The verb MKRKR appears twice in the account of the transfer of the Ark: “And David mkrkr bkl ‘z before the Lord... and (Michal) saw King David mpzz wmkrkr before the Lord” (2 Sam. vi 14-16). The parallel passage in Chronicles manifests various changes including important ones affecting the word KRKR: “and David mkrlb bm‘yl bw... and saw (Michal) King David mrgd wmihq” (1 Chr. xv 27-29). In the verses corresponding to the two places in Samuel containing the verb MKRKR, Chronicles has two other words: mkrbl and mihq. This is commonly considered to be an example of replacing a rare word of unclear meaning with a more common and well-known word related in meaning (mkrkr—mihq) or similar in sound (mkrkr—mkrbl).

It seems unlikely that the replacement of mkrkr bkl ‘z by mkrlb bm‘yl bw may be accounted for solely on the ground that mkrkr and mkrlb are assonants, for this explanation does not lend itself to the following change of bkl ‘z to bm‘yl bw. It seems therefore that the change in Chronicles stems from the writer’s desire to link the content of the first part of the verse wddw mkrlb bm‘yl bw with the second part w‘l dwd ‘pwd bd, and that material considerations rather than linguistic-stylistic factors have come into play 2). In this case the Chronicler has made no attempt to represent the verb krkr by a synonymous verb, and therefore one cannot draw conclusions concerning his understanding of krkr. If so, what factors have contributed to the switch of mpzz wmkrkr to mrgd wmihq? Is this indeed an example of replacing archaic, difficult and rare words with simpler

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words which were more frequent in late Hebrew? Even if we accept this widespread opinion, we must still discuss and clarify the way in which the replacement came about. What is the linguistic-stylistic basis for the use of the verbs mshq and mrd instead of mpzz and mkrkr, and was it indeed the Chronicler himself who made the change? In the book of Samuel the story of David accompanying the Ark is told twice, once by the narrator, from Michal's point of view: "And saw King David mpzz wmrkr before the Lord" (Vs. 16); and a second time by David in his conversation with Michal: "And David said to Michal It was before the Lord, who chose me above your father and above all his house, to appoint me as prince over Israel, the people of the Lord wlbqty lphpn YHLYIH "(Vs. 21). According to the MT wlbqty lphpn YHW?H expresses David's actions which were previously described by the words mpzz wmrkr lphpn YHWH—the result being that the verb wshq serves here as a summary of the verbs mpzz wmrkr. However, the Greek translation of the verse contains an addition which is of great importance to the issue at hand. The translation reflects wshqy w'rq lphpn YHWH. It may be assumed that the Chronicler was using a fuller Hebrew text of the verse in Samuel which contained the verbs shq and rd in the repetition at the end of the story in 2 Sam. vi replacing pzz and krkr found at the beginning of the story. Therefore, it was not the Chronicler who replaced pzz and krkr with rd and shq, as is the consensus of opinion, but the switch was already made by the author of 2 Sam vi. Consequently, we must search for a new impetus for the switch since the explanation that a rare word has been replaced by a common word or an explanation based on early (Samuel) and late (Chronicles) Hebrew is not valid in this case.

It appears to us that there is linguistic-stylistic evidence which might illumine the exchange of krkr and shq. Such an exchange which is made within a single passage, as is the case in 2. Sam. vi, is a transmutation based on a specifically stylistic phenomenon of word pairs. Authors who repeat a certain account replace with synonyms words used in the initial telling. The words and their substitutes usually turn out to comprise pairs of words which are regularly linked by various well-known ways of pairing 3). There is proof that the

3) The phenomenon was discussed in detail in my Doctoral Dissertation, Pairs of Words in Biblical Literature and their parallels in Semitic Literature of the Ancient Near East, Jerusalem, 1974. In a chapter devoted to a discussion of "Exchanges of words on the word pair phenomenon" dozens of Biblical examples were studied as well as a few from Ugaritic. See pp. 515-547.