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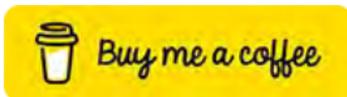
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consecutively as it is in Anglo-Saxon poetry, the impression is made that, in Hebrew, the first root-syllable of words did not readily offer itself as a place where both accent and alliteration could generally meet.

OLIVER SHAW RANKIN.

JOB vi 25. √מרץ

In his commentary on Job vi 25, Gray states that he can find no philological basis for the meaning 'strong' for √מרץ, which meaning would 'suit (superficially)' [Gray] some of the passages in which it occurs. For this meaning 'strong, powerful, energetic, violent', there is the following evidence.

(*a*) The Rabbinic tradition, whence the English versions, though the word is rare till the tenth century (ben-Yahudah, Thesaurus).

(*b*) Arabic مَرَّضَ 'lead, precede' (Freytag).

(*c*) Assyrian 'maraṣu', 'be steep, inaccessible', but also 'strong', cf. 'libbi ardiki limraaṣ', 'the heart of thy servant may become strong'. (Muss-Arnolt under 'maraṣu'.)

If we assign this meaning to the root, the Niph'al might well mean 'to show or display strength', hence 'to be energetic, violent'. This rendering is quite apt wherever the word occurs in the Bible.

1 Kings ii 8. קְלָלָה נִמְרֶצֶת a strong, violent curse.

Mic. ii 10. וְחֶבֶל נִמְרָץ a strong, violent destruction.

Job vi 25. 'Words of uprightness indeed stand of themselves;
But what doth reproving from you prove?'

Job xvi 3. 'Is there (no) end to windy words?
'Or what stimulates thee that thou answerest?'
Gray renders tentatively 'provoketh', which is parallel.

Most commentators emend the word 'māraṣ' wherever it occurs, but should the above philological parallels be accepted, this final step would be obviated.   N. S. DONIACH.

I agree with the writer of the above note that it is unnecessary in Job vi 25 to emend נמרצו, 'How *forcible* are words of uprightness', R.V., into נמלצו 'How *smooth* (pleasant) . . .' with Buchanan Gray. Aben Ezra (*in loco*) gives חזקו, 'are *strong* (powerful) . . .'; and his evidence, as one who knew Arabic, is weighty. But I think that the cognate Arabic verb suggests a shade of meaning which is missed in the rather bald rendering 'are strong'. In E. W. Lane's Lexicon under the root *maraḍa* (spelt with the letter *Ḍād*; possibly it should be

Ṣād), in the Fourth Conjugation, he quotes the following couplet in praise of Abd-el-Melik Ibn Marwán (*fl. c.* A. D. 700):

But beneath that hoariness is good judgement:

When he forms an opinion, he is nearly right (*amraḍa*), or he is right (*aẓāba*).

I venture to think that the two verbs are closer synonyms than the rendering in the Lexicon allows. A court poet who told his Khalif that he was 'nearly right' might be told in answer that the Khalif would 'nearly' give him his honorarium. Surely *amraḍa* and *aẓāba* differ no more in meaning than 'he gets there' and 'he hits it' in colloquial English. I believe that in Job vi 25 we arrive a shade nearer to the meaning of the Hebrew by rendering: 'How victorious are words of righteousness!' or 'How words of righteousness do indeed prevail!' So in 1 Kings ii 8, 'A curse which prevails.'

W. EMERY BARNES.