

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 וַיַּעֲתֵק מִשָּׁם ‘he

A complete, revised page is attached (following this page).



In Hebrew, the semantic equivalent of Ugaritic *'tq* is not עתק but עבר. The verb עבר in the *Qal* is used, as is *'tq* in Ugaritic, when speaking of passing through territory (e.g., Num 21:21–23),³³ in describing the passing of time (e.g., Gen 50:4),³⁴ and with regard to the passage into the grave (Job 33:28).³⁵ The notion of causing a disease to pass, for which the *Shaphel* of *'tq* is used in Ugaritic (see the preceding paragraph), finds its equivalent in Hebrew העביר (e.g., Qoh 11:10).³⁶

In Biblical Hebrew the verb עתק 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).³⁷ The verb עתק relates to travel only by means of the *Hiphil* conjugation, as in the expression וַיַּעֲתֵק מִשָּׁם 'he

in an Ugaritic Legend: Ritual and Literary Elements in the Curing of King Keret" (unpublished ms, 1987) 135–36. The vocalization of the name *Šaṭtaqat* reflects scholarly convention and is not known from any syllabic writing.

33. See further BDB 717b; Moshe Weinfeld, *Deuteronomy 1–11* (AB 5; New York: Doubleday, 1991) 159. On the semantic equivalence between Hebrew עבר and Akkadian *etēqu*, see Chaim Cohen, "The 'Held Method' for Comparative Semitic Philology," *JANES* 19 (*Held Memorial Volume*; 1989) 11 and 12 with n. 22.

34. See BDB 717b. Compare also Arad letter 5:12–13: כטרם יעבר החודש 'before the month passes'; for text and translation, see Dennis Pardee, *Handbook of Ancient Hebrew Letters* (SBLBS 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: *issi [murš]īya lušētiq* '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 עתק in the *Qal* means 'to pass' in the phrase הון עתק (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 כסף עובר (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 כסף and הון may be roughly synonymous when they indicate wealth. However, in the phrase in question, the term כסף is employed as a unit of exchange, not as a general term for wealth. In such a context, the term הון is inapposite. The point can be sharpened by indicating that כסף as a unit of exchange can be 'weighed out' (שקל) in payment (e.g., Gen 23:16; Exod 22:16; 1 Kgs 20:39; Isa 55:2; Zech 11:12; etc.); הון cannot. It is not a unit of exchange but a sum. The phrase הון עתק in Prov 8:18 is, accordingly, roughly synonymous with the phrase הון רב 'great wealth' in Prov 13:7. In a