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“And in fire they must be burned”; hardly a reference to the late, theological conception of the fires of Gehenna as the end of the unrighteous, but rather still the comparison with the thorns. Just as these are good for nothing but to be burned, and leave naught behind but useless ashes, so, too, the unrighteous are fit for nothing but to be consumed and leave naught behind them. Thus the comparison of the unrighteous with the thorns of the wilderness runs through the entire two verses, and brings out most graphically the contrast with the righteous king of the first half of the poem.

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HINNOM AND KIDRON

In the prototype of *Gehenna*, Heb. *gê-hinnôm* (cf. RE³ 6, 421, 12)¹ *Hinnôm* is generally supposed to be a proper name. Both the Valley of Hinnom and the Kidron valley seem to have been ancient burial-grounds. According to 2 K 23:6 the *graves of the children of the people* (i. e. the common people; cf. Jer. 26:23) were in the Kidron valley, and **Ⓔ** has for the *Valley of Hinnom* in Jer. 2:23; 19:2.6 the rendering πολυάνδριον, a burial-place for many (cf. 2 Macc. 8:4 and IJG⁵ 308, n. 2). In Jer. 31:40 we find after *uē-kol ha-‘émq*, the whole Valley (of Hinnom) the addition *hap-pěḡarîm uē-had-dāšn*, the dead bodies and the offal (JBL 35, 322, below). The explanation given in GK § 127, g, is unsatisfactory; we must insert before *hap-pěḡarîm* the preposition ‘*im*, with = despite; cf. ‘*im-zê*, Neh. 5:18 and Arab. *má‘a hādā* (WdG 2, 164, D). **Ⓔ** has *ἐξ ἐκλεκτῶν λίθων*, and *ἐξ* may be a mistake for *ἐν* (cf. *καὶ ἐν τοσοῦτῳ πλῆθει, in summa copia*; Heb. *bē-kol zôt*, GB¹⁶ 80^b, below). According to Cornill **Ⓔ** may have read *āḥanîm* for *dēšanîm*, and *baḥûrîm* for *pěḡarîm* (for the confusion of *b* and *p* cf. JBL 35, 280). It should, of course, be *āḥanîm baḥûrôt*, but *baḥûrôt* may have been written *baḥûr’* (JBL 34, 81). *Haš-šëremôt* (**Ⓔ** *ασαρημοθ*) might be explained to mean *dumps* = places of deposit for offal and rubbish; it could be a transposition of *šëmerôt* or *šëmarôt*, a feminine form of *šëmarîm*, lees, dregs (JSOR 1, 91, l. 5) in the sense of *waste* or worthless matter, sweepings, refuse;

¹ For the abbreviations see vol. 36 of this JOURNAL, p. 75.

but it is better to read *has-sěrefôt* following G^L ἐν τῷ ἐμπυρισμῷ τοῦ χειμάρρου Κεδρων = A *bě-šadmôt Qidrôn* in 2 K 23:4 (ZAT 26, 306). We need not emend: *bě-mišrěfôt* (cf. ἡ πυρά = *pyrakáá*, Lat. *ustrina*, *bustum*, also German *Brennerei*, e. g. *Kalkbrennerei* = lime-kiln). In Is. 9:4, on the other hand, we must read *čěrefâ* instead of *sěrefâ* (JBL 37, 228; AJP 40, 70).

In the pre-Exilic period heathen images and altars were repeatedly cast into the Kidron valley and burnt there (cf. 1 K 15:13; 2 K 23:4.6.12; 2 Chron. 15:16; 29:16; 30:14). The flaming pyres with the dead bodies of the apostate Jews, on which the Maccabees feasted their eyes when they went to worship JHVH in the Temple, were in the Kidron valley between the Temple hill and Mount Olivet (contrast JBL 27, 47). Worshipers on the Temple hill could not have seen the corpses in the Valley of Hinnom south of Jerusalem. Is. 66:23.24 is an appendix which was added c. 153 B. C. (cf. AJSL 19, 135). The Kidron valley is also called the *Valley of Jehoshaphat* (JAOS 34, 412). The Jews as well as the Christians and the Mohammedans of Palestine believe that the Last Judgment will be held in the Kidron valley, and it is the dearest wish of every Jew to find a grave there. EB 2662 states that the whole of the left bank of the Kidron opposite the *Haram*, far up the W side of the Mount of Olives, is covered with the white tombstones of the Jews.

Qidrôn may be an ancient word for κοιμητήριον , cemetery; it may be a transposition of *riqdôn* from the stem *raqad* which means in Arabic *to sleep* (syn. *nâma*). We find in Arabic also the transposed form *áqrada* = *sákana*, to rest; *áqrada úlá*, to submit (*ǧállá ya-xáda' a*, *taǧâmana ya-tauâda' a*). Arab. *ráqdaḥ* denotes the time between death and resurrection; *márqad* signifies *resting-place*, grave. In Syriac this stem has the secondary connotation *to mourn* and also the privative meaning *to dance* (originally *to cease mourning*, leap for joy, Arab. *raqadân*) so that Eccl. 3:4^b, 'et *sěfód* *uě-'*et *rěqód* is translated in S : *zábnâ lě-marqádú uě-zábnâ la-měraqqádú*. Terms for *to mourn* mean also *to be soiled*, dusky, dark;² cf. Lat. *squalore*

² Arab. *ásdafa*, to be dark (and *to become light*) is a transposition of Assy. *sapâdu*, to mourn, lament. In Syriac *sappîd* signifies, not *to lament*, but *to wring* the hands. Arab. *ásdafa* means also *to sleep* (syn. *nâma*). Arab. *sáfada* has the meaning *to leap* = to cover, copulate with. Another transposed doublet is Arab. *idfâssa*, to be very dark of face.

sordidus and Assyr. *maršu*, soiled, with the feminine *maruštu*, distress, grief, which corresponds to the Syr. *rámšâ*, Arab. *samar*, dusk, evening (JHUC, No. 306, p. 7). Arab. *qâdîra*, to be soiled, is a transposed doublet (cf. AJSL 32, 64; JBL 35, 158). It may be an Aramean loanword. We have a similar transposition in Assyr. *diqaru*, pot = Syr. *qîdrâ*, which means originally *black*; cf. *The pot calls the kettle black* and our *crook* which denotes not only *pot*, but also the *black matter* collected from combustion on pots or kettles, and then *smut* in general (contrast BA 1, 69; JHUC, No. 306, p. 25). We can hardly assume that *Qidrôn* means *dirty place* (dumping-ground) or *place of mourning*; cf. Lagarde, *Onomastica Sacra* (1887) p. 85, l. 23: *Cedron tristis moeror sive dolor*.

Hinnôm is the infinitive Nif'al of *nûm*, to sleep, which is used of the sleep of death (Arab. *sînatu-'l-fanâ'i*) in Ps. 76:6 and Nah. 3:18 (cf. ZDMG 61, 287 and 281, l. 15; JBL 26, 12). For the reflexive *hinnôm* cf. French *se coucher*, Greek *κοιμᾶσθαι*, *εὐνάζεσθαι*, *κατακλίνεσθαι*, *κοιτάζεσθαι* and Assyr. *utûlu* = *nutahhulu*, from *na'âlu* = Heb. *nahâl*, a synonym of *rabâcu*, *çalâlu* (cf. GB¹⁶ 684^a) and *sakâpu*³ = Heb. *šakâb*, to lie down (AJSL 22, 195). In Syriac both the active and the passive participles *šâkîb* and *šêkîb*,⁴ laid to rest, signify *buried*, *dead*, and the Ittaf'al (ZDMG 69, 565) *ittênîh*, he rested, is used especially of sleep and death: *ittênîh 'alây(hî) šêlâmâ* means *he is dead, peace be on him*; cf. also the passive participle of the causative, *mênâh nafšêh*, whose soul is at rest, *i. e.* *dead*. *Bênê hinnôm* (2 K 23:10, *Kêtîb*; cf. 6^v γε βαε εννομ in 2 Chron. 33:6 and 3ⁱ *vallis filiorum Ennom* in Josh. 18:16^a) is a phrase like *bênê nekâr*, strangers, lit. *sons of foreignness*, and corresponds to *οἱ κοιμηθέντες* or *οἱ κεκοιμημένοι* in the NT. If *Hinnôm* were a proper name, the variants *bênê-hinnôm* or *ben-hinnôm* would be strange. The fact that both *Gê-hinnôm* and *Qidrôn* mean *resting-place* explains why the two valleys are often confounded; *e. g.* Ibn

³ This stem appears in Arabic as *bâkasa* (cf. JBL 36, 141, n. 4) = *qâhara*, *ġâlaba*, Assyr. *sakâp zâ'eri*, to lay an enemy to the ground, overthrow him.

⁴ Also in Prov. 23:34 we may read *šakâb* (= *mêjuššân*, Arab. *munâyyam* or *murrâqqad*) instead of *šôkêb* (JBL 36, 78). In modern Arabic, *xâddar* means *to put to sleep with opium*.

Batûtah (vol. 1, p. 124 of the Paris edition) says that the Valley of Gehenna was east of Jerusalem (*cf.* JHUC, No. 306, p. 12).

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HEB. *MÔ'ÉÇ*, COUNSEL

I pointed out in JBL 35, 289 (*cf. ibid.* 291) that we must read in the Maccabean passage Zech. 9:5: *uē-ābaq melk me-'Akkā*, counsel will perish from Accho, *i. e.* Accho will be at her wits' end (*cf.* German *ratlos*). Similarly we must read in the illustrative quotation Mic. 4:9 (*Mic.* 4): *Hā-mēlk ên-bák, im-mô'āçēk abād*, Hast thou no counsel, art thou at thy wits' end? *i. e.* Art thou in despair? For *mô'ēç*, plur. *mô'eçôṭ* *cf.* GK § 87, p. The reading *mälk*, king, instead of *melk*, counsel, is due to Jer. 8:19. **A** has *îô'ēç* instead of *mô'ēç*. The omission of the initial *m* of *mô'ēç* after the preceding *im* may be due to haplography, and the initial *î* may be dittography of the following *u* (*cf.* *Mic.* 74, ω). Instead of **A** *im-îô'āçēk abād*, Is thy counselor gone? **S** has the plural: *au mālôkâik(î) ibād(û)*. But **G** renders: ἡ ἡ βουλή σου ἀπόλετο. We find βουλή = *îô'ēç* for *mô'ēç* also in Prov. 11:14 and Is. 9:5. Βουλή, of course, may mean both *counsel* and *council*. For *îô'ēç* = *mô'ēç* we must bear in mind that in the old Hebrew script the resemblance between *î* and *m* is greater than it is in the square character.

Prov. 11:14 should be translated: Without policy a people will fall (*i. e.* come to ruin and destruction) but victory (*cf.* 24:6) lies in much counsel. For *in the multitude of counselors* we would expect *bē-roḥ îô'āçim* (*cf.* 15:22). Moreover, many counselors do not bring success: too many cooks spoil the broth. In 24:6 **G** (μετὰ καρδίας βουλευτικῆς) read *leb îô'ēç* instead of *roḥ îô'ēç*, but in 11:14 **G** has σωτηρία δὲ ἵπάρχει ἐν πολλῇ βουλῇ, **J** *salus autem ubi multa consilia*, and 24:6: *et erit salus ubi multa consilia sunt*. **T** has *bē-sūg'â dē-milkânūtâ* (*milkatnūtâ* is a scribal error) in 11:14 (**S** *bē-milkâ saggi'â*) and *bē-sūg'â dē-mulkânâ* (**S** *bē-sūg'â dē-milkâ*) in 24:6. *Græcus Venetus*, on the other hand, renders in 11:14: ἐν πλῆθει βουλευτοῦ.

Tahbûlôṭ (*cf. tahbûlôṭ lebâb*, Sir. 37:17) means originally