

# 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.<sup>1</sup> 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 *qînāh* 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 *qînāh* 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 *qînāh* pattern on a grand scale, there being five chapters divided *à la* the *qînāh* 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., *ʔēn mēnahēm lāh* | *ʔēn lāh mēnahēm* 'she has no one to comfort her';<sup>2</sup> *bat šiyyon* 'Fair Zion';<sup>3</sup> *habbēt/habbētāh/habbētū* 'look about!';<sup>4</sup> *rēʔeh/rēʔū* 'see!';<sup>5</sup> *rēʔeh YHWH* 'See, O Lord!';<sup>6</sup> *ʔōyēb* 'enemy';<sup>7</sup> *šār* 'foe'<sup>8</sup> etc.); parallelism in many of its facets (parallel pairs, antithetical pairs, syndetic parataxis, etc.);<sup>9</sup> and in this regard chapter five is the prime example since it contains parallelism in nearly every line); assonance (like *šišī wēšimhī* 'rejoice and exult' [4:21], and *taʔaniyyāh waʔaniyyāh* 'mourning and moaning' [2:5]);<sup>10</sup> paronomasia (like *rōʔš* meaning 'head' in one occurrence<sup>11</sup> and 'poison' in another [3:5, 19];<sup>12</sup> and chiasmus (as, for example, *rēʔeh wēhabbētāh* 'see and look!' [1:11; 2:20] and *habbētāh ūrēʔeh* 'look and see!' [5:1], and *hāras wēlōʔ hāmāl* 'he has torn down without pity' [2:17] and *lōʔ hāmāl . . . hāras* 'without pity . . . he has torn down' [2:2]).<sup>13</sup>

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. *ʔēn mēnahēm lī* 1:21.

3. 1:6; 2:1,4,8,10,13,18; 4:22.

4. 1:11,12; 2:20; 3:63; 5:1.

5. 1:9,11,12,20; 5:1.

6. 1:9,11,20; 2:20.

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.

9. See the entries on Lamentations in Avishur (1984, pp. 142, 345), and in Berlin (1985, p. 174).

10. Other examples are *šādū šēʔādēnū* 'our steps were checked' (4:18), and *bēšippiyyātēnu šippinū* '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 *talḥin*, 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'/'object of scorn'; *šibrēk* (2:13) 'your destruction'/'your break'; *mēgūray* (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 chiasmic 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 chiasmic 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 *yāšēbāh* 'she sits', *bādād* 'alone', *rabbāī* 'great', and *kē<sup>2</sup>almānāh* 'like a widow', and the phrases *yāšēbāh bādād* 'she sits alone', and *hāyētāh kē<sup>2</sup>almānāh* '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<sup>c</sup> onyāh ūmērūdehā kōl mahāmuddehā<sup>2</sup> āšer 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 *mērūdīm* 'sorrow' appears only here and in chapter 3:19, where the phrase *zēkor<sup>c</sup> onyī ūmērūdī* 'remember my woe and sorrow' directly parallels the phrase *zākērāh . . . onyāh ūmērūdehā* '(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 *šhq* 'to laugh' occur only twice in the Book, once here as *šāhāqū* '(her enemies) gloated' and once as *šēhōq* in 3:14 '(I have become) a laughingstock'.

In verse 12, part of which reads: *lō<sup>2</sup> ālêkem kol<sup>c</sup> ōbrē derek habbîū ūrē<sup>2</sup> ū im yēš mak<sup>2</sup>ōb kēmak<sup>2</sup>ōbī<sup>2</sup> āšer<sup>c</sup> ôlal lī* '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 *yēš* "there is/are" is found only here and in 3:29. The word *mak<sup>2</sup>ōb* 'agony' occurs only here and in verse 18 in the appeal *rē<sup>2</sup> ū mak<sup>2</sup>ōbī* 'look at my agony', a phrase which itself is a non-recurring doublet. The phrase *habbîū ūrē<sup>2</sup> ū* 'look and see' in combination with the verb *ôlāl* 'to do' appears only here and in 2:20. Finally, the three phrases *kol<sup>c</sup> ōbrē derek* 'all who pass along

the road', <sup>2</sup>*āšer* <sup>2</sup>*ōlal lî* 'which was dealt out to me', and *hārôn* <sup>2</sup>*appô* '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', *rabbātî* 'great', or *mîmê qedem* 'in days of old') or they may occur in a slightly modified form (like *hāyētāh kē<sup>2</sup>almānāh* 'she was like a widow', *hāyînû . . . kē<sup>2</sup>almānôt* 'we were like widows', *hālēkû šēbî/hālēkû baššebî* 'they have gone in captivity'). They may consist of relatively common words (such as *le<sup>2</sup>ōlām* 'for ever', *zō<sup>2</sup>t* 'this', *hārôn* 'anger', *yēmînô* 'his right hand', etc.) and of less common words such as *mērūdîm* 'sorrow', *nēgînātām* 'their song', *māsôs* 'joy', etc., and, most importantly, of phrases, some of which (like *hāyînû kē<sup>2</sup>almānôt* 'like widows', *zēkōr* 'remember!' + *onî* 'my woe' and *mērūdî* 'my sorrow', *mē<sup>2</sup>ay hōmarmārû* 'I am in great anguish', *al kēn* <sup>2</sup>*ōhîl* 'therefore I have hope', *dārak qaštô wayyaššibēnî* 'he bent his bow and made me (the target)', and *pāšû* <sup>2</sup>*alayik pihem kol* <sup>2</sup>*ōyēbayik* '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: *rabbātî* (1, 1) 'great', *yāšēbāh* 'she sits' (1, 3), <sup>2</sup>*ōhābehā* 'her friends' / *mē<sup>2</sup>ahābay* 'my friends' (2, 19), *ne<sup>2</sup>ēnāhîm* 'they sigh' (4, 11), *hālēkû šēbî/hālēkû baššebî* 'they have gone into captivity' (5, 18), *kōah* 'strength' / *kōhî* 'my strength' (6, 14) / *rē<sup>2</sup>û . . . kēmak<sup>2</sup>ōbî* 'look . . . like my agony' *rē<sup>2</sup>û mak<sup>2</sup>ōbî* 'look at my agony' (12, 18), *mārūtî* 'I disobeyed' (18, 20) and many others.<sup>14</sup> Similarly, chapter two alone has the following doublets: *lō<sup>2</sup> hāmāl . . . hāras/hāras wēlō<sup>2</sup> hāmāl* 'he has torn down without pity' (2, 17), *mibšērē* 'strongholds of' / *mibšārāw* 'his strongholds' (2, 5), *mamlākāh wēšārehā* 'the kingdom and its leaders' / *malkāh wēšārehā* '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: *rō<sup>2</sup>š* 'poison'

14. A full list of all the non-recurrent doublets may be found in the Appendix.

(5, 19); *gādar* 'he has walled in' (7, 9); *tēfillāti* 'my prayer' / *tēfillāh* 'prayer' (8, 44); *la<sup>c</sup>ānāh* 'wormwood' (15, 19); *al kēn* <sup>2</sup>*ōhīl* '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 wēdim<sup>c</sup>ātāh* 'in the night and her tears' / *dim<sup>c</sup>āh . . . wālaylāh* 'tears . . . and night' (1:2; 2:18); *mīmē qedem* 'in days of old' (1:7; 2:17); *āšer šiwwītāh* 'which you commanded' / *āšer šiwwāh* 'which he commanded' (1:10; 2:17); *kol* <sup>c</sup>*ōbrē derek* 'all who pass along the road' (1:12; 2:15); *habbīū ūrē<sup>2</sup>ū . . . āšer* <sup>c</sup>*ōlal lī* 'look and see . . . what was done to me' / *rē<sup>2</sup>ēh . . . wēhabbīūāh lēmi* <sup>c</sup>*ōlaltā kōh* 'see . . . and look to whom you have done this' (1:12; 2:20); *hēšībani* <sup>2</sup>*āhōr* 'he hurled me backward' / *hēšīb* <sup>2</sup>*āhōr* 'he has withdrawn (his right hand)' (1:13; 2:3); *bētūlat bat yēhūdāh* 'Fair Maiden Judah' / *bētūlat bat šiywōn* 'Fair Maiden Zion' (1:15; 2:13); *bētūlotay ūbaḥūray* 'my maidens and my youths' (1:18; 2:21); *mē<sup>c</sup>ay ḥōmarmārū/ḥōmarmērū mē<sup>c</sup>ay* 'I was in great anguish' (1:20; 2:11); and <sup>c</sup>*ōlaltā* '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.<sup>15</sup>

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 to 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 *yāšēbah bādād* 'she sits alone' describes the conditions of the destroyed Jerusalem—she sits alone<sup>16</sup> 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, *hāyētāh kē'almānāh* '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 kē'almānōt* '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.<sup>17</sup> 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.<sup>18</sup>

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.<sup>19</sup> 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

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"being secure" as suggested by Cohen (1973, pp. 80–81, n.57) and Ahuvyah (1978–79, pp. 423–25).

17. Typical are some of M. Dahood's suggestions (1978). In the light of recurring doublets one cannot emend *lē'ōlām* 'forever' in 3:31 (p. 186) or *nēgīnātām* '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 wēšārehā* 'he has brought low in dishonor the kingdom and its leaders' in 2:2 to *hillēlām malkāh wēšārehā* 'he has brought its king and leaders low', he recovers the doublet *malkāh wēšārehā* 'her king and leaders' which parallels the phrase in 2:9. Similarly his rearrangement of *mē'ēn hāpugōt* of 3:49 'without respite' to *mē'ānāh 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.<sup>20</sup>

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<sup>21</sup> or of person<sup>22</sup> do not necessarily indicate different authors),<sup>23</sup> 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,<sup>24</sup> 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 *wayyaššibēnī* ‘and made me (the target)’ and *niššāb* ‘poised (his right hand)’ (3:12; 2:4); *‘ābad/‘ibbad* ‘it perished’ (3:18; 2:9); *zō‘t* ‘this’ (3:21; 2:15); *yēšēb . . . wēyiddōm* ‘he sits . . . and is patient’ / *yēšēbū . . . yiddēmū* ‘they sit . . . they are silent’ (3:28; 2:10); *hāragtā lō‘ hāmāltā/ hāragtā . . . lō‘ hāmāltā* ‘you have slain without pity’ (3:43; 2:21); *pāšū ‘ālēnū pīhem kol ‘ōyēbēnū* ‘all our enemies loudly rail against us’ / *pāšū ‘alayik pīhem kol ‘ōyēbayik* ‘all your enemies jeer at you’ (3:46; 2:16); *‘al šeber bat ‘ammī* ‘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: *kē‘almānōt* ‘like widows’ / *kē‘almānāh* ‘like a widow’ (5:3; 1:1); *hāyīnū . . . kē‘almānōt* ‘we were . . . like widows’ / *hāyētāh kē‘almānāh* ‘she was like a widow’ (5:3; 1:1); *‘al šawwā‘rēnū* ‘on our

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 prevalency 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 ʃawwāʿrī* '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: *zēkōr/zēkor* 'remember!' (5:1; 3:19); *ʾānahñū/nahnū* 'we' (5:6; 3:42); *ʿinnū* 'they raped'/'*innāh* 'he brought grief' (5:11; 3:33); *nēgīnātām* 'their music' (5:14; 3:14); *lēʿōlām* '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 *zānah* '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); *hōgāh* 'to afflict' (1:5,12; 3:32,33); *zākar* 'to remember' (1:7,9; 2:1; 3:19,20[×2]; 5:1); *habbēṭ/habbīṭāh/habbīṭū ūrēʿeh/rēʾū* '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.<sup>25</sup> 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

1:1	<i>yāšēbāh</i>	1:3	<i>yāšēbāh</i>
1:1	<i>yāšēbāh bādād</i>	3:28	<i>yēšēb bādād</i>

25. See Lohr (1894, pp. 31-50); Streane (1926, pp. 323-24); Kaufmann (1964, pp. 592-99).



1:1	<i>bādād</i>	3:28	<i>bādād</i>
1:1	<i>rabbāʾī</i>	1:1	<i>rabbāʾī</i>
1:1	<i>hāyētāh kēʾalmānāh</i>	5:3	<i>hāyīnū . . . kēʾalmānōt</i>
1:1	<i>kēʾalmānāh</i>	5:3	<i>kēʾalmānōt</i>
1:1	<i>rabbāʾī</i>	1:1	<i>rabbāʾī</i>
1:2	<i>ballaylāh wēdimʿātāh</i>	2:18	<i>dimʿāh . . . wālaylāh</i>
1:2	<i>dimʿātāh</i>	2:18	<i>dimʿāh</i>
1:2	<i>leḥēyāh</i>	3:30	<i>leḥī</i>
1:2	<i>ʾōhābehā</i>	1:19	<i>mēʾahābay</i>
1:3	<i>gālētāh</i>	4:22	<i>lēhaglōtēk</i>
1:3	<i>yāšēbāh</i>	1:1	<i>yāšēbāh</i>
1:4	<i>ʾabēlōt</i>	5:15	<i>lēʾēbel</i>
1:4	<i>šômēmîn</i>	1:16	<i>šômēmîm</i>
1:4	<i>kōhānehā</i>	4:13	<i>kōhānehā</i>
1:4	<i>neʾenāḥîm</i>	1:11	<i>neʾenāḥîm</i>
1:5	<i>hālēkū šēbī</i>	1:18	<i>hālēkū baššebī</i>
1:5	<i>šēbī</i>	1:18	<i>baššebī</i>
1:6	<i>lō māšēʾû</i>	2:9	<i>lō māšēʾû</i>
1:6	<i>kōaḥ</i>	1:14	<i>kōḥī</i>
1:7	<i>zākērāh</i>	1:9	<i>zākērāh</i>
1:7	<i>zākērāh.. ʿonyāh</i> <i>ûmērûdehā</i>	3:19	<i>zēkor ʿonyī ûmērûdī</i>
1:7	<i>mērûdehā</i>	3:19	<i>mērûdī</i>
1:7	<i>mîmê qedem</i>	2:17	<i>mîmê qedem</i>
1:7	<i>šahāqû</i>	3:14	<i>šēḥōq</i>
1:8	<i>lēnîdāh hāyātāh</i>	1:17	<i>hāyētāh . . . lēniddāh</i>
1:8	<i>nîdāh</i>	1:17	<i>niddāh</i>
1:8	<i>hizzilûhā</i>	1:11	<i>zôlêlāh</i>
1:8	<i>neʾenḥāh</i>	1:21	<i>neʾenāḥāh</i>
1:9	<i>zākērāh</i>	1:7	<i>zākērāh</i>
1:9	<i>rēʾēh . . . ʿonyī</i>	3:1	<i>rāʾāh ʿonī</i>
1:9	<i>kî higdîl ʾōyēb</i>	1:16	<i>kî gābar ʾōyēb</i>
1:9	<i>higdîl</i>	4:6	<i>wayyigdal</i>
1:10	<i>yādô pārās</i>	1:17	<i>pērēsā . . . bēyādehā</i>
1:10	<i>ʾāšer šiwwîtāh</i>	2:17	<i>ʾāšer šiwwāh</i>
1:10	<i>yābōʾû</i>	5:4	<i>yābōʾû</i>
1:11	<i>neʾenāḥîm</i>	1:4	<i>neʾenāḥîm</i>
1:11	<i>mēbaqqēšîm leḥem</i>	1:19	<i>biqqēšû ʾōkel</i>
1:11	<i>ʾōkel</i>	1:19	<i>ʾōkel</i>
1:11	<i>lēhāšîb</i>	2:14	<i>lēhāšîb</i>
1:11	<i>zôlêlāh</i>	1:8	<i>hizzilûhā</i>

1:12	<i>kol ʿōbrê derek</i>	2:15	<i>kol ʿōbrê derek</i>
1:12	<i>habbîṭû ūrēʾû . . .</i> <i>ʾāšer ʿōlal lî</i>	2:20	<i>rēʾeh . . . wēhabbîṭāh</i> <i>lēmî ʿōlaltā kōh</i>
1:12	<i>rēʾû . . . kēmakʾōbî</i>	1:18	<i>ūrēʾû makʾōbî</i>
1:12	<i>yēš</i>	3:29	<i>yēš</i>
1:12	<i>makʾōbî</i>	1:18	<i>makʾōbî</i>
1:12	<i>ʾāšer ʿōlal lî</i>	1:22	<i>kaʾāšer ʿōlaltā lî</i>
1:12	<i>ḥārôn</i>	4:11	<i>ḥārôn</i>
1:12	<i>ḥārôn ʾappô</i>	4:11	<i>ḥārôn ʾappô</i>
1:13	<i>ʾēš</i>	4:11	<i>ʾēš</i>
1:13	<i>ʿašmôtay</i>	3:4	<i>ʿašmôtay</i>
1:13	<i>ḥēšîbanî ʾāḥôr</i>	2:3	<i>ḥēšîb ʾāḥôr</i>
1:13	<i>nētānanî šômēmāh</i>	3:11	<i>šāmanî šômēm</i>
1:13	<i>dāwāh</i>	5:17	<i>dāweh</i>
1:14	<i>ʿal šawwāʾrî</i>	5:5	<i>ʿal šawwāʾrēnû</i>
1:14	<i>hikšîl</i>	5:13	<i>kāšālû</i>
1:14	<i>kōḥî</i>	1:6	<i>kōaḥ</i>
1:15	<i>bētûlat bat yēhûdāh</i>	2:13	<i>bētûlat bat šiyyôn</i>
1:16	<i>ʿal ʾēlleh</i>	5:17	<i>ʿal ʾēlleh</i>
1:16	<i>ʿēnî yōrēdāh mayim</i>	3:48	<i>palgê mayim tērad ʿēnî</i>
1:16	<i>šômēmîm</i>	1:4	<i>šômēmîm</i>
1:16	<i>kî gābar ʾōyēb</i>	1:9	<i>kî higdil ʾōyēb</i>
1:17	<i>pērēsāh . . . bëyādehā</i>	1:10	<i>yādô pārās</i>
1:17	<i>ḥāyētāh . . . lēniddāh</i>	1:8	<i>lēnûdāh ḥāyātāh</i>
1:17	<i>niddāh</i>	1:8	<i>nûdāh</i>
1:18	<i>šaddîq</i>	4:13	<i>šaddîqîm</i>
1:18	<i>pîhû</i>	3:29	<i>pîhû</i>
1:18	<i>mārîṭî</i>	1:20	<i>mārîṭî</i>
1:18	<i>ūrēʾû makʾōbî</i>	1:12	<i>rēʾû . . . kēmakʾōbî</i>
1:18	<i>makʾōbî</i>	1:12	<i>makʾōbî</i>
1:18	<i>bētûlôtay ūbahûray</i>	2:21	<i>bētûlôtay ūbahûray</i>
1:18	<i>ḥālêkû baššebî</i>	1:5	<i>ḥālêkû šebî</i>
1:18	<i>baššebî</i>	1:5	<i>šebî</i>
1:19	<i>qārāʾî</i>	3:55	<i>qārāʾî</i>
1:19	<i>mēʾahābay</i>	1:2	<i>ʾōhābehā</i>
1:19	<i>kōḥānay ūzēqēnay</i>	4:16	<i>kōḥānîm . . . zēqēnîm</i>
1:19	<i>biqqēšû ʾōkel</i>	1:11	<i>mēbaqqēšîm leḥem</i>
1:19	<i>ʾōkel</i>	1:11	<i>ʾōkel</i>
1:20	<i>mēʿay ḥōmarmārû</i>	2:11	<i>ḥōmarmērû mēʿay</i>
1:20	<i>nehpak</i>	5:15	<i>nehpak</i>
1:20	<i>mārîṭî</i>	1:18	<i>mārîṭî</i>

1:21	<i>šāmē<sup>c</sup>û</i>	1:21	<i>šāmē<sup>c</sup>û</i>
1:21	<i>ne<sup>2</sup>enāhāh</i>	1:8	<i>ne<sup>2</sup>enḥāh</i>
1:21	<i>ʔōyēbay</i>	3:52	<i>ʔōyēbay</i>
1:21	<i>šāmē<sup>c</sup>û</i>	1:21	<i>šāmē<sup>c</sup>û</i>
1:22	<i>ka<sup>2</sup>āšer ʕólaltā lī</i>	1:12	<i>ʔāšer ʕólal lī</i>
1:22	<i>ʕólaltā</i>	2:20	<i>ʕólaltā</i>

## CHAPTER TWO

2:1	<i>miššamāyīm</i>	3:50	<i>miššamāyīm</i>
2:1	<i>raglāw</i>	3:34	<i>raglāw</i>
2:2	<i>lō<sup>2</sup> ḥāmal</i>	2:17	<i>lō<sup>2</sup> ḥāmal</i>
2:2	<i>lō<sup>2</sup> ḥāmal . . . hāras</i>	2:17	<i>hāras wēlō<sup>2</sup> ḥāmāl</i>
2:2	<i>hāras</i>	2:17	<i>hāras</i>
2:2	<i>ʕebrātō</i>	3:1	<i>ʕebrātō</i>
2:2	<i>mibšērē</i>	2:5	<i>mibšārāw</i>
2:2	<i>bat yēhūdāh</i>	2:5	<i>bat yēhūdāh</i>
2:2	<i>mamlākāh wēsārehā</i>	2:9	<i>malkāh wēsārehā</i>
2:3	<i>qeren</i>	2:17	<i>qeren</i>
2:3	<i>hēšīb</i>	2:8	<i>hēšīb</i>
2:3	<i>hēšīb ʔāḥōr</i>	1:13	<i>hēšībanī ʔāḥōr</i>
2:3	<i>hēšīb . . . yēmīnō</i>	2:8	<i>hēšīb yādō</i>
2:3	<i>yēmīnō</i>	2:4	<i>yēmīnō</i>
2:3	<i>kē<sup>2</sup>ēš</i>	2:4	<i>kā<sup>2</sup>ēš</i>
2:3	<i>sābīb</i>	2:22	<i>missābīb</i>
2:4	<i>dārak qaštō</i>	3:12	<i>dārak qaštō</i>
2:4	<i>dārak qaštō . . . niššāb</i>	3:12	<i>dārak qaštō wayyaššībēnī</i>
2:4	<i>kē<sup>2</sup>ōyēb</i>	2:5	<i>kē<sup>2</sup>ōyēb</i>
2:4	<i>yēmīnō</i>	2:3	<i>yēmīnō</i>
2:4	<i>šāpak</i>	4:11	<i>šāpak</i>
2:4	<i>šāpak . . . ḥāmātō</i>	4:11	<i>šāpak ḥārōn ʔappō</i>
2:4	<i>kā<sup>2</sup>ēš</i>	2:3	<i>kē<sup>2</sup>ēš</i>
2:4	<i>ḥāmātō</i>	4:11	<i>ḥāmātō</i>
2:5	<i>kē<sup>2</sup>ōyēb</i>	2:4	<i>kē<sup>2</sup>ōyēb</i>
2:5	<i>ʔarmēnōtehā</i>	2:7	<i>ʔarmēnōtehā</i>
2:5	<i>šihēt</i>	2:6	<i>šihēt</i>
2:5	<i>mibšārāw</i>	2:2	<i>mibšērē</i>
2:5	<i>bat yēhūdāh</i>	2:2	<i>bat yēhūdāh</i>
2:5	<i>ta<sup>2</sup>āniyyāh</i>	2:5	<i>ʔāniyyāh</i>
2:5	<i>ʔāniyyāh</i>	2:5	<i>ta<sup>2</sup>āniyyāh</i>
2:6	<i>šihēt</i>	2:5	<i>šihēt</i>

2:6	<i>šikkah</i>	5:20	<i>tiškāhēnū</i>
2:6	<i>kōhēn</i>	2:20	<i>kōhēn</i>
2:7	<sup>ʿ</sup> <i>armēnōtehā</i>	2:5	<sup>ʿ</sup> <i>armēnōtehā</i>
2:7	<i>qōl</i>	3:56	<i>qōlī</i>
2:7	<i>kēyōm mō<sup>ʿ</sup>ēd</i>	2:22	<i>kēyōm mō<sup>ʿ</sup>ēd</i>
2:8	<i>hāšab</i>	4:2	<i>nehšēbū</i>
2:8	<i>hōmat bat šiyyōn</i>	2:18	<i>hōmat bat šiyyōn</i>
2:8	<i>hēšīb</i>	2:3	<i>hēšīb</i>
2:8	<i>hēšīb yādō</i>	2:3	<i>hēšīb . . . yēmīnō</i>
2:9	<sup>ʿ</sup> <i>ibbad</i>	3:18	<sup>ʿ</sup> <i>ābad</i>
2:9	<i>šibbar</i>	3:4	<i>šibbar</i>
2:9	<i>malkāh wēsārehā</i>	2:2	<i>mamlākāh wēsārehā</i>
2:9	<i>nēbī<sup>ʿ</sup>ehā</i>	4:13	<i>nēbī<sup>ʿ</sup>ehā</i>
2:9	<i>lō<sup>ʾ</sup> māšē<sup>ʾ</sup>ū</i>	1:6	<i>lō<sup>ʾ</sup> māšē<sup>ʾ</sup>ū</i>
2:10	<i>yēšēbū . . . yiddēmū</i>	3:28	<i>yēšēb . . . wēyiddōm</i>
2:10	<sup>ʿ</sup> <i>āpār</i>	3:29	<sup>ʿ</sup> <i>āpār</i>
2:10	<i>hōrīdū</i>	2:18	<i>hōrīdī</i>
2:11	<i>kālū</i>	3:22	<i>kālū</i>
2:11	<i>hōmarmērū mē<sup>ʿ</sup>ay</i>	1:20	<i>mē<sup>ʿ</sup>ay hōmarmārū</i>
2:11	<sup>ʿ</sup> <i>al šeber bat <sup>ʿ</sup>ammī</i>	3:48	<sup>ʿ</sup> <i>al šeber bat <sup>ʿ</sup>ammī</i>
2:11	<i>bē<sup>ʿ</sup>āṭēp</i>	2:12	<i>bēhit<sup>ʿ</sup>aṭṭēpām</i>
2:11	<sup>ʿ</sup> <i>ōlēl wēyōnēq</i>	4:4	<i>yōnēq . . . <sup>ʿ</sup>ōlālīm</i>
2:11	<i>yōnēq</i>	4:4	<i>yōnēq</i>
2:11	<i>rēhōbōt</i>	2:12	<i>rēhōbōt</i>
2:12	<sup>ʿ</sup> <i>immōtām</i>	2:12	<sup>ʿ</sup> <i>immōtām</i>
2:12	<i>yō<sup>ʾ</sup>mērū</i>	2:15	<i>yō<sup>ʾ</sup>mērū</i>
2:12	<i>bēhit<sup>ʿ</sup>aṭṭēpām</i>	2:11	<i>bē<sup>ʿ</sup>āṭēp</i>
2:12	<i>rēhōbōt</i>	2:11	<i>rēhōbōt</i>
2:12	<i>bēhištappēk</i>	4:1	<i>tištappēknāh</i>
2:12	<sup>ʿ</sup> <i>immōtām</i>	2:12	<sup>ʿ</sup> <i>immōtām</i>
2:13	<i>bat yērūšālain</i>	2:15	<i>bat yērūšālain</i>
2:13	<i>bētūlat bat šiyyōn</i>	1:15	<i>bētūlat bat yēhūdāh</i>
2:13	<i>mī</i>	3:37	<i>mī</i>
2:14	<i>hāzū</i>	2:14	<i>wayyehēzū</i>
2:14	<i>lō<sup>ʾ</sup> gillū <sup>ʿ</sup>al <sup>ʿ</sup>āwōnēk</i>	4:22	<i>gillāh <sup>ʿ</sup>al ḥaṭṭō<sup>ʾ</sup>tāyik</i>
2:14	<i>gillū</i>	4:22	<i>gillāh</i>
2:14	<i>lēhašīb</i>	1:11	<i>lēhašīb</i>
2:14	<i>wayyehēzū</i>	2:14	<i>hāzū</i>
2:15	<i>kappayim</i>	3:41	<i>kappāyim</i>
2:15	<i>kol <sup>ʿ</sup>ōbrē derek</i>	1:12	<i>kol <sup>ʿ</sup>ōbrē derek</i>

2:15	<i>šārēqû</i>	2:16	<i>šārēqû</i>
2:15	<i>bat yêrûšālāim</i>	2:13	<i>bat yêrûšālaim</i>
2:15	<i>zōʔt</i>	3:21	<i>zōʔt</i>
2:15	<i>yōʔmêrû</i>	2:12	<i>yōʔmêrû</i>
2:15	<i>māsôs</i>	5:15	<i>mēsôs</i>
2:16	<i>pāšû</i>	3:46	<i>pāšû</i>
2:16	<i>pāšû ʕālayik pîhem</i> <i>kol ʔōyēbayik</i>	3:46	<i>pašû ʕālênû pîhem</i> <i>kol ʔōyēbênû</i>
2:16	<i>pîhem</i>	3:46	<i>pîhem</i>
2:16	<i>šārēqû</i>	2:15	<i>šārēqû</i>
2:16	<i>ʔāmêrû</i>	4:15	<i>ʔāmêrû</i>
2:16	<i>ʔak</i>	3:3	<i>ʔak</i>
2:17	<i>ʔāšer šiwwāh</i>	1:10	<i>ʔāšer šiwwîṭāh</i>
2:17	<i>mîmê qedem</i>	1:7	<i>mîmê qedem</i>
2:17	<i>hāras</i>	2:2	<i>hāras</i>
2:17	<i>hāras wêlōʔ hāmāl</i>	2:2	<i>lōʔ hāmāl . . . hāras</i>
2:17	<i>lōʔ hāmāl</i>	2:2	<i>lōʔ hāmāl</i>
2:17	<i>wayēsammaḥ</i>	4:21	<i>šimēḥî</i>
2:17	<i>qeren</i>	2:3	<i>qeren</i>
2:18	<i>ḥômat bat šiyyôn</i>	2:8	<i>ḥômat bay šiyyôn</i>
2:18	<i>hôrîdî</i>	2:10	<i>hôrîdû</i>
2:18	<i>pûgat</i>	3:49	<i>hāpugôt</i>
2:18	<i>dim ʕāh</i>	1:2	<i>dim ʕātāh</i>
2:18	<i>dim ʕāh . . . wālaylāh</i>	1:2	<i>ballaylāh wêdim ʕātāh</i>
2:19	<i>bêrōʔš kol ḥûšôt</i>	4:1	<i>bêrōʔš kol ḥûšôt</i>
2:20	<i>rêʔeh . . . wêhabbîṭāh</i> <i>lēmî ʕôlaltā kōh</i>	1:12	<i>habbîṭû ûrêʔû . . .</i> <i>ʔāšer ʕôlal lî</i>
2:20	<i>ʕôlaltā</i>	1:22	<i>ʕôlaltā</i>
2:20	<i>tippuḥîm</i>	2:22	<i>tippaḥîf</i>
2:20	<i>kōhēn</i>	2:6	<i>kōhēn</i>
2:20	<i>kōhēn wēnābîʔ</i>	4:13	<i>nēbîʔehā . . . kōhānehā</i>
2:21	<i>naʕar . . . ûbahûray</i>	5:13	<i>baḥûrîm . . . ûnēʕārîm</i>
2:21	<i>zāqēn . . . ûbahûray</i>	5:14	<i>zēqēnîm . . . baḥûrîm</i>
2:21	<i>bêtûlōtay ûbahûray</i>	1:18	<i>bêtûlōtay ûbahûray</i>
2:21	<i>hāragtā</i>	3:43	<i>hāragtā</i>
2:21	<i>hāragtā . . . lōʔ hāmāltā</i>	3:43	<i>hāragtā lōʔ hāmāltā</i>
2:21	<i>lōʔ hāmāltā</i>	3:43	<i>lōʔ hāmāltā</i>
2:22	<i>kēyôm môʕēd</i>	2:7	<i>kēyôm môʕēd</i>
2:22	<i>missābîb</i>	2:3	<i>sābîb</i>
2:22	<i>tippaḥîf</i>	2:20	<i>tippuḥîm</i>

## CHAPTER THREE

3:1	<i>rāʾāh</i> ʿōnī	1:9	<i>rēʾēh</i> . . . ʿonyī
3:1	ʿebrātō	2:2	ʿebrātō
3:3	ʾak	2:16	ʾak
3:3	<i>bī</i>	3:53	<i>bī</i>
3:4	<i>šibbar</i>	2:9	<i>šibbar</i>
3:4	ʿašmōtay	1:13	ʿašmōtay
3:5	<i>rōʾš</i> ‘poison’	3:19	<i>rōʾš</i> ‘poison’
3:7	<i>gādar</i>	3:9	<i>gādar</i>
3:8	<i>tēfillātī</i>	3:44	<i>tēfillāh</i>
3:9	<i>gādar</i>	3:7	<i>gādar</i>
3:10	ʾōrēb	4:19	ʾārēbū
3:11	<i>šāmani šōmēm</i>	1:13	<i>nētānanī šōmēmāh</i>
3:11	<i>šōmēm</i>	5:18	<i>šāmēm</i>
3:12	<i>dārak qaštō</i>	2:4	<i>dārak qaštō</i>
3:12	<i>dārak qaštō wayyaššibēnī</i>	2:4	<i>dārak qaštō</i> . . . <i>niššāb</i>
3:13	ʾašpātō	4:5	ʾašpattōt
3:14	<i>šēhōq</i>	1:7	<i>šāhaqū</i>
3:14	<i>nēgīnātām</i>	5:14	<i>nēgīnātām</i>
3:15	<i>laʿānāh</i>	3:19	<i>laʿānāh</i>
3:18	ʾābad	2:9	ʾibbad
3:18	<i>nišhī</i>	5:20	<i>lānešah</i>
3:19	<i>zēkor</i>	5:1	<i>zēkōr</i>
3:19	<i>zēkor</i> ʿonyī <i>ūmērūdī</i>	1:7	<i>zākērāh</i> . . . ʿonyāh <i>ūmērūdehā</i>
3:19	<i>mērūdī</i>	1:7	<i>mērūdehā</i>
3:19	<i>laʿānāh</i>	3:15	<i>laʿānāh</i>
3:19	<i>rōʾš</i> ‘poison’	3:5	<i>rōʾš</i> ‘poison’
3:21	<i>zōʾt</i>	2:15	<i>zōʾt</i>
3:21	ʿal <i>kēn</i> ʾōhīl	3:24	ʿal <i>kēn</i> ʾōhīl
3:22	<i>ḥasdē</i>	3:32	<i>ḥasādāw</i>
3:22	<i>tāmēnū</i>	4:22	<i>tam</i>
3:22	<i>kālū</i>	2:11	<i>kālū</i>
3:22	<i>raḥāmāw</i>	4:10	<i>raḥāmāniyyōt</i>
3:24	ʿal <i>kēn</i> ʾōhīl	3:21	ʿal <i>kēn</i> ʾōhīl
3:28	<i>yēšēb bādād</i>	1:1	<i>yāšēbāh bādād</i>
3:28	<i>bādād</i>	1:1	<i>bādād</i>
3:28	<i>yēšēb</i> .. <i>wēyiddōm</i>	2:10	<i>yēšēbū</i> . . . <i>yiddēmū</i>
3:29	<i>yittēn</i>	3:30	<i>yittēn</i>
3:29	ʿāpār	2:10	ʿāpār

3:29	<i>pîhû</i>	1:18	<i>pîhû</i>
3:29	<i>yēš</i>	1:12	<i>yēš</i>
3:30	<i>yittēn</i>	3:29	<i>yittēn</i>
3:30	<i>lehî</i>	1:2	<i>lehēyāh</i>
3:30	<i>yīšba<sup>c</sup></i>	5:6	<i>lišbō<sup>c</sup>a</i>
3:31	<i>lē<sup>c</sup>ōlām</i>	5:19	<i>lē<sup>c</sup>ōlām</i>
3:32	<i>kî<sup>ʔ</sup>im</i>	5:22	<i>kî<sup>ʔ</sup>im</i>
3:32	<i>ḥāsādāw</i>	3:22	<i>ḥasdē</i>
3:33	<i>ʿinnāh</i>	5:11	<i>ʿinnû</i>
3:34	<i>taḥat</i>	3:66	<i>taḥat</i>
3:34	<i>raglāw</i>	2:1	<i>raglāw</i>
3:35	<i>mišpaṭ</i>	3:59	<i>mišpāṭî</i>
3:35	<i>ʿelyôn</i>	3:38	<i>ʿelyôn</i>
3:36	<i>lē<sup>c</sup>awwēt</i>	3:59	<i>ʿawwātāî</i>
3:36	<i>bēribô</i>	3:58	<i>ribē</i>
3:37	<i>mî</i>	2:13	<i>mî</i>
3:38	<i>ʿelyôn</i>	3:35	<i>ʿelyôn</i>
3:40	<i>nāšûbāh</i>	5:21	<i>nāšûbāh</i>
3:41	<i>kappāyim</i>	2:15	<i>kappayim</i>
3:42	<i>naḥnû</i>	5:7	<i>ʿānaḥnû</i>
3:43	<i>sakkōtāh</i>	3:44	<i>sakkōtāh</i>
3:43	<i>bā<sup>ʔ</sup>ap wattirdēpēnû</i>	3:66	<i>tirdōp bē<sup>ʔ</sup>ap</i>
3:43	<i>tirdēpēnû</i>	3:66	<i>tirdōp</i>
3:43	<i>hāragtā</i>	2:21	<i>hāragtā</i>
3:43	<i>lō<sup>ʔ</sup> ḥāmāltā</i>	2:21	<i>lō<sup>ʔ</sup> ḥāmāltā</i>
3:43	<i>hāragtā lō<sup>ʔ</sup> ḥāmāltā</i>	2:21	<i>hāragtā . . . lō<sup>ʔ</sup> ḥāmāltā</i>
3:44	<i>sakkōtāh</i>	3:43	<i>sakkōtāh</i>
3:44	<i>tēfillāh</i>	3:8	<i>tēfillātî</i>
3:45	<i>mā<sup>ʔ</sup>ōs</i>	5:22	<i>mā<sup>ʔ</sup>ōs</i>
3:46	<i>pāšû</i>	2:16	<i>pāšû</i>
3:46	<i>pāšû ʿalēnû pîhem</i>	2:16	<i>pāšû ʿalayik pîhem</i>
	<i>kol ʔōyēbēnû</i>		<i>kol ʔōyēbayik</i>
3:46	<i>pîhem</i>	2:16	<i>pîhem</i>
3:48	<i>palgē mayim tērad ʿēnî</i>	1:16	<i>ʿēnî yōrēdāh mayim</i>
3:48	<i>ʿal šeber bat ʿammî</i>	2:11	<i>ʿal šeber bat ʿammî</i>
3:49	<i>ḥāpugôt</i>	2:18	<i>pūgat</i>
3:50	<i>miššāmayim</i>	2:1	<i>miššāmayim</i>
3:52	<i>ʔōyēbay</i>	1:21	<i>ʔōyēbay</i>
3:53	<i>bôr</i>	3:55	<i>bôr</i>
3:53	<i>bî</i>	3:3	<i>bî</i>
3:55	<i>qārā<sup>ʔ</sup>tî</i>	1:19	<i>qārā<sup>ʔ</sup>tî</i>

3:55	<i>bôr</i>	3:53	<i>bôr</i>
3:56	<i>qôlî</i>	2:7	<i>qôl</i>
3:56	<i>šāmā<sup>c</sup>tā</i>	3:61	<i>šāmā<sup>c</sup>tā</i>
3:58	<i>ribê</i>	3:36	<i>bērîbô</i>
3:59	<i>awwātātî</i>	3:36	<i>lê<sup>c</sup>awwēt</i>
3:59	<i>mišpāṭî</i>	3:35	<i>mišpaṭ</i>
3:60	<i>maḥšēbōtām</i>	3:61	<i>maḥšēbōtām</i>
3:61	<i>šāmā<sup>c</sup>tā</i>	3:56	<i>šāmā<sup>c</sup>tā</i>
3:61	<i>maḥšēbōtām</i>	3:60	<i>maḥšēbōtām</i>
3:64	<i>ma<sup>c</sup>āšēh</i>	4:2	<i>ma<sup>c</sup>āšēh</i>
3:64	<i>ma<sup>c</sup>āšēh yēdehem</i>	4:2	<i>ma<sup>c</sup>āšēh yēde</i>
3:66	<i>tirdōp</i>	3:43	<i>tirdēpēnū</i>
3:66	<i>tirdōp bē<sup>ʔ</sup>ap</i>	3:43	<i>bā<sup>ʔ</sup>ap wattirdēpēnū</i>
3:66	<i>taḥat</i>	3:34	<i>taḥat</i>

## CHAPTER FOUR

4:1	<i>tištappēknāh</i>	2:12	<i>bēhištappēk</i>
4:1	<i>bērō<sup>ʔ</sup>š kol ḥūšōt</i>	2:19	<i>bērō<sup>ʔ</sup>š kol ḥūšōt</i>
4:2	<i>neḥšēbū</i>	2:8	<i>ḥāšab</i>
4:2	<i>ma<sup>c</sup>āšēh</i>	3:64	<i>ma<sup>c</sup>āšēh</i>
4:2	<i>ma<sup>c</sup>āšēh yēde</i>	3:64	<i>ma<sup>c</sup>āšēh yēdehem</i>
4:4	<i>yônēq</i>	2:11	<i>yônēq</i>
4:4	<i>yônēq . . . ʿôlālîm</i>	2:11	<i>ʿôlêl wēyônēq</i>
4:5	<i>ʾašpātî</i>	3:13	<i>ʾašpātô</i>
4:6	<i>wayyigdal</i>	1:9	<i>higdîl</i>
4:8	<i>ḥāšak</i>	5:17	<i>ḥāšēkû</i>
4:8	<i>ʿēš</i>	5:13	<i>ʿēš</i>
4:9	<i>ḥalêlê</i>	4:9	<i>ḥalêlê</i>
4:9	<i>ḥereb . . . rā<sup>c</sup>āb</i>	5:9–10	<i>ḥereb . . . rā<sup>c</sup>āb</i>
4:9	<i>ḥalêlê</i>	4:9	<i>ḥalêlê</i>
4:10	<i>raḥamāniyyôt</i>	3:22	<i>raḥāmāw</i>
4:11	<i>ḥāmātô</i>	2:4	<i>ḥāmātô</i>
4:11	<i>šāpak</i>	2:4	<i>šāpak</i>
4:11	<i>šāpak ḥārôn ʾappô</i>	2:4	<i>šāpak ḥāmātô</i>
4:11	<i>ḥārôn</i>	1:12	<i>ḥārôn</i>
4:11	<i>ḥārôn ʾappô</i>	1:12	<i>ḥārôn ʾappô</i>
4:11	<i>ʾēš</i>	1:13	<i>ʾēš</i>
4:13	<i>nēbî<sup>ʔ</sup>ehā . . . kōḥānehā</i>	2:20	<i>kōḥēn wēnābî<sup>ʔ</sup></i>
4:13	<i>kōḥānehā</i>	1:4	<i>kōḥānehā</i>
4:13	<i>nēbî<sup>ʔ</sup>ehā</i>	2:9	<i>nēbî<sup>ʔ</sup>ehā</i>



4:13	<i>ṣaddīqīm</i>	1:18	<i>ṣaddīq</i>
4:15	<sup>ʔ</sup> <i>āmērū</i>	2:16	<sup>ʔ</sup> <i>āmērū</i>
4:16	<i>lōʔ yōsīp</i>	4:22	<i>lōʔ yōsīp</i>
4:16	<i>pēnē kōhānīm lōʔ nāsāʔu</i>	5:12	<i>pēnē zēkēnīm lōʔ nehdārū</i>
4:16	<i>kōhānīm . . . zēqēnīm</i>	1:19	<i>kōhānay ūzēqēnay</i>
4:16	<i>nāsāʔu</i>	5:13	<i>nāsāʔū</i>
4:17	<sup>ʿ</sup> <i>ēnēnū</i>	5:17	<sup>ʿ</sup> <i>ēnēnū</i>
4:18	<i>yāmēnū</i>	5:21	<i>yāmēnū</i>
4:19	<sup>ʔ</sup> <i>ārēbū</i>	3:10	<sup>ʔ</sup> <i>ōrēb</i>
4:21	<i>šimēhī</i>	2:17	<i>wayēšammaḥ</i>
4:22	<i>tam</i>	3:22	<i>tāmēnū</i>
4:22	<i>lōʔ yōsīp</i>	4:16	<i>lōʔ yōsīp</i>
4:22	<i>lēhaglōtēk</i>	1:3	<i>gālētāh</i>
4:22	<i>gillāh</i>	2:14	<i>gillū</i>
4:22	<i>gillāh ʿal haṭṭōʔtāyik</i>	2:14	<i>lōʔ gillū ʿal ʿāwōnēk</i>

## CHAPTER FIVE

5:1	<i>zēkōr</i>	3:19	<i>zēkor</i>
5:3	<i>hāyīnū . . . kēʔalmānōt</i>	1:1	<i>hāyētāh kēʔalmānāh</i>
5:3	<i>kēʔalmānōt</i>	1:1	<i>kēʔalmānāh</i>
5:4	<i>yābōʔū</i>	1:4	<i>yābōʔū</i>
5:5	<sup>ʿ</sup> <i>al ṣawwāʔrēnū</i>	1:14	<sup>ʿ</sup> <i>al ṣawwāʔrī</i>
5:6	<i>lišbōʿa</i>	3:30	<i>yīšbaʿ</i>
5:7	<sup>ʔ</sup> <i>ānahnū</i>	3:42	<i>nahnū</i>
5:8	<i>yādām</i>	5:12	<i>yādām</i>
5:9–10	<i>ḥereb . . . rāʿāb</i>	4:9	<i>ḥereb . . . rāʿāb</i>
5:11	<sup>ʿ</sup> <i>innū</i>	3:33	<sup>ʿ</sup> <i>innāh</i>
5:12	<i>yādām</i>	5:8	<i>yādām</i>
5:12	<i>pēnē zēkēnīm lōʔ nehdārū</i>	4:16	<i>pēnē kōhanīm lōʔ nāsāʔū</i>
5:13	<i>baḥūrīm</i>	5:14	<i>baḥūrīm</i>
5:13	<i>baḥūrīm . . . ūnēʿārīm</i>	2:21	<i>naʿar . . . ūbaḥūray</i>
5:13	<i>nāsāʔū</i>	4:16	<i>nāsāʔū</i>
5:13	<sup>ʿ</sup> <i>ēs</i>	4:8	<sup>ʿ</sup> <i>ēs</i>
5:13	<i>kāšālū</i>	1:14	<i>hikšīl</i>
5:14	<i>zēqēnīm . . . baḥūrīm</i>	2:21	<i>zāqēn. ūbaḥūray</i>
5:14	<i>sābātū</i>	5:15	<i>šābat</i>
5:14	<i>baḥūrīm</i>	5:13	<i>baḥūrīm</i>
5:14	<i>nēgīnātām</i>	3:14	<i>nēgīnātām</i>
5:15	<i>šābat</i>	5:14	<i>šābātū</i>
5:15	<i>mēšōš</i>	2:15	<i>māšōš</i>

5:15	<i>nehepak</i>	1:20	<i>nehepak</i>
5:15	<i>lēʔēbel</i>	1:4	<i>ʔābēlôt</i>
5:17	<i>dāweh</i>	1:13	<i>dāwāh</i>
5:17	<i>ʕal ʔēlleh</i>	1:16	<i>ʕal ʔēlleh</i>
5:17	<i>hašēkû</i>	4:8	<i>ḥāšak</i>
5:17	<i>ʕênênû</i>	4:17	<i>ʕênênû</i>
5:18	<i>šāmēm</i>	3:11	<i>šômēm</i>
5:19	<i>lēʕôlām</i>	3:31	<i>lēʕôlām</i>
5:20	<i>lānešah</i>	3:18	<i>nišḥî</i>
5:20	<i>tiškāḥēnû</i>	2:6	<i>šikkaḥ</i>
5:21	<i>nāšûbāh</i>	3:40	<i>nāšûbāh</i>
5:21	<i>yāmênû</i>	4:18	<i>yāmênû</i>
5:22	<i>kî ʔim</i>	3:32	<i>kî ʔim</i>
5:22	<i>māʔôs</i>	3:45	<i>māʔôs</i>

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