Erratum, Weinfeld Volume

Due to a production error, one line was dropped from the article by Edward L. Greenstein, “Another Case of Hiphil in Amarna Age Canaanite,” p. 357. One more line of text, just above the beginning of the footnotes, should be added:

means of the Hiphil conjugation, as in the expression שִׁמְעָה מְשִׁית, ‘he

A complete, revised page is attached (following this page).
In Hebrew, the semantic equivalent of Ugaritic ‘ṛq is not בּרֵעֵב. The verb בּרֵעֵב in the Qal is used, as is ‘ṛq in Ugaritic, when speaking of passing through territory (e.g., Num 21:21–23), in describing the passing of time (e.g., Gen 50:4), and with regard to the passage into the grave (Job 33:28). The notion of causing a disease to pass, for which the Shaphel of ‘ṛq is used in Ugaritic (see the preceding paragraph), finds its equivalent in Hebrew יָעַר (e.g., Qoh 11:10). In Biblical Hebrew the verb בּרֵעֵב in the Qal relates to movement only with respect to the uprooting of a rock or mountain (Job 14:18; 18:4; cf. the Hiphil usage in Job 9:5). The verb בּרֵעֵב relates to travel only by means of the Hiphil conjugation, as in the expression תֵיעַטֵק מַעַשׂ ‘he


34. See BDB 717b. Compare also Arad letter 5:12–13: בּוֹסָר צָרַע הָיוֹרֶשׁ ‘before the month passes’; for text and translation, see Dennis Pardee, Handbook of Ancient Hebrew Letters (SBLSBS 15; Chico, Calif.: Scholars Press, 1982) 37–38.

35. See n. 31 above.

36. So Lichtenstein, “Rite and Writ,” 203 n. 711. For a different nuance, see, e.g., Choon-Leong Seow, Ecclesiastes (AB 18C; New York: Doubleday, 1997) 350; Michael V. Fox, A Time to Tear Down and a Time to Build Up: A Rereading of Ecclesiastes (Grand Rapids: Eerdmans, 1999) 318. In Akkadian, the Shaphel of etēqu ‘to pass’ is used differently. The sufferer is made to pass out of, or through, the disease. Cf., e.g., ABL 203 rev. 12: isši[m]liyya luṭēq ‘let him get me through my sickness’ (Steven W. Cole and Peter Machinist, Letters from Priests to the Kings Esarhaddon and Assurbanipal (SAA 13; Helsinki: Helsinki University Press, 1998) 64).

37. It has been recently proposed that בּרֵעֵב in the Qal means ‘to pass’ in the phrase קַרְבּוֹנַע (Prov 8:18); see V. A. Hurowitz, “Two Terms for Wealth in Proverbs VIII in Light of Akkadian,” VT 50 (2000) 252–54. Whereas the phrase is generally understood to denote great wealth, Hurowitz equates the phrase with כְּפֹס חֶרֶב (Gen 24:16; 2 Kgs 21:5) ‘negotiable silver’ and glosses it: ‘negotiable wealth’. I would dispute Hurowitz’s argument that the phrases are equivalent, primarily for the following reason. The terms כְּפֹס and קַרְבּוֹנַע may be roughly synonymous when they indicate wealth. However, in the phrase in question, the term כְּפֹס is employed as a unit of exchange, not as a general term for wealth. In such a context, the term קַרְבּוֹנַע is inapposite. The point can be sharpened by indicating that כְּפֹס as a unit of exchange can be ‘weighed out’ (לָשָׁט שִׁמְשָׁן) in payment (e.g., Gen 23:16; Exod 22:16; 1 Kgs 20:39; Isa 55:2; Zech 11:12; etc.); קַרְבּוֹנַע cannot. It is not a unit of exchange but a sum. The phrase קַרְבּוֹנַע in Prov 8:18 is, accordingly, roughly synonymous with the phrase בּרֵעֵב ‘great wealth’ in Prov 13:7. In a