

HEBREW PHILOLOGICAL NOTES (II)*

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Five separate studies are presented. 1) *הַפְּנִי* in Prov 30:4 is to be understood as both “his fists” and “his clothing,” in line with the widespread use of word-play in Hebrew poetry. 2) The presence of the Egyptian expression *ʿlnt kkt* “valley of darkness” in the Book of the Dead confirms the meaning “darkness” for *צִלְמָתָהּ*, especially in Ps 23:4 where the famous expression *יָא צִלְמָתָהּ* is indeed to be rendered “valley of darkness.” 3) The unique feminine form *הַחֶקֶה* “seal” in Gen 38:25 is a deliberate creation of the author; the word is intended to evoke the sounds of *בְּתוּגָה* “robe” in Gen 37:32. 4) *עֲנֹתָ* in Exod 32:18 refers to sexual intercourse, as always with the Pi’el of the root *ענה*, and not to song. 5) *יְיָ אֱמֹתָהּ* in Prov 22:19 is to be emended to *יְיָ אֱמֹתָהּ* = *ʿlmt-m-ʿlpt* “Amen-em-opet,” the name of the author of the Egyptian “Thirty” referred to in Prov 22:20.

I. *הַפְּנִי* IN PROV 30:4

The single word *הַפְּנִי* in Prov 30:4 has received considerable attention in recent years, with the discussion centering on whether the word denotes “his fists” or “his clothing.”¹ The former meaning, etymological *hpn*, is well known in Hebrew.² The latter meaning has been proposed based on the Ugaritic cognate *hpn* “item of clothing,”³ a term well attested in administrative texts.⁴

Both meanings fit the context of Prov 30:4 (of which the first three stichs are reproduced here):

Who has ascended to heaven and descended,
who has gathered the wind in his fists/clothing,
who has collected water in (his) garment.

מִי עָלָה-שָׁמַיִם וּנְדָד
מִי אָסַף-רוּחַ בְּתַפְנֵי
מִי צָרַד-מַיִם בְּשִׁמְלָה

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¹ See M. Malul, “כַּף” (Ex 33,22) and “תַּפְנֵי” (Prov 30,4): Hand or Skirt? *ZAW* 109 (1997): 356–369; and K. J. Cathcart, “*b’hopnaw* in Proverbs xxx 4,” *VT* 48 (1998): 264–265.

² BDB, p. 342; KB, p. 321; *HALOT* 1, p. 339; and *DCH* 3, p. 286.

³ First proposed by K. J. Cathcart, “Proverbs 30:4 and Ugaritic *hpn* ‘garment,’” *CBQ* 32 (1970): 418–420 (though questioned by Cathcart in his article cited above, n. 1); and accepted by M. Malul, “כַּף” (Ex 33,22).”

⁴ See C. H. Gordon, *Ugaritic Textbook* (Rome: Pontifical Biblical Institute, 1967), p. 990; M. Dietrich and O. Loretz, *Word-List of the Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places* (Munster: Ugarit-Verlag, 1996), p. 87; and G. del Olmo Lete and J. Sanmartin, *Diccionario de la lengua ugarítica*, vol. 1 (Barcelona: Editorial Ausa, 1996), pp. 195–196.

The idiom of gathering the wind in one's fists is a common one in languages of the world, so there is no need to question its presence in Hebrew.⁵ But the second and third stichs of the verse are so closely parallel—the interrogative *מִי* appears in both, then follow the verbs *צָרַר* // *אָסַף*, then the nouns *רֶגֶל* // *מָגֵם*, and the preposition *-בַּ* occurs in both—that it is only natural to expect the final two words in these stichs to be parallel. Accordingly, the interpretation “his clothing” for *הַתְּפִיץ* is perfectly justified when parallel to *שְׂמֹלֶתָהּ* “(his) garment.”⁶

The problem with the typical approach to this verse (and many other such examples) is that scholars feel the need to select only one of the possible meanings. But to do so is to miss the essence of poetry, especially ancient Hebrew poetry where wordplay is so abundant,⁷ and in particular the book of Proverbs with its stated aim of honing the reader's talent *לְהַדְרִין מִשָּׁל וּמִלִּצְיָהּ* דְּבָרֵי חֲכָמִים וְהִירָחֵם “to understand the proverb and the aphorism, the words of the wise and their riddles” (Prov 1:6).⁸

In short, scholars need not select one of the above two meanings of *הַתְּפִיץ*. The author intended both meanings and the clever reader will realize this. First the reader understands the term as “his fists,” in line with the idea of capturing the wind in one's hands; a second later, when encountering the word *שְׂמֹלֶתָהּ* “(his) garment,” the reader realizes that “clothing” is also intended in *הַתְּפִיץ*.⁹

⁵ For example, my former student Yoon Jong Yoo, now of Pyongtaek University (Pyongtaek, Korea), informs me that the same idiom occurs in Korean.

⁶ One might object that *הַתְּפִיץ* is plural or dual, and therefore could not be an article of clothing. But note that the dual form *hpnm* occurs in Ugaritic in CAT 5.11:16. In any case, I thus have rendered the term with the collective noun “clothing” (“clothes” also would be possible). Further afield note such forms as Hebrew *תְּפִיץ*, English “pants” (similarly in other European languages), and so on.

⁷ See G. A. Rendsburg, “Word Play in Biblical Hebrew: An Eclectic Collection,” in *Puns and Pundits: Word Play in the Bible and in Near Eastern Literature*, ed. S. B. Noegel (Bethesda, MD: CDL Press, 2000), pp. 137–162.

⁸ True, Prov 30:2–3 presents the author of this section as less than wise, but this is the poet's manner when describing his lack of *דַּעַת קְדוּשָׁה* “knowledge of holiness” (or perhaps “knowledge of the Holy One,” thus NJV).

⁹ The two words have different *het*'s: one would have been pronounced as a pharyngeal fricative (the first letter in the root *hpn*) and the other as a velar fricative (the first letter in the root *hpn*), since both phonemes were present in ancient Hebrew. On this phonological issue, see most importantly J. Blau, *On Polyphony in Biblical Hebrew* (Jerusalem: Israel Academy of Sciences and Humanities, 1982); and the brief presentation in G. A. Rendsburg, “Ancient Hebrew Phonology,” in *Phonologies of Asia and Africa*, vol. 1, ed. A. S. Kaye (Winona Lake, IN: Eisenbrauns, 1997), pp. 71–72. Accordingly, this wordplay works primarily on the visual plane. But at the same time we cannot discount the possibility that during the oral presentation of this poetry, the reader produced a compromise sound that his listeners could take as either sound; see S. B. Noegel, *Janus Parallelism in the Book of Job* (JSOTSS 223; Sheffield: Sheffield Academic Press, 1996), p. 148, n. 1.

Finally, note that the word חָן “clothing” is an Israelian Hebrew lexeme. It appears commonly in Ugaritic, and occurs in Hebrew in this lone instance in a book replete with Israelian Hebrew features.¹⁰

2. צְלֻמָּה “DARKNESS”

Chaim Cohen has written a thorough treatment of צְלֻמָּה and has shown beyond doubt that the word means “darkness,” with no connection to notions of “shadow” (Hebrew צֶל) or “death” (Hebrew מָוֶת).¹¹

The most famous usage of this word is in Ps 23:4, where it occurs within the expression גַּי צְלֻמָּה “valley of darkness.” As far as I am able to determine, no one has pointed to the equivalent Egyptian expression *ʿnt kkt* “valley of darkness,” occurring most notably in the Book of the Dead, spell 130, as a place to which the deceased will not go on account of his righteousness (parallel to “lake of criminals” and other expressions).¹²

The presence of this idiom in the literature of one of Israel’s neighbors is one more item in the arsenal amassed by Cohen to demonstrate the meaning of צְלֻמָּה “darkness.”

3. חֶתֶם “SEAL” IN GEN 38:25

The normal Hebrew word for “seal” is masculine חֶתֶם (Exod 28:21; Jer 22:24; Job 38:14; Song 8:6; etc.). Once, however, we encounter the feminine form: חֶתֶמָּה in Gen 38:25. The other Semitic languages know of only the masculine form, thus in other Canaanite dialects (Phoenician and Ammonite), in various Aramaic dialects (Old Aramaic, Jewish Aramaic, Syriac, Mandaic, etc.), and in Arabic.¹³

¹⁰ See most comprehensively Y. Chen, “Israelian Hebrew in the Book of Proverbs,” Ph.D. diss., Cornell University, 2000, with this specific example discussed on pp. 215–216.

¹¹ C. Cohen, “The Meaning of צְלֻמָּה ‘Darkness’: A Study in Philological Method,” in *Texts, Temples, and Traditions: A Tribute to Menahem Haran*, ed. M. V. Fox, et al. (Winona Lake, Ind.: Eisenbrauns, 1996), pp. 287–309.

¹² For the Egyptian text according to the Theban recension, see E. A. W. Budge, *The Book of the Dead: The Chapters of Coming Forth by Day* (London: Kegan Paul, 1898), p. 279. For an English rendering, see the elegant edition of R. O. Faulkner, *The Ancient Egyptian Book of the Dead* (Austin: University of Texas Press, 1990), p. 119. Additional sources are the following: E. Naville, *Das Ägyptische Totenbuch der XVIII. bis XX. Dynastie* (Berlin: Asher, 1886; reprint: Graz: Akademische Druck, 1971), vol. 1, p. cxliii (text); T. G. Allen, *The Egyptian Book of the Dead Documents in the Oriental Institute Museum at the University of Chicago* (OIP 82; Chicago: University of Chicago Press, 1960), p. 213 (translation); and U. Verhoeven, *Das Saitische Totenbuch der Iahiesnacht* (Bonn: Rudolf Habelt, 1993), vol. 1, p. 248 (translation), vol. 2, p. 89* (text).

¹³ See J. Hofijzer and K. Jongeling, *Dictionary of the North-West Semitic Inscriptions* (Leiden: E. J. Brill, 1995), vol. 1, pp. 413–414; M. E. J. Richardson, ed., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E. J. Brill, 1994), vol. 1, p. 300; and the standard dictionaries for the individual languages.

In Egyptian the common word for “seal” is also the masculine form *h̄tm*.¹⁴ However, in one instance a feminine form *h̄tmt* is attested. Instead of the usual cylinder-seal determinative (Gardiner S20), the latter form bears the round cartouche determinative (Gardiner V9). This suggests that the word *h̄tmt* means “ring,” rather than “seal.” The sole attestation of this word is from the tomb of Nebwenenef in Thebes, dated to the Nineteenth Dynasty.¹⁵ In theory, the unique Hebrew word חֲתָמָה could be explained on the basis of this unique Egyptian word *h̄tmt*.

But such seems rather unlikely. Earlier in the story, when Tamar asked Judah for the three items for a pledge, she used the word חֲתָמָה (Gen 38:18), and there is every indication that this is exactly what Judah gave her. The extremely curt language וַתִּתֵּן לָהּ “and he gave to her” (Gen 38:18), omitting the object, may indicate the speed with which Judah complied with her request. Tamar’s use of the form חֲתָמָה in 38:25 must be intended to convey something else.

The key to our analysis comes from the fuller context of 38:25 and the first two words of verse 26. The text reads as follows:

וַתֹּאמֶר הַכֹּהֵן לָמִי הַחֲתָמֹת וְהַפְתִּילִים וְהַמַּשָּׂה הָאֵלֶּה
וַיִּזְכֹּר יְהוּדָה

And she said, ‘Please recognize, to whom belongs these seal, cords, and staff.’
And Judah recognized.

As numerous scholars have recognized, this passage links the story of Judah and Tamar to the story of Joseph in the preceding chapter.¹⁶ The pertinent wording there is:

Gen 37:32–33

וַיֹּאמְרוּ זֹאת קִזְזָנוּ הַכֹּהֵן בְּנֵי הָאֵלֶּה
וַיִּזְכֹּר

¹⁴ A. Erman and H. Grapow, *Wörterbuch der ägyptischen Sprache* (Leipzig: J. C. Hinrichs, n.d.), vol. 3, p. 350.

¹⁵ A. Erman and H. Grapow, *Wörterbuch der ägyptischen Sprache*, vol. 3, p. 350; and A. Erman and H. Grapow, *Wörterbuch der ägyptischen Sprache: Die Belegstellen* (Leipzig: J. C. Hinrichs, n.d.), vol. 3, p. 72 (of the printed section), p. 103 (of the handwritten section). For the life of Nebwenenef, see M. L. Bierbrier, “Nebwenenef,” in *Lexikon der Ägyptologie*, vol. 4, ed. W. Helck and E. Otto (Wiesbaden: Otto Harrassowitz, 1982), col. 366. A second *h̄tmt* occurs as well, also attested but once, in the autobiography of Ša-Mewet/Keykey, but written differently and of uncertain meaning, either “treasury” or “contract.” J. A. Wilson, “The Theban Tomb (No. 409) of Si-Mut, Called Kiki,” *JNES* 29 (1970): 191, translated *h̄tmt* as “treasury”; while P. Vernus, “Littérature et autobiographie: Les inscriptions de Š3-mwt sumommé Kyky,” *Revue d’Égyptologie* 30 (1978): 135, preferred “contrat.” L. H. Lesko, *A Dictionary of Late Egyptian*, vol. 2 (Providence: B.C. Scribe Productions, 1984), p. 199, accepted the latter understanding (English “contract”).

¹⁶ See G. A. Rendsburg, *The Redaction of Genesis* (Winona Lake, IN: Eisenbrauns, 1986), p. 93, n. 32. The earliest individual to recognize this point is R. Yoḥanan in Bereshit Rabba 85:2.

And they said, "We found this, please recognize, is it the robe of your son or not." And he recognized it.

Because the key noun in the Joseph story is the feminine form הַכְּתָנָה "the robe," the author placed into Tamar's mouth the feminine form הַחֲתָמָה "the seal." The two are of similar morphological structure and they sound alike. Everyone who reads Gen 38:25 is taken back to Gen 37:32, and the author has solidified the link with the unique form הַחֲתָמָה. It is possible that this form was a real word in ancient Hebrew (the Egyptian parallel suggests this), but we do not have to judge this issue. More likely the author of our story created the word for the specific literary purpose just described.

Finally, it is important to note that the reading tradition of the Torah seems to have noted the connection as well. The string of accent marks is the same for both phrases:

הַכְּתָנָה בְּנֵהָ הָיָה אֵם-לָהּ Gen 37:32
הַחֲתָמָה וְהַפְּתִילִים וְהַמָּשָׂה הָאֵלֶּה Gen 38:25

In both cases we encounter *darga*, *tevir*, *tifha*, and *silluq*.¹⁷

4. עָנָה IN EXOD 32:18

The meaning of the Pi'el of the root ענה continues to dominate scholarly discussion. Most scholars matter-of-factly assume that the word connotes "rape," and thus they read this meaning into the well-known stories of Dinah (see Gen 34:2) and Tamar (see 2 Sam 13:12; 13:14).¹⁸ Other scholars opine that the word means simply "perform sexual intercourse," pointing to the usage of the root in the legal contexts of Deut 21:14; 22:24; 22:29.¹⁹ Two recent articles have treated the question in detail, both in support of the latter position. Pamela Tamarkin Reis presented a literary study of the Amnon and Tamar narrative, in which she argued quite convincingly that their sexual intimacy was consensual.²⁰ Mayer Gruber put forward the evidence of social

¹⁷ Admittedly, this is a common string in the Bible, occurring in closest proximity to our two crucial examples in the preceding Gen 37:15 and the following Gen 40:23. I have utilized the information provided in J. D. Price, *Concordance of the Hebrew Accents in the Hebrew Bible*, vol. 1 (Lewiston, NY: Edwin Mellen Press, 1996), p. 148, in order to isolate these examples.

¹⁸ See, for example, M. Sternberg, *The Poetics of Biblical Narrative* (Bloomington: Indiana University Press, 1985), pp. 445–475, a section entitled "Delicate Balance in the Rape of Dinah" (which is based on his earlier Hebrew article "איזון עדין במיפור אנוס דינה: הספור המקראי והרשידותיקה של הוצרת הסיפורית," *HaSifrut* 4 [1973]: 193–231); and P. K. McCarter, *II Samuel* (Garden City, NY: Doubleday, 1984), pp. 314–328, a section entitled "The Rape of Tamar."

¹⁹ See, for example, M. Weinfeld, *Deuteronomy and the Deuteronomistic School* (Oxford: Oxford University Press, 1972), p. 286.

²⁰ P. T. Reis, "Cupidity and Stupidity: Woman's Agency and The 'Rape' of Tamar," *JANES* 25 (1997): 43–60.

scientific research, noting that Shechem's conduct in the Dinah story does not follow the documented behavior of a rapist.²¹

In the scholarly discussion, including Reis's and Gruber's detailed presentations, one verse which has not been treated is Exod 32:18. Most likely, attention has not been paid to this verse because most scholars assume that עָנָה refers to song here (thus, for example, JPSV "those that sing"; NJV "song").²² But clearly the passage makes a distinction between the Qal עָנָה, used twice in the verse in the expressions קוֹל עָנָה גְבוּרָה "the sound of the song of victory" and קוֹל עָנָה חַלּוּשָׁה "the sound of the song of defeat," and the Pi^cel עָנָה in the expression קוֹל עָנָה. This latter expression refers to sexual intercourse, so that a translation such as "the sound of an orgy" (cf. *NAB* "the sound of revelry") would capture the intention more or less. The author invokes a delightful wordplay through his use of separate conjugations of the same verbal root.

In fact, most likely the Pi^cel of עָנָה never means "sing" in Hebrew; this meaning should be relegated to the Qal only.²³ Thus, in Isa 27:2 פָּרֶם הַמָּדָר עֲנִי-לָהּ (thus with Aleppo; St. Petersburg [Leningrad] reads הַמָּדָר), the context is fertility of the soil (cf. אֲשַׁקֵּנָהּ in 27:3, with reference to rain water), and thus intercourse may be understood in some sense. In Ps 88:1 the Pi^cel form לְעָנָה is difficult; note that NJV simply transliterates it (along with the preceding word) and adds the note "Meaning of Heb. uncertain."

In short, עָנָה in Exod 32:18 refers to consensual sexual intercourse among the carousing Israelites. As such, this passage can be used in support of the arguments by Reis and Gruber regarding the cases of Dinah in Genesis 34 and Tamar in 2 Samuel 13.

5. הַיּוֹם אֶף-אֵתָהּ IN PROV 22:19

Prov 22:17 introduces a new section of the book of Proverbs, one which extends until Prov 24:22. All scholars agree that this section of the anthology is related in some manner to the Egyptian composition of Amen-em-opet (on the relationship, see further below, at the very end of this section). A troublesome passage near the beginning of this section is Prov 22:19b, reproduced here along with the beginning of verse 19 and the following verse 20:

24:19 לְהִיּוֹת בִּיהִנָּה מִבְּטָחָךְ
הוֹדֵעֲתִיךָ הַיּוֹם אֶף-אֵתָהּ

²¹ M. Gruber, "ההאסמה כלפי סבב בן חמור—רמון חזר," *Beth-Mikra* 44 (1999): 119–127 [= issue 157 for the year 5759].

²² See also U. Cassuto, *A Commentary on the Book of Exodus* (Jerusalem: Magnes, 1967), p. 418.

²³ See BDB, p. 777.

24:20 הלא כתבתי לך שלשים [שְׁלִישִׁים]
בְּמוֹעֵצָה וְדַעַתָּה

Following virtually all scholars who “split the difference” between the Ketiv שלשים and the Qeri שְׁלִישִׁים, and who thereby recognize the word שְׁלִישִׁים “thirty” in 24:20a, we may translate these two verses as follows:

- 24:19 That your trust may be with YHWH;
I make known to you, today, even you.
24:20 Have I not written for you “the Thirty,”
With counsel and with knowledge.

Verse 19a continues the thought of verses 17–18; and “the Thirty” in verse 20a refers to the aforementioned Wisdom of Amen-em-opet, a composition divided into thirty chapters. On these issues, there is a general consensus; but as noted above, scholars have found difficulty with verse 19b.

While the text of this stich is defensible—this would be an instance of the independent personal pronoun serving in the oblique case for emphasis²⁴—many have questioned the reading nonetheless. The main problem is that הוֹדַעְתִּיךָ “I make known to you” should carry a direct object. What is it that the poet makes known to the reader?

This same question appears to have been asked by the translators of the Septuagint, because the Greek text (Alexandrinus and Sinaiticus) reads τὴν ὁδὸν αὐτοῦ “his way.”²⁵ In addition, the verb appears in the third person, with YHWH in the first stich understood as subject. Thus the Septuagint reads verse 19b: “and that he may make known to you his way.” On this basis, a number of scholars have proposed to emend the Hebrew text to read either אֶת אָרְחוֹ “his way” or אֶרְחוֹתָי “his ways.”²⁶

²⁴ For other examples, see GKC, p. 438 (though the authors state that “the separate pronoun in such instances is not to be regarded as a *casus obliquus*”). This understanding is accepted explicitly by F. Delitzsch, *Biblical Commentary on the Proverbs of Solomon* (Edinburgh: T. & T. Clark, 1882), p. 96 (German original unavailable to me). See also O. Plöger, *Sprüche Salomos (Proverbia)* (Biblischer Kommentar Altes Testament; Neukirchen-Vluyn: Neukirchener Verlag, 1983), p. 262; and R. N. Whybray, *Proverbs* (New Century Bible Commentary; Grand Rapids, MI: Eerdmans, 1994), p. 327. Implicit acceptance of MT is indicated by R. J. Clifford, *Proverbs: A Commentary* (Louisville: Westminster John Knox, 1999), p. 200 (and many others, of course).

²⁵ Alternatively, the LXX Vorlage supplied such a direct object, and the translators rendered faithfully such a Hebrew text.

²⁶ For the former, see, for example, H. Ringgren and W. Zimmerli, *Sprüche/Prediger* (Das Alte Testament Deutsch; Göttingen: Vandenhoeck & Ruprecht, 1962), p. 88. For the latter, see, e.g., BHS, ad loc.; and D. A. Garrett, *Proverbs, Ecclesiastes, Song of Songs* (New American Commentary 14; Nashville: Broadman, 1993), p. 194 (though with the qualification that this emendation is “possible”). For still another option, based on an alternative LXX manuscript reading, see R. B. Y. Scott, *Proverbs, Ecclesiastes* (AB 18; Garden City, NY: Doubleday, 1965), p. 135.

Ernst Sellin went even further. On the basis of the numerous parallels between this section of Proverbs (22:17–24:22) and the Egyptian teachings of Amen-em-opet, and with the LXX reading in mind, Sellin proposed that Prov 22:19 should be coordinated with Amen-em-opet 1:7 *młwt n ʿnh* “the ways of life,” producing an emended Hebrew text אָרְחֵיהֶם תִּיָּם.²⁷ However, one certainly must agree with Franz-Josef Steiert’s estimation that this proposal is “rein hypothetisch.”²⁸ In fact, I would extend Steiert’s characterization to the less radical changes to אָרְחֵי or אָרְחֵי as well.

Instead, notwithstanding what is stated above, that MT in theory is defensible, I propose to emend the words הַיּוֹם אֶרְאֶה אֶת־יְהוָה to יִמְנַמַּאפַּת, that is, *łmn-m-łpt* “Amen-em-opet,” the name of the author of the Egyptian “Thirty.”²⁹ I admit to having taken the liberty of equating the first Egyptian *ł* with Hebrew *yod* and the second Egyptian *ł* with Hebrew ²*aleph*, but both correspondences are amply attested.³⁰ Note that both the Hebrew version of “Amen-em-opet” and the MT include the string of letters *yod—mem—²aleph—pe—tav*, that is, five of the seven letters in the reconstructed form. This emendation is much closer to MT than the aforesaid proposals which need to introduce *resh* and *het* into the text (to produce the word אָרַח “way”), and which must disregard or omit *mem* and *pe*. At some point in the transmission of the text, the string of letters יְהוָה מְנַמַּאפַּת no longer was understood, and in some fashion MT הַיּוֹם אֶרְאֶה arose.³¹ Furthermore, this emendation provides for us an object of the verb הוֹדֵיךָ in a most fitting way.³² Verse 19b now reads “I make known to you Amen-em-opet,” and thus flows naturally into verse 20a “Indeed I have written for you ‘the Thirty’.” In addition, note that several commentators

²⁷ E. Sellin, “Review of A. Erman, ‘Eine ägyptische Quelle der “Sprüche Salomos”’,” *Deutsche Literaturzeitung für Kritik der internationalen Wissenschaft* 45 (1924): 1326. See also D. C. Simpson, “The Hebrew Book of Proverbs and the Teaching of Amenophis,” *JEA* 12 (1926): 236; and H. Brünner, “Ägyptische Texte,” in *Religionsgeschichtliches Textbuch zum Alten Testament*, ed. W. Beyerlin (Göttingen: Vandenhoeck & Ruprecht, 1975), p. 75, n. 225 = H. Brünner, “Egyptian Texts,” in *Near Eastern Religious Texts Relating to the Old Testament*, ed. W. Beyerlin (Philadelphia: Westminster, 1978), p. 50, n. s. For the original text of Amen-em-opet, see E. A. W. Budge, *The Teaching of Amen-em-Apt, Son of Kanekht* (London: Martin Hopkinson, 1924), p. 183.

²⁸ F.-J. Steiert, *Die Weisheit Israels—ein Fremdkörper im Alten Testament?* (Freiburg: Herder, 1990), p. 203. Steiert (on p. 196) attributed this emendation to Brünner (see previous note), though, as indicated, the proposal originates with Sellin.

²⁹ For the reading, see E. A. W. Budge, *The Teaching*, p. 186.

³⁰ Note, however, that this accords with the evidence, for Egyptian *ł* corresponds to both Hebrew consonants. See Y. Muchihi, *Egyptian Proper Names and Loanwords in North-West Semitic* (SBLDS 173; Atlanta: Society of Biblical Literature, 1999), p. 265.

³¹ I have indicated this position in the briefest of ways in my review of K. van der Toorn, B. Becking, and P. W. van der Horst, eds., *Dictionary of Deities and Demons in the Bible*, in *BASOR* 321 (2001): 92.

³² Anyone familiar with my teaching and publications will know that I am most reticent to emend MT. Textual emendation should be utilized only as a last resort, and only when there is overriding external evidence in support (which, I hasten to add, means not just the evidence of the LXX!). I believe that Prov 22:19b is such an example.

have stated the obvious, that verse 19 as a whole “is a distinctively Israelite contribution,”³³ based on the presence of YHWH in the first stich. With the name of Amen-em-opet restored in the second stich, this position is confirmed. Finally, if this proposal is accepted, then we can confirm the majority opinion which holds that Prov 22:17–24:22 is borrowed from the Egyptian teaching of Amen-em-opet,³⁴ and not vice versa.³⁵

³³ R. N. Whybray, *The Book of Proverbs* (Cambridge: Cambridge University Press, 1972), p. 133. See similarly W. McKane, *Proverbs: A New Approach* (OTL; Philadelphia: Westminster, 1970), p. 376.

³⁴ See most recently P. Overland, “Structure in *The Wisdom of Amenemope* and Proverbs,” in “*Go to the Land I Will Show You*”: *Studies in Honor of Dwight W. Young*, ed. J. E. Coleson and V. H. Matthews (Winona Lake, IN: Eisenbrauns, 1996), pp. 275–291, especially p. 278: “Any influence must have proceeded from Egypt to Israel.” For the history of this view, see G. E. Bryce, *A Legacy of Wisdom: The Egyptian Contribution to the Wisdom of Israel* (Lewisburg, PA: Bucknell University Press; London: Associated University Presses, 1979), pp. 15–38. [Reference added in proof: See now also J. A. Emerton, “The Teaching of Amenemope and Proverbs xxii 17–xxiv 22: Further Reflections on a Long-standing Problem,” *VT* 51 (2001): 431–463.]

³⁵ See, e.g., R. O. Kevin, “The Wisdom of Amen-em-Apt and Its Possible Dependence upon the Hebrew Book of Proverbs,” *JSOR* 14 (1930): 115–157; and E. Drioton, “Sur la Sagesse d’Aménémopé,” in *Mélanges bibliques rédigés en l’honneur de André Robert*, ed. H. Cazelles (Paris: Bloud & Gay, 1957), pp. 254–280. For the history of this view, see Bryce, *A Legacy of Wisdom*, pp. 39–56.