Jer. xxv 10 presents the reader with two words for which two distinct meanings for each word are to be understood. The careful collocation of the polysemous pair in a pivotal, transitional position in the text demands that one set of meanings operate as an extension of what precedes and the other set as an introduction to what follows.

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1 Psalms I (Garden City, 1966), p. 223.
2 David Kimhi explained it as “valleys”; Mesudat David and Mesudat Siyyon as “holes or openings” and Rashi as “crevices”. They made actual reference to Isa. xi 8 or implicitly relied upon it in their understanding.
4 A continuation of the light and field ambiguity is to be noted in Isa. lvi 8b. tismah means both “will sprout” or “spring up” (BDB) and “will shine forth” (cf. the Syriac and Marcus Jastrow). Some biblical texts include Isa. lxi 15, xlv 8; Ezek. xxix 21; Ps. cxxii 17.

H\(^{(!)}\)RŠM IN KTU 1.19.IV.60 (= CTA 19.222):
A SUGGESTED READING/EMENDATION

I

Since C. Virolleaud first made the suggestion the reading hršm has generally been understood as deriving from \(\sqrt{hrš}\) (II) “do magic”, distinguished from the alleged homonym \(\sqrt{hrš}\) (I) “craft; manufacture” encountered previously (KTU 1.17 [ = CTA 17].V. 19, 24-5) as part of one of the epithets of the artisan god Kothar. It is deemed related to the Aramaic and Hebrew \(\sqrt{hrš}\) “magician”, attested (hap. leg.) in Isa. iii 3. Yet a sampling of scholarly translations of the word in context—[-]\(\text{št. hršm} . \text{lahim}\)—is sufficient to suggest that this widely held analysis of hršm has not led to an interpretation satisfactory to all.

Vetus Testamentum XXXVI, 4 (1986)
— T. H. Gaster, *Thespis*² (Garden City, 1961), p. 375: "Verily, thou workest a magic o’er (our) tents". The grammatical subject "thou" has as its antecedent "the hand" (yd) that smote Aqht, etc.
— Driver, *CML*, pp. 66-7:³ "(but) [thou] indeed wilt lay spells on the dwellers in tents". Here the tent-dwellers are taken to be identical with the "thousand foes" (alp. ib) of the preceding distich (line 59).
— M. Dijkstra and J. C. de Moor, *UF* 7 (1975), p. 213: "She put ([t]št) magic on the tents". Here the subject of the sentence is Pughat, and the entire line is understood—correctly—as introducing a new verse (period). But we are left to wonder: what exactly did Pughat do? Dijkstra-de Moor further deviate from the consensus in considering the word hršm as deriving from √hrš (I) "craft"; but no argument is presented to support the semantic connection which is far from self-evident.

Not all scholars acquiesce in the analysis of hršm as √hrš "do magic". TO, after deleting hršm in translation (…), observes (p. 458, n. f.): "Nous pensons que les hršm sont seulement des objets manufacturés que Pughat a pu apporter pour acheter Yatpan." Caquot and Sznycer have sensed a real difficulty, even two: (1) there is no basis for attributing to Pughat the role of "magician"; (2) the allusion to "magic" in the present context fails to yield tolerable literary sense.

The present writer’s previous allegiance to the prevalent view⁴ was based on the assumption that Yṭpn, rather than Pughat, is a typical "itinerant sorcerer", akin to the biblical (now also extra-biblical) Balaam and the modern Gypsy fortune-teller. For, though sympathetic to TO’s reservations with respect to the consensus view, I cannot accept their own proffered solution—in a footnote—which is still more difficult: we know precisely what Pughat is wearing and what she carried with her on her journey; and hršm, whether "magical" or merely "ornamental", are not included. Nor does Pughat-alias-Anat⁵ need, nor is she expected to bring, enticing gifts to sway Yṭpn; only payment (in gold, silver, precious stones, etc.) for services rendered her by Yṭpn and company. This payment, which of course Pughat does not carry, would be presumed to be on her person, and would not follow her into the tent considerably later, as is implied by our text ([y/t]št).

The interpretation of Yṭpn as a sorcerer, though plausible in itself, also leaves something to be desired. In addition to finding no