27). In 10b "ye destroyed the houses (to repair the wall)," *wat-tith^eçū hab-battīm*, should probably be *wat-t^eçawwū hab-bōnīm*, "and ye commanded the builders," or simply *wat-tithamm^eçū*, "and ye hastened" (cf. II Chron. 32.5: *way-yith^hazzaq way-yibhen 'eth-kol-ha-çōmā*; curiously "ye gathered the waters," 9b, becomes in II Chron., "and a great multitude gathered together and stopped the springs").

8.	And shall enter a people righteous, Keeping faithfulness,	26.2b c
	[Their] mind IS MADE TO RELY,	3a
	<Thou> guardest peace, peace,	b
	In Thee IS MADE TO TRUST.	c

(See above, page 470.)

9.	All thy princes HAVE FLED together, By the bow are captured,	22.3a b
	All thy found ones are captured together, They HAVE RETREATED afar.	c d

Nādhadh in a and *bāraç* in d are exact synonyms, "flee;" moreover, c and d are mutually contradictory in the present order of stichoi; and the repetition of *'uss^erū*, "are captured" is stylistically possible only if the two occurrences are in the same sentence, as appositives. Interchange b and d.

(Monostichs: Separated parallels; to be transposed)

10.	ONLY FOOLS ARE THE PRINCES OF ZOAN.	19.11a
	The wise of the counsels of Pharaoh brutish counsel.	b
	12
	FOOLED ARE THE PRINCES OF ZOAN,	13a
	DECEIVED ARE THE PRINCES OF NOPH,	b
	<i>Have caused Egypt to stray</i> the chiefs of her tribes.	c
	The Lord has poured in her a perverse spirit.	14a
	<And> <i>have caused Egypt to stray</i> <in all his work> as the straying [of a drunkard in his spew.	b
	And there shall not be to Egypt <a work which L he T shall do> Head or tail,	15a
	Branch or rush.	b

13abc is a characteristic tristich; 11a is a repetition of 13a, as is 14b in part of 13c. That 14b is misplaced is shown clearly by the plural verb, since the immediately preceding sentence contains no noun in the plural; evidently 11a and 14b in part (for the misplaced phrase “in all his work” see the discussion of verse 16, below) are the first and the third line of another tristich with strophic parallelism to 13abc; the missing second line, i.e., a repetition of 13b, was lost when 11b replaced it by error; 11b belongs with 14a, the two forming a distich; but read *yā‘aḥū ḫakhmē*, “the wise men of Egypt counsel brutish counsel,” instead of *ḫakhmē yō‘aḥē*. In 15a “a work which he shall do,” together with the phrase “in all his work” in 14b, belongs in the following passage; omit it here, and see below.

Reconstruction:

Fooled are the princes of Zoan,
Deceived are the princes of Noph,
Have caused Egypt to stray the chiefs of her tribes.

Yea, fools are the princes of Zoan,
Simpletons the princes of Noph,
They have caused Egypt to stray as a drunkard sways in his spew.

(Monostichs: Separated parallels; to be transposed)

The Lord has mixed in her a spirit perverse,
And the wise men of Egypt give stupid advice;

And Egypt shall have neither head nor tail,
Branch nor rush.

11. On that day the Egyptians shall be like women: 19.16a
 [of Hosts, b
 And they shall tremble and fear from the waving hand of the Lord
 Which He shall wave against them; c
 And the land of Judah shall be to the Egyptians for a terror: 17a
 Every one who mentions it to them— b
 They shall fear from the counsel of the Lord of Hosts, c
 Which He shall counsel against them. d

The intended strophic parallelism between verses 16 and 17 is clear; but there is lacking, after 16a, a member parallel to 17b. Moreover, the syntax of the latter is peculiar, but is explicable if it was determined by the desire to make it conform to the missing member in the first stanza. It has been shown above that in verses 14 and 15 the words "in all his work," "<work> which he shall do," *b*-khol-ma'asēhū (ma'asē) 'asher ya'asē*, are intrusive; evidently they are the missing line, corresponding to 17b, *kōl 'asher yazkīr 'ōthāh 'ēlāw*. In 16b, for *w*-χāradh ū-phāχadh* read simply *yiphχadh*, as in 17c (the repetition of the verb is here stylistically good), "they shall fear." (*W*-χāradh* was due to a marginal correction of the impossible *χaggā* in 17a, which is an Aramaic form of the noun denoting "pilgrimage"; the meaning "reeling" and hence supposedly "terror" is supported only by Psalm 107.27, which, however, is unmistakably based upon the present passage (or vice versa); "pilgrimage," in turn, came from a gloss on 19.21, referring to the cult. Ex. 20.4 shows that 17b is perhaps to be emended to read "whenever, or wherever, God's name is mentioned;" 17a would then be read "and the word of the Lord (*'imrath Yahwē* for *'admath Y'ēhūdhā*) will be to them a cause of terror," i.e., of reverence; cf. 66.2,5.

(Monostichs: Separated parallels; to be transposed)

12. Therefore Moab shall howl, 16.7a
 Yea, Moab shall all howl. b

For the GRAPE-CAKES of *Kir Hareseth* <ye> shall sigh are only smitten. c²⁷

- For on account of thy summer 9c
 And on account of thy harvest SHOUTING HAS FALLEN; d

- And taken away are gladness and joy from the garden-land, 10a
 And in the vineyards there is no singing or calling; b

WINE in the vat the presser does not press; c

SHOUTING I HAVE STILLED. d

- Therefore my entrails for Moab like a harp shall moan, 11a
 And my inwards for *Kir Hares* b

In 7c the intrusive verb "shall sigh" is the missing predicate for 11b, as is made clear by the quotation of this passage in Jer. 48.36 (though he repeats the verb *hāmā*, "moan," instead of *hāghā*, "sigh"); the remainder of the line (reading *nibh'āshīm*, "stink," "decay," for *n'khā'īm*, "smitten"), is the parallel to 10c and gives the reason for 11a, just as verse 8, it will be seen, gives the reason for 9ab ("the vine of Sibma is destroyed: therefore I weep for the vine of Sibma;" "the grape-cakes of Kir Hares decay: therefore my inwards moan for Kir Hares;" this is all, of course, in mockery). The missing predicate to 9c is 10d, and makes clear the meaning of "fall" in the parallel 9d: "shouting has fallen" is the contrary of "a shout has been raised."

13. The dead shall not live, 26.14a
 The shades shall not arise. b²⁸

- As a woman pregnant and near to childbirth, 17a
 Writhing and crying in her pain, b
 So have we been before Thee, O Lord, c
 We have conceived, we writhe as though bearing. 18a

²⁷ For verses 8-9b, cf. p. 513.

²⁸ 14cd, a good couplet, should be transposed; for 15,16, cf. pp. 468, 520.

(Monostichs: Separated parallels; to be transposed)

	A BREEZE [OF] SALVATION.	b
The earth is not made,		c
The inhabitants of the world shall not fall.		d
Thy dead shall live,		19a
My corpse, they shall arise,		b
Awake and sing inhabitants of the dust,		c
	FOR A DEW OF LIGHT IS THY DEW.	d
And the earth shall cause the shades to fall.		e

In 18b and 19d "breeze," "dew," "light" are terms naturally associated; so also "light" and "salvation;" cf. Ps. 27.1, "The Lord is my light and salvation;" i.e., "light" becomes a synonym of "life," as in Ps. 56.14, Job 33.30. *Rūʿx* is at once "wind" ("breeze") and "spirit;" in Ezek. 37.5-9 the "spirit" that breathes upon the bones of the slain and makes them live is identical with the "four winds of Heaven." The natural phenomenon underlying 19d is the dew rising from the ground and shot through with the first rays of the sun. Read:

For a dew of light is Thy dew,
And a breeze of salvation Thy breeze.

Furthermore, 14ab, 18cd, form a quatrain when read together, denying the statement made in another quatrain, 19 abce. Read "not saved" in 18c (*nōsh^eā* for *na^asē*); "not be delivered" in 18d (*yippāl^eṭū* for *yipp^lū*, and so in 19e *taphlīt* for *tappāl*; both this verb and the synonymous root *mālaṭ* are used in the sense "escape" from the womb, "drop," as is *nāphal*, *hippāl*; but surely the author did not of these words choose "let fall" as a metaphor of the "rising of the dead"); "the dead" in 19a, "corpses" in 19b (probably also to be transposed with "shades" in e); "shall awake and sing" in 19c (*ū* from *n* in preceding *y^eqāmūn*). In the quatrain 17a-18a "we have conceived" is evidently superfluous, due to a marginal correction of the colorless "we have been" in 17c (*hāyīnū*, *hārīnū*, both for some word meaning "cried").

(Monostichs: Separated parallels; to be transposed)

14.	Go up, Elam!	21.2d
	Watch, ye Medes!	e
	All SIGHING I have stilled.	f
	Therefore my loins are filled with pain,	3a
	Pangs seize me like the pangs of a woman in childbirth,	b
	I am too twisted to hear,	c
	I am too dazed to see,	d
	My mind wanders,	4a
	Terror seizes me.	b
	The twilight of my desire He hath made SHUDDERING to me.	c

The absurdity of 2f is self-apparent; Sept. omits "I have stilled," and reads, by reduplication of *'anχathā*, "I have sighed and consoled myself" (or it has taken the word "console myself" from *naχ^emēnī* in the opposite column, 22.3); either the stichos does not belong here at all, or else it should be transposed, emended, into the next lines, e.g., after 4c; cf. Ps. 38.10: "all my desire is toward Thee, my sighing is not hidden from Thee." At least read a negative, "sighing I have not stilled," or possibly "all my comfort I have (He hath) turned to sighing" (*kōl n^eχāma, m^enūχā, l^e-'anχāthā h^eshābhōthā*), the desire of my soul (*χesheq naphshī* for *nesheph χishqī*; cf. 34.8) He hath turned to shuddering." Aside from the transposition of 2f, the whole section 3a-4c is misplaced; it belongs after 2a.

15.	Is it not that WHEN HE LEVELS ITS SURFACE,	28.25a
	And he scatters fitches,	b
	And cummin casts abroad,	c
	And MAKES wheat, SORA (?), and barley appointed (?) and spelt ITS BOUNDARY.	d

"Leveling the surface" and "making the boundary" (of stones, not of wheat) are the parallels, corresponding to "clearing of stones and fencing" a vineyard in 5.2; the stones turned up in ploughing in Palestine are so numerous that the clearing of them occurs in some places every year, as does also the repair of boundary walls and retaining walls made of the larger stones. The

(Monostichs: Separated parallels; to be transposed)

process pictured in the present reading is absurd; it is not a general truth (as the question implies) that the farmer regularly sows "fitches and cummin" (this and verse 27 are the only passages in the O. T. mentioning them) for his normal harvest, with a little wheat and barley for the border. Transpose "makes *sōrā* its boundary" to follow 25a, leaving the list of grains as the object of "scattering," and omitting "fitches" and "cummin" as being due to these words in verse 27. Read *shūrā*, "wall" (Job 24.11, *shūr(ā)* is a vineyard-wall, possibly also Jer. 5.10; Ar. *sūra*, "a row of stones in a wall") for *sōrā*; and *dōchan*, "millet," for the logically (and in Biblical Hebrew lexically) impossible *nismān*, "appointed" (Sept. has *κέγχρον* here, as also in Ezek. 4.9: "millet and spelt," *dōchan we-kuss*mim*): *d,χ* by reduplication from *r, h* of *s'ōrāh, n* from *nismān*, the rest of which word is reduplication of *k, s, m* of *kussēmeth*. Reconstruction:

When he has leveled its surface,
And made a stone wall its boundary,
Does he not sow barley and wheat,
Scatter millet and spelt?

16. And it shall be on that day [of > his PEOPLE, 11.11a
The Lord WILL ADD A SECOND TIME HIS HAND TO <acquire the remnant

<Which is left >	<i>From Assyria and from Egypt</i>	b
	And from Pathros and from Cush,	c
	And from Elam and from Shinar,	d
	And from Hamath and the Western Coasts,	e

AND HE WILL RAISE A BANNER TO THE NATIONS 12a

And gather the outcasts of Israel,	b
And the scattered of Judah will He collect,	c

From the four corners of the world. d

"Raise a banner" is parallel to "wave a hand" in 11.15, 13.2, 49.22 (cf. 19.16, and 10.32); and 11a here is evidently meant to be a parallel of 12a; so also 12d, the general term, belongs before 11bcde, which are specific additives to it. In 11a for *yōsīph*, "add," read *yānīph*, "wave;" omit *q'ēnōth*, "acquire," as being

(*Monostichs: Separated parallels; to be transposed*)

due to *qin'ath* in 13a, and inserted after "wave" had been read "add;" omit also "remnant," "which is left," repeated from 16a (cf. also under "relative clauses"); and read "the peoples," '*ammīm*, for "his people," '*ammō*.

17.	AND HE WILL PLACE THEM ON THEIR LAND;	14.1c
	And the stranger will be joined to them,	d
	And shall be attached to the House of Jacob.	e
	<i>And shall take <them> the nations,</i>	2a
	AND <they> WILL BRING THEM TO THEIR PLACE;	b
	<i>And shall inherit them <the House of Israel> <on the land of the Lord> for</i> [menservants and maidservants	c
	And shall make captives of their captors,	d
	And shall rule over their tyrants.	e

Confusion in the thought here was produced by the misplacement of lines and by consequent changes in pronominal elements; notice: God takes Israel; the nations become attached to Israel; but the nations take Israel; and then Israel takes the nations as servants. After 1c read 2b, with "He" instead of "they" as subject; the transposition leaves 2a, 2c as a natural distich, omitting the suffix *m*, "them," so that "nations" becomes object instead of subject; in 2c omit "the House of Israel" with the Sept., or better, transpose it either to 1d (parallel to "House of Jacob;" it was evidently marginal) or to 2a as subject; "on the land of the Lord" is a variant of "on their land" (which Sept. reads here again) in 1c.

18.	Is this the man that made tremble the earth, Made the kingdoms shake,	14.16ac bd
	Made the world like a wilderness, Its cities destroyed,	17a b
	Whose prisoners.....	c'
	Not opened the house All nations' kings,	c" 18a

(Monostichs: Separated parallels; to be transposed)

All of them in honor lie,	b
Each in his house,	c
BUT THOU ART CAST OUT FROM THY GRAVE,	19a
LIKE A LOATHED BRANCH,	b
..... <i>l^ebhūsh</i> slain,	c
Pierced of the sword,	d
(Those) GOING DOWN TO THE STONES OF THE PIT,	e
LIKE A TRODDEN CORPSE.	f

Aside from the question of form (the whole prophecy is *qīnā*) and syntax, even if 17c be translated "his prisoners he did not open in the house" and be interpreted "he did not set his prisoners free from prison," it is logically impossible; while freeing those in prison is an ethical ideal, the failure to set his prisoners of war free is not a fact of such magnitude on the part of a foreign ruler that it would cause other kings to mention it as a climax after the mention of his destruction of the world. Read as the predicate to 17c' the misplaced 19cd, with the pointing *lā-bhōsh*, "shamefully" instead of *l^e-bhūsh*, "garment;" cf. 13.15, "every one found is pierced, every one caught falls by the sword" (also 10.4); that the slaying of prisoners of war by a victorious king was abhorrent is shown by II Kings 6.22; for the passive participle as predicate, cf. Jer. 18.21, "their men will be slain of death, their youths smitten of the sword." The transposition leaves the natural sequence of 19ab, ef; but read for *yōr^edhē* some singular form from the same root; note that verse 20 still has the subject "thou," i.e., the king; and the construction of successively subordinate appositives—"garment of the slain" to "like a loathed branch," "pierced by the sword" to "slain," "those going down to the pit" to "slain" and "pierced," "like a trodden corpse" referring back again to "like a loathed branch"—is highly improbable. In 19b for the meaningless *nēçer*, "branch," read *niçra'* or *m^eçōra'*, "leper," and cf. in II Chron. 26.21-23 the case of King Uzziah, who as a leper was apparently not buried with other kings; on the other hand it is doubtful if the slain could be used as a typical example of those who were denied burial. For verses 17c-18, cf. p. 521.

(Monostichs: Separated parallels; to be transposed)

19.	Upon a high mountain raise a banner,	13.2a
	Lift the voice to them,	b
	Wave the hand,	c
	Let them enter the gates <of>	d'
	the NOBLES.	d"
	I have commanded MY SANCTIFIED ONES,	3a
	Also I have called MY HEROES,	b
	for my anger,	b"
	THOSE EXULTANT in my pride.	c

“Gates of the nobles,” *n^edh^hbhim*, even if translated “noble gates,” is almost absurd; “the gates” are Yahweh’s; point *p^ethāχai*, “My gates.” *N^edh^hbhīm* means here rather “devotees” than “nobles;” the root occurs in Judges 5.2 and 9 (and apparently Ps. 110.3) in connection with warfare; and in II Chron. 17.16 with “mighty man of valor;” Ar. *nadaba* means “summon to war.” Read, then, “devotees” (or “volunteers”) for my anger,” possibly after 3a, thus restoring the *qinā* measure as in verse 4 *et seq.* Possibly in 3c *‘allīzē* should be *‘izzūzē*, “strong ones” (despite Zeph. 3.11; cf. 43.17, Ps. 24.8); if not, the connotation is “those eager for [i.e., to establish] my majesty.”

20.	Their children shall be dashed to pieces before their eyes,	13.16a
	SHALL BE PLUNDERED THEIR HOUSES,	b
	And their wives shall be ravished.	c
	Behold, I shall send against them the Medes who desire not silver,	17ab
	Nor are pleased with gold;	c
	AND THE BOWS OF YOUNG MEN SHALL BE DASHED TO PIECES.	18a
	And the fruit of the womb they do not pity,	b
	For children their eyes have no mercy.	c

The intrusive character of 16b and 18a is more evident than their interparallelism; but 18a is impossible; not only is “bows” out of place here, but the verb *riṭṭēsh* is repeated from 16a, and is, moreover, never used except with “children” as subject. 16b, referring to plunder, is contradicted by verse 17, which states that the agent of punishment cares nothing for treasure, and only

(Monostichs: Separated parallels; to be transposed)

kills. For "plundered,"²⁹ *yishshāsū*, read "torn to pieces," *yishshās^eū* or *yishshās^ephū* (I Sam. 15.33; perhaps also to be read in 11.14), with "their young men" as subject; for "their houses," *bāttēhem*, read "their daughters, *b^enōthēhem*, as subject of "shall be trampled under foot," *tēramasnā* or *tērāphasnā*, or possibly of "shall be mistreated," *tērāphashnā* (Ar. *rafatha*, "treat obscenely"), instead of *t^eraṭṭāshnā*. "Bows" is due to a marginal insertion intended for verse 15, parallel there to "sword" as in 22.2; the fem. pl. ending belongs with "daughters." For 17a cf. also p. 541.

Reconstruction of 16abc, 18a:

	Their children shall be dashed to pieces, And their young men torn asunder;	
	Their daughters shall be violated, And their wives be ravaged.	
21.	And the wolf shall sojourn with the lamb, And the leopard with the kid LIE DOWN,	11.6a b
	And the calf and the young lion and the fatling TOGETHER,	c
	And a little boy shall lead them,	d
	And the cow and the bear shall feed, TOGETHER SHALL LIE DOWN their young, And the lion shall eat grass like the ox,	7a b c
	And the suckling shall play by the hole of the asp, And the weanling has stretched out (?) his hand by the light-hole of the [viper. b	8a b

"Together" and "shall lie down" in 7b are repetitions from 6b, c; but "together" (possibly in the form *k^e-eḫādh*, "as one," cf. 65.25) is absolutely necessary to complete the meaning of 7a, and should be joined to it. "Their young," *yaldhēhem*, has come from the margin, together with "lie down" or some verb resembling it, intended as a gloss on the impossible phrase "and the fatling together" in 6c. ("Fatling" is not the specific name of an animal, but exclusively a sacrificial term, doubly suspicious here

²⁹ Zech. 14.2 already had the M. text of 16bc, but for a substitutes "the city will be taken," thus avoiding the illogical order "children, houses, wives."

(Monostichs: Separated parallels; to be transposed)

because it makes the third noun in a sentence which, on the other hand, has no predicate; contrast all the other stichoi in this passage.) “Their young,” moreover, would here mean the young of the cow and the bear, but the young of the cow, i.e., “the calf,” has already been mentioned; and more than that: *yeledh* means “boy,” “young child,” and is not used of animals except in two passages in which animals are partially personified: Job 38.41, “the children of the raven cry out to God,” and Job 39.3, where the detailed description of the parturition of the hind leads to *yaldhēhen* as a parallel of *b^enēhem*. Again, “boy” is the fourth member of the series “little boy” (6d), “suckling” (8a), “weanling” (8b). Therefore combine 6c and 7b to read: “and a boy shall bind [or “drive”] the calf and young lion,” as a parallel to 6d, and transpose this couplet to precede 8a; the verb may have been *yamrī* (in Ar., both “urge on a beast” and “stamp,” said of a horse; cf. possibly Job 39.18), or *yirbōq* (instead of *yirbaḡ*), “tie in a stall” (*marbēq*, “stall,” is used particularly of a calf), or (Ar.), “tie a kid by the neck.” Read also in 6d *rēm* (*r^eēm*), “wild ox,” for *bām*, “in them” (*nāhagh*, “drive,” does not govern its object by means of the preposition; in I Chron. 13.7 the phrase means “drive [horses] in a chariot,” and even of this the duplicate account, II Sam. 6.3, has accusative; cf. Job. 39.9,10, where the possibility of harnessing the *rēm* and putting it in a stall is the theme); *yinhagh* for *nōhēgh* (possibly the suffix *y-h-n* of 7b was due to such a marginal correction); in 8b, *me’ārath*, “cave,” or *m^eqūrath*, “hole in the wall” (Ar. *quwāra*), for *m^eārath*; and *yiddādhe* (“walk deliberately” in Is. 38.15, but in later Hebrew “jump,” “hop”; for the idea cf. Ezek. 16.6,22), or *y^edahdah*, “roll” (Ar.), for *yādhō hādhe*, which would mean “his hand he has led,” not “he will stretch out;” besides, the verb occurs nowhere else in Hebrew, which uses *shālaḡ yādhō* to express the idea “stretch out the hand.” Reconstruction of 6c-7c:

And the cow and the bear shall feed together,	7ab'
And the lion shall eat grass like the ox;	c
The calf and the young lion shall be driven by a lad,	6c,7b"
And a little boy shall lead the wild-ox.	6d

(Monostichs: Separated parallels; to be transposed)

22.	FOR UPON ALL HOUSES OF JOY,	32.13b
	THE EXULTANT TOWN,	c
	<i>For the citadel is thrown down,</i>	14a
	THE TUMULT OF THE CITY,	b'
	<i>Deserted is the acropolis,</i>	b"e
	<i>And the tower has become b'e'adh,</i>	d
	Caves for eternity,	e
	The joy of wild asses,	f
	The pasture of flocks.	g

Failure to recognize the tristich formation used here as well as in the preceding lines (cf. above, p. 478) has resulted not only in a transposition but in an impossible Masoretic coupling of words, which I have here disregarded. In 13b delete 'al, "upon," as dittography from 'al in preceding phrases or from *kōl*, "all;" after 13c read 14b', supplying a predicate "is stilled" (cf. 24.8); in 14d read *bādhādh*, "isolated" for the impossible *b'e'adh*, "in place of" (the Sept. has syncopated the text here, evidencing at least illegibility in the original; but cf. 27.19: "the fortified city is *bādhādh*"); probably 14e belongs after g, since phrases containing "for ever" generally end a sequence. In f, if *m'esōs* is correct it is used as a play on the same word in 13b; houses which were the "joy" of men have become the "joy" of wild asses (for other possible meanings of the word, cf. p. 404); this play on words would again indicate the transposition of 14e, so that "joy" would be, in each case, in the first line of a tristich.

[30.29a]

23.	You shall have SONG as on the night of celebrating the Pilgrim festival,	
	And joy of heart as one MARCHING WITH THE FLUTE,	b
	To go on the Mount of the Lord,	c
	[To] the Rock of Israel.	d

And the Lord will let the majesty of His voice be heard,	30a
And the descent of His arm will show.	b ³⁰

[mayed: 31a]

For at the voice of the Lord Assyria will be dis-

³⁰ For 30cd, cf. p. 460.

(Monostichs: Separated parallels; to be transposed)

	<i>With the staff he smiteth;</i>	b
And shall be every PASSING of the rod of foundation which the Lord places		[on him 32a
		WITH DRUMS AND HARPS, b
AND WITH WARS of WAVING he fought against her (var. "them").		c

The sentence 32ab is clearly seen to be made up of an interlacing of two themes, one that of the joyous procession ("drums and harps," with the "flute" in 29b, are never used in association with any other theme), the other that of the "rod" and "staff" in connection with Assyria (cf., e.g., 10.24); read probably: "with the staff He will smite him [Sept. has suffix], the rod of chastisement (*mūsār* for *mūsādh*; cf. Prov. 22.15; also omit "which") the Lord will place on him." The remainder is possibly: "and all of them shall pass [or "all of you;" *k-l(k)-m* '-*b-r-ī-m* for *k-l m* '-*b-r-m*; for the participial predicate cf. 20d] with drums and harps." In c, for *mīlχāmōth*, "wars," read *m^eχōlōth*, "dances," a parallel to "song," "drums," and "pipes;" cf. Ex. 15.20, "all the women went out after her with drums and dances;" I Sam. 18.6, "came out singing and dancing, with drums, with joy, and with instruments of music;" also Ps. 149.3, 150.4, Jer. 31.13. "Dances of waving," or "dancing and waving" would be intelligible; compare the waving of the scarf in Beduin dances, the waving of the palm branch in the procession around the altar on the Feast of Tabernacles, the raising of a myrtle branch in a bridal procession (by Rabbi Judah bar Ilai; Keth. 17a.22), and the "wave offering" in sacrifice; read then also "dancing," *m-χ-l-l-y-m*, for "he fought against them," *n-l-χ-m-b-m*.

Reconstruction of 29abcd, 32a'bc:

Ye shall have song as on the night of celebrating the feast,
And joy of heart as one marching with the flute;

And ye shall pass with drums and with harps,
And with dancing and waving dance,

To go to the Mount of the Lord,
The Rock of Israel.

(Monostichs: Separated parallels; to be transposed)

Reconstruction of 31ab, 32a":

For at the voice of the Lord Assyria shall be afraid:
 With the staff He shall smite him,
 The rod of chastisement He shall let descend upon him.

[LORD IN THE VALLEY OF VISION. 22.5a

24. FOR A DAY OF TROUBLE, OF TREADING, AND OF PERPLEXITY HATH THE

One undermining the wall (<i>qīr</i>),	b
And a crying(?) to the mountain,	c
And Elam has raised the quiver,	6a
And Kir (<i>qīr</i>) has uncovered the shield,	c ³¹
And the choice of thy valleys is full of chariots,	7a
And horsemen set themselves(?) at the gate,	b
AND HE HATH UNCOVERED THE SCREEN OF JUDAH.	c

Read the monostichs 5a and 7c together; the latter thus receives its subject the "Lord" (otherwise "horsemen" pl., is the implied subject), and, more important, "Valley of Vision" receives its necessary explanation, i.e., "Zion." Also, make "Kir," now in 6c, the subject of b; *m^eqarqar*, "undermining," has its only justification as a play on *qīr*; that it should be used in a stanza with *qīr*, but separated from it is inconceivable. Again, in 7b occurs "gate," a natural parallel to "wall," instead of "mountain" (5c), which conversely is the proper parallel to "valley" in 7a; again, *shōth shāthū* in 7b, translated "set themselves," is patently a form made on the analogy of *qīrqēr*, for the author's special purposes in this passage; if transposed as suggested the line becomes *shō^a shūthsh^ethū hash-shā'rā*; and *shō^a* is then the proper name found in the list of peoples in Ez. 23.23. Elam should be the subject of 6c: *'ēlām 'ērā māghēn*; "Assyria" as the missing subject of 6a, replaced by the intrusive 6b (cf. p. 476), carries its own support: *Ashshūr nāsā' 'ashpā*. In 7b also the subject was lost in the course of the transpositions of a disordered text: "and horsemen . . . to the mountains" requires "ride," or "reach;" notice that

³¹For 6b, cf. p. 476. Note the paranomasia in this and the following examples.

(Monostichs: Separated parallels; to be transposed)

neither Sept. nor Targum accepted 5c, “a crying to the mountains;” the one has “from small to great³² (*g-d-o-l-i-m*) they wander in the mountains;” the other, “they search the houses and surround the towers (*m-g-d-l-i-m*) which are on the tops of the mountains.”

Reconstruction:

[the Valley of Vision,

For the Lord hath a day of trouble, of treading, and of perplexity in
And He hath uncovered the screen of Judah.

And Kir crushed the wall,
And Sho shattered the gate,

Assyria seized the quiver,
And Elam made bare the shield;

And thy choicest valleys were filled with chariots,
And horsemen rode to the mountain's top.

- | | | |
|-----|--|-------|
| 25. | My heart for Moab shall cry out. | 15.5a |
| | Her fugitives unto Zoar, <i>'eghlath sh'lishiyā</i> , | b |
| | For Luhith Ascent in weeping shall ascend in it, | c |
| | For (at) Horonaim Road a cry of breaking they shall shout. | d |

'Eghlath sh'lishiyā, in 5b, appears in the Jeremiah version (48.34) in the somewhat different reading, “unto Jahaz they have given their voice, from Zoar to Horonaim, *'eghlath sh'lishiyā*,” but in neither passage has it any syntactic connection, nor is there any rational explanation for its presence; it was evidently in the margin, a gloss intended possibly for 8b (see below). But Is. 15.5c is Jer. 48.5; and just before it in Jer. (4b), i.e., at the physical point which would be the end of Is. 5b, occurs this: *hishmā'ū z'e'āqā ḡ'vrehā*, which if read after “Zoar,” gives, to translate the paronomasia freely, “her little ones have made their sore lament heard unto Zoar.”

This reading would leave *b'erχehā*, “her fugitives,” as the end of 5a; Sept. reads *b'e-qirbāh* instead; but parallelism to “little ones” suggests *baχūrèhā* (read by Jer. in 48.15, not represented in Is.), “her youths;” *libbī*, “my heart,” should be simply *kī* (*l* is ditto-graphy from preceding *lō*); “for for Moab shall her youths cry out.”

³² Cf. Hebrew Union College *Annual*, 1922, p. 82.

(Monostichs: Separated parallels; to be transposed)

In c the play on "Ascent," "ascend" is unmistakable ("ascend in weeping" is not a usual locution); the final, superfluous "in it," *bō*, with reduplication of the following *kī*, represents a correct variant *ya^alē b^e-bhekhī*, "ascend in weeping" instead of the reverse order; this accounts also for Jeremiah's text, *bi-bh^kkhī ya^alē bekhī*. But d is without point, and Jeremiah (48.5b) has fortunately preserved a portion of the original reading, with exactly the word to be expected: *mōrādh*, "Horonaim Descent" instead of "Road;" while Isaiah itself has the remainder of the expected line appended superfluously to verse 3: *yōrēdh* (point *yērēdh*) *bab-bēkhī*, "shall descend in weeping" (cf. p. 464).

The phrase "a cry of breaking they shall shout," *za^aqath shebher y^eō^rērū*, remains. The uncertainty of this phrase both as to reading and position is shown by the fact that Jeremiah, in addition to the version mentioned above (48.4b), has two other variants: *çārē ça^aqath shebher shāmē^rū*, and *qōl ç^aāqā mē-çōrōnayim shōdh wa-shebher gādhōl* (48.6b, 4b); in none of the three passages is *y^eō^rērū* preserved, because, in the confusion of the text the strange form had no justification; it suggests the roots *ūr*, "raise" (a shout), and possibly (*y^ear^rērū* or *y^erō^rā^rū*) both "shout" and "break," hence the strange phrase "a cry of breaking." Without doubt, this was a play on the name "Aroer," the absence of which in Isaiah's prophecy is striking in view of the less important places mentioned; now note that Jer. 48.6, i.e., following the Horonaim passage and hence physically just at the point of the manuscript under discussion, contains a sentence referring to *arō^rēr* (treated here as a common noun, "cypress;" in 48.19 it occurs again, as a proper noun); and equally significant, Isaiah itself has a reference to Aroer in 17.2, where it is absolutely out of place logically, but physically was at a point, in the next column of the scroll, just opposite the word *y^eō^rērū*; i.e., in the margin and intended for the Moab passage, it was applied by error to the reading of the Damascus prophecy.³³ Inserted here, it would stand in connection with Dibon, Jaazer and Beth Nimrah, exactly as in Num. 32.34 *et seq.* In other words, the manuscript

³³ Cf. Hebrew Union College *Annual*, 1922, p. 82.

(Monostichs: Separated parallels; to be transposed)

of Isaiah at this point appeared thus (the Hebrew order of columns is given):

Column	Margin	Column	Margin
Damascus is no more a city		Luhith Ascent ascends in weeping,	in weeping
Has become a ruined waste		Horonaim Descent	descends
Deserted the cities of [her]	[in] Aroer	a cry of breaking they roar	
To flocks they belong.			

Reconstruction (with the transposition of 8c; see below);

For for Moab her youths cry out,
Unto Zoar her little ones make sore lament;

For at Luhith Ascent in tears they ascend,
And at Horonaim Descent in tears they descend;

In Aroer a cry of ruin they roar,
And at Elim Well is her wail.

26.	FOR THE WATERS OF NIMRIN SHALL BE DESOLATIONS,	15.6a
	Therefore the abundance he made,	7a
	And their stores at Arabim Brook they bore them away.	b
	For the cry has surrounded the border of Moab,	8a
	To Eglaim her wail,	b
	And Beer Elim her wail,	c
	FOR THE WATERS OF DIMON ARE FULL OF BLOOD.	9a

For the intervening tristich 6bcd, cf. p. 459. Verses 6a and 9a form a distich of good parallelism; that their relative positions in the text were not fixed is evidenced by the Jeremiah version, which attaches the former (48.34) to its equivalent of Is. 5b. The play in Is. 9a is on *Dimōn* and *dām* ("blood"); the verse is not literally represented in Jeremiah, but the paronomasia is: *Madmēn tiddōmī*, in 48.2d, i.e., just before one of its versions of Is. 5d (see above). In 6a the play is lost; possibly either "shall be" was originally *nāmārū*, "have been changed," since *nimrīn* probably suggested the idea "clear, pure waters" (curiously Jer. uses the form *nāmār* in 48.11); or *m^eshimmōth* was originally *y^eshīmōn*, suggesting more pointedly the idea of dryness in contrast to "waters."

(Monostichs: Separated parallels; to be transposed)

In 7a and b, *yether*, "remainder," "abundance," is a parallel to *p^equddā*, "store" (it is a superfluity that is stored away); fortunately Jer. 48.36 has preserved the missing verb of 7a, *'ābh^edhū*, "have perished" (read fem. sing.), which fixes the connotation of "carry away" as in Job 32.22, "destroy" (Sept. translates "the Arabs will carry away"); whether, underlying the present form of the verb, is the meaning "they shall carry as far as the brook," or rather "the brook will sweep them away" (cf. the picture in Judges 5.21), is not clear. But at least for *yithrā 'āsā*, "the remainder he made," in 7a, read *yether*, "the rest of," and either *ha-'ōsher*, "the wealth," or *·hā-'esebh*, "the herbs," "green produce," (cf. 42.15, Gen. 3.18; the verb is superfluous and clumsy, since "the abundance he made" means nothing more, and serves no other purpose, than "his abundance"). Supply, also, probably in 7a, a proper noun, the remnants of which are found in *'al kēn*, "therefore," logically not in place here: *'al 'ōbhōth*, "at Oboth," would be justified by the verb *'ābhādh*, would be parallel to *'al naḫal ha-'arābhīm*, and would also suggest for the latter place-name (otherwise unknown) a connection with *'ābhārīm*, mentioned together with Oboth in Num. 21.10, 33.43.

The long line 8a, followed by two short lines b, c, with a literal repetition of "her wail" on the one hand, the omission of verbs on the other, the preposition in the one and its omission in the other, supports the suggestion of transposition made above. If 6a (Jer. 48.34d) belongs with 9a, since Eglath Shelishiya (5b) in Jer. stands just before its version of 6a, the transposition would cause this phrase to stand in place of 8c, as a part of 8b; i.e., with characteristic paronomasia, *'adh 'eghlayim 'eghlath sh^elīshīyā*, although this is probably not the correct vocalization. The root *'āghāl* means "be round" and "roll," properly parallel then to surround, i.e., "go around," in 8a; *'eghlath* itself can mean "cart" as well as "calf;" or it can be pointed *'āgh^elath*, "has rolled;" and *sh^elīshēhā* might mean "her officials;" but even if "three-year-old heifer" be retained, there would seem to be some such reference as that of I Sam. 11.7, where the slaughtered oxen were "sent throughout the borders." Possibly, too, for *'eghlayim*

(Monostichs: Separated parallels; to be transposed)

is to be read *'eghlayim* (cf. the Moabitic king, 'Eghlon and *'eghlayim* in Ez. 47.10).

This transposition would leave 8c, "in Beer Elim is her wail," to be the missing parallel to the reconstructed monostich "in Aroer they raise a shout of breaking." Beer Elim is not mentioned elsewhere; perhaps originally a name with an even more striking assonance than that in *'ēlīm*, *yil'ath*, stood here.

Reconstruction (for 8c see above):

At Oboth the remnant of their growth is lost,
And their stores at Arabim Brook are borne away.

For the cry has encircled the border of Moab,
To Eglaim goes rolling her wail;

For the Waters of Nimrin have become a waste,
And the Waters of Dimon are dammed up with blood.

- | | | |
|-----|---|-------|
| 27. | For I shall place upon Dimon additional things, | 15.9b |
| | For the remnant of Moab a lion, | c |
| | And for the rest of the ground. ³⁴ | d |

The style is loose, and the picture not clear; "lion" is certainly out of place, and Sept. avoids translating it. But "rest" and "remnant" are traces of normal parallelism, and *Dimōn* and *'adhāmā*, "ground," indicate paronomasia; for the latter, however, vocalize *'adhammè*, "I shall devise" (cf. 10.7, 14.24), yielding, in the usual chiasmic order, the necessary predicate parallel to "I shall place;" and for *'aryē*, "lion," read *'ēbhā*, "enmity" (cf. Gen. 3.15, *'ēbhā 'āshīth*, as here; cf. also below, on 16.4), with a play on "Moab." Transpose and read: "and against the rest of Dimon additional things I shall devise;" "additional things" derives its proper connotation from its parallelism with "enmity," and from the frequent phrase "so may God do to thee, and may He also add," *scil.*, "even greater punishment" (cf. also Deut. 32.23b).

³⁴ This example and the next belong more properly in the succeeding group, p. 512.

(Monostichs: Separated parallels; to be transposed)

Reconstruction:

For I shall place upon the remnant of Moab abuse,
And for Dimon's rest more ill's devise.

28. In the forest in Arabia shall ye lodge, caravans of Dedanim; 21.13
To meet the thirsty bring water, inhabitant of the land of Tema. 14a
With his bread they advanced to the fugitive. b

The play on *hēthāyū mayim*, "bring water," and *Tēmā*, indicates that *D'edhānīm*, also, is a play on *nōdhēdh*, "fugitive," while on the other hand *b^e-lexem yeqaddēmū* (read so for *b^e-laχmō qiddēmū*), "with bread shall advance," is a play on some proper name which is surely missing from 14b, i.e., *b^enē qēdhār*, "sons of Kedar," which occurs twice in succession in 16, 17 (read in the latter "their warriors" for "warriors of the sons of Kedar"); indeed, these verses presuppose the mention of Kedar in verse 14 (cf. the similar prose addition 16.14 with relation to 16.13). Possibly the three proper names in 13, 14a and b, were meant to be used in the same construction, as subjects of active verbs, since *tālīnū* can be also a causative form; translate: "shall ye lodge the fugitives, O caravans of Dedanim;" and in 14b supply "the hungry" as object. In 13 *bay-ya'ar*, "in the forest," is possibly mere ditto-graphy from *ba-'arabh*, "in Arabia (or "in the desert," *'arābhā*); for the "lodge" of the caravans, *m^elōn 'ōrēχīm*, in the wilderness, *midhbār*, cf. Jer. 9.1.

Two or more in succession with traces of parallelism; to be emended
(Examples in chapters 1-10 are numerous).

1. He has gone up to Habayith and Dibon the high places to weep, 15.2a
For Nebo and for Medeba Moab shall wail. b

Read '*al*, "for," instead of '*ālā(h)*, "has gone up to" (the *h* is repeated from the following "Habayith," though it is incorrect there too), as a parallel to '*al* in b; cf. Jer. 48.22, '*al Dībhōn w^e-'al Nēbhō w^e-'al Beth Dībhāthayim*; transpose *hab-bāmōth* (lit. "high places") to follow (*hab*-)bayith, as in the Mesha Inscription, line 27, *Bēth bāmōth*; restore in place of *bāmōth* the subject "Moab" (as in the two preceding and the following stichoi); and change, possibly, *l^e-bhēkhē* to *yībhkē*, "shall weep," parallel to "shall wail" in b.

(Monostichs: Traces of parallelism: to be emended)

2. Therefore the armed soldiers of Moab shall cry out, 15.4c
 His soul hath quivered for him. d

Instead of $\chi^a l\bar{u}\zeta\bar{e}$, “armed soldiers” (the \bar{u} is not in the consonantal text), read $\chi a l\zeta\bar{e}$, “loins,” as in Jer. 30.6; cf. $m\bar{e}'ai$, 16.11; $mothn\bar{a}yim$, 2.13. $Y\bar{a}r\bar{i}'\bar{u}$, “shall cry out,” almost invariably connotes joy (cf. 16.10); it is imperfect, while in d $y\bar{a}r'\bar{a}$ is perfect; since verbal repetitions for emphasis are frequent in this prophecy concerning Moab, read $y\bar{a}r'e'\bar{u}$, “have quivered,” in c. Possibly also “my loins for Moab” in c and “my soul” in d were the original readings, as in 16.11, which is another “therefore” sentence; i.e., it is a form of the (sarcastic) refrain, “I weep for Moab” (cf. also 16.9).

3. For the fields of Heshbon languish, 16.8a
 The vine of Sibma, b'
- The lords of the nations have beaten down her tendrils, b"
 Unto Jazer they have reached, c
- Wander in the wilderness her branches, d
 They are pulled out, have crossed the sea. e

Therefore will I weep with the weeping of Jazer for the vine of Sibma, 9a
I will water thee with my tears, Heshbon and Elealeh. b

$Ba'al\bar{e}$, “lords,” in 8b” is superfluous and is not used elsewhere in this way; read $bull'e'\bar{a}$, as the predicate of the short b’: “is destroyed,” lit., “swallowed up,” used again in 28.7 in connection with wine (men are “swallowed up,” i.e., destroyed” by wine, instead of swallowing it) as “beat down” ($h\bar{a}l'm\bar{u}$ in b”) is in 28.1 (“those beaten down, $h\bar{a}l\bar{u}m\bar{e}$, by wine”); and note “wander,” $t\bar{a}'\bar{u}$, in e, which is “reel,” “totter,” in 28.7. At the same time read by duplication $b^e-el'\bar{a}l\bar{e}$, “in Elealeh,” in b”; i.e., there was a play here on this name and $bull'e'\bar{a}$; verse 9 mentions Jazer, Sibma, Heshbon, and Elealeh (cf. also 15.4) in a manner implying their previous mention, and all except the last are actually mentioned in verse 8.

(Monostichs: Traces of parallelism: to be emended)

In c probably a subject, e.g., *z^emōrēhā* (cf. 17.10), "her boughs," has fallen out; and in e, containing at present two predicates, read as in Jeremiah, *n^eḫishōthayikh*, "thy [her] shoots" (cf. 18.5) instead of *nitt^eshū*, "are pulled out;" in Ps. 80.12 the vine "sends her boughs into the sea, and her branches into the river;" in Isaiah ironically, the tendrils and shoots cross the sea, i.e., the Moabites are sent into exile across the Arnon (cf. 16.2). This ironical touch is felt also in 9 ab: therefore the vine must be watered by the Prophet's tears. If "weeping of Jazer" is correct, there is probably a play on the proper name; Ar. *ghazura* means "copious" (milk, water, tears), though this root is not found in Hebrew; read possibly "I will bewep in my weeping the vine of Jazer and Sebma."

Reconstruction of verse 8:

For the fields of Heshbon languish,
The vine of Sibma is destroyed;

In Elealeh the nations have beaten down her tendrils,
Unto Jazer her boughs have reached;

Her branches wander in the wilderness,
Her shoots are carried over the sea.

4. Send ye the lamb of the ruler of the earth from Sela to the wilderness, 16.1a
To the Mount of the Daughter of Zion. b
- And <shall be> like a bird fleeing, 2a
A fledgling cast out, b
Shall be the daughter of Moabs fords to the Arnon. c

In the present form 1a is impossible; Sept. divides the letters thus: *k^e-rōmēs lā-āreç* or *'al 'ereç*, "like a creeping thing upon the earth" (parallel then to "like a bird fleeing" in 2a) instead of *kar mōshēl 'ereç*; for "send ye" it reads "I shall send;" but read *w^e-shull^eχū*, "and they" [i.e., the remnant of Moab, mentioned in the preceding verse] shall be driven forth." *Mis-sela'*, as a common noun, means "from a cliff," and evidently belongs in 2a or b, since the cliff is typically the nesting place of a bird (cf. Job 39.28, Song 2.14; but particularly Jer. 48.28, which pre-

(Monostichs: Traces of parallelism: to be emended)

serves in part the present passage: “leave the cities and dwell in the cliff, inhabitants of Moab, and be like a dove that nests”). “Mount of the Daughter of Zion” is a late (after the introduction of vv. 3-5 into the prophecy^{34a}) corruption of “to a waterless waste,” ’el ḫorbath ṣāyōn (instead of ’el har bath Ṣīyōn); cf. ḫōrebh b^e-ṣāyōn in 25.5.

In 2c point *mu’bārōth*, “caused to cross,” i.e., “driven across the Arnon,” or simply *’ōbh^erōth*, “shall cross;” in verse 8 this becomes figuratively “Moab’s shoots cross the sea.” Possibly 2ab belongs after c:

And they shall be sent as creeping things of the earth to the wilderness,
To a waterless waste;

And the daughters of Moab shall be driven across the Arnon like a fleeing bird,
Like a fledgling cast from the cliff.

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| 5. | Your overturning. | 29.16a |
| | Or shall as the clay its fashioner be esteemed? | b |
| | That the made should say of the maker, he has not made us! | c |
| | And the fashioned say of the fashioner, he hath not understood! | d |

That the meaningless a is the remnant of a stichos is shown by the following facts: (1) The root *hāphakh* may mean “changed into” (34.9), hence is a synonym of *shābh*, used as a parallel to *yēḫāshēbh* in the verse following this one (17), which latter word occurs also in 16b; (2) d is a repetition of b in a slightly different form (note *yōṣēr*, “fashioner,” in both, i.e., “potter” in b), hence a should be a repetition of c; (3) *’im*, the interrogative particle in b, is the regular alternative to *h^a*, which is therefore required in a; (4) Sept. reads for a ἡ ἂ ἡμεῖς ποιούμεν, showing both the expected interrogative and the expected repetition of the root *’āsa* of c; (5) Targum reads similarly *hal-mehpakh ’ōbhādēkhōn*; (6) the same idea, cast in the same rhetorical form, is found in 10.15, where four full stichoi are used, with the proper alternation of *h^a* and *’im* (the *kī* of the third stichos is replaced there by *k^e* plus an infinitive); (7) *haphk^ekhem* actually contains the expected initial *h^a*, and *kem* the beginning of the expected *k^e-ma^esē*. Read

^{34a} Cf. Hebrew Union College *Annual*, 1922, p. 93.

(Monostichs: Traces of parallelism: to be emended)

then *h-[y-h]-p-k k-m [-'s-h '-s-h-u]* "shall the made be turned into the maker?" Note that *yāṣar* means "to form" not only actually but ideally, hence "to plan," "contrive," so that *hēbhān*, "understand," is apt here, as in 10.13; though possibly *hēkhān*, used in 40.20 to mean "make" and as a parallel of 'āsā in Jer. 33.2, was original.

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| 6. | He that sends on the sea ambassadors,
And in vessels of reed upon the face of the waters;

Go, swift messengers. | 18.2a
b

c |
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Read with the Sept. in c "shall go;" connect "vessels of reed" with 2a; "swift," *qal*, is literally "light," and a clear thought parallel to "vessels of reed," i.e., light vessels. The agent who sends is God, as in 10.6; Ezek. 30.9, clearly based on this passage, reads: "Messengers shall go before me in ships to make the careless (?) Ethiopians afraid;" read therefore "I shall send," 'ashallaχ for *hash-shōlē*^aχ.

A slightly different transposition would yield the following:

I shall send on the sea ambassadors swift,
And messengers in vessels of reed shall go.

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| 7. | Add ye year to year,
Let festivals go around. | 29.1c
d |
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Cf. p. 452 for the couplet 1ab. The city where "festivals recur" is Jerusalem, and this is probably the meaning of d (not "let go around"); read then for *s^ephū*, "add," *yē'ās^ephū*, "[where men] gather together year after year," i.e., for celebrating festivals; there is thought parallelism, then, between "year upon year" and "recur."

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| 8. | And He will bring low his pride with the artifices of his hands;
And the fortress of the height of thy walls He has brought down,
Has brought low, caused to reach to the earth, unto the dust. | 25.11c
12a
bc |
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"Pride" (the root *gā'ā* means literally "rise up," "be lifted up") in 11c and "height" in 12a are synonyms, as are "bring low" and "bring down;" the parallelistic intent is therefore certain. But

(Monostichs: Traces of parallelism: to be emended)

the preposition *'im* (in 11c) denotes the association of two like objects (generally persons) and cannot join such words as “pride” and “artifices” (*'orbhōth*, a very doubtful word here). For *'im* read *rūm*, another synonym of “height,” “pride,” and for *'orbhōth yādhw* read *'arm^enōthēkhā*, “thy citadels” (*y-d = y-k* [final]; *y-w* dittography from following *w*), a parallel to *mībhçārīm*, “fortresses” in 12a, as it is also in 34.13. The reading “hands” was influenced by that word in the preceding stichos (this repetition alone would make it suspicious; in one line “his hands” are God’s hands but in the other “his hands” are Moab’s hands), while *'orbhōth* was due to *'arubbōth* in the opposite column, 24.18c. In bc the words were evidently written thus:

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| 1. hath laid low | 2. hath caused to reach |
| 3. to the earth | 4. to the dust |

and were intended to be read vertically instead of horizontally, exactly in the order in which these same words occur in 26.5 (cf. also 28.16, p. 527).

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| 9. | For not with a threshing instrument are fitches threshed,
And the cartwheel is not revolved upon cummin; | 28.27a
b |
| | But with a staff fitches are beaten,
And cummin with a rod. | c
d |
| | Bread is bruised. | 28a |
| | For not for ever will he absolutely thresh it,
And shall move noisily the wheel of his cart,
And his horsemen shall not bruise it. | b
c
d |

“Bruised” in 28a, a parallel to “beaten” in 27c, is evidently the missing predicate to d; *lexem*, “bread,” it is true sometimes by metonymy means “bread-corn,” but never in such a connection as this; it is an error for *lā-thōm*, “entirely,” intended for insertion before “bruised” not in this stichos but in 28d, parallel to the modifiers *lā-nèçax*, “for ever” and (*'ā*)*dhōsh*, emphatic cognate infinitive, in 28b.

(Monostichs: Traces of parallelism: to be emended)

28bcd should evidently be combined into a distich (notice negatives in b and d, not in c); it is in thought entirely parallel to the distich 27ab. But *hāmam*, "move noisily" (the translation "break" is unjustified), in 28c is illogical: read *yōmām*, "daily" (cf. at the beginning of this prophecy, 24a, "does the ploughman plough all the day?"), as the second, emphatic parallel to "for ever," "absolutely;" likewise "horseman," a natural parallel to "chariots" in pictures of warfare, is out of place in an agricultural theme; the parallel to "cart" should be, as in 27a, "threshing instrument;" read then $\chi^{arū}çāw$ for *pārāshāw* (the connecting *ū* is dittography) and combine:

But with a staff fitches are beaten,
And cummin with a rod is bruised.

For not for ever will absolutely thresh him out the wheel of His cart,
Nor daily His threshing instrument bruise him to naught.

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| 10. | A vineyard of red wine, sing to her! | 27.2 |
| | I, the Lord, keep her, | 3a |
| | Every moment I water her lest he visit upon her, | b |
| | Day and night I keep her. | c |
| | Wrath is not Mine. | 4a |
| | Who will give me thistles and thorns, | b |
| | In war I will tread upon her, | c |
| | Will burn her altogether. | d |

Parallelism is obscured by the confusion in the words \chiemer , "red wine," in 2, $\chiēmā$, "wrath," in 4a, $mīl\chiāmā$, "war," in 4c; by the weak repetition of "keep" (i.e., "watch," "guard") in 3a and c; and by the illogical 3b. Read \chiemedh , "desire," in both 2 (so Sept.) and 4a, making these parallels (refrains); the sequel to 4a contradicts 4a itself; God certainly does have "wrath," which word is to be read in stichos c, for "war" (cf. Ezek. 19.12); "wrath" is literally "heat," hence "burn" in 4d. In b *pen yiphqōdh 'ālēhā* is due to glosses, some of them correct. *Pen*, "lest," is the remnant of *gephen*, "vine" for "vineyard" (which, indeed, is throughout treated as though it were a fem., like *gephen*). Vineyards are not in fact "watered every moment:" *yiphqōdh 'ālēhā* indicates the

(Monostichs: Traces of parallelism: to be emended)

corrections 'ephq^edennāh, "I visit her," for 'ashqennāh, "water her" (cf. Jer. 23.2, Ps. 80.14, 15: "Visit this vine, and the vineyard which thy right hand has planted"), and 'eshqōdh 'ālēhā, "I watch over her," for the repeated 'eḡ^orennāh, "I keep her."

Reconstruction:

Sing of a vineyard desired:
I, the Lord, keep her,
Each moment I visit her,
Day and night I watch over her.

Nay, I desire her not!
Would she were thistles and thorns!
In wrath I would tread upon her,
I would burn her all up.

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| 11. | Thy heart meditates terror, | 33.18a |
| | Where is the scribe, | b |
| | Where is the weigher, | c |
| | Where is the scribe of the towers? | d |

The questions in bcd are "meditations," "musings," hence in partitive thought-apposition with a; "terror," 'ēmā, however, is illogical here; hāghā is always used of longing, desire, regret, not fear; and the rhetorical question "where is?" similarly connotes a desire to see (63.11, 15; Judges 6.13; Jer. 2.6,8: "they do not say, 'where is God,'" i.e., they do not desire Him). "The scribe" would most naturally be the scribe of Israel and Judah; in Judges 5.14 sōphēr occurs with m^eχōqēq, which occurs here also, in verse 22, i.e., in the answer to the questions here asked: "God, he is our magistrate." Read for 'ēmā³⁵ either a simple 'ayyē, "where" (cf. Job. 15.23), 'ayyām, "where are they" (cf. Is. 19.12), anticipating the following enumeration, or more probably, 'ayyē melekh, "where is the king;" notice again the answer in verse 17, "thine eyes shall see the king in all his splendor," and verse 22, "Yahweh, He is our king." Shōqēl, "weigher" (nowhere else a substantive

³⁵ Emā was understood by the editor of the text probably as "wonder," not "terror;" cf. 'ayummā in Song 6.4, parallel to "beauty;" kan-nighdālōth there should be bam-mighdālōth, "with towers;" so here also the editor meant: "Where is he that can count all its numerous towers?"

(Monostichs: Traces of parallelism: to be emended)

or title—Sept. has “counselor”) is an error for *shōphēl*, “judge” (cf. verse 22); for *mighdālīm*, “towers,” read either *g^ddhōlīm*, “great ones,” or *m^eguddālīm*, “exalted ones” (cf. the same error in 30.25); also delete the reduplicated “scribe” and cf. Mic. 7.3 for the series: “judge,” “prince,” “great;” II Kings 10.11, “priest” and “great ones.”

12. O Lord, in distress they visited thee, 26.16a
They poured out the whisper of thy chastisement to them. b

The root of *pāqadh*, “visit,” means also “punish,” hence is a parallel of *mūsār*, “chastisement.” *Çāqūn*, “poured out,” is from *çūq*, which may mean also “be in distress.” *Laçash*, “whisper,” is psychologically incongruous here; but *laçaç*, “oppression,” “distress,” occurs in 30.20 in parallelism with *çar*, “distress” (16a). In thought the couplet belongs with the following verse, 17, which shows that the pronouns in 16 are incorrect. Read: “O Lord, in the distress of thy punishments [*piqqūdhēkhā* or *p^equddōthēkhā* for *p^eqādhūkhā*] we are in anguish [*çaqnū* for *çāqūn*; or read perhaps *h^açiqūnū*: “in distress thy punishments have caused us anguish”]; oppressive [*laçaç*] is thy chastisement to us [*lānū* for *lāmō*].”

13. Wail, ye ships of Tarshish, for destroyed is from a house from entering. [23.1ab

From the land of the Chittim it has been revealed to them. c

Be amazed, ye inhabitants of the isles. 2a

For 1ab, 2a, cf. p. 473; *mib-bayith mib-bō'*, “from a house from entering,” is to be separated from the preceding; it has replaced by error the original subject of “destroyed,” i.e., “your refuge,” and is a misreading, under the influence of 24.10, for *mim-m^ebhō'ath yām mūbhā'*, “from the entrance of the sea it has been brought;” “it” here as in c refers to the “news” mentioned in 5b (which misplaced couplet should follow 1a); *yām* is from verse 4 (“the sea, the refuge of the sea;” cf. p. 474); Ezek. 27.3, in a prophecy whose phraseology is frequently reminiscent of this chapter,

(Monostichs: Traces of parallelism: to be emended)

describes Tyre as situated 'al m^ebhō'ath yām; however, it may mean here rather the western end, or merely the Mediterranean (*hay-yām hag-gādhōl m^ebhō' hash-shemesh*, Josh. 23.4). *Lāmō*, "to them," in c, is perhaps merely dittography from *dōmmū*, "be amazed," in 2a.

Reconstruction (with 5ab transposed):

Wail, ye ships of Tarshish, for your refuge is destroyed!

As at the news from Egypt
Let them writhe at the news from Tyre;

From the entrance of the sea it was brought,
From the land of Chittim it was revealed.

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| 14. | <His prisoners> he did not open to the house; | 14.17c |
| | All the kings of the nations, | 18a |
| | All of them in honor lie, each in his house. | bc |

"His prisoners" in 17c has been discussed on p. 500. "House" in 17c must have the same meaning as that which is clearly indicated in 18c, i.e., "mausoleum," and, since the whole composition is in *qīnā* (which form is preserved here in 18bc), 17c, 18a, should be restored to that formation. The phrase "not open the mausoleum" recalls such inscriptions as that of the kings of Sidon, "let no one open this grave;" and it is said of Ashurbanipal that at Susa he violated the mausoleum of the kings, and refused burial to Nabu-bel-shuma. Though the construction *lō' pāthū^aχ bayith*, "unopened is the mausoleum [of any monarch]" is unusual, it is not impossible (cf. II Sam. 3.34), and at least conveys the required thought: the final *h* in *bay^ethā(h)* is the remnant of a phrase with which "kings of the nations," as the shorter part of the *qīnā* line, is in apposition (cf. 9d, "He raised [them] up from their thrones—all of the nations' kings"):

Unopened is the tomb of other rulers—any of the nations' kings.

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| 15. | I have dug (?) and shall drink waters, | 37.25a |
| | And I shall dry up with the sole of my foot the rivers of Egypt. | b |

(Monostichs: Traces of parallelism: to be emended)

The prevailing measure is *qīnā*; the absence of this form in ab is coincident with verbal and logical difficulties. The verb *qūr*, "dig," occurs nowhere else in the O. T.; it has no object here; it is coupled to another verb in the perfect by the so-called "weak waw," although at best this occurs only when both verbs are strictly synonyms, which is not the case here; above all, there is no point to the sentence, to which at least there must be added *zārīm*, "strange," as in the II Kings version (19.24), and in Jer. 18.14, which echoes this verse (there *qartī* becomes the adjective *qārīm*, "cold"); "strange," i.e., "foreign," is a parallel to "Egypt" in b, as *nokhrīm* is to "Philistines" in 2.6. Jer. also supports a slight change in the word *shāthūthī*, "I have drunk," and suggests the reading *nishshattī*, "I have dried up" (in Jer. *yinnāth'shū*; but cf. BDB), in a, as a parallel to "dry up" in b (cf. 19.5 for *nāshath* and *χārabh* together again); and as a parallel to "sole of the foot" read instead of *qartī* in b, *b^e-rūχī*, "with my breath" or "spirit" (lit. "wind"), the frequent figurative means of drying up (cf. also in verse 24, *b^e-rōbh rikhbī 'anī 'ālūthī*).

But b is overlong as the second half of the *qīnā* line; and "sole of the foot" is not an instrument of "drying;" the confusion arose because of the verb *'aχrībh*, which can come from the root "destroy," as well as from "dry up" (cf. 37.18, the prose version of this speech); therefore transpose this phrase to 26c (see p. 536).

16	And there shall be there a road and a way, And the way of holiness shall it be called;	35.8a b
	Not shall go over it any unclean, And he to them [or "it"] walking a way;	c d
	And foolish shall not wander, Nor shall there be there a lion,	e 9a
	And a robber, wild beasts, shall not ascend it, Not shall be found there.	b c

"Way" is repeated in 8a, 8b, 8d, which last is without syntax or meaning; in 9b there are two incongruous subjects to one verb; in c there is no subject. For *w^e-derekh*, "and a way," in 8a, read

(Monostichs: Traces of parallelism: to be emended)

possibly *m^ebhōrākḥ*, “blessed” (cf. Deut. 33.13, “blessed land”); otherwise it is dittography and the reading was originally *m^esillā* [for *maslūl*] *l^e-yahwè* (cf. 40.3, a “way for the Lord,” “a road for God,” going, as here, through the desert and wilderness). In 8d read for *w^e-hū’*, “and he,” *w^e-χōtē*, “and a sinner” (Sept. repeats here “unclean”); for *lāmō hōlēkh*, “to him walking,” *lō’ m^ehallēkh* or *y^ehallēkh*, “shall not walk;” delete *derekh* as dittography from above. Transpose “wild beasts” from 9b to 9c, and the remainder of 9b to follow 8e, its parallel, leaving together again the two references to beasts, 9a and c:

Not shall go over it any unclean,
Nor shall a sinner walk (there);

The foolish shall not wander (there),
Nor the violent ascend it;

Not shall there be there the lion,
Nor any wild beast be found there.

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| 17. | Her gain and her hire shall be holy to the Lord,
It shall not be treasured up,
It shall not be stored. | 23.18a
b
c |
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For *lō’* “not,” in b, c, read *lō*, “for Him,” yielding a tristich (cf. p. 461); for *χōsen* and *’ōçār*, used of God’s treasure, cf. 33.6; and cf. also II Kings 12.19. The sequel, 18d, is an appositive: “yea, it shall be for those who dwell before the Lord,” which is, of course, the same as “for the Lord” himself.

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| 18. | And waters shall evaporate from the sea,
And the river shall be parched and dried up. | 19.5a
b |
| | And shall stink (?) the rivers, they have languished,
And shall be parched the canals of Egypt, | 6a
b |
| | The reeds and flags are decayed.
Bare- \perp places \perp (?) upon the canal, upon the mouth of the canal, | c
7a |
| | And all the seed-land of the canal shall be parched,
Has been driven away, and is not. | b
c |

(Monostichs: Traces of parallelism: to be emended)

In 6a *w^e-he'eznīχū* (apparently a hybrid combination of Hebrew and Aramaic causative forms), "shall stink," is not a close enough synonym to "languish," i.e., "be low," to serve as an appositive to it in one stichos: it came from the margin; "the rivers have languished" by itself is a good parallel to 6b, though probably "of Egypt" belongs with "rivers" in a, since *y^eōrē* in itself is literally "Niles." "Stink" is a good parallel to "are decayed," "be moldy," *qāmēlū*, in c; and its subjects were evidently 'āχū *w^e-ghōmē*, "rush and papyrus;" Sept. has τὸ ἄχτι instead of "bare" in 7a, and ἔλει as a third term in 6c; indeed *he'eznīχū* itself may be a conflation of *hiznīχ* and 'āχū.

7a contains no predicate, but a meaningless repetition of phrases; while "seed-land" in b has a superfluity of predicates in b and c. Correct 'ārōth, "bare-places," to *sādhōth*, "fields" (parallel to "seed-lands" in b); delete the repetition of the phrase "upon the canal," or better, correct 'al *y^eōr* 'al *pī y^eōr* to 'al *Shīχōr* (cf. 23.3, "seed of Sihor," "harvest of Nile"); and, with the usual transposition of predicates at the end of stanzas, make *yībhash(ū)*, "shall be parched," its predicate; this leaves *niddāph w^e-'ēnennū* as the predicate of c; or better, with Sept., read *yishshādheph*, "shall be blasted;" possibly *w^e-'ēnennū* is ditto-graphy from following *w^e-'ānū*. The distich 19.5ab, found slightly altered in Job, is possibly a marginal quotation due to the similar subject matter and phraseology of 6ab; "the River" never means "Nile," but always "Euphrates;" and the "sea" is also not strictly Egyptian.

Reconstruction of 6a-7c:

The rivers languish,
The canals of Egypt are dry;

The reeds and flags are decayed,
The rush and papyrus stink;

The fields along the Sihor are parched,
And the seed-land of the Nile is blasted.

[despised, 16.14b

19. In three years like the years of a hired-man the glory of Moab shall be
With all the great multitude, c
And a remnant, a small few, not great. d

(Monostichs: Traces of parallelism: to be emended)

Kābhōdh, “glory,” (lit. “weight”) in b, and *h^amōn*, “multitude,” in c, are parallels, as in 5.13; so “be despised” (*niqlā*, “be light”) and “be few” in d are parallels. Combine c and d: read *w^e-khol*, “and all,” for *b^e-khol*; *yishshā’ēr*, “shall be left,” for *ū-shē’ār*, “and a remnant” (or transpose “remnant” before “great multitude” and read *yim’at* for *m^e’at* as in 21.17); *lō kabbīr*, “not great,” is possibly a variant of “a small few,” or dittography from (*niq*)*lā kābhōdh*, and is to be omitted.

20.	Wo, crown of the pride of the drunkards of Ephraim, And fading flower of the beauty of his chaplet,	28.1a b
	Which is upon the head of the valley of fat things, Those smitten with wine.	c d

“Fat things,” *sh^emānīm*, is a normal complement to “wine;” cf. 25.6, “fat things full of marrow,” and “wine on the lees refined,” Amos 6.6, “wine” and “ointment” (*sh^emānīm*), Song of Songs 1.2,3; 4.10; etc. But the parallelism is obscured by “valley” in c, which is illogical in itself, and breaks the connection between ab, “drunkards of Ephraim,” and d, “smitten with wine.” “Head,” “top,” of a valley is moreover not a natural phrase—it occurs in no other passage; and Samaria (if indeed the reference is to that city) is on the top of a hill. *Gē’*, “valley,” should, therefore, be a word referring to men, with which d can be in apposition. *H^alūmē*, “smitten” by wine is probably similar in origin to Isaiah’s “swallowed by wine” (with a play on “swallow” and “confuse;” cf. p. 339); “smite” wine is to “mix wine” (so in Arabic *ḍaraba*, *shajja*, etc.); possibly there is a play also on *māhūl* (1.22, “thy wine is mixed with water”). The Sept. read *har*, “mountain” in c (for valley, *gē*); and in verse 3 *har gē’ē* (omitting here *sh^emānīm*); possibly this indicates an original *h^arūghē*, “smitten,” a literal parallel to *h^alūmē*, with the same violent play, “slain with fatness” instead of “slaying fat (animals);” *hāragh* is used figuratively in Job 5.2, Prov. 7.26. But possibly simply *gē’ē* should be read: “those who are proud;” *sh^emānīm* would then be “with ointments;” at any rate the “chaplet” must be on the head of human beings, since the personification is still clear in d.

(Monostichs: Traces of parallelism: to be emended)

21.	Unto a nation drawn out and plucked,	18.2d
	Unto a people terrible from him (?) and beyond,	e
	A nation that metes out and treads down,	f
	Whose rivers despise (?) the earth.	g

It is clear that the intention here is to describe a cruel nation. In d read active *m^emashshēkh* and *mōrēt*, "dragging and plucking," *scil.* "its prisoners;" *m^emushshakh* means "drawn out" only in the connotation "postponed," "deferred," "prolonged;" why should such an unusual word have been chosen if it was intended to express the idea "tall" (moreover, the Ethiopians, to whom this sentence is supposed to refer, are not relatively tall). For the idea of "plucking" as an act of cruelty, cf. 50.6, and Neh. 13.25; the act of dragging prisoners by the hair is depicted frequently on Egyptian monuments.

In e, for the impossible *min-hū'*, lit. "from he," must be read a synonym of *nōrā'*, "terrible," just as words occur in pairs in d and f; i.e., (*nōrā' w^e*)'*āyōm*, or possibly '*āyōm hū'*'; Hab. 1.7 uses '*āyōm w^e-nōrā hū'*' with reference to the Chaldeans, in a passage strikingly reminiscent of this one (see below). *We-hāl'ā*, "and beyond," is misplaced and belongs in 1b ("across the rivers of Cush and beyond;" cf. Num. 32.19, *mē-'ēbher lay-yardēn w^e-hāl'ā*). In f, *qaw-qaw* must be a reduplicated denominative from *qaw*, "line," in the sense of "stretch a line of waste and destruction" (cf. 34.11, also 28.17; II Kings 21.13, Lam. 2.8. Isaiah is fond of such reduplicated forms; cf. *qīrqēr*, *ṭē'ṭē'* etc.); "treating forcibly," from the root "power," also would be appropriate here. In g, *bāzā* is an Aramaic form for Heb. *bāzā*, "despise," and "rivers," *n^ehārāw*, is surely out of place; read *bazzū nimhārāw*, "whose impetuous ones plunder the earth;" cf. again Hab. 1.6, "the nation bitter and hasty, impetuous."

22. For 14.31de, see p. 487.

Long, with internal traces of parallelism; to be resolved into distichs

(Cf. 1.11fg, 13cd, 28a; 3.6ab, 8c; 5.12a, 14c, 30; 7.4efg, 5ab, 20,25; 8.8c; 9.8; 10.10, 25.)

1. Behold, I founded in Zion a stone, a stone of trying, a cornerstone of precious of foundation founded [or "foundation"]; he that believes shall not make haste. 28.16

Either the repetitions are due to carelessness, or originally some sort of order must have been followed; contrast Jer. 51.26: "a stone for a corner, a stone for foundation;" and even in a prose passage, when the word "stones" is used with various modifiers, order is observed: "and the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits (I Kings 7.10). "Trying," i.e., "tested," and "precious" (read *yaqèrèth* for *yiqrath*) are evidently synonyms; the final words (which are nonsense here) *ham-ma'amān lō' yāχīsh* should evidently form another pair of synonyms, *ne'mān, lō' yāmūsh* (Sept., *yābhōsh*), "firm," "not to be moved," as in 22.23, 25. Arrange the words as follows:

- | | |
|---------------|-----------------------|
| 1. stone | 2. stone |
| 3. tried | 4. of-corner precious |
| 5. foundation | 6. foundation |
| 7. firm | 8. not moving |

then read each pair vertically instead of horizontally, and the proper order will appear, as it will also in some other final sentences of prophecies, e.g., 4.6:

- | | |
|--------------------------|---------------------|
| 1. for a place of refuge | 2. and for a covert |
| 3. from storm | 4. <and> from rain; |

the words are to be read in the order 1, 3, 2, 4, as in 25.4; see also above, on 25.11, 12.

- | | |
|--|-------------|
| 2. Therefore shalt thou plant pleasant plants,
And shalt sow rare slips; | 17.10c
d |
| In the day of thy planting thou shalt have much yield,
On the morn of thy sowing thou shalt have sprouts, | 11a
b |
| A heap of harvest on a day, grievous, and hurt desperate. | c |

(Monostichs: Long; to be resolved into distichs)

The verse 11c lacks point; "a heap of harvest" on a day of sorrow is not a symbol of disappointment. "Harvest," *qāḥīr*, occurs again in 5a above and 18.4 below, and is troublesome in both places. "Day" is repeated weakly from 11a; *nāḥ^alā* is a participle (adjective), "grievous," i.e., "painful" (fem., while "day" is masc., so that the attempt is sometimes made to read it as a noun, "of grief;" Sept. translates "inheritance" and repeats it, together with an addition, "to thy sons"), a proper parallel to "desperate." The intended picture is evidently the same as that of 5.1 *et seq.*, where grapes of hope become galls of disappointment; here choice plants and seeds yield plenteously and over-night—but something which wounds and hurts, i.e., "thorns and thistles;" cf. Ezek. 28.24 (echoing the present phrases): *qōḥ makh'ībh*, "pain-giving thorns;" Jer. 12.13, "they sowed wheat, and reaped thorns, . . . they have put themselves to pain, [*nexhū*];" Gen. 3.18, the cursed ground causes thorns and thistles to sprout, *taḥmī^aḥ*. Read then *nēdh qōḥ* or *qōḥīm*, "a heap of thorns," for *nēdh qāḥīr*; Isaiah's parallel to *qōḥ* is usually *shāmūr*, and a parallel to "heap" would be "multitude," *rōbh*; i.e., the present *q-ḥ-y-r-b-y-w-m* is a confusion of *q-ḥ-r-b-s-m-y-r*; and the word *makkā*, "wound," has fallen out.

Reconstruction:

A heap of thorns,	
A multitude of thistles:	
Sore wound,	
And mortal hurt.	
3. So shall the king of Assyria lead the Egyptians prisoners,	20.4a
And the Ethiopians captives,	b
Young,	c
And old,	d
Naked,	e
And barefoot,	f
And uncovered of buttocks to (?) nakedness of Egypt.	g
And they shall be afraid and ashamed of Ethiopia, their hope,	5a
And of Egypt, their glory.	b

(Monostichs: Long; to be resolved into distichs)

In 4g, "Egypt" is not only illogical, but is mentioned alone, while in verses 3, 4ab, 5 it is always with "Ethiopia;" all other phrases occur in pairs, and g as a matter of fact also contains synonyms, "buttocks" and 'erwā, lit. "nakedness," but used repeatedly for "pudenda." Read for *miçrayim*, *m^eōrīm*, "laid bare," i.e., "bared of pudenda," a construction chosen for the sake of chiasmus; cf. for the form, Hab. 2.15, for the combination, Hab. 3.9 ('eryā thē'ōr), for the inversion, Mic. 1.11 ('eryā bōsheth); also Ez. 16.7, 23.29, for other variations in the use of 'erwā. Possibly, however, *miçrayim* is mere dittography, and the phrase was originally simply *g^elūw* 'erwā. In verse 5 transpose "and be ashamed" from a to b.

4.	Jacob shall not now be ashamed,	29.22c
	Neither his face now wax pale,	d

But when he seeth his children, the work of mine hands, in the midst of him,	23ab
they shall sanctify my name,	

And they shall sanctify the Holy One of Jacob,	c
And the God of Israel they shall dread.	d

The sentence 23ab is an absurdity. "Sanctify" and "dread" in cd, and "sanctify" in b, make a weak repetition unless "dread" also is repeated. The same set of terms is found in 8.13, with the root *yārē*, "fear," as a parallel to 'āraç, "dread;" and so here *bi-r'ōthō*, "when he sees," must have in origin been from the root *yārē*. "Work of hands" in Isaiah generally refers to idols; probably, then, 23ab gave the reason, not for Jacob's future sanctification of God, but for his past shame, now to be removed; for *kī bi-r'ōthō* read simply *b^e-yir'āthō*, "on account of his fearing" (cf. verse 13 above), omit *y^elādhāw*, "his children," as due to an intended correction of *yādhai* to *yādhāw*, "[the work of] his hands;" *b^e-qirbō* means, "in his inmost heart" (cf. again verse 13 above); and read *yaqdīshūm* for *yaqdīshū sh^emā*: "and [because] they in their hearts sanctify them [i.e., the idols]; but they shall sanctify the Holy One of Jacob" (cf. 8.13, "do not fear what they fear, but sanctify the Lord").

(Monostichs: Long; to be resolved into distichs)

5. For the stars of heaven, and their Orions, shall not let their light shine; [13.10a
 The sun is darkened at its rising, b
 The moon shall not let its light gleam. c

Distribute the double subject of the overlong 10a in two stichoi, supplying a predicate parallel to $\chi\bar{a}shakh$, e.g., $q\bar{a}dh^{\epsilon}r\bar{u}$, "be dark," as in Ezek. 32.7, which echoes this verse; cf. also Joel 2.10, 4.15 and Micah 3.6. Either delete "their light" in 10a (repeated in 10c), since $l\bar{o}' y\bar{a}h\bar{e}ll\bar{u}$ by itself means "not shine" (cf. Job 31.26), or read $l\bar{o}' y\bar{a}'\bar{r} nohgh\bar{o}$ in c. The reconstruction leaves quatrains as in the remainder of the prophecy and, as in Ezek. 32.7, produces the expected alternation of positive and negative statements (instead of the existing positive and two negatives), and also yields the expected chiasmus.

6. Let me be quiet and look in my place, 18.4a
 Like glowing heat upon light, b
 Like a cloud of dew in the heat of harvest. c

For the incongruous $'eshq^{\epsilon}t\bar{a}$, "be quiet," read $'ashq\bar{i}ph\bar{a}$, "look down," parallel to $'abb\bar{i}t\bar{a}$, "look," as in Ps. 102.20: "for he hath looked down, $hishq\bar{i}ph$, from the height of his sanctuary, from heaven the Lord looked, $hishbit$;" which suggests also that $bi-m^{\epsilon}on\bar{i}$ may have fallen out from 4a (cf. also Deut. 26.15, $hashq\bar{i}pha mim-m^{\epsilon}on qodhsh^{\epsilon}kh\bar{a}$, $min hash-sh\bar{a}mayim$); and resolve into a distich. In the meaningless bc, transpose $b\bar{a}c\bar{i}r$, "vintage" ($q\bar{a}c\bar{i}r$, "harvest," is due to surrounding passages; cf. p. 481) to replace "light" in b; and read "like light upon a cloud of dew" in c, deleting the repeated $\chi\bar{o}m$, "heat;" the thought is: God's glance will dry up the vine as would heat in the vintage, or as light seems to dry up the morning dew (mist).

7. For a people in Zion shall dwell in Jerusalem, 30.19a
 Surely thou shalt not weep, b
 Surely he will comfort thee, c
 At the sound of thy crying— d
 When he hears he has answered thee. e

(Monostichs: Long; to be resolved into distichs)

For *yēshēbh* in a point *yōshēbh*, “dwellers:” “people in Zion, dwellers in Jerusalem;” cf. 5.3: “And now dwellers (*yōshēbh*) of Zion, and man of Judah;” also 18.3ab: “All inhabitants of the world, and dwellers on earth,” etc.—in each case, as here, a couplet in suspensive parallelism. In e read imperf., “will answer.”

8. Turn ye to those who have made deep defection, children of Israel. 31.6

The line is impossible, and was unintelligible to Sept. and Targum. “Turn” and the root of *sārā*, “defection,” lit. “turning away,” are parallels: read *w^e-shābhū*, “and shall return,” for *shūbhū*; transpose “children of Israel” to become its subject; for *la-’asher* read *lō*, “to him,” and then *’asher*, “they who,” as an appositive to “children of Israel.” The line is fragmentary; possibly *χeṭ*, “sin,” now hung loosely at the end of verse 7, also belongs here in a couplet such as this (cf. 30.33 for the parallelism; “defection,” i.e., “turning aside,” can be “far,” “wide,” but not “deep”):

And shall return those who made wide their defection,
Who made deep their sin.

9. Therefore I have called this, Arrogance, they (are) a resting. 30.7b

Rahabh, “arrogance,” and *shābheṭh* (probably to be assigned to the root *shābhath*), “resting,” are antonyms, occurring together again in 14.4; *hēm* as vocalized by the Masorites is absurd, and must be from the root *hūm* or *hāmam* (the same absurdity occurs in verse 6, where *mē-hem* is from either *hāmam* or *nāham*), a synonym of *rahabh*; i.e., there are traces of parallelism; cf. the name *mahēr-shalal*, *χāsh-baz*, 8.1. Since for *l^e-zōth*, “this one,” a simple *lō* or *lā(h)* is expected, *zōth* is probably a perversion of the lost parallel, e.g., *nāχ* or *naχath* (root “rest”; cf. 30.15, *shūbhā* for *shābheṭh*, with *naχath*; for *z=n*, cf. *m-z-χ=m-n-χ* in 23.10). The Sept. could not understand the text; and probably at one stage of transmission the name was read *rahabh ham-m^eshubbath*, “rage brought to rest;” cf. also *ham-max^ashebheṭh rahabh* in 51.9.

(Monostichs: Long; to be resolved into distichs)

Read then:

Arrogance rests,
Tumult is quiet.

10. There thou shalt die, 22.18b
And there thy chariots of glory (shall be) the shame of the house of thy
[Lord. c

“Glory” and “shame” are antonymistic parallels; *mark^ebhōth*, “chariots,” is meaningless here; read *mishkabh*, “bed” (57.2; Ez. 32.25), i.e., “bier” (*shākhakh* is “lie down in death” in 14.18), or *mishkan*, “dwelling” (used just above, verse 16, as “tomb;” the plural is either a reference to a series of tombs, or the final *ōth* may indicate a fem. *mishk^ebhath*; Sept. has a sing.). “Glory” is used ironically for “disgrace,” and evidently the following “shame” was an appositive; but the phrase “shame of the house of thy lord” is without syntax here, and in meaning is out of place; it was influenced by the phrases, “house of Judah,” “house of David,” “house of his father” in verses 21, 22 (cf. p. 489); “house” here means “tomb” again, as in 14.18; ^a*dhōnēkhā* is a repetition from *q^elōnēkhā*; read simply: “there shall be the bier of thy glory—the tomb of thy shame,” making of 18bc a tristich.

11. He hath filled Zion with justice and righteousness, 33.5c
And the faithfulness of thy times shall be the wealth of salvation, wisdom
[and knowledge, 6a
The fear of the Lord, that is his treasure. b

“Treasure” (6b) is a parallel of “wealth” (6a: *χōsen*) in 23.18, Jer. 20.5, and of “fill” (5c) in 2.7; so “justice,” “righteousness,” “fidelity,” “wisdom,” “knowledge,” “fear of the Lord,” form another set of related terms (cf. 11.2, 59.4). “Thy times” (6a) is an absurdity here, and Sept. shows variations in this verse. For ^a*-t-y-k*, “thy times,” read a parallel to “store,” “wealth,” e.g., ^a*-t-y-d*, as in 10.13, “that which has been stored up,” or ^a*-t-r* as an Aramaic change of ^a*-sh-r*, “wealth;” cf. Jer. 33.6, “an abundance, ^a*thereth*, of peace and truth;” Prov. 14.24, “the crown [i.e., wisdom, cf. Prov. 4.9] of the wise is their wealth,”

(Monostichs: Long; to be resolved into distichs)

'*oshrām*; and note the contrast between '*oshrō* and "fear of the Lord" in Jer. 9.22,23. Divide and group the words of 6ab thus: "faithfulness [*'emūnōth* in the pl., like *yeshū'ōth*, which also is written defectively] and salvation shall be his store; his wealth, wisdom and knowledge" (the letter *w* as copula and suffix is here supplied on the basis of the other stichos).

- | | |
|---|-------|
| 12. In measure (?) in sending her forth, thou wilt strive with her, | 27.8a |
| He hath removed [or "murmured"?) | b |
| In a harsh wind, | c |
| In a day of the east wind. | d |

The root of *b^e-sa's^eā* (8a) is found in the Bible only in the word *s^eā*, the name of a definite measure, probably a borrowed word; it is impossible in that meaning here. *Hāghā*, in b, is not clear; the emendation must work back from c and d; and it is almost certain that the verse is connected with verse 4, referring to the destruction of the vineyard, and with verse 11, referring to the same theme, especially to the drying up of "her" branches—the fem. suffix throughout being "the vineyard," and by metonymy, "the vine." The "harsh wind," "east wind," is the wind that "dries up" (the sea into dry land, Ex. 14.22; the corn, Gen. 41.6; a spring, Hos. 13.15; a vine, Ezek. 17.10, and particularly 19.12, which has also other terms from this passage: "a vine . . . plucked up in fury, was cast down to the ground, the east wind dried up her fruit"). Read for *b^e-shall^eχāh*, '*ashall^eχēhā*, "I shall send her forth," or, following Ezek., '*ashlīkhēhā*, "I shall cast her down" (cf. also Is. 6.13); and for *t^erībhennāh*, read *taχrībhennāh*, from the root "dry up," with its subject *hāghā*, possibly the Arabic *hauja*, "a storm-wind" (other adjectives from the same root denote various attributes of the wind), the two words forming a stichos, which, as often in these troublesome cases, has been transposed (cf. e.g., 6.13). *Sa's^eā* is left then to go with "I shall send her out" or "cast her down;" it should be another parallel to "wind;" the word occurs only in later Hebrew, as variant spelling of *za'za*, "an ear of corn," from the root to "move," "shake;" but similar reduplicated roots containing sibilants are frequent, particularly

(Monostichs: Long; to be resolved into distichs)

in Arabic, to denote "make a noise;" e.g., *sa'sa'* (the word under discussion) means "say *sa'*" to an animal; i.e., it may have the same meaning as *sō'ā*, used to describe a "rushing" wind in Ps. 55.9:

In a rushing wind I shall cast her down,
The storm-wind shall wither her.

13. And (it) shall consume her branches. 27.10f
In the drying up (of) her boughs, they shall be broken off; 11a
Women, those who come, shall light her up. b

For *bībhōsh* in 11a read *w^e-yābhēsh*, "and shall be dried up" ("her boughs"), parallel to "consume," *killā* (better would be *kālā*, "be consumed"), here as in 15.6. In 11a point *t^eshabberna* or *t^eshabb^erennā*, "shall break (them) up," and read it with "women" in the next stichos (the Masoretic pointing, joining a fem. pl. verb with the masc. sing. [collective] as its subject, was necessitated by the incorrect division of words into clauses). The participle *bā'ōth*, "those who come," is entirely superfluous unless it forms the parallelistic subject of a separate stichos, even then, however, probably *bānōth*, "girls," should be read as in 32.9a; *m^eīrōth* in 11b does not mean "set on fire," as sometimes translated, but "cause to give light;" read probably *m^esīrōth* (cf. 18.5, "remove the twigs of a vine;" in I Kings 17.10,12, women gather sticks for fuel), i.e., "carry off":

Its branches shall be consumed,
Dried up its boughs;
Women shall break it up,
Girls shall carry it off.

14. Standing, and thy sitting and thy going and thy coming I know. 37.27c, 28a

As the words are in a *qīnā* passage, transpose the verb to the beginning, and read "thy standing," *qām^ekhā* (for *qāmā*, which is joined by the text to the preceding verse; cf. also p. 477); cf. Ps. 139.1, *yādha'tā shibhtī w^e-qāmī*, showing that in Hebrew, as in any other language, the natural complement to "sitting" is "rising;" also Deut. 6.7 for the double pair of terms, "sitting," "walking;" "lying down," "rising up."

(Monostichs: Long to be resolved into distichs)

15. And it shall be when it appears that weary is Moab on the high place, that he shall come to his sanctuary to pray, and shall not be able. 16.12

“Appear” and “come,” “high-place” and “sanctuary,” “be weary” and “be unable” are respectively parallels (for the last pair, cf. particularly 1.13,14); transpose *kī nīl’ā* (which now follows *kī nīr’ā* as though it were mere dittography; read perhaps *w^e-nīl’ā*):

And it shall be that when Moab appears upon his high place, he shall be weary,
And he shall come to his sanctuary to pray, but shall be unable.

16. Is at rest, is quiet all the earth. 14.7a

The two synonyms offer evidence that this stichos should be resolved into a *qīnā*, like the rest of the composition of which it forms a part; 7b, now standing in place of the second half of this line, is in reality part of another stichos which has fallen out (cf. p. 543); the superscription, verse 3, contains the words: “the Lord has given thee rest from thy trouble;” and since superscriptions are normally based on the prophecy proper, add “from its trouble” to “at rest,” and transpose:

Is quiet all the earth, rests from its trouble.

17. And it shall be on that day, the root of Jesse which is standing for a banner of the nations, to it the peoples shall seek; 11.10a

And its resting place shall be glory. b

“Peoples” and “nations” are normal parallels; and the thought “it is a banner for him” is synonymous with “he shall seek [i.e., rally] to it;” therefore omit the relative, read *ya^amōdh*, “shall stand,” instead of *’ōmēdh* (by dittography of *y* from *yishay*), and thus restore a distich in 10a. Furthermore, “its resting-place” in b is by metonymy “it,” “the banner;” “glory” is “that which one glorifies,” as in 4.2 (“the sprout of the Lord is a glory for Israel”); cf. 29.13 for the parallelism of “approach” (i.e., “seek to”) and “honor,” “glorify;” read *k^ebhōdhām* “[its resting place shall be] their glory,” as a third parallel line; possibly a fourth stichos has fallen out.

(Monostichs: Long; to be resolved into distichs)

18. Hast thou not heard that of old I did it, 37.26a
In ancient times I formed it— b

Now I have caused it to come that thou shouldst be to destroy ruined
Fortified cities. [heaps, cd

The measure is *qīnā*; in the over-long line *c ū-th^ehī*, “that thou shouldst be,” can be vocalized *wat-t^ehī*, “and it has come to pass,” forming, then, by itself, the short portion of a *qīnā*; cf. Ezek. 21.12, 39.8: “behold it hath come and become,” *hinnē bā’ā w^e-nihyāthā*; Is. 7.7: *lō thāqūm w^e-lō thihyē*. “To destroy ruined heaps, fortified cities,” constitutes another complete and independent *qīnā* line (although, as indicated above, there should be inserted in it “with the sole of my foot” from verse 25), belonging in the mouth of the king, and not of God, as at present (see below; cf. the thought of 10.7, where the contrast between the king’s attempt to destroy and God’s purpose that he shall merely plunder is given as the cause of the king’s condemnation; cf. also the king’s boast of the Assyrians’ destructive powers in 37.11). The infinitive was read probably only after the words had been wrongfully transposed to 26d, for an original perfect, *hish’īthī*; although possibly still earlier, *wā-axrībh*, “I destroyed,” stood as the verb here (see above; in that case it is to be omitted from 25b or replaced by the synonym *wā-’ōbhīsh*), with *l^e-hash’ōth* or *l^e-shō’ōth* as a complement; cf. the phrase 24.12, “the gate is smitten (into) destruction,” *sh^eīyyā yūkkath sha’ar*; cf. also Ps. 74.3: *hārīmā p^e-ammēkhā l^e-mashshū’ōth*. Reconstruction:

Now I have caused it to come,
And it is so.

I have destroyed with the sole of my foot ruined heaps,
Desolating fortified cities.

19. We have made a covenant with death, 28.15a
And with Sheol we have made a vision; b

The overflowing scourge, when it passes, shall not come upon us, c
For we have set lies as our refuge, d
And in falsehood have we hid ourselves. e

(Monostichs: Long; to be resolved into distichs)

“Pass,” *ya'abhōr*, and “come,” *yābhō'*, are parallels (cf., e.g., 10.18, *bā' al 'ayyath, 'ābhar b^e-mighrōn*); but the former means “pass over” in the double connotation “pass by” and “overwhelm” (e.g., waters; cf. Job. 6.15, 11.16 and particularly Is. 8.8, “the waters of the Euphrates will pass over Judah;” cf. also 10.22, and p. 428). Here the mockers repeat the Prophet's words, *shōt shōtēph ya'abhōr*, “the overwhelming flood shall pass over,” and then add the parallelistic interpretation *lō' y^ebhō'ennū*, “it shall not come upon us;” the words should be read as a distich, and *kī*, “when;” be omitted; even in prose a temporal clause inserted between subject and predicate is almost unknown (*k^e* may be dittography from *p*; *y* is actually omitted; but see below).

20.	And shall be atoned your covenant with death,	28.18a
	And your vision with Sheol shall not stand;	b

The overflowing flood when it shall pass over, and ye shall be trampled	c
	[under it; c
In the measure of its passing it shall seize you,	19a
Yea by morn, by morn, it shall pass,	b
By day and by night.	c

On c see above: delete “when;” the Prophet repeats his threat “the overflowing flood shall pass,” and parallels it with phrases making clear the meaning of “pass over” in the sense “overwhelm;” this is the reason for the literal repetition of the root *'ābhar* in 19a and b. But such emphasis, instead of an effect of carelessness, is procured only by regularity; read 19bc immediately after 18c', repeating *ya'abhōr* as the predicate in 19c (the second “by morn” is a slip for “by evening;” or “by day” in c is a slip for “by night”). The transposition alone justifies the use of “be trampled,” which can hardly be said directly of waters; but “seize” in 19a may be said properly either of waters (cf. for the thought, Judges 5.21) or of living things, thus making permissible a transition to the thought “trample upon.”

(Monostichs: Long; to be resolved into distichs)

Reconstruction of 18c, 19abc:

The overflowing flood shall pass,
 Yea, at morn and eve it shall pass,
 It shall pass by day and by night;
 With the full force of its passing it shall seize you,
 And ye shall be trampled under it.

- | | |
|--|-------|
| 21. He hath brought down to the earth with the hand, | 28.2d |
| With feet shall be trampled | 3a |
| The crown of the pride of the drunkards of Ephraim; | b |

And shall be the fading flower of the beauty of his chaplet (4a), which is upon the head of the Valley of Fatness (4b), like the early fig before the summer, which the seer sees, while it is still in his hand he swallows it (4c).

The clause 4a is a parallel of 3b, just exactly as in 1ab, where these two stichoi are repeated; therefore delete "shall be," *w^e-hāy^ethā*. As 4b is a repetition of 1c again, 1d, its parallel there, should be repeated here. In the long, involved sentence 4c, which also lacks syntactic clarity, "before" and "still" are parallels (cf. 65.24, "before [*b^e-terem*] they call, I answer, while still [*ōdh*] they are speaking I hear"); and for the rather absurd "in his hand," *b^e-kappō*, there should be read *b^e-kippāh*, "on its branch" (so the Commentary *M^eçuddath Cīyyōn* interprets); since figs fall from the branch in summer, "while still on the branch" is a synonym of "before summer;" for the idea cf. 18.5, "before the harvest when the bud is perfect and the grape is ripening in the flower." For the pointless *yir'è*: "sees," read *ye'erè*, "plucks," used of grapes in Ps. 80.13, but in later Hebrew specifically of figs. Omit the relative clause and transpose:

Like an early fig before the summer he will pluck it,
 While still on the branch, will swallow it.

The couplet has nothing to do logically with what precedes; it was quoted here because of the word "swallow" in verse 7; not even in an Oriental metaphor would one swallow, like an early fig, a chaplet that has been trampled under foot. For 3b-4b, see p. 539.

(*Monostichs: Long; to be resolved into distichs*)

22. And ye shall draw water in joy from the wells of salvation. 12.3

This is one of a series of three quotations containing the word *y^eshū'ā*, "salvation" (verse 2 contains the others, in couplets); it might be considered, then, a parallel to them; since the metaphor, however, is defective at present, possibly the text was:

And ye shall draw from waters of joy,
From wells of salvation.

Missing stichos to be supplied

(Notice that in the two cases in which a duplicate version of the passage is found elsewhere in the O. T., the missing line is actually present; cf. 1.15; 2.8, 16; 4.3; 5.13; 10.34).

- | | | |
|----|--|-------|
| 1. | We have heard the pride of Moab—exceeding proud, | 16.6a |
| | His proudness and his pride and his wrath— | b |
| | Not true his words. | c |

The missing stichos has been preserved in the Jeremiah version, 48.30, which adds:

Not true have they done.

However, for *'āsū* read perhaps *ma'asēhū*, "his deed;" the next verse in Isaiah begins with the word *lākhēn*, which may account for the disappearance of *lō khēn mā'asēhū*. Jer. has also variants for b, one of which, *gobhhō*, "his haughtiness," is surely more appropriate than *'ebhrāthō*, "wrath," in a series of five words all the rest of which come from the root *gā'ā* and mean "pride;" indeed possibly still another, *g^eūthō*, was the original here in place of *'ebhrāthō*.

- | | | |
|----|---|-------|
| 2. | The crown of the pride of the drunkards of Ephraim, | 28.3b |
| | Fading flower of the beauty of his chaplet, | 4a |

Which is upon the head of the valley of fatness. b

The missing stichos is preserved in the first occurrence of these lines, i.e., in verse 1 (see p. 525), where is added:

Those smitten with wine.

(Monostichs: Missing stichos to be supplied)

3. Crying over wine in the streets; 24.11a
 Set is all joy, b
 Vanished is the mirth of the land. c

Couplets prevail in this prophecy, and be are too closely parallel to make a tristich with a, which is defective in another respect also; "wine" has occurred in verse 9, and is to be deleted here; read 'āl^ethā, "has gone up" (cf. Jer. 14.2 *çiw^eqath y^erūshālayim 'ālāthā*) for 'al, "over," as a parallel to 'ābh^erā, "passed" (read so for 'ār^ebhā, "set") and gālā in b and c; and add ç^e'āqā b'-khol r^eχōbhōth (cf. 15.3; Ps. 144.14, "no cry in all of our squares," bi-r^eχōbhōthēnū, with b^e-χūçōthēnū parallel in verse 13, as proposed here):

And an outcry in all of the squares.

4. And only a terror shall be understanding the report; 28.19d
 For the bed is too short for one to stretch himself on it, 20a
 And the covering too narrow for one to wrap himself up in it. b

The phrase *hābhīn sh^emū'ā* in 19d is clearly a refrain of the opening line of this prophecy, 'eth m^ā yābhīn sh^emū'ā, "whom shall he cause to understand the report," 9b; evidently, then, the parallel *yōrē dē'ā*, in 9a, was also originally represented here; insert *hārōth dē'ā*:

The teaching of knowledge.

But the loss of these words was accompanied by other corruptions; *z^ewā'ā*, "object of terror," is meaningless here, and, moreover, is used only of people, nations, not of abstracts. In 9b the answer to the question is: "only the young;" again in verse 13 the theme is "a little here," "a little there," *z^e'ēr*; and in 20a "short and narrow" follow in the proverb explaining 19d; read here then *z^e'ēr*, or some similar word, for *z^ewā'ā*: "only little will be the understanding of the report."

(Monostichs: Missing stichos to be supplied)

5. For he is not a people of understanding, 27.11d
 Therefore his Maker will not pity him, e
 And his Fashioner will not show him favor. f

The fact that “he” has no antecedent (the subject of the preceding verses is feminine), and, on the other hand, the constant parallelism of *dē’ā* and *bīnā* (e.g., 1.3, “Israel doth not know, my people hath no understanding;” 28.9) points to: *kī yīsrā’ēl lō’ gōy -dē’ā, lō’ ‘am bīnōth hū:*

For Israel is not a nation of knowledge,
 Not a people of understanding is he.

6. Thou shalt not be one with them in burial. 14.20a

The shorter half of a *qīnā* line is missing here; Sept., *οὐκ ἔσται καθαρὸν οὕτως οὐδὲ σὺ ἔσῃ καθαρός*, may indicate two negative clauses with a repetition of one root, i.e., the addition here of *w-lō’ tiqqābhēr*, “and thou shalt not be buried [at all.]” In the Eshmunazar inscription the sentence is: “have no resting place with the shades, not be buried in any grave,” *’al yiqqabhēr b-gebher*; possibly here, then, since an immediate antecedent for “them” is necessary, should be read: “thou shalt not be one with kings [*’eth m’lākhīm for ’ittām*], not be buried in a grave.”

7. Behold, I shall stir up the Medes against them. 13.17a

“Stir up,” *mē’ir*, in Jer. 50.9 is followed by *ma’alē* (“behold I shall stir up and bring up the nations against Babylon”), which is the verb used in Is. 21.2 of Elam, *’alē ‘ēlām*, together with *çūrī mādhai*; doubtlessly there has fallen out here:

And I shall bring up against them Elam.

8. For my sword is satiated in Heaven, 34.5a
 Behold, upon Edom it shall descend b
 And upon the people of my wrath, for justice. c

This is the only tristich in a series of distichs or quatrustichs— if it can be called a tristich, since “satiated” is not a synonym of “descend.” However, *riww*thā*, a very striking word, occurs again

(Monostichs: Missing stichos to be supplied)

in verse 7 (but to be vocalized *rāw^ethā* as in Jer. 46.10, unless the interpretation be "it, the sword, has satiated, drenched, the land"); the repetition, and in 5a the word itself, are weak (the Targum read instead *nir^ethā*, "has appeared"); for if the sword is "satiated," there is no reason for it to "descend." Read evidently *rēqā*, "empty," figuratively "hungry" or "thirsty," and hence, of a sword, "drawn" (cf. Ex. 15.9, 'āriq̄ ḫarbī, "I shall draw my sword"), and add a stichos such as *w^e-hī* 'bam-mārōm p^ethūḫā (cf. Ez. 21.33, Ps. 37.14, "open the sword;" note that the edge of a sword is the "mouth") or *n^etūyā* ("stretched out;" cf. 21.15), i.e., "eager."

Reconstruction:

For My sword is drawn in Heaven,
And it is stretched out on high.

9. Death has swallowed up for ever, 25.8a
And my Lord God will wipe the tears from all faces, b
And the reproach of his people will remove from upon all the earth. c

Hab. 2.5, "Like Sheol it hath made wide its maw, and like Death, unsated," and Prov. 1.12, "Let us swallow them like Sheol alive, whole like those who go down to the pit," Is. 5.14, "Therefore hath Sheol made wide her maw, and opened her mouth without measure," all indicate not only that an object has fallen out from 8a (e.g., "it," or "them")³⁶ but that a parallel should be added.

Reconstruction:

Death has swallowed them for ever,
They have gone down into Sheol.

10. For broken is the staff of thy smiter; 14.29b

Add on the basis of 9.3, 19.24, 27:

And the rod of thy oppressor.

³⁶ See the discussion in Hebrew Union College *Annual*, 1922, p. 92; the three stichoi all belong elsewhere.

(Monostichs: Missing stichos to be supplied)

11. They break into song. 14.7b

Cf. p. 535. This is the second half of a *qīnā* verse, whose first half has fallen out, e.g., *hērī'ū kol hārīm*, "all the mountains shout aloud;" cf. 55.12, 44.23: "break forth into singing, ye mountains; Oh forest and every tree therein;" 14.8b similarly refers to the trees.

Of secondary origin (marginal notes, historical, geographical, religious, or linguistic); to be removed

(Cf. 1.7d, 9ab; 2.22; 3.1bc; 3.10a, 11a; 7.6e; 7.8c; 8.6c, 7c; 8.23; 9.14.)

1. On that day shall the cities of his refuge be (as) deserted, 17.9a
 <The woodland and the height which they deserted before the children
 And there shall be a desolation. [of Israel, > b

"Woodland" and "height," *ha-χōresh w^e-hā-'āmīr*, were originally due to *rōsh 'āmīr* in 17.6 (cf. p. 482) and, as the Septuagint shows, became in time "Hivites and Amorites," glossed then by "which deserted before the Israelites;" however, "which deserted" may have been first a gloss on "deserted" in 9a, *ka-'azūbhath*, for which read *'azūbhōth*; cf. 17.2a: *'azūbhōth 'ārē-'arō'ēr*, "the cities of Aroer are deserted;" *k^e*, "as," indicates a correction of the preceding *mā'uzzō* to *mā'uzzēkh*, "thy refuge," exactly as in verse 10 (*çūr mā'uzzēkh*).

2. And Babylon, beauty of nations, 13.19a
 Glory of the pride of the Chaldees, b
 <Shall be like God's overturning Sodom and Gomorrah > c
 Shall be uninhabited for ever, 20a
 Undwelt for age upon age. b

For 19c, which is to be deleted, see p. 177.

[Canaan, 19.18a

3. On that day five cities in the land of Egypt shall speak the language of b
 And shall swear by the Lord of Hosts. b

<City of the Sun shall one be called. > c

(Monostichs: Of secondary origin; to be removed)

Whatever be the date of 18ab, they form a parallelistic couplet, to which c is an addition; though probably both "Canaan" and "five cities" in a are likewise alterations; cf. Zeph. 3.9: "I shall change to the nations a pure language, all of them calling upon the name of the Lord;" possibly the Sept. variation of c, (πόλις) ἀσεδέκ, is based on a variant *s^ephath ha-qedheq*, "the lip, language of righteousness" (cf. Prov. 16.13). "Swear by the Lord of Hosts" means "use the name of Yahwe in swearing to the truth of a statement;" hence in 45.23 it occurs of Yahwe himself: "I have sworn by myself, from my mouth hath come righteousness;" 48.1, "those who swear by the name of the Lord, who mention the God of Israel—but not in truth and not in righteousness"; cf. the contrast in Ps. 63.12 between those "swearing by God" and "the mouth of those speaking falsehood." The line 18a, then, was originally: "On that day the land of Egypt shall speak the language of righteousness."

4. Exult not any more, O oppressed virgin daughter of Zidon; 23.12a
 O Chittim, arise, pass on, there is no rest for thee there; b
 [founded it >]; 13a
 <Behold the land of the Chaldees—this was the nation, it was not Assyria

[Her foundation] is for the wild beasts,	b
They have raised the towers thereof,	c
They have laid bare her citadels,	d
He hath made it a ruin.	e

The sentence 13a is probably a marginal note referring to verse 7, "her feet brought her [Tyre] from afar to sojourn." There was a tradition, quoted by Herodotus, that the Tyrians migrated from the Persian Gulf, i.e., Chaldea, and settled first "on the Assyrian lake," and afterwards on the Mediterranean; and the gloss may represent some version of this tradition regarding the Assyrian as against the Chaldean origin of Tyre.

Though the text has suffered, 13bcde are two couplets; *y^esādhāh*, "he founded it," must either be read in b, or be repeated from a, as *y^esōdhēhā*, "her foundations;" *ḥiyyīm*, "wild beasts," should probably be *'iyyīm*, "ruins" (cf. Mic. 1.6 for 'ī and *y^esōdh* together; also *m^e'ī* in Is. 17.1 with *mḥppē'ā*, as here, stichos e). *Hēqīm*,

(Monostichs: Of secondary origin; to be removed)

“raised,” in c must be an error for *hēsēm*, “has devastated;” and ‘*ōrēr* must be assigned to a root meaning “lay bare” (either ‘*ūr* or ‘*ārar*); cf. Hab. 3.13, ‘*ārōth yēsōdh*.

[be left > from Assyria, 11.16a

5. And there shall be a highway for the remnant of his people <which shall
 <As there was > for Israel <on the day of his going up > from the land
 [of Egypt. b

The addition of the words “as there was” and “on the day of his going up” has changed a prophecy into an historical reference, which, however, is most inaccurate; the march of Israel from Egypt (if the Exodus is meant) was through the desert and not over a “highway.” For the parenthetical phrase in 16a cf. above, p. 499.

[ground, > 30.23a

6. And He shall give the rain of thy seeding <which thou sowest the
 And bread <the product of the ground and it > shall be rich and fat, b
 The cattle shall feed that day in a broad pasture, c
 And the oxen and the asses <tillers of the ground > shall eat fresh
 [fodder <which is winnowed with a shovel and a fan. > d

Notice the repetition of “ground” in the superfluous glosses of a, b, d; but the last gloss, ‘*asher zōrè*, etc., “which is scattered,” “winnowed,” is misplaced, referring probably to the verb *tizrēm*, “shalt scatter them,” in the preceding verse; *bēlīl* means “moist,” i.e., fresh, growing, fodder (cf. Job 24.6 and the Arabic), not “mixed;” nor, indeed, is “winnowed” even a synonym of “mixed;” and *χāmīç* is in Arabic a generic term for certain plants pastured on by animals, “without which they become thin and weak;” i.e., the phrase “fresh fodder” is parallel to “rich and fat.” And 23 as a whole is an explanation of verse 20, “bread and water of affliction,” interpreted here to mean “bread and water given in a time of affliction;” cf. 33.16, “his bread is given, his water is sure.”

7. On that day man shall look to his Maker, 17.7a
 And his eyes the Holy One of Israel shall see. b
 He shall not look to <the altars >, the work of his hands, 8a
 What his fingers have made he shall not see, b
 <The groves and the sun images. > c

The phrase 8c is a gloss, as is “the altars” in 8a.

(Monostichs: Of secondary origin; to be removed)

8. Therefore by this shall the sin of Jacob be atoned, 27.9a
 And this shall be all the fruit of the removing of his sin: b
- By his making all the altar-stones like chalk-stones, c
 Scattered, not to rise, d
- <The groves and the sun-images.> e
9. The Lord has poured upon you the spirit of deep sleep, 29.10a
 And has closed your eyes <the prophets>, b
 And your heads <the seers> he has covered. c
10. As the lion growls, 31.4b
 Even the young lion over his prey, c
- <Against which the shepherds' throng is called> d
- From their voices not dismayed, e
 From their tumult not oppressed, f
- So shall the Lord of Hosts descend to fight against Mount Zion, g
 And against her hill.

The secondary origin of d is shown by the awkwardness of its position, following (and hence properly modifying) "prey," although it is translated with "lion" as antecedent; it was introduced in order to give some semblance of meaning to the passage; but there is still no point to the simile, "as a lion growls, so the Lord will descend to fight against Mount Zion." The passage as a whole belongs with the other similes appended to 29.1-6, referring to Ariel, "lion of God," "encamping" against Jerusalem, the "multitude" (*h^amōn*, 29.5, also translated "tumult," as here in f) and the "voice" which is like an 'ōbh (evidently read, here in b, "like a lion's," 'aryē). Similarly the following simile, "like flying birds" (in 31.5), is evidently due to "chirps," *t^eçaphçēph* (in 29.4),

(Monostichs: Of secondary origin; to be removed)

which, moreover, in 8.19 is parallel to the root *hāghā* (“mutter,” “meditate”), used only here in 31.4b as though it meant “growls.” For the misplacement of this whole passage, interrupting the sequence of 31.1-3, 8-9, cf. *Hebrew Union College Annual*, 1922, p. 95.

*Transitional: sentences or phrases prefixed to passages for the purpose of establishing logical connection with preceding, originally not connected, passages.*³⁷

- | | | |
|----|--|--------|
| 1. | Until there shall be poured upon us a spirit from on high, | 32.15a |
| | And the desert shall become a garden-land (<i>kārmel</i>), | b |
| | And the garden-land be considered as a forest. | c |

The preceding verses, 9-14, stated that the fruitful land had become a desert; here be are a quotation predicting the return of the desert to fruitfulness, stichos a being of secondary origin. The same quotation in a slightly variant form occurs again with a different transitional verse:

- | | | |
|----|--|--------|
| 2. | It is not still a little time | 29.17a |
| | And Lebanon shall become a garden-land, | b |
| | And the garden-land be considered as a forest? | c |

Here the quotation has logically absolutely nothing to do with the preceding verses, but it contains another example of the word *yēḫāshēbh*, “be considered;” verse 16 is, “shall the potter be considered, *yēḫāshēbh*, as the clay?” The transitional words (17a), however, might perhaps be included in b, and the whole be considered as a distich.

³⁷ Cf. *Hebrew Union College Annual*, 1922, pp. 80 *et seq.*, for a discussion of the collocation of prophecies or quotations because of linguistic resemblances.

(Monostichs: Transitional)

3. And on that day shall be brought a present to the Lord of Hosts, 18.7a

A nation scattered and peeled,	b
And from a people terrible from their beginning hitherto,	c

A nation meted out and trodden under foot,	d
Whose land the rivers have spoiled.	e

To the place of the name of the Lord of Hosts,	f
Mount Zion.	g

The quatrain bcde is an almost literal repetition of 2defg, but reversing the idea contained there, so that here the nation in question "sends" instead of "being sent to" (notice the carelessness in making the adaptation: "from" is omitted in b). The case differs from the first two cited above in that the quotation is inserted into the middle of a sentence, instead of having merely a transitional clause prefixed.

4. And I shall rise against them, saith the Lord God of Hosts, 14.22a

And I shall cut off from Babylon name and rest,	b
Offspring and posterity.	c

The antecedent of "them" in a is "evil-doers" in general, mentioned in 20d, 21; these latter stichoi, however, are misplaced insertions into the "ode" to the king of Babylon, the rest of which is in *qīnā*, a form that reappears in 22bc, where Babylon is again the subject; 22a was, then, a transitional verse inserted after 22bc had been separated from 20cd by the intervening inserted passage; notice "saith the Lord of Hosts," a phrase proper to the closing of a prophecy, and not, as a rule, inserted into the middle of a sentence as here. It is possible, however, that the words "and I shall rise against them," now used in this transitional way, stood originally (with "her" for "them") as part of verse 23, which becomes then another *qīnā* line:

And I shall rise against her and sweep her,
With a sweeping of destruction.

(*Monostichs: Transitional*)

- | | | |
|----|--|-------|
| 5. | And Egypt is man and not God, | 31.3a |
| | And their horses are flesh and not spirit, | b |
| | And the Lord will stretch out his hand, | c |
| | And the helper shall stumble, | d |
| | And the helped shall fall, | e |
| | And together they all shall fall. | f |

Cf. above, p. 459, for the tristich def; c is either an insertion to explain d, or, more probably, the misplaced beginning of 30.28c, “to wave the nations in a sieve(?) of falsehood,” which now is added awkwardly to the sentence “and His spirit is like an overwhelming stream reaching to the neck.” If 30.28cd (with the interpretation “a waving,” “a signal,” instead of “a sieve,” for *nāphath* in b, and the insertion of “will place,” *yāsīm*, in d) be transposed here, 31.3c becomes:

And the Lord will stretch out His hand to wave to the nations a false signal,
And will place a bridle of misguidance in the jaws of the nations.

Final prose summaries, announcements, etc.

These are allied to such phrases as “thus saith the Lord,” and are outside the oracle proper:

- | | | |
|----|--|--------|
| 1. | What I have heard from the Lord I have told you. | 21.10c |
| 2. | The zeal of the Lord will accomplish this. | 37.32c |
| 3. | And (is) revealed in my ears the Lord of Hosts: not shall this sin be atoned for you until you die, saith the Lord of Hosts. | 22.14 |

This is a prose repetition of verse 13, “for tomorrow we die.”

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|----|--|-------|
| 4. | And now, scoff not, lest your chastisements be strong; for destruction and that which has been decreed I have heard from the Lord of Hosts upon all the earth. | 28.22 |
|----|--|-------|

The first portion of this summary takes up the words “scoff” from verse 14, and “foundations” (i.e., for *mōs^erēkhem yexz^eqū*, “lest your chastisements be strong,” read *mōs^edhēkhem yirg^ezū*, “lest your foundations be shaken;” cf. Ps. 18.8, *mōs^edhē hārīm yirgāzū*; “be strong” belongs in 21b, in place of “be shaken”) from verse 16; the latter part is a repetition of 10.23, where “destruction” and “that which is decreed” take up “destruction decreed” in verse 22.

AMOUNT OF PARALLELISM IN ORACULAR PORTIONS OF MASORETIC TEXT OF I ISAIAH,
CHAPTER 11 ET SEQ.*; INDEX OF PASSAGES TREATED IN DETAIL

Chapter and Verse	Number of periods	Number parallel	Percentage parallel	Number with traces of parallelism	Others	Page	Chapter and Verse	Number of periods	Number parallel	Percentage parallel	Number with traces of parallelism	Others	Page
11. 1-5	15	14		4	1	475	16. 1,2	4	2			2	514
6-8	9	5		4		502	3-5	15	15			1	459, 515
9	4	4				453, 456	6	7	2		1	539	
10	3	3		3		535	7	6	2		1	495	
11-12	9	7		2		498	8	6	2		1	513	
13-14	8	8					9	6	2		1	495, 513	
15-16	6			6		545	10	4	2		1	495	
							11	3	2				495
	54	38	70%	15	1		12	2	2		2		495
							14	2	2		2		535
12. 1,2	8	6		2		456, 475		44	34	77%	5	5	460, 524
3	1	8		1		539							
4-6	8	8				466							
	17	14	80%	3									
13. 2	4	3		1		451, 501	17. 1-3	8	7		1		460
3	3	3				463, 501	4-6	11	10		1		479, 481
4-6	12	9		3		454, 455	7, 8	4	4				455, 545
7-9	10	10				530	9	3	3		3		455, 543
10	3	3					10,11	3	6		2		481, 527
11-15	16	16					12	3	2		1		475
16	3	2		1		501	13,14	8	8				451, 479
17	3	2			1	501, 541		45	37	82%	8		
18	3	2		1		501							
19	3	2		1		543	18. 1	2	2		2		451, 456
20-22	12	12					2abc	3	2		1		452, 516
	72	64	88%	6	2		2d-g	4	3		1		451, 456, 479, 526
14. 1,2	10	6		4		499	3	4	4		1		456, 530
4b-6	8	8					4bcd	3	2				452
7ab	2	2		2		535, 543	5	4	4		1		479
8ab	2	2					6	3	2				458, 548
8cd	2	2					7	7	6		1		
9	6	6						30	23	76%	3	4	
10	3			2	1	454, 456							
11,12	8	8				454, 521	19. 1-4	17	17				451
13,14	6	5		1		488	5-7	9	7		2		462, 523
15-17b	8	8					8-10	7	7				458, 462
17c	1			1		499, 521	11-14	11	9		2		457, 459, 475, 493
18	2			2		500, 521	15	2	2				455, 493
19	6	6				500	16,17	7	6		1		455, 494
20a	1			1		541	18	3	2		1		543
20bc	2	2					19-25	23	21		2		451, 455
20d,21	4	2		2				79	71	89%	6	2	
22,23	6	4		1		455, 548							
24-27	10	10				486	20. 2bc	2	2				
29-32	16	13		1	2	460, 474, 486, 542	18	17		1			468, 528
	103	80	77%	17	6		6bcd	3			3		454, 455
								23	19	82%	4		
15. 1,2	6	4		2		461, 512	21. 1,2a	3	1		1		473
3,4	7	7				464, 513	2b-5	18	17				497
5	4			2	2	464, 507	6,7	6	6				484
6	4	3		1		459, 509	8,9	6	6				476, 484
7	2			2		509	10	2	2				455, 549
8	3	3				509	11,12	6	4		2		454
9	4			3	1	509, 511	13-15	6	6				462, 512
	30	17	57%	9	4		16,17	2	2				460
								43	39	90%	3	1	

* For Chapters 1-10, see p 435.

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