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*pāni* (HW 457<sup>a</sup>). The *l* of **ל** *alqūm*<sup>6</sup> is a remnant of the preceding *maqhil*. Peiser's conjecture that **ל** *alqūm* is miswritten for *alqūs* representing the Edomite god *Qōš* (KAT<sup>a</sup> 473, n. 1) so that the last hemistich would mean *a king with whom al-Qus is*, does not commend itself. Halévy (cited in S-S) regarded *alqūm* as the name of an Arabian god more than 50 years ago.

We may restore the quatrain with the help of the Ancient Versions:

- 29 There are three that are stepping bravely,  
yea, four that are strutting proudly:  
30 The lion, the mightiest 'mong beasts,  
which turns not away from any;  
31 The cock, holding up his comb  
in the midst of all his hens;  
The ram which is leader of his flock,  
and the king haranguing his retinue.

The king may imagine he appears like a lion, but he looks more like a cock or a bell-wether.

The Hebrew text should be read as follows:

- 29 שלשה<sup>a</sup> מיטיבי צעד וארבעה מנביהי לכת:  
30 ליש נבדד בבהמה ולא ישוב מפני-כל:  
31 זחיר<sup>b</sup> נשא כרבלתו בתוך תרנגולתו  
תיש נגיד עדרו ומלך מקהיל קיומו:

עמו (γ)

מב 31 (β)

מב 29 (α)

Johns Hopkins University

PAUL HAUPT

### Mistranslated Lines in Proverbs<sup>7</sup>

Sixteen years ago (*Mic.* 79; cf. GB<sup>17</sup> 321<sup>a</sup>, l. 12)<sup>6</sup> I showed that the original signification of Heb. *īarāš*, inherit, was *press*,

<sup>6</sup> Geiger (1857) referred *alqūm* to Alcimus (MF 122, n. 10).

<sup>7</sup> Read at the meeting of the Society of Biblical Literature, New York, Dec. 28, 1925.

<sup>8</sup> For the abbreviations see above, p. 326, n. 2.

squeeze, extort, then *rob*, bereave. The primary connotation of *tîrôs*, must, is *pressing*, i. e. *juice* pressed from the grapes. Heb. *îrâš*, he inherits, means orig. *he is bereft*. Ger. *Erbe*, heir, is identical with Lat. *orbis*, bereft, and Gr. *ὀρφανος*, orphan.

In OT the verb *îrâš* often means *dispossess*, take possession of. In several passages of the Book of Proverbs (esp. 20 13; 23 21; 30 9) the N *iyyarêš* is supposed to mean *he is impoverished*. According to Ehrlich we ought to read throughout *îrâš* instead *iyyarêš*. Some derive *iyyarêš* from *rôš*, poor. *Iyyarêš*, however, does not mean *he is impoverished*, but *he lacks the necessaries of life*, suffers from lack of bread. Gesenius' *Thesaurus* gave for *nôrâš* the correct explanation *ad egestatem redactus est*.

If Jacob had remained in Canaan instead of accepting Joseph's invitation to come to Egypt, he might have been *kabêd môd bam-miqnê, bak-kâšp u-baz-zahâb* but *hâšâr lâhm*. A man in a boat of a wrecked steamer, with his pockets full of money but no food, is not impoverished. There is a difference between impoverishment and privation. A rich gormand may have to diet; in this way he may be deprived of a great many things, but he is not impoverished. A billionaire may have to live on crackers and milk for his stomach's sake and his often infirmities (1 Tim. 5 23). *Pen tiyyarêš* in Gen. 45 11 means *lest thou come to want*, i. e. *suffer from lack of bread*, be insufficiently supplied with bread. In Prov. 20 13 *tiyyarêš* is contrasted with *šêba' lâhm*; we must render: *Love not sleep lest thou come to want; open thine eyes* (i. e. be open-eyed and circumspect, wary and chary) *and have plenty of bread*. We must read *u-šâbâ'* (GK<sup>28</sup> §§ 110, f; 10, g: b):

אֶל־תִּאָהֱבֵה שְׁנֵה פִרְתָּנְךָ שֶׁמָּה עֵינֶיךָ וְשִׁבְעֵלָחֶם:

In Prov. 30 8 the gloss *haṭṭîpênî lâhm huqqi*, provide me with the food I need, shows that *rôš ya-<sup>c</sup>ôšr* in the preceding hemistich does not mean *poverty and riches*, but *want and luxury*. The stem of Heb. <sup>c</sup>*ôšr* means in Arabic: *to be covered with luxuriant vegetation* (Arab. *gâtara*) and the transposed Ass. *šer'u* (JAOS 45, 314, l. 9) denotes *luxuriant vegetation, jungle*. *Iyyarêš* in the following verse means *I suffer from lack of bread*, I have

nothing to eat. Both Delitzsch-Dalman and Salkinson-Ginsburg use *lāhm huqqēnti* for τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον in the Lord's Prayer, but this Greek phrase means *our bread for the following day, ἡ ἐπιούσα*. One of the theses which Wellhausen defended in 1870, was: *Forma ἐπιούσιος aliam derivationem non admittit nisi ab ἡ ἐπιούσα* (WF 353<sup>1</sup>).

In Prov. 23 21: *iḡḡarēs* means *he is robbed*. The couplet *Al-tēhī bē-sōbē'ē iājn | bē-zōlēlē bāsār lāmo | kī-sōhē uē-zōlēl iḡḡarēs | u-qēra'im talbīs nūmā* must not be rendered: *Be not among wine-bibbers | among gluttonous eaters of flesh; | Drunkard and glutton come to poverty, | and drowsiness clothes one in rags*. Nor does this passage intimate that wine-bibbers and gormands will be deprived of the pleasures of the table, that they will be more abstemious, forced to lead a more hygienic life. Horace says in his *Epistles* (1, 2, 34): *Si noles sanus cures hydropicus*. A thief may rob a dead-drunk person and strip him of his raiment, leaving him his own rags. For gormands the Hebrew has *those who indulge in meat for themselves*, who gorge themselves with meat. Meat was regarded as a luxury; as a rule, it was served only in honor of a guest or at a festival. For Heb. *zōlēl* we must compare Syr. *zallil*, luxurious, extravagant, debauched.

In Ps. 34 11 we must read: *Kēpīrīm<sup>9</sup> iḡḡaršū uē-ra'ebū | uē-dōršāu lō-jāhsērū ḡōb*. When there is such a universal famine that even young lions (whose dens are, as a rule, full of prey; cf. Nah. 2 13) hunger, His followers will lack nothing. In Buxtorf's lexicon *kēpīrīm rāšū* was translated: *leunculi pauperantur*. Mandelkern's suggestion that we should read *kōpērīm* — Arab. *kuffār*, Syr. *kāpōrē*, infidels, is untenable, although it has been endorsed by Duhm in the new edition of his commentary (1922).

Johns Hopkins University

PAUL HAUPT

<sup>9</sup> *Kēpīrīm* was written *kēpīrī* (see *Mic.* 68, l. 12). The omission of the initial *iḡ* of *iḡḡaršū* is due to haplography.