

**CLARIFYING
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CHAPTER NINETEEN

**THE FEMALE ENAMORS
THE MALE
JEREMIAH 31:21-22**

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THE FEMALE ENAMORS THE MALE JEREMIAH 31:21-22

INTRODUCTION

The difficulties encountered in the interpretation of Jer 31:21–22 led Holladay (1966: 239) to conclude that

the nation [of Israel was] personified as a virgin or daughter and therefore tender, innocent, and helpless . . . he [God] will reverse the sex roles so that the female has priority, initiative, dominance over the male . . . the female will surmount the warrior!

A number of years later (1989: 194–195) he argued that Jer 31:21–22 was a counterfoil to Jer 30:6, where the male was mocked “for acting like a female in the demoralization of battle.” For Holladay it was clear that נָקְבָּה תִּסְׂבַּב נָבָר “the female will surmount the warrior!” simply indicated a reversal of sexual roles: “The reassignment of sexual roles is innovative past all conventional belief, but it is not inconceivable to Yahweh.”

By contrast, Carroll (1986: 601–602) conjectured that the נָקְבָּה תִּסְׂבַּב נָבָר in Jer 31:22b could be a code for coitus: “the vagina envelops the penis.” But since there really was nothing new about that, he confessed in conclusion:

The wiser course of the exegete is to admit ignorance and acknowledge that ancient texts occasionally do baffle the modern hermeneut. 31:22b is one such baffling text. . . . I must admit that I do not know what v. 22b means.

This study will focus primarily on the Arabic cognates of the Hebrew lexemes found in Jer 31:21–22 which provide additional insight for interpreting the text. The Arabic cognates of twenty-eight of the thirty-three lexemes in these two verses have long been cited in the standard lexicons of Biblical Hebrew. An *Addendum* to this study lists these cognates, with endnotes giving lexical references and basic definitions. Relevant *nuances* of five of the twenty-eight Arabic cognates recognized in BDB and/or KBS have gone unnoticed. They will be presented in this study, along with two alternative cognates for **אלֹהֶה**, and two cognates proposed for **שָׁבֵב/סְבַב**.

For convenience, the text in Hebrew and Greek is presented, with my translation of each. The unusual readings in the Greek text are then examined, with Arabic cognates providing the requisite clues for relating the Greek translation to the Hebrew text. Following the study of the Greek variants, the difficulties in the Hebrew text are addressed. (Words in italics are those which receive attention in this study.)

Masoretic Text

הָאֵבִי לְךָ צִינִים שָׁמִי לְךָ תִּמְרוֹרִים

Set up for yourself *stone-markers*,

make for yourself *stone-signs*;

שְׂתִי לְבָךְ לִמְסָלָה הַרְךָ הַלְּכָתָה הַלְּכָתִי (K/Q)

pay attention to the roadway — the road *you traveled*.

שׁוֹבֵי בְּתוּלַת יִשְׂרָאֵל שּׁׁבֵי אֶל־עֲרֵיךְ אֱלֹהֶה:

Return, O *Virtuous Israel*, return to your *negligent city*.

עַד־מַתִּי תִּתְחַמְּקִין הַבָּתָה הַשׁׁוֹבֶבָה

How long will you remain *stupid*, O *faithless daughter*?

כִּי־בָּרָא יְהוָה חֶדְשָׁה בָּאָרֶץ

Yea, Yahweh created a new thing on the earth:

נַקְבָּה תְּסֻובֵב נֶגֶר

the female enamours the male.

Septuagint

ἡσον σεαυτήν Σιων ποίησον τιμωρίαν

Prepare yourself, O Zion; execute “*vengeance*”

δὸς καρδίαν σου εἰς τοὺς ὄμους

place your heart upon the *shoulders*

όδὸν ἦν ἐπορεύθης ἀποστράφητι παρθένος Ιερανὴ^λ
(using) the road by which you went, return, O virgin of Israel,

ἀποστράφητι εἰς τὰς πόλεις σου πενθοῦσα

return to your cities, *O Mourner*

ἔως πότε ἀποστρέψεις θυγάτηρ ἡτιμωμένη

How long, O *wayward* daughter, will you turn away?

ὅτι ἔκτισεν κύριος σωτηρίαν εἰς καταφύτευσιν καινὴν
for the Lord has created *safety* for a new *plantation*:

ἐν σωτηρίᾳ περιελεύσονται ἄνθρωποι

in *safety* men shall go about.

SEPTUAGINTAL VARIANTS

The Septuagint has a number of interesting variations in 38:21–22 (= MT 31:21–22) requiring a number of different explanations. The Septuagint translators did not understand **מִינִימ** so they simply transliterated it as σιωνιμ, which was subsequently read as Σιων (Zion), requiring secondarily the deletion of the ιμ which transliterated the plural ending **םִים**.¹

The Septuagint τιμωρίαν “vengeance,” which does not fit the context, resulted from a misreading of the *transliteration* of תִּמְרוֹרִים as τιμωριμ, which was then *translated*. The *translation* of a *transliteration* is attested elsewhere, as in Jud 5:21, where the MT הַלְמֹגֵן was transliterated as ομαλιει in the Greek MSS identified as Mnamyb₂ο' kk* and in the eight Lucianic MSS dgknptvw. (The *Vorlage* of the latter group had הַמָּלֵן instead of the הַלְמֹגֵן and in MSS k and k* it was transliterated as αμα λαω.) The Armenian text (= Latin *planabunt* “they will level”) has a *translation* of the *transliteration*, as though ομαλιει were from ὁμαλίζω “to make level.”

The Septuagint δός καρδίαν σου εἰς τοὺς ὕμους, “set your mind upon the shoulders,” reflects an obvious misreading of οἴμους “roads, paths” as ὕμους (suggested by Rudolph [1970] in BHS). The εἰς την τριβον “upon the beaten track” (= דֶּרֶךְ), found in Aquila and Symmachus (Ziegler 1957: 360), indicates that the problem was in the Greek text tradition, not in the Hebrew *Vorlage*.

The MT זָרָן⁴¹ in 31:22b was translated in the Septuagint as εἰς καταφύτευσιν “for a planting/plantation” (Liddell and Scott 1966: 920, 1965), which is most unusual since γῆ is the translation of זָרָן well over 600 times. However, there is no need to assume that the Septuagint had a different *Vorlage* here. Nuances of זָרָן surviving in Arabic provide the explanation for this translation and support the integrity of the MT. Most Hebrew lexicons simply define זָרָן as “earth, land, or countries”—often citing the Arabic أرض (^oard). But Arabic has also the verb with its participle أَرْيَضٌ (^oarid) meaning, “a land that is thriving, or productive . . . disposed by nature to yield good produce . . . and become luxuriant with herbage”

(Lane 1863: 47). Castell (1669: 479) defined it as “*terra proventu laeta & luxurians, luxurians gramen: amœna & conspectu grata*”). The verb appears with its cognate accusative (ارضت ^الارض: ^اarudat ^اl ^اardu) meaning, “the land became thriving . . . and became luxuriant with herbage . . . or pasture.” The corresponding term was evidently available in Hebrew and would have appeared as צָרִיר or צָרִיר (scriptio defectiva). The Greek translators were apparently aware of this צָרִיר “luxuriant land.”

In Jer 38:22 (MT 31:22) the Septuagint has σωτηρίαν . . . σωτηρία, the repetition of the noun meaning “deliverance, a way or means of safety, safe return, security, salvation” (Liddell and Scott 1966: 1751). Given the reference in 31:22 to the “planting” and “plantation” (καταφύτευσιν), the Septuagint translators probably intended σωτηρίαν to mean “security” (when planting in the fields or when those in exile traveling homeward would be at risk of attacks by robbers). Given the “roads” mentioned 31:21 (ῳμους = οἴμους = τριβού) [see p.161, above], the translators may have intended σωτηρία to mean “safe and secure” along the trek back home to the cities in Israel and Judah.

While the Greek text of 38:22 [MT 31:22] fits the context, it does not match the Hebrew text. The σωτηρίαν . . . σωτηρία seemingly stand in lieu of a word for the MT נִקְבָּה “woman.” Two errors seem to have occurred: (1) the נִקְבָּה in the *Vorlage* was misread as נִקְדָּה “to save” or נִקְזָה “to save,” and (2) the uncertainty over נִקְבָּה or נִקְזָה resulted in a dittography in the *Vorlage*. The stem behind the Septuagint reading is the cognate of Arabic نَقْدٌ (*naqida*) “he became

safe, in safety, saved, liberated” and the noun **نَقْدٌ** (*naqad*) “a thing that one has rescued or liberated” (Lane 1893: 2837). This cognate was noted by KBS (II: 719) and had been cited by Castell (1669: 2396) “*defensio, protectio, redemptor, liberatio.*” The נָ (n) of the Arabic cognate **نَقْدٌ** (*naqida*) would ordinarily become a נָ in Hebrew and a נְ in Aramaic. But Hebrew has the verbs נִקַּדֵּנָ and נִקְזָנָ meaning “to puncture” (Jastrow 931), and by analogy one could anticipate either נִקַּדֵּנָ or נִקְזָנָ for the cognate meaning “to be safe, to liberate, to save.”

בְּתוּלָה THE MEANING OF

The feminine imperatives in 31:21 are addressed to the בְּתוּלָה “Virgin Israel.” The noun is a *Qal* passive participle (GKC 84^m) of בַּתִּל “to separate, to cut off.” While popular interpretations assume the separation was *from* all sexual activity (*virgo intacta*), the separation was actually *for* devotion to God. This noun could be used for someone with a husband, like the בְּתוּלָה “virgin” who was in sackcloth for the בעל “husband” of her youth (Joel 1:8).

The use of بَتَلْ (= بَتَلْ) in *Sura 73:8* in the *Qur'an* is relevant: وَتَبَلَّ الَّيْهِ تَبَتِّلَا (watabattal *'ilayhi tabtilâ*) “and devote yourself with complete devotion [to God].” Lane (1863: 150) cited this verse and provided the following definition for بَتَلْ (*batala*) form V: “He detached himself from worldly things, and devoted himself to God, or he devoted himself to God exclusively, and was sincere, or without hypocrisy, towards Him . . . or he abstained from sexual intercourse, and hence, [بَتَلْ] is metaphorically employed to denote exclusive devotion to God.” In short, بَتَلْ (*batala*) addressed primarily

one who was virtuous and devout, and only secondarily did it focus on celibacy and virginity.

If Hebrew **בַתְּלִי** shared any of these Arabic nuances, the **בַתְּלִיתָה יִשְׂרָאֵל** would be better translated “Virtuous Israel” rather than “Virgin Israel, recognizing that “virtuous” means “one with moral excellence,” as well as a “celibate woman.” The **חֶרֶפֶת** “disgrace/shame” of Ephraim’s youth (Jer 31:9) included the hypocrisy of being called “Virtuous Israel.”

When the definition of **בַתְּלִיהָ** becomes focused on *virgo intacta*, the following statements of Tsevat (1977: 341–343) need to be taken seriously:

It is a mistake to look for a deep religious idea in *bethulah bath tsiyyon*, ‘virgin daughter of Zion,’ etc. . . . Neither the word nor the concept of “virgin” and “virginity” is of any importance in the religious thought of the OT and in the earliest history of the interpretation of this idea.

The definition of **בַתְּלִיהָ** must be grounded in the recognition that **בַתְּלִי** “to cut, to sever, to separate” is a by-form of **בַדְלִי** “to sever, to divide, to separate.” Israel was as much a **בַתְּלִיהָ** (a *Hoph'el* participle) as she was a **מַוְבָּדְלָה** (a *Qal* passive participle). The biblical tradition is quite explicit, as in Lev 20:24, “I am the LORD your God, who have separated (**הַבְּדִילָתִי**) you from the peoples”; Lev 20:26, You shall be holy to me; for I the LORD am holy, and have separated (**וְאַבְדִּיל**) you from the peoples, that you should be mine”; and also I Kings 8:53, “For thou didst separate them (**הַבְּדִילָתֶם**) from among all the peoples of the earth, to be thy heritage.” Similarly, Moses said to Korah, “the God of Israel has separated (**הַבְּדִיל**) you from the congregation of Israel, to bring

you near to himself, to do service in the tabernacle of the LORD” (Num 16:9).

Hebrew **בָּדֵל** has a semantic range similar to Arabic (*batala*). So much so that by analogy Hebrew **בָּתָל** could have been interchangeable, with one surviving as a noun and participle and the other primarily as a verb. These two stems are examples of the interchange of **ת** and **ד**, like (1) **בַּדְקָה** “to cleave, to cut” and **בַּתְקָה** “to cut, to cut off” and (2) **בָּת** (*batt*) “he separated, he severed” and **בָּדָד** (*badd*) “he separated, he withdrew.”

Once **מוֹבָדֶלֶת** is recognized as a synonym of **בָּתִילָה**, and not restricted to the definitions of seclusion and *virgo intacta*, the term will have (contra Tsevat) profound religious significance, echoing Exo 19:5–6 “you shall be my own possession among all peoples; for all the earth is mine, but you shall be to me a kingdom of priests (**כֹהֲנִים**) and a holy nation” and Amos 3:2 “you only have I known of all the families of the earth.” It is unfortunate that **בָּתוּלָה יִשְׂרָאֵל** became disassociated from the concept of **מַמְלָכָת כֹהֲנִים**, i.e., a nation which detached itself from worldly things, and devoted itself to God,” as suggested by the cognate (*batala*).² The interpretation of **בָּתוּלָה יִשְׂרָאֵל** would be well served by terms like “devotee” or “separatist,” the latter of which would be analogous to **פָרוֹשָׁה** “Pharisee,” a *Qal* passive participle like **בָּתוּלָה**, both of which are from stems meaning “to separate.” Both **פָרוֹשָׁת יִשְׂרָאֵל** and **מַבָּדֶלֶת יִשְׂרָאֵל** would be synonymous with **בָּתוּלָה יִשְׂרָאֵל**, and all three could have been used to indicate Israel’s being separated for devotion to God. The feminine form carries no *sexual* signi-

ficance. The **תְּבוֹלָה** is feminine because the gentilic **יִשְׁרָאֵל** was feminine, like **בַּת צִוְּן** and **בַּת יְרוּשָׁלָם**.³

עריך אלה THE MEANING OF אלה

A *double entendre* may be hidden in Jeremiah's command: **אֶל-עָרָיוֹךְ אֱלֹהָה**, which in the Septuagint became ἀποστράφητι εἰς τὰς πόλεις σου πενθοῦσα, “return to your cities, O Mourner.” Holladay noted (1989: 193) that the MT **אֱלֹהָה** was interpreted in the Septuagint like the imperative in Joel 1:8, “אֲלֵי בְּבִחוֹלָה חֲנֻרְתְּשָׁק עַל-בָּעֵל נָעוּרִיה,” “Mourn [θρήνησον] like a virgin girdled with sackcloth over the husband of her youth!” Holladay dismissed the MT **אֱלֹהָה** “these” as well as the Septuagint's πενθοῦσα “mourner,” for not fitting a context of joy and triumph, suggested by Jer 31:7 “sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise.” He offered what he admitted was a very “bold” emendation by reading **בָּעֵלה** “mastery” for the MT **אֱלֹהָה**, creating a clear association with the subject of the sentence, **בִּחוֹלָה**, and providing poetic assonance by having **בָּעֵלה** and **בִּחוֹלָה** appearing in the same line.

But Jer 31:9, “בָּבִci יִבָּאוּ וּבְחַנּוּנִים” (“they will come with weeping and with agonizing pains”) mitigates against creating a triumphal context for 31:21. Although many commentators prefer the Septuagint's παρακλήσει “consolation” (assuming the *Vorlage* had **נְחָנָה** rather than **חַנּוּן**), the MT fits the context fine once the proper nuance of **חַנּוּן** is recovered. The Arabic cognate حن (*hann*) (BDB 335; Lane 1865: 653–654), often connotes intense emotional pain and violent

outbreaks of crying, particularly مُسْتَحْنَ (mustahān) “one who is affected with intense emotion by longing for his home,” and حَنِين (hanīn) “the expression of pain arising from yearning or longing or desire, [the] violence of weeping proceeding from grief.” Arabic حَنَان (hannān) “grieving and moaning” is also relevant here. Consequently, the MT חַנְנִינִים, when coupled with בְּכֵי “weeping,” (in Jer 3:21 and 31:9) probably connoted deep visceral pain and its accompanying moans, rather than rational “supplications” (which would be preferable when the parallel is תְּפִלָּה “prayer”).

In lieu of Holladay’s bold emendation, an examination of the cognates of אלה leads to a very modest emendation. The demonstrative אֲלֹהֶה is the cognate of أُولَاه (‘ulay). But as a noun or verb אלה could be the cognate of الله (‘aliha), which Lane (1863: 82) defined as “. . . he became, confounded, or perplexed, and unable to see his right course . . . he was, or became, vehemently impatient, or affected with vehement grief, or he manifested vehement grief and agitation.” The verb الله (‘aliha) was probably derived from ول (waliha) meaning “he became bereft of his reason or intellect, in consequence of grief . . . or intense grief, or of the loss of the beloved” (Lane 1893: 3060). Given the interchange of עַ and ה stems, Arabic أَلِيل = אלה = أَلَّل (‘alil) “the state of a mother who has lost her children” (Hava 11) is relevant.

The *Vorlage* of MT עַרְיךָ אֲלֹהֶה was probably عַרְיךָ אֲלֹהָ or أَلْوَاتْ (= אלה). The عַרְיךָ אֲלֹהֶה like its cognate أَلَّه (‘lh), would have meant “bereft” and عַרְיךָ אֲלֹהָ would have meant “your bereft cities.” The confusion of ה and ת is well attested (Delitzsch 1920: 107–109, §105^{a-b}), as in Jer 52:21 where

“**קוֹמָה הַעֲמֵד**” “the height of the pillar” appears incorrectly for the **קוֹמָת הַעֲמֵד** found in I Kings 7:15.

Jer 31:21–22 is a sub-unit of 31:15–22, with clear and definite unifying elements, like the use of “**תִּמְרוֹרִים**” (“mourning” in 31:15 and “**תְּאַמּוֹרִים** (= “stone cairns”) in 31:21. The motif of a grief stricken town is the dominant theme of Jer 31:15–16

קוֹל בָּרָמָה נִשְׁמַע נֶהָי בְּכֵי תִּמְרוֹרִים
רָחֵל מַבְכָּה עַל־בְּנֵיהָ
מִאֱנָה לְהַנְּחָם עַל־בְּנֵיהָ כִּי אִינְנוּ . . .
מִנְעֵי קוֹלֶךָ מַבְכֵי וְעַינֵּיךְ מִרְמַעָה

A voice is heard in *Ramah*,
 lamentation and bitter weeping
Rachel is weeping for her children;
 she refuses to be comforted for her children
 because they are not . . .
 Keep your voice *from* weeping
 and your eyes from tears.

Were the names **רָמָה** and **רָחֵל** and the preposition **בְּ** removed from 31:15–16, the remaining words would provide a good definition of **אֶלְהָה** (*‘alihā*) or **אֶלְלָה** or **אֶלְלָת**. A succinct paraphrase of 31:15 would be **רָמָה אֶלְהָה** or **רָמָה אֶלְלָת**, “Ramah became grief-stricken” (following the vocalization noted in GKC 67^{bb} and 75¹). With the shift from the singular to the plural in 31:21, **אֶלְהָה** or **אֶלְלָת** would become plural modifiers: **אֶלְהָה אֶלְלָת** or **אֶלְלָת אֶלְהָה** (*scriptio defectiva*).

Because Jer 31:6 focused on Zion (**צִיּוֹן**) (“arise and let us go to Zion”), reading the MT **עַרְיוֹךְ** as

“your city” (= Zion) remains a reasonable option. The MT אלה אֲלֹהָ could be then be repointed as אלה or אלָה for “your grief-stricken city,” and Lam 1:1–4, which reads as follows, would support this meaning for אלה or אלָה.

אֵיכָה יִשְׁבַּת בֶּן־הָעִיר רַבְתִּי עַם
 הַוִּיתָה כְּאֶלְמַנְהָה
 רַבְתִּי בָּנוּם שְׁרַתִּי בְּמִדְינּוֹת
 הַוִּיתָה לְמַסָּה
 בְּכֹה חֲבַבָּה בְּלִילָה
 וְדִמְעַתָּה עַל לְחִיה
 אַיִן־לָהּ מְנַחַם מְכֻלָּה־אַהֲבָה

Oh, how the city
—the “Mistress of the people”—
sat alone/mourning!⁴

The “Mistress among the nations”
had become like a widow.

The “Princess among the provinces”
had become a vassal.

She weeps bitterly nightly,
her tears on her cheeks.

Among all here lovers no one to comfort her.

Consequently, the modest emendation proposed here is to change אלה to עירך to אלה or emend אלה to עירך in order to read “grief-stricken city” (a reference to Zion as in Jer 31:6) or “grief-stricken cities” (referring to Ramah [Jer 31:15] and the cities / towns of Ephraim [Jer 31: 18]).

Because many נָלַל stems were originally لָל stems, the Arabic الْأَلَّا (الله / الـالـا), “he fell short of doing what was

requisite, or what he ought to have done” (Lane 1863: 83), is another likely cognate of אלה in the context of Jer 31:15–22.

In Jer 31:19 Ephraim had confessed **בָּשְׂתִּי וַיַּגְנְּבֵל מִתִּי** “I was ashamed, and very⁵ humiliated, for I bore the disgrace of my youth.” Overtones of this confession may be hidden behind the MT עָרֵיךְ אֱלֹהֶיךְ חֲרָפָת נְעוּרִי. In light of the Arabic cognate (‘alā) “negligent, derelict,” עָרֵיךְ אֱלֹהֶיךְ could be translated “your negligent cities” and עָרֵיךְ אֱלֹהֶיךְ “your derelict city.”

גבר סבב, נקבה AND THE MEANING

The Greek σωτηρία meaning “safety, security” for the MT נקבה “woman,” as noted above, resulted from a *Vorlage* being misread as נקודה or נקדחה “to save,” and requires no further comment here.

The three words נקבה סבב גבר led Bright (1965: 282) to comment that the meaning of the final phrase of Jer 31:22 “is wholly obscure, and it might have been wiser to leave the colon blank.” Carroll (1986: 601) concurred, stating that this colon is “perhaps the most difficult half-line in the book of Jeremiah.” Similarly, Holladay (1989: 192) commented that “the whole passage is startling”; and Jones, (1992: 394) called Jer 31:21–22 as a whole a “tantalising [sic] oracle.”

A sampling of what Carroll called the “lapidary” results of exegetical endeavors include the following translations and Talmudic reference:

The Woman sets out to find her Husband again

JB

the woman must encompass the man with devotion

NAB

a woman turned into a man

NEB

A woman shall court a man

Torah

the woman shall embrace the man

Peshitta

[A female shall compass a man (?)]

Bright (1965: 282)

the female will surmount the warrior

Holladay (1966: 239)

die Verwünschte wandelt sich zur Herrin

the cursed one changes to a queen

Rudolph (1968: 199)

The woman must protect the soldier

Lundbom (1975: 33)

the vagina envelops the penis (?)

Carroll (1986: 602)

a female shall encompass a hero

Holladay (1989:154)

a good woman will be a protecting wall of wisdom

(*Yebamoth* 62b)

In the opinion of the author only the *Torah* translation (with “courtship”) and the NAB (with “devotion”) are somewhat on target, along with association of the *woman* with *wisdom* in *Yebamoth* 62b. The three reasons for this conclusion follow with a discussion on נָקָבָה⁴², סְבָבָה⁴³, and גַּבֵּר⁴⁴.

The anatomically descriptive Hebrew נָקָבָה “female” is not attested in Arabic, though the stem meaning “to perforate”

is well attested. The Arabic **نقاب** (*naqâb*) refers to a woman's face veil "from out of which appears the circuit of the eyes." The feminine **نقيبة** (*naqîbat*) means "the mind, understanding, intellect, intelligence" and is a synonym of **عقل** (*‘aql*) "understanding, intellect."⁶ The masculine **نقاب** (*naqâb*) refers to "a man of great knowledge, very knowing . . . who is intelligent, and enters deeply into things." One can assume that the feminine **نقابة** (*naqâbat*) (= **נקבה**) would have meant "a woman of great knowledge or intellect." Therefore, the MT **נקבה** could be hiding this *double entendre*: the "female" and the "wise/smart woman," who was identified in Jer 31:22 as the personified "Virtuous Israel."

The antonym of **נקבה** "intelligent" in this context is the stem **חמק** which appears in Jer 31:22. In BDB (330) **חמק** is defined as "to turn away" and "to turn hither and thither." Bright (1965: 276) rendered it "dillydally." But **חמק** also means "stupid, foolish" and is the cognate of Arabic **حُمَق** (*humaq*) "foolishness, or stupidity; i.e., unsoundness in the intellect or understanding" (Lane (1865: 645–646). Jeremiah frequently reminded the **בתוֹלֶת יִשְׂרָאֵל** that she had been stupid, as in Jer 4:22 ("**כִּי אָוִיל עַמִּי**") "for my people are foolish"); 5:4 ("**הֵם נֹאֲלִי**"), "they have no sense"); 5:21 ("**עַם סְכָל**"), "they have no sense"); 10:8 ("**יְבָעַרְתִּי**"), "O foolish and senseless people"); 17:11 ("**וַיְהִי נָבָל**"), "they are stupid and foolish"); 17:11 ("**וַיַּכְסַלְתִּי**"), "he will become a fool"). The **חמק** of Jer 32:21 can be added to Jeremiah's synonyms for "foolish."

Two aspects of the “new thing” created are (1) the end of the chaos coming from the stupidity of the “negligent daughter of Israel” (= חַמְקָה בַת יִשְׂרָאֵל), and (2) the emergence of an “intelligent, devoted Israel” (= בְּתוֹלָה יִשְׂרָאֵל נָקִיבָה). *Yebamoth* 62b hints at נָקִיבָה “intelligence” with its statement that a good woman will be a protecting wall of wisdom. Failure to recognize the different meanings of the Hebrew נָקָבָה precludes the recognition of Jeremiah’s *double entendre*. It was not just a *female* who was to be involved; it was to be the *people of Israel*, who were designated by two female personifications: נָקָבָה נָקָבָה “an intelligent woman” and בְּתוֹלָה נָקָבָה “a virtuous woman.”⁷

As for the verb סַבַּב⁴³ in Jer 31:22 it is important to note initially that Kennicott MS 589 reads חַשּׁוּבָב for the MT חַסּוּבָב, and with a ש one would expect an Arabic cognate with a ش (š) rather than a س (s).⁸ Given the ס / ش variable and the close relationship of لְה עַע “and” stems,⁹ شְׁבֵה (šabaha) / سَبَّه (sabaha) or شَبَّه (šabba) / سَبَّه (sabba) are possible cognates. Two of these four options are contextually relevant; namely, شְׁבֵה (šabaha) and شَبَّه (šabba) (Lane 1872: 1499 and 1493).

The Arabic شَبَّه (šabaha) means “to make it to be like it, or to resemble it,” with the noun شَبَّه (šabah) meaning “a likeness or resemblance.” This word is a synonym of مُثَل (matlā) (Lane 1872: 1499–1500), which is the cognate of מַשְׁלָל which appears, in the opinion of this author, in Gen 3:16, “your desire shall be for your husband, and he will be like (יִמְשַׁל) you.” Because the idea of the *female* being just

like the *male* was a part of the creation narratives in Genesis (“bone of my bone, flesh of my flesh,” etc.), it is difficult to view gender equality as the “new thing” which God had created for בְּתוּלָה יִשְׂרָאֵל in the post-exilic period.¹⁰

Keeping in mind that the *people of Israel* were designated by female personifications נָקָבָה (בְּתוּלָה) and that *God* was generally designated by the masculine nouns / names יְהוָה, אֱלֹהִים, אל, and אלה, the Arabic شَبَّ (šabba)—which deals with a particular male-female dynamic—is the most likely cognate of the סַובֶּב / شَوْبَب in Jer 31:22.

In Arabic شَبَّ (šabba) in stems II and V means “to rhapsodize about a beloved woman and one’s relationship to her, to celebrate her in verse with amatory language, to compose love sonnets” (Lane 1872: 1493 and Wehr 527), with the phrase حُسْنَةُ الشَّيْبَاب (hasanatu^oaššbābi) meaning “beautiful in the mention of women.”

In Jer 31:3–4 Yahweh affirmed in masculine amatory language:

וְאֶחֱבָתְךָ עֹלָם אֲהַבְתִּיךְ
עַל־כֵּן מִשְׁכְּתִיךְ חֲסִרָה:
עוֹד אָבִנְךָ וּנוּבִיתָ בְּתוּלָה יִשְׂרָאֵל
עוֹד תַּעֲדִי חֲפִיקָה
וַיֵּצֵא בְמִחוּל מִשְׁחָקִים:

I have loved thee with an everlasting love,
therefore I have continued my faithfulness to you.

Again I will build you, and you shall be built,
O Virgin \ Virtuous Israel!

Again you shall adorn yourself with timbrels,
and shall go forth in the dance of the merrymakers.

In Jer 31:22b, a gender reversal was announced. Having a *feminine* subject for סובב / שׁוֹבֵב, followed by a *masculine* object, would be analogous to saying “the *woman* impregnated the *man*,” which obviously does not fit the created order. Although commanded to love God with heart, soul, and strength, Israel became infatuated with other deities, despite Yahweh’s continuing affirmation of *His* love for *Her*. But Yahweh had “created a new thing”: *Virtuous Lady Israel* would סובב / שׁוֹבֵב *Him*; i.e., Israel *herself*, personified as a נָקְבָּה and a בְּתִיּוֹלָה, would now lovingly rhapsodize with sincerity about *her* God and *her* relationship with *Him*. Although Ezekiel (33:31) had complained, “for with their lips they show much love (**בְּפִיהֶם עֲנָבִים**),¹¹ but their heart is set on their gain,” Jeremiah affirmed it would now be different. In the new order Israel would, as suggested by the cognates **כָּל־לְלַבְּבָד** (*batala*) and **نִقְאָבָת** (*naqābat*), intelligently devote herself to Yahweh exclusively, with sincerity and without hypocrisy. The sweet amatory overtones suggested by סובב / שׁוֹבֵב are at least hinted at in the *Torah* translation, “a woman shall court a man” and the NAB “with devotion.”

The noun נָבָר⁴⁴ in Jer 31:22 also requires some attention. The name **אֵל גָּבָר** “man of God” and the epithet **גָּבָר יְהָוָה** “God almighty” set the basic parameters. Because נָבָר is coupled here with נָקְבָּה, it is more likely to mean “man” than “servant.” Just as נָקְבָּה here has multiple layers of meaning, including “female,” and “intelligent,” as well as a personification of Israel along with **בְּתִיּוֹלָת יְשָׁרָאֵל**, it seems likely that נָבָר could also have multiple layers of meaning.

The נָבוֹר נָבָר could also be read as *scriptio defectiva* for נָבוֹר and be an elliptical equivalent for אֵל נָבוֹר, as it appears in (1) Isa 10:21 “The remnant of Jacob shall return and trust in Almighty God”; (2) Jer 32:18 “O great and almighty God (הָאֵל הַגְּדוֹלָה הַנָּבוֹר) whose name is Yahweh of hosts”; and (3) Neh 9:1 “the great supreme and awesome God (הָאֵל הַגְּדוֹלָה הַנָּבוֹר וְהַנּוֹרָא).

The citation of אֵל נָבוֹר “God Almighty” in BDB (150) referenced الجبار (^o*aljabbâr*) “the Supreme Being,” which Lane (1865: 375) defined as “[A name of] God; so called because of his magnifying Himself [above every other being]”; and Wehr (1979: 133) defined as “almighty, omnipotent (God), . . . mighty, powerful.”¹² It has long been recognized that جبار (*kabar*) is related to Arabic كبر (*kabar*), used in the epithet الله اكبر (^o*allâh ^oakbar*) “God is great.”¹³ The epithet appears in Job 35:6, אֵל כָּבֵיר . . . כָּבֵיר כִּחְ לִב “God is almighty . . . almighty in strength of understanding,” which comes as close as one can get to the ideas of “omnipotence” and “omniscience.” Virtuous (בְּחֻלָּה), intelligent (נִקְבָּה), Israel, in a reversal of roles, will rhapsodize lovingly (שָׁבֶב) about the Almighty (נָבוֹר).

SUMMARY AND CONCLUSIONS

The Septuagintal variants have been accounted for by recognizing that (1) צִינִים and Τιμώριμ “signs/markers” were transliterated as τιμωρίμ and σιωτήμ, and then modified to τιμωρίαν “vengeance” and Σιων “Zion”; (2) once an οι was misread as an ω, the οδόμους “road” became ὁδόμους

“shoulder”; (3) the Hebrew נִקְבָּה was misread as נִקְדָּה / נִקְזָה and was then translated twice as σωτηρίαν and σωτηρία “salvation”; (4) the καταφύτευσιν “plantation” retains a nuance of γέρα which dropped out of usage in post-Biblical Hebrew but its cognate has survived in Arabic; and (5) there is no need to emend אֱלֹהָה to אֱבָלָה to accommodate the Greek πενθοῦσα “grief” which reflects a definition of אֲהָל that also dropped out of usage in post-Biblical Hebrew although its cognate has also survived in Arabic.

Of the thirty-three lexemes in Jer 31:21–22, only five lack an Arabic cognate: סַבֵּב³⁸, הָיָה/⁴³ הוָה²⁹, שִׁים¹⁷ and שִׁית¹⁹. Of the twenty-eight lexemes with Arabic cognates already cited in Hebrew lexicons, seven have *nuances* well attested in Arabic which—aside from Castell’s lexicon of 1669—have gone unnoticed. These include (1) בְּתֻולָה “un-equivocal devotion” or “virtuous” (which may or may not connote virginity); (2) חָנֵן “grief-stricken”; (3) אֱלֹהָה “vehement grief” and “negligent, derelict”; (4) חָמֵק “foolish, stupid”; (5) נִקְבָּה “intelligence, intellect”; (6) שַׁבָּב “to rhapsodize in amatory language”; and (7) גָּבָר “the Almighty.”

As is now evident, some of the difficulties in Jer 31:21–22 are not with the consonantal text but with standard Hebrew lexicons which have edited away much of the cognate information available in Castell’s 1669 lexicon. In the endnotes several other cognates are cited, including (1) صَهْيَ (suhay) “a tower on the top of a mountain,” the etymon of צִיּוֹן “Zion”; (2) جَمَ (jam) “very, many, abundant” for the גָם in Jer 31:19; and (3) وَلْقَ (walaqa) “trace, footprint” (= יָלֵךְ) being possibly the imperfect stem of הָלֵךְ “to walk.”

The consonantal MT of Jer 31:21–22 has two problems, requiring only *minor* rather than *bold* emendations. First, תְשׁוּבָה should be read as תִּשׁוּבָה, following the reading of one manuscript cited by Kennicott. Secondly, the הַלְּדִינִים “these your cities” should be read as עַירְךָ אֶלְךָ “your grief-stricken/negligent city” or as the plural (*scriptio defectiva*) עַרְיךָ אֶלְתָּה “your grief-stricken/negligent cities.”

The enigmatic phrase נִקְבָּה תִּשׁוּבָה נִבְרָה simply means “the female enamors the male.” But sensitivity to Jeremiah’s use of *double entendre* and personification, suggests that the “Virgin/Virtuous” Israel will be the “intelligent female” (נִקְבָּה / נִקְיָבָה) who will lovingly and eloquently wax poetic (תִּשׁוּבָה) in praise of the Almighty (נִבְרָה). Jeremiah’s expectation was that Lady Israel—who was loved by her God with an everlasting love—would rapturously reciprocate vocally and unequivocally with paens of love, thereby creating the role reversal between the male *Lover* and the female *Beloved*.

ADDENDUM

ARABIC COGNATES OF HEBREW WORDS IN JER 31:21–22 MT

MT	ARABIC
הַצִּיבֵּי	نصب <i>nasaba</i> ¹⁴
לְדִין	ل <i>la</i> ¹⁵
צִנְיִם	صوان <i>sawwān</i> ¹⁶
שְׁמִי	شام <i>šām</i> ¹⁷
תְּמֻרוֹרִים	تُومور <i>tu'mūr</i> ¹⁸

שְׁתִי			19
לֶבֶךְ	لَبْ	<i>lubba</i> ²⁰	
מַסְלָה	مَسِيل	<i>masil</i> ²¹	
דָרָךְ	دَرَكْ	<i>daraka</i> ²²	
הַלְכָתִי	وَلْق	<i>walaqa</i> ²³	
שָׁבוּ	ثَاب	<i>tâba</i> ²⁴	
בְּתוּלָה	بَتُولَة	<i>batûlat</i> ²⁵	
יִשְׂרָאֵל	شَرِي	<i>šaraya</i> ²⁶	
"	الْأَه	² <i>ilâh</i> ²⁷	
שְׁבִי	ثَاب	<i>tâba</i> ²⁴	
אֶל	إِلَى	² <i>ilay</i> ²⁸	
עֲרֵיךְ			29
אֶלְהָה	أُولَى	² <i>ulay</i> ³⁰	
עַד	عَدَا	^c <i>adâ</i> ³¹	
מַתִּי	مَتِي	<i>matay</i> ³²	
תְּתַחַמְקִין	حَمْق	<i>hamuqa</i> ³³	
(הַל)	أَل	² <i>al</i> ³⁴	
בָת	بَنْت	<i>bint</i> ³⁵	
שׁוֹבֵבָה	ثَاب	<i>tâba</i> ²⁴	
כִי	كَي	<i>kai</i> ³⁶	
בְּרָא	بَرْأ	<i>bara'a</i> ³⁷	
יְהֹוָה			38
חַדְשָׁה	حدُث	<i>hadata</i> ³⁹	

בָּ	ب	<i>bi</i> ⁴⁰
אַרְצָן	أرض	^۲ <i>ard</i> ⁴¹
נִקְבָּה	نقب	<i>naqb</i> ⁴²
חַטּוֹבָבָה	—	— ⁴³
גַּבֵּר	جبر	<i>jabr</i> ⁴⁴

NOTES

1. The Hebrew צִיּוֹן “road sign” and צִיּוֹן “Zion” are etymologically unrelated, as is clear from their cognates. The noun צִיּוֹן is the cognate of the Arabic صَوْان (*sawwān*) “stones” and Syriac سَهِيْون (*sēwāyān*) “stones.” But the name צִיּוֹן, which appears with a medial נ in Syriac (سَهِيْون [*sehyūn*]) and in Arabic (صَهِيْون [*sahyūn*]), is the cognate of Arabic: (1) صَاهِيْه (*sâhây*) “to ascend to the top of (a mountain)”; (2) صَاهِيْات (*sahawât*) “the upper most part of a mountain”; (3) صَاهِيْي (*suhay*) “a tower on the top of a mountain”; and (4) الصَّاهِيْه (*as-suhâhâ*) “the places in which water wells forth” (Lane 1872: 1739^b; Hava 408). The third Arabic cognate is a perfect match for the מִצְרָת צִיּוֹן “the mountain-top fortress” mentioned in I Chron 11:5; and the fourth cognate fits the “waters of Gihon” (II Chron 32:30) and “the waters of Zion”(Ezek 47).

For the loss of the medial ה in צִיּוֹן compare (1) דָוָר and Arabic دَهْر (*dahr*) “longtime, age”; (2) לְהַטְּ / لَوْت “secrecy” (Exo 7:11); (3) מְהֻרָה / مُهَرَّ “to circumcise”; (4) מְוִיר / مُوَيْر “to exchange”; (5) نְהַר / نَهَر “a light” and “to shine”; (6) רְהַט / رَهِيز “run” (Aramaic, Syriac); and (7) בְּהַת / بَوْش “shame” (Aramaic). On the afformative יְן of צִיּוֹן, see GKC § 85^u.

2. On Exo 19:1ff., see Schrenk 1976: 249.

3. Note I Sam 17:21 and II Sam 24:9 for **ישָׁרָאֵל** as a feminine noun.
4. See McDaniel 1968: 29, 42. It seems apparent to me now that **בְּדַךְ**, was a *double entendre*: “alone/mourning.” Compare Jacob’s being called **רָאשׁ הָנוּיִם** “the chief of the nations” in Jer 31:7.
5. Reading **גָּמָן** as a cognate of Arabic **جم** (*jam*) “many, abundant,” used adverbially (Lane 1865: 449).
6. This cognate goes unnoticed in BDB and KBS although it was noted by Castell (1669: 2394) and defined as “intellect” (*mens, ejusque acumen & perspicacia*). ”
7. On the collective personification of a nation, see GKC §122¹ and 122². Brown-Guttenberg (1991: 186) suggested that **נַקְבָּה** referred to the “female side of God” (compassion, love and mercy), as opposed to **נַבְּרָה** which was associated with male military qualities.
8. Note, however, that **שְׂתִּיו** “winter” is a cognate of Arabic **شَتَّى** (*šitā*²), as noted in BDB (711) and in Lane (1867: 1504). See also Moscati 1964: 36–37. Jud 12:6 **אָמַרְנָא שְׁבַּלְתָּה וַיֹּאמֶר סְבַּלְתָּה** (“please say ‘shibboleth’ and he said ‘sibboleth’. . .”) well illustrates the š to s shift in a non-Arabic dialect.
9. See GKC §77^c. Note the following verbs: **אָנַן / אָנַה** “to sigh”; **כָּלַל / כָּלַה** “to be quiet”; **חַנֵּן / חַנֵּה** “to incline”; **דָּמַם / דָּמָה** “to end”; **שָׁגַב / שָׁגַבָּה** “to err”; **קָלַל / קָלַה** “to despise”; **שָׁחַח / שָׁחַה** “to bend down”; and **שָׁסַח / סָסַחְ** “to plunder.”
10. It is even more difficult to take seriously the varied interpretations that these three words spoke of coital positions or the physiology of sex.

11. The root עַגְבָּה (BDB 721) “inordinate affection, lust, paramour” has as cognate the Arabic عَجِبٌ (^c*ajiba*) “he wondered at it, . . . he loved, or he liked.” (Lane 1874: 1956). The noun عَجْبٌ (^c*ujb*) signifies “self-admiration, self-conceitedness resulting from stupidity or folly.”
12. Arabic جَبْرٌ (*jabr*) may cover a number of homographs, otherwise one must give the stem a broad semantic range, including “a king, a servant or slave, and a young, or a courageous, man.” The noun جَبَّارٌ (*jabbâr*) also means “one who magnifies himself, or behaves proudly . . . or insolently disdains the service of God.”
13. In the opinion of Lane this is an elliptical phrase meaning “God is the greatest great [being] : God is greater than every [other] great [being].” If not an elliptical phrase, أَكْبَرٌ (^c*akbar*) “should have the article الْ (^c*al*), or be followed by a noun in the gen. case [or by the preposition مِن (*min*)” (Lane 1885: 2587a).
14. The verb “to set up, to erect” (BDB 662; Lane 1893: 2799).
15. The preposition “to” with suffix (BDB 510; Lane 1893: 3006).
16. The noun “road sign made of stones” and “flint-stone” (BDB 846; Lane 1872: 1739 for صُوَّة [suwwat] and 4: 1751 for صَوَان [sawwân]).
17. The verb “to put, place, set” and “to insert, sheathe.” See BDB 962 and Lane 1872: 1634 شَامٌ / شَيْمٌ (*šayama/ šâma*). The Sabean and Ethiopic cognates cited in BDB match the Hebrew meanings, whereas this Arabic cognate, “to hide, to conceal, to insert or to sheathe,” is quite remote.
18. “A sign consisting of a pile of stones” (BDB 1071; Lane 1863: 98^c and 97^b اَمْرَةٌ [^c*amarat*] “stones” or “a heap of stones.”) (On the frequent elision of an נ in Hebrew, see GKC 23^f.) Ziegler (1957: 360) noted that Aquila translated תְּמִרְוָרִים as πικραμμους, as if

the root were מַרְר “bitter.” Carroll (1986: 601) and Holladay (1989: 194) followed Giesebrecht (1907, cited in BDB: 1071) and Rudolph (1970 in BHS) in deriving this word from תָמֵר “palm tree,” a cognate of Arabic تمْر (*tamr*) “fruit of the palm tree.”

19. BDB 1011. There is no known Arabic cognate for שִׁיחָה.
20. The noun “heart, understanding, intelligence” (BDB 523; Lane 1885: 2643). The Arabic verb لَبَّ (*labba*) means “he was, or became possessed of لَبَّ (*lubb*), i.e., understanding, intellect, or intelligence. The feminine لَبَّهُ (*labbat*) is the middle of the breast, used for the external area rather than the internal organ.
21. The noun “highway” and “a stream bed” (BDB 700; Lane 1872: 1486). The Arabic سَيْل (*sayl*) is a “torrent” or “flow of water” and the مَسِيل (*masil*) is the channel in which a torrent flows, a synonym of وَادِي (*wadi*) “valley, torrent-bed, any space between mountains or hills” (Lane 1874: 1893: 3051). In the Song of Deborah (Jud 5:19–21) reference was made to the Wady Kishon serving as a highway for Sisera’s chariots, which became a death-trap when the torrents flowed unexpectedly. Dry wadis and torrent-beds are still used for military activity and sightseeing.
22. The noun “road” and verb “to march, to overtake” (BDB 202; Lane 1867: 874).
23. The verb “to walk” and “to walk quickly” (BDB 229, 410; Hava 894). On the interchange of נָאַת and נָאַתְּ compare (1) דָקַק and דָקַךְ “to crush” (2) רָקַק and רָקַךְ “to be tender, weak” and “to be thin, weak” (see Tregelles 1875: 378). The imperfect stem of הָלַךְ was probably לָלַךְ (see GKC §69^x). Gesenius followed Praetorius [ZAW ii 310 ff.] in disagreement with the usual explanation of a וְלַךְ stem—which is reinforced by the וְלַךְ = لָלַךְ as suggested by

cognate ولق (*walaqa*). The Arabic verb هلك (*halaka*) means “he perished, became non-existent or annihilated.” The noun هلاك (*halâka*) means “perdition” (Lane 1893: 3044). Lane did not cite ولق (*walaqa*), but it must be remembered that the final volume of Lane’s lexicon is incomplete, having been published posthumously from his notes. Dozy (1927:842) cited ولق (*walaqa*) “*piste, trace, vestige,*” a synonym of أثر (*atara*) “trace, footprint,” which is the cognate of Hebrew אָשָׁר “to march forth” and Ugaritic *’atr* “to march” (Gordon 1965: 369, #424).

24. The verb “to return” (BDB 996; Lane 1863: 361 [ثوب/*t̄wb*]).
25. The noun “virgin” (BDB 143; Lane 1863: 150).
26. The verb “to contend or persist” (BDB 975; Lane 1872: 1545), noting especially form 3, هو يشاربه (*huwa yušârîhi*) “he persisted in contention with him,” which fits perfectly with the narrative about the change of Jacob’s name in Gen 32:28: شريحت عم-آلְהִים, “you persisted-in-contending with God.”
27. The noun or name “god, God” (BDB 41–42; Lane 1863: 82–83). In Arabic الله (Allah) is reserved for the only true God.
28. The preposition “to, unto, as far as” (BDB 39; Lane 1863: 85).
29. The noun “city” (BDB 746, noting the Sabean cognate, “a fortified height,” but there is no Arabic cognate of עיר).
30. The demonstrative pronoun “these” (BDB 41; Lane 1863: 86). Rudolph, in a note in BHS (1970), associated the Septuagint’s πενθοῦσα “mourner” with אבלה **אַבְלֵה** for the MT אלה.
31. The noun “perpetuity, distance, remoteness” (BDB 723; Lane 1874: 1978–1979), noting especially form 6, تعادى (*ta^câdaya*) “he, or it, was, or became, distant, remote, far off, or aloof” and the noun على (*’iday*) “distance or remoteness.”

32. The interrogative adverb “when, until when” (BDB 607; Lane 1893: 3017).
33. The verb “to turn here and there” (BDB 330), noting that BDB has no cognate for חַמְקָה. KBS (330) cited the Arabic حُمْقٌ (*hamiqā*) “to be foolish” and the Tigre (*homaqā*) “to be weak.” Arabic حُمَقٌ (*humaq*) would be the antithesis of لَبْ (*lubb*), i.e., *understanding, intellect, or intelligence*,” the cognate of לֵבֶת “heart.”
34. The definite article and/or the vocative “O” (BDB 208 [I]; Lane 1863: 74). The original Hebrew definite article was probably הַלְּ, the לְ of which was assimilated to the initial consonant of the noun with compensatory lengthening of the noun’s initial consonant, except when the initial consonant was an נְ, הְ, כְ, עְ, or רְ. In Arabic the ل of ال, though always written, assimilates to a following dental, sibilant or liquid, with compensatory lengthening of the initial consonant. The exceptions in Hebrew include הַלְזָן (= זָהָן + הַלְּ) and הַלְזָוִי (= זָהָוי + הַלְּ), cited in BDB (229). The Masoretes failed to recognize הַלְּ as the definite article and treated the ה as the initial letter of the stem. (Compare BDB, where the ל of הַלְּ is identified as a separate demonstrative element which was inserted between the ה and the ז or זָוִי.) For the presence of אֲלֹן (‘al = אַל “the”) in Hebrew, see BDB 38.
35. The noun “daughter” (BDB 123; Lane 1863: 261).
36. The conjunction “in order that” (BDB 471; Wehr 995).
37. The verb “to create, to form, to fashion” (BDB 135; Lane 1863: 197, both بَرِى and بَرِو).
38. The tetragrammaton (BDB 330). For the many varied etymologies proposed for the holy name, see G. H. Parke-Taylor, *Yahweh: The Divine Name in the Bible*. Waterloo, Ontario: Wilfrid Laurier

University Press, 1975. Whereas the Hebrew **הוּה** / **הִוָּה** means “to become, to be,” with the *Hiph’il* meaning “to cause to be,” the Arabic verb **هَوَى** (*haway*) means “to fall, to drop,” but the noun **هَوَى** (*haway*) signifies “love” and “beloved” (Lane 1893: 3046; Wehr 1219), suggesting two separate lexemes.

39. The adjective “new” and the noun “novelty, innovation” (BDB 294; Lane 1865: 527).
40. The preposition “in” (BDB 88; Lane 1863: 141).
41. The noun “earth” (BDB 75; Lane 1863: 47–49).
42. The verb “to perforate” and the nouns “hole, female, mind” (BDB 666; Lane 1893: 2834–2835).
43. The verb “to surround” (BDB 685). The Arabic words cited in BDB under **سَبَبَ** which begin with a س (s), meaning “rope, lock of hair” are not cognates. KBS has no Arabic cognates for **סַבַּבְ**.
44. The nouns “man, a young man” and “king, slave, servant” (BDB 149; Lane 1865: 374–375; Castell 479). For the Akkadian cognate *gubburu* “to overpower,” see *CAD*, Volume G, 118 and KBS 176.