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Thus to the Hebrews the fully pronounced Tetragrammaton suggested 'being' or perhaps 'becoming' (see God's words in Exod. iii 14 sq.), and that in a timeless, or rather all-time, sense, of which the Apocalyptic ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος [1] is a not unfair expansion.

In conclusion, then, I submit that the evidence for Yăhweh is by no means as sure as is commonly asserted, and that an unbiased examination gives reason to suppose that, while Yăhweh was known (as could hardly fail to be the case on any hypothesis), the term Yāhō, or Yāō, was far more usual, and that the definitely sacred name was Yāhōʰ. Yăhweh was probably a purely literary, though extremely natural, formation, but the original and religious sound of the Tetragrammaton was Yāhōʰ, the cry of full-lunged, strong-voiced men.

A. LUKYN WILLIAMS.

THE TARGUM ON THE LATER PROPHETS.

MR. A. SPERBER's communication to *ZAW*. N.F. iii 175 f on a proposed edition of the Targum on the Earlier Prophets raises the hope that his work will be extended to the Later Prophets. Lagarde's work (*Prophetae Chaldaice*) is worthy of Lagarde, but it needs the addition of an Apparatus containing at least the readings of the Yemenite MSS. I have examined the text of these for about thirteen chapters of Ezekiel, and have found a good number of variants worth recording. I append a small selection of these by way of illustration. I should add that I have not been able to examine the MSS a second time for verification. I offer these notes only in support of my contention that work can be done and should be done on the Targum of the Later Prophets.

Ezekiel

(Lag. = Lagarde's *Prophetae Chaldaice*, 1872.

Bxt. = Buxtorf's text in his Rabbinic Bible, Basel, Anno 379, i.e. A.D. 1619.

b = B.M. Or. 1474.   m = B.M. Or. 2211.

y = B.M. Or. 1473.

The three MSS are Yemenite, the oldest of them being m, which is dated A.D. 1475.)

[1] Rev. i 8.

i 1. Lag. Bxt. בפלגות ליליא בתר מעלני סיהרא
    om. b m y
    Lag. גלותא
    pr בני Bxt. b m y
    Lag. [נבואה] בחיזוי
    בחיזו m [Bxt. בחֵזו] [b y e silentio]

2. Lag. m חמישיתא [b y e silentio]
    Bxt. חמשתא

3. הוה Lag. (דהוה Corr) *tantum* m
    pr מהוי Bxt. [b^mg מהוה; y^mg מהוא]

iv 2. בציר Lag. [m בציר]
    ציר Bxt.
    כרכום Lag.
    כרקום Bxt. b m
    משיריין Lag.
    משרין Bxt. m [b^sil]
    איפרורון Lag. [אֶפ' Bxt.]
    אפ' (i.e. *aphrōrāvān*) b m

3. ברזל supra) Lag.) [כותל] פרזל
    ברזל Bxt. m

viii 4. שרי [תמן] Lag.
    om. Bxt. [b e silentio] m y

5. הדא [קינאתא] Lag.
    הדין Bxt. [b e silentio] m y

6. חזי [את] Lag. Bxt.
    החזי [b e silentio] m y   [cf. *vv.* 12, 15

16. מתחברין Lag. b m y   [So Bomberg
    מתחבלין Bxt.

ix 2. מלאכיא מחבליא בדמות גברין Lag.
    גברין *tantum* Bxt. b^sil m [y]

4. לי [וא"י] [ואמר י"י] Lag.
    ליה Bxt. b^sil m y
    דמתעבדא Lag.
    דאתעבידא Bxt. b^sil m y

Lag. ‏ולאילין שיתא מלאכיא מלאביא מחבליא‎ .5

‏ולאלין‎ tantum Bxt. [b^sil] m

‏תחום] עיניכון‎] Lag. Bxt.

‏עינכון‎ b^sil m

10. ‏חוביהון‎ Lag.

‏ארחתהון‎ Bxt.

‏אורחהון‎ [b^sil] m y   [cf. Ezek. xi 21, ed. Lag.

W. EMERY BARNES.

NOTE.—Bxt.'s simple ‏נברין‎ for ‏אנשים‎ in Ezek. ix 2 corresponds with the rendering of Onkelos in Gen. xviii 2, xxxii 25, but the fuller rendering preserved in Lag. agrees with that of ' Ben Uzziel ' in the two passages of Genesis, and is doubtless to be accepted as the better reading.

TWO FORGOTTEN WORDS IN THE HEBREW LANGUAGE.

I HAVE already drawn attention in the pages of this JOURNAL to a number of forgotten or misunderstood words in the Old Testament. These fall into two classes: (*a*) those whose meaning has been lost owing to the rarity of their occurrence, and (*b*) those which have been confused with well-known roots of similar form.

Another such word, belonging to the second class, may perhaps be found in 1 Sam. xxiv 8 : ‏וַיְשַׁסַּע דָּוִד אֶת־אֲנָשָׁיו בַּדְּבָרִים‎ which the Revised Version translates : ' so David checked his men with these words '. This is frankly a guess, as also are the renderings of the versions : for example, the Greek καὶ ἔπεισεν[1] Δαυειδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις and the Syriac ‏ܘܐܬܠ ܡܢ ܘܐܬܟܢܫ ܠܗܘܢ ܒܡܠܐ ܠܪܓܠܐ܀‎. Modern interpreters have either tried to see some metaphorical use of the well-known verb ‏שסע‎ Q. ' clave ' and Pi. ' tore in two ', which here really yields no sense, or have had recourse to emendation, with equally little success.[2] But once again Accadian offers a more probable solution ; for the Hebr. ‏שסע‎ here appears to be cognate with the well-known Acc. *šasû* ' to call '. This verb is used in the sense of calling or summoning persons in a number of passages : for example, *alsi*[3]*-ma (LÙ)turtān (LÙ)piḥāti adi ṣābi qātišunu* ' I summoned indeed the commander, the prefects

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[1] Cp. the Targum's ‏פַּיֵּס‎ ' persuaded '.

[2] See S. R. Driver *Samuel* pp. 193–194.

[3] For *alsi*, to avoid the clash of two sibilants (Meissner *Kurzgefasste Assyrische Grammatik* § 11 d).