NON-RECURRING DOUBLETS
IN THE BOOK OF LAMENTATIONS

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Of all the books of the Bible perhaps none displays such intentional artificial compositional structure as the Book of Lamentations. This is primarily due, of course, to the acrostic form employed by the author, since, as is well known, all five chapters in their outward form are based on the Hebrew alphabet. The first four chapters are alphabetic acrostics with chapter three being more elaborate, having three successive lines begin with the same letter. Chapter five is not an acrostic but has exactly twenty two lines conforming to the Hebrew alphabet.

While scholars have debated the precise meaning of an acrostic, for example, whether it was a memory aid or an indication of completeness like our “A to Z” (Gottwald, 1954, pp. 23–32), there can be little doubt that the acrostic had a literary function. It was a device employed for artistic purposes, just as poets in English utilize the literary device of 14 lines for a sonnet.

Another of the compositional techniques which has been widely acknowledged as characteristic of the Book is the use of the qināh meter. This meter consists of longer beats combined with shorter beats, e.g., 4:3 or 3:2, and has long been recognized as being one of the principal rhythms dominant in the Book, particularly in chapters two and three. The distribution of the qināh meter as compared to other meters is roughly as follows: 5:1 in the third chapter; 5:3 in the second chapter; 1:1 in the fourth; 2:5 in the first; and 1:4 in the fifth. (Cf. also the remarks of Hillers, 1972, pp. xxxii–xxxiii.)

An interesting suggestion has been made by W. H. Shea (1979) that the structure of the book as a whole is in the qināh pattern on a grand scale, there being five chapters divided á la the qināh structure into two units,

1. In chapters two, three and four the letter pe comes before ayin.
with three chapters in the first unit and two chapters in the second. The individual units themselves may be similarly contrasted: in the first unit of three chapters the chapters themselves form a qināh pattern of 2:1, whereas in the second unit of chapters four and five a qināh pattern is formed because chapter four (consisting of couplets of bicola) is twice as long as chapter five (which only has bicola alone).

Other rhetorical devices which have been recognized in the Book are: repetition of key words and phrases (e.g., ʾen mēnahēm lāh / ʾen lāh mēnahēm 'she has no one to comfort her'; 2 bat šīyyôn 'Fair Zion'; habbēt/ḥabbīṭāh/ḥabbīṭū 'look about!'; ṛēʾēh/ṛēʾā 'see!'; ṛēʾēh YHWH 'See, O Lord!'; ʾōyēb 'enemy'; ʾāhr 'foe etc.); parallelism in many of its facets (parallel pairs, antithetical pairs, syndetic parataxis, etc.; 9 and in this regard chapter five is the prime example since it contains parallelism in nearly every line); assonance (like sīšī wešīmīṭī 'rejoice and exult' [4:21], and tāʾāniyyāḥ waʾāniyyīḥ 'mourning and moaning' [2:5]; 10 paronomasia (like rōʾīs meaning 'head' in one occurrence 11 and 'poison' in another [3:5, 19]; 12 and chiasmus (as, for example, ṛēʾēh wēḥabbīṭāh 'see and look!' [1:11; 2:20] and ḥabbīṭāh ūrēʾēh 'look and see!' [5:1], and hāras wēlōʾ ḥāmāl 'he has torn down without pity' [2:17] and lōʾ ḥāmal . . . hāras 'without pity . . . he has torn down' [2:2]). 13

Chiastic structures have also been pointed out in the first two chapters of the Book, where a symmetrical placement of words has been demonstrated (Condamin, 1907, pp. 137–140). A word which appears in verse one corresponds with one in verse twenty-two, one appearing in verse two

2. 1:2,9,17; Cf. ʾen mēnahēm li 1:21.
3. 1:6; 2:1,4,8,10,13,18; 4:22.
5. 1:9,11,12,20; 5:1.
7. 15 times: 1:2,5,9,16,21; 2:3,4,5,7,16,17,22; 3:46,52; 4:12.
8. 9 times: 1:5(×2),7(×2),10,17; 2:4,17; 4:12.
10. Other examples are sādā ʾēʾādēnū 'our steps were checked' [4:18], and bēṣippīyāṭēnu sippīnū 'as we waited, still we wait' [4:17].
11. 1:5; 2:10(×2),15,19(×2); 3:54; 4:1; 5:16.
12. Closely related is the rhetorical usage of talhīn, where a word is chosen because it connotes two meanings: a primary one and a secondary one. Gordis (1954, pp. 155, 164–65, 169), cites three examples illustrating this phenomenon: nīdāh (1:8) 'unclean'/objec of scorn'; sībērēk (2:13) 'your destruction'/your break'; mēḡūrāy (2:22) 'my hostile neighbors'/my terrors'.
13. For other examples, see Ceresko (1975, p. 81) and Kselman (1977, p. 221).
corresponding with one in verse twenty-one, one appearing in verse three corresponding with one in verse twenty, and so on.

There are chiasms not only of words, but also of speakers. For example, the first half of chapter one is written in the third person (1–11), and the second half is in the first person (12–22); in both halves there is a chiastic interjection of two phrases in the other person (9c, 11c, 15c, 17).

Furthermore, it is believed that the very placement of the chapters is governed by a chiastic principle. Chapters one and five are summaries of the disaster, chapters two and four are more explicit recitals of the details, while chapter three represents the climax stating the main themes (Gottwald, 1962, p. 62).

We believe that we have been able to identify another rhetorical device in the Book, namely the use of non-recurring doublets, that is, the use of words or phrases which only occur twice in the entire Book.

This device is already presaged in the first verse of chapter one, which contains the forms yāšēḇāh 'she sits', bāḏāḏ 'alone', rabbāti ‘great’, and keʾalmānāh ‘like a widow’, and the phrases yāšēḇāh bāḏāḏ 'she sits alone', and hāyēṯāh keʾalmānāh ‘she has become like a widow’. [These forms and phrases recur once, and only once,] in the Book at various locations, and constitute what we term non-recurring doublets.

For details of what we mean let us look at verses 7 and 12 of the same chapter. The first part of verse 7 reads: zākērāh yērūšālaim yēmē ʾonyāh ūmērūḏehā kōl mahāmuddehā ḍāšer hāyū mīmē qedem 'In her days of woe and sorrow Jerusalem remembers all the precious things she had in the days of old'. The word mērūḏim ‘sorrow’ appears only here and in chapter 3:19, where the phrase zēkor ʾonyi ūmērūdī ‘remember my woe and sorrow’ directly parallels the phrase zākērāh ... ʾonyāh ūmērūḏehā ‘(Jerusalem) remembers . . . her woe and sorrow’ and does not appear elsewhere in the Book. Similarly the phrase mīmē qedem ‘in days of old’ occurs only here and in chapter 2:17. Lastly, formations from the root šḥq ‘to laugh’ occur only twice in the Book, once here as sāḥāqū ‘(her enemies) gloated’ and once as šēḥōq in 3:14 ‘(I have become) a laughingstock’.

In verse 12, part of which reads: lō ʾālēkem kōl ʾōbrē derek habbīṯū ūrēʾū ‘im yēṣ makʾōb kēmakʾēḇi ʾāšer ʾōlal li ‘May it never befall you, all who pass along the road! Look and see: is there any agony like mine, which was dealt out to me’, the seemingly insignificant word yēṣ ‘there is/ are’ is found only here and in 3:29. The word makʾōb ‘agony’ occurs only here and in verse 18 in the appeal rēʾū makʾōbi ‘look at my agony’, a phrase which itself is a non-recurring doublet. The phrase habbīṯū ūrēʾū ‘look and see’ in combination with the verb ʾōlēl ‘to do’ appears only here and in 2:20. Finally, the three phrases kōl ʾōbrē derek ‘all who pass along
the road’, ḥāser ʾōlal li ‘which was dealt out to me’, and ḥārōn ṭappō ‘his blazing wrath’ are found but once again in 2:15, 1:22, and 4:11 respectively.

Non-recurring doublets may occur in precisely the same form (like bādād ‘alone’, rabbāti ‘great’, or mīmē qedem ‘in days of old’) or they may occur in a slightly modified form (like ḥāyētāh kēʾalmānāh ‘she was like a widow’, ḥāyēnū . . . kēʾalmānōt ‘we were like widows’, ḥālēkū šēbī/hālēkū baššēbī ‘they have gone in captivity’). They may consist of relatively common words (such as leʾōlām ‘for ever’, zōʾ ‘this’, ḥārōn ‘anger’, yēmīnō ‘his right hand’, etc.) and of less common words such as mērūdim ‘sorrow’, nēginātām ‘their song’, māsōš ‘joy’, etc., and, most importantly, of phrases, some of which (like ḥāyēnū kēʾalmānōt ‘like widows’, zēkōr ‘remember!’ + ḥāni ‘my woe’ and mērūdi ‘my sorrow’, mēʾay hōrmārmū ‘I am in great anguish’, ḥāl kēn ṭōḥil ‘therefore I have hope’, dārak qaštō wayyāqṣībēnī ‘he bent his bow and made me (the target)’, and pāṣū ṭalāyik pihem kol ṭōyēbayik ‘all your enemies jeer over you’) occur nowhere else in the Hebrew Bible.

The fact that a large proportion (some forty percent) of these doublets are phrases lessens the possibility of chance occurrences, and the fact that the number of these doublets is so large (our list has one hundred and eighty-three; see the Appendix) for this relatively small book suggests very strongly that we are dealing here, not with coincidence or an unconscious choice of words, but with a deliberate and intended phenomenon brought about by an author who selected his vocabulary very carefully.

Non-recurring doublets may be found in the same chapter. For example, the following words and phrases occur only in chapter one: rabbāti (1, 1) ‘great’, yāšēbāh ‘she sits’ (1, 3), ṭōḥābēhā ‘her friends’ / mēʾāhābāy ‘my friends’ (2, 19), neʾēnāhīm ‘they sigh’ (4, 11), ḥālēkū šēbī/hālēkū baššēbī ‘they have gone into captivity’ (5, 18), kōah ‘strength’/ kōhī ‘my strength’ (6, 14) / rēʾū . . . kēmakʾōbi ‘look . . . like my agony’ rēʾū makʾōbi ‘look at my agony’ (12, 18), mārūtī ‘I disobeyed’ (18, 20) and many others.14 Similarly, chapter two alone has the following doublets: lōʾ ḥāmal . . . hāras/hāras wēlōʾ ḥāmal ‘he has torn down without pity’ (2, 17), mibṣērē ‘strongholds of’ / mibṣārāw ‘his strongholds’ (2, 5), mam-lākāh wēṣāreḥā ‘the kingdom and its leaders’ / malkāh wēṣāreḥā ‘her king and her leaders’ (2, 9), qeren ‘might’ (3, 17), and many more. Finally, only in chapter three do the following forms and phrases occur: rōʾ ʾez ‘poison’

14. A full list of all the non-recurrent doublets may be found in the Appendix.
NON-RECURRING DOUBLETS IN LAMENTATIONS

(5, 19); gādar he has walled in (7, 9); tēfillāti ‘my prayer’ / tēfillāh ‘prayer’ (8, 44); la’ānāh ‘wormwood’ (15, 19); ʾal kēn ʿōhīl ‘therefore I have hope’ (21, 24); and numerous others.

Of far greater importance, however, are the doublets found between the chapters, since we believe that these contribute significantly to the debate of the authorship of the book as a whole.

All the chapters are interconnected with non-recurring doublets. For example, chapter one contains the following phrases which recur in chapter two: ballaylāh wēdimētāāh ‘in the night and her tears’ / dimēāh ... wālaylāh ‘tears ... and night’ (1:2; 2:18); mīmē qedem ‘in days of old’ (1:7; 2:17); ʾāšer šiwwītāh ‘which you commanded’ / ʾāšer šiwwāh ‘which he commanded’ (1:10; 2:17); kōl ʾōbrē derek ‘all who pass along the road’ (1:12; 2:15); habbītū ūrē ’ā... ʾāšer ʿōlāt li ‘look and see ... what was done to me’ / rēʾēh ... wēhabbītāh lēmit ʿōlātā kōh ‘see ... and look to whom you have done this’ (1:12; 2:20); hēšībānī ʿāhōr ‘he hurled me backward’ / hēšīb ʿāhōr ‘he has withdrawn (his right hand)’ (1:13; 2:3); bēṭūlāt bat yēhūḏāh ‘Fair Maiden Judah’ / bēṭūlāt bat šiyôn ‘Fair Maiden Zion’ (1:15; 2:13); bēṭūlōtāy ūbāhūray ‘my maidens and my youths’ (1:18; 2:21); mēʾay hōmarmārū/hōmarmērū mēʾay ‘I was in great anguish’ (1:20; 2:11); and ʿōlātā ‘you have done’ (1:22; 2:20).

Hence the significance of these observations are at least threefold. First, it demonstrates the artistic skill of the author who, in spite of the rather rigid structure of the acrostic, managed to embellish his work with a fine literary device.15

Recognition of this rhetorical device adds greatly to the literary appreciation of the Book. When it is realized that certain forms and phrases are repeated only twice, then the sections in which both occur may be compared side by side. The first occurrence may well have some relevance for the second, if not from an exegetical point of view, then certainly from a literary and stylistic one. Since nearly every verse of the Book contains a non-recurring doublet it follows that nearly every verse, or certainly sections thereof, ought be read in the light of its parallel.

Let us consider two phrases from the very beginning of the book. In verse one the phrase yāšēbāh bādād ‘she sits alone’ describes the conditions of the destroyed Jerusalem—she sits alone16 in her suffering; the phrase recurs in chapter 3, verse 28, describing an individual who also sits

15. Whether a twofold repetition of terms was a standard literary convention of the time remains to be investigated.

16. Unless we have another case here of paronomasia, the recurrence of the idiom in a different context in chapter three argues against interpreting the idiom here in the sense of
alone in his suffering, *yēšēb bādād* 'he sits alone'. Similarly the city, bereft of most of its population, is portrayed as being like a widow, *hāyērāh kēʾalmānāh* 'she was like a widow'. The use of the widow motif here has been shown to indicate Jerusalem's vassalage (Cohen, 1973, pp. 80–81) and to emphasize the continued exposure of Jerusalem to victimization. Jerusalem has the social status of a woman without legal protection who may be abused with impunity (Mintz, 1982, p. 3). The very same imagery is used in chapter five, verse three, to describe the condition of all the mothers after the destruction, *immōtēnū kēʾalmānōt* 'our mothers are like widows': they too have become like widows by being bereft of their husbands.

Second, the persistent nature of these doublets helps avoid unnecessary textual emendation. Scholars who consider proposing emendations for some of these non-recurring doublets must now take into consideration the fact that these are part of a literary convention. On the other hand, an investigator may be aided in proposing emendations for a difficult text when the proposed emended form constitutes one part of a new doublet.

Third, the fact that these doublets appear in all five chapters adds support to the thesis that all the chapters are the work of one hand.

The two chapters that have been most challenged in this regard are chapters three and five. Chapter three has been challenged because, although it is in the form of an acrostic, it does not deal with the subject matter covered by the other chapters, namely the Fall of Jerusalem; rather it constitutes for the most part the lament of an individual sufferer, interspersed with a communal lament. For its part, chapter five has been challenged because it is not, like the other four chapters, in an acrostic form, nor is it in the *qīnāh* meter, nor is it, from a form critical point of


17. Typical are some of M. Dahood's suggestions (1978). In the light of recurring doublets one cannot emend *lēʾōlām* 'forever' in 3:31 (p. 186) or *nēginātām* 'their music' in 5:14 (p. 195), since these occur as doublets in 5:19 and 3:14.

18. Here Dahood's suggested modifications (1978, pp. 179, 187–188) carry weight since the results of his changes yield good doublets. For example, when he proposes to read *hillēl mamlākāh wēśārehā* 'he has brought low in dishonor the kingdom and its leaders' in 2:2 to *hillēlām malkāh wēśārehā* 'he has brought its king and leaders low', he recovers the doublet *malkāh wēśārehā* 'her king and leaders' which parallels the phrase in 2:9. Similarly his rearrangement of *mēʾēn hāpugōt* of 3:49 'without respite' to *mēʾānāh pūgat* 'she refuses respite' recovers a double occurrence of *pūgat* 'respite' first found in 2:18.

19. Details of the arguments may be found in the standard introductions, e.g., Driver (1956, pp. 464–65), and commentaries, e.g., Gordis (1954, p. 126) and Hillers (1972, p. xxii).
view, held to be of the same type as chapters one, two, and four (whatever that may be, elegy, funeral lament, etc.), but rather a type classified as a communal lament or prayer.  

Thus primarily for these reasons the author or authors of chapters three and five have been thought not to be the same as of the other chapters.

While the reasoning behind these challenges may be disputed on other grounds (for example, changes of topic\(^{21}\) or of person\(^{22}\) do not necessarily indicate different authors),\(^{23}\) and, in our opinion, chapter three can in no way be separated from the other chapters since it provides the philosophical underpinning of the entire book,\(^{24}\) our assertion is that when these chapters are analyzed carefully, it will be seen that both of them contain the same type of doublets as the other three chapters, all five chapters displaying a commonality of style that binds them together.

For example, chapter three has the following forms and phrases in common as doublets with chapter two: 'ebrātō 'his wrath' (3:1; 2:2); šibbar 'he has shattered' (3:4; 2:9); dārak qaštō 'he has bent his bow' followed by wayyassibēnī 'and made me (the target)' and nissāh 'poised (his right hand)' (3:12; 2:4); ṣābad/ḥibbad 'it perished' (3:18; 2:9); zō'r 'this' (3:21; 2:15); yēṣēb ... wēyiddōm 'he sits ... and is patient' / yēṣēbū ... yiddēmū 'they sit ... they are silent' (3:28; 2:10); hārāqātā lō hologāltā/hārāqātā ... lō hologāltā 'you have slain without pity' (3:43; 2:21); pāsū 'alēnū pīhem kol ṭō yeḇēnū 'all our enemies loudly rail against us' / pāsū 'alayik pīhem kol ṭō yeḇayik 'all your enemies jeer at you' (3:46; 2:16); 'al šeber baq 'amnī 'over the ruin of my poor people' (3:48; 2:11); and others.

Similarly chapter five has the following forms and phrases in common with chapter one: ke'almānōt 'like widows' / ke'almānāh 'like a widow' (5:3; 1:1); hāyinū ... ke'almānōt 'we were ... like widows' / hāyētāh ke'almānāh 'she was like a widow' (5:3; 1:1); 'al ṣawwā' rēnū 'on our

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\(^{20}\) See Hillers (1972, pp. xxvii–xxviii). Typical are the articles by Lachs (1966, pp. 46–56) and Brunet (1983, pp. 149–70), who separate chapter five from the other four for various reasons.

\(^{21}\) In his defense of the single author theory Kaufmann (1964, pp. 586–602) has shown that there are numerous themes and motifs common to all five chapters.

\(^{22}\) On the prevalancy of "the fluid personality" in biblical thought, see Gordis (1954, pp. 172–74); and for the argument that the five different speakers represent a unity, see Lanahan (1974).

\(^{23}\) Here we may compare the Book of Joel, whose authorship has been similarly challenged because of change of topic; yet it has been demonstrated that the Book displays a clear linguistic unity, since there are words and phrases unique to the Book which occur in the challenged chapters.

\(^{24}\) See also Mintz (1982, pp. 2, 10), and Tigay (1971, pp. 1368-76).
necks' / ʿal sawwāʾrī ‘on my neck’ (5:5; 1:14); nehpak ‘is turned’ (5:15; 1:20); and many more.

Not unsurprising also is the fact that both chapters three and five share doublets in common: ʿzekor/zekor ‘remember!’ (5:1; 3:19); ʿānahnū/nahhnū ‘we’ (5:6; 3:42); ʿinnū ‘they raped’/ʿinnāh ‘he brought grief’ (5:11; 3:33); nēginātām ‘their music’ (5:14; 3:14); leʾōlām ‘forever’ (5:19; 3:31); nāšūbāh ‘let us come back’ (5:21; 3:40); māʾōs ‘to reject’/‘refuse’ (5:22; 3:45); and others.

When these doublets are added to the standard Lamentations vocabulary, that is of words and phrases which occur more than twice, such as zaʾnaḥ ‘to neglect’ (2:7; 3:17,31); ʿōlēl ‘to do’ (1:12,22[×2]; 2:20; 3:51); ʿōlēl ‘infant’ (1:5, 2:11,19; 4:4); hōgāḥ ‘to afflict’ (1:5,12; 3:32,33); zākar ‘to remember’(1:7,9; 2:1; 3:19,20[×2]; 5:1); ḥabbēṯ/ḥabbīṭāḥ/ḥabbīṭū ʿêrēʾēḥ/ rēʾʿā ‘look and see’ (1:11,12; 2:20; 5:1); and rādap ‘to pursue’ (1:3,6; 3:43,66; 4:19); and which are also to be found in chapters three and five, then the thesis that the book is the work of one hand is, in our opinion, greatly strengthened.

Our observations do not help us in identifying who this particular author was. Because of the fact that he, like other authors including Jeremiah, drew on a stock of stereotyped phrases, scholars have been able to demonstrate linguistic parallels with the authors of the Books of Deuteronomy, Isaiah, Jeremiah, Ezekiel, Psalms, and others.25 Nevertheless, whoever he was, he used the traditional rhetorical material for his own purposes and crafted a distinctive work employing various literary conventions (acrostics, paronomasia, chiasmus, etc.) including the special stylistic genre that appears throughout the Book, namely that of non-recurring doublets.

APPENDIX

This Appendix lists all the non-recurring doublets in the order of their occurrence. Hence each of the 183 doublets is listed twice, once in its own verse and once in the verse of its parallel.

CHAPTER ONE

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1:1 bādād
1:1 rabbātî
1:1 hāyētāh kē almānāh
1:1 kē almānāh
1:1 rabbātî
1:2 bālaylāh wēdimʿātāh
1:2 dimʿātāh
1:2 leḥēyāh
1:2 ʿōḥābeḥā
1:3 gālētāh
1:3 yāšēbāh
1:4 ʿabēloʿ
1:4 šōmēmīn
1:4 kōhānehā
1:4 neʾēnāḥım
1:5 hālekū šēbī
1:6 lō māṣēʾū
1:6 kōḥ
1:7 zākērāh
1:7 zākērāh.. ʿonyāh
1:7 mērūdeḥā
1:7 mīmē qedem
1:7 šāhāqū
1:8 šēnīdāh šāyātāh
1:8 nīdāh
1:8 hizzīlūḥā
1:8 neʾēnḥāh
1:9 zākērāh
1:9 rēʾēḥ . . ʿONYĪ
1:9 kī hīgōl ʿōyēb
1:9 hīgōl
1:10 yādō pāraš
1:10 ʿāser siwwītāh
1:10 yābōʿā
1:11 neʾēnāḥîm
1:11 mēbaqqēšîm lehem
1:11 ʿōkel
1:11 lēḥāṣīb
1:11 zōlēlāh
3:28 bādād
1:1 rabbātî
5:3 hāyīnū . . kē almānōt
5:3 kē almānōt
1:1 rabbātî
2:18 dimʿāh . . wālaylāh
2:18 dimʿāh
3:30 leḥī
1:19 mēʾahābay
4:22 lēḥaglotēk
1:1 yāšēbāh
5:15 lēʾēbel
1:16 šōmēmīm
4:13 kōhānehā
1:11 neʾēnāḥım
1:18 hālekū baʾšēbī
1:18 baʾšēbī
2:9 lō māṣēʾū
1:14 kōḥ
1:9 zākērāh
3:19 zēkor ʿonyī ʿumērūdî
1:7 mērūdeḥā
2:17 mīmē qedem
3:14 šēhōq
1:17 hāyētāh . . lēnīdāh
1:17 nīdāh
1:11 zōlēlāh
1:21 neʾēnḥāh
1:17 zākērāh
3:1 rāʾāḥ ʿonî
1:16 kī gābar ʿōyēb
4:6 wayyigdal
1:17 pērēṣā . . bēyādeḥā
2:17 ʿāser siwwīwāh
5:4 yābōʿā
1:4 neʾēnāḥîm
1:19 biqqēṣû ʿōkel
1:19 ʿōkel
2:14 lēḥāṣīb
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NON-RECURRING DOUBLETS IN LAMENTATIONS

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4:4  yôneq ... 'ōlālim  2:11  'ōlēl wēyônēq
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4:8  ḡâšak  5:17  ḡâšēkû
4:8  'ēs  5:13  'ēs
4:9  halēlē  4:9  halēlē
4:9  hereb ... rāʾāb  5:9-10  hereb ... rāʾāb
4:9  halēlē  4:9  halēlē
4:10  rahāṃāniyyôt  3:22  rahāṃāw
4:11  ḡâmātô  2:4  ḡâmātô
4:11  šāpak  2:4  šāpak
4:11  šāpak hârôn ʾappō  2:4  šāpak ḡâmātô
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4:13  nëbiʾehâ ... kōhānehâ  2:20  kōhēn wēnābîʾ
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4:16 kōhānîm . . . zēqēnîm 1:19 kōhānay ûzēqēnay
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4:18 yāmēnû 5:21 yāmēnû
4:19 ʿārēbû 3:10 ʿōrēb
4:21 šîmēhî 2:17 wāvēsammâh
4:22 tam 3:22 tāmēnû
4:22 lōʾ yōsîp 4:16 lōʾ yōsîp
4:22 lēhaglôtēk 1:3 gâlētâh
4:22 gillâh 2:14 gillû
4:22 gillâh ʿal haṭṭîʾtāyîk 2:14 lōʾ gillû ʿal ʿawônēk

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5:3 kēʾalmānît 1:1 kēʾalmānāh
5:4 yābōʾû 1:4 yābōʾû
5:5 ʿal šawwāʾrēnû 1:14 ʿal šawwāʾrî
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