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Animal Imagery in the Old Testament: Some Aspects of Hebrew Poetics

by

James A. Rimbach

A dissertation submitted to
The Johns Hopkins University
in conformity with the requirements for
the degree of Doctor of Philosophy.

Baltimore, Maryland

1972

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Abstract

Author: James A. Rimbach, B.A., S.T.M.

Title: Animal Imagery in the Old Testament: Some Aspects of Hebrew Poetics

A doctoral thesis submitted in the Department of Near Eastern Studies, The Johns Hopkins University, 1972.

For the purpose of this study in the imagery of Old Testament poetry, the corpus of animal imagery has been chosen as an easily definable and manageable body of material, represented in all periods of Hebrew poetry and in the majority of the books of the Old Testament. Expectations for the elucidation of this material has traditionally been set on the efforts of students of natural history. The present study is written in the conviction that attention to literary form, style and convention is just as helpful, if not even more so, to the interpreter of the Biblical text.

The thesis explores the varieties of relationship between some known forms of Hebrew verse structure, particularly parallelismus membrorum, and the vocabulary of poetic imagery. In casting his imagery in the most common denominators of Hebrew poetry, the single bi-colon and double bi-colon, the poet evidences clear

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patterns in the choice of his vocabulary. These patterns are detailed in the "Conclusions" of the study. Though considerably less material is available that extends beyond the double bi-colon, certain observations governing the structuring of the imagery may be made in these cases also.

Attendant problems in any study of Hebrew poetry are likewise dealt with in the thesis, not the least among them being the difficulty of translation itself. Some of the passages involved are cruces of translation and are treated at some length. In certain cases new solutions to translation and meaning are offered, and in other instances the results of the present study lend heavy support to one proposal out of the many heretofore offered.

The conventionality of much animal imagery emerges clearly. When certain animal imagery is utilized by various authors at widely different times and places, the point of comparison is relatively constant, and often much of the detail as well. This principle of conventionality may thus be applied in the investigation of passages of heretofore contested meaning and often permits a solution to the meaning and import of certain Biblical passages. Such constants of imagery are the use of certain groupings of animals to form

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descriptions of various geographical locales; the desolations following war, both in retrospect and in threat; and the description of paradisaical landscapes.

These literary conventions can in some cases be shown to extend beyond Hebrew literature to the literatures of neighboring Semitic speaking peoples of the ancient Near East. This observation is naturally important for the interpreter of the Old Testament and gives insight not only into the meaning of individual passages but has implications for the literary standing of the various authors of Old Testament poetry and their schooling in the literatures of the ancient world.

One observation running throughout the study is a testing of a dictum that is familiar to all students of the literature of the Old Testament, namely, that Hebrew imagery is "concrete" as opposed to being "abstract." Our study indicates quite the opposite. It is here maintained that the so-called "concrete imagery" of Hebrew poetry functions as a true abstraction by virtue of its conventional nature, and hence evokes from the hearer and reader a complex of reference extending far beyond the detail offered in any particular case.

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Abbreviations

AfO	Archiv für Orientforschung
AHw	W. von Soden, Akkadisches Handwörterbuch
AJSL	American Journal of Semitic Languages and Literatures
ANEP	J. Pritchard, ed., The Ancient Near East in Pictures Relating to the Old Testament
ANET	J. Pritchard, ed., Ancient Near Eastern Texts Relating to the Old Testament, 2nd ed.
ANET, Suppl.	J. Pritchard, ed., The Ancient Near East: Supplementary Texts and Pictures Relating to the Old Testament
ATD	Das Alte Testament Deutsch (Göttingen)
BASOR	Bulletin of the American Schools of Oriental Research
BH^3	R. Kittel, ed., Biblia Hebraica, 3rd ed.
BKAT	Biblischer Kommentar, Altes Testament (Neukirchen)
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BWL	W. G. Lambert, Babylonian Wisdom Literature
BZ	Biblische Zeitschrift
BZAW	Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft

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CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago
CBQ	Catholic Biblical Quarterly
CTCA	A. Herdner, Corpus des Tablettes en Cunéiformes alphébetiques découvertes à Rash Shamra-Ugarit de 1929 à 1939
DJD	Discoveries in the Judaean Desert (Oxford)
EA	J. A. Knudtzon, Die El-Amarna-Tafeln
HAT	Handbuch zum Alten Testament (Tübingen)
HTR	Harvard Theological Review
HUCA	Hebrew Union College Annual
IB	The Interpreter's Bible
ICC	The International Critical Commentary
JAOS	Journal of the American Oriental Society
JBL	Journal of Biblical Literature
JCS	Journal of Cuneiform Studies
JNES	Journal of Near Eastern Studies
JQR	Jewish Quarterly Review
JRAS	Journal of the Royal Asiatic Society
JSS	Journal of Semitic Studies
JTS	Journal of Theological Studies
KAT	Kommentar zum Alten Testament (Leipzig)
$KB^{2/3}$	L. Koehler, W. Baumgartner, Lexicon in Veteris Testamenti Libros. 2nd and 3rd eds.

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LXX	Septuagint
MIO	Mitteilungen des Instituts für Orientforschung
MPAIBL	Mémoires présentés à l'Académie des Inscriptions et Belles-Lettres
MSL	Materialien zum sumerischen Lexikon
MT	Massoretic Text
NAB	The New American Bible
NEB	The New English Bible
OIP	University of Chicago Oriental Institute Publications
PEQ	Palestine Exploration Quarterly
RA	Revue d'Assyriologie et d'Archeologie Orientale
RSV	Revised Standard Version
SVT	Supplements to Vetus Testamentum
TWNT	Theologisches Wörterbuch zum Neuen Testament
UT	C. H. Gordon, Ugaritic Textbook
VT	Vetus Testamentum
WdO	Die Welt des Orients
WMANT	Wissenschaftliche Monographien zum Alten Und Neuen Testament
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes

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ZAW	Zeitschrift für die Alttestamentliche Wissenschaft
ZDPV	Zeitschrift des Deutschen Palästina-Vereins

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Introduction

Imagery is a prominent feature of the poetry of the Old Testament, as of all poetry. As such it has been the subject of assertions and generalizations of the broadest scope. Systematic investigations are almost entirely lacking. The primary hazards involved in the study of Hebrew poetic imagery are due to the material itself and are of a nature which often prevent the application of methods and procedures used in the investigation of the poetry of other cultures and other times.[1]

Standard sources on Old Testament literature often make reference to the work of Eduard König, Stilistik, Rhetorik, Poetik in Bezug auf die biblische Literatur (Leipzig, 1900). There one finds an exhaustive listing of examples under the various subdivisions of classical rhetorical terminology. The value of the work is undermined by the absence of any justification of the application of the categories of classical rhetoric to Hebrew literature.[2] König's work has been justly characterized as being as useless as it is enormous.[3]

The approach followed in this study builds upon procedures which in their application to other restricted bodies of material in the Old Testament have proved fruitful in advancing understanding and apprecia-

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tion of the text. Imagery involving animals has been selected because it forms a convenient whole of manageable and quite easily defined proportions. In the main the passages involved are clear; but exegetical and philological problems do occur and are treated with varying degrees of thoroughness without, it is hoped, obscuring the direction of the study.[4] The animal imagery of the Song of Songs has been omitted from the study, for several reasons. Most of the imagery of the Song of Songs is unique to those poems, and my investigation of this material persuades me that the total imagery of the Song must be dealt with as a unit in itself, and not piecemeal.[5] Those few instances of animal imagery in the Song which have parallels elsewhere in the Old Testament do fit the conventions which emerge from the study of animal imagery as a whole.[6] Indeed, it would seem that the views of the literary world regarding Hebrew poetry have been greatly influenced by a certain preoccupation with the Song of Songs. When, for example, T. J. Meek remarks that the poetry of the Song is "full of elaborate imagery, with extravagant, sometimes overbold metaphors,"[7] he illlustrates the common practice of making pronouncements regarding Hebrew poetry and especially its imagery in purely aesthetic terms.[8]

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One generalization in particular which needs to be tested in our survey of animal imagery is the oft-cited cliché that Hebrew imagery is "concrete" rather than "abstract" in nature. The origin of this assertion may be traced back to J. G. Herder, and its influence on Old Testament scholarship comes from the writings of Herder's friend J. G. Eichhorn. The quality of the "abstract" should not be confused with or confined to ideas expressed by words of a certain grammatical category. We shall see in the course of our investigation that the so-called "concrete or pictorial image" functions as an "abstraction" because it can be repeated and be understood without reference to any particular. Both the writer and reader are aware of the "system of associated commonplaces" by which what one may term a concrete image actually functions as a literary convention which does not call upon the personal experience or natural observation of either party.

A second concern of our study is to illustrate the dominant role of literary convention in poetic imagery. This feature may be seen not only within the confines of the poetry of the Old Testament, but in many cases applies to the literature of the ancient Semitic speaking world in general.[9]

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Thirdly -- and this is the chief contribution of our study -- we observe certain relationships between recognized categories of poetic line structure and the vocabulary of poetic imagery. A summary of the findings is given separately as "Conclusions" following the body of the text.

It should be noted that the sectional division of the Old Testament material in the main portion of the study is not intended to reflect the exactitudes of taxonomical classification, but represents only the broad categories of classification of animals which partly emerges from the material itself and is in other instances quite arbitrary.

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Notes to Introduction

[1] Chief among these is the handicap of the extreme difficulty, and often impossibility, of dating the material, or determining with confidence its authorship. Even where this goal may be approached, constructing a chronological progression of material assigned to a single author presents an even greater and virtually unachievable task.

[2] For example, should one distinguish, in Hebrew poetry, "simile" from "metaphor?" And on what grounds? If simile is to be, perhaps, marked by the presence of the particle k, -- this is seriously undermined by the Hebrew grammatical phenomenon of the "double-duty" use of prepositions (see, e.g., M. Dahood, Psalms, III, Anchor Bible 17A (New York, 1970), p. 436, "Grammar of the Psalter"). The presence or absence of the preposition may be determined by metrical and stylistic considerations, in addition to grammatical ones.

[3] See the comments of L. Alonso-Schökel in his article "Poésie hébraïque," in Dictionnaire de la Bible, Supplément (ed. L. Pirot, A. Robert and H. Cazelles; Paris, 1967), fasc. 42, col. 49.

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[4] It should be noted that our concern is not that of "natural history." Problems in the taxonomic classification of Biblical fauna are mentioned only in passing, if at all.

[5] G. Gerleman, Das Hohelied, BKAT XVIII (Neukirchen, 1965), is, in my opinion, by far the best available treatment of the book in view of its discussions of poetic imagery.

[6] The stag and gazelle are used to depict speed (2:9; 2:17; 8:14); certain exotic geographical locations are characterized by the fauna which inhabit them (4:8); the fox portrays mischieviousness (2:15).

[7] T. J. Meek, The Song of Songs, IB V (New York, 1956), p. 92.

[8] For documentation of this approach see the work of R. P. Lessenich, Dichtungsgeschmack und althebräische Bibelpoesie im 18. Jahrhundert, Anglistiche Studien, 4 (Köln; Graz, 1967), especially section II, "Die Bildhaftigkeit der althebräischen Dichtungssprache von Cotin bis Pratt und Eichhorn," pp. 24-104.

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[9] In giving examples of extra-Biblical literature, Akkadian is drawn on most frequently, due chiefly to the availability of a great mass of the literature. Ugaritic and Aramaic literatures are also utilized. The corpus of Egyptian literature is excluded, as I have no knowledge of the Egyptian language. The reader who is interested in this comparative material may consult the work of H. Grapow, Die bildlichen Ausdrücke des Aegyptischen (Leipzig, 1924).

Literature is cited from the most conveniently available sources. Where documents are translated in Pritchard's Ancient Near Eastern Texts Relating to the Old Testament (ANET), references are given to that work. Particularly helpful for Mesopotamian literature in general is W. Heimpel, Tierbilder in der Sumerischen Literatur, Studia Pohl 2 (Rome, 1968), especially as many of his Sumerian references are from Sumero-Akkadian bi-lingual texts.

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The Animal Imagery of the Old Testament

A. Insects

Aside from the descriptions of the Exodus plagues, the LOUSE appears only once in the Old Testament as a figure for the ease with which life may be terminated.

> For the heavens will be dispersed like smoke,
> And the earth shall disintegrate like a garment,
> And her inhabitants will die like lice
> (Isaiah 51:6).

See also the occurrence of the MOTH in Isaiah 51:8. Isaiah's repeated use of the image of insects in these verses serves to stress the difference between the divine and human spheres. In both cases, sayings about insects are balanced by the phrase, "My victory will be forever."

> [On the form kēn, see C. Rabin, "Etymological Miscellanea," Scripta Hierosolymitana VIII (1961), 392. Note also the suggestion of G. R. Driver reported in C. R. North, The Second Isaiah (Oxford, 1964), p. 207: kammôkēn, "like (spawn of) locusts," comparing an Arabic makin.]

S. E. Loewenstamm[1] has discerned the influence of poetic structure upon vocabulary when he argues, cor-

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rectly in my opinion, that the two terms ʿārōb and kinnîm in Psalm 105:31 refer to one plague, and are chosen as two representatives of the class of pestiferous insects.[2]

> He spoke, and there came swarms of flies,
> -- lice throughout their territory.

This is important in the evaluation of the number of plagues in the "plague tradition" as it is variously represented in the Book of Exodus, Psalm 78 and Psalm 105. His conclusion is that "the narrative of the Pentateuch results from an amalgamation of all variants of the plague traditions."[3]

There are eleven terms used for members of the LOCUST family in the O.T. This in itself is a testimony to the degree of acquaintance by Scriptural writers with the frequent depredations brought about by locust plagues in the ancient East (such plagues have come under some measure of control only in the most recent times). Indeed, Isaiah 18:1 seems to indicate a recognition of the geographical home of the destroying hoards in the Sudan. For literary use, however, only a few of these terms come into play. As with other animals, it is the obvious, or commonly observed features that are utilized in metaphor, and such comparisons preclude the necessity of making fine distinctions in the naming

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of members of the species. In fact, the characteristics mentioned, even in connection with different names, are such as are common to all.

The metaphoric characteristics of the locust are:

A.] (a characteristic shared with other insects) its small size indicates something insignificant.

> He is enthroned on the vault of the earth,
> And its inhabitants are (to Him) like
> grasshoppers (kaḥ^{a}gābîm) (Isaiah 40:22).

Similarly, the Israelite spies emphasize the stature of the inhabitants of Canaan by reporting, "We seemed to ourselves like grasshoppers, and so we seemed to them" (Numbers 13:33).

B.] The most frequent usage of locust imagery is to emphasize multitude, and this intention is specifically stated.

> (The Midianites would come in) like locusts in multitude, and they and their camels were innumerable (Judges 6:5).

The same is repeated in Judges 7:12, coupled with "the sand of the sea-shore in number." Jeremiah says of the Assyrian army advancing on Egypt, "For they are more numerous than locusts -- they are without number" (Jeremiah 46:23). The hosts of the Medes to fall upon Babylon is similarly compared.

> Yea, I will fill you with men as with locusts (Jeremiah 51:14).[4]

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The same employment of locusts imagery is seen in the Assyrian royal inscriptions. Sargon writes,

> With the mass of my troops, as with locusts, I covered the city.[5]

Ashurbanipal says of the spoil of war:

> As booty, I carried off to Assyria horses, mules, asses, oxen and sheep, more numerous than locusts.[6]

Similar imagery is used in Sumerian literature. The examples listed by Heimpel[7] (p. 445, No. 78) refer to locusts as an image of great numbers of slain in battle (78. 1-3) or the numerous hosts of the attacking enemy (78.4).

The Ugaritic epic of King Kirta says of his army:

> like the locust (ʾirby) they cover the field,
> like the swarm (hsn) the extremities of the desert.
> (CTCA 14:103-105; 192-94)

A second from Ugaritic involving the locust occurs in a description of the warlike goddess Anat:

> Beneath her like balls were heads;
> Above her like locusts were hands,
> Like locusts' eggs heaps of warriors' hands.
> She attached heads to her back,
> Girded hands to her waist.
> (CTCA 3, B, 9:13)

The passage may be purely descriptive, the "necklace" of human hands strung together in a manner reminiscent of that in which locusts were threaded or skewered for roasting. This seems most likely in view of what is said of the skulls, which hung

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about her lower body like the decorative balls of a sash. The description may be visualized by reference to representations of the Indian goddess Kali.[8]

C.] The destructiveness of the locust swarm is another feature prominently mentioned in the O.T. Some passages speaking to this point must be taken as descriptions of actual plagues (so Exodus 10:4-19; and, in particular, the book of Joel). Elsewhere, we read:

> The sword will cut you off,
> It will devour you like the locust (Nahum 3:15).[9]
>
> Spoil is gathered as one gathers locusts,
> Like the onslaught of locust swarms,
> they rush upon it (Isaiah 33:4).[10]

The picture here of people plundering a defeated enemy in the manner in which a locust swarm devours crops (second colon) is cleverly joined with the image of gathering booty together much as locusts are swept and shoveled into heaps (first colon). The double metaphor remains clear in spite of the numerous difficulties of the passage. The identity of the enemy is entirely unclear; the section 33:1-6 is of dubious Isaianic origin and contains several abrupt transitions of thought which confound analysis.

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Nahum 3:17 compares the inhabitants of Nineveh to locusts on two counts, the one balancing out the other. Though they be as numerous as a locust swarm (verse 16) they can disappear without a trace, as the locust swarm which has huddled in inactivity because of cold weather quickly disappears when warm temperatures set in (verse 17).[11]

The first two chapters of the book of Joel contain a description of an actual plague of locusts which aids us in appreciation of locust imagery elsewhere, but is itself not metaphorical. The key to Joel's prophecy is his perception of the plague as an instrument of Yahweh. This is stated most explicitly in 2:25, "my great army which I sent against you" (Compare Deut. 28:42 and Amos 4:9). However factual Joel's description may be, it is also cast in poetry, and this latter fact bears on our evaluation of his writing. Concerning the four terms for locust which Joel utilizes, D. R. Jones aptly remarks, "The four terms are probably used rhetorically to exhaust the category, and to emphasize how systematic and total was the destruction they wrought."[12]

A wisdom saying about the locust stands apart from the imagery in other literary genres. As with other insects, their pestilential nature is ignored and certain observable qualities of their behavior, primarily their

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societal behavior, are mentioned and commended as a source from which man can learn about his own society.

> The locust swarm has no king, yet it all advances in divisions (Proverbs 30:27).[13]

The phrase w^{e}yistabbēl heḥāgāb in Eccl. 12:5 has consistently resisted all efforts of exposition. Commentators have traditionally seen in this and the preceeding verses veiled allusions to the failing of the human senses under the advance of old age. Many have seen in verse 5 a reference to the failing of sexual vitality, but without sound justification for the specific imagery. It seems more lucid, to this writer, to see in verse 5a a statement about the renewal of nature each springtime, to be contrasted with the statement in 5b, "(But) surely, man goes to his grave (bêt ʿôlāmô)." Hence the translation:

> For the almond tree may blossom
> The squill (-plant) resume its burden
> And the caper bush may bud again,[14]

reading ḥăṣāb[15] for hāgāb. What is required by the context is the name of some plant which is dormant in the winter and bursts forth anew in the spring.

The ANT is mentioned in two wisdom sayings from Proverbs. The first, Proverbs 6:6-11, is particularly interesting for our study of animal imagery, for it makes explicit the reason for the frequency of animals

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among wisdom sayings and proverbs, namely, that the careful observation of animal behavior gives, by analogy, insight into the successful workings of human society -- that is, it leads to wisdom.

> Go to the ant, you loafer!
> Observe her ways and become wise!
> Though she has no chief, overseer, or ruler,
> She makes sure of her food in the summer,
> She gathers in her provisions at harvest time.
> How long will you lie there, you loafer?
> How long until you rise from your sleep?
> "A little more sleep, a little more slumber,
> A little longer with hands folded in repose"--
> And poverty will come upon you like a vagabond,
> And destitution like a beggar.[16]

How badly the loafer needs wisdom in this regard is seen by a glance at Proverbs 20:4, "The loafer does not plow in the autumn; he will seek at harvest and have nothing."

The second saying, Proverbs 30:25, stresses the same quality of ants.

> [The extra-Biblical ant imagery is different in that no wisdom sayings are attested, with the possible exception of the saying from the Amarna letter (W. F. Albright, "An Archaic Hebrew Proverb in an Amarna Letter from Central Palestine," BASOR 89 (1943), 29-32), but they are consonant with other similes utilizing insect imagery; e.g., "serpents and scorpions like ants," (Borger, Esarhaddon, p. 56) must refer to their number.]

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The picture of persistent harrassment is supplied by the BEE.

> (The Amorites) pursued you like bees do (Deut. 1:44).
>
> (My enemies) surround me like bees (Psalm 118:12).[17]

A passage which has attracted a great deal of interest is Isaiah 7:18-19: "In that day Yahweh will whistle for the fly which is at the sources of the streams of Egypt, and for the bee which is in the land of Assyria. And they will come and settle in the steep ravines and in the clefts of the rocks, and on all the thornbushes, and on all the pastures." From similarities in terminology with Isaiah 5:26f. (šrq), and from verse 19 itself, the picture seems simply to refer to the innumerable hoards of foreign armies. This is consonant with other imagery involving insects. Attempts to find some special symbolism in the bee and the fly are probably looking for too much, and have been influenced by conjectures about the false reading WASP -- see below. In the absence of any indication to the contrary, we should interpret the metaphor by the most common denominator of this type of imagery, i.e., great numbers indicated by insects. This would also be suitable, incidentally, for the famous reference in the eleventh tablet of Gilgamesh (line 161) "The gods crowded like flies about the sacrificer," [ANET p. 95] that is, a great number of gods were present.[18]

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[Here may be mentioned the harrassment of the mosquito (?) (qereṣ -- Jeremiah 46:20 only). The point of comparison seems at first reading to be petty annoyance (a gadfly/mosquito on a calf), but verse 22 follows specifying that the enemy comes in strength and verse 23 states that they are more numerous than locusts, thus confounding the issue. Compare Odyssey XXII, 299f., "They scattered through the hall like a herd of cattle whom the dancing gadfly has attacked and stampeded."]

[The translation of ṣir'āh by WASP in LXX seems to be based on a Jewish tradition, but has no sound philological basis. There is no Semitic etymology for the word as an animal name. I would agree with Koehler that ṣir'āh means "discouragement," or the like. Note Arabic zara'a "was humble, abased" (Lane's dictionary, 1787a). Exodus 23:27-28 lists three items: ʾêmātî, "I will send my terror before you;" hammôtî, "I will throw all the people into confusion;" and v. 28, "I will send ṣir'āh before you." See L. Koehler, "Hebräische Vokabeln I," ZAW 54 (1936), 287-293 and KB^2 s.v. G. von Rad, Der Heilige

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Krieg im alten Israel (4th ed.: Göttingen, 1965), p. 10ff., discusses this aspect of the holy war and brings together the pertinent parallels.]

Mention of the MOTH points to the inevitable destruction which comes to frail man as it does to his frail garments, which suffer the depredations of the moth and its larvae.

> Behold, all of them shall disintegrate
> like a garment,
> The moth shall eat them (Isaiah 50:9).

A fully balanced contruction occurs in Isaiah 51:8:

> For the moth (ʿāš) shall eat them like a
> garment,
> And the worm (sās, moth larvae) shall eat
> them like wool.[19]

A third variation is presented in Job:

> He will disintegrate like a skin-bag[20]
> Like a garment which the moth has eaten
> (Job 13:28).

In view of the foregoing, we are probably to see an indication of clothing in the phrase

> Like a moth you cause his finery to dis-
> integrate (Psalm 39:12)[21]

A similar saying is found in the Gilgamesh Epic:

> Vermin (kalmatu) are devouring (Enkidu's
> corpse) as though it were an old
> gar[ment] (Gilgamesh XII:94).[22]

We should call attention here to the line in the Sefire Steles which enumerates devouring animals (Sefire A, I, 31). As given by Fitzmeyer the line reads:

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> May the mouth of a snake (ḥwh) eat, the mouth of a scorpion (ʿqrb), the mouth of a bear (dbhh), the mouth of a panther (nmrh)! And may a moth (ss) and a louse (qml) and a [... become] to it a serpent's throat![23]

Remarking on the strange form dbhh, Fitzmeyer notes that Dupont-Sommer considered the reading certain, but preferred to correct it to dbrh, "bee."[24] This is not entirely accurate. The photographs do indicate damage at this point of the text, and Dupont-Sommer remarks only on the final ḥ.[25] Further, the reading nmrh is even more uncertain (only the nm can be read on the photographs by the writer; Dupont-Sommer's edition was more cautious, reading nm̊r̊ḥ). If we then have the progression; snake, scorpion, ?, ?, moth, louse, it is more suitable to the context to read dbrh and nmlh, "bee" and "ant," i.e., additional names of insects. "Bear" and "panther" do not suit the context at all. References to Sefire II, A, 9 do not help determine the reading "panther," since it is mentioned there alongside a lion, of which there is no mention in Sefire A, I, 31. wpm is not repeated with the last two items in the series, which supports the idea that they form a natural grouping.[26] Here too, the progression "ant, moth, louse" must be favored over "panther, moth, louse."[27]

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Two sayings in the Wisdom literature concerning the moth strike a different note. The first is concerned with the temporary nature of the spun-cocoon of the moth larva.

> He builds his house like a moth,
> like a booth which a watchman makes
> (Job 27:18).

The context of this verse points decisively to the temporary nature of the abode in question as the point of comparison, and has nothing to do with its frailty.[28] The rich man has only a few years to live in his house like the brief period during which the watchman lives in his booth in the fields in harvest time and like the short time the moth spends in the cocoon. The reading of LXX ("spider") is not preferable, and has been taken from Job 8:14, where, however, the point of the passage is quite other. (See SPIDER below).

Job 4:19 is more difficult. Contrasting the divine sphere with the human, the author states:

> How much more (insecure) those who dwell in
> houses of clay (= the human body),
> Whose origins (lit: foundations) are in the dust.
> They are crushed before the moth.

M. Pope (Job, Anchor Bible 15 [Garden City, N.Y., 1965], p. 38) translates "as quick as a moth" without any explanation. The suggestion of Fohrer (Das Buch Hiob, KAT XVI [Gütersloh, 1963], p. 131) that the last phrase is a "bildhaft-erläuternde Glosse" is difficult to follow,

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as the phrase defies translation. The verse is undoubtedly corrupt. The remnants of the missing second colon may be concealed in the mbly mśym of the following verse, which reads better without it. I suggest the reading:

yᵉdukkᵉ'û[29] millipnê ʿōśam	bᵉlî-m šēm
mibōqer lāʿereb yukkattû	lānesaḥ yō'bēdû

and translate:

> They are crushed before their maker;
> They are without a name.
> In the space of one day they are cut off;
> They perish forever.

Thus we achieve two bi-cola of (3+2) (3+2) beats. The enclitic mem with bᵉlî seems to serve as a balancing element in the lack of any specific pronominal or suffixal particle in the second colon.[30] This leaves us with Hosea 5:12 (RSV):

> Therefore I am like a moth to Ephraim,
> and like dry rot to the house of Judah.

Driver has made the suggestion, widely adopted, that the word ʿāš here does not mean "moth," but "pus," "putrifaction," or the like, which, he claims, makes a better parallel to the "rottenness" (rāqāb). The supporting arguments are weak, such as the fact that moths do not attack men -- repeated with approval by Rudolph, Hosea, KAT XIII,1 (Gütersloh, 1966), p. 124.

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Similarly H. W. Wolff, Dodekapropheton 1, Hosea, BKAT XIV,1 (Neukirchen, 1961), p. 146, who says that the figure of the moth in comparison with men serves only to emphasize their "schnelle Vergänglichkeit" and lists after this Isaiah 50:9 and Job 4:19; he then concludes that "ferner zerstört sie nicht Menschen, sondern Gewänder" and lists Isaiah 50:9 and 51:8 -- texts which both state that men will be eaten by moths! The point of the verse is not that Yahweh is a moth, but that he is like a moth, i.e., causes dissolution and decay. The verse reads well as it is. There is no need to unnecessarily proliferate homographs and homophones to explain phrases that are intelligible without such devices.

The tiny FLEA, as befits it, serves as an image for someone insignificant, when David addresses Saul,

> After whom has the king of Israel come out?
> After whom do you pursue?
> After a dead dog! After a flea!
> (I Samuel 24:15).

The use of the verbs yāṣaʾ and rādap heighten the imagery. The king of Israel mounts a major military expedition after an insignificant object who poses no real danger to him.

> [The occurance of parʿôš in I Samuel 26:20 is intrusive and has been introduced from our passage cited here. See S. R. Driver, Notes

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on the Hebrew Text and the Topography of the Books of Samuel (2nd. ed.; Oxford, 1913), 208f.]

We have already met the FLY in connection with the BEE. There is in addition one wisdom saying of Qoheleth 10:1 which mentions the fly.

> Dead flies make to stink--[31]
> (and) ferment the oil of the perfumer,
> A little folly may outweigh wisdom and honor.

The picture is that of the "dying" fly, who has fallen into the oil and is consequently trapped there by the heavy liquid. For the comparison, Hertzberg aptly remarks, "Genauso wie tote Fliegen, also eine quantité negligeable, die wohlriechende Salbe verderben können, ist schon ein wenig Torheit imstande, sich der ihr an sich doch überlegenen Weisheit überlegen zu zeigen."[32]

The WORM (tôlēʿāh) and MAGGOT (rimmāh) may be considered together. Associated with the noun rimmāh is the verb rāmam (Exodus 16:20: "it became wormy with maggots.") The combination rimmāh wᵉtôlēʿāh ("maggot-worm") is broken up in adjacent cola, but both words refer to the same thing.[33]

> How much less man, who is a maggot,
> And the son of man, who is a worm
> (Job 25:6).

Compare Psalm 22:7, "I am a worm and not a man;" and Isaiah 41:14, "Fear not, O worm Jacob -- O vermin, Israel."[34]

A different picture is that of Isaiah 14:11:

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Maggots are the bed beneath you,
And worms are your covering.

Two uses may be separated. A) To stress the lowly and insignificant position of man (Job 25:6; Psalm 22:7; Isaiah 41:14); and B) to describe the grave and the netherworld (Isaiah 14:11; Job 21:26; Job 17:14). Later material couples the worm with fire, as an image of the netherworld, which has by now become "hell." See Isaiah 66:24; Ecclesiasticus 7:17; Judith 16:17 and the New Testament.

[RSV "snail" (šablûl) at Psalm 58:9 cannot be maintained. The word means "miscarriage" as conclusively demonstrated by G. R. Driver, "Studies in the Vocabulary of the Old Testament V," JTS 34 (1933), 40-42.]

With the SCORPION we meet a specific motif in the use of animal imagery. The O.T. writers when describing certain types of terrain or certain territories will associate with them representative animals that underscore their nature. So of the desert:

...in the large and fearful dessert (with its) fiery serpents and scorpions (Deuteronomy 8:15).

A similar description occurs in Akkadian literature, where Esarhaddon speaks of going "in the desert where the terrain teems with snakes and scorpions as if with ants."[35]

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The passage in Ezekiel:

> though briars and thorns are with you,
> and you sit upon scorpions (Ezekiel 2:6)

is without parallel and thoroughly obscure. None of the comments offered by commentators seem particularly elucidating.[36]

Other passages (I Kings 12:11, 14; II Chronicles 10: 11, 14) utilize a transfered meaning of scorpion as a metal hook in the tongue of a whip; hence a certain type of whip. This meaning is also attested in Akkadian. The usage was known to the ancient Bible translators. A representation of such a scourge on a cylinder seal is discussed by R. Zehnpfund, "Zuqaqīpu, das Schröpfinstrument der Babylonier," Beiträge zur Assyriologie und Semitischen Sprachwissenschaft, Band 4 (Leipzig, 1902), 220-226.

A schemer is said to "weave a SPIDER's web" (Isaiah 59:5) of intrique. Elsewhere the spider's thread is used to picture a fragile and transitory object.

> His confidence is a gossamer thread[37]
> His trust a spider's residence.
> He leans against his house, but it does not stand.
> He lays hold of it, but it does not endure
> (Job 8:14).

It is possible that ʿakkābîš, spider, should be read for ʿakšûb (Horned viper?) in Psalm 140:4. However, the context suits very well the naming of another serpent:

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> They make their tongues sharp as a serpent's
> and under their lips is the poison of
> vipers.

The saying concerning the LEECH: "The Leech has two daughters; 'Give,' and 'Give!'" (Proverbs 30:15a) has provoked a great deal of study, without stimulating any agreement on a solution. The saying itself does not present any textual difficulty.[38] The chief problem of the verse is its connection with the following verses.[39] It should now be clear, after several thorough studies of the patterns of numerical sayings in the Old Testament and in Ugaritic literature, that a sequence of "two -- three -- four" falls outside of any known pattern.[40] Consequently we must regard verse 15a as an independent unit and not an integral part of what follows. Its placement before 15b-16 was no doubt inspired by the similar theme of the sayings, namely, "things which are insatiable."

We should comment further on the suggestion of H. Schneider that the "two daughters" of the leech are its two suckers, of which only one actually sucks blood, the other being used to cling onto the victim.[41] This type of anatomical observation is too minute to find its way into a popular saying, and would surely be lost on almost all of those hearing or reading the saying. Animal imagery is generally limited to the readily observable features of the object of the metaphor. It

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seems quite adequate to see in the leech's "daughters" an expression for consistency of action through generations. (Compare the maxims, "Like mother . . . like daughter [Ezek. 16:44];" or "Once an X, always an X.")

Finally, there is the opinion that the mention of Aluqah should be understood as a reference to an evil blood-sucking demon, known as ʿAlûq/ʿAulaq among the Arabs.[42] This supposition, especially in the absence of any reference to the daughters of ʿAlûq, does not seem to elucidate the passage. As J. J. Glück remarks, "The part this spirit supposedly played in later Jewish Demonology does not seem to manifest itself in literature."[43] ʿAlûqāh as an animal fits well with the predominantly naturalistic/zoological observations of the second half of Proverbs 30. While it is easy to see how a leech could share its name with a blood-sucking ghoul, I see no compulsion to find a demonic reference in our passage from Proverbs.

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Notes to Section A

1 S. E. Loewenstamm, "The Number of Plagues in Psalm 105," Biblica 52 (1971), pp. 34-38.

2 As in verse 34 ʾarbeh // yeleq refers to the same plague of locusts (and in Psalm 78:46 hāsîl // ʿarbeh). In Psalm 78:45 flies (ʿārōb) and frogs (ṣᵉpardēaʿ) likewise seem to be two typical representatives of the "pestiferous animal" plague.

3 Loewenstamm, p. 37.

4 See J. Bright, Jeremiah, Anchor Bible 21 (Garden City, 1965), p. 356 for an alternate rendering, "If you were filled with men as with locusts."

5 A. G. Lie, "The Inscriptions of Sargon II King of Assyria, I (Paris, 1929), p. 14, l. 86.

6 M. Streck, Die Inschriften Assurbanipals, Vorderasiatische Bibliothek 7/2 (Leipzig, 1916), p. 57, ll. 92-95. Streck, p. 57, note 6, remarks that the use of locusts for illustrating large numbers is common to Akkadian, Hebrew and Arabic "Bildersprache," and re-

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fers to a study of K. Tallqvist in Hakedem I (1907), p. 10, not available to me.

For further examples from Akkadian literature, see R. Borger, Die Inschriften Asarhaddons Königs von Assyrien, Beiheft AfO no. 9 (Graz, 1956), p. 105. D. D. Luckenbill, The Annals of Senacherib, OIP 2 (Chicago, 1929), p. 43, ll. 56-7; p. 75, l.93.

7 W. Heimpel, Tierbilder in der Sumerischen Literatur, Studia Pohl 2 (Rome, 1968).

8 The text of the passage reads as follows:

tḫth. kkdrt. r'i [š]
'lh. k'irbym kp. k.qṣm
ǧrmn. kp. mhr. 'tkt
r'išt. lbmth. šnst
kpt. bḫbš

The translation is that of M. Pope in "A Review of John Gray, The Legacy of Canaan (2nd ed.)," JSS 11 (1966), p. 236. See also F. I. Andersen, "The Diet of John the Baptist," Abr-Nahrain 3 (1961-62), p. 69. For representations of the goddess Kali bedecked in this gory manner see those given in H. Zimmer, Myths and Symbols in Indian Art and Civilization, ed. Joseph Campbell (Reprint; New York, 1962) plates 67 and 69.

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[9] Compare the Esarhaddon Treaty, ll. 599ff. (ANET, Suppl., 540a): "May they (the gods) let lice, caterpillars, and other field pests eat up your land and your district as if locusts."

[10] Reading šālāl kᵉmô for šᵉlalkem and gôbîm for gēbîm with BH³.

[11] The sudden disappearance of a swarm, though for a different reason, is utilized in a Sumerian simile listed by Heimpel, Tierbilder, p. 450, no. 78.8, when Lugalbanda is forsaken by his friends and relatives as "locusts leave a devastated (?) area."

[12] D. R. Jones, Isaiah 56-66 and Joel, Torch Bible Commentary (London, 1964), p. 143. See the similar remarks of A. Weiser, Das Buch der zwölf Kleinen Propheten, I, Das Alte Testament Deutsch, 24 (4th edition; 1963), p. 109. On the history of interpretation of the book, in addition to the commentaries, see J. A. Thompson, "Joel's Locusts in the Light of Near Eastern Parallels," JNES 14 (1955), 52-55. Still one of the best commentaries is that of S. R. Driver, Joel and Amos, The Cambridge Bible for Schools and

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Colleges (Cambridge, 1897); see especially his "Excursus on Locusts," pp. 82-91.

13 On the translation of ḥōsēṣ see R. B. Y. Scott, Proverbs, Anchor Bible 18 (Garden City, 1965), p. 180. Also D. W. Thomas, "Notes on Some Passages in the Book of Proverbs." VT 15 (1965), 276.

14 H. L. Ginsberg, et al., eds., The Five Megilloth and Jonah (Jewish Publication Society; Philadelphia, (1969), p. 77.

15 Presumably; the note (loc. cit.) has hasab. See Jastrow's Dictionary, p. 494a.

16 For môgēn, "begger," see W. F. Albright, "Some Canaanite-Phoenician Sources of Hebrew Wisdom," Wisdom in Israel and in the Ancient Near East, SVT III, ed. M. Noth and D. W. Thomas (Leiden, 1955), p. 10.

17 On the second half of the verse, best taken as antithetical to the first half, see O. Becker, ZAW 70 (1958), 174, and G. R. Driver, "Mistranslations in the Old Testament," WdO 1 (1947), 30. There is no need to emend MT in deference to LXX. On the meaning of

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the passage, Kraus, Psalmen,II (2nd edition; Neukirchen, 1961), p. 801.

It will not do to conclude on the basis of this verse that sbb means "to swarm", as does L. Armbruster, ZAW 50 (1932), 170, since the word is used of bulls and dogs in Psalm 22.

18 This passage has often been cited (wrongly, I believe) as reflecting a near-blasphemous attitude. Lambert, BWL, p. 140, speaks of it as "scarcely reverent." If, however, the point of comparison is only in terms of number, no impiousness is evidenced.

Atraḫasīs III.v.35 is restored with the aid of the Gilgamesh passage and presumably was identical to it. Atraḫasīs III.v.46 - vi.4 contains an episode relating to flies which corresponds to Gilgamesh XI, 162-65. Lambert and Millard (Atraḫasīs, [Oxford, 1969], "Philological Notes," p. 163f.) see it as an aetiological passage explaining the necklace on a status of the goddess Bēlet-ilī.

Atraḫasīs III.iii.44 is more difficult: elēnuia kīma zubbi iwû lillidu. Lambert and Millard translate: "My offspring -- cut off from me -- have become like flies!" Does this also refer to number of the dead? This would suit also III.iv.6 - "They have filled the river like dragon flies" (kīma kulili).

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[19] A similar comparison is found in LXX at Proverbs 25:20. A proposed reconstruction of the Hebrew is given by G. R. Driver, "Problems and Solutions," VT 4 (1954), p. 241.

[20] Read rōqeb with BH^3. See Fohrer, Hiob, p. 239.

[21] Reading ḥemdô with KB^3 for MT ḥ^{a}mûdô.

[22] A. Heidel, The Gilgamesh Epic and Old Testament Parallels (2nd ed.; Chicago, 1949), p. 99. ANET, 99. For the text, see R. C. Thompson, The Epic of Gilgamesh (Oxford, 1930). On kalmatu see also the qml of the Sefire Steles, cited below.

[23] J. A. Fitzmeyer, The Aramaic Inscriptions of Sefire, Biblica et Orientalia 19 (Rome, 1967), pp. 15-16.

[24] Ibid., p. 48f.

[25] "La lecture du second h est certaine . . . ." A. Dupont-Sommer, "Les inscriptions araméens de Sfiré (Steles I et II)," MPAIBL 15 (1960), p. 242.

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26 For a further instance of the rather rare mention of the "mouth" of an animal, see the unpublished text cited in CAD s.v. erbu: erebū ša pīšunu a [kilu] ḫamaṣīrū ša pīšunu a [kilu]; "locusts whose mouth devours, mice whose mouth devours."

27 The reading "ant" was suggested by the first editor of the text. See S. Ronzevalle, "Fragments d'inscriptions araméens des environs d'Alep," Mélanges de l'Université Saint-Joseph, XV (1930-31), p. 244. See also the note of F. Rosenthal in ANET-Suppl., p. 660, n.6.

28 Support for this interpretation may be enlisted from the similar imagery of Gilgamesh X.vi.26-32:

Do we build a house for ever?
Do we seal (contracts) for ever?
Do brothers divide shares for ever?
Does hatred persist for ever in [the land]?
Does the river for ever raise up (and) bring on floods?
The dragon-fly [leaves] (its) shell
That its face might (but) glance at the face of the sun.

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Since the days of yore there has been no [permanence].

The translation is that of Speiser, ANET, 92b.

29 Or yiddakk^{e}'û (Hithpa'el, with KB^{3}). dk' "to beat, to crush" may have the nuance "to drive away" here, which would fit better with the following millipnê.

30 This solution to the verse is essentially that of N. Herz, "Some Difficult Passages in Job," ZAW 20 (1900), 160-63, but with some modifications. For another attempt at solution see now A. C. M. Blommerde, Northwest Semitic Grammar and Job, Biblica et Orientalia 22 (Rome, 1969), pp. 40-43. Blommerde's treatment, in this writer's opinion, suffers by ignoring both metrical considerations and parallelism of structure.

31 For the asyndetic verbal construction, see the remarks of H. W. Hertzberg, Der Prediger, KAT XVII 4-5 (Gütersloh, 1963), p. 183.

32 Ibid, p. 187f.

33 On this stylistic device, see E. Z. Melamed, "Break-Up of Stereotype Phrases as an Artistic Device in Biblical Poetry," Scripta Hierosolymitana, VIII (1961), p. 127.

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34 Reading rimmat for MT mᵉtê. G. R. Driver, "Linguistic and Textual Problems in Is. 40-66," JTS 36 (1935), p. 399, suggests that the mᵉtê here may reflect an Akkadian word mutu, "lice, vermin" which was thought to occur in the lexical lists (see B. Landsberger, Die Fauna des Alten Mesopotamiens, Abhandlugen der Sächsichen Akkademie der Wissenschaft, Phil.-hist. Klasse, XLII, 6 [Leipzig, 1934], pp. 20-23, 126.) For another supposed occurrence, see D. J. Wiseman, "The Vassal Treaties of Esarhaddon," Iraq 20 (1958), l. 599; ANET-Suppl., p. 540. In both texts, however, kalmutu, Neo-Assyrian form of kalmatu, the regular Akkadian word for louse, is to be read. See MSL VIII/2, p. 28, l. 253a, and see AHw s. v. kalmatu.

35 Borger, Esarhaddon, p. 56, iv, 56. Also ibid., 57, B iii 29.

36 See G. R. Driver, "Ezekiel ii.6; 'Sitting upon scorpions,'" JTS 35 (1934), 54-55, followed by NEB.

37 Reading qiššurē qayt with KB² et al. See the discussion in Fohrer, Hiob, p. 185. 11QPsᵃ reads ʿkbyš, "spider." J. A. Sanders, The Psalms Scroll of

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Qumran Cave 11, DJD IV (Oxford, 1965), Col. XXVII, line 14 (Plate XVI). For an evaluation of this reading, see Dahood, Psalms, III, p. 302.

38 The LXX rendering agapēsei attests the material reading of MT hab, but understands it as from ʾāhēb rather than yāhab.

39 The placement before 15b is what has prompted the LXX "three" rather than MT "two," in 15a.

40 See the studies of G. Sauer, Die Sprüche Agurs, BWANT 84 (Stuttgart, 1963), and W. M. W. Roth, Numerical Sayings in the Old Testament, SVT XIII, (Leiden, 1965), where extensive bibliography is given and a history of interpretation which we do not reproduce here. Sauer, op. cit., p. 105, speaks of "ein klarer Aufbau" for vv. 15-16, although the rest of his study obviates this view, a fact noted by Roth, op. cit., p. 28, n.3.

41 H. Schneider, "Die 'Töchter' des Blutegels in Spr 30.15," Lux tua veritas, Festschrift H. Junker, ed. H. Gross and F. Mussner (Trier, 1961), 257-64.

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[42] So J. Wellhausen, Reste Arabischen Heidentums (2nd ed.; Berlin, 1897), p. 149, without elaboration, but taken up by W. O. E. Oesterley and T. H. Robinson, Hebrew Religion: Its Origin and Development (2nd ed.; New York, 1937), p. 118.

[43] J. J. Glück, "Proverbs XXX 15a," VT 14 (1964), p. 367, n. 2. See also the rejoinder to Glück's article by F. S. North, "The Four Insatiables," VT 15 (1965), 281-2. North cites the apt translation of Moffat's version: The leech has daughters twain/"Give, give," is their refrain.

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B. Serpents

With SERPENTS in the Old Testament we are dealing with two bodies of material; the mythological and the naturalistic. Though there are questionable instances, in general these categories are readily distinguished. The mythological material is not included in our study.[1]

In the broadest terms, serpents are classed with insects as things which crawl and slither on the ground (Micah 7:17; Deut. 32:24). The generic term for snakes is nāḥāš. It occurs in first position without exception and terms used in parallelism to it may be understood as names of species,[2] even though for the most part they cannot be identified with any confidence.

> Dan shall be a nāḥāš on the way,
> A šᵉpîpōn upon the road (Genesis 49:17).[3]

> Their venom is like the venom of a nāḥāš
> like (that of) a deaf peten that stops its ears
> (Psalm 58:5).

> Afterwards it bites like a nāḥāš
> and like a ṣipʿōnî it secretes poison[4] (Prov. 23:32).

See also the phrase of Jeremiah 8:17: nᵉḥāšîm ṣipʿōnîm, "ṣipʿōnîm snakes."

Peten lies on the borderline between an actual and a mythological animal. The latter classification should be understood when it is parallel to the tannîn,

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"dragon" (Ps. 91:13; Deut. 32:33). Elsewhere, it seems to function as a generic term for snakes (so Isaiah 11:8; Job 20:16, where it is parallel to ṣip^ʿônî and ʾep^ʿeh, and Ps. 58:5, parallel to nāḥāš).[5]

Imagery involving snakes is quite uniform in its intent. Snakes serve to underline the hostility

A] of a particular environment: Deut. 8:15 and Isaiah 30:6.[6]

B] of people: Psalm 58:5; Psalm 140:4.[7]

Amos 5:19, Eccl. 10:8 and Proverbs 23:32 (with BH[3] and LXX) instruct us that it is the serpent's nature to bite, and he will eventually do so. Thus, the snake serves well to illustrate the wicked man, whose fangs, tongue and venom will eventually show themselves (Job 20:14-16). So constant and pervading is the evil nature of the wicked that he is like the snake who cannot be charmed (Jer. 8:17; Psalm 58:5-6). The consistent emergence of evil result from evil source is also the point of comparison in Isaiah 14:29:

> For from the serpent's root there comes out
> an adder (ṣepaʿ)
> And its fruit is a flying śārāph.

Of this imatery Procksch remarks, "Das Bild . . . bezieht sich dann nicht auf das Verhältniss von Vater und Sohn . . . sondern . . . um eine sprichwörtlich Redensart, wonach die Schlangengeneration ein Bild immer mehr vergrösserten Unglücks ist."[8]

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Though the reference here is to Assyria, there is no reason to call the serpent a "symbol" of Assyria. Isaiah 59:5 follows the same line of thought:

> They hatch out the eggs of a ṣipʿônî
> They weave a spider's web.
> One who eats of their eggs will die,
> And an addled one[9] hatches out an ʾepʿeh.

Because the snake presents such a consistently hostile nature, the paradisaical picture of Isaiah 11:8 is all the more striking:

> The suckling will play over the hole of the peten.
> And over the den[10] of a ṣipʿônî a weaned child
> will stretch out his hand.

The close proximity of the snake to the ground serves to point out a position of groveling subservience (Micah 7:17 and Isaiah 65:25).[11]

Two additional passages might be mentioned here. Proverbs 30:19 ostensibly refers to the intriguing manner of mobility of the serpent. Jeremiah 46:22 is completely obscure and very probably corrupt. Note the comment of Rudolph, (Jeremiah, HAT, 1. Reihe, No. 12 [Tübingen, 1958], p.250) "das Bild der Schlange trotz aller Versuche schwer erklärlich."

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Notes to Section B

1 A convenient categorization of the various passages involved is given by P. Humbert, "A propos du 'serpent' (bšn) du mythe de Môt et Aleïn," AfO 11 (1936), 235-7.

2 Noted also by Procksch, Jesaia I, KAT IX (Leipzig, 1930), p. 204, in regard to Is. 14:29: "For from the root of the nāḥās will come out a ṣepaʿ."

3 H.-J. Zobel, Stammesspruch und Geschichte, BZAW 95 (Berlin, 1965), pp. 88-97, sees in this verse reflections of historical events stretching back into the Amarna period. Dan is thus a clan of predators on those passing through its territory in chariots. Such conclusions are extremely difficult to make or criticize. At any rate, the other Biblical serpent imagery is of no aid in the interpretation of this verse.

4 Reading with LXX. See BH^3.

5 nḥš and bṭn are parallel terms also in Ugaritic. See the text from Ugaritica V (RS 24.244) and the treatment of M. C. Astour, "Two Ugaritic Serpent Charms," JNES 27 (1968), 13-36. Ugaritic similes involving ser-

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pents are in broken contexts (CTCA 19:223; 17:VI:14) with the exception of 6:VI:19, yntkn kbtnm, "They bite like serpents," in the description of the battle between Baal and Mot.

[6] See above under SCORPION (page 24) where Mesopotamian parallels are listed, and ANET, 292, col. ii, a text of Esarhaddon, which characterizes the desert as a place where snakes abound.

[7] It is difficult to decide whether ʿakšûb in the verse is to indicate the name of a serpent, or should be taken as a corruption of ʿakkābîš, "spider," i.e., another venomous animal. Isaiah 59:5 also presents spiders and snakes in parallel position. Psalm 10:7 presents a good commentary on what constitutes human "venom."

The Mesopotamian descriptions in similar language seem almost exclusively to refer not to people but to snake-demons and monstrous creatures. Two exceptions are the text in ANET, Suppl., p. 577, col. ii, where it is said of the king, "you spat venom like a snake" and, of an anonymous person, "like the snake, I became their enemy": A. Falkenstein and W. von Soden, Sumerische und Akkadische Hymnen und Gebete (Zurich, 1953), No. 65, p. 338.

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For the other Akkadian material see Landsberger, Fauna, p. 45ff. Sumerian examples are given by Heimpel, Tierbilder, p. 464ff.

8 Procksch, Jesaia I, KAT IX (Leipzig, 1930), p. 204.

9 Following the suggestion of P. Wernberg-Møller, "A Note on zûr 'To Stink,'" VT 4 (1954), 322-25, who connects hazzûrâh with Syriac madūrātā, which means "bad eggs." The LXX ourion means an addled egg. See further D. Weissert, "Der Basilisk und das Windei in LXX - Jes 59_5," ZAW 79 (1967), 315-22.

10 The parallelism with hur pāten seems to demand a meaning of "hole, den" for the second colon. It is quite uncertain whether this requires an emendation of the hapax m^{e}'ûrat. On the problems of the verse, see, in addition to the commentaries of Procksch and Gray, J. Reider, "Etymological Studies in Biblical Hebrew," VT 2 (1952), 115.

The wider context of this verse is discussed below, p. 80f.

11 Inner-Biblical commentary on these verses is supplied by Psalm 18:45; Ps. 72:9; and Isaiah 49:23. A

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similar picture seems to occur in Egyptian literature (Instruction of Amen-em-het) "crumbled to dust, a snake of the desert." ANET, 418b.

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C. Birds

An examination of imagery involving birds brings to light the stylistic device of mentioning in adjacent cola a generic term for birds in the first instance, then the name of a specific bird in the second. Thus, instead of saying, "A path which the preying falcon cannot espy," we find:

> A path which the bird of prey (ʿayiṭ) does not know;
> The eye of the falcon (ʾayyâh) has not seen it (Job 28:7).

Two additional examples concern the swallow:

> Even a small bird (ṣippôr) finds a dwelling,
> And a swallow (dᵉrôr) has a nest (Psalm 84:4).

In prose, the sentence would read "A swallow-bird finds a nest to dwell in." The prose phrase "Like the flitting about of a swallow" is cast poetically as:

> Like a small bird (ṣippôr) in its flitting,
> Like a swallow (dᵉrôr) in its flying
> (Proverbs 26:2).

The generic term may come in the second instance:

> The ravens of the wadi (ʿōrbê-naḥal) will pluck it out;
> Carrion-birds (bᵉnê-nāšer) will eat it (Proverbs 30:17).

[Compare the parallelism in CTCA 18:IV:20f., nšrm // ḫbl dʾiym: "carrion-birds // bevy of kites".]

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The song-birds of Eccl. 12:4 (ṣippôr // banôt-haššîr) are discussed below, page 59. By using the same stylistic pattern, the fluttering of a dove becomes:

> They will flutter along like a small bird (ṣippôr) from Egypt,
> And like a dove (yônâh) from the land of Assyria (Hosea 11:11).

We believe that this analysis more adequately explains these passages than the proposal of G. R. Driver (VT 4 (1958), 233, and elsewhere) that ṣippôr, "small bird, passerine," when contrasted with other birds means "sparrow." The "duality" of these verses is due to the structure only, the semantic reference is only to one bird or group of birds in each case.

The Old Testament makes especially frequent reference to birds feeding upon the dead bodies of the slain. This picture no doubt has a varied background. The populace surely had frequent occasion to observe birds and beasts feeding on animal carcases. The horror of being devoured by beasts and birds is mentioned among treaty-curses.[1] But it was undoubtedly simply a common curse (See I Kings 14:11; 16:4; 21:24).[2] If a more specific background is sought, the military sphere suggests itself (I Samuel 17:44, 46). The specific horror of this threat/curse is lack of burial, as is spelled out in various instances.

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> They gave the corpses of your servants
> as food to the birds of the heavens;
> The flesh of your pious ones
> to the beasts of the earth.
> They spilt blood like water
> all about Jerusalen --
> and there was none to bury (Psalm 79:2-3).
>
> You (Pharaoh) shall fall upon the open field
> You shall not be gathered and not be reclaimed.[3]
> To the beasts of the earth and to the birds
> of the air I have given you as food (Ezekiel
> 29:5; compare Ezek. 39:1-6).
>
> They shall die of deadly diseases and they
> will be neither mourned nor buried; they shall
> be like dung on the open field. They shall
> perish by the sword and by famine, and their
> corpses shall be food for the birds of the
> air and the beasts of the earth (Jeremiah 16:4).

A military background for this imagery is all the more likely as it is the military operation which can occasion death in a foreign land, or, at any rate, away from the relatives who would look after proper burial (see II Samuel 21:10 and, for the importance attached to proper burial, Eccl. 6:3). Thus, the threat/curse of being devoured by birds and beasts is often coupled with the mention of death at the hands of the enemy (Deut. 28:25f.; Jer. 34:20; 19:7). This manner of death and its consequences are stated to be part of Yahweh's arsenal of punishment for the transgression of the covenant (Jer. 15:3).[4]

Stylistically, <u>ʿôp haššāmaym</u> coupled with <u>ḥayyat hāʾāreṣ</u> is an inclusive phrase for all manner of preda-

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tory animals, as is also, e.g., "the teeth of beasts and venom of crawling things" (Deut. 33:24). On occasion the term ʿayt (birds of prey in general) is used instead of ʿôp (Isaiah 18:6); that the meaning is the same is shown by the coupling with behĕmat hā'āreṣ, and the phrase of Ezekiel 39:4 ʿêṭ ṣippôr kol-kānāp, "birds of prey of every sort" and the wild beasts of the steppe.

The literary motif of slain warriors being left unburied on the battlefield to be devoured by beasts and birds is also found in Assyrian inscriptions.

> I [Esarhaddon] let vultures feed on the unburied corpses of their warriors.[5]

> I [Assurbanipal] had dogs, swine, vultures, eagles (and) all kinds of birds and fish feed on their torn flesh.[6]

A curse in Esarhaddon's Vassal Treaty invokes the following:

> May Ninurta . . . fill the steppe with your corpses, may he make your flesh food for the eagle and vulture.[7]

> [In the Ugaritic legend of Aqhat (CTCA 19:I:32-33), we read: "Over the house of her father hover carrion-birds, There circles (ybṣr) a bevy of kites." The observation of the circling birds leads the lady Pughat to conclude that her brother Dan'el has been killed.]

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A passage which has evoked much discussion is Jeremiah 12:9, particularly the initial phrase ha'ayṭ ṣābûa' naḥălātî lî, the famous "speckled bird of prey" of translations old and new alike, in spite of the fact that such a rendering yields little sense. It is G. R. Driver who has, in our opinion, shown the way to a solution of the problem by taking up the defense of the LXX rendering spēlaion ʿuainēs and drawn attention to the Arabic ġâyiṭun "low-lying place," "hollow cavity, pit."[8] The verse must then contain two homophones -- the first 'ayṭ meaning "lair," the second, the more frequently attested "bird of prey." ṣabûa' should be read ṣābôa', and the verse rendered:

> My inheritance is the lair of hyaenas,
> The birds of prey are round about above her.

[8] The referent of naḥ[a]lāh here fluctuates between the land (v.9) and, ostensibly, the people (v. 8) -- a usage introduced by the Deuteronomic school. See G. von Rad, "The Promised Land and Yahweh's Land in the Hexateuch," in The Problem of the Hexateuch and Other Essays (New York, 1966), 79-93, and Ibid., Old Testament Theology I (New York, 1962), 224.

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Driver explicates, "The land of Palestine, God's own possession, which, having taken up an attitude of hostility to Him, has been abandoned by Him and become as the hyaena's lair foul with the carcases of its victims, is hungrily watched by birds of prey hovering around it."[9]

Emerton[10] still renders the verse as a question, which is quite unsuited to the context, which speaks of an accomplished fact. Hyatt[11] aptly captions the section (vv. 7-13) as "Yahweh's Lament over Israel's Desolation." The tenor is military ("I have given my beloved into the hand of her enemies", v. 7). Various historical occasions have been suggested, but the information which would allow one to pinpoint the historical context is lacking. (For discussion, see the commentaries).

Related to the foregoing is the image of the military foe descending on its enemy as the bird of prey swoops down upon its victim.

> They (the enemy horsemen) fly like an eagle swift to devour (Habakkuk 1:8).

The same **picture** lies behind Deut. 28:49; Isaiah 11:14; 46:11; Jeremiah 48:40; 49:22; Job 9:26; Hab. 1:8.

At Hosea 8:1 read:

> ʾel-ḥikkᵉkā šōpārekā
> nᵉšar ʿal-bêt yhwh

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"(Set) your trumpet to your lips!
Announce from the temple of Yahweh."

This translation follows the suggestion of Tur-Sinai,[12] who called attention to Arabic naǯara, "to publish, announce," although he read kannaššār "as a herald." The latter reading is accepted also by M. J. Buss, The Prophetic Word of Hosea, BZAW 111 (Berlin, 1969), p. 16 and note 33.

The swift flight of the eagle is utilized in simile: "swifter than eagles" (II Sam. 1:23; Jer. 4:13; Lam. 4:19).

Security -- real or imagined -- is shown by the high nest of the eagle:

You who dwell in the clefts of the rock,
who hold the heights of the hill --
Though you make your nest high like the eagle,
From there I will bring you down -- Oracle
of Yahweh (Jeremiah 49:16).

The same point is made in Obad. 4, and, in a brief discourse on the eagle itself, Job 39:27. This motive is frequent in Akkadian literature. Note particularly the following description from the annals of Assurnaṣirpal II:

The peak of the mountain rose like the point of an iron daggar, and no bird of heaven that flieth reacheth thereto. Like the nest of a vulture within the mountain was set their stronghold.[13]

Similarly Sargon II:

(a location) which since eternity no living being had penetrated and in which no wanderer had found a path, and over which no winged bird of the skies

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had risen, or in which it had built a nest for its young to develop wings.[14]

In prophetic laments of Jeremiah (9:9; 12:4; 4:25 ?) and Hosea 4:3 the desolation of the land is marked by drought and the accompanying absence of birds and beasts. Viewed together with those passages which speak of wild and exotic beasts inhabiting the ruins (see below), I believe we should see in the former passages a reference to the lack of game (the apocalyptic note of Jer. 4:25 stands apart from the others in this respect.) This differentiation between game animals and wild beasts can best be seen in Jeremiah 9, where the prophet says in verse 9 "both the birds of the air and the beasts have fled and are gone," only to follow in verse 10 with the statement that Jerusalem will become a "lair of jackals."

Similar imagery occurs in the "Lamentation over the Destruction of Ur,"

> Verily all my birds and winged creatures have flown away.[15]

Much of the imagery involving birds is limited to pointing out their freedom of action in flight (Psalm 55:7, 90:10; 124:7; Psalm 18:11 = II Sam. 22:11; cf. Ps. 104:3; Proverbs 6:5; 23:5;[16] Hosea 9:11; Job 20:8) along with the ability to reach points of difficult access which birds possess, or the ability to cover

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long distances and suddenly appear on the scene (Deut. 28:49; Psalm 11:1 -- reading with the versions nûdî har k^emô ṣippôr -- compare Jer. 48:28 and Song of Songs 2:14; Eccl. 10:20). Job 28:7 refers to the panoramic view presented to the high-flying bird, and does not necessarily imply anything about the quality of its eyesight, as is often suggested.

The largest groupings of various types of birds occur in the "Doom oracles against foreign nations" of the prophets Isaiah, Jeremiah and Zephaniah. The similarities between the different passages underline their conventional nature. A provisional translation is offered here.

Isaiah 34:10b-15 (Regarding Edom)

From generation to generation it shall lie waste,
None shall traverse it for ever and ever.
The owl (qā'at) and porcupine (qippôd) shall possess it,
The screech-owl (yanšôp) and raven shall dwell in it.
He will stretch out over it the line of tōhû
And the plummet of bōhû . . .
They shall call it, "No Kingdom There";
All its princes shall be nothing.
Thorns shall grow over its strongholds
Nettles and thistles in its fortresses.
And it shall become a dwelling of jackals,
An abode[17] for ostriches.
And ṣiyîm will meet ʾiyîm
And the satyr (śāʿîr) will meet his companion.
Yea, there lîlît will rest
And find repose for herself.
There shall the qippôz nest and lay eggs
And the bāqîaḥ will brood in its shade.[18]
Yea, there the hawks shall gather
one with the other.

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Isaiah 13:21-22 (Regarding Babylon)

And ṣîyîm will crouch there,
Their houses will be full of ʾōḥîm
(hyaenas?)
Ostriches will dwell there,
And satyrs shall cavort there.
ʾîyîm shall howl in its towers,
And jackals in the pleasant palaces.

Jeremiah 50:39 (Concerning Babylon)

Therefore ṣîyîm will dwell with ʾîyîm
And ostriches will dwell there.

Zephaniah 2:14 (Concerning Nineveh)

In her midst herds will crouch
All the beasts of the field.
Both owl (qāʾat) and porcupine (qippôd)
Will lodge in her capitals.
The owl (?) (qôl) will hoot in the window,
The ḥōreb on the threshhold.[19]

There are problems of identification with most of the animals mentioned in these passages. Further, there is the question of how many and which ones are to be thought of as popularly conceived of as monsters and mythical beings rather than animals.[20] For our purposes it is enough to mark how the various passages give varied numbers out of a no doubt popularly standardized repertoire of exotic beasts associated with forsaken ruins. In the case of birds, it is owls of various sorts, carrion birds and ostriches which find their place in these descriptions. The conventionality of these groupings of beasts can be seen in the fact

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that wherever an ostrich is mentioned in the OT, the jackal is listed in immediate connection (Isaiah 13:21; 34:13; 43:20; Micah 1:8; Job 30:29; Lam. 4:3 Qere), the only exception being Jer. 50:39, where a short snatch of poetry is used in a prose verse, the hearer/reader can complete the description for himself.

These vivid descriptions of deserted and devastated cities or countries find their parallels in the curses attached to treaties.[21]

The migratory habits of several birds are mentioned in the OT. Admiration (then as now) about how the birds recognize the times of migration became a vivid image for discerning the times.

> Even the stork in the heavens
> knows her proper times,
> A turtledove or a sîs ʿāgûr[22]
> keeps the time of her coming.
> But my people do not (even) recognize
> a divine judgment (lit: the mišpat of Yahwah)
> (Jeremiah 8:7).

In Job the migratory habits of the hawk (nēṣ) serve as an indication of the marvelous mystery which God has built into the universe.

> Is it by your wisdom that the hawk soars
> and spreads his wings toward the south?
> (Job 39:26).

The voices of migratory birds are noted in Song of Songs 2:12 as a sign of spring.

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[Discerning the season by the observation of migratory birds is mentioned in the Wen Amun story. ANET, 28b.]

Certain similes seem to be taken from the practice of using dovecotes.

> Who are these who fly like a cloud
> and like doves to their windows?
> (Isaiah 60:8).

The presence of ʿāb is somewhat strange here, although the testimony of the versions is unanimous. One might think of the appearance of a flock of white doves which while in flight resembles a small cloud. The mention of ships in the following verse has led Scott to the opinion that the image is actually one of the white sails on the vessels bearing exiles home by sea.[23] But with no explicit mention of color or, in this verse itself, of ships, it is much more reasonable to see a reference only to the freedom of movement of the birds and/or their swift flight. Hosea 11:11 may be interpreted similarly:

> They shall flutter along like a bird from Egypt
> and like a dove from the land of Assyria.

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The Sounds of Birds

Those passages which mention the sounds of birds in similes mostly refer to the sounds of distress and lament and are to be connected with the descriptions of exotic animals inhabiting ruins.

> I am like an owl (qā'at) of the wilderness,
> I have become like an owl (kôs) that inhabits ruins.
> I stay awake and I moan[24]
> Like a solitary bird on the roof[25]
> (Psalm 102:7-8).

> I will make a lament like the jackals
> And mourning like the ostriches
> (Micah 1:8).

> I chirp like a sîs 'āgûr[26]
> I moan like a dove
> (Isaiah 38:14).

> I have become a brother to the jackals --
> A companion of ostriches[27]
> (Job 30:29).

The moaning of doves is frequently mentioned (Nahum 2:8; Isaiah 59:11; Ezekiel 7:16.[28] Mesopotamian literature offers similar imagery.[29] From a Prayer of Lamentation to Istar we find:

> My heart is flying; it keeps fluttering like
> a bird of heaven.
> I moan like a dove night and day
> (ANET, 384b, 11.63-4; BWL, p. 36).

Sumerian examples are given by Heimpel, Tierbilder, 58.1, 3, 5, 8-10.

Many suggestions have been made in regard to Eccl. 12:4 (MT):

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w^{e}yāqûm l^{e}qôl haṣṣippôr

w^{e}yiššaḥû kol-b^{e}nôt haššîr

The variety of proposed solutions can be conveniently reviewed in Gordis.[30] At the risk of simply adding to the number of conjectures, we offer here another possibility of interpretation, which makes sense of both cola, with only minor emendation. We would translate:

He rises before[31] the sound of the birds,
When all the songbirds are (yet) silent.

Since the context speaks of phenomena that accompany old age, most interpreters have seen in the verse a reference to loss of hearing acumen. An equally prominent feature amoung the habits of the elderly is insomnia and early rising.

A strikingly similar passage occurs in Akkadian literature:

ina šērim lam iṣṣuru ṣabāri

mê ša iṣṣur pîšu la ubla

"In the **morning** before the birds twitter, when the mouth of the bird has not yet taken up water."[32]

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Birds in Wisdom Sayings

Wisdom sayings incorporating bird imagery, like those involving insects discussed above, stand apart from the general tenor of bird imagery elsewhere. For instance, when a bird of prey is mentioned, neutral qualities are pointed to, such as the vast panorama available to the high-flying falcon (Job 28:7; compare 28:21); the admirable nature of the instinctive habits of the eagle (Job 39:26-30) as a witness to the providence of God in nature (see also Psalm 147:9; Job 38:41; Jer. 8:7); or the apparently effortless flight of the soaring eagle (Proverbs 30:19).[33] Proverbs 30:17, referring to the rapacity of carrion birds, is an exception.

The susceptibility of birds to being trapped is mentioned in various contexts (Prov. 7:23; Amos 3:5; Eccl. 9:12). These passages are balanced by references to birds escaping from or avoiding traps (Prov. 1:17; 6:5; Psalm 91:3; 124:7). The motive of the hunting of birds is prominent throughout the OT; see especially Lam. 3:52, Jeremiah 5:26-28 and Hosea 7:12.[34]

Peculiar habits of certain birds are also noted -- Jeremiah 17:11;[35] Proverbs 31:31.[36] We also find the equivalent (if not, in the main part, the source) of the modern saying, "A little bird told me" (Eccl. 10:20).[37]

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In the wisdom literature it is asserted that by observing the ways of birds one can learn of the ways of wisdom (Job 35:11; see 12:7), but not wisdom itself which is so inaccessible that it is unknown to the birds who otherwise penetrate every remote place (Job 28:7, 21).

Exodus 19:4, "I bore you on eagles wings," seems to be a prose rendering of a simile in an earlier poetic celebration of the Exodus event, such as is found in the poem of Deuteronomy 32, verse 11:

> Like an eagle that stirs up its nest,
> That flutters over its young,
> He spreads his wings and catches him,
> Lifting him on his pinions.[38]

In Mesopotamian literature, the imagery of being "taught to fly" serves as a picture of raising children. Assur-etel-ilani reports: "there was no father who would rear me and put me on my wings." A text of Assurbanipal says, "I, whom no (human) father has reared, has taught to fly . . . ." Or, in a royal hymn to Istar: "like his own mother you (Ištar) have reared him (the king), cradling him in your arms [...] wings, (you) who have taught him to fly."[39]

The picture of the adult bird busily protecting the young is used elsewhere as a simile of God's care for Israel (Isaiah 31:5; Psalm 17:8; 36:8; 57:2; 61:5; 63:8; 91:3).

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To "renew your youth like the eagle" (Psalm 103:5) would seem to allude to the actions of the eagle whose gradual soaring circles have brought him close to earth, and who then returns to great height through the power of his wings to begin soaring once again. This action is described in Isaiah 40:31.[40]

For the phrase nepeš tôrᵉkā in Psalm 74:19 it is most difficult to accept a rendering "the soul of thy dove." The parallel ḥayyat ʿănîyèkā suggests some term referring to the piety of the individual (compare Psalm 79:2). The readings of the LXX exomologoumenēn soi, and the Syriac dᵉmaudyā lāk point to tôdekā, "one who acknowledges/praises you."[41] M. Dahood has suggested a similar solution, without any consonantal change in the reading: tûrekā,"(those) taught by you," parsing the form as an "imperfect passive form of hiphil hōrāh, 'to teach,' with the suffix being a dative expressing agency.[42] Either solution is possible, with the weight of the versions, and the dubious nature of the existence of a 'dative expressing agency' throwing the likelihood to the first proposal. In any event, the reading "thy dove" is to be abandoned. The OT writers usually give a hint of the tertium, unless it is in a very obvious context. The absence of any clue here makes the reading suspect.

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The helplessness of young birds is evoked in Isaiah 16:2:

> Like (aimlessly) wandering birds,
> like scattered nestlings --
> So are the daughters of Moab
> at the fords of the Arnon.

A similar picture is found in Isaiah 10:14. Both of these passages may reflect a proverbial saying such as the one preserved in Akkadian:

> My friend, catch the bird and where will the fledglings go![43]

A related proverb is found in Prov. 27:8, "Like a bird straying from her nest, so is a man who strays from his home."

Job 40:29 (English 41:5) makes reference to children playing with birds. The second colon reads differently in LXX (i.e., the addition of ōsper strouthion). This might be taken as indication that another bird name originally stood in the text here, but may also be a double reading, as the retroversion kay^{e}ʿēnîm (see (Lam. 4:3) closely resembles the word k^{e}naʿanîm of the following verse, and ostriches (y^{e}ʿēnîm) are hardly to be played with, as their meanness is matched by their strength and hence they are quite dangerous. Another possibility is to construe the retroversion as kayyônâh "like a dove." The dove would suit admirably as a plaything.[44]

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Notes to Section C

1 See the material collected by Hillers, Treaty Curses and the Old Testament Prophets, Biblica et Orientalia 16 (Rome, 1964), pp. 54-56.

2 So also in Mesopotamian literature. See the curse cited in the Maqlû series, "May eagles and vultures rage against your body." G. Meier, Die assyrische Beschwörungssammlung Maqlû, Beiheft AfO no. 2 (Berlin, 1937), p. 56, Col. VIII, 85, and compare Col. IV, 42ff.

3 BH^2 reads tiqqābēr with Targum and some MSS. This reading may merely be interpretive. Burial is implied at any rate.

4 See the discussion of Hillers, Treaty-Curses, pp. 68-9.

5 R. Borger, Die Inschriften Asarhaddons Königs von Assyrien, Beiheft AfO no. 9 (Graz, 1956), p. 58. For zīḫu = "vulture" (not jackal), see the discussion in MSL VIII/2, p. 130, and CAD s.v.

6 M. Streck, Die Inschriften Assurbanipals, Vorderasiatische Bibliothek 7/2 (Leipzig, 1916), p. 38. ANET, 288.

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[7] D. J. Wiseman, "The Vassal Treaties of Esarhaddon," Iraq 20 (1958), p. 61, ll. 425-427. ANET, Suppl., 538b. See also ll. 519f. (p. 539).

[8] G. R. Driver, "Birds in the Old Testament, II," PEQ 87 (1955), 139. This line of approach was taken already by J. D. Michaelis: see the discussion of the history of interpretation given by J. A. Emerton, "Notes on Jeremiah 12:9 and on some suggestions of J. D. Michaelis about the Hebrew Words naḥă, ʾaebrā and jadāʿ," ZAW 81 (1969), 182-191. Emerton's article is, in part, a reply to H.-P. Müller, "'Der bunte Vogel' von Jer 12, 9," ZAW 79 (1967), 225-228. NAB's "prey of hyaenas" is hardly defensible.

[9] Driver, op. cit., p. 140. NEB's rendition is substantially that of Driver as given here. Driver's latest comments ("Hebrew Homonyms," Hebraische Wortforschung, Festschrift Baumgartner, SVT XVII [Leiden, 1967], p. 60) attempting to find yet a third homonym in the ʿayṭ of Is. 46:11 are, in our opinion, completely gratuitous.

[10] In the article cited above, note 8.

[11] J. P. Hyatt, Jeremiah, IB V (New York, 1956), p. 918.

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[12] H. Torczyner (Tur-Sinai), "Dunkle Bibelstellen," in K. Budde, ed., Karl Marti zum siebsigsten Geburtstage, BZAW 41 (Giessen, 1925), pp. 277-78.

For ʿal = "from" see the extensive bibliography given by A.C.M. Blommerde, Northwest Semitic Grammar and Job, Biblica et Orientalia 22 (Rome, 1969), pp. 22-23.

[13] E. A. W. Budge and L. W. King, Annals of the Kings of Assyria, Vol. I. (London, 1902), p. 270f. See also D. D. Luckenbill, The Annals of Sennacherib, OIP 2 (Chicago, 1924), p. 82f. ll. 41-42 and page 71 l.38. V. Scheil, Annales de Tukulti-Ninip II, Bibliothèque de l'École des Haute Études, Fasc. 178 (Paris, 1909), p. 12, l. 38.

The sheer conventionality of the phraseology and the motive itself should provide a strong caution against deletion as a gloss or borrowing. See the commentaries at Obadiah 4.

[14] E. F. Weidner, "Neue Bruchstücke des Berichtes über Sargons achten Feldzug," AfO 12 (1938), p. 144, ll. 97ff.

[15] Translated by S. N. Kramer, ANET, p. 460, l. 282. Heimpel, Tierbilder, p. 453, No. 78.14, takes the birds

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here as standing for the inhabitants of the city, but without further comment to justify this view.

16 "(Wealth) will make wings for itself like an eagle and fly heavenward." See the Sumerian proverb, "Possessions are sparrows [or locusts] in flight which can find no place to alight." E. I. Gordon, Sumerian Proverbs: Glimpses of Everyday Life in Ancient Mesopotamia (Philadelphia, 1959), p. 50, I. 18. For the difficulty of translating BURU$_5$ (MUŠEN), see Heimpel, Tierbilder, pp. 440ff. with literature. A similar saying comes from Egypt. See The Instruction of Amen-em-Opet, chapter VII (ANET, 422b): "They (riches) have made themselves wings like geese, And are flown away to the heavens."

17 Read hāzēr with BH^3.

18 For the rendering of bāqʿāh as the name of a bird, see the discussion of this passage by D. Leibel, "Bāqʿāh - The Name of a Bird," Tarbiz 29 (1960), 191 [Hebrew]. For the Arabic bird baqiʿa see Lane's Dictionary, I, 235.

19 G. R. Driver, "Studies in the Vocabulary of the Old Testament, I," JTS 31 (1930), p. 278f., relates

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ḥōreb to the Akkadian ḫarbu, which occurs in lists of birds, but has not been more closely identified. See CAD s.v. More recently, see Driver's remarks in PEQ 87 (1955), 137.

20 On these passages see especially G. R. Driver, "Birds in the Old Testament, II," PEQ 87 (1955), pp. 134-37; Ibid. "Lilith," PEQ 91 (1959), 55-58. Note that J. Bright, Jeremiah, Anchor Bible 21 (Garden City, 1965), p. 355, translates ṣîyîm and ʾîyîm as "goblins and ghouls," remarking that it is an effort to catch the alliteration of the original. On ṣîyîm and ʾîyîm see also G. R. Driver, art. "Jackal," in Hasting's Dictionary of the Bible, Revised edition edited by F. C. Grant and H. H. Rowley (New York, 1963), pp. 452-53.

The mythological nature of many of these beasts is stressed by C. C. Torrey, The Second Isaiah (New York, 1928), 289-95.

To the passages cited here, Isaiah 23:13 could be added, but the text is very uncertain. Cf. also Isaiah 14:23.

21 See the assemblage of material in D. R. Hillers, Treaty-Curses, pp. 44-56. On the passage cited from

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Th. Bauer, Das Inschriftenwerk Assurbanipals, Assyriologische Bibliothek, Neue Folge 1 (Leipzig, 1933), p. 78 "In the street of the city the owl screeches," see now B. Landsberger, "Einige unerkannt gebliebene oder verkannte Nomina des Akkadischen," WdO 3 (1966), 262-268. Landsberger denies the meaning "owl" for qadû, preferring Pterocles alchata (sandgrouse). The point of the passage remains the same, however.

[22] See BH^3. Is this one bird or two? Isaiah 38:14 seems to favor one, but it is impossible to be sure. Identification is completely uncertain in any case. See Driver, PEQ 87 (1955), 131-32.

[23] R. B. Y. Scott, Isaiah, IB V (New York, 1956), p. 702. Paronomasia may have influenced the choice of terms here (ʿāb //ʿôp). Torrey, The Second Isaiah, p. 448, calls attention to this.

[24] With BH^3.

[25] The confusion in the textual tradition between bdd and ndd may have been influenced by Isaiah 16:2. The notes in BH^3 regarding the versions are somewhat

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confusing. Both Syriac and Targum have double renderings at this point.

For additional discussion, see the remarks of T. F. McDaniel, "Philological Studies in Lamentations. I," Biblica 49 (1968), pp. 38-41, and M. Dahood, Psalms, III, p. 13f.

There is also the possibility that ṣippôr bôdēd may be a compound name of a specific bird, as ṣippôr dᵉrôr in Prov. 26:2; Ps. 84:4. This is the suggestion of N. Airoldi, "Noti critiche ai salmi (Ps. 130, 1; 38,5; 102,8)." Augustinianum 10 (1970), 179-80. Airoldi divides the verse as follows: šāqadtî waʾehᵉyéh kᵉṣippôr //⟨kᵉ?⟩ bôdēd ʿal-gāg kol-hayyôm "I lie awake and moan like a bird // like the bôdēd on the roof, all day."

[26] The suggestion of Scott (Isaiah, IB V, 376) to read sîs ʿôrēg, "an unhappy swallow" does not comment itself in view of Jeremiah 8:7 (above, p. 56).

[27] Pope, Job, p. 196: "The ostrich reportedly has considerable vocal versatility, including hissing, crackling, and a hideous, doleful moaning."

[28] For the text see G. A. Cooke, The Book of Ezekiel, ICC V. 12 (New York, 1937) p. 81; W. Zimmerli,

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Ezekiel, BKAT XIII, 3 (Neukirchen, 1956), 164.

29 F. Stummer, "Einige keilschriftliche Parallelen zu Jes 40-60," JBL 45 (1926), 186.

Also in Greek literature, the sound of the dove is construed as a complaint. H. Greeven, art. "peristera, trugōn," in TWNT mentions that (kata) trugona psallein means "to bewail one's misfortune." This article contains much other interesting material and extensive bibliography.

30 Gordis, Koheleth, 333f. See most recently the Jewish Publication Society's The Five Megilloth and Jonah, p. 76., "And the song of the bird grows feebler, And all the strains of music dying down." This rendering is that of editor Ginsberg; see his article, "Koheleth 12:4 in the Light of Ugaritic," Syria 33 (1956), 99-101.

31 Reading way^{e}qaddēm, "to do early, to precede," as in Aramaic and Syriac frequently. Compare, for Hebrew, Psalm 119:147; Jonah 4:2, and, for the confusion of qwm and qdm, I Sam. 20:25 and possibly Prov. 30:31. The construction qwm + l is examined by D. R. Hillers, "Ritual Procession of the Ark and Ps. 132," CBQ 30 (1968), p. 50.

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32 S. Langdon, "Fragment of an Incantation Series," JRAS 1927, 538 r. II, 1ff. See CAD s.v. issuru.

33 This passage may lie behind the exposition of Wisdom of Solomon 5:9.

34 The mention of the "basketfull of birds" in Jer. 5:27 is none too clear, but apparently an attempt to extend the imagery of the preceeding verse. Since the evil persons' rapacity is compared to the activity of fowlers (v.26), the result is that their houses are full of ill-gotten gains (lit. "deceit": cf. Bright, Jeremiah, ad loc.) as the fowler's basket is full of the result of his activity.

The trapped bird is a common image for human distress in Akkadian literature. From the Amarna letters see EA 74:45, "Like birds caught in a bird-net/gloss: trap/ so am I in Gubla." Similarly EA 78:13ff., 79:35ff., 81:34ff., 90:39ff. Further, the well-known passage from Sennacherib's account of the siege of Jerusalem: "Himself [Hezekiah] I made a prisoner in Jerusalem, his royal residence, like a bird in a cage," ANET, 288a. Often the image is more properly that of the fowler than the bird. See the material collected by Hillers, Treaty-Curses, pp. 69-70, with parallels from the inscriptions of Esarhaddon and the Era Epic.

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[35] See G. R. Driver, PEQ 87 (1955), 132-33.

[36] The phrase "zarzîr of loins" (fighting cock ?) remains obscure. See further J. A. Bewer, "Two Suggestions on Prov. 30_{31} and Zech. 9_{16}," JBL 67 (1948), 61-2.

[37] A similar saying is found in Ahiqar, line 98. A. Cowley, Aramaic Papyri of the Fifth Century BC (Oxford, 1923), p. 223.

[38] The section Ex. 19:3b-9 is intrusive in the poem. Noth is certainly correct in labeling it "einen Zusatz deuteronomistischer Stils." M. Noth, Überlieferungsgeschichte des Pentateuch (Stuttgart, 1948), p. 33, n. 112.

[39] These examples are cited from CAD s.v. ṣabābu.

[40] See the commentaries. C. R. North, The Second Isaiah (Oxford, 1964), p. 91, notes the "soaring flight" as the point of comparison. See also Dahood, Psalms, III, p. 27.

[41] Accepted by Kraus, Psalmen, I, p. 74.

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42 M. Dahood, Psalms, II, p. 207.

43 T. Bauer, "Ein Viertes Altbabylonisches Fragment des Gilgames-Epos," JNES 16 (1957), 256, Vs. 14. Note how, Rd., line 2, the applicability of the proverb to the situation is spelled out: "Huwawa's milammu will be easy to find and capture." (Now given also in ANET-Suppl., 504b.) This and some similar phrases are listed in CAD s.v. atmu. See also the broken line from the Etana Legend (ANET, 116b, C-3): "my nest is destroyed . . . , my young are shattered . . . . (Sic! Read "scattered" saphu). For the text, S. Langdon, "The Legend of Etana and the Eagle, or the Epical Poem 'The city they hated,'" Babyloniaca XII (1931), p. 22, ll. 6-7.

See also ANET-Suppl., 650, ll. 218ff.:

> May he moan like a dove in its hole,
> May he thrash about like a swallow in its cranny,
> May he scurry about like a dove in terror.
> (From The Curse of Agade).

44 This solution is adopted by many commentators. The attempts of D. W. Thomas, "Job XL, 29b: Text and Translation," VT 14 (1964), 114-116, to find in

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lᵉnaᶜᵃrôtèkā the name of a bird (viz., nōᶜar "sparrow" or the like) are not convincing, and do not adequately account for the reading of LXX or the present state of MT.

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D. Predators

The imagery involving the DOG has received much attention in recent periodical literature.[1] It supplies one of the most commonly recognized conventional expressions of the ancient Near-Eastern epistolary style. It was common to designate oneself as a "dog" to indicate self-abasement in the presence of superiors. This practice is documented in Akkadian,[2] [Ugaritic],[3] the Lachish Letters[4] and Biblical Hebrew.

II Kings 8:13 is characteristic of the formula:

> What is thy servant, the dog (mâh ʿabdᵉkā hakkeleb), that he should do this great thing?

See also I Samuel 17:43, "Am I a dog that you come against me with sticks . . . ." In addition to the phrase in question form, the expression keleb mēt, "dead dog" (I Sam. 24:15; II Sam. 9:8; 16:9) has its frequent Akkadian equivalent kalbu mitu.[5] Quite probably, one should read ʿabdᵉkā ûkalbᵉkā in II Samuel 7:21 and I Chronicles 17:19.[6]

The dog is also prominent in curses, mentioned along with other animals that feed on the bodies of the slain.

> I will appoint over them four kinds of destroyers, says Yahweh, the sword to slay, the dogs to tear, and the birds of the air and the beasts of the earth to devour and destroy (Jeremiah 15:3).

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With the verse from Jeremiah, compare the threat of Psalm 68:24, and the language of the petition in Psalm 22:21,[7] and Hosea 13:8, "There the dogs (read: kᵉlābîm) shall eat them, the beasts of the steppe will tear them."

The following curse, in identical wording, occurs three times:

> Those who die of the family of (Jereboam/Baasha/Ahab) in the city, the dogs shall eat, and those who die in the countryside the birds of the air shall eat. (I Kings 14:11; 16:4; 21:24).[8]

The working out of such a curse is a prominent motive of the Elijah-Jezebel legend (I Kings 21:19; 23; II Kings 9:10, 36; see I Kings 22:38).

Dogs, consequently, serve as a suitable image of one's enemies on the prowl (Psalm 22:17; 21; 59:7, 15). Their barking is mentioned (Psalm 59:7, 15; see Exodus 11:7) and the incongruity of a prophetic figure who says nothing in times of moral decay is underlined by comparison with a watchdog that is silent (Isaiah 56:10).

Three wisdom sayings concern the dog:

> One who gets involved in a quarrel that is none of his business,
> Is grabbing a mad dog by the tail[9]
> (Proverbs 26:17).
>
> As a dog returns to his vomit,
> A fool repeats his folly
> (Proverbs 26:11).

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The latter saying is attested both in the Old Testament and the New (II Peter 2:22).

Since the dog was such a despised and insignificant creature, it was suitable for the comparison (or, most likely, a quotation of a popular saying) by Ecclesiastes -- "A living dog is better off than a dead lion."

The JACKAL (tan; pl. tannîm[10]) is noted as a typical denizen of the desert (Isaiah 35:7; 43:20; Malachi 1:3[11]), but most frequently as being among the animals which haunt ruins. A typical verse of this sort is Jeremiah 9:10:

> I shall render Jerusalem ruins (gallîm)
> the lair of jackals (mᵉʿôn tannîm)
> And the cities of Judah desolation,
> without inhabitant.

Virtually identical are Jer. 10:22; 49:33; 51:37; and the same picture is presented in Isaiah 13:22; 34:13. The background of these passages has been discussed by Hillers in connection with treaty-curses.[12] The jackal's characteristic pant is mentioned in Jer. 14:6, and its cry in Micah 1:8. The similarity of Job 30:29 to the verse from Micah suggests that it is the wail of the jackal that is there intended.

The šûʿāl, "jackal," or "FOX," likewise is said to haunt ruins (Lam. 5:18) and serves as a vivid image of the prophets who do not promote the rebuilding of

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the land, but are content to prowl in the rubble (Ezekiel 13:4).[13]

"Ruins haunted by foxes" is a literary convention of long standing. An excellent example from Near-Eastern literature comes from the Sumerian, The Curse of Agade (ANET, Suppl., 65la):

> May the evil ones, the ghosts of 'silent places' howl (there) evermore;
> Over your usgā-place established for lustrations,
> May the 'fox of the ruined mounds,' glide (his) tail;
> In your great gates (firmly) established in the land,
> May the 'ukuku-birds of anguished heart' set up (his) nest . . . .

Psalm 63:11, "Let them be the portion of šuʿālîm," makes an identification with "jackals" certain, as foxes do not eat carrion. The reference is, of course, to the devouring of dead bodies by wild beasts, mentioned, with parallels, above, p. 47ff.

Hebrew zeʾēb is the WOLF. Its characterization as a denizen of the steppes (zeʾēb ʿărābôt, Jeremiah 5:6) should be recognized as constant (Jer. 5:6; Zephaniah 3:3; Habb. 1:8).[14] Its character as a predator is stressed: one which tears (Gen. 49:27; Zeph. 3:3; Ezek. 22:27,[15] Jer. 5:6). It is also said to be swift.[16] It is often paired with another ferocious beast, the lion (Zeph. 3:3; Jer. 5:6).[17]

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These characteristics of the wolf must supply the background of its suitability for depicting the nature of the tribe of Benjamin (Gen. 49:27): "Benjamin is a ravenous wolf; From the morning he devours prey (?), and till evening divides spoil."[18] Zobel, citing Delitzsch, sees in the latter phrase the praise of "(der) Mut und die Tapferkeit des ständig nach kriegerischen Auseinandersetzungen begierigen Benjamin und seine sich in überreicher Kriegsbeute ausdrückenden Erfolge."[19] It is hazardous to attempt to go beyond a general statement of this type.

The wolf also figures in the paradisaical description of the messianic age (Isaiah 11:6-9).

> Then the wolf will dwell with the lamb,
> and the leopard will stretch out
> alongside the kid.
> A calf and a lion and a fattling together,
> and a young boy will lead them.
> The cow and the bear will pasture --
> together their young will stretch out.
> [The lion will eat straw like an ox][20]
> The suckling will play over the hold of the asp,
> and over the den of a viper a weaned
> child will stretch out his hand.

Trito-Isaiah utilized the same motive, Isaiah 66:25:

> The wolf and the lamb will feed together;
> The lion will eat straw like an ox.
> Dust will be the serpent's food.
> They will not hurt or destroy in all my
> holy mountain.

The motive of wild animals living at peace with domestic animals is known in Sumerian literature as a

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condition of the primeval paradise in two variant forms. One such picture is contained in the myth of Enki and Ninhursag, where it is part of the description of the land of Dilmun:

> In Dilmun the raven utters no cries,
> The ittidu-bird utters not the cry of the ittidu-bird,
> The lion kills not,
> The wolf snatches not the lamb,
> Unknown is the kid-devouring wild dog
> Unknown is the grain-devouring ...,
> [Unknown] is the ... widow,
> The bird on high ...s not its ...,
> The dove droops not the head[21]

While this text seems to imply the existence of the animals mentioned, yet without their predatory characteristics, the second text, from the epic of Enmerkar and the Lord of Aratta, speaks of a time when the animals mentioned did not exist:

> Once upon a time there was no snake, there was no scorpion,
> There was no hyena, there was no lion.
> There was no wild dog, no wolf,
> There was no fear, no terror,
> Man had no rival.[22]

Among Isaiah's list of characteristic predators, the BEAR is included. The bear, with the wolf, lion and leopard **elsewhere too serves as a paradigm of peril,** particularly in wisdom sayings:

> Better that a she-bear robbed of her cubs confront a man -- than a fool in his folly (Proverbs 17:12).

> (Like) a growling lion or a charging bear is a wicked **ruler** over a poor people (Proverbs 28:15).

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As if one were to run from a lion
...and a bear confronted him (Amos 5:19).

The proverbial character of the reference to the fury of the she-bear deprived of her cubs is evidenced by the fossilized phrase kĕdōb šakkûl (Prov. 17:12; II Sam. 17:8; Hosea 13:7-8).[23]

The bear and the lion are parallel in Lam 3:10-12. Isaiah 59:11 mentions the growl of the bear.

The LEOPARD (nāmēr), mentioned six times in the OT, figures in a number of different images. Attention is drawn to its ferocity[24] (Jer. 5:6; Hosea 13:7, and, by implication, Isaiah 11:6); its speed ("faster than leopards," Hab. 1:8); and its beautiful pelt (Jer. 13:23). The latter verse belongs to the genre of wisdom sayings by its form, which is that of rhetorical question.[25]

Can the Cushite change (the color of) his skin?
Or the leopard (change) his spots?
(Jeremiah 13:23).

The threatening tenor of Jer. 5:6 and Hosea 13:7-8[26] has been related by Millers to treaty curses.[27] A specific parallel from the treaties is supplied by Sefire II, A, 9.

Only two passages in the OT utilize the imagery of the pig, or BOAR.

The boar from the scrub (hazîr miyya'ar)
ravaged it,
Pestiferous insects (?) (zîz) of the field
fed on it
(Psalm 80:14).

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The context is a reference to the devastation of Israel by her enemies; the country itself is presented as a vine (for vineyard).

> Like a gold ring in a swine's snout
> Is a beautiful woman without good sense
> (Prov. 11:22).

The ultimate in incongruity is expressed here by the juxtaposition of jewelry and swine. The same comparison is used in the N.T. (Matt. 7:6).[28]

The HYRAX or CONEY (šāpān), whose propensity for rocky areas is correctly noted in Psalm 104:18, is also cited in Prov. 30:26. Here also this choice of living quarters is mentioned as a good principle for the weak and small to follow:

> The conies are a feeble lot,
> But they establish their homes in the rock
> (Prov. 30:26).

For the Old Testament writers the LION was the most menacing of wild beasts, and the most frequent image of the hostility of men. Prominent among passages involving the imagery of the lion is mention of its roar. **Thus the rhetorical question of Amos:**

> Does a lion roar in/from the scrub,
> if he has no prey?
> Does a young lion give forth his growl
> [from his lair][29]
> unless he has caught something?
> (Amos 3:4).

We may make notice here of the parallelism of a word for the adult of the species (ʾaryēh) and its young (kᵉpîr)- as also in Isaiah 31:4, Micah 5:7 et al.,

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and lābî' // kᵉpîr below in Isaiah 5:29.

The growling of lions over their prey is noted also in Jeremiah 51:38 and Psalm 104:21. Man's inevitable fear at the roar of the lion serves as an admirable model for the same prophet in underscoring the divine motivation of prophesy:

> A lion has roared: who is not terrified?
> The Lord Yahweh has spoken: who can but prophesy?
> (Amos 3:8).

The rhetorical maxim, as has often been remarked, is characteristic of wisdom sayings, and, in the case of the latter passage, an even closer relationship with wisdom literature may be indicated by the point of comparison, which is not "fear" but the inevitable cause and effect relationship. A similar point of comparison seems to be intended in Joel 4:16 and Hosea 11:10, but the latter verse is notoriously difficult. Elsewhere the roaring of lions serves to indicate the power of an enemy to inspire terror and signal his immanent depradations (Isaiah 5:29; Jer. 2:15; Ezek. 19:7; 22:25; Psalm 22:14). When the lion roars, one cannot assume friendly intentions.

> My heritage has become to me
> like a lion in the scrub.
> She has let out her roar against me,
> therefore I hate her (Jeremiah 12:8).

A roar of displeasure is indicated also in Zech. 11:3.

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Both the lion's growl and its dauntless bravery are mentioned in the extended image of Isaiah 31:4:

> Just as the lion growls --
> the young lion over its prey,
> When (ʾaŝer) a band of shepherds
> is called out against him;
> And is not frightened by their noise,
> nor daunted by their commotion,
> Thus Yahweh of Hosts will come down
> to wage war on Mt. Zion and on its hill.[30]

Strength and bravery are combined in the military hero, and in the lion. It is difficult to separate the two ideas. Strength is commonly seen as the reference in the passage describing Saul and Jonathan:

> they were swifter than eagles -- stronger
> than lions (II Samuel 1:23);

but valor is the obvious reference in II Samuel 17:10:

> . . . a valiant man whose heart is as the
> heart of a lion . . . ,

and in Proverbs:

> The lion (layiŝ) is the most valiant of
> beasts,
> And retreats before none (Proverbs 30:30).
>
> An evil man flees when none pursues;
> But the just are as confident as the lion
> (Proverbs 28:1).

It is the lion's teeth that supply vivid imagery of one's enemies' attacks. Joel underscores the devastation of locusts by comparing their "teeth" to those of a lion (Joel 1:6).[31] In Psalm 22:14 it is said of the Psalmist's enemies that

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they open their mouths against me
(like) a ravening and roaring lion,

and again in verse 22, "save me from the mouth of the lion."[32] Similar imagery is utilized in Amos 3:12; Jeremiah 2:30 and most probably Isaiah 38:13 and Jeremiah 50:17. So also Psalm 7:3, "lest he tear my throat like a lion, carrying me off with none to rescue." Psalm 57:5 is most graphic:

I lie in the midst of lions,
devourers of humans.
Their teeth are spear and arrows,
and their tongue a sharp sword.

The lion's teeth are again pictured in Ps. 58:7:

O God, crush his teeth in his mouth,
break the fangs of the young lions,
O Yahweh.[33]

The combinations in Psalm 58 and 91:13 of the serpent and lion have led to the suggestion that a mythological creature, a "Mischwesen" of the two such as the griffin, may actually lie behind the poet's words.[34] This background may also be extended to Isaiah 30:6 and Job 10:16; 28:8.

[In Isaiah 15:9, "a lion for those of Moab who escape," (RSV), read, with Scott (Isaiah IB V, p. 269), ʾarawweh, "I will drench (with blood)" comparing Is. 16:9.

Deuteronomy 33:22 remains obscure because of the hapax yzng. Cross and Freedman, "The

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Blessing of Moses," JBL 67 (1948), p. 208, n. 74 and page 195, translate "shies away from a viper" following a suggestion of W. F. Albright.]

Job 4:10-11 has remained a rather obscure passage:

> The roar of the lion (*'aryēh*),
> the voice of the lion (*šahal*)
> The teeth of young lions (*kᵉp̄îrîm*) are broken.
> The lion (*layiš*) perishes for lack of prey,
> and the offspring of the lion (*bᵉnê lābî'*) are scattered.

In the context of the fourth chapter of Job, this must in some way support Eliphaz's contention that the principle of retribution ultimately works in all creation, and that misfortune is a reliable indicator of impiety. The strong man may be tempted to neglect acts of piety, but he will ultimately come to ruin. Eliphaz contends that the innocent do not perish (v.7) and that those who sow trouble reap the same (v. 8) -- the implication, of course, being that the reverse is also true: those who reap trouble do so because of what they sow. The choice of imagery is an attempt to draw an example for the argument from even the mightiest of creatures, the lion. Similar imagery is used to support the same contention in the Babylonian Theodicy:[35]

> The onager, the wild ass, who filled itself with ...
> Did it pay attention to the giver of assured divine oracles?

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> The savage lion who devoured the choicest
> meat,
> Did it bring its flour offering to appease
> the goddess's anger?
> . . . . . .
> Come, consider the lion that you mentioned,
> the enemy of cattle.
> For the crime which the lion committed,
> the pit awaits him.[36]

The premier example of the lion as an image of the impious comes from the Kutha Legend of Naram Sin:

> What lion observed oracles,
> What wolf inquired of a woman dream
> interpreter?
> I will go like a robber in the pleasure of
> my heart.[37]

Frequent mention is made of Israel's enemy going out on the prowl like a lion. So, e.g.,

> A lion has come up from his thicket,
> a ravager of nations has set out
> -- has gone out from his place
> (Jeremiah 4:7).[38]

It is, of course, enough to say that the lion has "set out," for it was also proverbial knowledge that the lion, once on the prowl, did not turn back without accomplishing his purpose (Proverbs 30:30 and Isaiah 31:4 see above). So Numbers 23:24:

> Behold, a people that rises up like a lion,
> Like a lion it rouses itself.
> It does not repose until it devours prey
> -- 'till it drinks the blood of the slain.

The same imagery is presented also in Jeremiah 25:38:[39]

> Like a lion he has left his covert.
> How their land has become a waste!

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To the same classification belongs Jer. 49:19 (= 50:44).

hinnēh kᵉʾaryēh yaʿaléh miggeʾôn

hayyardēn ʾel nᵉwēh ʾêtān

kî ʾargîʿāh ʾarîṣēm mēʿālèhā

ûmibḥar ʾēlehā ʾepqōd

Behold, like a lion which comes up
from the brushland of the Jordan
to the perennial pasturelands --
Surely, I will startle and scatter them
from her,
marking[40] her chosen princes

Psalm writers find an image of treachery in the lion's habit of leaping on its prey from cover.

He lurks in secret, like a lion in his
covert[41] (Psalm 10:9).

He is like a lion eager to pounce on prey,
like a young lion lurking in ambush
(Psalm 17:12).[42]

See also Job 38:39-40 and Lam. 3:10. The lion for the enemy in general is noted in Ps. 35:17, but not in Ps. 34:11 and Ezek. 38:13, where kᵉpîrîm is a by-form of kabbîrîm, "the rich," and so translated by the versions.[43]

Assyria's capital of Nineveh is likened to a lion's den by Nahum, while its soldiers are compared to lions:

Where (now) is the lion's den,
the cave[44] of the young lions.
Where the lion went, bringing in the cubs,
where there was none to disturb (them).
The lion tore prey for its whelps,

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and strangled (prey) for his lioness.
He filled his caves with prey,
and his den with torn flesh
(Nahum 2:12-13).

The passage is not without difficulty, particularly in the second bi-colon, which appears to be too long. Yet, if the initial ʾašer is considered extra-metrical, we are left with a (4+4) line. Very possibly the construction ʾaryēh lābîʾ is a doublet,[45] and we should read:

ʾašer hālak (ʾaryēh/lābîʾ) šam
gûr ʾaryēh weʾên maḥarîd

To which the lion retreats,
--the lion's young-- without disturbance.

The parallel structure of the verse and other usages indicate that the poet is referring to the adult and its young. This is due to the dictates of form. There is no need to see in one the leader of an army and the other as soldiers, or the like.[46]

Several passages reflect the general destructiveness of the lion, particularly as the enemy of the flock (along with other ferocious beasts -- cf. Jer. 5:6; Amos 5:19).

The remnant of Jacob will be among the nations
In the midst of many peoples
Like a lion among the beasts of the scrub,
Like a young lion amid flocks of sheep,
Which (ʾašer), when he passes through, he
tramples and seizes prey -- no rescue
is possible (Micah 5:7).

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For I will be like a lion (šaḥal) to Ephraim,
Like a young lion (kᵉp̄îr) to the house of Judah
I myself will seize prey and pass on,
I will carry off -- no rescue is possible
(Hosea 5:14).

Destructiveness and ferocity is the point of comparison in Deut. 33:20:

(Gad) couches like a lion,
He tears a limb -- the pate as well.

If there is a historic circumstance behind the saying, beyond the picture of general ferocity, it is described (verse 21) only in the most general terms.[47] Cross and Freedman are undoubtedly correct in supposing that something has been lost from the saying about Gad, and that there is no connection between verse 20a and 20b-d.[48]

Isaiah 30:6 is another of those passages which use animal imagery to characterize certain localities; in this instance it is the Negeb, of which it is said:

The lion (lāîṯ) and lawiš-lion are there[49]
The viper and flying śārēph.

The opposite is stressed in the (paradisaical) picture of the future road to Zion in Is. 35:9:

There will be no lion there,
The ravenous beast shall not come up there.

Allied to these are the descriptions of the lion's benign behavior in Is. 11:7 and 65:25, where it is said that he is destined to "eat straw like cattle."

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The lion is an apt comparison for the person of the king.

> The anger of the king is like the roar of a lion:
> But like dew upon grass is his favor
> (Prov. 10:12).

> The terror (inspired by) the king is like the roar of a lion:
> He who (purposely) angers him is (deliberately) harming himself[50]
> (Prov. 20:2; see also Prov. 28:15).

As a symbol of royalty, the lion is utilized by Ezekiel in a lament (Ezek. 19:1-9). As Muilenburg notes "(Ezekiel's) imagery is clearly derived from the royal ideology of the Davidic house."[51] The mother-lion is the tribe of Judah (Gen. 49:9;[52] Num. 23:24; 24:9) with two sons (Jehoahaz and Jehoiachim) pictured as two young lions. It again occurs in Ezek. 32:2 in connection with the Egyptian royal house, but the import of the passage is not clear. Many commentators challenge the reading k^epîr gôyim nidmêta. The passages from Proverbs, like those of Amos (3:4 and 3:8 -- see above, p.83f.) stress the consistency of reaction to certain situations by both the "king of beasts" and the kings of men.

Another wisdom saying involving the lion, again in two variant forms, is Prov. 22:13 and 26:13:

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The loafer says, "There is a lion (ʾaryê)
outside,
a man-eater[52] (ʾĕrāṣēaḥ) on the streets"
(Prov. 22:13).

The loafer says, "There is a lion (šaḥal) on
the road,
a lion (ʾaryê) in the streets"
(Prov. 26:13).

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Notes to Section D

[1] D. W. Thomas, "Kelebh 'Dog': Its Origin and Some Usages of it in the Old Testament," VT 10 (1960), 410-27. G. W. Coats, "Self-Abasement and Insult Formulas," JBL 89 (1970), 14-26, is an excellent treatment.

[2] For examples from the Amarna material see EA, Glossary, s.v. kalbu; also AHw 424b, sec. 5.

[3] The chief text under consideration here is CTCA 16 (II Keret) I,2, 15f.; II, 100. kklb. bbtk. nʿtq.// kʾinr ʾap. ḫštk. The text is rendered quite differently, e.g., by H. L. Ginsberg, The Legend of King Keret, BASOR Supplementary Studies Nos. 2-3 (New Haven, 1946), p. 26ff. and p. 43f. The various suggestions for translation are catalogued by J. Gray, The KRT Text in the Literature of Ras Shamra (2nd ed.; Leiden, 1964) p. 63f. See most recently M. Dahood, "Ugaritic-Hebrew Syntax and Style," Ugarit-Forschungen 1 (1969), p. 28, and compare Ugaritica V, text number 1 [RS. 24.258] ll.12-13. The correct reading for the latter passage is given by D. R. Hillers, "Some Books Recently Received," BASOR 198 (1970), p. 46: ḫn. lm.: kʾlb. tʿdbn // nšb lʾinr. tʿdbn. ktp.

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[4] Letter II, 3f.; V, 3f.; VI, 2f., and perhaps to be restored elsewhere. In view of the formulaic character of the phrase, the suggestion to read Klb as the proper name 'Caleb' in Lachish Letters II, V and VI (so A. Jepsen, "Drei Westsemitische Inschriften," MIO 15 (1969), 4-5) is not at all convincing.

[5] See the list of D. W. Thomas, op. cit., p. 417, n. 1ff.

[6] With Torczyner (Tur-Sinai), Lachish I: The Lachish Letters (Oxford, 1938), p. 39f. The phrase of II Sam. 3:8, hᵃrōʾš keleb ānōkî, is apparently of the same import, but in this case denying an insult. Thomas, op. cit., pp. 417-23 seeks to establish the meaning "baboon" for the phrase (Greek: kunokephalos): his solution is attractive, although no parallels from the semitic languages are cited. Thomas includes in his study a survey of attempts at the solution of the passage.

[7] In view of Jer. 15:3, it is difficult to concur with Dahood (Psalms, II, p. 141) that "sword" and "dog" in Psalm 22:21 exhibit an "unexampled parallel."

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F. C. Fensham, "The Dog in Exodus XI 7," VT 16 (1966), 504-7 sees the statement there ("against the people of Israel . . . not a dog shall growl") as the opposite of the curse of being eaten by dogs.

8 Similar phraseology is found in Akkadian. See Esarhaddon's Vassal Treaty, ll. 451-52 and 483-4 [ANET, Suppl., 538b, 539a.] Also Hillers, Treaty-Curses, p. 68f.

9 Reading znb "tail" with LXX [kerkou] for MT ʾzny "ears."

10 There is occasional confusion between the plural tannîm and the singular tanîn, a name for the mythological sea-dragon. Read tanîn in Ezekiel 29:3 and 32:2, and very probably also in Psalm 44:20 (so, e.g., NEB). Compare Jeremiah 51:34 for similar imagery. In Lam. 4:3, I follow the reading of the Qᵉre, tannîm, "jackals." For the contrary view, see G. R. Driver, "Mythical Monsters in the Old Testament," in Studi Orientalistici in onore di Giorgio Levi Della Vida, I (Rome, 1956), p. 246, n.6, and ibid., art. "Jackal" in Dictionary of the Bible (Revised edition edited by F. C. Grant and H. H. Rowley; New York, 1963), 452-3. The evidence of the Greek in all these passages is so

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confused as to offer little help: i.e., Hebrew tan is rendered as siren, dragon, bird, ostrich, and lion. Driver aptly remarks that the names for jackal and fox in Hebrew and Arabic were apparently used indiscriminately, and notes that everything which is said of foxes (see below) also pertains to jackals, but that "jackal" alone suits all passages. Also pertinent is the discussion of B. Albrektson, Studies in the Text and Theology of the Book of Lamentations, Studia Theologica Lundensia 21 (Lund, 1963), pp. 174ff.

11 The reading of LXX, domata, is not to be preferred. Although n^{e}ʾwōt midbār is a frequent phrase in the O.T., the introduction of the phrase removes any threatening tone from the second colon of the verse. In support of MT cf. the phrase of Is. 34:13 n^{e}wēh tannîm.

12 Hillers, Treaty-Curses, pp. 44-54, esp. 53f.

13 For this imagery see, in addition to those cited above, p.78; Borger, Esarhaddon, p. 107, Para. 68, "the fox and the hyena made their lairs (in the devastated cities)"; Sefire I,A,32f. "And may Arpad become a mound to [house the desert animal]: the gazelle and the fox . . . ."

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And from the Lamentation over the Destruction of Ur (Sumerian): "In the rivers of my city dust has been gathered, into fox-dens verily they have been made" (ANET, 460b).

The weakened and eroded walls of deserted cities were observed to collapse under the minimal weight of such a prowling beast, and hence a poorly constructed wall is ridiculed as being one that would collapse under the weight of a fox/jackal -- Nehemiah 3:35. Zimmerli, Ezekiel, BKAT XIII (Neukirchen, 1958), p. 291 sees the latter passage as helping to explain "the little foxes that spoil the vineyards" (Song of Songs 2:15): the false prophets in Ezek. 13:4 are "gleich den bösen Füchsen im Weinberg, die sich in den eingerissenen Mauern tummeln und die Reben schädigen."

14 Convincingly shown by K. Elliger, "Das Ende der 'Abendwölfe,'" Festschrift A. Bertholet, ed. W. Baumgartner, et al. (Tübingen, 1950), 158-75. I cannot, however, agree with Elliger's proposed reading of Zeph. 3:3, in spite of his exhaustive examination of a host of proposals. Is the solution perhaps much nearer at hand? Read for lʾ grmw lbqr, lû gārᵉmû (or a Piel form) lᵉbāqār, "They do indeed gnaw (the bones of) the cattle." See also M. Stenzel,

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"Zum Verständnis von Zeph III 3B," VT 1 (1951), 303-5.

15 On this passage see the remarks of D. H. Müller, "Der Prophet Ezekiel entlehnt eine Stelle des Propheten Zephanja und glossiert sie," WZKM 19 (1905), 263-70.

16 So the haddû of Hab. 1:8. See KB^3, p. 280a and G. R. Driver, "Hebrew Notes," ZAW 52 (1934), p. 54. The parallelism of hdd and qll occurs also in Ahiqar, line 38. The swiftness of the wolf is a frequent element in Sumerian literature. See the examples of Heimpel, Tierbilder, pp. 346f.

17 So also in Akkadian literature. See Gilgamesh XI, ll. 186ff. (ANET, 95a).

18 For the translation of babbōqer . . . lā'ereb as "from morning . . . till evening," a merism for "all day long," see M. Dahood, Ugaritic-Hebrew Philology, Biblica et Orientalia 17 (Rome, 1965), p. 27

19 H.-J. Zobel, Stammesspruch und Geschichte, p. 25.

20 Perhaps introduced from Is. 66:25.

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[21] The translation is that of S. N. Kramer, ANET, 38a, where further literature is given. See the translation of lines 19-20 given by Heimpel, Tierbilder, p. 417: "The malt which the widow has spread out on the roof, this malt the birds of the sky do not devour;" and of line 17 (Ibid., p. 354): "It does not come to mind to the pariah-dog to kill a kid."

[22] S. N. Kramer, Enmerkar and the Lord of Aratta (Philadelphia, 1952), pp. 14-15. Ibid., "Man's Golden Age: A Sumerian Parallel to Gen. XI.1," JAOS 63 (1943), 191-94; Ibid., "The 'Babel of Tongues:' A Sumerian Version," JAOS 88 (1968), 108-111. See also Heimpel, Tierbilder, p. 354, and Phoenix 15 (1969), 225ff.

[23] Hillers, Treaty-Curses, p. 56 and n. 38, calls attention to the motif of the "lion bereft of cubs," which occurs in the Gilgamesh Epic (ANET, 88a). To this may be added also the passage from Iliad XVIII, 316. This is one of those motives cited by T. B. L. Webster, From Mycenae to Homer (New York, 1964), p. 82, in his discussion of the connections between Near-Eastern and early Mediterranean literatures.

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24 See the Egyptian "The Story of Two Brothers," ANET, 24a: "Then the lad [became] like a leopard with [great] rage."

25 More precisely, the rhetorical question is a frequently used "sprüchwörtliche Redensart." In this case, it is also the content which suggests a wisdom classification (i.e., generalization based on experience). Jer. 12:23b cinches the case by supplying the precise reference of the general proverbial statement of 23a. A helpful study of forms of wisdom sayings both within and outside of the "Wisdom Literature" of the O.T. is given by H.-J. Hermisson, Studien zur Israelitischen Spruchweisheit, WMANT 28 (Neukirchen, 1968), passim and especially chapter three.

26 MT ʾāšûr of Hosea 13:7 should be connected with Aramaic šewar, "to jump up, leap;" Arabic sâra, "to assault, assail," So I. Eitan, "Biblical Studies," HUCA 14 (1939), p. 5. Eitan makes note of the natural progression of the verbs in vv.7-8: "I will leap . . . confront . . . tear . . . devour."

27 Hillers, Treaty-Curses, pp. 55-6.

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28 On other references to swine, esp. Isaiah 65:4; 66:3, 17, see R. DeVaux, "Les sacrifices de porcs en Palestine et dans l'Ancien Orient," Bible et Orient (Paris, 1967) 499-516, esp. 514ff. [= Von Ugarit nach Qumran: Festschrift für Otto Eissfeldt, BZAW 77 (Berlin, 1958), 250-65.]

Mice also are mentioned in Is. 66:17. No imagery, strictly speaking, is involved here, nor in I Sam. 6, passim.

29 The word mimme<ʿōnātô appears to be outside of the dominant meter of the section. H. W. Wolff retains it in the text, with some hesitation, remarking that the other sentences in the section vv. 3-6 all include a locative determination. H. W. Wolff, Amos' geistige Heimat, WMANT 18 (Neukirchen, 1964), p. 5, n.1.

30 This image is found also in Greek literature, as noted already by Lowth. Cf. Iliad XVIII, 161ff. and XII, 299ff.

31 On the forms metalle<ʿôt and malte<ʿôt, see M. Dahood, "The Etymology of Malta<ot (Ps. 58,7)," CBQ 17 (1955), 180-3.

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32 On Psalm 22:17 and other problems of vv. 14 and 22, see the commentaries, esp. the discussions of Dahood and Kraus.

33 On the translation of the preposition b in b^e pîmô [Dahood renders, "rip out . . . from their mouths" Psalms, II, pp. 56 and 60], see the remarks of C. Brekelmans, "Some Considerations on the Translation of the Psalms by M. Dahood," Ugarit-Forschungen I (1969), p. 10.

34 See M. Pope, Job, Anchor Bible 15 , p. 180, with reference to the suggestions of S. Mowinckel, "šaḥal," in Hebrew and Semitic Studies Presented to G. R. Driver (Oxford, 1963), 95-103.

35 For an introduction to this work and a translation, see Lambert, Babylonian Wisdom Literature, pp. 63-91.

36 Ibid., pp. 74-75. Also ANET, Suppl., 602.

37 O. Gurney, "The Cuthean Legend of Naram-Sin," Anatolian Studies 5 (1955), p. 102, ll. 80-83. Naram-Sin was remembered in literary texts as one who defied

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the will of the gods. See the introduction and text of The Curse of Agade in ANET, Suppl., 646-651.

38 Jeremiah here has broken up between two cola the stereotyped phrase ʾaryēh mašḥît "ravaging lion"; cf. Jer. 2:30.

39 For the second half of the verse see the commentary of Bright, ad loc. (following BH^3 and the versions). The New English Bible is certainly in error in referring v. 38a to the populace, rather than (properly) to Yahweh, mentioned explicitly in v. 36 as the author of the depradations upon the land.

40 NEB's "rounding up" is an apt rendering. For other problems of the text cf. BH^3 and the commentaries.

41 The second bi-colon does not continue the imagery of the lion. See R. Gordis, "Psalm 9-10 -- A Textual and Exegetical Study," JQR 48 (1957), 16-17.

42 The suggestion to attach dimyōnô to the preceding colon (Dahood, Psalms, I, ad loc.) is elaborated by N. J. Tromp, Primitive Conceptions of Death and the Netherworld in the Old Testament, Biblica et Orientalia

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21 (Rome, 1969), p. 84f. This creates metrical problems and leaves verse 11 with a (3+5)line -- most unusual.

43 Dahood, Psalms, I, p. 206.

44 Reading $m^{e}{}^{c}\bar{a}r\bar{a}$ for MT mir^{c}eh, "pasturage."

45 The versions read lby$^{\flat}$ as various forms of the verb bw$^{\flat}$.

46 Note that, as in other cases, e.g., Isaiah 31:4, the imagery is extended by a clause introduced with $^{\flat a}$šer.

47 H.-J. Zobel, Stammesspruch, p. 40f.

48 Cross and Freedman, "The Blessing of Moses," JBL 67 (1948), p. 208, n. 67. Zobel, op. cit., p. 39 apparently takes Cross and Freedman to support exactly the opposite view.

49 The reading nōhēm is suggested by BH^{3} and many commentators. MT's mēhem is attested also by LXX, but is difficult to construe. We are supposing a haplography from an original layiš šām, the final hm being a

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later addition. (So A. B. Ehrlich, Randglossen, vol. IV, p. 107.) The difficulty resulting apparently led $IQIs^a$ to the reading w^{e}'ên mayim, which, however, does not commend itself as original. See Kutscher, The Language and Linguistic Background of the Isaiah Scroll (Jerusalem, 1959), p. 429.

50 The difficulties of translating the verse and various suggestions are detailed in W. McKane, Proverbs: A New Approach (Philadelphia, 1970), p. 543f.

51 J. Muilenburg, "Ezekiel," in Peakes's Commentary (London, 1962), p. 579. So also H. G. May, Ezekiel, IB VI (New York, 1956), p. 163f.

52 The troublesome phrase mtrp bny ʿlyt, I translate "on prey, my son, you have grown strong." See E. Sellin, "Zu dem Judaspruch im Jaqobssegen Gen. 49 8-12 und im Mosesegen Deut 33 7," ZAW 60 (1949), p. 60. Similarly, Speiser, Genesis, ad loc. A different solution is advanced by Zobel, Stammesspruch, p. 11.

53 Seeing in 'rsh a word for lion is suggested by the parallelism (as in 26:13). Dahood sees the form

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with prosthetic aleph as a Phoenicianism. M. Dahood, "The Phoenician Contribution to Biblical Wisdom Literature," The Role of the Phoenicians in the Interaction of Mediterranean Civilizations, ed. W. A. Ward (Beirut, 1968), p. 128.

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E. Beasts of Burden and Herd Animals

Old Testament poetical literature does not contain many references to CAMELS. The few that occur demonstrate well the devices of the poet in animal imagery, such as pairing the adult and its young.

> A multitude of camels (g^emallîm) will cover you;
> Young camels (bikrê) of Midian and Ephah (Isaiah 60:6).

or, the poet may pair camels with other like animals; beasts of burden or domestic herds.

> They bear their riches on the shoulders of asses
> --their treasures on the humps of camels (Isaiah 30:6).

While not imagery in the strictest sense, "riders on camels" are mentioned in Isaiah 21:7 along with "horsemen in pairs" and "riders on asses" to indicate means of getting recent information from distant points. The number of camels is often given to indicate great wealth and power (Judges 6:5; 7:12; I Kings 10:2; Job 1:3; 42:12, et al.); and as a representative item of property, the loss of camels signals a general despoilation:

> Their camels shall be plunder
> (Their) herds of cattle booty (Jeremiah 49:32).

An interesting problem in translation is given by Ezekiel 25:5:

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I will establish Rabbah (Rabbāh) as a
pasturage of camels
And Ammon (bᵉnê Ammôn) a corral for flocks.

Here the duality of the verse structure has led the poet to break up between the two cola the proper name of a city: Rabbath-Bene-Ammon (so in II Samuel 12:26, 27; 17:27 et al). This is reflected in virtually none of the modern translations: indeed, it is almost impossible to do so.

A rather lengthy description of the activities of animals in heat, particularly the ASS, is utilized in Jeremiah 2:23f. as an image of the idolatrous practices of Israel:

(You are like) a swift she-camel
interlacing her tracks,
Or a wild ass accustomed to the steppe.
In her heat of desire,
she sniffs the wind.
Who can restrain her in heat?
Any (male) who seeks her
need not tire himself.
They will find her in her time.

[L. Koehler has made a suggested emendation, widely adopted, in his article, "Beobachtungen am Hebräischen und griechischen Text von Jeremia Kap. 1-9," ZAW 29 (1909), p. 35f. to read pōrṣāh, "breaking out" (into the desert), based on the verb of LXX platunthēsetai, which is used to render prṣ in Gen. 28:14. It seems, however, that platunō means rather

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"to spread out" than "break away," or the like, and while it is appropriate for the Genesis passage, it does not suit Jeremiah and is not to be preferred.

Recently, MT has been defended by K. E. Bailey and W. Holladay, "The 'young camel' and 'wild ass' in Jer. II, 23-25," VT 18 (1968), 256-60. This article, incidentally, gives a convenient summary of suggestions of the various commentators. According to Bailey and Holladay, we are to understand the initial bi-colon as one of ambivalence ("like a camel or like a wild ass"). The feminine verbal forms are chosen because of the consistent feminines from verse 16 on. The authors note that only the male camel comes into heat, not the female, and that the emphasis in bikrāh is on youthfulness (as also Akkadian bakru, see AHw and CAD s.v.) rather than sex, stressing the "skittery" nature of the young camel. They then document the "dramatic and vulgar habits" of the female ass in heat. The dual reference is picked up again in verse 25 with reference to both "feet" (as is said of the camel) and "throat" or "appetite" (cf. the reference to

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the "desire" of the wild ass). Their treatment is most convincing.]

There remains a very ancient passage which needs discussion: Gen. 49:14. Recent surveys do not advance the study of this passage to any degree.

[The treatment of H.-J. Zobel in Stammesspruch, p. 16f. is rather brief. He remains with "strong-boned ass" as a translation of ḥmr grm, although this yields little sense. The passages Job 40:18 and Prov. 25:15, cited by Zobel for support on p. 16, n. 72, in no way suggest a satisfactory meaning for grm here. S. I. Feigin, "Ḥamor Garim, 'Castrated Ass,'" JNES 5 (1946), 230-33, suffers mainly in failing to give evidence for his supposition and proposed translation, in that he does not show that asses were actually castrated in antiquity (or modern times either, for that matter). He does give a valuable catalogue of commentators' opinions on the verse.]

All that can be gleaned from the versions is support for the material reading grm, which was connected with gerem "bone" (except LXX, which smacks of conjecture here). Since all attempts to link the word to gerem yield little sense, the obvious solution is to see grm

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as gēr "resident alien" plus enclitic mem (or attach the mem to the following word). This suits admirably what is said of Issachar at the conclusion of verse 15, "he undertook corvee labor." W. F. Albright has made sense out of the text by redivision and revision of the vocalization of hmr.

> Yiśśakar ḥammôr gēr
> marbîṣ bên (ḥam)mišpetáyim
> Issachar is a (resident) alien donkey-driver
> Who camps between the (camp-fire) hearths.[1]

The most frequently used term for an ass is ḥamôr, although its utilization in poetry is not as extensive as one might expect in a society where the ass played such an important economic role. It does serve as 'typical' of personal property, along with the ox.

> They drive off the ass of the fatherless,
> They take in pledge the ox of the widow
> (Job 24:3).

Compare the protestation of Suwardata in the Amarna correspondence (EA 280:26ff.): "Let the king, my lord, inquire whether I have taken from him a man or a single ox or an ass."

Isaiah contrasts the stupidity of breaking covenant with the elemental knowledge that even an ox or an ass possess.

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The ox knows its owner
and an ass his master's stable.
(But) Israel does not have any knowledge,
my people does not understand
(Isaiah 1:3 Cf. Jer. 8:7, supra, page 56).

Another section of Isaiah, 32:15-20, of disputed authorship, describes the almost messianic situation (rather than paradisaical picture elsewhere, i.e., 9:1-7; 11:1-9) under just kings, including the following, again pairing the ox and ass:

Happy will you be, sowing alongside every waterway,
Freeing the tether of the ox and the ass
(Isaiah 32:20).

The casual manner of discarding the corpse of an ass serves Jeremiah as an image of ignominious burial for an evil king (Jeremiah 22:19; cf. 36:30):

He will be buried with the burial of an ass;
dragged along and cast out
beyond the gates of Jerusalem.

The sexual activity of various equines is alluded to often in poetic imagery (Hosea 8:9; Jer. 2:24; Jer. 5:8; 13:27). Ezekiel 23:20 seems to show, by its structure, poetic fragments imbeded in prose: the pairing of two equines, the horse and the ass.

She lusted after their male prostitutes,
whose members were like asses' members,
and whose issue was like horses'
issue.

[This type of comparison is frequent in Mesopotamian incantations. See R. D. Biggs,

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ŠÀ.ZI.GA: Ancient Mesopotamian Potency Incantations, Texts from Cuneiform Sources II (Locust Valley, N.Y.: 1967) No. 1, p. 17, lines 12-13:

> Incantation: Wild ass who had an erection for mating,
> Who has dampened your ardor?
> Violent stallion whose sexual excitement is a devastating flood . . . .

Compare No. 32, line 27: "Let him swell up like an as[s?]. See also Nos. 2, 5 and 14.][2]

Asses must, of course, be treated according to their disposition. This serves as a model in human affairs:

> The whip for the horse
> --the bridle for the ass
> --a stick for the back of fools
> (Proverbs 26:3).

The she-ass (ʾātôn), is often paired with its offspring the ass-foal (ʿayir).[3] This, along with other considerations, has led Albright to propose for Judges 5:10:

> rōkᵉbê ʾaṯōnôṯ ṣᵉḥōrôṯ
> yōšᵉbê ʿal mdn ⟨ʿayir⟩
> O riders on tawny she-asses,
> Ye who sit on caparisoned ⟨male donkeys⟩ ?[4]

Zechariah 9:9 is pertinent here, with ʿayir ben ʾaṯōnôṯ parallel to ḥamôr, again the adult and its offspring.[5] Genesis 49:11 employs the same device:

> Binding his ass (ʿîrôh) to the vine,
> To the grape vine his asses' colt (bᵉnî ʾaṯōnô)[6]

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The wild ass or ONAGER (pere') is consistently connected with the steppe and wasteland (Jer. 2:24; Job 24:5; Job 39:5; Jer. 14:6; [48:6 ?]). To the foregoing examples should be added now Genesis 16:12: pere' 'ādām, "wild ass of the steppe," a characterization of the bedu Esau. M. Dahood has established the meaning "earth, steppe" for the masculine 'ādām, like the feminine 'adāmāh.[7] This conventional expression is similar to the Akkadian "wild ass of the steppe" (sirrimu ṣēri),[8] and says much the same of Esau as is said of Enkidu in the Gilgamesh Epic, where he is characterized as having a gazelle for a mother and a wild ass for a father, one who frequents the steppe-land (cf. ANET, 506b).[9]

The wild ass is paired with other denizens of such territory, as the jackals (Jer. 14:6), "beasts of the steppes" (Psalm 104:11) and, in its feeding behavior, with an ox (Job 6:5; see Daniel 5:21).

Onagers were prized for breeding with domestic strains of the ass, and there are references to this practice in Assyrian texts.[10] One may wonder if this is not what lies behind the grouping of ideas in Hosea 8:9:

> For they have gone up to Assyria--
> A solitary wild ass.[11]
> Ephraim has hired lovers.

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The ʿarôd is another term for the onager, alternating with pereʾ in Job 39:5, and most probably also Isaiah 32:14 and Jer. 48.6, both passages similar to common curse formulae.

> For the palace will be forsaken,
> the populous city deserted;
> The hill and the watchtower
> will become animal lairs perpetually,
> A pleasurable place for wild asses (pᵉrāʾîm);
> a pastureland for onagers (ʿarôdîm)
> (Isaiah 32:14).[12]

> Flee and save your lives!
> And become like an onager (kᵉʿārôd)
> in the steppe[13]
> (Jer. 48.6).

The Akkadian curse material has been assembled by Hillers.[14] Typical of these is that of the Esarhaddon Treaty, lines 419-21:

> May Sin, the luminary of heaven and earth, clothe you in leprosy and (thus) not permit you to enter the presence of god and king; roam the open country as a wild ass or gazelle! (ANET, Suppl., 538a).

With Jeremiah 48:6 compare especially the Annals of Tiglath-Pilesar (ANET, 284a):

> (Samsi, queen of Arabia) . . . she herself fled to save her life to the town Bazu, a waterless region (lit.: a place of thirst) like a wild donkey mare.

The pered, MULE, does not figure in poetry, with the exception of Psalm 32:9, where it is paired with the horse as an animal whose inclinations must be curbed with bridle and bit.[15]

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The phrase "strong as a bull" is one utilized by the Old Testament poet as well as his modern counterparts. Referring to the defeat of the Assyrians, Isaiah presents Yahweh's claim:

> Like a bull I have brought down the enthroned ones
> (Isaiah 10:13).

One is reminded immediately of the heraldic representations of the Egyptian palettes, where the tossing bull symbolizes the sovereign's defeat of his enemies. See, e.g., ANEP, Nos. 291 and 297. In Jeremiah 46:15 the Apis bull, emblematic of the Egyptian might and divine protection as the incarnation of Ptah, is referred to in the prophets taunt song, "Why did Apis flee? (read: nās ḥaf) // your bull did not stand." Verses 20 and 21 call Egypt, by contrast, a "pretty heifer" and her mercenaries "fatted calves" fit for slaughter. It is the formidable power of the bull that supplies the meaning of Psalm 22:13, "Many bulls (pārîm) have surrounded me, // Bulls (ʾabbîrê) of Bashan have encircled me."

In the sacrificial context of Isaiah 34:6-7 there is no need to see anything other than a reference to animals:

> Yahweh has a sword steeped in blood,
> It is sated with fat,
> From the fat of lambs and goats,
> From the fat of the kidneys of rams.

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For there is a sacrifice for Yahweh in Bozrah,
A great slaughter in the land of Edom.
Wild oxen (and fattlings) [16] shall fall,
Both steers and bulls,
And their land shall be sated with blood,
Their soil sated with fat.

When the composition of the chapter is viewed as a whole, one can posit the extermination of domestic stock as a prelude to the land becoming a haven for exotic beasts (v. 11ff.). So, in Jeremiah 50:27, a doom oracle on Babylon, "Slay all her bulls" (i.e., end the fertility of the herds), is paralleled by the destruction of grain supplies in verse 26. This is not to deny that the destruction of people is implied in the total description, but we do resist making bullocks into warriors: who then is symbolized by the grain?

[The opposite view, namely, that the passage from Jeremiah as well as that from Isaiah 34, refers to "classes of people" is adopted by P. D. Miller, Jr., "Animal Names as Designations in Ugaritic and Hebrew, "Ugarit-Forschungen 2 (1970), 177-186, esp. p. 184. The article as a whole seems to draw together all possible instances of the use of animal names for designating persons, including many suggested instances which must be rejected on closer examination. So, for

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example, the suggestion that ṣ^ebî in Isaiah 23:9 is such a name (after Dahood): ṣ^ebî, "beauty" is an established word in the vocabulary of Isaiah, and the combination with the term gā'ôn "glory" is attested in Ezekiel 7:20. The progression of words in Is. 23:9, "glory, beauty and honor" does not need any "improvement" by introducing "gazelles," i.e., "princes." Or again, Miller cites the reading 'ēlîm "rams" at Psalm 29:1 concluding (p. 186): "Although this is not the preferred reading, it is an example of the practice presented here." How this can be, I know not.]

The term 'abbîr is used also of "stallions" -- a meaning clearly indicated by the demands of parallelism and context.

> From Dan is heard the snorting of his horses (sūsāyw)
> From the noise of the neighing of his steeds ('abbîrāyw) the whole land quakes (Jeremiah 8:16).

The noise of the horses awakens the picture of an advancing army. It is chariot horses that the writer had in mind. This is spelled out in Jeremiah 47:3:

> At the noise of the pounding of his stallions' hooves --
> The rattling of his chariots --
> The rumble of their wheels . . . .

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The composer of the poetic song in Judges 5 uses the same motif:

> His mighty chargers pounded;
> Hammered the hooves of the horses;
> Raced chariot-races his stallions[17]
> (Judges 5:22).

The phrase of Jeremiah 50:11, "neighing like stallions," is attributed to the Babylonians and strikes a different note: the picture, paired with "frisking like calves at pasture," seems to imply unhindered movements.[18]

[ʾabbîrîm, "strong ones," "leaders" in I Sam. 21:8, Job 24:22; 34:20, Lam. 1:15, need not be seen as an extension of meaning from "bull" or "stallion," but as reflecting the root meaning of the word "strong." The same applies, of course, to the expression ʾabbîrê lēb "strong of heart," "stubborn" in Isaiah 46:12; Psalm 76:6.

ʾabbîrîm "strong ones" refers apparently to 'angels' in Psalm 78:25. See Wisdom of Solomon 16:20 and the expression of Psalm 103:20 gibbōrê kōªḥ, "men of strength," referring to divine emissaries.]

Psalm 22 mentions "bulls" among many other animal metaphors describing the adversaries of the sufferer:

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> Mighty bulls (pārîm rabbîm) surround me,
> Bulls of Bashan (ʾabbîrē bāšān) encircle me
> (Psalm 22:13).

It must remain debatable whether or not the mention of enemies in animal metaphor is meant to indicate demonic beings in animal guise. Admittedly Psalm 22, with its vivid references to death (vv. 16, 30), presents the best occasion for those who would see in the animals mentioned (bulls, lions, dogs) "hellish fiends" from the underworld. Still, there is nothing to compel one to this point of view in the Psalm, and even less outside Psalm 22.[19]

There remains the mention of bulls in Psalm 68:31. Coming from what Dahood refers to as "widely admitted as textually and exegetically the most difficult and obscure of all the psalms."[20] The verse remains quite unique and equally obscure. Other uses of bull-imagery in the Old Testament do not offer anything toward solution.[21]

The CALF (ʿegel) is among those animals mentioned as grazing and resting in deserted cities: Isaiah 27:10 (for parallels, see above, page 78f.); and see also Isaiah 7:25 where oxen and sheep are said to feed on formerly cultivated land.

A common image is the frolicking of calves: a picture of carefree behavior.

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> You shall go out gambolling like calves from the stall (Malachi 3:20).[22]

Compare the Esarhaddon text, (ANET, 289b):

> . . . they went over in masses to me and rallied behind me. Like lambs they gambolled . . . .

Psalm 29:6 refers only to the motion:

> He makes Lebanon skip like a calf
> Sirion (he makes to skip) like a young wild ox.[23]

But such frolicking often implies in addition a lack of concern or awareness of the seriousness of the situation and of impending disaster (so Jeremiah 50:11 [of Babylon]; "frolic like a calf in the grass"[24] -- the following verses tell of destruction to come); or a need for discipline (so Jeremiah 30:18). By contrast, the "well-trained heifer" (*ʿeglāh mᵉlummādāh*) of Hosea 10:11 exemplifies an acceptance of discipline (i.e., the calf that treads grain without being yoked).[25] Where the WILD OX (Auerochs; *rᵉʾēm*) is mentioned, it is usually with reference to his magnificent horns -- "horn" being the symbol of power (e.g., I Samuel 2:1; II Sam. 22:3 [= Ps. 18:3]; Jer. 48:25; Psalm 75:5, 11; 89:18; 148:14; Lam. 2:3 and elsewhere).[26]

Thus the poet writes in Deut. 33:17, speaking of the tribe of Joseph:

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His first-born bull has majesty,
His horns are the horns of a wild ox.
With them he gores the nations,
He attacks (?)[27] the ends of the earth.

The Psalm writer speaks of his (unspecified) victory in similar terms:

You have exalted my horns(s)
like (those of) the wild ox
(Psalm 92:11).

And in Psalm 22:22, this imagery is paired with that of the lion in describing a powerful enemy:

Save me from the mouth of the lion;
And give me victory[28] over the horns of
the wild oxen.

The consistency of the imagery involving the ox must be taken into account in attempts to understand the difficult phrase of Numbers 23:22; 24:8 k^e-tô(^a-pōt r^e)ēm lô, but the term remains obscure. W. F. Albright, "The Oracles of Balaam," JBL 63 (1944), p. 215,n. 47 explains it as "impetuosity" comparing Arabic wĕf "to run fast." His translation of the entire phrase (ibid., p. 224) is "While he stormed like a wild bull."

The OX (or STEER, also BULL; šôr), despite being one of the most common domestic animals in ancient Israel, does not figure to any great extent in poetic imagery, which shows a preference for more exotic beasts. Job 24:3 (cited above, page112) mentions the ox as typical of personal property. The possession of a fertile bull is a mark of prosperity -- Job 21:10. The

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ox serves as typical of animal sacrifice in Psalm 69:32 (again, in an "anti-sacrificial" context. See below, page 125). A fattened steer is cited as an element of a luxurious dinner in Prov. 15:17:

> Better a portion of herbs where there is love
> Than a fattened steer with hatred.

The ox is an animal of predictable behavior (see Job 6:5) and with that, quite dumb: The man who is captivated by the allures of a loose woman is likened to the ox:

> He goes after her impulsively
> Like an ox goes to the slaughter
> (Proverbs 7:22).

The writer of Job complains, "Why are we considered as cattle (b^{e}hēmāh); Why are we stupid (?) in your sight?" With this compare Psalm 73:22 "I was stupid and ignorant; I was ⟨like⟩ cattle (b^{e}hēmôt) with you."[29] But, with all this, the ox is "smarter" than apostate Israel:

> The ox knows its owner
> and an ass his master's stable.
> (But) Israel does not have any knowledge,
> my people does not understand
> (Isaiah 1:3).[30]

An additional instructive example for men is given from the experience of the ox in Proverbs 14:4:

> Without the labor of oxen, the manger is bare;
> Abundant crops depend on the bullock's strength.[31]

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That is, the tiring efforts of the oxen in the field serve, in part, to produce their own sustenance. A man should recognize, therefore, that good things come to him through hard work for others.[32]

Imagery involving the KID (g^{e}dî) stands apart from that of other herd animals. It is a designation for the smallest of the flocks, and consequently the most helpless (see Judges 14:6, "he (Samson) tore the lion as if it were a kid").[33] This heightens all the more the impact of the peaceful cohabitation of the kid with the wolf in the "messianic" age: Isaiah 11:6, see above page 80.

Perhaps related to the above is the passage in I Kings 20:27 that, compared to the Aramaeans who "covered the countryside," the Israelites who went to engage them seemed like "two flocks[34] of goats" (ʿizzîm).

There is a fair volume of imagery involving SHEEP and GOATS in the O.T. These animals figured prominently in sacrifices and are often mentioned in such a way as to evoke the entire sacrificial system, usually with a negative tone.

> Behold, to obey is better than sacrifice,
> And to hearken (is better) than the
> fat of rams (ʾêlîm)
> (I Sam. 15:22b).[35]

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What is your multitude of sacrifices to me?
says Yahweh.
I am sated with holocausts of rams (ʾêlîm)
and the fat of fattlings (mᵉrîʾîm)
In the blood of bulls (parîm) and lambs
(kᵉbāsîm) and he-goats (ʿatûdîm)
I have no pleasure
(Isaiah 1:11).

With what shall I approach Yahweh?
(and) bow myself before the God of
the Heights?
Should I approach him with holocausts --
with year-old calves? (ʿᵃgālîm bᵉnê
šānāh)
Will he be pleased with thousands of rams
(ʾêlîm)
with myriad streams of oil?
(Micah 6:6-7).

I do not "take" bulls (pār) from your estate
(nor) goats (ʿattûdîm) from your folds.
For all the beasts of the scrub are mine,
--the animals of the luxuriant hills[36]
. . . . . .
Do I feed on the flesh of bulls (ʾabbîrîm)
Do I drink the blood of goats (ʿattûdîm)?
(Psalm 50: 9,13).

A similar list, but in a positive context, is given in Psalm 66:15. Of disputed import is Isaiah 43:23, "You have not brought me your sheep for holocausts, etc." Muilenberg comments, "Israel could hardly be censured for not offering sacrifices in a foreign land, for they were doubtless forbidden (cf. Deut. 12:13-14). The meaning seems to be: 'You did not offer me sacrifices, and indeed I did not require them. But in their stead you offered me the gifts of your sins. You have been weary of me and have not called upon me in worship of any sort.'"[37]

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"Like a lamb to the slaughter," so common in our own literary tradition, is, of course, rooted in biblical imagery: see Jeremiah 51:40, where lambs, rams, and he-goats are again enumerated, and Jer. 11:19 ("I was led to the slaughter like an unsuspecting lamb [kebeś ʾallûp]) and Isaiah 53:7, "he was led like a sheep (śeh) to the slaughter and like an ewe (rāḥēl) that is dumb before its shearer, he opened not his mouth."[38]

As one of the most common items of property, the wish for abundance of flocks and their products signals general prosperity: the key passage in this regard is Deut. 32:14:

> The butter of cows (bāqār)
> And the milk of goats (ṣʾōn)
> With the fat of lambs (kārîm)
> And Bashan-rams (ʾêlîm), and he-goats (ʿattûdîm)

See also Proverbs 27:23-27.

The threat of wide-spread despoilation is couched in similar terms:

> Yahweh has a sword covered in blood,
> it is smeared with fat,
> From the blood of lambs (kārîm)
> and he-goats (ʿattûdîm)
> From the fat of the kidneys of rams (ʾêlîm)
> (Isaiah 34:6).

The figure of a person as a "lost sheep" is limited to Ps. 119:176 (kᵉśeh ʾōbēd). Similar, however, is the śeh pᵉzûrāh "scattered sheep" of Jer. 50:17, driven in

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flight to all directions by the lion. The whole serves as the image of the desperate plight of Israel.

The mixed imagery of MT at Hosea 4:16 ("For Israel is stubborn like a stubborn heifer; Should Yahweh now feed them like a lamb in a broad pasture?") renders the verse somewhat suspect. The section verses 15-16 presents Ephraim serving as an example for Judah -- an example not heeded. I read the second colon:

> ʿattāh yirʿû [-m][39] yᵉhûdāh kᵉkebeś bammerḥāh
>
> "And now Judah feeds like a lamb in broad pasture."

This restores a parallelism of Israel and Judah, as in verse 15a, and reinforces the tenor of the verse, that Judah learns nothing from the experience of her neighbor to the North and continues a disasterous course as unconcernedly as a sheep at pasture.

Certain names of animals are used metaphorically of persons. So ʾêlîm "rams," "leaders of the herd" is used of chieftans. Exodus 15:15 refers to the ʾêlê môʾāb, a phrase paralleled by ʾallûpê ʾᵉdôm, "leaders of the tribal levies of Edom." Other instances may be found in II Kings 24:15 and Ezekiel 32:21. Similarly the term ʿattûdê ʾāreṣ "he-goats of the earth" is paralleled in Isaiah 14:9 by kol malkê gôyim "all the kings of the nations." The ʿattûdîm of Zech.

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10:3 is coupled with "shepherds," i.e., "kings," and this would indicate that the usage is metaphorical, which Is. 14:9 by itself does not. The ʿattûd as a leader figures in the simile of Jeremiah 50:8

> Out, and be like bellwethers
> Leading the flock![40]

There is some indication that these usages are restricted to high officials, below the level of kings. In Ezek. 39:18 ʾêlîm, kārîm, ʿattûdîm, pārîm (all further specified as fattlings of the kind found among the herds of fertile Bashan) are used to refer to the princes (nᵉsîʾîm) and military heroes (gibbôrîm) of the earth. This imagery, if it really can be termed that, is all the more suitable in this instance, since it figures in the picture of beasts and birds being invited to feast on the bodies of the slain warriors and chieftans. Ezek. 34:17 might be understood also to refer to high officials, since shepherds-kings have been dealt with in vv. 7-10.

Similar imagery is found in Ugaritic, particularly CTCA 15:IV:6-7 (III Krt), where Ginsberg translates:

> Summon my seven [ty] peers (lit. "bulls")
> my eighty [bar] ons (lit. "gazelles").[41]

See also CTCA 5:V:8-9, "your seven lads // your eight 'boars'".

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Notes to Section E

1 W. F. Albright, Yahweh and the Gods of Canaan (Garden City, N.Y., 1968), p. 266 (c). ḥammôr is the North-Israelite Pronunciation of later Hebrew and Aramaic ḥammār, Arabic ḥammâr, "donkey-driver." Albright (orally) credits this solution to F. I. Andersen. See now F. I. Andersen, The Hebrew Verbless Clause in the Pentateuch, Journal of Biblical Literature Monograph series, Vol. XIV (Nashville and New York, 1970), p. 123, n. 6.

2 The parallels from the potency incantations are much more relevant than the rather obscure reference cited by O. Loretz, "Eine sumerische Parallele zu Ez 23,20," BZ 14 (1970), 126, in reference to Heimpel, Tierbilder, No. 27.1 (page 258).

3 The traditional rendering "foal" (so, e.g., LXX) was challenged by L. Koehler, Kleine Lichter: Fünzig Bibelstellen erklärt (Zurich, 1945), pp. 52-57, who proposed "male adult ass" or "steed" (Eselhengst). His objection that a foal is too young and weak to support a rider is not pertinent to the question. The terminology derives from poetic usage. That an animal is described as offspring of its mother implies nothing

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about its age. Further discussion by M. Noth, "Old Testament Covenant-making in the light of a Text from Mari," The Laws in the Pentateuch and Other Studies, trans. by D. R. Ap-Thomas (Philadelphia, 1967), 108-17.

The meaning "foal" has recently been defended by M. Held, "Philological Notes on the Mari Covenant Rituals," BASOR 200 (1970), 32-40. See in addition the remarks of M. Pope, Job, Anchor Bible 15 (Garden City, N.Y., 1965), p. 83.

[4] Following, in part, an unpublished suggestion of D. R. Hillers, who connects mdn with the Ugaritic term mdl, which apparently means to put a riding-cloth over the back of an animal. See the discussion, with references, in W. F. Albright, Yahweh and the Gods of Canaan (New York, 1968), p. 49f. and note 102, and J. C. Greenfield, "Ugaritic mdl and Its Cognates," Biblica 45 (1964), 527-34.

[5] rōkēb ʿal ḥᵃmôr (Zech. 9:9) suggests another possibility for Judges 5:10, namely, yšby ʿl ⟨ḥ⟩ mrṭmṭ (for MT mdyn). md and mr are just as similar in the archaic script as in the square script.

[6] For the historical inferences, W. F. Albright, Yahweh and the Gods of Canaan, p. 90f, (quite at

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variance with Zobel, Stammesspruch, pp. 14, 75f.).

7 M. Dahood, "Zacharia 9:1, ʿên ʾādām," CBQ 25 (1963), 123-24. See also KB^3 s.v. The pertinent passages are Prov. 30:14b, Job 32:21; 36:28; Zech. 9:1 and 13:5 and, in connection with Gen. 16:12 -- Job 11:12.

8 See J. Nougayrol, "Sirrimu (non *purîmu) 'ane sauvage'," JCS 2 (1948), 203-8.

9 See also ANET, 438a (=BWL 144-45, line 28): "The abode of the wild ass running to and fro is the desert;" from The Dialogue of Pessimism. See BWL, p. 325 note 22 for further references.

10 See W. F. Albright, "Midianite Donkey Caravans," in Translating and Understanding the Old Testament, Essays in Honor of Herbert G. May (New York, 1970), p. 201 with references to other literature.

11 pereʾ bôdēd bears a close resemblance to the Sumerian designation du_x-ùr-AŠ.DU-e, "the ass that goes by itself," which seems to be the designation of a certain species of wild ass, perhaps equivalent to the Akkadian akkannu. If, however, pereʾ bôdēd together

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forms the proper name, the phrase of Hosea, as is, is untranslatable [pere' bôded lô]. For the Sumerian, see Heimpel, Tierbilder, p. 267, with the literature cited there.

12 For suggested emendations, see the commentaries.

13 For the difficulties of the verse, see especially the commentary of Bright, and W. Rudolph, "Zum Text des Jeremia," ZAW 48 (1930), 285.

14 D. R. Hillers, Treaty-Curses, pp. 15-16, with references.

15 On this passage, see Dahood, Psalms, I, ad loc., and G. Castellino, "Psalm XXXII 9," VT 2 (1952), 37-42, for a history of interpretation.

16 See BH^3. Procksch (Jesaia I, KAT IX [Leipzig, 1930]) defends the reading ʿammîm and translates "Da fallen als Büffel 'Völker'; als Farren 'das Volk' (ʿam) der Starken."

17 The translation is that of F. M. Cross, Jr., Studies in Ancient Yahwistic Poetry (Unpublished Doctoral Dissertation; The Johns Hopkins University,

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Baltimore, Md., 1950), p. 30. The underlying consonantal text would be:

tdrkn p ⟨r⟩ š ʿz
hlm ʿqb ssm
dhr[ ] dhrt ʾbrw

See ibid., pp. 35-36 and W. F. Albright, "The Song of Deborah in the Light of Archaeology," BASOR 62 (1936), p. 30.

18 See the commentaries ad loc. The attribution of this verse to Jeremiah is doubtful.

19 See the commentaries ad loc., and Kraus, Psalmen I, Excursus at Psalm 2:5 (p. 180); especially the material brought together by N. J. Tromp, Primitive Conceptions of Death and the Nether World in the Old Testament, Biblica et Orientalia 21 (Rome, 1969), index, sub Ps. 22 and esp. pp. 164-65, note 29. Tromp leans toward the position that the animals refer to demons, but is not totally convinced.

20 M. Dahood, Psalms,II, p. 133.

21 An attempt at solution of some difficulties of the the Psalm is W. F. Albright, "A Catalogue of Early

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Hebrew Lyric Poems (Psalm LXVIII)," HUCA 23 (1950-51), pp. 15-16, 32-33, 39. Dahood's attempt to construe the Psalm as a unit is not convincing. The assumed reference to Egypt as the "beast of the reed-brake" is suspect. The idea seems to have been imported from Psalm 106:9, but there is no real similarity in the two verses. Psalm 68:31 (against Dahood) is thoroughly mythological. The verb g'r in connection with animals refers to their sound; it is used of the noise made by a stallion in the Ugaritic Hippic text UT 56, line 23; further, hayyat is most naturally taken as a collective; hence translate "the beasts of the brake bellow."

[22] "Calves from the stall" is used by Amos as a signal for the rich eating habits of the prosperous, along with "lambs of the flock" (Amos 6:4. See also I Sam. 28:24). When Egyptian mercenaries are so designated (Jeremiah 46:21), the image brings along with it their iminent slaughter. Volz and Rudolph take the imagery as implying that the soldiers have grown fat and lazy, a note I fail to find there.

[23] Read wayyarqēd (-mi/ma [enclitic mem]) k^{e}mô ʿēgel, etc. Note the variant appelations in parallelism referring to the same thing (ʿegel//ben rʾēmîm) amd see Psalm 104:4; Habakkuk 3:6.

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24 Reading tāpûšû k^{e}ʿegel (or k^{e}ʿeglāh / k^{e}ʿeglê) baddešeʾ. See BH³.

25 On the other problems of this passage and the details of its imagery, see the excellent discussion of Rudolph, Hosea, KAT XIII,1 (Gütersloh, 1966), pp. 201-03.

26 So also in cuneiform literature. See the numerous examples in Heimpel, Tierbilder, p. 79ff.

27 See the remarks of Cross and Freedman, "The Blessing of Moses," JBL 67 (1948), 207 n. 60; and W. F. Albright, "The Psalm of Habakkuk," Studies in Old Testament Prophesy, ed. H. H. Rowley (Edinburgh, n.d.; c. 1947), p. 13,n. i on Hab. 3:4. Albright compares the phrase of Ugaritic text CTCA 6:VI: 17-18, ynghn / krʾumm "they gore like wild oxen," said of the conflict between Baal and Mot.

28 Taking the verb ʿnw as "to afflict, conquer, subjugate" with Dahood. See his Psalms, I, p. 116 and 142, with reference to other literature and additional biblical examples.

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29 Dahood, Psalms, II, ad. loc. and Pope, Job, p. 271.

30 See above, page 56 for parallels.

31 The translation is that of R. B. Y. Scott, Proverbs, Anchor Bible 18 (Garden City, N.Y., 1965) p. 97, who properly, in my opinion, connects the meaning of the passage with II Thessalonians 3:10 "If one will not work, he shall not eat." For the semantic development of bar "clean" and therefore also "empty," see M. J. Dahood, Proverbs and Northwest Semitic Philology, Scripta Pontificii Instituti Biblici 113 (Rome, 1963), p. 30f.

32 For a contrary opinion, see W. McKane, Proverbs, p. 470f., who sees the verse as a maxim for farmers. The results are ill-fitted to the tenor of chapter fourteen of Proverbs. McKane translates: "Where there are no oxen, there is a crib of grain, but crops are increased by the strength of an ox." and comments "the balance between the grain which the oxen consume and their productive capacity has to be ascertained. They are a kind of capital equipment which has to be used economically; it is important not to have too few or

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too many, but to employ the number which secures the maximum production at the lowest cost."

33 Similarly, in the "Sumerian Lamentation over the Destruction of Sumer and Ur" (ANET, Suppl., 615a) we find the following: "Those who fled from it were devoured by the wild beasts like fleeing kids."

34 The meaning of ḥ^{a}śipê is uncertain. The translation "flocks" follows LXX's poimnia. See KB^{3} with reference to the study of Driver, "Studies in the Vocabulary of the Old Testament, II," JTS 32 (1931), 255, who relates the word also to the yḥśp of Psalm 29:9.

35 See the Egyptian "Instruction for King Meri-Ka-Re," ANET, 417b , "More acceptable is the character of one upright of heart than the ox of the evildoer." Translator J. A. Wilson calls attention to I Sam. 15: 22 in a note.

36 Reading har^{e}rê ʾēl as in Ps. 36:7. The final pe represents the conjunction pa. See Dahood, Psalms, I, pp. 307f. and 220, 293 for discussion and references. This well-known and widely documented construction has been missed by the translators of both NEB and NAB.

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The element ʾēl is understood here as a superlative, referring to exquisite, divine qualities. Our attempt at translation renders "luxuriant" rather than, e.g., the "towering" (so Dahood) of the mountains, which would make them less suitable for flocks and herds. It is our contention that the nuance must be drawn from the context; "towering mountains" is suitable at Psalm 36:7. Not all translators accept this interpretation, as is well known, and some would prefer "mountains of El," "cedars of El," and the like. As this is incidental to our discussion here, we omit a detailed argument.

37 Isaiah, IB V (Nashville, 1956), p. 498.

38 Both terms refer only to one animal here. The passages cited following exemplify the extension of imagery by giving lists of animals with something in common, such as their use in sacrifice.

39 Read as enclitic mem, or delete. Compare the wording of Isaiah 5:17 wᵉraʿû kᵉbāśîm kᵉdābrām "and the lambs graze (there) as in a pasture." The second colon is not in good order. Read: wᵉḥorābôt mēḥîm yōʾkēlû "and fattlings will eat off the rubbish

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mounds." ʿᵉdāyîm (so read, following LXX for MT's gārîm "aliens" is a gloss on mēḥîm. This verse conveys the common image (Is. 17:2; 27:10; 32:14; Zeph. 2:6, 14) of ruined cities becoming grazing areas for flocks and herds. For a detailed discussion of the verse see H. Wildberger, Jesaja, BKAT X,3 (Neukirchen, 1968) pp. 175, 178.

40 Translation J. Bright, Jeremiah, p. 340.

41 H. L. Ginsberg, The Legend of King Keret (BASOR Supplementary Studies Nos. 2-3) [New Haven, 1946], p. 24. See his remarks, p. 42. Also Dahood, "The Value of Ugaritic for Textual Criticism," Biblica 40 (1959), 160-170.

For Akkadian lulîmu "stag" used as an appelation of leaders, see AHw, p. 562.

On the article of P. D. Miller, Jr., "Animal Names as Designations in Ugaritic and Hebrew," Ugarit-Forschungen 2 (1970), 177-186, see my remarks above, page 118f.

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F. Game Animals and the Horse

The DEER (the male ʾayyāl "stag"; female ʾayyālāh "hind") figures in animal imagery in several connections. Its movements are noted in a famous passage of Isaiah:

> Then shall the lame man leap like a stag,
> and the tongue of the dumb sing
> (Isaiah 35:6).

The second portion of the verse specifies the reason for this extraordinary action: "for waters will break forth in the desert and streams in the wilderness."

An associated image refers to the sure-footedness of deer:

> He made my feet like (those of) hinds,
> and causes me to stand on the heights
> (Psalm 18:34 = II Samuel 22:34).[1]

Habakkuk 3:19 belongs together with the aforementioned passages:

> The Lord Yahweh is my strength
> who makes my feet like (the feet of)
> hinds,
> and makes me to range the heights.[2]

Stags are noted as the object of the hunt in Lamentations 1:6:

> Her princes have become like stags
> who do not find pasture.
> They run without strength
> before the pursuer.

In defense of MT ʾayyālîm against the ʾēlîm reflected in the Greek Text, one may adduce the imagery of Esarhaddon's Vassal Treaty, line 576,

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> Just as a stag is chased and killed, so may your avengers chase and kill you, your brothers, your sons.[3]

The same imagery occurs in Job 19:22, "why do you pursue me like a stag?" The text is to be read k^e^mô ʾayyāl, against k^e^mô ʾēl "like God", accepted by Pope, Job (Anchor Bible 15; New York, 1965). The import of the second colon quite escapes me. The stag may be restored to an additional passage: Proverbs 7:22c. The solution to the impossible MT (ûk^e^ʿekes ʾel mûsar ʾ^e^wîl) "and like a bangle to the discipline of a fool" is offered by G. R. Driver[4], who repoints to read ûk^e^ʿakkēs ʾel mōsēr ʾayyāl "and like a stag skips into a noose," said of the man easily taken in by the harlot's charms. The result is nicely compatible with the simile of verse 23b, "like a bird darting into a snare."

Also serving in poetic imagery is the deer's attraction to, and dependence upon, watering places.

> As a hind longs
> for springs of water,
> So do I yearn
> for you, O God
> (Psalm 42:2).

The problem of agreement in gender of MT k^e^ʾayyāl taʿ^a^rōg has been solved by J. Muesman, who saw here a mis-division of consonants, and reads k^e^ʾayyelet ʿārōg, the verbal form being the infinitive absolute.[5] Similar imagery occurs in Ugaritic: see CTCA 5:I:16-17,

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Lo, the wild oxen make for the pools,
The hinds make for the spring.[6]

The hind is singled out in Jeremiah 14:5 as being particularly affected in a time of severe drought, to the point of forsaking her young.

Although the saying concerning Napthali in Genesis 49:21 is too concise to supply conclusive clues to its meaning, several considerations lead us to adopt the following translation, following, in the main, the treatment of H.-J. Zobel:[7]

naptālî ʾayyālāh šᵉlūḥāh
hannōtēn ʾimrê šᵉpr

Naphtali -- a hind running free;
He brings the messenger's word.

Zobel refers to the discussion of Mowinckel[8] bringing to bear on the verse the phrase of Psalm 68:12, ʾadōnāy yitten ʾōmer "the Lord makes announcement." Of interest is the conjunction of the verb ntn and ʾōmer, as in Genesis 49:21,[9] and the use of šipru in the Amarna archives, and elsewhere, with the meaning "message." The additional assertion of Zobel that "message of victory" is implied does not seem warranted.[10] Should this understanding of the second half of the verse be correct, then the reading of the ʾayyālāh šᵉlūḥāh "a hind running free" is assured, first of all by its agreement with other imagery of the hind and secondly as

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the alternative reading "a branching terebinth" (ʾêlāh šᵉlūḥāh) makes no sense.

Commentators are divided on the interpretation of Psalm 29:9 (yᵉḥôlēl ʾylt). In our opinion the comparison with Job 39:1 (hōlēl ʾayyālôt) "the birthpangs of the hinds" is misleading, and indeed may have influenced the pointing of MT at Ps. 29:9. In the context of the Psalm (verses 6 - 8 mention Lebanon and the "brushland of Qadesh," both north-Canaanite locations) -- together with verse 9b, "it strips the forests", verse 9a can only mean "The thunder (lit: voice) of Yahweh bends (or uproots) the oaks (ʾêlôt). This yields a satisfactory sense and maintains the continuity of the imagery.[11]

The point of comparison in Proverbs 5:19 where a wife is compared to "a lovely doe" (ʾayyelet ʾᵃḥābîm) is most likely personal appearance. ʾᵃḥābîm is ambiguous, but the parallel yaʿᵃlat ḥēn points to pleasing physical features.[12] See also Proverbs 30:31.

The GAZELLE (ṣᵉbî) is utilized to evoke the idea of speed. This is spelled out in reference to a certain Asahel, who was "fast on his feet like a gazelle on the open steppe" (II Samuel 2:18); and certain Gadites in David's band who were "like gazelles on the mountains in speed" (I Chronicles 12:9). Thus we may

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suppose that the comparison to the gazelle in Proverbs 6:5 is to indicate a quick darting about from person to person in an attempt to make the best of a worsening situation, and thus "save yourself like a gazelle from the hunter,[13] like a bird from the hand of the fowler." The same picture of quickly darting about fits the mention of the "hunted gazelle" (ṣᵉbî mudāḥ) of Isaiah 13:14, as it is this type of action which would fit the parallel expression "like sheep which no one rounds up." The continuation of the verse supplements this imagery by stating that "every man will turn to his clan, and each will flee to his own territory" -- i.e., a helter-skelter dash for safety.

The IBEX (yaʿēl), or wild goat, is associated with rocky heights: "the high mountains are for the ibex", Psalm 104:18; "the ibex of the rocky regions", Job 39:1. Its mention in Psalm 104:18 in conjunction with the **coney**, and a glance at Proverbs 30:26 (see above, p. 83) indicate that what is intended is a reference to the usefulness of such places in God's created world, in spite of their formidable nature. I Samuel 24:3 records that a location called the "Wild Goat Rocks" was used as a hideout for David's band. The small number of references to the ibex in the Old Testament makes it

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difficult to specify the intent of the comparison in Proverbs 5:19 of one's wife to "a graceful (?) ibex" (ya'ălat hēn). Beauty is certainly included, but many have seen in addition a reference to fertility.[14] The oft cited reference to Job 39:1 is ambiguous support in any case, as all that may be intended there is something done away from the sight of man.

Old Testament imagery mentioning the HORSE is almost exclusively associated with its military use. Since the employment of the horse was chiefly to draw chariots, the latter make a suitable, and frequent, parallel term.[15]

> I will sing to the Lord, for he is greatly triumphant,
> Horse and chariot (read: rikbô) he has cast into the sea
> (Exodus 15:1 [= 21]).[16]
>
> Their land is filled with horses (sûsîm) and their is no end to their chariots (merkᵉbōtāyw)
> (Isaiah 2:7).
>
> Woe to those who go down to Egypt for help and rely on horses
> Who trust in chariots because they are many, and in horsemen because they are very strong.
> (Isaiah 31:1).
>
> Advance, O Horses! and rumble, O Chariots!
> (Jeremiah 46:9).[17]

The absence of horses and chariots quite naturally signals the advent of peace.

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I will cut off the chariot from Ephraim
and the horse from Jerusalem . . . .
The battle-bow will be cut off,
And he will declare peace to the nations
(Zech. 9:10).

Statements in the Wisdom Literature refer to more generalized observations of the horse's behavior than its military employment; specifically its need for control through bridle or whip:

A whip for the horse, a bridle for the ass;
And a rod for the back of fools
(Prov. 26:3).

Do not be like a horse or a mule,
without understanding,
Whose temper must be curbed with bit and
bridle . . .
(Psalm 32:9).[18]

The sexual activity of horses is used also in simile -- Jeremiah 5:8 and Ezekiel 23:20 (discussed, with parallels, above, page 113f.)

The most frequent mention of horses is to evoke the idea of military strength, and a vivid account of the ancients' impression of the war horse is given in Job 39:18-25. Here belong such passages as Psalm 20:8; Jer. 6:23 (=50:42); Amos 4:10; Nahum 3:2; Prov. 21:31; Ezek. 38:4, 14; 39:20; Zech. 10:3, etc. A stress on numbers of horses then expands the emphasis to that of an invincible army: Jer. 51:27, "horses (in number) like locusts." See also Isaiah 2:7; Ezek. 26:10.[19]

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The din and melee of a military encampment is signaled by mentioning the noise of the horses (II Kings 7:6) and their snorting or the pounding of their hooves vividly portrays aspects of the battle (Judges 5:22; Jer. 8:16; cf. Is. 5:28).

The horse was used, of course, to achieve speed and mobility. This is often explicitly mentioned, the horse being sometimes compared to another animal noted for its swiftness ("swifter than eagles" Jer. 4:13; "faster than leopards" Hab. 1:8) but it is noted that it is not able to overtake the ostrich: see Job 39:18. Similar examples come from Egyptian sources: "horses . . . swifter than the wind" (ANET,499a); "a horse . . . swift as a jackal" (ANET,477a); and "his horses are like falcons in the midst of small birds" (ANET, 263a).[20]

The futility of engaging in a foot race with a horse is mentioned in Jeremiah 12:5; the similarity of the parallelism suggests that the idea of speed and stamina also lies behind Psalm 147:10:

> He is not pleased by the stamina of the horse, nor does he delight in the "thighs" of a man.[21]

Seeking security in military forces is set in opposition to reliance upon God. In this polarized view of the prophets, the horse often serves to represent military might. A passage from Isaiah illustrates

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the phenomena (given here as it includes reference to speed):

> For thus says Lord Yahweh,
> the Holy One of Israel:
> "In returning and rest you shall be saved--
> In quietness and in trust shall be your strength."
>
> But you were unwilling, and you said, "Not so!
> We will speed by means of horses."
>
> Therefore you will speed away;
>
> And (you said), "We will drive swift ones,"
>
> Therefore your pursuers will be swift
> (Isaiah 30:15-16).

See also Hosea 14:4; Psalm 33:17; Isaiah 31:1, 3; Micah 5:9; Amos 2:15 and Proverbs 21:31.

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Notes to Section F

1 NEB renders "makes me swift as a hind": one may suppose that this attempt at precision is based, not without some reason, on those other descriptions of warriors compared to the related species of gazelle, where swiftness is specified as the point of comparison. (See GAZELLE, and II Sam. 2:18; I Chronicles 12:9).

2 W. L. Moran, "Some Remarks on the Song of Moses," Biblica 43 (1962), p. 327, note 1, criticizes the attempts of Albright (followed by Cross and Freedman) to restore in these passages a reference to "the land" or "the sea" (yam). This, he rightly notes, neglects the parallelism with the simile "feet like hind's feet" and the context -- a description of a warrior's prowess, not victories over mythological foes. See now the excellent study of J. L. Crenshaw, "Wᵉdōrēk ʿal-bāmôṯê ʾāreṣ," CBQ 34 (1972), 39-53, esp. p. 49 on Hab. 3:19.

3 ANET, Suppl. page 540a. For the text see D. J. Wiseman in Iraq 20 (1958), 71: ki-i šá a-a-lu ka-šu-du-u-ni di-ku-u-ni.

4 G. R. Driver, "Hebrew Notes," VT 1 (1951), 241,

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superceding his earlier remarks in "Problems in Proverbs," ZAW 50 (1932), 143.

5 J. Huesman, "Finite Uses of the Infinitive Absolute," Biblica 37 (1956), 290.

6 hm. brky. tkšd // r'umm. 'n. kdd. 'aylt.

7 Stammesspruch, p. 20f.

8 S. Mowinckel, "Der achtundsechzigste Psalm," Avhanlinger utgitt av Det Norske Videnskaps-Akademi i Oslo, II. Hist.-Filos. Klasse, 1953, No. 1 (Oslo, 1953), p. 77.

9 Against those who would translate "gives forth lovely fawns" it should be noted that ntn is not elsewhere used of "giving birth."

For another proposed solution see F. I. Andersen, The Hebrew Verbless Clause in the Pentateuch (New York, 1970), p. 44: "A hind is released, sheep of the fold are sold," comparing an Akkadian phrase immir-supūri "sheep of the fold" (ibid., p. 123, n. 5). The historical backdrop of this imagery remains rather obscure in any case, but would suit a tribe given to razzias.

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10 That the message is one of victory is deduced only from the context in Psalm 68:12f.

11 This reading requires no consonental emendation. The only alternative is to emend 9b to read y'lwt "mountain goats" (so G. R. Driver, "Studies in the Vocabulary of the OT,II," JTS 32 (1931), 255, followed by, among others, J. Jeremias, Theophanie: Die Geschichte einer Alttestamentlichen Gattung, WMANT 10 (Neukirchen, 1965), pp. 30-31, with reference to I Kings 20:27.

12 Compare also the imagery of the Sumerian text "The Message of Ludingira to his Mother" as cited by J. S. Cooper, "New Cuneiform Parallels to the Song of Songs," JBL 90 (1971), p. 160, "My mother is brilliant in the heavens, a doe in the mountains" (line 22).

13 Reading missayyād for MT miyyād.

14 See W. McKane, Proverbs, p. 318f.

15 See the remarks of E. Z. Melamed, "Break-up of Stereotype Phrases as an Artistic Device in Biblical Poetry," Scripta Hierosolymitana, VIII (Jerusalem, 1961), pp. 128-129.

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16 A most important discussion of this and other pertinent passages is given by S. Mowinckel, "Drive and/or Ride in O.T.," VT 12 (1962), 278-299. His summary statement, which his discussion admirably supports with historical and archaeological evidence in addition to literary considerations, is given on page 284: "wherever we meet horses in connection with raekaeb (maerkābā, raekaeš) we are concerned with chariot horses, horse spans, not with riders on horseback. The verb rkb in these contexts has to be translated by 'drive' or manage the horsed chariots." Mowinckel's note 3, page 284, lists the pertinent passages. His attempts to establish a meaning of "horse span" for every instance of prš(m) are not as successful. The division of the lexicons between "steed" (Is. 22:6; 28:28; Ezek. 27:14; Joel 2:4; Nah. 3:3; Hab. 1:8; I Sam. 8:11) and "horseman" elsewhere (i.e., charioteer) seem fully justified by the contexts.

17 Other passages to be considered here are Psalm 20:8; 76:7 (see Dahood); Is. 43:17; Jer. 4:13; 46:4; [Jer. 50:37]; Amos 2:15; Haggai 2:22; Hab. 3:8. Also Amos 6:12, "Do horses run on rocky land?" -- single horses do, but a chariot span cannot! Jer. 51:21 includes "horse and rider" along with "chariot and driver."

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From the Persian period or later come references to "the horse and its rider," Zechariah 10:5 and 12:4.

Genesis 49:17 is problematical. Mowinckel understands it to speak of a rider on horseback (ibid., p. 288). Zobel, Stammesspruch, p. 18f., explains the verse as referring to a horse drawing a chariot. The "driver" is then thrown from his chariot by the rearing of the horse(s). This is obviously an attempt to preserve an early provenance for the verse, but in the absence of the mention of a chariot (as we would expect literary convention to include it) Mowinckel's view is to be preferred.

18 The difficulties of this verse are well known and have provoked extensive comment. See the commentaries.

19 Azitawadda boasts, "I have added horse to horse, shield to shield, and army to army" (ANET, 499b). Cf. Deut. 17:16.

20 Another passage containing a comparison between animals is Joel 2:4, where locusts are compared to horses "in their appearance." This observation is widespread, as witnessed by the German name for a type

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of locust "Heupferd" and the Italian "cavaletta." See J. A. Thompson in the Interpreter's Bible, vol.VI (New York, 1956), p. 744. In the face of the explicit term of the comparison ("in their appearance") it is strange that Wolff, Joel, BKAT XIV, 2 (Neukirchen, 1969) p. 53, refers to "invincibility" as the tertium of the imagery.

[21] NAB even translates here "the fleetness of men." See also Amos 2:15.

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Conclusions

The body of the study has given a rather complete but not exhaustive catalogue of Old Testament passages involving animal imagery and has drawn on the other Semitic literatures to illustrate the conventional character of much of this material. Various textual and exegetical problems have been discussed as they occur. The material there is not in every respect new, nor in many cases does it represent an advance in the study of individual passages. It has been included, however, to afford the reader a convenient gathering of this class of material and to bring out developments in the study of the text which are pertinent in individual cases, but would be cumbersome and distracting to any treatment in strictly systematic or summary form. As indicated in the introduction we offer here a summary of our findings along with a sampling of texts illustrating the devices by which animal imagery is cast in poetic form and accomodated to the line structure of Hebrew verse.

The most common type of line in Hebrew poetry is the bi-colon. The investigation of animal imagery discloses at once that the bi-colon is the most frequent unit of length used to convey such images. Since this unit of poetic measure is usually combined with the

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stylistic accent of parallelism (parallelismus membrorum), a pervading duality is evidenced in this imagery. Thus the structure utilized by the poet most often imposes on him the choice in vocabulary of two nouns which will stand in parallel position. So, for example, Isaiah 51:8

kî kabbeged yō'kᵉlēm ʿāš // wᵉkaṣṣemer yō'kᵉlēm sās

For the moth shall eat them like a garment,

And the moth larvae shall eat them like wool.

Here then is a metrical unit of (3+3) within which the image is structured A B C // A'B'C' or in complete parallelism. When the same image is cast in the confines of a different meter, in this case (3+2) the poet utilizes a variant style to accomodate it, as in Isaiah 50:9

hēn kullām kabbeged yiblû // ʿās yō'kᵉlēm

Behold they shall all disintegrate like a garment:

The moth shall eat them.

The variation here has been in the use of a different verb in the first colon. The aggregate of the vocabulary, however, (beged, ʿāš, yō'kᵉlēm) assures us that we have the same image before us, and suggests further that it is not created ad hoc by the poet, but drawn from the stock of literary convention. The parallelism within the bi-colon may be considered A B C // D A'.

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Simply by comparing the two verses, the basic image can be reduced to the vocables common to both verses, namely, "the moth shall eat (them) like a garment." This is confirmed by yet a third example of the identical image, with the same core vocabulary in one half of the bi-colon, and balanced in the other by a phrase retaining one word in common with Isaiah 50:9. The image is taken from Job 13:28

w^{e}hû$^{\flat}$ k^{e}rōqeb[1] yibleh // k^{e}beged $^{\flat}$a$^{}$kālâ $^{\varsigma}$āš

He will disintegrate like a skin-bag,

Like a garment which the moth has eaten.

The wide variety of style achieved by the poet within the rather close confines dictated by structure is well illustrated by the following image, that of describing the ruins of a destroyed area as a lair of jackals.

w^{e}nātattî $^{\flat}$et y^{e}rûšalaim l^{e}gallîm // m^{e}$^{\varsigma}$ôn tannîm

I will render Jerusalem ruins -- the lair of jackals (Jer. 9:10).

lāśûm $^{\flat}$et $^{\varsigma}$ārê y^{e}hûdâh šm^{e}māmāh // m^{e}$^{\varsigma}$ôn tannîm

To establish the cities of Judah a wasteland; the lair of jackals (Jer. 10:22).

w^{e}hāytāh ḥāṣôr lim$^{\varsigma}$ôn tannîm // šm^{e}māmāh $^{\varsigma}$ad $^{\varsigma}$ôlām

Hazor shall become a lair of jackals, a perrenial wasteland (Jer. 49:33).

w^{e}hāytāh bābel l^{e}gallîm // m^{e}$^{\varsigma}$ôn tannîm

Babylon shall become ruins -- the lair of jackals (Jer. 51:37).

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In 9:10 and 51:37, both (3+2), aside from the designation of place, only the verb is different. When cast in a (3+3) line, more variation occurs, but the basic vocabulary is the same (šᵉmāmāh, mᵉʿôn tannîm, placename).

To return now to the "duality" of imagery in bicola, we find that where two nouns are used, several patterns emerge that seem to have determined the choice of vocables.

A. TWO WORDS ARE USED WHICH ARE ALTERNATE DESIGNATIONS FOR THE SAME ANIMAL.

Fear not, o worm (tôlaʿat) Jacob,
O vermin (rimmat) Israel (Isaiah 41:14).

How much less man, who is a maggot (rimmāh)
And the son of man, who is a worm (tôlēʿāh) (Job 25:6).

All together they roar like young lions (kᵉpirîm)
They growl like whelps of lionesses
(gôrê ʾaryôt) (Jer. 51:38).

Mighty bulls (pārîm rabbîm) surround me,
Bulls of Bashan (ʾabbîrê bāšān) encircle me (Psalm 22:13).

From Dan is heard the snorting of his horses (sûsāyw)
From the noise of the neighing of his steeds (ʾabbîrāyw) the whole land quakes (Jer. 8:16).

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Behold, the people rises up like a lion (lābî'),
like a lion ('ᵃrî) it rears (Numbers 23:24).

He makes Lebanon skip like a calf ('egel)
Sirion like a young wild ox (ben reᵉ'ēmîm)
(Psalm 29:6).

A pleasurable place for wild asses (pᵉrā'îm),
a pastureland for onagers ('ᵃrōdîm)
(Isaiah 32:14).

B. ONE TERM, USUALLY THE FIRST, WILL REFER TO THE GENUS, THE SECOND TO THE SPECIES OF ANIMAL.[2]

Dan will be a snake (nāḥāš) on the road,
a šᵉpîpōn-snake on the highway
(Genesis 49:17).

He has venom like the venom of a snake (nāḥāš)
like a deaf peten-snake which has stopped
its ears (Psalm 58:5).

A path which the bird of prey ('ayiṭ) does not
know,
the eye of the falcon ('ayyāh) has not
seen it (Job 28:7).

The ravens of the wadi ('ōrbê naḥal) will
pluck it out,
carrion-birds (bᵉnê nāšer) will eat it
(Proverbs 30:17).

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Even a small bird (ṣippôr) finds a dwelling,
and a swallow (dᵉrôr) has a nest
(Psalm 84:4).

They will flutter along like a small bird
(ṣippôr) from Egypt,
and like a dove (yônâh) from the land of
Assyria (Hosea 11:11).

C. ONE TERM, USUALLY THE FIRST, MAY REFER TO THE ADULT OF THE SPECIES, THE OTHER TO ITS YOUNG

Triumphant and riding on an ass (ḥᵃmôr)
--on an ass foal (ʿayir ben ʾᵃtōnôt)
(Zech. 9:9).

Just as the lion (ʾaryēh) growls --
the young lion (kᵉpîr) over its prey
(Isaiah 31:4).

Like a lion (ʾaryēh) among the beasts of the scrub;
like a young lion (kᵉpîr) among the flocks
of sheep (Micah 5:7).

A multitude of camels (gᵉmallîm) will cover you;
young camels (bikrê) of Midian and Ephah
(Isaiah 60:6).

D. TWO DISTINCT KINDS OF BEASTS MAY BE MENTIONED WHICH ARE SIMILAR IN SOME RESPECT, i.e., WHICH SHARE THE QUALITY WHICH IS THE SUBJECT OF THE METAPHOR.

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He is to me like a bear (dōb) lying in wait,
like a lion (ʾaryēh) in ambush (Lam. 3:10).
Therefore a lion (ʾaryēh) from the scrub shall
slay them,
a wolf (zeʾēb) from the steppe shall destroy
them (Jeremiah 5:6).
They bear their riches on the shoulders of
asses (ʿayārîm)
--their treasures on the humps of camels
(gemallîm) (Isaiah 30:6).

When an image is developed in two lines (a double bi-colon), these devices enumerated above may be extended to suit the structure, each unit occupying a full bi-colon. Examples for each category do not occur, but see, e.g., the following:

Does a lion roar in the scrub
if he has no prey?
Does a young lion give forth his growl [from
his lair]
unless he has caught something? (Amos 3:4).
Even the stork in the heavens
knows her proper times;
A turtledove or a sîs ʿāgûr
keeps the time of her coming (Jeremiah 8:7).[3]

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The suckling will play over the hole of the
peten-snake,
And over the den of a ṣip'ônî-snake a weaned
child will stretch out his hand (Isaiah 11:8).

As an alternative, the first bi-colon will introduce the specific image, while the second specifies the tertium of the metaphor in more detail than is the case with an image confined to a single bi-colon.

His first-born bull has majesty
His horns are the horns of a wild ox.
With them he gores the nations,
He attacks (to) the ends of the earth
(Deut. 33:17).

Behold a people that rises up like a lion;
like a lion it rouses itself:
It does not repose until it devours prey
--'till it drinks the blood of the slain
(Num. 23:24).

My heritage has become for me
like a lion in the scrub.
She has let out her roar against me:
therefore I hate her (Jeremiah 12:8).

The ox knows its owner,
and the ass his master's stable,

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(but) Israel does not have any knowledge;
my people does not understand (Isaiah 1:3).
I will be like a lion to Ephraim;
like a young lion to the house of Judah.
I myself will seize prey and pass on;
I will carry off -- no rescue is possible
(Hosea 5:14).

When uniform imagery extends beyond the double bi-colon, which is quite seldom, two types of development can be distinguished. The first device of the poet is to build up a list, by cataloging additional animals which fit the category of the image as initially introduced. So, e.g., Isaiah 13:21-22:

And ṣîyîm will crouch there;
Their houses will be full of ʾōḥîm
(hyaenas?).
Ostriches will dwell there,
And satyrs shall cavort there.
ʾîyîm shall howl in its towers,
And jackals in the pleasant palaces.

A second device is simply to join related images together in support of the tenor of his poem. Examples of this usage may be found in Isaiah 11:6-9 and 34:11-15, Amos 3:3-8, and, in a specialized form, the "numerical saying" admirably illustrated by Proverbs 30:24-28.

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A notable syntactical feature of the development of a single image in strophes of varied length is the use of the *ʾašer*-clause.

> The remnant of Jacob will be among the nations,
> In the midst of many peoples,
> Like a lion among the beasts of the scrub.
> Like a young lion amid flocks of sheep,
> which (*ʾašer*), when he passes through,
> he tramples
> and seizes prey -- no rescue is possible
> (Micah 5:7).
>
> Just as the lion growls -
> the young lion over its prey,
> When (*ʾašer*) a band of shepherds
> is called out against him;
> And is not frightened by their noise,
> nor daunted by their commotion,
> Thus Yahweh of Hosts will come down
> to wage war on Mt. Zion and on its hill
> (Isaiah 31:4).

See also Nahum 2:12-13 and Proverbs 6:6-11.

Discerning the *tertium comparationis* in individual examples of animal imagery is not, in the majority of cases, difficult, as the comparison is usually quite explicit. So, for example, we find various groups of

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persons likened to locusts, this likening specified by the notation that they are "without number" (see Judges 6:5; 7:12; Jeremiah 46:23). Jeremiah 12:8 gives the following:

> My heritage has become to me like a lion in the scrub -- she has let out her roar against me.

We find phrases such as to "fly like an eagle" (Habakkuk 1:8) and "to leap like a stag" (Isaiah 35:6). Jeremiah (50:17) first cites a common image for a fugitive, that of a hunted sheep driven by lions, and then continues, in prose, "first the king of Assyria devoured him (Israel), and now at last Nebuchadrezzar king of Babylon has gnawed his bones." A particularly vivid set of metaphors is given by Hosea (13:7-8), and their import made frighteningly direct:

> So I will be to them like a lion,
> like a leopard I will lurk beside the way.
> I will fall upon them like a bear robbed of her cubs,
> I will tear open their breast,
> and there/then I will devour them like a lion,
> as a wild beast would rend them.

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When explicit references to the tertium are lacking, there are, in the main, two principles of approach that can be helpful in interpretation: the strong element of conventionality in the poetic imagery of the Old Testament, and comparison with the imagery of other ancient Near-Eastern literatures.

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Notes to Conclusions

[1] See above, page 18.

[2] We do not mean to imply that these terms correspond to present day technical taxonomic classifications, but rather represent what can be observed as a general classification of animals into smaller and larger groups.

[3] See above, page 58.

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Vita

The author was born in Portland, Oregon, on August 29, 1939, and attended primary and secondary schools in Port Angeles, Washington, Stockton, California, and Oakland, California. He attended California Concordia College in Oakland, California, from 1957 - 1959 and completed undergraduate studies at Concordia Senior College of Fort Wayne, Indiana, from 1959 - 1961 with an academic concentration in Greek and Latin, receiving the Bachelor of Arts degree with distinction in 1961.

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Upon completion of residence requirements and class work in 1970, the author was ordained as a minister of the Lutheran Church--Missouri Synod and currently serves as Assistant Pastor at Immanuel Lutheran Church of Baltimore, Maryland.

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