imperfection is evidenced by his physical frailty, is another matter; the purpose of the present note is simply to offer a new interpretation of these verbs that takes into account the possibility of their modal use.

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6) š may be cognate with Akk. aššu A (CAD A/II, p. 422), "nest of reeds" or "bird's nest" (so G. R. Driver, JQR, N.S. 28 [1937-38], p. 121; NEB), as it probably is in Job xxvii 18, or with Akk. aššu B. "moth" (which Heb. 'az usually signifies).
8) Taking méšîm as the hiph. participle, otherwise unattested, but perhaps explicable as an anomalous back-formation from yăšîm thought of as hiph. rather than qal of śîmîlîm; méšîm is best viewed as abbreviating the phrase śîm lĕb (as xxiii 6; Isa. xli 20), as against the emendation of N. Herz (belî šîm) (ZA W 20 [1900], p. 160), revived by M. Dahood who takes the initial mém of méšîm as an enclitic attached to mîbhëlt (J. L. McKenzie [ed.], The Bible in Current Catholic Thought [New York, 1962], p. 55).
9) Less probably, mîbhëlt méšîm means "without their being aware" (cf. Gordis, pp. 42, 51), and even less probably, "without God being aware" (as S. Terrien, Job [Neuchâtel, 1963], p. 73; P. I. Andersen, Job [Leicester, 1976], p. 115, n. 4).
10) Yeter, "tent-cord", is never the object of nāša' elsewhere; though several commentators assert that cords and pegs alike can be "pulled up" (F. Horst, Hiob 1 [Neukirchen, 1968], pp. 61, 77; Fohrer, p. 131; Pope, p. 38), tent-cords (yeter, méšîr, hebel) are "loosed" (pāṭah, as in xxx 11) or "snapped, torn apart" (nāṭaq, as in Isa. xxxiii 20; Jer. x 20), while it is tent-peg (yâṭād) that are "pulled up" (nāša', as in Isa. xxxiii 20). It is preferable, therefore, to emend yîṭram, "their tent-cord", to yîṭēdām, "their tent-peg".

IN PROPHETARUM VITAE FABULOSAE 12,9
AND IN THE SEPTUAGINT

In this short but valuable piece of ancient Jewish hagiography 1), in the Life of Ezekiel according to Epiphanius Recensio Prior, we find the following construction:

Οὗτος οὖν ὁ προφήτης τέρας ἔδωκε τῷ λαῷ ὡστε προσέχειν τῷ
The text has no variant readings in the underlined passage which has attracted our attention. Dorothei Recensio here reads ἐκλείπτειν τὸ δρέπανον τῆς ἐρημώσεως εἰς πέρας τῆς γῆς καὶ ὅταν πλημμυρήσῃ αὐτοῦ τὸ υδωρ, τὴν Ἰερουσαλήμ ἔτανοδον αὐτῆς σημαίνει.

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It is a well known fact that the Lives of the Prophets is a Jewish work probably from the end of the first century A.D. 2). There is no agreement among scholars concerning the language of the original text, whether the work was composed in Hebrew or biblical Greek. In any case, looking for the influence of the Hebrew language here (whether it was translation Greek or original biblical Greek is not very important for our purpose), I met in the concordance of Hatch and Redpath two Hebrew verbs given as equivalents of ἐκλείπτειν as well as of ἐγγυτέειν 3). It is obvious that such a semantic shift cannot be accepted without a deeper textual criticism of the passages mentioned there.

A reconsideration of these passages allows us to realize that in the first case (Ps. lxviii [lxix] 4) Rahlfs has included ἐλπίζειν in the text, leaving ἐγγυτέειν, the reading of the Vaticanus, in the apparatus 4). As for the second example (Hos. xii 6 [7]), an editor of such a perspicacity as Ziegler has also wisely left ἐγγυτέειν in the apparatus in spite of the fact that it is supported by all the Greek manuscripts and the ancient versions except the Achmimic 5).

On the other hand, the only case in which we have met in the concordance of Hatch and Redpath ἐγγυτέειν is Ez. xxxvi 8 6). Now, if we consult Ziegler’s edition 7), we realize that the original reading ἐγγυτέειν is supported only by the Pap. 967 and Tyc. Spec., while the rest of the extant manuscripts and old versions read ἐλπίζειν (v).

It is clear then that the inner-Greek corruption ἐγγυτέειν/ἐλπίζειν was attested since the early times of the Septuagint transmission.