

**PROVERBIAL POETRY:
ITS SETTINGS AND SYNTAX**

by

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Hebrew poetry has long proven itself an elusive and enticing object of study. It has been the purpose of this study to explore the potentialities of poetic expression and to provide an adequate model for capturing the profundities of the syntax of Hebrew poetry. Proverbs 10-15 was chosen as the corpus because of the atomistic and independent character of each of its bi-cola. It was hoped that here one would be able to isolate the true nature of the bi-colon qua bi-colon.

Since pragmalinguistics has demonstrated the impossibility of understanding the poetic moment(s) without some sort of cognition and/or participation in the original perlocutionary and locutionary acts of the expression, the various settings of wisdom literature were elucidated. The setting of Proverbs in the wisdom tradition of the ancient Near Eastern literacy and intellectual milieu helped provide a broad framework for understanding the sage's manner of expression and message. His mode and meaning conformed to the literary patterns established for over a millennia prior to the Israelite collection in Proverbs. The historical *Sitz im Leben* and rhetorical/literary forms characteristic of Israelite wisdom were isolated and exemplified. The canonical setting of wisdom traced the influence of the wisdom tradition through the Old Testament canon.

Having treated the historical, literary, canonical, and conceptual settings of wisdom, the study moved toward the development of an approach to Hebrew poetry. It was shown that the rhythmical equivalences and creative variations of Hebrew poetic expression should not be limited to phonetic features (meter, alliteration, paronomasia et al.); nor should one myopically employ a method which merely observes semantic parallelism without semantically specifying precisely what the components of the parallel relationships are. While the phonetic and semantic components of equivalence and variation were mentioned, this study went on to develop a method for exposing the poetic craftsmanship of the syntax. The studies of Collins, and especially, O'Connor (also Berlin, Geller, and Greenstein) were used as comparative benchmarks in terms of grammatical parallelism. Various linguistic approaches were examined and a six-box tagmemic approach opted for. The study then demonstrated and explicitly specified the syntactically parallel mappings between the cola (homomorphic and isomorphic), in terms of both surface and deep grammar. It was shown that proverbial genre is a function of poetic syntactic constraints. It was also discovered that Proverbs 10 manifests a large degree of

literary cohesion--contrary to most modern studies.

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LIST OF ABBREVIATIONS

AB	Anchor Bible
AJSL	<i>American Journal of Semitic Languages and Literature</i>
ANET	J. B Pritchard (ed.), <i>Ancient Near Eastern Texts</i>
AnOr	Analecta Orientalia
BA	<i>Biblical Archaeologist</i>
BASOR	<i>Bulletin of the American Society of Oriental Research</i>
Bib	<i>Biblica</i>
BO	<i>Bibliotheca orientalis</i>
BSac	<i>Bibliotheca Sacra</i>
BTB	<i>Biblical Theology Bulletin</i>
BWL	W. G. Lambert, <i>Babylonian Wisdom Literature</i>
BZAW	Beihefte zur ZAW
CBQ	<i>Catholic Biblical Quarterly</i>
Con B	Coniectanea biblica
CurTM	<i>Currents in Theology and Missions</i>
EvQ	<i>Evangelical Quarterly</i>
EvT	<i>Evangelische Theologie</i>
ExpTim	<i>Expository Times</i>
HTR	<i>Harvard Theological Review</i>
HUCA	<i>Hebrew Union College Annual</i>
IDB	G. A. Buttrick (ed.), <i>Interpreter's Dictionary of the Bible</i>
IEJ	<i>Israel Exploration Journal</i>
Int	<i>Interpretation</i>
ITQ	<i>Irish Theological Quarterly</i>
JAAR	<i>Journal of the American Academy of Religion</i>
JANESCU	<i>Journal of the Ancient Near Eastern Society of Columbia University</i>
JAOS	<i>Journal of the American Oriental Society</i>
JBL	<i>Journal of Biblical Literature</i>
JBR	<i>Journal of Bible and Religion</i>
JCS	<i>Journal of Cuneiform Studies</i>
JEA	<i>Journal of Egyptian Archaeology</i>
JETS	<i>Journal of the Evangelical Theological Society</i>
JJS	<i>Journal of Jewish Studies</i>
JNES	<i>Journal of Near Eastern Studies</i>
JQR	<i>Jewish Quarterly Review</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
JSS	<i>Journal of Semitic Studies</i>
Or	<i>Orientalia</i>
OrAnt	<i>Oriens antiquus</i>

OTL	Old Testament Library
OTWSA	<i>Ou-Testamentiese Werkgenmeenskap South Africa</i>
SAIW	J. L. Crenshaw (ed.), <i>Studies in Ancient Israelite Wisdom</i> . New York: KTAV, 1976.
SBLASP	<i>Society of Biblical Literature Abstracts</i>
SBT	Studies in Biblical Theology
Scr	<i>Scripture</i>
SJT	<i>Scottish Journal of Theology</i>
TB	<i>Tyndale Bulletin</i>
TBu	Theologische Bucherei
TToday	<i>Theology Today</i>
UF	<i>Ugaritische Forschungen</i>
VT	<i>Vetus Testamentum</i>
VTSup	Vetus Testamentum, Supplements
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

INTRODUCTION

Until recently, the teachings of the ancient sages found in the book of Proverbs had been neglected by modern scholarship, which viewed the atomic statements as trite truisms too simplistic to speak to the psychologically and sociologically labyrinthical quandries faced by modern man. The bald, empirical sentences and facile, rationalistic deductions were perceived as culturally-bound expressions with little relevance to the modern pother. Proverbs' banal earthiness did not appear to rise to the lofty heights of divine encounter, as found in Isaiah; nor did its sayings penetrate the mysteries of the divine hand's piloting history from chaos to the salvation of a remnant, as beautifully narrated in the historical books. Thus, exegetes and Old Testament theologians alike, thinking that Proverbs did not participate in the major motifs of the Old Testament, left Proverbs untouched--as the orphan of the Old Testament. Its claims of being the reflections of the wisest sages were viewed as unattractive, abecedarian quips whose hugger-mugger and disarray left the more systematic western mind with a

feeling of muddledness rather than mystery. The parallelistic beauty of the poetic bi-colon no longer fascinated its readers, who viewed the antitheses as redundant and banally prosaic.

The purpose of this study is to recreate the pragmatic context from which the sentences arose and to which they spoke in such a way as to provide a foundation for the establishment of the vitality and applicability of these sayings to the present situation. The approach will be in two complementary directions. First, the pragmatic setting will be developed in order to provide an illocutionary (i.e. the author's/user's speech act) basis for reviving of the perlocutionary (i.e. the effect of that speech act on the original audience) appreciation of the message and artistry of the sentence literature.¹ Second, the creative, poetic genius of the sages and amazing, aesthetic delight will be unlocked via modern techniques of linguistic and poetic analysis. These two major goals may be broken down into more easily obtainable sub-goals.

The first goal of providing an adequate description of the pragmatic setting should not be foreign to Old Testament students, as it stresses the necessity of

¹ John Searle, Ferene Kiefer, and Manfred Bierwisch, *Speech Act Theory and Pragmatics*, in Synthese Language Library, vol. 10 (Dordrecht, Holland: D. Reidel Publishing Co., 1980), p. vii.

recreating the historical poetic moment in which the proverbial sentences were originally given, both in terms of the original author's intentions (illocutions) and in terms of what it did to the initial hearers (perlocutions). Thus, the study is akin to a *Sitz im Leben* type of approach in that it desires to show how a particular setting gives rise to a corresponding literary form. While this paper will seek to demonstrate that such a one-to-one mapping from setting to form is too simplistic, there will be an examination of the various, original, sociological and institutional settings of wisdom and the diverse forms which flowed from those settings. The pragmatic situation goes beyond the setting in life to a consideration of the *Sitz im Literatur* of the sayings as formulated in the other ancient Near Eastern cultures from third millennium Ebla and Sumer down to Ptolemaic Egypt. The international character of the sayings will provide a helpful backdrop for understanding how and why the Israelite sages formulated their messages as they did. Not only are the original historic and literary settings necessary for an adequate understanding, but also the canonical and philosophical settings must be forwarded. What role do the proverbial sentences play in the canon? How are they different from other canonical formulations? How are they similar? What is their unique contribution? What nexus is there between the message of

the rest of the canon and the wisdom literature? A survey of the theological arena in which wisdom operated will help highlight wisdom's contribution. It is indeed peculiar that the great redemptive act of the Old Testament, the Exodus, is not mentioned, nor are any of the mighty acts of God in the conquest and settlement. The heroes of *Heilsgeschichte* are all strangely absent, as are the cutting pronouncements of divine judgment on a sinful people. These canonical expressions of the supernatural seem to give way to mundane fatherly directives to hard work and techniques for pleasing one's superiors. The literary forms employed are, particularly in Proverbs 10-15, much shorter than those used by poets elsewhere. These forms will also be examined as reflective of the sages' *Weltanschauung*.

Having broadly introduced the historical, literary, canonical, and philosophical settings of the sentences, the study will then turn to the analysis of the text (Proverbs 10-15) itself. An attempt will be made to isolate and analyze the grammatical constraints which provide the parameters of proverbial poetic expression. In order to recapture the poetic moment from the perspective of the either sage or the student, one must come to an aesthetic appreciation of Proverbs--not just in terms of the message of its words, but more in terms of the artistic relationship between words and larger

constituents of poetic expression, including the line itself. Until one can thrill in the understanding of the poetic line and the situation of the proverbial moment, the sayings will remain but trite observations of the obvious. Proverbs, more than any other Hebrew poetic expression, allows one to examine the bare bi-colon with minimal strophic constriction. This study desires to synthesize the most sophisticated techniques of poetic analysis which have recently arisen in a plethora of needed dissertations and discussions¹ on Hebrew poetry (vid. studies by A. Berlin, T. Collins, A. Cooper, E. Greenstein, S. Geller, J. Kugel, and especially M. O'Connor). Recent work has moved to further refine the Lowth-Gray-Robinson semantic parallelism approach (synonymous, antithetic, emblematic, etc.) and to explicitly describe grammatical parallelism (syntactic and morphological). The merits and demerits of each approach will be discussed and a combination of the methods employed by O'Connor and Collins will be applied to the proverbial corpus (Proverbs 10-15). Geller's approach,

¹ For recent discussions of poetics vid. *JSOT* 28 (1984), especially articles by Patrick Miller ("Meter, Parallelism, and Tropes: The Search for Poetic Style," pp. 99-106), Wilfred Watson ("A Review of Kugel's *The Idea of Biblical Poetry*," pp. 89-98), Francis Landy ("Poetics and Parallelism: Some Comments on James Kugel's *The Idea of Biblical Poetry*," pp. 61-87), and James Kugel ("Some Thoughts on Future Research into Biblical Style: Addenda to *The Idea of Biblical Poetry*," pp. 107-17).

though more comprehensive, was not opted for because it was felt that its notational system would probably be too daedal for the present purposes.

Not only will this dissertation seek to utilize and reflect sensitivities gained from these excellent studies, but an attempt will be made to propose a deictic linguistic tool for the collection and analysis of poetic syntactic data. There will be a survey of recent linguistic techniques and the selection of a modified form of Kenneth Pike's tagmemics. The six box tagmeme will allow the analyst to monitor and collect data from both the surface grammar and deep grammar of the poetic lines. Case grammar, which explicates deep grammar relationships, is as close as this study will get to a semantic analysis. Because both deep and surface grammar are explicitly monitored in the tagmeme, inter-lineal crossovers between surface syntax and deep grammar will manifest the craftsmanship of the ancient sages. Thus, modern linguistics provides the tool which will highlight poetic syntactic artistry both within and between lines. Such techniques are extremely important, not only because they reflect more adequate theories of language than the traditional approach, but also because they allow for the compilation of syntactic data via computer-aided

analysis.¹ Once such data is collected, comparisons can be made with syntactic data from other corpora, which, in this study, has facilitated syntactic specification of genre constraints. Chomsky's notion of syntactic transformation has been employed with great benefit, as often there are syntactic transformations between the parallel lines. This extremely potent idea will be broached and initial experimental studies and preliminary results will be compiled specifying the syntactical transformations commonly used by the sages. The presence of syntactic transformations suggests that the parallel lines may be even more closely syntactically knit than earlier proffered by approaches which merely noted syntactic repetitions. Thus describing the syntax by the most satisfying linguistic techniques available has moved the modern reader one step closer to the recreation of the syntactic constraints which the original author employed and the hearers enjoyed. Thus, syntactically, the modern reader may now participate in the aesthetic appreciation and dynamic understanding of the proverbial sentences as they were originally given. No claim to completeness or exhaustiveness has been made. Rather a method is proposed

¹ F. I. Andersen, *The Hebrew Verbless Clause in the Pentateuch* (Nashville: Abingdon Press, 1970) provides an example of a tagmemic approach to the nominal clause in the Pentateuch.

which this writer believes a more satisfying description of Hebrew poetry. If nothing else this study demonstrates the infinitely intricate beauty both in terms of the expression of poetic features of syntactic equivalence and variation. The stressing of syntax and the relative avoidance of phonetics and semantics leave the present study knowingly lop-sided. Various phonetic equivalences and sound-sense relationships have been observed in a non-structured way and the reader does well to pay attention to the brief comments which suggest that formal phonetic studies are needed for a fuller appreciation of proverbial poetry.¹ Since the discipline of semantics is presently developing, it is hoped that an approach retaining the meaning orientation of traditional semantics, the lucidity of componential analysis, and the scientific precision of formal semantics will be forthcoming within the next decade. The need ultimately is for a composite approach to poetry which includes linguistically sophisticated approaches to syntax, phonetics, and semantics in such a way that equivalences and variations between and within parallel lines may be monitored as well as plays between categories (vid. Prov 11:18). Until then, modern perceptions of the rich hues of Hebrew poetry will remain faded into monochromic

¹ Leo Weinstock, "Sound and Meaning in Biblical Hebrew," *JSS* 28 (1983):49-63.

prosaicness. An exordial discussion will, in an intuitive manner, demonstrate the fecundity of such a comprehensive approach by validating the presence of literary cohesion in Proverbs 10--a text in which literary cohesion is almost universally ignored or rejected.

The actual chapters of the dissertation break down basically into two halves. The first examines the various types of settings: (1) the comparative literary setting; (2) the conceptual wisdom setting; (3) the canonical setting of wisdom; (4) the historical setting of wisdom; and (5) the structural setting of wisdom. These background chapters will be followed by a more linguistically and textually oriented section which will introduce various approaches to poetics (ch. VI) and linguistics (ch. VII) and then apply the scheme designed in this study to the text of Proverbs 10-15 (ch. VIII). The corpus (ch. VIII) is included, as it is in most recent dissertations (vid. Geller and O'Connor), so that the results may be checked and the method illustrated. Finally, chapter IX will demonstrate the literary cohesion of Proverbs 10. This is one of the discoveries made by this study--demonstrating the vitality of the method employed. Chapter X will provide a desultory analysis of selected syntactic patterns which the corpus has brought to light.

The goal of this study has not been the production

of results, but of a methodology which will adequately, not exhaustively, describe Hebrew poetic syntax. The model will be tested on the corpus of Proverbs 10-15 and the results compared to the analyses of Collins and O'Connor. The study corroborates O'Connor's suggestion that there are syntactic constraints on the Hebrew line. It goes on to suggest that there are many sub-lineal binding techniques, which occur below the isomorphic matching of syntactic lines, between the units/constituents of the paralleled lines. These iso/homomorphic syntactic mappings between lines often manifest surface structure equivalences and at other times evince deep structure equivalences with all sorts of aesthetically pleasing combinations in-between. It is hoped that the reader will be able to go beyond the mechanical details of the linguistic system employed to begin to intuitively read and delight in the artistic creativity of the ancient sages. Only then will one be able to return and recreate the original poetic moment in his own culture and blissfully inculcate its trans-cultural principles into the memory (זכר) of his own son.

CHAPTER I

THE COMPARATIVE LITERARY SETTINGS OF WISDOM

Introduction

Renewed scholarly attention to wisdom literature has received impetus from two sources, which have provided not only an inchoation for initial studies but also have biased the direction which those inquiries have taken. The first source of stimulation was the discovery of *The Teaching of Amenemope* in 1888, its consequent publication by Budge in 1924,¹ and, later, Erman's² elucidation of the nexus between Amenemope and the book of Proverbs. Erman's work created a tidal wave of publications, which has continued unintermittently to the

¹ E. A. Wallis Budge, *Facsimiles of Egyptian Hieratic Papyri in the British Museum with Description and Summary of Content*, second series (London: Longmans and Co., 1923), p. 12; also E. A. W. Budge, *The Teaching of Amen-em-Apt Son of Kanekht: The Egyptian Hieroglyphic Text and an English Translation with Translations of the Moral and Religious Teachings of Egyptian Kings and Officials Illustrating The Development of Religious Philosophy in Egypt During a Period of About Two Thousand Years* (London: Martin Hopkinson and Company, 1924).

² Adolf Erman, "Ein ägyptische Quelle der 'Sprüche Salomos,'" *Sitzungs-berichte der Preussischen Akademie der Wissenschaften zu Berlin: Phil.-hist. Klasse* 15 (May 1924):86-93.

present.¹ Further discoveries of numerous "Instruction" texts from Egypt, several proverb collections from Sumer, and the libraries of Ashurbanipal have provided the needed texts to sustain this recent interest in wisdom literature.

The second source of stimulation has come from the discipline of Biblical Theology. Major tensions have arisen in the attempt to fit wisdom into theological models which have myopically focused on the *Heilsgeschichte* or covenant motifs.

This chapter will briefly survey the ancient wisdom materials from Egypt, Mesopotamia and Syro-Palestine. The following chapter will summarize the discussions which have taken place under the province of biblical theology in its struggle with the relationship between alleged *Mitten* and wisdom.

Egyptian Wisdom

Ptahhotep to 'Onchsheshonqy

A survey of the ancient Near Eastern sources provides a requisite *Sitz im Literatur* for a study of the biblical book of Proverbs, in terms of the literary forms,

¹ Glendon E. Bryce, *A Legacy of Wisdom: The Egyptian Contribution to the Wisdom of Israel* (London: Associated University Presses, 1979). Bryce gives the most recent, thorough treatment of the subject. Coming to quite a different conclusion is John Ruffle, "The Teaching of Amenemope and its Connection with the Book of Proverbs," *TB* 28 (1977):29-68.

genres, and motifs utilized in wisdom literature. Such materials greatly aid our understanding of Proverbs and provide a corroboration of the biblical statements as to the international character of wisdom (1 Kgs 4:30f. [MT 5:10f.]).¹ No attempt will be made to reanalyze these sources; rather, the goal will be to select samples which are characteristic of the two-thousand-year history of this form of literature in Egypt.² The following rather jejune list of the most well known Egyptian wisdom

¹ Perhaps the most convenient list and analysis of this material is found in William McKane's, *Proverbs: A New Approach*. The Old Testament Library (Philadelphia: The Westminster Press, 1970), pp. 51-201. Another fine overview is James L. Crenshaw's, *Old Testament Wisdom: An Introduction* (Atlanta: John Knox Press, 1981), pp. 212-35. A very exhaustive list, which includes the location of the materials, is found in K. A. Kitchen's, "Proverbs and Wisdom Books of the Ancient Near East: The Factual History of a Literary Form," *TB* 28 (1977):111-14. R. J. Williams provides a thorough synopsis of Egyptian wisdom studies between 1960 and 1981 in "The Sages of Ancient Egypt in the Light of Recent Scholarship," *JAOS* 101 (1981):1-19. Finally, an excellent chart may be found in E. E. Heaton's, *Solomon's New Men: The Emergence of Ancient Israel as a National State* (New York: Pica, 1974), pp. 203-4.

² English translations of Egyptian wisdom texts are easily accessible in James B. Pritchard's, *ANET*, pp. 412-24 or in Miriam Lichtheim's, *Ancient Egyptian Literature*, 3 vols. (Los Angeles: University of California Press, 1980), 1:58-82, 97-112, 134-92; 2:135-80; 3:159-217. Other translations are: William Simpson, *The Literature of Ancient Egypt* (reprint ed., New Haven: Yale University, 1973) and K. A. Kitchen, "Studies in Egyptian Wisdom Literature--1," *OrAnt* 7 (1969):189-208 and "Studies in Egyptian Wisdom Literature--2," *OrAnt* 8 (1970):203-9. Kitchen translates the Instruction by a "Man for His Son" and the "Counsels of Discretion." An older collection, but still of value, is Adolf Erman, *The Literature of the Ancient Egyptians*, trans. A. M. Blackman (reprint ed., New York: Benjamin Blom, Inc., 1971), pp. 54-85.

texts provides a chronological sequence demonstrating the antiquity and continuity of this type of literature in Egypt.

OLD KINGDOM (DYNASTIES 1-7)

The Instruction of Prince Hardjedef (ca. 2400 B.C.)
 The Instruction Addressed to Kagemni (ca. 2200 B.C.)
 The Instruction of Ptahhotep (ca. 2200 B.C.)

MIDDLE KINGDOM (DYNASTIES 11-14)

The Instruction of King Amenemhet (ca. 1985 B.C.)

NEW KINGDOM (DYNASTIES 18-20)

The Instruction of Any (ca. 1500-1300 B.C.)
 The Instruction of Amenemope (ca. 1100-600 B.C.)

THE LATE PERIOD

The Instruction of 'Onchsheshonqy (Ptolemaic?)
 The Instruction of Papyrus Insinger (Ptolemaic?)¹

There are two genres of Egyptian wisdom literature: (1) *sebayit* (instructions), and (2) onomasticon. The *sebayit* are instructions given by an authority, often a father or teacher, to his son/pupil. They structure their advice in an admonition form (*Mahnspruch*), which is hortatory, and a statement or saying form (*Aussage*) which makes empirical remarks about the realities of life.² So in "The Instruction Addressed

¹ The dates are generally taken from Lichtheim's *Ancient Egyptian Literature*.

² Brian Kovacs, "Is there a Class-Ethic in Proverbs?" *Essays in Old Testament Ethics*, ed. James L. Crenshaw (New York: KTAV Publishing House, 1974), p. 173.

to Kagemni" one reads an admonition concerning table etiquette:

When you sit with company,
Shun the food you love.¹

"The Instructions of Any" gives the following admonition from a familial setting.

Do not control your wife in her house,
When you know she is efficient; . . .
Let your eye observe in silence,
then you recognize her skill.²

An illustration of the sentence or saying form may also be found in "The Instructions of Any," describing the empirical realities of life in a non-hortatory fashion.

One man is rich, another is poor,
But food remains for him [who shares it].³

Both of these forms are attested to in Proverbs, as will be shown later. Disputation literature and scribal texts are also found in Egypt, but, since they are not particularly germane to the discussion, they have not been included.

A few examples from the Instruction literature may be cited to illustrate the correspondence of both form and content between Egyptian and Israelite sources. In Ptah-hotep is written this instruction:

¹Miriam Lichtheim, *Ancient Egyptian Literature*, 1:59.

²Ibid., 2:143.

³Ibid., 2:142.

If you are one among guests
 At the table of one greater than you,
 Take what he gives as it is set before you.¹

A similar note is struck in Proverbs 23:1:
 When you sit to dine with a ruler.
 Note well what is before you.

Though manifesting several differences from the book of Proverbs--for example, 'Onchsheshonqy's slender use of antithetical parallelism and its employment of single line proverbs--'Onchsheshonqy does have some points in common with Proverbs. The idea that "man proposes but God disposes" is found in both Proverbs and 'Onchsheshonqy:

In his heart a man plans his course,
 but the LORD determines his steps (Prov 16:9).

This may be compared with 'Onchsheshonqy 26,1.14:
 The plans of the god are one thing, the thoughts of
 [men] are another.

Gemser further cites eight common motifs between the two texts. Themes such as the condemnation of laziness, the warning against wayward married women, the end of a man's way determining the course he should take, and even the advice that one's fear of god be great, will be easily recognized by students of Proverbs.² While, surely, no one

¹Ibid., 1:65.

²B. Gemser, "The Instructions of 'Onchsheshonqy and Biblical Wisdom Literature," in *Studies in Ancient Israelite Wisdom* (New York: KTAV, 1976), pp. 142-43, 156. Hereafter cited as *SAIW*.

would suggest borrowing between 'Onchsheshonqy and Proverbs, the comparison does show a common ethos prevalent in this type of literature, both in Egypt and in Israel.

Amenemope and Proverbs

A matter which demands special attention is the debate concerning the viability and direction of borrowing between Amenemope and Proverbs. The text of Amenemope suggests a very strong nexus between Egypt and Israel.¹ A scrutiny of this problem will not be attempted here since pertinent literature is abundant.

Amenemope is dated by some as early as 1000 B.C. and by others as late as 600 B.C. The usual triad of solutions is forwarded:² (1) Israel borrowed;³

¹Ludwig Keimer, "The Wisdom of Amen-em-ope and the Proverbs of Solomon," *AJSL* 43 (1926):8-9 surveys the early discovery and analysis of this "Instruction."

²Bryce, *A Legacy of Wisdom*, pp. 33-39 surveys the three views, as do Martin R. Johnson, "An Investigation of the Fear of God as a Central Concept in the Theology of the Wisdom Literature" (M.A. thesis, Trinity Evangelical Divinity School, 1974), p. 7 and Brian Kovacs, "Sociological-Structural Constraints upon Wisdom: The Spatial and Temporal Matrix of Proverbs 15:28-22:16" (Ph.D. dissertation, Vanderbilt University, 1978), p. 167.

³This is the view held by the majority of scholars. Bryce, *A Legacy of Wisdom*, pp. 74-75, 158, 212 gives the most recent and well-stated exposition of this position, in which he allows for adaptive, assimilative and integrative stages to account for differences in the texts. James L. Crenshaw, *Old Testament Wisdom: An Introduction* (Atlanta: John Knox Press, 1981), p. 220. Ronald J. Williams, "The Alleged Semitic Original of the

(2) Amenemope borrowed;¹ or (3) they both referred to a common setting or common original.²

'Wisdom of Amenemope,'" *JEA* 47 (1961):100-106 gives a refutation of Drioton (vid. the next footnote for Drioton's articles). R. B. Y. Scott, "Solomon and the Beginnings of Wisdom in Israel," in *Wisdom in Israel and in the Ancient Near East*, ed. Martin Noth and D. W. Thomas, VTSup 3 (Leiden: E. J. Brill, 1969), p. 278. Roland E. Murphy, "Israel's Wisdom: a Biblical Model of Salvation," *Studia Missionalia* 30 (1981):15. Note R. N. Whybray, *The Intellectual Tradition in the Old Testament*, BZAW, 135 (New York: Walter de Gruyter, 1974), p. 40, where Whybray says Proverbs' dependence is "universally admitted." Scholars who hold this position are: Zimmerli, Eissfeldt, Childs, Rylaarsdam, Heaton, Skladny, Rankin, B. Andersen, Erman, von Rad, Keimer, Gemser, McKane et al.

¹Two older works are: Robert O. Kevin, "The Wisdom of Amen-em-apt and its Possible Dependence upon the Book of Proverbs," *Journal of the Society of Oriental Research* 14 (November 1930):115-56; and James M. McGlinchey, *The Teaching of Amen-em-ope and the Book of Proverbs* (Washington, DC: The Catholic University of America, 1939), pp.33-36. More recently the Egyptologist Drioton has attempted to support a Semitic original. E. Drioton, "Le Livre des Proverbes et la sagesse d'Amenemope," in *Sacra Pagina: Miscellanea biblica congressus internationalis Catholici de re biblica* 1, ed. J. Coppens, A. Descamps, and E. Massux, Bibliotheca ephemeridum theologiae Lovanienses, vol. 12 (Gembloux: J. Duculot, 1959), pp. 229-41. E. J. Young, *An Introduction to the Old Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), p. 314. Finally, and perhaps the most interesting, is: John Ruffle, "The Teaching of Amenemope and its Connection with the Book of Proverbs," *TB* 28 (1977):29-68. This is a reworking of his thesis: "The Teaching of Amenemope and its connexion with the Book of Proverbs" (M.A. thesis, University of Liverpool, 1965). Cf. also Lorne A. McCune, "Wisdom Theology and Proverbs: A Historical and Theological Evaluation" (Th.M. thesis, Grace Theological Seminary, 1979), pp. 1-111.

²W. O. E. Oesterley, "The 'Teaching of Amen-em-ope' and the Old Testament," *ZAW* 45 (1927):9-24;

While the majority of scholars hold to Proverbs' dependence on Amenemope, there has been a steady and substantial group that has held to the priority of Proverbs. Ruffle's delightful article sardonically compares parallels between Amenemope with the Precepts of the Elders, which is an Aztec set of proverbs. This aptly points out the problem of suggesting that "a common proverb means common origin." Recent paroemiological studies have also shown this deduction to be hazardous. For example, who would suggest that the Swahili proverb, "Where there is a will there is a way," was borrowed by the English, alliteration and all (or vice versa)? Is one to suppose that the Yemenite folk proverb, "When the cat is absent the mice will dance," is really the original form, with certain minor transformations of the English, "While the cat's away the mice will play"? G. Neuman has well said, "Apparently there is a common manner of thought and presentation which--in spite of all differences--unites them [proverbs] across national boundaries."¹ It

also his, *The Book of Proverbs with Introduction and Notes*, Westminster Commentaries (London: Methuen and Co., Ltd., 1929), p. xxxvi; and *The Wisdom of Egypt and the Old Testament* (London: Society for Promoting Christian Knowledge, 1927), pp. 36-74. Bruce K. Waltke, "The Book of Proverbs and Ancient Wisdom Literature," *BSac* 136 (July-September 1979):235. R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), p. 1015.

¹ Gerhard Neuman, *Der Aphorismus: zur Geschichte, zu der Formen und Möglichkeiten einer Literarischen Gattung*, in *Wege der Forschung*, vol. 356 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1976), p. 1. A translation of this was generously received through

seems that a common universe, rather than borrowing, may account for many proverbial similarities between cultures, though by no means does this deprecate the fact that proverbs often are transmitted trans-culturally.

It is fitting that several parallels between Amenemope and Proverbs be noted, not in an effort to demonstrate borrowing, but to show similarities in form and, to some extent, content.¹

Better a little with the fear of the Lord
than great wealth with turmoil.
Better a meal of vegetables where there is love
than a fattened calf with hatred.
(Prov 15:16-17)

Better is poverty at the hand of God
than riches in the storehouse.
Better is bread with happy heart
than riches with vexation.
(Amenemope 9:5-8)

Do not move the ancient boundary stone,
set up by your forefathers,
(Prov 22:28)

correspondence with Donald Morton of Syracuse University.

¹Lists of comparisons may be found in any of the following: Keimer, "Wisdom of Amenemope," pp. 14-18; H. Ranston, *The Old Testament Wisdom Books and Their Teaching* (London: Epworth Press, 1930), pp. 43-44; Ruffle, "Amenemope," p. 58; Oesterley, *Proverbs*, pp. xxxvii-lv; D. C. Simpson, "The Hebrew Book of Proverbs and the Teaching of Amenophis," *JEA* 12 (1926):233-39 (gives a very complete list relating it to all of Proverbs); Ronald E. Parkhurst, "The Wisdom of Proverbs in the Context of Ancient Near Eastern Cultures" (Th.M. thesis, Western Conservative Baptist Seminary, 1975), pp. 100-104; Waltke, "The Book of Proverbs and Ancient Wisdom Literature," pp. 234-35; and, of course, scattered throughout, Bryce, *A Legacy of Wisdom*.

Do not carry off the landmark at the boundaries of
 arable land,
 Nor disturb the position of the measuring cord.
 (Amenemope 7:12-13)

Do not make friends with a hot-tempered man,
 do not associate with one easily angered,
 or you may learn his ways
 and get yourself ensnared.
 (Prov 22:24-25)

Do not associate to thyself a passionate man,
 nor approach him for conversation.
 Leap not to cleave to that [fellow],
 lest a terror carry thee away.
 (Amenemope 11:13-15; 13:8-9)

These parallels should not seem odd, in light of Solomonic connections with Egypt (1 Kgs 9:24). It should be observed that the Egyptian texts parallel the biblical material both in form (note the "better-than" proverb above) and in content. Thus, the inspired writer utilized aspects of ancient Near Eastern literary form and motifs to express himself. Bullock is correct when he says, "If, however, Erman and those who follow him are correct, this should in no way undermine faith in the divine inspiration of the Proverbs passage" (cf. Acts 17:28).¹

Sumerian Proverbs

The epigraphic materials from Sumer have been dealt with extensively by S. N. Kramer, and his student, E. I. Gordon. Gordon, in an excellent survey, lists

¹C. Hassell Bullock, *An Introduction to the Old Testament Poetic Books: The Wisdom and Songs of Israel* (Chicago: Moody Press, 1979), p. 172.

twenty-four Sumerian Proverb collections.¹ Kramer adds that the collections contain more than a thousand proverbs which received their final form during the renaissance of the Third Dynasty of Ur.² These collections antedate the earliest Egyptian instructions by several centuries.³

Gordon has noted the following five classes of Sumerian proverbs: precept, maxim, truism, adage, and byword.⁴ The precept is a moral rule, often specifying conduct in the imperative. For example:

¹E. I. Gordon, "A New Look at the Wisdom of Sumer and Akkad," *BO* 17 (May-July 1960):121-38. This article provides a valuable survey. It is more than a review of J. A. van Dijk's, *La Sagesse Sumero-Accadienne: Recherches sur les Genres Littéraires des Textes Sapientiaux avec Choix de Textes* (Leiden: E. J. Brill, 1953). More recently Bendt Alster has cited where the various collections have been published as well as publishing his translation of collection seven (114 proverbs) 50 of which are found in other Sumerian collections ("Sumerian Proverb Collection Seven," *Revue D'Assyriologie et D'Archeologie Orientale* 72.2 (1978):97-112.

²Samuel N. Kramer, *The Sumerians: Their History, Culture, and Character* (Chicago: The University of Chicago Press), pp. 224-25.

³John M. Thompson, *The Form and Function of Proverbs in Ancient Israel* (The Hague: Mouton and Co., 1974), p. 43.

⁴Edmund I. Gordon, *Sumerian Proverbs: Glimpses of Every Day Life in Ancient Mesopotamia* (Philadelphia: The University Museum, 1959), p. 1. Gordon's work is also extremely valuable for the cultural analysis he gives on pp. 285-323. Samuel N. Kramer, "Sumerian Wisdom Literature: A Preliminary Survey," *BASOR* 122 (April 1951):28-29 shows the five larger genres of Sumerian wisdom literature: (1) proverbs; (2) miniature essays; (3) instructions and precepts; (4) essays concerned with the Mesopotamian school and scribe; and (5) disputes and debates.

Accept your lot (and) make your mother happy!
 Act promptly and make your (personal) god happy.
 (1.145)¹

A maxim is a rule dealing with more practical things than the precept:

Do not cut off the neck of that which (already) has
 had its neck cut off. (1.3)

A truism is a straightforward assertion of a truth--in contrast to the precept and maxim which are often in imperatival form, calling for action.

If food is left over, the mongoose consumes it;
 If it leaves (any) food for me, the stranger consumes
 it. (1.9)

The adage portrays its simple truth in metaphoric language (it often employs: metaphor, irony, simile, hyperbole, etc.).²

A boat bent on honest pursuits sailed downstream with
 the wind;
 Utu [the sun god] has sought out honest ports for it.
 (1.86)

A byword is a declarative statement of sarcastic intent.

He who does not support either a wife or a child,
 his nose has not borne a leash. (1.153)

This byword mocks a bachelor who thinks lightly of the responsibilities of marriage. Perhaps more germane to

¹These examples are taken from a useful summary by John Khanjian, "Wisdom in Ugarit and in the Ancient Near East with Particular Emphasis on Old Testament Wisdom Literature" (Ph.D. dissertation, Claremont Graduate School, 1974), pp. 45-55. Cf. Gordon, *Sumerian Proverbs*, p. 18. Similar Sumerian examples may be found in Gordon's "A New Look at the Wisdom of Sumer and Akkad," pp. 132-33.

²Gordon, *Sumerian Proverbs*, p. 15.

biblical studies is Gordon's analysis that, of nearly 300 proverbs, 138 may be classified as exhibiting parallelism.¹ He cites numerous examples of antithetic and synonymous parallelism. An example of antithetic parallelism may be seen in the following:
Of what you have found you do not speak;

(Only) of what you have lost do you speak.
(1.11)

Other wisdom genres from Sumer include: fables² and parables, riddles,³ "Edubba" (School) compositions, wisdom disputations, satirical dialogues and practical instructions.⁴ Kramer also translates a wisdom text which he calls "Man and his God," which appears to develop a motif similar to that of Job.⁵ More recently, Bendt Alster has meticulously analyzed "The Instructions of Suruppak," which, interestingly enough, are the wise counsels of a Sumerian royal father to his son Ziusudra.⁶

¹Ibid., p. 16. Cf. also Gordon's, "A New Look at the Wisdom of Sumer and Akkad," p. 132.

²Collection 21, for example, includes the fable "The Fowler and His Wife." (vid. Alster, "Sumerian Proverbs Collection Seven," p. 102).

³Bendt Alster, "A Sumerian Riddle Collection," *JNES* 35 (1976):263-67. Cf. also R. D. Biggs, "Pre-Sargonic Riddles from Lagash," *JNES* 32 (1973):26-33.

⁴Gordon, "A New Look at the Wisdom of Sumer and Akkad," p. 124.

⁵Samuel N. Kramer, "'Man and his God'. A Sumerian Variation on the 'Job' Motif," *VTSup* 3 (1960):170-82.

⁶Bendt Alster, *The Instructions of Suruppak: A*

This is the oldest extant poem in the world. His work, *Studies in Sumerian Proverbs*, analyzes these materials from both syntactic and structuralist points of view. His development of paradoxical proverbs and even wellerisms are of interest to students of paroemiology. For example:

The ass, after he had thrown off his packs,
'The burdens of former days are forgotten' [he said].¹

While the ethos of the Sumerian proverbs is farther from the biblical Proverbs than that of the Egyptian instructions is, it is important to realize the length of the tradition of the proverbial form in man's history. Buccellati concludes after noting the presence of proverbs at Ebla and Abu Salabikh (third millenium B.C.):

The sentential type literature represented especially by the proverbs continues practically unchanged over the centuries to the end of the cuneiform tradition: it represents the most direct embodiment of a perduring popular reflection about simple truths.²

Gordon similarly elaborates on the transmission of Sumerian proverbs for a millennium between the Early Babylonian and Neo-Babylonian periods. He has identified

Sumerian Proverb Collection, Mesopotamia: Copenhagen Studies in Assyriology, vol. 2 (Copenhagen: Akademisk Forlag, 1974), p. 7.

¹Bendt Alster, "Paradoxical Proverbs and Satire in Sumerian Literature," *JCS* 27 (October 1975):212. Also see his *Studies in Sumerian Proverbs*, Mesopotamia: Copenhagen Studies in Assyriology, vol. 3 (Copenhagen: Akademisk Forlag, 1975).

²Giorgio Buccellati, "Wisdom and Not: The Case of Mesopotamia," *JAOS* 101 (1981):42.

numerous Neo-Babylonian and Assyrian proverbs which were previously known in unilingual texts at Sumer.¹ Alster notes, in reference to the problem of borrowing the Sumerian proverbs:

213 During a festival--do not choose a wife
220 At the time of harvest, do not [buy] an ass²

and their proverbial counterparts at Ugarit:
Do not buy an ox [in the spring],
do not choose a girl during a festival.³

His conclusion from this datum is well stated and appropriate for the conundrum of borrowing. "Although there cannot have been an immediate link between these two compositions, they certainly testify to a vague relationship conditioned by widespread stable structural patterns."⁴ This observation encapsulates the point of this discussion of ancient Near Eastern sources.

Finally, and very briefly, it should be noted from

¹Gordon, "A New Look at the Wisdom of Sumer and Akkad," pp. 135-37.

²Alster, *Proverbs*, pp. 82-84; Alster, *Suruppak*, p. 46.

³RS 22.439 from J. Nougayrol, et al. *Ugaritica V* (Paris: Librairie Orientaliste Paul Guenther, 1968), p. 279. Cf. Khanjian who observes that until *Ugaritica V* "the relationship between the wisdom of Ugarit and the wisdom of the Old Testament was either denied or deduced indirectly." (Khanjian, "Wisdom," *Ras Shamra Parallels*, vol. 2, AnOr, ed. Loran E. Fisher (Rome: Pontifical Biblical Institute, 1975), p. 373. Cf. John Khanjian, "Wisdom in Ugarit and in the Ancient Near East with Particular Emphasis on Old Testament Wisdom Literature" (Ph.D. dissertation, Claremont Graduate School, 1974), p. 168.

⁴Alster, *Proverbs*, p. 84.

the middle of the third millennium B.C. that G. Pettinato, in 1976, announced the finding of a proverb collection at Ebla, the texts of which are still inaccessible.¹ Dahood, in attempting to link Ebla to Ugaritic and Hebrew translates a proverb from Ebla which he claims "appears to be pure Canaanite, containing not a word of Sumerian."² Biggs tells of a proverb collection found at Abu Salabikh where the earliest version of Suruppak was found.³

Babylonian and Assyrian "Wisdom"

Turning north to Babylon and Assyria, one should be reminded of the influence of Sumerian script and literature as far north as Mari.⁴ Furthermore, McKane, in his section on "Babylonian and Assyrian Proverbs," states that most of the proverbs discussed in this period are

¹Giovanni Pettinato, "The Royal Archives of Tell Mardikh-Ebla," *BA* 39 (May 1976):45. Also vid. Pettinato's *Catalogo Dei Testi Cuneiform Di Tell Mardikh-Ebla* (Napoli: Istituto Universitario Di Napoli, 1979), p. xxx.

²Mitchell Dahood, "Ebla, Ugarit and the Old Testament," *VTSup* 29 (1978):93.

³Robert Biggs, "Ebla and Abu Salabikh: The Linguistic and Literary Aspects," in *La Lingua Di Ebla* ed. Luigi Cagni (Napoli: Institue Universitato Orientale, 1981), pp. 121-133. Cf. Idem, *Inscriptions from Tell Abu Salabikh* (Chicago: The University of Chicago Press, 1974), pp. 31-33.

⁴W. G. Lambert, *Babylonian Wisdom Literature* (Oxford: Clarendon Press, 1960), p. 9 (hereafter cited as *BWL*). For the Sumerian and Akkadian texts also vid. J. J. A. van Dijk, *La Sagesse Sumero-Accadienne*.

really Sumerian in Babylonian dress.¹ W. G. Lambert summarizes the evidence as follows:

There is every indication that proverbs circulated in the Akkadian language, but it is a curious phenomenon that they do not seem to have become a part of stock literature. The only surviving tablets written with collections of Babylonian proverbs are an Old Babylonian fragment, and two pieces found in the old Hittite capital at Boghazkoy, one of which was part of a Hittite rendering. The late libraries, from which our knowledge of traditional Babylonian literature usually comes, have so far yielded not a single piece of Babylonian proverbs. . . . Babylonian proverbs are not a genre in the traditional literature of the Babylonians and Assyrians. The reason can be suggested. The codifiers of traditional literature during the Cassite period were very academic scholars, who may well have frowned on proverbs which were passed around among the uneducated. . . .

The existence of a body of oral proverbs in Babylonian is shown by their occurrence in letters, works of literature, and elsewhere. Some are expressly given as proverbs (*teltu*) while others can be safely identified from a knowledge of them in other contexts.²

It is significant that Babylonian proverbs have been found in Boghazkoy, which fact stresses both their existence and the international character of the proverbial form. Scott observes:

In fact, most Sumerian Literature is known from copies made by Babylonian scholars after 1700 B.C. In the area of what in particular can be called 'Wisdom literature,' though the Babylonians made modifications and introduced new ideas, the literary forms typical of Mesopotamia were mostly originated by the

¹McKane, *Proverbs*, p. 183. Gordon cites specifics of Sumerian originals in "A New Look at the Wisdom of Sumer and Akkad," pp. 132-37. McKane does a nice job of analyzing select proverbs from Lambert.

²Lambert, *BWL*, pp. 275-76.

Sumerians.¹

The broader field of wisdom literature, a name with which Lambert demurs,² is represented in upper Mesopotamia in texts such as: *Ludlul Bel Nemeqi* (translated as "I will praise the Lord of Wisdom,") and "The Babylonian Theodicy", "The Dialogue of Pessimism," and, most important for proverbial studies, the "Counsels of Wisdom."³ The following proverbs are rather typical of the character and form of the statements in "Counsels of Wisdom":

Do not return evil to the man who disputes with you;
Requite with kindness your evil-doer,
Maintain justice to your enemy,

¹Scott, *The Way of Wisdom in the Old Testament* (New York: The Macmillan Co., 1971), p. 36.

²*Ibid.*, pp. 1-2. Gordon provides an excellent definition of "wisdom literature" in Mesopotamia in "A New Look at the Wisdom of Sumer and Akkad," p. 123. Wisdom literature is that type of literature "whose content is concerned in one way or another with life and nature and man's evaluation of them based either upon his direct observation or insight." Buccellati will identify it with themes of a closed system (fate) and a knowledge which is humble and introspective treating principles rather than events. He then concludes that wisdom themes are too diffused to identify it with a particular genre of Mesopotamian literature. His two charts comparing wisdom themes and texts philosophically is one of the most lucid presentations of wisdom motifs this writer has seen. These charts should be mastered by all beginning the study of wisdom texts ("Wisdom and Not: The Case of Mesopotamia," pp. 35-36, 44.

³These texts may be found in Lambert, *BWL*; or in Pritchard, *ANET*. Discussions of the material and how it relates to the biblical text may be found in Crenshaw, *Old Testament Wisdom*, pp. 228-35; or Thompson, *Form and Function*, pp. 41-53.

Smile on your adversary (Lines 41-44).

It is pleasing to Samas, who will repay him with
favour.

Do charitable deeds, render service all your days
(Lines 64-65).¹

The religious tenor of these proverbs is apparent, as is their ethical character. Also of interest is the fact that a "son" is the recipient of these "Counsels." The dearth of Babylonian proverbial materials has been offset somewhat by Angel Marzal's brilliant work on some Mari tablets (ca. 1800 B.C.).² An interesting proverb from the Mari collection is:

The fire consumes the reeds,
and its companions pay attention (*ARM X* 150:9-11).³

The final text from Mesopotamia which should be mentioned is one found in 1906-1908, at Elephantine, Egypt, dating from the fifth century B.C.⁴ This text, however, had been known from several other sources and, in

¹Lambert, *BWL*, p. 13; Pritchard, *ANET*, p. 595.

²Angel Marzal, *Gleanings from the Wisdom of Mari* (Rome: Biblical Institute Press, 1976), pp. 1-44. The works of Alster, Gordon and Marzal are critical not only for the tablets that are translated, but, at least as important, for their methods of proverbial analysis. Marzal does a particularly nice job on this account, applying Milner's and Barley's semantical analyses of proverbs, which, to date, provide the most mature system of proverbial analysis.

³Marzal, *Wisdom of Mari*, p. 23.

⁴A. Cowley, *Aramaic Papyri of the Fifth Century B.C.* (reprint, Osnabruck: Otto Zeller, 1967), pp. 204-48. Pritchard, *ANET*, pp. 427-30.

fact, has versions in Syriac, Arabic, Armenian, Greek, and even appears in the Church Fathers.¹ Tobit 14:10 makes direct reference to this story as well. Ahikar apparently was a court sage under Sennacherib (704-681 B.C.) and Esarhaddon (680-669 B.C.).² Though Story points out several differences between Proverbs and Ahikar, the similarities are striking.³

Hold not back thy son from the rod if thou art not able to deliver him. . . . If I smite thee, my son, thou shalt not die, but if I leave (thee) to thine own heart . . . (Ahikar 44:2-4).

Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell (Prov 23:13,14).

Again the triad of suggestions forwards itself, with some allowing for Proverbs as the borrower,⁴ others

¹D. Winton Thomas, ed., *Documents from Old Testament Times* (New York: Harper and Row, Publishers, 1958), pp. 270-75 (also has a translation of the text); and Roland E. Murphy, *Introduction to the Wisdom Literature of the Old Testament*, Old Testament Reading Guide, vol. 22, (Collegeville, MN: The Liturgical Press, 1965), p. 23.

²For a brief overview, vid. Ronald E. Parkhurst, "The Wisdom of Proverbs in the Context of Ancient Near Eastern Cultures," p. 23; or Waltke, "The Book of Proverbs and Ancient Wisdom Literature," p. 223.

³Cullen I. K. Story, "The Book of Proverbs and Northwest Semitic Literature," *JBL* 64 (1945):329-36. He lists both similarities and differences. Other comparative lists may be found in: Scott, *The Way of Wisdom*, p. 40, and Oesterley, "The 'Teaching of Amen-em-ope' and the Old Testament," pp. 20-21.

⁴Scott, *The Way of Wisdom*, p. 40; and Thomas, *Documents from Old Testament Times*, pp. 270-71.

holding to Ahikar as the imitator,¹ and others opting for a common source.²

Thus, it may be concluded that Babylonia and Assyria, as well as Sumer and Egypt, employed the proverbial mode of expression. The form and content of these texts make it clear that Proverbs was not composed in a vacuum, but, rather, it too participated Yahwistically in utilizing that mode of literature for the glory of God.

Syro-Palestinian Wisdom

The last area to be surveyed is the Syro-Palestinian sources from Ugarit, Amarna and elsewhere. It should be noted that almost nothing of proverbial character has been found in Palestine, although its presence in Palestine may be inferred from scribal/school connections and Amarna inferences. Albright cites the following from Amarna: "If ants are smitten, they do not accept [the smiting] quietly, but they bite the hand of the man who smites them" (cf. Prov 6:6; 30:25).³ In spite

¹Harrison, *Introduction*, p. 1018.

²Oesterley, "The 'Teaching of Amen-em-ope' and the Old Testament," pp. 20-21, and Story, "Proverbs and Northwest Semitic," p. 337.

³W. F. Albright, "An Archaic Hebrew Proverb in an Amarna Letter from Central Palestine," *BASOR* 89 (February 1943):29; and "Some Canaanite-Phoenician Sources of Hebrew Wisdom," *Wisdom in Israel and in the Ancient Near East*, *VTSup* 3, (Leiden: E. J. Brill, 1969), pp. 7-13.

of J. Gray's initial statement that wisdom's voice was never heard in Ugarit, there has been considerable work done on Ugaritic wisdom material both structurally and comparatively with Israelite wisdom.¹ Khanjian explains that it was not until the twenty-second campaign that wisdom texts were found at Ugarit.² It is interesting to note that wisdom is associated with the Ugaritic god, El, and that, at points, it explicitly addresses the "son" as the recipient.³ No identical proverbs have been found;⁴ nonetheless, Ugaritic texts have helped in understanding Proverbs and Proverbs has helped in enlightening the Ugaritic materials.⁵ While differences do exist, there are also many similarities in imagery, fixed word pairs,

¹John Gray, *Legacy of Canaan: the Ras Shamra Texts and their Relevance to the Old Testament*, VTSup 5 (Leiden: E. J. Brill, 1965), p. 258. Cf. also Albright, "Canaanite-Phoenician Sources," p. 7 and Bruce V. Malchow, "The Roots of Israel's Wisdom in Sacral Kingship" (Ph.D. dissertation, Marquette University, 1972), p. 123.

²John Khanjian, "Wisdom in Ugarit," p. 139.

³Khanjian, "Wisdom in Ugarit," pp. 113-15, 212; Story, "Proverbs and Northwest Semitic," p. 335. Vid. *UT* 51, IV, 65-66 in Cyrus Gordon, *Ugaritic Textbook*, vol. 38, AnOr (Rome: Pontificum Institutum Biblicum, 1965), p. 171; or *Anat* V, 38-39 in Gordon, *Ugaritic Textbook*, p. 255. Crenshaw, *Old Testament Wisdom*, p. 235.

⁴Khanjian, "Wisdom in Ugarit," p. 211.

⁵Mitchell Dahood, "Poetic Devices in the Book of Proverbs," in *Studies in the Bible and the Ancient Near East Presented to Samuel E. Loewenstamm on His Seventieth Birthday*, ed. Y. Avishur and J. Blau (Jerusalem: E. Rubenstein's Publishing House, 1978), p. 17.

the use of parallelism, and other stylistic features.¹

When considering types of Ugaritic wisdom genres, Khanjian demonstrates, by examples, the following forms: precept, maxim, truism, adage, by-word, taunt, riddle, fable, parable, instruction, and list.² D. Smith, commenting on the wisdom text RS 22.439 as being comparable to the "Counsels of Wisdom," observes the following concerning the tenacity and ubiquity of wisdom forms throughout the ancient Near East:

Structure, on the other hand, is controlled most directly by the internal elements of the unit itself and is nearly unaffected by surrounding context and larger social, religious and political considerations. . . . The parallels adduced below reflect a common tradition of teaching insofar as structure is concerned. The sages of Ugarit and Israel worked within a common tradition, they used common structures and structural devices in their teaching the structure of wisdom literature was fully evolved and available in its Babylonian dress in the Levant before the advent of Israel.³

He cites the following "Call to Attention":

¹Pierre Proulx, "Ugaritic Verse Structure and the Poetic Syntax of Proverbs" (Ph.D. dissertation, The Johns Hopkins University, 1956), pp. 93-95. Proulx does a comparison, using the VSO word order approach, between Proverbs and some Ugaritic texts. Likewise Khanjian, "Wisdom in Ugarit," pp. 224-35, shows the various types of parallelisms and similar structures in Ugaritic. The actual content of the two sets of proverbs is quite different however.

²Khanjian, "Wisdom in Ugarit," pp. 209-10.

³Duane E. Smith, "Wisdom Genres in RS 22.439," in *Ras Shamra Parallels*, vol. 2, AnOr, ed. Loran R. Fisher, (Rome: Pontifical Biblical Institute, 1975), p. 218.

Hear the counsel of Shube'awelum,
 whose understanding is like Enlilbanda,
 the experienced counsel of Shube'awelum,
 whose understanding Enlilbanda gave him.
 From his mouth comes everlasting order.

The structure of "Call to Attention" begins with an "Exhortation (Admonition)" and is followed by a "Motivation" where the teacher ostentatiously lists his qualifications. A similar structure, although more subdued, may be seen in Proverbs 22:17-18 (and also in Proverbs 4:10).

Incline your ear, and hear the words of the wise, . . .
 for it will be pleasant if you keep them within you.

In RS 22.439 I:10-13, Smith notes the form of an "Exhortation (Admonition)" followed by a rhetorical question "Motivation." Proverbs 25:7b-8 evinces the same form.¹ Furthermore, as Murphy notes, sequential numerical sayings are not found in the wisdom of Mesopotamia (with the lone exception of Ahikar), nor in Egypt; yet they are found at Ras Shamra.² The prevalence of this form in the biblical Proverbs of Agur is well known (Prov 30:18-19, 21, 24-26, 29-31).

The Ugaritic materials have been helpful to

¹Smith, "Wisdom Genres in RS 22.439," pp. 220-24, 226.

²Roland E. Murphy, *Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, and Esther*, The Forms of the Old Testament Literature, ed. R. Knierim and G. M. Tucker (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1981), pp. 11-12; Pritchard, *ANET*, pp. 132 (iii, 17-20), 428 (vi 79-94).

proverbial studies, not only because of structural features, but also for their value in solving lexical difficulties, which has been noted and developed by numerous scholars.¹ Based on his Ugaritic studies, Albright's suggestions for Proverbs 6:11 and 24:34 have been adopted by the NIV, as has his well-known case for Proverbs 26:23 *spsg* (Ug.), "As glaze coated over earthenware."² Story superbly illuminates parallels in words and phrases.³ Khanjian develops some Ugaritic proverbs which are thematically coincidental with the biblical proverbs, in his article in *Ras Shamra Parallels*. For example:

Son, [do not go] into a house of drinking.
(RS 22.439 I:17)⁴

Do not join those who drink too much wine.
(Prov 23:20).

The subject of Canaanite or Phoenician wisdom should not be curious to biblical students, for the Bible mentions Edomite wisdom (Obad 8) and the wisdom of the

¹The most detailed work may be found in Mitchell Dahood's, *Proverbs and Northwest Semitic Philology* (Rome: Pontifical Biblical Institute, 1963).

²Albright, "Canaanite-Phoenician Sources of Hebrew Wisdom," pp. 10, 13.

³Story, "Proverbs and Northwest Semitic Literature," pp. 326-27. This is an excellent source which cites the parallel texts side by side.

⁴John Khanjian, "Wisdom," in *Ras Shamra Parallels*, vol. 2, AnOr, ed. Loran E. Fisher (Rome: Pontifical Biblical Institute, 1975), p. 376.

king of Tyre (Ezek 28:2). This Phoenician vinculum has been developed in Dahood's work on Punic, which favors Albright's suggestion that Phoenician forms may be seen in the Bible, especially the lyric and gnomic literature.¹

J. P. Brown has observed the connection of Phoenician wisdom and Greek proverbs quoted by Theognis, especially noting the flow to Greece of the semitic word for gold and the alphabet--thus, again, demonstrating the international character of the wisdom movement.²

Concluding Remarks

It has been the purpose of this writer not merely to enumerate, *ad nauseam*, lists of sources, but, rather, to demonstrate the vitality of these comparative studies and to locate where the appropriate bibliographic materials may be found. One must agree with Nel's comment: "No adequate understanding of the biblical wisdom literature is possible without a thorough knowledge

¹Mitchell Dahood, "The Phoenician Contribution to Biblical Wisdom Literature," in *The Role of the Phoenicians in the Interaction of the Mediterranean Civilizations*, ed. W. A. Ward (Beirut: American University of Beirut, 1967), p. 143. Cf. W. F. Albright, "The Role of the Canaanites in the History of Civilization," in *The Bible and the Ancient Near East*, ed. George E. Wright (Garden City: Doubleday and Company Inc., 1961), p. 351. John P. Brown, "Proverb-Book, Gold-Economy, Alphabet," *JBL* 100 (June 1981):171, 178.

²John P. Brown, "Proverb-Book, Gold-Economy, Alphabet," pp. 169-91.

of non-biblical wisdom literature."¹

It is important to see the book of Proverbs in its *Sitz im Literatur* and to follow, if only briefly, the perdurant history of the proverbial form for over two millennia. One should also appreciate the international character of the wisdom which has been found in Sumer, Mesopotamia, Boghazkoy, Ugarit, Palestine and Egypt. Thus, when the biblical sage picks up his pen to encapsulate a proverbial truth, he knowingly participates in international and well-structured artistic genres which were over a thousand years old in the time of Solomon. A final function of this chapter was not only to locate where previous wisdom work has been done but also to suggest the need for advanced work in the analysis of the text of Proverbs itself, which is still an open field. It appears to this writer that the works of Marzal, Gordon, Alster,² et al. show a level of analysis which could yield rich results if applied to the biblical proverbial corpus.

¹Philip J. Nel, *The Structure and Ethos of the Wisdom Admonitions in Proverbs* (Berlin: Walter de Gruyter, 1982), p. 5.

²Robert S. Falkowitz, "The Sumerian Rhetoric Collection," (Ph. D. dissertation, University of Pennsylvania, 1980). While Falkowitz's translation and analysis of the Sumerian is excellent, his sensitivities in pareomiological studies are not nearly as refined as Alster. His main thesis, that the Sumerian "proverbial collections should better be understood as rhetorical collections, has not proven itself satisfying to this writer.

CHAPTER II

THE CONCEPTUAL SETTING OF WISDOM

Introduction

The second spark which has rekindled the fires of wisdom studies has been the recent fascination of Old Testament theology with wisdom motifs. The interest seems to be generated from an inability to handle wisdom--the last horizon in biblical theology. This chapter will survey the movement of theological studies, from a tacit neglect of wisdom, to the "incorporation" of wisdom into Old Testament theology, via links with creation theology and order (*ma'at*) principles. It will be demonstrated that, although much work has been done on the *Weltanschauung* of wisdom, the need for an examination of the text of Proverbs itself, as a heuristic check on these more motif-oriented approaches, has only just begun.

After briefly surveying the state of wisdom within the purview of Old Testament theology, two directions will be pursued. First, three realms of wisdom's "uniqueness" will be scrutinized: (1) the relationship of wisdom to salvation history; (2) its humanistic/secular/individualistic character; and (3) the relationship between religious and empirical/rational bases.

Second, the next chapter will examine wisdom's relationship to the rest of the canon. A survey of recent literature will reveal that wisdom, once the orphan of the Old Testament, has been "discovered" throughout the Old Testament, to the point that "the entire Hebrew canon is in danger of being swallowed."¹ The first series of studies will concentrate on the "splitters," who emphasize wisdom's uniqueness, while the second focuses on the "lumpers," who find wisdom in almost every genre of the canon. Ancient Near Eastern parallels will help balance the first group and a scrutiny of methodology will help rectify the second.

Neglect of Wisdom in Past Old Testament Theologies

Though wisdom has been bemoaned as the "orphan" of the Old Testament and spurned by most Old Testament theologians, this neglect is being reversed. G. E. Wright's oft-quoted observation highlights the anomalous character of wisdom. "In any outline of biblical theology, the proper place to treat the Wisdom Literature is something of a problem."² Murphy also cogently comments, that over twenty years later, the "marriage

¹Crenshaw, *Old Testament Wisdom*, p. 41. Roland E. Murphy also notes the same problem ("The Interpretation of Old Testament Wisdom Literature," *Int* 23 [1969]:290).

²George E. Wright, *God Who Acts*, SBT 8

between wisdom and Yahwism has been an uneasy one in the pages of scholarly writings."¹ Recently, however, von Rad, as a premier Old Testament theologian, has made significant contributions to the integration of wisdom and Old Testament theology.² While some have tried to blur the distinctive character of wisdom,³ others have tried to reshape the renitent nose of wisdom to fit the face of

(London: SCM Press LTD, 1952), p. 115; cf. J. F. Priest, "Where is Wisdom to be Placed?" *JBR* 31 (October 1963):275.

¹Roland E. Murphy, "Wisdom and Yahwism," in *No Famine in the Land: Studies in Honor of John L. McKenzie*, ed. J. W. Flanagan (Claremont: The Institute of Antiquity and Christianity, 1975), p. 117. Worrell is correct in exposing the former absence of wisdom from Old Testament theologies. Worrell notes that, in 1909, Girdlestone totally ignored it. More recently, Eichrodt and Wright have done little with it (George E. Worrell, "The Theological Ideas of the Old Testament Wisdom Literature" [Th.D. dissertation, Southwestern Baptist Theological Seminary, 1962], pp. 2-3). Gerhard Hasel critiques G. Fohrer as late as 1972 for treating wisdom "too briefly" (*Old Testament Theology: Basic Issues in the Current Debate* [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972], p. 95). Vid. Walther Eichrodt, *Theology of the Old Testament*, vol. 2, OTL, trans. J. A. Baker, (Philadelphia: The Westminster Press, 1967), pp. 95-96, for a rather weak theologized treatment of wisdom from late non-canonical sources and his non-existent treatment of the sage in Israel, in his first volume.

²Gerhard von Rad, *Wisdom in Israel* (Nashville: Abingdon, 1972) and also von Rad, *Old Testament Theology*, vol. 1 (New York: Harper and Row Publishers, 1962), pp. 418-59. Murphy is right when he critiques von Rad's suggestion that wisdom be viewed as "Israel's response" (von Rad, *Wisdom in Israel*, p. 307; vid. also Murphy, "Wisdom and Yahwism," p. 117).

³Frank Eakin, "Wisdom, Creation, and Covenant," *Perspectives in Religious Studies* 4 (Fall 1977):237.

their alleged *Mitte* of Scripture. Such Procrustean methods treat wisdom motifs in a superficial manner.¹

Creation Theology

More productive than taking a *Mitte* to the text is to examine the text and let the *Mitte* present itself. Waltke, following the lead of Zimmerli and others, develops the ideas of God's rule and creation theology as the nexus between Proverbs and the rest of Scripture.² Because creation theology has provided a needed interface between biblical theology and the text of Proverbs, a number of scholars have embraced this position.³ This

¹David Burdett, "Wisdom Literature and the Promise Doctrine," *Trinity Journal* 3 (Spring 1974):13. Burdett opts for wisdom literature as describing "the kingdom man," the weaknesses of which are apparent. W. Kaiser deals with the fear of God concept. He then leaps to the concept of promise referred to via the term "life," with the history of redemption being referred to by the title "the way." Much better is Walter Kaiser's, "Wisdom Theology and the Centre of Old Testament Theology," *EvQ* 50 (July-September 1978):146 (also cf. Kaiser, *Toward an Old Testament Theology* [Grand Rapids: Zondervan Publishing House, 1978], pp. 175-77). Such simplistic "solutions" are unsatisfying and fail to come to grips with the essential character of wisdom's uniqueness.

²Bruce K. Waltke, "The Book of Proverbs and Old Testament Theology," *BSac* 136:544 (October-December 1979):316. Walther Zimmerli, "Ort und Grenze der Weisheit im Rahmen der alttestamentlichen Theologie," *Gottes Offenbarung. Gesammelte Aufsätze zum Alten Testament*, *TBu* 19 (Munich: Kaiser, 1963), p. 302.

³Priest, "Where is Wisdom to be Placed?" p. 282; O. S. Rankin, *Israel's Wisdom Literature* (Edinburgh: T. & T. Clark, 1954), p. 9; Robert W. E. Forrest, "The Creation Motif in the Book of Job" (Ph.D. dissertation, McMaster University, 1975), p. 17; Donald E. Gowan, "Habakkuk and

shift in the thinking of Old Testament theologians reflects actual wisdom texts (Prov 3:19-21; 8:22-31; Job 28:23-37 cf. Sir 4:6; 18:1-7; 39:21-35) and evinces a significant broadening from an approach which stressed salvation history, institutions, cult, covenant or the election of Israel to the portrayal of God as the sovereign Creator.¹

Creation theology views God as the creator, concentrating on His acts of creation rather than on His mighty acts in redemptive history. Creation theology views man as an individual who must harmonize his life with the structure of the creation, rather than as one who participates in a covenant community and is bound by its stipulations. Thus, the individual is responsible to analyze situations experientially, empirically and rationally and then to act in accord with his perception of the creation (Prov 6:6-8; 30:24-31).² Hence, wisdom has been envisioned as cosmodynamic whereas myth/cult is

Wisdom," *Perspective* 9 (1968):165; and von Rad, *Wisdom in Israel*, pp. 174-75.

¹Toombs, perhaps overstating the case a little, is correct when he states that as long as the focus of the *Mitte* was on these it would exclude wisdom by definition (Lawrence E. Toombs, "O. T. Theology and the Wisdom Literature," *JBR* 23 [1955]:195); cf. also Donn F. Morgan, *Wisdom in the Old Testament Traditions* (Atlanta: John Knox Press, 1981), p. 22.

²Leo G. Perdue, *Wisdom and Cult* (Missoula, MT: Scholars Press, 1977), pp. 135, 137.

cosmostatic.¹ Creation theology looks at God's creation paradigmatically whereas a *Heilsgeschichte* approach is more syntagmatic.

In wisdom, Yahweh is presented not only in terms of the original cosmic creation (Prov 3:19-20), but also as the One actively working in the social and ethical spheres of creation. For example, the rich and--especially emphasized--the poor (Prov 14:31; 17:5; 22:2; 29:13) are the products of His creative acts. Thus, one is to be merciful to the poor, recognizing that the Creator has made both rich and poor.²

The Creation concept affects not only the cosmic and social spheres but also has ethical overtones, particularly in terms of moral order (justice; Prov 16:11), which is inherent in the creation itself (Job 4:17; 36:3). Sirach repeatedly juxtaposes creation hymns and theodicy (Sir 16:24-17:14; 39:15-35; 42:15-43:33). Creation theology incorporates the creation of the cosmos, the development of the social order and a just moral order, by which the creation reflects the character of the Creator.

¹Julien Harvey, "Wisdom Literature and Biblical Theology," BTB 1 (1971):311. Contrast with Buccellati, "Wisdom and Not: The Case of Mesopotamia," pp. 35-41

²Hermisson, "Observations on the Creation Theology in Wisdom," pp. 45-46. For material on the poor in wisdom vid. T. Donald, "The Semantic field of Rich and Poor in the Wisdom Literature of Hebrew and Accadian," *OrAnt* 3 (1964):27-41.

Man is not autonomous with certain innate abilities to know and understand, but is dependent on the Creator, who has endowed man with senses by which he is able to perceive the created world (Prov 20:12). Murphy comments that "the proper sphere of wisdom is man as man, as creature made by a supreme Being."¹ Murphy also sees that the creation is used not as a basis for discovery of the order of the universe, but that there is a "coordination" of the created world and life's experience, with each illustrating the other (Prov 16:27; 26:14).² Thus, he and others see the strong connection of wisdom and the dominion passages in Genesis 1-3 and Psalm 8. Man as creature, who is responsible to live in harmony with the created order, is a theme also developed by Brueggemann.³

Crenshaw most aptly sums up, when he writes:

Creation, then, assures the wise person that the universe is comprehensible, and thus encourages a search for its secrets. Furthermore, creation supplies the principle of order that holds together the cosmic, political, and social fabric of the universe.⁴

¹Murphy, *Introduction to the Wisdom Literature of the Old Testament*, p. 36.

²Murphy, "Wisdom and Yahwism," p. 121.

³W. Brueggemann, *In Man We Trust* (Richmond: John Knox Press, 1972), p. 24; Ronald D. Cole, "Foundations of Wisdom Theology in Genesis One to Three" (Th.M. thesis, Western Conservative Baptist Seminary, 1978), pp. 133-34.

⁴Crenshaw, "Prolegomenon," in *SAIW*, p. 34.

This is not a return to natural theology, as Murphy well notes, in that wisdom's significance is truly felt only within the community of faith by those who fear Yahweh. It also provides a point of contact to those outside of that community as well.¹

Hermisson has been a perceptive guard against an overemphasis on creation theology and his statements are generated from an extended exposure to the proverbial material. He critiques Zimmerli's approach that wisdom is unable to speak particularly and of the covenant. Instead, Hermisson suggests that it is within the covenant community that "God's relationship to the world and to humanity could become concrete and be immediately experienced." He further expounds this notion, in Christological and salvific terms:

The other answer--if in conclusion, with a great leap, the comprehensive theological context should at least be indicated--was the foolishness of the cross, as God's wisdom (I Cor 1:17-18), whereby God came to man. Not that the ancient creation theology of wisdom became invalid and obsolete; rather it was only in this way that it could be maintained.²

Crenshaw is correct when he points out that "In reality

¹Roland E. Murphy, "What and Where is Wisdom?" *CurTM* (October 1977):287.

²Hans-Jurgen Hermisson, "Observations on the Creation Theology in Wisdom," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie et al. (Missoula, MT: Scholars Press, 1978), p. 55.

one cannot speak of creation faith in Prov."¹

Verses cited to support a creation theology approach often deal with present empirical observations about the ordered world as it stands, often with little explicit mention of the act of creation (Prov 6:6). The righteous/wicked contrast, which is so pervasive in Proverbs, reflects not on the vacillations between chaos and creation, but on the moral/social order--which is observed in the world as it functions presently--and the violation of that order. One may, indeed, correctly argue that the order concept is built on the foundation of God's acts as creator, but the explicit emphasis of the text is more on the inherent order than on the creative act itself.

Cosmic Order

Introduction

Perhaps the most salient insight in recent wisdom studies has been the development of creation theology in the direction of the cosmic order or *ma'at*, as the Egyptians called it. This model places biblical wisdom into the conceptual environment of the international phenomenon of ancient Near Eastern wisdom. The present

¹James L. Crenshaw, "The Eternal Gospel (Eccl. 3:11)," in *Essays in Old Testament Ethics*, p. 32. He then goes on to list the few times it does occur: Prov 14:31; 16:4, 11; 17:5; 20:12; and 22:2.

point of discussion is not to rehearse all of the detailed analyses that have led to this synthesis, but merely to summarize them and cite appropriate sources where these fruitful ideas have been generated and refined.

H. Schmid has suggested that man's purpose in wisdom literature was to live consistently with the world order.¹ This divine order is cosmological in that it was established by the Creator at the inception of the creation and is, with no dichotomy, also ethical in that man is obligated to live in harmony with that order, both in cosmic and in societal relationships. Since this order was inherent in the creation, it is binding for all time.² Hermisson corrects a modern misunderstanding of such

¹Hans H. Schmid, *Wesen und Geschichte der Weisheit: eine Untersuchung zur Altorientalischen und Israelitischen Weisheitsliteratur*, BZAW 101 (Berlin: Verlag Alfred Topelmann, 1966); and his classic work on the subject: *Gerechtigkeit als Weltordnung: Hintergrund und Geschichte des alttestamentlichen Gerechtigkeitsbegriffes*, in *Beiträge zur Historischen Theologie*, ed. Gerhard Ebeling (Tübingen: J. C. B. Mohr, 1968). James L. Crenshaw, "Popular Questioning of the Justice of God in Ancient Israel," *ZAW* 82 (1970):383. This *ma'at* approach has been made popular by the efforts of Gese and von Rad: Hartmut Gese, *Lehre und Wirklichkeit in der alten Weisheit* (Tübingen: J. C. B. Mohr, 1958), pp. 11-21; von Rad, *Wisdom in Israel*, pp. 153, 167, 174; and Roland E. Murphy, who makes this observation in a review of *Studien zu Proverbien 1-9*, by Christa Kayatz, in *JBL* 86 (1967):122.

²Roland E. Murphy, "Assumptions and Problems in Old Testament Wisdom Research," *CBQ* 29.3 (1967):414; Murphy, "What and Where is Wisdom?" p. 283; Murphy, *Introduction to the Wisdom Literature of the Old Testament*, p. 16; and John A. Wilson, *The Culture of Ancient Egypt* (Chicago: The

phenomena, when he writes:

This world, however, is *unitary*, although for us it may customarily divide into nature, regulated by (seemingly firm) natural laws, and history, which is more or less contingent, ancient wisdom starts from the conviction that the regularities within the human and historical social realm are not in principle different from ones within the realm of nonhuman phenomena.¹

The belief in the world order was not unique to sapiential materials; but, what was characteristic of wisdom was that man could, by responsible choices, bring his life into harmony with this order--resulting in life and security--or, by violating this order, could incur poverty, destruction, and insecurity. This principle, then, calls man to responsible action in his Creator's world.²

Ma'at in Egypt

The *ma'at* principle is the fundamental leitmotif of Egyptian wisdom.³ Portrayed as a goddess, her order was

University of Chicago Press, 1951), p. 48.

¹Hermisson, "Observations on the Creation Theology in Wisdom," p. 44.

²Crenshaw, *Old Testament Wisdom*, p. 24; W. Brueggemann, *In Man We Trust* p. 52; and Ernest Wurthwein, "Egyptian Wisdom and the Old Testament," in *SAIW*, p. 119.

³Leonidas Kalugila, *The Wise King: Studies in Royal Wisdom as Divine Revelation in the Old Testament and its Environment*, ConB, 15 (Lund: CWK Gleerup, 1980), pp. 12, 16, 31, analyzes the relationship of *ma'at* to Re in creation as he banishes chaos and also demonstrates through numerous citations that the king was the one who upheld *ma'at*.

observed by both the gods and the king. The king was the guarantor that the principles of *ma'at* were maintained, rewarding those who observed it and punishing those who violated it.¹ Thus, naturally, the retribution principle is a supporting sub-theme in wisdom.² von Rad compares and contrasts the portrayal of *ma'at* as a goddess with the "personification" of Wisdom in theophoric terms in Proverbs 8.³

Ptahhotep concludes his instruction, noting the importance of *ma'at*:

I had one hundred and ten years of life
As gift of the king,
Honors exceeding those of the ancestors,
By doing justice [*ma'at*] for the king,
Until the state of veneration.⁴

Previously he had written:

Ma'at is good and its worth is lasting. It has not
been disturbed since the day of its creator, whereas
he who transgresses its ordinances is punished. It
lies as a path in front even of him who knows nothing.
Wrongdoing [?] has never yet brought its venture to

¹Michael V. Fox, "Aspects of the Religion of the Book of Proverbs," *HUCA* 39 (1968):58.

²Jerry A. Gladson, "Retributive Paradoxes in Proverbs 10-29" (Ph.D. dissertation, Vanderbilt University, 1978), p. 69; J. A. Emerton, "Wisdom," in *Tradition and Interpretation*, ed. G. W. Anderson (Oxford: Clarendon Press, 1979), p. 215; and von Rad, *Wisdom in Israel*, pp. 72, 153. Act with inherent consequence is another way of looking at this phenomenon.

³von Rad, *Wisdom in Israel*, pp. 72, 153.

⁴Lichtheim, *Ancient Egyptian Literature*, 1:76; W. L. Humphreys, "The Motif of the Wise Courtier in the Old Testament," (Ph.D. dissertation, Union Theological Seminary, 1970), pp. 54-56.

port. It is true that evil may gain wealth but the strength of truth is that it lasts¹

The term *ma'at* occurs only once in the "Instructions of Onchsheshonqy," where it specifies that *ma'at* may be communicated between individuals and that one's speech (as well as one's actions) is to be conformed to *ma'at*. Indeed, human language was one way in which the wise man ordered his world and communicated to his students, whom he advised to live in harmony with this order.² So the proverb of Onchsheshonqy exhorts:

Speak truth [*ma'at*] to all men;
let it cleave to your speech.³

Regularity was dominant in Egypt due to the predictable cycles found in their environment. Thus, the geographical conditions afforded a sense of security which is reflected in their wisdom literature.⁴

One should not think of Egyptian wisdom as an impersonal, deterministic, mechanical order, but, rather, that this order was maintained and dictated by the will of

¹Waltke, "The Book of Proverbs and Ancient Wisdom Literature," p. 233, trans. in Frankfort, *Ancient Egyptian Religion*, p. 62. Lichtheim, *Ancient Egyptian Literature*, 1:64, sec. 5.

²B. Gemser, "The Spiritual Structure of Biblical Aphoristic Wisdom," in *SAIW*, pp. 211, 216.

³Lichtheim, *Ancient Egyptian Literature*, 3:169; cf. Gemser, "The Instructions of 'Onchsheshonqy and Biblical Wisdom Literature," in *SAIW*, p. 150.

⁴Khanjian, "Wisdom in Ugarit," p. 81.

the gods. So Amenemope writes:

The Ape sits by the balance,
His heart is in the plummet;
Where is a god as great as Thoth,
Who invented these things and made them?
Do not make for yourself deficient weights,
They are rich in grief through the might of god.
(Amen. 17:22-18:5)¹

In Sumer, the idea was called *me*. Here, too, the concepts of security, the created order's being derived from the gods, and man's responsibility to live in harmony with that order are analogous to the Egyptian notion of *ma'at*.²

Israelite Wisdom and *Ma'at*

The connection of this *ma'at* principle to Israelite wisdom is only natural. The portrayal of Dame wisdom in theophoric terms finds strong parallels with Egypt's *ma'at*, who finds her existence as a darling among the gods.³ As in Egypt, the Israelite wise man, through observing the world order, was able to describe where God would reward and where punishment would result for actions

¹Lichtheim, *Ancient Egyptian Literature*, 2:156-57. Cf. E. W. Heaton, *Solomon's New Men*, p. 120; also cf. Prov 11:1.

²Khanjian, "Wisdom in Ugarit," pp. 31-33; Kramer, *The Sumerians*, p. 115; Harvey, "Wisdom Literature and Biblical Theology (Part One)," pp. 315-16; and Perdue, *Wisdom and Cult*, p. 92.

³Crenshaw, *Old Testament Wisdom*, p. 98; also Crenshaw, "Prolegomenon," in *SAIW*, p. 25.

not in harmony with the prescribed order. Thus, the "righteous," who harmonize with the order, are blessed (Prov 10:2, 3, 6, 25), but the "wicked" are faced with calamity (Prov 10:3, 6, 25) and an abbreviated life-span (Prov 10:27).¹ Brueggemann emphasizes the fact that wisdom calls man to make responsible choices, by which one fixes his destiny (Prov 18:21; 21:21; 24:16).² The connection between act and consequence is well observed in wisdom (Prov 25:23; 26:20).³

Order presents itself not only in the cosmological and ethical realms, but also the societal order must be observed, if one will secure his existence. So Zimmerli comments:

Thus, for the wise man, the whole world arranges itself into a scale of value within which every entity has its place, from the immensity of God who is acknowledged as the highest value (even God's inscrutability is so ordered in e.g. 16:33; 20:24; just the same as the king's calculability is figured in 25:3) down to the minute values of good fortune belonging to petty life (joy, satisfaction, happy countenance etc.). Therefore, it is the wise man's business to have this scale of values readily at hand.⁴

¹Nel, *The Structure and Ethos*, pp. 109-11. Cf. Walther Zimmerli, "The Place and Limit of the Wisdom in the Framework of the Old Testament Theology," *SJT* 17.2 (1964):154.

²Brueggemann, *In Man We Trust*, pp. 20-22.

³Humphreys, "The Motif of the Wise Courtier," p. 155.

⁴Walther Zimmerli, "Concerning the Structure of Old Testament Wisdom," in *SAIW*, p. 198.

God not only is the founder of this order but also, as reflected in the motivational clauses, is the one who upholds it (Prov 22:23, 11; 24:12, 18, 22).¹

Kovacs has done a brilliant job of organizing and analyzing the social order as it manifests itself in Proverbs.² He develops a concept which he labels as a person's "demesne," by which he means:

the range of personal and social space over which a particular person, being, institution or effect would have influence or power. One's demesne is what one can control.³

The demesne is the specification of the boundaries of one's personal control and the wise man must know how to live within his demesne without violating particularly the demesne of those who are over him (Prov 20:2; 21:1; 22:7; 25:2, 6, 8).⁴ Thus, a hierarchy is developed--with Yahweh

¹von Rad, *Wisdom in Israel*, pp. 90-91.

²Brian Kovacs, "Sociological-Structural Constraints Upon Wisdom: The Spatial and Temporal Matrix of Proverbs 15:28-22:16" (Ph.D. dissertation, Vanderbilt University, 1978).

³Ibid., p. 393.

⁴Ibid., pp. 362, 441-42, 456. Dundes, dealing with Yoruba proverbs, states that, "One important aspect of Yoruba child training has to do with teaching the child the proper sets of relationships to be maintained between himself and his parents, his siblings, members of his lineage, and unrelated elders." He also notes proverbs dealing with the relationship between the parents and the children: "If a man beats his child with his right hand, he should draw him to himself with his left" and "The offspring of an elephant cannot become a dwarf; the offspring of an elephant is like the elephant" (Alan

at the top, followed by the king, the aristocrat, the wise, the righteous, the ignorant, the foolish and the wicked--thereby manifesting various diminishing spheres of power which must be prioritized and observed.¹ The biblical wise man discerningly scrutinizes the limits of his demesne, which results in behavioral modification if he perceives that a demesne over him may be violated by his actions. So he writes:

When you sit to dine with a ruler,
note well what is put before you,
and put a knife to your throat,
if you are given to gluttony. (Prov 23:1-2)

The demesne of Yahweh is all-encompassing. Therefore, He, above all else, is to be feared (Prov 1:7, 29; 8:13). Note that the king is also to be feared (Prov 24:21).

Cautions and Caveats

Several writers have looked askance upon reading a *ma'at* approach *mutatis mutandis* into the Old Testament wisdom literature. God and man are not bound by the world order in Israel, but, rather, the Creator Himself, by His character, which is manifested in His creation, binds man, while He Himself is left free and sovereign to act (Prov

Dundes, *Analytic Essays in Folklore* [The Hague: Mouton, 1975], pp. 38, 40).

¹Kovacs, "Sociological-Structural Constraints," pp. 418, 517.

16:1, 9, 33; 20:24; 21:1, 30-31).¹ Murphy animadverts upon the *ma'at* model, suggesting that the term "order" is too inert and mechanical to capture the relationship between God and wisdom in the wisdom literature of Israel. Rather, the term should describe the fact that "Israel encountered the creator in her experience of daily events."² J. Harvey calls wisdom "cosmodynamic," which seems to be a very apt way of viewing the bulk of proverbial material.³ Fontaine makes an interesting critique which could be applied to the understanding of Egyptian instructions as well as to the biblical proverbs: "The traditional saying gives linguistic expression to the operational categories of the culture; their function is not so much to discover some pre-existent 'world order' as it is to *create* and consolidate (cultural) order."⁴ Such salubrious cautions need to be explored further, both in biblical studies and in Egyptian materials. This writer

¹Emerton, "Wisdom," p. 217; Wurthwein, "Egyptian Wisdom and the Old Testament," p. 131; and Nel, *The Structure and Ethos*, p. 104.

²Roland E. Murphy, "Israel's Wisdom: A Biblical Model of Salvation," *Studia Missionalia* 30 (1981):41; and Murphy, "Wisdom and Yahwism," p. 120.

³Harvey, "Wisdom Literature and Biblical Theology (Part One)," p. 311.

⁴Carol R. Fontaine, "The Use of the Traditional Saying in the Old Testament" (Ph.D. dissertation, Duke University, 1979), p. 299. Cf. also Kovacs, "Sociological-Structural Constraints," p. 63.

is not convinced that the view of *ma'at* in Egypt was as mechanistic as has been intimated by some who desire to separate Egyptian and Israelite conceptions. The *ma'at* approach properly places its emphasis on the notions of the righteous/wicked, wise man/foolish man, and the fear of God/fear of king, which permeate the text of Proverbs.¹

One wonders whether perspectives on wisdom theology may benefit from the linguistic distinction between synchronic and diachronic. Wisdom looks at the world order in a descriptively synchronical fashion. It focuses its attention phenomenologically on the present order of things, diachronically assuming the creation, covenant and character of the Creator and Maintainer of that order, who Himself provides the paradigm of how that order is to function in moral and social realms.

Wisdom and Heilsgeschichte

One of the major tensions facing biblical theology, as it approaches the wisdom texts, is the impression encapsulated by Zimmerli: "Wisdom has no relation to the history between God and Israel."²

¹Leo G. Perdue, *Wisdom and Cult*, pp. 135, 137; also vid. Nel, *The Structure and Ethos*, pp. 6, 108.

²Walther Zimmerli, "The Place and Limit of the Wisdom in the Framework of the Old Testament Theology," p. 315. This had been noticed long before, by Walter Baumgartner, in his work, *Israelitische und altorientalische Weisheit*, Sammlung Gemeinverständlicher

Numerous other scholars have also pointed to this apparent "parenthesis" in the *Heilsgeschichte* principle, which dominates the historical and prophetic materials.¹ Nel notes that "Not one admonition in Proverbs is motivated with reference to the history of salvation."² This tension has resulted in a variety of responses. Some, such as H. D. Preuss, conclude that wisdom, because of its lack of salvation history, is devoid of inspiration and on par with pagan texts.³ Brueggemann "solves" the problem by engineering two "histories," each motivated by a different memory. The first is the Mosaic-covenant, which portrays God's spectacular intrusions into history. The second is the Davidic-royal, which highlights God's

Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte, vol. 166 (Tübingen: J. C. B. Mohr, 1933), pp. 1-2, and later, in Baumgartner's article, "The Wisdom Literature," in *The Old Testament and Modern Study: A Generation of Discovery and Research; Essays by Members of the Society for Old Testament Study*, ed. H. H. Rowley (Oxford: Clarendon Press, 1957), p. 211.

¹Murphy, "Israel's Wisdom," p. 13; Bernhard W. Anderson, *Understanding the Old Testament* (Englewood Cliffs: Prentice-Hall, Inc., 1966), p. 490; Robert C. Hill, "The Dimensions of Salvation History in the Wisdom Books," *CBQ* 19 (October 1967):98; C. Hasel Bullock, *An Introduction to the Old Testament Poetic Books*, p. 57; and Burdett, "Wisdom Literature and the Promise Doctrine," p. 2.

²Nel, *The Structure and Ethos*, p. 84.

³H. D. Preuss, "Erwägungen zum theologischen Ort alttestamentlicher Weisheitsliteratur," *EvT* 30 (1970):393-417.

abiding presence, the world order, and institutions which maintain that order.¹ Others will opt for an evolution within wisdom, from a non-Israelite, secular outlook to a later assimilation or theologization of *Heilsgeschichte* motifs into that tradition. This becomes particularly noticeable in later wisdom texts, such as Ben Sirach (Sir 44-49 and its relationship to the law, Sir 1:26; 19:20; 24:23).²

Two proposals, both of which move in the right direction, are: (1) Toombs' attempt to use the salvation portrayed in Proverbs as the basis of a connection with salvation history (cf. Prov 2:1-5, 12, 15, 20; and also 10:2)³ and (2) an emphasis on creation/order theology, which provides a better base by rooting wisdom in God's mighty acts and character, which are demonstrated by

¹Walter A. Brueggemann, "The Epistemological Crisis of Israel's Two Histories (Jer 9:22-23)," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie et al. (Missoula, MT: Scholars Press, 1978), p. 86. The obvious problem with his artificial model is the relationship between wisdom and the cult in such histories.

²Coert J. Rylaarsdam, *Revelation in Jewish Wisdom Literature* (Chicago: University of Chicago Press, 1946), p. 20.

³Toombs, "O.T. Theology and the Wisdom Literature," p. 194; also vid. Zimmerli, "Concerning the Structure of Old Testament Wisdom," p. 206, where he examines salvific vocabulary in Proverbs (nsl: 6:3,5; 11:4; nsr 2:8, 11; 4:6; mlt 11:21; 19:5; also the emphasis on sin and punishment and obedience and "life").

His creating and maintaining the cosmic order.¹ H. H. Schmid qualifies this discussion on wisdom's ahistorical outlook. He suggests that wisdom is historically sensitive along individual lines.² Loader develops this point by stressing the importance of time and situation in the wisdom literature (Eccl 3:1-8; Prov 10:5; 24:27).³ Reid, in an overly acrid stereotype, portrays a salvation history methodology as a "god of the gaps" approach. Similarly, Brueggemann objects to the tunnel perspective of seeing history as a record of God's intrusions, thereby accentuating the discontinuities in history, rather than seeing the continuities of God's work in daily affairs. While Brueggemann is overly harsh in his caricature of historical narrative, it is this later *Weltanschauung*, normal daily life, that is reflected in wisdom.⁴

Along the same line is the lack of wisdom's mention

¹James L. Crenshaw, "The Influence of the Wise upon Amos," *ZAW* 79 (1967):50. Also vid. Crenshaw's student, Perdue, *Wisdom and Cult*, p. 227.

²Hans Heinrich Schmid, *Wesen und Geschichte der Weisheit*, pp. 79-84; Jerry A. Gladson, "Retributive Paradoxes in Proverbs 10-29," pp. 41-42; and Harvey, "Wisdom Literature and Biblical Theology," p. 314.

³J. A. Loader, "Relativity in Near Eastern Wisdom," in *Studies in Wisdom Literature*, ed. W. C. van Wyk, OTWSA 15 & 16 (1972, 1973), p. 50.

⁴W. Stanford Reid, "The Beginning of Wisdom," *EvQ* 48.3 (July-September 1976):149; Brueggemann, *In Man We Trust*, p. 23.

of God's covenant with Israel, which is so foundational to the rest of the Old Testament. Wisdom's emphasis is on man qua man, rather than on the covenant community per se.¹ This problem of the lack of the election of Israel in wisdom will not be resolved by hiding in Sirach, as Hill does.² It is further accentuated by what Ranston notes as the total neglect of messianism. While Ranston's view is, of course, dependent on a very narrow view of messianism, it does point out the lack of explicit mention of the person of the messiah in normal salvific terms.³ Though wisdom scrutinizes the activities of man as an individual, rather than in an explicitly national

¹Walther Zimmerli, *Old Testament Theology in Outline*, trans. D. E. Green (Atlanta: John Knox Press, 1977), p. 146; Priest, "Where is Wisdom to be Placed?" p. 275; Wright, *God Who Acts*, p. 103; and Fox, "Aspects of the Religion of the Book of Proverbs," p. 63.

²Hill, "The Dimensions of Salvation History in the Wisdom Books," *Scr* 19 (1967):103. Baumgartner ("The Wisdom Literature," p. 211), Murphy ("The Interpretation of Old Testament Wisdom Literature," p. 290), and Scott (*The Way of Wisdom*, p. 202) appreciate the issue more than Hill does. One should not forget Crenshaw's caution: "Hartman Gese's oft-quoted phrase describing wisdom as an alien body within the Old Testament (Gese, 1958, p. 1) was grounded in firm reality: an absence of the usual Yahwistic concerns until Sirach," (James L. Crenshaw, review of *Wisdom in Israel*, by Gerhard von Rad, in *Religious Studies Review* 2.2 [April, 1976]:6).

³H. Ranston, *The Old Testament Wisdom Books*, p. 52; W. H. Gispen, "What is Wisdom in the Old Testament?" in *Travels in the World of the Old Testament*, ed. M. A. Beek (Assen: Van Gorcum and Company, 1974), pp. 75-79; and Gispen, "The Wise Men in Israel," *Free University Quarterly* 5 (November 1957):1.

Israelite sense,¹ this is perfectly consistent with its international viewpoint.

Secular Humanist or Theistic Humanist Wisdom?

One of the perceptions which has both hurt and helped wisdom studies has been the observation that wisdom is secular "stuff." This secularized perspective has been developed in two directions: (1) the lack of a clear relationship of an actively-participating God in the events of history and/or (2) a positive emphasis of man qua man in the "early" wisdom books. Wisdom's secular tenor has helped in the sense that many biblical scholars have been enamored with a "secular" approach to religion; hence they have generated a significant number of technical studies describing its *tendenz* and analyzing its texts. Such proclivities have drawn them to study the wisdom literature as a secular approach to man's problems. They focus on the fact that wisdom does not revert to an escape into the paradisaical eschaton or resign one into the arms of a God who died to save wormish sinners. For the wisdom materials proclaim man to be his own deliverer via the use of his mind, which he is to employ redemptively to transform situations all for the glory of man; or so they think.

¹Gladson, "Retribution Paradoxes in Proverbs 10-29," p. 46.

H. Gunkel pointed out the secular character of the oldest sections of Proverbs and this tenet, unfortunately, has been fostered by Eichrodt and rejuvenated by McKane's works.¹ McKane typifies this position when he writes: "They rely exclusively on rational scrutiny and on a practised delicacy of appraisal and have no room in their system for the religious authority which is exemplified in the prophetic *dabar*."² Fichtner explains the name of deity in the older proverbial materials as being without reflection and devoid of substantial, Israelite religious content.³ Irwin portrays the intellectuals in Israel as viewing man's destiny as a "mundane affair. His personal good was to be found in this life, and his achievement, whatever it might be, related only to this world."⁴ Scott

¹Eichrodt, *Theology of the Old Testament*, 2:81-83.

²William McKane, *Prophets and Wise Men*, SBT 44, ed. C. F. D. Moule et al. (Naperville, IL: Alec R. Allenson, Inc., 1965), pp. 65-66. Also vid. the approach McKane takes on the sentence literature in Prov 10ff. (*Proverbs*, pp. 11-13). R. B. Y. Scott also manifests this attitude by portraying Prov 10-22 and 25-29 as "more secular and less didactic in tone" (*Proverbs- Ecclesiastes*, AB, ed. W. F. Albright and D. N. Freedman [Garden City: Doubleday & Company, Inc., 1965], p. 83). The best discussion on the relation of the prophetic *dabar* and the sages' authority is found in Crenshaw's *Prophetic Conflict*, (Berlin: Walter de Gruyter, 1971), pp. 116-23.

³Johannes Fichtner, *Die altorientalische Weisheit in ihr israelitische-judische Ausprägung: eine Studie zur Nationalisierung der Weisheit in Israel*, BZAW 62 (Giessen: A. Topelmann, 1933), p. 98.

⁴William A. Irwin, "Man," in *The Intellectual Adventure of Ancient Man*, ed. H. A. Frankfort, J. A.

similarly contrasts wisdom as anthropocentric with the prophets as theocentric. Zimmerli speaks of autonomous man and rejects proverbial elements which elucidate man's creatureliness as secondary (Prov 15:11; 16:1; 20:12; 22:2).¹

It has been fortunate that the above secular analyses of wisdom have been largely rejected;² yet, Brueggemann has properly criticized the church for ignoring the proverbial material due to the church's lack of concern for the "mundane" issues discussed therein. He states, "From time to time, the church has not really cared if 'a city is exalted' or if 'it is overthrown'" (Prov 11:11).³ Indeed this view of the secular character of Proverbs may be a result of a simplistic reading of the text.⁴

The second approach which has tended to secularize

Wilson, T. Jacobsen, and W. A. Irwin (Chicago: The University of Chicago Press, 1977), p. 264.

¹Scott, *The Way of Wisdom*, p. 116; Walther Zimmerli, "Concerning the Structure of Old Testament Wisdom," pp. 176-77. Cf. also Schmid, *Wesen und Geschichte der Weisheit*, p. 155.

²Rylaarsdam (*Revelation in Jewish Wisdom Literature*, p. 21) and Leonidas Kalugila, in *The Wise King*, prove conclusively the close relationship of the gods and wisdom in the ancient Near East. Thus to talk of secular wisdom is anachronistically ill-conceived.

³Brueggemann, *In Man We Trust*, p. 17.

⁴Derek Kidner, "The Relationship between God and Man in Proverbs," *TB* 7-8 (July 1961):4.

wisdom rejects a *quid pro quo* deletion of God by secular humanism. This humanistic position does not eliminate God as the first position does, but, rather, emphasizes the anthropocentric character of wisdom. For lack of a better title, this will be designated as a theistic humanistic approach to wisdom. Rankin begins his treatment of wisdom by naming the wisdom literature "The Documents of Hebrew Humanism"--"not in the sense of a rejection of the supernatural, or even as intending a concern chiefly with man's welfare, but because its general characteristic is the recognition of man's moral responsibility, his religious individuality and of God's interest in the individual life."¹ This type of "humanism" is consistent with the text. Man is not viewed as "cowering, and self-denying," but, rather, in Brueggemann's formulation, as the king of creation--as one trusted and responsible.² Brueggemann's stress on affirming man's responsibility and trustedness is helpful when placed into a theological framework.

Thus, it should be noted that two types of

¹Rankin, *Israel's Wisdom Literature*, p. 1. John Priest gives an interesting discussion of this issue, including a definition of "humanism" which is crucial to this whole discussion ("Humanism, Skepticism, and Pessimism in Israel," *JAAR* 36 [1968]:311-26). Gladson, "Retributive Paradoxes in Proverbs 10-29," p. 279.

²Walther Brueggemann, "Scripture and an Ecumenical Life-Style: A Study in Wisdom Theology," *Int* 24.1 (January 1970):16.

"humanists" are found in these studies. The first, secular humanists, emphasize humanism to the point of the negation of God's involvement, which is usually written off as a late accretion to wisdom. A second group, theistic humanists, while acknowledging God's work, affirm man's work and control of his world and reject any inherent dichotomy between the two. This second perspective presents a needed balance to those who reduce wisdom to "the fear of the Lord," ignoring or theologizing its anthropological quiddity. Yet, to say that self, rather than God, is the starting place of wisdom would abrogate the clear statements of the text (Prov 1:1-8).¹

Hence, Murphy correctly suggests a "theological anthropology."² Numerous writers have rejected the "secular humanist" position. Harvey successfully incriminates this position, when he notes that the whole of Proverbs 10-15 (the oldest wisdom) centers on the "righteous man" and the "wicked," both of which have

¹James L. Crenshaw, "Popular Questioning of the Justice of God in Ancient Israel," p. 382. His later statement--"Moreover, a strong humanism pervades the tradition, although that optimism regarding human potential springs from a conviction that God has created the universe orderly"--seems more accurate (*Old Testament Wisdom*, p. 55).

²Murphy, "Interpretation of Wisdom," p. 292. Cf. also Fox, "Aspects of the Religion of the Book of Proverbs," p. 63.

strong theological overtones.¹

It may also be argued that the distinction between sacred and profane and the caricature of the ancient wise man as an agnostic scholar are foreign to ancient Near Eastern culture, as Kalugila has recently suggested.² Some scholars delight in looking down the well of history only to see their own faces reflected in the waters below. The secular humanist approach polarizes wisdom by twentieth century glasses.³ Nel disapproves of the idea of an autonomous man ethos in Proverbs and correctly perceives the will and actions of man as subordinate to the demesne of Yahweh (Prov 14:2; 16:1-3; 17:3; 20:9; 21:2; 21:31).⁴ Kidner, in a positive manner, states: Similarly in the realm of conduct, which is Proverbs' field, the one Lord makes known His will, and thereby a single standard of what is wise and right, and a satisfying motive for seeking it. So a sense of purpose and calling lifts the teaching of Proverbs above the pursuit of success or tranquility, clear of the confines of a class-ethic or a dry moralism, into the realm of knowing the living God 'in all (one's) ways.'⁵

¹Harvey, "Wisdom Literature and Biblical Theology," p. 317; and Scott, *Proverbs-Ecclesiastes*, p. 26.

²Kalugila, *The Wise King*, pp. 12-17; 90-100.

³Roland E. Murphy, review of *Wisdom in Israel*, by Gerhard von Rad, in *CBQ* 33 (1971):287.

⁴Nel, *The Structure and Ethos*, pp. 108-13.

⁵Derek Kidner, *The Proverbs: An Introduction and Commentary*, The Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1964), p. 21.

Empirical, Rational, and Eudaemonistic Wisdom

Having briefly surveyed the secular humanist and theistic humanist approaches to wisdom, we will next give an overview of empirical, rational and eudaemonistic approaches. Each of these will have, in part, valid insights; yet an overemphasis will prove to be the *faux pas* of each system. A discerning eclectic approach will have a kalogenetic effect on the understanding of the text.

Those advocating an empirical approach to the proverbs are not a homogeneous group. Some, such as Gordis,¹ develop two types of wisdom, an *Erfahrungsweisheit* (wisdom of experience) and a *theologische Weisheit* (theological wisdom). One wonders whether such a bifurcation reflects Proverbs which seems to mix without effort these two perspectives that are so distinct to modern, post-Kantian minds. Proverbs, for Zimmerli, lacks any basis of authority outside of the validating experience of man.² While the experiential character of wisdom should be acknowledged (Prov 7:6),³

¹Robert Gordis, "The Social Background of Wisdom Literature," *HUCA* 18 (1943, 1944):79-80.

²Zimmerli, "Structure of Old Testament Wisdom," pp. 183, 185. For Zimmerli, the starting point is man and the question is "How do I as man secure my existence?" (p. 190).

³James L. Crenshaw, "Wisdom," in *Old Testament Form*

this must not be done at the expense of the revelatory and divine ethos of biblical wisdom. Oftentimes, the proverbs are observational without necessarily being moralistic. They frequently are merely descriptive of empirical realities (Prov 13:7; 18:16; 20:14, 29).¹

There is an empirical emphasis in Proverbs which should not be ignored by a negatively-biased theological !! \top parti pris!! which demeans or reinterprets the clear statements of the text (Prov 26:12). The whetting of the senses as a means of learning is frequent in Proverbs (especially the eyes 7:6, 7; 17:24; 27:12; ear 2:2; 18:15; and the use of one's mind 7:3; 18:15; 22:17). The Sumerian words for wisdom are reflective of this outlook as well: *gis-tuku* or *gestu*, meaning "ear" or "hearing."² The frequent calls to attention (3:1; 4:1; 5:1) also stress the need to harness one's faculties in the learning process. Thus, wisdom comes to man by his sense perceptions, in tandem with listening to divine torah,

Criticism, ed. John H. Hayes (San Antonio: Trinity University Press, 1974), p. 231; Murphy, *Introduction to Wisdom Literature of the Old Testament*, p. 30; and von Rad, *Wisdom in Israel*, p.4.

¹Roland E. Murphy, *Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, and Esther*, Forms of the Old Testament Literature, ed. R. Knierim and G. M. Tucker (Grand Rapids: William B. Eerdmans Publishing Co., 1981), p. 4; Crenshaw, "Wisdom", p. 77; and Fox, "Aspects of the Religion of the Book of Proverbs," pp. 62-63.

²Kalugila, *The Wise King*, pp. 38f.

which should not be excluded (Ps. 1:2).¹ This empirical approach is explicitly manifested elsewhere in wisdom as well (Eccl 1:13; Sir 17:6, 8).²

While an empirical element must not be ignored or de-emphasized, it must not be seen as the starting point of wisdom. The starting point and goal of wisdom is clearly stated to be the fear of the Lord (Prov 1:7; Eccl 13:7). Mere empirical observations, while accounting for many of the proverbs, leave a significant number untouched. The intentions of a man, for example, are not open to empirical verification, yet they are the point of discussion of numerous proverbs (Prov 26:23-24; 27:6, 14). These same proverbs prescribe caution, in that mere outward appearances and empirical data may be deceiving. Similarly, references to Yahweh and the cult (Prov 10:3; 11:1; 15:8; 21:27) are not open to empirical verification.³

Nel correctly observes that the fear of Yahweh "does not allow us to interpret wisdom as natural theology."⁴

¹Rylaarsdam, *Revelation in Jewish Wisdom Literature*, p. 66; and Worrell, "The Theological Ideas of the Old Testament Wisdom Literature," p. 88.

²von Rad, *Wisdom in Israel*, p. 287; Luis Alonso-Schokel, "The Vision of Man in Sirach 16:24-17:14," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie et al. (New York: Union Theological Seminary, 1978), p. 238.

³Kovacs, "Sociological-Structural Constraints," pp. 182-86.

⁴Nel, *The Structure and Ethos*, p. 182.

It is clear that the proverbs are not merely bald empirical observations, but, rather, they take the sensory data of many particulars and, through a rationalistic process, create a single, compressed statement, which will explain the vast number of particular situations from which it was taken and to which it may be applied.¹ All this is done within a Yahwistic framework, which directs the individual to the fear of Yahweh as a result of his observations.

While certainly one would reject Scott's dichotomy between reason/experience and revelation,² there is definitely a stronger rational element in wisdom than is found elsewhere in Scripture. The careful weighing of various possibilities (Prov 15:16, 17) was part of the task of the wise man, as was the movement from the particulars to the general--both of which are rational operations demonstrating the wise man's perceptiveness (Prov 7:6-27).³ Since wisdom is viewed as a divine gift,

¹James G. Williams, *Those Who Ponder Proverbs: Aphoristic Thinking and Biblical Literature*, Bible and Literature Series, ed. D. M. Gunn (Sheffield: The Almond Press, 1981), pp. 35-36, 89; Carole R. Fontaine, *Traditional Sayings in the Old Testament*, Bible and Literature Series, ed. D. M. Gunn (Sheffield: The Almond Press, 1982), pp. 8, 49; also vid. Heda Jason's excellent model of proverb form and function: "Proverbs in Society: the Problem of Meaning and Function," *Proverbium* 17 (1971):620.

²Scott, *The Way of Wisdom*, p. 113.

³Zimmerli, *Old Testament Theology in Outline*, p.

however, the wise men themselves were careful not to attribute these sagacious perceptions exclusively to their own acumen, but acknowledged divine origin (Prov 3:4-5; 1 Kgs 3:5-15; Exod 31:1-5; 2 Sam 16:23). The distinction between faith and reason was foreign to ancient Israel.

An outgrowth of the empirical/rational emphases of wisdom has been to view them as pragmatic in character. Though Paterson's division between utilitarianism and absolute moral law is an incorrect view of Israel's pragmatism (vid. Prov 17:8), Kelly does better by seating the non-theoretical, work-clothes tenor of Proverbs firmly in a theistic *Gestalt*.¹ Murphy properly warns against simply writing off wisdom as mere pragmatism and neglecting to comprehend its religious foundations.²

The eudaemonistic character of wisdom was

153; also Gladson, "Retributive Paradoxes in Proverbs 10-29," p. 279; and Kovacs, "Sociological-Structural Constraints," pp. 47, 395.

¹John Paterson, *The Wisdom of Israel* (London: Lutterworth and Abingdon, 1961), p. 86; B. H. Kelly, "The Book of Proverbs," *Int* 2 (1948):345; cf. also Crenshaw, *Old Testament Wisdom*, p. 19 and von Rad, *Wisdom in Israel*, pp. 74, 77.

²Murphy, *Introduction to Wisdom Literature of the Old Testament*, pp. 16, 46. Ernst Würthwein, working with Egyptian materials, notes that "a thoroughly religious understanding of life and world stands behind the often utilitarian-sounding counsels" ("Egyptian Wisdom and the Old Testament," p. 117); so also J. W. Gaspar, *Social Ideas in the Wisdom Literature of the Old Testament*, The Catholic University of America Studies in Sacred Theology, No. 8 (Washington, DC: The Catholic University of America Press, 1947), p. 116.

emphasized by early wisdom studies, which viewed Proverbs from an anthropocentric base. The goal of wisdom was the happiness of the individual and the secure and successful establishment of his life.¹ Its eudaemonistic character was believed to be reflected in the retribution principle: he who does good ethically will receive good materially, that is, riches, security, life, and happiness. The recent development of the connection of wisdom to the *ma'at* principle has eliminated the viewing of wisdom as simply eudaemonistic.² The basis is now seen as the upholding of *ma'at*, or the world order, in which the individual, if he participates compatibly, can secure for himself a measure of happiness and security. This model fits well both in Egypt and, to some extent, in Israel.

¹Zimmerli, "Concerning Structure of Old Testament Wisdom," pp. 176-92, especially p. 190. Zimmerli deals extensively with his fundamental question, "How do I as man secure my existence?" (Prov 10:9). W. Baumgartner, *Israelitische und altorientalische Weisheit*, Sammlung Gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte, vol. 166, ed. P. Siebeck (Tübingen: J. C. B. Mohr, 1933), pp. 27-29.

²Harmut Gese, *Lehre und Wirklichkeit in der alten Weisheit*, pp. 7-11. Also J. A. Emerton, "Wisdom," in *Tradition and Interpretation*, ed. G. W. Anderson (Oxford: Clarendon Press, 1979), pp. 216-17; Philip Nel, "A Proposed Method for Determining the Context of the Wisdom Admonitions," *Journal of Northwest Semitic Languages* 6 (1978):33; Roland E. Murphy, "The Wisdom Literature of the Old Testament," in *The Human Reality of Sacred Scripture*, vol. 10 (New York: Paulist Press, 1965), p. 131; and Harvey, "Wisdom Literature and Biblical Theology," p. 309.

Evolutionary Model: From Secular to Religious

While most of the above perspectives on wisdom have been modified to positions which reflect the canonical text, the proposed evolutionary models still refuse to accept the text by either reinterpreting the data, or, much more commonly, via the use of a scissors and paste methodology, reconstructing the text to fit their model. Perhaps the most prevalent evolutionary model held today is the movement from secular, early, proverbial statements to later religious and Yahwistic renditions. Baumgartner, for example, notes "how the rules of mere worldly wisdom diminish, eudaemonistic motives are replaced by moral and religious ones. . . ."¹ More recent has been McKane's atomistic approach, by which he divides the sentence literature (Prov 10-29) on the basis of three preconstructed classes: Class A (old wisdom educational principles on how to live a successful life); Class B (shows a concern for the community, exposing anti-social behaviour); and Class C (identified by the presence of Yahwistic elements). Thus, his

¹Baumgartner, "The Wisdom Literature," p. 214. He also cites Gunkel and Fichtner as supporting this position. Also of this school are: M. D. Conway, *Solomon and Solomonic Literature* (New York: Haskell House Publishers Ltd., 1973), p. 77; Charles C. Forman, "The Context of Biblical Wisdom," *The Hibbert Journal* 60 (1962):129; Gaspar, *Social Ideas in the Wisdom Literature of the Old Testament*, p. 119.

commentary, which has been hailed as the replacement for Toy's classic on Proverbs, tears the text of Proverbs into these three categories, then shuffles and comments on them after they are reordered under these new headings. McKane thereby violates the canonical shape and texture of the text, which will be shown to be significant even in the sentence literature. He also takes issue with von Rad's idea of the religious element being original to the proverbial materials.¹ Even more recently, Bryce has constructed an evolutionary model, based on an Egyptian *Vorlage*, which moves through adapted and assimilated stages, to a stable, fully-integrated, Yahwistic piece of literature.² Bryce uses a comparison between Amenemope 9:7-8 and Proverbs 15:16 to show that the Yahwistic element was added.³

The evidence for such views is varied. Fichtner, based on an analysis of the motive clauses, suggests that,

¹McKane, *Proverbs*, pp. 11-12 and also in his *Prophets and Wise Men*, p. 48.

²Bryce, *A Legacy of Wisdom*, pp. 58, 220. Bryce proffers three stages: adapted (minor changes), assimilated (major modifications), and integrated (little of the original meaning).

³Glendon E. Bryce, "'Better'-Proverbs: An Historical and Structural Study," in *Book of Seminar Papers*, vol. 2, ed. L. C. McGaughey, (Missoula, MT: Society of Biblical Literature, 1972), p. 348. He assumes borrowing by Proverbs.

in the early stages, the motives were eudaemonistic and, later, there was a shift to more religious motivation. But, obviously, he selects and dates the material he uses for proof and fragments the canonical text to fit his hypothesis.¹

Outside of Proverbs, McKane heightens the conflict between the wise men and the prophets. In Hegelian fashion, he views the Yahwistic elements in wisdom sections as a later synthesis between the *dabar*-oriented prophets, who relay a word from God, and the secular wise men, who use *'esa*. Thus, he perceives passages such as Genesis 41:33-36 to be a reinterpretation fitted to Israelite piety. Second Samuel 19:28 (also 14:20) is explained as mere shrewdness, rather than as a divine gift. McKane ignores or refashions the clear statements of the text to fit his rather flimsily constructed model. Such prescriptive methodology is a sad remnant of the nineteenth century.²

Baumgartner elucidates three bases of his evolutionary model: (1) the LXX, (2) later wisdom (Ben Sirach), and (3) the hypostasis of wisdom in Proverbs 8.³

¹Johannes Fichtner, *Die altorientalische Weisheit in ihrer israelitisch-judischen Ausprägung*, pp. 60-97; and Gladson, "Retributive Paradoxes in Proverbs 10-29," p. 30.

²McKane, *Prophets and Wise Men*, pp. 50, 59, 61.

³Baumgartner, "The Wisdom Literature," p. 214.

While a shift in the post-exilic period must be acknowledged, especially when one compares Sirach with Proverbs, this development should not be read back into earlier proverbial materials. Murphy correctly labels this post-exilic shift as a "theologizing" or, as others would have it, a "torahization" of wisdom.¹ This is clearly evinced in a comparison of Sirach 24 and Proverbs 8, where, for example, Sirach (24:22) identifies wisdom with the Law of Moses. Does this demonstrate that the Proverbial material went through a secular-to-religious evolution or that in the post-exilic period a synthesis took place, identifying wisdom and the Mosaic Law? It seems to this writer that the exile may have sparked such a synthesis.

Rylaarsdam gives a refutation of the rigid evolutionary scheme. He writes:

We have previously indicated that the phrase [fear of Yahweh] is a humble acknowledgment by man that he cannot possess wisdom as God does. This is also true in the early strata of Proverbs (15:11; 20:24; 24:12; 29:13).

The oldest parts of Proverbs teach that man discovers wisdom; but it likewise feels that the roots of wisdom are fixed in the God who is man's Creator.²

It is Crenshaw who has provided the most helpful analysis

¹Murphy, *Introduction to the Wisdom Literature of the Old Testament*, pp. 44, 48; and his "Israel's Wisdom: A Biblical Model of Salvation," *Studia Missionalia* 30 (1981):34-35.

²Rylaarsdam, *Revelation in Jewish Wisdom Literature*, p. 70.

of the *dabar/’esa* debate. He accepts the notion that the "prophetic *outlook* is vertical" and that the sages' is horizontal, but "the difference is perspective, not amount of authority." He concludes--against those who would relegate the authority of Proverbs to a mere recording of generalized observations of nature--"In short, between 'Thus saith the Lord' and 'Listen, my son, to your father's advice' there is no fundamental difference."¹ Whedbee correctly destroys McKane's fantasy by noting his failure to take into account the principle of "order" which was so prevalent in Egyptian materials, a thousand years prior to Solomon. Thus, the wise man was not secular, but viewed the creation as "created and guaranteed" by God.² Numerous other scholars also have objected to McKane's position. Kovacs notes the presence of priest scribes in Egypt, which would suggest that there was no exclusive division between the religious and secular. He also questions the procedure of editing out religious language when it fits perfectly with its context.³ Crenshaw rejects a rigid evolutionary approach,

¹Crenshaw, *Prophetic Conflict*, pp. 119, 123.

²J. William Whedbee, *Isaiah and Wisdom*, (Nashville, IL: A. R. Allenson, 1965), pp. 118-19; also Bruce K. Waltke, "The Book of Proverbs," pp. 229, 238.

³Kovacs, "Sociological-Structural Constraints," pp. 306, 313.

based on the present limited knowledge of the forms and the evolution of those forms.¹

Thus, it should be concluded that--supported by the unity of the text itself, which will be demonstrated in this paper, and by ancient Near Eastern parallels from over a thousand years before the text of Proverbs--the suggestion of an evolution from secular to religious is a twentieth-century projection back into history.

Conclusion

The purpose of this chapter has been to survey broad conceptual approaches to wisdom: humanistic, empirical, rational, eudaemonistic, and evolutionary. The various authors and positions have been tabulated and some initial generalized comments made in reaction to these approaches. In addition, there was a brief critique of the secular-to-sacred evolution which was suggested in the

¹Crenshaw, "Wisdom," p. 263. Others who reject this approach are: Roland Murphy, "Wisdom--Theses and Hypotheses," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie et al. (New York: Union Theological Seminary, 1978), p. 40 (also see Murphy, "Wisdom Literature" p. 51); Christa B. Kayatz, *Studien zu Proverbien 1-9: eine form- und motivgeschichtliche Untersuchung unter Einbeziehung ägyptischen Vergleichsmaterials*, Wissenschaftliche Monographien zum Alten und Neuen Testament, vol. 22 (Neukirchen-Vluyn: Neukirchener Verlag, 1966), p. 2; and Joseph Jensen, *The Use of tora by Isaiah: His Debate with the Wisdom Tradition*, The Catholic Biblical Quarterly Monograph Series, ed. P. W. Skehan, vol. 3 (Washington, DC: The Catholic Biblical Association of America, 1973), p. 30.

wisdom of pre-exilic Israel. The need for a detailed examination of the "old" wisdom material should be apparent from such discussions. In order to assess properly how heavily each of the above should be stressed and with what qualifications, there must be a detailed scrutiny of the starting point of these discussions, that is, the early wisdom itself. Thus, this dissertation will examine Proverbs 10-15, which is accepted by all as some of the oldest wisdom material in the canon. While we will not return to make judgments on these matters, the foundation of a syntactic analysis will be laid for a further semantic, literary and theological analysis, which will have rather pointed implications for many of the above models. The syntactic analysis will reveal the literary art, proverbial form and creative genius exhibited by the wise men as they plied their craft, recording the truth of the created order as they perceived it. The wise man himself participated in the creative act as he isolated, formulated and transformed the order he perceived empirically into a verbal ordering which modeled the creation he was attempting to describe. To examine in detail *how* he utilized language to accomplish this feat will bring us one step closer to the underlying principles on which he operated. To examine *how* the sage encapsulated his message will allow us to see how he harmonized his own expressions with his own observations

on the careful (Prov 15:23; 25:11) and beneficial (Prov 12:25) use of words. An analysis of syntactic form provides a necessary foundation for the semantic work which will, in due season, help specify more precisely the theological *tendenz* of the early wisdom of Israel. Thus, this writer proposes a heuristic, cyclical approach by which the Old Testament theologians offer suggested insights, based on a general overview of the text. These, then, must be fine-tuned by a meticulous analysis of the text. This atomistic, detailed analysis must next be integrated into the discourse and genre level patterns and motifs which will, in turn, lead to the modification of how the analysis itself is to be understood.

CHAPTER III

THE CANONICAL SETTING OF WISDOM

Introduction

While wisdom's role in the canon thematically and presuppositionally has caused Old Testament theologians no little concern, Old Testament exegetes have also gone through a transition from asking "where may wisdom be found?" to "where is wisdom not found?" This rather recent recognition of the prolific influence of wisdom within the canon will be surveyed, focusing on the methodology used, rather than on the specific argumentation for or against whether a particular passage should or should not be designated as a text which manifests the intellectual tradition of wisdom. The purpose of this chapter will be (1) to survey areas where wisdom studies have concentrated, pointing out the need for an exact knowledge of what features characterize wisdom before claiming its presence elsewhere, and (2) to indicate the preponderance of the intellectual tradition within the canon. The most balanced and discriminating accounts of this area of study are found in an article

by Crenshaw¹ and in a book by Whybray.²

Recent lists of suggested wisdom passages often include: Genesis 1-3, 37-50 (the Joseph narrative); Deuteronomy 1-4, 32; 2 Samuel 9-20 and 1 Kings 1-2 (the succession narrative); 1 Kings 3-11 (the Solomon narrative); Psalms 1, 19b, 34, 37, 49, 51, 73, 90, 92, 104, 107, 111, 112, 119, 127, and 128; Isaiah 1-39; Jeremiah; Ezekiel 28; Daniel; Hosea; Amos; Habakkuk; Jonah; and even Esther.³

While this inventory is by no means exhaustive, it does give the impression of the rising awareness of wisdom influences/traditions outside of the Solomonic and Joban wisdom corpus. It is interesting that Whybray and Crenshaw, scholars who have specialized in wisdom studies,

¹James L. Crenshaw, "Method in Determining Wisdom Influence upon 'Historical' Literature," *JBL* 88 (1969):129-42.

²R. N. Whybray, *The Intellectual Tradition*, pp. 71-155. Whybray will scrutinize the vocabulary approach. He also gives a rather extensive bibliography to this whole discussion on p. 1. Crenshaw, "Method in Determining Wisdom Influence upon 'Historical' Literature," p. 129.

³Vid. Whybray, *The Intellectual Tradition*, p. 154 and Crenshaw, "Method in Determining Wisdom Influence upon 'Historical' Literature," p. 129. Cf. also Kovacs, "Sociological-Structural Constraints," pp. 173-182. For an extensive list categorized by form, theme, vocabulary and references to the wise, vid. Donn F. Morgan, "Wisdom and the Prophets," in *Studia Biblica*, ed. E. A. Livingstone, JSOT Supplement Series, 11 (1978), pp. 229-32.

rather than encouraging the spread of wisdom throughout the canon, have actually immured it. Indeed, the infusion of these new texts into the wisdom tradition has resulted in the blurring of some of its distinctive features.

Methodology

Morgan correctly notes that there are four criteria employed in determining wisdom's influence in a non-"wisdom" text. These are: (1) vocabulary, (2) theme/motif, (3) form/style, and (4) references to wise men.¹

Vocabulary Approach

The vocabulary approach has been one of the most commonly-used methods for establishing wisdom's presence in a text. While some have given long lists of "wisdom vocabulary,"² abuses of this method have resulted when some have viewed these words as technical terms through which--using a simplistic, mechanical, concordance-like process--wisdom's influence is detected. One must be careful to exclude the "common cultural stock."

¹Donn F. Morgan, *Wisdom in the Old Testament Traditions*, p. 68; idem, "Wisdom and the Prophets," p. 229; and Whybray, *The Intellectual Tradition*, p. 71.

²H. Duesberg and I. Fransen, *Les scribes inspires: Introduction aux livres Sapientiaux de la Bible* (Belgium: Editions de Maredsous, 1966), pp. 934-35. They list 200 words (*dabar*, *elohim*, etc.). This list is obviously too broad. Scott, *The Way of Wisdom*, pp. 76-77, lists about 70 words which he considers "characteristic vocabulary."

Alonso-Schokel correctly objects to a strict vocabulary approach, suggesting that a text must embrace wisdom's "structures and mentality as well."¹

It was Whybray's contribution to examine closely the weighting of vocabulary in the determination of suspected wisdom texts. He gives numerous ground rules for ascertaining the terminology of the "intellectual tradition": (1) "it must be clearly established which terms are characteristic of Proverbs, Job and Ecclesiastes and may thus properly be used as criteria"; (2) "only words of central significance for the main concerns of these books should be included"; and (3) there must be a separation of words which are mainly confined to the wisdom corpus and those which, while used extensively in wisdom texts, are also found frequently elsewhere in Scripture simply as a result of their being part of the common cultural stock. Whybray further demonstrates his semantic sensitivity to shifts in word meaning when he notes that the meaning of a word may be genre-dependent, to some extent. Thus, one must not only isolate the words used by the wise, but also determine whether the meaning is constant in the text being examined.²

Whybray's own analysis of wisdom vocabulary is the

¹L. Alonso-Schokel, "Sapiential and Covenant Themes in Genesis 2-3," in *SAIW*, p. 470.

²Whybray, *The Intellectual Tradition*, p. 75.

best found anywhere. He divides his list into four perceptive categories: (1) "Words Occurring Only in Proverbs, Job and/or Ecclesiastes" (e.g., *hasar-leb*, *'asel*, *sikelut*, and *tahbullot*); (2) "Words Occurring Frequently Both in Proverbs, Job and/or Ecclesiastes and Also in Other Old Testament Traditions" (e.g., *'awen*, *'enos*, *'orah*, *'asere*, *bin*, *da'at*, *derek*, *hebel*, *musar*, *mezimma*, *ma'gal*, *masal*, *nabal*, *'awla*, *netiba*, *sod*, *'esa*, *rason*); (3) "Words Characteristic of Proverbs, Job and/or Ecclesiastes, but Occurring Occasionally in Other Old Testament Traditions" (e.g., *'ewil*, *'iqqes*, *heqer*, *'orma*, *peti*, *skl*, *tebuna*, *tokahat*); and (4) "Words Apparently Exclusive to the Intellectual Tradition" (e.g., *bina*, *ba'ar*, *kesil*, *les*, *leqah*, *nabon*, *sakal*, *'arum*, *tusiyya*). He especially highlights the root *hkm* as characteristic of wisdom texts.¹

Motif Approach

The common motif approach is quite frequently used to demonstrate wisdom's presence in a text. Although Ranston does not use his catalogue of ideas this way, he does give what he considers to be recurrent wisdom thought forms: (1) humanistic and universalistic outlook, (2) primarily practical rather than abstract,

¹Whybray, *The Intellectual Tradition*, pp. 124-42. His overemphasis on *hakam* is revealed in the Psalms (vid. p. 92).

(3) observations concerning man (individually, psychologically, and socially) and nature, (4) indifference to the cult, and (5) perceptions of problems with divine providence.¹ Following Mowinckel, Perdue notes these motifs in wisdom: theodicy, retribution, and the contrast between the righteous and wicked.² Murphy adds "the two ways" and "the fear of the Lord" themes as well as an emphasis on conduct (diligence, responsibility, avoiding evil women). To these could be appended the viewing of torah as a source of delight and proper/improper speech.³ Several observations may be made on the motif approach: (1) the motif must be clearly and concisely defined within the wisdom corpus itself, if it is going to be used as a criterion; (2) it must be shown that the idea being used to detect wisdom's presence is not characteristic of other traditions; and (3) careful scrutiny must be given as to the transformations which the

¹Ranston, *The Old Testament Wisdom Books and Their Teaching*, pp. 22-25.

²Perdue, *Wisdom and Cult*, pp. 262-64.

³Roland E. Murphy, "A Consideration of the Classification, 'Wisdom Psalms'," *VTSup* 9 (1963):160. Cf. also Kenneth J. Kuntz, "The Canonical Wisdom Psalms of Ancient Israel--Their Rhetorical, Thematic and Formal Dimensions," in *Rhetorical Criticism: Essays in Honor of James Muilenburg*, Pittsburgh Theological Monograph Series, no. 1, ed. J. J. Jackson and M. Kessler (Pittsburgh: The Pickwick Press, 1974), pp. 186-222; also Kuntz, "The Retribution Motif in Psalmic Wisdom," *ZAW* 89 (1977): 223-33, and Kaiser, "Wisdom Theology and the Centre of Old Testament Theology," p. 133.

concepts will go through when they are interfaced with historical, psalmic and prophetic genres.

Form Approach and Summary

While the forms of wisdom will be treated in detail later, it may be noted here that common structures are used to trigger the recognition of the wisdom tradition. Numerous catalogues of forms have been prepared and the following are most commonly recognized as wisdom forms: (1) the *'asre* formula, (2) numerical sayings, (3) better sayings, (4) an address of a teacher/father to a "son," (5) alphabetic acrostics, (6) the use of similes and metaphors, (7) rhetorical questions, (8) admonitions, and (9) riddles.¹ Lindblom, in his seminal article on the prophets, also adds the use of proverbs/traditional sayings and parables.² These will be examined later.

Thus, four criteria--(1) vocabulary, (2) forms, (3) themes, and (4) explicit reference to wise men--are taken as indicators of wisdom influence. While none of

¹Kuntz, "The Canonical Wisdom Psalms of Ancient Israel," p. 191; Crenshaw, "Wisdom," p. 250; Scott, *The Way of Wisdom*, p. 197; Morgan, *Wisdom in the Old Testament Traditions*, p. 127; Perdue, *Wisdom and Cult*, pp. 263-64; Murphy, *Introduction to the Wisdom Literature of the Old Testament*, p. 41; and "A Consideration of the Classification 'Wisdom Psalms,'" p. 165.

²Johannes Lindblom, "Wisdom in the Old Testament Prophets," *VTSup* 3 (1969):201.

these by itself will be conclusive, the intersection of any of these will strengthen the case. A brief survey of works which attempt to validate wisdom's presence in the canon will move diacanonicaly from the Law and the historical sections, to the Psalms and Prophets.

Wisdom and the Pentateuch

The relationship between wisdom and torah has been frequently discussed.¹ Kline obviously reflects a lack of sensitivity to wisdom, when he writes, "The central thesis of the wisdom books is that wisdom begins with the fear of Yahweh, which is to say that the way of wisdom is the way of the covenant."² Nel is more perceptive, viewing both law and wisdom as mutually declarative of the order and will of Yahweh.³ While the law and wisdom are explicitly connected in Sirach (39:17b-20; 2:16; 19:20; 23:27; 24:23),⁴ some have consanguineously juxtaposed specific legal stipulations and proverbial materials (Exod

¹Jensen, *The Use of tora by Isaiah*, p. 15.

²Meredith G. Kline, *The Structure of Biblical Authority* (Grand Rapids: William B. Eerdmans Publishing Co., 1972), p. 65.

³Nel, *The Structure and Ethos!!* , p. 95; cf. also Scott, *The Way of Wisdom*, p. 17.

⁴Wolfgang Roth, "On the Gnostic-Discursive Wisdom of Jesus Ben Sirach," *Semeia* 17-19 (1980):59-77; Fox, "Aspects of the Religion of the Book of Proverbs," p. 69; and Kaiser, "Wisdom Theology and the Centre of Old Testament Theology," p. 136.

22:21-24; Deut 10:18; 24:17-22; Prov 15:25; and 23:10).¹ Others have noted the common thread of "the fear of Yahweh" (Lev 19:14, 32; 25:17, 43).²

Gemser early observed the connection between the legal material and Proverbs, especially the proverbial character of Exodus 23:8 (Deut 16:19; Prov 17:23) and its condemnation of bribery. He also points to a parallel about falsified weights (Lev 19:35 and Prov 11:1).³ The legal use of proverbs is well-known in proverbial folklore studies;⁴ hence their nexus in the Bible is not at all peculiar.

¹F. Charles Fensham, "Widow, Orphan, and the Poor in Ancient Near Eastern Legal and Wisdom Literature," *JNES* 21 (1962):135-37.

²Martin R. Johnson, "An Investigation of the Fear of God as a Central Concept in the Theology of the Wisdom Literature," p. 45. Johnson fails to heed Crenshaw's warning of being careful not to make quick equations between the same words in two different contexts ("Method in Determining Wisdom Influence upon 'Historical' Literature," p. 133). Rylaarsdam is correct when he notes the connection of "the fear of Yahweh" and the Law in Sirach (Sir 1:14, 16, 18, 20; 15:1) (*Revelation in Jewish Wisdom Literature*, p. 31).

³B. Gemser, "The Importance of the Motive Clause in Old Testament Law," *VTSup* 1 (1953):64-66. Moreover his work on the motive clause, in "The Importance of the Motive Clause in Old Testament Law," *VTSup* 1 (1953):96-115, may be compared to Nel's work, *The Structure and Ethos*, pp. 18-70.

⁴Edwin M. Loeb, "The Function of Proverbs in the Intellectual Development of Primitive Peoples," *The Scientific Monthly* 74 (February 1952):100-104; and by the same author, "Kuanyama Ambo Folklore," *Anthropological Records* 13 (Berkeley: University of California Press, 1951), p. 102; also cf. John M. Thompson, *The Form and*

Gerstenberger and Richter have been credited with, after studying the prohibitions in the law and in the wisdom materials, the discovery of the original matrix of apodictic law in wisdom.¹ Examples of some relatively close parallels may be seen by comparing Proverbs 22:28 with Deuteronomy 19:14, Proverbs 23:10 with Exodus 22:21, and Proverbs 24:17, 29 with Exodus 23:4f.²

Genesis and Wisdom

Many scholars have seen wisdom influence in the early chapters of Genesis, which narrate the creation and fall.³ Bowman, interestingly, cites the Jerusalem Targum as reading Genesis 1:1, "In/or by by [sic] Wisdom *behukma*

Function, pp. 33-34. Thompson gives a very interesting listing of comparisons between Egyptian instruction texts and the Decalogue, pp. 112-14.

¹W. Richter, *Recht und Ethos, Versuch einer Ortung des weisheitlichen Mahnspruches* (München: Kosel-Verlag, 1966), pp. 41-47; and E. Gerstenberger, *Wesen und Herkunft des 'apodiktischen Rechts*, Wissenschaftliche Monographien zum Alten und Neuen Testament 20 (Neukirchen: Verlag des Erziehungsvereins, 1965), p. 128; Thompson, *The Form and Function*, p. 8; Morgan, *Wisdom in the Old Testament Traditions*, p. 40; and Brueggemann, *In Man We Trust*, p. 87.

²Gerstenberger, *Wesen und Herkunft*, p. 128; also vid. his "Covenant and Commandment," *JBL* 84 (1965):38-40.

³Alonso-Schokel, "Sapiential and Covenant Themes in Genesis 2-3," p. 50; Zimmerli, "The Place and Limits of the Wisdom in the Framework of the Old Testament Theology," *SAIW*, p. 320; Ronald D. Cole, "Foundations of Wisdom Theology in Genesis One to Three."

the Lord created."¹ Without giving an evaluation of the merits of each connection, the points of contact between wisdom and Genesis 1-3 may be seen in the following: (1) the good/evil motif (it is fascinating that it is tied to a tree);² (2) the tree of life (which occurs only here and in Proverbs 3:18; 11:30; et al.);³ (3) the shrewd serpent (The word for "crafty" occurs 11 times in the Old Testament--only here in Genesis and in Job and Proverbs. Whybray designates this word as "exclusive to the wisdom tradition.");⁴ (4) the presence of other "wisdom" vocabulary (*haskil*, *nehmada*, et al.);⁵ (5) Adam portrayed as a wise man (Job 15:6f.; Ezek 28:12f.); (6) the orderliness of creation (and creation theology in

¹John Bowman, "The Fear of the Lord," in *Studies in Wisdom Literature*, ed. W. C. van Wyk, OTWSA 15 & 16 (1972, 1973), p. 9.

²Scott, *The Way of Wisdom*, pp. 98-99; Morgan, *Wisdom in the Old Testament Traditions*, pp. 46-47; and Alonso-Schokel, "Sapiential and Covenant Themes in Genesis 2-3," p. 53.

³I. Engnell, "'Knowledge' and 'Life' in the Creation Story," *VTSup* 3 (1960):103-19; Bruce V. Malchow, "The Roots of Israel's Wisdom in Sacral Kingship," p. 152; and Cole, "Foundations of Wisdom Theology," p. 92.

⁴Whybray, *The Intellectual Tradition*, p. 150. Cf. also Crenshaw, *Old Testament Wisdom*, p. 49; and Cole, "Foundations of Wisdom Theology," p. 95.

⁵George E. Mendenhall, "The Shady Side of Wisdom: The Date and Purpose of Genesis 3," in *A Light unto my Path: Old Testament Studies in honor of Jacob M. Myers*, ed. H. N. Bream, R. D. Heim, and C. A. Moore (Philadelphia: Temple University Press, 1974), p. 328.

general as the basis of wisdom theology); (7) the theme of retribution; and (8) numerical ordering.¹ Whybray sees Genesis 11 (the tower of Babel), as a parable of those who are wise in their own eyes.²

Another pericope in Genesis which has been considered to be influenced heavily by the wisdom tradition is the Joseph narrative. von Rad has worked hard to establish this nexus.³ He makes specific thematic connections with wisdom in regard to Joseph's cool spirit, in contrast to his brothers (Prov 14:29; 12:23), the forbearance of revenge (Prov 24:29; 10:12), Joseph's trust in divine providence (Gen 45:8 and Prov 16:9), even the fear of Yahweh (Gen 42:18), and, of course, the wicked woman motif. Morgan adds that the absence of historico-political interests, the cult, and the salvation history also reflect a wisdom literature perspective.⁴ Niditch

¹Alonso-Schokel, "Sapiential and Covenant Themes in Genesis 2-3," pp. 53-55; and Cole, "Foundations of Wisdom Theology," p. 83. In this whole discussion, vid. Whybray's arguments for the absence of *hokmah* in this context (*The Intellectual Tradition*, pp. 104-7).

²Whybray, *The Intellectual Tradition*, p. 107.

³Gerhard von Rad, *The Problem of the Hexateuch and Other Essays*, trans. W. E. T. Dicken (New York: McGraw-Hill, 1966), pp. 292-300; von Rad, *Genesis: A Commentary*, OTL, trans. J. H. Marks (Philadelphia: The Westminster Press, 1972), pp. 434-35; and von Rad, *Wisdom in Israel*, pp. 200-201.

⁴Morgan, *Wisdom in the Old Testament Traditions*, p. 49. Also cf. Martin R. Johnson, "An Investigation of the Fear of God as a Central Concept in the Theology of

and Doran, via a comparative motif and folktale cycle approach, note the shared sequential elements in Daniel, Joseph and Ahiqar texts. Four themes are prominent: (1) a person of low status is called before a person of high status to answer a conundrum; (2) the person of high status poses the enigma; (3) the person of low status solves it; and (4) the person of low status is rewarded.¹

Crenshaw questions von Rad's approach by noting several non-wisdom motifs which appear: (1) parental negation of Joseph's wishes (Gen 48:17-20); (2) Joseph not trained in the schools or by parental instruction; (3) Joseph's lack of being able to control his emotions (Gen 45:2, 14f.; 50:1, 17); (4) the use of dreams and visions; and (5) the mentioning of kosher foods.² One wonders whether the resemblances of the Joseph narrative are more a result of the fact that they describe an Egyptian court setting and were written by one trained in Egypt, than that they originated from a wisdom matrix.

the Wisdom Literature," p. 14; and George W. Coats, "The Joseph Story and Ancient Wisdom: A Reappraisal," *CBQ* 35 (1973):285-97.

¹Susan Niditch and Robert Doran, "The Success Story of the Wise Courtier: A Formal Approach," *JBL* 96 (1977):180.

²Crenshaw, "Method in Determining Wisdom Influence upon 'Historical' Literature," pp. 135-37, 142; cf. Kovacs, "Sociological-Structural Constraints," pp. 215, 230.

Exodus, Deuteronomy and Wisdom

In Exodus, Childs has proposed that the birth of Moses narrative be considered a wisdom piece, based partially on its connection with the Joseph narrative.¹ Crenshaw looks with incredulity at such proposals.²

The finding of wisdom in Deuteronomy may be largely credited to Weinfeld.³ It should be noted, however, that, before Weinfeld, Ranston observed parallels between Deuteronomy and Proverbs (cf. Deut 6:4-9 and Prov 1:8; 8:5), where they both give hortatory statements in an educational context.⁴ Perhaps the most frequently-acknowledged parallels are the comments on removing the ancient landmarks (Deut 19:14; 27:17; and Prov 22:28; 23:10) and the prohibition of false weights (Deut 25:13-16; and Prov 11:1; 20:23).⁵

¹B. S. Childs, "The Birth of Moses," *JBL* 84 (1965), pp. 109-22; and Morgan, *Wisdom in the Old Testament Traditions*, p. 48.

²Crenshaw, *Old Testament Wisdom*, p. 41, though he does not specifically comment on Childs' proposal.

³M. Weinfeld, "The Origins of the Humanism in Deuteronomy," *JBL* 80 (1961):241-47 and "Deuteronomy--The Present State of Inquiry," *JBL* 86 (1967):249-62. Cf. also C. Brekelmans, "Wisdom Influence in Deuteronomy," in *La Sagesse de l'Ancien Testament*, ed. M. Gilbert (Leuven: University Press, 1978), pp. 28-38.

⁴Ranston, *The Old Testament Wisdom Books and Their Teaching*, p. 32.

⁵Morgan, *Wisdom in the Old Testament Traditions*, pp. 97-99; and Emerton, "Wisdom," p. 222.

Uys sustains the parallel between Deuteronomy and Proverbs via their mutual admonitions on behalf of widows. He traces stipulations concerning widows in both ancient Near Eastern legal codes and in Deuteronomy (Prov 15:5; 23:10; cf. Deut 14:28-29; 26:12-13; Sir 4:10), comparing them to wisdom statements, although he makes no appeal for taking Deuteronomy as a wisdom piece.¹ Murphy notices common motifs of a preacher's setting forth the choice of "life and prosperity, or death and doom," but discriminately notes the distinction between legal and covenantal materials and the proverbial statements, which deal with more practical or propaedeutic morality, designed to develop and equip man for the smaller experiences that at the same time mold his moral character: How would a person react to bad companions (Prv 13:20)? What are the effects of jealousy (14:30)? What are the consequences of pride (29:33)?² Other shared motifs are specified by Weinfeld as: (1) stress on the education of children, (2) respect for

¹P. H. de V. Uys, "The term '*almana* in the Book of Proverbs," in *Studies in Wisdom Literature*, ed. W. C. van Wyk, OTWSA 15 & 16 (1972, 1973), pp. 75-77. In another article in the same collection ("The Term *yatom* in the Book of Proverbs," pp. 82-85), Uys notes that *yatom* is found only in Prov 23:10 and in Deut 10:18; 14:29; 16:11, 14; 24:17 and 27:19. Again he is cautious enough to avoid any explicit demands of wisdom in Deuteronomy.

²Murphy, *Introduction to the Wisdom Literature of the Old Testament*, pp. 33f. Kalugila, *The Wise King*, pp. 83f., compares Deut 4:5, 6 with similar statements of Hammurabi. One wonders whether a later reinterpretation is needed to explain the biblical synthesis of law and wisdom in Deut 4.

wisdom (Deut 16:13), and (3) the retributinal benefits of obedience. McKane, following Weinfeld, even suggests Deuteronomy 4:5-6 as a deuteronomic reinterpretation of old wisdom.¹ Weinfeld concludes that Deuteronomy was a product of the court sages of Hezekiah and Josiah.² Crenshaw correctly cautions against such an approach, suggesting that many of these "parallels" may be accounted for as part of the "common cultural stock" and that strict vocabulary approaches "carry little cogency."³ Thus, while Deuteronomy shares many features with wisdom, as does the Joseph narrative, it is somewhat premature to include them into a "wisdom corpus."

Wisdom and the Historical Books

In the historical material, Whybray has championed the notion that the Succession Narrative (2 Sam 9-20; 1 Kgs 1-2) is a dramatization of proverbial wisdom. He creatively illustrates proverbial principles from that narrative: control of temper and patience (Prov 12:16) as illustrated by Absalom's patience and waiting for the proper moment to kill Amnon (2 Sam 13:22); avoidance of treacherous companions (Prov 13:20; 16:29) as seen in

¹McKane, *Prophets and Wise Men*, p. 107.

²Weinfeld, "Deuteronomy--The Present State of Inquiry," pp. 256-57, 262.

³Crenshaw, "Method in Determining Wisdom Influence upon 'Historical' Literature," p. 130. Cp. Moses' situation and 'Onchsheshonqy for commonality of setting.

Amnon's listening to the counsel of his friend (2 Sam 13:3); and the education of children (1 Kgs 1:6) and the king's responsibility to wisdom. Elsewhere Whybray notes the use of simile (2 Sam 14:14; cf. Prov 11:22) and comparison (2 Sam 13:15; cf. Prov 15:16) as evidence for the passage's connection with wisdom. Six years later, he attempted to use the presence of *hokmah* to seal his proof for wisdom's presence in this narrative (rejecting Crenshaw's admonitions).¹ More recently, Morgan in reference to 1 Kings 3-11, after an abbreviated discussion of the Succession Narrative, shows how wide the acceptance of these passages has been: "Virtually all commentators find evidence for the wisdom tradition in these chapters."²

Crenshaw sounds the death knell to infiltration of wisdom into these passages. Few have heeded his call. He notes that stylistic features and ideological patterns peculiar to wisdom are not found in these passages. The similarity in themes must be seen as natural since the

¹R. N. Whybray, *The Succession Narrative: A Study of II Samuel 9-20 and I Kings 1 and 2*, Studies in Biblical Theology, Second Series, No. 9, ed. C. F. D. Moule et al. (London: SCM Press LTD, 1968), pp. 78-95, and later in *The Intellectual Tradition*, pp. 89-91.

²Morgan, *Wisdom in the Old Testament Traditions*, p. 52. He cites Whybray, Alt, Scott, and Coats. A. Alt, "Solomonic Wisdom," *SAIW*, pp. 102-12 and R. B. Y. Scott, "Solomon and the Beginnings of Wisdom in Israel," *SAIW*, pp. 84-101.

Succession Narrative describes life in the court and it is the court which is the source and setting of Proverbs. While the two *Sitz im Leben* coincide, the perspectives are disparate--the one being historical/legal/prophetic in outlook, while the other is not. Virtually any historical passage can be illustrated by Proverbs because it gives principles which are derived from the experiences of life.¹

Wisdom and Esther

The inclusion of Esther into the wisdom corpus has not been well-received and, indeed, its connection is doubtful. Talmon proposes viewing Esther as a historicized wisdom tale, that is, as a story illustrating applied wisdom. However, he must make wisdom almost amoral, as cleverness is of more value than right conduct in this story. Thus, based on this misunderstanding of wisdom, Talmon makes the connection with the power of the king's word and wrath (Prov 19:12; 16:15) and portrays Mordecai as a budding wise man who wins, by skillful speech, his position in the royal court. The "witless dupe" is Ahasuerus (*the king*, it may be added, contra Proverbs) and the destinies of the wicked and the righteous are amply illustrated in the Haman-Mordecai

¹Crenshaw, "Method in Determining Wisdom Influence upon 'Historical' Literature," p. 137. Crenshaw is followed by his student, Kovacs, "Sociological-Structural Constraints," pp. 179-81.

antithesis. Affinities with the Joseph narrative are forwarded to strengthen Talmon's hypothesis.¹ Crenshaw, again playing his tutelary role, notes the nationalistic flavor, Esther's use of sex, Mordecai's refusal to bow, as well as the use of cultic phenomena, as uncharacteristic of wisdom. The setting of Esther is the royal court and, as a result, many of the statements of Proverbs are exemplified in Esther; but that does not compel the classification of this text as wisdom literature.

Wisdom and the Psalms

Few areas of wisdom study have sustained scholarly interest as has the relationship between wisdom and the Psalms. Numerous major contributions may be cited, having been stimulated from two different directions. The first stimulus has been the general proliferation of wisdom as exhibited above. The second incentive has come from Mowinckel's stress on the cultic nature of the Psalms.² The presence of "wisdom psalms" has been somewhat of an anomaly, since wisdom allegedly has a negative cult bias. Mowinckel begins by connecting the temple personnel and

¹S. Talmon, "'Wisdom' in the Book of Esther," *VT* 13 (1963):418-55.

²Sigmund Mowinckel, *The Psalms in Israel's Worship*, vol. 1 (Nashville: Abingdon Press, 1962), pp. 1-41; also A. A. Anderson, *The Book of Psalms*, vol. 1 (Greenwood, SC: The Attic Press, Inc., 1977), pp. 47, 51-54; and Leopold Sabourin, *The Psalms: Their Origin and Meaning* (New York: Alba House, 1974), pp. 29-47, 117-35.

the scribes--a connection easily made in light of ancient Near Eastern sources, the Bible (Neh 13:13; Jer 36:5-6, 10-11) and even explicit statements in Psalms (Ps 45:2).¹ Perdue cites the "Song of the Harper" as an example of wisdom songs and Lambert corroborates by observing that the ethical injunctions are a "well-known feature of some Sumerian hymns" (vid. the *Shamash Hymn* which is believed to be borrowed from wisdom material).²

Mowinckel has proposed a dual *Sitz im Leben* for the wisdom psalms. He sees the twofold objective of these psalms as not only to express personal piety, but also to teach students a knowledge of the character and work of God within the framework of the fear of Yahweh. Mowinckel allows these Psalms to have non-cultic status.³ Jansen, after analyzing the wisdom psalms (both canonical and non-canonical), also suggests a dual role--in both the school and the cult.⁴ Perdue coadunates the two by

¹Sigmund Mowinckel, "Psalms and Wisdom," *VTSup* 3 (1969):206-7.

²Perdue, *Wisdom and Cult*, p. 265; Lambert, *BWL*, pp. 118, 123; and Thompson, *The Form and Function*, p. 112.

³Mowinckel, "Psalms and Wisdom," p. 218. Perdue sees both cultic and non-cultic wisdom Psalms to be distinguished by the presence of cultic terminology (*Wisdom and the Cult*, p. 268).

⁴Herman Ludin Jansen, *Die spatjudische Psalmendichtung: Ihr Entstehungskreis und ihr 'Sitz im Leben'* (Oslo: I Kommissjon Hos Jacob Dybwab, 1937). Perdue says that this is the "most extensive analysis of wisdom psalms" (*Wisdom and Cult*, p. 262).

suggesting the possibility of a temple school.¹ Murphy, followed by Crenshaw, has properly noticed that scholars have "shown only that these poems are the product of the sages, that they spring from the *milieu sapientiel*; it has not captured the precise life-setting of the alleged wisdom psalms."²

Other connections between the Psalms and wisdom are noted by Crenshaw. He brilliantly reverses the method by examining wisdom hymns within the wisdom corpus (Prov 1:20-33; Job 28; Sir 24) and then comparing these hymns with the Psalms. He also notes the presence of the names of Solomon, Ethan and Heman (1 Kgs 4:30 [MT 5:10]) in the Psalter (Ps 72, 88, 89, 127).³

Lists of wisdom Psalms vary from a minimal 1, 112, 127,⁴ to a much more inclusive list given by von Rad

¹Perdue, *Wisdom and Cult*, pp. 267-68.

²Roland E. Murphy, "A Consideration of the Classification, 'Wisdom Psalms,'" *VTSup* 9 (1963):160, 167. Murphy and J. Kenneth Kuntz, "The Canonical Wisdom Psalms of Ancient Israel--Their Rhetorical, Thematic and Formal Dimensions," pp. 186-222 is perhaps the finest examination of this subject in English. Cf. also Murphy's work, "The Retribution Motif in Psalmic Wisdom," *ZAW* 89 (1977):223-33.

³Crenshaw, *Old Testament Wisdom*, p. 235; Crenshaw, "Wisdom," pp. 247-53; also cf. Perdue, *Wisdom and Cult*, p. 263.

⁴Aage Bentzen, *Introduction to the Old Testament*, vol. 1 (Copenhagen: Gad, 1958), p. 161.

(1, 34, 37, 49, 73, 111, 112, 119, 127, 128).¹ Kuntz divides his list into three categories: (1) sentence wisdom Psalms (127, 128, 133); (2) acrostic wisdom (25, 34, 37, 112, 119); and (3) integrative wisdom (1, 32, 49).²

Two criteria have been used in assessing the wisdom character of Psalms. The Psalm must contain wisdom themes, as listed above,³ or include "wisdom forms."⁴

Wisdom and the Prophets

The next section will present a brief digest of

¹Perdue, *Wisdom and Cult*, p. 263; vid. Crenshaw, "Wisdom," pp. 249-50, for an even longer list given by Castellino. Cf. also Scott, *The Way of Wisdom*, p. 13. James F. Ross argues strongly for Ps 73's inclusion ("Psalm 73," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie, et al. [New York: Union Theological Seminary, 1978], p. 167).

²Kuntz, "The Canonical Wisdom Psalms," pp. 217-20; cf. Perdue, *Wisdom and Cult*, p. 264.

³For discussions of a thematic nature, vid. Murphy, "A Consideration of the Classification, 'Wisdom Psalms,'" p. 165; Perdue, *Wisdom and Cult*, p. 264; Bullock, *An Introduction to the Old Testament Poetic Books*, p. 26; and, most beneficial, Kuntz, "The Canonical Wisdom Psalms," p. 211. Scott, *The Way of Wisdom*, pp. 196-97. Ross even tries a vocabulary approach in "Psalm 73," pp. 167-68.

⁴For discussions of these forms in detail, see Crenshaw, "Wisdom," p. 250; Kuntz, "The Canonical Wisdom Psalms," p. 191; or Murphy, *Introduction to the Wisdom Literature*, p. 41. Others who have done synthesized work in this area are: Perdue, *Wisdom and Cult*, p. 264; Kaiser, "Wisdom Theology and the Centre of Old Testament Theology," p. 133; Morgan, *Wisdom in the Old Testament Traditions*, p. 127; and Scott, *The Way of Wisdom*, pp. 194-95.

the work done on the relationship between the wise men and prophets. Crenshaw well notes that a scrutiny of this relationship really was developed first by Fichtner, in 1949, when he suggested that Isaiah was a scribe. In 1960, Lindblom, in a cogent essay, expatiated the connection between the wise men and the prophets, supplementing Fichtner's work on Isaiah. Terrien applied these results, thereby solidifying a nexus between Amos and wisdom. Finally, two longer works by McKane and Crenshaw developed and probed the issue even further.¹ The setting of both the wise men and prophets was centered in the royal court, though some would opt for a tribal/clan orientation (vid. Amos).² Ward is correct when he bemoans the fact that, for so long, priority has been given to studying the prophets and the enhancing of their creative genius.³ Thus, there is a debate over who

¹J. Fichtner, "Isaiah among the Wise," *SAIW*, pp. 429-38 (more recently, Whedbee, *Isaiah and Wisdom*). J. Lindblom, "Wisdom in the Old Testament Prophets," *VTSup* 3 (1969):192-204 is still one of the best sources. S. Terrien, "Amos and Wisdom," *SAIW*, pp. 448-55; McKane, *Prophets and Wise Men*; and James L. Crenshaw, *Prophetic Conflict*.

²Morgan, *Wisdom in the Old Testament Traditions*, p. 222; Hans W. Wolff, *Amos' geistige Heimat, Wissenschaftliche Monographien zum Alten und Neuen Testament*, vol. 18 (Neukirchen-Vluyn: Neukirchener Verlag, 1964), pp. 51-52; cf. Kovacs, "Sociological-Structural Constraints," p. 187.

³James M. Ward, "The Servant's Knowledge in Isaiah

influenced whom. Scott allows for the prophets influencing the wise (citing Prov 21:3; and 16:6 as proof) and Thompson opts for the reverse. Pfeiffer manifests the antiquated view that the prophets (650 B.C.) were considered earlier than the sages (450 B.C.), which would suggest the movement of influence in the same direction as Scott's view.¹ Ancient Near Eastern sources, however, have exposed the fallaciousness of this view.

Lindblom notes that the prophetic awareness of foreign wisdom (Edomite, Jer 49:7; Obad 8; Phoenician, Ezek 28; Egyptian, Isa 19:11; Babylonian, Isa 44:25; Jer 50:35; and Assyrian, Isa 10:13) would imply a consciousness of Israelite wisdom as well. It is odd that such a favorable comparison between Solomon's wisdom and the wisdom of non-Israelite sages is mentioned in Scripture (1 Kgs 4:31f. [MT 5:10f.]) because certainly any comparison of Israelite prophets to foreign prophets or priests would not have been written in such a complaisant

40-50," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie et al. (New York: Union Theological Seminary, 1978), p. 121.

¹Scott, *The Way of Wisdom*, pp. 123-24; Thompson, *The Form and Function*, pp. 100-102; and R. H. Pfeiffer, "Wisdom and Vision in the Old Testament," *ZAW* 52 (1934):94.

manner.¹ While Whybray has objected,² it is suggested that Israel had three groups of religious leaders: prophets, priests, and sages (Jer 8:8; 18:18). The difference is in "sphere and function rather than in theory or theology."³

Some writers have fixated on the tension between the wise men and the prophets which is manifested in the scathing prophetic denunciations against the wise (Isa 19:11-13; 29:14-16; 30:1-5; Jer 9:22f.; 50:35; Ezek 28:2ff.).⁴

The wise men allegedly shunned all that was precious to the prophetic message (salvation history, covenant, and election).⁵ McKane concisely summarizes the

¹Lindblom, "Wisdom in the Old Testament Prophets," p. 192; Crenshaw, *Old Testament Wisdom*, p. 55.

²Whybray, *The Intellectual Tradition*, pp. 24-27.

³Frank E. Eakin, "Wisdom, Creation and Covenant," *Perspectives in Religious Studies* 4 (Fall 1977):226. He cites an excellent statement from Robert C. Dentan, *The Knowledge of God in Ancient Israel* (New York: The Seabury Press, 1968), p. 81. Contrast this to Scott, *The Way of Wisdom*, p. 113 and, even more abrasively, McKane, *Prophets and Wise Men*, p. 128.

⁴Especially provocative is McKane's *Prophets and Wise Men*, pp. 19, 65, 68, 128. Fox, "Aspects of the Religious on the Book of Proverbs," p. 64, and, against foreign wise men and their hybris, W. H. Gispen, "The Wise Men in Israel," *Free University Quarterly* 5 (November 1957):11; Ranston, *The Old Testament Wisdom Books and Their Teaching*, p. 20. Cf. Murphy, "The Wisdom Literature of the Old Testament," p. 129; and Ward, "The Servant's Knowledge in Isaiah 40-50," pp. 124-25.

⁵Gaspar, *Social Ideas in the Wisdom Literature of*

root of this altercation when he writes:

If the Israelite prophets were doing no more than raising their voices against certain abuses and were simply seeking to contain wisdom within its proper limits, the theological importance of the conflict would be greatly reduced The prophets are not saying to these *hakamim* that they are unworthy representatives of their tradition; they are calling in question the basic presuppositions of the tradition itself.¹

The tension is further highlighted in the *'esa/dabar* conflict. Numerous scholars have portrayed prophecy as a *dabar* from God--often in the form, "thus says Yahweh."² The sage, on the other hand, is characterized as having a word, not based on divine commission, but on his observations of creation. Thus, its level of authority is a call to weigh the advice and scrutinize its value, rather than demanding, as the prophets did, strict obedience to a sovereign God who had spoken. This authority distinction has been seen as the basis of this conflict between prophets and sages. As cited above, Crenshaw's judicious analysis has helped stay this alleged authority crisis in wisdom.³

Thompson (and also Bryce), in a balanced manner,

the Old Testament, p. 109.

1McKane, *Prophets and Wise Men*, p. 128.

2Fichtner, "Isaiah among the Wise," pp. 429, 436; Scott, *The Way of Wisdom*, pp. 114, 133; J. A. Emerton, "Wisdom," in *Tradition and Interpretation*, ed. G. W. Anderson (Oxford: Clarendon Press, 1979), pp. 223-24.

3Crenshaw, *Prophetic Conflict*, pp. 116-23.

remarks that the words against the sages do not demonstrate any foundational opposition between the two groups any more than the prophets' condemnations of false prophecy imply their displeasure with the institution of prophecy.¹

The existence of wisdom in the prophets exposes the specious reasoning of those who would exaggerate the tensions between the two groups. The evaluation of the extent to which wisdom is found in a prophet is based again on the presence of certain motifs, certain "wisdom" forms and also vocabulary usages.²

Kovacs notes the juncture of prophecy, scribal elements, and wisdom in the Egyptian texts, "The Admonitions of Ipu-Wer" and "Prophecy of Neferrohu."³ Also interesting is Tribble's mention of the connection between the wisdom poem in Proverbs 1:20-33 and prophetic

¹Thompson, *The Form and Function*, p. 100; Glendon E. Bryce, review of *Wisdom in Israel*, by Gerhard von Rad, in *TToday* 30 (1974):438.

²For a general survey see Lindblom, "Wisdom in the Old Testament Prophets," p. 201; Morgan, *Wisdom in the Old Testament Traditions*, pp. 77ff.; or Morgan, "Wisdom and the Prophets," pp. 229-32. For an interesting chart utilizing the folklore analysis of N. Barley, see Carole R. Fontaine, *Traditional Sayings in the Old Testament*, p. 252.

³Kovacs, "Sociological-Structural Constraints," p. 239; cf. Pritchard, *ANET*, pp. 444-46, 467.

homiletics.¹

The recent trend is to see wisdom everywhere. The detection of wisdom in Isaiah² helped initiate and sustain the interest in wisdom and the prophets. Isaiah continues to be the focus of attention.

Jeremiah, on the other hand, has not been sufficiently treated in regard to his personal involvement with the wise, although his statements about the wise men and their connection with other institutions have been thoroughly examined (Jer 18:18; cf. Ezek 7:26). Lucas observes the presence of proverbial sayings in Jeremiah, which he attributes to the wise men (cf. Jer 17:9-10 with Prov 16:2).³ A proverb may also be found in Jeremiah 13:12-14. Brueggemann also perceives some "wisdom" forms in Jeremiah: (1) rhetorical questions (Jer 8:4-5, 8-9, 12, 19), (2) use of analogy (Jer 8:6-7), and (3) the

¹Phyllis Tribble, "Wisdom Builds a Poem: The Architecture of Proverbs 1:20-33," *JBL* 94.4 (December 1975):509.

²Fichtner, "Isaiah among the Wise," pp. 429-38; Morgan, *Wisdom in the Old Testament Traditions*, pp. 76-83; Joseph Jensen, *The Use of tora by Isaiah*; James W. Whedbee, *Isaiah and Wisdom*; Ward, "The Servant's Knowledge in Isaiah 40-50," pp. 121-36; and Scott, *The Way of Wisdom*, pp. 79, 125, 128.

³Odilo M. Lucas, "Wisdom Literature in the Old Testament," *Biblehashyam* 4 (1978):288.

admonition (Jer. 9:3-4).¹

The minor prophets have been examined in detail and many wisdom influences have been proposed. Gowan gives a nice qualifier to this whole discussion when he writes:

If no *special* relationship with the wisdom movement is postulated for the prophet Habakkuk, this fact in itself has some implications for the study of wisdom itself. When we begin to find wisdom influences everywhere in the Old Testament, surely this teaches us that wisdom was not a closed fraternity whose members spoke only with one another and with their pupils, but that it represented a certain outlook on life, conveyed in a special language, which was well known to the average Israelite.²

Various writers have worked with Habakkuk³ and Amos (which has received much attention)⁴ and wisdom elements have also been suggested in Micah and Hosea.⁵ One has even

¹Walter A. Brueggemann, "The Epistemological Crisis of Israel's Two Histories (Jer 9:22-23)," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie et al. (New York: Union Theological Seminary, 1978), p. 90.

²Donald E. Gowan, "Habakkuk and Wisdom," *Perspective* 9 (1968):164.

³Ibid.

⁴Crenshaw, "The Influence of the Wise upon Amos," *ZAW* 79 (1967):42-52; S. Terrien, "Amos and Wisdom," *SAIW*, pp. 448-55; Morgan, *Wisdom in the Old Testament Traditions*, pp. 67-72.

⁵Hans W. Wolff, "Micah the Moreshite--The Prophet and His Background," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie et al. (New York: Union Theological Seminary, 1978), pp. 77-84. For brief comments on Hosea, see Morgan, *Wisdom in the Old Testament Traditions*, pp. 72-74.

suggested that Jonah is a *masal*.¹

Finally, the bond between the wise men and apocalyptic literature has been broached by von Rad, who sees the apocalyptic genre as the daughter of wisdom rather than of the prophets. He pictures the connection in the strong use of the determined times motif which is present in Daniel and in wisdom (cf. Eccl 3:1; 8:31; Sir 39:33f.).² Because the word *hokma* appears in Daniel 2 and 7, Whybray sees wisdom influence in apocalyptic as well.³ Crenshaw again points to the need for a control and suggests that prophecy, rather than wisdom, be seen as the matrix for apocalyptic.⁴

¹George M. Landes, "Jonah: A *Masal*?" in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie et al. (New York: Union Theological Seminary, 1978), pp. 137-58.

²von Rad, *Wisdom in Israel*, pp. 263-82 and *Old Testament Theology*, vol. 2, trans. D. M. G. Stalker (New York: Harper & Row, Publishers, 1965), pp. 301-15.

³Whybray, *The Intellectual Tradition*, pp. 100-104. De Vries lists thought forms, particularly their shared conceptions of time and history. Simon J. De Vries, "Observations on Quantitative and Qualitative Time in Wisdom and Apocalyptic," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie et al. (New York: Union Theological Seminary, 1978), pp. 263-76 (it should be noted that De Vries rejects the notion of wisdom as the origin of apocalyptic, p. 272). Cf. also Morgan, *Wisdom in the Old Testament Traditions*, p. 132; and John G. Gammie, "Spatial and Ethical Dualism in Jewish Wisdom and Apocalyptic Literature," *JBL* 93 (1974):356-85.

⁴James L. Crenshaw, review of *Wisdom in Israel*, by Gerhard von Rad, in *Religious Studies Review* 2.2 (April 1976):10; cf. also Kovacs, "Sociological-Structural

Conclusion

This concludes a brief survey of the integration of wisdom into the canon. Its purpose has been to provide a synopsis of work which has been done in scholarly circles concerning the nature and extent of wisdom in the canon. It points out common forms, vocabulary, and motifs between wisdom and the rest of the canon, demonstrating that it is no longer to be considered the orphan of the Old Testament. This survey also highlights the need for a more clear methodology for determining wisdom influence, as Crenshaw and Whybray have clarified. Finally, it would appear that if one is to ascertain the presence of wisdom outside of the corpus of the wisdom books themselves, one must have explicit knowledge of the forms, vocabulary, and motifs employed in the wisdom books themselves. Thus, this study hopes to provide an analysis of the syntactic structure of the sentence literature which lies at the

Constraints," pp. 176, 195. De Vries agrees, in "Observations on Quantitative and Qualitative Time in Wisdom and Apocalyptic," p. 272.

heart of the old wisdom corpus.¹

¹Reference should be made at this point to materials which interface wisdom with the New Testament. The following provide a starting point in that direction. Dieter Zeller, *Die wesheitlichen Mahnsprüche bei den Synoptikern*, Forschung zur Bible Band 17 (Würzburg: Echter Verlag, 1977). Robert L. Wilken, ed., *Aspects of Wisdom in Judaism and Early Christianity* (Notre Dame: University of Notre Dame, 1975). James M. Reese, "Christ as Wisdom Incarnate: Wiser than Solomon, Loftier than Lady Wisdom," *BTB* (1981):44-47. M. D. Johnson, "Reflections on a Wisdom Approach to Matthew's Christology," *CBQ* 36 (1974):44-64. Thomas Finan, "Hellenistic Humanism in the Book of Wisdom," *ITQ* 27 (1960):30-48. Cain H. Felder, "Wisdom, Law and Social Concern in the Epistle of James" (Ph.D. dissertation, Columbia University, 1982). Monty W. Casebolt, "God's Provision of Wisdom in I Corinthians 1:30 and James 1:5" (M.Div. thesis, Grace Theological Seminary, 1983). William A. Beardslee, "The Wisdom Tradition and the Synoptic Gospels," *JAAR* 35 (1967):231-40; and Beardslee, "Use of the Proverb in the Synoptic Gospels," *Int* 24:1 (1970):61-73. H. Gese, "Wisdom, Son of Man and Origins of Christology: The Consistent Development of Biblical Theology," *Horizons in Biblical Theology* (1981):23-57.

CHAPTER IV

THE HISTORICAL SETTINGS OF WISDOM

The Context of Sentence Literature?

Proverbs provides numerous difficulties, particularly regarding how its sentences are to be contextualized. Too many view Proverbs 10-15 as a disjointed collection of atomic statements, each of which is self-contained and bears little or no significant relationship with what precedes or with what follows. McKane, in his *magnum opus* on Proverbs, ruefully writes concerning the unconnected character of the sentence literature: "In such literature [sentence literature] there is no context, for each sentence is an entity in itself and the collection amounts to no more than the gathering together of a large number of independent sentences, each of which is intended to be a well-considered and definitive observation on a particular topic."¹ He further considers the associational features between these individualistic units as interesting, but secondary in nature. R. Gordon voices a similar literary misconception when he writes: "The difficulty remains in that each saying or section stands on its own and cannot

¹McKane, *Proverbs*, p. 413.

normally be related to what went before or to what follows."¹ Murphy, while accepting the cohesiveness of the sentence literature, cautiously rejects the notion that neighboring proverbs provide a determinative context for ascertaining the meaning of a particular sentence.² Others appreciate Proverbs' a-historical character, allowing the proverbial material to appeal to all men everywhere.³

The Multifaceted Context of Wisdom

While the above cautions are in order hermeneutically (though this writer considers them simplistic architectonically), there are several layers of general context which provide the needed background for appreciating the sentence literature. An investigation of several possible matrices will provide a rather loose functional and historical setting for the proverbial sentences. Such sentence literature settings are

¹R. Gordon, "Motivation in Proverbs," *Biblical Theology* 25.3 (1975):49. This statement will be shown to be an impediment to collectional aspects of proverbs study. This dissertation will, on the contrary, emphasize the connectedness of the sentences as much as possible. Cf. B. S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), p. 79.

²Murphy, *Wisdom Literature*, pp. 63-64. Murphy is well aware of the work of H.-J. Hermisson, *Studien zur israelitischen Spruchweisheit*, pp. 171-83 and O. Ploger, "Zur Auslegung der Sentenzensammlungen des Proverbienbuches," in *Probleme biblischer Theologie*, ed. H. W. Wolff (Munich: Chr. Kaiser Verlag, 1971), pp. 404-16.

³von Rad, *Wisdom in Israel*, p. 32.

common not only to the Israelite milieu, but also are found in all the major cultures of the ancient Near East (Sumerian, Babylonian, Assyrian, Egyptian, and even Ugaritic).¹ Wisdom's setting in the scribal school, royal court and family will be surveyed, as will be its nexus with the cult. However, not only its *Sitz im Leben* is important, but one must also be aware of the literary milieu. The subsequent chapter will provide a classification of the various genres and literary forms employed by the wise men. A form critical approach should not straight-jacket the material by demanding a one-to-one correspondence between a particular form and a specific historical setting, as has been implied in some Psalmic studies. Rather, the various forms and settings should be viewed as hermeneutically fructiferous and indicative of the great care taken by those who created, recorded and/or arranged these sentences.

The procedure will be to move from the broader questions of setting in life and setting in literature to a detailed syntactic analysis of the sentence literature of Proverbs 10-15. Then, via linguistic method, an attempt will be made to draw poetic features together on the syntactic level. This study will investigate how the

¹Philip Nel, "A Proposed Method for Determining the Context of the Wisdom Admonitions," *Journal of Northwest Semitic Languages* 6 (1978):36-37.

sentences employ Hebrew poetic forms and language to produce such trans-contextual, time and culture transcending proverbs. Having atomized and analyzed the text, the cohesiveness of the sentences will be an object of inquiry. As much as is possible, the ordering features of the proverbial sentences, will be exposed which may provide contextual indicators for understanding their theological *tendenz*, and architectonic principles, which may expose canonical intent.

Another area of contextualization should be mentioned, regarding the excellent studies which are being done in modern proverbial folklore. Archer Taylor has shown the beauty of returning to the proverbial moment, which originally generated the proverb, in a kind of proverbial etymology. That is, the original setting does not determine how it is presently used, nor does it inhibit the potential meaning of the proverb; but, it certainly does heighten one's appreciation for and interest in the proverb. He notes, for example, that "like a bull in a china shop" actually reflects a situation when a bull did invade a china shop in London, in 1773.¹ Others have

¹Archer Taylor's work on proverbial materials is well known in paroemiological circles, though it is almost unheard of in biblical proverbial studies. Vid. his *The Proverb* (Cambridge: Harvard University Press, 1931); "Problems in the Study of Proverbs," *Journal of American Folklore* 47 (1934):1-21; and "The Study of Proverbs," *Proverbium* 1 (1965):3-11. It is in "Method in the History and Interpretation of a Proverb: 'A Place for Everything

examined living proverbial materials by isolating how they actually are employed in a culture. Unfortunately, this luxury is often outside of the purview of biblical proverbial study.¹ Numerous studies have scrutinized the function of proverbs in modern cultures. "How is this proverb used?" has been a profitable question in determining the meaning of a proverb. Kirshenblatt-Gimblett demonstrates the importance of cultural use in determining proverbial meaning when she shows the different interpretations of the proverb "A rolling stone gathers no moss." In Scotland, where moss is undesirable, it means: "Keep abreast of modern ideas or you will soon become antiquated and useless." On the contrary, in England, where stately, draped moss is a symbol of stability, it means: "If things are continually in a state of flux, desirable features will not have time to develop." Thus, the bond between culture and proverbial imagery is crucial in constructing a hermeneutic of the proverb, which, if possible, should reflect the proverb's original setting and

and Everything in its Place," (*Proverbium* 10 [1968]:236) that the bull/china shop illustration is discussed.

¹Excellent examples of this type of analysis may be seen by Alan Dundes and Ojo Arewa, "Proverbs and the Ethnography of Speaking Folklore," in *Analytic Essays in Folklore*, ed. Alan Dundes, Studies in Folklore, no. 2 (The Hague: Mouton, 1975), pp. 35-49; and Carol Eastman, "The Proverbs in Modern Written Swahili Literature: An Aid to Proverb Elicitation," in *African Folklore*, ed. Richard M. Parson (Garden City: Doubleday & Company, Inc., 1972), pp. 193-210.

its subsequent usages.¹

Seitel's method of analyzing the existential situation of a proverb--via a scientific mapping of the proverb situation onto a context situation (A:B::C:D where "X says to Y that A is to B as C is to D)--has been employed in biblical studies with tremendously rich results by Carol Fontaine. She brilliantly analyzes Gideon's proverbial riposte to the offended Ephraimites in Judges 8:2:--the gleanings of Ephraim = A, the vintage of Abiezer = B::execution of chiefs = C, Gideon's rout of Midianites = D, where A and C are greater than B and D.²

Such studies create a sense of despair and caution in that the use and function of biblical proverbs are now often beyond the horizon of the biblical enthusiast, except for an occasional use of the proverb in an historical setting (Judg 8:2, 18-21; 1 Sam 16:7; 24:13[14 MT]; 1 Kgs

¹Barbara Kirshenblatt-Gimblett, "Toward a Theory of Proverb Meaning," *Proverbium* 22 (1973):821-27.

²Carol Fontaine, "The Use of the Traditional Saying in the Old Testament" (Ph.D. dissertation, Duke University, 1979), p. 156. This dissertation has been published as *Traditional Sayings in the Old Testament: A Contextual Study* (Sheffield: The Almond Press, 1982). Cf. Peter Seitel, "Proverbs: A Social Use of Metaphor," in *Folklore Genres*, ed. Dan Ben-Amos (Austin: University of Texas Press, 1976), pp. 125-44. Nigel Barley also comments in a similar vein in his brilliant semantico-logical proverbial model (Nigel Barley, "A Structural Approach to the Proverb and the Maxim," *Proverbium* 20 [1972]:737-50). An interesting study yet to be done is the examination of the use of proverbs in Ecclesiastes, utilizing the model provided by the proverbial folklorists.

20:11, all of which are discussed by Fontaine). The parameters of this study, with regard to the utilization of context, will be put in terms of suggested, generalized situations in life. Then there will be a form analysis of the sentence literature through a comparison with other wisdom forms which the sages employed in conveying their observations concerning life. Such a discussion should not be viewed as a digression from a linguistic analysis of the proverbial, poetic patterns. Rather, it provides the needed broad synthetic and diachronic tapestry into which a detailed and rather atomistic, synchronic, linguistic analysis should be placed.

Introduction to the Sitz im Leben

The meaning of any group of symbols is dependent on the context from which they originate and in which they function. Form critical studies have been helpful in reinstating the value of the historical setting, which had been destroyed by nineteenth century "literary critics." This is not to say that there are no problems with a *Sitz im Leben* approach or with the chimerical data upon which it must sometimes draw its conclusions.¹ Knight defines the *Sitz im Leben* as "the environment from which any literary entity might derive its meaning and in which it

¹Douglas A. Knight, "The Understanding of "Sitz im Leben" in Form Criticism," *SBLASP* (1974):107.

might be designated to fulfill some purpose."¹

Hence, there are two aspects to *Sitz im Leben*: a "milieu d'origine" and a "milieu usager." Numerous other scholars have concurred.² Thus, if one would know not only what the proverb says, but also what it means, he must wrestle with its setting in terms of authorship (the sociological milieu into which the author desires to express himself) and into what settings it later came to be used.

The query may be raised as to how the *Sitz im Leben* is determined. While the following is by no means a denigration of the value of form criticism, which has been so helpful in the study of the psalmic material, several problems do arise in attempting to use a single saddle for two different types of literature. Form and content are usually utilized to provide the basis for determining the *Sitz im Leben*. Proverbs, however, provides several problems in this regard. Fontaine correctly objects to the coupling of proverbial content with original life setting. This approach results in a hazardous fragmentation of proverbs since the topics discussed

¹Ibid.

²Peter C. Craigie, "Biblical Wisdom in the Modern World: 1. Proverbs," *Crux* 15.4 (1979):7; Bryce, *A Legacy of Wisdom*, p. 151; and Marzal, *Gleanings from the Wisdom of Mari*, p. 11; Kovacs, "Sociological-Structural Constraints," p. 5.

are very diverse--from the farm to the palace, from the home to international affairs, from outward deportment to inner thought patterns, from cultic to non-cultic materials, in addition to judicial, school and home instructions for both parents and children.¹ Fontaine points out the need not so much to search for an elusive *Sitz im Leben* as to examine how the proverbs actually function in a given culture.²

Though the study of form should not be divorced from situation, the isomorphic bonding of form and setting is being assailed both from within the form critical school³ and from those studying the wisdom corpus.⁴ The very nature of proverbial material evades such neat

¹Fontaine, "Traditional Sayings in the Old Testament," pp. 22-23, 303; Perdue, *Wisdom and Cult*, p. 140; Roland E. Murphy, "Form Criticism and Wisdom Literature," *CBQ* 31 (1969):482; and Crenshaw, "Wisdom," p. 236.

²Fontaine, "Traditional Sayings in the Old Testament," pp. 25, 79, 126, 312.

³Knight, "The Understanding of 'Sitz im Leben' in Form Criticism," p. 114; and David Greenwood, "Rhetorical Criticism and Formgeschichte: Some Methodological Considerations," *JBL* 89 (1970):418-19.

⁴Nel, *The Structure and Ethos*, pp. 4, 79, 82; Murphy, "Form Criticism and Wisdom," p. 481; Glendon E. Bryce, "The Structural Analysis of Didactic Texts," in *Biblical and Near Eastern Studies: Essays in Honor of William Sanford LaSor*, ed. G. A. Tuttle (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978), p. 109; Crenshaw, "Wisdom," p. 236; Murphy, "Form Criticism and Wisdom Literature," p. 481; and Proulx, "Ugaritic Verse Structure and the Poetic Syntax of Proverbs," p. 22.

categorizations. Barley well notes the uncanny ability of proverbial forms to interpenetrate disparate cultures.¹ Others perceive the timeless character of the proverb as severing any direct ties to a single, temporal setting.² Bryce, rather significantly, adds a concluding observational directive:

Now however, after more than a century of this reconstructive enterprise, some scholars are beginning to look with greater interest upon the first task, that of interpreting the Bible in its final form.³

After much discussion, many are opting for a broad *Sitz im Leben* which will accommodate the diversified forms.⁴ Murphy is undoubtedly correct in describing the general situation as didactic.⁵ Cases have been made

¹Nigel Barley, "A Structural Approach to the Proverb and the Maxim," *Proverbium* 20 (1972):740, 746.

²Nel, *The Structure and Ethos*, p. 6; Murphy, "The Wisdom Literature of the Old Testament," p. 140; and Williams, *Those who Ponder Proverbs*, p. 40.

³Bryce, "The Structural Analysis of Didactic Texts," p. 107.

⁴Morgan, *Wisdom in the Old Testament Traditions*, p. 16; Fontaine, "Traditional Sayings in the Old Testament," p. 42; Samuel Terrien, review of *Wisdom in Israel*, by Gerhard von Rad, in *USQR* 29 (1973):131; R. B. Y. Scott, "The Study of the Wisdom Literature," *Int* 24 (1970):29; and Khanjian, "Wisdom in Ugarit," p. 2.

⁵Murphy, "Form Criticism and Wisdom Literature," p. 9; and also Gladson, "Retributive Paradoxes in Proverbs 10-29," p. 147.

for accepting an original setting of the family/clan¹ or the court.² Others proffer a strong scribal influence for Proverbs³ and Brown even proposes a commercial setting.⁴ Kovacs and Nel are perhaps more helpful when Nel, for example, describes the types of ethos reflected in wisdom--family, school, official (court), priestly, prophetic, and individual.⁵ Kovacs speaks of the demesnes or domains which wisdom addresses--Yahweh, king, aristocrat, wise, righteous, ignorant, foolish, and wicked.⁶ This paper will provide support for three areas of origin and use--the family, the royal court/king, and the schools/scribes.⁷

¹Erhard Gerstenberger, *Wesen und Herkunft des 'Apodiktischen Rechts'*, pp. 110ff.; and von Rad, *Wisdom in Israel*, p. 17.

²Perdue, *Wisdom and Cult*, p. 327 cites Richter's view from *Recht und Ethos*.

³B. W. Kovacs, "Is There a Class-Ethic in Proverbs?" pp. 171-90. Kovacs sees the importance of three types of wisdom: folk, royal and scribal ("Sociological-Structural Constraints," p. 108).

⁴John P. Brown, "Proverb-book, Gold-economy, Alphabet," pp. 173, 191.

⁵Nel, *The Structure and Ethos*, pp. 79-81.

⁶Kovacs, "Sociological-Structural Constraints," p. 518.

⁷Perdue, *Wisdom and Cult*, p. 266; Crenshaw, "Wisdom," p. 227; Roland E. Murphy, "The Interpretation of Old Testament Wisdom Literature," *Int* 23 (1969):293, and also his *Introduction to the Wisdom Literature*, p. 12.

The Importance of Scribes

Scribes

One facet of the *Sitz im Leben* which has recently flowered in light of the prolific discoveries of ancient Near Eastern materials is the role of the scribe in the ancient world. It is impossible to overestimate modern indebtedness to this group of ancient writers/officials, for they provide the scholar with eyes to peer into cultures which have been dead for over three thousand years.¹

Not only were the scribes of immense literary importance, but they were also the oil which lubricated the cogs of the ancient governmental and temple machinery. Oppenheim is not wrong when he states that "the Mesopotamian scribe is likely to emerge as a central figure in the workings of his civilization."² The complex writing systems both in Egypt and Mesopotamia lent themselves to a sharp bifurcation between the literate and

¹Barry Halvorsen provides a beautiful synthesis on the scribe in the ancient world and also in Israel in "Scribes and Scribal Schools in the Ancient Near East: A Historical Survey" (Th.M. thesis, Grace Theological Seminary, 1981).

²A. Leo Oppenheim, "A Note on the Scribes in Mesopotamia," *Assyriological Studies* 16 (1965):253; also Oppenheim, "The Position of the Intellectual in Mesopotamian Society," *Daedalus* 104.2 (1975):38; and R. J. Williams, "Scribal Training in Ancient Egypt," *JAOS* 92 (1972):214.

illiterate.¹ The script itself favored the development of a scribal guild. Hammurabi's call for all to read his code, Landsberger suggests, was a dream.² While some have alleged that a democratization of reading accompanied the development of the alphabet, this in no way necessitates the antiquating of the need for scribes.³ Rainey observes that everything was put in writing and the court scribes had the responsibility of seeing that the material recorded was put into proper "form."

The association of scribalism with guilds suggests that closed groups would tend to cloister and segregate

¹Thompson (*The Form and Function*, p. 44) and Kovacs ("The Sociological-Structural Constraints," p. 73) both point to the difficulty of scripts as an impetus for scribal groups.

²Benno Landsberger, "Scribal Concepts of Education," in *City Invincible: A Symposium on Urbanization and Cultural Development in the Ancient Near East*, ed. C. Kraeling and R. M. Adams (Chicago: University of Chicago Press, 1960), p. 98. Landsberger quotes from a text mentioning a person who could not write his name: "I am of Sumerian descent, the son of so and so. You are the son of a dirty rowdy, you cannot even write your name." This also shows the elitism among those who could write (p. 96).

³Brown ("Proverb-book, Gold-economy, Alphabet," p. 188) suggests such a democratization took place, in spite of the "scribal monopoly." W. L. Humphreys ("The Motif of the Wise Courtier in the Old Testament," p. 117) points out the scribal duties of knowing the forms of various governmental letters and documents and A. F. Rainey ("The Scribe at Ugarit," *Israel Academy of Science and Humanities Proceedings* 3 [1969]:130, 132) cites lexical texts in Sumerian, Akkadian, Hurrian and Hittite at Ugarit. Such correspondence would demand scribal training.

themselves into distinct locations. Mendelsohn notes that Jabez was a scribal city (I Chr 2:55).¹

When one thinks of scribes, writing immediately comes to mind and, unfortunately, his other duties are often ignored. The importance of these men is not only to be seen in their accurate transmission of texts,² but also in their holding of key influential positions, both in governmental and temple realms. Thus, their influence was much broader than merely their ability to write.³

Scribes in Egypt

The importance of the scribe in Egypt may be seen in his relationship to the king, who, in Egypt, was considered to be a god. Horemheb, Pharaoh of Egypt, had

¹I. Mendelsohn, "Guilds in Ancient Palestine," *BASOR* 80 (1940):18. Cf. his "Guilds in Babylonia and Assyria," *JAOS* 60 (1940):68-72. George Mendenhall comments on the closedness of this type of society ("The Shady Side of Wisdom: The Date and Purpose of Genesis 3," p. 322). Gadd also notes the presence of adopted "sons" and women within this group (C. J. Gadd, *Teachers and Students in the Oldest Schools* [London: School of Oriental and African Studies, University of London, 1956], pp. 23-24).

²Waltke, "The Book of Proverbs and Ancient Wisdom Literature," *BSac* 136 (1979):227. Crenshaw notes that they were "to embody the traditions they preserved" (*Old Testament Wisdom*, p. 224).

³McKane properly condemns Eissfeldt and Mowinckel for only viewing the scribes as learned writers and ignoring their political clout (McKane, *Prophets and Wise Men*, pp. 23, 44). J. Begrich, commits the root/meaning

himself represented in a statue as a scribe.¹ Imhotep, a famous Egyptian scribe, was considered so influential that he was deified by later generations.² Second in command in Egypt, directly under the Pharaoh and with great influence upon the Pharaoh, was the vizier. It was this statesman who decided difficult court cases, made sure that the law was upheld, and oversaw the ploughlands and economy of Egypt. The pharaoh correctly said to Rekhmire that the vizier was "the mainstay of the entire land." It is also interesting that it is assumed that the vizier could read the room "full of all past judgments." The scribe under him is called the "Scribe of Justice." The vizier himself was also considered to be a scribe.³

The influence of the scribe upon the court may be seen in the El Amarna letters, in which Abdi-Hepa of

fallacy, as he always seems to come back to the writing capacity of the scribe ("Sofer und Mazkir," *ZAW* 58 [1940]:20-23.

¹*IDB*, s.v. "Education, Old Testament," by J. Kaster, 2:28; and Adolf Erman, *The Literature of the Ancient Egyptians*, p. xxvii. Indeed, writing itself was considered to be a gift of the gods.

²Thompson, *The Form and Function*, p. 111. R. J. Williams points out that Snofru, a fourth dynasty ruler, himself wrote on papyrus and are record that even some tombs were written on by the Pharaoh himself ("Scribal Training in Ancient Egypt," *JAOS* 92 [1972]:215).

³R. O. Faulkner, "The Installation of the Vizier," *JEA* 41 (1955):18, 22-23; and Janet H. Johnson, "Avoid Hard Work, Taxes, and Bosses: Be a Scribe!" (Unpublished paper, Oriental Institute, University of Chicago, n.d.).

Jerusalem addresses his requests directly to the scribe of Pharaoh and requests that the scribe communicate a message to the pharaoh apart from the content of the document itself.¹ This may explain not only Baruch's copying of the words of Jeremiah, but also his presenting of them to Jehoiakim (Jer 36:16-26).²

The scribes frequently functioned in diverse governmental structures as commissioned by the king or vizier.³ Not only did the scribes fulfill the writing mania by which the Pharaoh's were made immortal, but they also oversaw legal proceedings as judges, prosecutors and cross-examiners.⁴ They maintained economic order in the country as well, overseeing the care of dykes, agricultural matters, import and export transactions, the collection of taxes, and the distribution of monies to governmental employees. They were experts in political propaganda, so it is little wonder that the art of proper

¹A. Leo Oppenheim, "A Note on the Scribes in Mesopotamia," in *Studies in Honor of Benno Landsberger on His Seventy-fifth Birthday, April 21, 1965*, Assyriological Studies 17 (1965), p. 253. He also notes a similar phenomenon at Mari.

²James Muilenburg, "Baruch the Scribe," in *Proclamation and Presence: Old Testament Essays in Honour of Gwynne Henton Davies*, ed. J. J. Durham and J. R. Porter (London: SCM, 1970), p. 227.

³Johnson, "Be a Scribe," pp. 4, 5.

⁴Halvorsen, "Scribes and Scribal Schools," p. 111.

speech is stressed in instruction texts.¹ In order to pursue a professional career, scribal training was a prerequisite.² Rainey points out that there were even scribal soldiers.³ Scribes may also have had temple responsibilities.⁴

Of the four major types of wisdom literature which have come from ancient Egypt (instruction texts [*sebayit*], the onomastica, speculative reflections, and texts on the scribal profession), a whole genre is given to the praising of the scribal art and the satirizing of the other trades. These texts are particularly informative as to the role of the scribe in Egyptian culture. "In Praise of Learned Scribes" and "The Satire on the Trades" commend the immortal status of those who write over those who build perishable tombs, condemn the baseness of the other trades (the cobbler as a leather biter, for example), and recommend the benefits of the life of a scribe as follows:

¹E. W. Heaton, *Solomon's New Men*, p. 20.

²Humphrey, "The Motif of the Wise Courtier in the Old Testament," pp. 22-23; and Cyril Alfred, *The Egyptians* (New York: Frederick A. Praeger, 1961), pp. 175-76.

³A. F. Rainey, "The Soldier-Scribe in Papyrus Anastasi I," *JNES* 26 (1967):58-60.

⁴Johnson, "Be a Scribe," p. 2.

Behold, there is no profession free of a boss--except for the scribe: he is the boss. . . . Behold, I have set thee on the way of god. . . . Behold, there is no scribe who lacks food, from the property of the House of the King--life, prosperity, health!¹

The scribal connection with the temple is important for wisdom-cult studies. In Egypt, Ugarit, and Mesopotamia there is a strong link between the wise men and the temple.²

Lastly, Khanjian is right when he highlights the role of the scribes in international affairs. This aided in the transmission of wisdom traditions between cultures. Scribes were needed to provide written documents in the proper languages and proper forms so that they would be acceptable at foreign courts.³

Thus, one should not view the scribe as a mere

¹Pritchard, *ANET*, "The Satire on the Trades," p. 434. Cf. Crenshaw, *Old Testament Wisdom*, p. 223; Williams, "Scribal Training in Ancient Egypt," p. 218 (where he labels them as the "white kilt class"); Heaton, *Solomon's New Men*, p. 105; and Fontaine, "The Use of the Traditional Saying in the Old Testament," p. 281. Especially interesting is the "Papyrus Lansing: A Schoolbook," translated by Miriam Lichtheim, in *Ancient Egyptian Literature*, 2:168-77; and Khanjian, "Wisdom in Ugarit," p. 100.

²Muilenburg, "Baruch the Scribe," p. 228; Erman, *The Literature of the Ancient Egyptians*, p. 185. Cf. Lambert, *BWL*, p. 8; Perdue, *Wisdom and Cult*, p. 93; and Rainey, "The Scribe at Ugarit," p. 127. Very helpful is Rylaarsdam, *Revelation in Jewish Wisdom Literature*, pp. 12-13.

³Khanjian, "Wisdom in Ugarit," p. 267. Heaton notes in the Wenamun journey the king of Byblos had "a letter scribe" to which the El Amarna tablets bear ample witness (*Solomon's New Men*, p. 169).

copyist, although he was that, or as a simple creator of documents (both royal and poetic), although he often did such, for the scribes were also intertwined in the warp and woof of the political structure and provided the necessary skills for the maintenance and sustenance of civilization itself. The term "secretary" provides a nice translation in English, since "secretary" may mean a mere copyist or, as in the case of the Secretary of State, may indicate high governmental status and a relationship to the president.

Scribes in Mesopotamia

The scribe in Mesopotamia functioned in a manner similar to that of his Egyptian counterpart, although differences in writing materials and governmental structure would superficially alter his job description. As in Egypt, he was a master of languages, often of both the international Akkadian and the archaic Sumerian, in addition to Hittite or regional vernacular languages and dialects.¹ Reading and writing were not commonly possessed skills. So, the three factors which were responsible for producing the rise of a scribal class in

¹Oppenheim, "A Note on the Scribes in Mesopotamia," p. 256. Kramer translates a text, "A scribe who knows not Sumerian, what kind of a scribe is he?" in *The Sumerians: Their History, Culture, and Character* (Chicago: University of Chicago, 1963), p. 226. Rainey, "The Scribe at Ugarit," p. 129; and Khanjian, "Wisdom in Ugarit," p. 125.

Egypt were also at work in Mesopotamia: (1) the difficulty of the writing script; (2) the governmental needs; and (3) the temple economy.¹ The ability to write was lauded in "In Praise of the Scribal Art," where the scribe was commissioned "To write a stele, to draw a field, to settle accounts"² Even in Sumer, some of the proverb collections mention the advantage of the scribal profession over the other trades, although Oppenheim has noted that scribal snobbishness over the other trades is not as prevalent in Akkadian texts as it is in the Egyptian literature.³ Often families who had mastered the tradition dwelt in segregated parts of the city, in a guild-like setting.⁴

¹Speiser singles out the temple as a motivating factor (E. A. Speiser, "Some Sources of Intellectual and Social Progress in the Ancient Near East," in *Studies in the History of Culture: The Disciplines of the Humanities*, ed. P. W. Long [Freeport, NY: Books for Library Press, 1942], p. 58). Kramer, "Schooldays: A Sumerian Composition Relating to the Education of a Scribe," *JAOS* 69 (1949):199. Oppenheim portrays him as one working for the "Great Organizations" of the ancient world ("The Position of the Intellectual in Mesopotamian Society," p. 39).

²Ake W. Sjöberg, "In Praise of the Scribal Art," *JCS* 14.2 (1972):127.

³Bendt Alster, *Studies in Sumerian Proverbs*, p. 13; cf. also Gordon, *Sumerian Proverbs*, p. 154. A. Leo Oppenheim, *Ancient Mesopotamia: Portrait of a Dead Civilization* (Chicago: The University of Chicago Press, 1977), p. 242.

⁴Khanjian, "Wisdom in Ugarit," p. 66; and B. Cutler and J. MacDonald, "The Unique Ugaritic Text UT 113 and the Question of 'Guilds,'" *UF* 9 (1977):30.

Those who became scribes generally were from the wealthier families and often scaled the political ladder to high governmental posts. Olivier counts as many as five hundred eighteen scribes in four cities.¹

Landsberger estimates that seventy percent of the scribes had administrative positions, with the remainder being employed by private individuals (the street scribes) perhaps for taking letter dictation. He suggests that ten percent were involved in magical arts.² Landsberger lists nineteen different scribal titles, thereby demonstrating the diversity of scribal vocations, sometimes by comic caricature: scribe for labor groups, deaf writer, wise scribe, royal scribe, bungler, field scribe, mathematician and adviser.³

¹Aage Westenholz, "Old Akkadian School Texts: Some Goals of Sargonic Scribal Education," *Archiv für Orientforschung* 25 (1974-77):95. J. P. J. Olivier, "Schools and Wisdom Literature," *Journal of Northwest Semitic Languages* 4 (1975):50.

²Benno Landsberger, "Scribal Concepts of Education," in *City Invincible*, pp. 99, 119. Cf. Khanjian, "Wisdom in Ugarit," p. 130 and Halvorsen, "Scribes and Scribal Schools," p. 61.

³Benno Landsberger, "Babylonian Scribal Craft and its Terminology," in *Proceedings of the Twenty-Third International Congress of Orientalists* (London: The Royal Asiatic Society, 1954), pp. 125-26. Humphreys ("The Motif of the Wise Courtier in the Old Testament," p. 63) provides a similar title list. Cf. Oppenheim, "The Position of the Intellectual in Mesopotamian Society," p. 50 and Olivier, "Schools and Wisdom Literature," pp. 50-51 for a listing of scribal duties.

In Mesopotamia, the relationship between the scribes and the king is more difficult to ascertain because the kings do not present themselves as surrounded by counselors, although foreign kings are often thus described.¹ Ahiqar was a counselor to the king and, as manifest in the title *ummanu*, was considered a scholar. He was also the famous author of a well-known, extant, wisdom text from Mesopotamia.²

The connection between the gods and the scribes comes not only from the requisite presence of the scribes in the regulation of the temple economy, but also, especially in Mesopotamia, from the fact that magical powers were often part of the scribe's repertoire, although Gordon renders a Sumerian proverb: "A disgraced scribe becomes a man of spells."³ Perdue notes, in "Counsels of Wisdom," that the scribal responsibility to the cult and to the personal deity is rewarded with

¹Oppenheim, "The Position of the Intellectual in Mesopotamian Society," p. 40.

²Jonas C. Greenfield, "The Background and Parallel to a Proverb of Ahiqar," in *Hommages A. Andre Dupont-Sommer* (Paris: Librairie D'Amerique et D'Orient Adrien-Maisonneuve, 1971), p. 49.

³Gordon, *Sumerian Proverbs*, p. 211; cf. Khanjian, "Wisdom in Ugarit," pp. 50, 133; Crenshaw, *Old Testament Wisdom*, p. 28 (who notes the function of scribes in interpreting omen texts); and Westenholz, "Old Akkadian School Texts," p. 107.

longevity and favor.¹ Adapa, another famous Mesopotamian scribe, was so renowned for his wisdom that he became the assistant to Ea who was said to have called the world order into being.

Scribes in Israel

So far a survey has been made of the prominence of scribes in the ancient Near East and their particular connection with writing, often of wisdom texts, and their relationship to the king and his court. The foreign wise man is frequently referred to in Scripture as a type of magician. In Genesis 41:8 the two terms appear in a hendiadys construction.² Even within Israel, the case has been made that Shisha (1 Kgs 4:3), the secretary, was a foreigner, based on the difficulty of the writing script and the fact that he is the only one of David's main officials whose father is not listed.³

It will be shown that the scribe in Israel functioned in much the same way as his counterpart in Egypt and Mesopotamia. The same factors which provided

¹Perdue, *Wisdom and Cult*, p. 100.

²Whybray, *The Intellectual Tradition*, p. 15; cf. also 2 Kgs 25:19; Jer 52:25; and Exod 7:11.

³McKane, *Prophets and Wise Men*, pp. 27-28. Cf. also Allan A. MacRae, "Akkadian and Sumerian Elements," in *Nuzi Personal Names*, ed. I. Gelb, P. M. Purves and A. MacRae (Chicago: The University of Chicago Press, 1963), p. 282.

the *raison d'être* for the scribe elsewhere were also at work in Israel. The demands of a growing bureaucratic government, with more and more crucial international, commercial and political contacts, required the expertise of a scribe.¹ The need for utilizing Akkadian, the *lingua franca* of the day, and the recording of documents in their proper form required the professional scribal skills, as the El Amarna letters suggest.² The temple structure lent itself to scribal activity, not only because of the massive economic details which were associated with the construction and centralization of the temple, but also because of the Hebraic emphasis on the canon and on the proper teaching of torah.

One boon of an alphabetic script was the democratization of learning which is manifested in Israel. The necessity of canonical transcription and teaching, however, would nonetheless favor a substantial scribal presence even in a literate society. The literacy rate among Israelites and Canaanites was apparently quite high, as all were commanded to *write* the law on their door posts (Deut 6:9) and monuments were erected for all to read (Deut 27:2-8, the writer is aware of Hammurabi's boastful

¹John Paterson, *The Wisdom of Israel*, p. 55.

²Rainey, "The Scribe at Ugarit," p. 126; and Oppenheim, "A Note on the Scribes in Mesopotamia," p. 254.

epilogue). Joshua's choosing of three men, who are to write a description of the land (Josh 18:4, 8-9), and Gideon's catching of a random young man outside of Succoth, who wrote the names of the elders, demonstrate a widespread ability to write (Judg 8:14).¹

With the development of the monarchy under David and Solomon, there is a proliferation of governmental offices. One of these, which is explicitly mentioned, was the role of the scribe (2 Sam 8:17; 20:25; 2 Kgs 12:10; 18:18 [which also mentions a recorder]; Jer 36:12; 37:15; Isa 37:2; et al.).² Second Chronicles 25:16 contrasts the roles of the prophet and the adviser. The adviser's counsel was favored more than the acrimonious prophetic announcements, although some prophets also were involved in recording the royal happenings (2 Chr 12:15). The counselor and scribe, though not strictly synonymous,³ seem to have played similar roles at times in Israel.⁴

¹Kaster, "Education, Old Testament," p. 34.

²R. T. Anderson, "Was Isaiah a Scribe?" *JBL* 79 (1960):57. For a simple overview, vid. Bullock, *An Introduction to the Old Testament Poetic Books*, pp. 23-24 and Roland de Vaux, *Ancient Israel*, vol. 1 (New York: McGraw-Hill Book Company, 1965), pp. 127-32. One should not forget the command that the king himself copy the law (Deut 17:18-20).

³Thompson (*The Form and Function*, p. 36) sees no distinction between the scribe and wise man.

⁴For a scrutiny of the role of counselor, vid., P. A. H. De Boer, "The Counsellor," *VTSup* 3 (1969):42-71. This superb article notes the role of the counsellor

De Boer even maintains that Proverbs 8 is not a hypostasis of wisdom but a description of Yahweh's counselor.¹

After the exile, the role of the scribe was further developed by the coalescing of his function as copyist and transmitter of the tradition with the responsibility of interpreting the law (Ezra 7:6). An examination of Ben Sirach demonstrates the movement of later scribes towards torah (Sir 8:8-9).² Scott is correct in pointing out that the title "secretary of the law of the God of heaven" in the post-exilic period (Ezra 7:11; Neh 8:1-8) was indicative of the scribe's role in the post-exilic religious community.³

Perhaps the clearest canonical picture of the scribes or wise men as a group is found in Jeremiah. Not only does the relationship between Jeremiah and Baruch (Jer 36) highlight prophetic-scribal associations, but Baruch's position with Jehudi and the "room of Elishama the secretary" also shows scribal access to the royal

(Hushai, Ahithophel; Isa 3:1-3; Ezek 11:1-2) and notes the divine aspect of this position (Isa 9:6). Perdue, *Wisdom and Cult*, p. 141. Kovacs describes the counselor as the ultimate scribe ("Sociological-Structural Constraints," p. 184).

¹Ibid., p. 71.

²Roth, "On the Gnostic-Discursive Wisdom of Jesus Ben Sirach," *Semeia* 17-19 (1980):59.

³Scott, *The Way of Wisdom*, p. 17. Cf. Halvorsen, "Scribes and Scribal Schools," p. 125.

archives.¹ Interestingly enough, Avigad reports on a bullae which reads, "Belonging to Berechiah son of Neriah the scribe" (cf. Jer 36:4).² The term *hakam* can be used adjectivally to describe a wise person without positional ramifications, but in Jeremiah 8:8, 9 and 18:18 it strongly suggests that the "wise man" was a vocational post.³

McKane argues that the class or profession of "wise man" goes back to Solomonic times.⁴ Whybray has vociferously objected to the proposal of there having been a "wise man" position or class in Israel. Rather, he portrays a few scribal families as taking care of the needs of the small administrative needs in Israel.⁵ He distinguishes sharply between the scribe and the *hakam*, which, he suggests, never referred to a position.⁶ Whybray rejects Proverbs 22:17 as evidence to the contrary

¹Muilenburg, "Baruch the Scribe," pp. 215-38.

²Nahman Avigad, "Baruch the Scribe and Jerahmeel the King's Son," *IEJ* 28 (1978):53.

³Crenshaw, *Old Testament Wisdom*, p. 28; von Rad, *Wisdom in Israel*, pp. 20-21; De Boer, "The Counsellor," p. 61; Bryce, *A Legacy of Wisdom*, p. 239; and Kovacs, "Sociological-Structural Constraints," p. 243.

⁴McKane, *Prophets and Wise Men*, p. 41; contra Scott, who sees it as developing after the time of Hezekiah.

⁵Whybray, *The Intellectual Tradition*, p. 38.

⁶*Ibid.*, p. 17.

because it is "prose" and does not have the article; therefore, it is indefinite. Jeremiah 18:18, because of its relationship with Ezekiel 7:26, is rejected as titular too. His case is argued in much detail, yet commits the semantic blunder of word-concept equation in his faulty analysis of the word *hakam*.¹ His rejection of the scribal-wise man connection and the role of "wise men" in Israel has not been accepted by most scholars. Morgan correctly critiques Whybray's position for begging as many questions as it answers. Verses such as 1 Chronicles 27:32 point to the fallaciousness of Whybray's discussion of scribes in Israel.² The exact function of the scribe in the Solomonic government is elucidated in detail by Mettinger and need not be repeated here.³

It is not the purpose of this section to scribalize the wisdom material. Rather, it is to provide a

¹Ibid., pp. 15-32.

²Glendon E. Bryce, review of *The Intellectual Tradition in the Old Testament*, by R. N. Whybray, in *JBL* 94 (1975):596-98; Morgan, "Wisdom and the Prophets," p. 219; and Perdue, *Wisdom and Cult*, p. 228. One wonders about the consistency of Whybray himself and his comments on Ecclesiastes 12:9 in "Qoheleth the Immoralist?" (Qoh 7:16-17), in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie, et al. (New York: Union Theological Seminary, 1978), p. 195.

³Tryggve N. D. Mettinger, *Solomonic State Officials: A Study of the Civil Government Officials of the Israelite Monarchy*, Coniectanea Biblica Old Testament Series 5 (Lund: CWK Gleerup, 1971), pp. 25-51; also see his work on the scribal school, pp. 140-57.

scenario in which one may properly appreciate the people and positions which may have shaped Proverbs.

Class-Ethic?

The scribes, wise men and counselors played key roles in the intelligentsia of Israel and were, in fact, responsible for the collecting and transmitting of proverbs, often under the direction of the king (Prov 22:17; 25:1). This leads to the question of whether or not Proverbs presents an aristocratic ethic directed strictly to young men on their way up the political ladder. This class ethic *Sitz im Leben* is connected with the scribes and wise men, who would normally form part of the group of courtiers whose locus of existence centered on the royal court.

Kovacs gives a concise definition of what is meant by a class ethic (*Standesethik*): "the ethos of a specific social group--a system of values and a corresponding perspective on the world founded in that group and common to it." It implies a certain closure to the world at large and a strict addressing of the issues pertinent to one's own group.¹ Humphreys and Gordis identify the audience of Proverbs as the upper-class landowners and

¹Kovacs, "Class-Ethic in Proverbs?" p. 176. Cf. Kovacs, "Sociological-Structural Constraints," pp. 85, 392, 411.

merchants, many of whom would have frequented the royal court.¹

The evidence for the notion that Proverbs reflects an upper-class ethic comes largely from the commonly shared wisdom ethos. Gordis notes that ancient Near Eastern wisdom generally was for young princes and scribes who served in the royal court.² Gemser demonstrates a similar class-ethic in 'Onchesheshonqy.³ Bryce also notes that, of nine "better" proverbs in Amenemope, five of them deal with riches and poverty. Similarly, in Proverbs 15-26, about six out of twelve "better" proverbs address issues of finance.⁴ Gordis is correct in noting that only the wealthy could afford to have their children in school and the fact that the authorship of most proverbs is

¹W. Lee Humphreys, "The Motif of the Wise Courtier in the Book of Proverbs," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie, et al. (New York: Union Theological Seminary, 1978), pp. 177-90; also vid. his fine dissertation, "The Motif of the Wise Courtier," and Robert Gordis, "The Social Background of Wisdom Literature," *HUCA* 18 (1943-44):77-118. This article, along with Kovacs' article on the class-ethic, are foundational reading for a proper understanding of the setting of Proverbs.

²Gordis, "The Social Background of Wisdom Literature," p. 91.

³B. Gemser, "The Instructions of 'Onchesheshonqy and Biblical Wisdom Literature," *VTSup* 7 (1960):122.

⁴Glendon E. Bryce, "'Better'-Proverbs: An Historical and Structural Study," in *SBLASP*, vol. 12 (1972), p. 347; cf. Robert Chisholm, "Literary Genres and Structures in Proverbs" (Seminar paper, Dallas Theological Seminary, May 1980), p. 24.

attributed to the king or his court again suggests an upper class milieu.¹

Numerous statements in Proverbs reveal an urban aristocratic mentality (Prov 17:26; 18:11, 18; 19:1, 6; 22:7, 16, as well as the king sayings in chaps. 16, and 20-21).² Proverbs 19:10 records:

It is not fitting for a fool to live in luxury--
how much worse for a slave to rule over princes!

Wealth is uniformly viewed as good, though one should not avariciously try to grab it if a violation of moral values is necessitated (Prov 10:4, 22; 11:18; 13:18). Poverty is often portrayed as a consequence of laziness (Prov 10:4) or wickedness (Prov 13:21) and is always an undesirable situation (Prov 10:15).³ The condemnation of bribery (Prov 15:27; 17:23; 21:14), the rich temptress (Prov 7:16), and the disparaging view of a servant who rises to power (Prov 30:21-23) all reflect an upper class posture.⁴

Several have postulated objections to this class ethic approach: (1) the clan/tribal ethos of certain Proverbs suggests an agrarian setting (Prov 10:5);

¹Gordis, "The Social Background of Wisdom Literature," pp. 84-85.

²Humphrey, "The Motif of the Courtier in the Book of Proverbs," p. 182.

³Gordis, "The Social Background of Wisdom Literature," pp. 97-98.

⁴Ibid., p. 107; Kovacs, "Is There a Class-Ethic in Proverbs?" p. 178.

(2) Proverbs addresses universal needs of mankind;¹ and (3) the class ethic motif was a later accretion to Israel's early wisdom sayings, which had a much more democratic *tendenz* than those of Egypt and elsewhere.² Others would suggest that Proverbs reflects a middle-class ethos.³

Proverbial Court Setting

The origins and use of wisdom in the court will be addressed here briefly and their relationship to the king will be discussed somewhat later. von Rad sees the titles found in Proverbs as demonstrative of the court setting of the book (Prov 1:1; 10:1; 25:1; et al.).⁴ Humphreys notes that, in the 538 sayings in Proverbs 10-29, only thirty have the courtier as their primary focus; yet, much of the book does canvass matters which are pertinent for a

¹James L. Crenshaw, "Studies in Ancient Israelite Wisdom: Prolegomenon," *SAIW*, p. 20; Bullock, *An Introduction to the Old Testament Poetic Books*, p. 23.

²Rylaarsdam, *Revelation in Jewish Wisdom Literature*, p. 10; W. Baumgartner, "The Wisdom Literature," in *The Old Testament and Modern Study*, ed. H. H. Rowley (Oxford: The Clarendon Press, 1951), p. 214.

³Evode Beaucamp, *Man's Destiny in the Books of Wisdom*, trans. J. Clarke (New York: Alba House, 1970), p. 7; and Heaton, *Solomon's New Men*, pp. 13, 118.

⁴von Rad, *Wisdom in Israel*, p. 15; von Rad, *Old Testament Theology*, pp. 429-30; Malchow, "The Roots of Israel's Wisdom in Sacral Kingship," pp. 117-18.

court milieu.¹ The following have been taken as reflective of a courtier setting: (1) the stressing of the relationship to one's superiors (Prov 23:1);² (2) the judicial aspect of numerous proverbs (Prov 16:10; 17:9, 15, 18);³ (3) the suggestions on how to curry the king's favor (Prov 14:35; 16:13; 22:11; 25:6-7);⁴ (4) the importance of counselors (Prov 11:14; 24:6); and (5) the theme of the faithful messenger (Prov 10:26; 13:17).⁵ One must be careful not to confuse a proverb's imagery, which may be rural or agricultural, with its message, which may be fitting for aristocratic concerns.

It is not being suggested that Proverbs came exclusively from a court setting, as it obviously does not solely reflect a court ethos.⁶ Rather, it is thought that

¹Humphreys, "The Motif of the Wise Courtier in the Old Testament," p. 160.

²Gordis, "The Social Background of Wisdom Literature," p. 92.

³Nel, *The Structure and Ethos*, p. 80.

⁴Beaucamp, *Man's Destiny in the Books of Wisdom*, p. 5.

⁵Gordis, "The Social Background of Wisdom Literature," p. 92; Humphreys, "The Motif of the Wise Courtier in the Book of Proverbs," p. 181; A. D. Crown, "Messengers and Scribes: the and in the Old Testament," *VT* 24.3 (July 1974):366-70; Beaucamp, *Man's Destiny in the Books of Wisdom*, p. 5; Heaton, *Solomon's New Men*, p. 48; McKane, *Prophets and Wise Men*, pp. 17, 36; and Mettinger, *Solomonic State Officials*, pp. 52-62.

⁶Humphrey, "The Motif of the Wise Courtier in the Book of Proverbs," p. 187. R. E. Clements, review of

one component of the multiplex setting, from which the proverbial material was generated, was from and to the aristocratic element of society. Thus, court setting is highly favored due to the clear statements of the text itself (Prov 1:1; 10:1; 25:1).

Schools and Wisdom

Egyptian Schools

The scribes and the court both demanded rigorous training. Within the guilds, training often was the passing on of skills within the "family," and, at the royal court, schools were often the means whereby the needed skills were acquired.

The first extant literary source making reference to a school in Egypt is from the Tenth dynasty. Williams suggests that, prior to that time, the training of youths was carried out through apprenticeship programs.¹ Brunner suggests that Egyptian education evolved from an apprentice, familial setting to a school setting, which often utilized familial terms ("father" and "son").² A

Wisdom in Israel, by Gerhard von Rad, in *ExpTim* 84 (1972):185; Fox, "Aspects of the Religion of the Book of Proverbs," p. 60; and Whybray, *The Intellectual Tradition*, p. 2.

¹Williams, "Scribal Training in Ancient Egypt," p. 215. Halvorsen ("Scribes and Scribal Schools," pp. 81-92) gives a nice synopsis of the relevant material. Cf. also Olivier, "Schools and Wisdom Literature," p. 55.

²Hellmut Brunner, *Altägyptische Erziehung*,

palace school existing in the twelfth dynasty is known from the "Instruction of Duauf."¹ It was only after the New Kingdom that education developed much outside of the palace confines. As the school moved to an institutional setting, it became less aristocratic.

The house of life in Egypt seems to have been a scholarly resort where sacred books, letters, magic and medicine literature, inscriptions, and the "annals of the gods" were generated and transcribed. It was a scriptorium closely connected with the temple, which often housed a library.²

Education in the Egyptian schools was often by sing-song recitation and the memorization of texts.³ A father's description to his son of the happy lot in life of the scribe in life should be contrasted to what the son actually found in school. Williams has collected numerous rather sadistically humorous texts, which detail

(Wiesbaden: Otto Harrassowitz, 1957), pp. 10-32. This is a classic source of material on the Egyptian schools. Kovacs, "Sociological-Structural Constraints," p. 251.

¹Pritchard, *ANET*, pp. 432-34.

²Alan H. Gardiner, "The House of Life," *JEA* 24 (1938):175-78. Mettinger (*Solomonic State Officials*, p. 141), on the other hand, views it as a university-type of atmosphere. Cf. Halvorsen, "Scribes and Scribal Schools," p. 92.

³Williams, "Scribal Training in Ancient Egypt," pp. 216, 219; Erman, *The Literature of the Ancient Egyptians*, p. 77.

the plight of the Egyptian student. Papyrus Anastasis, for example, records the following admonition and proverbial quotation:

Persevere in your daily tasks, and then you will achieve mastery over them. Do not pass a day lazy, or else you will be beaten; a lad's ear is actually on his back, and he listens when he is beaten. . . . Write with your hand, read with your mouth, and seek advice. Do not tire. Do not spend a day in laziness, or woe to your limbs! Penetrate the counsels of your teacher and listen to his instructions. Be a scribe.¹

The Demotic text of 'Onchesheshonqy shows the democratization of learning as a man's son is admonished to "learn to write, to plough, to fowl. . . ." ²

The materials copied in the schools were the instruction texts (which stressed proper manners and appropriate speech), the "Satire on the Trades," the adventurous "Tale of Sinuhe," and "*Kemyt*" ("completion," which was a series of idioms and formulae used for a millennium in the Egyptian schools).³ The training lasted for four years.⁴

¹Williams, "Scribal Training in Ancient Egypt," p. 218.

²Gemser, "The Instructions of 'Onchsheshonqy," p. 116.

³Williams, "Scribal Training in Ancient Egypt," p. 217; Glendon E. Bryce, "Another Wisdom 'Book' in Proverbs," JBL 91.2 (1972):147; also Bryce, *A Legacy of Wisdom*, p. 138; and Bullock, *An Introduction to the Old Testament Poetic Books*, p. 32.

⁴Williams, "Scribal Training in Ancient Egypt," p. 216.

Mesopotamian Schools

In Mesopotamia, the school was called the *edubba* (Sumerian, meaning "tablet house") or the *bit tuppi* (Akkadian). School materials at Shuruppak have been found dating to 2500 B.C. and at Erech as early as 3000 B.C.¹ Other sites, such as Uruk, Ur, Eshnunna, Sippar, Nippur, Mari, and even as far west as Ugarit, have yielded school materials.² The schools have been found in three locations: (1) the royal palace;³ (2) the temple;⁴ and (3) private homes. This final location is suggested by the finding of numerous school texts in individual dwellings.⁵ There also seems to have been an institution

¹Kramer, *Sumerians*, p. 229. For a handy survey of materials, vid. Halvorsen, "Scribes and Scribal Schools," pp. 11-76.

²Kramer, *Sumerians*, p. 236; Sjöberg, "The Old Babylonian Eduba," pp. 176-78; and Khanjian, "Wisdom in Ugarit," pp. 126, 136.

³Westenholz, "Old Akkadian School Texts," p. 108.

⁴Kramer surmises that the schools began as appendages of the temple (Samuel N. Kramer, "The Sumerian School: A Pre-Greek System of Education," in *Studies Presented to David Moore Robinson on His Seventieth Birthday*, ed. G. E. Mylonas, vol. 1 [Saint Louis: Washington University, 1951], p. 241). However, he denies that it was connected to the cult (S. N. Kramer, "Sumerian Literature, A General Survey," in *The Bible and the Ancient Near East. Essays in Honor of William Foxwell Albright*, ed. G. E. Wright [reprint, Winona Lake, IN: Eisenbrauns, 1961], p. 253). Landsberger also portrays most priests as illiterate and *Priesterweisheit* as a misconception (Landsberger, "Scribal Concepts of Education," p. 98).

⁵Gadd, *Teachers and Students in the Oldest Schools*, p. 25. Sjöberg gives a useful survey of the location of

of higher learning in the *edubba gula*, or the *bit mumme*.¹ After the Old Babylonian period, the tablet-house disappeared, thus moving education more into the hands of the private sector.²

Westenholz gives four aims of Sumerian education: (1) to provide the student with cuneiform writing skills; (2) to teach the student Sumerian; (3) to develop the ability to write letters and documents; and (4) to become aware of the major works of Akkadian literature.³ Landsberger notes the stress on memory in the Mesopotamian schools for accomplishing these goals:

In the Mesopotamian schools the conception of dictation was absent. Instead the common practice was that the 'older brother' or preceptor would write down 25 lines or so on a clay tablet. Then, on the reverse of the same tablet, the student was required to write from memory the whole section of the literary series from which the particular composition had been chosen.⁴

the finds in "The Old Babylonian Eduba," pp. 176-77. He also surveys the curriculum.

¹Landsberger, "Scribal Concepts of Education," p. 112; McKane, *Prophets and Wise Men*, p. 39; and Humphreys, "The Motif of the Wise Courtier in the Old Testament," p. 16.

²Ibid., p. 97.

³Westenholz, "Old Akkadian School Texts," p. 106; cf. Sjöberg, "The Old Babylonian Eduba," p. 160; and Gadd, *Teachers and Students in the Oldest Schools*, pp. 236-37, who cites a text from Ur stating the purpose of Sumerian education: "to turn the ignorant and illiterate into a man of wisdom and learning."

⁴Landsberger, "Scribal Concepts of Education," p. 116.

The memorization often included long lists of animals, gods, classifications, and vocabularies. Legal texts were also learned.¹

The texts copied in the *edubba* have been linked to wisdom literature.² Since Halvorsen has developed an overview of the school texts (hymns and prayers, wisdom literature, scientific texts, grammatical lists, omen texts and royal correspondence), comments here will be made only regarding the proverbial material.³ Kramer divides the wisdom material into five categories: proverbs, miniature essays, instructions, *Edubba* school-life compositions, and disputes.⁴ The proverbs served as simple models for the students, illustrating patterns of proper and improper behavior, as well as tuning their minds to proverbial literary devices and paradigms.⁵

The school was headed by the *ummia*, who was the

¹Sjöberg, "The Old Babylonian Eduba," p. 161. She also surveys the curriculum. Cf. Kramer, "The Sumerian School: A Pre-Greek System of Education," p. 243.

²Olivier, "Schools and Wisdom Literature," p. 53.

³Halvorsen, "Scribes and Scribal Schools," pp. 43-52.

⁴Samuel N. Kramer, "Sumerian Wisdom Literature: A Preliminary Survey," *BASOR* 122 (April 1951):28.

⁵Alster, *Studies in Sumerian Proverbs*, p. 13; cf. Gordon, *Sumerian Proverbs*, p. 20.

school "father."¹ The "big brother" and the student were the other constituents of the school setting.² "A Failed Examination," is a text in which the teacher severely reprimands his erring student:

What have you done, what good came of your sitting here? You are already a ripe man and close to being aged! Like an old ass you are not teachable any more. Like withered grain you have passed the season. How long will you play around? But, it is still not too late! If you study night and day and work all the time modestly and without arrogance, if you listen to your colleagues and teachers, you still can become a scribe! Then you can share the scribal craft which is good fortune for its owner, a good angel leading you, a bright eye, possessed by you, and it is what the palace needs.³

Again, as in Egypt, physical discipline was frequent, administered by the "father" or "big brother."⁴ Kramer narrates the normal school day of a student as consisting of reading his tablet, eating lunch, writing a new tablet, receiving an assignment, hopefully not being "caned," and returning home to present his work, with delight, to his

¹Gadd, *Teachers and Students in the Oldest Schools*, p. 16; Kramer, "The Sumerian School: A Pre-Greek System of Education," p. 242; and also Kramer, "Schooldays: A Sumerian Composition Relating to the Education of a Scribe," *JAOS* 69.4 (1949):205; and Philip Nel, "The Concept of 'Father' in the Wisdom Literature of the Ancient Near East," *Journal of Northwest Semitic Languages* 5 (1977):60.

²Gadd, *Teachers and Students in the Oldest Schools*, p. 33.

³Landsberger, "Scribal Concepts of Education," p. 100.

⁴Gadd, *Teachers and Students in the Oldest Schools*, p. 20; Khanjian, "Wisdom in Ugarit," p. 53.

father.¹

Thus, the existence of a school structure has been observed in Egypt and in Mesopotamia, dating back to the earliest periods of writing. This allows for the inference of the existence of a similar phenomenon in Israel. The internal didactic tone of the book of Proverbs would naturally fit a school setting if such an institution can be found in Israel.

Schools in Israel?

The existence of a school in Israel has been assumed by many scholars on the basis of Egyptian and/or Mesopotamian analogies.² No direct evidence has been found as yet, although there are materials which strongly point in the direction of an Israelite school. The following evidences favor an Israelite school:

(1) Albright's tablet found at Shechem, from a teacher at Megiddo asking to be paid for services rendered (1400

¹Kramer, "Schooldays: A Sumerian Composition Relating to the Education of a Scribe," p. 199.

²Perdue, *Wisdom and Cult*, p. 327; H. J. Hermisson, *Studien zur israelitischen Spruchweisheit*, pp. 96-98; Scott, *The Way of Wisdom*, p. 107; Kovacs, "Sociological-Structural Constraints," p. 223; Jensen, *The Use of tora by Isaiah*, p. 35; Mowinckel, "Psalms and Wisdom," p. 206; Ernest Sellin, *Introduction to the Old Testament*, revised and rewritten by Georg Fohrer (Nashville: Abingdon Press, 1968), p. 481; Olivier, "Schools and Wisdom Literature," pp. 57-59; and W. Richter, *Recht und Ethos*, pp. 182-83.

B.C.);¹ (2) a cuneiform liver inscription at Hazor, which Albright takes as suggesting the existence of a Canaanite school as early as the eighteenth century B.C.;² (3) the Gezer Calendar which may be a school exercise tablet;³ (4) the use of cuneiform in Palestine (e.g., El Amarna letters and copies of Gilgamesh found at Megiddo);⁴ (5) the town name Kiriath-Sepher (Josh 15:15) implies a scribal center where training could be obtained;⁵ (6) the administrative complexity of the monarchy would suggest that there was a school to prepare persons for governmental positions, as well as to train the children

¹W. F. Albright, "A Teacher to a Man of Shechem about 1400 B.C.," *BASOR* 86 (1942):31; and Thompson, *The Form and Function*, pp. 82-83.

²Landsberger, "Scribal Concepts of Education," pp. 105-6.

³W. F. Albright, "The Gezer Calendar," *BASOR* 92 (1943):16-26. Cf. Gaspar, *Social Ideas in the Wisdom Literature of the Old Testament*, p. 146; and Kaster, "Education, Old Testament," p. 30.

⁴Landsberger ("Scribal Concepts of Education," pp. 120-21) states that anywhere Gilgamesh was found implies the presence of a school also. Gaspar, *Social Ideas in the Wisdom Literature of the Old Testament*, p. 145; and Olivier, "Schools and Wisdom Literature," p. 59.

⁵W. O. E. Oesterley, *The Book of Proverbs* (London: Methuen and Co., Ltd., 1929), p. lxix; cf. Humphrey, "The Motif of the Wise Courtier in the Old Testament," p. 115. Whybray objects to this interpretation, suggesting instead that Kiriath-Sepher merely implies a scribal guild, rather than a school setting (Whybray, *The Intellectual Tradition*, p. 36).

of the royal harem;¹ (7) the use of the technical terms "father" and "mother" in wisdom literature may reflect a school setting, as elsewhere in the ancient Near East;² (8) the mentioning of the Levitical teachers (2 Chr 17:8-9; 35:3; Mic 3:11; Mal 2:6-7);³ and (9) specific references hint at a school setting (Isa 28:9-10, 26).⁴ The first explicit reference to Israelite schools is found in Sirach 51:23. Thus, with schools having been found in Egypt, Mesopotamia, and Ugarit, and with the above evidences suggesting the existence of a school in Israel, it seems most probable that there was, in fact, a school in Israel, at least by the time of the monarchy.

Numerous scholars have accepted a school setting for the book of Proverbs. Indeed, recent paroemiological studies confirm the didactic nature of proverbial materials. The proverbial form has been utilized almost universally in a didactic setting.⁵ Hermisson is usually

¹Olivier, "Schools and Wisdom Literature," p. 59; and Halvorsen, "Scribes and Scribal Schools," p. 167. Certainly the tightening of international ties during the Solomonic enlightenment would also suggest such.

²Kovacs, "Is There a Class-Ethic in Proverbs?" p. 173.

³Kaster, "Education, Old Testament," p. 31; cf. Aelfred Cody, *A History of the Old Testament Priesthood*, *Analecta Biblica* 35 (Rome: Pontifical Biblical Institute, 1969), pp. 118, 187.

⁴Scott, *The Way of Wisdom*, p. 16.

⁵Fontaine, "The Use of the Traditional Saying in

credited with demonstrating the school-like character of the Proverbs.¹ Other scholars have consented to this setting as well.² Scott proposes that Proverbs, Ecclesiastes and Sirach were the three textbooks of the schools in Israel.³ Gordis is too speculative when he proposes that there were two types of schools--a conservative one, reflected in Proverbs, and a more

the Old Testament," p. 89; Alexander H. Krappe, *The Science of Folklore* (London: Methuen Co., 1930), pp. 143, 147-48; and L. A. Boadi, "The Language of the Proverb in Akan," in *African Folklore*, ed. Richard M. Dorson (Garden City: Anchor Books, 1972), p. 186. One can see the didactic character of the Akan proverb in the following (which is appropriate to this dissertation): "The child should take a morsel small enough to fit his mouth." Rosalyn Saltz ("Children's Interpretations of Proverbs," *Language Arts* 56.5 (1979):508-21) does an experiment on the effectiveness of proverbs in teaching children.

¹Hermisson, *Studien zur israelitischen Spruchweisheit*, pp. 94-96; also Richter, *Recht und Ethos*, pp. 183-92; and Kovacs, "Sociological-Structural Constraints," p. 87.

²Olivier, "Schools and Wisdom Literature," p. 49; U. Skladny, *Die ältesten Spruchsammlungen in Israel* (Göttingen: Vandenhoeck and Ruprecht, 1962), pp. 44-45; Oesterley, *The Book of Proverbs*, p. lxi; Crenshaw, "Wisdom," p. 228; Murphy, *Wisdom Literature*, p. 6; Nel, *The Structure and Ethos*, p. 136; Craigie, "Biblical Wisdom in the Modern World," p. 7; Kovacs, "Is There a Class-Ethic in Proverbs?" p. 173; R. J. Williams, "Some Egyptianisms in the Old Testament," in *Studies in Honor of John A. Wilson*, September 12, 1969, *Studies in Ancient Oriental Civilization* 35 (Chicago: The University of Chicago Press, 1969), p. 145; Emerton, "Wisdom," p. 226; von Rad, *Old Testament Theology*, pp. 430-31; Humphreys, "The Motif of the Wise Courtier in the Old Testament," p. 120; and Murphy, "Form Criticism and Wisdom Literature," p. 482.

³Scott, *The Way of Wisdom*, p. 52.

radical one, whose *tendenz* is manifest in Ecclesiastes.¹

The physical discipline encouraged in Proverbs may well reflect an ancient school milieu (Prov 10:13; 13:24; 15:32; 19:18).² von Rad proffers that the proverbial use of questions also favors a didactic setting (Prov 6:27; 23:29-30; 30:4).³

The school ethos may be displayed in the contrasts between the wise and foolish men (Prov 12:15-16; 13:1), the wicked and ideal women (Prov 12:4; 14:1; ch. 9 contrast ch. 31), and the willing worker and the otiose sluggard (Prov 6:9-11; 19:15). Nel further notes that the school ethos does not contrast with the parental ethos; rather, it stands *in loco parentis*.⁴ The pedagogical purpose is strong in Proverbs, not in the sense of patching up a bad life, but in the avoidance of the bad life by the acceptance of good counsel.⁵ From the continual warning against immorality, it may be deduced

¹R. Gordis, "Quotations in Wisdom Literature," *JQR* 30 (1939):123 (also in *SAIW*, p. 220).

²Beaucamp, *Man's Destiny in the Books of Wisdom*, pp. 9-10.

³von Rad, *Wisdom in Israel*, p. 18.

⁴Nel, *The Structure and Ethos*, p. 80.

⁵John L. McKenzie, *The Two-Edged Sword: An Interpretation of the Old Testament* (London: Geoffrey Chapman, 1959), p. 218.

that the students were young men rather than children.¹ It may also be suggested that their curriculum involved the memorization of a few lines every day (cf. Isa 28:9-10, 23-30; possibly reflected in the sentences of Prov 10-22).²

The school hypothesis has not gone unchallenged. Whybray has scrutinized the arguments in favor of a pre-exilic Israelite school and has found them wanting.³ His analysis cautions one about exclusively taking a school setting for Proverbs; yet his position seems to raise as many problems as it solves. He portrays the wisdom teachers as open-air lecturers in an informal setting--more akin to the "sons of the prophets." He opts more for scribal families than for a school per se and suggests that there is no evidence of an organized school system prior to Sirach's comment (Sir 51:23). Crenshaw and Gladson acquiesce to Whybray's analysis which demonstrated the tentativeness of the pre-exilic school and that one should be careful about identifying Proverbs

¹Gordis, "The Social Background of Wisdom Literature," p. 84.

²Kovacs, "Is There a Class-Ethic in Proverbs?" p. 173; Christa B. Kayatz, *Studien zu Proverbien 1-9*, p. 4.

³Whybray, *The Intellectual Tradition*, pp. 35-43.

too closely with a school setting.¹ Crenshaw properly rejects the tendency to account for the shift from sentence forms to the admonition form in Proverbs as a result of a school influence.² The presence of clan and family wisdom elements, reflecting settings prior to the school, points to a multiplex setting and to the schools more in terms of use than of origin.³

This writer favors the view that a pre-exilic school existed in Israel. However, because of the limited data available, one should be cautious about viewing the Israelite school as the primary setting for Proverbs. Rather, the school setting should be seen as one more component of the proverbial *Sitz im Leben*. The school setting, like the scribal background of the proverbs, adds another hue to the tapestry of a full appreciation of Proverbs.

The King and Wisdom

The relationship between the king and Proverbs is explicitly and repeatedly made in the biblical text (Prov 1:1; 10:1; 25:1). This is interesting in light of the

¹Crenshaw, "Prolegomenon," p. 16; cf. also Gladson, "Retributive Paradoxes in Proverbs 10-29," p. 147.

²Crenshaw, *Old Testament Wisdom*, p. 78.

³Ibid., p. 236; and Nel, *The Structure and Ethos*, p. 138. Vid. Murphy (*Wisdom Literature*, pp. 7-8) for a balanced development of the various settings of the family and the school.

ancient Near Eastern sources, particularly in Egypt, in which the king and wisdom literature are also coupled. Hence, the kingship will be surveyed, noting its connection with wisdom.¹

The King and Wisdom in Egypt

It is well-known that in Egypt the king was considered, not only as the son of the sun god Re, but was also thought to be a god incarnate. He was identified with Horus and at death became Osiris. Re himself was held to be the first king of Egypt.² As a god, he was required to maintain "justice" and the order of the

¹For excellent studies in the areas of kingship and wisdom, one should examine the following standard works on kingship: Henri Frankfort, *Kingship and the Gods: A Study of Ancient Near Eastern Religion as the Integration of Society and Nature* (Chicago: The University of Chicago Press, 1978); Ivan Engnell, *Studies in Divine Kingship in the Ancient Near East* (Oxford: Basil Blackwell, 1967); S. Hooke, ed., *Myth Ritual and Kingship: Essays on the Theory and Practice of Kingship in the Ancient Near East and in Israel* (Oxford: Clarendon Press, 1958); and Bruce V. Malchow, "The Roots of Israel's Wisdom in Sacral Kingship." For a recent discussion of this matter, vid. Gary Smith, "The Concept of God/the Gods as King in the Ancient Near East and the Bible," *Trinity Journal* 3.1 (1982):18-38.

²Frankfort, *Kingship and the Gods*, pp. 33-35, 46-47; C. J. Gadd, *Ideas of Divine Rule in the Ancient Near East* (London: Oxford University Press, 1948), p. 33; Humphrey, "The Motif of the Wise Courtier in the Old Testament," p. 10; Khanjian, "Wisdom in Ugarit," p. 82; and Harvey, "Wisdom Literature and Biblical Theology," p. 312. For texts, vid. *ANET*, p. 234. Note the titles given to Thutmose III; or, in the "Tale of Sinuhe," observe its praise of Sesostri I (*ANET*, p. 20). Finally, the title "The Divine Attributes of Pharaoh," in *ANET*, p. 431, indicates how Pharaoh was viewed.

cosmos, and "to make the country flourish as in primeval times by means of the designs of Maat." Frankfort further notes the following text referring to the king's brilliance: "Authoritative Utterance [*hu*] is in thy mouth. Understanding [*sia*] is in thy heart. Thy speech is the shrine of truth [*maat*]." ¹ Kitchen also notes that *hu* and *sia* are personified in Egyptian literature (cf. the personification of wisdom in Proverbs 8). ² Malchow correctly elucidates the strong identification of *sia* (wisdom) with the king. Interestingly enough, the king was portrayed as the scribe of Re. Re himself was assisted in the act of creation by Hu and Sia. ³ The king was also identified with Thoth and of Rekhmire it was said, "Behold his Majesty knew all that had happened: there was nothing that he did not know, he was Thoth in all things. There was no word that he did not discern." ⁴ Likewise, Rameses II is said to possess wisdom from the god Re:

I [Re] make your heart divine like me, I choose you! I

¹Frankfort, *Kingship and the Gods*, p. 51.

²Kitchen, "Some Egyptian Background to the Old Testament," *Tyndale Bulletin* 6-7 (1961):5.

³Malchow, "The Roots of Israel's Wisdom in Sacral Kingship," pp. 61-62. Leonidas Kalugila, *The Wise King*. Kalugila's book is a masterpiece on this subject.

⁴Kalugila, *The Wise King*, p. 22.

weigh you, I prepare you, that your heart may discern,
that your utterance may be profitable. There is
nothing whatever you do not know. . . .¹

Kalugila further cites proof that Akhenaten considered himself to have received wisdom from Re.² Surely the Egyptian concept of wisdom was not secularly empirical. Rather, wisdom was viewed as a gift of the gods. The king's duty was also connected with *ma'at*, which is one of the major themes in Egyptian "wisdom" literature. As the son of the creator, and as the shepherd who would defend the cause of the poor, widows, and orphans, the Pharaoh was the one to banish the forces of chaos and to renew order (*ma'at*) in the land.³

Not only is the idea of the kingship interlaced with wisdom motifs, but the king is also explicitly linked to numerous instruction texts. Merikare, for example, is a pharaoh who wrote instructions to his son, as is also the case of "The Instruction of Amenemhet." Both are from Middle Kingdom Egypt. "The Instruction of Prince Hardjedef" is also addressed to the king's son.⁴ Other

¹Ibid., p. 26.

²Ibid., pp. 20, 30.

³Humphrey, "The Motif of the Wise Courtier in the Book of Proverbs," p. 180; Kovacs, "Sociological-Structural Constraints," p. 136; and Kaligula, *The Wise King*, pp. 35, 37. Cf. also Don Fowler, "The Context of the Good Shepherd Discourses," (Th.D. dissertation, Grace Theological Seminary, 1981).

⁴Bryce, *A Legacy of Wisdom*, p. 150; and Lichtheim,

Egyptian "wisdom" pieces advise support of the king ("Stela of Sehetep-ib-re") or are written by royal court members (Ptahhotep and Amenemope).² Williams points out that some instruction literature was utilized as propaganda favoring the king, having been written by his scribes for that purpose (cf. "Instruction of Amenemhet").³ Thus, if one is to develop properly a matrix of the wisdom materials, kingship is one component which must be taken into account in Egypt.

The King and Wisdom in Mesopotamia

The kingship was perceived somewhat differently in Mesopotamia, where the king was viewed as "the great man." The kingship was regarded as having descended from heaven; hence, it was a divine institution. At Ugarit, the king was the foster son of the deity.⁴ The king was a *man*

Ancient Egyptian Literature, 1:125-29.

¹Crenshaw, *Old Testament Wisdom*, p. 218. For the texts, see Lichtheim, *Ancient Egyptian Literature* 1:58-60, 135-38, or *ANET*, pp. 414-19.

²Bryce, *A Legacy of Wisdom*, p. 150; Lichtheim, *Ancient Egyptian Literature*, 1:125-129.

³R. J. Williams, "The Literature as a Medium of Political Propaganda in Ancient Egypt," in *The Seed of Wisdom: Essays in Honour of T. J. Meek*, ed. W. S. McCullough (Toronto: University of Toronto, 1964), p. 22; and Halvorsen, "Scribes and Scribal Schools," p. 100.

⁴J. A. Soggin, "The Davidic-Solomonic Kingdom," in *Israelite and Judean History*, ed. J. H. Hayes and J. M. Miller, OTL (Philadelphia: The Westminster Press, 1977), p. 371; and Malchow, "The Roots of Israel's Wisdom in Sacral

endowed with a divine office and he was chosen by the gods to administer justice as their servant.¹ The king was not considered to be a god, but was "god's foreman among the labourers."² Like the Egyptian pharaoh, he was commissioned to maintain harmonious relations between the people and the gods, to restrain the power of chaos, and to cultivate the cosmic order.³

What was the Mesopotamian king's relationship to wisdom? Sulgi of Ur and Isme-Dagan of Isin boast of their accomplishments in the *edubba*. Much later, Ashurbanipal's zeal for learning was one of the great heritages received from ancient Assyria.⁴ An interesting letter to Ashurbanipal (ca. 650 B.C.) states:

In a dream the god Ashur said to (Sennacherib) the grandfather of the king my lord, 'O sage!' You, the king, lord of kings, are the offspring of the sage and of Adapa. . . . You surpass in knowledge Apsu (the

Kingship," pp. 72-73.

¹Frankfort, *Kingship and the Gods*, pp. 237-38; and G. W. Ahlstrom, "Solomon, the Chosen One," p. 93. Cf. also Norman W. Porteous, "Royal Wisdom," *VTSup* 3 (1969):247-61.

²Gadd, *Ideas of Divine Rule in the Ancient Near East*, pp. 8-9; and Humphreys, "The Motif of the Wise Courtier in the Old Testament," p. 59.

³Humphreys, "The Motif of the Wise Courtier in the Old Testament," p. 58; and Kovacs, "Sociological-Structural Constraints," p. 138.

⁴Sjoberg, "The Old Babylonian Eduba," pp. 160, 170, 172-75; and Halvorsen, "Scribes and Scribal Schools," p. 24.

abyss) and all craftsmen.¹

Elsewhere Ashurbanipal writes: "I, Ashurbanipal, learned the wisdom of Nabu, the entire art of writing on clay tablets."² He thus connects his wisdom to the gods and to the ability to write. Wisdom was directly associated with the kings of Mesopotamia and kings such as Samsu-iluna, Esarhaddon, Nebuchadrezzar and Nabonidus associate wisdom with their reigns.³ Wifall also notes a text where Sargon II of Assyria requests "quick understanding and an open mind" from the god Ea.⁴ Lipit-Ishtar and Enlil-bani of Isin both claim to have received wisdom from the gods. Of Enlil-bani it is written, "Asarilubi has bestowed on you (wisdom) understanding, Nisaba, the lady, the goddess, the great Nisaba. . . . The counsellor has called a revenger for you, has given you wisdom. . . ."⁵ Of Gudea, as he began to build the temple, it was said: "The faithful

¹Pritchard, *ANET*, p. 450. Nabonidus similarly talks of his divinely-given wisdom, received in a vision by the god, "[Even] if I do not know how to write (with the stylus)" (*ANET*, p. 314). Cf. Hammurabi's statements where Marduk allegedly endued him with wisdom (*ANET*, p. 270). Cf. Malchow, "The Roots of Israel's Wisdom in Sacral Kingship," pp. 67-68; and Perdue, *Wisdom and Cult*, p. 91.

²Kalugila, *The Wise King*, p. 52.

³Porteous, "Royal Wisdom," p. 252; and Engnell, *Studies in Divine Kingship in the Ancient Near East*, pp. 189-91.

⁴Walter Wifall, "Israel's Covenant Wisdom," *Bible Today* 64 (1973):1048.

⁵Kalugila, *The Wise King*, pp. 48-49.

shepherd, Gudea was very wise, he accomplished great things."¹ Much later Sargon proudly states: "In my universal wisdom, I who at the command of Ea was endowed with understanding and filled with skill. . . ."²

Hammurabi, Addad-Nirari, and Sennacherib make claims of being endowed with divine wisdom from Ea, Marduk or Shamash.³ Thus, in Mesopotamia as in Egypt, wisdom was certainly not viewed as a secular phenomenon. Kalugila also notes that the epithets denoting wisdom, by which the gods were known, were also applied to the kings.⁴

Several direct connections may be made between specific "wisdom" texts and the kings. The "Instructions of Suruppak," an early Sumerian wisdom poem, is from the mysterious person of Suruppak, who appears in some of the Sumerian King Lists.⁵ Fontaine cites a proverb which was given by King Samsi-Adad to his son, who was appointed ruler of Mari.⁶ Finally, the Akkadian wisdom text "Advice to a Prince," which was found in Ashurbanipal's library,

¹Ibid., p. 49.

²Ibid., p. 51.

³Ibid., p. 56.

⁴Ibid., p. 47.

⁵Lambert, *BWL*, pp. 92-93; and Alster, *Studies in Sumerian Proverbs*, pp. 16, 110.

⁶Fontaine, "The Use of the Traditional Saying in the Old Testament," p. 275.

gives advice concerning the king's responsibilities in omen-patterned counsels. This points to the king not only as the author, but also as the addressee of wisdom materials in Babylon (1000-700 B.C.).¹

The King and Wisdom in Israel

With this background of the relationship between the king and wisdom in Egypt and Mesopotamia, it is not odd that Israelite wisdom is also inseparably connected to the kingship, particularly since Israel had called for a king like the other nations (1 Sam 8:5, 20; 10:10).² This connection is not only to be seen in light of the explicit titles in Proverbs (1:1; 10:1; 25:1), which contain references to Solomon, Hezekiah, and a non-Israelite king who received instruction from his mother (Prov 31:1), but the historical material, as well, highlights the nexus between wisdom and the king. No genre in the canon has been so consistently associated with royalty as the wisdom texts. Other Jewish, non-canonical, wisdom texts explicitly embrace a kingship setting (Wis 6-7), both in terms of authorship and as a topic of concern (Wis 1:1;

¹Lambert, *Babylonian Wisdom Literature*, pp. 110-15; and Perdue, *Wisdom and Cult*, pp. 99, 122. So the text states: "If a king does not heed justice, his people will be thrown into chaos, and his land will be devastated." This text's connection of the cult and the king in wisdom is explicit.

²Kalugila, *The Wise King*, p. 102.

Sir 10:1). Humphreys is correct when he notes that ancient Near Eastern materials primarily and originally addressed to the king were taken over and used in much wider circles. Often they would be copied diligently in the schools.¹ Thus, it is not strange that a similar phenomenon is observed in Israel (Prov 25:1).

As seen repeatedly in the prophetic condemnations of the king (cf. Prov 28:16; 29:2, 4, 12),² there is certainly no confusion in Israelite wisdom concerning the distinction between God and the historical kings. In wisdom materials, the demesne of the king is always under that of Yahweh's authority and rule (Prov 21:1).³ It was by wisdom that kings should reign (Prov 8:13-16). The king may be wise (Prov 20:26) or self-destructively foolish (Prov 31:3); in either case, he, like all men, must adhere to the cosmic principles laid down by Yahweh or suffer the consequences. The king was to maintain the cosmic harmony via his enforcing of the principles of justice by which God had ordered creation. The king was to be the upholder of "righteousness," which he promulgated through teaching and through just and

¹Humphreys, "The Motif of the Wise Courtier in the Old Testament," p. 166.

²Ibid., p. 152.

³Kovacs, "Sociological-Structural Constraints," p. 415.

well-considered decisions.¹

The Bible not only associates wisdom with its kings, but also with the royalty of other nations (Isa 19:11). The boast of the king of Tyre takes on its proper connotations when seen in light of Near Eastern parallels of king-wisdom relations. God quotes the king of Tyre's exultant heart as saying (Ezek 28:2-3):

'I am a god; I sit on the throne of a god in the heart of the seas.' But you are a man and not a god though you think you are as wise as a god. Are you wiser than Daniel? Is no secret hidden from you? By your wisdom and understanding you have gained wealth for yourself²

Another point of interest is the root *mlk*, which leads to derivations both in the fields of king and counselor.³ The court structure points again to the importance the king placed on wisdom by surrounding himself not only with scribes, but also with a "rememberer" and a "friend" from whom he could obtain wise counsel.⁴

¹Malchow, "The Roots of Israel's Wisdom in Sacral Kingship," pp. 52, 96. Malchow states his thesis, which is quite compatible with the biblical text and with ancient Near Eastern sources, that "kingship is the setting from which the later wisdom movement proceeded in Israel" (p. 136).

²Bryce, *A Legacy of Wisdom*, p. 193.

³W. F. Albright, "Notes on Egypto-Semitic Etymology, III," *JAOS* 47.3 (1927):214; cf. Malchow, "The Roots of Israel's Wisdom in Sacral Kingship," p. 120. This writer is keenly aware of the semantic root-meaning fallacy. However the connection is an interesting one in light of the other materials discussed.

⁴Scott, *The Way of Wisdom*, p. 13.

Solomon, the ideal wise king, is viewed as having been endued with divine wisdom (cf. Near Eastern parallels above) as a result of a dream at Gibeon (1 Kgs 3:9-15).¹ Prior to Solomon, David was said to have received divine wisdom (2 Sam 14:20) and his role in judging law cases would well manifest one who metes out justice by wise and righteous decisions (2 Sam 12). In the statement of the wise woman of Tekoa, the king's wisdom is compared to that of the angel of Yahweh (2 Sam 14:17, 20). Thus, it is not odd for Micah to parallel king and counselor in a "synonymous" relationship (Mic 4:9). How natural it is, then, for the ideal messianic king to be described as one having the "Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD" (Isa 11:2), and that He should be called the "Wonderful Counsellor" (Isa 9:6).²

Besides the titular connection of the king and Proverbs, the book itself gives prescriptions for the king and provides didactic material for preparing the royal son to become a king.³ Numerous writers have noticed the

¹Malchow, "The Roots of Israel's Wisdom in Sacral Kingship," p. 39; and Scott, *The Way of Wisdom*, p. 9.

²Lindblom, "Wisdom in the Old Testament Prophets," p. 198; Porteous, "Royal Wisdom," p. 254; Gaspar, *Social Ideas in the Wisdom Literature of the Old Testament*, p. 162; and Perdue, *Wisdom and Cult*, pp. 138-39.

³Skladny, *Die ältesten Spruchsammlungen in Israel*, pp. 14, 28; and Malchow, "The Roots of Israel's Wisdom in

strong presence of the king directive literature in Proverbs.¹ Skehan even uses the king-sayings as structural indicators, signalling the work of the editor both in Proverbs 16 and in 25.²

Bryce cautions against an overemphasis on kingship when he numerically tabulates that of the 300 sayings in Proverbs 16-25, only 24 deal explicitly with the king. He compares Proverbs 25 to the panegyric loyalist texts from Egypt.³ Lest one opt for a pan-royal approach to Proverbs, one should note the clear distinction between God and the king (Prov 21:1; 25:2).⁴ The critical remarks made about the rule of an evil man (Prov 28:15-16; 29:4), as well as numerous proverbs which do not reflect a royal ethos per se (Prov 10:5; 23:1-3) also suggest that a proverbial origin other than royal may be involved.

The explicit connection between wisdom and the

Sacral Kingship," pp. 112-13.

¹Humphreys, "The Motif of the Wise Courtier in the Book of Proverbs," p. 185; Beaucamp, *Man's Destiny in the Books of Wisdom*, p. 4; and Waltke, "The Book of Proverbs and Ancient Wisdom Literature," p. 231. Kovacs beautifully specifies the subtypes of material under royal wisdom into more than ten categories (Kovacs, "Sociological-Structural Constraints," p. 156.

²Patrick W. Skehan, *Studies in Israelite Poetry and Wisdom*, p. 19.

³Bryce, *A Legacy of Wisdom*, pp. 148-49, 153.

⁴Humphreys, "The Motif of the Wise Courtier in the Old Testament," pp. 133, 144, 147.

king has been surveyed briefly in the ancient Near Eastern sources and in the Bible, both inside and outside of designated wisdom books. All of these support a strong nexus between the king and wisdom materials.

An extensive discussion of Solomon and his connection with wisdom need not be pursued since the abundant biblical and archaeological materials have been collated by others.¹ Suffice it to say that Solomon's strong Egyptian alliances may be proposed as a background against which the collection of proverbs took its initial form. The comparison of Solomon's wisdom to that of Egypt's in a non-derogatory way (1 Kgs 4:30 [MT 5:10]) is unique when juxtaposed to the comparisons made between the prophets of Yahweh and the prophets of other nations. The five-fold reiteration of the announcement of Solomon's marriage to the pharaoh's daughter was significant to the biblical historiographers (1 Kgs 3:1; 7:8; 9:16, 24; 11:1).² Even the structure of Solomon's government has been said to have been modeled on Egyptian precedents.³

¹McCune, "Wisdom Theology and Proverbs: A Historical and Theological Evaluation," pp. 153-300; and Marion F. Christie, "The Reign of Solomon in the Light of Biblical and Archaeological Data" (Ph.D. dissertation, Vanderbilt University, 1952).

²This has been dealt with extensively in the literature. Vid. Soggin, "The Davidic-Solomonic Kingdom," p. 375.

³Murphy, *Introduction to the Wisdom Literature*, pp. 10-11. Also vid. Mettinger, *Solomonic State Officials*.

The frequent travels of Egyptian explorers, traders, and military personnel through Palestine are well-known in the historical texts and heroic tales of Egypt ("The Story of Sinuhe," "The Journey of Wen-Amon to Phoenicia," "The Asiatic Campaigns of Thut-mose III," and the various campaigns of Seti I). Heaton, perhaps over-developing a synthesis between the Solomonic court and Egypt, points out the close relationships, both politically and economically.¹ One should not, however, use these comparative materials to ignore the canonical statements that God gave Solomon great wisdom. Yet, the forms and contents in which that wisdom expressed itself were compatible to the international culture in which Solomon lived. This includes Solomon's having received divine wisdom.

The Cult and Wisdom

Although the cult is not considered a matrix in the attempt to circumscribe the multiplex *Sitz im Leben* of Proverbs, yet the discussion of the relationship between wisdom and the cult has been a subject of controversy. One of Crenshaw's fine students, Leo Perdue, has examined this topic in detail. His extensive analysis may be seen in his comprehensive listing of references to the

¹Heaton, *Solomon's New Men*, passim. Cf. also Rylaarsdam, *Revelation in Jewish Wisdom Literature*, p. 3.

cult in ancient Near Eastern wisdom materials.¹ While most scholars posit that wisdom has a tacitly neutral attitude toward the cult (since it is outside the purview of the empirical and pragmatic nature of wisdom), others have noted, particularly in Ecclesiastes, wisdom's direct antagonism to the cult.² von Rad has located the cultic sphere "completely outside the jurisdiction of the teacher of wisdom."³ However he does see the man addressed in Proverbs as a member of the cultic community and as having numerous ties with the cult. Gordis states that the wise man had little enthusiasm for the cult and that Egyptian and Babylonian wisdom reveals the same inclinations.⁴ Similarly, von Rad later suggests that there is a cleavage between the wise and the priests, to which Bryce properly

¹Perdue, *Wisdom and Cult*, pp. 347-51. George E. Bryce ("Omen-Wisdom in Ancient Israel," *JBL* 94 [1975]:19) cites useful bibliographic materials on this subject..

²Crawford H. Toy, *The Book of Proverbs*, ICC (Edinburgh: T. & T. Clark, 1977), p. xxi; Bullock, *An Introduction to the Poetic Books*, p. 24 (apparently ignorant of Perdue's work); John Paterson, *The Wisdom of Israel*, p. 85; J. Fichtner, *Die altorientalische Weisheit*!! , pp. 35-43; and Murphy, *Introduction to the Wisdom Literature*, p. 35. Ginsberg pictures an antagonism between the wise and the cult (H. L. Ginsberg, "The Structure and Contents of the Book of Koheleth," *VTSup* 3 [1969]:147).

³von Rad, *Old Testament Theology*, 1:433.

⁴Gordis, "The Social Background of Wisdom Literature," p. 110; cf. Scott, *The Way of Wisdom*, p. 4.

objects.¹

In Egypt, "The Instructions of 'Onchsheshonqy" was written by a priest of Re at Heliopolis.² The Sehetepibre instruction also shows the mingling of wisdom with the cult.³ The close association of Egyptian wisdom with *ma'at*, which was personified as a goddess, led naturally to a harmonization of wisdom and the cult.⁴ The case in Mesopotamia is much more easily made, since the omen-wisdom and the terms used in the biblical text labeling the foreign wise men as magicians are plentiful.⁵ The "Counsels of Wisdom" refers to sacrifices, prayers and other cultic responsibilities. In addition, the solution to the Babylonian Theodicy is a cultic one (cf. Job).⁶

¹von Rad, *Wisdom in Israel*, p. 188; and Bryce, "Omen-Wisdom in Ancient Israel," p. 19.

²Gemser, "The Instructions of 'Onchsheshonqy and Biblical Wisdom Literature," p. 106.

³Bryce, "Omen-Wisdom in Ancient Israel," p. 35.

⁴Khanjian, *Wisdom in Ugarit*, p. 91.

⁵Bryce, "Omen-Wisdom in Ancient Israel," p. 20; and Malchow, "The Roots of Israel's Wisdom in Sacral Kingship," pp. 107-9.

⁶Perdue, *Wisdom and Cult*, pp. 100, 115. S. Langdon (*Babylonian Wisdom* [London: Luzac and Co., 1923], p. 92) translates the "Babylonian Proverbs": "Daily thy god adore, With sacrifice and address becoming to incense offerings Fear (of god) begetteth favour (of god). Sacrifice increaseth life, and prayer dissolveth sin." The "Advice to a Prince" gives the prince instruction on the limits of temple conscription (Lambert, *Babylonian Wisdom Literature*, p. 115).

The school texts found in the temple areas of Mari and Sippar and within the proximity of the temple at Ugarit should be viewed as diminishing any inherent tension between wisdom and the cult. At Ugarit wisdom texts came from "the library of the high priest." RS 15.10, for example, treats the making of a vow before the gods.¹ School texts have been found in quantity in the mortuary temple of Ramesses II at Thebes and written records document the presence of a school in the temple of Mut at Karnak and in the Amun Temple.²

In Israel, the direct connection between the scribes/wise men and the priests is demonstrated in the historical narratives. The high priest and royal secretary act in concert, counting the temple money (2 Kgs 12:10). Abiathar, the priest, is said to have followed the infamous counselor Ahithophel (1 Chr 27:33). The priests are listed among the court leaders and sages, with no apparent separation because of their "religious" function (1 Kgs 4:2, 5). The presence of wisdom psalms in the Psalter would also caution against emphasizing the separation between the cult functionaries and the wise

¹Khanjian, *Wisdom in Ugarit*, pp. 64, 130-32, 143; and Scott, "Solomon and the Beginnings of Wisdom in Israel," *VTsup* 3 (1969):276.

²Williams, "Scribal Training in Ancient Egypt," p. 216.

men.¹

The priest's role in teaching may provide yet another point of contact between the areas of cult and wisdom (Lev 10:11; Deut 31:11; 33:10; Mal 2:6-7). This became a predominant priestly duty in the post-exilic period (Ezra 7:6). Though it may be correctly suggested that the area in which the wise man taught was not "torah" (i.e., not cultic), as shown by the themes covered in Proverbs, one must be careful in "detorahizing" the wise men (Jer 8:8, although Jer 18:18 is also realized).²

The kingship *Sitz im Leben* and the record of Solomon's presence at the cultic center of Gibeon, where he received wisdom from God in a vision, again suggest a cult-wisdom nexus (1 Kgs 3). While the cult and the king were welded together both in Mesopotamia and, particularly in Egypt, the king in Israel also participated in the cult in an unusual manner. Both David (2 Sam 6:13, 17-18) and Solomon (1 Kgs 8:62-64; 9:25) participated in cultic activities. Moreover, David's concern over the presence of the ark, his writing of numerous Psalms for utilization in cultic services, and Solomon's building and

¹Thompson, *The Form and Function*, p. 110; and Halvorsen, "Scribes and Scribal Schools," pp. 136, 177.

²Cody, *A History of Old Testament Priesthood*, pp. 118-19. Geo Widengren, "King and Covenant," *JSS* 2 (1957):1-21.

dedicating of the temple reflect strong cultic interest by the king (cf. also Saul, 1 Sam 13:9; and Jeroboam, 1 Kgs 12:28-30). Thus, to separate wisdom and the cult seems a bit anachronistic.¹

The negative comments in Proverbs concerning the cult are correctly perceived by Perdue not as a rejection of the cult per se, but as the denial of an *opus operatum* mind-set, against which the prophets also voiced their scathing criticism (Prov 15:8; 21:3; and, less acrid, 16:33).² The terms "abomination" (Prov 11:1, 20) and "pleasing" (Prov 16:3) are viewed as cultic terms reflecting a divine response to the ethical character of the cultic participant.³ Proverbs does not always refer to vows and prayer in a negative light (Prov 15:8; 30:1), although it does warn against misuses (Prov 20:25; 28:9). Moreover, cultic participation is even encouraged by the wise man (Prov 3:9-10).

Bryce properly laments the modern "secular/sacred" dichotomy which has been read back into ancient

¹Cf. Bryce, *A Legacy of Wisdom*, pp. 200-201.

²Perdue, *Wisdom and Cult*, pp. 160, 356; Burdett, "Wisdom Literature and the Promise Doctrine," p. 10; Kovacs, "Sociological-Structural Constraints," p. 383; and Ranston, *The Old Testament Wisdom Books and Their Teaching*, p. 24.

³Perdue, *Wisdom and Cult*, pp. 158, 225.

Israel.¹ Surely, if the wise man set out to describe the order of his world and how to operate successfully within that order, then the cult must be included, since it had an important function in the *Weltanschauung* of the people in ancient Israel. The themes of creation and "retribution," as well as the ordering of the cosmos, are common to both the cult and wisdom. The relationship of apocalyptic literature to wisdom may also provide a point of contact, particularly in the matter of dreams.²

One final point, before turning to the family as a part of the matrix of Proverbs, is the relationship of Yahwehism to the proverbial materials. Numerous scholars have viewed the religious character of some Proverbs as a later accretion to a largely secular, early wisdom tradition, as discussed above.³

'Onchsheshonqy contains twenty-four "God sayings."⁴ It is interesting that God, outside of wisdom,

¹Bryce, *A Legacy of Wisdom*, pp. 190, 206.
Cf. Baumgartner, "The Wisdom Literature," p. 213.

²Malchow, "The Roots of Israel's Wisdom in Sacral Kingship," p. 100; and De Vries, "Observations on Quantitative and Qualitative Time in Wisdom and Apocalyptic," pp. 268-69.

³Bullock, *An Introduction to the Old Testament Poetic Books*, p. 50. Khanjian, "Wisdom in Ugarit," pp. 169, 187, 241, 247, 277. A good survey may be found by David A. Hasey, "Wisdom and Folly in the Book of Proverbs" (M.Div. thesis, Trinity Evangelical Divinity School, 1973), pp. 20-21, 27-28.

⁴Gemser, "The Instructions of 'Onchsheshonqy and

portrays Himself as a teacher (Isa 28:9-10, 26), as the source of wisdom (1 Kgs 3:12; Isa 31:2), and possibly even as a scribe/king (Exod 31:18).¹ It is no accident that, in the approximately one hundred references to God in Proverbs, they all use His name "Yahweh." "The fear of Yahweh," (the very foundation and goal of wisdom) and Yahweh's role as creator, undergird all of the proverbs. These two central elements do not allow for simple scribal insertions of an extraneous Yahweh tradition into a secular core of proverbs. The interlacing of Yahweh proverbs and kingship proverbs (Prov 16) forms a beautiful unity, not to be dissected.²

The view of God which is portrayed in Proverbs is in harmony with Kohler's observation that "God is the ruling Lord: that is the one fundamental statement in the theology of the Old Testament."³ The demesne of God encompasses all others (Prov 16:2; 21:30) and provides a basis for trust (Prov 16:3).⁴ Kaufman suggests that the sovereignty of the demesne of God is what separates

Biblical Wisdom Literature," p. 117.

¹Scott, *The Way of Wisdom*, p. 16.

²Kidner, "The Relationship between God and Man in Proverbs," *Tyndale Bulletin* 7-8 (July 1961):5. Kovacs has a helpful chart of the Yahweh materials in Proverbs 15-22, in "Sociological-Structural Constraints," p. 535.

³Ludwig H. Kohler, *Old Testament Theology*, trans. A. S. Todd (Philadelphia: The Westminster Press, 1957), p. 30.

⁴Kovacs, "Sociological-Structural Constraints,"

Israelite wisdom from pagan wisdom, in which the gods are derived from cosmic realm.¹ The whole discussion of the limits of wisdom, as developed by von Rad, is essential for understanding the interfacing of God with the wisdom materials.² Proverbs is replete with hints and clear statements demonstrating that the wise man was conscious of the boundaries of each demesne (Prov 16:1, 2; 19:14, 21; 20:24; 21:30-31). Khanjian shows that the boundaries of wisdom were also felt at Ugarit.³ Others have developed the same theme in Egyptian instruction texts.⁴

The Family and Wisdom

Having surveyed work done on the setting of

pp. 411-12. Cf. also Stephen L. Haymond, "The Sovereignty of God in Proverbs" (Th.M. thesis, Dallas Theological Seminary, 1978).

¹Yehezkel Kaufmann, *The Religion of Israel, from its beginnings to the Babylonian Exile* (Chicago: University of Chicago Press, 1960), pp. 21-22; and Ernst Würthwein, "Egyptian Wisdom and the Old Testament," *SAIW*, p. 122.

²von Rad, *Wisdom in Israel*, pp. 99, 107. Also cf. Zimmerli, "The Place and Limit of Wisdom in the Framework of the Old Testament Theology," p. 326; J. A. Loader, "Relativity in Near Eastern Wisdom," in *Studies in Wisdom Literature*, ed. W. C. van Wyk, *OTWSA* 15 & 16 (1972-73), pp. 49-58; Rylaarsdam, *Revelation in Jewish Wisdom Literature*, p. 74; Crenshaw, "Prolegomenon," p. 24; and Murphy, *Introduction to the Wisdom Literature of the Old Testament*, p. 14. An excellent summary is given in Humphreys, "The Motif of the Wise Courtier in the Old Testament," p. 158.

³Khanjian, "Wisdom in Ugarit," pp. 242, 276.

⁴Thompson, *The Form and Function*, p. 121; and Humphreys, "The Motif of the Wise Courtier in the Old Testament," p. 44.

Proverbs, from the scribes and scribal school to the king and court, and having demonstrated that the cult and Yahwehism are quite at home in a wisdom context, there will now be an examination of the final component of the matrix from which wisdom originated that is, the family structure. This is perhaps the most encompassing setting and the one most easily documented from the texts themselves. It was necessary to address the other two matrices (scribes/scribal school and the court/king) in order to provide a proper appreciation of how the family setting fits into and complements the other matrices. Again, the procedure will be to survey the materials from Egypt and Mesopotamia and then, finally, to examine Israelite family ties to wisdom.

The Family and Egyptian Wisdom

The very form of the instruction texts of Egypt "The instruction of X . . . for his son Y" suggests a familial source. Waltke properly points out the introductions of Ptah-hotep and Ka-gem-ni, which show the aged masters gathering their children around them to receive the mature instruction of a wise father.¹ So also

¹Waltke, "The Book of Proverbs and Ancient Wisdom Literature," *BSac* 136 (1979):230. In agreement also is Henri Frankfort, *Ancient Egyptian Religion*, 2nd ed. (New York: Columbia University Press, 1961), p. 60. For texts, vid. Pritchard, *ANET*, p. 412; and Lichtheim, *Ancient Egyptian Literature*, I:60.

"The Satire on the Trades" is addressed to a son whom a father is sending off to school.¹

The family environment does not leave off with just the titles and calls to attention, but may be seen in the ethos of the texts themselves. In Ptah-hotep, for example, is found advice about taking a wife. Strong domestic ties may be seen in the following instruction from Ptah-hotep:

Thy lord also shall say: 'this is the son of that one,' and they that hear it (shall say): 'Praised be he to whom he was born.'²

The paternal ethos of Ani may be seen in his instruction:

Take to thyself a wife while thou art (still) a youth, that she may produce a son for thee. Beget [him] for thyself while thou art (still) young. Teach him to be a man.

Ani continues with advice to be on guard "against the woman from abroad," for she is destructive to the family unit.³ 'Onchsheshonqy narrates the plight of a father, who, realizing that he will spend the rest of his life in prison, requests a roll of papyrus so that he may

¹Waltke, "The Book of Proverbs and Ancient Wisdom Literature," p. 232; Pritchard, *ANET*, p. 432; Erman, *The Literature of the Ancient Egyptians*, p. 68; or Lichtheim, *Ancient Egyptian Literature*, 1:185.

²Erman, *The Literature of the Ancient Egyptians*, p. 65; also vid. p. 61.

³Pritchard, *ANET*, p. 420; Lichtheim, *Ancient Egyptian Literature*, 2:136; and Heaton, *Solomon's New Men*, p. 158.

instruct his son.¹

An objection to the family as the setting for these texts may be raised by the fact that these were all famous school texts and were used in a school setting, not specifically in the home. This, indeed, must be accounted for; yet, one should not miss how often the alleged original authorial setting was the home. One must grant that wisdom's functional setting was the school, but, in one sense, the school itself was an extension of the home. Others may see the term "son" as a technical term used of students; however, one aptly points out that even the employment of the familial term "son" has implications in the direction of the home.² Finally, Humphreys observes that sons often followed their fathers professionally, even in the office of the Vizier.³ Thus, some of the Egyptian materials are clearly set in a family milieu, as far as seminal origin, and in the school, as far as use.

The Family and Mesopotamian Wisdom

The Mesopotamian literature is not as clear as its

¹Gemser, "The Instructions of 'Onchsheshonqy," *SAIW*, pp. 107, 119-20. Cf. also "The Instruction of Amen-em-het," in Erman, *The Literature of the Ancient Egyptians*, p. 72; or in Pritchard, *ANET*, p. 419.

²Joel T. Williamson, "The Form of Proverbs 1-9" (Th.M. thesis, Dallas Theological Seminary, 1977), p. 33.

³Humphreys, "The Motif of the Wise Courtier in the Old Testament," p. 14.

Egyptian counterpart due to the nature of the texts themselves. As early as "The Instructions of Suruppak," Suruppak was recorded as giving instructions to his son. He, too, declared himself to be an old man who was collecting instructions to which his son was expected to give heed. The repeated calls for the son to pay attention are common to instructional collections throughout the ancient Near East.¹ Gordon notices the family ethos of many of the Sumerian proverbs. He points out that the mother appears more frequently than the father and that the terms are not used as technical terms in the contexts which he cites.² Numerous tablets have been found in domestic residences in Nippur, Ur, and Kish, which may indicate a guild or a family setting.³ The guilds were often confined to certain families, although adoption was quite prevalent.⁴ The Babylonian "Counsels of Wisdom" are addressed to a "son" and the ethos that flavors the counsels is frequently family-related and fatherly in tone.⁵ Rainey observes that, in numerous cases at Ugarit, the sons followed their fathers in the

¹Alster, *The Instructions of Suruppak*, pp. 35, 39.

²Gordon, *Sumerian Proverbs*, pp. 301, 316.

³Sjoberg, "The Old Babylonian Eduba," pp. 176-77.

⁴Khanjian, "Wisdom in Ugarit," p. 123; cf. 1 Chr 26, 27 and Scott, *The Way of Wisdom*, p. 45.

⁵Lambert, *BWL*, p. 103.

scribal trade.¹ So "son" need not be viewed merely as a technical term. At Ugarit, the usual wisdom address, "my son," is found (RS 22.439:II:6). The counsel of Shubeawilum comes from a father to a son who is departing on a business trip (RS 22.439:II:5). The reflections on father, elder brother, and mother (RS 22.439:II:32) intimate a family ethos. That the counsels were copied in a school setting, however, is not to be ignored.²

The Family and Proverbial Folklore Studies

An interesting supplement to proverbial studies in the ancient Near East may be seen in the recent folklore studies on modern proverbial collections. The familial element is still present in the proverbial mode of expression of many cultures today. Dundes summarizes how the proverbial form is employed.

A parent may well use a proverb to direct a child's action or thought, but by using a proverb, the parental imperative is externalized and removed somewhat from the individual parent. . . . It is a proverb from the cultural past whose voice speaks truth in traditional terms.³

¹Rainey, "The Scribe at Ugarit," p. 128.

²Khanjian, "Wisdom in Ugarit," pp. 165-66, 240.

³Alan Dundes, *Analytic Essays in Folklore*, p. 35. For an unbelievably thorough and useful annotated bibliography of modern paroemiological research vid. Wolfgang Mieder, *International Proverb Scholarship: An Annotated Bibliography*, in *Garland Folklore Bibliographies*, vol. 3 (New York: Garland Publishing, Inc., 1982).

Dundes cites several Yoruba proverbs which highlight the familial ethos.

If a man beats his child with his right hand,
he should draw him to himself with his left.¹

Likewise many Swahili proverbs are used in the setting of a parental warning, even though their nomenclature and imagery would probably never have placed it in a family setting because of the lack of the explicit use of familial terminology. This should provide a caution about restricting the family ethos exclusively to those proverbs which refer to mothers, fathers or sons. Eastman cites the following Swahili proverbs from a known familial setting.

He who digs a grave enters it himself.
Where there is a will there is a way.²

Thus folklore studies corroborate that proverbial statements often function in and are generated from familial settings. One of the tremendous aids gleaned from modern folklore studies by biblical paroemiological students has been the stressing of the need to examine how the proverb actually functions in its context and in

¹Dundes, *Analytic Essays in Folklore*, p. 39.

²The connection with Proverbs 26:27 and with the modern American proverb should be noted. Obviously borrowing is very unlikely; rather such observations are common to all men everywhere (Carol M. Eastman, "The Proverb in Modern Written Swahili Literature: An Aid to Proverb Elicitation," in *African Folklore*, ed. R. M. Dorson [New York: Doubleday and Company, Inc., 1972], pp. 202-3).

society.

The Family and Israelite Wisdom

Recently, biblical scholarship has returned to a position which asserts that the proverbs reach back to the pre-school days, to the clan/family.¹ Audet and Couturier, for example, have noted that one should not ignore the home as one component of the background for the wisdom materials.² First, in the historical books, the family was the basic social institution for the training of children. This is reflected in the fact that a son often followed in the trade or office of the father (1 Kgs 4:1-6). In addition, covenant recital and education was specifically designated as one of the objectives of the

¹Khanjian, "Wisdom in Ugarit," p. 2.

²J. P. Audet, "Origines comparees de la double tradition de la loi et de la sagesse dans la proche-orient ancien," *International Congress of Orientalists* (25th) vol. 1 (Moscow, 1960), pp. 325-27; and G. Couturier, "Sagesse Babylonienne et Sagesse Israelite," *Sciences ecclesiastiques* 14 (1962):293-309. Other scholars have followed their lead: Roland E. Murphy, "Assumptions and Problems in Old Testament Wisdom Research," *CBQ* 29 (1967):102; also his *Wisdom Literature*, p. 7; Odilo M. Lucas, "Wisdom Literature in the Old Testament," *Biblehashyam* 4 (1978):287; Morgan, *Wisdom in the Old Testament Traditions*, p. 41; Bullock, *An Introduction to the Old Testament Books*, p. 23; and Ranston, *The Old Testament Wisdom Books and Their Teaching*, p. 73. Gaspar's dissertation is particularly helpful as it focuses on each member of the family and his role in the wisdom materials (Social Ideas in the Wisdom Literature of the Old Testament, pp. 29-101).

family unit (Deut 6:6-7).¹ Second, later wisdom texts explicitly posit a familial setting origin. The aged Tobit (4:5-21), for example, in a typical instructional form, calls his son in for some fatherly advice.² Third, the family in Proverbs has been examined by several scholars. Concerning Proverbs 6:20-23 Crenshaw properly comments that "the familial setting is virtually assured" by the fact that a son is given instruction in which reference is made to his mother.³ The warnings against forces destructive to family life, such as the temptress and marital unfaithfulness, are an integral part of the text of Proverbs and are described in blushing detail in numerous larger sections (Prov 5, 6, 7), as well as in the proverbial sentence literature (Prov 22:14; 23:27, 28).⁴

¹Heaton, *Solomon's New Men*, p. 54; McKane, *Prophets and Wise Men*, p. 18; and Kaster, "Education, Old Testament," p. 30.

²Murphy, *Wisdom Literature*, p. 7.

³James L. Crenshaw, "Impossible Questions, Sayings, and Tasks," *Semeia* 17-19 (1980):24; and Waltke, "The Book of Proverbs and Ancient Wisdom Literature," p. 232. Waltke well notes the Old Testament's placing of religious training on the father (Gen 18:19; Exod 12:24; Deut 4:9-11) and the mother (Prov 1:9; 4:3; 6:20; 31:1, 26) thereby demonstrating the domestic situation of Proverbs. Cf. also R. N. Whybray, *Wisdom in Proverbs: The Concept of Wisdom in Proverbs 1-9*, vol. 45, in *Studies in Biblical Theology*, ed. C. F. Moule (Naperville, IL: Alec R. Allenson, Inc., 1965), p. 42.

⁴Crenshaw, *Old Testament Wisdom*, p. 23.

Gaspar (*Social Ideas in the Wisdom Literature*, pp. 68-79) develops the strange woman motif also in Ecclesiasticus, which parallels the ideas of Proverbs.

Nel and Kovacs trace the proverbial family ethos through explicit references to the family members (Prov 13:1; 15:20; 17:25; 19:13, 18; 21:9, 19; 23:12-25; 27:11; 29:15).¹

The "Father" in Wisdom

The use of "father" terminology in a school setting may indicate that the original setting of instruction was in the home. As early as "The Instructions of Suruppak" there is a connection of instructional literature with a "father/son" relationship.

Suruppak gave instructions to his son, . . .
My son, let me give you instructions,
may you take my instructions,
Ziusudra, let me speak a word to you,
may you pay attention to it!²

Also interesting is Kramer's Sumerian "Schooldays" text, where a boy refers to his father as opposed to his "school-father" from whom he received his caning. The teacher ("school-father") clearly connects his authority with the boy's parents when he states: "Young man, you

¹Nel, *The Structure and Ethos*, p. 79; and Kovacs, "Sociological-Structural Constraints," pp. 366, 378-79, 391, 565. Cf. also Gladson, "Retributive Paradoxes in Proverbs 10-29," p. 209.

²Alster, *The Instructions of Suruppak*, p. 35. Crenshaw notes the call to attention which is so common in biblical proverbial sections (*Old Testament Wisdom*, p. 228). Cf. Samuel N. Kramer (*History Begins at Sumer*, p. 13) for another fatherly admonition to a wayward son because of his reticence to produce at school under the "school-father." Also vid. p. 68 for a farmer's instructions to his son on cultivating tips.

"know" a father, I am second to him" ¹

Not only in the Sumerian school was there a "school-father," as Kramer has pointed out, but paternal titles were also used in the Old Babylonian schools for the headmaster, who was called the "father of the tablet-house." ² Ahiqar, the wise sage, was called the "father of all Assyria" and from Karatepe comes an inscription of Azitawadda in which the technical use of the term father is displayed.

Yea every king considered me his father because of my righteousness and my wisdom and the kindness of my heart. ³

So, too, the Ugaritic title or epithet given to the king included the endearing term "father" (2 Aqht vi 49; Krt i 37).

The Egyptian instructional texts also purport to have been directed from a father, often a pharaoh or vizier, to his son (vid. Merikare, Amen-em-het, or Ptah-hotep). The grievous Demotic tale of the priest 'Onchsheshonqy fits this model as well. ⁴ In the Amarna

¹Kramer, "Schooldays," pp. 205-6; cf. Gadd, *Teachers and Students in the Oldest Schools*, p. 28.

²Landsberger, "Babylonian Scribal Craft and its Terminology," p. 124.

³Bezalel Porten, "The Structure and Theme of the Solomon Narrative (1 Kings 3-11)," *HUCA* 38 (1967):115; and Murphy, *Introduction to the Wisdom Literature*, p. 13.

⁴Lichtheim, *Ancient Egyptian Literature*, 3:163; Gemser, "The Instructions of 'Onchsheshonqy and Biblical

letters pharaoh himself is called a father.¹

The domestic setting is often denigrated by those who opt for taking the appellations "father" and "son" as technical terms in a school setting. Surely the technical use of "father" is well known. The term is used of God both in the Old Testament (Jer 3:4; Ps 68:6) and in the ancient Near East.² Priests were also addressed as "father" (Judg 18:19) and Joseph, Pharaoh's counselor, is given the title of "father" (Gen 45:8).³

De Boer has compiled data, particularly from Mishnaic sources, displaying the frequent use of the term "father" as a technical term by the rabbis. The intertestamental material (1 Macc 2:65; 11:33) and Josephus (Ant. XII, iii 4) are also compatible with this usage.⁴ Furthermore, even the guild structures utilized "father" terminology (1 Chr 4:14; Neh 3:8, 31).⁵

Wisdom Literature," p. 107; Philip Nel, "The Concept 'Father' in the Wisdom Literature of the Ancient Near East," *Journal of Northwest Semitic Languages* 5 (1977):107; and Bryce, *A Legacy of Wisdom*, p. 171.

¹Malchow, "The Roots of Israel's Wisdom in Sacral Kingship," p. 46.

²For an excellent survey, see Philip Nel, "The Concept 'Father' in the Wisdom Literature," p. 62.

³De Boer, "The Counsellor," pp. 57-58; cf. also 2 Kgs 2:12 and 13:14.

⁴De Boer, "Counsellor," pp. 62-63.

⁵Halvorsen ("Scribes and Scribal Schools," pp. 144-48) gives an excellent overview of this subject, along

While recent discussions tend to emphasize the technical meaning of "father" and ignore the familial use of the term, Nel has best summarized how the word should be understood.

It is evident that the concept *father* has a wide range of meanings within the wisdom-literature, and that one cannot keep to the 'basic meaning' of *father*. Only the context, in which the item 'father' occurs as a semantic member, determines the meaning of *father* and not the word itself.¹

The "Mother" and "Wife" in Wisdom

Like the term "father," the term "mother" is often found in wisdom settings. Gordon, in his excellent analysis of Sumerian proverbs, notes the frequent presence of a mother and the rather infrequent reference to a father.² "The Instruction of Khety," arguing for the superiority of the scribal art, states that nothing surpasses writing--not even the affection of a mother. This shows the non-technical use of the term "mother" in

with useful bibliography. Vid. David B. Weisberg, *Guild Structure and Political Allegiance in Early Achaemenid Mesopotamia*, Yale Near Eastern Researches 1 (New Haven: Yale University, 1967); Mark Wischnitzer, "Notes to a History of Jewish Guilds," *HUCA* 23.2 (1950-51):245-63; I. Mendelsohn, "Guilds in Ancient Palestine," *BASOR* 80 (1940):17-21; and also his "Guilds in Babylonia and Assyria," *JAOS* 60 (1940):68-72.

¹Nel, "The Concept 'Father' in the Wisdom Literature of the Ancient Near East," p. 66.

²Gordon, *Sumerian Proverbs*, p. 301; cf. also Nel, "The Concept 'Father' in the Wisdom Literature of the Ancient Near East," p. 57; and Khanjian, "Wisdom in Ugarit," p. 45.

Egyptian wisdom.¹ "The Instruction of Ani," also gives reference to a "mother" where the young man is tenderly encouraged to take care of his mother, besides being admonished not to supervise an efficient wife too closely or to pursue the woman from abroad.² The importance of the mother of the king, while often genetic, is seen both in the Assyrian sources (Nakiya, Sennacherib's wife and Esarhaddon's mother, who received official correspondence from state officials concerning sacrifices and military operations) and in the Amarna letters, where a mother is addressed directly as a person of political authority and understanding.³ Biblical examples may be illustrated by Jezebel and Athaliah. Proverbs reflects the counseling role of the mother of the king (Prov 31:1).

In Israel, De Boer has shown the midrashic technical use of the term "mother" in reference to the Law. Earlier traces of this technical use may be seen in the title given by the wise woman to the town of Abel as "a mother in Israel" (2 Sam 20:19). It is interesting to note that the title "mother" given to Deborah, may

¹Crenshaw, *Old Testament Wisdom*, p. 223; and Pritchard, *ANET*, pp. 432-34. Note that boy's parents rejoice when he has mastered the scribal art. This again suggests a strong familial support of the school system.

²Pritchard, *ANET*, pp. 420-21; cf. Crenshaw, *Old Testament Wisdom*, p. 33.

³De Boer, "Counsellor," pp. 64-65.

possibly have tituler overtones (Judg 5:7).¹

Most recent writers on wisdom, while acknowledging the possibility of the technical use of "mother," suggest that the references in Proverbs are not merely stylistic but do, in fact, refer to a familial setting.² Whybray observes that the use of "mother" as a teacher in Proverbs (1:8; 6:20; 31:1, 26) was "unique in ancient Near Eastern literature."³ The proverbial job description of the wife of noble character depicts her as an instructor whose mouth speaks wisdom (Prov 31:26). The inclusion of intimate family matters into wisdom (Cant; Prov 5:15-18), the encomium about the prudent wife (Prov 18:22; 19:14), and the baleful and repeated laments over the quarrelsome wife (Prov 21:9, 19; 27:15) stresses the familial matrix of Proverbs.⁴

The "Son" in Wisdom

It is universally acknowledged that the term "son," characteristic of wisdom addresses in Israel, Egypt

¹De Boer, "The Counsellor," p. 58.

²Crenshaw, *Old Testament Wisdom*, p. 93; Kovacs, "Sociological-Structural Constraints," p. 250; and Murphy, *Wisdom Literature*, p. 7.

³Whybray, *The Intellectual Tradition*, p. 41.

⁴Gordis, "The Social Background of Wisdom Literature," pp. 111-12.

and Mesopotamia, often denotes a "student."¹ In Egypt, Williams notes that the advanced age of Ptahhotep and the story of Djedi's advice to Prince Hardjedef (where Djedi is said to be 110 years old) strongly suggest that they are addressing their students, rather than physical sons.²

The apprentice relationship is made explicit in "Papyrus Lansing: A Schoolbook."³ Others have taken the term "son" to refer to an adopted relationship between the student and teacher. It is clear both in Egyptian and Israelite wisdom sources that grown men are being addressed--often ones with the responsibility of ruling about to be placed upon their shoulders. While the technical use of "son" is inferred in numerous pieces of Egyptian wisdom, the familial use of the term is seen in the historical

¹Bullock, *An Introduction to the Old Testament Poetic Books*, p. 75.

²Williams, "Scribal Training in Ancient Egypt," p. 215. One wonders however, about the ages of the sons. Judging from the advice given, the sons would have reached manhood already. Moreover, the age of child bearing, as indicated in the ages of Abraham and Isaac, would suggest that age alone is not a conclusive argument.

³Lichtheim, *Ancient Egyptian Literature*, 2:168. Here the apprentice is told by the sage to "Love writing, and shun dancing; then you become a worthy official." The student later responds in thanks to his teacher's wise instruction: "You beat my back; your teaching entered my ear. . . . Sleep does not enter my heart by day; nor is it upon me at night. (For I say): I will serve my lord just as a slave serves his master" (p. 172). Cf. also Kovacs, "Sociological-Structural Constraints," pp. 250-51; and Hellmut Brunner, *Altägyptische Erziehung* (Wiesbaden: Otto Harrassowitz, 1957), pp. 1-55.

settings described in some of the prologues. "The Instruction of King Amen-em-het" is addressed to a son, warning him in an intimate fashion about the dangers of the palace. "The Instructions of Ani" advises his son on marriage, the proper care of his mother, and other familial topics.¹

In Mesopotamia, the situation is quite the same, with the addition of the guild structure. Kitchen, surveying the use of "my son" in Mesopotamia, notes its use as a structural divider in the prologues of the Old-Sumerian *Suruppak*.² In the Sumerian *edubba*, "son" was the title given to a student.³ Mendelsohn has shown the extensive use of "son" terminology in the guild setting, both in Mesopotamia and in Israel.⁴ MacRae finds traces

¹Crenshaw, *Old Testament Wisdom*, pp. 218-19. The historical setting of "The Instruction of 'Onchsheshonqy" has been discussed above. Lichtheim, *Ancient Egyptian Literature*, pp. 159-63.

²Kitchen, "Proverbs and Wisdom Books of the Ancient Near East," p. 81. He gives a very handy survey of the ancient sources. Also see Alster, *The Instructions of Suruppak*, pp. 35-45 (Lines 7-9, 39, 66, 84, 154, 165 et al.); and Kramer, "Sumerian Wisdom Literature: A Preliminary Study," p. 30.

³Landsberger, "Babylonian Scribal Craft and its Terminology," p. 124; and Gadd, *Teachers and Students in the Oldest Schools*, p. 15.

⁴Mendelsohn, "Guilds in Babylonia and Assyria," p. 69; and "Guilds in Ancient Palestine," p. 18; cf. use of the term "sons of the prophets." Lambert notes this usage particularly in the Cassite period (Lambert, *BWL*, p. 13).

of this phenomena in the personal names at Nuzi.¹ The calling of students "sons" also occurs at Ugarit.²

These technical usages are found in Israel too (2 Kgs 2:3, 5, 15 ["sons" of the prophets]; Neh 3:8, 31; 1 Chr 4:14 [possibly guild sons].³ Several times the term "son of the King" does not refer to his actual, son, but is a type of cognomen for an official (1 Kgs 22:26-27 [2 Chr 18:25-26]; Jer 36:26; 38:6).⁴

Thus, it must be recognized that the familial vocabulary may reflect a school or technical sense; yet, such terminology, when accompanied by explicit familial statements, demonstrates that one should not neglect the family as a wisdom matrix. The tender admonitions of Proverbs 4:1-5 and the frequent reference to family members (wives, parents, brothers [Prov 17:2, 17; 18:9, 19; 19:7]) all indicate that, though such materials may be utilized in the school, their direction and reflective

¹I. Gelb, P. M. Purves and A. MacRae, *Nuzi Personal Names*, pp. 282-83. Here MacRae notes Akkadian fathers of non-Akkadian named "sons." Thus actual parentage is doubtful.

²Khanjian, "Wisdom in Ugarit," pp. 165, 191, 255.

³Mendelsohn, "Guilds in Ancient Palestine," p. 18; Halvorsen, "Scribes and Scribal Schools," pp. 54, 81, 144; cf. also Murphy, "Form Criticism and Wisdom Literature," p. 481.

⁴Humphrey, "The Motif of the Wise Courtier in the Old Testament," p. 94; and De Vaux, *Ancient Israel*, 1:119.

nature draw on and point to their domestic orientation.¹

Popular and Folk Wisdom

A complementary original setting which has been suggested more recently has been to reckon the thematically royal proverbs to a court setting and to allow for the more domestic proverbs to have originated in a pre-monarchial clan setting. Morgan portrays "popular wisdom" as that "which reflects a popular ethos in some way detached from (or unaffected by) the monarchy and the more complex forms and more theological (religious?) concerns." Popular wisdom is usually detected by its form. As far back as Eissfeldt's work in 1913, one-line proverbs (Gen 10:9; 1 Sam 19:24; 2 Sam 5:8; 1 Kgs 20:11; Ezek 12:22; 16:44; 18:2; Hos 8:7; Amos 6:12; Isa 5:19), parables (2 Sam 12:1-4), riddles (Judg 14:14-18) and fables (2 Kgs 14:9; Judg 9:8-15) were identified as folk/popular/clan wisdom. Examples of popular wisdom are also found in Proverbs (Prov 10:6, 11, 15; 11:2, 22, 27; 13:3; 14:4, 23; 18:11, 14; 20:19). All of these forms were developed and utilized in pre-monarchial Israel and were originally viewed as being more simple in form than

¹Roland E. Murphy, "The Kerygma of the Book of Proverbs," *Int* 20 (January 1966):4; also his *Introduction to the Wisdom Literature of the Old Testament*, p. 12; and Crenshaw, *Old Testament Wisdom*, p. 33.

the later, more artistic, wisdom forms.¹ Those who emphasize "popular wisdom" often see an evolution from a simple, one-line form to a more artistic wisdom sentence (*Kunstsprichwort*--artistic saying).²

Folk wisdom has been characterized as:

(1) originating among the folk, often with a long history of transmission; (2) anonymous; (3) brief; (4) paradigmatic; (5) more "secular"; and (6) non-didactic (e.g., Ezek 18:2; Jer 31:29). Fontaine summarizes Eissfeldt's categorization into four types: (1) sayings called *mashalim* by the text (1 Sam 10:12; 24:13 [MT 24:14]; Ezek 12:22); (2) sayings preceded by "and therefore they say" (Gen 10:9; 2 Sam 5:8; 20:18; Ezek 9:9); (3) texts which have a proverbial ring to them (Gen 16:12; Judg 8:2, 21; 1 Sam 16:7); and (4) folk proverbs (*Volksspruchwort*; Prov 10:6, 9, 15; 11:2).³ Scott notes

¹Morgan, *Wisdom in the Old Testament Traditions*, pp. 31, 32-39; and Otto Eissfeldt, *Der Maschal im Alten Testament*, BZAW 24 (Giessen: Verlag von Alfred Topelmann, 1913). Also vid. Carole R. Fontaine's fine work: *Traditional Sayings in the Old Testament: A Contextual Study*.

²Ernst Sellin and Georg Fohrer, *Introduction to the Old Testament*, trans. David E. Green (Nashville: Abingdon Press, 1968), p. 311. For a chart, vid. Eissfeldt, *Der Maschal im Alten Testament*, p. 43; or Fontaine, "The Use of the Traditional Saying in the Old Testament," p. 6. Priest correctly questions the neat distinction between popular and aristocratic wisdom (Priest, "Where is Wisdom to be Placed?" p. 282).

³Vid. Fontaine's ("The Use of the Traditional Saying in the Old Testament," p. 8) summary of Eissfeldt,

the predominance of a moralizing element in folk proverbs, as compared with the more observational character of literary proverbs.¹

E. Gerstenberger suggests a tribe, rather than a court, as the setting for wisdom. Richter traces the apodictic and wisdom sayings to a family or clan setting. These studies have pushed wisdom back prior to the court setting to a clan/tribal origin (*Sippenethos*).² Crenshaw correctly summarizes the situation when he writes: "Israel's sapiential tradition seems to have arisen during the period of the clan, flourishing subsequently at the royal court and in houses of learning."³ Nel also traces

Der Maschal im Alten Testament, pp. 45-46. Crenshaw, *Old Testament Wisdom*, p. 93; also his "Wisdom," p. 231. Murphy points out the contrast between *Volksspruch* (folk saying) and the *Kunstspruch* (artistic saying) (Roland E. Murphy, "The Interpretation of Old Testament Wisdom Literature," *Int* 23 [1969]:300). Morgan gives an extensive listing of popular proverbs in *Wisdom in the Old Testament Traditions*, pp. 34-35.

1R. B. Y. Scott, "Folk Proverbs of the Ancient Near East," in *SAIW*, p. 418. Scott collects the types of proverbs into seven, deep-structure, semantic categories. He gives excellent and numerous examples of each type (pp. 49-55). Cf. also Fontaine, "The Use of the Traditional Saying in the Old Testament," p. 317.

²Gerstenberger, *Wesen und Herkunft des 'apodiktischen Rechts'*, pp. 110-17, 146-47; Richter, *Recht und Ethos*; Nel, "A Proposed Method for Determining the Context of the Wisdom Admonitions," p. 35; Khanjian, "Wisdom in Ugarit," p. 2; Emerton, "Wisdom," p. 223; Jensen, *The Use of tora by Isaiah*, p. 60; Kovacs, "Is There a Class-Ethic in Proverbs?" p. 173; and J. L. McKenzie, "Reflections on Wisdom," *JBL* (1967):8.

³Crenshaw, *Old Testament Wisdom*, pp. 57, 78; and

the original setting back to the family educational system in the pre-Mosaic period.¹ Ancient Near Eastern parallels are not lacking and Fontaine, using the traditional sayings in the Amarna Letters, suggests that popular sayings are indigenous to "pre-Conquest" Palestine.² Lambert, noting the absence of popular proverbs in the Babylonian collections, explains that in the more academically-inclined Kassite period, the scribes did not wish to record or preserve traditional sayings, which were common among the uneducated, but drew their traditional proverbs from Sumerian originals.³

Thus, many writers distinguish between family/clan wisdom and royal court wisdom. The aim of the first is the mastering of life, while the goal of the second is the education of a select group in matters of the court.⁴

"Wisdom," p. 227; cf. also Roland E. Murphy, "Wisdom--Theses and Hypotheses," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie et al. (New York: Union Theological Seminary, 1978), p. 37.

¹Nel, "A Proposed Method for Determining the Context of the Wisdom Admonitions," p. 36.

²Fontaine, "The Use of the Traditional Saying in the Old Testament," p. 331. Her discussion of this whole area is most helpful (pp. 1-50), as is her perceptive and refreshing analysis of some traditional sayings in their historical settings. She skillfully employs the tools of modern paroemiology.

³Lambert, *BWL*, pp. 275-76.

⁴James L. Crenshaw, "Method in Determining Wisdom Influence upon 'Historical' Literature," *JBL* 88

Though folk wisdom undoubtedly continued even after the development of court wisdom, many think that there was a development from the clan to the court and later to a more theologized scribal wisdom (Ben Sirach). Although a unilinear development is rejected, a general movement is detected by many scholars.¹ This evolution seems compatible with the historical data.

One-Line to Two-Line Evolution?

Another suggested development, which was proposed by Eissfeldt and embraced by Schmidt, is the one-line to two-line evolution, by which simple one-line, popular sayings were transformed into two-line, didactic, artistic proverbs.² Thompson accepts this position, as seen in the following statement: "But given a popular, one line prose proverb, one can easily imagine its becoming poetic

(1969):130. Crenshaw also adds a category of scribal wisdom, which had as its aim the education of all into a dogmatico-religious tradition via a dialogico-admonitory format ("Wisdom," p. 227). Scott, *The Way of Wisdom*, p. 137.

¹Fontaine, "The Use of the Traditional Saying in the Old Testament," p. 39; Scott, *The Way of Wisdom*, p. 18; Crenshaw, "Wisdom," p. 227; Morgan, *Wisdom in the Old Testament Traditions*, p. 33; and von Rad, *Wisdom in Israel*, p. 11.

²Crenshaw, "Wisdom," p. 232; Johannes Schmidt, *Studien zur Stilistik Der Alttestamentlichen Spruchliteratur* (Munster: Verlag der Aschendorffschen Verlagsbuchhandlung, 1936); Eissfeldt, *Der Maschal im Alten Testament*; Udo Skladny, *Die altesten Spruchsammlungen in Israel* pp. 5-6; cf. Gladson, "Retributive Paradoxes in Proverbs 10-29," p. 54; and McKane, *Proverbs*, pp. 2-3.

through the addition of a parallel stich; and one may suspect that this often happened."¹ An example of an accretive process may be seen in the Abu Salabikh and Classical versions of the Sumerian "Instructions of Suruppak."² Gordon notes that 95 of 154 preserved Sumerian proverbs are one line in length and 44 are two lines.³

Thompson proposes a mechanism by which he thinks the one-line saying was extended into two lines--via a riddle game in which the first line was answered by its respective second. He cites similar practices in Chinese and African Kuanyama proverb usages as supportive of this thesis, which Gemser originally proposed.⁴

¹Thompson, *The Form and Function*, p. 67.

²Alster, *The Instructions of Suruppak*, pp. 15, 35. Compare, for instance, the call to attention in the prologue of each version:

My son, let me give you instructions,
May you pay attention to them!
(Abu Salabikh I.8-9)

My son, let me give you instructions,
May you take my instructions!
Do not neglect my instructions!
Do not transgress the word I speak!
The instructions of an old man are precious,
may you submit to them!
(Classical Version, Lines 9-13)

³Gordon, *Sumerian Proverbs*, p. 154.

⁴Thompson, *The Form and Function*, pp. 32, 92; *Encyclopaedia of Religion and Ethics*, s.v. "Proverbs," by James A. Kelso, 10:413, 415; and Edwin M. Loeb, "Kuanyama Ambo Folklore," *Anthropological Records* 13 (1951):332.

The evolution from one-line to two-line proverbs has been challenged and most recent scholars reject this evolutionary model as the explanation for the difference between the one-line and two-line proverbs.¹ Both Crenshaw and Murphy cite the reverse possibility--that is, that the one-line saying is a fragment of an original two-line wisdom saying.² Claiming that the one-line saying is necessarily earlier smacks of being a simplistic diachronic solution to a complex matter. The fable of Jotham and longer forms were often used in the pre-monarchial period. There simply is not enough data to support a historical, developmental theory, since the pre-history of these forms is vague, in terms of origin, development, and use.³

¹P. J. Nel, "The Genres of Biblical Wisdom," *Journal of Northwest Semitic Languages* 9 (1981):139; also Nel, *The Structure and Ethos*, p. 16; Patrick Skehan, "A Single Editor for the Whole book of Proverbs," in *SAIW*, p. 338 (24); von Rad, *Wisdom in Israel*, p. 27; Christa B. Kayatz, *Studien zu Proverbien 1-9*, pp. 4-5; David Greenwood, "Rhetorical Criticism and Formgeschichte: Some Methodological Considerations," *JBL* 89 (1970):420; and Fontaine, "The Use of the Traditional Saying in the Old Testament," p. 33.

²Crenshaw, "Wisdom," p. 232; Murphy, "Form Criticism and Wisdom Literature," p. 478; and Fontaine, "The Use of the Traditional Saying in the Old Testament," p. 31.

³Murphy, "The Interpretation of Old Testament Wisdom Literature," p. 300; and Gladson, "Retributive

The examination of the Egyptian literature, which provides a clear model of wisdom forms within a more clearly defined historical setting and over a longer period of time, has caused this one-line to two-line developmental theory to be rejected. Gemser, in his superb analysis of 'Onchsheshonqy, notes that 'Onchsheshonqy, although being one of the latest pieces of Egyptian instructions, reflects a less developed character in form and content than earlier works of Ptah-hotep or Meri-ka-re which have much longer literary units. 'Onchsheshonqy is also less philosophically sophisticated than the earlier works. Gemser warns against seeing a "straight line of development of Egyptian wisdom and proverbial literature."¹ Kitchen, particularly aware of Egyptian wisdom as well as the biblical data, objects to a unilinear evolution:

First, *all* lengths of basic unit (especially one to six lines) occur in all areas, and at all periods. Again from the mid-3rd millennium onwards there is !! no!! unilinear development in either Egypt or Mesopotamia, e.g. from 1-line to 2-line and so on.²

The Mesopotamian literature is not much different from the Egyptian, as the later Akkadian literature contains less

¹Gemser, "The Instructions of 'Onchsheshonqy and Biblical Wisdom Literature," in *SAIW*, pp. 159-60; Emerton, "Wisdom," p. 229; Kayatz, *Studien zu Proverbien 1-9*, pp. 4-5; and Crenshaw, "Wisdom," p. 232.

²Kitchen, "Proverbs and Wisdom Books of the Ancient Near East," p. 88.

essay material than the earlier Sumerian.¹

Some writers reject the nexus between Proverbs and folk wisdom. Hermisson, following Bentzen's earlier suggestion, objects to the folk setting as a source of the Proverbs; instead he puts them in a school environment.² Some, such as Nel, are hesitant to designate a proverb as popular or folk if it is found in the setting of the book of Proverbs.³ Murphy, for example, doubts if there is a single folk proverb in the biblical text of Proverbs.⁴

Conclusion

In conclusion, a survey has been made of the various settings and factors which have influenced the origin and use of the book of Proverbs. A multiplex matrix

¹Khanjian, "Wisdom in Ugarit," p. 75.

²Aage Bentzen, *Introduction to the Old Testament*, vol. 1 (Copenhagen: G. E. C. Gad, 1949), pp. 168, 173; and Hermisson, *Studien zur israelitischen Spruchweisheit*, pp. 64-94. Hermisson apparently drew heavily from Andre Jolles, a German literary critic, in Jolles' *Einfache Formen*, 3rd ed. (Tubingen: Max Niemeyer Verlag, 1965), pp. 1-22. An interesting discussion of both Hermisson and Jolles is presented by Fontaine, "The Use of the Traditional Saying in the Old Testament," pp. 12ff. Cf. also Crenshaw, "Wisdom," p. 233.

³Nel, "The Genres of Biblical Wisdom Literature," p. 138; cf. his *The Structure and Ethos*, p. 15.

⁴Murphy, "The Interpretation of Old Testament Wisdom Literature," p. 300; Waltke, "The Book of Proverbs and Ancient Wisdom Literature," pp. 228-29; and Morgan, *Wisdom in the Old Testament Traditions*, p. 32.

has been suggested which would include three basic components: (1) the scribes and schools; (2) the king and his court; and (3) the family. One may wonder about the function of such a diachronic chapter in a discussion which has as its goal the synchronic grammatical analysis of proverbial poetry. However, in examining strictly linguistic approaches, the writer has perceived several problems. They are: (1) once a linguistic schema (whether Transformational grammar, dependency grammars, case grammar, or tagmemics) is opted for, all research is put aside for a rather priggish analysis of the text itself; (2) the ignoring of genre development and historical setting, which, while not necessarily vital for linguistic analysis, are necessary in the establishment of a full aesthetic appreciation and adequate understanding of the texts; and (3) the pragmatic context within which one understands linguistic symbols must not be limited merely to the corpus of text being examined nor even the totality of semiotic signals which compose the language as a whole, for one must also be acutely aware of the historical, cultural, sociological, inter/intra-personal contexts which are present. This chapter attempts to provide such a background, thereby broadening the scope and significance of the paper--hopefully without degenerating into superficiality which often accompanies a widening of horizons. This chapter, in addition to the

preceding ones, allows one to see where past wisdom and proverbial studies have gone. Its purpose has been to demonstrate the need and appropriate slot for a linguistic analysis of the canonical sentence literature in the broader domain of wisdom studies. It is within this deep diachronic framework that the synchronic syntactic analysis of the text should be appreciated. Rather than viewing the difficulties of establishing a historical setting as a muddled maze or an inescapable quagmire to be avoided at all cost, it should provide a needed loose tapestry against which the rich hues of a synchronic syntactic analysis may find its significance. To analyze the proverbial sentences merely syntactically would be to examine the beauties of a single thread while ignoring its relationship to the tapestry which gives the thread its meaning.

CHAPTER V

THE STRUCTURAL SETTING OF WISDOM

Introduction: Importance of Literary Form

The multifarious settings of wisdom provide the generalized scenarios in which the expression of individual wisdom forms should be understood. It must be acknowledged, contrary to normal form critical procedures, that no necessary one-to-one connection can be dictated between form and *Sitz im Leben*. Rather, a multiplex setting as sketched above provides the general historical arena in which the sagacious word-smith plies his craft. One should not ignore the form utilized by the sage to express his wisdom. Certainly the care that he admonishes the young to take in the verbalization of their ideas into carefully chosen words (Prov 10:20, 32; 15:28; 25:11, 15) would be observed by the wise man himself (Eccl 12:10). As the examination of form has proven to be an indispensable interpretive aid in psalmic literature, so too it is fundamental for any real appreciation of the proverbial corpus.¹ Crenshaw's "Prolegomenon" points out,

¹Claus Westermann, *The Psalms: Structure, Content and Message* (Minneapolis: Augsburg Publishing House, 1980);

in contrast to prophetic studies, the lack of work done on the isolation of the literary forms characteristic of wisdom.¹

Muilenburg, introducing rhetorical criticism, correctly observes that "a responsible and proper articulation of the words in their linguistic patterns and in their precise formulations will reveal to us the texture and fabric of the writer's thought, not only what it is that he thinks, but as he thinks it."² The importance of structure in any semiotic system is essential for understanding the meaning symbolized in that system. Thus structure should not be viewed as mere literary

Leopold Sabourin, *The Psalms: Their Origin and Meaning* (New York: Alba House, 1970); and A. A. Anderson, *Psalms*, in *New Century Bible*, ed. R. E. Clements and M. Black (Greenwood, SC: The Attic Press, Inc., 1972). The historical books have also benefited from the study of form (e.g., Meredith Kline, *Treaty of the Great King* [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1963]; and R. J. Vannoy, *Covenant Renewal at Gilgal* [Cherry Hill, NJ: Mack Publishing Co., 1978]).

¹James L. Crenshaw, "Prolegomenon," in *SAIW*, p. 13. In 1969 Murphy also made a similar observation (Murphy, "The Interpretation of Old Testament Wisdom Literature," p. 301). Both of these men have since then made contributions in the area of form criticism and wisdom (Crenshaw, "Wisdom," in *Old Testament Form Criticism*, ed. J. H. Hayes [1974], pp. 225-64; and Murphy, *Wisdom Literature*, in *The Forms of the Old Testament Literature* [Grand Rapids: Wm. B. Eerdmans Publishing Comp., 1981]).

²James Muilenburg, "Form Criticism and Beyond," *JBL* 88 (1969):7. Cf. also Martin Kessler, "A Methodological Setting for Rhetorical Criticism," in *Art and Meaning*, JSOT Supplement Series 19, ed. D. J. Clines et al. (1982), pp. 1-19.

ornamentation or meaningless rhetorical garnishments.¹ Rather it is only through the form that meaning may be discovered. One should not fixate on one linguistic level, since meaning comes at all levels.² To suggest that words alone are the sole bearers of meaning and that only propositional truth-valued meaning is significant is to ignore the text, which proffers meaning down to the sub-word level of the morpheme and as high as the sentence, paragraph, and discourse levels.

¹Porten, "The Structure and Theme of the Solomon Narrative," p. 95; Luis Alonso Schokel, "The Vision of Man in Sirach 16:24-17:14," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. J. G. Gammie et al. (New York: Union Theological Seminary, 1978), p. 235; Glendon E. Bryce, "The Structural Analysis of Didactic Texts," in *Biblical and Near Eastern Studies: Essays in Honor of William Sanford LaSor*, ed. G. A. Tuttle (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978), p. 108.

²Kenneth L. Pike and Evelyn G. Pike, *Grammatical Analysis* (Arlington, TX: Summer Institute of Linguistics Publications in Linguistics, 1982), p. 4; E. J. Lovelady, "A Tagmemic Analysis of Genesis 37" (A Seminar paper presented to J. R. Battenfield: Grace Theological Seminary, 1973), pp. 3-4; and Robert E. Longacre, "Some Fundamental Insights of Tagmemics," *Language* 41 (1965):73-74. This last article is also found in *Advances in Tagmemics*, ed. Ruth M. Brend, in North-Holland Linguistic Series, ed. S. C. Dik and J. G. Kooij (Amsterdam: North-Holland Publishing Co., 1974), pp. 11-23. Also vid. Longacre, *An Anatomy of Speech Notions* (Lisse: The Peter De Ridder Press, 1976), pp. 255-308 for a more semantic, deep structural application of this same principle. Biblical students have tended to fixate myopically on the word-clause levels in their study of grammar. W. Kaiser's attempt at lifting awareness to the paragraph level is both refreshing and disappointing (*Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching* [Grand Rapids: Baker Book House, 1981]).

The larger units are not to be viewed merely in an additive sense, combining words in a linear fashion, for the discourse itself comes to its audience as a semantic carrier just as much as individual words. An interesting example of structural meaning at the sentence level may be illustrated from Dundes, who writes of a triad of proverbs which, although the words and imagery are totally diverse, has a common sentential thrust.

He who is bitten by a snake fears even a rope.
 A scalded cat fears even cold water.
 Whoever is burned on hot squash blows on cold yogurt.

The point here is not to atomize semantically the imagery and semantic components of each word, but to stand back and appreciate the shared message that the sentences generate.¹ Would it not be obviously unproductive to do a word study on the word "bitten" to discover the meaning of the proverbial sentence? Thus, all levels of language bear meaning and each level should be appreciated accordingly. Ryken correctly states the importance of literary form to interpretation:

A reader of Scripture is opening the door to misunderstanding whenever he ignores the literary

¹Dundes, "On the Structure of the Proverb," p. 105. Fontaine notes the following examples off: "If it rained duck soup, he'd be there with a fork." and "If it rained five-dollar gold pieces, he'd be there with boxing gloves on" (Fontaine, "The Use of the Traditional Saying in the Old Testament," p. 65 [cf. Prov 19:5, 9]).

principles of various literary forms. When he fails to ask literary questions he will go astray.¹

The forms must not be reduced to their truth content; rather, their aesthetic value must be sweetly savored. One must not miss the delight in the risible comparison of the golden ring in a pig's snout with a beautiful woman without sense (Prov 11:22), nor the disgust at the otiose sluggard whose hand is too lazy to return to his mouth (Prov 19:24, cf. also 26:14, 15).² Meticulous care must be taken to observe the surface structure as the key that unlocks the deep structure meaning of these terse sayings.³

With all the complexity and multiplicity of the various form types, one should not miss the unifying feature--that is, they are all composed in poetry.⁴ With the current debates on the essential features of Hebrew poetic meter, parallelism, and line-forms, any discussion

¹Leland Ryken, "Good Reading in the Good Book," *Christianity Today* (January 17, 1975), p. 6. Cf. also Robert Gordis, *Poets, Prophets, and Sages: Essays in Biblical Interpretation* (Bloomington: Indiana University Press, 1971), p. 61; and J. J. Gluck, "The Figure of 'inversion' in the Book of Proverbs," *Semitics* 5 (1977):24. J. Williams also gives a detailed analysis of form-content relationships in proverbs (J. G. Williams, *Those Who Ponder Proverbs: Aphoristic Thinking and Biblical Literature* [Sheffield: The Almond Press, 1981], pp. 71-75).

²Thompson, *The Form and Function*, p. 74.

³Fontaine, "The Use of the Traditional Saying in the Old Testament," p. 17; and Thompson, *The Form and Function*, pp. 15, 48-49.

⁴von Rad, *Wisdom in Israel*, p. 24.

of proverbial form must bring the present advances of poetic analysis to bear on the study of proverbial form. It is interesting to note the lack of integration between modern poetic discussions and proverbial studies, which, if they are discussed at all, reflect a simplistic Lowth-Gray-Robinson Standard Description semantic model.¹

A survey of the form types employed in wisdom is significant in that it will heighten an aesthetic appreciation of the imagery and the exacting care the sages took to convey their thoughts in a form which would enhance the communication of their message. This chapter will examine the various forms in the following manner. First, some of the deep structure thought forms will be categorized. Second, a catalogue of various types of form lists will be enumerated. Third, the broad wisdom genres will be exemplified (viz., onomastica, riddles, fables, etc.). Fourth, a closer look will be taken at specific proverbial forms (viz., admonition, numerical

¹For example Thompson's fine work on the function of Proverbs is marred by a simplistic view of parallelistic structure which may be pedagogically helpful in introducing the concept of parallelism but certainly inadequate as a means of poetic analysis. Thompson, *The Form and Function*, p. 61 where he gives examples of synonymous (Prov 17:4), synthethic (Prov 16:4), antithetic (Prov 12:23) and comparative (Prov 25:14) parallelisms. Cf. also Bullock's discussion in *An Introduction to the Old Testament Poetic Books*, pp. 41-48. A. M. Cooper's dissertation is a pleasant exception, "Biblical Poetics: A Linguistic Approach" (Ph. D. dissertation, Yale University, 1976), pp. 112-40 where he analyzes Prov 8:22-31.

saying, better-than saying etc.). These forms will demonstrate the sages' concern for and use of a proper literary expression of his message.

Deep Structure Thought Forms

The function of proverbs in Israelite society is an area which lends itself to much speculation and which demands that more attention be paid to proverbs in non-collectional, user-oriented contexts. Thompson speculates that there are four basic functions of proverbs. These are: 1) philosophical (e.g., the numerical proverb as an attempt of man to order his world); (2) entertainment (Prov 11:22; 19:24; 26:17; and possibly riddles in Prov 16:24; 20:17; 22:1); (3) legal (2 Sam 20:18; Prov 11:1; 23:10, which use is also found in African proverbial folklore); and (4) instructional (the common call of the "son" to attention).¹ Williams objects that Thompson's functions are rather arbitrary and develops the idea that the form has the logical function of "establishing likenesses and priorities, positing antitheses, indicating reasons, etc." Williams' suggestions develop Thompson's category of the philosophical function of Proverbs, although his underlying criticism of the speculative nature of Thompson's work is

¹Thompson, *The Form and Function*, pp. 68-83. He also develops these functions in Egyptian and Mesopotamian texts.

an appropriate caution.¹

Scott's list of deep structural purposes of proverbs has often been repeated in the literature with few actually developing its potential in the text. Scott brilliantly proposes seven deep structure wisdom thought forms, which are: (1) identity, equivalence, invariable association (Prov 29:5); (2) non-identity, contrast, paradox (Prov 27:7); (3) similarity, analogy, type (Prov 25:25); (4) contrary to right order, futile, absurd (Prov 17:16); (5) classification and clarification (Prov 14:15); (6) value, relative value or priority, proportion or degree (Prov 22:1); and (7) consequences of human behaviour or character (Prov 20:4).² These categories will imbricate at times but provide a useful starting point in the examination of proverbial deep structure.

Folklore studies have been extremely fruitful as they have often utilized a structuralist point of view. Kuusi observes that the imagery used does not determine the message of the proverb as demonstrated in the examples above (snake bitten/fears rope). Fontaine distinguishes

¹Williams, *Those Who Ponder Proverbs*, p. 104. Note, in a similar vein that Dundes moves away from a functional approach to a more "formal" criterion of a proverb (Dundes, *Analytic Essays in Folklore*, p. 104).

²Scott, *The Way of Wisdom*, pp. 59-63; Bullock, *An Introduction to the Old Testament Poetic Books*, pp. 159-60; Crenshaw, *Old Testament Wisdom*, p. 71; and "Wisdom," p. 230.

between image, message and architectural formula. These are helpful divisions which are often overlooked by those who confuse image and message.¹ The details of semantico-logical structures may be seen in Dundes' formulation: (1) the equational proverb ($A = B$; "Time is money," "Seeing is believing," "He who hesitates is lost," or "Where there's a will there's a way"); (2) the negation proverb ($A \neq B$; this includes Scott's category of relative value proverbs--"Two wrongs don't make a right" or "Hindsight is better than foresight"); (3) complementary distribution (if you have B, you can't have A--"You can't have your cake and eat it too"); (4) causal (A causes B ; "Haste makes waste" or "Familiarity breeds contempt"); (5) oppositional causal (A cannot produce B ; "You can lead a horse to water but you can't make him drink"); and (6) chronological reversal (reverses the usual chronological order; "Don't count your chickens before they hatch" or "Catch the bear before you sell its skin").² Fontaine

¹Fontaine, "The Use of the Traditional Saying in the Old Testament," p. 124.

²Dundes, *Analytic Essays in Folklore*, pp. 110-13. Dundes also rejects Milner's "Quadripartite Structures," *Proverbium* 14 (1969):379-83 as subjective and atomistic. Nigel Barley's brilliant article ("A Structural Approach to the Proverb and Maxim with Special Reference to the Anglo-Saxon Corpus," *Proverbium*, 20 [1972]:737-50). provides a linguistic-semantic model for proverb analysis. Cf. also Anna-Leena Kuusi, "Towards an International Type-System of Proverbs," *Proverbium* 19 (1972):698-737; and, more grammatically oriented, "An Approach to Categorisation of Phrases" *Proverbium*, 23 (1974):895-904.

has employed these methods with great profit to the biblical traditional sayings, although, as yet, they have not been applied to the text of Proverbs.¹

Form List Survey

The types of forms utilized by the wise men have been listed and examined in recent studies. Two perspectives may be seen in the various listings of form types. First, there are those working with ancient Near Eastern materials either from Egypt, with its instructional texts, or from in Sumer and its resultant Mesopotamian materials. Gordon proposes that there are the following types of proverbs: precept, maxim, truism, adage, byword, taunt, compliment, toast, short fable, parable, anecdote and character sketch.² He further enumerates eleven genres in Sumerian and Akkadian wisdom texts, citing examples of each type. He lists the following: (1) proverbs; (2) fables and parables; (3) folk-tales; (4) miniature "essays"; (5) riddles; (6) "edubba" compositions; (7) wisdom disputations; (8) satirical dialogues; (9) practical instructions;

¹Fontaine, "The Use of the Traditional Saying in the Old Testament," pp. 103, 258, 304.

²Gordon, *Sumerian Proverbs*, p. 18. He is followed by Khanjian, "Wisdom in Ugarit," pp. 9-11, 68, 94, 209. Khanjian gives useful definitions for each of the above (pp. 9-11). Vid. ch. II for examples of each of these.

(10) precepts; and (11) "righteous sufferer" poems.¹

Second, in biblical studies, two scholars have greatly contributed to the discussion of wisdom forms. Nel develops over fourteen types and Crenshaw, with his usual meticulousness, discusses the following types: (1) proverb; (2) riddle; (3) fable and allegory; (4) hymn and prayer; (5) dialogue; (6) confession (autobiographical narrative); (7) lists (onomastica), and (8) didactic narrative (e.g., the Joseph story).² The purpose of this study is not to scrutinize the details of each of the forms, but to survey them in order to provide a *Sitz im Literatur* for the detailed analysis of the proverbial "sayings" (*Aussagen*) in Proverbs 10-15.

While there were numerous form types in the repertoire of the wise man, Proverbs employs basically two genres: (1) the wisdom admonition or instruction (*Mahnwort*); and (2) the sentence or saying (*Aussage*).³ Nel and Crenshaw see many more sub-types. However, the difference is one of definition of genre or sub-genre and

¹E. I. Gordon, "A New Look at the Wisdom of Sumer and Akkad," *BO* 17.3-4 (May-July 1960):124. Cf. Perdue, *Wisdom and Cult*, p. 93.

²Crenshaw, "Wisdom," pp. 229-62. He also gives extensive bibliography at the beginning of his discussion of each form.

³McKane, *Proverbs*, p. 3; and Robert Chisholm, "Literary Genres and Structures in Proverbs" (An unpublished paper submitted to Dr. Donald Glenn, Dallas Theological Seminary, 1980), p. 1.

of classification, rather than one of lack of perception. So Crenshaw develops, along with the admonition and saying, three other types of Proverbs: (1) numerical; (2) comparison; and (3) antithetic proverb.¹ The point here is not to analyze the methods of classification or to discern, if possible, the distinction between stylistic devices, thematic/semantic types, and bona fide literary genres, but is simply to surface the tremendous variety of structures employed by the sages.

Some writers opt for a topical approach to the proverbs, which are collected, "systematized," and classified by their message or imagery.² McKane uses a rather forced division into: Class A--old wisdom for living a harmonious life; Class B--focusing on the concerns of the community; and Class C--proverbs containing "God-language." This division is so artificial and fragmentational to the unity of the canonical order as to need little criticism other than an exposure to the text itself.³ More semantically related forms may be seen

¹Crenshaw, "Wisdom," p. 230; Nel, "The Genres of Biblical Wisdom Literature," pp. 129-30.

²Kenneth J. Jensen, *Wisdom: The Principal Thing* (Seattle: Pacific Meridian Pub. Comp., 1971). Derek Kidner, *Proverbs: an Introduction and Commentary*, in Tyndale Old Testament Commentaries (Downers Grove, IL: Inter-Varsity Press, 1964), pp. 31-56 is also quite a helpful digest of a topical sort (God and man; wisdom, the fool, the sluggard, the friend, words, the family, and life/death).

³McKane, *Proverbs*, p. 11. Kovacs,

in the comparative or better proverbs, "like" proverbs, paradoxes, YHWH and king proverbs, 'asre sayings, and even numerical sayings.

The problem of distinguishing between genre and proverb type may be traced back to the debate over the term *masal* itself.¹ Crenshaw notes that the term

not only refers to similitudes (Ez 16:44; Gen 10:9; I Sam 10:11), but also to popular sayings (Jer 23:28; 31:29; I Sam 24:13; Is 32:6; I Kings 20:11), literary aphorisms (Prov 10:1-22:16; 25-29); Qoh 9:17-10:20), taunt songs (Is 14:4; Mic 2:4; Hab 2:6-8; Ez 12:22-23; 18:2-3), bywords (Deut 28:37; I Kings 9:7; Jer 24:9; Ez 14:8), allegories (Ez 17:1-10; 20:45-49; 24:3-14), and discourses (Num 23:7, 18; 24:3-24; Job 27:1; 29:1; Ps 49:4; 78:2).²

The survey of forms used in wisdom will begin with broad genre types found under the general rubric of "wisdom."

Examination of General Wisdom Forms

Onomastica

The onomastica (lists) seem to be the wise man's attempt to use language to order his world in an

"Sociological-Structural Constraints," p. 293 and Bullock, *An Introduction to the Old Testament Poetic Books*, p. 181-82 both object to McKane, although Bullock unfortunately returns to a simplistic topical arrangement, which is also problematic.

¹Eissfeldt (*Der Maschal im Alten Testament*) sees it etymologically as being "to compare" and "to rule." McKane views it more as a "paradigm" or "model" (*Proverbs*, pp. 22-33).

²Crenshaw, "Wisdom," p. 230.

encyclopedic manner by compiling numerous connected phenomena into long lists. These would then be copied and learned by the scribal students. The onomastica may reflect the believed connection between name of the item listed and its essence.¹

The onomastica in Egypt date from the Middle Kingdom (ca. 2000 B.C.) to the Ptolemaic period. The purpose of this type of text is voiced in the "Onomasticon of Amenope":

Here begins the teaching, in order to expand the mind, to teach the ignorant, to know everything that is: what Ptah created, what Thoth brought into being, the sky and its objects, the earth and what is in it, what the mountains spew forth, what Nun covers, all things on which Re shines, everything that grows on the back of the earth, conceived by Amenope, scribe of the holy books in the House of Life.²

Amenope's list contains 610 items which are grouped into categories such as: the sky, water and earth, persons and occupations, towns, buildings and their parts, beverages, parts of an ox, and kinds of meat.³ Much earlier the Sumerians had apparently devised similar types of

¹Harvey, "Wisdom Literature and Biblical Theology (Part One)," p. 315; and Kovacs, "Sociological-Structural Constraints," p. 235.

²Williams, "Scribal Training in Ancient Egypt," p. 219; cf. A. H. Gardiner, *Ancient Egyptian Onomastica*, 3 vols. (Oxford: Oxford University Press, 1947); Scott, *The Way of Wisdom*, p. 34; cf. also "The Instruction of Duauf," in Pritchard, *ANET*, pp. 432-34.

³Heaton, *Solomon's New Men*, p. 114; Murphy, *Wisdom Literature*, p. 11; also his "The Interpretation of Old Testament Wisdom Literature," p. 291.

collections and passed them down to the Babylonians, who utilized them in keeping the Sumerian language alive.¹

Although the connection between the onomastica and various Israelite texts (Ps 104; Job 28; 36:27-37:13; Sir 38:24-39:11; and possibly even Gen 1 and 10) is not without its difficulties, von Rad makes an interesting comparison, tabulating the Onomasticon of Amenope, Job 38, Psalm 148, Sirach 43, and the Song of the Three Children, each of which demonstrates list features.² The Wisdom of Solomon 7:17-20 may also allude to this type of learning among the wise of its time when it says,

For it is he who gave me unerring knowledge of what exists, to know the structure of the world and the activity of the elements; the beginning and end and middle times, the alternations of the solstices and the changes of the seasons, the cycles of the year and the constellations of the stars, the natures of animals and the tempers of wild beasts, the powers of spirits and the reasonings of men, the varieties of plants and the virtues of roots³

Numerous scholars have made the connection between the onomastica and statements made about Solomon's encyclopedic knowledge of trees, birds, reptiles, and fish, such as

¹Scott, *The Way of Wisdom*, p. 36; Kovacs, "Sociological-Structural Constraints," p. 234; Schmid, *Wesen und Geschichte*, pp. 97-98; Albrecht Alt, "Solomonic Wisdom," in *SAIW*, p. 107.

²von Rad, "Job XXXVIII and Ancient Egyptian Wisdom," in *SAIW*, pp. 267-91. This article may also be found in von Rad's book, *The Problem of the Hexateuch and Other Essays* (London: Oliver & Boyd, 1965), pp. 281-91.

³Cited in Crenshaw, "Wisdom," pp. 258-59.

1 Kgs 4:33 [MT 5:13]. It is interesting that the next verse points out the international appreciation of Solomon's wisdom.¹ Crenshaw notes the disparity between the topics discussed in 1 Kings 4:32-33 [MT 5:12-13] and that which is actually recorded of Solomon's wisdom. He suggests that these verses do not necessarily need to be understood in light of the onomastica; rather they may be understood in relation to the fables and animal proverbs which are found in the canonical wisdom corpus.²

Finally, while Roth denies the connection between the numerical proverbs (Prov 30:29-31; 24-28) and the onomastica, Crenshaw suggests that onomastic thinking may be behind the formulation of numerical proverbs.³

Riddle

Who has woe? Who has sorrow?
 Who has strife? Who has complaints?
 Who has needless bruises? Who has bloodshot eyes?

Answer:

Those who linger over wine,
 who go to sample bowls of mixed wine
 (Prov 23:29-30)

The riddle is an intriguing form which has been examined in detail on a structural level in folklore

¹Bryce, *A Legacy of Wisdom*, p. 164; and Nel, "The Genres of Biblical Wisdom Literature," p. 135.

²Crenshaw, *Old Testament Wisdom*, pp. 50-51.

³W. M. W. Roth, *Numerical Sayings in the Old Testament: A Form Critical Study*, in *VTSup* 13 (1965), p. 25; and Crenshaw, *Old Testament Wisdom*, p. 39.

studies. A riddle has been defined as "a traditional verbal expression which contains one or more descriptive elements, a pair of which may be in opposition; the referent of the elements is to be guessed at."¹ Crenshaw specifies the two key elements of a riddle are: (1) a clue element, and (2) a snare or block element, which conceals the answer to the question.² The riddle is often founded on a metaphor which maps one category onto another. It differs from the proverb in that a riddle has both given and hidden terms, while the proverb lacks the hidden term. That is not to say that a proverb may not double as a riddle or that its two elements may not be transformed into a given and hidden sequence.³

It is suggested that the riddle may have functioned in several capacities in ancient Israel. Muller notes the following types of riddles: (1) popular riddle (Judg

¹Dundes, *Analytic Essays in Folklore*, pp. 97-98; Robert A. Georges and Alan Dundes, "Toward a Structural Definition of the Riddle," *Journal of American Folklore* 76 (April-June 1976):111-18; and D. G. Blauner, "The Early Literary Riddle," *Folklore* 78 (Spring 1967):49-58.

²Crenshaw, "Impossible Questions, Sayings, and Tasks," *Semeia* 17-19 (1980):20. Also see Crenshaw's helpful bibliography on riddles in "Wisdom," pp. 239-40. An example of the clue/block sequence may be seen in the following rather "corny" riddles: "Something has an ear and cannot hear (corn)"; "What has eyes but can't see? (potatoes)"; "What has a mouth but doesn't eat? (a river)"; and "What has leaves but doesn't grow? (a table)."

³Barley, "A Structural Approach to the Proverb and Maxim," p. 739; Dundes, *Analytic Essays in Folklore*, p. 108.

14:10-18) which would be used at festive occasions; (2) symbolic dreams or enigmatic oracles which often occur in a prophetic contexts (Ezek 17:1-10; Isa 5:1-8; Dan 5; Gen 37:40-41); (3) royal contests where the riddle challenged one's brilliance (1 Kgs 10); and possibly (4) court-school wisdom riddles (Prov 1:6).¹ Thus, riddles may have operated in diverse sociological contexts and literary settings in the Old Testament.

The lack of explicit use of riddles in the wisdom literature has led some to surmise a connection between the numerical proverb and the riddle.² Roth, proffers the suggestion that "both are born out of the recognition that one does not know but wishes to know." Both also suppose a question and call for an answer. The numerical saying, however, is more comprehensive and serious, pulling together perceptions about numerous integrative items, while the riddle focuses on one specific, and often curious, connection.³

¹H.-P. Muller, "Der Begriff 'Ratsel' im Alten Testament," VT 20 (1970):465-89, especially p. 475; Crenshaw, "Wisdom," pp. 243-44; and Khanjian, "Wisdom in Ugarit," p. 11.

²Murphy, *Introduction to the Wisdom Literature of the Old Testament*, p. 8. He suggests that Sir 25:1-2, 7-10 is a riddle. H. Torczyner ("The Riddle in the Bible," *HUCA* 1 [1924]:135) sees riddles underlying the numerical proverbs of Proverbs 30.

³Roth, *Numerical Sayings in the Old Testament*, p. 96.

Thompson notes the bond between riddles and didactic intentions in China and Africa. Proverbial pairs are used in a riddling fashion by the teacher who cites one line or one proverb and the student is to respond with a matching one.¹ Numerous proverbs have been shown to have riddle origins. Proverbs 16:24 is easily transformed into a riddle when it requests, "What are pleasant like a honeycomb, giving sweetness to the soul and health to the body?" The answer is "pleasant words."² von Rad rejects the riddle as a *Gattung* because of the diversity of its settings, but accepts Proverbs 23:29f. as being in a riddle form.³

Thus the following reasons are given in support of a connection between wisdom and riddles: (1) Solomonic use of riddles (1 Kgs 10:1); (2) statements in the text (Prov 1:6); (3) suggested possible riddles in Proverbs; (4) the didactic function of the riddle which has been observed in numerous cultures; and (5) its presence elsewhere in the biblical corpus (Judg 14:13, 14). The infrequent explicit use of the riddle in the canonical wisdom materials, however, remains a puzzle itself.

¹Thompson, *The Form and Function*, pp. 32, 92.

²Ibid., p. 75. He also cites Prov 20:17 and 22:1 as examples.

³von Rad, *Wisdom in Israel*, p. 37. He also views Sir 22:14 as a riddle.

Allegory and Fable

Drink water from your own cistern,
running water from your own well
(Prov 5:15).

But the vine answered,
'Should I give up my wine, which cheers both gods and men,
to waving over the trees?'
(Judg 9:13)

Two more forms of wisdom which do not appear very much in the biblical wisdom material are the fable and allegory. Fundamentally, they both are extended metaphors--intended to teach or entertain by a reflective, comparative process. The fable is well-known throughout the ancient Near East in wisdom settings. For example, the Turin Love Songs in Egypt portray a sycamore tree and a moringa tree describing their excellencies in promoting love. The sycamore obtained the upper hand as the tree favored by Hathor, the goddess of love.¹

The scribes in Sumer used natural phenomena to elucidate matters of life for their students via the fable form.² Examples of this form which have been preserved

¹W. C. van Wyk, "The Fable of Jotham in its Ancient Near Eastern Setting," in *Studies in Wisdom Literature*, ed. W. C. van Wyk, OTWSA 15 and 16 (1972-73), pp. 90-91. The Egyptian text is found in W. K. Simpson, *The Literature of Ancient Egypt*, pp. 312-15. For more discussion of the fable vid. R. J. Williams, "The Fable in the Ancient Near East," in *A Stubborn Faith*, ed. E. C. Hobbs (Dallas: Southern Methodist University Press, 1956), pp. 3-26.

²Wyk, "The Fable of Jotham in its Ancient Near Eastern Setting," p. 93; and Gadd, *Teachers and Students in the Oldest Schools*, p. 39.

from Sumerian schools include: "The Dispute between Summer and Winter," "The Dispute between Cattle and Grain," and "The Dispute between the Tree and the Reed."¹ Akkadian schools also employed this form in the "Dispute Between the Date Palm and the Tamarisk."² Often the topics of discussion were political. Crenshaw notes that, while it is possible that the references to Solomon's wisdom concerning natural phenomena (1 Kgs 4:33 [MT 5:10]) may refer to this genre, they are more likely to reflect the onomastica.³

No fables appear in the extant Israelite wisdom literature; yet its presence in historical texts demonstrates its existence in Israelite society. Allegories do appear in Proverbs 5:15-23 and Ecclesiastes 12:1-6. Israel undoubtedly used the animal world to teach. Although obviously not a fable, the sluggard is admonished to go to the ant and be instructed (Prov 6:6).

Hymn

The hymn is a form which is usually found embedded in another unit. Wisdom hymns often deal with the "cosmic

¹Kramer, *The Sumerians*, p. 218.

²Pritchard, *ANET*, pp. 410-11. For other examples vid. Lambert, *Babylonian Wisdom*, pp. 150-212.

³Crenshaw, "Wisdom," p. 245; cf. von Rad, *Wisdom in Israel*, p. 44.

transcendence of wisdom" (Prov 1:20-33; 8:22ff.; Job 28; Sir 24; Wis 6:12-20; 7:22-8:21). The hymnic element provides a link (in topic and in form) between the wisdom books and the wisdom Psalms (cf. Ps 34, 112, 128). The hypostatization of *ma'at* and the creation concept in Egyptian hymns are taken by Kayatz as evincing an Israelite dependence on Egyptian forms (vid. the wisdom hymn in Prov 8). While the concept of the hypostatization of wisdom in the text of Proverbs is highly problematic, the parallels with Egyptian hymns of this sort do provide an interesting point of comparison.¹

Dialogue and Imagined Speeches

You will say,
 'How I hated discipline!
 How my heart spurned correction!
 I would not obey my teachers
 or listen to my instructors
 I have come to the brink of utter ruin
 in the midst of the whole assembly'
 (Prov 5:12-14).

The dialogue (*Streitgesprach*) is a form which characterizes the book of Job. The dialogue form is also observed in the "Babylonian Theodicy." Interestingly enough, it is constructed as a wisdom poem in acrostic

¹Christa Kayatz, *Einführung in die alttestamentliche Weisheit*, Biblische Studien 55 (Neukirchen-Vluyn: Neukirchener Verlag, 1969), pp. 70-78. Cf. Crenshaw, "Wisdom," pp. 248, 254; and von Rad, *Wisdom in Israel*, p. 209.

form.¹

Crenshaw discusses "imagined speeches," which appear repeatedly in the early chapters of Proverbs (1:11-14, 22-33; 4:3-9; 5:12-14; 7:14-20; 8:4-36; 24:30-34; et al.) and are often coincident with hymnic expressions.² Parallels may be drawn from the prophetic speeches in which ridicule (Prov 1:26), calling and not being heard (Prov 1:24; Mic 3:4; Isa 65:12), and seeking and not finding (Prov 1:28; Hos 5:6, 15; Amos 8:12) are common to the occasions when wisdom opens her mouth.³

The "I-style," (also called "confession" or "autobiography") narrative is rather unique in the Old Testament.⁴ The "I-style" brings both the student and teacher to observe life in situs and adds the necessary personal touch and direction to the educational process. It also inculcates the sharpening of observational and reasoning skills. The autobiographical style highlights the modeling role of the instructor. This form is common in Egyptian texts ("The Instruction for King Merikare" and "The Instruction of Amenemhet") as well as in Babylonian

¹Lambert, *Babylonian Wisdom Literature*, pp. 21-91; Pritchard, *ANET*, pp. 596-604.

²Crenshaw, "Wisdom," p. 256.

³Murphy, *Wisdom Literature*, pp. 51-52.

⁴von Rad, *Wisdom in Israel*, p. 37; and Murphy, *Wisdom Literature*, p. 51.

texts (e.g., *Ludlul bel Nemeqi*).¹ Crenshaw notes that the call of the autobiographical narrative is to the "house of instruction" in Sirach (33:16-18; 51:13-22) and suggests that autobiographical confessions were used by teachers to demonstrate their credentials.² This form provides a fascinating connection between narrative patterns and proverbial poetic forms.

Proverbial Forms

Having briefly surveyed the larger structures employed by the wise men, attention should now be turned to those forms which are characteristic of the book of Proverbs in particular. This will provide a backdrop for a more exacting syntactical analysis of the sentence literature. One should not view the sentence literature as the sole means of wisdom expression; rather, it should be seen as one literary technique among many which the wise men could activate to articulate their message. It is also important to note the size of the literary units employed by the wise men. As the sentence literature is examined, it will be important to remember that the sages had appreciation for and skill with larger literary units. They did not think just in terms of fragmentary, isolated

¹Perdue, *Wisdom and Cult*, pp. 108-9; and Crenshaw, "Wisdom," p. 256.

²Crenshaw, "Wisdom," p. 258.

sentences which incarcerated a truth without regard to its integration with other perceptions of reality or to the literary context in which the sentence was found.

In the discussion of proverbial form, there is a rather undefined mixing of categories. Nel has wrestled with this problem and has concluded that the line separating a genre (*Gattung*) and a literary device is a very fine one.¹ The separation of semantic and structural features has not been fixed within studies on wisdom literature. Thus, wisdom studies have discussed structural features such as rhetorical questions, quotations (and wellerisms), acrostics, and "there is . . . but" Other studies have classified proverbs on a more semantic level (paradoxical proverbs), often according to the presence of certain cue words (like, Yhwh, abomination, 'asre [macarisms]). Though the isolation of these categories has been helpful in appreciating the various forms/devices which are repeatedly employed by the wise men, yet the lack of a stable methodology has encouraged an open-ended multiplication of categories, which could become counter-productive and ripe for Occam's razor. This proliferation of categories is particularly true of the semantic level which is so multifarious. Even the syntactic level, which is more limited in the number of variations it may employ, is often used with such great

¹Nel, *The Structure and Ethos*, p. 7.

Many have seen basically two types of sentence literature in Proverbs (although to classify the whole of Proverbs as "sentence literature" is overly simplistic). The two types are: (1) Exhortations/admonitions (*Mahnwort*, often found in Prov 1-9; 22:17-24:22; 31:1-9); and (2) sentences or sayings (*Aussage*, found largely in Prov 10:1-22:16; 24:23-34; 25-29).¹ The basic difference between the two is that admonition (*Mahnwort*) utilizes an imperative/jussive and a motive clause while the sentence (*Aussage*) uses the indicative.

The Admonition (*Mahnwort*)

Let love and faithfulness never leave you;
 bind them around your neck,
 write them on the tablet of your heart
 Then you will win favor and a good name
 in the sight of God and man
 (Prov 3:3-4).

The admonition is found both in Mesopotamia and in Egypt. In Egypt, Ptahhotep's writing provides an illustration of the imperatival sense of the admonition:

Know your helpers, then you prosper,
 Don't be mean toward your friends,
 They are one's watered field,
 And greater than one's riches,
 For what belongs to one belongs to another.²

The commands may come in various forms, such as: (1) one positive; (2) one negative; (3) a positive and a negative;

¹McKane, *Proverbs*, pp. 1-10. Cf. Crenshaw, "Wisdom," pp. 230-32.

²Lichtheim, *Ancient Egyptian Literature*, 1:72.

and (4) a cluster of imperatives.¹ An introductory conditional clause is found in many of the Egyptian admonitions. This clause specifies the circumstances in which the imperatives apply.² Kayatz divides the Egyptian admonitions into those which are "casuistically begun" and those which are "imperatively begun." So Ptahhotep advises:

If you are mighty, gain respect through knowledge
And through gentleness of speech.
Don't command except as is fitting,
He who provokes gets into trouble.³

Kayatz develops four types of motivational clauses in Egyptian Instructions: (1) generalizing statements (substantiate the imperative by providing the principle that underlies it); (2) purpose clauses (show the imperative as effective in accomplishing desired purposes); (3) descriptions of character; and (4) reflections (induce obedience by eliciting reflection).⁴ An example of a generalizing admonition may be seen in Ptahhotep:

¹Scott, *The Way of Wisdom*, p. 58. Joel T. Williamson "The Form of Proverbs 1-9," p. 10 cites three models of the admonition from Kayatz, McKane and Smith. He gives a convenient listing of examples of each of these in the Egyptian texts and follows Kayatz, *Studien zu Proverbien 1-9* (pp. 13-14).

²McKane, *Proverbs*, p. 76; and Kayatz, *Studien zu Proverbien 1-9*, pp. 11, 32-36.

³Lichtheim, *Ancient Egyptian Literature*, 1:70.

⁴Kayatz, *Studien zu Proverbien 1-9*, p. 74.

Examples of each of these types are given in Williamson, "The Form of Proverbs 1-9," pp. 16-23.

Let not thy heart be puffed up because of thy
 knowledge;
 be not confident because thou art a wise man.
 Take counsel with the ignorant as well as the wise.
 The (full) limits of skill cannot be attained,
 and there is no skilled man equipped to his full
 advantage.¹

The predominance of the admonition form in the Egyptian sources is demonstrated in "The Instruction of 'Onchsheshonqy" where there are 258 admonitions and 217 sayings.²

The admonition form is also extant in the Sumerian and Akkadian sources (examples will be taken from Suruppak, the "Counsels of Wisdom," and Ahiqar). For example, the imperatival form appears in Suruppak, from which Alster cites single and double imperatival forms. The following Sumerian admonitions have an apodictic character: "Do not buy an ass at the time of the harvest" and "Do not steal, do not kill yourself."³ Conditional statements are also coupled with the admonitions, like they were in Egyptian literature. An example may be taken from the "Counsels of Wisdom":

My son, if it be the wish of the prince that you are
 his.
 If you attach his closely guarded seal to your
 person
 Open his treasure house, enter within,

¹ANET, p. 412.

²Gemser, "The Instructions of 'Onchshehonqy and Biblical Wisdom Literature," in *SAIW*, p. 145.

³Alster, *Studies in Sumerian Proverbs*, pp. 40-42.

For apart from you there is no one else (who may do
 this)
 Unlimited wealth you will find inside,
 But do not covet any of this,
 Nor set your mind on double-dealing.
 For afterwards the matter will be investigated.¹

The motivational clause following an imperative may be illustrated from Ahiqar vii.95-110:

[My s]on, ch[at]ter not overmuch so that thou speak
 out [every w]ord [that] comes to thy mind; for men's
 (eyes) and ears are everywhere (trained) u[pon] thy
 mouth.²

The life setting of the admonition has been the subject of much debate. Gerstenberger, connecting the admonitions and the apodictic laws, suggests a family setting for both, based on the negative form which is so often used (Prohibitive form: *lo'* + Impf.; Vetitive form: *'al* + Jussive).³ Richter, on the other hand, after examining the prohibitive and vetitive forms, prefers a upper class background in the schools.⁴ Whybray, recognizing the presence of the admonition in Egyptian instructions and the lack of the explicit use of *hkm* words,

¹Lambert, *BWL*, p. 103.

²ANET, p. 428.

³Gerstenberger, *Wesen und Herkunft des 'apodiktischen*, pp. 60-65, 110-13. Cf. Nel, *The Structure and Ethos*, p. 77.

⁴Richter, *Recht und Ethos*, p. 117. Khanjian, "Wisdom in Ugarit," p. 19

also rejects Gerstenberger's suggestion.¹ Nel properly repudiates both restrictive settings as being based on the form, rather than the content of the admonitions. He then proceeds to trace the ethos of the family, school, court, priests, and prophets in the text of Proverbs. He opts for a "city" setting which allows for a multiplex origin.² Any isomorphic mapping of the form onto a setting which does not take into account the complex character and content of the wisdom sayings is misguided. Though Nel is undoubtedly correct that the admonition form does not indicate its setting and that the frequency of admonitions has its highest concentrations in collections A and C, which are clearly didactic, yet one wonders how closely one can link ethos with setting, as it is obvious that a teacher may discuss matters which have their loci outside of the classroom. Solomon is surely not to be portrayed as a provincial farmer because he discussed trees and animals.³

¹Whybray, *The Intellectual Tradition in the Old Testament*, pp. 59, 114.

²Nel, *The Structure and Ethos*, pp. 82, 125. Nels tracing of these themes in the text is a helpful synthesis. Murphy also rejects the dual setting for the saying and admonition, based on form alone, and maintains a didactic setting for both (*Wisdom Literature*, pp. 6-7). Cf. also Murphy, "Form Criticism and Wisdom Literature," pp. 480-81.

³Nel, *The Structure and Ethos*, p. 68. Glendon E. Bryce, "Omen-Wisdom in Ancient Israel," *JBL* 94.1 (1975):36, rejects Gerstenberger's conclusions. Zimmerli also notes the great frequency of admonitions in chapters 1-9. While chapters 10-22 contain 375 proverbs, only 10 are admonitions and chapters 25-29 have 127 sayings, but only

The admonition has been grammatically defined, in Nel's thorough study, as consisting "of an admonitory element, in the grammatical form of an Imperative, Jussive, Vetitive or Prohibitive and a motive element, which might vary in grammatical form, length and explication."¹ Other peripheral features which appear in the instruction sentences are conditional clauses, a call to attention, and a summary instruction. These three are found in Egyptian texts as well.² Thus the admonition may be described as: \pm (call to attention) \pm (condition) + (imperative) + (motivation) \pm (summary instruction). The two primitive elements are the imperative and the motivation. It is recognized that the motivational element is sometimes left implicit.

The *imperative element* may express itself with four basic verbal patterns: (1) imperative; (2) jussive; (3) vetitive (negative of a jussive/imperative);³ and (4) prohibitive (negative of the imperfect). Thus the admonitions will break into positive and negative oriented statements. Six basic types emerge from this positive/negative orientation. First, there is the single

¹Nel, *The Structure and Ethos*, pp. 74, 125.

²Williamson, "The Forms of Proverbs 1-9," pp. 35-39.

³Ronald J. Williams, *Hebrew Syntax: An Outline*, p. 35, section 186.

positive command, which may be manifested either by an imperative (Prov 4:23; 16:3; 22:6; 25:16, 17; 31:8-9) or, much more rarely, by a jussive (Prov 1:23; 19:25a). Second, the command may be expressed by a single negative in vetitive form (Prov 3:11-12; 23:10-11; 22:22; 24:28; 25:8; 31:3) or--as it appears once--with the prohibitive (Prov 20:19). Somewhat less frequently, command dyads occur, manifesting a third form of two positive commands. Three options occur at this point: (1) the imperative/imperative (Prov 8:5-9; 9:5-6); (2) the jussive/imperative (Prov 4:4) and imperative/jussive (Prov 23:26-28); and (3) the jussive/jussive (Prov 4:25). A fourth category is the dyading of a negative and a positive command (either as a vetitive and an imperative [Prov 3:1-2, 21-24; 23:4-5] or an imperative/vetitive sequence [Prov 1:8-9; 4:1-2, 5-6a; 8:33-36; 23:12-14; 24:11-12, 21-22]). Fifth, although rare, there may be a double negative (vetitive/prohibitive, Prov 22:24-25). Lastly, there may be a cluster of three or four command forms (Prov 3:5-6; 4:13, 14-19; 20-22; 6:20-23; 23:19-21, 22-25; 30:8-9).¹ Nel notes the connection between the negative command and the negative aspect of the motivation which accompanies it (Prov 22:26-27; 22:22-23;

¹This material was synthesized from a chart by Nel, *The Structure and Ethos*, pp. 65-67. Cf. also Chisholm, "Literary Genres and Structures in Proverbs," pp. 3-4 and his listing on pages 14-23.

23:9, 20-21) and positive prescriptions bearing positive type motivations (Prov 23:17-18; 3:11f; 8:33-34). He cites only three exceptions (Prov 22:22-23; 23:10-11; and 24:11-12), all of which mention YHWH.¹

The *motive clause* has been the object of much study recently² and is linked almost inseparably to the command of the admonition in Proverbs. The motive clause provides the rationale explaining why a certain injunction should be carried out. It is of interest that the wise man did not simply legislate that his students obey his advice; nor did he always invoke Yahweh as the basis upon which one was to respond, although that motif is included at points (Prov 22:23; 23:11; 24:12, 18; 25:22). Most often, the wise man appealed to "a sense of self-interest and relied upon a capacity to reason things out."³ Quite frequently the motivation is in reference to rewards and punishments. This is not in terms of an eschatological, divine judgment, but is, rather, in terms of the cause and

¹ Nel, *The Structure and Ethos*, p. 87.

²Major works on the motive clause are: Nel, *The Structure and Ethos*, pp. 18-65; H. J. Postel, "The Form and Function of the Motive Clause in Proverbs 10-29" (Ph. D. dissertation, University of Iowa, 1976), pp. 1-194; B. Gemser, "The Importance of the Motive Clause in Old Testament Law," *VTSup* 1 (1953):50-66; and R. N. Gordon, "Motivation in Proverbs," *Biblical Theology* 25.3 (1975):49-56 (which has a helpful summary chart on page 56).

³Crenshaw, *Old Testament Wisdom*, p. 21; and von Rad, *Wisdom in Israel*, pp. 90-91.

effect principles which operate presently in the created order of the world (Prov 3:1, 2; 4:4; 6:25, 26; 14:7). So Proverbs 29:17 advises:

Discipline your son and he will give you peace,
he will bring delight to your soul.

When one harmonizes his life with order, the results of life, health, and prosperity follow. The individual who violates order must bear the negative consequences inherent in the deed.¹ The temporal rewards and punishment motif is also strongly manifested in Proverbs outside of the confines of the motivational clauses as well (Prov 1:18-19; 10:4, 6; 11:3-6, 8; 12:3, 6, 10-11, 13, 20; et al.).²

The bond between the admonition and motivation is seen to be inseparable by Nel, who maintains that every admonition has a motivation. The weakness of this position is divulged in his discussion of Proverbs 31:8-9 and 27:2, where he states that the motivation is "inherent."³ Zimmerli and Zeller more properly allow for admonitions without motivations (Prov 24:27, 28, 29;

¹Fox, "Aspects of the Religion of the Book of Proverbs," *HUCA* 39 (1968):60.

²Gordon, "Motivation in Proverbs," p. 56. Gordon discusses motivation in general and does not deal with the motive clause specifically. Vid. Gladson, "Retributive Paradoxes in Proverbs 10-29," for an interesting development of this concept.

³Nel, *The Structure and Ethos*, pp. 64, 68.

31:8, 9).¹

The previous notion that admonitions were agglomerations of wisdom fragments built into larger and larger units in a unilateral, evolutionary manner has been proven to be incorrect by both the Egyptian and Mesopotamian literature.² Thus Nel, Kayatz, and Waltke correctly reject Richter's and Gerstenberger's hypotheses that the motivation clauses were later tagged onto the admonitions in the postexilic period.³ One should note the examples cited above from Sumerian and Old Kingdom Egyptian literature which exhibit strong motivational elements as an integral part of the admonition complex.

The introductory particles and forms of the motivation are quite varied. Nel states:

The motivative clauses are usually introduced with *ki* [Prov 24:1-2, 23:9, 6-8; 3:11-12; 4:13, 23; 7:24-27; 1:8-9], *pen* [Prov 25:8, 16, 17; 26:4, 5; 31:4-5; 5:7-14], *waw* [Prov 16:3; 29:17; 1:23; 3:5-6, 9-10, 21-24; 14:7], *le...*(+Inf. Cstr.) [Prov 5:1-2; 7:1-5], *gam* [Prov 22:6], *lema'an* [Prov 19:20], *ki-yes* [Prov 19:18a], *'aser* [Prov 22:28; 6:6-8], or with a secondary

¹Walter Zimmerli, "Concerning the Structure of Old Testament Wisdom," in *SAIW*, p. 183; and Dieter Zeller, *Die weisheitlichen Mahnsprüche bei den Synoptikern*, p. 22.

²McKane, *Proverbs*, pp. 6-7. McKane here refutes J. Schmidt, *Studien zur Stilistik*.

³Nel, *The Structure and Ethos*, pp. 72, 142; Waltke, "The Book of Proverbs and Ancient Wisdom Literature," p. 228; and Kayatz, *Studien zu Proverbien 1-9*, pp. 36ff.

verbal clause in the form of a simile [Prov 5:18b-20; 23:4-5] popular proverb [Prov 20:19, 18; 17:14].¹

Basically, there have been two ways of cataloging the motive clauses. First, Nel organizes the motivations on a functional, syntactic level (e.g., result clause [Prov 24:19-20, 21-22; 27:11]; causal clause [Prov 3:11-12; 22:22-23; 23:1-3; 24:1-2]; predication [Prov 4:14-19; 5:1-6; 6:6-8; 14:7; 23:26-28, 31-36]; interrogative [Prov 5:15-18a; 22:26-27; 24:28]; conditional [Prov 24:27]; secondary command [Prov 13:20a; 20:13b, 22]) and notes when it is a final clause (Prov 16:3; 19:20; 22:10, 24-25; 25:8; 26:4, 5) or subordinate clause (Prov 19:25; 31:3, 6-7). He also observes when the motivation precedes the imperative form (Prov 20:19) and when it is left implicit (Prov 24:14).² Second, others would categorize the motive clauses more semantically (vid. Kayatz's four categories listed above [p. 238]).³ Nel also proposes four semantic bases for the motivation: (1) its reasonableness; (2) its

¹Nel, *The Structure and Ethos*, p. 68; cf. also Gemser, "The Importance of the Motive Clause in Old Testament Law," p. 53; and Phyllis Tribble, "Wisdom Builds a Poem: The Architecture of Proverbs 1:20-33," *JBL* 94 (1975):512, 516.

²Nel, *The Structure and Ethos*, pp. vii, viii, 18-57.

³Kayatz, *Studien zu Proverbien 1-9*, p. 74; cf. also Williamson, "The Forms of Proverbs 1-9," pp. 16-22; and Chisholm, "Literary Genres and Structures in Proverbs," pp. 4-5. Gemser, having studied motivation clauses in the Law and Prophets, states: "One can discern four or five kinds of motivation: 1) the motive clauses of a simply

dissuasiveness (which forwards the end results of one's actions [Tun-Ergehen nexus]); (3) its explanatory power (predicational and observational elements); and (4) its promissory character (Prov 1:23; 3:1-2, 7-8, 9-10, 21-26, this type occurs only in chapters 1-9 cf. prophets).

Reasonable: Do not speak to a fool,
for he will scorn the wisdom of your words
(Prov 23:9).

Dissuasive: Do not withhold discipline from a child;
if you punish him with the rod, he will not die.
Punish him with the rod
and save his soul from death
(Prov 23:13-14).

Explanatory: Do not wear yourself out to get rich;
have the wisdom to show restraint.
Cast but a glance at riches,
and they are gone.
For they will surely sprout wings
and fly off to the sky like an eagle
(Prov 23:4-5).

Promissory: Listen, my son, accept what I say,
and the years of your life will be many
(Prov 4:10).¹

explanatory character, 2) those of ethical contents, 3) those of a religious kind, cultic as well as theological, and 4) those of religious-historical contents" ("The Importance of the Motive Clause in Old Testament Law," pp. 55-56). He also does an excellent job of showing how the ancient Near Eastern law codes employed this form, although one should not revert to the conclusions of Richter and Gerstenberger.

¹Nel, *The Structure and Ethos*, pp. 86-88. For motivation as promise, vid. Postel, "The Form and Function of the Motive Clause in Proverbs 10-29," p. 45. Nel tries to connect semantic and syntactic categories, suggesting that the dissuasive clause are final, result are subordinate clauses, and the explanatory are predicational in syntax (p. 87).

As has been noted above, the admonition is rare in Proverbs 10-22:16 and much more frequent in Proverbs 1-9 and 22:17-24:34, both of which have a strong didactic character. The form of the admonitions in Proverbs 22:17-24:34 is noticeably longer than those of 10-22:17 and chapters 25-29.¹

An optional element which is often found in conjunction with the admonitions is the *conditional clause*, which, as shown above, is found frequently in Egyptian sources.² Two introductory particles used by the condition are (Prov 1:10, 11; 3:30; 6:1; 23:2b; 25:21) and (Prov 6:3b; 23:1, 31; 26:25).³

An aspect which is ubiquitous in the early chapters of Proverbs is the *call to attention*, which appears to be part of the instruction formula (Prov 1:8-9; 3:1-2; 4:1-2, 4; 5:1; 7:1; it provides a convenient structural marker in those passages). This device is used

¹Nel, *The Structure and Ethos*, p. 68.

²Kayatz, *Studien zu Proverbien 1-9*, p. 14; McKane, *Proverbs*, p. 76.

³Chisholm, "Literary Genres and Structures in Proverbs," p. 6.

with some frequency in Egyptian,¹ Sumerian,² Akkadian,³ and, more recently, Ugaritic sources.⁴ This form is reflected in the confrontational settings of the prophets as well (Amos 7:16; Isa 1:10).⁵

Two other devices that should be noted in connection with the instructional proverbs are the *summary instruction* and the *prologue*. The summary instruction occurs in Egyptian wisdom and gives an overview of the topics to be developed in the instruction.⁶ Proverbs (3:3-4; 5:15-16; 8:33-36) uses this device coincidentally with the admonition form. The prologue often involves a string of infinitives, states the reason for the instruction, and gives information concerning the author and recipients (cf. Prov 1:1-7). Numerous examples are

¹Kitchen, "Studies in Egyptian Wisdom Literature," p. 191. Kitchen here translates a text called "The Instruction by a Man for His Son," which begins with a paternal call to attention. Cf. also "The Instructions of Amen-em-opet," in Pritchard, *ANET*, p. 421.

²Alster, *The Instructions of Suruppak*, p. 35.

³Lambert, *BWL*, pp. 71, 106-7.

⁴Khanjian, "Wisdom in Ugarit," p. 156, 254, 215, in which he refers to RS 22.439:I:1. Cf. Williamson, "The Form of Proverbs 1-9," pp. 36-38.

⁵Jensen, *The Use of tora by Isaiah*, p. 69; cf. von Rad, *Wisdom in Israel*, p. 18.

⁶Vid. Pritchard, "The Instruction of Amenemhet," *ANET*, p. 418; "The Instruction of Amenemope," *ANET*, p. 424; and Williamson, "The Form of Proverbs 1-9," pp. 38-39.

found in the Egyptian instructional texts.¹

Numerical Sayings

There are three things that are too amazing for me
 four that I do not understand;
 the way of an eagle in the sky,
 the way of a snake on a rock,
 the way of a ship on the high seas,
 and the way of a man with a maiden
 (Prov 30:18-19).

The numerical saying is based on a careful observation of the order of nature, and a subsequent collection and classification of phenomena into a numerical pattern, which reflectively correlates the phenomena by juxtaposing the elements, thereby heightening the interest of the reader to discover the point of commonality.² Thus the numerical saying attempts to order diverse phenomena through a point of similarity. Its purpose is didactic as well as philosophical. Both Crenshaw and Ogden point out the ease which this form

¹Kayatz, *Studien zu Proverbien 1-9*, p. 24; and Kitchen, "Proverbs and Wisdom Books of the Ancient Near East," pp. 83-85. Kitchen has a discussion on the whole of Proverbs 1-9 as an extended prologue, with meticulous comparison to Egyptian models.

²Major works on the numerical sequence are: W. M. W. Roth, *Numerical Sayings in the Old Testament*, p. 1-100; M. Haran, "The Graded Numerical Sequence and the Phenomenon of 'Automatism' in Biblical Poetry," *VTSup* 22 (1972):238-67; Graham S. Ogden, "Numerical Sayings in Israelite Wisdom and in Confucius," *Taiwan Journal of Theology* 3 (March 1981):145-76; James L. Crenshaw, "Impossible Questions, Sayings, and Tasks," *Semeia* 17-19 (1980):22; M. Weiss, "The Pattern of Numerical Sequence

affords the memory.¹ The topics discussed by the numerical sequence have been categorized by Ogden as follows:

(1) nature (Prov 30:15b-16, 18-19, 24-28, 29-31);
 (2) society (Prov 30:21-23; Sir 25:1, 2, 7-11; 26:5, 28; 50:25-26); (3) ethics (Prov 6:16-19; 26:24-25; 30:7-9 [two of which explicitly mention YHWH]; Sir 23:16-17; Eccl 7:16-17); and (4) theology (Job 5:19-22; 33:14-15).²

Crenshaw notes the frequent appearance of sexually oriented topics in the numerical saying (Prov 30:18-19; Sir 26:5-6).³ It is interesting that Confucius also uses the numerical saying form to discuss sexual topics.⁴ Davis has shown that one of the functions of the numerical sequence is a heightening of the intensity of the phenomenon being observed, with the actual numerical values often being more of rhetorical than mathematical significance (Amos 1:3;

in Amos 1-2: A Re-examination," *JBL* 86 (1967):416-23; R. B. Y. Scott, "Folk Proverbs of the Ancient Near East," in *SAIW*, pp. 53-54; and his *The Way of Wisdom*, p. 70.

¹Crenshaw, "Wisdom," p. 236; and Ogden, "Numerical Sayings in Israelite Wisdom and in Confucius," p. 170.

²Ogden, "Numerical Sayings in Israelite Wisdom and in Confucius," pp. 153-59.

³Crenshaw, "Wisdom," p. 238.

⁴Ogden, "Numerical Sayings in Israelite Wisdom and in Confucius," p. 160. Confucius does not employ the $x/x+1$ formula but does use a double numerical expression of the form x/x .

2:1; Mic 5:5 et al.).¹

This numerical form is used to solidify a nexus between the prophets and wise men. Its presence in historical, legal, epic, prophetic and psalmic texts further supports its prolific character.² The appearance of the numerical sequence in Sumerian, Akkadian, Aramaic, and Ugaritic, as well as in Hebrew, is not surprising.³ Examples may be cited from Gilgamesh (XI 60-61; 300-301),⁴ Ahiqar, and later Judaism (Pirke Aboth 1:2, 19; cf. Sir 25:1, 2, 7-11; 26:5, 28).⁵ Even Confucius gives

¹John J. Davis, "The Rhetorical Use of Numbers in the Old Testament," *Grace Journal* 8:2 (1967):41-44. Chisholm utilizes Roth's "ethical and reflective" categories to divide the numerical proverbs ("Literary Genres and Structures in Proverbs," pp. 30-31).

²Crenshaw, "The Influence of the Wise Upon Amos," p. 49; and Thompson, *The Form and Function*, p. 105. It is of interest that Nel classifies it as one of the genres of wisdom literature ("The Genres of Biblical Wisdom Literature," pp. 134-35), although Crenshaw more correctly views it as a sub-genre ("Wisdom," pp. 230, 236).

³D. Freedman, "Counting Formulae in the Akkadian Epics," *JANES* 3 (1971):65-81; cf. Gevirtz, "On Canaanite Rhetoric: The Evidence of the Amarna Letters from Tyre," *Or* 42 (1973):168.

⁴Pritchard, *ANET*, p. 428; Story, "The Book of Proverbs and Northwest Semitic Literature," p. 324; William F. Albright, "The Goddess of Life and Wisdom," *AJSL* 36 (1919-20):285; Thompson, *The Form and Function*, p. 43; John Gray, *The Legacy of Canaan* (Leiden: E. J. Brill, 1957), p. 211; Story, "The Book of Proverbs and Northwest Semitic Literature," p. 324; and Crenshaw, "Wisdom," p. 236. Cf. Georg Sauer, *Die Sprüche Agurs* (Stuttgart: W. Kohlhammer Verlag, 1963), pp. 70-112; and Thompson, *The Form and Function*, p. 55.

⁵Ogden, "Numerical Sayings in Israelite Wisdom and

at least ten numerical aphorisms (although he does not employ the graded numerical sequence $x/x+1$ characteristic of Canaanite rhetoric).¹

The form of the numerical proverb is basically a title-line--which points to the common element and states the numbers employed--plus a following list.² Quite a wide variety of numerical sequences have been employed with the formula $x/x+1$, which has been labelled the "graded numerical sequence."³

Two suggestions have arisen for the origin of the numerical saying. Numerous writers have noted the connection of the numerical saying and the riddle; that is, both have a non-obvious or hidden element which heightens fascination. Although the hidden element is stronger in the riddle it is also present, in subdued form, in the

in Confucius," p. 148.

¹Ibid., p. 159. Confucius said, for example: "When attending a Gentleman (or Prince), you are subject to three errors: speaking before you are spoken to, which is impetuosity; not replying when spoken to, which is reticence; speaking without observing his facial expression, which is blindness." For the international use of numbers in Proverbs, one should refer to Kuusi, "Towards an International Type-System of Proverbs," pp. 711-35.

² Roth, *Numerical Sayings in the Old Testament*, p. 1.

³For a listing of the various numerical options, vid. Davis, "The Rhetorical Use of Numbers in the Old Testament," pp. 40-41.

numerical sequence.¹ The onomastica have also been suggested as a possible origin for the numerical saying, since both participate in a listing mode of expression.²

The graded numerical sequence has received attention from those examining poetic features. Kugel uses it to support his "A, and as a matter of fact B" or "A what's more B" approach to parallelism in Hebrew poetry.³ He ignores Haran's work,⁴ which points out that the meaning may be restricted to the first number and might not always extend to the second, as Kugel assumes (cf. Ps 62:12; and several Ugaritic texts). O'Connor more properly places the numerical sequence as a coloration feature manifesting a trope of coordination.⁵

¹von Rad, *Wisdom in Israel*, pp. 35, 122; Nel, "The Genres of Biblical Wisdom," p. 134; Crenshaw, "Wisdom," p. 237; Fohrer, *Introduction to the Old Testament*, pp. 311-12; Williams, *Those Who Ponder Proverbs*, p. 39; and Khanjian, "Wisdom in Ugarit," p. 12.

²von Rad, *Wisdom in Israel*, pp. 122-23; and Crenshaw, *Old Testament Wisdom*, pp. 43, 50. Crenshaw relates the form to clan wisdom while others incorrectly view it as a late development. Ogden cites Roth, McKane and himself as viewing the numerical proverbs as a later stage in the development of proverbial form (Ogden, "Numerical Sayings in Israelite Wisdom and in Confucius," p. 147).

³James L. Kugel, *The Idea of Biblical Poetry: Parallelism and its History* (New Haven: Yale University Press, 1981), p. 42.

⁴Haran, "The Graded Numerical Sequence and the Phenomenon of 'Automatism' in Biblical Poetry," pp. 255-56.

⁵O'Connor, *Hebrew Verse Structure* p. 378; cf. Moshe Held, "The Action-Result (Factitive-Passive) Sequence

Better-Than Sayings

Better a poor man whose walk is blameless,
than a rich man whose ways are perverse
(Prov 28:6).

Another form employed in the proverbial literature is the "better-than" saying.¹ There are two approaches to understanding the "better-than" saying. First, Schmid suggests that the comparative element is not central; rather, it should be viewed as an "exclusive proverb" which is a negative assertion which excludes the undesirable element (e.g., 1 Sam 24:17).² Bryce accents the antithetical character in his binary opposition mode, which is very close to the structural analysis of Milner.³ Modifying Bryce's approach, one may structure the "better-proverb" of Proverbs 16:8 as follows:

of Identical Verbs in Biblical Hebrew and Ugaritic," *JBL* 84 (1965):275.

¹The most helpful recent articles are Glendon E. Bryce, "'Better'-Proverbs: An Historical and Structural Study," *SBLASP* 2 (1972):343-54; and Graham S. Ogden, "Better Proverb (Tob-Spruch), Rhetorical Criticism, and Qoheleth," *JBL* 96 (1977):489-505.

²Schmid, *Wesen und Geschichte der Weisheit*, p. 159. Crenshaw prefers the term "excluding proverb" which highlights the antithetical relationship (*Old Testament Wisdom*, p. 69). Cf. also von Rad, *Wisdom in Israel*, p. 29.

³Bryce, "'Better'-Proverbs: An Historical and Structural Study," p. 350. Cf. George B. Milner, "Quadripartite Structures," *Proverbium* 14 (1969):379-83. One should also note Barley's caution in light of a fuller semantic structure which allows for binary oppositions not always expressed in terms of positive and negative valued components ("A Structural Approach to the Proverb and Maxim with Special Reference to the Anglo-Saxon Corpus," p. 736).

Better a little with righteousness;
than much gain with injustice.

n (=little) + P (=righteousness)

p (=much) + N (=injustice)

n + P > p + N (final formula)

Hermisson, Zimmerli, and others view the "better-proverbs" in a more relativistic sense. While normally the wise man portrays a dichotomous world characterized by the righteous/wicked and wisdom/folly, in the "better-proverbs" he deals with the large medial areas which are more preferential than ethically normative. These proverbs demonstrate a sensitivity to reality which does not always come to one in terms of right and wrong, but often merely as a discrete choice of preference based on the degree of pragmatic value.¹ Ogden describes the use of the "better-proverb" in Qoheleth as an introductory or summary device which foregrounds the main point of discussion by repeating it in this form. It may also function as a motive for a preceding imperatival form (Eccl 4:17 [MT 5:1]; 5:3 [MT 5:4]).²

The actual form of the "better-proverb" is quite

¹Hermisson, *Studien zur israelitischen Spruchweisheit*, pp. 155-56. Cf. also Bryce, "'Better'-Proverbs: An Historical Structural Study," p. 353; Kovacs, "Sociological-Structural Constraints," p. 45; Zimmerli, "Concerning the Structure of Old Testament Wisdom," p. 188; Scott, "Folk Proverbs of the Ancient Near East," p. 54, also his *Way of Wisdom*, p. 76. Perdue (*Wisdom and Cult*, pp. 182, 239) strongly rejects Schmid's suggestion.

²Ogden, "Better Proverb (Tob-Spruch), Rhetorical

flexible. The simple form is $\text{בט} + A + \text{מ} + B$ and often the A and B elements are developed into an "A + x is better than B + y" form (Prov 12:9; 16:8).¹ Most often the filler elements are nouns (Eccl 4:3, 6, 9, 13; 6:9; 9:4, 16, 18) although infinitives (Eccl 7:2, 5) and whole clauses (Prov 12:9; Eccl 5:3 [MT 5:4]) are also acceptable. The order may be switched so that the least desirable element is presented first (Eccl 6:3b), but this is rare. In Ben Sirach, the introductory בט is dropped (Sir 40:19-26; cf. also Eccl 4:2, 17 [MT 5:1]; 7:1; 9:17).²

It is interesting to note that the "better-proverb," though not yet discovered in Mesopotamian literature, is found frequently in Egyptian sources dating back to the Middle Kingdom (13 examples) through the New Kingdom (21 examples) and is also used in the later period. 'Onchsheshonqy, for example, gives this evaluation: "Better dumbness than a hasty tongue" and "Better sitting still than carrying out an inferior mission."³ Even in Israel the use of this form is well attested in the oldest

Criticism, and Qoheleth," pp. 491, 495, 497.

¹Ibid., p. 492; and Bryce, "'Better'-Proverbs: An Historical and Structural Study," p. 349.

²Bryce, "'Better'-Proverbs: An Historical and Structural Study," p. 352; and Ogden, "Better Proverb (Tob-Spruch), Rhetorical Criticism, and Qoheleth," p. 492.

³Cf. Bryce, "'Better'-Proverbs: An Historical and Structural Study," pp. 345-47, 354; Ogden, "Better Proverb

wisdom sections (Prov 12:9; 15:16-17; 16:8, 16, 19; 17:1; 19:1; 21:9, 19; 25:24; 28:6). Sirach also makes frequent use of it much later (Sir 16:3; 19:24; 20:2, 18, 25, 31; 29:22; 30:14-17; 33:21; 37:14; 40:18-26).¹ ¶ 1 ¶ Some have suggested an Israelite dependence on this originally Egyptian form possibly having its source in the comparative lists.² ¶ 2 ¶ One should also note that this device links Israelite and Egyptian wisdom, in contrast to Mesopotamian wisdom, in which this device is not extant.

Finally, other variations related to the "better-than" proverbs are the "not-good" proverbs, which use the formulaic לֹא טוֹב (Prov 17:26; 18:5; 28:21) or טוֹב (Eccl 2:24; 3:12, 22; 8:15), and other sayings which use without the comparative aspect (Prov 15:23), which are apparently akin to the "abomination" (Prov 11:1) and "delight" proverbs elsewhere.³

(Tob-Spruch), Rhetorical Criticism, and Qoheleth," p. 489; Gemser, "The Instructions of 'Onchsheshonqy and Biblical Wisdom Literature," pp. 111-12; and Scott, *The Way of Wisdom*, p. 29.

¹Scott, *The Way of Wisdom*, p. 208; Crenshaw, "Wisdom," p. 238.

²Bryce, "'Better'-Proverbs: An Historical and Structural Study," p. 348.

³Glendon E. Bryce, "Another Wisdom 'Book' in Proverbs," *JBL* 91 (1972):149; Murphy, *Wisdom Literature*, p. 66; and Ogden, "Better Proverb (Tob-Spruch), Rhetorical Criticism, and Qoheleth," pp. 493-94.

Comparative Sayings

For as churning the milk produces butter,
and as twisting the nose produces blood,
so stirring up anger produces strife
(Prov 30:33).

The comparative proverb has been noted by many writers (Prov 25:25, 28; 26:23; 10:26; 26:11, 21; 30:33) and is related to the "better-than" proverbs.¹ Indeed, the simile and metaphor were used heavily in Proverbs as early as Sumerian times.² This juxtaposing of diverse images in a comparative sense comes close to the essence of proverbial analogical thinking.³ Dundes, perhaps overstating the case, observes that "all proverbs are potentially propositions which compare and/or contrast."⁴ Williams has labeled the rapid juxtaposition of images in Proverbs as "stroboscopic" and has beautifully shown how Wittig's model may be used on the metaphors of Proverbs.⁵

¹Murphy, *Wisdom Literature*, p. 66; von Rad, *Wisdom in Israel*, pp. 29, 119-20; and Thompson, *The Form and Function*, pp. 62-63, 71, 94.

²Gordon, *Sumerian Proverbs*, p. 15, lists Sumerian proverbs which contain similes and metaphors. E.g., "Like a clod (which has been) thrown into the water, he will be destroyed in his splash" (1.79). Cf. also Thompson, *The Form and Function*, p. 47; and Scott, *The Way of Wisdom*, p. 75.

³Thompson, *The Form and Function*, p. 7.

⁴Alan Dundes, "On the Structure of the Proverb," in *Analytic Essays in Folklore*, ed. Alan Dundes (The Hague: Mouton, 1975), p. 111; cf. Fontaine, *The Use of the Traditional Saying*, pp. 69, 297.

⁵James G. Williams, "The Power of Form: A Study of

Such comparative forms are also acceptable in English traditional sayings, as seen in the following similes: "As gentle as a lamb;" or "As quiet as a mouse".¹ Fontaine describes the function of metaphorical expressions in Proverbs as follows:

The metaphorical proverb allows its users to move easily from message to application, and provides its user with protection from those who might disagree by means of the 'indirection' of its language.²

The actual form of the "comparative" or "like" proverb usually is indicated by the presence of a comparative preposition (vid. Prov 12:4; 15:4; 16:27; 20:1), although the explicit comparative preposition may be absent (vid. Prov 25:11, 12).³

Yhwh Sayings

When a man's ways are pleasing to the LORD,
he makes even his enemies live at peace with him
(Prov 16:7).

The "Yhwh sayings" are those which explicitly

Biblical Proverbs," *Semeia* 17-19 (1980):52-55; and Susan Wittig, "A Theory of Multiple Meanings," *Semeia* 9 (1977):75-103. Williams' excellent article also well describes five basic features of aphoristic expression: (1) assertive, self-explanatory; (2) insight; (3) paradox; (4) brevity and conciseness; and (5) the attempt to bring sound and sense together and the juxtaposing of images and ideas (pp. 38-39).

¹Cf. also Thompson, *The Form and Function*, pp. 22-23.

²Fontaine, *The Use of the Traditional Saying*, p. 80.

³Thompson, *The Form and Function*, pp. 62-63, 94;

mention the divine name (e.g., Prov 16:1-7). Due to the acceptance of the theory that wisdom evolved from a secular to a sacred *Weltanschauung*, numerous scholars would suggest that the presence of Yhwh sayings in the older collections are Yahwistic reinterpretations of the older, more secular aphorisms. Thus, some have said that proverbs which suggest the limit of wisdom because they invoke God's actions and planning (Prov 16:9; 19:21; 20:24; 21:30-31) are religious accretions to a predominantly empirically oriented wisdom which originally focused on governmental functions.¹ In his *magnum opus*, McKane clearly splits off the Yhwh sayings into his Class C which is identified by the presence of God-language. Interestingly enough, McKane clearly recognizes the religious character of wisdom both in Egypt and in Mesopotamia, yet rejects its presence in the origins of Israelite wisdom. His procedure is to atomize the sayings by grouping them into his preconceived three-fold categorization. This not only destroys the larger structures--which this paper will demonstrate are present--but also reflects a scissors and paste evolutionary model which unfairly biases the text by a forced twentieth-century framework.² This approach

Williams, "The Power of Form," p. 42.

¹McKane, *Prophets and Wise Men*, pp. 50, 53.

²This criticism is purposefully harsh because this writer views this fission/fusion sequence in McKane's

emasculates the fundamental *pou sto* of wisdom, that is, "the fear of Yahweh." The connection of wisdom to the divine is found in the historical sections which narrate early wisdom motifs (1 Kgs 3:9, 12; 2 Sam 14:17, 20; et al.), and is also seen regularly in the oldest collections of Proverbs (10:3, 22, 27, 29; 11:1, 20; 12:2; 14:2; et al.). This bond is found centuries before the biblical proverbs both in the titles of the gods (in Egypt, Toth is regarded as a fountain of wisdom, and in Mesopotamia, Ea, the father of Marduk, is the "Lord of Wisdom") and in the texts which relate the source and limit of wisdom to the gods.¹ In Egypt, Pharaoh and the gods were the ones who sustained *ma'at*.² Khanjian frequently comments on the presence

categories as not only making his work difficult to use, but also as destructive of the meaning of the sayings themselves by neglecting the interrelationships between juxtaposed aphorisms. McKane, *Proverbs*, pp. 11, 17, 415; cf. also his earlier work, *Prophets and Wise Men*, pp. 48-50; Jensen, *The Use of tora by Isaiah*, p. 42. Michael V. Fox, "Aspects of the Religion of the Book of Proverbs," p. 57; H. D. Preuss, "Das Gottesbild der alteren Weisheit Israels," *VTSup* 23 (1972):117-45. Another divide and conquer approach may be seen in Moneuve D. Conway, *Solomon and Solomonic Literature* (New York: Haskell House Publishers, Ltd., 1973), pp. 77-79, where Conway takes 10:20, 21 as "Solomonic," 10:22 as a Yahwistic accretion, 10:25 as "Solomonic," and 10:27 as another accretion.

¹Crenshaw, *Old Testament Wisdom*, p. 230; Gladson, "Retributive Paradoxes in Proverbs 10-29," pp. 93-94; Roland K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Wm. B. Eerdmans Co., 1969), pp. 1005-6; Thompson, *The Form and Function*, p. 44; and Gemser, "The Instructions of 'Onchsheshonqy and Biblical Wisdom Literature," p. 117.

²Humphrey, "The Motif of the Wise Courtier in the

of the gods in wisdom at Ugarit.¹

The appearance of the name Yahweh in about one hundred proverbs suggests that von Rad may be correct when he proffers that all the sayings of the book of Proverbs must be understood in light of the Yahwistic proverb:

There is no wisdom, no insight, no plan
that can succeed against the Lord
(Prov 21:30).

von Rad has been one of the leaders in returning the Yhwh-sayings to their proper prominence in the wisdom corpus (cf. Prov 16:7-12 where there is a clear concatenation of empirical and Yhwh sayings).²

Abomination Sayings

The LORD detests the sacrifice of the wicked,
but he loves those who pursue righteousness
(Prov 15:9).

Another semantic category of proverbs is the "abomination saying." These are sayings which employ the term תועבה, usually in the form "X is an abomination (to the Lord)" (Prov 11:1, 20; 12:22; 15:8, 9; 17:15; 20:10,

Book of Proverbs," p. 187.

¹Khanjian, "Wisdom in Ugarit," pp. 1, 62, 169, 187, 241, 247, 271.

²von Rad, *Wisdom in Israel!!*, pp. 62, 91, 95, 310.
Bulloch, *An Introduction to the Old Testament Poetic Books*, p. 52; F. Derek Kidner, "The Relationship between God and Man in Proverbs," *Tyndale Bulletin* 7-8 (1961):5 and Murphy, "Wisdom and Yahwism," p. 123. Gaspar gives an analysis of Sirach's religious character in *Social Ideas in the Wisdom Literature of the Old Testament*, pp. 130-31.

23; 21:27; 28:9).¹ It is of interest that the Sumerian proverbs repeatedly employ the formula "is an abomination to Utu," where Utu is the god of justice.²

The counterpart of the "abomination saying" is the "delight saying," which employs the term **רצוה**. These two are quite frequently antithetically paralleled (Prov 11:1; 12:2, 15:8).

Macarisms ('asre Sayings)

The righteous man leads a blameless life;
blessed are his children after him
(Prov 20:7).

The beatitude or macarism uses the term *'asre* (blessed). It has been suggested that this form provides a nexus between the cult and wisdom (Prov 3:13; 8:32, 34; 14:21; 16:20; 20:7; 28:14; 29:18; Eccl 10:17; Sir 14:1-2; Ps 1:1).³ Although somewhat different, the beatitude type proverb appears in Egyptian wisdom as well.⁴

¹von Rad, *Wisdom in Israel*, p. 115; Kovacs, "Sociological-Structural Constraints," p. 236; and Murphy, *Wisdom Literature*, p. 69.

²Bendt Alster, "Paradoxical Proverbs and Satire in Sumerian Literature," *JCS* 27 (1975):205.

³Nel, "The Genres of Biblical Wisdom Literature," pp. 137-38; Perdue, *Wisdom and Cult*, p. 229. Murphy, *Wisdom Literature*, p. 61; and Jensen, *The Use of tora by Isaiah*, pp. 40-41.

⁴Gemser, "The Instructions of 'Onchsheshonqy and Biblical Wisdom Literature," p. 142.

"There is . . . but . . ." Sayings

One man pretends to be rich, yet has nothing,
another pretends to be poor, yet has great wealth
(Prov 13:7).

The form "there is . . . but . . ." or -saying has been observed by Gladson in Proverbs (11:24; 12:18; 13:7; 14:12; 16:25; Eccl 6:1-2).¹ In this form there is an interesting combination of cue word and structure, which often highlights the paradoxical nature of appearance and reality.

Paradoxical Sayings

Do not answer a fool according to his folly,
or you will be like him yourself.
Answer a fool according to his folly,
or he will be wise in his own eyes
(Prov 26:4-5).

The paradox has been observed by several writers.² A paradox may take the form of two juxtaposed proverbs (Prov 26:4, 5), two parallel lines within a single saying (Prov 20:17), or may be semantically triggered within a single line (Prov 11:24; 25:15; 29:23).

Paradoxical sayings are also humorously observed in the following Sumerian proverbs:

From 3600 oxen there is no dung.

Like a cow that has not given birth you are looking for

¹Gladson, "Retributive Paradoxes in Proverbs 10-29," p. 188.

²von Rad, *Wisdom in Israel*, p. 127; and Thompson, *The Form and Function*, p. 70.

a calf of yours which does not exist!¹

So, too, modern proverbs may be joined to create a paradox: "Haste makes waste," and "He who hesitates is lost."² Such proverbs are important in understanding the character and authority of proverbial statements which are partial descriptions of reality, and which should not be extrapolated outside the sphere of their individual relevance. Overlapping proverbs must be taken into account, for reality is often more complex than the single component which the proverb is developing.

The Acrostic, Rhetorical Question and Quotation

Of what use is money in the hand of a fool,
since he has no desire to get wisdom?
(Prov 17:16)

Three forms of a more structural nature are the acrostic, rhetorical question, and quotation. The acrostic may be observed in the description of the ideal wife in Proverbs 31. Skehan has also noted acrostic features in Proverbs 2 in which several stanzas begin with *'aleph* and

¹Alster, "Paradoxical Proverbs and Satire in Sumerian Literature," p. 208. This paradoxical form is also developed in Sumerian "Wellerisms," often put fabulously into the mouth of animals ("The ass was swimming in the river, and the dog clung to him: 'When will he climb out and be eaten' [he said]" (p. 212).

²Thompson notes the following Japanese proverb pair: "A wife and a floor mat are good when fresh and new" and "A wife and a kettle get better as they grow older" (*The Form and Function*, p. 70; cf. Mario Pei, "Parallel Proverbs," *Saturday Review* [May 2, 1964]:17).

the last three stanzas begin with *lamed*.¹ This form is employed in the Babylonian Theodicy,² was well known in Hellenistic and Roman times,³ and has been used to order modern proverbial collections in German (A. D. 1480) and English.⁴ There has been a long standing scribal fascination with the alphabet.⁵

One suggested use of acrostics, which highlights the scribal delight with this form, has been the Akkadian and Latin use of this form to indicate the name of the

¹Skehan, "The Seven Columns of Wisdom's House in Proverbs 1-9," *CBQ* 9 (1947):190. (This article is also found in his book *Studies in Israelite Poetry and Wisdom*, p. 9; cf. Murphy, *Wisdom Literature*, p. 52). This writer finds this approach somewhat incredulous.

²Lambert, *BWL*, pp. 63, 67; Perdue, *Wisdom and Cult*, p. 105; and Bulloch, *An Introduction to the Old Testament Poetic Books*, p. 35. For discussion of the acrostic itself, vid. Norman K. Gottwald, "Acrostic," in *The Interpreter's Dictionary of the Bible*, ed. George A. Buttrick, et al. (Nashville: Abingdon Press, 1962), 1:28. *Encyclopaedia Judaica*, s.v. "Acrostics (and Alphabetizing Compositions)," 2:229-30; and George Zemek, "Old Testament Acrostics" (Postgraduate Seminar Paper in Old Testament History and Backgrounds, Grace Theological Seminary, 1977), pp. 1-41.

³Ralph Marcus, "Alphabetic Acrostics in the Hellenistic and Roman Periods," *JNES* 6.2 (1947):109-15.

⁴Taylor, *The Proverb*, pp. 6-8.

⁵William J. Horowitz, "Some Possible Results of Rudimentary Scribal Training," *UF* 6 (1974):75-76; D. R. Hillers, "An Alphabetic Cuneiform Tablet from Taanach," *BASOR* 173 (February 1964):45; and S. A. Strong, "On Some Babylonian and Assyrian Alliterative Texts--1," *Proceedings Of The Society Of Biblical Archaeology* 17 (1895):138-39.

author.¹ Such forms clearly demonstrate that the wise men sought to compose in larger literary units. Several purposes for the acrostic have been suggested: (1) magical; (2) pedagogical; (3) artistic; (4) mnemonic; and (5) to give the impression of "exhaustive completeness."² In Proverbs 31 all but number one seem possible.³ Since this form appears in diversified types of genres it should not be limited to wisdom literature, but should be viewed as a literary device which is interactive in many artistic forms of expression and for various reasons (Pss 9; 10; 25; 34; 37; 111; 112; 119; 145; Lam, and possibly Nah).

The *rhetorical question* is another form found both in Proverbs (17:16; 20:9; 23:29; 30:4) and in disputational speeches (cf. Job 6:5-6; 8:11; 12:11-12; Jer 18:14). The disputation is drawn out by the question "Do you not know?" (Isa 40:21; cf. Job 12:9).⁴ The rhetorical question is

¹Gordis, *Poets, Prophets, and Sages*, p. 83.

²George Zemek, "Old Testament Acrostics," pp. 18-19.

³Vid. Ethelbert W. Bullinger, *Figures of Speech Used in the Bible* (Grand Rapids: Baker Book House, 1968), p. 185, for a thematic structuring of Proverbs 31.

⁴Norman C. Habel, "Appeal to Ancient Tradition as a Literary Form," *SBLASP* (1973):34-54.

also found in Egyptian¹ and Mesopotamian wisdom.² Its occurrence in Proverbs suggests that a didactic setting is not totally foreign to this device.³ The rhetorical question may be understood as a statement in the dress of a question.⁴ Proverbs 6:27-28 reveals this when it "asks":

Can a man scoop fire into his lap without his clothes
being burned?
Can a man walk on hot coals without his feet being
scorched?

Crenshaw, demonstrating his usual perceptiveness, develops the impossible question form both in wisdom texts (Eccl 7:13, 24; Sir 1:2-3) and in other types of literature (Amos 6:12; Jer 2:32; 13:23; 2 Esdr 4:7). He observes the connection between these questions and the riddle, and concludes: "I have suggested that 'wonder' best describes

¹Pritchard, *ANET*, p. 419. In "The Instruction of King Amen-em-het" are found the questions: "Had women ever marshalled the battle array?" and "Had contentious people been bred within the house?" Cf. David A. Hasey, "Wisdom and Folly in the Book of Proverbs" (M.A. thesis, Trinity Evangelical Divinity School, 1973), pp. 3-4.

²Lambert, *Babylonian Wisdom Literature*, pp. 247-48, where the proverb asks rhetorically: "Has she become fat without eating?" and "Would you place a lump of clay in the hand of him who throws?" Cf. Langdon, *Babylonian Wisdom*, p. 83.

³von Rad, *Wisdom in Israel*, p. 18; and Crenshaw, "Wisdom," p. 232.

⁴The entertainment aspect of this form may be reflected even in modern times with the questions: "Do chickens have lips?" and "Do bears sleep in the woods?" Note O'Connor's comment on the deep structure being an assertion rather than a question (*Hebrew Verse Structure*, p. 12).

the feeling involved by this literary form."¹

The *quotation* is not a dominant form in Proverbs; however, Ecclesiastes and Job use it with great effectiveness. Proverbial statements are often included in the material quoted (Eccl 7:2; 5:9-10).² Fox notes that the writer may agree or disagree with that which he quotes.³

Final Comments Concerning Form

After surveying, in brief fashion, a few of the forms and devices employed by the wise men, it is apparent that they were concerned not merely with a terse issuing of truth but also with the manner in which that truth was formulated. Great care, whether consciously or unconsciously, was taken to match form and content in an effort to provide a wholistic message, with all levels being activated to display divine wisdom accurately and beautifully. In order to recapture the moment of writing, one must not only appreciate the truth portrayed by the

¹James L. Crenshaw, "Impossible Questions, Sayings, and Tasks," *Semeia* 17-19 (1980):21, 31. Cf. also his *Old Testament Wisdom*, pp. 205-6.

²Two excellent articles on this subject are R. Gordis, "Quotations in Wisdom Literature," *JQR* 30 (1939-40):123-47 (also found in Crenshaw's *SAIW* pp. 220-44) and Michael V. Fox, "The Identification of Quotations in Biblical Literature," *ZAW* 92.3 (1980):416-31 (this scrutinizes Gordis' position).

³Fox, "the Identification of Quotations in Biblical Literature," p. 417.

words of the sayings, but one must also realize that as words are bearers of meaning so, too, the other semiotic systems and structures carry meaning. The acrostic, onomasticon, riddle, hymn, imagined speech, and numerical saying all reveal that the wise men were apt at utilizing larger literary structures.

The focus of this paper is on Proverbs 10-15, where the proverbial saying predominates. Many have viewed this section as a haphazard collection of proverbs--thrown together with no connection, order or literary finesse. One of the purposes of this paper is to show some of the larger structures, not just to analyze syntactically the antithetical sayings which compose Proverbs 10-15. One objective of this chapter was to heighten a sensitivity to the forms employed by the wise men. Such studies have helped immensely in understanding the wisdom portions of the Old Testament. Has not the study of the covenant form (by Kline, Eichrodt, Hillers, and McCarthy) shed light on historical sections? Who would deny the insights gained from the form categorization of the Psalms by Gunkel, Westermann, and Mowinckel? Similarly, the importance of form for wisdom, the orphan of the Old Testament, is fundamental for a full appreciation of the uniqueness of this mode of expression. Unfortunately, studies in this area which have appeared in the last ten years, have been

somewhat dilatory and unapplauded when they have appeared.¹

¹I have in mind particularly the works of Crenshaw (1978), Murphy (1981), Nel (1982), Thompson (1974), and a most interesting article (which has been largely ignored) by K. A. Kitchen, "Proverbs and Wisdom Books of the Ancient Near East: The Factual History of a Literary Form," *Tyndale Bulletin* 28 (1977):69-114.

CHAPTER VI

APPROACHES TO HEBREW POETRY

Introduction to Poetry

While it may appear banally prosaic to observe that the proverbial form is consistently poetic, yet to appreciate fully this mode of expression or to describe its intricacies formally is nigh impossible. One of the goals of this study will be--after surveying recent developments in the analysis of Hebrew poetry--to generate and apply a deictic method which exposes the structure of poetic form, thereby allowing it to be read more carefully and appreciated more fully. The question may be raised as to the fundamental features which constitute this linguistic art form.

It is interesting to see how poets conceive of their work. Poets, such as Samuel Johnson, emotively describe their craft as "the art of uniting pleasure with truth, by calling imagination to the help of reason." Poe defines poetry as "the rhythmical creation of beauty" and Watts-Dunton calls it "the concrete and artistic expression of the human mind in emotional and rhythmical language." Lascelles Abercrombie remarks, "Poetry is the

expression of imaginative experience, valued simply as such, in the communicable state given by language which employs every available and appropriate device."¹ The master Shakespeare similarly quips that "The truest poetry is the most feigning."² From a reader's perspective, Perrine writes:

Literature, then, exists to communicate significant experience--significant because it is concentrated and organized. Its function is not to tell us *about* experience but to allow us imaginatively to *participate* in it. It is a means of allowing us, through the imagination, to live more fully, more deeply, more richly, and with greater awareness.³

Turner and Poppel, while treating poetic meter, account for the kalogenetic synaesthesia of poetry from the perspective of recent physiological studies of the brain. The ability of poetry to activate the right hemisphere of the brain via its metrical variations, musical patterns and pictorial imagery is one way to explain its alluring power. Thus, poetry allows the mind to function wholistically, which is one reason why poetry

¹Walter Balair and W. K. Chandler, *Approaches to Poetry*, 2nd ed. (New York: Appleton-Century-Crofts, Inc., 1953), pp. xi-xii. Cf. John D. Hemmingsen, "An Introduction to Hebrew Poetic Structure and Stylistic Techniques" (Th.M. thesis, Western Conservative Baptist Seminary, 1979), pp. 1-2.

²M. O'Connor, *Hebrew Verse Structure* (Winona Lake, IN: Eisenbrauns, 1980), p. 7, quoting from *As You Like It* 3.3.20.

³Laurence Perrine, *Sound and Sense: An Introduction to Poetry* (New York: Harcourt, Brace and World, Inc., 1969), p. 5.

is able to trigger the emotive and memory processes.¹ This may explain why poetry is didactically employed in so many cultures.

From a linguistic perspective, poetry is described by Jakobson as projecting "the principle of equivalence from the axis of selection [a paradigmatic axis] into the axis of combination [a syntagmatic axis]."² O'Connor develops the potentiality of this statement. He notes that the abstractness of this approach--rather than demeaning meaning in favor of a reductionistic, phonetic analysis--allows for an inclusion of syntactic, semantic, as well as phonetic (meter, rhyme, and alliteration inter alia) equivalences.³ Poetry differs from prose in its symmetry, its regularity, and its repeated patterns. The equivalent [paradigmatic] units, from any linguistic

¹Frederick Turner and Ernst Poppel, "The Neural Lyre: Poetic Meter, The Brain, and Time," *Poetry* 142 (1983):289-306.

²R. Jakobson, "Linguistics and Poetics," in *Essays on the Language of Literature*, ed. S. Chatman and S. R. Levin (Boston: Houghton Mifflin, 1967), p. 303. Cf. P. Kiparsky, "The Role of Linguistics in a Theory of Poetry," in *Language as a Human Problem*, ed. E. Haugen and M. Bloomfield (New York: Norton, 1974), p. 235 and S. R. Levin, *Linguistic Structures in Poetry* (The Hague: Mouton & Co., 1964), p. 30.

³M. O'Connor, "'Unanswerable the Knack of Tongues': The Linguistic Study of Verse," in *Exceptional Language and Linguistics*, ed. L. Obler and L. Menn, (New York: Academic Press, 1982), pp. 146-48, 151-52. Cf. Olga Akhmanova, *Linguostylistics: Theory and Method* (The Hague: Mouton, 1976), pp. 11-17.

plane, may be mapped syntagmatically onto the line.¹ Thus there are recurring elements of poetic sameness² which produce expectancy and the feeling of isomorphic symmetry, while at the same time there are variational features which, by their very non-conformity, heighten delight. If one will attempt to come to grips with the poetic mode of expression, there must be a careful monitoring of the elements of sameness and the variational techniques which the poet employs.

Form and meaning are inextricably bound together in poetry. Alonso-Schokel observes that "The literary work is a revealing of meaning, and not a concealing of meaning, through the artifice of form."³ Further, he

¹Interestingly enough, T. H. Robinson (*The Poetry of the Old Testament* [London: Duckworth, 1947], p. 20) observes this pattern, but develops it only on the semantic level. He notes how this patterning causes a sense of "expectancy," which is satisfied by the repetition or recurrence of conceptual units. Vid. his "Basic Principles of Hebrew Poetic Form," in *Festschrift Alfred Bertholet zum 80. Geburtstag*, ed. W. Baumgartner et al. (Tubingen: J. C. B. Mohr, 1950), p. 439.

²R. Jakobson, "Grammatical Parallelism and its Russian Facet," *Language* 42 (1966):399. Here Jakobson notes the root meanings of *oratio prosa* as "speech turned straightforward" and *versus* as "return." Cf. J. Lotz, "Elements of Versification," in *Versification: Major Language Types*, ed. W. K. Wimsatt (New York: Modern Language Association, 1972), pp. 1, 6.

³A. Alonso-Schokel, "Hermeneutical Problems of a Literary Study of the Bible," *VTSup* 28 (1975), p. 10. This writer views the work being done in rhetorical criticism as a delightful movement beyond destructive literary criticism, and even beyond form criticism, which has been so helpful in Psalmic studies. Cf. Alonso-Schokel,

poignantly points out that the religious nature of the Old Testament text does not negate the fact that it is literature.¹ What is sought after here is neither a dead formalism after sacrificing the literary beauty of Hebrew poetics on the altar of scientific, linguistic empiricism, nor a degeneration into sloppy "aestheticism." Rather the goal is to scrutinize the linguistic phenomena and the aesthetic ornamentation, both of which are fundamental in establishing the meaning of a text. It is only through form that one can attain meaning. Thus, to observe the

Estudios de poetica hebrea (Barcelona: Juan Flors, 1963); J. Muilenburg, "Form Criticism and Beyond," *JBL* 89 (1969):1-18; J. J. Jackson and M. Kessler, *Rhetorical Criticism: Essays in Honor of James Muilenburg*, Pittsburgh theological monograph series, 1 (Pittsburgh: Pickwick Press, 1974); M. Kessler, "A Methodological Setting for Rhetorical Criticism," *Semitics* 4 (1974):22-36; M. Kessler, "Rhetoric in Jeremiah 50 and 51," *Semitics* 3 (1973):18-35 (who develops anaphora, epiphora, anadiplosis and consonantal and vocalic patterns in Jer 50 and 51). M. Kessler, "A Methodological Setting for Rhetorical Criticism," in *Art and Meaning: Rhetoric in Biblical Literature*, ed. D. J. A. Clines et al. (!! JSOT!! Supplement, Series 19, 1982), pp. 1-19; and David Greenwood, "Rhetorical Criticism and Formgeschichte: Some Methodological Considerations," *JBL* 89 (1970):418-26. O'Connor (*Hebrew Verse Structure*, p. 10) properly objects to Alonso-Schokel's suggestion that analysis may begin on a "styleme" level. Rather, O'Connor desires to seat stylistics and rhetorical criticism on a grammatical foundation.

¹Alonso-Schokel, "Hermeneutical Problems of a Literary Study of the Bible," pp. 8, 13. Stek with more acerbity, finds fault in the training of many, which focuses on language, history, and theology, with little time for the aesthetic aspect of Old Testament literature (J. H. Stek, "The Stylistics of Hebrew Poetry: A (Re)New(ed) Focus of Study," *Calvin Theological Journal* 9 [1974]:15).

form more carefully leads to a more perceptive understanding of the meaning. That forms are not irrelevant is demonstrated by the fact that the inspired prophets and poets took the care to communicate God's words in poetic *Gestalten* and God Himself addresses His people in well-composed verse.¹ In Ecclesiastes, the sage also described his attentiveness to such matters when he wrote:

Not only was the Teacher wise, but also he imparted knowledge to the people. He pondered and searched out and set in order many proverbs. The Teacher searched to find just the right words, and what he wrote was upright and true (Eccl 12:9-10).

Gevirtz cites an interesting example, from Amarna, of Jerusalem's IR-Hepa, who requested that the scribe "tell it to the king [Pharaoh] in good (i.e., eloquent) words."²

Poetic form, as language in general, is hierarchical. The hierarchies may be seen on three planes: phonological, syntactic, and semantic. Each of these planes also has a hierarchy of its own.³ In

¹H. Kosmala puts it very well in "Form and Structure in Ancient Hebrew Poetry: (A New Approach)," *VT* 14 (1964):423.

²S. Gevirtz, "On Canaanite Rhetoric: The Evidence of the Amarna Letters from Trye," *Or* 42 (1973):164. Cf. also Ezek 33:31-33.

³A hierarchical approach is modeled on the brain itself, as Turner and Poppel point out ("The Neural Lyre: Poetic Meter, the Brain, and Time," pp. 281, 303) and has been one of the tenets of structuralist linguistics (K. Pike, *Grammatical Analysis* [Arlington, TX: The Summer

phonology one may look at supra-segmental devices (stress, pitch, and juncture) which may aid in metrical analysis. One may examine phonetic patterns which activate the devices of alliteration, assonance, consonance, onomatopoeia, and rhyme. It may be asked if the phonetic patterns of a dirge are different than that of a prayer or a hymn of praise.¹ Likewise on the semantic plane the hierarchies proceed from lexical selection (word pairs, stereotyped phrases, merismus, semantic parallelism of words, repetition, catch words) to proposition (with an

Institute of Linguistics, 1982], pp. 3-4; or H. A. Gleason, *Introduction to Descriptive Linguistics* [New York: Holt, Rinehart and Winston, 1961]), although as linguists they both are hesitant about development of the semantic hierarchy. David G. Lockwood (*Introduction to Stratificational Linguistics* [New York: Harcourt Brace Jovanovich, Inc., 1972], p. 25) develops a helpful model. This writer is well aware of the developing field of pragmatics, which may also provide another very fundamental approach to language.

¹Levin, *Linguistic Structures in Poetry*, pp. 43, 46-47; also his "Linguistics and Literature: Suprasegmentals and the Performance of Poetry," in *The Practice of Modern Literary Scholarship*, ed. Sheldon P. Zitner (Glenview, IL: Scott, Foresman and Company, 1966), pp. 344-45; Raymond Chapman, *Linguistics and Literature: An Introduction to Literary Stylistics* (London: Edward Arnold Pub. Ltd., 1973), p. 86; W. K. Wimsatt, "Introduction," in *Versification: Major Language Types*, p. xix; Percy G. Adams, "The Historical Importance of Assonance to Poets," *Publications of the Modern Language Association of America* 88 (1973):15; David Abercomble, *Studies in Phonetics and Linguistics* (London: Oxford University Press, 1965), p. 25. Donald C. Freeman (*Linguistics and Literary Style* [New York: Holt, Rinehart and Winston, Inc., 1970]) gives a helpful treatment of pertinent materials (vid. p. 16f. et al. where further bibliography in this field may be located).

infinite variety of, and repetitions between, semantically parallel lines) to concept and discourse (strophic patterns of theme and semantic structure, repetition).¹

Finally, there is a morphological or syntactic hierarchy, which has not received proper attention until recently. The syntactic hierarchy may deal with morphological features of the word (morphological parallelism, e.g., *yqtl-qtl* sequences; singular-plural shifts; gender variations), word order (inclusio, chiasmus, deletion-compensation techniques, and double-duty features), phrase and clause level syntax (repetition, parallelism); line level syntactic correspondences (matching [repetition]; parallelism; transformations), and discourse grammatical features.² Collins is only partially correct when he faults biblical poetics as

¹While the semantic level has been recognized in the Lowth-Gray-Robinson semantic parallelism approach to Hebrew poetry, little has been done employing recent semantic theory. Stephen A. Geller's fine dissertation (*Parallelism In Early Biblical Poetry*, Harvard Semitic Monograph Series, vol. 20, ed. F. M. Cross [Missoula, MT: Scholars Press, 1979]) has inchoated studies in that direction. The very term "semantics" (often referred to with disdain) is presently being given new life as some of the best linguistic minds are now turning to this last linguistic horizon, viz., the study of meaning itself. Recent advances in semantics are slowly making their way into biblical studies (vid. Moises Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* [Grand Rapids: Zondervan Publishing House, 1983]).

²The clarion call for an analysis of poetic grammar was given by R. Jakobson, in *Grammatical Parallelism and its Russian Facet*, pp. 399-429 and *"Linguistics and Poetics"*, pp. 296-322. Cf. Victor Erlich, "Roman Jakobson:

focusing on the semantic layer (parallelism) and the phonological patterns (meter) while ignoring the syntactic relationships.¹ Rather, the semantic layer has also suffered neglect under the semantic reductionism of the Lowth-Gray-Robinson standard description approach. The study of poetics must not limit itself to merely one plane, but must isolate and examine each facet as extensively as possible and then heuristically interface and integrate each plane with the others, in attempting to view the poem as a complex whole. While such an approach may be written off as mere idealism, the tools and techniques for such a program are being refined presently by linguists, grammarians, and semanticists.

Grammar of Poetry and Poetry of Grammar," in *Approaches to Poetics*, ed. S. Chatman (New York: Columbia University Press, 1973), pp. 1-27. Jakobson was followed by Paul Kiparsky ("The Role of Linguistics in a Theory of Poetry," *Daedalus* 102/3 [1973]:231-44), and the works of S. R. Levin cited above have been implemented in biblical studies via four superb dissertations (O'Connor, *Hebrew Verse Structure*; A. M. Cooper, "Biblical Poetics: A Linguistic Approach" [Ph.D. dissertation, Yale University, 1976]; Terence Collins, *Line-Forms in Hebrew Poetry: A Grammatical Approach to the Stylistic Study of the Hebrew Prophets*, Studia Pohl: Series Maior 7 [Rome: Biblical Institute Press, 1978]; Geller, *Parallelism in Early Biblical Poetry* and a few articles (of particular interest are Adele Berlin, "Grammatical Aspects of Biblical Parallelism," *HUCA* 50 [1979]:17-43; E. L. Greenstein, "How Does Parallelism Mean?" in *A Sense of Text* ed. A. Berlin, S. Geller, and E. Greenstein [Winona Lake: Eisenbrauns, 1983], pp. 41-70; and his "Two Variations of Grammatical Parallelism in Canaanite Poetry and Their Psycholinguistic Background," *JANES* 6 [1974]:87-105) which represent a syntactic approach to Hebrew poetry.

¹Collins, *Line-Forms in Hebrew Poetry*, p. 280.

Hebrew poetry composes over one-third of the canon of the Old Testament. Nevertheless it has not been well appreciated or described. Perhaps it is because of the difficulties of translating poetic features into a receptor language which employs devices other than those of the original language¹ or because of the difficulty of isolating the features of Hebrew prosody in general. Kugel attacks the very notion of Hebrew poetry by noting that Hebrew did not even have a term with which to designate "poetry." He also points out scansion problems which arise in the switching of prose and poetry stichometric arrangements followed in many recent versions (Jer 30:6-11, especially v. 10). He attempts to show the folly of such lineations by a risible example in which he scans the legal text of Numbers 5:12-15, semantic parallelism and all.² Cooper, on the other hand, studies

¹Northrop Frye, *The Great Code: The Bible and Literature* (New York: Harcourt Brace Jovanovich, Publishers, 1982), p. 9. Demonstrating a rather poor understanding of biblical poetry, but sensitive to translation problems of poetry, is William Smalley, "Translating the Poetry of the Old Testament," *The Bible Translator* 26 (1975):201-11. Also vid. Smalley's bibliography on translating poetry, p. 211.

²James L. Kugel, *The Idea of Biblical Poetry: Parallelism and Its History* (New Haven: Yale University Press, 1981), pp. 64, 69, 78. The fusion of word and concept cannot be semantically demonstrated. Thus, just because one does not possess a term for a concept does not mean that the concept itself does not exist. His example from Jeremiah, however, is unconvincing and his "parallelisms" in Numbers demonstrate the need to define the features of semantic parallelism more carefully rather

sir, mizmor, masal, etc. as terms used to describe the poetic mode of expression.¹ Part of the problem of describing Hebrew poetry has been resolved with O'Connor's determination of the constraints of a poetic line. In light of the foregoing discussion, the highly patterned structure of poetry should provide a key for distinguishing between prose and poetry. Even Kugel observes elliptical terseness and rhetorical heightening as poetic markers.²

The "Standard Description," as O'Connor has labeled it, portrays Hebrew poetry as being composed of two essential features: parallelism and meter.³ This chapter will begin on the phonological level by briefly considering the rationale for and against metrical systems. The discussion will then move to semantic parallelism and other devices which are employed on

than to dismiss the concept's nexus with poetry. Indeed, O'Connor's suggestion that semantic parallelism is a trope would free it from exclusively poetic use. Therefore, it is not odd that such a trope would be utilized in a prose legal text.

¹Cooper, "Biblical Poetics: A Linguistic Approach," pp. 3-5. Cf. also Robinson, *The Poetry of the Old Testament*, pp. 49-66.

²Kugel, *The Idea of Biblical Poetry*, pp. 87, 89. He cites an English example: "Red sky at morning, sailors take warning." The lack of the definite article and subordinating conjunctions and various types of gapping all contribute to this concise, piquant style. Cf. *IDBSup*, s. v. "Hebrew Poetry," by M. Dahood, p. 671.

³O'Connor, *Hebrew Verse Structure*, p. 29.

various semantic levels. An examination the of Lowth-Gray-Robinson system will reiterate Pardee's call for a more careful examination of the trope parallelism.¹ Finally, the more recent syntactically based models will be eclectically harmonized and O'Connor's substitution of a syntactic constraint system in place of a metrical element will be adopted.²

Phonological Analysis

Metrical or Not Metrical;
That is the Question

A brief survey of metrical approaches will

¹Dennis Pardee, "Ugaritic and Hebrew Poetry: Parallelism," a paper received in correspondence with Dr. Pardee, prepared for the First International Symposium on Antiquities of Palestine, delivered in Aleppo, September 1981.

²This writer obviously owes a great debt to O'Connor for the production of his poetic encyclopedic *Hebrew Verse Structure*, which, from what could be understood of that tome, has so influenced this writer's conception of Hebrew poetics. As the flaws and immaturity reflected in this chapter are the responsibility of this writer, so too any of the springs of insight manifested in this work have already surfaced in O'Connor's *Hebrew Verse Structure* which Edwin Good of Stanford has correctly lauded as "the most important [work on poetry] since Robert Lowth (1762)." Edwin Good, review of *Hebrew Verse Structure* by M. O'Connor, in *JAAR* 50 (1982):111. [This writer is also grateful for the three hours Michael O'Connor spent explaining his approach and in giving this plebian a glimpse at how poetry should be read.] Geller evinces his lack of care in reading O'Connor, when he states that O'Connor "explicitly denies one of the theoretical bases of the 'standard description': that matters of perception, effect, and meaning play a vital role on the study of literature" in "Theory and Method in the Study of Biblical Poetry," *JQR* 73.1 (1982):68-70. He

describe the way in which many have phonologically quantified Hebrew poetry. Such a discussion will serve to heighten the sensitivity toward metrical concerns, to point to the magnitude of O'Connor's proposal, and to compensate for the deficient work done on meter by evangelicals who have perceived phonology (metrics, in particular) as something of a *bete noire* either because it appears to have no effect on meaning or because it prompts a *metri causa* approach which freely emends the text solely on the basis of meter.¹

Why have scholars so tenaciously pursued the concept of meter in Hebrew poetry? There are at least five reasons for this approach. First, metrical features in poetry are perceived as a language universal. Turner and Poppel state, "Metered poetry is a highly complex

also unperceptively boxes O'Connor as a Bloomfieldian "that tries to exclude 'meaning' as much as possible from the study of language." One wonders, as well, whether Geller has also poorly read Bloomfield (Leonard Bloomfield, *Language* [New York: Henry Holt, 1933]). O'Connor's point in *Hebrew Verse Structure* was not to show us how to *read* poetry, but to specify the constraints and parameters which determine the poetic line. This writer has had the privilege of observing O'Connor *read* poetry and has witnessed his astonishing acuity and sensitivities to the thought forms, devices, and meanings of poetry.

¹While the *metri causa* conjectural emendations approach has generally fallen into desuetude, yet Douglas Stuart, still acquiesces: "Emendation may rarely be attempted *metri causa* alone" (*Studies in Early Hebrew Meter*, Harvard Semitic Monograph Series 13 [1976], p. 22; cf. Gottwald, "Poetry, Hebrew," p. 834). One wonders on what basis it is ever admissible.

activity which is culturally universal."¹ Support for this is marshalled from two quarters: (1) meter does appear in the poetry of all cultures from which we have poetry (interestingly enough, he cites Hebrew as an example of metrical poetry);² and (2) metrical patterns reflect biological factors, since the brain is essentially "rhythmic." The right hemisphere of the brain is triggered by rhythmic sequences, which is why poetry is so memorable.³

Second, the regularity of line shape suggests that metrical considerations are involved. Mere parallelism

¹Turner and Poppel, "The Neural Lyre: Poetic Meter, the Brain, and Time," pp. 277, 285-86.

²They cite Wimsatt's *Versification: Major Language*

Types, which has reference to Western systems (French, Italian, Spanish, English, German, Slavic and Celtic); Oriental systems (Japanese and Chinese) and Uralic (Hungarian, and Moravian from Central Russia), and J. Rothenberg's *Technicians of the Sacred* (New York: Doubleday Co. Inc., 1968), which contains samples from over 80 different cultures. O'Connor responds to this by allowing for the possibility of meter in Hebrew poetry but notes that the real constraints which determine line regularity are not metrical but syntactic. This does not negate the presence of meter, but merely places regularity on a descriptive syntactic base, rather than on an impossible-to-implement phonological base (*Hebrew Verse Structure*, pp. 64-67).

³Turner and Poppel, "The Neural Lyre: Poetic Meter, the Brain, and Time," pp. 277, 281, 290. Stress and pitch patterns are a phenomenon of all language and one wonders if brain-poetry links should not be extended to the brain-language connection in general. Moreover, syntax, as it functions in all realms of language, may provide a patterning basis upon which metrical considerations may be built.

does not account for this phenomenon.¹ Metrical descriptions of line length note 2:2, 3:3, 3:2 (qinah), as well as the less common 2:3, 2:4, 4:2, 4:3, and 4:4 line shapes.²

Third, the association of Hebrew poetry and music lends support in favor of a metrical feature. Indeed, many of the early poems were explicitly called "songs." Since it is not known precisely what type of music was practiced in ancient Israel, two schemes have been suggested by metricists: (1) songs were chanted (older metricists opted for this view); and (2) songs were sung with melody and meter "which were more precise than those of a chant."³ The chant does not provide an adequate reason to sustain a metrical scheme, however, as present Jewish synagogues chant both prose and poetry. Indeed, the Talmud records R. Yohanan as having said, "Whoever reads Scripture without melody and the Mishna without chant, to him applies the biblical verse: 'I gave them

¹O'Connor aptly points out that this is the faux pas of the Gordon-Young approach (*Hebrew Verse Structure*, p. 65).

²Hemmingsen, "An Introduction to Hebrew Poetic Structure and Stylistic Techniques," pp. 45-48; also Robinson, *The Poetry of the Old Testament*, pp. 30-39; Gottwald, "Poetry, Hebrew," p. 834; and R. G. Boling, "'Synonymous' Parallelism in the Psalms," *JSS* 5 (1960):222.

³Stuart, *Studies in Early Hebrew Meter*, pp. 18-19.

laws which were not good."¹ O'Connor objects, noting music's inability to provide a proper footing for a scientific metrical analysis. It is obvious that many metrical poems are not and have not been adapted to musical form and many prose statements have accommodated musical expression.² Rather, music may cover metrical inequities via lengthening or contracting the line when necessary. Turner and Poppel point out that musicality actually "diminishes the importance of the line."³

Fourth, recent studies have used the orality and formulaic patterns of poetry to support a metrical approach.⁴ Cross uses the alleged formulaic character of Ugaritic poetry as providing for the regularity in the verse system. He maintains that this system can be monitored best by a syllable counting approach. O'Connor

¹*Babylonian Talmud*, Megilla 32a; cf. Kugel, *The Idea of Biblical Poetry*, p. 109. Kugel helpfully develops the idea that "not good" means that they will be forgotten. He then proceeds to stress the mnemonic value of chanting. For an excellent study on the phenomenon of memory and orality in former times see, B. Gerhardsson, *Memory and Manuscript; Oral tradition and written transmission in rabbinic Judaism and early Christianity* (Lund: OWE Gleerup, 1961).

²O'Connor, *Hebrew Verse Structure*, pp. 40-41.

³Turner and Poppel, "The Neural Lyre: Poetic Meter, the Brain, and Time," p. 289.

⁴F. M. Cross, "Prose and Poetry in the Mythic and Epic Texts from Ugarit," *HTR* 67 (1974):1. Biblical work on oral aspects of poetry have been fascinating and helpful: Robert Culley, *Oral Formulaic Language in the Biblical Psalms*, Near and Middle East Series 4 (Toronto: University

again points out weaknesses in this model. Cross is able to gain a reprieve by allowing for "prose" intrusions into poetic texts, which would explain variant counts.

O'Connor shows that the parallels between oral research and the biblical texts are not exactly analogous.¹

Fifth, while not used as a basis for argumentation today, the historical witness of Philo and Josephus, followed by the church fathers who studied Hebrew--Origen, Eusebius, and Jerome, inter alia--has been used to suggest that there is meter in Hebrew poetry.² Kugel observes that the concept of meter was introduced by Hellenized Jews. He acridly concludes: "There is indeed an answer to this age-old riddle: no meter has been found because none exists."³

The rationale for modeling Hebrew poetry on a metrical basis has been presented and its weaknesses pointed out. Perhaps the most telling observation is that, after over two millennia of commenting on the

of Toronto Press, 1976); and William R. Watters, *Formula Criticism and the Poetry of the Old Testament*, BZAW 138 (Berlin: Walter de Gruyter, 1976).

¹O'Connor, *Hebrew Verse Structure*, pp. 42-47.

²Gottwald, "Poetry, Hebrew," p. 830; and Dominic Crossan, "The Biblical Poetry of the Hebrews," *Bible Today* 13 (1964):833-34. Kugel presents the best analysis of these men and others from a historical perspective (*The Idea of Biblical Poetry*, pp. 128 [Philo], 140f. [Josephus], 147 [Origen and Eusebius], 152 [Jerome]. Cf. also Cooper, "Biblical Poetics: A Linguistic Approach," pp. 12-14.

³Kugel, *The Idea of Biblical Poetry*, p. 301.

presence of meter, no consistent system has been discovered. The following discussion will summarize four methods which have been employed in counting meter.

How and What to Count

There are basically four approaches for quantifying metrical line constraints. Since these approaches have been explained and executed in numerous places, the discussion of the various types will not be developed.¹ The traditional approach is the one developed by Ley-Budde-Sievers. This method counts the number of stresses and ignores the number of unstressed syllables. Margalit provides a recent example of this method in his attempt to find meter at Ugarit. His plethora of qualifications as to what gets counted and what does not demonstrates the conjectural nature of this endeavor.²

¹From a multi-language approach, Lotz gives a helpful chart of the types of meter which exist in the various languages (John Lotz, "Elements of Versification," p. 16). Perhaps the best survey is by R. C. Culley, "Metrical Analysis of Classical Poetry," in *Essays on the Ancient Semitic World*, ed. J. W. Wever and D. B. Redford (Toronto: University of Toronto Press, 1970), pp. 12-28. Other helpful summaries may be found in O'Connor, *Hebrew Verse Structure*, pp. 33-36; Cooper, "Biblical Poetics: A Linguistic Approach," pp. 20-32 (who notes, that while Ley rejected the concept of a metrical foot, Sievers believed the feet to be typically anapests [uu-] p. 23); and, of course, Stuart, *Studies in Early Hebrew Meter*, pp. 1-10. T. H. Robinson, "Basic Principles of Hebrew Poetic Form," pp. 440-50. For a useful chart comparing the counts of three schools vid. Stuart, *Studies in Early Hebrew Meter*, pp. 220-29.

²Margalit, "Introduction to Ugaritic Prosody,"

A second approach has been taken by Bickell (1882), Hoelscher (1924), and Mowinckel. This method alternates stressed and unstressed syllables. Bickell held the idea that Hebrew poetry was iambic (u-: short, long) or trochaic (-u: long, short) with occasional anapests (uu-: short, short, long). This results in more accents per line, although extensive emendations are often required.¹

A third group, working from a parallelism type base, suggests that thought units are the items which should be counted. Consequently they count major content words. Again, which "words" count and which do not, how words and ideas interconnect, as well as the irregularity of the line itself, have posed problems for this method. The numerical results of this are close to the Ley-Budde-Sievers approach.² O'Connor correctly labels this view as a fusion of the two elements of the standard description (parallelism and meter).³

p. 291; and G. D. Young, "Ugaritic Prosody," *JNES* 9 (1950):132-33.

¹Stuart, *Studies in Early Hebrew Meter*, pp. 5-6.

²Gordis, *Poets, Prophets, and Sages: Essays in Biblical Interpretation* (Bloomington: Indiana University Press, 1971), p. 65; Robinson, "Basic Principles of Hebrew Poetic Form," p. 444; Cooper, "Biblical Poetics: A Linguistic Approach," p. 1; Kosmala, "Form and Structure in Ancient Hebrew Poetry (A New Approach)," *VT* 14 (1964):423-45; and Kosmala, "Form and Structure in Ancient Hebrew Poetry," *VT* 16 (1966):152-80.

³O'Connor, *Hebrew Verse Structure*, p. 49.

The final method of monitoring meter is by a strictly descriptive syllable count. It is interesting that Kugel culls from history a comment by Marianus Victorius that Hebrew poetry is based solely on the number of syllables, not on feet as Greek and Latin. However, elsewhere he goes on to "confirm" Jerome's statement about Hebrew hexameter by observing spondees [--: long, long] and dactyls [-uu: long, short, short].¹ Turner and Poppel, in their studies in various languages, conclude: "The average number of syllables per LINE in human poetry seems to be about ten." They attribute it to the limitations and patterns of the human mind.² Freeman suggests that syllable counting is the first step in scansion and metrical analysis and has "priority of application."³ Syllable counting has been done from two different perspectives, which see: (1) syllable counts are used to reveal the existence of Hebrew syllabic meter; and (2) syllable counts simply describe "the order or structure which exists in Hebrew verse, without being

¹Kugel, *The Idea of Biblical Poetry*, p. 251.

²Turner and Poppel, "The Neural Lyre: Poetic Meter, the Brain, and Time," p. 298. They provide parameters of 4-20 syllables for a line, with 7-17 as the most common in non-tonal languages (p. 286). Culley notes that 8-10 syllables is the normal line in Hebrew and charts his data ("Metrical Analysis of Classical Hebrew Poetry," pp. 26-27).

³Donald C. Freeman, *Linguistics and Literary Style* (New York: Holt, Rinehart and Winston, Inc., 1970),

associated with a metrical pattern."¹ O'Connor notes that Culley and Freedman (and this writer would add Geller) use syllable counts in the second manner simply as a descriptive tool, while Cross and Stuart incorrectly use them in the first manner. Stuart's categories of mixed meter (juxtaposing couplets of various lengths, viz. 7:7, 8:8, etc.); irregular meter (uneven lengths within a colon, viz. 7:6, 9:7; 7:8, etc.) and unbalanced meter (couplets having different counts but constituting a pattern, viz. 7:5::5:7) demonstrate the non-uniformity of this approach.² O'Connor points out that Stuart systematically emends the text to fit his system by "the deletion of *ky*, *'t*, *'sr*, and other particles."³ Cooper demurs for similar reasons, particularly noting that Stuart's countings are not as regular as he suggests and that he does not prove his syllabic meter.⁴ Stuart

p. 319. Also vid. pp. 309-10 for an interesting perspective on metrics.

¹O'Connor, *Hebrew Verse Structure*, p. 34.

²Stuart, *Studies in Early Hebrew Meter*, p. 14. Geller notes that in his corpus 24% was syllabically asymmetrical (imbalanced by two or more syllables). He specifically lists lines manifesting a four-two syllable variation (*Parallelism in Early Biblical Poetry*, pp. 371-72).

³O'Connor, *Hebrew Verse Structure*, pp. 35-36.

⁴Cooper, "Biblical Poetics: A Linguistic Approach," pp. 29-30.

ironically castigates Freedman for not emending the text.¹

This writer thinks that the strict syllable count may be a beneficial monitor of line length or mass which is based on syntactic constraints and manifests itself in phonological patterns.

Non-metrical Approaches

G. D. Young, in an influential article, supported C. Gordon's idea "that regular meter can be found in such poetry is an illusion."² Kugel also opts for this position, which has been labeled "metrical nihilism."³ O'Connor properly points out that they fail to account for the regularity which is present in the line.⁴ Due to the almost universal presence of meter in the poetic structures throughout the world, such pessimism seems misplaced. Perhaps more in order is a return to Lowth's position of metrical agnosticism. This proposal holds that most likely there is a metrical pattern in Hebrew prosody, but it is, as yet, undiscovered. Yoder notes

¹Stuart, *Studies in Early Hebrew Meter*, p. 8.

²G. D. Young, "Ugaritic Prosody," p. 133; cf. C. Gordon, *Ugaritic Textbook*, Analecta Orientalia 38 (Rome: Pontifical Biblical Institute, 1965), pp. 130-31.

³Kugel, *The Idea of Biblical Poetry*, pp. 190, 297.

⁴O'Connor, *Hebrew Verse Structure*, p. 65. Cf. also Pierre Proulx, "Ugaritic Verse Structure and the Poetic Syntax of Proverbs" (Ph.D. dissertation, Johns Hopkins University, 1956), pp. 16-17.

four reasons why this is still a good alternative: (1) emendations are required to make present metrical systems "work"; (2) present metrical models often disregard parallelism and syntax; (3) rules which make meter work are also appropriate in the description of prose (he notes Sievers' application of his metrical patterns to Genesis); and (4) the various systems are contradictory.¹ Gevirtz also acquiesces to this position.²

A Syntactic Alternative

The preceding rather jejune discussion was intended to heighten the sensitivity toward metrical considerations, which are often totally ignored in evangelical circles as synonymous with *metri causa* textual emendation. It was also intended to prepare the ground for O'Connor's solution, which will replace metrical considerations by syntactic constraints in an attempt to monitor and to specify the linear regularity observed in Hebrew prosody. It has been shown, although not in detail, that the pursuit of a phonological base for metrical considerations has been a rather futile one.

¹Yoder, "Biblical Hebrew," in *Versification: Major Language Types*, p. 58.

²Stanley Gevirtz, *Patterns in the Early Poetry of Israel*, Studies in Ancient Oriental Civilization 32 (Chicago: The University of Chicago Press, 1962), p. 2.

Indeed, the problems of the evolution of the Hebrew language with vowel shifts, case ending problems, and various anacrusis or lengthenings, which may have occurred at the time of poetic composition are no longer available for analysis. Many have concluded with Pardee that "meter, in the strictest sense of the term at least, was not the constitutive feature of Ugaritic and Hebrew poetry."¹ Cooper makes a brief comparison of a syllabic count and syntactic unit approach in the Son of Lamech (Gen 4:23-24). By using a syntactic approach (2:2), he demonstrates linear equality on lines which by the syllable counting method are unequal (9:9:7:7:7:7).² Geller, in his description--which is one of the most complete and complex in existence--has observed the regularity of syntactic line lengths (with 2:2, 3:3 and 4:4 as the most common, and other being 3:2; 4:2; 2:3;

¹Pardee, "Ugaritic and Hebrew Poetry: Parallelism," p. 1. Cf. also his "Types and Distributions of Parallelism in Ugaritic and Hebrew Poetry," Communication prepared for the Annual Meeting of the Society of Biblical Literature (New York, December 21, 1982), in which he faults Geller for including metrical considerations in his description of Hebrew poetry (pp. 3, 4). Cf. Geller's statement for ranking meter over semantic and grammatic parallelism in *Parallelism in Early Biblical Poetry*, p. 366 (he qualifies this on pp. 371-72, however).

²Cooper, "Biblical Poetics: A Linguistic Approach," pp. 33-34. Cf. also pp. 105-9 where he systematizes line types similarly to what Collins and O'Connor have done. Also vid. W. K. Wimsatt, *Hateful Contraries, Studies in Literature and Criticism* (Lexington: University of Kentucky Press, 1965), pp. 142-43.

4:3; 2:4; 3:4 and 4:5) and has provided a complete list of syntactic line lengths in his corpus.¹ O'Connor goes to the heart of the matter by objecting to a phonological base for meter. He suggests that a syntactic base provides the constraints which determine line length.²

Phonological Ornamentation: Alliteration,
Paronomasia and Onomatopoeia

While the question of meter continues to be a subject of debate, other phonological schemes should not be neglected. Though these features are phonaesthetic in character, it is obscurantist to ignore such features with which the poets themselves so meticulously adorned their texts.³ Indeed, the audiences would expect such.

¹Geller, *Parallelism in Early Biblical Poetry*, p. 10.

²O'Connor, *Hebrew Verse Structure*, pp. 56, 60-61, 138, 147. If this writer is not incorrect, this is the major thesis of O'Connor's book and it provides, for the first time, a basis for determination of the line which has for so long eluded scholars. Without a definition of the line it is no wonder such difficulties have accrued in Hebraic poetic studies. O'Connor's constraints and emphasis on syntax provide a foundation upon which the works of Collins, Cooper, Berlin, Greenstein and Geller may be appreciated. The thesis of O'Connor's book was strictly to nail down the structure of the line, which he did admirably.

³J. J. Gluck, "Assonance in Ancient Hebrew Poetry: Sound Patterns as a Literary Device," in *De Fructu Oris Sui: Essays in Honour of Adrianus van Selms*, ed I. H. Eybers et al. (Leiden: E. J. Brill, 1971), p. 78. Percy G. Adams, "The Historical Importance of Assonance to Poets," *Publications of the Modern Language Association of America* 88 (1973):16. Cf. Bruno Hildebrandt, "Linguistic Analysis of Sound and Rhyme in Poetry," in *Papers from the*

Alliteration may be designated as phonological repetition.¹ It is a device used to heighten the feeling of sameness in a text, thereby expressing its cohesive unity in phonetic form. In short, alliteration is a synthesis of sound and sense. There is need for a standardization of terminology. Pardee observes the disparity between the definition of alliteration in the *Oxford English Dictionary* as "the commencement of certain accented syllables in a verse with the same consonant or consonantal group" and a broader definition, which is reflected in the *Princeton Encyclopedia of Poetry and Poetics*, allowing for "any repetition of the same sound(s) or syllable in two or more words of a line (or line group), which produces a noticeable artistic effect."² This study will operate under the broader description. Thus, Shakespeare's play on initial alliteration in the

1977 *Mid-America Linguistics Conference*, ed. D. M. Lance and D. E. Gulstad (Columbia, MS: University of Missouri, 1978), p. 454.

¹Akhmanova, *Linguostylistics: Theory and Method*, p. 23; Raimo Anttila, "Comments on K. L. Pike's and W. P. Lehman's Papers," in *The Scope of American Linguistics*, ed. Robert Austerlitz (Lisse: The Peter De Ridder Press, 1975), p. 60. Where the phonaesthetic pattern "slide, slip, slouch, slime, slush, sludge, slither, slink, sleek, etc." is noted.

²Pardee, "Ugaritic and Hebrew Poetry: Parallelism," p. 31, n. 57. A. Preminger, F. J. Warnke, and O. B. Hardison, ed. *Princeton Encyclopedia of Poetry and Poetics* (Princeton: Princeton University Press, 1965), p. 15. Cf. also P. Kiparsky, "Linguistics in a Theory of Poetry," pp. 241-42.

title "Love's Labour's Lost" may be compared to medial alliteration of "that brave vibration" of Robert Herrick.¹ Final alliteration forms a type of rhyme:

The 'age demanded' chiefly a mould in plaster,
 Made with no loss of time.
 A prose kinema, not assuredly, alabaster
 Or the 'sculpture' of rhyme.

Fussell reiterates how "plaster" and "alabaster" are drawn together by the end alliteration (rhyme) for comparison in sound and also for semantic contrast.² Such close reading should be beneficially employed in the analysis of biblical poetry. Multiple unit repetitions may also reverse the order of vowels and consonants. While little more than a simple mentioning of this phenomenon has appeared in biblical studies, the work of Margalit has not only demonstrated this feature in Ugaritic but has also circumscribed parameters for discovering it elsewhere.³ He suggests that:

To be significant, a letter should occur: (a) at least three times per seven verse-unit verse; and/or (b) twice in a single word or once in each of two adjacent words (especially at the beginning); and/or (c) as a repeated sequence of two or more adjacent

¹Examples are taken from the *Princeton Encyclopedia of Poetry and Poetics*, pp. 15, 16.

²Paul Fussell, *Poetic Meter and Poetic Form* (New York: Random House, 1979), pp. 110-11.

³Margalit, "Introduction to Ugaritic Prosody," pp. 310-13. Pardee also confirms this in his Ugaritic studies restricting it to a consonantalism. ("Type and Distributions of Parallelism in Ugaritic and Hebrew Poetry," p. 5).

letters, not necessarily in the same order, and not necessarily in the scope of a single word.¹

O'Connor offers a parsimonious caution that alliteration should not be confused with word repetition and that prefix and suffix repetitions be taken *cum granis salis* and not as proof of alliteration per se.² Because alliteration may be seen as a repetitional feature, this writer, while observing O'Connor's caution from his poetically sensitive perspective, suggests that the repetition of certain words appear to be selected as much on the basis of phonetics as semantics, as will be shown perhaps in Proverbs 11:7-12 with the repeated use of the preposition בְּ. Gluck is correct when he states, "Alliteration is part of many proverbs and popular idioms, reinforcing a truism with a chime."³ One tenet of this paper will be to demonstrate the use of this device in the proverbial text. This scheme of phonetic repetition was used not only to scintillate aesthetically, but also like other forms of repetition, to provide a linguistic cohesion on the intra- and inter-line level, as well as on the "strophic" levels of the proverbial

¹Margalit, "Introduction to Ugaritic Prosody," p. 311. Cf. O'Connor, *Hebrew Verse Structure*, p. 143.

²O'Connor, "The Rhetoric of the Kilamuwa Inscription," *BASOR* 226 (1977):16, 17.

³Gluck, "Assonance in Ancient Hebrew Poetry: Sound Patterns as a Literary Device," p. 78. His examples include Prov 6:2; 11:1a, 22a; 13:3a, 12; 14:1.

sentence literature.

Assonance is an artistic use of vowel repetition in stressed syllables of adjacent words.¹ Adams notes that, in general, alliteration (consonance) is more noticeable.² Gluck shows that assonance in passages such as Isaiah 1:18-20 and 5:2 is often supportive of alliterative (consonantal) features.³ Because of the problem with Hebraic vocalization and the tendency of vowels to change with time, one must be cautious about this aspect of phonological repetition.⁴ This feature will not be systematically studied in the corpus.

Another sound pattern which is used with great effect is paronomasia. Gluck provides a brilliant article in which he distinguishes six types of this trope in Isaiah. While this form of word play or punning is often regarded as a mark of doltishness in modern culture it was

¹Edward P. J. Corbett, *Classical Rhetoric for the Modern Student* (New York: Oxford University Press, 1971), pp. 471-72.

²Adams, "The Historical Importance of Assonance to Poets," p. 8.

³Gluck, "Assonance in Ancient Hebrew Poetry: Sound Patterns as a Literary Device," pp. 82-83.

⁴Adams, "The Historical Importance of Assonance to Poets," p. 8. Pardee ("Types of Distributions of Parallelism in Ugaritic and Hebrew Poetry," p. 5) has tried his hand at vocalization of Ugaritic texts looking for assonance and has "come up with very little on vowel patterning."

not so regarded in ancient Israel.¹ A thorough investigation of this trope has not been performed in the proverbial corpus. However, a few examples from a cursory examination of the text should suggest the fruitfulness of such an approach. (1) The equivocal pun, where a single grapheme may have two diverse semantic meanings (double entendre) which are played upon (Prov 3:3, 8; 6:2). An example is provided by Moffatt who manifests this feature in his translation of Proverbs 10:6b and 10:11b. The Hebrew colon is exactly the same; yet in one he takes as "to cover" and in the other as "to conceal." His suggestion accommodates the context and influence of the bi-colon rather than just the clausal context.² Another possible case may be seen in the Revised Standard Version of Proverbs 11:7, where אֱוֹנִים is translated "iniquity" rather than "power" or "strength."³ (2) The metaphony creates ambiguity by the mutation of vowels (Isa 1:29). (3) Parasony interchanges a consonant resulting in an unexpected meaning (Isa 1:28). (4) Farrago refers to

¹Gluck, "Paronomasia in Biblical Literature," *Semitics* 1 (1970):52. In a footnote, Gluck notes the pun: "The bun is the lowest form of wheat" (The pun is the lowest form of wit) (p. 52). Cf. also A. Guillaume, "Paronomasia in the Old Testament," *JSS* 9 (1964):282-90.

²James Moffatt, *A New Translation of the Bible* (New York: Harper and Brothers Pub., 1922).

³*BDB*, p. 20.

words which sound chaotic from their semantic content, but which produce an imagery nevertheless (Isa 8:1; 28:10).

The word play on diverse and unexpected meanings may be seen in Proverbs 10:2, where "treasures" and "riches" are said to be of no "value." This play focuses on the contrast between the wicked, for whom normally positive things are of no profit, and the righteous, for whom even the negative experience of death is escapable.

(5) Associative puns twist diction by taking two components, which are normally not associated, and juxtaposing them in order to create new imagery (e.g., uncircumcised of heart Lev. 26:41). An example of this type may be seen in Proverbs 10:21, where it is the lips of the righteous which feed many, rather than, the usual conception that lips should be fed. (6) Assonantic puns are word plays which are accompanied by a recurrence of sound, thus catching the ear and binding the significant words together phonetically (Isa 7:13-14; 24:17). A possible example may be seen in Proverbs 10:5 where a is added to בִּקְיָי (in summer), thus resulting in בִּקְצִיר (in harvest). This causes the reader to reflect on slothful sleep of one who slumbers, even through the time when all helpers are needed (harvest), as compared to the industriousness of the diligent, who is sedulous with productive labor even during the slow summer season. So,

too, in Proverbs 11:13 there is an assonantic play with the words מְגַלֵּה סוֹד (spreads a secret) and מְכַסֶּה דָּבָר (hides a matter), where a secret (סוֹד) which is spread is alliteratively linked to the concealing of a דָּבָר which is normally open to be proclaimed. Thus the assonance reveals that the ordering of the participles should have been reversed. In Proverbs 11:18, שֹׁקֵר (deceptive) and שֹׂכֵר (wages) are sound-bound. They unite the bi-colon via a common sound but have diverse and contrastive meanings. That is, the wages of the wicked are *deceptive* but he who sows righteousness obtains true *wages*. These words emphasize the contrast between the results of the wicked, who seek only money and get deceptive wages, and those who sow righteousness, who actually get that which is desired by the wicked: wages.

A final phonetic feature of poetry is onomatopoeia--the formation of words to sound like that which they describe (Ps 93:4; Judg 5:22).¹ While this trope is not overly abundant in Proverbs, it does occur. For example, in Proverbs 10:18 the soft hissing of the malignant murmurer may be heard in the repeated silibants which are graphemically written by three different letters (ס, ש, ש).

¹Gottwald, "Poetry, Hebrew," p. 835.

In summary, it has been shown that phonetic features are important both in terms of the poet's endeavor to use sound patterns creatively and of the audience's expectations. Cognizance of these devices will lead the reader to a more complete picture of the poetic moment. In a day when Hebrew in America is so poorly read orally, the reminder of the importance of phonetic features for composition and audience response suggests that the oral reading of Hebrew is not done simply for purist or pedantically pedagogical reasons but for aesthetic and exegetical reasons as well. The systems of meter were discussed in order to point out the superiority of replacing the muddled maze of meter with a more descriptively verifiable system of syntax. A syntactical base should not eliminate stress patterns, phonological schemes, and tropes from a close reading of the text, but should help define the most basic unit, i.e., the line itself.

Semantic Analysis

Standard Description Approach¹ to Semantic Parallelism

The discussion of the history of the notion of parallelism as applied to Hebrew poetry has been developed

¹Kugel, *The Idea of Biblical Poetry*, pp. 176-79 (Ibn Ezra and Kimchi), 201-3 (dei Rossi). Cf. also A. Baker, "Parallelism: England's Contribution to Biblical Studies," *CBQ* 35 (1973):433-36. Kugel also treats the work

exhaustively in Kugel's *Idea of Biblical Poetry*. Lowth was obviously anticipated by Jewish scholars like Azariah dei Rossi, David Kimchi and Ibn Ezra. Kugel does an excellent job specifying precisely how each contributed to the overall historical development of this idea.¹ For purposes of this study, the discussion will proceed as follows: (1) an enumeration of Lowth's model; (2) modifications at the hands of Gray, Robinson et al.; (3) exploration of other semantic descriptions; (4) the problems of this type of semantic approach; and (5) other semantic line binders (word pairs; repetitions; merismus, etc.). The intention is not to reiterate all that has been done on this subject, but is merely to illustrate how this system looks at poetry, to point out its flaws, and then to indicate the direction that may preserve a semantic approach. This approach to poetry is being assaulted and/or neglected by those of the metrical and syntactic schools.

Lowth's insight was not that parallelism was employed in poetry, for many had seen and classified it as a trope or figure. Rather, for Lowth, parallelism was no mere ornament; it was an evidence of lineation.¹ Lowth

of Lowth in relation to his contemporary Schoettgen whose ten rules and use of rhetoric were a foretaste many of Lowth's "discoveries" yet avoided many of the Lowthian problems (Kugel, *Idea of Biblical Poetry*, pp. 266-72.)

¹Kugel, *The Idea of Biblical Poetry*, pp. 285-86.

defined parallelism as "The correspondence of one verse or line with another."¹ Normal definitions mention parallelism of thought and sense between lines perhaps adding that the word units in one line will usually be answered in the corresponding line.² Hence von Rad speaks of a "stereometric" way of thinking.³ More recently, two different definitions (approaches) have been beneficial. Kugel has generalized the concept by acknowledging that the symmetry between the two lines may range from one-hundred percent correspondence (repetition) to zero correspondence. He describes the relationship of the colon as: "parallelistic not because B is meant to be a parallel of A, but because B typically *supports* A, carries it further, backs it up, completes it, goes beyond it."⁴ Thus B has a "what's more" character in relation to A, and may take many semantic shapes.⁵ Most would agree with

¹R. Lowth, *Isaiah. A new translation; with a preliminary dissertation* (London: Charles R. and George Webster, 1794), p. x. Cited from Baker, "Parallelism: England's Contribution to Biblical Studies," p. 431.

²Young, "Ugaritic Prosody," p. 132; Robinson, *The Poetry of the Old Testament*, p. 26.

³von Rad, *Wisdom in Israel*, p. 13. The connection of such a trope to thought patterns is a bit presumptuous linguistically and demonstrates the need for an integration of recent linguistic poetics and wisdom studies.

⁴Kugel, *The Idea of Biblical Poetry*, pp. 7, 52.

⁵*Ibid.*, pp. 43, 57. For a similar conception vid. Adele Berlin's superb article, "Grammatical Aspects of Biblical Parallelism," p. 41.

Greenstein:

Biblicists have for centuries used the term 'parallelism' to refer to the repetition of the components of one line of verse in the following line or lines. It could be a repetition of sense, or words, or sound, or rhythm, or morphology, or syntax, or any combination of these.¹

While O'Connor's major contribution has already been mentioned, his designation of semantic parallelism as a trope rather than as the sole feature of poetry--is also of great significance.²

It is well known that Lowth divided parallelism into: synonymous, antithetic, and synthetic. These categories have been understood as follows. Anderson defines synonymous parallelism, as being "where the same thought is repeated by the other line, in different but synonymous words."³ An example may be seen in Proverbs 16:18:

¹Greenstein, "How Does Parallelism Mean?" p. 43.

²O'Connor, *Hebrew Verse Structure*, pp. 88, 96;

³A. A. Anderson, *Psalms*, vol. 1, *New Century Bible* ed. R. E. Clements and M. Black (Greenwood, SC: the Attic Press, Inc., 1977), p. 41; he follows G. B. Gray, *The Forms of Hebrew Poetry*, The Library of Biblical Studies, ed. H. M. Orlinsky (New York: KTAV Publishing House, 1972 reprint), pp. 49, 59. Cf. also Derek Kidner, *Psalms 1-72: An Introduction and Commentary on Books I and II of the Psalms*, Tyndale Old Testament Commentaries (Downers Grove, IL: Inter-Varsity Press, 1973), p. 3; and Leopold Sabourin, *The Psalms: Their Origin and Meaning*, p. 26. These, as well as other sources which could have been cited, are to demonstrate the prolific acceptance of Lowth's categories.

Pride	goes before	destruction,
A haughty spirit	[goes] before	a fall. ¹

This is usually diagrammed A B C//A' B' C' where A and A' (and so forth) are synonyms. Similarly, antithetic parallelism is described as balancing "the parallel lines through opposition or contrast of thought."²

Hatred	stirs up	dissension
Love	covers over	all wrong (Prov 10:12).

Again, the terms may be matched (A B C// A' B' C'). Finally, synthetic parallelism has been largely rejected today, although it is still found in some noteworthy scholarly commentaries. Synthetic parallelism occurs when the second line continues (rather than repeats or contrasts) the thought of the first line. Many have objected to its being called parallelism at all. Gottwald designates it as "formal parallelism" because the thoughts are not strictly parallel, though there is allegedly a parallelism in form.³

¹Biblical quotations are purposefully given in English without Hebrew accompaniment.

²Anderson, *Psalms*, p. 41. Cf. also Toy, *Proverbs*, ICC (Edinburgh: T. & T. Clark, 1904); C. F. Keil and F. Delitzsch, *Proverbs, Ecclesiastes, Song of Solomon*, vol. 6 Commentary on the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1973 reprint), p. 8; McKane, *Proverbs*, p. 463; and W. O. E. Oesterley, *The Book of Proverbs: With Introduction and Notes* (London: Methuen and Co., 1929), p. xiv.

³Gottwald, "Poetry, Hebrew," p. 832. Hemmingsen provides a very concise discussion of all three in "An Introduction to Hebrew Poetic Structure and Stylistic Techniques," pp. 14-25. It is interesting that McKane

The blessing of the Lord brings wealth,
and he adds no trouble with it
(Prov 10:22).

Lowth's ideas were given "canonical" shape at the hands of G. B. Gray (1915). With Gray and T. H. Robinson, the movement was away from any metrical allowances to a strictly parallelistic approach--which is ultimately reflected in Young's metrical nihilism.¹ Not only was there a de-emphasis of meter, but also the notion of parallelism itself was restricted to a thought or a semantic unit phenomenon which "controls the form which every line of Hebrew poetry takes."² A new addition to the classifications was the idea of complete/incomplete parallelism with/without compensation. Complete

still accepts this category (*Proverbs*, p. 463), which again illustrates the need to connect poetic studies and the text of Proverbs. An interesting chart, giving the frequencies of the various types of parallelisms in Proverbs by chapter is found in Robert Chisholm's, "Literary Genres and Structures in Proverbs," A Paper Presented to Prof. Donald Glenn at Dallas Theological Seminary (May, 1980), p. 36. Cf. Stuart S. Cook, "The Nature and Use of the Proverbs of Solomon" (Th.M. thesis, Dallas Theological Seminary, 1975), pp. 35-36; von Rad, *Wisdom in Israel*, p. 29; Thompson, *The Form and Function of Proverbs*, pp. 61-62; and a summarizing chart by Udo Skladny, *Die altesten Spruchsammlungen in Israel*, p. 67. Geller particularly attacks this concept, *Parallelism in Early Biblical Poetry*, pp. 376-77.

¹T. H. Robinson, "Basic Principles of Hebrew Poetic Form," pp. 444-45; O'Connor, *Hebrew Verse Structure*, pp. 33-34; Kugel, *The Idea of Biblical Poetry*, pp. 75, 295; Collins, *Line-Forms in Hebrew Poetry*, p. 6.

²Robinson, "Basic Principles of Hebrew Poetic Form," pp. 444-45.

parallelism is when, for every term in the first colon there is a matching term in the second. Incomplete is, obviously, when a term is missing (A B C//A' C'). Compensation is when the matching line lacks a term but an extra term which does not correspond per se is added in order to give the line the required balance.¹ An example of incomplete parallelism without compensation may be seen in Proverbs 2:18:

For her house	leads	down to death
and her paths		to the spirits of the dead.

The A B C// A C is obviously missing a B term. An example with compensation may be seen in Proverbs 2:1:

My son,	if you accept	my words
	and store up	my commands within you.

This verse manifests an A B C// B' C' D form where D compensates for the absence of a match for "my son." Thus Proverbs 2:1 may be labeled a synonymous parallelism with compensation.

Since the time of Gray and Robinson, other types of parallelism have been appended to the standard lists. Perhaps the most frequent addition is emblematic parallelism. This form employs a metaphor/simile in one

¹Gray, *The Forms of Hebrew Poetry*, pp. 59, 74.

Gray's organization around features which were employed to vary the lines and features of sameness was extremely helpful and demonstrated great insight, which others who have used his system have failed to attain.

of the parallel lines.¹ An example of this type may be seen in Proverbs 10:26, which actually contains a double simile in the first line:

As vinegar to the teeth and smoke to the eyes,
so is the sluggard to those who send him.

A second type of parallelism usually appended is the staircase parallelism. While it is not prominent in Proverbs (cf. 31:4), it is used in the Psalms (cf. 29:1-2). It is highly repetitional--repeating part of the first line, but adding a new element, which gives it a staircase effect.²

One final procedure has been utilized in the expanding of semantic parallelism. Realizing the inaccuracy and ineptness of the categories listed above some have moved in the direction of a total reclassification--often looking at colonic relationships as well as specific semantic unit symmetries between the colon. These proposals have been somewhat helpful in

¹Anderson, *Psalms*, p. 41; Gottwald, "Poetry, Hebrew," p. 833; Hemmingsen, "An Introduction to Hebrew Poetic Structure and Stylistic Techniques," p. 26. Chisholm does a nice job with this type, which occurs frequently in Proverbs. He syntactically describes three forms ("Literary Genres and Structures in Proverbs," pp. 25-26).

²A. Fitzgerald, "Poetry of the Old Testament," *New Catholic Encyclopedia*, vol. 11 (1968), p. 464. Hemmingsen, "An Introduction to Hebrew Poetic Structure and Stylistic Techniques," p. 27. Greenstein calls this "climatic parallelism" ("Two Variations of Grammatical Parallelism in Canaanite Poetry and Their Psycholinguistic Background," *JANES* 6 [1974]:97) as does S. E. Loewenstamm ("The Expanded Colon in Ugaritic and Biblical Verse," *JSS* 14 [1969]:177).

describing propositional relationships. Kugel models the second line's (the second line=B; the first=A) subjunction as follows: (1) incomplete B completed by reference to A; (2) incomplete A completed by B; (3) actual repetition of a term in B; (4) "pair-words;" (5) sequentiality, subordination expressed or implied (e.g., *qtl-yqtl*); and (6) unusual word order (chiasm, etc.).¹ This appears to be a syntactic-semantic hodgepodge and hardly functional as he suggests.

Included with this reanalysis of semantic relationships between the cola should be Geller's excellent dissertation, which develops a loose semantic notation for scientifically tracing the relationships between the units. He tags each poetic unit with one of the following semantic descriptors: (1) synonym; (2) list; (3) antonym; (4) merism; (5) epithet; (6) proper noun; (7) pronoun; (8) whole-part (WP or PW); (9) concrete-abstract; (10) numerical; (11) identity; and (12) metaphor. Geller's semantic grades (A-D) then rate how closely the semantic units cohere (A = close synonyms; B = more distant synonyms; C = almost no semantic parallelism though possibly in the same syntactic slot; and D = total repetition). While his non-standard notational system obfuscates his model (rendering it

¹Kugel, *The Idea of Biblical Poetry*, pp. 54-55.

unusable for many), the attempt reflects a sensitivity to modern semantics which holds great promise.¹ Moreover, Geller's attempt to give an integrative approach--which includes a close reading of syntax, semantics, and metrical descriptions--is presently the most advanced system of Hebrew poetic analysis.

A pattern has been developing in the study of parallelism. Lowth allowed for syntactic as well as semantic parallelism. Later there seems to have been a constriction (Gray-Robinson) which de-emphasized metrical considerations and immured parallelism in strict semantic parallels. Problems inherent in the approach have resulted in the mild proliferation of new types of parallelism being "discovered." It is to these problems this study will turn.

Problems with Semantic Parallelism

It is now appropriate to scrutinize the concept of semantic parallelism in order to locate precisely where the problems lie and perhaps give direction as to some possible solutions.

Perhaps the greatest problem that has been caused

¹Geller, *Parallelism in Early Biblical Poetry*, pp. 33-42. Kaddari also had done work earlier in this direction (M. Z. Kaddari, "A Semantic Approach to Biblical Parallelism," *JJS* 24 [1973]:167-75). Cf. Theodore of Mopsuestia, in Kugel, *The Idea of Biblical Poetry*, pp. 40-41.

by the present approach to semantic parallelism is what may be pejoratively labeled as "semantic reductionism." von Rad illustrates this problem when he uses Job 28:28 to show "that there is no interest in exact definition of terms." He reiterates that the parallel lines mean "approximately" the same thing in Proverbs 4:24.¹ Bryce also hints at "semantic reductionism" when he observes that Hebrew parallelism: "tended toward an equation of sayings and a blurring of the particularity of a situation necessary for understanding and interpreting omens."² Note the illicit equation of literary trope and thought structure. Gordis, at one point, defines parallelism as "the repetition of the same idea in different words, which is the very foundation of biblical poetry."³ Pederson stereotypes the Hebrew poet as expressing "his thought twice in a different manner. . . . He repeats and repeats."⁴ Kugel well objects, "The medial

¹von Rad, *Wisdom in Israel*, pp. 28, 146. It is interesting to note how the pendulum has swung since the medieval practice of omnisignificance, which totally distinguished the meaning of each bi-colon (cf. Kugel, *The Idea of Biblical Poetry*, pp. 103-5).

²Bryce, "Omen-Wisdom in Ancient Israel," p. 31.

³Gordis, *Poets, Prophets, and Sages: Essays in Biblical Interpretation*, p. 61. Cf. also William Mouser's rather muddled statement that a proverb displays "synonymous parallelism when the two ideas brought together are saying the same thing in different words" (*Walking in Wisdom*, p. 28).

⁴J. Pederson, *Israel: Its Life and Culture*

pause all too often has been understood to represent a kind of 'equals' sign."¹ Craigie points out the problem of a "this equals that" type of approach to poetics, which has been employed philologically to solve problems with difficult words by simply equating them to their paralleled synonyms. He correctly identifies this as a "false inference from parallelism."²

Several have recently objected to semantic reductionism. O'Connor and Kaddari question the meaning of "synonym," which itself is subject to misleading polysemy.³ The tools for a close semantic reading are now

(London: Oxford University Press, 1926), p. 123. For other illustrations of this perspective, vid. W. McClellan, "The Elements of Old Testament Poetry," *CBQ* 3 (1941):207; or W. Smalley, "Translating the Poetry of the Old Testament," p. 202. Boling gives a list of synonyms and goes no further semantically ("Synonymous' Parallelism in the Psalms," *JSS* 3 [1960]:221-55).

¹Kugel, *The Idea of Biblical Poetry*, p. 8.

²P. C. Craigie, "The Problem of Parallel Word Pairs in Ugaritic and Hebrew Poetry," *Semitics* 5 (1977):48, 56. That is, of course, not to reject the collocational value of parallel word pairs; rather it cautions against strict equations and directs to the exact specification of the relationships between such words. Indeed parallelism has been a boon for various hapax legomena and this should not be denigrated.

³O'Connor, *Hebrew Verse Structure*, pp. 50-51, 96; and Kaddari, "A Semantic Approach to Biblical Parallelism," p. 168. Collins also objects to a mere statement that two units are parallel without examining the relationship between them (*Line-Forms In Hebrew Poetry*, pp. 8, 93). Geller, who perhaps has done the most in resolving this problem, also objects to the reducing of semantic analysis to the statement that terms are antithetical or synonymous (*Parallelism in Early Biblical Poetry*, p. 31).

being developed in linguistic circles. Obviously the study of linguistic semantics is a difficult one, not only as a result of the complexities of language itself, but also because of the various schools and technical jargon which surround such studies. These technical studies hold great promise for the fine analysis of Hebrew poetics.¹ Another area about which Kugel has been vociferous is the use of parallelism as a diagnostic feature for locating Hebrew poetry. He and others have pointed to the trope of parallelism in prosaic sections and have noted that some

¹This writer has found the works in the following brief semantic bibliography to be of benefit. Eugene Nida, *Exploring Semantic Structures* (Munich: Wilhelm Fink Verlag, 1975) and his *Componential Analysis of Meaning: An Introduction to Semantic Structures* (The Hague: Mouton, 1975); Geoffrey Leech, *Semantics* (Harmondsworth: Penguin Books, 1974); Katharine Barnwell, *Introduction to Semantics and Translation* (England: Summer Institute of Linguistics, 1980); John Beekman, *The Semantic Structure of Written Communication* (Dallas: Summer Institute of Linguistics, 1981) and his *A Semantic Structure Analysis of Second Thessalonians* (Dallas: Summer Institute of Linguistics, 1982); Robert Longacre, *An Anatomy of Speech Notions* (Lisse: The Peter de Ridder Press, 1976); Moises Silva, *Biblical Words and Their Meaning* (Grand Rapids: Zondervan, 1983); J. P. Louw, *Semantics of New Testament Greek* (Philadelphia: Fortress Press, 1982); Wallace Chafe, *Meaning and the Structure of Language* (Chicago: University of Chicago Press, 1970); and Arthur Gibson, *Biblical Semantic Logic: A Preliminary Analysis* (New York: St. Martin's Press, 1981). More difficult and comprehensive are the works of John Lyons, *Semantics I* and *Semantics 2* (Cambridge: Cambridge University Press, 1977); and Jerrold Katz, *Semantic Theory* (New York: Harper and Row, 1972). A voluminous bibliography may be compiled easily from the *MLA International Bibliography of Books and Articles on the Modern Languages and Literature*.

poetic sections are not parallelistic per se.¹ Indeed, Collins' "line" form Type 1 (The bi-colon contains only one Basic Sentence); easily provides numerous examples against such an equation.²

Another major problem, which has resulted from the way semantic parallelism has dominated via a myopically simplistic fascination with a mere slotting of a bi-colon into synonymous, antithetic, or synthetic type, is the neglect of intra-lineal and distant parallelism.³ Others have objected to the inattention given to syntactic and phonetic parallelism because of a preoccupation with a semantic A = A' type of analysis.⁴

One final troublesome area is the using of parallelism to emend the text. Some are a bit too hasty, when semantic units do not match up, to help the "feeble"

¹Kugel, *The Idea of Biblical Poetry*, pp. 49, 65, 70; Berlin, "Grammatical Aspects of Biblical Parallelism," p. 18; and Cooper, "Biblical Poetics: A Linguistic Approach," p. 76. Against, for example, Robinson, "Basic Principles of Hebrew Poetic Form," p. 444.

²Collins, *Line-Forms in Hebrew Poetry*, pp. 25, 58-88.

³Pardee, "Ugaritic and Hebrew Poetry: Parallelism," p. 17.

⁴Collins, "Line-Forms in Hebrew Poetry," *JSS* 23 (1978):228, 230. See Gene Schramm, "Poetic Patterning in Biblical Hebrew," in *Michigan Oriental Studies in Honor of George G. Cameron*, ed. Louis Orlin (Ann Arbor: Department of Near Eastern Studies, The University of Michigan, 1976), p. 171, where he develops phonetic patterning.

text by emending and thereby provide a "better" match.¹

The purpose here was not simply to point out the problems with semantic parallelism, but to shift it from an essential feature constituting Hebrew prosody, to an artistic trope frequently employed by the poets as they released their creative genius in literary form. An attempt has also been made to broaden the base of parallelism to include syntactical and phonological patterning. Finally, this section has functioned to point out the weaknesses of a simplistic boxing and equating type of semantics which has been practiced under the guise of "semantic parallelism." This study has suggested the need for someone to master present structural, generative and formal types of semantics from a linguistic perspective and then to take these recently-created tools to the poetic texts of scripture. A semantic analysis should include the study of the diverse semantic relationships found in the word pair phenomenon and the relationships between matching semantic units within the parallelisms. Such a close reading should also attempt, perhaps using the techniques of proposition calculus or predicate logic, to map and compare, on a propositional or sentential level. Such a program has great possibility,

¹Cf. Bryce, *A Legacy of Wisdom*, p. 131 or McKane, *Proverbs*, pp. 446-47 (on Prov 12:6); and Oesterley, *The Book of Proverbs*, p. 91.

not of exhausting the meaning of the poems, but of deictically providing a more accurate and aesthetically satisfying reading of the text.

Other Semantic Elements

The Dyad of Words

The dyad of words is commonly called a "fixed word pair" and has been viewed as a necessary addendum to the concept of semantic parallelism.¹ Ginsburg, as the one who developed this pattern defines word pairs as: "certain fixed pairs of synonyms that recur repeatedly, and as a rule in the same order."² It is obvious from an example from Luther's comments on the Diet of Worms that such a phenomenon is not limited to Hebrew but is a characteristic of all languages, whether parallelism is dominant or not. Luther comments, in a dyad of words: "But God's will, the best of all, be done in *heaven and earth*."³ It should be apparent that Ginsburg's restricting of the phenomenon to synonyms is also misplaced (vid. father/mother in Prov 10:1). While

¹Berlin, "Grammatical Aspects of Biblical Parallelism," p. 18. Who says, "The most important component of biblical parallelism seems to be parallel word pairs."

²Fischer, *Ras Shamra Parallels*, 1:77.

³Philip Schaff, *History of the Christian Church*, vol. 7 (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1910), p. 331.

O'Connor observes that verbal dyading is rarer, he found one third of the lines of his corpus contained the dyading feature.¹ From a scrutiny of this phenomenon, certain semantic patterns have emerged: (1) abstract-concrete pairing; (2) part-whole pairing; and (3) merismus patterns.² Avishur has found three ways that these are syntactically arranged in Hebrew: (1) syndetic parataxis (Lam 3:4 "my *flesh* and my *skin* grow old" cf. Job 10:11); (2) parallelism (Job 7:5, where the same two words are found in parallelism); (3) bound structure (Lev 13:43, where the same pair appears in bound form).³ It should be clear from its syntactic usages that this phenomenon is not limited to poetic sections. Indeed, O'Connor is correct when he argues against the existence of a poetic

¹O'Connor, *Hebrew Verse Structure*, pp. 107-108. Bibliographies tracing the proliferation of dyadic word usages may be found in Kugel, *The Idea of Biblical Poetry*, pp. 28-29 and Cooper, "Biblical Poetics: A Linguistic Approach," pp. 44-45. A very complete list of word pairs may be found in M. Dahood and T. Penar, "Ugaritic-Hebrew Parallel Pairs," *Ras Shamra Parallels* 1 pp. 71-382 where 624 dyads were found, to which Dahood later added 66 more, in *Ras Shamra Parallels*, 2:3-5. Stanley Gevirtz, *Patterns in the Early Poetry of Israel* (Chicago: the University of Chicago Press, 1963), passim.

²Dahood, "Poetry, Hebrew," *IBDSup*, p. 669; Berlin, "Grammatical Aspects of Biblical Parallelism," p. 31; A. M. Honeyman, "Merismus in Biblical Hebrew," *JBL* 71 (1952):11-18.

³Y. Avishur, "Pairs of Synonymous Words in the Construct State (and in Appositional Hendiadys) in Biblical Hebrew," *Semitics* 2 (1971, 1972):17-18. Cf. Cooper, "Biblical Poetics: A Linguistic Approach," p. 10.

dictionary composed of such fixed pairs which the poet allegedly evoked as he orally composed his poem.¹ Craigie also rejects the idea that there was a "Canaanite poetic thesaurus."² One should also consider Alster's isolation of word pairs in Sumerian, and his statement that "any poetry, insofar as it employs parallelism, will make use of similar word pairs."³ O'Connor goes further to show that such pairing is a linguistically universal phenomenon and that "the creation of the dyads used in Hebrew verse is not nearly so much the result of special poetic annexation of parts of the language as it is poetic penetration into all the resources of speech."⁴ He demonstrates the same dyading phenomenon in English examples: here and there, now and then; man and woman, now or never, cowboys and Indians, friend or foe, bow and arrow, and land and sea. He observes that these dyads are ordered by semantic ("me first" principle; "star before

¹O'Connor, *Hebrew Verse Structure*, p. 102; P. C. Craigie, "A Note on 'Fixed Pairs' in Ugaritic and Early Hebrew Poetry," *JTS* 22 (1971):141-42; and "The Poetry of Ugarit and Israel," *Tyndale Bulletin* 22 (1971):6.

²P. C. Craigie, "The Problem of Parallel Word Pairs in Ugaritic and Hebrew Poetry," *Semitics* 5 (1977):53.

³Alster, (*Studies in Sumerian Proverbs*, p. 31) gives examples of bread/beer; day/night; love/hate; etc. He warns against using such pairs as a sole basis to reconstruct the text ("A Note on 'Fixed Pairs' in Ugaritic and Early Hebrew Poetry," p. 142.)

⁴O'Connor, *Hebrew Verse Structure*, p. 102.

extra" [Charlton Heston and a cast of thousands] and the principle of chronology [wash and wear]) as well as phonological patterns. The phonological principles include: (1) the shorter first (vim and vigor); (2) vowel in the second word is longer (trick or treat); (3) second word has more initial consonants (sink or swim); (4) the second word has fewer final consonants (sink or swim); (5) second word has the more obstruent initial consonant (most obstruent are stops [p,t,b,k etc.]; spirants, nasals, liquids [l,r] then glides [y, w]) e.g., wear and tear); (6) second word has a vowel with lower second formant features (progression goes from high front vowel (i) to low vowels (a) to high back vowels (u); e.g., this or that, ping-pong); and (7) the second word has less obstruent final consonant than the first (kith and kin).¹ This has helped put dyads or fixed pairs in their proper linguistic context. Dyads are a method by which the poet can bind a line together via construction or by coordination when it occurs in a single colon, or bind two lines together if they occur in parallel slots in the bi-colon. While a close examination of word dyading in Proverbs will not be undertaken, it is important to be aware of this phenomenon which occurs with great frequency

¹Ibid., 98, 99. O'Connor uses the work of Cooper and Ross, "Word Order," in R. E. Grossman, et al. *Papers from the Eleventh Regional Meeting* (Chicago: Chicago Linguistic Society, 1975), pp. 63-111.

in the proverbial corpus (e.g., Prov 10:1--father/mother, wise/foolish; Prov 10:2--righteous/wicked).

Repetition

The presence of repetition has not been appreciated until recent times. Gordis appropriately critiques Gray's systematic attempt to eliminate repetition via textual emendations.¹ Numerous scholars have begun to consider how often and with what function repetition appears in the poetic texts. It is of interest that both Geller and O'Connor note that about 20% of their texts contain this trope.² The numerous suggestions concerning the function of repetition in poetry include its use as: (1) a didactic pedagogical device;³ (2) an intra-, inter-linear binder via the principle of sameness;⁴ (3) a device helping to emphasize and focus

¹R. Gordis, review of *The Forms of Hebrew Poetry Considered with Special Reference to the Criticism and Interpretation of the Old Testament*, by G. B. Gray, in *CBQ* 34 (1973):242.

²Geller, *Parallelism in Early Biblical Poetry*, pp. 297-98. O'Connor gives a whole chapter to this phenomenon (*Hebrew Verse Structure*, pp. 361-70; his discussion will provide a model for our examination of this trope in Proverbs). Cf. Pardee, "Types and Distributions of Parallelism in Ugaritic and Hebrew Poetry," p. 2; and J. Muilenburg, "A Study in Hebrew Rhetoric: Repetition and Style," *VTSup* 1 (1953):97-111.

³von Rad, *Wisdom in Israel*, p. 54.

⁴Kugel, *The Idea of Biblical Poetry*, p. 56.

attention;¹ (4) a discourse/strophe level feature in an inclusio, (or other means of binding the discourse/strophe together);² and (5) a contrast heightener, via the binding of two units together in order to be contrasted (this function occurs frequently in Proverbs, where a repeated word will be modified by opposites; vid. Prov 10:1 note the repetition of "son" but modified by the contrasting "wise" and "foolish").

As there are various functions of repetition there are also various forms. One repetitional variation is the *figura etymologica* (the same root but different syntactical function),³ which does not manifest continuity

¹This is how it is viewed most frequently.

Chapman, *Linguistics and Literature*, p. 53; Stek, "The Stylistics of Hebrew Poetry," p. 17; and Hemmingsen, "An Introduction to Hebrew Poetic Structure and Stylistic Techniques," pp. 90-91.

²Chapman, *Linguistics and Literature*, pp. 102-3.

³O'Connor, *Hebrew Verse Structure*, p. 109. He defines repetition as involving "the same lexeme, performing the same syntactic function whether singular or plural, suffixed or not, if a noun, in construct or not, and if a verb, no matter how it is inflected within a verbal theme or form; *figura etymologica* covers all other cases, notably the use of two verbal roots in different stems" (p. 109). Pardee makes the distinction between "verbatim repetition" and "weak repetitive parallelism." This writer will view repetition as "verbatim repetition," which is O'Connor's trope of repetition. "Weak repetition" will be used for words from the same lexeme functioning in the same syntactic category (nouns, verbs, adjectives, etc.), without noting singular-plural, perfect-imperfect type differences; and *figura etymologica* will be restricted to words from the same root but operating in different syntactic categories (nouns-verbs, nouns-adjectives, etc.). This is done because this writer, while viewing differences

of form.¹ Another variational technique is the shifting in the location of repetitional unit, whether intra-linear (Prov 10:9; 11:2), or between cola (Prov 10:1), or in successive bi-cola in a kind of catch word manner (Prov 10:14, 15), or in distant repetition where repetitions are separated by at least one bi-colon (these often function on the discourse level, e.g., Prov 10:6b, 11b). Chapman provides standard rhetorical terms to describe the positioning of such repetition: (1) anaphora ("repetition of a word or phrase at the beginning of successive stages [lines]"); (2) epistrophe ("repetition at the end of successive stages"); (3) symploce ("repeats at the beginning and at the end" [but different in the middle of the line]); (4) anadiplosis ("links the end of one stage to the beginning of the next"); (5) epizeuzis ("repeats a word or phrase without any break at all" [juxtaposition of repeated units]).² It will be demonstrated that the

in "weak repetition" as significant, sees them as a manifestation of sameness rather than of differences. Cf. Pardee, "Types and Distributions of Parallelism in Ugaritic and Hebrew Poetry," pp. 1-2.

¹Ibid., p. 369. Y. Avishur, "Addenda to the Expanded Colon in Ugaritic and Biblical Verse," *UF* 4 (1972):1-10; S. E. Loewenstamm, "The Expanded Colon in Ugaritic and Biblical Verse," *JSS* 14 (1969):176-96.

²Chapman, *Linguistics and Literature*, pp. 79-80. Cf. also Corbett, *Classical Rhetoric for the Modern Student*, pp. 472-75. Cf. O'Connor, *Hebrew Verse Structure*, p. 144. Such terminology may also be helpful in describing the position of semantically paralleled units.

repetition of words is significant because it provided a method by which the collector bound the proverbial sentence literature together.

Chiasm is a reversal of the normal ordering of a line, which stresses features of equivalence by the variation in order. Semantically parallel terms can be drawn together in patterns such as A B/B' A' or A B C/C' B' A'.¹ Repetitions are frequently found in these patterns (e.g., Isa 6:10 heart/ears/eyes//eyes/ears/heart, cf. Prov 10:11). Chiastic structuring may also function on a macro-structure (Ps 27) as well as on the bi-colon level (Prov 10:4).² Dahood proposes that "when the poet uses the chiastic word order, the synonymy of the parallel members tends to be stricter than when the order is not chiastic."³ Thus, the chiastic ordering brings

¹O'Connor (*Hebrew Verse Structure*, p. 393) classifies the following types. The first colon has a 123 structure and the second may then be categorized as: front simple chiastic 213; back simple chiastic 132; back flip chiastic 231; front flip chiastic 312; mirror chiastic 321. He also notes various gappings which may occur with the chiastic ordering.

²Robert L. Alden, "Chiastic Psalms: A Study in the Mechanics of Semitic Poetry in Psalms 1-50," *JETS* 17 (1974):11-28. Also see his "Chiastic Psalms: A Study in the Mechanics of Semitic Poetry in Psalms 51-100," *JETS* 19 (1976):191-200; and Hemmingsen, "An Introduction to Hebrew Poetic Structure and Stylistic Techniques," pp. 99-102.

³Mitchell Dahood, "Chiasmus in Job: A Text-Critical and Philological Criterion," in *A Light unto My Path: Old Testament Studies in Honor of Jacob M. Myers* ed. H. N. Bream et al. (Philadelphia: Temple University Press, 1974), p. 120. Also cf. Dahood's article in *IBDSup*,

together units of equivalence and adds cohesion to the bi-colon or strophe. Semantic-sonant chiasm may interweave equivalences from the semantic and phonetic levels (Mic 4:6ab). Recently Watson has done an interesting work on such tight chiasms which involves a sound-sense nexus.¹

An interesting example of what may be called "complex chiasm" occurs in Proverbs 10:31-32.

פִּי־צַדִּיק יָנוּב חֲכָמָה

The mouth of the righteous brings forth wisdom,

וּלְשׁוֹן תְּהַפְּכוֹת תִּכְרֹת

but a perverse tongue will be cut out (Prov 10:31).

שִׁפְתֵי צַדִּיק עֵדוֹן רָצוֹן

The lips of the righteous know what is fitting,

וּפִי רָשָׁעִים תְּהַפְּכוֹת

but the mouth of the wicked only what is perverse (Prov 10:32).

Note the A B/B A structure in 10:31a, "mouth of the righteous," and 10:32b, "mouth of the wicked" (repetition of the word "mouth" is connected to the common antithetical pair, righteous/wicked). The parts of the

p. 145. N. Lund, "The Presence of Chiasmus in the Old Testament," *AJSL* 46 (1930):104-26. Lawrence Boadt, "The A:B:B:A Chiasm of Identical Roots in Ezekiel," *VT* 25 (1975):693-99.

¹Wilfred Watson, "Further Examples of Semantic-Sonant Chiasmus," *CBQ* 46 (1984):31-33; cf. John S. Keselman, "Semantic-Sonant Chiasmus in Biblical Poetry," *Bib* 58 (1977):219-23; and R. F. Smith, "Chiasmus in Sumero-Akkadian," in *Chiasmus in Antiquity*, ed. J. W. Welch (Hildesheim: Gerstenberg, 1981):17-35.

mouth are seen in 10:31b (tongue) and 10:32a (lips), resulting in a mouth/tongue//lips/mouth type of chiasm. However, other elements of this proverb pair would suggest that there is an A B/A B ordering (i.e., the repetition of "perverse" in 10:31b and 32b and the paralleling of the righteous in 10:31a and 32a). Thus it seems to this writer that there is a chiastic effect given by the body parts (mouth/tongue//lips/mouth) but there is a normal A B/A B ordering in the character of the person using those parts (righteous/perverse//righteous/wicked). תְּהִפְכוֹת repeats interestingly in a different syntactic slot. Thus "complex chiasm" seems to be appropriate nomenclature.

Another device which orders equivalent classes in a unique manner, often on the macro-structure level, is *inclusio* or the figure of enveloping.¹ *Inclusio* is actually a special form of repetition where an equivalence item at the beginning is repeated at the end of the unit. It is often used to bind larger structures and provides a convenient literary marker delimiting discourse units.²

¹Stek, "The Stylistics of Hebrew Poetry: A (Re)New(ed) Focus of Study," pp. 19, 28. Leon J. Liebreich, "Psalms 34 and 145 in the Light of their Key Words," *HUCA* 27 (1956):181-92, and his "The Compilation of the Book of Isaiah," *JQR* 48 (1956-57):114-38.

²Hemmingsen, "An Introduction to Hebrew Poetic Structure and Stylistic Techniques," pp. 96-99. Jakobson, notes the frequent "parallelism at a distance" at the beginning and end of a poem in "A Postscript to the Discussion on Grammar of Poetry," p. 28.

Dahood, with his usual perceptiveness, elaborates on three types of inclusio: (1) exact repetition; (2) repetition of word pairs; and (3) repetition of root consonants arranged in different order (e.g., $\text{אֲזַחֲרֶנּוּ} -- \text{אֲזַחֲרֶנּוּ}$ Ps 89:20-21 [21-2 MT]).¹

Variational Techniques: Double Duty and Gapping

The only two features of divergence or variation which will be mentioned are double-duty usage and gapping. Compensation techniques move the poem in the direction of equivalence rather than divergence.

A double-duty usage is a word or phrase which is explicit in one line and implicit in the other; i.e., it is a form of ellipsis. Hemmingsen aptly points out the improper translation in the KJV of Psalm 9:18 [19 MT], which--because it missed the double duty character of the negative--totally misconstrues the meaning:²

For the needy shall not always be forgotten,
And the hope of the lowly shall perish forever.

Obviously the second line should read like the NIV, "nor the hope of the afflicted ever perish." Particles, prepositions and suffixes often function in double-duty

¹*IBDSup*, s.v. "Poetry, Hebrew," pp. 670, 672.

²Hemmingsen, "An Introduction to Hebrew Poetic Structure and Stylistic Techniques," p. 105.

usages.¹ O'Connor suggests that an example of a double-duty suffix is found in Proverbs 10:1. Here, he suggests that the third masculine singular suffix ("his") in the phrase "his mother" (10:1b) should be referenced back to "father" as well.

Gapping is another form of ellipsis. O'Connor discusses this feature, noting the rightward gapping characteristic of verbs (SVO:SO), while object gapping is often leftward (SV:SVO).² Earlier in his work he mentions three types:

Blitz: removes the common term of a comparison

'May my future be like his future.'

'May my future be like his.'

Conjunction reduction:

'Hannah sang and Hannah prayed.'

'Hannah sang and prayed.'

Verb gapping:

'Caesar conquered the Gauls,'

'Nicomedes, Caesar.'³

Gaps in the text call for a higher reader involvement; therefore this variation leads to more engaging poetry.⁴ The complete line usually carries all the information needed to interpret it, but the incomplete line, with

¹O'Connor, *Hebrew Verse Structure* p. 127; Dahood has also done much work on this poetic device in his book, *Psalms III 101-150*, AB (Garden City: Doubleday, 1970), pp. 368-69.

²O'Connor, *Hebrew Verse Structure*, pp. 404-6. Cf. Kugel, *The Idea of Biblical Poetry*, p. 322.

³O'Connor, *Hebrew Verse Structure*, pp. 122-26.

⁴Greenstein, "How Does Parallelism Mean?" p. 57.

gapped elements, activates the reader's memory/expectation as he interprets the incomplete in light of his remembrance/expectation of the complete.¹ Compensation techniques push gapping in the direction of equivalence. While this study will not examine the phenomenon of gapping or double-duty usages in any formal manner, it is felt that such topics should at least be broached as part of the intuitive baggage one should bring to the text to help gain a sensitivity for the types of devices the poets had at their disposal. These types of variations may affect the syntactical deep structure. Hence, they must be accounted for if one desires to model the syntax of Hebrew poetics.

The semantic features of Hebrew parallelism have been briefly surveyed (semantic parallelism, words pairs, repetitions, compensation, and various orderings of equivalence [chiasm, inclusio]) as have been features of variation [double-duty, gapping]. Now attention will be turned to the syntactic features which characterize Hebrew prosody and the model which will be employed in this study will be presented.

¹Greenstein, "Two Variations of Grammatical Parallelism in Canaanite Poetry and Their Psycholinguistic Background," p. 94.

Syntactic Analysis

Introduction

With the growing recognition of the difficulties of semantic parallelism, and with the development of more exacting linguistic methods of syntactic analysis, attention has turned toward a syntactic modeling of Hebrew poetry. Most of those who are presently involved in this endeavor trace their roots to Roman Jakobson's statement:

Pervasive parallelism inevitably activates all the levels of language--the distinctive features, inherent and prosodic, the morphologic and syntactic categories and forms, the lexical units and their semantic classes in both their convergences and divergences acquire an autonomous poetic value. This focusing upon phonological, grammatical, and semantic structures in their multiform interplay does not remain confined to the limits of parallel lines but expands throughout their distribution within the entire context; therefore the grammar of parallelistic pieces becomes particularly significant.¹

The recent dissertations of O'Connor (Michigan), Geller (Harvard), Cooper (Yale), and Collins (Manchester), as well as articles by Pardee, Berlin, and Greenstein, have helped compensate for the long neglect of syntactic parallelism.² Kaddari has argued that syntactical studies

¹Jakobson, "Grammatical Parallelism and its Russian Facet," pp. 423-24. Cf. Pardee, "Ugaritic and Hebrew Poetry: Parallelism," p. 6. Kugel improperly views this approach as an attempt to "salvage" semantic parallelism (*The Idea of Biblical Poetry*, pp. 314-23, which apparently was tacked on to his dissertation before he understood O'Connor). Cf. Pardee, "Types and Distributions of Parallelism in Ugaritic and Hebrew Poetry," p. 6.

²O'Connor, *Hebrew Verse Structure*; Geller, *Parallelism in Early Biblical Poetry*; Cooper, "Biblical

must precede semantic studies and he is not wrong in that assertion.¹ Berlin has done a superb job of defining categories for handling the varieties of grammatical parallelism. Grammatical parallelism is composed of two components: morphological parallelism and syntactic parallelism. "*Morphological parallelism* is the pairing of parallel terms [semantically paired] from different morphological classes (parts of speech) or from the same morphological class but containing different morphological components."² Syntactic parallelism is semantically paralleling stichs which have different syntax. Berlin also separates between syntactic repetition (O'Connor's "matching") and syntactic parallelism.³ Berlin further cites examples of each of these. It will be one of the functions of this study to monitor grammatical repetition (matches) and parallelism, both morphologically and

Poetics: A Linguistic Approach"; Collins, *Line-Forms in Hebrew Poetry*; Berlin, "Grammatical Aspects of Biblical Parallelism"; Greenstein, "Two Variations of Grammatical Parallelism in Canaanite Poetry and Their Psycholinguistic Background"; and his "How Does Parallelism Mean?"; Pardee, "Types and Distributions of Parallelism in Ugaritic and Hebrew Poetry"; and his "Ugaritic and Hebrew Poetry: Parallelism."

¹Kaddari, "A Semantic Approach to Biblical Parallelism," p. 171.

²Berlin, "Grammatical Aspects of Biblical Parallelism," pp. 20-21.

³Ibid.

syntactically.¹

The results will be examined in categories akin to Berlin's morphological studies. The syntactic component will be also traced and classified into categories which will employ both O'Connor's constraint system and Collins' line-type approach. This should help answer the call of Pardee that someone provide a synthesis of Collins' and O'Connor's models.²

In order to facilitate the lucid presentation of the method adopted here, one must understand both O'Connor's and Collins' approaches. Hence, the following discussion is drawn from selected aspects of their methods for monitoring syntactic features of Hebrew poetry.

O'Connor's Constraints and Tropes

O'Connor has circumscribed the line by modeling it via a system of syntactical constraints.³ Thus, data may be compiled using his paradigm and then a comparison made

¹Ibid., pp. 21-39. As her discussion concentrates on syntactic parallelism she does little with syntactic repetition, which O'Connor has called the trope of "matching." This study will try to examine the features of both phenomena.

²Pardee, "Types and Distributions of Parallelism in Ugaritic and Hebrew Poetry," p. 3.

³James S. Hedges, "Correlation of Line and Syntax in Shaped Poems," in *Papers from the 1977 Mid-America Linguistic Conference*, ed. Donald M. Lance and Daniel E. Gulstad (Columbia, MS: University of Missouri, 1978), p. 449.

between his corpus and the text of Proverbs 10-15, which represents 348 lines. While the proverbial corpus is much more limited than O'Connor's sample of 1,225 lines, this present study may help respond to Barr's rather inane criticism that O'Connor dealt with "only a poor sample of biblical poetry."¹ O'Connor defines the elements of his constraint system as follows:

Unit: individual verbs, nouns, etc.; along with particles dependent on them

Constituent: verbal phrases, nominal phrases, etc.; along particles dependent on them

Clause predictors: verbal or verbless clauses²

After applying these categories to his corpus O'Connor discovered that a series of constraints could be generated to account for all the lines (when he uses "lines" he means one half of the bi-colon) of his corpus. The lines have between 0 and 3 clause predictors (0 accounting for non-verbal clauses), between 1 and 4 constituents, and between 2 and 5 units, with no constituent composed of more than 4 units.³ He places his findings into a convenient matrix which shows that all lines have no

¹J. Barr, review of *Hebrew Verse Structure*, by M. O'Connor, *JJS* 34 (1983):118.

²O'Connor, *Hebrew Verse Structure*, p. 68. Three pages of his book are extremely important in understanding this work; they are pp. 68, 138, and 319. Also vid. Kugel's summary in *The Idea of Biblical Poetry*, pp. 315-23.

³O'Connor, *Hebrew Verse Structure*, p. 87.

"fewer than the leftmost or more than the rightmost number on any level."¹

Clause predictors	0	1	2	3
Constituents	1	2	3	4
Units	2	3	4	5

This matrix should be read that no line may have fewer than one or more than three clause predictors; or it may be a non-verbal clause. Each line contains no less than one constituent (VP, NP, etc.), with no more than four per line; and no less than two units (V, N, Adj, etc.), with no more than five per line. This provides a structural description which accounts for the regularity in line length and also provides parameters for understanding the limits of variation. O'Connor then, through a process of combinations and permutations, generates the configuration of all 1,225 lines in his corpus. Next, he takes each line permutation and gets a frequency count, in order to gain intuition concerning which lines occur with more regularity in the text.² For example, he gives the three most frequent line types (Class 1) as:

13. 1 clause, 2 constituents, 2 units/ 245 cases

14. 1 clause, 2 constituents, 3 units/ 229 cases

¹Ibid., p. 138.

²Ibid., pp. 317-19. Here he gives the number of times that each line type occurred. This chart will provide a means of comparison after the analysis of the proverbial corpus is performed.

17. 1 clause, 3 constituents, 3 units/ 275 cases
749 cases

This provides a standard by which the proverbial corpus may be measured. Subsequently, O'Connor maps out his line types #1-35 onto a "constellation conspectus," which lists the clause types according to grammatical parts of speech (VSO [verb, subject, object]) and the line types across the top by giving the frequency of occurrences in the chart.

The "Constellation conspectus" is the point at which a comparison may be made to Collins' system. The following example will easily demonstrate what O'Connor does in his system:¹

	Total	#17	#18	#19
VSO	9	8	1	0
VSP	26	23	3	0
VPS	22	16	5	1
VOP	48	40	8	0
VPO	38	32	5	1

He also tracks the number of units in noun phrase constituents as follows:²

	Total	2nd con np		3rd con np	
		1u	2u	1u	2u (u=units)
VSO	9	9	0	8	1
VSP	26	24	2	25	1
VPS	22	21	1	16	6
VOP	48	45	3	43	5
VPO	38	37	1	32	6

¹Ibid., p. 335. Cf. pp. 327, 331, 333, 344, 349, and 353.

²Ibid., p. 336. Cf. also pp. 325, 327, 331, 333, 344, 348-49, 353, and 357.

An example of the counting of units, constituents and clauses may help clarify how this data is generated from Proverbs 10:1:

אָב יְשִׁמֵּחַ חָכָם בֵּן
(father) (makes happy) (wise) (son)
A wise son makes a father happy,

וְ אִמּוֹ תְּוִגֵּת בֶּן כֶּסֶּל וְ
(his)(mother) (grief) (foolish) (son) (but)
but a foolish son is grief to his mother.

Each line is composed of a single clause (the first is a verbal clause [clause predicate=1]; the second is a non-verbal clause [clause predicate=0]). There are two nominal constituents in each line as well (NP=wise-son, N=father and NP=foolish-son, NP=grief-of-his-mother). In 10:1a there are two units in the first noun phrase (wise-son) and one unit in the second (father) resulting in the configuration of 10:1a being 1 clause, 3 constituents, and 4 units. The first noun phrase in 10:1b has two units (foolish-son) and the second constituent has two units (grief-of, his-mother; note the pronominal suffix is not counted as a unit). The configuration of 10:1b is 0 clause, 2 constituents and 4 units. Other information that will have to be tracked will be a grammatical configuration (10:1a SVO; 10:1b SPr) and the size of each nominal phrase (10:1a S=2 units; O=1 unit;

¹The normal abbreviations are S=subject, V=verb, O=object, Pr=predicate of verbless clause, P=preposition, A=adverb.

10:1b S=2 units; Pr=2 units). Having tabulated this data from the 348 lines of the corpus, a comparison will be able to be made with O'Connor's statistics. Because of the limited size of the proverbial corpus, only major tendencies of high frequency will be of any true significance when there is no further proof.¹ O'Connor's general results are as follows:

The clause constraint allows between zero and three clauses in a line, but 898 lines (75%) have one clause; the other three possibilities are much less frequently used. One hundred and thirty eight lines (11%) have no clauses, 157 lines (13%) have two, and 7 [0.6%] have three.

Of the range of constituent groupings, two dominate: there are 571 2-constituent lines (48%) and 485 3-constituent lines (40%). There are, in contrast, 98 1-constituent lines (8%) and only 46 with 4 constituents (4%). A majority of lines, 690 (57%) have three units; 298 (25%) have two units, 190 (16%) have four, while only 22 (2%) have five.²

He also ranks the usual order of nominal elements as S-O-P-A and notes that the commonest word order is verb initial (two-thirds of the clauses).³ Nominal sentences were not frequent enough in his corpus to be able to make definitive statements, although SPr was found 43 times and PrS 34 times.⁴ These results will be related to the data

¹The reason why more lines were not examined is that the difficulty of the tagmemic aspect rendered such an increase extremely difficult. O'Connor's system by itself is quite easily and quickly employed.

²O'Connor, *Hebrew Verse Structure*, p. 316.

³Ibid.

⁴Ibid., p. 333.

from the proverbial corpus and appropriate comparisons and contrasts made.

Besides the tropes of coloration (binomination, coordination, and combination) and gapping, which will not be treated here, the trope of matching will be a phenomenon which will be carefully scrutinized. Matching (which is the same as Berlin's syntactic repetition) is defined to be the identity of constituent or unit structure in juxtaposed lines and may run from two to seven lines in length. Basically it calls for a syntactic repetition (VS/Vs or VS/SV; VSO/VSO or SVO/OVS, etc.). About one third of O'Connor's corpus exhibits this trope. This feature, as well as Berlin's morphological repetition and parallelism, will be monitored under the designations of isomorphism (repetition) and homomorphism (grammatical parallelism).

Collins' Types, Forms, and Arrangements

O'Connor's constraints have provided a description and syntactical definition of the line; likewise, Collin's system of line types will provide a workable and understandable hierarchy for the specific syntactic analysis of line types.¹ Collins designed this system to

¹Collins, *Line-Forms in Hebrew Poetry*, p. 7. A summary and brief explanation of his system may be found in Collins, "Line-Forms in Hebrew Poetry," pp. 228-44 or Cynthia Miller, "Line-Forms in Hebrew Poetry: A Linguistic Analysis of Job 19" (Paper for Hebrew Exegesis of Job

be simple, consistent and comprehensive. He accomplishes the first two, but misses the last one, as may be seen in a comparison of his line forms to O'Connor's more comprehensive list of constraints.¹ He begins with four *basic sentence types*, which are:

- A S V
- B S V A/P
- C S V O
- D S V O A/P²

With these four basic sentences in mind, he goes on to define the following *four basic line-types*:

- I. The line contains only one Basic Sentence.
- II. The line contains two Basic Sentences of the same kind, in such a way that all the constituents in the first half-line are repeated in the second, though not necessarily in the same order.
- III. The line contains two Basic Sentences of the same kind, but only some of the constituents of the first half-line are repeated in the second.
- IV. The line contains two different Basic Sentences.

Thus combining the basic sentence types with the basic line types results in the following !! specific line-types!! :

Class, Grace Theological Seminary, 1980), pp. 1-44.

¹Collins, *Line-Forms in Hebrew Poetry*, p. 22. He does not cover multiple clause predication.

²Collins, *Line-Forms in Hebrew Poetry*, p. 23. Note the change in abbreviations (Collins' NP¹=S, NP²=O, and M[verbal modifier]=A/P [A=adverbial, P=prepositional phrase]) to conform with O'Connor's, which are more syntactically descriptive.

- I A, I B, I C, I D.
- II A, II B, II C, II D.
- III A, III B, III C, III D.
- IV A/B, IV A/C, IV A/D (and so on).¹

Some comments are in order in an attempt to integrate Collins' and O'Connor's approaches. First, when Collins uses the term line, he means a whole bi-colon, but O'Connor designates a line as one-half of the bi-colon. Second, Collins' line type II is close to what O'Connor describes in his trope of matching (Berlin's repetitive syntax). Line type III includes O'Connor's trope of gapping, which, if the constituents match except for the gapped terms, he accepts as a form of matching, while Collins separates them (O'Connor is more deep structure oriented and is Collins more surface structure oriented at this point). Collins' fourth line-type is Berlin's syntactic parallelism.¹ These parameters result in the following table which summarizes the slots into which Collins groups his specific line-types.

¹Ibid., pp. 23-24.

²One of the initial frustrations of this writer was the lack of standardization of poetic terminology (stich, hemi-stich, colon, bi-colon, line, verse, etc.). One has only to wrestle with Geller's work to realize the problem and the need for the standardization of abbreviations and the removal--or at least the careful definition--of jargon in a way that is lucid and memorable.

SUMMARY OF SPECIFIC LINE-TYPES

I A $S + V$
 I B $S + V + A/P$
 I C $S + V + O$
 I D $S + V + O + A/P$

II A $S + V -- S + V$
 II B $S + V + A/P -- S + V + A/P$
 II C $S + V + O -- S + V + O$
 II D $S + V + O + A/P -- S + V + O + A/P$

III A $S + V -- S$
 $S + V -- V$

III B $S + V + A/P -- S + V$
 $S + V + A/P -- S + A/P$
 $S + V + A/P -- V + A/P$
 $S + V + A/P -- S$
 $S + V + A/P -- V$
 $S + V + A/P -- A/P$

III C $S + V + O -- S + V$
 $S + V + O -- S + O$
 $S + V + O -- V + O$
 $S + V + O -- S$
 $S + V + O -- V$
 $S + V + O -- O$

III D $(S) + V + O + A/P -- V + O$
 $V + O + A/P -- V + A/P$
 $V + O + A/P -- O + A/P$
 $V + O + A/P -- V$
 $V + O + A/P -- O$
 $V + O + A/P -- A/P$

(S is normally omitted in III D)

IV A/B $S + V -- S + V + A/P$
 A/C $S + V -- S + V + O$
 A/D $S + V -- S + V + O + A/P$

IV B/A $S + V + A/P -- S + V$
 B/C $S + V + A/P -- S + V + O$
 B/D $S + V + A/P -- S + V + O + A/P$

IV C/A $S + V + O -- S + V$
 C/B $S + V + O -- S + V + A/P$
 C/D $S + V + O -- S + V + O + A/P$

IV D/A $S + V + O + A/P -- S + V$
 D/B $S + V + O + A/P -- S + V + A/P$
 D/C $S + V + O + A/P -- S + V + O$

This "Summary of Specific Line-Types"¹ was generated from the four "Basic Sentences" (A = S V, B = S V A/P, C = S V O, D = S V O A/P) and the four general line types (I is a bicolon and contains only one basic sentence; II contains two basic sentences of the same kind [syntactic matching]; III contains two basic sentences of the same kind with missing constituents [gapping]; IV is a bi-colon and contains two different basic sentences).

Collins then adds another set of four categories to move from line-types to line-forms. This next category simply monitors the presence or absence of an explicit subject.

- i) with S in both cola (hemi-stichs)
- ii) with no S in either cola
- iii) with S in the first cola only
- iv) with S in the second cola only²

Finally, returning to each basic sentence type (A, B, C, D), each basic sentence will have a certain number of permutations which constitute its specific *arrangement*. Thus for example:

Line-Type 1 A i has two different arrangements:

1= S V

2= V S

Line-Type 1 B i has six different arrangements:

1= S V A/P

¹Collins, *Line-Forms in Hebrew Poetry*, p. 25. This is Collins' chart, with the modification in abbreviations to make it fit conventional descriptors.

²Ibid., p. 162. Thus, for example, each line will be labeled as IV A/B i or IV C/B ii, depending on whether or not the subject is present.

2= S A/P V
 3= V S A/P
 4= V A/P S
 5= A/P S V
 6= A/P V S¹

Thus, a huge number of line types may be generated from a fairly simple scheme of four basic sentences (A, B, C, D), and four line-types (I, II, III, IV), four ways of recognizing whether or not the subject is explicit (i, ii, iii, iv), and specific arrangements which are simply permutations of the ordering of the elements of the four basic sentences. Thus, Collins examines his 1,943 line prophetic corpus and designates each line according to his nomenclature [e.g., III D i) 2 where 2 is the number of the arrangement]. This provides a rather easily-used tool for monitoring and sorting the syntax of the poetic lines. He takes the idea that a few simple forms generate an "infinite" number of possible line forms from Chomsky's transformational grammar.²

It will be one of the goals of this study to examine the proverbial corpus and employ this model, which will provide a base for comparison of line types. The

¹Ibid., pp. 58, 60 with appropriate adaptations.

²Ibid., pp. 32-39.

atomistic, non-strophic, bi-colonic nature of Proverbs provides an opportunity for looking at bald bi-cola which may render clues as to the nature of the line itself. One must not forget, however, that such lines are proverbs; hence, genre considerations also may be at work in shaping the line. An interesting footnote to Collins' study is his associating to specific structures certain types of semantic sets, which he suggests are inherent in the line-type.¹ Lastly, he perceives what he calls "interweaving" where the semantic content matches constituents in different syntactic categories; that is, a subject of the first colon may match semantically the object of the second. This phenomenon of semantic-syntactic "interweaving" has been observed in Proverbs and will be noted when appropriate.² An example may be seen in Proverbs 10:1, where "makes glad" (verb) is paralleled to the construct noun "grief of his mother."

Resultant Model

The resultant model from the meshing of O'Connor's and Collins' systems may be seen in the following

¹Collins, *Line-Forms in Hebrew Poetry*, pp. 240-49.

²Ibid., p. 231. This writer was delighted to find a fitting term (i.e., interweaving) for this phenomenon which had been observed, although somewhat rarely, in Proverbs.

illustration from Proverbs 10:1.

10:1a	O	V	S
	אָב	יְשׁוּעָה	חָכָם בֵּן
	father	happy	wise son
	1 unit	1 unit	2 units
	1 constituent	1 constituent	1 constituent

1 Clause predictor

10:1b	Pr	S
	וְ אִמּוֹ תּוֹגָה כְּסִיל בֵּן וְ	
	his mother grief foolish son but	
	2 units	2 units
	1 constituent	1 constituent

0 Clause Predictors

O'Connor's system results in:

10:1a 1 clause predication, 3 constituents, 4 units

10:1b 0 clause predication, 2 constituents, 4 units

Thus his formulae are:

10:1a 1 3 4

10:1b 0 2 4

Collins' system results in the following line-types:

10:1 S V O -- S Pr

The S V O stich (10:1a) is a basic sentence type C. The S Pr stich (10:1b) is basic sentence type not included in his initial model but later designated as "nom." which becomes a fifth basic sentence type.¹ Thus, Proverbs 10:1

¹Ibid., pp. 215-16. Note the incorrect cross-reference given on p. 48, n. 45.

is classified as: IV C/nom.: i)1,a. Notice the modification in the representation 1,a which gives the arrangement of 10:1a (SVO) as 1 and the arrangement of 10:1b (SPr) as "a" ("b" = [Pr S] ordering). One of the complications is that, each line type I, II, III, IV, generates a different set of arrangements thereby complicating the system. It is the specific arrangements, however, which allow one to apply the system to actual texts and shows one of the weaknesses of this very productive approach in that it does not specify distinctly all arrangements.¹

The one function of this study, then, will be to utilize O'Connor's constraints and Collins' line-types to tabulate how the proverbial corpus compares or contrasts with the results of these two systems. For comparative

¹Ibid., p. 168. Note for IV C/B: i)3 there are three possible arrangements which are lumped under one heading. A double numerical system may solve this problem. The first number would exactly specify the arrangement of the first stich and the second number the second stich. It is interesting that on pp. 216f. he does not even give an arrangement specification for nominal sentences. Note that this system also does not account for four constituent line types, thus demonstrating the superiority of O'Connor's approach and the need to further extend Collins' approach. Collins does develop an arrangement system for gapped orderings via an alphabetic sequence: a = V O; b = O V; c = V A/P; d = A/P V; e = O A/P; f = A/P O; g = V; h = O; j = A/P. Again, he does not include four constituent clauses which are gapped to three. Another problem with his handling of arrangements may be seen in the proliferation of arrangement permutations for II C: i) type, for which he generates 36 arrangement types. This could have been avoided by specifying the order of each stich separately (vid. pp. 109-12).

purposess this may be helpful. The poetry of Proverbs may now be compared with O'Connor's early poetry corpus (over 1,200 lines) and Collins' poetry of the prophets (over 1,900 lines). It is to be expected that genre, particularly in Proverbs, may also put further constraints on the structure of the line.

Conclusion

This chapter has sought to show that one must appreciate poetic features of equivalence and difference on three major levels: phonological, semantical, and syntactical.¹ Principles of phonetic equivalence may be exhibited in alliteration, consonance, assonance, paronomasia, or rhyme. The elusive Hebrew meter may also reflect phonological equivalences. Onomatopoeia may use a similarity between sound and sense to flavor the text.

On the level of semantics, equivalence is evinced in repetitions, the various types of semantic parallelisms, word dyads, chiasms, inclusios and compensations. Features of semantic variation may be seen in double duty usages, gapping, repetitional variation techniques from different stems and parts of speech,

¹This writer is well aware of the new burgeoning fields of pragmalinguistics or pragmatics, socio-linguistics and psycho-linguistics, all of which presently are being developed and which will undoubtedly further help in the analysis of the poetic moment (vid. the next chapter on linguistics).

as well as in the way in which the word pairs are connected (as parallel members, construct or conjunct relationships). Note that paronomasia is an interweaving of phonetic sameness onto a semantic difference.

Syntactically, equivalences may be seen in the tropes of matching and grammatical parallelism (i.e., syntactical and/or morphological parallelism). Variation may be reflected in syntactical or morphological shifts, which result in parallelism or non-parallelism rather than in a repetitional match. This study will not scrutinize phonological or semantical parallelism in any serious manner; rather, it will focus on the syntactic component which is presently being discussed in Hebrew poetics. A crude form of semantics will be used, not in an attempt to model the proverbs semantically, but to heighten the syntactic equivalences and diversities.

This paper is calling for one who understands modern semantic research to re-examine the problem of semantic parallelism in a scientifically sophisticated manner. To the knowledge of this writer, this has never been done--for the necessary semantic models have been developed only within the last decade and often have been restricted to technically jargonized linguistic circles. The rationale for cursorily presenting the semantic and phonetic components of poetic equivalence has been to gain deictically an intuitive sensitivity of these features

even though they will not be scientifically catalogued. The beneficial character of such sensitivities has resulted in one of the significant contributions of this study, that is, the discovery of principles of composition by which the proverbial sentences were compiled and linked into the present canonical order. In short, contra most scholars who view the proverbial sentence literature as un-ordered atomistic sentences, this writer will suggest that Jakobson's, and consequently O'Connor's, principle of equivalences will reveal the principles by which the sage shaped the collection of proverbial sentences.

This study will focus on modeling the syntactic component of the sentences, using O'Connor's and Collins' for comparative purposes. The employment of the powerful, descriptive linguistic system of tagmemics will aid in monitoring syntactic equivalences more closely. The next chapter will explore various linguistic models and explain the tagmemic approach adopted in this study. Tagmemics is perhaps the most sophisticated and descriptively meticulous linguistic system in existence.

CHAPTER VII

A LINGUISTIC APPROACH

Aspects of Language Theory

Hebrew poetry is an aesthetically heightened form of language which syntagmatically maps various types of equivalences--whether phonologic, syntactic, lexical, semantic, or pragmatic--onto the poetic line. Since language itself is the instrument which poets use to create the kalogentic effect of poetry, it seems apparent that there must be an acute sensitivity to forms of language if one is going to be able to participate in the poetic moment. Language may be said to be a complex, cultural system which the mind employs to mediate the universe of meaning into a linearized stream of signs (spoken, written, or merely thought).¹ Thus, the study of language should involve studies of culture, anthropology, psychology, the past and present situation of the

¹Wallace L. Chafe, *Meaning and the Structure of Language* (Chicago: The University of Chicago Press, 1970), pp. 5, 15. Cf. Walter A. Cook, *Case Grammar: Development of the Matrix Model (1900-78)* (Washington DC: Georgetown University Press, 1979), p. 124; Leech, *Semantics*, pp. 178, 191; Bruce L. Liles, *An Introduction to Linguistics* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1975), p. 36; John Beekman, John Callow and Michael Kopesec, *The Semantic Structure of Written Communication* (Dallas: The Summer Institute of Linguistics, 1981), p. 6; and S. I. Hayakawa, *Language in Thought and Action*, (New York: Harcourt, Brace & World, Inc., 1939), pp. 26-27.

individual and/or community utilizing this system, as well as attempting to monitor scientifically the actual sign string itself. While the functions of language are almost as numerous and unique as the utterances themselves,¹ linguists have isolated six major functional rubrics of language: phatic, expressive, performative/directive, cognitive, informative, and aesthetic.² These imbricating functions will also have an effect on how the meaning is to be understood. Leech has observed that language is not only an instrument of communication, "but it is far more than this--it is the means by which we interpret our environment, by which we classify or 'conceptualize' our experiences, by which we are able to impose structure on reality."³

The structuralists have correctly conceived of the sign as:

¹Ian Robinson, in his usual caustic manner, argues for the multiplicity of linguistic functions, in *The New Grammarians' Funeral: A Critique of Noam Chomsky's Linguistics* (London: Cambridge University Press, 1975), p. 161.

²Leech, *Semantics*, pp. 47-49. Cf. G. B. Caird, *The Language and Imagery of the Bible* (Philadelphia: The Westminster Press, 1980), pp. 7-8; Josef Vachek, *The Linguistic School of Prague: An Introduction to its Theory and Practice* (Bloomington: Indiana University Press, 1966), p. 96; and Bruce Liles, *An Introduction to Linguistics* (Englewood Cliffs: Prentice-Hall, Inc., 1975), pp. 4-8.

³Leech, *Semantics*, p. 28.

$$\text{SIGN} = \frac{\text{Signifier (sound, image)}}{\text{Signified (concept)}} \text{ Signification (relationship)}^1$$

The connection between the sign and meaning cannot be mechanically fossilized or mathematically prescribed on the basis of the signifier alone, in that speaker/writer and audience situation/relationship may often change the intent of that which is signified.² For example, though one speaks within the context of a graduation from a rigorous academic program as "death by degrees," the same signifiers take on different meaning when placed in a biology class' discussion of a frog's reaction to slowly boiled water. Therefore, there can be no one-to-one locking of meaning and signifier via descriptive linguistic formulae alone; rather, various types/aspects of meaning will accrue, depending on the type of instrument being used in formulating the meaning.³ While the above would suggest that one form/signifier may have multiple meanings (e.g., my car, my brother, my foot, my book, my village, my train, my word), so, too, one meaning

¹Ferdinand de Saussure, *Course in General Linguistics*, trans. Wade Baskin (New York: Philosophical Library, 1959), pp. 65-78.

²Arthur Gibson, *Biblical Semantic Logic: A Preliminary Analysis*, p. 91.

³The old debate on the "meaning of meaning" or the multitude of meanings of "meaning" may be seen in the classic work by C. K. Ogden and I. A. Richards, *The Meaning of Meaning* (London: Kegan Paul, 1923).

may be expressed by multiple forms/signifiers ("Is this place taken?" "Is there anyone sitting here?" "Are you saving this seat for someone?" "May I sit here?").¹

Poythress has provided a helpful matrix of the types of meanings which may occur. One may examine the history of a communication (source, synchronic, and transmission analysis) from three perspectives (speaker, discourse, and audience analysis), each giving a different aspect or type of meaning.² Recent pragmalinguistics has provided a model for linguistic meaning which is helping cut the Gordian knot of the structuralists, who have myopically fixated on an exclusive text-analytic approach. This chart isolates, in a somewhat helpful way, the various aspects of meaning.

Meaning aspects of an utterance	Situational Meaning (Contextual)	Personal Meaning
		Social Meaning
	Co-textual Meaning	Textual Meaning
		Lexical Meaning ³

¹Katharine Barnwell, *Introduction to Semantics and Translation*, p. 11.

²Vern S. Poythress, "Analysing a Biblical Text: Some Important Linguistic Distinctions," *SJT*, 32 (1979):133.

³Jorgen Bang and Jorgen Door, "Language, Theory, and Conditions for Production," in *Pragmalinguistics: Theory and Practice*, ed. Jacob L. Mey (The Hague: Mouton Publishers, 1979), p. 47.

Authorial intent is seen to be a complex phenomenon involving situational (contextual) as well as co-textual (a text's relationship to the rest of the text) meaning and cannot be locked into an exacting linguistic analysis of exoteric textual data alone. Because intent involves happenings of the mind, a psychological and sociological starting place may render certain advantages to a textual analysis.¹ It should be clear that meaning is more involute than the semiotic system which represents it. Furthermore, in written texts, many of the metalinguistic signals (stress, pitch, juncture, and gestures [hands, face, eyes, etc.])² are not present--thereby compounding the difficulty of approximating authorial intent. These complexities should provide a philosophical *raison d'être* for the first part of this study, which attempted, in a rather discursive manner, to give account of the sociological and ideational settings, as well as, the explicit literary forms,

¹Victor H. Yngve, "The Dilemma of Contemporary Linguistics," in *The First LACUS Forum 1974*, ed. Adam and Valerie Makkai (Columbia, SC: Hornbeam Press, Inc., 1975), pp. 1, 10. In this same volume M. A. K. Halliday presents a very comprehensive "Schematic representation of language as social semiotic" in a "simple" chart ("Language as Social Semiotic: Towards a General Sociolinguistic Theory," p. 41). Cf. also Michael E. Bennett, "Sociolinguistics and Stratificational Theory: A Discussion and an Example," *Rice University Studies* 66 (Spring 1980):185-205; and Eugene Nida, *Exploring Semantic Structures*, p. 138.

²F. R. Palmer, *Semantics* (London: Cambridge University Press, 1981), p. 39.

employed by wisdom.

As one component reflecting the author's intention, the proverbial language (rather than meaning) will be the object of this study. Authorial intent, then, will be revealed at the intersection of the various levels of meanings--which must be derived from sociolinguistic, psycholinguistic, pragmalinguistic, textual linguistic, and meta-linguistic data. This complex must include the intra-personal and interpersonal situations of the writer, his text, and his audience. Thus, the focus of this study will be on one small component of the text-meaning-network (phonetic, morphemic, syntactic, lexic, semantic, and pragmatic)--that is, an analysis of syntactic bi-colonic relationships. It is necessary, however, to see the forest before examining one particular tree in order to allow for a more realistic appreciation of the individual tree and a cognition of what unique contribution that tree makes to the forest.

From the textual point of view, which will be adopted in the remainder of this study, a language unit is a "form-meaning composite." Consequently, if one is going to approximate the meaning of the text, one must observe the form as carefully as possible--for it is the form which mediates meaning.¹ It is at this juncture that

¹Kenneth L. Pike and Evelyn G. Pike, *Grammatical Analysis* (Arlington, TX: The Summer Institute of

linguistics will provide an exacting methodological tool, since it provides for the meticulous and scientific description of syntactic form.

Introduction to Linguistics

There is presently a plethora of linguistic models and each model highlights a different set of features. The central, underlying theme of all such analytic systems is summed up by Kent, when he observes that linguistics allows one to establish his research "not upon the shifting sands of superficial resemblance and sporadic analogies, but upon the firm rock of scientific method."¹ Linguistics calls for a study of language which is empirical, exacting, objective, deictic, and, possibly, generative.² Structural linguistics is empirical in that it has sought to describe existing texts in meticulous detail, breaking language down into smaller and smaller form units. It then carefully monitors shifts in the form and meaning of each unit. Its quasi-mathematical,

Linguistics, 1982), p. 4. Cooper is not wrong when he observes that in literature form is meaningful; that is, "In literature the meaning exists in and through the form," (Cooper, "Biblical Poetics: A Linguistic Approach," pp. 58, 78).

¹Roland G. Kent, "Linguistic Science and the Orientalist," *JAOS* 55 (1935):137.

²Robinson, *The New Grammarians' Funeral*, p. 2. However, Robinson objects to the usual approaches to objectivity as "linguistic atomism."

meta-linguistic formalization has been an impediment to many as it attempts to describe unambiguously the various features of the text. This leaves the neophyte stranded in an impenetrable labyrinth of abbreviations and mathematical formulae.¹ Recently there seems to be a substantial movement coalescing logic and linguistics.² This formalization of language is an attempt to move language away from subjective, intuitive, and impressionistic insights to a more objective foundation. The fact remains, however, as Sapir well expresses, that "all grammars 'leak.'" It is impossible to force language

¹Ju. D. Apresjan, *Principles and Methods of Contemporary Structural Linguistics*, trans. Dina Crockett (The Hague: Mouton, 1973), pp. 99; and Kenneth Pike, "On Describing Languages," in *The Scope of American Linguistics*, ed. Robert Austerlitz (Lisse: The Peter De Ridder Press, 1975), p. 33. Hudson notes that in the attempt to formalize language, linguists are not able to cope with the 'messiness' of language, which human beings so readily accommodate (R. A. Hudson, *English Complex Sentences: An Introduction to Systematic Grammar* [Amsterdam: North-Holland Publishing Co., 1971], p. 5).

²James McCawley, *What Every Linguist Should Know About Logic* (Chicago: The Chicago University Press, 1981). Also recent works in Montague grammar have baffled this writer, such as: David R. Dowty, *Word Meaning and Montague Grammar: The Semantics of Verbs and Times in Generative Semantics and in Montague's PTQ* (Dordrecht: D. Reidel Publishing Co., 1979); and Barbara Partee, "Montague Grammar and Transformational Grammar," *Linguistic Inquiry* 6.2 (Spring 1975):203-300. Also vid. R. E. Longacre, *An Anatomy of Speech Notions*, pp. 98-163; and D. Lee Ballard, R. J. Conrad, and R. E. Longacre "The Deep and Surface Grammar of Interclausal Relations," in *Advances in Tagmemics*, ed. Ruth M. Brend (Amsterdam: North-Holland Publishing Co., 1974), pp. 307-56.

into tidy little boxes.¹ Thus, this writer agrees with Freeman that impressionistic approaches should not be eschewed by linguists, but should be respected as another method of human inquiry which may provide the bucket for catching the leaks of formal grammatical analysis.² The deictic function of linguistics is its ability to point out what factors of language are significant and which are only marginal. Finally, an adequate linguistic theory should have generative capacities, meaning that "it correctly predicts which sentences are (and are not) syntactically, semantically and phonologically well-formed."³ In short, not only must it be formally accurate but it also must have explanatory power.

In order to accomplish these purposes, linguistics uses a divide-and-conquer methodology. Generally, texts

¹Jeanne H. Herndon, *A Survey of Modern Grammars* (New York: Holt, Rinehart and Winston, 1976), p. 119.

²Donald Freeman, ed., *Linguistics and Literary Style* (New York: Holt, Rinehart and Winston, Inc., 1970), p. 81. In the reverse direction, this writer also rejects the viewing of linguists as mere technicians.

³Andrew Radford, *Transformational Syntax: A Student's Guide to Chomsky's Extended Standard Theory* (London: Cambridge University Press, 1981), p. 25. Also note Radford's chapter on linguistic goals (pp. 1-31). Functionally, a grammar must be able to disambiguate similar sentences and to account for dissimilar sentences which are "synonymous." Liles cites the example of the following "synonymous" sentences: "She gave the cake to the bachelor" and "She gave the bachelor the cake" (*An Introduction to Linguistics*, p. 169). Cf. also Herndon, *A Survey of Modern Grammars*, p. 121.

are analyzed in separate, rather autonomous language categories: phonology, morphology, syntax, lexicology, semantics (reference), and pragmatics.¹ Several reasons may be given for the separation of syntax and semantics.² The classes of analysis of the two are quite distinct. Semantics, deals with referential meaning, while syntactic categories describe grammatical units (nouns, verbs, adverbs, etc.) and relationships (subject, object, etc.).³ Louw is correct when he states that a semantic theory must always be presented with a syntactic backdrop (e.g.,

¹Leech, *Semantics*, p. 13; or Radford, *Transformational Syntax*, p. 12. Some keep "lexis" as distinct from semantics, such as: Hudson, *English Complex Sentences*, p. 11 and Lockwood, *Introduction to Stratificational Linguistics*, p. 26 (has an interesting diagram on this subject). Still others of a more empirical nature replace what many call semantics with the term "reference," such as: Linda K. Jones, *Theme in Expository Discourse* p. 4; and Pike & Pike, *Grammatical Analysis*, pp. 321ff. Finally, those of the pragmalinguistic school have helpfully added pragmatics, such as: Franz Guenther and Christian Rohrer, "Introduction: Formal semantics, Logic and Linguistics," in *Studies in Formal Semantics: Intensionality, Temporality, Negation*, ed. Franz Guenther and Christian Rohrer (Amsterdam: North-Holland Publishing Co., 1978), p. 1; Carl E. Lindberg, "Is the Sentence a Unit of Speech Production and Perception?" in *Pragmalinguistics: Theory and Practice*, ed. Jacob Mey (The Hague: Mouton, 1979), p. 59; and Herman Parret, "Introduction," in *Possibilities and Limitations of Pragmatics*, ed. Herman Parret (Amsterdam: John Benjamins B.V., 1981), p. 2.

²Noam Chomsky, *Syntactic Structures* (The Hague: Mouton, 1957), pp. 92-105.

³Irene Lawrence, *Linguistics and Theology: The Significance of Noam Chomsky for Theological Constructions* (Meutchen, NJ: Scarecrow Press, 1980), p. 23; Barnwell, *Introduction to Semantics and Translation*, p. 43; and Leech, *Semantics*, pp. 181, 340.

"metal old several buckets rusty" comes to meaning with the syntactic ordering--"several old rusty metal buckets").¹ Also calling for a separation is the fact that it is possible to have a sentence which is syntactically well-formed sentence, but semantically ill-formed: "The fast split-level house ate the chirping four-wheel drive banana."²

Syntax does affect meaning (semantics). From the hackneyed illustrations of "flying planes can be dangerous" and "the very old men and women," one sees how syntactic ambiguity results in an ambiguity in lexical meaning, in the first, and a change in the referential meaning in the second.³ It has been correctly suggested that "flying planes can be dangerous" reflects two deep structure meanings, which is the reason why this syntactic surface structure is ambiguous. So, too, Nida's pattern shows how syntax can change meaning: "Even Terry kissed Karen," "Terry even kissed Karen," and "Terry kissed even

¹J. P. Louw, *Semantics of New Testament Greek*, pp. 58, 67.

²Cf. Chafe, *Meaning and the Structure of Language*, p. 68. Semantically, such a sentence may be well-formed if one allows for some putative world of Lewis Carroll, C. S. Lewis or J. R. R. Tolkien.

³Radford, *Transformational Syntax*, p. 55; Pike and Pike, *Grammatical Analysis*, pp. 304-11; and Noam Chomsky, *The Logical Structure of Linguistic Theory* (New York: Plenum Press, 1975), pp. 77.

Karen."¹ Thus, semantics and syntactics are interactive and are separated for the purpose of analysis; but, ultimately, both types of analysis must be integrated. Indeed, recent experiments with case grammar have sought to monitor semantic relationships. One reason for choosing to model the proverbs syntactically is that syntactic categories are fewer, more manageable, and more definable than semantic categories.²

Linguistic Models

While a tagmemic model will be employed in the analysis of the proverbial corpus, it is important to survey other linguistic models for the following reasons: (1) salient features of other systems may be able to be incorporated into the analysis of an eclectic tagmemic approach; (2) it will highlight the sophistication and unique beauty of the tagmemic model; and (3) the introduction of other models may suggest directions which could complement the approach taken in this study. The survey will proceed somewhat historically from classical diagrammatical analysis to structural (one of which is tagmemics), transformational, relational

¹Eugene Nida, *Componential Analysis of Meaning*, p. 62. Cf. Barnwell, *Introduction to Semantics and Translation*, p. 43.

²Chapman, *Linguistics and Literature: An Introduction to Literary Stylistics*, p. 61.

(stratificational, daughter dependency), formal, and pragmatic approaches. The purpose will not be to scrutinize the details of these systems, but to appreciate the contribution each approach has had to a general theory of language.

Traditional Grammar

The traditional approach sees language in terms of series of grammatical categories called the "parts of speech" (noun, verb, adverb, etc.). These categories were developed by the Greeks (Plato, Aristotle, and canonized by Dionysius Thrax of the Alexandrian school in his work *The Art of Grammar*, ca. 125 B.C.). Later, Apollonius Dyscolus (second century A.D.) and the Romans, who largely reapplied Greek grammatical techniques to Latin, developed the syntactical categories of the sentence (subject, verb, object). The grammars of Donatus (ca. A.D. 400) and Priscian (ca. A.D. 500), based on classical corpora prescribed correct usage throughout the medieval period.¹

The various parts of speech are usually analyzed morphologically via a parsing scheme--classifying the parts according to gender, number, and case or person,

¹John Lyons, *Introduction to Theoretical Linguistics* (Cambridge: Cambridge University Press, 1968), pp. 4-15; and Herndon, *A Survey of Modern Grammars*, pp. 10-14. For a strong argument against prescriptivism, vid. H. A. Gleason, *Linguistics and English Grammar* (New York: Holt, Rinehart and Winston, Inc., 1965), pp. 8-14.

gender, number, stem (qal, piel, hiphil, etc.), tense, and mood. Part of this system has been given graphic representation via diagrammatical analysis, in which sentence parts are separated and classified by the type of vertical dividing line present or the slant of the line upon which the word sits.¹ This system has been helpful in graphically portraying sentence relationships. It does not well coordinate the parts of speech with function in the sentence; nor are cohesive, morphological agreements (e.g., gender of the subject and gender of the verb) well explicated in the diagram itself. Several other problems with this system are: (1) it lacks a specific means for describing the exact types of relationships between words (e.g., the diagrams of "his house," "red house," and "dog house" are all the same); (2) because of the fixity of the graphic method employed, the actual word order of the text is often shuffled to "fit" the diagram, rather than vice versa (This violates the natural word order which is often

¹This approach is reflected in the following works: D. W. Emery and R. W. Pence, *A Grammar of Present-Day English* (New York: Macmillan Publishing Co., 1947); Homer C. House and Susan E. Harman, *Descriptive English Grammar* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1931); Lee L. Kantenwein, *Diagrammatical Analysis* (Warsaw, IN: Lee Kantenwein, 1979); John D. Grassmick, *Principles and Practice of Greek Exegesis* (Dallas: Dallas Theological Seminary, 1974); and Donald W. Emery, *Sentence Analysis* (New York: Holt, Rhinehart and Winston, 1961). Although Gleason does not hold this approach presently, being a stratificationalist, his book, *Linguistics and English Grammar*, reflects a modified form of this approach.

significant for the theme, semantic, aesthetic, and syntactic functions of the text.); (3) it ignores deep structural differences (Thus, the diagrams of "Natanya hit the ball" and "The ball was hit by Natanya" are different and have no explicit means of relating these two "synonymous" sentences. Nor does this model account for the deep structure difference between "Dave hit balls" and "Balls hit Dave."); (4) it observes only the grammar of the sentence and ignores paragraph and discourse relationships which are often determinative for sentential meaning; (5) it provides no way of quantifying data (e.g., if 300 clauses are analyzed, this system provides no formulaic method for comparing and contrasting the data); (6) it does not treat idioms well; and (7) it gives a false sense of security resulting from a mechanically sterile treatment of the literary texts (Thus there is a danger of going from the diagram to a structural sermoniac outline). The diagrammatical model, however, is helpful in specifying some grammatical relationships and allows the student to begin to consider and specify pictorially intra-sentential relationships. Recent reactions against this approach in the direction of an insipid discourse analysis--which specifies clausal relations of coordination and subordination merely via an indentational

system--seems to be two steps forward and one backward.¹

Structural Linguistics

In the early twentieth century, another linguistic paradigm began to be developed: the structuralist model. The goal of this school was not to prescribe correct grammar, but to empirically discover the patterns of symbols which men use to communicate. Ferdinand de Saussure (1857-1913) is considered to be the initial spark of diverse phenomena practiced under the banner of structuralism.² Fundamentally, structuralism is a strictly empirical description which observes five helpful distinctions. First, Saussure has observed that language is a mere convention with no necessary connection between sign and significance. He would reject any statements which attempt to tie types of signs to types of thought (cf. Hebrew versus Greek types of thought).³

¹Walter Kaiser, *Towards an Exegetical Theology: Biblical Exegesis for Preaching and Teaching* (Grand Rapids: Baker Book House, 1981). Contrast with Gillian Brown & Yule, *Discourse Analysis* (New York: Cambridge Univ. Press, 1983)

²Ferdinand de Saussure, *Course in General Linguistics*, trans. W. Baskin (New York: McGraw-Hill, 1959). A helpful survey of structuralism is Ju. D. Apresjan, *Principles and Methods of Contemporary Structural Linguistics*, trans. Dina Crockett (The Hague: Mouton, 1973).

³Eugene Nida, "The Implications of Contemporary Linguistics for Biblical Scholarship," p. 83; cf. Barr, *The Semantics of Biblical Languages*, p. 35; Anthony C. Thiselton, "Semantics and New Testament Interpretation," in

Structuralists restrict their analyses to empirical signs and sign patterns, without trying to trace them into the labyrinth of the mind or meaning. Thus, it is largely a descriptive endeavor.

Second, he distinguishes between *langue* (language) and *parole* (speaking). *Langue* is the system of signs and conventions which a culture uses in order to speak. *Parole*, on the other hand, is the specific sign system used in the actual speech act of an individual. This distinction is similar to Chomsky's competence/performance, although Chomsky's competence emphasizes more specific generative rules, while Saussure's *langue* treats more sociological aspects.¹ Structuralism concentrates on describing the features of *parole* (language as it is actually used).²

Third, the distinction between diachronic and synchronic has been of immense help both to linguistics and biblical studies. Structuralists correctly suggest

New Testament Interpretation: Essays on Principles and Methods, ed. I. H. Marshall (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977), pp. 87-88; and Liles, *An Introduction to Linguistics*, p. 167.

¹Enkvist, *Linguistic Stylistics*, pp. 42-43. Cf. Thiselton, "Semantics and New Testament Interpretation," pp. 88-89; and Palmer, *!! Semantics!!*, p. 7.

²This can be seen in Charles Fries' classic work: *The Structure of English* (New York: The Ronald Press Co., 1958), based on 250,000 words of spoken language from recorded telephone conversations. Cf. Herndon, *A Survey of Modern Grammars*, p. 22.

that language must be studied synchronically (language-state from one time period), establishing first what the language-state is at one particular time, before one can ask how the language evolved through time (diachronic). This is a demurring of an historical approach which attempts to understand a language solely through etymologies. Saussure suggests that synchronics is a more sure foundation than a hypothetical and overwhelmingly complex diachronic/etymological approach.¹ Poythress correctly notes that in Hebrew, for example, because of incomplete synchronic evidence, one may be forced to depend more heavily on diachronic data.² From a stylistic point of view, both Chapman and Enkvist argue for a panchronic view-point which is synthesized from both synchronic and diachronic studies.³ This study in Proverbs will be a synchronic analysis.

¹Barr has obviously picked up on this point in his critique of etymological approaches (*The Semantics of Biblical Language*, p. 109). Thiselton has an interesting discussion on Barr's dependence on Saussure in "Semantics and New Testament Interpretation." Thiselton illustrates the problem of using etymology to establish meaning (pp. 80-81): one does not mean "God be with you" when he says "Good-bye"; nor does he mean "housewife" when he calls a young lady a "hussy." When he complements someone by saying they are "cute," he does not mean they are "bow-legged." "Nice" does not mean "ignorant."

²Vern Poythress, "Analysing a Biblical Text: Some Important Linguistic Distinctions," *SJT* 32 (1979):118.

³Enkvist, *Linguistic Stylistics*, p. 66 and Chapman, *Linguistics and Literature: An Introduction to Literary Stylistics*, p. 25.

Fourth, a distinction is made between syntagmatic and paradigmatic. Paradigmatic relationships are units which are mutually substitutable in a given slot or context. Hence they are more vertical, concentrating on the possible choices and selectional options. Syntagmatic relationships are more horizontal between contiguous units in the sentence or string. In short, the difference is between chain (syntagmatic) and choice (paradigmatic).¹

[teacher who delights in ancient history]
 [boy]
 The [man] went to Wrigley Field.
 [family]
 [whole class]

The relationships between "teacher who delights in ancient history," "man," "boy," "family," and "whole class" are paradigmatic (mutually substitutable), while the relationships between the contiguous constituents of the sentence, "The man went to Wrigley Field," are syntagmatic (combinatory relationships). Since this study will be of a syntactic nature the paradigmatic choices will be stated in terms of grammatical categories and poetic parallelism will help show which constituents are mutually substitutable. Because of the tagmemic notation,

¹E. K. Brown and J. E. Miller, *Syntax: A Linguistic Introduction to Sentence Structure* (London: Hutchinson & Co., 1980), p. 253. Cf. also Silva, *Biblical Words and their Meanings*, pp. 119-20; Nida, *Componential Analysis of Meaning*, p. 152; Palmer, *Semantics*, pp. 67-68; Lyons, *Introduction to Theoretical Linguistics*, pp. 74-78; and Leech, *Semantics*, p. 12.

questions such as, "What types of grammatical units fill the subject slot?" and "What types of constituents fill modifier slots?" will be able to be given concrete answers. Syntactic relations naturally will reveal syntagmatic relations, which will be made specific in the cohesion and case boxes of the tagmeme.

Fifth, the analytic units of structuralism are the empirical constituents or units which are formed by the repeated breaking down of larger units into smaller parts. Thus it is hierarchical in nature--moving from the smallest atomic parts which signal meaning (i.e., the morpheme), to the word, phrase, clause, sentence, paragraph, section, and, finally, to the discourse.¹ These various levels may be related to one another in a normal descending relationship (e.g., a phrase will be composed of words [NP = his mother]), or one may find recursive patterns (a clause may be composed of a word and another clause), level-skipping (a word may act on a paragraph level linking two paragraphs together), or backlooping (a word and a clause may form a phrase).² Hudson correctly observes that structuralists describe basically two types of relationships: part-whole (which

¹Pike and Pike, *Grammatical Analysis*, p. 3. Each aspect of language (syntax, reference, and phonology) has its own hierarchy.

²Longacre, *Anatomy of Speech Notions*, p. 267. Cf. also Pike and Pike, *Grammatical Analysis*, p. 128.

have received by far the most attention in tagmemics and transformational grammar), and dependency relations between parts (relational and dependency grammars).¹ These constituent type grammars may be contrasted to functional grammars, such as case grammar.² Tagmemics has recently found it helpful to embed case grammar into one of its boxes, thereby gaining benefits from both hierarchical-constituent and functional approaches. The cohesion box of tagmemics will reflect dependency and relational grammar sensitivities.

Linguistic structuralism has its origins in Saussure's distinctions and was adopted and particularized by the father of American linguistics, Leonard Bloomfield.³ Bloomfield's influence may be seen in the works of A. A. Hill, W. N. Francis, N. C. Stageberg, C. C. Fries, and K. Pike.⁴ There is a very diversified

¹Richard Hudson, *Arguments for a Non-transformational Grammar* (Chicago: The University of Chicago Press, 1976), pp. 197-99.

²Brown and Miller, *Syntax*, p. 383.

³Leonard Bloomfield, *Language* (New York: Henry Holt, 1933).

⁴W. Nelson Francis, *The Structure of American English* (New York: The Ronald Press Co., 1958); Charles C. Fries, *The Structure of English* (New York: Harcourt, Brace and Co., 1952); Archibald A. Hill, *An Introduction to Linguistic Structures* (New York: Harcourt, Brace and Co., Inc., 1958); and Norman C. Stageberg, *An Introductory English Grammar* (New York: Holt, Rinehart and Winston, Inc., 1965). Poythress has an interesting chart showing how structural linguistics has developed, in "Structuralism

tumescant growth in biblical structuralism. While many of the distinctions made are equivalent to Saussure's, biblical structuralism should be separated from the types of things structural linguists are doing. Biblical structuralism usually focuses on the discourse level, showing how larger units are structured--with attention given to lower constituents only as they contribute to the macro-structure which the analysis is proposing.¹ Structural linguistics is much more scientific; it begins with stable, lower level units and methodically builds one level at a time, classifying and fastidiously describing relationships before it moves on to the next level.

Several caveats have been given against a structural linguistic approach to literary texts. Because

and Biblical Studies," p. 228. Cf. also John White, "Stratificational Grammar: A New Theory of Language," *College Composition and Communication* 20 (1969):192 who notes that the Bloomfieldian tradition emphasizes expressions while the Hjelmslevian tradition concentrates on system--which is where he puts stratificational grammar.

¹Jean Calloud, *Structural Analysis of Narrative*, trans. Daniel Patte (Philadelphia: Fortress Press, 1976); S. Bar-Efrat, "Some Observations on the Analysis of Structure in Biblical Narrative," *VT* 30 (1980):154-73; Robert Culley, "Structural Analysis: Is it Done with Mirrors?" *Int* 28.2 (1974):165-81; Daniel Patte, *Structural Exegesis: From Theory to Practice* (Philadelphia: Fortress Press, 1978); Daniel Patte, *What is Structural Exegesis?* (Philadelphia: Fortress Press, 1976); Robert Polzin, *Biblical Structuralism* (Philadelphia: Fortress Press, 1977); Robert Scholes, *Structuralism in Literature: An Introduction* (New Haven: Yale University Press, 1974); and especially the interesting journal *Semeia* is devoted to this topic.

of its emphasis on segmentation and classification, Robinson labels linguistic structuralism as "atomism" which tries by its fissionary processes to objectify language, but which succeeds merely in pulverizing and vapourizing literature to the point where it is no longer literature but isolated linguistic fragments.¹ At its inception structural linguistics may have been fragmentational; however, the present emphasis on discourse analysis has agglutinatively remedied this problem by demonstrating how the atoms are related hierarchically to molecular discourse structures. One problem initially faced by structural linguistics was that it virtually ignored deep structure and just described surface structure relationships.² This has been partially rectified via the inclusion of case grammar into structuralist models. Chafe has correctly objected to early structuralists as having an exaggerated empirical base which was more interested in little rules of grammar than in meaning. Meaning was, in effect, chased out of language.³ Indeed, there seems to have been an aversion

¹Robinson, *The New Grammarians' Funeral*, p. 2.
Also from a different perspective is Arild Utaker, "Semantics and the Relation between Language and Non-Language," in *Pragmalinguistics: Theory and Practice*, ed. Jacob Mey (The Hague: Mouton, 1979).

²Enkvist, *Linguistic Stylistics*, p. 79.

³Chafe, *Meaning and the Structure of Language*, pp. 6-7. Robinson acridly quips, against all linguistics, "and

to semantic considerations in nascent structural linguistics, but now, having treated syntax, many are turning to semantic bases. Present attempts to objectify the semantic component hold great promise. One final objection may be seen in the neglect by structural linguistics of the speech situation and what utterances actually do to audiences.¹ This area is presently being studied under the heading of pragmalinguistics, which scrutinizes both linguistic and non-linguistic contextual and situational factors. Because such features are often mentioned on the discourse level, recent studies on discourse analysis are beginning to examine these phenomena from a text-structural point of view.

Thus the distinctions of structural linguistics--*langue* (language system)/*parole* (speech), diachronic/synchronic, paradigmatic/syntagmatic, sign/significance, and hierarchical relationships--have been beneficial. This paper will apply a structuralist model called "tagmemics" as it monitors the syntactical features of the poetry of the proverbial text. It is readily acknowledged that other approaches will reveal other features which this study, because of its

isn't it a mark of the plight of linguistics that 'linguists' find things like 'a pretty little girls' school' much more interesting than *Macbeth*" (*The New Grammarians' Funeral*, p. xii).

¹Robinson, *The New Grammarians' Funeral*, p. 47.

methodology, will often knowingly overlook.

Transformational Grammar

Noam Chomsky, a student of Zellig Harris, began to react against the strict empiricism of the structuralists' model, moving in the direction of a rationalistic or mentalistic, syntactically based exemplar.¹ Seeing the weakness of a mere empirical, discovery procedure approach, he desired to trace language back into the mind to the decision procedures by which the sentence is generated. Chomsky realized that pure descriptivism could not account for the infinite creativity of the mind's use of language, which could, in a moment, generate a sentence which had never been spoken before--leaving a strict empirical approach muddled in an infinitude of messy details.² His approach, which revolutionized the linguistic world, was to isolate a few, simple, syntactic

¹Leech, *Semantics*, pp. 32-33. It is interesting that Philip Pettit has attempted to show the dependence of Chomsky on Saussure (*The Concept of Structuralism: A Critical Analysis* [Berkeley: University of California Press, 1977], pp. 1-28). Lockwood, *Introduction to Stratificational Linguistics*, p. 263. Some easy beginner texts which introduce the concepts of TG (transformational grammar) are: Herndon, *A Survey of Modern Grammars*; Brown and Miller, *Syntax: A Linguistic Introduction to Sentence Structure*; and Liles, *An Introductory Transformational Grammar* (Englewood Cliffs: Prentice-Hall, Inc., 1971). Radford's work (*Transformational Syntax* [1981]) is more advanced and up to date.

²Noam Chomsky, *Cartesian Linguistics: A Chapter in the History of Rationalist Thought* (New York: Harper & Row, Publishing, 1966), pp. 3-30.

rules which could generate all possible sentences. This is why it is called "generative grammar" rather than a "descriptive grammar."¹ His system, like the structuralist's, still focused on the syntactic component of language as foundational.² Others have more recently opted for a semantic base and consequently called it "generative-semantics."³ Chomsky's system attempts to explain: syntactically "synonymous" sentences which have different meanings ("John is easy to please"; "John is eager to please"); sentences which are syntactically ambiguous ("Visiting relatives can be tiresome," or "Flying planes can be dangerous"); and sentences which are syntactically different yet "synonymous" ("Brent painted the picture"; or "The picture was painted by Brent").⁴

Two sets of distinctions are important in transformational grammar. First, a distinction is made

¹John Lyons, *Noam Chomsky* (New York: Viking Press, 1970), p. 9; Herndon, *A Survey of Modern Grammars*, pp. 118-20; Liles, *An Introductory Transformational Grammar* p. 133; and Radford, *Transformational Syntax*, pp. 19-20.

²Noam Chomsky, *Syntactic Structures* (The Hague: Mouton, 1957), pp. 11-17; also, later, his *Studies on Semantics in Generative Grammar* (The Hague: Mouton, 1972), pp. 11-14.

³Chafe, *Meaning and the Structure of Language*; and Ray S. Jackendoff, *Semantic Interpretation in Generative Grammar* (Cambridge, MS: The MIT Press, 1972). Also vid. the works of George Lakoff and James McCawley.

⁴Herndon, *A Survey of Modern Grammars*, p. 121; and Liles, *An Introduction to Linguistics*, p. 133.

between competence (fluent native speaker's knowledge of his language) and performance (that which he actually speaks).¹ Transformationalists argue that those linguists who have analyzed a corpus are merely studying performance, rather than speaker competence, which should be the object of language study.² Chomsky then attempts to describe competence through a series of syntactic rules by which the mind generates sentences. Second, the distinction between deep and surface structure, with transformations mediating between these two levels, has been a major contribution of transformational grammar. "*Deep structure* refers to the basic syntactic pattern in which a meaning is expressed, while *surface structure* refers to the particular form in which a meaning is expressed in a text."³ This was another clear move away from empiricism. Thus, two sentences, such as "Joy was hit by the ball" and "The ball hit Joy," were now able to be compared for the deep grammar similarity, even though their surface level is syntactically discordant. The deep grammar is described by a series of phrase structure rules which are the same for both of these sentences. Next a

¹Noam Chomsky, *Aspects of the Theory of Syntax* (Cambridge, Mass: The MIT Press, 1965), p. 4; cf. also Radford, *Transformational Syntax*, p. 2.

²Liles, *An Introductory Transformational Grammar*, p. 79.

³Louw, *Semantics of New Testament Greek*, p. 73.

series of transformational rules maps the common deep structure onto the different surface structures (one active, one passive). A series of phonological rules takes the results of the transformations and projects them into exact speech sounds. Therefore, there are three levels of rules to which a fourth must be added: deep phrase structure rules, transformations, lexical rules (which plug in the appropriate words choices), and phonological rules.¹

An example may prove beneficial at this point. One type of sentence may have the deep phrase structure generating rules:

S --- NP + VP (Sentence consists of a NP and VP)²

NP--- N (Noun Phrase consists of a Noun)

VP--- V + NP (Verb Phrase consists of a V + NP)

NP--- Art. + N (NP consists of an article + N)

These phrase structure rules would generate any of the following sentences and many more (any of the type N + V + Art. + N):

Dawn cut the flowers.

Dogs ate the fish.

Children threw the ball.

Firemen extinguished the blaze.

If a passive transformation is applied to the

¹Liles, *An Introduction to Linguistics*, pp. 72, 168, has helpful charts of this process. Cf. also Herndon, *A Survey of Modern Grammars*, p. 125; and Radford, *Transformational Syntax*, pp. 15-16.

²The arrow means "consists of" or "has the constituents of."

phrase structure, one arrives at a different surface structure, but one which is derived from the same deep phrase structure. The passive transformation does the following to the initial phrase structure: $N_1 + V + \text{Art.} + N_2 \implies \text{Art.} + N_2 + \text{Aux.} + V + \text{by} + N_1$ (where aux. = verbal auxiliary). Thus, this transformation accounts for all surface structures which are "synonymous" with the original sentences in a deep structure sense, but very different in the surface structure. This transformation results in:

Dawn cut the flowers \implies The flowers were cut by Dawn.

Dogs ate the fish \implies The fish were eaten by dogs.

Children threw the ball \implies The ball was thrown by children.

Firemen extinguished the blaze \implies The blaze was extinguished by firemen.

Other transformations explicitly explain the relationship between statements and questions ("He is tall" and "Is he tall?"); indirect object transformations ("Kathy gave him a shot" becomes "Kathy gave a shot to him"); adverbial movement transformations ("Yesterday I saw Rik" becomes "I saw Rik yesterday"); compounding, deletion and pro forms ("Skip was eager and Skip was industrious" becomes "Skip was eager and industrious" or "Skip was eager and he was industrious"); as well as relative constructions ("He is building a boat" and "The boat is large" become "The boat

that he is building is large").¹ It is clear, because of our native competence (fluency) in English, that these sentences are related and many of them would be considered "synonymous" in normal speech. The exegetical ramifications are astounding, but will not be pursued in this study other than to say that these examples demonstrate that one must be extremely careful about making eisogetical remarks on the basis of surface grammar variations with deep structure "synonymity." It is possible that the writer was not attempting to make any crucial point by his choice of a passive rather than an active mode. Furthermore, the transformational idea holds rich possibilities for Hebrew syntactic parallelism. This writer has observed bi-cola which are syntactically non-matching, according to O'Connor's system, but which, with a simple transformation, match perfectly (viz. Prov 10:1).²

¹Herndon, *A Survey of Modern Grammars*, pp. 207-43; and Liles, *An Introductory Transformational Grammar*, pp. 43-101.

²It is interesting that William Mouser's recent book on Proverbs proposes a similar idea--only somewhat non-scientifically specified--using semantic transformations to allow for a better fit between the bi-cola (*Walking in Wisdom: Studying in the Proverbs of Solomon* [Downers Grove, IL: InterVarsity Press, 1983], pp. 35-52). One must be extremely cautious, however, of this approach, as it may force the proverbs to fit equivalence patterns without seeing the variety and differences in meaning intended. Thus this methodology, while having

Several objections have been raised to transformational grammar.¹ Robinson is correct when he critiques TG for treating only sentences, which are only a single level of language.² He further objects that language is more than a series of rules and that such a rule-oriented approach chases meaning out of language.³ Chafe accuses Chomsky of "syntacticism."⁴ How does one handle sentences which are ungrammatical, but are spoken nevertheless? Is not TG a return to prescriptivism? How does TG handle the metaphors, irony, and perlocutionary acts (the effect on the hearer) of language?⁵ It is ironic that Robinson correctly accuses the "rationalistic" approach of Chomsky as empiricism revisited.⁶ Though

possibilities, needs further development along scientifically semantic lines.

¹Robinson's book, *The New Grammarians' Funeral*, is perhaps the most acrid, written from an intuitive/impressionistic approach. More linguistically satisfying is R. A. Hudson, *Arguments for a Non-transformational Grammar* (Chicago: The University of Chicago Press, 1976).

²Robinson, *The New Grammarians' Funeral*, pp. 36, 45.

³Ibid., pp. 21, 87.

⁴Chafe, *Meaning and the Structure of Language*, p. 60.

⁵Robinson, *The New Grammarians' Funeral*, pp. 10, 40, 47.

⁶Ibid., p. 104. It seems Chomsky desires to project empirical evidence back into the mind via his rules. How can one validate or falsify such mentalistic suggestions?

"Sincerity admires Rebekah" may be semantically ill-formed by the "rules"--because "admires" needs an animate human subject--yet, in poetry, such a sentence may be well-formed.¹ The problem is not with grammar per se, but with attempting to reduce language to mere grammar.² While the idea of transformations is very helpful in relating sentences, problems arise if one views transformations as producing equivalent or exactly synonymous sentences. Such an approach would deny the passive a reason for existence, portray repetitions as jejune redundancies, and tend to de-emphasize the importance of surface structure selectional options.³ Hence, transformations may result in a leveling of the meaning of the text via a syntactic reductionism which manifests an "X is really Y syndrome."⁴ It should be noted that tagmemics clearly distinguishes surface

¹Freeman, *Linguistics and Literary Style*, pp. 182-83.

²Robinson, *The New Grammarians' Funeral*, p. 60.

³Ibid., pp. 119, 125; M. K. Brame, *Essays Toward Realistic Syntax* (Seattle: Noit Amrofer, 1979), p. 14; Daniel Gulstad, "Are Transformations Really Necessary?" in *Papers from the 1977 Mid-America Linguistics Conference*, ed. Donald Lance and Daniel Gulstad (Columbia, MO: University of Missouri, 1978), p. 203; and Rolv Blakar, "Language as a Means of Social Power: Theoretical-Empirical Explorations of Language and Language Use as Embedded in a Social Matrix," in *Pragmalinguistics: Theory and Practice*, ed. Jacob Mey (The Hague: Mouton, 1979), p. 152.

⁴Chafe, *Meaning and Structure of Language*, p. 86.

structures, while at the same time--through an embedded case grammar--accounts for deep structure regularities. Robinson champions Occam's razor. He misses the point, however, that Chomsky's categories do have value if left on a grammatical level.¹ Thus, TG must remain a grammar rather than a total theory of language. Its formulae will bear some correspondence to the filler box of the tagmemic formulae. Tagmemics remedies many of the above problems and will, therefore, be adopted in this study, although some will obviously disparage the use of a non-main-stream grammar. However, the advantages of tagmemics out-weigh this criticism and the similarity of tagmemics to TG makes it easily learned by those familiar with TG.

Other Recent Grammars

For several reasons, it is desirable to survey, in a very brief fashion other approaches to linguistics: (1) to suggest other directions which this study may have taken; (2) to allow for a comparison with the tagmemic system adopted here; (3) to help sensitize the reader to aspects of language which tagmemics has ignored; and (4) in the spirit of eclecticism, to suggest factors which may be beneficially incorporated into a tagmemic analysis. Two grammars (stratificational and daughter-dependency) will be mentioned. Lastly, and with great promise, the

¹Robinson, *A New Grammarians' Funeral*, pp. x, 165.

recent developments in pragmalinguistics will be broached.

Stratificational Grammar

Stratificational linguistics was developed in the late sixties by Sydney Lamb¹ and H. A. Gleason.² A work by David Lockwood provides a helpful introduction to this theory.³ Walter Bodine, at a recent colloquium, has alluded to some work which is presently taking place at Dallas Seminary applying this theory to Hebrew.⁴ Its diagrams specify relationships, treating units only as input or output items. Like tagmemics, stratificational linguistics allows for relationships on the various levels, developing a "tactic" system for each level (phonotactics, morphotactics [syntax], lexotactics, semotactics).⁵ Once the diagram is entered it is totally

¹Sydney Lamb, *Outline of Stratificational Grammar* (Washington, DC: Georgetown University Press, 1966).

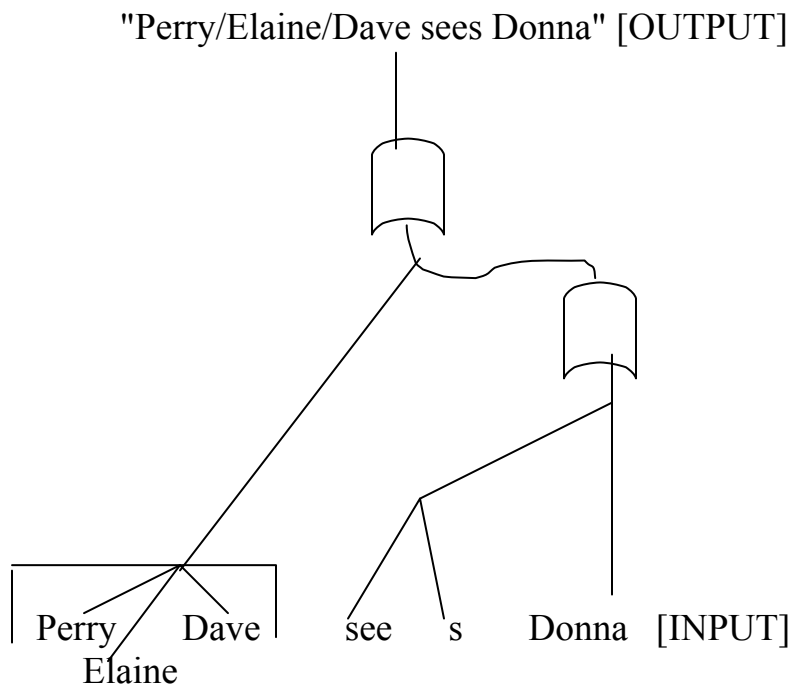
²Henry A. Gleason, "The Organization of Language: A Stratificational View," *Monograph Series on Languages and Linguistics*, no. 17, ed. C. I. J. M. Stuart 17 (Washington, DC: University Institute of Languages and Linguistics, 1964).

³David G. Lockwood, *Introduction to Stratificational Linguistics* (New York: Harcourt, Brace, Jovanovich, Inc., 1972); and a bibliography by Ilah Fleming, "Stratificational Theory: An Annotated Bibliography," *Journal of English Linguistics* 3 (1969):37-65.

⁴Walter Bodine, "Linguistics, Semitics, and Biblical Hebrew," in *Society of Biblical Literature 1982 Seminar Papers* 21 (Chico, CA: Scholars Press, 1982):31-37.

⁵Lockwood, *Introduction to Stratificational Linguistics*, p. 26.

relational, as opposed to a more constituent oriented approach such as tagmemics or TG. Stratificational linguistics handles the following three types of relationships: (1) conjunction/disjunction; (2) ordered/unordered; and (3) downward/upward. It uses a series of "and" and "or" gates which are similar to systems engineering models. The "and" gate calls for both items to be present and the "or" gate requires that a selection be made, with one item being chosen. Thus, for example the sentence "Perry/Elaine/Dave sees Donna" would be diagrammed as follows (the convex triangular shapes are "and gates" and the sideways parenthesis is an "or gate"):



Notice that the input is words and the output is a sentence.¹ One can see that this system is also, like tagmemics, hierarchical in nature, showing relationships

¹Ibid., p. 35.

from the morpheme up to discourse level. While stratificationalists have noted the similarities with tagmemics,¹ they have ignored at least two fundamental differences which are: (1) the fact that constituents or units are crucial to the theoretical underpinnings of tagmemics;² and (2) tagmemics attempts not only to note the relationships between units, but also--and very important for this study--to specify the exact nature of what those relationships are.³ Thus, the stress on relationships is very beneficial, but the need for constituents at each level and the exact specification of relationship types (via case grammar) will make it desirable to pursue a tagmemic approach.

Relational Grammars

Another more recent set of approaches has been through relational, dependency and daughter-dependency grammars. These models develop the European dependency-

¹Ibid., pp. 255-57.

²Cf. Pike's comments in "On Describing Languages," in *The Scope of American Linguistics*, ed. Robert Austerlitz (Lisse: The Peter De Ridder Press, 1975), pp. 13, 24; and his discussions with S. Lamb in *Report of the Twenty-Second Annual Round Table Meeting on Linguistics and Language Studies*, ed. Richard J. O'Brien (Washington, DC: Georgetown University Press, 1971), p. 158.

³This writer is also aware of attempts to embed case grammar into this system. Lockwood, *Introduction to Stratificational Linguistics*, p. 142.

type grammars of Heringer (1970), Vater (1975)¹ and Werner (1975).² Like stratificational and tagmemic grammars, dependency grammars separate semantic, syntactic and phonological levels. Like tagmemics, they are also constituent-oriented, as opposed to stratificational grammar.³ While they do diagram constituents hierarchically (i.e., Nouns and Verbs combining to form higher level clauses), they eliminate the NP and VP levels and go right to the V and N constituents.⁴ Dependency grammar also does away with the TG concept of deep structure and transformations.⁵ The diversity of this system may be seen in the fact that it monitors mother-daughter relations (i.e., the relation of higher level nodes [mothers] to lower level units [daughters]) as well as sister relations between units on the same level (cf. relational grammars). Dependency grammar employs four categories, which are: (1) feature-based rules (specifying one item as before another [article must

¹Heinz Vater, "Toward a Generative Dependency Grammar," *Lingua* 36 (1975):121-45; and Laurie Bauer, "Some Thoughts on Dependency Grammar," *Linguistics* 17 (1979):301-15.

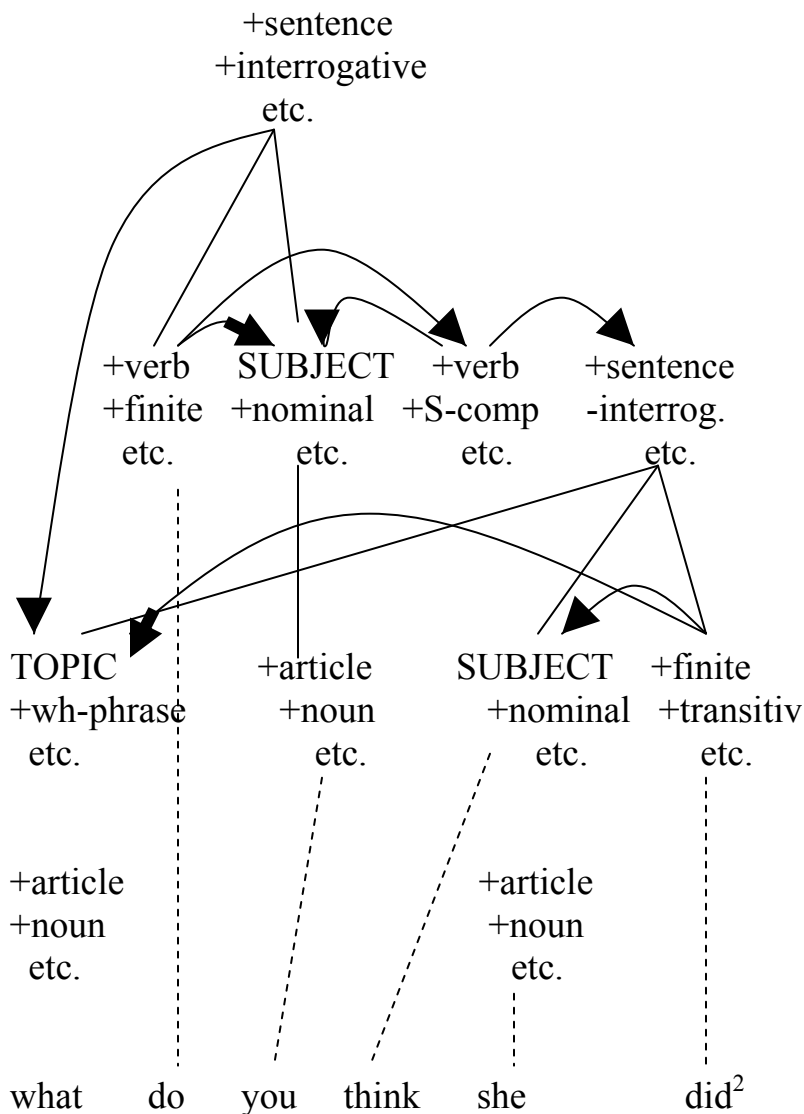
²Richard A. Hudson, *Arguments for a Non-transformational Grammar*, p. 200.

³Ibid., p. 11.

⁴Ibid., p. 60.

⁵Ibid., pp. 1, 14, 131.

precede the noun, for example] or which features come with a certain item); (2) function-based rules (which order the three functions, viz., subject, topic, relator); (3) peripherality-based rules (order the units according to their peripheral nature); and (4) dependency-based rules (which attempt to describe the relationship between sisters).¹ ¶ 1¹ ¶ An illustration of this approach may help. From the following diagram one will be able to see that this system stresses horizontal relationships among sisters.



¹Ibid., p. 114.

²Hudson, *Arguments for a Non-Transformational Grammar*, p. 119.

One will immediately notice the difference from traditional types of grammars, in that this specifies, in a matrix underneath the functional unit, the features of that unit. Thus, in tagmemic terms, one is given the slot and then the filler. This is in line with what tagmemics does, although this writer does consider a feature list more sophisticated and descriptively accurate than a mere listing of the grammatical class (N, NP, Adj., etc.) as given in the filler slot in tagmemics. Perlmutter is correct when he notes that relational grammars add another dimension to the linear order and dominance type approaches of most grammars, instead it focuses on inter-unital relations on the same level (sister rather than daughter relationships).¹ Tagmemics initially divides the sentence in a manner comparable to the way daughter-dependency (viz., VSO) rather than as transformational grammar (viz., VP + NP, where VP is composed of a V and an O).² On a very pragmatic level, tagmemics specifies four features about each constituent (slot, filler, role/case, cohesion). These features are usually listed diagonally above (slot) and below (role)

¹David Perlmutter, *Studies in Relational Grammar* 1 (Chicago: The University of Chicago Press, 1983), p. ix.

²R. A. Hudson, *English Complex Sentences: An Introduction to Systematic Grammar* (Amsterdam: North-Holland Publishing Co., 1971), pp. 21-22.

the tree diagram lines and at the node (filler class [N, V, Adj etc.]). Hudson's dependency grammar lists all features columnically at the node. A columnic node list allows for the inclusion of other features (viz., parsings) which are not normally specified in the tagmemic above/below branch-line display technique. Relational grammar is helpful because of its focus on sister relations. These relations will be monitored in the cohesion box of the tagmeme.

Pragmalinguistics

A recent linguistic "school" called pragmatics or pragmalinguistics has added support to the procedure taken in this dissertation--that non-grammatical information (historical situation and setting, as well as genre and ideational patterns) is important to the total meaning package of a text. Pragmatics seems to be based on the works of Austin,¹ and Searle,² although neither of these men have employed the term.³ While this field of study is

¹J. L. Austin, *How to Do Things with Words* (Oxford: Oxford University Press, 1962).

²J. R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge: Cambridge University Press, 1969); and "A Classification of Illocutionary Acts," *Language in Society* 5:1 (1976):1-23.

³For a very extensive bibliography of this field vid., Jer Verschueren, *Pragmatics: An Annotated Bibliography* (Amsterdam: John Benjamins B.V., 1978); or a work edited by Herman Parret, Marina Sbisa, and Jef Verschueren, *Possibilities and Limitations of Pragmatics:*

rather anomalous and undefinable at present,¹ it may be seen as an attempt to describe the functions and uses to which speech acts (rather than sentences) are put--influencing another's intentions, goals, actions, or even beliefs. Thus pragmatics addresses the broader communication process as it relates to the function of language in specific speech acts.² That is, how is language used? In pragmatics it is not enough only to describe what type of rhetorical device is used but one must also note how this device actually functions in the communication process between the speaker and the hearer.³

This approach is contrasted with a strictly structuralistic-text-limited methodology which inseparably

Proceedings of the Conference on Pragmatics Urbino, July 8-14, 1979 (Amsterdam: John Benjamins B.V., 1981), pp. 799-831; as well as the journals *Pragmatics Microfiche*, *Journal of Pragmatics*, and *Pragmatics and Beyond*.

¹Parret, "Introduction," in *Possibilities and Limitations of Pragmatics*, pp. 7-8.

²Hugo Verdaasdonk, "Concepts of Acceptance and the Basis of a Theory of Texts," in *Pragmatics of Language and Literature*, ed. Teun A. van Dijk (Amsterdam: North-Holland Publishing Co., 1976), p. 184; Jacob Mey, "Introduction," in *Pragmalinguistics: Theory and Practice*, p. 10; Franz Guenther and Christian Rohrer, "Introduction: Formal Semantics, Logic and Linguistics," in *Studies in Formal Semantics: Intensionality, Temporality, Negation*, ed. Franz Guenther and Christian Rohrer (Amsterdam: North-Holland Publishing Co., 1978), p. 1.

³Verdaasdonk, "Concepts of Acceptance and the Basis of a Theory of Texts," p. 196.

locks text and form to meaning.¹ Pragmatics tries to isolate scientifically how speaker/hearer situation, intention, as well as text and contexts influence what the speech act means or is designed to accomplish.

Pragmatics, then, attempts to isolate the differences between sentences which are phonetically equivalent but used in diverse ways. For example, if one says "Take a seat, here," note how differently it is understood depending on whether it is a cordial invitation, a strict order, a question, or a piece of reflective advice.²

Pragmatics distinguishes between the following three parts of a speech act: (1) locution (the simple utterance itself in terms of syntactic and semantic well-formedness and content); (2) illocution (what the speech act is intended to do); and (3) perlocutionary effect (what effect it actually does have on the hearer).³ Thus, one

¹Francois Latraverse and Suzanne Leblanc, "On the delimitation of semantics and the characterization of meaning: Some remarks," *Possibilities and Limitations of Pragmatics*, p. 401.

²Geoffrey Leech, "Pragmatics and conversational rhetoric," in *Possibilities and Limitations of Pragmatics*, pp. 418-19. Cf. also "You are going to leave" as a statement, question and command (Paul Gochet, "How to combine speech act theory with formal semantics: A new account of Searle's concept of proposition," in *Possibilities and Limitations of Pragmatics*!! , p. 252.

³Samuel R. Levin, "Concerning What Kind of Speech Act a Poem Is," in *Pragmatics of Language and Literature*, p. 144; Franz Hundsnurscher, "On Insisting," in *Possibilities and Limitations of Pragmatics*, p. 344; and Arild Utaker, "Semantics and the Relation between Language and

may utter the locution "Look out," with the illocutionary intent to "warn" (desiring that the individual duck), but have the actual perlocutionary effect of paralyzingly alarming the hearer. Pragmatics isolates and examines each of these aspects of speech. It seems to this writer that such studies will hold rich rewards for biblical interpreters, although, because of the recentness of this field, it has not officially entered the biblical studies arena.

One final contribution which pragmatics makes is in the area of context. Pragmatics desires to examine and formalize utterances in terms of co-text (linguistic environments of or in the text itself) and context (non-linguistic situational features (speaker, audience, spatio-temporal location, atmosphere, etc.).¹ Contexts, therefore, are not static, but are dynamic and meaning-creative.² Thus, Olson is correct when he complains about

Non-language," in *Pragmalinguistics: Theory and Practice*, p. 115.

¹Marcelo Dascal, "Contextualism," in *Possibilities and Limitations of Pragmatics*, p. 154; and Jorgen Chr. Bang and Jorgen Door, "Language, Theory, and Conditions for Production," in *Pragmalinguistics: Theory and Practice*, pp. 46-47, where it is noted that context or situation may be unique to the person while other aspects are more socially determined and predictable. Thus the speech situation is composed of all socio-psychological factors which determine and help to interpret the speech utterance (cf. Teun A. Van Dijk, "Pragmatics and Poetics," in *Pragmatics of Language and Literature*, p. 29).

²Mey, "Introduction," in *Pragmalinguistics*:

the very vague, unspecified statements concerning context in language studies, which pay lip service to the importance of context, but which, in fact, have not explicated specifically how that importance makes itself felt in actual utterances.¹

The initial chapters of this study were an attempt to weave an historical, situational and ideational tapestry for wisdom against which individual proverbs and collections of proverbs may be understood. Although this is merely the inchoation of such a study, which needs to be made proverb specific, at least some broad sociological, psychological, and notional parameters have been broached as a background to a scrutiny of one very restricted aspect of the text itself--syntactic parallelism.

It must be observed that the schools of Prague²

Theory and Practice, p. 12.

¹Svend Erik Olsen, "Psychopathology, Interaction, and Pragmatic Linguistics," in *Pragmalinguistics: Theory and Practice*, p. 247.

²The Prague school can easily be accessed in works such as Josef Vachek's book, *The Linguistic School of Prague* (Bloomington: Indiana University Press, 1966); and a work which he compiled, *A Prague School Reader in Linguistics* (Bloomington: Indiana University Press, 1966); as well as the works of Roman Jakobson which are heavily used in the poetics aspect of this study. On the more literary output of this group, vid. Paul L. Garvin, ed., *A Prague School Reader on Esthetics, Literary Structure, and Style*, (Washington, DC: Georgetown University Press, 1964).

and Copenhagen¹ have not been treated, other than to say that the Prague group has made its impact on this study through the theoretical poetics of Jakobson, whose sensitivities are reflected by O'Connor. The algebraic calculus of Copenhagen's Hjelmslev is indirectly reflected in Pike's tagmemic syntactic calculus.²

The Role of Case Grammar

Before describing the tagmemic model which will be employed in this study, it is important to examine one other linguistic approach which has been beneficial--case grammar. A form of case grammar will be embedded into the role box in the tagmemic model, so, in fact, to study case is to study part of the tagmemic model.

Case grammar was initially proposed in an article by Charles Fillmore (1968).³ While Fillmore concentrated more on nominal case relationships, Chafe (1970) independently began with the verb, then specified

¹L. Hjelmslev and H. J. Uldall, "Outline of Glossematics: A Study in the Methodology of the Humanities with Special Reference to Linguistics," *Travaux du cercle linguistique de Copenhague* 10 (1957).

²For a helpful chart mapping out the relations between some of these groups, vid. Vern S. Poythress, "Structuralism and Biblical Studies," *JETS* 21.3 (1978): 228.

³Charles J. Fillmore, "The Case for Case," in *Universals in Linguistic Theory*, ed. Emmon Bach and Robert Harms (New York: Holt, Rinehart and Winston, Inc., 1968), pp. 1-88.

relations to that central verb.¹ Fillmore, as a contribution to TG, described relationships between semantic-oriented deep structures and the grammatical realizations on the syntactic surface structure. This fruitful approach has been pursued in separate monographs and has found its way into most present transformational generative systems.² Case grammar provides one nexus

¹Chafe, *Meaning and the Structure of Language* pp. 95-104.

²Walter A. Cook, *Case Grammar: Development of the Matrix Model (1970-78)* (Washington, DC: Georgetown University Press, 1979) presents one of the most lucid explications of this approach to date. John M. Anderson, *On Case Grammar: Prolegomena to a Theory of Grammatical Relations* (London: Croom Helm, 1977) and also his *The Grammar of Case: Towards a Localistic Theory* (Cambridge: Cambridge University Press, 1971). John Platt applied case grammar to tagmemic analysis in *Grammatical Form and Grammatical Meaning: A Tagmemic View of Fillmore's Deep Structure Case Concepts*, North-Holland Linguistic Series, vol. 5, ed. S. C. Dik and J. G. Kooij (Amsterdam: North-Holland Publishing Co., 1971). Cf. also Longacre, *An Anatomy of Speech Notions*, pp. 38-97; and Pike and Pike, *Grammatical Analysis*, pp. 40-53 (It should be noted that Pike prefers to designate this as "role" rather than "case," since he sees these types of relations on all levels rather than strictly on the sentence level as TG does [p. xx]). Cook is right when he observes that case grammar provides tagmemics with a means of monitoring and separating deep and surface structures (Cook, *Case Grammar*, p. 33). For an application of case grammar to TG, vid. Liles, *An Introduction to Linguistics*, pp. 146-70. More recent, with a European flavor, is a work edited by Werner Abraham, *Valence, Semantic Case, and Grammatical Relations*, Studies in Language Companion Series, vol. 1 (Amsterdam: John Benjamins B.V., 1978). Werner Abraham, "Valence and Case: Remarks on Their Contribution to the Identification of Grammatical Relations," in *Valence, Semantic Case, and Grammatical Relations*, p. 695, mentions that Fillmore has now given up this approach as a consequence of a work by P. Finke, *Theoretische Probleme der Kasusgrammtik* (Kronberg: Scriptor, 1974).

between semantics and syntax. But the connection is very diversified so one should not expect a one-to-one mapping; rather, case grammar reveals, in elements of syntactic sameness, semantic diversity.

Instead of examining functions, such as subject and object, semantic roles provide a better means of specifying deep structure. Nida has noted that these roles are of three basic types: (1) participants (agents, recipients, et al.); (2) qualifications (ways in which events, entities and abstracts are qualified and quantified); and (3) relationships (the way in which constituents are related to entities of space, time, and logical order).¹ Traditionally, the subject has been described as the one who performs the action, which is a bit strained in the following sentence: "The pungent proverb was queerly quoted in Annette's anagram."² The following illustrations demonstrate the semantic incongruity of syntactically equivalent units and, by example, elucidate the types of deep relationships which case grammar treats.³ Examine the diverse relations of

¹Nida, *Exploring Semantic Structures*, p. 16.

²Liles, *An Introduction to Linguistics*, p. 140.

³For statements on the lack of congruence between syntactic and case functions, vid. Palmer, *Semantics*, p. 147; Abraham, "Valence and Case: Remarks on Their Contribution to the Identification of Grammatical Relations," pp. 710, 714.

the subject to the rest of the sentence in these examples:

Dick received a headache from reading the paper.

(Dick = Subject = Experiencer)

Weston received a halibut from the incoming net.

(Weston = Subject = Goal)

Don went to a Cubs game.

(Don = Subject = actor)

Chicago is cold, wet and windy.

(Chicago = Subject = item)

The computer destroyed the data.

(Computer = subject = agent/instrument)

The March snows are melting.

(Snows = subject = patient)¹

Also note the differences in how the prepositional phrase functions in the following sentences:²

I ate salmon with my spoon. (instrument)

I ate salmon with my pie. (accompaniment/patient)

I ate salmon with my wife. (accompaniment/agent)

I ate salmon with a stomach ache. (accompaniment/
manner or circumstance)

The explicit relations between a grammatical category (subject, object, prepositional phrase, etc.) and semantic categories should not be strange to biblical scholars, as many of the intermediate grammars contain such associations.³ Some linguists have attempted to

¹For similar examples, vid. Brown and Miller, *Syntax*, p. 338; Cook, *Case Grammar*, p. 140; or Barnwell, *Introduction to Semantics and Translation*, pp. 167-76 (which provides a series of explanations and easy problems in a pedagogical manner which may be used to teach this method to beginning students via scriptural examples).

²Barnwell, *Introduction to Semantics and Translation*, p. 173.

³Ronald J. Williams, *Hebrew Syntax: An Outline* (Toronto: University of Toronto Press, 1967); or H. E. Dana and J. R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Co., 1927).

determine, through frequency, what are to be considered normal syntactic, case mappings. Cook, for example, has observed the following hierarchy the subject slot prefers first an agent, second an instrument, and third an object.¹ One of the significant features of case grammar is its ability to describe semantic relations which are language universals. This makes translation and bi-lingual work more definable in terms of common deep categories, even though the surface grammatical forms may be very diverse. Pike suggests that language is a composite of relations of form and meaning and that both of these should be monitored simultaneously.²

Numerous lists of case roles have been suggested. An interesting comparison of these is presented by Longacre.³ The following is a list of roles defined and

¹Cook, *Case Grammar*, p. 6.

²Kenneth Pike, "On Describing Languages," in *The Scope of American Linguistics*, ed. Robert Austerlitz (Lisse: The Peter De Ridder Press, 1975), pp. 21, 24.

³Longacre gives extended definitions and examples of the following cases: experiencer, patient, agent, range, measure, instrument, locative, source, goal, path, time, manner, cause (*An Anatomy of Speech Notions*, pp. 22-37). He also provides a chart which compares the results of Fillmore, Platt, Chafe, Cook, and himself (p. 25). Cf. Chafe, *Meaning and the Structure of Language*, pp. 144-66; Cook, *Case Grammar*, p. 18; Barnwell, *Introduction to Semantics and Translation*, p. 168; and Liles, *An Introduction to Linguistics*, pp. 147-61. Beekman provides a helpful chart giving definitions and examples (John Beekman et al., *The Semantic Structure of Written Communication*, p. 56).

exampled which will be employed in this study.

Agent: the instigator (if animate) or doer (animate or inanimate) of an act

She introduced the speaker. [Actor]

The water ran down the wadi.

Experiencer: animate being which undergoes or is affected by the event

He was cold.

John hit *Bill*.

Patient: that which is affected by the event (inanimate)

The antifreeze froze.¹

Causar: that which instigates the event

He made me happy.

Item: that which is named or talked about

The banana smelled rotten.

Instrument: the force or object used in the carrying out of the action

She corrected the exam *with a pencil*.

Source: the origin

The plane flew *from Chicago*.

Goal: the desired or achieved end point

The plane flew *to New York*.

Location: spatial orientation of an object or event

The paper is *in the top drawer*.

Time: the temporal designation of the object or event

The plane left *at five o'clock yesterday*.

Quantifier: tells how many of a thing

He eats *twice* a day.

Qualifier: tells the quality of the thing

The *foul* ball went fair.

¹Beekman and others combine Experiencer and Patient into one class, "Affectant," which may be a helpful way of looking at this role (*The Semantic Structure of Written Communication*, p. 56).

Manner: how something is done

The book was read *carefully*.

Accompanier: that which is attendant to the event or thing

He came *with Tony*.

Beneficiary: thing which is advantaged (or disadvantaged) by an event

Mary bought *Tom* a convertible.

Tom won the tickets.

Specificity: designating a unique class or unit

Any of the three people could have done it.

The attempt has been to allow for as many divisions as possible at this stage; then, if there is need, several of these categories may be collapsed. Pike, for instance, includes location, beneficiary, goal, and source into a single scope role. From some obvious examples, it is easy to see that sometimes there may be dual or co-referential roles in a sentence.¹ In "Ron felt the elephant's nose," Ron is the actor as well as the experiencer. Thus, there may be some variation and overlap of semantic interpretation at this point. The inclusion of role has been very beneficial to grammatical studies although it must be acknowledged that it is not as exacting as normal non-semantically oriented syntactical analysis. This approach affords the analyst a glimpse at the deep structure; hence, one may be able, via this technique, to

¹Nida, *Exploring Semantic Structures*, p. 40; Chafe, *Meaning and Structure of Language*, p. 151; Cook, *Case Grammar*, pp. 93, 136; and Liles, *An Introduction to Linguistics*, p. 166.

discover syntactic-semantic crosses or "interweavings," which may have been overlooked by a bifurcated syntactic and/or semantic approach.

Specifying the role of the verb was the contribution of Wallace Chafe. Chafe divided the verbal deep structure into state, process, action/process, and action. A state is when a thing is said to be in a certain condition or state (e.g., "the towel is wet" or "the dissertation is dry"). Process verbs answer the question "what is happening?" (e.g., "the plot thickened" or "the ice cream melted"). Action verbs answer the question "what did X do?" (e.g., "Rebekah played" or "the faucet sang"). Action/process verbs answer both questions (e.g., "Natanya ate the ice cream"; what did she do? and what happened to the ice cream?).¹ Chafe has also developed terminology describing shifts from state to process (inchoative); process to action/process (causative); and action/process to action (deprocessive); as well as from action back down to state.² An example of inchoation would be the shift from the state "the path is wide" to the process "the path widened." Also included in the role box is whether the verb is transitive,

¹Chafe, *Meaning and the Structure of Language*, pp. 95-104. Chafe's ambient case is being included under state.

²Ibid., p. 132; cf. Cook, *Case Grammar*, pp. 68, 204.

intransitive, or equative and whether it is active, passive, or reflexive.¹ Other linguists who have developed case relations have adopted Chafe's categories.²

Cook develops case frames for each type of verb; that is, he lists which cases naturally go with each verb.³ This matching of verb type with concurrent cases is similar to the European valence theory proposed by Tesnière and others.⁴ These theories stress the verb as determinative of the accompanying cases whether overt or covert. Pike cautions against an absolute verbal determinism through an example which demonstrates how nouns influence verbal content ("worse than raining cats is hailing taxis").⁵ The tree diagram on the following page should help to illustrate how role/case will be used in the analysis. Case grammar has been incorporated into the third box of the tagmeme thereby allowing this system

¹This writer is collapsing Pike's categories of bi-transitive, transitive, bi-intransitive, intransitive, bi-equative, and equative into just those without the bi-prefix which distinguishes between those which have scope and those which do not (*Grammatical Analysis*, pp. 42-44.).

²Cook, *Case Grammar*, pp. 41, 56, 126, 203; and Longacre, *An Anatomy of Speech Notions*, p. 39.

³Cook, *Case Grammar*, pp. 126, 203.

⁴H. Frosch, "On Valence-Binding Grammars," in *Valence, Semantic Case, and Grammatical Relations*, p. 157; Cook, *Case Grammar*, p. 112; and Liles, *An Introduction to Linguistics*, p. 157.

⁵Pike, "On Describing Languages," p. 15.

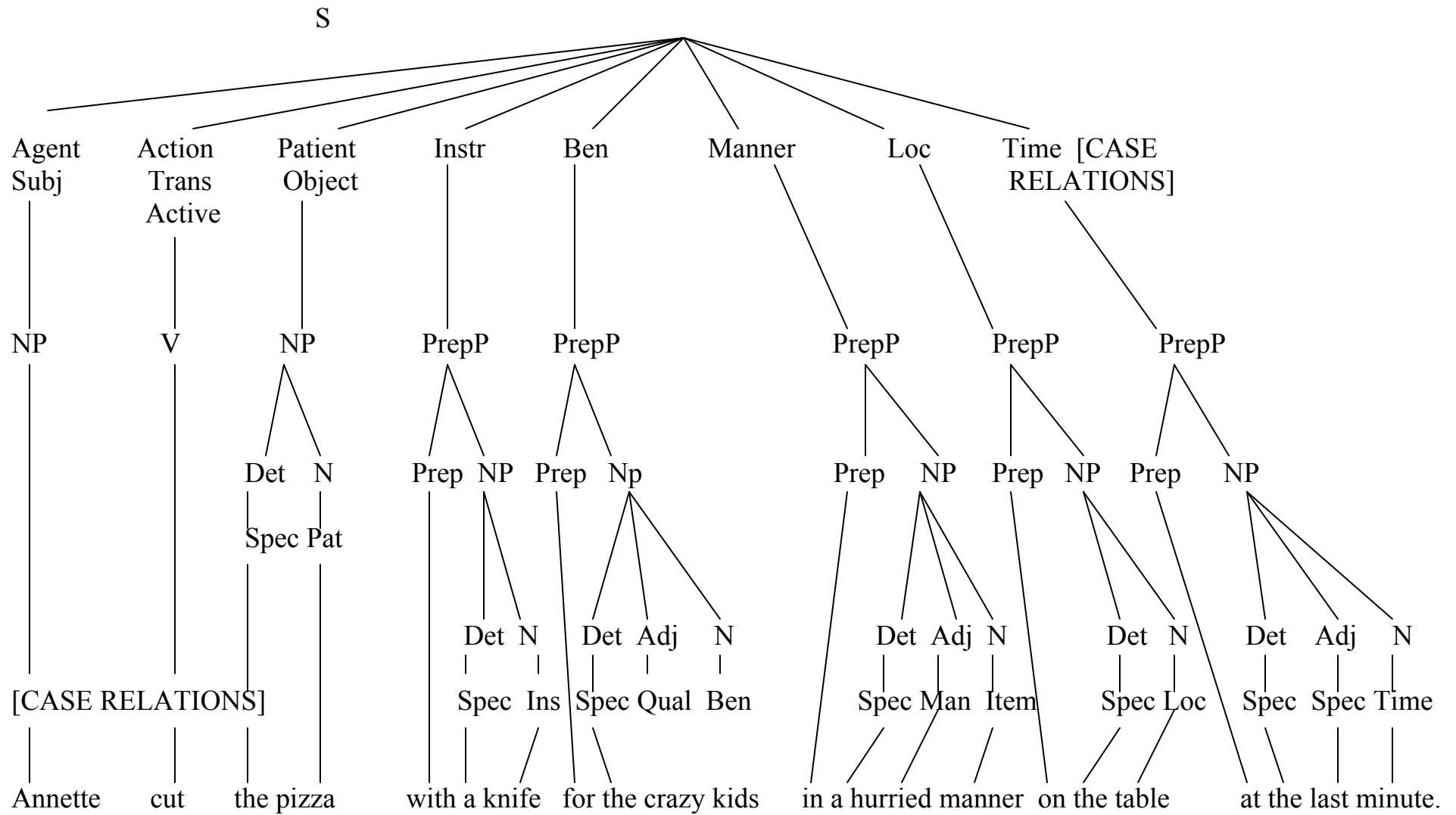
to provide formulae which will account for both surface and deep grammatical formations. The rationale for including deep structure features which are quasi-semantic in nature is that this deep grammar will aid in separating parallel lines which may match on the surface but actually are diverse in terms of their deep structures. Similarly some bi-cola which are diverse on the surface syntactical level may prove to be "deep matches." Case grammar will help discover such phenomena.¹

Tagmemic Grammar

Tagmemic grammar is a sophisticated method of monitoring grammatical relationships on all levels from the morpheme up to the discourse. It was designed by Kenneth Pike and has been successful in analyzing over 600 languages, many of which had been unknown.² It allows one to specify both emic (language specific particulars) and

¹Cf. Greenstein, "How does Parallelism Mean?" p. 41-70. His analysis of Prov 11:4 shows that it looks like a match, when actually the deep structure is quite contrastive. This may also be viewed as a poetic technique mapping syntactically equivalent units which by deep grammar are actually dissimilar. This again demonstrates the sophistication of the poetic mode of expression.

²Pike and Pike, *Grammatical Analysis*, p. xiii. Pike's most recent book proffers a four-box tagmeme which will be employed in this study *mutatis mutandi*. Earlier he designed a two-box system (slot/filler), which is much more easily understood. For pedagogical reasons, it may be helpful to start with Walter A. Cook's book, *Introduction to Tagmemic Analysis* (Washington, DC: Georgetown University Press, 1969), which illustrates an easy form of the two-box model.



etic (more cross-cultural and linguistically universal) features. In describing a specific language, one moves from the etic to the emic.¹ An attempt will be made first to introduce tagmemics in general so that the concepts of the grammar may be understood. An extended example of a verse of Proverbs will demonstrate the method employed in this study to analyze 368 lines of Hebrew poetry. The corpus of this study will be analyzed only in terms of the syntactical relationship within the bi-colon and not in developing a grammar of Proverbs, although the data base will be presented for such a study.²

A tagmeme is a constituent of construction featuring four different aspects of grammatical analysis.

SLOT	FILLER
-----	-----
ROLE	COHESION

While the tagmeme may be used on any level of analysis up to the discourse, its use on the clause level will be easiest to begin with and more germane to this study. The grammatical *slot* (e.g., subject, predicate, object [adjunct], etc.) is filled by a certain *filler* (e.g., noun phrase, verb, adjective, etc.) which plays a specific

¹Pike and Pike, *Grammatical Analysis*, pp. xix-xx.

²Therefore this study will not be as diversified as Dahood's analysis of the Psalter, but will be more in line with O'Connor's work, which looks for specific relations within the bi-colon.

role (e.g., cases/roles such as agent, instrument, experiencer etc.) in the sentence. Cohesion is what binds the constituents together (e.g., agreement between the subject and the verb in gender and number).¹ None of these is new; but the scientific monitoring of all four in concert (via a formulaic expression which allows for the synthesis of grammatical information) is. This method utilizes, as does TG, tree diagrams. In normal tagmemic trees the slot is given above the line, the role below the line, and the class of the filler is given at the node.² In this study, for ease of expression, all four features will be listed columnically at the node, rather than above and below the connecting lines.

Certain advantages of tagmemics over TG should be apparent. The coordination of slot and filler class and the inclusion of role/case into the formulae are both superior to the TG formulae approach, which treats only fillers (N, NP, VP, etc.). Tagmemics also allows for the

¹Pike and Pike, *Grammatical Analysis*, p. 33.

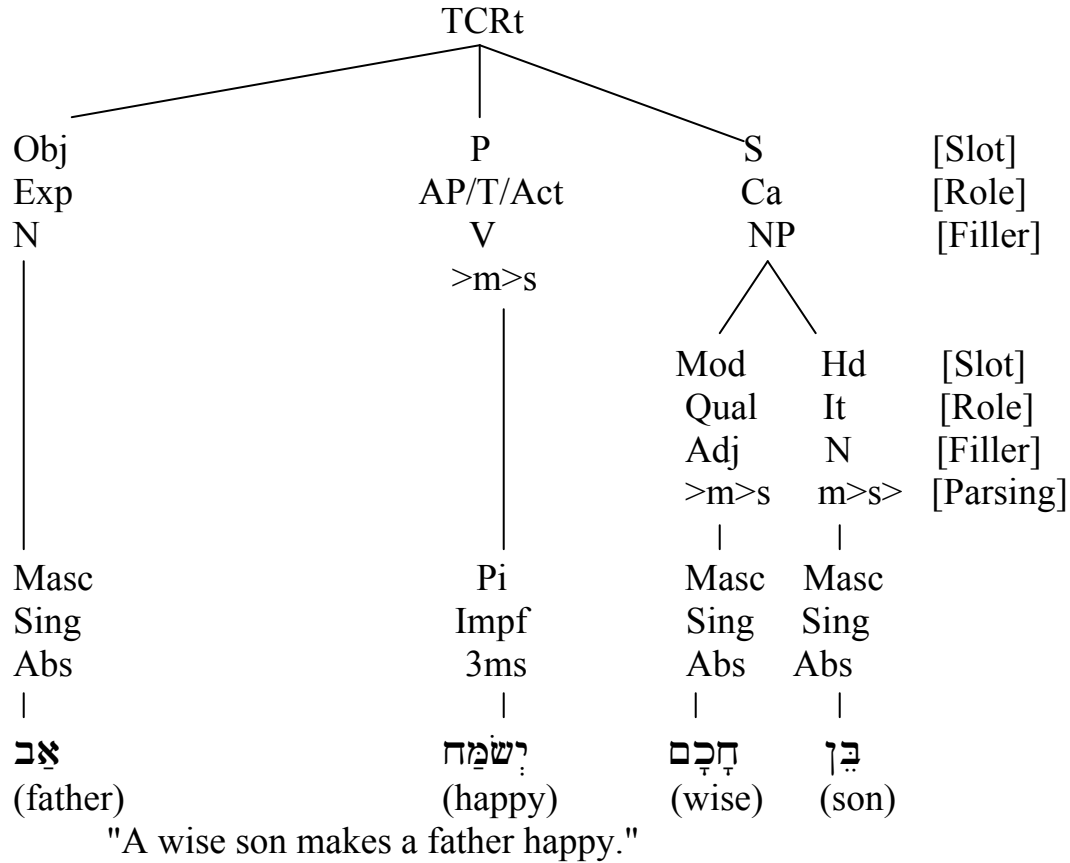
Recent studies on cohesion have already started to reap rich rewards in biblical studies, though a formalized study of this phenomenon can only be broached here. Vid., H. Van Dyke Parunak, "Transitional Techniques in the Bible," *JBL* 102.4 (1983):525-48. Cf. Jones, *Theme in English Expository Discourse*, pp. 85-87 and M. A. K. Halliday and Ruqniya Hasan, *Cohesion in English* (London: Longman, 1976).

²Pike and Pike give an interesting tree diagram of the Rich Young Ruler up to the discourse level (*Grammatical Analysis*, pp. 12, 14, 359-73).

movement from individual formulae to charts, which encourages the comparison of similar syntagmatic strings thereby permitting for paradigmatic as well as syntagmatic comparisons.¹ Two types of relationships immediately appear. These are: (1) endocentric, which is composed of an obligatory head and an optional modifier (e.g., NP --- [Art.] + N, where the N is obligatory and the [Art.] is optional); and (2) exocentric, in which both elements are obligatory (e.g., PrepP --- Prep + NP, where the Prep must be followed by a NP).² An example from Proverbs 10:1 may be helpful at this point.

¹Vid., Pike and Pike, *Grammatical Analysis*, pp. 36-38.

²Brown and Miller, *Syntax*, pp. 255-57.



Note also that the tree does not change the word order as

¹A list of abbreviations is as follows: a = absolute, Act = active verb; Acc = accompaniment (role); Adj = adjective; Adv = adverb; Ag = agent(role); AP = action/process verb; Ben = beneficiary; c = construct; d = dual; Exp = experiencer; f = feminine; Hd = head; Gl = goal; It = item (role); IT = intransitive verb; Loc = location (role); m = masculine; Mar = margin; man = manner (role); mod = modifier; N = noun; NP = noun phrase; Nuc = nuclear; Obj = object; p = plural; P = predicate; Pass = passive verb; Pat = patient (role); PC = Process verb; Prep = preposition; Qual = quality (role); Quan = Quantity; RA = relator axis; s = singular; Sent. = sentence; So = source; Spc = specifier (role); S = subject; ST = state verb; T = transitive verb; TCIRt = transitive clause root; Tm = time; V = verb; VP = verb phrase; #> = governing element (cohesion); ># governed element; >#> mutual agreement (# = number; G = gender).

the traditional diagrammatic analysis does.

Another of the advantages of TG and tagmemics over traditional diagrammatic analysis is that a formula can be generated from the diagram. This formula can then be compared, by analytic means, to other related and unrelated formulae and can be charted so that grammatical features may be observed through out the corpus. Such a synthesis is fundamental to the development of grammatical understanding and is inhibited by a mere graphic diagram approach.¹ Explanation will be given of how the movement is made from the diagram to the formula.

The subject slot is filled by the NP (noun phrase) **בְּכָרִים** (a wise son), which has the role of the causer (Ca) and will govern the verb in number (#) and gender (G). The cohesion is indicated by s>/m>, meaning that the subject governs the verb which is singular (s) and masculine (m). The formula for **בְּכָרִים** is:

S	NP
-----	-----
Ca	s>/m>

The Noun Phrase **בְּכָרִים** (a wise son) is composed of two constituents: (1) a modifier (Mod) which is filled by an

¹Francis Andersen, *The Sentence in Biblical Hebrew*, Janua Linguarum Series Practica, 231 (The Hague: Mouton, 1974), shows how this method can result in the compilation and sorting out of grammatical data which had not been accessible before. Pike illustrates how one can use comparative charts to analyze all similar clause formulae (*Grammatical Analysis*, pp. 36-38).

adjective (Adj) in the role of specifying quality (Qual); and (2) a head (Hd) filled by a noun (N) in the role of an item (It) of discussion. The formula for the NP (a wise son), which is the subject is:

$$\text{NP} = \begin{array}{c|c} \text{Mod} & \text{Adj} \\ \hline & \text{Qual} \end{array} \begin{array}{c} & \\ \hline & \text{>s/>m} \end{array} + \begin{array}{c|c} \text{Hd} & \text{N} \\ \hline & \text{It} \end{array} \begin{array}{c} & \\ \hline & \text{s>/m>} \end{array}$$

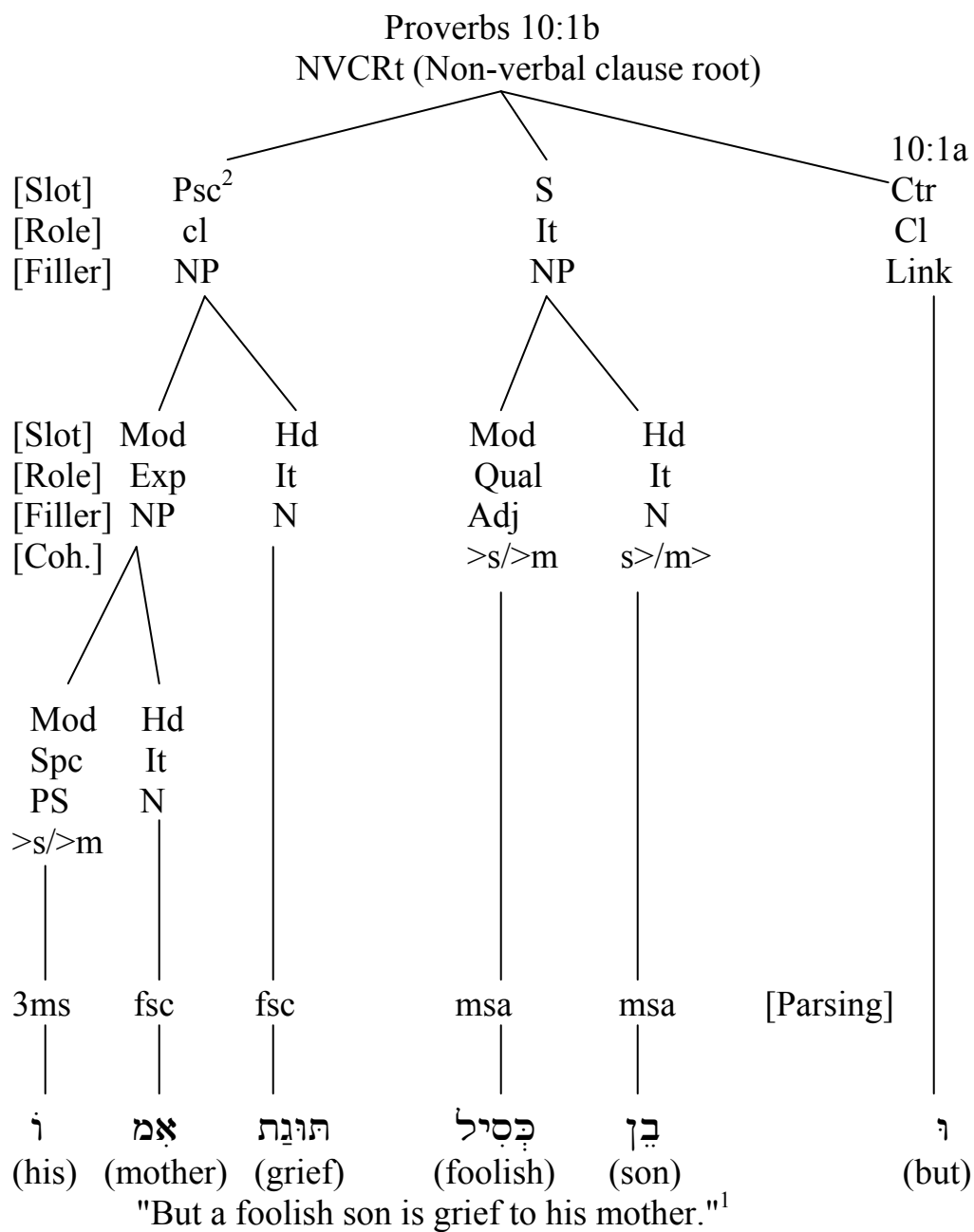
The noun בֶּן and the adjective חָכָם are both masculine singular absolute. The total resultant formula for בֶּן חָכָם (a wise son) is:

$$\begin{array}{c|c|c} \text{Hd} & \text{N} & (\text{msa}) \\ \hline \text{It} & \text{s>/m>} & \text{בֶּן..} \end{array} + \begin{array}{c|c|c} \text{Mod} & \text{Adj} & (\text{msa}) \\ \hline & \text{Qual} & \text{>s/>m} \end{array} \begin{array}{c} & \\ \hline & \text{חָכָם} \end{array}$$

S	NP
Ca	

Notice that fifth and sixth boxes have been added. The fifth is added so that the parsing will become part of the formula and the sixth is the word itself so that one can more readily keep track of what exactly is being formulated.¹

¹Another advantage of a formulaic approach will be in computer-aided searching and compiling of similar and dissimilar features.



The formulae derived from the above tree will be

¹Other abbreviations added here are: cl = class, Cl = clause, ctr = contrastive, Psc = Predicate subject complement, PS = pronominal suffix. As in most linguistic analyses one of the most frustrating features is the myriad of obscure abbreviations. Thus, this study will provide a list of abbreviations both at the beginning of the dissertation and at the beginning of the corpus proper.

described in detail. First, the contrastive clause linker is obviously the conjunction *waw*. Because of the repetitiveness of this feature, it will not be closely monitored. Its formula is:

Link	Conj
-----	-----
Ctr	

The subject (S) tagmeme is filled by a noun phrase (NP), which is in the role of the causer (Ca) of the mother's grief. The formula for **בֵּן כָּסִיל** is:

Sub	NP
-----	-----
Ca	

The Noun Phrase (NP) that fills the subject (S) tagmeme is composed of a head (Hd)--which is filled by a Noun (N), which plays the role of the Item (It) of discussion--and a modifier (Mod) filled by an adjective (Adj), which gives the quality (Qual) of the head noun. The formula for **בֵּן כָּסִיל** is:

NP =	Hd	N	(msa)	+	Mod	Adj	(msa)
	-----	-----	-----		-----	-----	-----
	It	m>s>	בֵּן		Qual	>m>s	כָּסִיל

The parsing boxes show that the head noun and modifying noun are both masculine, singular and absolute

The predicate subject complement (תּוֹגַת אָמַר) is filled by a noun phrase (NP), which is in the role of a result subject. Thus it has the formula:

Psc	NP
-----	-----
Res	

The predicate subject complement noun phrase **תּוֹגַת אָמַר** is composed of a head (Hd) noun (N) **תּוֹגַת** as the item (It) of

discussion and a noun phrase (NP) אָמוֹ modifying (Mod) the head noun as an experiencer (Exp). The formula for תּוֹנֶה is:

NP =	Hd	N	(fsc)	+	Mod	NP
	It		תּוֹנֶה		Exp	אָמוֹ

The modifying noun phrase (NP) אָמוֹ is composed of a head (Hd) noun אָמָּה as the item (It) of discussion and a modifying, possessive, third masculine singular suffix, specifying whose mother is being talked about. Note that in the cohesion box, the suffix is governed in number (sing.) and gender (masc.) by the head noun of the subject. The formula for אָמוֹ is:

NP =	Hd	N	(msc)	+	Mod	PS	(3ms)
	It		אָמָּה		Spc	>s/>m	וֹ

The total resultant formula for Proverbs 10:1b is:

	Hd	N	(msc)	+	Mod	Adj	(msa)
	It	m>s>	בֶּן		Qual	>m>s	כָּסִיל
S	NP						
Ca							

	Hd	N	fsc	+	Mod	PS	3ms
	It		אָמָּה		Spc	>s/>m	וֹ
	Hd	N	(fsc)	+	Mod	NP	
	It		תּוֹנֶה		Exp		
Psc	NP						
Res							

Though the initial impression of the linguistic abbreviations and specifications may be intimidating, all

of the datum are significant for grammatical analysis. Again the basic, four-box tagmeme simply specifies the slot (subject, predicate, object, etc.), the class which fills that slot (nouns, noun phrases, adjectives), the role (experiencer, agent, qualifier, etc.), and the cohesive relationships which govern the forms (agreement in gender and number). The tagmeme

Slot	Filler
-----	-----
Role	Cohesion

works on all levels and hierarchically describes how units are built up from the words to the phrases to the clause. It also has the ability to trace the clause into sentences, sentences into paragraphs and paragraphs into whole discourses, although the higher levels will not be scientifically examined in this study on bi-colonic relationships. It should be apparent that the tagmeme is rather comprehensive in its grammatical description of form and relationships. Hence, much data could be generated from the data base of the tagmemic description of the 368 clauses.

O'Connor has suggested that there are bi-colonic constraints which are grammatical in nature and formative in terms of the poetic line. This study desires to monitor the proverbial corpus (Proverbs 10-15) using O'Connor's constraint system as well as implementing Collins' line type analysis. The contribution of this

study will not be just the corroboration of O'Connor's and Collins' results, but will be the careful observation of the bi-colonic grammatical relationships--employing tagmemics as the most exacting way of doing this. Tagmemics not only exactly specifies surface grammatical relationships, but also through the medium of an embedded case grammar, allows for a closer look at deep grammar relationships. Finally, this writer has not given up on a semantic modeling of the bi-colon, but is rather disenamoured with the intuitive semantic approaches normally utilized in the Lowth-Gray-Robinson model. This study is calling for a syntagmatic semantic analysis of the bi-colon, fixed on a firm, scientific, grammatical base. It is possible that two semantic boxes could be added to the tagmeme in order to accommodate such semantic data. This idea is only in the experimental stage and will not be pursued in this study.¹

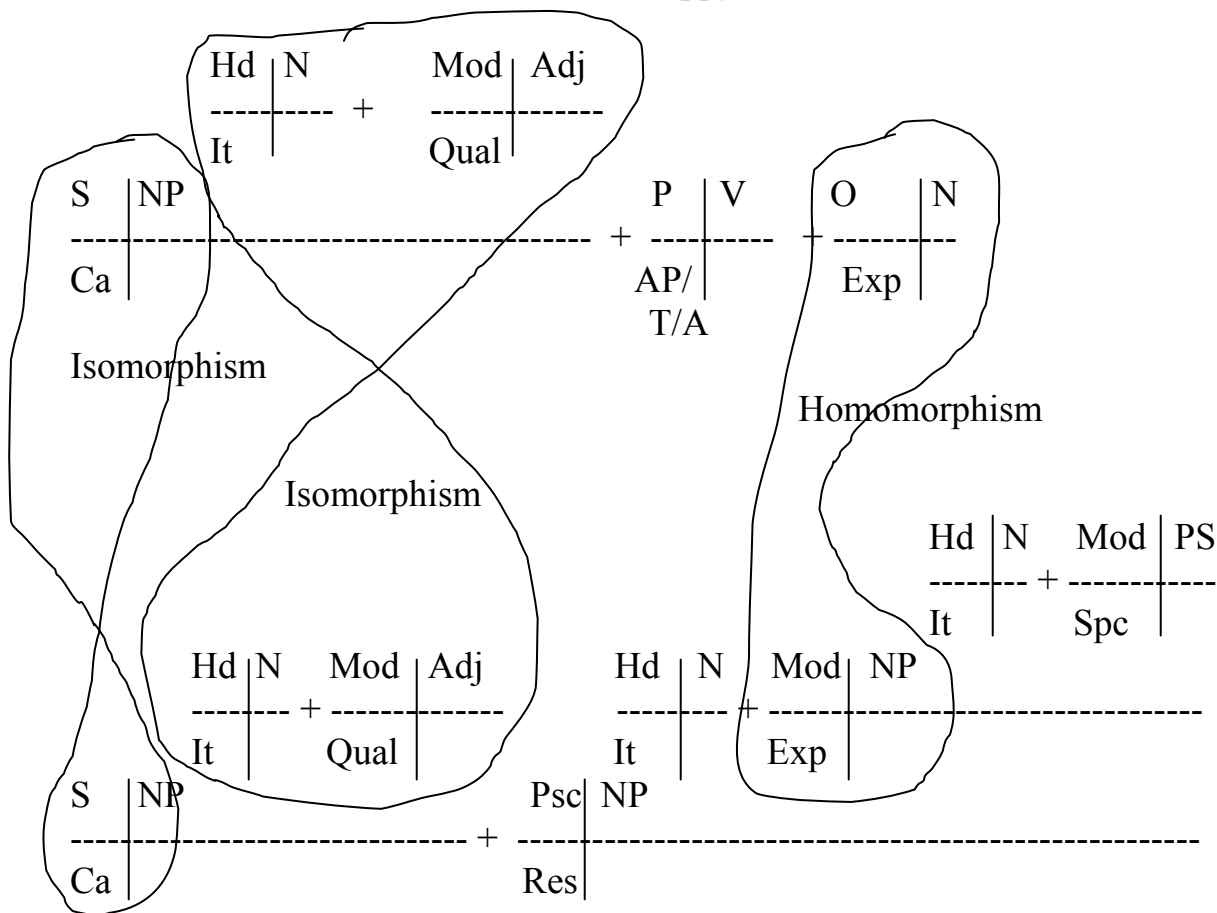
The stage is set to examine the grammatical relationship between the two lines of Proverbs 10:1. For the sake of space, the four-box system will be used. It should be clear at this point that there is no match in Proverbs 10:1, as the first colon is a S V O type and the second is a verbless clause (S Psc). Thus, according to O'Connor's scheme, there is no match on the line level.

¹Geller (*Parallelism In Early Biblical Poetry*) has begun to move in this direction, although his ineptness in semantic analysis leaves his attempt rather anemic.

In that the focus of his attention was the Hebrew verse structure, he is correct. However, as O'Connor is well aware, there are other levels of grammatical analysis which may demonstrate other types of relationships. This study will describe the units of poetic grammatical equivalence from whole lines (O'Connor's matching) down to the phrase and word levels.

Prov 10:1a TCRt [בֶּן־חָכָם יְשִׁמְחֵה אָב]

"A wise son makes a father happy"



Proverbs 10:1b NVCRt [וּבֶן־כָּסִיל תּוֹגַת אִמּוֹ]

"A foolish son is grief to his mother."

Two types of grammatical phenomena are observed between these two non-matching cola: (1) isomorphic relationships, which are exact tagmemic correspondences; and (2) homomorphisms, which are correspondences which

have a common feature but which vary at one point or another. This is in harmony with O'Connor's discussion of the syntagmatic mapping of equivalent units onto the line. Both units which are exactly similar (isomorphic) and those which are similar yet have a point of difference (homomorphic) must be monitored. One should note on the above diagram that the subjects are isomorphic. Both of the subjects are filled by noun phrases, so their surface structure is isomorphic and both are the causers of the emotive response in their parents. Thus, a deep structure isomorphism is revealed. The fillers for both subject tagmemes are noun phrases and both are head nouns modified by quality oriented noun/adjective in a construct relationship. Hence, the two noun phrases (בֵּן; בֵּן חָכָם) (בְּסִיל) are isomorphic. The two constituents of the noun phrases are isomorphic, even down to there being an adjective (חָכָם) in 10:1b which matches with the adjective of 10:1a (חָכָם). Because the noun is being used appositively as an adjective, this will be considered an isomorphic match as well.¹

For the verb in 10:1a, there is no match in 10:1b, which is verbless. It is interesting, however, to observe the semantic similarity between the verb יִשְׂמַח (make happy) in 10:1a and the noun תּוֹגַת (grief) in 10:1b. While a

¹Williams, *Hebrew Syntax*, p. 15, sec. 66.

semantic specification has been abandoned due to its inherent complexity, solid lined arrows will be used between the cola to point out semantically corresponding units. In the corpus, for analytic purposes, a seventh box could have been added, which will employ an ABC/A'B'C' approach for the sole purpose of deictically marking semantically corresponding units, with no specification of what the nature of the semantic cohesion is. This will be done so that semantic-syntactic interweaving may be made explicit. Thus, in Proverbs 10:1, there is a semantic line drawn for the correspondence between the verb **יְשַׂמֵּחַ** (make happy) in the first line and the noun **תְּרוּגָה** (grief) in the second (syntactically divergent but semantically "equivalent").

In the last constituents of the lines there is a homomorphism between the object **אָב** (father), who is the experiencer of joy, and the modifier **אִמּוֹ** (his mother), which specifies who experiences the grief in 10:1b. The homomorphism highlights a divergent surface grammar since the first (**אָב**) is an object and the second (**אִמּוֹ**) is a modifier. The first stands alone as noun, while the second is a noun phrase composed of a noun and a pronominal suffix, which is absent in the first. The role shows that in the deep structure they are equivalent, in that both are experiencers of emotion as a result of the character of their sons. The sage varies the normal

father-mother pair by changing the grammatical positioning (object, modifier) and also by leaving one simple (בָּא) while the other is compounded with a pronominal suffix (אִמּוֹ). O'Connor is undoubtedly correct when he suggested that the pronominal suffix is a double duty suffix and should, therefore, be understood in the first line as well, even though it is elided.¹ So, again, the surface structure is varied while the deep structure is similar. (Gapped and double duty elements will be indicated by an arrow into the corresponding line with no corresponding tagmeme.)

Thus bi-colonic elements of grammatical equivalence in Proverbs 10:1 are: (1) both have subjects filled by noun phrases (wise son/foolish son); (2) both subject noun phrases are in head-modifier relationships, with the modifiers in both cases specifying the quality of the causer being discussed; (3) morphologically, in both lines the subjects are singular and the experiencers are also both singular; and (4) an experiencer is present in both cases (father/mother). Features of syntactic variation are: (1) the verb (יִשְׁמַח) is syntactically varied from the noun (תּוֹנֵה) although there is a semantic relationship; (2) the object noun (בָּא) is syntactically

¹O'Connor suggested this to the writer during conversation about Hebrew poetics (1983) arranged by a mutual friend, Jim Eisenbraun.

diverse from the modifier noun phrase (**אִמּוֹ**), both in terms of simple/compound and in terms of function (object, modifier); and (3) the elision of the pronominal suffix (*his* mother) in the first line, which is made up by the double duty suffix in the second. Thus, there is a delicate balance of equivalence and variation, which prevents both a degeneration into the banality of total equivalence or a loss of cohesiveness in total variation. While there is no strict "match" on the line level, it is apparent that there is, nevertheless, a syntactic constraint here being worked out in the principles of equivalence and variation. This should be construed as a corroboration that O'Connor's suggestion for the operation of a syntactic constraint system as a key factor in understanding the poetic line is well-founded. This study will monitor isomorphic and homomorphic relations and attempt to isolate specific homogeneous syntactic patterns which were evoked as the sages plied their poetic craft.

Several intuitive comments are in order, after having treated Proverbs 10:1 from a more scientifically linguistic perspective. First, one should not miss the inclusio effect of the familial members which begin and end each line (son-father//son-mother). The repetition of "son" and the parental pairing (father-mother) obviously provide lexical cohesiveness from head-to-head and tail-

to-tail. Note that although this verse would correctly have been designated as an antithetical parallelism, several of its units are not antithetically parallel, but are in fact repetitional (son) and normal word pairs (father/mother). Hence, the outer units provide not for antithesis but for sameness between the two lines. This draws attention to the internal elements (wise, makes happy//foolish, grief), which is where the antithetic flip-flopping takes place. The repetitional "son" is reversed by the antithetical qualifiers wise/foolish. The resultant emotive effect (joy, grief) also antithetically contrasts the parental response, providing the point of contact so that the antithesis may be experienced. Left for further study is the precise content of each word and the specific semantic relationship between the antithetical pairs. There is need for a study to match C. K. Ogden's and other semanticists' works on the nature and various types of antithesis to the proverbial corpus.¹ The picture of antithesis is complex and blurred by a mere lumping into a singular category of "antithetical" parallelism.

If the proverbial poetic artistry is to be appreciated fully, phenomena such as those described above

¹Charles K. Ogden, *Opposition: A Linguistic and Psychological Analysis* (Bloomington: Indiana University Press, 1932).

must be part of our method of reading. Poetry activates all levels of language--phonetic, syntactic, morphological, graphemic, lexical, semantic, rhetorical, and pragmatic. If one is to read poetry correctly, he must develop sensitivities on all of these levels in an attempt to recapture the initial poetic moment. Woe be to the one who castrates the proverbial expression by merely seeking its main point or its kernel of truth without appreciating the artistic medium by which that truth is expressed. Somehow the atmospheric freezing of H₂O is not the same as the synaesthetic beauty of a snowflake. The corpus to follow will be somewhat anticlimatic (H₂O approach) in the sense that it will only examine one feature of poetry: the grammatical correspondence between the cola.

CHAPTER VIII CORPUS See "Corpus Document"
64 meg download
pp. 427-614

CHAPTER IX

LITERARY COHESION IN PROVERBS 10?

Hugger-mugger Advocates

One of the most common comments concerning the corpus of Proverbs 10-15 has been that these proverbs are perceived to be a chaotic confusion thrown together without any conceptual cohesion. The following remarks are representative of those who reject any architectonic structure in Proverbs 10-15. Oesterley writes in his commentary on Proverbs, "but generally speaking the proverbs are thrown together in a very haphazard fashion in this collection."¹ R. Gordon explains that Proverbs is difficult to read because "there is little continuity or progression."² Even von Rad expresses his annoyance

¹W. O. E. Oesterly, *The Book of Proverbs*, p. 125 (cf. also pp. 73, 77). Other writers who have expressed similar sentiments are: W. C. Kaiser, *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*, p. 93; Keil and Delitzsch, *Proverbs*, p. 208; Whybray, *The Intellectual Tradition*, p. 67; W. S. LaSor, D. A. Hubbard, and F. W. Bush, *Old Testament Survey* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982), p. 552; R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), p. 1017; B. H. Kelly, "The Book of Proverbs," *Int* 2 (1948):347; and J. L. McKenzie, "The Wisdom of the Hebrews," in *The Two-Edged Sword* (London: Geoffrey Chapman, 1959), p. 217.

²R. Gordon, "Motivation in Proverbs," *Biblical*

at the "lack of order."¹ McKane maintains that the sentences are independent and atomistic and labels all vincula between the proverbs as "secondary" and nugatory for interpretation.²

Some interpreters have allowed for small proverbial clusters, having detected some common theme, catch word, or letter, but they quickly go on to minimize the importance of such a canonical collectional process. So Rylaarsdam comments, "Even when two or more successive proverbs deal more or less with the same subject (for example 10:4-5) the connection seems incidental rather than organic. There is no logical continuity of thought."³

Theology 25 (1975):49. Paterson (*The Wisdom of Israel*, p. 63) and Craigie ("Biblical Wisdom in the Modern World: I. Proverbs," *Crux* 15 [December 1979]:7) make similar comments in terms of the alienation of Proverbs to modern man because of its lack of topical/logical order. This writer will maintain that the ordering of Proverbs, when properly understood, will, on the contrary, be very palatable to modern man. Furthermore, modern man's expanding tolerance for farrago (e.g., television commercials) should allow him to appreciate better these proverbs than his predecessors. The rebirth of wisdom studies reflects modern man's concern for the ordering of his universe. Thompson, to the contrary, makes the following unfortunate statement: "As for our canonical proverbs in particular, they fail to reach us, it would seem, for still a third reason: they are jumbled together willy-nilly into collections" (*The Form and Function of Proverbs*, p. 15).

¹von Rad, *Wisdom in Israel*, p. 113.

²McKane, *Proverbs*, pp. 10, 413; cf. Chisholm, "Literary Genres and Structures in Proverbs," p. 26.

³Rylaarsdam, *The Proverbs, Ecclesiastes, The Song of Solomon*, *The Layman's Bible Commentary*, ed. B. N. Kelly (Richmond VA: John Knox Press, 1964), p. 48. G. Fohrer,

Thus, many emphasize the atomistic character of the sentences. Each sentence is indeed a self-contained unit. However, one should not ignore collectional features which may give an indication of editorial *tendenz*, suggesting purposes for the collection as well as possibly giving some hints at ancient instructional patterns. This chapter will ask if there are any collectional (*Sammlung*) architectonic principles and, if so, what significance they have?

Theoretical Basis of Cohesion

The procedure for establishing the concinnity of these proverbial sentences will commence first from a theoretical basis. It will be argued, on the basis of linguistic cohesion principles, thematic considerations, psychological phenomena, and comparative proverbial architectonic practices, that collectional principles should be expected. Second, the study will

Introduction to the Old Testament, trans. D. E. Green (Nashville: Abingdon Press, 1965), p. 320; Childs, *Introduction to the Old Testament as Scripture*, pp. 79, 555 (Childs says, "There is no significant ordering of the individual proverbs into larger groups," p. 555); Otto Eissfeldt, *The Old Testament: An Introduction* (New York: Harper and Row, Publishers, 1965), p. 473. Kovacs, ("Sociological-Structural Constraints," pp. 289-90) rejects collectional ideas proposed by Skladny (*Die altesten Spruchsammlungen in Israel*, pp. 7-10). Crenshaw comments that there is no principle of arrangement. Although he is well aware of proverbial connections, he does not view these as significant (*Old Testament Wisdom*, p. 73). Cf. also Ranston, *The Old Testament Wisdom Books and Their Teaching*, p. 32.

turn to an examination of the collectional principles observed by various scholars.¹ Third, the text of Proverbs 10 will be read in light of these suggested principles. This will enhance another level of appreciation by focusing on collocational patterns and collectional principles. Finally, some explanations will be proffered which present a possible rationale for such ordering procedures.

Four theoretical bases provide a *pou sto* for the suspicion that a "helter-skelter" ordering of sentences is rather unlikely. First, principles of literary cohesion suggest that good literature must be bound together

¹This writer has independently observed all of the following collectional principles through an extended exposure to the Hebrew text itself. This research took place largely in 1981. Two very interesting works have subsequently appeared which have corroborated that linguistic research, though they are not in as much detail: Roland E. Murphy, *Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, and Esther* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1981) and Stephen Brown, "Structured Parallelism in the Composition and Formation of Canonical Books: A Rhetorical Critical Analysis of Proverbs 10:1-22:16" (paper presented at the Thirty-Fourth Annual National Meeting of the Evangelical Theological Society, 1982). Brown largely explicates Skehan's macro-structure proposal. The linguistic features observed by this writer went beyond either of these works, as will be demonstrated. To this writer's great joy and dismay a little-known work in Swedish from 1928 was discovered which provided the most comprehensive and exhilarating scrutiny of collectional features anywhere. Thus, there will be a synthesis of the devices which this writer had "discovered" with the superb work of Gustav Bostrom, *Paronomasi I Den Aldre Hebreiska Maschallitteraturen: Med Sarskild Hansyn till Proverbia* (Lund: Gleerup, 1928). It is a shame that this most excellent work has never been translated so that more scholars could interact with its thesis.

properly in order for it to communicate as literature.

"Cohesion" has been defined as "the lexical and grammatical means which the poet draws from standard language to unify the poem."¹ This definition may be broadened to include all literary features which provide a piece with its unity. Such features should include the semantic, syntactic, phonologic, pragmatic (situational), and rhetorical aspects of language. The writer selects out of an equivalent paradigmatic class, features which when ordered syntagmatically will bind the poem, collection, or essay together. An examination of cohesion monitors the choices made which repeat, presuppose, correspond, or supplement one another. Cohesion, through a network of relations provides the text with its unity.² Various units may be used to make these connections: conjunctions (showing sequence, subordination, coordination, contrast, etc.); pronominal linking between a noun and pronoun; repetitional features (lexical, syntactical, phonological or situational); "synonymous" or co-referential words; or deictic pointers (e.g., this,

¹Geoffrey Leech, "'This Bread I Break'--Language and Interpretation," in *Linguistics and Literary Style*, ed. D. C. Freeman (New York: Holt, Rinehart and Winston, Inc., 1970), p. 119. Cf. also in the same collection of articles M. A. K. Halliday, "Descriptive Linguistics in Literary Studies," pp. 57-72.

²Leech, "'This Bread I Break'--Language and Interpretation," p. 120.

that, there, etc.).¹ Logical or thematic relationships also provide cohesion. Sentence clusters may be contrastive, temporally successive or contemporaneous, be logically related (premise, argument, conclusion), have a general to more specific connection, or have many other types of relationships which bind the piece together.² If Proverbs 10-15 does not manifest such sententially cohesive principles it would indeed be a curious piece of literature.

The second theoretical feature which suggests that some sort of collectional order is involved is the notion of theme. All literature manifests theme of one sort or another since a selection is made in terms of which items get included and which are deleted. Certain aspects are made prominent by various foregrounding techniques while others are unostentatiously assimilated into the backdrop. The techniques employed to gain prominence may vary from a dramatic increase in volume (in speech), to a different print style (in journals), to a simple repetition.³ Thus,

¹Chapman, *Linguistics and Literature*, p. 105.

²Vid. K. Pike (*Grammatical Analysis*, pp. 238-39) for many other types of relationships. Fillmore also develops "coherence principles" in "The Future of Semantics," in *The Scope of American Linguistics*, ed. R. Austerlitz (Lisse: The Peter De Ridder Press, 1975), p. 152.

³Linda K. Jones, *Theme in English Expository Discourse*, pp. 2-4.

all literature develops elements of prominence which reflects the very nature of man's perception of his world. This also points to the probability of some sort of order.

Along with the idea of theme, which makes certain items more prominent than others, is the universal psychological phenomenon which demands a hierarchy of relationships. Psychological experiments have shown that human beings can mentally hold seven units without reference to some higher form of organization.¹ Inherent to man's mind is the quest for order. Indeed, without it the mind cannot function. It seems, therefore, rather peculiar for texts which were probably developed for pedagogical purposes that there would be a violation of this psychological universal which would render its didactic intent inoperative. Even the onomastic lists are structured. Theoretically this suggests that it would be psychologically and pedagogically absurd to think that there would be no structure in a proverbial collection so closely linked to a school setting.

Finally, architectonic structural studies indicate that one should not dismiss the idea of some ordering principles. Examples of architectonic structures have been the result of recent study under the rubrics of rhetorical criticism, semiotics, and structuralism. It

¹Jones, *Theme in English Expository Discourse*, p. 13.

will be argued that one should expect ordering principles in Proverbs 10 in that: (1) macro-structures are ubiquitous in the canonical text; (2) the parallel ancient Near Eastern wisdom materials also exhibit patterning procedures; (3) there are clear examples in the text of Proverbs, outside of Proverbs 10-15 which demonstrate cohesive unity above the single proverb level; and (4) attempts to structure the whole book of Proverbs show that such structuring was within the rhetorical ability of the ancient sages.

Recent studies employing the techniques of semiotics, structuralism and rhetorical criticism have been extremely profitable in regaining a sense of textual unity. This should be contrasted with the more atomistic and text-reconstructive techniques of earlier critical scholars who emaciated the texts on the basis of prescriptive evolutionary schemes. Presently many are seeing large scale discourse patterning throughout the canonical materials. Larger units have been discovered in Genesis.¹ Shea has structured the Song of Solomon.² Alden has demonstrated the unity of a host of Psalms via various

¹J. P. Fokkelman, *Narrative Art in Genesis* (Amsterdam: Van Gorcum/Assen, 1975); cf. also Dale S. DeWitt ("The Generations of Genesis," *EvQ* 48 [December 1976]:196-211) who structures the whole book around the repeated "toledoth" cycles.

²William H. Shea, "The Chiastic Structure of the Song of Songs," *ZAW* 92 (1980):378-96.

chiastic devices which often serve to unite the whole poem.¹ Others have worked with the various levels of Jonah.² Numerous other biblical texts have also benefitted from these approaches. A good representation of this type of work is presented in the journal *Semeia*. Such studies have demonstrated the presence of discourse and paragraph cohesion throughout the text of the Old Testament. It would again seem rather peculiar if such features were not present in Proverbs 10-15 on the principle of literary uniformitarianism.

The ancient Near Eastern proverb collections and instructional texts suggest that ordering principles should be expected. While Alster notes that some of the Sumerian collections appear to be unordered, he, as well as others, has observed the presence of catch words which

¹Robert L. Alden, "Chiastic Psalms: A Study in the Mechanics of Semitic Poetry in Psalms 1-50," *JETS* 17 (Winter 1974):11-28; "Chiastic Psalms (II): A Study in the Mechanics of Semitic Poetry in Psalms 51-100," *JETS* 19 (Summer 1976):191-200; and "Chiastic Psalms (III): A Study in the Mechanics of Semitic Poetry in Psalms 101-150," *JETS* 21 (September 1978):199-210.

²James S. Ackerman, "Satire and Symbolism in the Song of Jonah," *Traditions in Transformation*, ed. Baruch Halpern and J. D. Levenson (Winona Lake: Eisenbrauns, 1981), pp. 213-46. Cf. also Jonathan Magonet, *Form and Meaning: Studies on Literary Techniques in the Book of Jonah*, (Sheffield: The Almond Press, 1983), pp. 23, 57; and B. S. Childs, "The Canonical Shape of the Book of Jonah," *Biblical and Near Eastern Studies*, ed. G. A. Tuttle (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978), p. 125.

often link proverb to proverb.¹ Frequently these catch words are in the initial position, although Gordon points out that they may occur elsewhere in the proverb as well.² The importance of the initial position is corroborated by the fact that sometimes it is solely the initial sign which provides the cohesive point between the proverbs.³ Both Alster and Kramer point out certain Sumerian texts which are arranged on the basis of theme or logical connections.⁴ While both of these Sumerologists acknowledge the presence of proverbial collections in which there seems to be a haphazard ordering, Alster has verified that the actual ordering of the proverbs "is not incidental, for they often represent sequences which recur in large collections of proverbs."⁵ Alster has

¹Alster, *Studies in Sumerian Proverbs*, p. 14. Cf. also Kramer, "Sumerian Literature, A General Survey," ed. G. E. Wright (New York: Doubleday Co., Inc., 1961), pp. 256-58; Khanjian, "Wisdom in Ugarit," p. 44; Gordon, *Sumerian Proverbs*, pp. 28-30, 154, 157-60; and Waltke, "The Book of Proverbs and Ancient Wisdom Literature," p. 226.

²Gordon, *Sumerian Proverbs*, p. 154. Cf. Lambert, *Babylonian Wisdom Literature*, p. 223.

³Alster, *Studies in Sumerian Proverbs*, p. 26; cf. Kramer, "Sumerian Literature, A General Survey," p. 258.

⁴Alster, *Studies in Sumerian Proverbs*, p. 14; and Kramer, "Sumerian Wisdom Literature: A Preliminary Survey," p. 29.

⁵Alster, *Studies in Sumerian Proverbs*, p. 14. Lambert notes that at Nippur some of the Old Babylonian proverbial texts contain proverbs "not in the same order." (*Babylonian Wisdom Literature*, p. 223). He later adds, "What is more significant is that whole groups of proverbs

solicited juxtaposed paradoxical proverbs to demonstrate the presence of supra-sentential patterning. He uses mutually dependent proverbs to contradict the normal statements made about the independent and atomistic character of proverbial units. He makes the following statement in reference to Sumerian proverbs:

no element in any Sumerian poem can be interpreted with certainty if deprived of relational context. This is due to the multi-level nature of the poetic expressions. . . . Here it is hardly necessary to stress that the Sumerian proverb collections should not be read as single unrelated sayings, but, on the contrary, the manner in which the individual sayings are grouped together is a highly important matter with regard to all aspects of the interpretation.¹

Alster hopes that through structural techniques collectional procedures will be able to be discovered.² To summarize, several principles of organization have been observed: (1) repeated initial signs; (2) repeated catch words, often in the initial position, but found elsewhere in the proverb as well; (3) thematic or logical connections; and (4) proverbial pairs, some of which may appear paradoxical (cf. Prov 26:4, 5).

While the proverbial collectional techniques of the Egyptian materials have not been discussed at length

in the same sequence are carried over from the unilinguals to the late bilinguals" (p. 223).

¹Ibid., p. 201; cf. also pp. 202, 206.

²Alster, "Paradoxical Proverbs and Satire in Sumerian Literature," p. 209.

in the literature, Gemser notes that the Papyrus Insinger and Amen-em-opet manifest definite compositional techniques. His work on 'Onchsheshonqy has led him to the conclusion that there is no discernible arrangement. It is interesting to note that the earlier Egyptian texts manifest much more topical coherence than does the late text of 'Onchsheshonqy. With this qualification, Gemser proceeds to discuss some ordering techniques even in 'Onchsheshonqy. He discerns that "Several times sayings beginning with the same initial words or expression are coupled together, without further connection as far as concerns the material contents."¹ He also observes that proverbs with catch words and even common structures ("better . . . than" type proverbs), have been grouped together. Also found in 'Onchsheshonqy are some thematic links.² It is no mere coincidence that these same cohesive techniques were employed both in Egypt and Sumer.

Kitchen, in a structural analysis of the macro-structure forms of the wisdom texts from Egypt and Mesopotamia, examines the "main text" sections which are equivalent to Proverbs 10-24. He notes that there are

¹Gemser, "The Instructions of 'Onchsheshonqy and Biblical Wisdom Literature," p. 113. Cf. also Kitchen, "Proverbs and Wisdom Books of the Ancient Near East: The Factual History of a Literary Form," p. 92.

²Gemser, "The Instructions of 'Onchsheshonqy and Biblical Wisdom Literature," p. 114.

three types: (1) undifferentiated texts which move freely from one subject to another without any special order (Hardjedef, Shube-awilim and Proverbs 10-24); (2) two/three sectioned texts which are often organized on thematic principles (Merikare, Kheti son of Duauf, Lemuel [he also recognizes that Ani provides a counter example]); and (3) multi-segmented texts which have both unordered (Suruppak) and, in the later period, thematically ordered patterns (Amenemope, Insinger).¹

Kuusi, working toward the collection and classification of modern proverbs, has surveyed 182 international proverb collections from the Far East, Africa, Arabia, all areas of Europe, as well as ancient collections. He has classified them as to how they were organized and hopes to provide suggested guidelines for the development of a standardized, international type-system for proverbial classification. He has observed the following methods of proverbial collection and organization: (1) alphabetical (several types of alphabetical collections have been observed: [a] first word; [b] first nuclear word; [c] main word; [d] an important word; and [e] thematic headword outside the proverb itself); (2) chronological; (3) ethnic or

¹Kitchen, "Proverbs and Wisdom Books of the Ancient Near East: The Factual History of a Literary Form," pp. 86-87.

geographical; (4) by metaphor used; (5) origins; (6) by structure; (7) thematic; and (8) unsystematic (on which he offers no comments).¹ Thus, while both ancient Near Eastern patterns and international collectional procedures allow for unordered collections, yet ordered collections are more the norm. The question remains, Is it possible to detect principles which may explain how these "unordered" proverbs were put together? Principles need to be found which will both explain the appearance of disunity and yet prompt the discovery of any possible schemes which the sages may have employed.

Order in Proverbs outside of Proverbs 10-15

Having shown that a totally unstructured collection of proverbs is rather unlikely on the bases of principles of literary cohesion, thematic consideration, psychological universals, and structurally (although the presence of "unordered" collections in the ancient Near East and modern collections cautions against any dogmatism), another line of oblique argumentation may be gained from the canonical shape of the book of Proverbs itself. The macro-structure of the book is easily arrived at. The various titles provide convenient and satisfactory textual markers. Kitchen contributes the most

¹Matti Kuusi, "Towards an International Type-System of Proverbs," *Proverbium* 19 (1972):698-71.

comprehensive and impressive analysis of the canonical shape of proverbs. After analyzing the form of various Egyptian and Mesopotamian texts from all periods, he divides Proverbs into four compositions: (1) Proverbs 1-24 (Title/Preamble, 1:1-6; Prologue, 1:7-9:18; Sub-title, 10:1; Main Text, 10:2-24:34); (2) Proverbs 25:1-29:27 (Title, 25:1; Main Text, 25:2-29:27); (3) Proverbs 30:1-33 (Title, 30:1; Main Text 30:2-33); and (4) Proverbs 31:1-31 (Title 31:1; Main Text 31:2-31). These four collections reflect the two common proverbial structures present in the ancient world. Proverbs 1-24 manifests one type and the other three collections reflect the other.¹ Kitchen then compares the form and content of each section of Proverbs with their counterparts in the ancient sources. He proffers that the prologue in chapters 1-9, by its great length, reflects a first millennium form, while its content--repeated calls of the "son" to attention and non-autobiographical character--fits a second or third millennium prologue. Thus, he concludes that a Solomonic date at the entrance of the first millennium B.C. may reflect an intermediate

¹Kitchen, "Proverbs and Wisdom Books of the Ancient Near East: The Factual History of a Literary Form," p. 70. This article is fundamental reading if one is going to understand Proverbs. Kitchen acknowledges that the text may be taken as five compositions: a long one (1-24); a shorter one (25-29); and three brief compositions ("Words of Agur," "Words of Lemuel," and "The Good Wife") (p. 70).

stage between the well attested content of the second millennium B.C. and the long form of the first millennium prologues.¹ Kitchen's brilliant discussion relates to the ordering of chapters 10-15 in that it demonstrates that those who shaped the book of Proverbs were very conscious of and skillful with larger literary structures. Thus, if they expended great care in employing macro-structures involving twenty-four chapters, should one not expect that they were just as meticulous in the structuring of smaller units?

More standard is Skladny's division based simply on the titles supplied by the text: (1) 1-9; (2) 10-22:16; (3) 22:17-24:22; (4) 24:23-34; (5) 25-29; (6) 30:1-14; (7) 30:15-33; (8) 31:1-9; and (9) 31:10-31.² Crenshaw suggests that there is an overarching topical connection in some of these sections. Proverbs 10-15 is about the righteous and the wicked; 16:1-22:16 is about Yahweh and the king; 25-27 treats nature and agricultural topics; and 28-29 has reference to kings or potential rulers.³ All would agree that Proverbs 31 is about the ideal wife. Others point out such structural distinctions

¹Ibid., pp. 84-85.

²Skladny, *Die ältesten Spruchsammlungen in Israel*, p. 5. Cf. Bullock, *An Introduction to the Old Testament Poetic Books*, p. 161; Murphy, *Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, Esther*, p. 49.

³Crenshaw, *Old Testament Wisdom*, p. 76.

between the various sections as: Proverbs 10-22, proverbial sayings; 22-24, admonitions; and 25-27, comparative proverbs.¹ Thus the macro-structures of the book of Proverbs would indicate that there was a concerted effort on the part of the scribe(s) to structure the multi-chapter units of the book.

Attention will now be turned to intermediate-sized structures, that is, those which are from approximately ten to thirty verses in length. Again the purpose is to show the craftsmanship of the author(s)/collector(s) in arranging not only the multi-chapter macro-structures which compose the book, but also the multi-verse units which make up the larger structures.

No one would deny that Proverbs 31:10-31 is highly structured. Not only does the poem maintain a fine thematic cohesion around the topic of the ideal wife, but the acrostic present in the initial letter of each verse clearly demonstrates the wise man's conscious effort to structure this topic within a literary framework. Thus the sages of Israel, like those elsewhere in the ancient Near East, were very sensitive to the placement of single letters as well as words. Moreover, the cohesion does not stop with the acrostic or with the common theme. Lichtenstein has shown that, through catch-word

¹Bryce, *A Legacy of Wisdom*, p. 147 and Gladson, "Retributive Paradoxes in Proverbs 10-29," p. 154.

repetitions, the whole poem is shaped into a stunningly symmetrical chiasmic structure.¹

The structure of various chapters in the prologue (Prov 1-9) has been frequently noted.² Lang, for instance, has seen ten instructional units (*weisheitliche Lehrrede* as opposed to wisdom speeches [*Weisheitsrede*]) in Proverbs 1-7. All of these are triggered by the address of the teacher to his "son" (1:8-19; 2:1-22; 3:1-12; 3:21-35; 4:1-9; 4:10-19; 4:20-27; 5:1-23; 6:20-35; and 7:1-27).³ These show a clear cognizance of intermediate level structuring. Particularly noticeable when one begins reading Proverbs are the four verses which begin with , which introduce the purpose of Proverbs (1:2-6). Tribble, in a delightful article, has demonstrated the chiasmic structuring of Proverbs 1:20-33.⁴ She notes that while Kayatz identifies this section as a wisdom-sermon (*Weisheitspredigt*), Kayatz's analysis is based largely on shifts in content and the introductory particles. Tribble

¹Murray H. Lichtenstein, "Chiasm and Symmetry in Proverbs 31," *CBQ* 44 (1982):202-11.

²Kayatz, *Studien zu Proverbien 1-9*, passim; cf. Williamson, "The Form of Proverbs 1-9." passim.

³B. Lang, *Die weisheitliche Lehrrede: eine Untersuchung von Sprüche 1-7* (Stuttgart: KBW Verlag, 1972), pp. 29, 32-33. Cf. also Murphy, *Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, Esther*, p. 51.

⁴Phyllis Tribble, "Wisdom Builds a Poem: the Architecture of Proverbs 1:20-33," *JBL* 94 (1975):509-18.

observes word, phrase and motif repetitions as indicative of structure. She presents the following tightly-knit structure:

- A Introduction: an appeal for listeners (vs. 20-21)
- B Address to the untutored, scoffers, and fools (v. 22)
- C Declaration of disclosure (v. 23)
- D Reason for the announcement (vs. 24-25)
- E Announcement of derisive judgment (vs. 26-27)
- D' Result of the Announcement, with interruption (vs. 28-30)
- C' Declaration of retribution (v. 31)
- B' Address about the untutored and fools (v. 32)
- A' Conclusion: an appeal for a hearer (v. 33). ¶ 1_⊥ ¶

Chisholm notices the bifid structuring in 2:5-8, 9-11 and 2:12-15, 16-19 based on repeated words.² Numerous writers have commented on the structural features in Proverbs 8.³

Bryce sees the patterning of the two sections of Proverbs 25 (2-5 introduce the two major subjects [king, wicked]; 6-15 has as its chief subject the king [cf. 25:6, 15]; and 16-26 is about the wicked [note the echo in

¹Ibid., p. 511.

²Chisholm, "Literary Genres and Structures in Proverbs," p. 9.

³J. N. Aletti, "Proverbs 8,22-31. Etude de structure," *Biblica* 57 (1976):25-37; M. J. Dahood, "Proverbs 8:22-31; translation and commentary," *CBQ* 30 (October 1968):512-20; M. Gilbert, "Le discours de la Sagesse en Proverbes 8. Structure et coherence," in *La Sagesse de l'Ancient Testament*, pp. 202-18; Skehan, "Structures in Poems on Wisdom: Proverbs 8 and Sirach 24," *CBQ* 41 (July 1979):365-79; and Gale Yee, "An Analysis of Proverbs 8:22-31 According to Style and Structure," *ZAW* 94 (1982):58-67.

25:16a and 25:27a]). He develops a chiasmic structure at the beginning, middle and end of his "book."¹

Glory (vs. 2)	Honey (vs. 27a)
Honey (vs. 16)	Glory (vs. 27b)

Important for this study is Bryce's insight into how the "book" is bound together. He says, "Each verse is linked to its partner within the unit by similar subject-matter, by pronominal references, by rhyme or assonance, or even by means of the use of similar words or the same roots employed with different meanings."² Others have observed that the collection of YHWH proverbs in Proverbs 16:1-9 is juxtaposed with a string of proverbs about the king (Prov 16:10-15).³

The function of this discussion is to demonstrate that, there was not only an intentional effort to structure large sections of Proverbs, but also the chapters themselves were considered as units to be arranged and crafted by the sages.

There is no need to demonstrate the strength of cohesion within the bi-cola of the proverbial sentence itself, as that is recognized by all. The syntax,

¹Glendon E. Bryce, "Another Wisdom-'Book' in Proverbs," *JBL* 91 (June 1972):151-52.

²*Ibid.*, p. 151.

³Gladson, "Retributive Paradoxes in Proverbs 10-29," pp. 228-29. Cf. also Kovacs, "Sociological-Structural Constraints," pp. 538-39 for outlining of Proverbs 15:28-22:16.

semantics, and phonetics of the saying yield a strong bond welding each proverb into a balanced and complete unit. The compact stability of the saying as a base bi-colonic kernel provides a firm footing for the collectional growth of larger structures.

Thus if the sages were skilled at crafting proverbial bi-cola and also gave great consideration to intermediate units, and if one can even demonstrate their sensitivity at a macro-structure level, then it would indeed be curious if such phenomena are not present in Proverbs 10-15. To suggest that Proverbs 10-15 is thrown together flies in the face of the rest of the book which is so carefully constructed. It seems most reasonable that, based on the analogy of the rest of the sages' work, haphazardness is out of the question. Hence, an effort should be made to scrutinize the text to see if there are cohesive principles.

Three writers have made contributions in this direction: Skehan, Brown, and Bostrom. Skehan's work--because it never proceeded beyond the stage of a suggestion--is usually incredulously mentioned as fantastic.¹ Skehan's basic proposal was that the title in 10:1 is a clue to understanding the structure of Proverbs 10:1-22:16. If Solomon's name is taken as a number, it

¹Crenshaw, "Wisdom," p. 229.

equals 375 (𐤆 = 300, plus 𐤁 = 30, plus 𐤀 = 40, plus 𐤄 = 5), which is precisely the number of proverbs in this section.¹ He notes, similarly, that the section designated by Hezekiah's name (Prov 25:1), depending on the spelling, can yield the number 140, which is exactly the number of proverbs in this collection (chapters 25-29). Finally, and even more incredible, is his summing up of the numbers of the names in Proverbs 1:1 to yield 930. It is indeed spectacular that one observes 932 proverbs in the whole book. Skehan uses this to argue for a single author/collector for the whole book of Proverbs. He then uses a temple measurement to suggest that there are 15 columns of 25 lines which compose the section of Proverbs 10:1-22:16.² He gives little literary support for establishing the accuracy of these twenty-five verse columns, other than citing duplicate proverbs (14:31 and 17:5; 15:8 and 21:27; 15:13-14 and 18:14-15; 15:22 and 11:14; 15:33 and 18:12; 10:1 and 15:20; 10:2 and 11:4).³

¹Patrick Skehan, "A Single Editor for the Whole Book of Proverbs," in *Studies in Israelite Poetry and Wisdom*, The Catholic Biblical Quarterly Monograph Series, ed. Joseph Fitzmyer et al. (1971), p. 25. Cf. also his "Wisdom's House," in *Studies in Israelite Poetry and Wisdom*, p 43.

²Skehan, "Wisdom's House," p. 36. The fifteen columns are: Prov 10:1-25; 10:26-11:18; 11:19-12:12; 12:13-13:9; 13:10-14:9; 14:10-14:34; 14:35-15:24; 15:25-16:16; 16:17-17:8; 17:9-18:5; 18:6-19:6; 19:7-20:2; 20:3-27; 20:28-21:22; 21:23-22:16.

³Skehan, "A Single Editor for the Whole Book of

Skehan concludes that his theory "suggests a plausible explanation for well over half of them [duplicates], in that the doublets were not the fruit of leisurely reflection and oral transmission, but were produced *ad hoc*, to round out this particular written work."¹ From a literary perspective, the validity of this theory must be demonstrated. That is, do his twenty-five verse units actually materialize in the text?

Brown has recently attempted to supply the proof which Skehan's proposal has begged for. Brown divides the 375 proverbs of Proverbs 10:1-22:16 into fifteen columns of twenty-five verses each. He then suggests that there are common words which occur in similar places between the columns.² He observes, for example, that five columns end with a contrast between the righteous and the wicked. However, with the frequency of this antithesis in this section of Proverbs, one wonders whether this is significant, since a lottery selection of end verses would produce a comparable percentage of end

Proverbs," pp. 18-19.

¹Ibid., p. 19.

²Stephen Brown, "Structured Parallelism in the Composition and Formation of Canonical Books: A Rhetorical Critical Analysis of Proverbs 10:1-22:16," A Paper presented to the Thirty-Fourth Annual National Meeting of the Evangelical Theological Society, 1982, pp. 8f. His model was made more specific in a chart which was presented at that conference.

verses with this antithesis. Brown further states, "Remarkably, key words or phrases stand at exactly or nearly the same level in various columns, most notably the phrase 'the fear of the Lord' in line 17 of cols. VI, VII, and XII and in line 18 of cols. V and VII."¹ While five times it clusters in the same columnic location, he does not mention that three times it does not. Similarly, he very selectively tries to group the abomination sayings, which are even more diverse than the "fear of YHWH" statements. Rather than attempting to establish chimerical semantic relationships between columns, Brown's efforts would have been better spent proving the literary-linguistic existence and unity of the columns themselves.

Since this study will examine the cohesiveness of Proverbs 10, a brief look at how Brown has handled this section will provide a needed contrast to the methodology adopted in this study. Brown's analysis of chapter 10 begins by noting the bifid structure (A'B'A"B") of Proverbs 10:1-11//10:12-25. He properly perceives the first unit as verses 1-5 marked by an inclusio formed by the word כִּי. The repetition of two whole stichs clearly marks off verses 6-11 (B') as the next unit (cf. 6b and 11b; 8b and 10b). A" (10:12-21) provides a chiasm with

¹Ibid., p. 5.

the importance of knowledge (10:14, 17) and the two intermediate verses (10:15-16) about economic matters. He again perceptively sees an inclusio effect at the beginning (10:12-13) and end (10:18-21) of section A" (hatred 10:12, 18; transgressions 10:12, 19; lacking understanding 10:13, 21; lips 13, 18-21).¹ These observations seem legitimate, but most will be unimpressed due to the selectiveness of his observations. He suggests that repeated words are how the author is structuring his work. This study will substantiate that there may be other factors which Brown's very spasmodic analysis of word repetitions has failed to discover.

One of the *faux pas* of structuralism as practiced by biblical scholars has been the procrustean fascination with word repetition as a structuring technique. While

¹Ibid., p. 9. He presented the following structure during the lecture.

Proverbs 10:1-11 // 10:12-25

1-5 A' Wealth and Poverty

Ending: make rich (4)

Frame: wise "son" (1,5)

6-11 B' The righteous/the Wicked

Beginning: Blessings (6)

Ending: a babbling fool (8, 10)

Frame: mouth of wicked conceals (6, 11)

12-21 A" The Wealthy/the Poor

Frame: hatred (12,18)

transgressions (12, 19)

lacking understanding (13, 21)

lips (13, 18-21)

22-25 B" Righteousness/Wickedness

Beginning: Blessing (22)

Ending: make rich (22)

repetitions were viewed with a negative bias by past critics, it seems that there has been a recent fixation on this trope as a fail-safe method for determining structure. One cannot deny the importance of repetition in structure; however, it is only one technique among many. Furthermore, repetition may have other purposes, besides merely marking structural divisions, which such "structural" approaches may willingly ignore (e.g., emphasis).

Brown next draws the whole column together on the basis of the placement of the verb "makes rich" (10:4b, 22a). Similarly, B' (10:6-11) and B" (10:22-25) are united via the repetition of the word "blessing" (10:6, 22). However, there is an inconsistency even in Brown's observance of repeated words. Those words which support his proposed structure he mentions, but others, which would argue against his alleged structure, he conveniently fails to report. Specifically, "mouth of the wicked" (10:6, 11 (cf. 31); "life" (10:11; 17); the conceptual repetition of the sluggard motif (10:4, 5; and 26); "destruction" (10:15, 29); the juxtaposition of the divine name and the verb "to add" (10:22, 27); and the verb "to cover" (10:11, 12) are just a few that he has left unaccounted.

The critical problem is one of methodology. It is wiser to begin with the sentential kernels and work from

those stable units up to larger units. One should attempt to discover how the sage connected proverb with proverb, along with asking the harder question of how the sections were formulated. Meticulous analysis at each level with the various tropes and cohesional devices must be performed as each strata is built up. One may jump in at the top (discourse) and work down, but such analysis needs to be heuristically checked by a bottoms-up approach.

Brown's analysis fails at several points. He fixates on a "word-repetition equals structural-marker" approach. Then he fails to note repetitions which do not fit his prefabricated structures. Perhaps the onus of improper methodology should be shared with many who are jumping on the biblical structuralism band-wagon and who often simplistically employ this word repetition technique as a singular tool for discovering structure. Its simplicity is attractive but may prove mis-leading to the novice at semiotic analysis. It appears that a linguistically sophisticated structuralism which examines all cohesive features--one of which is indeed word repetition--is the best way to establish structure.

Another problem involves the semantic designations of his sections. In attempting to get a bifid structure, Brown correctly perceives 10:1-5 to be about "Wealth and Poverty," but one wonders if such a title is appropriate for 10:12-21. Indeed, one should note that there are two

verses (10:15, 16) which do address the topic of wealth. However, there are six verses (10:13, 14, 18-21) whose message is clearly the control of one's speech. Likewise, it is a bit queer that 10:22-25 is labeled Righteousness/Wickedness when in two of the four verses these very common words are not found (10:22,23; contrast 10:2, 3).

Finally, Brown does not seem to be aware of other ancient Near Eastern scribal attempts to pattern proverbial collections. Such techniques, as suggested above, will be conspicuously present in the text of Proverbs and extremely helpful in determining whether or not Proverbs 10-15 is ordered.

Thus, in conclusion of the discussion of the Skehan-Brown model of fifteen columns of twenty-five verse units each, it seems that the theory has not been generated via the building up of stable units into larger units, but has been injected onto the text *ob extra*. This refutation of Brown's support for Skehan's theory is intuitively obvious to any one who has studied the text. It is also clear that Skehan's theory explaining why there are 375 proverbs on the basis of Solomon's name is still in need of proof. Perhaps the comments here have been overly censorious in that Skehan and Brown have done much to support the idea that Proverbs 10-15 was structured. Brown's method of proof, however, has left the theory open for criticism. This study, while accepting their major

premise that order exists, will define the structural units by a more linguistically-satisfying methodology.

Ordering Principles

It should be clear from the above discussion that methodology is determinative regarding what types of structures will be perceived. An attempt will be made here to list the types of ordering principles which have been observed in both canonical and non-canonical proverbial texts. Having enumerated the principles which have been verified elsewhere, they will then be applied to the text of Proverbs 10 to discover if they have been employed. As one reads the text, he should also feel free to observe other connections which may surface. If new connections come to light, they, too, must be formalized and systematically scrutinized in light of the text. Such a methodology allows one to read creatively and deictically as one hunts for known patterns and suspects that new ones may appear.

Concerning repetitional items, several levels were employed by the wise men. Van Parunak, recently developing the concept of cohesion in terms of transitional techniques, writes that the similarity which binds a section together may be a result of phonological, morphological, lexical, syntactical, logical or rhetorical

similarities.¹

First, phonologically, proverbs may be linked via a common alphabetic letter (Prov 11:9-12b; 20:7-9, 24-26).² While the common letter is most easily recognized when it is initial, it may also be found in an anadiploic sense at the end of one line and the beginning of the next (cf. Prov 10:17-18). The repetition may link bi-colon to bi-colon (Prov 10:25-26) or it may join a single stich to its pair (Prov 11:10a, 10b). Sometimes the repetition may be within the stich (Prov 11:15a, where the high frequency of ׀'s bonds the stich together as a phonetic unit). Sometimes it may be the similar phonetic sound, rather than an equivalent alphabetic symbol, which is the repeated and cohesive feature (cf. 10:18 and the repetition of sibilants ׀, ׀, ׀). Methodologically, it may be asked how one knows when the repetition of a letter

¹H. Van Dyke Parunak, "Transitional Techniques in the Bible," *JBL* 102 (1983):528. Cf. M. A. K. Halliday and Ruqaiya Hasan, *Cohesion in English* (London: Longman, 1976).

²Crenshaw, "Prolegomena," p. 14. Crenshaw has a very helpful list of seven structuring principles which he has observed. He writes, "Various means of linking several proverbs occur: a common letter (Pr. 11:9-12b; 20:7-9; 24-26); the same introductory word (Pr. 15:13-14, 16-17); the same idea (Pr. 16); the use of an acrostic (Pr. 31:10-31); paradoxical unity (Pr. 26:4-5); and numbers (Pr. 30:24-28). Thematic units characterize later proverbs (Pr. 1-9) and Sirach" Our study will merely develop the potential of this statement in terms of Proverbs 10-15.

is significant or insignificant (note in the preceding eight words the ten-fold repetition of the letter "i"; yet one should not be tempted to treat this text as reflecting a tacit tendency toward alliteration). Bostrom, in his superb attempt to expose the cohesiveness of Proverbs 10-15, notes many letter repetitions which provide the individual proverbs and the proverb clusters with their cohesion.¹ Margalit, as cited above, provides some parameters which, although these may still seem somewhat speculative, will at least provide some minimum requirements.² Features of alliteration (consonance and assonance) and rhyme should be examined since they may serve to bind together single proverbs as well as proverbial clusters. While the phonetic repetition itself is objective, whether it is significant or not will be a subjective evaluation which may be stated only in terms of

¹Bostrom, *Paronomasi I Den Aldre Hebreiska Mashcallitteraturen*, pp. 118ff. Bostrom's work has manifested great insight but in some cases he may have overstated his point.

²Margalit, "Introduction to Ugaritic Prosody," pp. 310-13. "To be significant, a letter should occur: (a) at least three times per seven verse-unit verse; and/or (b) twice in a single word or once in each of two adjacent words (especially at the beginning); and/or (c) as repeated sequence of two or more adjacent letters, not necessarily in the same order, and not necessarily in the scope of a single word" (p. 311). This writer will use this as a minimum guideline and feels that the positioning of letters should be more accounted for (initial, medial, and final).

varying degrees of probability.¹

The second repetitional feature is the repetition of lexical units. While Brown has correctly noticed that such repetitions may provide cues for determining larger structures, they may also be a means of binding a stich, bi-colon, proverbial pair or string together. As noted above, classical rhetoric has provided some terminology for describing such repetitions: (1) anaphora (units with the same start; e.g., Prov 10:2, 3; 11:5, 6); (2) epiphora (units with the same final words; e.g., 11:10a, 11a); (3) plope (the first starts the same as the second ends); and (4) anadiplosis (the first ends the same as the second begins).² It has been observed that in both Egypt and Mesopotamia the sages frequently used a catch-word principle by which they bound proverbial pairs and strings together (e.g., Prov 26:20, 21). Numerous writers have noted this phenomenon in Proverbs (Murphy being the most thorough and easily accessed).³ This feature is particularly striking when the word is in the same

¹E. D. Hirsch, *Validity in Interpretation* (New Haven: Yale University Press, 1967), pp. 13-22. Hirsch has a nice discussion on conscious and unconscious authorial intent and the relationship of these to verbal meaning.

²O'Connor, *Hebrew Verse Structure*, p. 144.

³Murphy, *Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, Esther*, pp. 68-73. Murphy's analysis of cohesive features is the most complete in the English language.

syntactic position or when it is a low frequency word (e.g., Prov 10:14, 15 [מִחָרָה (ruin)]; 10:32; 11:1 [רְצוֹן (delight)]). If the analysis were to be complete, one should monitor not only the fact that the repetition exists, but also how it functions. Numerous variations may be seen in the way the scribe creatively used repetition to bind. Quite frequently he repeated an item--thereby binding the proverb together--yet linked it to its opposite (e.g., Prov 10:5 בֶּן מְשָׁכִיל (wise son); בֶּן מְבִישׁ (shameful son); 10:11 פִּי צַדִּיק [mouth of the righteous]; פִּי רָשָׁעִים [mouth of the wicked]).

Another feature to be included in the catch-word or word repetition category is the repetition of larger units (phrases, clauses, stichs and even whole proverbs). Often the repetitions are with variation (e.g., 10:2a; 11:4a) or they may be exact repetitions (10:6b, 11b; and 10:8b, 10b).

One should not ignore variational techniques which accompany the repetition. Often the repeated lexical root will be found in a different syntactical position (note בִּרְכָה [blessing] in Prov 10:6, 7). Variation may be accomplished by morphological shifts in person, gender or number (e.g., תִּכְסֶּה / יִכְסֶּה [conceal], Prov 10:11, 12).

The use of word pairs should be mentioned at this point, as they provide a close parallel to exact repetition. The sage often used word pairs to bind his

proverb together (e.g., שִׂנְאָה [hatred]/ אֶהְבֵּה [love], Prov 10:12). Frequently the paired word is in construct with a word which turns the pair into an antithesis (e.g., כִּי־רָמִיָּה [lazy palm]/ יָד חֲרוּצִים [diligent hand], Prov 10:4).

A third area of repetition is on a syntactic level--whether in terms of deep or surface structure. Proverbs 10:1b has been shown to echo syntactically 10:1a via a nominalizing transformation which accounts for the surface structure differences. Proverbs 10:5 can be shown to be a perfect isomorphic syntactical match. So, too, one may detect syntactic parallels between proverbs (e.g., Prov 10:31a, 32a; and 10:6, 7 with some variation). Variations may include changes in person, gender, number (Prov 10:2, 3, רָשָׁע [wicked, singular] and רָשָׁעִים [wicked, plural]). Most frequently in narrative there is the continuity of pronominal markers which indicate unity (cf. Prov 10:22).

A final area of repetition is topical--where one proverb is thematically cohesive with its neighbor. While it has been noted above that many writers recognize the topical chaos of Proverbs 10-15, there are points of topical coherence. Proverbs 10:2 and 3, for example, both talk about wealth. Proverbs 10:18-21 comment on the proper/improper use of speech.

Generally three types of proverbial clustering have been observed. Though the proverbs are often atomic

and singular kernels, they are frequently found in paired relationships. Proverbs 26:4, 5 is notorious because it presents a paradoxical pair. Proverbs 10:2, 3 and 10:15, 16 (cf. also Prov 11:5, 6) are clear examples of proverbial pairs about wealth. The second type shall be designated as a proverbial string, which is a group of three or more proverbs linked by any of the above cohesional devices. A string may cohere on the basis of topic (Prov 10:18-21) or by one of the above repetitional features (Prov 11:9-11). Finally, several broken or detached string elements have been noticed which may provide a "hinging" effect between the string and its context (Prov 11:9-11, 14; and Prov 10:23, 25-26).¹

Thus, repetitional features may take the form of sounds/letters, lexical units, phrases, clauses, or whole proverbs. Particularly frequent are catch-words. In addition to topical similarities, syntactical repetitions and cohesions may also bind the text. To each of these elements of equivalence (semantic, syntactic, phonetic) there may be variations either from within the category itself (repetition of a sibilant by the use of various letters ס, ש, ש) or from another category (repetition of a lexical root which is fitted to another syntactical or morphological class).

¹Van Parunak, "Transitional Techniques in the Bible," pp. 540-46.

Sequential features may also provide unity for a passage. The acrostic is a classic example of this on a phonological level. The numerical proverbs are sequentially bound by a numerical phenomenon (Prov 30:18-19). There may be a logical progression as a case is argued or an event narrated, although such will not occur explicitly in the corpus.

Hence, many elements of sequence and equivalence will be monitored to determine if indeed this proverbial collection was crafted according to principles or whether it is merely a haphazard agglomeration of atomic proverbs with no molecular inter-proverbial bonds. Still remaining is to examine the text of Proverbs 10 itself, which will provide the specimen for this experiment.

Cohesional Features in Proverbs 10

In order to facilitate a lucid discussion, there will be a verse-by-verse monitoring of both intra- and inter-proverbial cohesions. Concluding the discussion will be the structural diagrams synthesizing these cohesive factors. Because of the clarity of the diagrams, it may be of benefit to refer to the diagrams as the verses are discussed. One may wish to consult Bostrom concerning letter/sound repetitions¹ and Murphy for catch-

¹Bostrom, *Paronomasi I den Aldre Hebreiska Mashcalliteraturen*, pp. 118ff.

words and logical links.¹ Since the tagmemic analysis has carefully exposed the intra-proverbial syntax, these features will not be mentioned at this point.

Proverbs 10:1 יִשְׁמַח־אָב בֶּן חָכָם
A wise son brings joy to his father,

וּבֶן כָּסִיל תּוֹגַת אִמּוֹ
but a foolish son grief to his mother.

Proverbs 10:1 is bound together syntactically and via the familial terms (the repeated use of בֶּן [son]) and the pairing of אָב (father) and אִמּוֹ (his mother). Each stich seems to manifest an inclusio effect, by being framed with familial terms (בֶּן, אָב; and בֶּן, אִמּוֹ) thereby foregrounding--by juxtaposition--the close nexus between חָכָם and יִשְׁמַח, and כָּסִיל and תּוֹגַת. It is possible that this inclusio effect is further ameliorated by the repeated consonants in 10:1a--ב, ח, מ, מ, ח, ב. While this may not be significant it does fit Margalit's standards for alliteration. The repetitions of the letters and the chiastic ordering have been previously noted by

¹Murphy, *Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, Esther*, pp. 68-73. The following analysis reflects insights gained from the present writer's extended exposure to linguistics, not from the work of Bostrom (a copy of which was obtained only after the analysis had been completed), or Murphy (whose work was published after the following analysis was completed). This writer does view their works as somewhat mutually exclusive since Bostrom focuses on sound patterns and Murphy on semantics. They are confirmatory to the general thesis proposed here, i.e., that there is evidence of collectional construction.

Bostrom.¹ The repetition of the word בֶּן (son) in the second stich results in the second stich's beginning with a as well. While such sound/letter patterns may be of no significance, they should be monitored since sometimes they are clearly intentional. Intentionality most likely was not involved in 10:1, however.

Proverbs 10:2 לֹא-יִוָּעִילוּ אוֹצְרוֹת רָשָׁע

Ill-gotten treasures are of no value,

וּצְדָקָה תַּצִּיל מִמָּוֶת

but righteousness delivers from death.

Bostrom suggests that Proverbs 10:2 (cf. 11:4) exhibits assonance.² Note the four-fold repetition of the ו ("o" sound) in the first stich. Also between the first and second stichs is the יל sequence with a in the immediate vicinity. The thrice-repeated יל fits the alliteration standards, although it seems rather weak. The semantical play on אוֹצְרוֹת (riches) being of no יִוָּעִילוּ (value) focuses on the two terms רָשָׁע / צְדָקָה which are drawn together both positionally and semantically for contrast. Deliverance from death provides the benefits that wealth, whether good or evil, could never attain. Thus, the pragmatic value of צְדָקָה is unique. Again one sees how well-crafted the sayings are.

¹Bostrom, *Paronomasi I den Aldre Hebreiska Mashcalliteraturen*, p. 120.

²Ibid., p. 120.

Proverbs 10:3 לֹא־יָרֵעִיב יְהוָה נֶפֶשׁ צַדִּיק
The LORD does not let the righteous go hungry

וְהוֹת רְשָׁעִים יִהְדֹּף
But he thwarts the craving of the wicked.

Proverbs 10:3 obviously forms a pair with 10:2. The introductory לֹא followed by a Hiphil imperfect unquestionably syntactically binds the two verses together. The similarity does not stop there, however. There is also a common thematic element, in that both address the issue of the relationship of the wicked/righteous to material possessions. This pair provides an example of complex chiasm, as the initial negations plus the imperfect verb would render the verbal structure AB/AB, contrasting the wealth of the wicked, whose wealth is valueless, with the righteous/righteousness who receive material blessings from Yahweh (יְהוָה, לֹא־יָרֵעִיב // תִּצִּיל, לֹא־יִוָּעִילוּ). In the person being discussed, however, an AB/BA pattern (צַדִּיק // צַדִּיקָה, רְשָׁע // רְשָׁעִים). Thus the repetition of righteous/righteousness and wicked semantically binds these two sayings. They are both concerned with a similar topic and similar character qualities. Notice that the semantic elements of equivalence (righteous/wicked) are varied morphologically (צַדִּיק, צַדִּיקָה, and רְשָׁעִים, רְשָׁע). Bostrom notices the repetition of the letter י and particularly the sequence יה in the divine name יְהוָה and in the verb of the second stich, which YHWH does (יִהְדֹּף). Another linking feature is

the presence of the divine name in the first stich and the pronominal reference back to it in the second. This morphologically binds the proverbial bi-colon together through one actor (יְהוָה), whose actions vary based on the character of the individuals involved. A chiasmic effect is also contained in Proverbs 10:3 via the juxtaposing of the characters (הוֹת רְשָׁעִים/נֶפֶשׁ צַדִּיק) with the imperfect verbs framing the proverb (יַהֲדֹרֶה, לֹא-יִרְעִיב). So there is an AB/BA structure in the sequence: imperfect verb describing God's actions/person involved//person involved/imperfect verb describing God's actions. One also wonders whether there is a play between נֶפֶשׁ ("soul" or "passion") and הוֹת (desire). Therefore, the inner coherence, as well as, in this case, the bond with the neighboring proverb, demonstrates the intricate craftsmanship manifested in this saying and its pair (10:2).

Proverbs 10:4 רָאשׁ עֲשֶׂה כַף-רְמִיָּה
Lazy hands make a man poor,

וְיָד חֲרוּצִים תַּעֲשִׂיר
but diligent hands bring wealth.

This verse continues the theme of material possessions and suggests how wealth is properly accrued. Bostrom well notes the alliteration with the "r" sounds, as ר is repeated four times in the proverb.¹ The proverb

¹Ibid., p. 121.

begins and ends with ר. It may be significant that both verbs have an עש sequence (תַּעֲשֶׂיר / עָשָׂה). There is a conspicuous chiasmic structure with the inner elements contrasting the character and the outer elements the resultant economic status (poor/lax hand//diligent hand/gets wealth). The middle terms are bound in that and יָד are a standard word pair and are used here in a synonymous manner. The contrast comes in the constructed elements (חָרוּץִים / רַמְיָהוּ, cf. 10:1). Thus, the proverb itself is a tightly-knit unit. Perhaps Bostrom is right when he suggests that there is a word play in the sound-echoing effect of חָרוּץִים with the word for gold (חָרוֹץ).¹

Proverbs 10:5 אָנֹךְ בַּקֵּיץ בֶּן מִשְׁכִּיל

He who gathers crops in summer is a wise son,

נִרְדָּם בַּקֶּצִיר בֶּן מִבִּישׁ

but he who sleeps during harvest is a disgraceful son.

Proverbs 10:5 continues the theme of the acquiring of wealth through diligence, thus indicating that 10:4 and 5 are also a proverbial pair. Again, as in 10:2, 3, there is a bi-proverbial chiasm AB/BA (lax hands/diligent hands//working wise son/otiose shameful son). Syntactically, 10:5 is a total isomorphism and manifests a strong syntactic cohesion within the proverb itself. The word play between קֵיץ (summer) and קֶצִיר (harvest) is an obvious sonant-semantic play which further binds the stichs together (cf. Prov 26:1; Amos 8:1-2). The

¹Ibid.

five-fold repetition of **ב** is significant, especially when it occurs four times in the word initial position. The word repetitions of the preposition **בְּ** (in) and **בֵּן** (son) engender the feeling of sameness. Bostrom makes a contribution at this point by noticing that the order of the sounds **ר**, **בֵּן**, **בֶּן**, and **שֶׁ-מֶ** in both stichs demonstrates the genius of the sage who provides such a sonantly, semantically, and syntactically perfect match.¹ The Qal active participle **עֹשֶׂה** (make) in 10:4a may assonantly tie to the Qal active participle **אִגַּר** (gathers) which begins 10:5a.

One may at this juncture reflectively suggest that Proverbs 10:2-5 forms a quatrain centering on the theme of various character relationships to material benefits. The thematic tie is very strong. The unit sub-divides into two closely connected proverbial pairs, 10:2-3 and 10:4-5. Brown is correct in observing that 10:1 links itself with this tightly-knit quatrain, via the bi-fold repetition of the term **בֵּן** (son) in 10:1a, b and 10:5a, b.² **בֵּן** envelops this section in an inclusio fashion, although 10:1 itself seems to be held somewhat apart and may play a titular role for the whole section.

¹Ibid., p. 121.

²Brown, "Structured Parallelism in the Composition and Formation of Canonical Books," p. 8.

Proverbs 10:6 בְּרָכוֹת לְרֹאשׁ צַדִּיק
 Blessings crown the head of the righteous,

וּפִי רָשָׁעִים יַכֶּסֶּה חֶמָּס
 but violence overwhelms the mouth of the wicked.

The boundaries of Proverbs 10:6 are signaled by the contrast at the extremes between בְּרָכוֹת (blessings) and חֶמָּס (violence). As in Proverbs 10:5, there is a juxtaposing of the middle terms--in this case, where the blessings and violence will fall (blessings/head of righteous//mouth of wicked/violence). The only possible alliterative feature is the final which ends 10:6b concluding the comment on the mouth of the wicked with a hiss (cf. 10:18). There is a thematic shift at this point, for the explicit mention of economic or material substance is not present as it has been in the preceding four proverbs. This thematic shift is also corroborated by an inter-linear lack of literary ligaments between 10:6 and 10:5. Rather, 10:6 will be clearly shown to bond itself to 10:7. Hence, a new multi-verse unit has begun. The two stichs contain the common element of each having a body part joined with a character quality (רֹאשׁ צַדִּיק [head of the righteous], פִּי רָשָׁעִים [mouth of the wicked]). There is a morphological variation between the "righteous" (singular) and the "wicked" (plural). The duplication of the whole of 10:6b in 10:11b should provide a structural clue to this unit. The three-fold repetition of ר, although it may fit the possible parameters for

alliteration, does not seem to be significant at this point. However, it may provide a link with 10:7.

Proverbs 10:7 זֶכֶר צַדִּיק לְבִרְכָּה

The memory of the righteous will be a blessing,

וְשֵׁם רָשָׁעִים יִרְקָב

but the name of the wicked will rot.

It is clear that 10:6 and 10:7 are bound by the catch-word בְּרִכָּה (blessing). The syntactic structures of the two verses are not altogether different. The common use of the preposition לְ in the first stich of each and the repetition of the word רָשָׁעִים (wicked) in the second stich provide further lexical cohesion. Thus, here again is a lexically bound proverbial pair. This pair does not manifest a chiasmic structure as the previous two pairs did; rather it has the normal bifid AB/AB form. Thematically they appear more sequentially related than repetitive. Proverbs 10:6 speaks of blessings/violence on the heads/mouths of the righteous/wicked, whereas 10:7 talks about the enduring impact (blessings/rot) of the righteous/wicked. Proverbs 10:7 is a unit in itself. The four-fold repetition of ר is significant--which observation is enhanced by noticing a certain phonetic echoing. The juxtaposing of several palatals (כ, ק) with the liquid ר seems to be more than coincidental and gives the proverb a sonant ring. Thus, one should notice the following sequence כר, רכ, רק. Bostrom observes a less likely echoing in the ש-מ, sequence in רָשָׁעִים (wicked) and

(name) in 10:7b.

Proverbs 10:8 חֲכָמִים לֵב יִקְחוּ מִצְוֹת

The wise in heart accept commands,

וְאִוִּיל שִׁפְתָּיִם יִלְבֹּט

but a chattering fool comes to ruin.

Proverbs 10:8 begins another pair; therefore it is not closely linked to the preceding pair. The lifestyle of the wise is contrasted to the perishing expressions of the wicked. The contrast between לֵב (heart) and שִׁפְתָּיִם (lips) is not odd in Proverbs (cf. 10:20, 21). Bostrom notices that the letter sequence לב appears twice in this proverb (לב [heart], יִלְבֹּט [be ruined]; cf. Hos. 4:11, 14 for a similar parallel).¹ It is interesting, although probably not significant by itself, that 10:7's (for blessing) also contains a לב sound sequence. The proverb is also semantically bound by the normal pair חֲכָמִים (wise) and אִוִּיל (foolish). The movement from an active wise action to a passive destruction of the fool provides an interesting sequence.

Proverbs 10:9 הוֹלֵךְ בְּתֵם יֵלֵךְ בְּטָח

The man of integrity walks securely,

וּמַעַקֵּשׁ דְּרָכָיו יוֹדָע

but he who takes crooked paths will be found out.

One cannot miss the strong alliterative features of the first stich of this proverb (Prov 10:9). There seems to be a formal pattern here. The double verb

¹ Bostrom, *Paronomasi I den Aldre Hebreiska Mashcalliteraturen*, p. 122.

repetition in the first stich, with heavy alliteration, is also observed in Proverbs 11:2. The lexical repetition of הֵלֵךְ (to walk) in the first stich is accompanied by morphological variations. The first verb-form is a Qal participial while the second is an imperfect. Both verbs are followed by the letter ב. It is interesting to note, however, that the first ב is a preposition while the second, although rendering the same sound, is part of an adverb. The intrigue with this sequence rises further when one observes that, semantically, both of the following ב-words play an adverbial-type function in relation to their accompanying verbs. It is no coincidence that the ב's are then both followed by an equivalent dental sound, although it is represented with two different alphabetic symbols (בָּתֵּם [in integrity], בְּטָח [securely]). The resulting sequence is undeniable (לֵךְ, בַּת / לֵךְ, בַּט). One final sound binder is added in terms of the closeness of the palatal ך on the end of each verb and the guttural ה which completes the first stich. This palatal repetition is picked up in the second stich (מַעֲכֹשׁ, [oppressing]; דִּרְכָּיו, [his ways]). Thus, the proverb is sound-bound even though its stichs are quite diverse syntactically. The semantically paralleled units within the first stich is very tight with the lexical repetition. "The one walking in integrity" forms a parallel for "the oppressor". The presence of דִּרְכָּיו (his

ways) in the second stich makes a clear connection with the repetition of הָלַךְ (walk) in the first (cf. Ps. 1:1), although the relationship is more syntagmatic than as equivalent parallel semantic units. Thus, this proverb is tightly-knit via sound and semantic considerations. With its calling for reflection on sound, it is interesting to note that the לֵב sequence which occurred twice in 10:8 also occurs twice in detached form, in verse 9. Bostrom notices the even more suspicious מ - ת sequence in (lips, 10:8) and בְּתָם (integrity, 10:9).¹ This provides a link between the two verses, although this is rather chimerical. The other clear nexus establishing the proverb pair of 10:8, 9 is the sequence (AB/AB) from the actions of the wise man/man of integrity to the passive forms used to describe the ruin of the oppressor/finding out about the way of the fool. The final common feature is the Niphal verbs which syntactically link these two proverbs into the second pair in this section (10:6-12).

Proverbs 10:10 קָרַץ עֵין עֵתָן עֲצָבָת

He who winks maliciously causes grief,

וְאִוִּיל שִׁפְתָּיִם יִלְבֹּט

and a chattering fool comes to ruin.

Proverbs 10:10 begins a new proverb pair. It is linked to Proverbs 10:9 by the fact that it, too, begins

¹Ibid., p. 122.

with a Qal participle and thereby manifests the same vocalic וּ-וּ vowel pattern. Like both Proverbs 10:8 and 9, the second stich contains a passive to describe the sad consequence of having foolish lips. Structurally important is the repetition of the whole second stich (10:10b) from Proverbs 10:8b. This link to the previous pair is strong via heavy repetition. The second stich may echo the pattern which tied the two preceding verses together (וּלְבַט). This proverb, however, is cast differently from all that precedes it. In all of the proverbs examined so far in this chapter, there has been a clear antithesis between the first and second stichs. In Proverbs 10:10 both stichs, in a rather negative fashion, discuss the ills of the misuse of a body part (a winking eye, foolish lips). Bostrom perceives a sonant chiasm occurring in the וּ, ע, י, נ / י, נ, ע, וּ of the first stich.¹ This pattern is interesting, although whether it is intentional is highly questionable.

Proverbs 10:11 מְקוֹר חַיִּים כִּי צַדִּיק

The mouth of the righteous is a fountain of life,

וּפִי רָשָׁעִים יַכְסֶּה חֶמֶס

but violence overwhelms the mouth of the wicked.

Proverbs 10:11 and 10:10 are clearly sound-linked in their opening words (מְקוֹר [spring]; קַרְיָן [winking]). Both proverbs tell of the results of the use/misuse of

¹Ibid., p. 123.

body parts. This proverb (10:11) has several internal cohesional forces. There is a return to a chiastic juxtaposing of the mouth with the antonymic pair צַדִּיק / רָשָׁעִים [righteous/wicked]. Again the morphological variation of number is found, in that wicked is plural and righteous is singular. The same logical sequence is discovered here as that manifested in the 10:6, 7 pair, which gives a nominal clause-describing the state in which the righteous are found--contrasted to an active verbal clause--describing what happens to the wicked. The total repetition of Proverbs 10:6b in the second stich (10:11b) is clearly a structural binder. Thus these whole stich repetitions pull the two preceding pairs together, along with this pair, into a six-verse, three-proverbial-pair unit chiastically set off by the repetition of whole stichs (AB/BA; 10:6b, 10:8b/10:10b, 10:11b). While the four-fold repetition of in this proverb fits the standards for alliteration, it probably is not significant. Bostrom observes the מ - ח sequence in חַיִּים (life) and חַמָּס (violence).¹ This, too, does not seem to be very outstanding. Thus 10:10 and 11 seem to round out the sub-section more with obvious, sectional, cohesive forces than with internal or proverbial pair cohesions.

¹Ibid., p. 123.

Proverbs 10:12 שִׁנְאָה תַעֲרֵר מִדָּנִים
 Hatred stirs up dissension,

וְעַל כָּל-פְּשָׁעִים תִּכְסֶּה אֲהָבָה
 but love covers over all wrongs.

The catch-words יִכְסֶּה / תִּכְסֶּה, with morphological variation as a result of the gender of the subject, provide a clear link between Proverbs 10:12 and 10:11 (cf. also 10:6). Bostrom interestingly observes the commonality in sound between פִּי רָשָׁעִים and פְּשָׁעִים, the latter being a collapsed form of the former.¹ This does add a sound-bound effect between the two proverbs. The end of 10:11 and the beginning of 10:12 exhibit a tail-to-head anadiploitic sound effect with the sibilant sounds ש, ס in יִכְסֶּה (hide), חָמָס (violence), and שִׁנְאָה (hatred). Thematically, however, 10:12 stands alone. In the proverb itself, the usual chiastic effect is obtained with contrasting שִׁנְאָה (hatred) and אֲהָבָה (love) at the extremes with the inner elements מִדָּנִים (dissension) and עַל כָּל-פְּשָׁעִים (over all wrongs). Thus, there is a clear ABC/CBA mirror chiasm, which also is reflected in the syntactic order (SVO/OVS).

This brings to a close the first section (Prov 10:1-12), which includes two sub-sections (10:2-5 and 10:6-11). Proverbs 10:2-5 contains two proverbial pairs on the theme of material possessions. Proverbs 10:6-11 is composed of three proverbial pairs which are clearly

¹Ibid.

structured together by the chiasmic repetition of whole stichs (10:6b in 11b, and 10:8b in 10b). The singular proverbs in 10:1 and 12 frame the section, which is composed of five clearly marked pairs (10:2-3; 4-5; 6-7; 8-9; 10-11). Thus Brown's collectional units¹ are partially correct to this point but only now has adequate rationale been provided to support that hypothesis.

Because of the similarities with the latter part of the next section, it is difficult to decide whether 10:12 goes with what comes before or with what follows. It may be that the verse itself is a transitional hinge unit between the two sections.

Proverbs 10:13 בְּשִׁפְתַי נִבּוֹן תִּמְצֵא חֵכְמָה

Wisdom is found on the lips of the discerning,

וְשִׁבֵּט לְגִו חֵסֶר-לֵב

but a rod is for the back of him who lacks judgment.

Proverbs 10:13 carries a four-fold repetition of ב. It both opens and closes with this letter. As has been shown above, initial letters are often significant. Bostrom also points out the positional commonality of ב in both חֵכְמָה (wisdom) and חֵסֶר-לֵב (lacks-sense). To these may be added the juxtaposition of sibilant ש, labial ב, and dental ת, in the initial word of the first stich (בְּשִׁפְתַי [in the lips of]) and in the initial word of the second stich (וְשִׁבֵּט [rod]). While neither of these fit Margalit's

¹Brown, "Structured Parallelism in the Composition and Formation of Canonical Books," p. 8.

pattern for alliteration, it seems possible that there may be a sound echo effect. Thus, the sound features help explain how this rather semantically diverse proverb was constructed. It should be noted, however, that there is a semantically antithetical contrast of the discerning (נְבוֹן) with the one lacking sense (חֲסֵר-לֵב). One could suppose that the proverb was developed out of the juxtaposing of the questions: Where may one find wisdom? (Answer: on the lips of the understanding) and Where may one find the rod? (Answer: on the back of the one lacking sense). Proverbs 10:13 and 10:14 commence the second section with a proverbial pair linked in a bifid AB/AB manner.

Proverbs 10:14 חֲכָמִים יַצְפְּנוּ-דַעַת

Wise men store up knowledge,

וּפִי-אֱוִיל מְחַתָּה קִרְבָּה

but the mouth of a fool invites ruin.

It is clear that Proverbs 10:13 is linked to 10:14 through the repetition of the catch-words חֲכָמָה (wisdom) and חֲכָמִים (wise men). As in 10:2 and 3, there is a linking of abstract qualities (righteousness [10:2]; wisdom [10:13]) with those who have attained those qualities (righteous [10:3]; wise men [10:14]). The proverb itself exhibits the contrast between the חֲכָמִים (wise-men) and the פִּי-אֱוִיל (mouth of fools). Also semantically involved is the contrast between the wise, who hide their wisdom, and the fools, who openly speak

their folly to their own ruin. The first stich discloses the activity of the wise while the second forecasts the results of the fools' actions. It is also interesting that even though the catch-words are so pronounced, there is no real sound-binding. The similar topic of the speech of the wise/understanding binds the pair (10:13, 14) together. Proverbs 10:14 seems to act as a hinge between 10:13 (via the catch-words חָכְמָה [wisdom] and יְחָכְמִים [wise men]) and 10:15 (via the repetition of the word מַחְתָּה [ruin]). One wonders whether the presence of חָכְמָה (wisdom)/ יְחָכְמִים (wise men) at this point provides a structural marker indicating a new section, since חָכָם was also present in the initial proverb of the preceding section (10:1-12, cf. 10:23; 11:2 although 10:31 provides counter-evidence).

Proverbs 10:15 הוֹן עָשִׂיר קִרְיַת עֲזִז

The wealth of the rich is their fortified city,

מַחְתָּת דֹּלִים רִישָׁם

but poverty is the ruin of the poor.

Proverbs 10:15 (cf. Prov 18:11) begins another clear proverb pair which is united around the theme of wealth. The catch-word מַחְתָּת (ruin) provides an easy link with the preceding proverb (10:14b). Bostrom correctly observes the sound echo in the repetition of קִר in 10:14b (קִרְבָּה [near]) and 10:15a (קִרְיַת [city]). The disparate themes of 10:13-14 and 10:15-16 separate them into two pairs rather than allowing for a quatrain structure. Also

interesting is the possible connection between sections as עָשִׂיר (wealth) and רָאשׁ (poverty) occur both here and in Proverbs 10:4. The singular suffix used in describing the wealthy and the plural used for the poor reflect a syntactic equivalence (pronominal suffix) and variation (3ms, 3mp) at the end of each stich. Bostrom sees an inverted sound echo in the letters רֶשׁ in עָשִׂיר (rich) and רָאשׁ (their poverty).¹

Proverbs 10:16 פְּעֻלַּת צַדִּיק לְחַיִּים

The wages of the righteous bring them life

תְּבוּאָת רָשָׁע לְחַטָּאת

but the income of the wicked brings them punishment.

As one would expect from a pair on wealth, the contrast between the righteous and the wicked is highlighted in terms of the use and ultimate goal to which each puts the wealth. This proverb is not only bound by the usual contrast between the righteous and the wicked, but contains a strong assonance between the initial words פְּעֻלַּת (earnings) and תְּבוּאָת (income). The sound play between the two stichs is furthered by the repetition of the לַח sequence in לְחַיִּים (for life) and לְחַטָּאת (for punishment).² The four-fold repetition of , with three of them in final position, provides an end alliteration

¹Bostrom, *Paronomasi I den Aldre Hebreiska Mashcalliteraturen*, p. 124.

²Ibid., p. 124. Again these were found independently and corroborated by a subsequent reading of Bostrom.

which again causes the proverb to cohere. The semantic features serve as a strong link between the two stichs. The clear semantically "synonymous" relationship between the two fronted words, **פְּעֻלָּת** (earnings) and **תְּבוּאָת** (wages), is reversed by the character of the one who possesses it (**צַדִּיק** [righteous]/**רָשָׁע** [wicked]). Thus, the focus is lifted off of the common element of wealth and turned instead to the character of the one possessing it. It is the character which determines which of the diverse results will accrue.

Proverbs 10:17 **אֶרַח לְחַיִּים שׁוֹמֵר מוֹסֵר**

He who heeds discipline shows the way to life,

וְטוֹזֵב תּוֹכַחַת מִתְּעֵה

but whoever ignores correction leads others astray.

As Proverbs 10:15 was linked to the preceding pair via a catch word, so Proverbs 10:16 is linked to the next verse by an explicit repetition of **לְחַיִּים** (for life).

Proverbs 10:17 seems to provide a thematic hinge between two well-bound proverbs on wealth, back to the theme of proper speech. It stands by itself, having no pair, and marks the middle point of this section (10:13-21). It links the two former pairs (10:13-14; 15-16) with the two latter pairs (10:18-19; 20-21). While one may count the four 's present for a possible alliteration, because of positional variations, it seems that only the 's in initial positions in the final words of each stich are of any probable significance (vid., **מוֹסֵר** [discipline]; **מִתְּעֵה**

[errors]). The labial מ connects this proverb with the next (10:18) in an anadiploic fashion. An assonantic effect is gained by the two Qal participles (שׁוֹמֵר [keep]; עוֹזֵב [forsake]). So too, although less likely, is the ו - sequence in אֶרֶח (path) and תוֹכַחַת (reproof). The unity of this proverb is further felt by the chiasmic drawing together of שׁוֹמֵר מוֹסֵר (keeper of discipline) and עוֹזֵב תוֹכַחַת (forsaker of reproof). The outer elements tell the outcomes of such patterns of life.

Proverbs 10:18 מְכַסֶּה שִׁנְאָה שִׁפְתָּי־שָׁקֶר

He who conceals his hatred has lying lips,

וּמוֹצֵא דָבָר הוּא כָסִיל

and whoever spreads slander is a fool.

It was Proverbs 10:18 which, for this writer, originally triggered the discovery of the importance of sound patterns as proverbial cohesional elements. Proverbs 10:18 reopens the proverbs on speech (cf. 10:13, 14). Thematically, it is clearly linked to the following, rather than the former, proverb. It is, however, sound-bound to the previous proverb through the labial מ. This proverb may exhibit what Akhmanova has coined a "phonestheme," by which she means "a recurrent combination of sound which is similar to the morpheme in the sense that a certain content or meaning is more or less clearly associated with it."¹ Sibilants predominate, being

¹Olga Akhmanova, *Linguostylistics: Theory and Method* (The Hague: Mouton, 1976), p. 23. (E.g.,

repeated six times through various letters (ס, ש, ש, צ). The palatal-sibilant sequence is also repeated in the initial and final words of this proverb (מְכַסֶּה [concealing]; כָּסִיל [fool]; cf. שֶׁקֶר). Thus one can clearly sense the hissing of the slurring slanderer slyly spreading his secrets. Semantically there is an interesting contrast in that the two stichs do not display the normal antithetical character since they both present negative types of speech habits. While the antithesis is normally gained by the contrast of character (e.g., צַדִּיק [righteous]/רָשָׁע [wicked]), here the contrast is of two diverse actions. One is a deceptive concealing, while the other is an improper disclosing of that which should have been kept concealed. The initial verb contrast in both stichs is followed by an element of evil (שֹׂנְאָה [hatred]; דָּבָר [slander]), which in turn is followed by a character evaluation (שִׁפְתֵי־שֶׁקֶר [false-lips]; כָּסִיל [fool]). Thus, this proverb is very tightly constructed phonetically and semantically.

Proverbs 10:19 בָּרַב דְּבָרִים לֹא יִחְדַּל־פֶּשַׁע
When words are many, sin is not absent

וְחֹשֶׁךְ שִׁפְתָיו מִשְׁכִּיל
but he who holds his tongue is wise.

Proverbs 10:19 presents an interesting turn in its relationship with 10:18. There is a chiastic effect based

"sl"-words: slither, slip, slimy, slide, slosh, sluggish, etc.)

on the quantity of expression. In Proverbs 10:18-19 the following semantic AB/BA pattern is observed: hidden hatred/spread slander//many words/few words. Thus, to hold one's tongue is wise unless it is merely to cover hatred--in which case it may be a means of deception. There is a two-fold sound link between the pair: (1) דָּבָהּ (slander) and דְּבָרִים (words) both have the דב sequence; and (2) the palatal-sibilant sequence כס or שכ not only connects these two proverbs (כָּסִיל [fool]; מְשָׁכִיל [wise]) but also initiates 10:20 (כֶּסֶף [silver]). The trailing יִל further strengthens the nexus between כָּסִיל (fool) and מְשָׁכִיל (wise) as does their final position in their respective stichs.¹ חֲשֹׁךְ (withhold) in the second stich also exhibits this שך (sibilant-palatal) sequence, which is repeated five times in this pair. Another sound echo which Boström has pointed to is the labial-sibilant sequence פש in פֶּשַׁע (transgression) and שְׂפָתָיו (lips).

It is appropriate at this point to reflect on Brown's suggested sectional framing, which he sees in the likeness between Proverbs 10:12 and 10:18, 19. The repetition of שְׁאֵנָה and also the root כָּסָה (conceal) in 10:12 and 18 suggests that such common end framing may indeed be the case. This is strengthened by the repetition of פֶּשַׁע / פְּשָׁעִים (transgression) in Proverbs 10:12

¹ Ibid., p. 125.

and 10:19. An enveloping effect is furthered by the repetition of one who lacks sense (חֲסֵר-לֵב) in Proverbs 10:13 and 10:21. These two verses also contain a common reference to שִׁפְתָּי (lips).¹ This study will confirm that the second section is composed of 10:13-21, as these repetitions suggest. The change of topic also corroborates this decision. The links between the end of the first section (10:1-12) and the end of the second (10:13-21) verify not that 10:12 should go with the following section but that both sections close with common terms.

Proverbs 10:20 כֶּסֶף נִבְחָר לְשׁוֹן צַדִּיק

The tongue of the righteous is choice silver,

לֵב רָשָׁעִים כְּמַעֲט

but the heart of the wicked is of little value.

Proverbs 10:20 is a tightly-woven, chiastic proverb which contrasts the value of the tongue of the righteous and the worthlessness of the heart of the wicked. The initial כֶּסֶף (silver) plays on two sounds which have been developed in the preceding proverb pair. The כֶּסֶף (silver) also forms an outer boundary with כְּמַעֲט (like chaff) which has a common initial letter which draws them together for the semantic contrast in value. The repetition of the ל in the לְשׁוֹן (tongue) and לֵב (heart) likewise draws these two units together. The

¹Brown, "Structured Parallelism in the Composition and Formation of Canonical Books," p. 9.

contrast is made specific by the normal antithetical pair צַדִּיק / רָשָׁעִים (righteous/ wicked). Also quite normal is the morphological variation of the singular righteous and the plural wicked. The נִבְחָר sequence is seen both in נִבְחָר (choice) and לֵב רָשָׁעִים (heart of the wicked). This sequence provides another phonetic echo of the previous proverb which proffered this pattern. The contrast is semantically heightened by the placing of value on that which is usually not considered so (the tongue), while the heart, which is usually judged to be of great worth, is likened to chaff. The reversal places the emphasis on the contrasting character as being the determining factor.

Proverbs 10:21 שִׁפְתֵי צַדִּיק יִרְעוּ רַבִּים

The lips of the righteous nourish many,

וְאֹיְלִים בְּחֶסֶר-לֵב יָמוּתוּ

but fools die for lack of judgment.

The final proverb in this section (10:13-21) pairs well with its mate. The theme of the inherent value of the righteous speech is made specific by the observation that righteous lips feed many. The repetition of צַדִּיק (righteous) and לֵב (heart) provides the catch-words which link the two proverbs into a pair. Bostrom notes the sound echo in נִבְחָר (choice, 10:21) and חֶסֶר-לֵב (lack of sense, 10:22).¹ It is hard to prove such a connection, which may be strengthened by noting that a follows in both

¹Bostrom, *Paronomasi I den Aldre Hebreiska Maschalliteraturen*, p. 125.

cases. The thrice repeated \neg , because of its placement, is probably insignificant. The play on words comes by the fact that lips are said to feed, rather than as one would expect, that they should be fed. This calls attention to the fructiferous nature of being righteous. The connection of folly and death is only natural (contrast 10:2).

Proverbs 10:21 ends this section and the thematic shift between 10:21 and 22 is reinforced by the lack of a catch-word or of a sound correspondence. The framing, as mentioned above, turns one back to 10:12 and 13 at this point. The first section (10:1-12) is a twelve-verse cohesional unit composed of two sub-sections one with two pairs and one with three pairs, with a single head verse (10:1) and tail verse (10:12). The second section (10:13-21) is composed of nine verses: two initial pairs (10:13-14, 15-16), a single, central proverb (10:17), and two final pairs (10:18-19, 20-21) which round out the section with inclusio type links of word repetitions between the beginning verse (10:13) and the final pair (10:20-21). The end has features parallel with the end of the first section (10:12, 10:18). The break between 10:21 and 22 is as pronounced as that between 10:12 and 13.

Proverbs 10:22 בְּרַכַּת יְהוָה הִיא תַעֲשִׂיר
The blessing of the LORD brings wealth,

וְלֹא-יִוָּסֵף עָצָב עִמָּה
and he adds no trouble to it.

The last sectional unit in this chapter is a well-structured, twelve-verse string (10:22-11:1). The difference in theme and the lack of lexical or phonetic links with the preceding verse clearly call for a division between 10:21 and 22. The initial word, בְּרַכָּה (blessings), was also the initial word in the 10:6-11 sub-section. While Brown uses this word to support his bifid structure (A [10:1-5 wealth and poverty]; B [10:6-11 the righteous/the wicked]; A [10:12-21 the wealthy/the poor]; and B [10:22-25 righteousness/wickedness], one can note several irregularities.¹ First, though he labels 10:12-21 as thematically focused on the wealthy/the poor, it is clear, however, that 10:22--which he puts in a righteousness/wickedness unit--is really about wealth. The tie back from 10:22 to 10:6-11 through the initially repeated (blessings) is not as dramatic when one observes that the topically significant word תַעֲשִׂיר (make rich) links this proverb (10:22) with 10:4. If one takes 10:1-12 as the larger unit this problem is resolved. Thus, 10:22

¹Brown, "Structured Parallelism in the Composition and Formation of Canonical Books," p. 9. This bifid structure is presented more lucidly in the chart which was received at the lecture.

may reflect back to 10:4 or 10:6 due to repetitions, although one wonders if these repetitions are structurally significant.

The presence of a third feminine singular pronoun **הִיא** (she), which sets off the final verb, links 10:22 (cf. 10:18b) with a similar syntactic structure in 10:24. This proverb also makes a good structural divider because of its uniqueness not only in its use of the divine name but also because of its non-antithetical character. The "synthetic" parallelism of the saying isolates it as a singular proverb marking a structural shift (cf. 10:1, 12). The proverb is pronominally bound in that Yahweh is the explicit subject in the first stich and pronominally affixed as the subject of the verb in the second. The four-fold reiterated **לֹא** may not be of great significance as a sound link. One wonders whether the **לֹא** + verb structure might also tie 10:22 back to the wealth proverbs which used this pattern in 10:2 and 3 (although cf. 10:19). There is a hint of a contrast in the things which Yahweh adds--that is, he gives wealth and pain. The second is reversed by the negative.

Proverbs 10:23 **בְּשִׂחוֹק לְכִסִּיל עֲשׂוֹת זָמָה**

A fool finds pleasure in evil conduct,

וְחִכְמָה לְאִישׁ תְּבוּנָה

but a man of understanding delights in wisdom.

Proverbs 10:23 is detached from similar **כ** initial proverbs in this section (10:25, 26). This detachment

phenomenon occurs elsewhere as well (cf. 11:9-11, 14). The proverb is bound together by its elliptical character, which demands that the כְּשִׁחּוֹק (as laughter) and עֲשׂוֹת (to do) play double-duty roles by being implicitly present in the second stich. The normal contrast between the כְּסִיל (fool) and אִישׁ תְּבוּנָה (man of understanding) also binds the proverb together. The repeated preposition ל + person type (כְּסִיל [for a fool], אִישׁ תְּבוּנָה [for a man of understanding]) also cements the two stichs together. A sound echo is clearly heard in the palatal-sibilant sequence כש / כס in כְּשִׁחּוֹק (as laughter) and לְכְסִיל (for a fool). The final word תְּבוּנָה (understanding) provides the sound link with the next proverb.¹

Proverbs 10:24 מְגֹרֶת רָשָׁע הִיא תְּבוּאָנּוֹ
What the wicked dreads will overtake him;

וְתַאֲוַת צְדִיקִים יִתֵּן
what the righteous desire will be granted.

Proverbs 10:24 really does not share a common theme with 10:23. They may be loosely sequentially linked--that is, 10:23 tells what the various characters love to do while 10:24 tells the results. The contrasting character types are different, however. As noted above, while 10:24 is sound linked to 10:23 through תְּבוּאָנּוֹ (comes on him), there are also clear syntactic ties to 10:22 through the pronoun + verb sequence (הִיא תְּבוּאָנּוֹ [it comes

¹Bostrom has also noted this connection
(*Paronomasi*
I den Aldre Hebreiska Maschalliteraturen, p. 125).

on him]). Perhaps a proverbial triad is being employed here (10:22-24). The five-fold repetition of נָתַן seems to serve as a sound binder in giving the proverb its ring. The normal contrast between the wicked and the righteous is present, with the righteous being pluralized in morphological variation. The final $\text{נָתַן} + \text{נָתַן}$ may provide an end rhyme for each stich to draw these two semantically parallel words together via their sounds (תָּבוֹאֲנוּ [comes on him] and יִתֵּן [give]).

Proverbs 10:25 $\text{כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע}$

When the storm has swept by the wicked are gone,

$\text{וְצַדִּיק יִסּוֹד עוֹלָם}$

but the righteous stand firm forever.

With verse 25 another clear proverb pair begins, which is linked not only by the initial כ , but also by the dual nature of the first stich, which has a stich-medial ן (which is very rare in these proverbs). The initial כ link should also be tied back to the detached 10:23 (cf. 11:9-11, 14). While some who consider only the thematic level may categorize these two proverbs as diverse, the sound and syntactic links undeniably weld these two proverbs into a pair. One must understand and appreciate the compositional techniques of the ancient sages based on their own standards, rather than forcing a restrictive theme-only approach upon their collections. Brown is at fault here as he calls for a major division between 10:25 and 26 because of Skehan's mechanical suggestion that all

of the 375 proverbs of this section fall into 25 unit groups.¹ The strong connection between these two verses shows the artificiality of Skehan's suggestion. He comes to the text with a preconceived framework, rather than allowing the framework to arise naturally from a careful scrutiny of the text itself. Thus, this pair provides a glaring counter-example.

One final indicator that a division should not come between 10:25 and the following proverbs is the manifest thematic link with Proverbs 10:29-30 concerning the transientness of the wicked and the enduring quality of the righteous. It is not accidental that the word עוֹלָם (eternity) is repeated (10:25, 30). This thematic link causes 10:25 to point in the direction of what follows rather than to what goes before it, where there is no thematic link. Further thematic connections may be seen in comparing 10:27 to 22 and 10:28 to 24.

Proverbs 10:25 has the normal contrast between the righteous and the wicked. Boström tries to draw the words סוּפָה (storm) and יִסּוֹד (stand) together on the basis of the similarity between סוּ and סוֹ. The continuation of the paired רָשָׁע (wicked) and צַדִּיקִים (righteous) in 10:24 and 25

¹Brown, "Structured Parallelism in the Composition and Formation of Canonical Books," pp. 4, 9. Cf. Skehan, "Wisdom's House," p. 36.

connects these two proverbs besides giving a cohesiveness to 10:25 itself. The contrasting imagery of the wicked as a storm passing by and the righteous as timelessly steadfast again draws the proverb together as a unit.

Proverbs 10:26 כַּחֲמִץ לְשִׁנַּיִם וְכַעֲשָׁן לְעֵינַיִם

As vinegar to the teeth and smoke to the eyes,

כֵּן חָעֵצֵל לְשִׁלְחָיו

so is a sluggard to those who send him.

Proverbs 10:26, while being thematically diverse from the preceding proverb, is bound simply on the grounds of the initial כ and medial ו in the first stich. The initial כ should not be under-emphasized in that it is clearly being played on within verse 26 (כַּחֲמִץ [as vinegar]; כַּעֲשָׁן [as smoke]; and כֵּן [so]) as well as linking verse 26 to verse 25. Bostrom observes the שֵׁן sequence in לְשִׁנַּיִם (to the teeth) and כַּעֲשָׁן (as smoke).¹ He also observes the assonance between לְעֵינַיִם (for the eyes) and (so), where both 's are followed by ו's. The lack of antithesis and the recurrent use of simile parallels many proverbs found in Proverbs 25-27 and may have been placed here as a result of the כ initial similarity with 10:25. It is interesting that the sluggard motif is not found elsewhere in this section, but it does cause one to reflect on the pair in 10:4 and 5.

¹Bostrom, *Paronomasi I den Aldre Hebreiska Maschalliteraturen*, p. 126.

Proverbs 10:27 יִרְאַת יְהוָה תוֹסִיף יָמִים

The fear of the LORD adds length to life,

וּשְׁנוֹת רָשָׁעִים תִּקְצָרְנָה

but the years of the wicked are cut short.

Proverbs 10:27 begins another pair. It obviously echoes the initial verse in this section (10:22) both in the presence of the divine name and in the use of תוֹסִיף (adds) as the major verb. It is suggested that this pair (10:27, 28) marks the middle of this section. The section begins with a YHWH-proverb (10:22); the divine name and the verb יָסַף (to add) are centrally reiterated in 10:27; then in 11:1, it will be suggested, the section closes as it began--with a lone proverb containing the divine name. Thus, this group has five proverb pairs (10:23-24, 25-26, 27-28; 29-30, 31-32) which are bounded by singular proverbs (10:22 and 11:1) containing divine responses (cf. 10:1-12).

Bostrom sees the initial י' in the first stich as sound echoes. He reads the sequence as a sound link between 10:26 and 27 (לְשִׁנִּים [to the teeth]; כְּטָשָׁן [as smoke]; שְׁנוֹת [years]).¹ The parallel between יָמִים (days) and שְׁנוֹת (years) is accented in that it is the long years of the wicked which are cut short. The fear of the Lord (a quality) being contrasted with the wicked (persons, plural) is not too unusual (cf. 10:2). Structurally it is

¹Ibid.

interesting that יָמִים (days) and שָׁנֹת (years) are juxtaposed between the stichs in a front flip chiastic ordering.¹

Proverbs 10:28 תוֹחֶלֶת צְדִיקִים שְׂמֵחָה

The prospect of the righteous is joy,

וְתִקְוַת רְשָׁעִים תֵּאבֵד

but the hopes of the wicked come to nothing.

Proverbs 10:28 is connected to the preceding proverb by two patterns: (1) the repetition of the catch-word רְשָׁעִים (wicked); and (2) the תק sequence in the terms juxtaposed to תִּקְוָה (תִּקְצֹרְנָה [cut off]; תִּקְוָה [expectations]).² Thematically, a discussion on the hopes and desires of contrasting groups (righteous, wicked) ties back to 10:24, which is a further confirmation that the sectional division should not come at 10:25. The five-fold repetition of תִּקְוָה is significant both in terms of the number of times it occurs and its position in the initial words of both stichs (תוֹחֶלֶת [hopes]; תִּקְוָה [expectations]). Thus again there is a correlation of sound and sense bringing paralleled words together. The order of the proverb is the normal ABC/ABC type with the usual contrast between the righteous and the wicked--both of which are plural and constructed with a word for "expectation." Thus the pair (10:27 and 28) is

¹O'Connor, *Hebrew Verse Structure*, p. 393.

²Bostrom, *Paronomasi I den Aldre Hebreiska Maschalliteraturen*, p. 126.

sound-bound and thematically reflective, with both pointing back to former proverbs (10:27 to 10:22 and 10:28 to 10:24) although they are thematically diverse.

Proverbs 10:29 מַעֲוֹז לְתָם דֶּרֶךְ יְהוָה

The way of the LORD is a refuge for the righteous,

וּמַחְתָּה לְפַעְלֵי אָוֶן

but it is the ruin of those who do evil.

The lack of thematic linking is made up for in the next proverbial pair (10:29, 30) in which both verses elaborate on the stability/transientness of the good/evil. This theme is picked up from 10:25, which, as pointed out above, shows that the sectional division between 10:25 and 10:29-30 is ill-placed. The three-fold repetition of מ is significantly located as the initial letter of both stichs. The use of the divine name ties 10:29 to the preceding pair (10:27, 28). The word מַחְתָּה (destruction) was repeated in both 10:14 and 15, although a structural link between those verses and 10:29 does not seem probable.

This proverb is very well-knit around the central point דֶּרֶךְ יְהוָה (way of Yahweh), which is gapped in the second stich. The ל marks the contrasting characters which are being commented on (תָּם [man of integrity]; פַּעְלֵי אָוֶן [workers of iniquity]), with the initial words of the stich telling the state of those individuals in terms of the way of Yahweh.

Proverbs 10:30 צַדִּיק לְעוֹלָם בְּלִי-יָמוּט
The righteous will never be uprooted,

וְרָשָׁעִים לֹא יִשְׁכְּנוּ-אָרֶץ
but the wicked will not remain in the land.

Proverbs 10:30 is thematically paired to 10:29. Its explicit use of the word עוֹלָם (forever) solidifies the connection with verse 25.¹ The four-fold repetition of ל within the proverb may be significant. The fact that it begins and ends with a צ is probably insignificant. The use of the preposition ל before עוֹלָם (forever) may help draw together the pair, which may be sound-bound via the seven-fold repetition of ל, which is often in word initial positions. The explicit contrast between the righteous (singular) and the wicked (plural) is obvious. The use of a double reversal technique, whereby the righteous are בְּלִי-יָמוּט (not moved) and the wicked will יִשְׁכְּנוּ-אָרֶץ (not dwell), is also of interest. Thus 10:29 and 30 are closely bound by theme and by sound.

Proverbs 10:31 פִּי-צַדִּיק יָנוּב חֵכְמָה
The mouth of the righteous brings forth wisdom,

וּלְשׁוֹן תְּהַפְצוֹת תִּכְרֹת
but a perverse tongue will be cut out.

Proverbs 10:31 and 32 provide perhaps the most

¹The fact that Brown, who normally uses such word repetitions to establish structure, ignores this word and theme connection only again underscores his poor methodological base ("Structured Parallelism in the of Composition and Formation of Canonical Books," p. 9.

interesting pair yet discussed. Thematically there is a return to the speech motif (cf. 10:18-21). Proverbs 10:31 is a simple antithesis, with the "synonymous" pair פִּי (mouth)/לְשׁוֹן (tongue) being reversed by the usual construction with opposites (צַדִּיק [righteous]/תְּהַפְּצוֹת [perverse]). The verbs do not provide clear antitheses, but contrast more in terms of endurance than opposition of action. There is no detectable sound play which has been so common in and between the other proverbs. It is only with the addition of verse 32 that the interactive beauty of each proverb is truly appreciated.

Proverbs 10:32 שִׁפְתֵי צַדִּיק יִדְעוֹן רָצוֹן

The lips of the righteous know what is fitting,

וּפִי רְשָׁעִים תְּהַפְּכֹת

but the mouth of the wicked only what is perverse.

Proverbs 10:32 has the common צַדִּיק (righteous)/רְשָׁעִים (wicked) contrast. The plural use of wicked and singular righteous are quite ordinary, as seen above (cf. 10:3, 7, 11, 30, etc.). Likewise the pairing of שִׁפְתֵי (lips) and פִּי (mouth) to the antithetical quality traits is also standard (cf. 10:11, 21). The final וֹן's on שִׁפְתֵי (know) and רָצוֹן (pleasing) may provide a sound link. By themselves, both proverbs are quite jejune, until one begins to discover the inter-proverbial relationships. A chiasmic AB/BA effect is triggered by the mouth parts (פִּי [mouth]/לְשׁוֹן [tongue]//שִׁפְתֵי [lips]/פִּי [mouth]). The sound binding of the וֹן supports this chiasm in לְשׁוֹן (tongue),

יָדָעוּן (know) and רָצוּן (pleasing)--all of which are in the end position. An AB/AB structure results from the repetition of דָּיִק (righteous) in the first stich of each proverb. This structure is corroborated by the repetition of the rare word תְּהַפְּכוֹת (perverse) in both second stichs, which repetition makes it extremely unlikely that mere chance is involved. Thus, this may be termed a complex chiasm, having both chiastic (AB/BA) features and normal bifid (AB/AB) patterns. This is the best example of an intentional pairing of proverbs in chapter 10. The syntactical ordering of the first stichs of each verse is identical and provides another link. Note how the recognition of this pairing feature enhanced the appreciation for these proverbs which are otherwise very normal. Such aesthetic enhancement is another argument for the need to observe collectional, cohesional features.

This completes the discussion of the cohesional features in chapter 10. The incompleteness of the discussion is obvious. How does the section which began in 10:22 end? Is 10:32 a fitting end or may a better closing be found? When one looks to Proverbs 11:1 as a possible closing several things are immediately apparent.

Proverbs 11:1 מֵאֲזַי מִרְמָה תוֹעֵבֶת יְהוָה

The LORD abhors dishonest scales,

וְאֶבֶן שְׁלֵמָה רָצוֹנוֹ

but accurate weights are his delight.

The first and most obvious is the connection with

10:32 in the repetition of the word רָצוֹן (pleasing). It should be observed that here and 10:32 are the only places this word has occurred. Such cultic terminology is not overly abundant in Proverbs (14 times). The proverb is well constructed, balancing מאֲזִינִי (weights) and אֶבֶן (stone) in construct with antithetical nouns (מְרָמָה [deceitful], שְׁלֵמָה [complete, fair]) which are then respectively coordinated with divine rejection (תוֹעֵבָה [abomination]) and acceptance (רָצוֹנוֹ [pleasing]). The pronominal suffix link back to the first stich's reference to Yahweh further syntactically ties the two stichs together. Having observed the frequency of the pairing phenomenon, one naturally looks to the next proverb (11:2) to pair with 11:1. The next proverb is obviously not to be paired with 11:1. One reflects that the section began with a singular proverb, so it is not odd that it should end thus (cf. 10:1-12). Upon looking back to 10:22, one notes another connection: the presence of the divine name. Thus, if 11:1 is included in this section, the divine name occurs in the first, middle, and last parts of this section (cf. also 10:29). Therefore, this writer is suggesting that 11:1 be read as the closing for the section 10:22-11:1, which is composed of an initial, single, YHWH-proverb, five proverbial pairs, and closed by a single YHWH-proverb. While it may be just coincidental, the consonantal similarity between שְׁלֵמָה (10:1) and שְׁלֵמָה

(11:1) nicely frames these thirty-three proverbs.

Conclusion on Cohesion

The above analysis of Proverbs 10:1-11:1 has focused strictly on cohesional features present on the intra- and inter-proverbial levels. An attempt has been made to look at such features on three levels: phonetic, syntactic, and semantic. While syntax played a large part in binding the proverbial bi-colon together (vid. tagmemic analysis), phonetics and semantics were found to be very active both on the bi-colonic level and on the inter-proverb level.

The phonetic analysis was probably the most foreign and most questionable as there have not been adequate studies to quantify this type of data. It was clear, however, that sound/sense repetitions were practiced both in the ancient Near East and in the text of Proverbs (Prov 10:5, 18; 11:9-11; 31:10ff). In many cases it was not possible to tell whether there was an intentional playing with sound or whether the sound patterns were a mere product of chance, determined more by the words selected than by a conscious effort to choose particular sounds. Whether originally intended or not, many times the similar sound patterns provided the proverb with its ring (vid. Prov 10:9; 11:2). Phonological features mostly operated within the bi-colon, but at

points served to bind pairs (10:25, 26) and possibly strings together (11:9-11), although that was not prominent in chapter 10 (vid. a weak form in 10:23, 25-26).

Very prominent was the catch-word principle. This pattern frequently was found in the ancient Near Eastern sources and clearly was used to link proverb to proverb. Though with high frequency words such as righteous, wicked, wise/wisdom, or fool/folly one may suggest that the juxtaposing of two proverbs containing these words may be merely accidental, with very low frequency words in neighboring proverbs the argument supporting catch words as an intentional, collectional consideration is clinched (10:14, 15; 10:31, 32). Similar positional location also verifies that catch word repetitions were indeed one important factor which the collector used in compiling his proverbs (10:2, 3). Repeated proverbial stichs--which some have used as an argument to support the idea that the collector merely is grabbing for proverbs rather than skillfully crafting his poem--have been shown to be helpful structural features which bind a section together (10:6b, 11b, and 10:8b, 10b)

Finally, thematic links, contrary to the belief of many, provided cohesion factors for the obvious binding of pairs (10:2-3; 10:15-16; 10:29-30; 10:31-32). Thematic strings were also found (10:2-5 on wealth; 10:18-21 on

speech). Thematic considerations are not felt to be as restrictive in these proverbs as in narrative. In fact, other cohesive factors may take precedence, thereby allowing for rapid fluctuations in theme which may, if one is unaware of the other factors involved, give the reader the feeling of disarray. Thus, because the ancient sages viewed the proverbs as "language" as well as "message," they creatively activated all levels to provide their collections with cohesion, rather than restricting themselves to mere commonality of theme. It has been the myopic dullness on the readers' part which has led many to conclude that this section of Proverbs is incoherent and haphazard. It is desired that this discussion, knowingly subjective and conjectural at points, will be of benefit in presenting a new manner of reading the text. As this study presents merely the initial frame-work and a brief inchoation of such an approach, it is hoped that others may take up the task and read the other chapters of this section (Prov 10:1-22:16) with this new set of glasses. While one may feel that it is a mere viewing of faces in the clouds--or as "Poor Alice! She was all alone in Wonderland where nothing was just what it seemed"--yet it has opened up new vistas of proverbial appreciation in a section which has borne the brunt of readers who, because they have not perceived the patterns, have proclaimed this portion of Proverbs to be a potluck of proverbial

profundity void of literary profluence.

It has been demonstrated that Proverbs 10:1-11:1 is a multifariously cohesive literary unit composed of three major sections (10:1-12; 10:13-21; and 10:22-11:1). The first section was divided into an initial, singular proverb (10:1), followed by two pairs on the topic of wealth (10:2-5), which were followed by three pairs (10:6-7; 10:8-9; and 10:10-11) structured by chiasmic whole-stich repetitions in 10:6b, 11b and 10:8b, 10b. The section concluded as it began--with a singular proverbial hinge (10:12). The second section (10:13-21) began with a pair about proper speech (10:13-14) linked to a pair on wealth (10:15-16), which was followed by a singular proverb (10:17) marking the middle of the section. This section concluded with a two pair string (10:18-19 and 10:20-21) that returned to the speech motif. The section is perfectly balanced--that is, two pairs, a middle, and two pairs. The final section (10:22-11:1) began with a singular Yhwh-proverb (10:22) which was followed by a loose pair (10:23-24) and an initial pair (10:25-26). The middle of this section was marked by a Yhwh-proverb (10:27) which is parallel to 10:22. While 10:23-24 and 10:27-28 are two rather questionable pairs in this section, the next two are unquestionable pairs about the stability of the righteous/instability of the wicked (10:29-30) and proper/improper speech (10:31-32). The

section finished with a single Yhwh- proverb (11:1, cf. 10:22, 27), which is linked by a clear catch word to the preceding pair. So the final section is also perfectly balanced, with an opening proverb, five pairs, and a closing proverb. The middle is marked by the divine name and verb used. There follow two types of charts which attempt to graphically simplify the rather desultory data presented in this discussion.

It is proper to wonder why the collector so crafted these proverbs. Thompson has analyzed six reasons why the proverbs fail to reach our culture. The third reason he gives is:

They are jumbled together willy-nilly into collections. Granted that much of the Bible lacks the kind of organization we might like to impose upon it, the phenomenon of a plethora of distichs, many having little or nothing in common with what precedes or what follows, is peculiar to this book, particularly to chapters 10-29.¹

It has been shown, however, that the problem is not from a doggerel text, but from the prosaicness of the modern reader. Perhaps the blame can be placed on the translational process which cannot well transfer poetic and cohesional features.

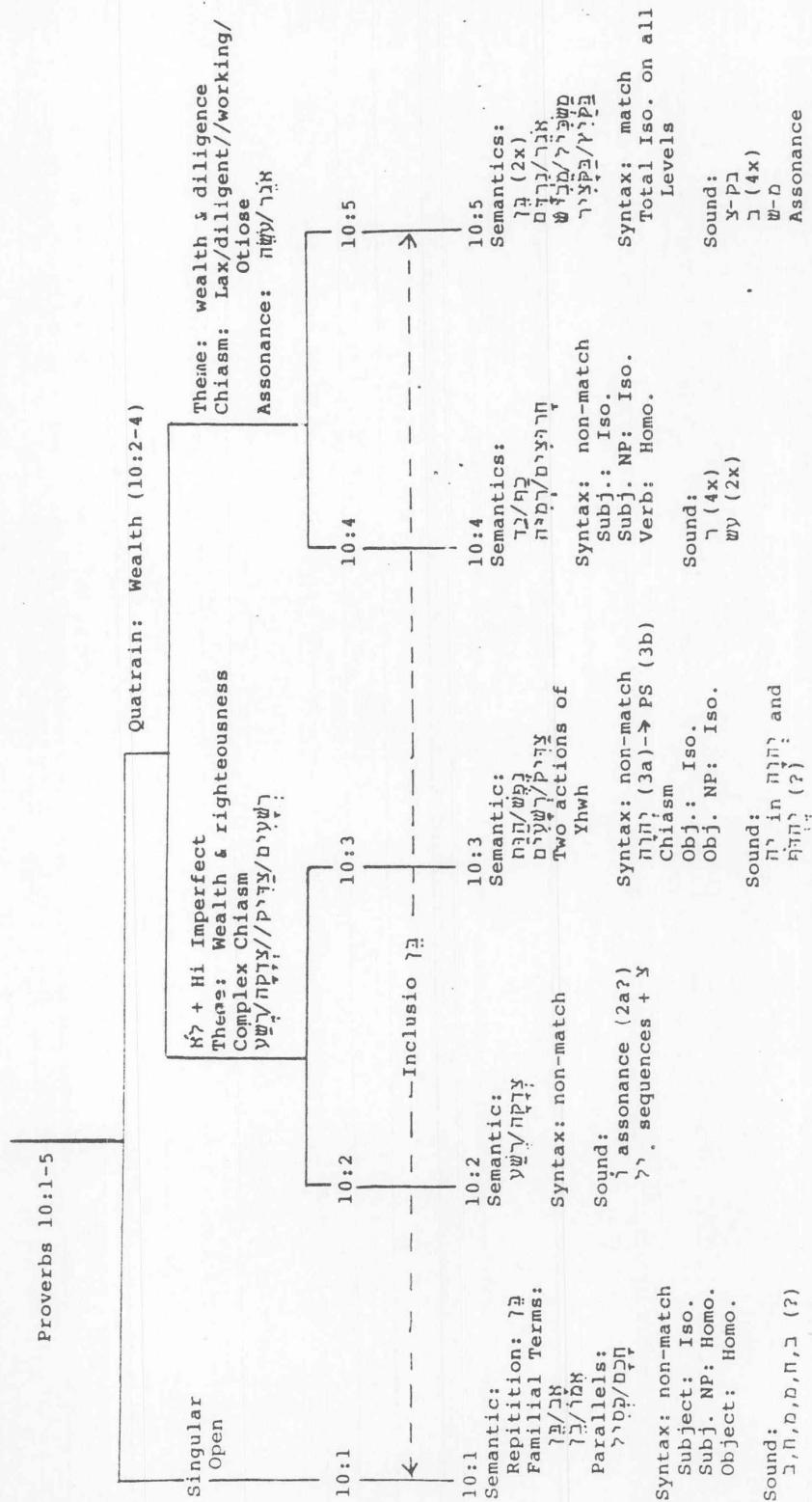
Several possible reasons may be offered to provide a rationale for the present order. First, the creative genius of the scribes led them to activate all levels of

¹Thompson, *The Form and Function*, p. 15.

language rather than being banally restricted to mere thematic links. They often used literary devices common to other proverbial collections. Second, it is clear that the proverbial bi-cola are bonded together, which aids in memory by poetically triggering both hemispheres of the brain. This memorability fits well the pedagogical setting of the book. So, too, the collections exhibit small memory triggers which provide the student help in mastering larger groups of these sayings. Third, it is possible that the sage, in the quick shifts in topic, is presenting the student with a picture of reality. He calls the student to observe the apparent fragmented character of the empirical world, which the student must carefully piece together in harmony with what he knows about the character of the One who has ordered it. Thus, the fear of Yahweh not only lies at the entrance of the path of wisdom but hedges it from beginning to end. Simple cues in the student's situation should call forth these proverbs in his memory, thereby directing him to the God-fearing path of the righteous/wise. Williams well elaborates on this point, when he writes, "aphoristic thought does not proceed systematically, but empirically. It directs itself to the fragments of experience as they occur, so that the mind is compelled to make its own connections among phenomena."¹ This study suggests that,

¹Williams, *For Those Who Ponder Proverbs*, pp. 70, 82.

rather than being distant to modern culture, Proverbs is actually quite at home in the cosmopolitan complex of diverse phenomena characterized by deranged commercials and deviating portrayals of reality which change by the turning of a dial. The apparent Pandemonium and lack of significance in perceived reality is the cry of post-modern man who staggers for meaning and yearns for coherence/congruence. Proverbs calls such wanderers to its pages and reveals the empirical cosmic unity via the cohesive slices of life capsulized in its sayings. Thus, its use of language reflects its *Weltanschauung*.



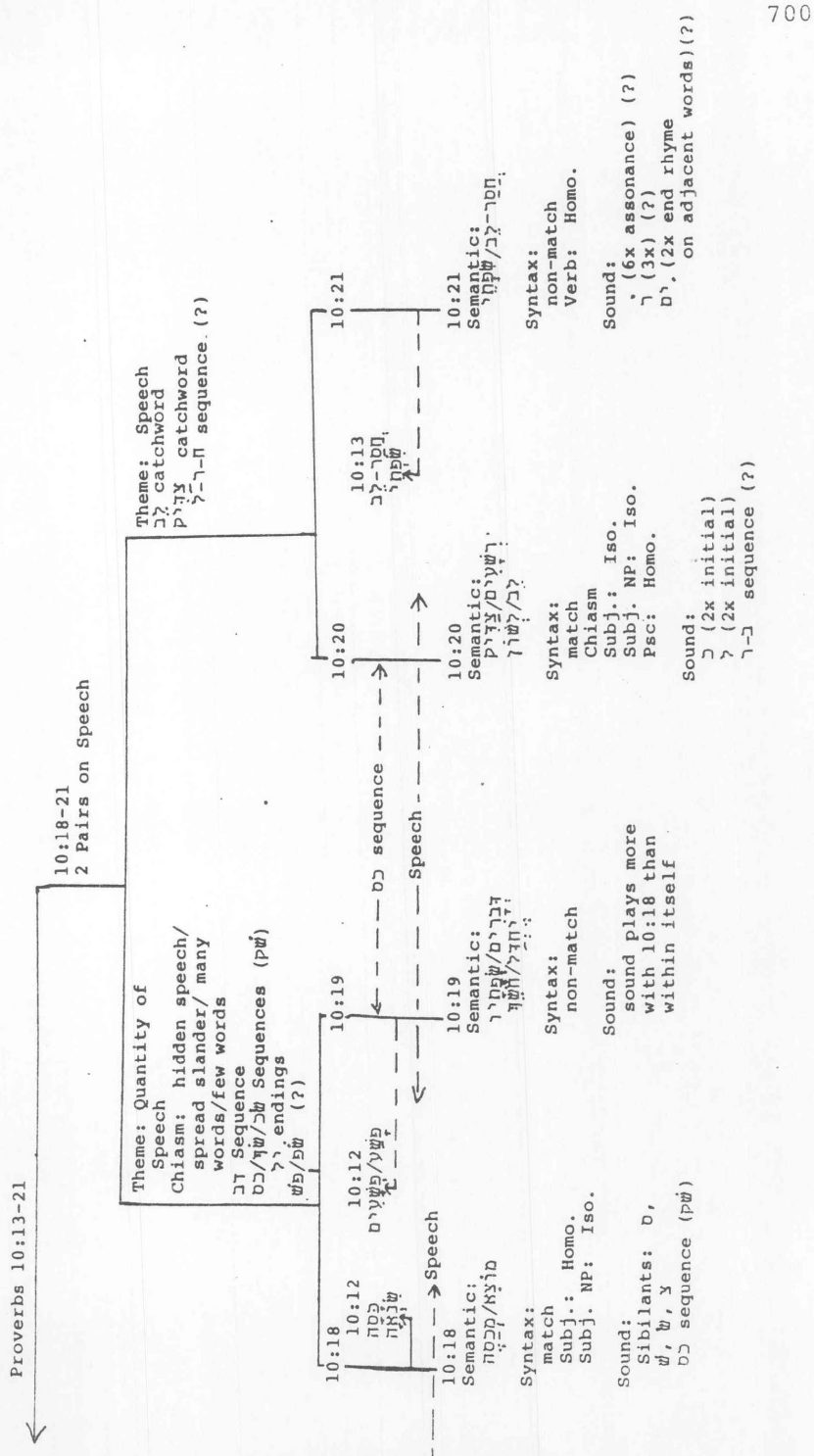
Proverbs 10:6-12

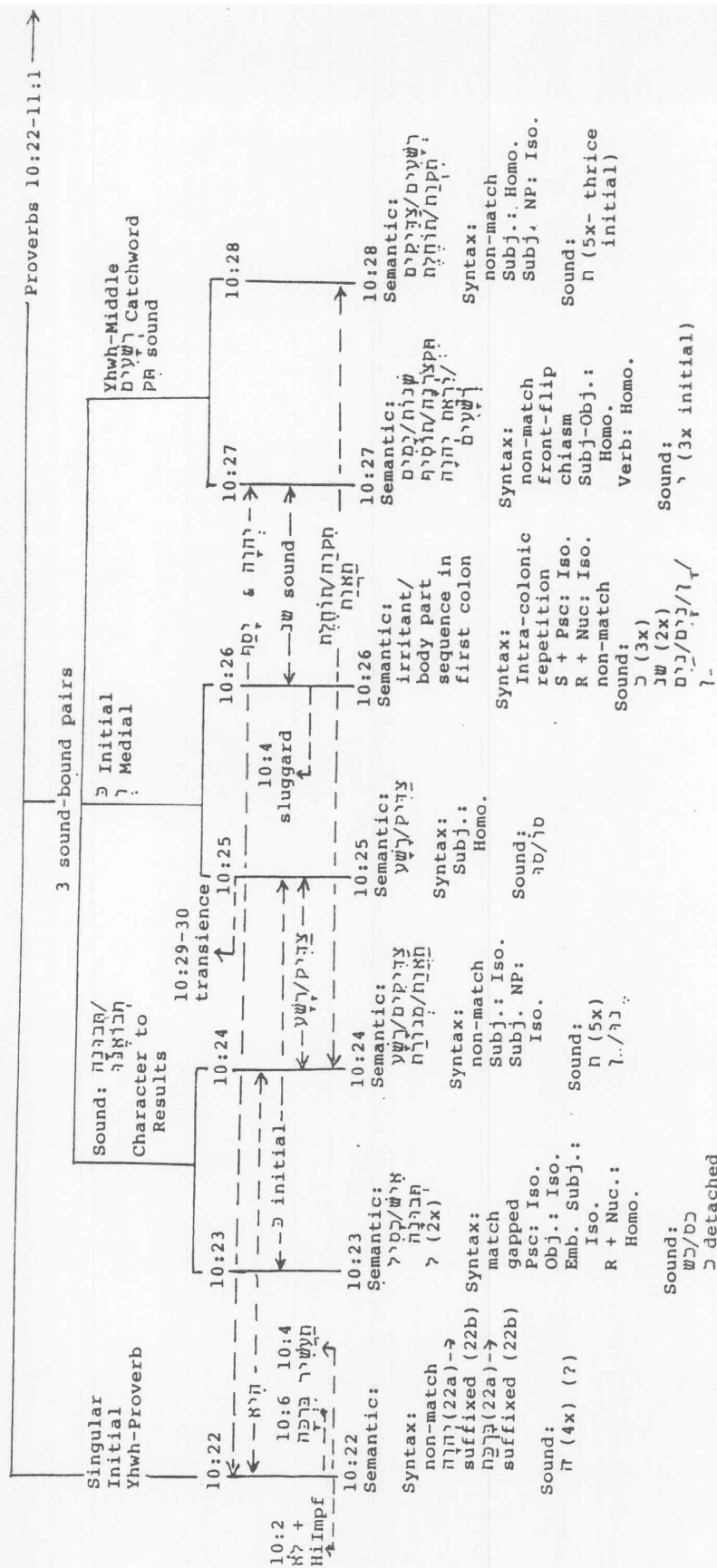
3 Pairs

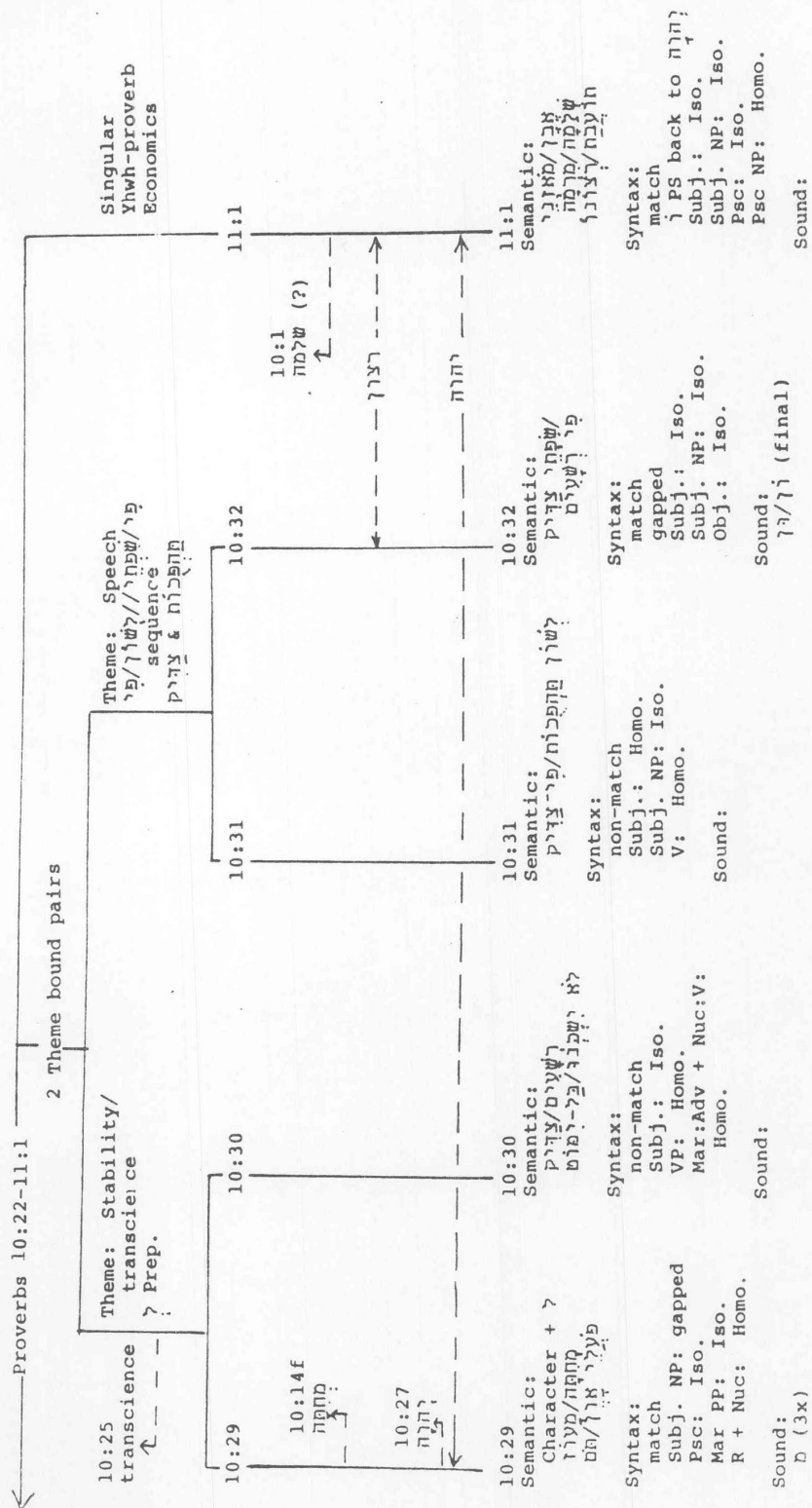
Theme: Achievement of Blessings בְּרָכָה ר (1x) צְדִיק וְשֹׁעִים		Theme: Life-Styles & Norms ד-ח (?) ד-ו (?) ב-ו (?) Final Ni verbs Active to Passive verb sequence		Theme: Usefulness of body parts קָר sequence (2x)		Singular Close	
10:6	10:7	10:8	10:9	10:10	10:11	10:12	10:12
← whole	→ (3x) stich	← whole stich	← repetition	← repetition	← repetition	← repetition	← repetition
Semantics: בְּרָכָה/חֶסֶד פִּי/רָאשׁ צְדִיק וְשֹׁעִים	Semantics: צְדִיק וְשֹׁעִים יָרֵם/יָרֵם יָרֵם/יָרֵם	Semantics: לֵב/שֹׁפָתִים הָאֵל/יָרֵם יָרֵם/יָרֵם	Semantics: חֶסֶד יָרֵם/יָרֵם יָרֵם/יָרֵם	Semantics: עֵינַי/שֹׁפָתִים יָרֵם/יָרֵם יָרֵם/יָרֵם	Semantics: פִּי (2x) יָרֵם/יָרֵם יָרֵם/יָרֵם	Semantics: אֶזְנוֹתַי/שֹׁפָתִים יָרֵם/יָרֵם יָרֵם/יָרֵם	Semantics: אֶזְנוֹתַי/שֹׁפָתִים יָרֵם/יָרֵם יָרֵם/יָרֵם
Syntax: non-match Chiasm Obj. NP: Homo.	Syntax: non-match Subj.: Homo. Subj. NP: Iso.	Syntax: non-match Subj.: Homo. Subj. NP: Iso.	Syntax: non-match Subj.: Side ways first stich Homo.	Syntax: non-match Subj.: Homo. Subj. NP: Iso.	Syntax: non-match Subj.: Homo. Subj. NP: Iso.	Syntax: match Chiasm Subj.: Homo.	Syntax: match Chiasm Subj.: Homo.
Sound: ר (4x) כֹּר, רֵכ, ק ד-ש (?)	Sound: ר (4x) כֹּר, רֵכ, ק ד-ש (?)	Sound: ר (4x) כֹּר, רֵכ, ק ד-ש (?)	Sound: ר, נ, ח, פ, כ לך + ש/ח-כ (2x)	Sound: ל, נ, ח, פ, כ לך + ש/ח-כ (2x)	Sound: ד (4x) ד-ח (2x) ד (2x end)	Sound: ד (4x) ד-ח (2x) ד (2x end)	Sound: ד (4x) ד-ח (2x) ד (2x end)

Proverbs 10:13-21

Theme: Speech of wise & results of folly חִכְמָה/חֲסָדִים		Theme: Wealth		Singular Mid-Point Marker Transitional Hinge Wealth-Speech	
10:13	←--Speech--→	10:14	←--מְהֵרָה & מְהֵרָה--→	10:15	←--דָּבָר--→
Semantic: חִכְמָה/חֲסָדִים	10:13	Semantic: חִכְמָה/חֲסָדִים	10:14	Semantic: חִכְמָה/חֲסָדִים	10:15
Syntax: non-match Mar. PP: Homo. PP NP: Homo.	10:13	Syntax: non-match non-match	10:14	Syntax: match Psc NP: Homo. Subj.: Iso. Subj. NP: Homo. Suffix binding within each colon Chiasmic	10:15
Sound: כ (4x) שָׁמַח/שָׁמַח ח (2x initial)	10:13	Sound: ח (2x final) ד (2x final) שָׁמַח/שָׁמַח	10:14	Sound: ח (2x final) ד (2x final) שָׁמַח/שָׁמַח	10:15
10:16	←--דָּבָר--→	10:17	←--דָּבָר--→	10:18	←--דָּבָר--→
Semantic: חִכְמָה/חֲסָדִים	10:16	Semantic: חִכְמָה/חֲסָדִים	10:17	Semantic: חִכְמָה/חֲסָדִים	10:18
Syntax: non-match Chiasmic Subj.: Homo. Subj. NP: Iso.	10:16	Syntax: non-match Chiasmic Subj.: Homo. Subj. NP: Iso.	10:17	Syntax: non-match Chiasmic Subj.: Homo. Subj. NP: Iso.	10:18
Sound: ד (4x, 2x initial) י (assonance) י (assonance)	10:16	Sound: ד (4x, 2x initial) י (assonance) י (assonance)	10:17	Sound: ד (4x, 2x initial) י (assonance) י (assonance)	10:18







CHAPTER X

A LINGUISTIC SYNTHESIS OF THE SYNTAX OF PROVERBIAL POETRY

Introduction

The linguistic approach taken in the corpus above has generated a mass of syntactic trivia which now must be sorted for recurrent paradigms and non-recurrent or irregular patterns. Syntactic elements of equivalence and variation will be assessed as one of the fundamental building blocks of poetic structure. The analysis of this data base will allow for conclusions concerning preferences and conventions which the sages observed as they formulated their messages into the proverbial form. It may be that such "hard data" will allow one to specify a bit more precisely the rationale for drawing conclusions concerning authorship,¹ genre,² chronology (e.g. pre- or

¹Collins, *Line-Forms In Hebrew Poetry*, p. 199.

One must be extremely careful to avoid using such datum as a sole criterion for authorship determination since content and genre may also play important roles in the shaping of syntactic features of the poetic line.

²Collins' analysis of over 1900 lines of prophetic poetry has provided a benchmark against which other genres may now be measured in terms of similarities and differences. It will be shown that Collins' assumption that his prophetic corpus provided a representative sample of poetry was incorrect. A more discerning approach was taken by O'Connor who took samples from the various genres and periods of Hebrew poetry, thereby providing a broader and more satisfying "representative sample" of Hebrew

post-exilic), and content.¹ Because of the work done by Collins on the structure of the prophetic bi-colon and by O'Connor on the line itself (from a more representative sample--1200 lines), a comparison of the results obtained from Proverbs and these corpora will provide interesting similarities and contrasts.

Three sets of analysis will be performed in this study. First, there will be a comparison, via charts and discussions, of Collins' results in the prophets and the structural patterns found in Proverbs 10-15. Although the magnitude of Collins' prophetic corpus (1900 lines) dwarfs the proverbial analysis, the convergence of the results in Proverbs will be able to support a comparison, although certainly no claims of conclusiveness will be made because only 88 of the 184 verses analyzed allowed for a direct collation with Collins' line types.² A second comparison

poetry (contra Barr's review of *Hebrew Verse Structure JJS*, 84 (Spring 1983), p. 118).

¹Ibid., pp. 66, 150. Collins attempts to tie syntactic line-type with a semantic set. This would suggest another alternative to explain variations rather than postulating that sectional variations are as indicative of changes of authorship. He fails to develop the influence of content as grounds for stylistic variation in the different sections of Isaiah, for example.

²This should reflect on the lack of comprehensiveness of Collins' approach, particularly in his sparse treatment of nominal clauses. Of the 184 verses treated in Proverbs, 80 were nominal in character (cf. 88 of his A, B, C, D type). Thus, if nominal clauses are included 168 verses allow for assimilation with Collins' work.

will be made with O'Connor's line constraint system, which was able to handle all lines in the corpus. Finally, an analysis of matching, isomorphisms, and homomorphisms as well as specific examples of the creative use of syntax and syntactical transformations by the sages will demonstrate the value of the tagmemic approach taken above. It is obvious that all of the interesting syntactic features cannot be elaborated on within this paper. Thus, one further goal of this study is to suggest other directions which could be pursued from the data base provided in the corpus.

A Comparison of Collins' Prophetic Corpus with the Proverbial Corpus

The discussion of Collins' work will focus on several charts which summarize his findings and which provide a convenient point of analogy with the results compiled from the proverbial corpus.¹ These charts are descriptive in nature--compiled in an attempt to discover poetic patterns of equivalence and variation. Since they provide mere distributions of line types, they should not be understood in a prescriptive manner as determinative

¹Appendix 1 has the compilation of the Collins line types found in Proverbs 10-15 along with the frequency and locations of each type. This list could be used to discover if there are syntactic-semantic sets in Proverbs similar to those found by Collins in the prophets.

of proverbial or prophetic syntactical features. Thus, all conclusions are tentative and given in terms of probabilities--thus reflecting the limited size and varied character of the data bases themselves. This should not minify the value of the results, for it is important in any appreciation of literature to recognize what patterns are "normal" and which are "supra-normal." The following analysis will provide a scientifically-specified basis for the determination of archetypical patterns, thereby removing it from the realm of vague intuition.¹

A Line Type Comparison

Chart 10.1 provides an overview of the results of Collins' line types (1943 lines) in his prophetic corpus with what was found after examining 184 lines of proverbial poetry.² The chart is divided into three sections. The top gives the broad results which Collins

¹Pedagogically this data may help those students who have dull intuitional perceptions to be guided deictically to significant features they should look for and which are not as consequential. This type of analysis then provides an analytic foundation for a better intuitional reading of the text.

²Cf. Collins, *Line-Forms in Hebrew Poetry*, p. 195. One should recall: Line I = contiguous line, Line II = where the two cola match syntactically, Line III = gapped matching, Line IV = two different syntactic configurations in the two cola [A = SV; B = SVM; C = SVO; D = SVOM]. Thus Collins' system specifies both single and bi-colonic syntax into an easily accessible format.

CHART 10.1

Comparison with Collins' "General Statistical Survey" [Collins, p. 195]

Line - Type	I				II				III				IV				Totals	
	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D		
Collins Totals	7	193	47	253	89	151	124	121	20	201	85	165	487				1943	
Collins %	0.4	9.9	2.4	13	4.6	7.8	6.4	6.2	1	10.3	4.4	8.5	25.1				100%	
<hr/>																		
Collins Totals	500				485				471				487				1943	
Collins %	25.7%				25%				24.2%				25.1%				100%	
<hr/>																		
Prov 10-15 Totals	0	1	0	1	5	4	23	0	0	7	8	1				38	88	
%	0	1.1	0	1.1	5	4.6	26.2	0	0	8.1	9.2	1.1				43.2	100%	
Prov Line-Types																		
without nom.	2				31				16				38				87	
%	2.3%				35.6%				18.4%				43.7%				100%	
<hr/>																		
Prov 10-15 Totals																		
for nom. type	3				29				5				43				%	80
%	3.8%				36.2%				6.2%				53.8					100%
Line-Type totals																		
for Prov 10-15																		
including nom.	5				60				21				81					168
%	3%				35.9%				12.6%				48.5%					100%

found according to Line-Type [I,II,III,IV] and then divided into Basic Sentence type [A,B,C,D]. He found a very stable distribution over the Line-Types in that there were 500 (25.7%) type I, 485 (25%) type II, 471 (24.2%) type III, and 487 (25.1%) type IV. A significant difference is observed when these results are juxtaposed to Proverbs 10-15 (type I, 2 [2.3%]; type II, 31 [35.6%]; type III, 16 [18.4%]; and type IV, 38 [43.7%]). It is interesting that when the nominal (nom.) Basic Sentence type is added, doubling the size of the sample, the results are similar (type I, 3 [3.8%]; type II, 29 [36.2%]; type III, 5 [6.2%]; and type IV, 43 [53.8%]). The bottom line of the chart provides a sum of the total of the nominal plus Collins' basic sentence types--revealing that there is a substantial contrast between the prophets and what was found in Proverbs (Line type I: prophets [25.7%]/proverbs [3%]; Line type II: prophets [25%]/proverbs [35.9%]; Line type III: prophets [24.2%]/proverbs [12.6%]; and Line type IV: prophets [25.1%]/proverbs [48.5%]).

Note that Proverbs' line type distribution is very uneven, with line types II and IV dominating and line type I being virtually ignored. Proverbs 10-15 seems to prefer syntactic repetitions (matching), as demonstrated by the frequent use of line type II. The fact that Proverbs avoids line types I and III may show that it favors each

colon's being a separate, independent and complete unit, rather than, as in the prophets, frequently employing syntactic contiguity between the cola, as in line type I, or in a relation of gapping between the lines, as in line type III. The prevalence of line type IV would confirm that the sages favored two separate, independent, and complete syntactical units in their proverbial cola, as opposed to the prophets, who allowed for more continuity and syntagmatic relationships between the cola. What has just been suggested by the data is that the difference between the prophets and the proverbial-using sages can be to some extent syntactically specified.

Basic Sentence Frequency Comparison

Another difference is seen in the basic sentences employed [A = SV; B = SVM; C = SVO; D = SVOP; nom. = SPsc]. Note that in all of Collins' line types, D is used rather frequently (Line type I, 253 [13%]; Line type II, 121 [6.2%] and Line type III, 165 [8.5%]). This is not true in Proverbs 10-15, where in Line type II it was not found at all and in Line type III it was found only once (1.1%). Thus, what is being suggested is that the basic sentence type D (SVOM) was avoided by the proverbial sage although the prophets utilized it frequently. It may be that the lengthiness of D was not well-suited to proverbial tastes. Line weight, however, will be able to

be determined better via O'Connor's line constraint matrix. It is also significant that A is not heavily used either in the prophets or in proverbs. Two types of basic sentences seem to dominate in Proverbs--C (SVO; Line type II, 23 [26.5%]; Line type III, 8 [9.2%] and as will be shown later in Line type IV) and nominal (SPsc) types (80 examples--almost as many as A, B, C, and D combined). Thus, the nominal clause is characteristic of Proverbs 10-15 with C dominant, but trailing somewhat behind. The prophets, on the other hand, do not seem to be so dominated by nominal clauses, as Collins gives but scant treatment of these types.¹

A Comparison of Syntactically Matching Lines

The next three charts will allow for the scrutiny of patterns of lines which syntactically match (Line Type II).² Comparisons will be for basic sentences of types A, B, and C, with no matches of D found in the proverbial corpus. In type II A (chart 10.2) four arrangements are possible (1,1 = SV/SV; 2,1 = VS/SV; 1,2 = SV/VS and 2,2 = VS/VS). Collins found SV/VS rare and repeated patterns

¹Collins, *Line-Forms in Hebrew Poetry*, pp. 215-18.

²Cf. O'Connor's discussion in *Hebrew Verse Structure*, pp. 391-400. He states that "somewhat over a third of the lines" of his corpus manifested this trope. This is about 8% over Collins' findings (25%) and more in line with Proverbs' 36%.

CHART 10.2
Line Type II A Collins and Proverbs
[Collins, pp. 94, 195]

1,1 (SV/SV)

Collins 22
% 24.7%

Prov 4
100%

2,1 (VS/SV)

Collins 20
% 22.5%

Prov 0

1,2 (SV/VS)

Collins 3
% 3.4%

Prov 0

2,2 (VS/VS)

Collins 44
% 49.4%

Prov 0

CHART 10.4
Occurrences of Type II C: i) [Collins, p. 210]
A Comparison of Collins and Proverbs results
C. = Collins, P. = Prov

1,1	2,1	3,1	4,1	5,1	6,1
SVO/SVO	SOV/SVO	VSO/SVO	VOS/SVO	OSV/SVO	OVS/SVO
C. 9 - 33.3%	1 - 3.7%	5 - 18.5%	0	0	0
P. 14 - 60%	0	1 - 4.3%	2 - 8.7%	0	0
<hr/>					
1,2					
SVO/SOV	SOV/SOV	VSO/SOV	VOS/SOV	OSV/SOV	OVS/SOV
C. 2 - 7.4%	2 - 7.4%	2 - 7.4%	0	0	0
P. 0	0	0	0	0	0
<hr/>					
1,3					
SVO/VSO	SOV/VSO	VSO/VSO	VOS/VSO	OSV/VSO	OVS/VSO
C. 0	0	3 - 11.1%	0	0	0
P. 0	0	0	0	0	0
<hr/>					
1,4					
SVO/VOS	SOV/VOS	VSO/VOS	VOS/VOS	OSV/VOS	OVS/VOS
C. 0	0	0	0	0	0
P. 0	0	0	2 - 8.6%	0	0
<hr/>					
1,5					
SVO/OSV	SOV/OSV	VSO/OSV	VOS/OSV	OSV/OSV	OVS/OSV
C. 0	0	1 - 3.7%	0	1 - 3.7%	0
P. 0	0	0	0	0	0
<hr/>					
1,6					
SVO/OVS	SOV/OVS	VSO/OVS	VOS/OVS	OSV/OVS	OVS/OVS
C. 0	0	1 - 3.7%	0	0	0
P. 3 - 13%	0	0	0	1 - 4.3%	

Total Collins 27 (note Collins has 83 II C ii) types whereas Proverbs has none)

CHART 10.3
 Occurrences of Type II B: i) [Collins, p. 209]
 A Comparison of Collins and Proverbs
 C. = Collins, P. = Proverbs

1,1	2,1	3,1	4,1	5,1	6,1
SVM/SVM	SMV/SVM	VSM/SVM	VMS/SVM	MSV/SVM	MVS/SVM
C. 10 - 12.3%	1 - 1.2%	7 - 8.6%	3 - 3.7%	1 - 1.2%	1 - 1.2%
P. 1 - 25%	0	1 - 25%	0	0	0
<hr/>					
1,2					
SVM/SMV	SMV/SMV	VSM/SMV	VMS/SMV	MSV/SMV	MVS/SMV
C. 2 - 2.5%	7 - 9.8%	10 - 12.3%	8 - 9.9%	0	5 - 6.2%
P. 0	0	0	0	0	0
<hr/>					
1,3					
SVM/VSM	SMV/VSM	VSM/VSM	VMS/VSM	MSV/VSM	MVS/VSM
C. 0	0	7 - 8.6%	1 - 1.2%	0	1 - 1.2%
P. 0	0	0	0	0	0
<hr/>					
1,4					
SVM/VMS	SMV/VMS	VSM/VMS	VMS/VMS	MSV/VMS	MVS/VMS
C. 0	2 - 2.5%	1 - 1.2%	3 - 3.7%	0	0
P. 0	1 - 25%	0	0	0	0
<hr/>					
1,5					
SVM/MSV	SMV/MSV	VSM/MSV	VMS/MSV	MSV/MSV	MVS/MSV
C. 1 - 1.2%	0	1 - 1.2%	0	0	1 - 1.2%
P. 0	0	0	0	0	1 - 25%
<hr/>					
1,6					
SVM/MVS	SMV/MVS	VSM/MVS	VMS/MVS	MSV/MVS	MVS/MVS
C. 0	1 - 1.2%	0	4 - 4.9%	0	3 - 3.7%
P. 0	0	0	0	0	0

Total Collins 81 (note Collins has 70 II B ii types, whereas Proverbs has none)

SV/SV (24.7%) and VS/VS (49.4%) predominate. Notice the clear prophetic preference for V initial forms. In proverbs, only four examples of II A were found--all of which were of the 1,1 (SV/SV) type. Proverbs does not favor the V initial, but fronts the S element, although this will have to be substantiated later since four examples do not provide a sufficient sample. Proverbs does corroborate Collins' idea that poets favored the repeated patterns, i.e. the SV elements in the same order (SV/SV).

With II B types (SVM/SVM; chart 10.3), Collins makes the following observations:

Lastly, from these line-forms three tendencies have emerged which can be tentatively proposed as norms for Hebrew line construction: a) initial V in the first hemistich, b) initial NP¹ in the second hemistich, c) direct repetition of pattern. Where any two of these tendencies coincide we get "strong" line-forms, . . . Lines in which none of these tendencies appear are unusual and have to be considered as stylistic deviations.¹

One may observe the repetitional pattern in the forms which appear on the diagonal line of Collins' analysis (top left to bottom right). He boxes off areas where these three features do not occur; hence the boxed areas are lower frequency and are considered stylistic variances

¹Collins, *Line-Forms in Hebrew Poetry*, p. 105. Cf. also p. 212 for similar conclusions.

which may be significant.¹ Proverbs 10-15 provides only four examples of II B line types, two of which fall in Collins' alleged low frequency, stylistically significant boxes. Four of the eight hemistichs contain an S initial while only one has a V initial sequence. This points again to the prophets' V initial and proverbial S initial syntactical difference. Other conclusions should not be forced from only four examples.

Chart 10.4 examines II C (VS0/VS0) type lines. Collins makes the following observations on this chart: (1) verb initial position is favored; (2) repetition of pattern (diagonal line) is frequent; (3) the S is often initial in the second hemistich; and (4) if, after a verb, two nouns are found in a row the first should be taken as the subject and the second as the object.² There is a marked preference in Proverbs for the form SVO/SVO (60%) as compared to the prophets (33.3%). The prophets use more variety in their ordering of elements. It is interesting that four (13%) out of the 23 examples were found to violate Collins' principle that in V + N + N sequences the first noun is the S and the second the O. Thus column 4 (4,1 VOS/SVO and 4,4 VOS/VOS) provides another contrast. The low frequency stylistic box finds

¹Ibid., p. 213.

²Ibid., pp. 112, 213.

three examples in Proverbs (1,6 SVO/OVS) while in the prophets this order was not found. Clearly this form is stylistic as it is a perfect chiasm. Both Proverbs and the prophets favor a repetitional ordering, as may be seen in SVO/SVO (1,1) and OVS/OVS (6,6) on the diagonal line. The strength of the SV0/SV0 (60%) and the fact that 73% of the lines have SVO as a member suggest that the SVO is rather normative for Proverbs, while the prophets employed a wider and more frequent variation of orderings. The stricter ordering in Proverbs 10-15 may reflect genre constraints which are not as stringent in the prophetic literature. The prophets are much freer in the type of genre and style they can employ in the communication of their message. Hence more syntactic variational patterns are acceptable. Thus what is being proffered is that genre should be looked at from a syntactic base in tandem with the semantic and structural approaches of Crenshaw and others as discussed above. One final observation, as in II B, the strong S initial position is found in Proverbs while the prophets favor a V initial. One wonders if the prophets are closer to narrative, which clearly favors a V initial, while the sages are more poetically free from narrative constraints so they prefer an S first line as normative.

CHART 10.6
Summary of Statistics for Type IV in Proverbs

	i)	ii)	iii)	iv)	Totals
<hr/>					
A/B	2	0	0	0	2
A/C	2	0	0	0	2
A/D	0	0	1	0	1
Total	(4)	(0)	(1)	(0)	5
%	10.6%	0%	2.6%		13.2%
<hr/>					
A/nom.	1	0	0	0	1
Totals	(5)	0	1	0	(6)
Total %	6.2%	0%	1.2%	0%	7.4%
<hr/>					
B/A	6	0	0	0	6
B/C	4	1	0	0	5
B/D	0	0	0	0	0
Total	(10)	(1)	(0)	(0)	(11)
%	26.3%	2.6%	0%	0%	28.9%
<hr/>					
B/nom.	7	0	0	1	8
Totals	(17)	(1)	(0)	(1)	(19)
Total %	21%	1.2%	0%	1.2%	23.4%
<hr/>					
C/A	10	0	0	0	10
C/B	3	0	2	0	5
C/D	1	0	0	0	1
Total	(14)	(0)	(2)	(0)	(16)
%	36.8%	0%	5.3%	0%	42.1%
<hr/>					
C/nom.	13	0	2	0	15
Totals	(27)	(0)	(4)	(0)	(31)
Total %	33.3%	0%	5%	0%	38.3%
<hr/>					
D/A	0	0	0	0	0
D/B	1	0	0	0	1
D/C	2	0	1	2	5
Total	(3)	(0)	(1)	(2)	(6)
%	7.9%	0%	2.6%	5.3%	15.8%
<hr/>					
D/nom.	0	1	0	0	1
Totals	(3)	(1)	(1)	(2)	(7)
Total %	3.7%	1.2%	1.2%	2.5%	8.6%
<hr/>					
Totals	31	1	4	2	38
%	81.6%	2.6%	10.5%	5.3%	100%
<hr/>					
Totals					
+ nom.	64	2	10	5	81
%	79%	2.5%	12.3%	6.2%	100%

Total + nom. number of A's = 29 (17.9%); B's = 29 (17.9%);
C's = 51 (31.5%); D's = 10 (6.2%)
nom.'s = 43 (26.5%)

A Comparison of Syntactically Mixed Bi-Cola

The next charts provide data for an analysis of line type IV which is a bi-colonic mix of basic sentences (e.g. A/B, C/D etc.). Proverbs had 48.5% of its bi-colon with this line type (prophets had 25.1%). Collins' Summary shows that there is distribution of A/X = 13.8%; B/X = 36%; C/X = 22.2%; and D/X = 28.1%. Note that the A sentences are lowest not only explicitly in the A/X type but also in the X/A rows as well. Thus A is distributed in 14% of the lines of type IV overall which in the prophets is significantly lower than the other three, (B, C, D). B (33%) is predominant with C (26%) as a close runner-up, as seen in the percentages at the bottom of the chart. D is found in 23% of the bi-colonic mixes and D/X accounts for 28% of this line type.

These results may now be compared and contrasted with a similar summary from the text of Proverbs 10-15. The Proverbs 10-15 chart, however, will contain two sets of mixed line type data: (1) without reckoning the nominal sentence types, to facilitate a direct comparison with Collins' figures; and (2) including nom./X and X/nom. types. The tendencies observed in the first will be augmented by including the results of the second, thereby confirming the results of the first by further corroborating them by doubling the number of examples.

The frequent use of basic sentence B (18%) is

found in Proverbs 10-15, yet its predominance clearly gives way to type C (31.5%). It is interesting that the nominal sentences occur rather frequently as well (26.5%). Thus, there is a B (SVM) to C (SVO) shift from the prophets to the Proverbs 10-15. This shift is found not only in the mixing line type IV but is remarkably apparent also in chart 10.1 in the matching line type II and, somewhat less strikingly, in the gapping line type III. Secondly, there is again--as in line types II and III--an aversion for the use of D (SVOM) sentences (6.2%) in line type IV. This confirms suspicions aroused elsewhere. Therefore, the predominance of C (SVO) and nom. (SPsc) basic sentences and the lack of D (SVOM) provide clear points of syntactic differentiation between Proverbs 10-15 and the prophet materials. The shift from the prophets' B/X (36%) and C/X (22.2%) to the proverbial B/X (23.4%) and C/X (42.1%) shows this also.

Another more subtle difference is the distribution of whether or not there is an explicit subject or not. Collins uses the following system: i) [subject in both cola], ii) [subject in neither colon], iii) [subject in the first colon only], and iv) [subject in the second colon only]. In the prophets, one can notice the patterns in A/X types which emphasize i) and iii); B/X which emphasize i), ii) and iii); C/X which is distributed across all four; and D/X which emphasizes ii) and iv). In

Proverbs A/X is almost solely concentrated in i) with one mention of iii). Likewise B (SVM) and C (SVO) are characterized by i). D (SVOM), which is the longest form, manifests itself in a more distributed way. One should not forget, however, that D is rather rare in Proverbs 10-15. Thus, Proverbs 10-15 shows a marked tendency to include a subject in both cola whereas the prophets allow for greater freedom and frequency in the use of non-explicit subjects. This again provides another specific distinguishing feature between the prophets and the Proverbs 10-15. Note again the emphasis of the subject element in Proverbs not only in terms of position, as seen above, but also in terms of its explicit presence. This may be a result of the antithetical character of the proverbs, which frequently contrast subject elements; whereas in the prophets there may be some contiguity and identity between the subject of the first colon and the second. Here again there is a correlation between syntactic form and meaning--between message and linguistic construction. The presence of explicit subjects also adds to the independence of each stich. The totals at the bottom of both charts (10.5 and 10.6) reveal ii) (38.5%) as the leading one in the prophets with i) (24.2%) and iii) (23.9%) as following but still significant. In Proverbs 10-15, however, i) (79%) clearly stands alone

with its next runner-up being iii) (12.3%), and ii) and iv) only being rarely used. The prophets use ii) (38.5%) as a major mode while Proverbs 10-15 rarely uses it (2.5%). Proverbs 10-15 has a much more restrictive pattern while the prophets allow for more variation in the distribution percentages.

One final observation should be made on the distribution of D/X types, which show substantially higher usages of iv) (subject in the second colon only). Since Proverbs 10-15 normally desires to have a subject but does not normally favor basic sentence D (SVOM), when D is used it frequently has the subject deleted, showing that there may be an effort to reduce the number of syntactic elements to a proverbially acceptable level by deleting the subject. This may indicate that there are syntactic line constraints toward a lower standard number of constituents than the D sentence usually allows for. This is especially true when, as it will be shown, the subject is a two member noun phrase dominated which would necessarily push the syntactic unit count of D type stichs to five which is exceedingly rare in Proverbs 10-15. This may corroborate O'Connor's suggestion that syntactical constraints are determinative for Hebrew verse structure.

CHART 10.7
 Ordering of Subject, Verb and Object
 Comparison of Collins, O'Connor and Proverbs
 [Collins, p. 204; O'Connor, p. 335]

	1 SVO	2 SOV	3 VSO	4 VOS	5 OSV	6 OVS
I C:i)	19	0	7	11	1	9
II C:i)	26	9	15	0	3	1
III C:i)	23	1	24	5	0	3
IV A/C:i)	4	0	0	0	1	0
B/C:i)	3	1	2	1	2	1
C/A:i)	3	0	3	0	0	0
C/B:i)	4	3	5	3	1	2
C/D:i)	1	0	0	0	0	1
D/C:i)	1	0	0	0	0	0
C/A:iii)	0	0	0	0	0	0
C/B:iii)	4	1	2	1	0	0
C/D:iii)	4	2	4	0	0	0
B/C:iv)	0	0	0	0	0	0
D/C:iv)	4	0	0	0	0	1
	----	----	----	----	----	----
Collins	96	17	63	21	8	18 = 223
%	43%	7.6%	28.3%	9.4%	3.6%	8.1%
O'Connor	21	1	9	2	1	6 = 40
%	53%	2%	23%	5%	2%	15%

Proverbs Ordering of Subject, Verb and Object						
	1 SVO	2 SOV	3 VSO	4 VOS	5 OSV	6 OVS
I C:i)	0	0	0	0	0	0
II C:i)	34	0	1	6	0	5
III C:i)	6	0	1	0	0	1
IV A/C:i)	1	0	0	1	0	0
B/C:i)	4	0	0	0	0	0
nom/C:i)	4	0	0	0	0	1
C/A:i)	7	0	1	1	0	1
C/B:i)	3	0	0	0	0	0
C/D:i)	1	0	0	1	0	0
C/nom.i)	11	0	1	0	0	1
D/C:i)	1	0	0	1	0	0
C/A:iii)	0	0	0	0	0	0
C/B:iii)	1	0	1	0	0	0
C/D:iii)	0	0	0	0	0	0
C/nom:iii)	2	0	0	0	0	0
B/C:iv)	0	0	0	0	0	0
D/C:iv)	1	0	0	0	0	0
nom/C:iv)	1	0	0	0	0	0
	----	----	----	----	----	----
	77	0	5	10	0	9 = 101
	76%	0%	5%	10%	0%	9%

CHART 10.8
 Ordering of Subject, Verb and Modifier
 Comparison of Collins, O'Connor and Proverbs
 [Collins p. 203; O'Connor p. 335]

	1	2	3	4	5	6
	SVM	SMV	VSM	VMS	MSV	MVS
I B:i)	24	10	22	18	8	30
IB:i)var	7	2	11	5	4	6
IIB:i)	36	43	36	26	4	19
IIIB:i)	32	23	35	30	2	35
IV A/B:i)10	3	1	3	0	3	
B/A:i)	4	2	13	6	0	3
B/C:i)	2	2	9	8	0	3
B/D:i)	1	2	0	2	0	0
C/B:i)	5	6	5	1	0	4
D/B:i)	0	0	1	0	0	0
B/A:iii)	1	0	3	0	0	0
B/C:iii)	7	3	7	7	0	1
B/D:iii)	6	4	5	0	0	1
C/B:iv)	3	1	1	1	0	2
D/B:iv)	5	6	5	1	2	0
----	----	----	----	----	----	----
Collins	143	107	154	108	20	107 =639
%	22.4%	16.8%	24%	16.9%	3.1%	16.8%
O'Connor	16	22	27	23	5	16 =109
%	15%	20%	25%	21%	4%	15%

	Proverbs SVM Type					
	1	2	3	4	5	6
	SVM	SMV	VSM	VMS	MSV	MVS
IB:i)	0	0	0	0	0	0
IIB:i)	3	1	2	1	0	1
IIIB:i)	3	3	1	0	0	1
IIIB:iii)	0	0	1	0	0	2
IVA/B:i)	1	0	0	0	1	0
B/A:i)	3	0	1	0	0	2
B/C:i)	2	1	0	0	0	1
B/D:i)	0	0	0	0	0	0
B/nom:i)	1	0	1	0	0	6
C/B:i)	0	1	1	0	0	1
D/B:i)	0	0	0	0	1	0
nom/B:i)	0	0	0	1	0	0
B/A:iii)	0	0	0	0	0	0
B/C:iii)	0	0	0	0	0	0
B/D:iii)	0	0	0	0	0	0
C/B:iv)	0	0	0	0	0	0
D/B:iv)	0	0	0	0	0	0
----	----	----	----	----	----	----
	13	6	7	2	2	14 = 44
	29.5%	13.6%	15.9%	4.6%	4.6%	31.8%

CHART 10.9
Ordering of Subject and Verb
Comparison of Collins, O'Connor and Proverbs
[Collins, p. 202; O'Connor, p. 327]

	Collins		Proverbs	
	1	2	1	2
	SV	VS	SV	VS
IA:i)	6	2	0	0
IIA:i)	67	111	10	0
IIIA:i)	3	17	0	0
IVA/B:i)	12	8	1	1
A/C:i)	5	4	2	0
A/D:i)	0	0	1	0
A/nom:i)	-	-	0	1
B/A:i)	18	10	6	0
C/A:i)	2	4	10	0
D/A:i)	0	1	0	0
nom/A:i)	-	-	5	0
A/B:iii)	8	12	0	0
A/C:iii)	6	6	0	0
A/D:iii)	4	2	1	0
B/A:iv)	3	7	0	0
C/A:iv)	2	6	0	0
D/A:iv)	4	3	0	0
nom/A:iv)	-	-	1	0
	-----	-----	-----	-----
	140	193	37	2
	42%	58%	95%	5%
	=333		=39	

O'Connor 18 37 = 55(total)
% 33% 67%

A Comparison of the Ordering of Syntactic Elements

The final series of charts will monitor the location, rather than the presence, of the subject and verbal elements. Because O'Connor gives easily accessible tables from which, a tri-lateral comparison of the corpora of Collins, O'Connor, and Proverbs 10-15 may be made, strengthening the results of each in that these three will provide a more extensive and representative data base.

Chart 10.7 gives the number of occurrences of the single colon C (SVO) type. Collins is attempting to make statements as to which ordering is preferred (SVO, OVS, VSO, etc.). Several features are of interest. First is the sustained dominance of the SVO order in all three (Collins 43%; O'Connor 53%; Proverbs 76%), with a substantial increase in the percentage in Proverbs. Where basic sentence C is contained in Proverbs, the normal ordering is SVO. In both Collins' and O'Connor's corpora the VSO ordering is seated firmly in second place (Collins 28.3%; O'Connor 23%), with a substantial decrease in VOS types (Collins 9.4%; O'Connor 5%). Proverbs, on the other hand, has twice as many VOS (10%) as VSO (5%) and both are rather infrequent compared to the SVO order. There seems to be an avoidance of the VSO form in Proverbs 10-15 as compared to the prophets and other poetry. The OVS type

is rather well represented (9%) when compared with VSO and VOS types and the clear hegemony of SVO in Proverbs 10-15. In summary, Proverbs 10-15 normally manifests an SVO ordering with three variations in decreasing use--VOS, OVS, and VSO. All three analyses confirm the sparsity of SOV and OSV orders.

Chart 10.8 treats all B (SVM) sentence types. While all three studies show a much broader distribution of ordering patterns for this basic sentence than for C (SVO), there are some interesting patterns. First, both Collins and O'Connor found VSM to be the chief order by a slight margin. In Proverbs, the VSM (15.9%) ordering lags significantly behind not only the SVM (29.5%) order, but also, more remarkably, behind MVS (31.8%). There is a significantly higher use of MVS in Proverbs than in the corpora of Collins (16.8%) and O'Connor (15%), which closely agree. It is interesting that SVM and MVS, the two dominant forms in Proverbs, are chiastic orderings although one would have to check the text to see whether chiastic considerations could be proposed as a reason for the odd frequency of the MVS order in Proverbs 10-15. The MSV order is rare in all corpora. There is a salient decrease in Proverbs' use of VMS (4.6%) as compared to Collins (16.9%) and O'Connor (21%). This would confirm the suspicion of the proverbial bent against V initial patterns.

Chart 10.9 concludes the ordering of sentence units of the A (VS). It is of import that both Collins (58% to 42%) and O'Connor (67% to 33%) favor VS ordering over SV. While both are substantially represented, the VS ordering comes out as the primal form by a healthy margin. Narrative discussions would also even more strongly favor a VS ordering.¹

Proverbs 10-15 provides quite a contrast. 95% are SV and only 5% are VS. Again there seems to be a striking syntactic contrast between Proverbs and the other poetic corpora favoring an S initial orientation. Hypotheses for this marked S fronting as opposed to the normal V initial which predominates narrative as well as many of the poetic sections should be generated. One suggestion may be that the S focus reflects the sages' concentration on analyzing various characters (wicked, foolish, wise, righteous) and things (tongue, heart, wealth) and/or that the sages are simply following conventionally fixed proverbial patterns which were normally S initial. The S initial emphasis would show that the sages were freer from the normal patterns of colloquial speech (VSO) but the rather narrow distributions of orderings would suggest that this "freedom" is exercised within the bounds of other

¹Ibid., p. 205.

constraints, which actually restrict the patterns to an even more homogeneous use of line types. Since much more work needs to be done on these differences let it suffice merely to observe the differences and leave the rationale behind them as a matter for further study.

Conclusions

What are the conclusions, then, that can be drawn from the above discussion? Perhaps most consequential is the notion that there is a quantifiable nexus between genre and syntax. It has been shown that, while the prophets manifest an even distribution between the four line types (I, II, III, IV), Proverbs 10-15 uses II and IV heavily while ignoring I. The prophets use D (SVOM) sentences evenly with the other types of basic sentences (A, B, C), while Proverbs 10-15 seems to have an aversion for the longer D form. C (SV0) and especially nom. (SPsc) dominate Proverbs. Both the prophets and Proverbs favor repetition of pattern (SV/SV; SVO/SVO; etc.). While the prophets in A, B sentences favor a V initial, Proverbs very heavily manifests an S initial. The emphasis on S initial orderings can be seen in the C type as well, where SVO is the standard form (76%). Similarly, while the prophets have the highest percentage of ii) type lines, with non-explicit subjects in both lines, Proverbs has i) as its major form, which demands

that an explicit subject be included in both stichs. Thus Proverbs shows, at least in these two regards, an S dominance. This may be accounted for as more necessary because of the antithetical character of Proverbs 10-15, or because of genre constraints, or philosophically because of its pedagogical focus of attention on subjects, or other reasons which may be hypothesized. Proverbs has a bias for two complete, separate, and independent types of syntactic relationships between the cola, whereas the prophets seem to manifest more bi-colonic, syntactic interaction and dependence. The ordering of syntactic elements in Proverbs seems to be more constrained into bunches than in the prophets which frequently allow for diverse order variations. In line type IV the B/X of the prophets gives way to the C/X, nom./X, and X/nom. patterns of Proverbs. There is a general B (prophets) to C (Proverbs 10-15) shift also present in the overall picture.

These are some differences that have been supported with varying degrees of certainty based on the data of Proverbs 10-15. Because of the probabilistic nature of the data, these conclusions should not be taken as absolutes, but as suggested tendencies. The magnitude of the conclusions reached shows the fructiferous nature of the methodology employed and also the need to check these suggestions via a further examination of

antithetical proverbial material--perhaps from Proverbs 16-21 or 25-29. This writer suspects that the results of Proverbs 1-9 would be substantially different and more in line with the prophetic tradition. The above suggestions may also be helpful in pointing the way to the addition of a syntactic component in the structural definition of a Hebrew proverb. Since this is merely a nascent launching of these ideas in embryonic form, if it does nothing more than to call for further studies which ask these same kinds of questions, it will have accomplished its purpose. If indeed genre is a function of syntax, as well as of semantic structure, then much more work needs to be done on all alleged genre to discover and explicate these syntactic constraints of equivalence and variation both within and between genres.

A Comparison with O'Connor's Results

O'Connor's *Hebrew Verse Structure* analyzes 1225 lines of poetic text from a cross-section of Hebrew poetry (e.g., Exod 15; Num 23-24; Deut 33; Zeph; Pss 78, 106, 107 et al.). He has attempted to obtain a "representative" sample of Hebrew poetry, in contrast to Collins, who dealt strictly with a prophetic corpus. While Collins' work simply proffers a scheme which provides a method for packaging Hebrew poetry, O'Connor's work offers much more in terms of a general literary theory of poetics, a sound

linguistic framework, and keen insights into and analysis of various approaches to Hebrew poetic theory. O'Connor concentrates his acute poetic sensitivities on the rudimentary problem of Hebrew poetry--the determination of the constraints which determine the line itself. One misreads O'Connor if he thinks that O'Connor is proposing his constraints as his method of *reading* poetry. Rather, he is focusing his efforts in the attempt to isolate and describe lineal constraints. His constraint matrix handles all lines found in Proverbs 10-15, although there are some differences in terms of the frequency with which those constraints manifest themselves in Proverbs 10-15.

Clause predicators	Ø	1	2	3
Constituents	1	2	3	4
Units	2	3	4	5 ¹

A tabulation grouping all line types from Proverbs 10-15 may be seen in Chart 10.10, which also contains a comparison of percentages generated from O'Connor's more comprehensive corpus. Several differences occur which this writer attributes to differences in genre. Again it will be proffered that genre is a function of syntax or vice versa.

From Chart 10.10 several differences are manifest

¹O'Connor, *Hebrew Verse Structure*, p. 138.

CHART 10.10
O'Connor's Analysis Organized by Line Weight
[O'Connor, pp. 317-18]

15:11b S	013	Total = 1 O'Connor #2 0.3% (65 cases; 5.3%)
11:2b PscS	022	
10:26b SPsc	022	Total = 4 O'Connor #4
13:10b PPsc	022	1% (13 cases; 1%)
14:9b PPsc	022	
10:6a SPsc	023	
10:7a SPsc	023	
10:15b PscS	023	
10:16a SPsc	023	Total = 40 O'Connor #5
10:16b SPsc	023	10.9% (21 cases; 1.7%)
10:20b SPsc	023	
10:25b SPsc	023	
10:28a SPsc	023	
10:29b PscP	023	
11:1b SPsc	023	
11:14b PscP	023	
11:19a SPsc	023	
11:20b PscS	023	
11:23a SPsc	023	
11:23b SPsc	023	
11:26b PscP	023	
12:5a SPsc	023	
12:5b SPsc	023	
12:9b Dim Comp	023	
12:10b SPsc	023	
12:18b SPsc	023	
12:20b PPsc	023	
12:22b SPsc	023	
13:15b SPsc	023	
13:17b SPsc	023	
13:24b PscS	023	
14:4a PPsc	023	
14:8b SPsc	023	
14:12b SPsc	023	
14:20b SPsc	023	
14:24a SPsc	023	
14:24b SPsc	023	
14:30b PscS	023	
14:34b PscS	023	
15:6b PPsc	023	
15:7b SPsc	023	
15:8b SPsc	023	
15:19b SPsc	023	
15:26b PscS	023	
15:33b PscS	023	

10:1b SPsc	024	
10:11a PscS	024	
10:13b SPsc	024	
10:14b SPsc	024	
10:15a SPsc	024	
10:20a PscS	024	Total = 40 O'Connor #6
11:1a SPsc	024	10.9% (5 cases; 0.4%)
11:20a PscS	024	
11:22a Psc	024	
11:30a SPsc	024	
12:20a PscP	024	
12:22a PscS	024	
12:4a SPsc	024	
13:8a PscS	024	
13:12b PscS	024	
13:14a SPsc	024	
13:23a PscP	024	
13:24a SPsc	024	
14:3a PPsc	024	
14:30a PscS	024	
14:26a SPsc	024	
14:27a SPsc	024	
14:28a SPsc	024	
14:28b SPsc	024	
14:29a SPsc	024	
14:4b PscP	024	
15:3a SP	024	
15:4a SPsc	024	
15:6a PPsc	024	
15:8a SPsc	024	
15:9a PscS	024	
15:13b PPsc	024	
15:15a SPsc	024	
15:15b SPsc	024	
15:16a PscSP	024	
15:16b SA	024	
15:19a SPsc	024	
15:26a PscS	024	
15:33a SPsc	024	
15:17b SA	024	
12:4b PscS	033	
13:23b VPscP	033	
14:13b PSPsc	033	Total = 7 O'Connor #8
14:16b SPsc	033	1.9% (1 case; 0.1%)
15:11a SPsc	033	
15:29a PscSP	033	
15:23b SPPsc	033	

10:29a PscPS	034	
11:29b PscSP	034	
12:13a PPscS	034	
12:15a SPscP	034	Total = 8 O'Connor #9
14:22b PscS	034	2.2% (1 case; 0.1%)
15:21a SPscP	034	
15:23a PscPP	034	
15:24a SPscP	034	
15:17a PscS	035	Total = 1 O'Connor #10
		0.3% (0 cases)
12:9a Aug Comp	044	Total = 2 O'Connor #11
15:4b SPsc	044	0.5% (0 cases)
11:31b S	122	Total = 2 O'Connor #13
15:12b PV	122	0.5% (245 cases; 20%)
10:2a VS	123	
10:3b OV	123	
10:4b SV	123	
10:7b SV	123	
10:8b SV	123	
10:10b SV	123	Total = 58 O'Connor #14
10:24b SV	123	15.8% (229 cases; 19%)
10:27b SV	123	
10:28b SV	123	
10:31b SV	123	
10:32b SV	123	
11:3a SVO	123	
11:3b SVO	123	
11:6a SVO	123	
11:6b PV	123	
11:7b SV	123	
11:11b PV	123	
11:12b SV	123	
11:15b SPsc	123	
11:17b VOS	123	
11:30b SPsc	123	
11:25a SV	123	
12:2b OV	123	
12:3b SV	123	
12:6b SVO	123	
12:7b SV	123	
12:12b SV	123	
12:17b SO	123	
12:19b PS	123	
12:24a SV	123	
12:25b SVO	123	
12:26b SVO	123	
12:28a PPsc	123	
12:28b PPsc	123	
13:4b SV	123	
13:2b SO	123	

13:9a SV 123

13:9b SV	123
13:14b P	123
13:25b SV	123
14:3b SVO	123
14:5a SV	123
14:7a VP	123
14:7b VO	123
14:11a SV	123
14:11b SV	123
14:14b PS	123
14:17b SV	123
14:19b SP	123
14:22a VS	123
14:23b PO	123
14:27b P	123
14:33b PV	123
15:22b PV	123
15:24b VP	123
15:25b VO	123
15:29b OV	123
15:31b PV	123

13:1a SO	124
11:22b S	124
14:35a SO	124

Total = 3 O'Connor #15
0.8% (31 cases; 2.5%)

10:2b SVP	133
10:12a SVO	133
10:12b OVS	133
10:14a SVO	133
10:22b VOP	133
10:30a SPV	133
10:30b SVO	133
11:4b SVP	133
11:5b PVS	133
11:8a SPV	133
11:8b VSP	133
11:9b PSV	133
11:14a PVS	133
11:16b SVO	133
11:21b SV	133
11:25b SV	133
11:28b PSV	133
11:31a SPV	133
12:3a VSP	133
12:13b VPS	133
12:16b VOS	133
12:21b SVO	133
12:24b SVO	133
12:26a VOS	133
12:27a VSO	133

Total = 52 O'Connor #17
14.1% (275 cases; 22%)

13:1b SVO	133
13:6b SVO	133
13:8b SVO	133
13:10a PVO	133
13:11a SV	133
13:11b SV	133
13:16b SVO	133
13:21a OVS	133
13:21b OVS	133
14:26b PVO	133
14:32a PVS	133
14:32b VPS	133
14:1b SPVO	133
14:6b SPV	133
14:9a SVO	133
14:10b OVS	133
14:13a PVS	133
14:15b SVO	133
14:18a VSO	133
14:18b SVO	133
14:19a VSP	133
14:20a PVS	133
14:25b VOS	133
14:34a SVO	133
14:35b SVO	133
15:3b VO	133
15:22a VSP	133
10:1a SVO	134
10:3a VSO	134
10:4a OVS	134
10:6b OVS	134
10:8a SVO	134
10:11b SVO	134
10:13a PVS	134
10:19a PVS	134
10:21a SVO	134
10:21b SPV	134
10:22a SV	134
10:24a SVO	134
10:27a SVO	134
10:31a SVO	134
10:32a SVO	134
11:10a PVS	134
11:11a PVS	134
11:4a VSP	134
11:5a SVO	134
11:12a VOS	134
11:16a SVO	134
11:17a VOS	134
11:18a SVO	134
11:21a AVS	134

Total = 77 O'Connor #18
20.9% (79 cases; 6.5%)

12:18a VSP	134
12:19a SVP	134
12:6a SVO	134
12:8a PVS	134
12:8b SVO	134
12:10a VSO	134
12:12a VSO	134
12:23a SVO	134
12:23b SVO	134
12:25a SPVO	134
12:27b OVS	134
13:22a SVO	134
13:22b VPS	134
13:25a SVP	134
13:17a SVP	134
13:19a SVP	134
13:19b SVP	134
13:5a OVS	134
13:6a SVO	134
13:12a SVO	134
13:15a SVO	134
13:16a SVP	134
14:1a SVO	134
14:5b VOS	134
14:8a SVO	134
14:10a SVO	134
14:12a VPscP	134
14:15a SVO	134
14:17a SVO	134
14:23a PVO	134
14:25a VOS	134
14:29b SVO	134
14:33a PVS	134
15:1a SVO	134
15:1b SVO	134
15:2a SVO	134
15:2b SVO	134
15:5a SVO	134
15:7a SVO	134
15:13a SVO	134
15:14a SVO	134
15:14b SVO	134
15:18a SVO	134
15:18b SVO	134
15:20a SVO	134
15:20b SVO	134
15:21b SVO	134
15:25a OVS	134
15:28a SVP	134
15:28b SVO	134
15:30a SVO	134
15:30b SVO	134
15:31a S	134
11:7a PVS	135

12:14a PVO	135	Total = 5 O'Connor #19
12:14b SVO	135	1.4% (10 cases; 0.8%)
12:21a VOS	135	
13:2a PVO	135	
11:9a PSVO	144	
12:2a SVOP	144	Total = 4 O'Connor #20
12:16a SPVO	144	1.1% (20 cases; 1.6%)
13:4a VPscS	144	
10:17b SV	223	
10:19b SPsc	223	
10:23b Psc	223	
11:19b SPsc	223	Total = 15 O'Connor #23
11:27b OVO	223	4.1% (2 cases; 0.2%)
11:10b PPsc	223	
12:1b SPsc	223	
13:18b SV	223	
13:20b SV	223	
14:21b SPsc	223	
14:31b PscS	223	
15:5b SV	223	
15:9b OV	223	
15:10b SV	223	
15:27b SV	223	
10:18a SPsc	224	
11:18b SO	224	
12:1a SPsc	224	Total = 5 O'Connor #24
12:11b SPsc	224	1.4% (0 cases)
15:10a PscP	224	
10:9b SV	233	
11:24b SP	233	
12:7a VO + PscS	233	Total = 9 O'Connor #26
12:15b SPsc	233	2.4% (92 cases; 7.5%)
13:5b SVV	233	
13:7b ExstCl + ExstCl	233	
13:20a SV	233	
14:2b SVO	233	
14:21a SPsc	233	

10:5a SPsc	234	
10:5b SPsc	234	
10:10a SVO	234	
10:17a PscS	234	
10:18b SPsc	234	Total = 20 O'Connor #27
10:25a PP + PscS	234	5.4% (19 cases; 1.6%)
11:15a AV + VO	234	
11:24a PscS + VO	234	
11:29a SVO	234	
11:26a OVS	234	
11:27a SVO	234	
11:13a SVO	234	
11:13b SVO	234	
12:11a SVO	234	
13:3a SVO	234	
13:3b SPscP	234	
13:13b SV	234	
13:18a PscS	234	
14:31a SVO	234	
14:14a PVS	234	
10:9a SVA	244	
10:23a SPsc	244	
10:26a SPsc + SPsc	244	
11:28a SV	244	Total = 12 O'Connor #29
11:2a VS + VS	244	3.3% (17 cases; 1.4%)
12:17a SVO	244	
13:7a ExstCl + ExstCl	244	
13:13a SVP	244	
14:2a SVO	244	
14:6a VSO + Psc	244	
14:16a SVVP	244	
15:12a VSO	244	
15:32a SPsc	324	
15:32b SPsc	324	Total = 3 O'Connor #XX
15:27a PscS	324	0.8% (0 cases)

between O'Connor's corpus and Proverbs 10-15.¹ First, O'Connor's three major line types 122, 123, and 133 (122=245 cases [20%]; 123=229 cases [18.7%]; and 133=275 cases [22.4%]) vary significantly from those of Proverbs 10-15 (122=2 cases [0.5%]; 123=58 [15.8%]; 133=52 cases [14.1%]). Thus, though 122 is very frequent in O'Connor's corpus it is nearly non-existent in Proverbs 10-15. The explanation of this will be forthcoming. Two other contrasts were found: (1) line configuration 134 was present in abundance in Proverbs 10-15 (77 cases [20.9%]) but was rather infrequent in O'Connor's corpus (79 cases [6.5%]); and (2) nominal line types θ 23 and θ 24 were found well represented in Proverbs 10-15 (θ 23=40 cases [10.9%]; θ 24=40 cases [10.9%]) as compared to O'Connor's θ 23=21 cases [1.7%] and θ 24=5 cases [0.4%]. This confirms the contrastive comparison with Collins, which noted that Proverbs 10-15 uses nominal type basic sentences (SPsc) with greater frequency than are normally used in the prophets (Collins) or in poetry in general (O'Connor). The comparison with O'Connor corroborates the results from Collins--that genre may be differentiated on the basis of syntax and that one of the components of that difference is a proverbial bias in the direction of nominal sentence types. This bent is further highlighted

¹One should compare the results of Chart 10.10 with O'Connor's results presented on pages 317-20 of his work.

when it is noted that O'Connor includes phrasal lines under the θ clause predicator symbol. Phrasal lines were almost non-existent in Proverbs 10-15 (only in 11:22a and 12:9).

The unusual frequency of the 134 type (20.9% in Prov 10-15; 6.5% in O'Connor's corpus) may be accounted for by the high prominence of the SVO and SVM types of sentences. However, since these types (SVO and SVM) are frequent in both Proverbs and O'Connor, one must look beyond that for an explanation of the manifold use of the 134 configuration. Even a brief perusal of the proverbial text indicates the preponderance of the following characteristic two unit nominal constituent (NP):

$N_1 + N_2$ where

N_1 = Parts (tongue, lips, hands, head, heart, etc.)

Position (son, man, woman, name, memory, etc.)

Possession (wealth, poverty, house, etc.)

Passions (desire, avarice, hopes, etc.)

N_2 = Quality (righteous, wicked, wise, foolish, etc.)

Is this any different from what is normative in other poetry? O'Connor's invaluable tome again provides a convenient benchmark.¹ From his study of the uses of nouns and noun phrase distributions, he has discovered that in three constituent lines (133, 134, 135), out of

¹Ibid., p. 336.

633 nouns and noun phrases, 550 [87%] are simple, one unit nominals, while only 83 [13%] were two units. While an exhaustive compilation of the data from the Proverbs corpus has not been carried out, a pilot study in Proverbs 10:1-11:1 has verified this writer's intuitions. There are about 52 [50%] single-unit nouns and about 52 [50%] two-unit noun phrases in Proverbs 10-15. It was also observed that if the initial element is a nominal, it is most likely a two-member noun phrase (24 to 11), while if the third member is a noun, then it is most likely to be singular (21 to 1). Thus, two items may be suggested as further specifying the syntactic description of antithetical proverbs: (1) a substantially higher frequency of two-unit NP's; and (2) the distribution of the NP's favors a two-unit first and a single-unit third. This theory must, of course, be checked by an analysis of the whole corpus, but the strength of the evidence found in chapter 10 and intuitions based on a sustained exposure to chapters 11-15 would suggest that this result is accurate. A two-unit initial NP and a single-unit final N result in a 134 configuration thereby explaining the significantly higher number of 134 types (20.9% over O'Connor's 6.5%) in Proverbs. The dominance of two-unit NP's also helps to explain the lack of 122 types, which are by this NP construction pushed to 123.

A final observation will be made with regard to

O'Connor's line constraints as they relate to bi-colonic patterns. It has been perceived that the second line of the bi-colon in Proverbs 10-15 is quite habitually shorter than that of the first. Due to the autonomous character of each colon, one cannot suggest that the second line assumes the first and hence may, for instance, pronominally delete the subject or gap the verb, as both of these features are utilized rather infrequently here. A strategy was designed to check this hypothesis. Appendix III arranges the bi-cola by initial line configurations and Appendix IV arranges the bi-cola in order of the second line configuration. These charts allow for a determination of whether the longer line types occur with great variety in the first or second place colon, indiscriminately, or whether certain line configurations occur more frequently in initial or second colon position. What was suspected was that syntactic line weights of four units would tend to be found more frequently in the initial colon while lighter lineal weights (3 units) would be more suited for the second colon.

The following is a summary of the results drawn from Appendices III and IV. The 4 unit colon occurred as follows: (1) the 024 configuration was found 30 times initially, while only 10 times finally; and, of those, 8 were when it was matched with a 4 or 5 unit initial colon;

(2) the 134 configuration occurred 59 times in initial position but only 18 times as the second colon, with 15 of these 18 in a bi-colon which had a 4 or 5 unit initial clause; and (3) the 234 configuration was found 15 times in initial position and 5 times as the second colon, all of which were matched with 4 or 5 unit first cola. Two results are apparent from this analysis: (1) 4 unit syntactic line types tend to be found in the first colon (76%, 104/137; it occurs in second position 24%, 33/137); (2) if the 4 unit line is placed in the second colon, 85% (28/33) of the time it is following a 4 or 5 unit initial line. In other words, there are only 6 examples out of 137 which manifest a situation where the 4 unit follows a smaller weighted first line (Prov 10:6, 14; 11:27; 12:27; 14:4, 5).

Is this phenomenon reciprocated by a predominance of three unit elements in the second colon? It was found that 023 came first 9 times, while it came second 31 times. Seven of the 9 times it came first, it was matched with a 3 unit line in the second. Similarly, 133 was found initially 20 times and finally 32 times. When 133 was found initially, twice it preceded the rare 022 type line, still maintaining the principle of the first line as being the same or larger than the second line. All but once the initial 133 was matched with a 3 or 2 unit second line. The 123 line type was found initially 11 times and

finally 47 times. Again, when in initial position, all but twice it preceded a line of matching 3 unit portions. The results of the 3 unit lines reveal that 73% (110/150) of the time it was found in a second colon position and only 27% (40/150) in initial position and of those 40 times in initial position, all but 6 times it preceded a matching 3 or 2 unit second colon. What is being suggested is that the second colon unit count is usually less than or equal to the number of units of the first colon in all but about 4% of the cases. Hence, 4 unit lines tend toward initial line bi-colonic distributions (76%) while 3 unit lines tend to second line positions (73%). This seems to manifest another syntactic constraint on the bi-colon and, since its results cannot be easily compared with O'Connor's work, it will be left for others to show whether such a phenomenon is antithetic proverb specific or a universal in Hebrew poetry.

A comparison with O'Connor's results has forwarded several other syntactically specified genre characteristics for antithetic proverbs. Two of these are the abundance of the 134 line configuration and the heavy use of 2 unit NP's. These two-unit NP's usually appear in initial positions, while single unit nominals are used in third position. The large number of $\emptyset 23$ and $\emptyset 24$ types as compared to O'Connor's results confirms a similar contrast with Collins' prophetic corpus-both showing that Proverbs

10-15 employs a substantially higher number of nominal basic sentence types (SPsc). Finally, it has been demonstrated that the second line tends to have fewer syntactic units than the first, but may also, less frequently, match the number of units in the first. Only rarely is the first line shorter (4%). This should not be attributed to gapping or pronominal referencing--as is common elsewhere in Hebrew poetry--since Proverbs is marked by two independent and complete cola with only rare dependence between lines (gapping is used more frequently than pronominal cross referencing, however). Here, again, what a comparison with O'Connor's work has allowed for is the generation of a syntactic description for genre specification.

A Survey of Bi-colonic Syntactic Isomorphisms and Homomorphisms

Introductory Statistics

The results of Collins and, more particularly, O'Connor have suggested that parallelistic poetic features are not simply functions of the semantic component, but that parallelism activates all aspects of language. Their studies necessarily dealt with line length correspondences--whether in terms of the trope of matching (Collins' line type II) or in specifying the syntactic constraints which determine a line (O'Connor). This study

CHART 10.11

Total Isomorphisms in Proverbs 10-15

Isomorphisms

Types	Independent	Embedded	Mixed	Horizontal	Total
ch 10	18	20	0	4	42
ch 11	28	10	1	2	41
ch 12	25	11	0	0	36
ch 13	17	7	0	0	24
ch 14	24	17	0	0	41
ch 15	31	11	0	0	42
	----	----	----	----	----
Totals	143	76	1	6	226

Distribution of Isomorphisms per verse

Iso/verse	0	1	2	3	4	5
ch 10	10	9	8	1	1	2
ch 11	9	9	7	6	0	0
ch 12	8	6	9	4	0	0
ch 13	12	6	4	2	1	0
ch 14	11	11	7	4	1	0
ch 15	14	5	7	5	2	0
	----	----	----	----	----	----
Totals	64	46	42	22	5	2

Perfect Isomorphic verses: Proverbs 10:5, 16; 11:3; 12:5;
 13:9, 21; 14:18;
 15:2, 14

CHART 10.12

Total Homomorphisms in Proverbs 10-15

Homomorphisms

Types	Independent	Embedded	Mixed	Horizontal	Total
ch 10	23	9	3	0	35
ch 11	30	15	1	0	46
ch 12	29	8	0	0	37
ch 13	24	8	0	0	32
ch 14	22	12	1	0	35
ch 15	17	14	0	2	33
	----	----	----	----	----
Totals	145	66	5	2	218

Distribution of Homomorphisms per verse

Homo/verse	0	1	2	3	4	5
ch 10	9	13	8	2	0	0
ch 11	4	15	8	6	0	0
ch 12	5	12	10	0	0	1
ch 13	8	8	4	4	1	0
ch 14	12	10	9	2	0	0
ch 15	10	15	2	4	0	0
	----	----	----	----	----	----
totals	48	73	41	18	1	1

Perfect Iso/Homo verses: Proverbs 10:15, 29; 11:1, 9, 11,
 13, 20, 27; 12:6, 19,
 21, 22; 13:7, 11, 20;
 14:15, 19, 28; 15:1, 8,
 18, 20, 30

Almost perfect Iso/Homo verses: Proverbs 11:16-18, 23;
 12:1, 27, 28;
 13:6; 14:24, 25;
 15:25, 32

There were only 23 (12.5%) verses with neither Isomorphism
 or homomorphisms (ch 10 = 5; ch 11 = 2; ch 12 = 2; ch 13 =
 3; ch 14 = 6; ch 15 = 5).

will demonstrate that syntactical and morphological correspondences proliferate, rather than becoming more sparse as one dips below the line level to the syntactical units themselves.¹ This study consequently corroborates studies which have clarified the syntactic component of parallelism and extends it by showing the near ubiquitous character of syntactic matching on the sub-lineal level. Tagmemics has provided the tool for monitoring this phenomenon. The grouping of isomorphic and homomorphic elements between lines provides a means of quantifying the syntactic poetic data. The following two charts (10.11 and 10.12) reveal that all but 23 (12.5%) verses contain either an isomorphism or homomorphism. Not only are they found in 87.5% of the verses examined, but they occur repeatedly in many of those verses. This is considerably higher than the 33% of lines which exhibit lineal matching. The chart also reveals the frequency of iso/homomorphic matches in single verses.

Isomorphic Syntactic Equivalences

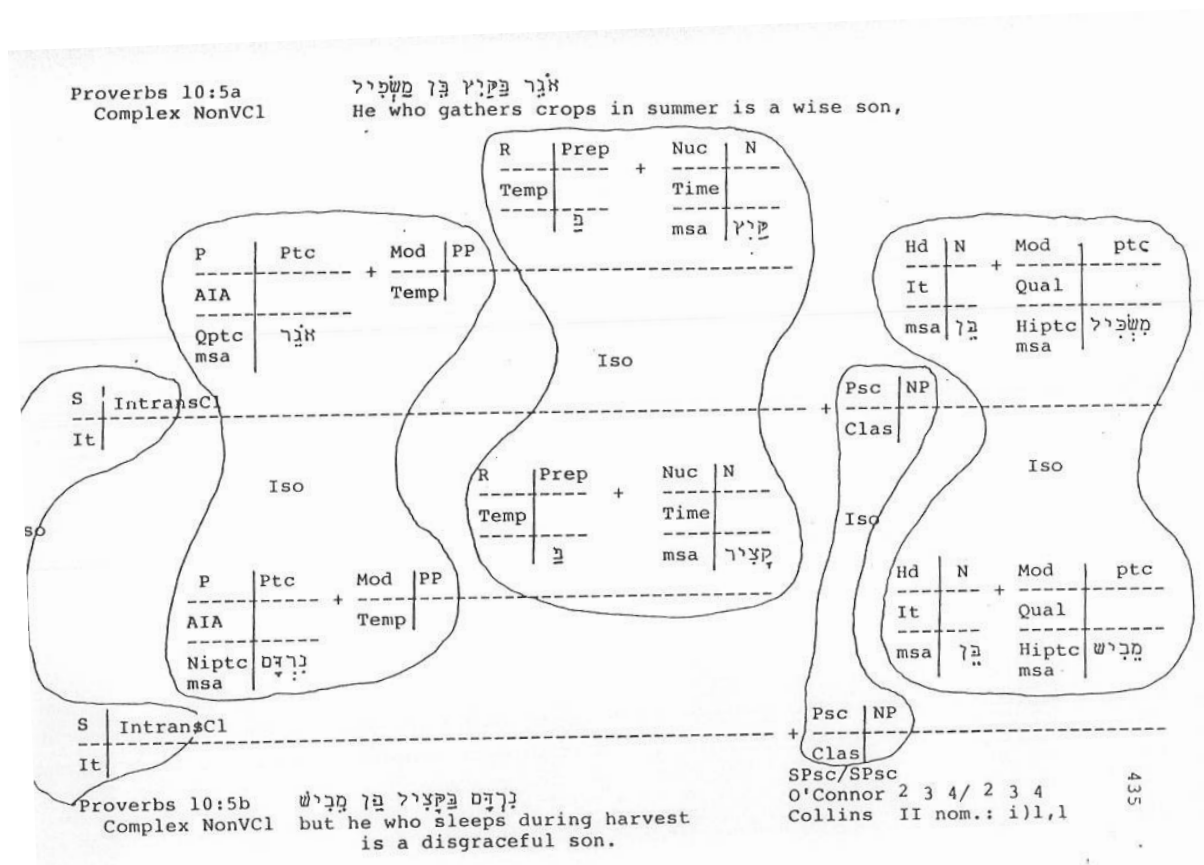
It is interesting that the number of isomorphic matches (226) actually exceeds the number of homomorphic (218), although the homomorphisms are distributed more widely. The horizontal isomorphisms reveal that syntactic

¹Adele Berlin's "Grammatical Aspects of Biblical Parallelism" and Edward Greenstein's "How Does Parallelism Mean?" confirm the results of this approach.

units of equivalence are not only present between lines but also may exist within the line itself (e.g., Prov 10:26; 11:2; 15:4; 15:27; cf also 10:9). Several examples of the isomorphic phenomenon will demonstrate how the poets used syntactic units of equivalence. The writer will use these examples not only to prove the importance and frequency of sub-lineal syntactic parallels, but also to provide a taste for how proverbial poetry may be syntactically read as poetry. Such readings are not meant to be exhaustive; rather they are suggestive of a possible, often neglected, approach.

Several verses (9) manifest a perfect isomorphic character of all syntactic units. This is much tighter than simple matching (SVO/SVO), as often the units of such lineal matches will vary syntactically. Totally isomorphic verses focus on the perfection of syntactic equivalences. There is a feeling of symmetrical syntactic sameness in these verses. Proverbs 10:5 uses the total isomorphism to contrastively categorized--that is, the one who gathers crops in the summer (as wise) as contrasted, with the one who sleeps when he should be harvesting (as foolish).¹

¹One should reflect on the discussion of this verse in its literary context on page 655 of chapter IX on "Literary Cohesion in Proverbs 10."



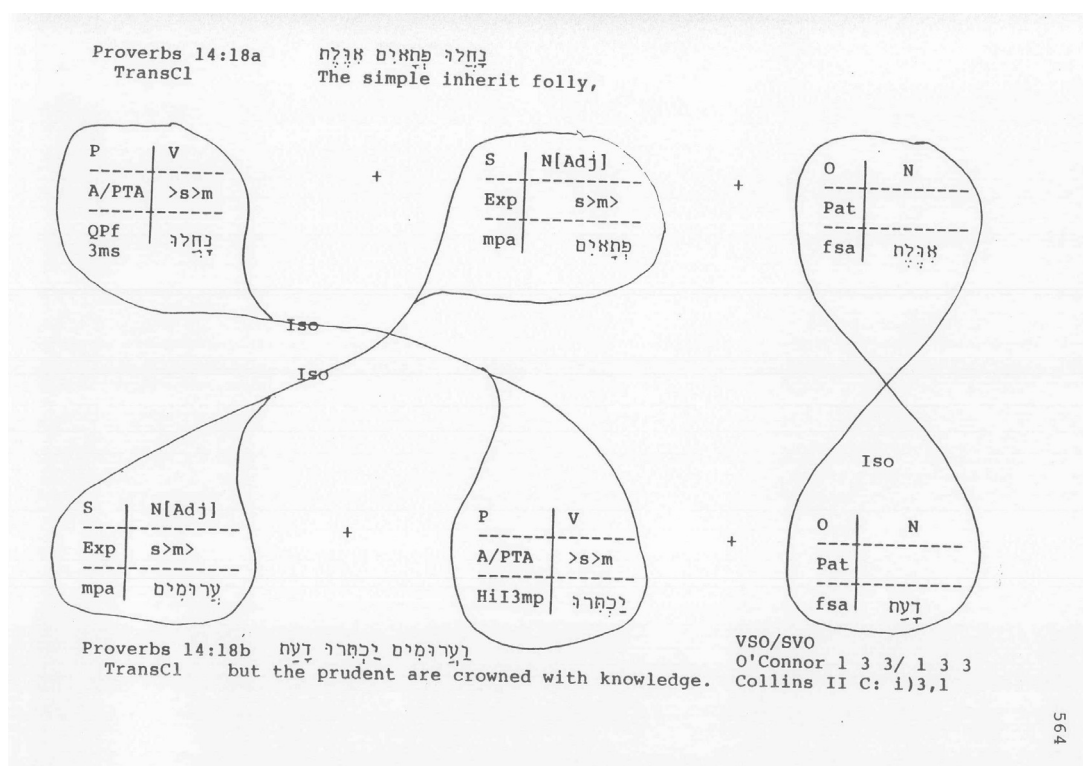
This proverb obviously encourages performing the appropriate act at the appropriate time as a matter of wisdom, in addition to providing a general commendation of diligence. Such models taken from agriculture, demurring laziness, are frequent in wisdom literature throughout the ancient Near East.¹ Both subjects are filled by an intransitive clause composed of a participle followed by a temporally modifying prepositional phrase (אִגֵּר בְּקִיץ [he who gathers crops in summer], נִרְדָּם בְּקַצִּיר [he who sleeps during harvest]). Both subject complements are noun phrases describing the character of the son via participles (בֶּן מְשָׁכִיל [wise son]; בֶּן מְבִישׁ [disgraceful

¹Examples may also be seen from other proverbial expressions from other cultures. Consider Benjamin Franklin's sayings: "Laziness travels so slowly that poverty soon overtakes him" or "Diligence is the mother of gook luck" (Bartlett J. Whiting, *Early American Proverbs and Proverbial Phrases* [Cambridge, MS: Harvard University Press, 1977], pp. 255, 109).

son]). The sonant-semantic playing on the words קִיץ and קָצִיר again draws the two stichs into a delightful semantic-syntactic-phonetic unity. The semantic repetition of the preposition ב [during] and the noun בֵּן [son] adds a duo of semantically equivalent units. Similarly the sound repetitions of the letters, ב, קצ, בן, and the long hireq and sibilant following the mem initial final participle in מְבִישׁ and מְשַׁכִּיל all add to the feeling of equivalence. These elements of symmetrical sameness lure the reader's attention to the two points which turn the proverb into a contrastive antithesis: (1) אָגַד / נָרַדָּם [gathers/sleeps]; and (2) מְבִישׁ / מְשַׁכִּיל [wise/shameful]. The point is the classification of activity/inactivity as a product of character (wise/shameful), thereby exhorting to the former. Notice that the initial and final elements of the colon are what provide the contrast, while the inner units provide repetitional sameness. Not only do the syntactic, semantic, and phonetic levels combine symmetries to highlight the contrast, but even morphological parallels exist, as both lines begin with intransitive clause subjects and both feature antithetical participles and end the lines with long hireq participles which contrast qualities. This is no mere coincidence. For example, it is normal, when describing the quality of an item, to use nominal vocabulary such as כָּסִיל [foolish 10:1b],

[righteous 10:6a], or רָשָׁעִים [wicked 10:6b, cf. 10:7, 8, 11 et al.]. The sage here matches the two noun phrases by binding contrastive participles, rather than the normal nominals, to characterize the actions of the repeated [son]. While the overall syntax is repetitive, variation is found as the writer opts for Qal and Hiphil participles in the first colon but switches to Hiphil and Niphal participles in the second. It is of further interest that the second Hiphil participle מְבִיֵּשׁ [shameful], the long hireq matching the long hireq in the corresponding line yielding the impression of sound equivalence. Thus, this proverb highlights elements of sameness from the syntactic, semantic, and phonetic hierarchies.

Another less complex isomorphic proverb is Proverbs 14:18. While there are bi-colonic matches in the syntactic elements employed VSO/SVO, the sub-lineal syntactical equivalences go much deeper.



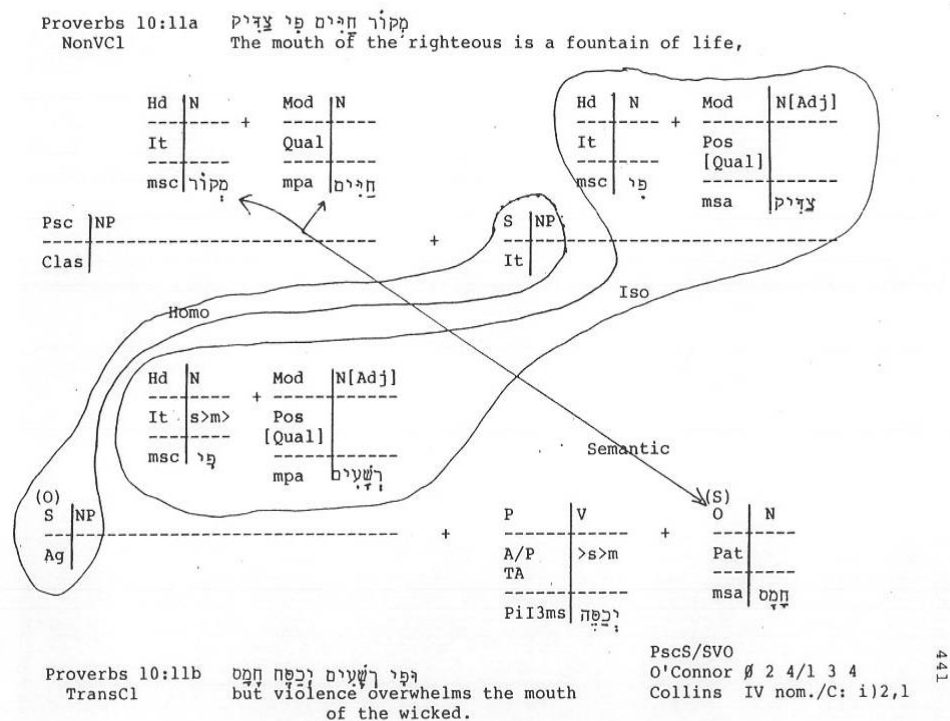
Both subjects (**פְּתָאִים** / **עֲרוּמִים**) are nominals which experience rather than perform the action of the verb. Normally, transitive verbs take an agent rather than an experiencer as a subject (cf. 10:8a, 12, 14a, 27a, 31a, 32). There is also a front flip chiasm--initiating the proverb with the positive verb **נָחֵלִי** [inherit], then introducing the subject second--ironically raising curiosity as to what it is that the **פְּתָאִים** [simple], who normally would not be considered as likely candidates for inheritance, should inherit. The final object **אֲוִלָּת** [folly] answers. The second subject, who will experience the action of the verb, is fronted--contrasting with the **פְּתָאִים** [simple] of the first. The transitive verb follows, moving from inheritance to crowning (appropriate to the royal court). Both verbal elements of inheriting and crowning suggest a wealthy conclusion; however, the writer crowns the **עֲרוּמִים** [prudent] with a crown of **דָּעַת** [knowledge]--the very quality which separates him from the simple. Both objects are simple nouns which act as patients. Thus the surface structure and deep structure are syntactically isomorphic. The elements of sameness do not stop with the semantic contrasts between the two sets of nominals and synonymy of the two verbs. Morphologically the nominals are equivalent--both subjects being masculine plurals and both objects being feminine singular. The variation in the ordering of the verb elements is complemented by the

morphological variation--the first verb being a Qal perfect, while the second is a Hiphil imperfect. Perhaps it is coincidental, but the final letters on each of the corresponding syntactic units are exactly the same phonetically, thus adding to the feeling of equivalence binding this proverb together.

One may respond that such isomorphic behavior is just a function of the juxtaposing of two SVO sentences. Several factors cause one to reject such a riposte. First, to have single nominal subjects and objects in both lines is rare, since a two-membered noun phrase subject is the norm in Proverbs 10-15 (vid. 10:1a, 8, 21a, 24; 11:3 et al.) and double-membered objects are not lacking (10:3, 6b), although the single nominal object does indeed predominate. Thus, there seems to be a syntactic tailoring of this proverb so that the syntactic units match precisely. Secondly, there are numerous cases of SVO matches which do not exhibit a perfectly isomorphic character (11:16; 12:6, 13:6). It must be admitted, however, that there is a greater propensity toward isomorphism among matching lines than among non-matching lines (11:3, 15:2, 14); but that rather proves than disproves the case that syntax provides the fundamental units of equivalence which are expertly and artistically woven into the proverbial poetic tapestry. The sage may often vary his surface syntax, even in the midst of a

matching bi-colon (10:12; 11:16; 13:6); or he may desire to match the surface syntax while creating deep structure differences (11:13; 15:18); or he may vary both (12:6, 21; 15:20), yet maintain the overall SVO match. Thus, the complete, artistic balance and symmetry of a totally isomorphic bi-colon should not be taken insensitively.¹

While the above total isomorphisms have necessarily been taken from matching lines, in order to stress the importance of the sub-lineal syntactic units themselves, the syntactic equivalence in non-matching lines should be elicited. Proverbs 10:11 is obviously not a match (PscS/SVO), yet the two subject tagmemes are both similarly constructed noun phrases with common deep



¹Some may have noticed the purposeful avoidance of the designation syntactic and/or morphological "repetition" in favor of the terms "equivalence" and "symmetry" (contrast Berlin, "Grammatical Aspects of Biblical Parallelism," p. 21) due to the fact that "repetition" often carries connotations of boredom and unartistic dullness.

structures manifesting an item body part (פִּי [mouth]) followed by a standard quality statement of that item ([righteous]; רָשָׁעִים [wicked]). The morphological variation from the singular righteous to the plural wicked should not be overlooked. While the subject is clearly a syntactic-semantic match, the rest of the bi-colonic units do not match. The equivalent subject tagmemes in 10:11 reveal that sub-lineal syntactic units were used by the sage as he constructed his saying, even though the bi-colon itself does not match (cf. also 10:17). Cases of horizontal isomorphisms (10:26; 11:2; 11:30) and correspondence of tagmemes in embedded and independent units (10:1, 6, 25; 11:6; 14:6) reveal the creative use of syntactically equivalent units below the line level. In Proverbs 10:26, for example, the symmetrical pattern of a prepositional phrase, initiated with a *וְ* and followed by an item which has the ability to adversely effect the body part listed in the second prepositional phrase initiated by an *אֶל*. This shows that units of syntactic equivalence are being used even horizontally within a single line. The bi-colon concludes as the metaphor is realized by a initial line with a *וְ* initiated preposition in second place. Indeed the relationships are complex, but the dual repetition of the acrid and tearful reactions of the body clearly illustrates the grimacings of the one sending a sluggard. This is quite at home in realizing the *Sitz im*

Leben of these proverbs for royal courtiers.

Homomorphic Syntactic Equivalences and Variations

The same point, that sub-lineal syntactic units are used as elements of bi-colonic equivalence furthering the parallelistic features which also occur within the semantic and phonetic hierarchies, may be corroborated from a brief discussion of homomorphic correspondences. Homomorphisms differ from isomorphisms in that while isomorphisms demand a totally equivalent tagmeme, specifying a surface as well as a deep structure equivalence, homomorphisms allow for variations in a multitude of directions. The surface grammar may remain exactly equivalent while the deep structure evinces significant variation or the surface grammar may vary, yet the deep structures still equivalent. Several examples will be worked in order to demonstrate this phenomena starting with bi-cola which are composed totally of isomorphisms and homomorphisms. More bi-colonically dissimilar examples will be used in support of the contention that the monitoring of sub-lineal syntactic units is important and that the six box tagmeme, as suggested in this study, provides an adequate tool for such monitoring.

Proverbs 10:15 provides an interesting total iso/homomorphic verse. It is composed of matching nominal

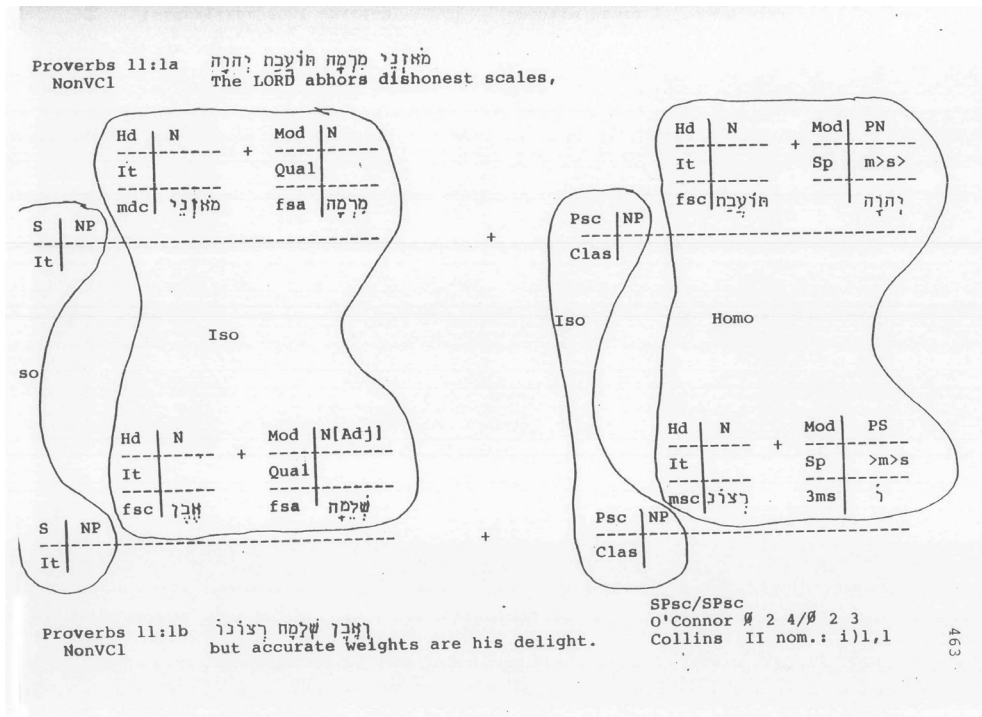
certain variations. The subject noun phrase of the second colon likewise has a common deep structure with the first colon subject, in that it is composed of an item (רִישׁ [poor]) followed by a specification of the possessor of that poverty. The surface manifestation of the specified possessor, however, is a pronominal suffix rather than a matching noun. So there is a surface variation between the nominal possessor in the first colon and the pronominally suffixed possessor in the second. Thus there are an elements of similarity and points of variation. It is interesting that the variational pronominal suffix closes the second line with a pronominal suffix which is how the first line closes. Consequently, there is a cross-over beyond the mappings provided for by the tagmemes. That is, each line begins with a double nominal noun phrase and finishes with a noun and attached pronominal suffix. This structure is not chiastic, although the syntax is. This provides an example of what may be labelled complex chiasm--by which is meant that there is an obvious chiasm of syntactic elements (SPsc/PscS), but there is a non-chiastic ordering of double nominal elements and closing noun with pronominal suffix. A final point of interest in the second colon subject tagmeme is the semantic unit to which the pronominal suffix refers back--that is, רָעִים [poor]. It is interesting because it is that semantic element to

which the pronominal suffix is syntactically matched in the first line (עָשִׁיר [rich]). Thus, there is a syntactic and semantic interweaving. The subject complements (קִרְיָתָא [his fortified city]; מְחַתָּת דְּלִים [ruin of the poor]) also provide another homomorphism, which varies both on the surface and deep structure levels. Both begin with a noun which is then modified in the first case by an explication of the quality of the item, while the second tells of the character of the one who possesses the item. The semantic correspondence between קִרְיָתָא (town) in the first and מְחַתָּת (destruction) in the second is obvious. The qualifier in the first colon completes the colon with the noun plus pronominal suffix עָשִׁיר [his fortified] which provides the non-chiastic correspondence with the end of the second line. Hence, there is a complicated but beautifully varied balance through the experiencing of both chiastic and non-chiastic syntactic features. One should not miss noticing the splitting of semantically corresponding elements of the initial noun phrase (הוֹן עָשִׁיר [wealth of the rich]) in the second line, with דְּלִים (poor) being found in the subject complement and רִישׁ (poverty) occurring in the matching syntactic subject. The metaphorical symbol of strength and security עָשִׁיר (fortified city) then is collapsed into the single catastrophic noun מְחַתָּת (ruin), thereby obtaining the 024/023 reduction of the second line to three units.

Finally, one should not ignore the morphological variation manifested both in the pronominal suffixes and in the number of the nouns referring to the persons under discussion. The rich are singular while the poor are put in the plural. From this discussion of two homomorphisms, it should be apparent that homomorphisms provide great interest as they evince both elements of equivalence and variation.

Proverbs 11:1 will not be discussed in detail, other than to say that it provides a simple example of homomorphic variation within a total isomorphic match. The noun phrase elements of the two subject complements form a homomorphism. תועֵצָה יְהוָה (abomination of YHWH; 11:1a) corresponds to רִצְוֹנוֹ (his delight). Clearly this manifests a Chomskian pronominalization transformational procedure which is used to collapse the second line units from four to three (024/023). Here there is a surface structure variation monitored in the slot and filler boxes of the tagmeme and a deep structure equivalence as seen in the case box. Other interesting examples of total iso/homomorphisms which will not be discussed are Proverbs 11:9 and 13 (11:13 also contains phonetic features).

Proverbs 11:18 provides an example of a bi-colon which is not totally iso/homomorphic, yet demonstrates a sub-lineal homomorphism. It is immediately noticed that

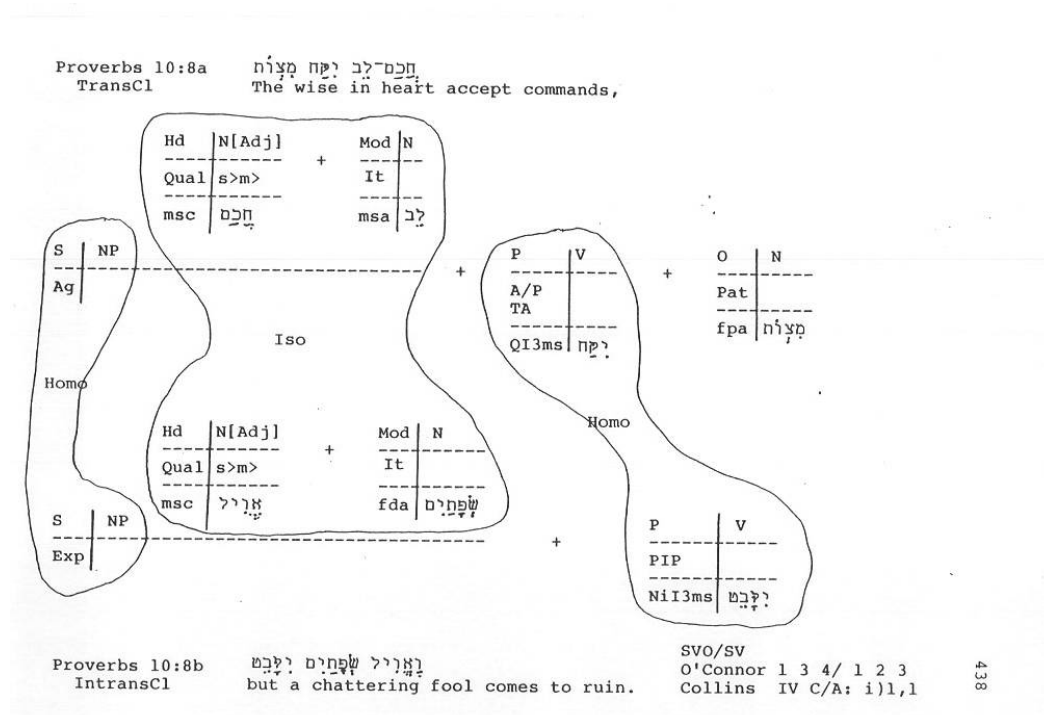


there is a heavy, double nominal noun phrase in the objects of both lines. This is quite rare, since it is usually the subject which contains the double membered noun phrase in SVO cola. In order to reduce the elements to the favored equivalent four (134/224), the subject in the first line is a singular nominal **רָשָׁע** [wicked] which acts as the agent. More commonly **רָשָׁע** [wicked] is used to qualify an item; but here it stands alone. The noun phrase object in the first colon **פַּעֲלַת־שָׁקָר** (false wages) is a standard item followed by a qualifier (**שָׁקָר** [false]). This noun phrase tells the product of the wicked's efforts: false wages. The second line contains a doubled noun phrase subject which is an embedded transitive clause. The normal semantic antithesis is gained from the contrast between **רָשָׁע** / **צַדִּיקָה** (wicked/righteousness). The surface syntactic construction of the subject is different, although both participate as the agents in the

deep structure. With a doubled membered noun phrase as the subject and an important noun phrase object, the heaviness of the second colon is lightened to match the syntactic units of the first line by the gapping of the verb. The use of זָרַע (sows) with the abstract צִדְקָה (righteousness) metaphorically presents fruitfulness as a result of proper character rather than of economic scheming. The rationale behind the double membered noun phrase objects may be accounted for not only by the isomorphism which draws them together as syntactically equivalent units, but also by the phonetic-syntactic-semantic crossover. The obvious semantic contrast is between פְּעֻלָּה (wages) and שָׂכָר (reward), and שָׁקָר (false) and אֱמֶת (true). The syntax follows this same ordering by its strong, isomorphic equivalence. This is all quite normal until one notices the phonetic play going on between שָׁקָר (false) and שָׂכָר (reward). This adds an element of delight and further binding of the objects together. The play requires an unusual, two-unit noun phrase object in both lines in order for the play to work. The phonetic parallel crosses semantic and syntactic equivalences to bind the doubled units together. This example demonstrates, once again, that if one is going to appreciate the sages' poetic artistry, he must be sensitized to parallelistic features from all three hierarchies (syntax, semantics, and phonetics). To fixate

on one element in the appreciation of parallelism is to emaciate the richness of poetic craftsmanship and settle into banal prosaicism.

One further example will demonstrate the ability of the tagmeme to deictically monitor both surface and deep structure relationships. Proverbs 10:8 provides an example of a non-matching line type IV bi-colon (SVO/SV). While the overall, colonic syntactic structures are different, the sub-lineal units do manifest a clear design in the direction of syntactic equivalence and symmetry.



The noun phrase subjects, for example, are an isomorphism where the qualities precede, rather than follow (which is much more frequent), the items they qualify. The subject noun phrases are contrasted by the qualities of each, while the items referenced are rather normal corresponding body part pairs (לֵב [heart], שִׁפְתָּיִם [lips]). The morphological variation (singular to dual) is a result of

the noun items chosen. Thus, semantically and syntactically the subject noun phrases are bound together. There is, however, a deep structure difference between the two subjects as a result of the verb form used the first (יָקַח [accept]) being an active Qal, while the second (יָלַיֵט [ruin]) is a passive Niphal. As a result of these verbal shifts, the isomorphic noun phrases perform two very different deep structure roles in the bi-colon. The subject of the first line, חֲכָמִים-לֵב [the wise in heart], becomes the actor doing the action described in the verb and object (accepting commands). In the second colon the subject (אֲוִיל שֹׁפְתִים [a chattering fool]) is not described as doing the action of the verb, but as the recipient/experiencer of the action described by the passive verb (יָלַיֵט [comes to ruin]). There is, then, a surface correspondence between the two subjects, which draws them together for a deep structure contrast (Agent/Experiencer). Finally, the tendency to move from a four- unit initial line down to a three unit second line is accomplished by a collapsing technique which uses the passive verb and, consequentially, allows the object noun to be dropped. So, the two verbs also manifest a surface correspondence; but in the third box it is seen that there is a deep structure movement from the active to the passive and from a transitive to an intransitive clause.

This concludes a very incomplete discussion of

isomorphic and homomorphic features. What has been proffered is: (1) that observing of bi-colonic syntactic matching (Line type II) should be complemented by the scrutiny of sub-lineal elements of syntactic and even morphological equivalence and variation; (2) that the six box tagmeme provides an adequate tool for monitoring such sub-lineal, syntactic and morphological equivalences and variations, and also points one to surface and deep structure equivalences and contrasts--moving the analysis one step toward a scientific, semantic analysis of deep meaning relationships; and (3) that the writer has attempted to manifest his method of how one should syntactically read poetry, based on the data reflected in the corpus. The major goal of this study is to sensitize readers to the syntactic equivalences and variations of syntactic parallelism which are artistically crafted by the sages and also to provide specific methodology as to how such features may be scientifically isolated and monitored. The goal is not the understanding of the tagmeme per se but of the text--using the tagmeme as a tool allowing the reader to pry open the door to an appreciation of the poetic text. Hopefully, this allows us to move one step closer to the recreation of the actual thought processes of the inspired sages and, having moved into their shoes, to better understand their sayings. The above results and analyses were gleaned from the corpus,

almost at random. This should suggest how much potential resides in such linguistic descriptions; they should not be viewed simply as compilations of data which are mere mountains of syntactic minutia. Perhaps, had space and time allowed, it would have been of interest to provide a syntactic commentary verse-by-verse in order to show further how to read Hebrew poetry. But this will be left for the reader to reconstruct from the above isolated examples in conjunction with the discussions on the literary cohesion of Proverbs 10. One final suggestion for future study would be the integration of a linguistically satisfying semantic approach to be embedded in, and complementary to, the syntactic methodology developed in this study. Though the quagmires of semantic description make such analysis extremely tenuous, it is hoped, nevertheless, that attempts (even facile ones) will be made in that direction. Such semantic analyses will provide for further, more accurate mappings between the syntactic surface structures and the semantic deep structures, which are well beyond the capacities of the case grammar employed here. Semantic analyses may also prove to be more palatable and relevant to those who merely desire theological conclusions--to those who view the recreation of the poetic moment as an irrelevant and fruitless endeavor in the proclamation of divine truth.

An Examination of the Patterns of Proverbial Noun Phrases

Noun Phrase Frequencies

One of the syntactic characteristics of Proverbs 10-15 seems to be the prominence of the two-member noun phrase form. This becomes apparent either from a sensitized familiarity with the syntactic texture of Proverbs or from a contrastive comparison with the results of O'Connor's non-proverbial poetic corpus. O'Connor found that out of 633 nominal formations 550 (87%) were single noun units and only 83 (13%) were two unit noun phrases.¹ The nominal phrase structure conspectus for nominal sentences is considerably higher (out of 154, 82 are single nouns [53%]; 62 are two-member NP's [40%], and 10 are three-element NP's [7%]).² In "normal" Hebrew poetry one immediately perceives that there is a majority of the single-unit nominals over the two-unit noun phrase. In Proverbs, on the contrary, the two-unit NP dominates (approximately 333 [59%] two-unit NP's; 233 [41%] single-unit nominals).³ Moreover, one may discover that while 45% of the two-unit NP's fall in the subject slot, as do 43% of the single unit nominals, there is quite a contrast

¹O'Connor, *Hebrew Verse Structure*, p. 336.

²Ibid., p. 333.

³Appendix VI presents 329 NP's for analysis (96 are in isomorphic settings, 73 in homomorphisms, and 160 are lone NP's).

in terms of the distribution in the object slot. Only 10% (35) of the two-unit NP's fall in the object slot, while 31% (72) of the single unit nominals fall in the object slot. Thus, the subjects tend toward either single or double unit nominals (100 single, 150 doubles), while the object shows a definite favoring of the shorter single-unit. The 31% of the single unit nominals being found as objects is further heightened when it is realized that only 33% of the lines contain a sentence pattern which allows for an object, while virtually all contain a subject tagmeme (SVO=101, SVM=53, SV=39, SVOP=13, Nom.=134). The distributions in the prepositional phrases (39 [16.7%] single units, 69 [21%] two member NP's) and subject complements (Psc: 45 [19%] single units, 52 [16%] two member NP's) are fairly close proportionately. One wonders whether the contrast between O'Connor's corpus dominated by single nominal units and the clear margin of majority in Proverbs 10-15 favoring the two-membered noun phrase could be suggested as another grammatical feature which may reflect genre differences?

Four Major Noun Phrase Tagmemes

There are four, two-member noun phrase tagmemes which are conspicuously dominant in Proverbs 10-15. There are 73 (22%) tagmemes of the following type:

Hd : N Mod : N[Adj]
 ----- + -----
 It : Pos :
 [Qual]:

Examples of this structure may be found in Proverbs 10:4, 16, 20, 24, 28, 32 et al. The tabulation of the verse locations where such tagmemes may be found is in Appendix VI, which gives a compilation of the two member NP's from the corpus. It will be noticed immediately that this tagmeme is found principally in the subject slot (58 times [79%]) and only rarely as an object (9 times [12%]) or in a prepositional phrase (5 times [7%]). It occurs predominantly in isomorphic constructions (54 times [75%]). This will provide a subject-dominating tagmeme, the semantic fillers of which will be examined subsequently. This tagmeme parallels the development of two other tagmeme groups.

First, there is the
 Hd : N Mod : N/Adj/Ptc
 ----- + -----
 It : Qual :

group, which occurs 69 times (21%) and is found 14 times in isomorphic constructions, 12 times in homomorphisms and 23 times in non-homomorphic patterns (vid. 11:1, 18, 30; 12:19; 14:5, 27 et al.). Thus, while It + Pos[Qual] types are characteristic of isomorphic constructions, It + Qual is found predominantly in non-homomorphic mappings. The grammatical slots which It + Qual take are largely subjects (40 times [58%], 7 times as objects [10%], 6

times in prepositional phrases [9%], and 16 times as Psc's [23%]).

The second variation of the It + Pos[Qual] type is the It + Pos tagmeme:

Hd : N	Mod : Ps/N/PN
----- +	-----
It :	Pos :

While it is less frequent than the previous tagmemes (30 times [9%]) it is found mostly in non-homomorphic settings (19 times) and rarely in isomorphic constructions (4 times; vid. 12:11, 15; 14:10, 12, 21, 24, 26 et al.).

Though the two previous tagmemes were Subject fillers, this one tends toward objects (9 times), prepositional phrases (8 times), and Psc's (5 times), although it occurs in subjects as well (8 times).

The fourth major NP tagmeme is of the type:

Hd : N	Mod : PS/PN/N
----- +	-----
It :	Sp :

It occurs 55 times, 35 of which are in non-homomorphic constructions (vid. 11:9, 12, 19, 28, 29; 12:10, 16, 26).

It is used heavily to fill Psc slots (17 times) with the subject slots (14 times), object slots (12 times), and prepositional phrases (11 times) all closely behind. The high percentage of the number of occurrences in the Psc slot is multiplied when one adjusts for the greater frequency of the subject slot. An interesting phenomenon occurred with the non-homomorphic proper noun (PN) tagmeme

of this type. It was found only in first line constructions, which may represent a tendency to put the PN (usually the divine name) in the first line while sometimes pronominally referencing back to it in the second line (vid. 10:27a, 29a, 15:9a, 16a, 33a et al).

These, then, are the four major NP tagmemes. The first, It + Pos(Qual), is characteristically used in isomorphic constructions in the subject slot. The second, It + Qual, is found largely in the subject slot and in non-homomorphic mappings. The It + Pos is often discovered in non-homomorphic mappings and is not as subject-bound, more frequently filling object slot, Psc, and prepositional phrase usages. The fourth, It + Sp, is utilized strongly in Psc and object positions, although it also occurs in the subject slot. When the specifier is a proper noun (PN), this tagmeme is always in the first line of the bi-colon.

Matching Noun Phrase Morphological Patterns

The morphological variations of the NP should not be ignored. There are cases where, for example, there is a perfect syntactical isomorphism manifesting a total syntactic equivalence on the surface and deep levels yet traces of variation are frequently found embedded in the morphology. Thus, it may be suggested that morphology and syntax are played off against one another, since

syntactical equivalence is not allowed to stifle morphological variation. The shifts of gender are more a product of the word choices themselves than of a poetic use of gender shifts although that may be the case in rare instances.¹

A more definite creative manipulating of morphology may be seen in the sages' use of number variations. The morphological number variations have been examined in all two-member isomorphic noun phrases. It was observed that out of 33 isomorphic mappings-only 11 times (33%) was there equivalence of number (7x plural; 4x singular). What was more significant was that 22 times there was what appears to be a purposeful variation in number and that 18 of those were from first colon singular to second colon plural with only 4 examples in the reverse direction (vid. Appendix VI). Thus, in the NP isomorphisms examined there seems to be a clear preference for number variation--possibly to off-set the syntactical repetition--and the order preferred is singular nouns in the first colon and plural ones in the second. The singular-to-plural movement almost always takes place on the noun which modifies the item (i.e., the second noun in the phrase) which tells of the character quality of the possessor. It should also be noted that the evil

¹Berlin, "Grammatical Aspects of Parallelism," pp. 27-29.

characters are not exclusively the ones designated by the plural (vid. 10:3, 4, 6; 14:8; 15:19). This proverbial poetic propensity should be documented further, but is substantial in the corpus of Proverbs 10-15.

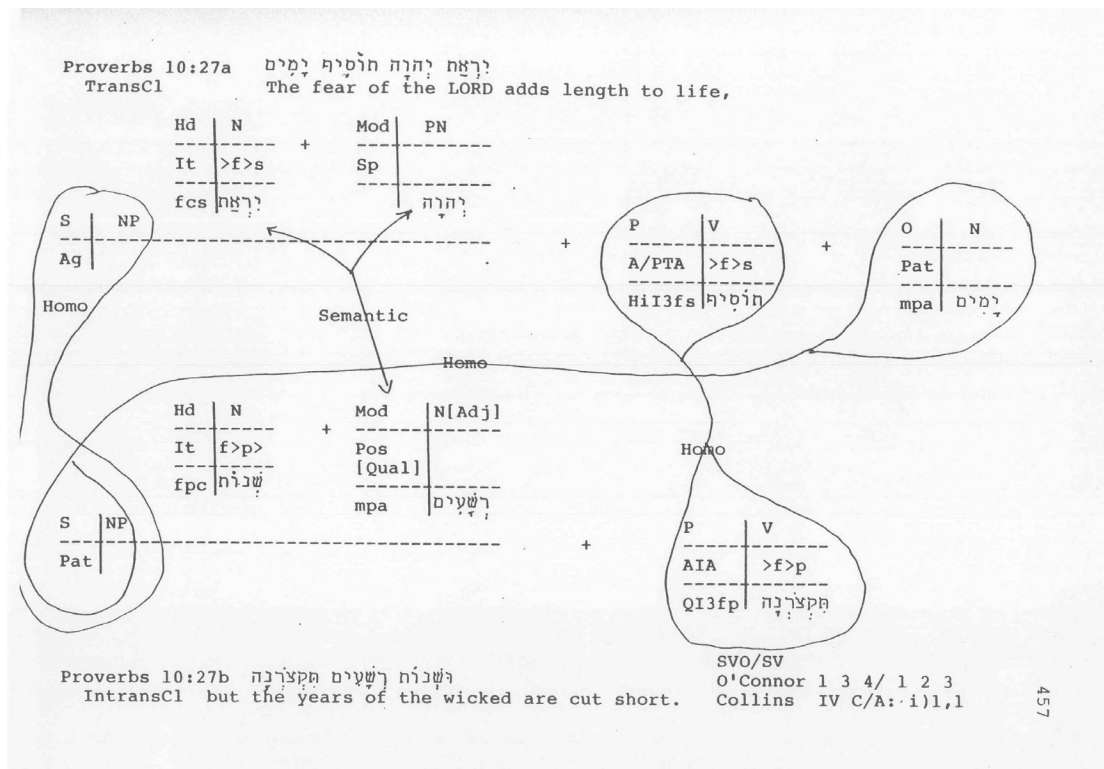
Four Noun Phrase Examples

To facilitate an appreciation for the sage's use, both in terms of equivalence and variation, of the two membered noun phrase, four examples shall be observed from the corpus. First, a two-membered isomorphism from the subject slots of Proverbs 10:4 will be examined. כַּף־רְמִיָּה [lazy hand] and יָד הָרֹצִים [hand of the diligent] clearly provide a match. They are two nouns in a construct relationship--both composed of an item being described (hand [כַּף]; hand [יָד]), followed by the one who possesses the hand in terms of the character quality of the possessor (רְמִיָּה [lazy]; הָרֹצִים [diligent]). The "synonymous" semantic parallel between כַּף / יָד is well established, being antithetically turned by the presence of the antonymic contrast of the character of the possessor רְמִיָּה / הָרֹצִים. Thus, the sage uses syntax as well as semantics to draw these two noun phrases together for contrast. Note, too, that both noun phrases fill subject slots, both of which are causers (cf. 10:6 for the same type of example, although the isomorphic noun phrases are embedded in different non-syntactically parallel positions [PP,O]). The syntactic equivalence, however, is varied

via the morphological shift from the singular רַמְיָה (sluggard) in the first colon to the plural חַרוּצִים (diligent) in the second colon. Other similar examples are abundant (vid. 10:8, 11, 17, 20, 24, 28 et al.).

Proverbs 10:16 provides a good example of a perfect matching isomorphism where the subjects contain the two membered isomorphic noun phrase (פְּעֻלַּת צַדִּיק [wages of the righteous]; רֶשַׁע תְּבָאָה [income of the wicked]) and the subject complements contain a single noun in prepositional phrases (לְחַיִּים [to life]; לְחַטָּאת [to punishment]). This illustrates not only the poetic mapping of equivalent syntactic structures from the first colon onto the second, but also the tendency, as noted above, to have the subject filled by a two-membered noun phrase while the object or subject complement is a lone noun. Notice, too, that the isomorphic lone nouns also exhibit morphological number variation beginning with a plural and going to a singular (isomorphic lone noun morphology has not been examined in this study).

Perhaps a more interesting example may be seen in Proverbs 10:27. Here the first colon has a normal two-membered noun phrase (item + specifier type), with the specifier being a proper noun (יְהוָה), which (as was noted above) is always in the first colon. The object noun is a lone noun specifying the time (יָמִים) which the Lord adds. Thus, the quality specified by the subject results in the



extension of days (object). The *tendenz* for a two-membered subject is observed in the second colon (שְׁנוֹת רְשָׁעִים [years of the wicked]). There is, hence, a feeling of surface grammar sameness as both subjects are filled by two member noun phrases. The beauty of this proverb unfolds when one uncovers the deep structure of the noun phrase subject of the second line. One immediately sees that the two noun phrase tagmemes are different. There is a collapsing effect which combines the first colon character-designating subject quality (יִרְאַת יְהוָה [fear of the LORD]) and the time-specifying object element (יָמִים [days]), the patient upon which the verb acts (תוֹסִיף [lengthens]), collapses into the noun phrase subject of the second clause which specifies character (רְשָׁעִים [wicked]) and the time frame (שְׁנוֹת [years]) which are the patients receiving the action of the verb.

point for such studies. What was found fits well with intuitive suspicions regarding this major proverbial noun phrase type. The data could be classified from two directions. Either the first item unit could be used to classify or the second possessor (quality) unit could provide the schema.

The first approach reveals that there are four major divisions of items so referenced and a fifth category of miscellaneous types. The first, and most obvious, is when the items are body parts (20 out of 69). It is rather common to find the following noun phrases in Proverbs: the hand of the diligent (יָד חָרוּצִים --10:4; 12:4); the heart of the righteous/wicked/fool (לֵב רָשָׁעִים --10:20; 15:28; 15:7); the tongue of the righteous/wise (לְשׁוֹן צַדִּיק --10:20, 31; 12:18; 15:2); the lips of the righteous/wise (שְׁקֵתִי צַדִּיק --10:21, 32; 15:7); and especially common, the mouth of the wicked/upright/righteous (פִּי רָשָׁעִים --10:6, 11, 14, 31, 32; 11:11; 12:6; 15:2, 28). A second type, not as common as body parts, is the characterization of mental phenomena: the thoughts of the wicked/righteous (מַחְשְׁתּוֹת צַדִּיקִים --12:5; 15:26); the desires of the wicked/righteous (חַוֹת רָשָׁעִים --10:3, 24, 28; 11:23; 12:10; 13:4); and the words of the wicked/pure (דְּבָרֵי רָשָׁעִים --12:6; 15:26). A third category is the material possessions owned by the various characters: the wages of the righteous/wicked (פְּעֻלַּת צַדִּיק)

--10:16; 15:6); the house/tent of the righteous/wicked/upright (*בֵּית צַדִּיקִים* --12:7; 14:11, 19; 15:6, 25); or the boundaries/gates of the widows/righteous (*שַׁעְרֵי צַדִּיק* --14:19; 15:25). The fourth category would be the way of the righteous/wicked (*דֶּרֶךְ שְׁעִים* --12:26; 13:15; 15:9, 19). The miscellaneous categories are again categorized as being possessed by the righteous, wicked, upright, fools and wisemen. The items possessed are prayers (15:8, 29); sacrifices (15:8); root (12:3, 12); years (10:27); light (13:9); crown (14:24); or sometimes even qualities themselves such as the folly of the fool (14:8, 24) or the righteousness of the man of integrity (11:5, cf. 14:8). The words describing the characters possessing these items represent the major word groups which occur with high frequency in the wisdom tradition. Thus the righteous (22 times); the wicked (22 times); fools (4 times); wise (4 times); upright (6 times); diligent (3 times); and several other with less frequency are used as the possessors of the various items in the two-unit noun phrases. It seems possible to take these items of discussion and the character qualities and, in a manner akin to the earlier discussions of wisdom literature in this study, reconstruct the matters of concern to the sages themselves.

Several conclusions may be drawn from the tagmemic analysis of the noun phrases of Proverbs 10-15. The two-

unit noun phrase seems to favor a subject position, while the single-unit noun is more common in the object slot. The single-noun unit may be readily used in the subject slot as well. There is an extensive use of the two membered noun phrase in Proverbs 10-15, which is not normative when compared to O'Connor's results from a more standard Hebrew poetic corpus. Thus, one wonders whether the predominance of the two-membered noun phrase rather than the lone noun may be a syntactic means bearing on the question of genre. The four major noun phrase tagmeme types were: Hd : N Mod :N[Adj] Hd : N Mod :N/Adj/Ptc

----- + -----, ----- + -----,
It : Pos : It : Qual:
[Qual]

Hd: N Mod : Ps/N/PN Hd : N Mod : Ps/PN/N
----- + -----, and ----- + ----- .
It: Pos : It : Sp :

The first is found largely a subject and rarely in object or prepositional phrase slots. It also is frequent in isomorphic constructions. The second is located most often in non-homomorphic mappings in subject and subject complement slots. The third occurs in non-homomorphic settings in object, prepositional phrase, and subject complement positions. The final noun phrase tagmeme group occurs mostly in non-homomorphic settings in all slots, but is especially common in subject complements. It was also noticed that the proper name (PN) tagmeme type of the fourth category was found only in first colon positions.

Morphology was only briefly touched where it was suggested that in isomorphic syntactic mappings there was a favoring of morphological variation and most common was the first colon singular being mapped onto a second colon plural. Finally, the major It + Pos [Qual] tagmeme group was examined in terms of semantic fillers. It was found that there was a loose correspondence between syntactic units and semantic fillers. This major noun phrase tagmeme exhibited an abundance of wisdom type vocabulary in rather fixed patterns which could be rather easily observed. Such studies on the other three major noun phrase types would be of benefit both for contrastive purposes between the noun phrase tagmemes and comparative purposes in specifying more closely the syntactic-semantic features characteristic of proverbial expression.

This partial discussion of the proverbial use of noun phrases could be multiplied in discussions of verbal, prepositional, and simple noun bi-colonic mappings. The verbal syntactic-morphological variations should prove to be of special interest. Such studies would undoubtedly reveal much about the sage's craft and about equivalent and variational techniques of Hebrew poetry. The data base has been provided in the corpus. The discussions here, however, are not directed to conclusions per se, but to the proffering of an adequate methodology for monitoring poetic bi-colonic syntax both on the lineal and

sub-lineal levels in terms of surface and deep grammar.

Select Grammatical Transformations of Proverbial Poetry

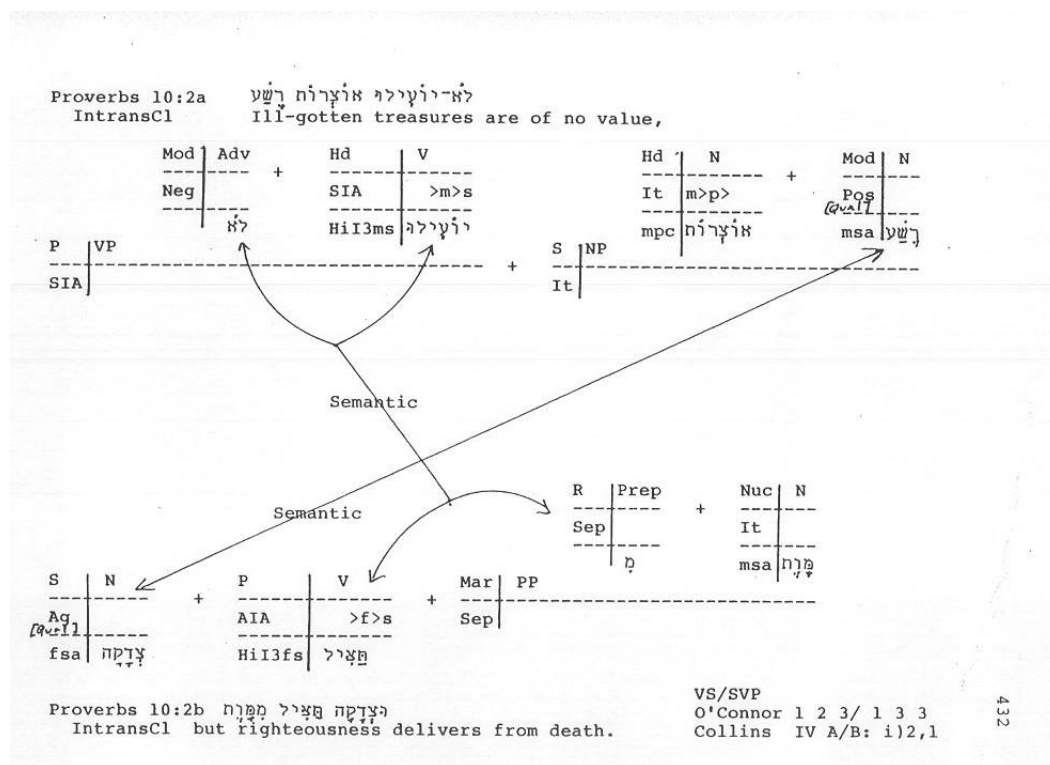
As a result of observing O'Connor's syntactical lineal constraints, a pattern of syntactic unit matching or decrease in the second colon was discovered. This section will attempt to trace how the number of units is syntactically reduced or maintained through various syntactical transformational techniques, which allow for syntactical variation while retaining inter-lineal semantic correspondences. The examination of isomorphisms focused on poetic elements of syntactic equivalence. This section will concentrate on variational techniques, which assumes a Chomskyan understanding of grammatical transformation and an O'Connorian method of counting syntactic units. The observations do not reflect an exhaustive analysis of the corpus but rather were generated from a rather cursory reading of chapters 10 and 11. Hence, this section only represents an embryonic beginning and is written more for the purpose of being methodologically suggestive than of producing any conclusive results.

O'Connor's constraint matrix, as monitored in Proverbs 10-15, pointed to a marked tendency in the direction of a second line reduction (e.g., 134/133 or 134/123) or a second line match (e.g., 134/134, 133/133 or

123/123) and only rarely a second line with more units than the first (e.g., 123/134 or 133/134). In both the contracted and expanded second lines there must have been techniques of syntactical collapsing and/or expansion which allowed for such shifts in the number of syntactic units. It will be the goal of this section to examine a few of these collapsing and expanding techniques and to suggest the potential of such studies in terms of a transformational approach to grammar.

Noun Phrase Reduction Transformations

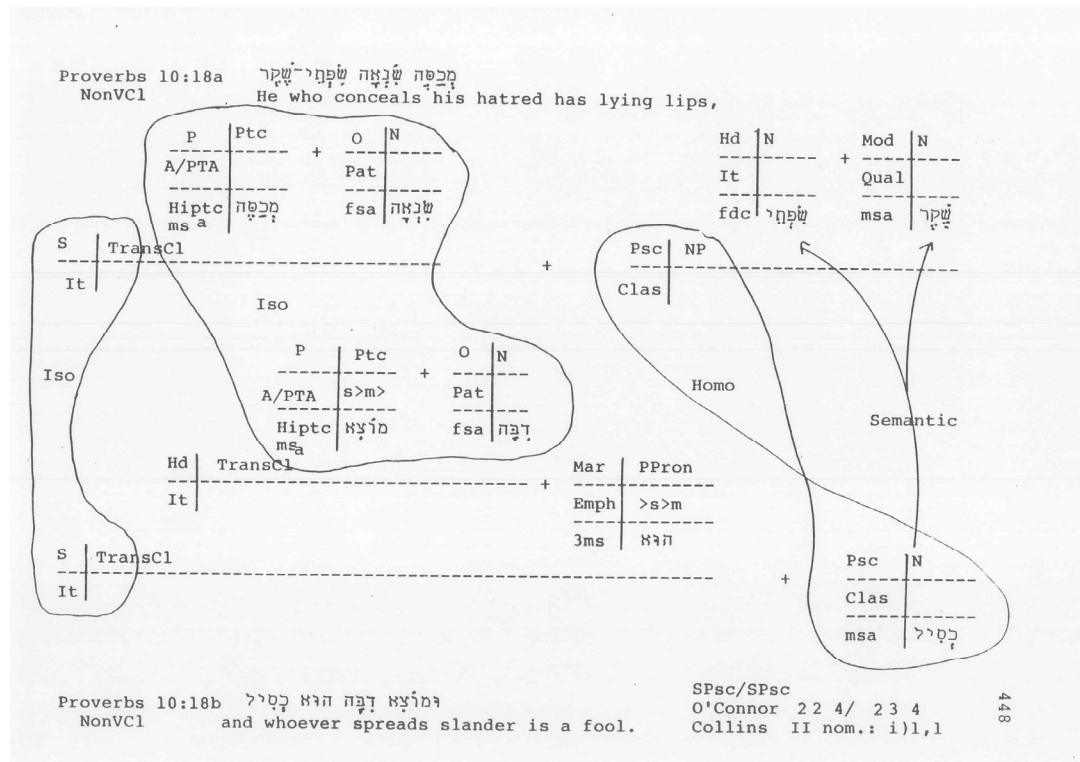
The two-unit noun phrase is one of the fundamental building blocks of the proverbial saying. Thus, in light of the foregoing studies, it is appropriate to scrutinize how this unit is syntactically varied in terms of collapsing and expansion techniques. Proverbs 10:2 provides the first noun phrase collapsing technique. The collapsing is needed in order to maintain the matching number of units, which, if the noun phrase had not been collapsed, would have resulted in an increase in the number in the second line because of the addition of a prepositional phrase in the second line. Therefore, it is suggested that perhaps the noun phrase is collapsed in order to accommodate the addition of the single-unit prepositional phrase in the second line (123/133).



Here the noun phrase of 10:2a **אוצרות רשע** (treasures of the wicked) is collapsed to **צדקה** (righteousness). This is accomplished by dropping the item in 10:2a--thereby lifting the diminutively-contrasting value of riches to the character quality. The matching item, **אוצרות** (treasures), from the first colon is absent in the second colon. This causes the reader to focus on the character quality rather than on the item possessed as that which is most significant. The impotency of the riches (item) is revealed when exposed by the item of the second line: **מרת** (death). Righteousness' ability against this greatest foe, demonstrates its potency. The collapsing technique observed here is the dropping of the item while retaining the contrast in the corresponding character qualities, thus allowing the sage to move from a two-unit noun phrase to a single-unit nominal. The resultant formulaic description of the transformation from Proverbs 10:2 is:

S:NP = Hd:N:It + Mod:N:Pos[Qual] ---> S:N: Ag[Qual].

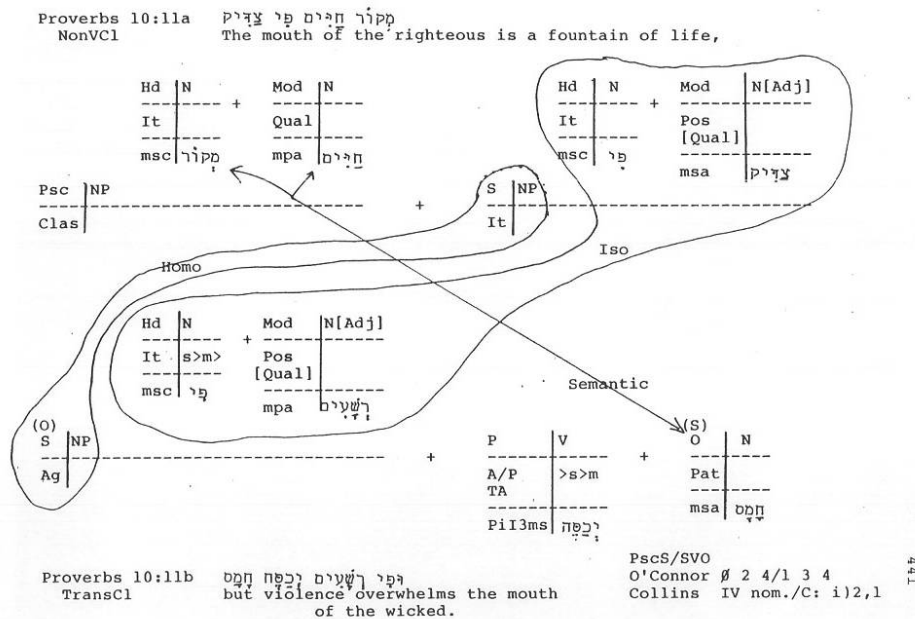
A second noun phrase to a single nominal technique is observed in the subject complements of Proverbs 10:18 (cf. also the subjects of 10:21 and 10:18).



There is a clear syntactic isomorphism in the subject tagmemes, both of which contain embedded transitive clauses. Note, too, that the two lines match--both being nominal sentences (Collins' II nom.: i)1,1)--as does the total number of units (224/234). What is germane to the discussion of noun phrase collapsing is the movement in the subject complement of the first line from a two-unit noun phrase to the second line single nominal (שֶׁפְּתֵי שָׁקֶר ---> כְּסִיל). Here the body part plus character quality, which is so common in Proverbs, is reduced to the simple classifying character quality (Psc:NP = Hd:N:It + Mod:N:Qual ---> Psc:N:Clas[Qual]). This is similar to the reduction seen in Proverbs 10:2--that is, the item, which

is a body part (שִׁפְתֵי), is dropped. The reduction here seems to be required by the addition of the personal pronoun in the second line.

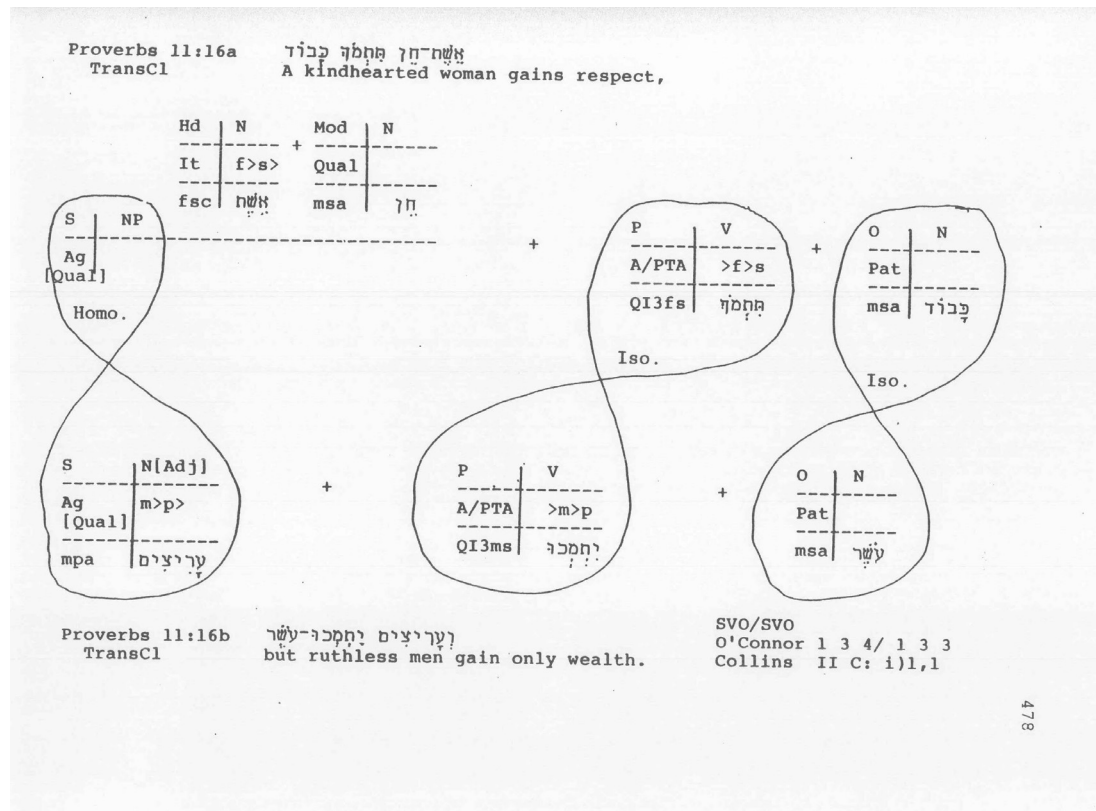
A third similar noun phrase reduction may be seen in the dropping of the metaphorical element between the subject complement and the object of Proverbs 10:11.



Here the subject tagmemes are isomorphic noun phrases (פִּי צַדִּיק [mouth of the righteous]; פִּי רָשָׁעִים [mouth of the wicked]) which even contain a repetition of the body part (פִּי [mouth]). Because of the addition of the verb in the second line there seems to have been a need to reduce the first colon subject complement (מְקוֹר חַיִּים [fountain of life]). This is accomplished by the dropping of the metaphorical item (מְקוֹר [fountain]; cf. also 11:21, 30) for a simple חֶמֶס (violence) in the second colon (חַיִּים ---> חֶמֶס; Psc:NP = Hd:N:It + Mod:N:Qual ---> O:N:Pat[Qual]). Phonetic factors are also at work in this chiasmic

proverb.

A fourth and final noun phrase to noun reduction of this type is seen in the corresponding subjects of Proverbs 11:16 (cf. also 11:17, 25).



This beautifully matching proverb manifests the 134/133 reduction. The repetition of the verb semantically draws the two lines together for the contrast between the subjects and objects of the bi-colon. The subject shift from the singular to the plural is a common pattern, as noted above. The reduction concludes the examples of this type, where there is a deletion of the first element (item) of the noun phrase, whereby the single nominal of the second colon matches the quality, or second member, of the noun phrase of the first colon (אִשָּׁת־חַן [a kindhearted woman]; נְעָרִיצִים [ruthless men]). Here the opaque specification אִשָּׁת (woman) is dropped, being implicit in the expression of the gender of the noun נְעָרִיצִים (ruthless

men); S:NP = Hd:N:It + Mod:N:Qual ---> S:N[Adj]:Ag[Qual]).

Since quite regularly there are insignificant gender shifts in even isomorphic noun phrase constructions, the explicit inclusion of the gender in the noun אִשָּׁה (woman) indicates that the gender is not insignificant here.

Thus, more generic terms like "man" (11:17a; cf. 10:23 for a use of this process to expand), "woman" (11:16a), "lover of" (12:1a), and "soul" (11:25a) may all be reduced in a similar manner.

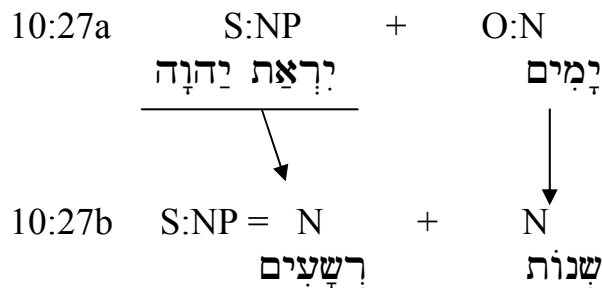
In all of the above, the common element has been the collapsing of a first line noun phrase via the reduction of the first unit of the noun phrase, whether it was an item (treasures, 10:2a), a body part (lips, 10:18a), a metaphorical element (fountain, 10:11), or a more generic, opaque term (woman, 11:16). The resultant case grammar formulation of the NP ---> N reduction is:

$$\left[\begin{array}{l} \text{Item} \\ \text{Body part} \\ \text{Metaphorical element} \\ \text{Generic element} \end{array} \right] + [\text{Quality}] \text{ ---> } [\text{Quality}]$$

A second type of reduction may reduce the noun phrase by keeping the item but deleting the quality. So in Proverbs 10:20 the subject complement goes from נִבְּחָר (choice silver) to מְעַט (little). Thus, the second member in this case was collapsed. Proverbs 11:7 uses this same process in reverse to expand the subject of the second colon. The תִּקְוָה (hopes) of the first colon is

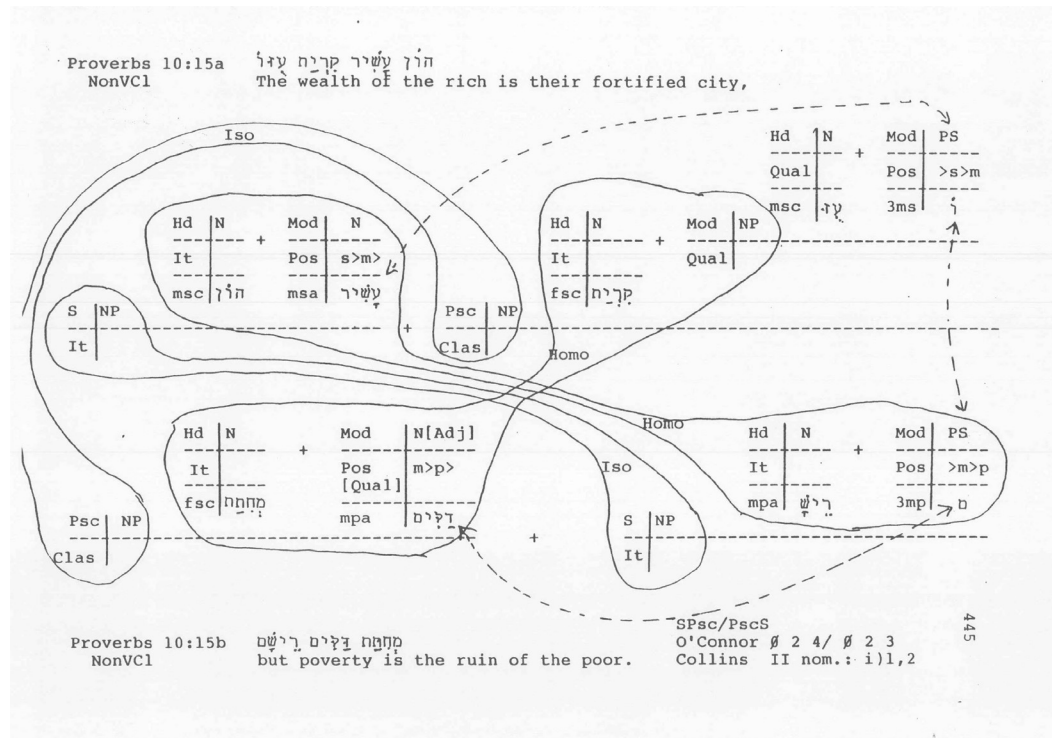
expanded in the second colon (תוֹחֶלֶת אֲוָנִים [expected power]) by the addition of an element in the second position of the noun phrase--providing a goal in this case. This expansion was needed in 11:7 to offset the deletion of a three-member prepositional phrase in the first colon. This NP ---> N process may be formulated [Item] + [Quality] ---> [Item]. This obviously contrasts with the previous group which had an [Item] + [Quality] ---> [Quality] structure.

A third type of noun phrase reduction was mentioned above in the discussion of Proverbs 10:27 where there was a collapsing of a noun phrase subject (יִירָאֵת יְהוָה fear of YHWH) and the object (יָמִים days) into the subject of the second colon (שָׁנוֹת רְשָׁעִים years of the wicked), thus facilitating the 134/123 syntactic pattern (יִירָאֵת יְהוָה + יָמִים ---> שָׁנוֹת רְשָׁעִים). Because of the complexity of this collapsing technique, it is less frequent than the others. The following diagrams may be helpful to picture this phenomenon (S:NP₁ + O:N₂ --- S:NP [N₁ + N₂]):



A fourth type is of the more normal sort, as it simply accomplishes a reduction in the unit count via the use of a pronominal suffix rather than by the use of two

full nouns to express the noun phrase. The enveloping subjects of the chiasmatically structured Proverbs 10:15 provide an interesting example of this transformation.



Here the 024/023 pattern is achieved by the reduction of the subject in the second colon. The two subjects being compared are הוֹן עֲשִׂיר (wealth of the rich) and רֵשָׁע (their poverty) (הוֹן עֲשִׂיר ---> רֵשָׁע). Notice that the 3mp pronominal suffix refers back to the poor. Hence there is a perfect, referential contrast between the "wealth of the rich" (הוֹן עֲשִׂיר) and the "poverty of the poor" (רֵשָׁע) although, in fact, there is a syntactic collapsing (S:NP = Hd:N:It + Mod:N:Pos --- Hd:N:It + Mod:PS:Pos).

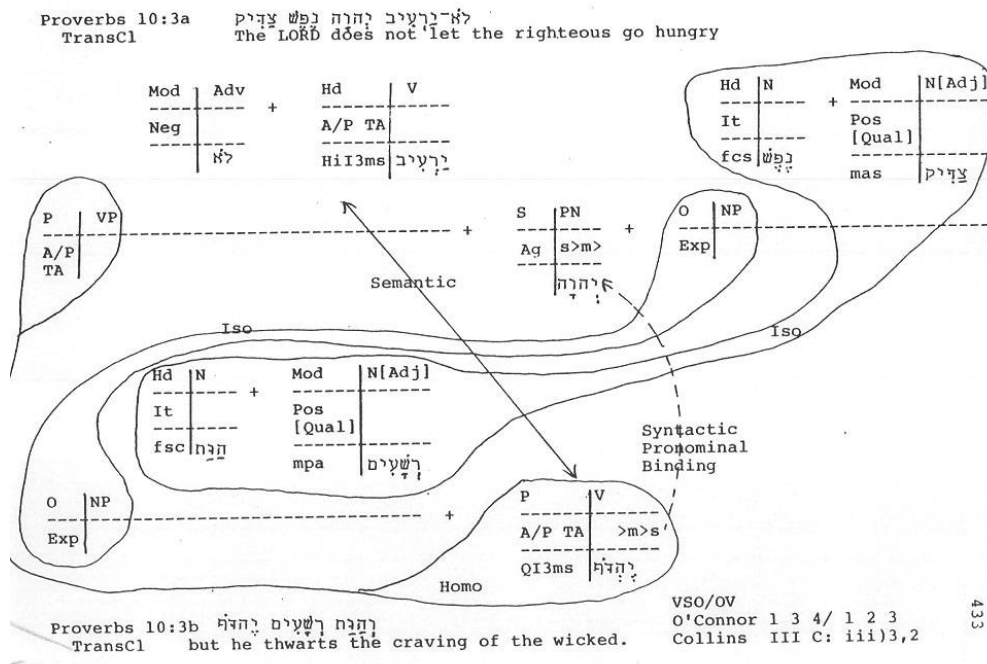
Thus, there are basically four types of NP --- N reductions that have been found through a cursory reading of Proverbs 10 and 11: (1) the initial item member of the noun phrase is reduced--whether it be an item (10:2a, ill-gotten treasures), a body part (10:18, lying lips), a

metaphorical term (10:11, fountain of life), or an opaque term (11:16, kindhearted woman) (N:Item + N:Quality ---> N:Quality); (2) the second member of the noun phrase may be reduced (10:20, choice silver; or in reverse, 11:7) (N:Item + N:Quality ---> N:Item); (3) a combination two-membered noun phrase subject and single noun object may be collapsed into a single, two-membered noun phrase, thereby reducing the nominal units by one (10:27 fear of Yhwh + days)(S:NP₁ + O:N₂); and (4) a two-unit noun phrase may be converted into a single unit noun phrase by the use of a pronominal suffix (10:15, wealth of the rich)(N:Item + N:Pos ---> N:Item + PS:Pos). These four techniques illustrate syntactical transformations which the sages utilized in the maintenance or reduction of the number of units in elements of syntactic equivalence.

Verbal Collapsing Transformational Techniques

Having briefly examined noun phrase transformations a study of the collapsing techniques used with verbal elements only follows naturally. The number of elements in the second line may be reduced by a verbally suffixed reference back to the explicit subject of the first line. While this is undoubtedly more common in the prophetic literature (which contains more of Collins' iii) type bi-cola than of the explicit subject dominated cola of Proverbs 10-15), the dropping of the

explicit subject is utilized in Proverbs and does contribute to the collapsing of the number of grammatical elements.



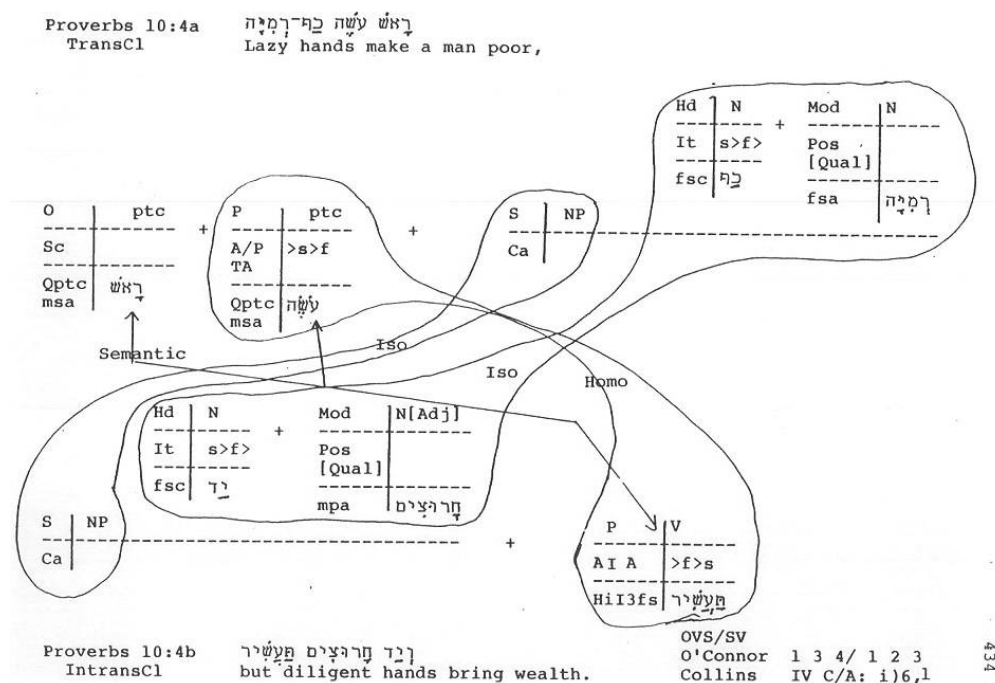
Proverbs 10:3 provides an example of this collapsing pronominalizing transformation. The bi-colon has a configuration of 134/123--the second line being reduced--which is a direct result of the second line's subject being pronominally prefixed, rather than explicitly repeating יְהוָה (Yahweh) from the first line. This verse is also peculiar in the use of matching two-unit noun phrases as objects drawn together by the chiasmic ordering (cf. also 10:22). This transformation may be formulated as: S + Verb ---> Verb(S affixed). The subject of the second line may also be deleted by the inclusion of a line with an empty subject, as in Proverbs 11:14b. The empty subject is usually translated by "There is X." Thus in Proverbs 11:14b there is no match for the subject of

11:14a (עַם [people]). Rather, there is a statement about the existence of deliverance under certain conditions, which allows a unit count of the lines to correspond at 133/023. The following formula reflects this transformation:

$S + V \rightarrow [\emptyset (S)] + \text{Existence Predication} + \text{Psc.}$

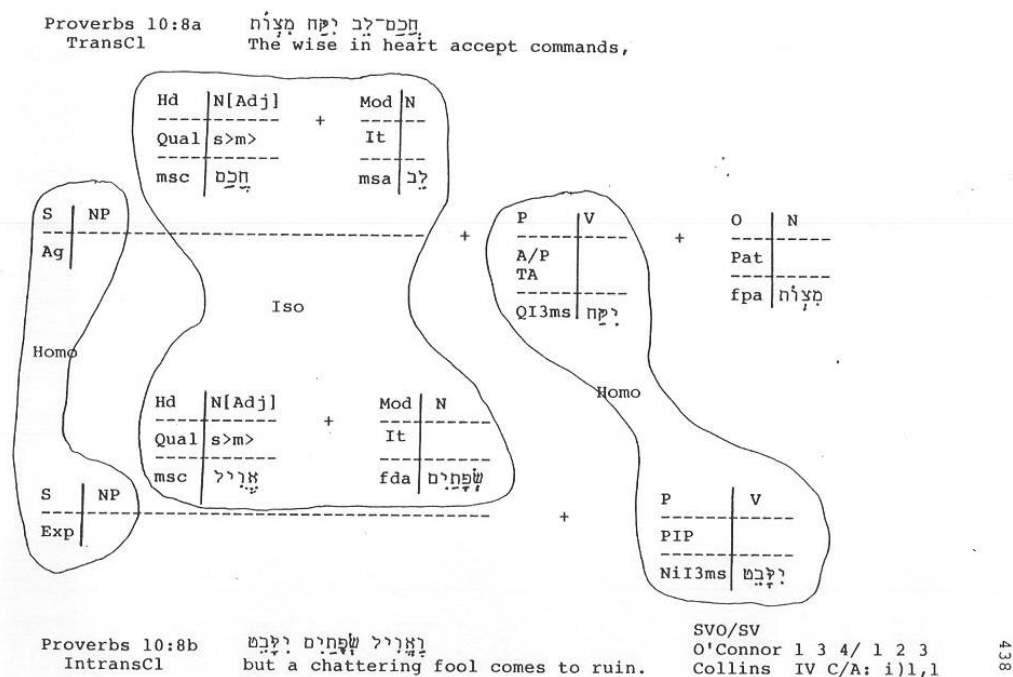
Another technique which can also be seen in the example from Proverbs 10:3 above is the dropping of the verbal negation in the second line (cf. also 10:2; 11:21). While this does not affect the number of syntactic units according to O'Connor's method of counting, it does give the reader a sense of shortening in the second line.

More interesting is the lineal collapsing as a result of a verbal shift from a transitive, first-line verb to an intransitive, second-line verb. This allows the second line to drop the object. Proverbs 10:27, which was examined above, exhibits this phenomenon, as does Proverbs 10:4 (cf. also 10:21, 24 and 11:12).



In Proverbs 10:4 the normal two-membered noun phrase match is observed between the "lazy hands" of the first line and the "diligent hands" of the second. The rather transparent verb עֲשֶׂה (makes) requires an object specifying the product of what is made רָאשׁ (poor). The second line collapses the verb and object of the first line (עֲשֶׂה רָאשׁ [makes poor]) into a single semantically "equivalent" but syntactically reduced element תַּעֲשִׂיר (makes rich). The shift from the Qal verb in the first line to a Hiphil in the second also aids the transformation. Thus, there is a deep structure semantic equivalence contained in a beautifully hued syntactic variation. The formula, S + V(trans) + O ---> S + V(Intrans), reflects this type of transformation (cf. 10:21; 11:12).

Another object-dropping type of transformation may occur when the active verb of the first line goes to a second line passive verb. This can be seen in Proverbs 10:8 (cf. also 10:10, 31). Here the syntactic configuration yields the common 134/123 line type, with the units of the second line reduced. While this bi-colon does not provide a syntactic match (SVO/SV), there is clearly an isomorphic matching of the two-membered noun phrase subjects (חָכֶם-לֵב [wise heart]; אִוִּיל שְׁפָתַיִם [foolish lips]). The deep structure of the subjects differs, however, which is why the S:NP's are only homomorphically



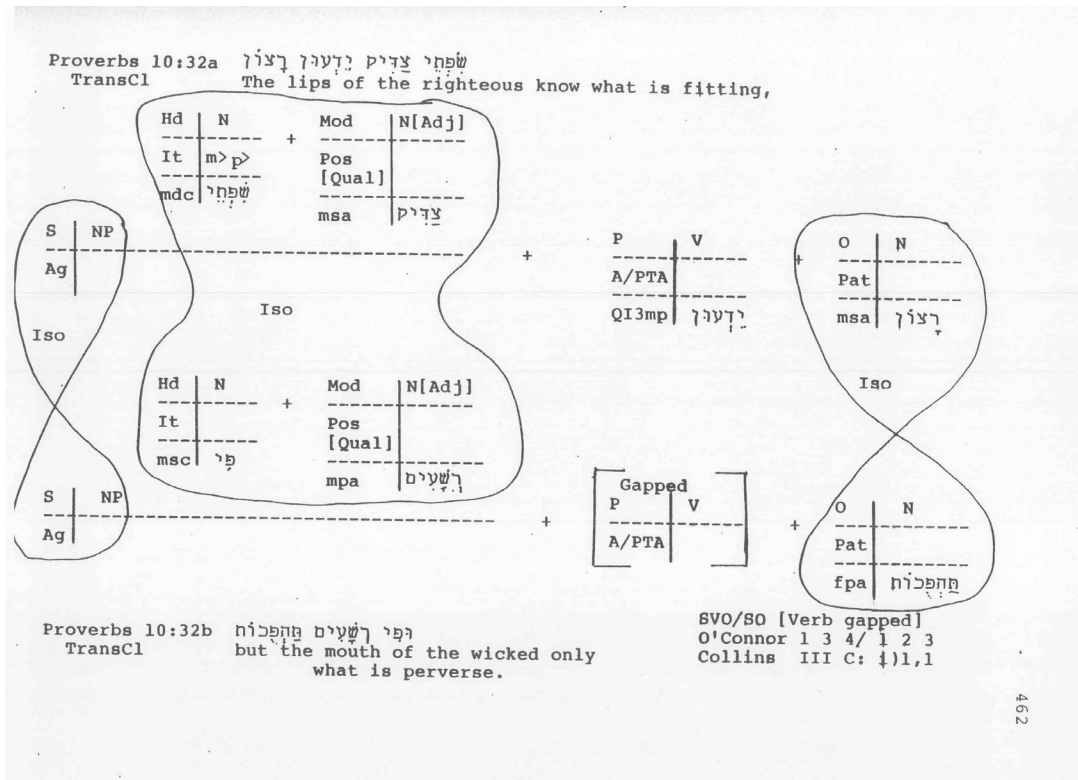
linked. The first line tells the active processes performed by the wise hearted (agent), while the second tells what happens to those of foolish lips (experiencer). Thus, there is a surface grammar equivalence and a deep grammar variation. The verbal elements participate in this variation. Indeed they homomorphically match, in that they are both predicating verbal units. But the shift from the active to the passive allows for the dropping of the object in the second line, although the subject actually receives the action of the verb in the second line, as does the object in the first. This formulation may be described as $S + V(\text{active}) + O \rightarrow S + V(\text{passive})$.

The abundance of nominal sentences (as shown from the comparisons with the corpora of Collins and O'Connor) also allows for certain grammatical transformations. This can be done with great variety. Quite often the number of

first line verb. Because of the great variety of the types of transformations which take place between the SVO/SPsc, more study should specify exactly how this parallel is achieved.

Another less syntactically involved technique of collapsing the unit count is the two-fold repetition of a pattern in the first line, which is followed by a single pattern in the second line. Proverbs 10:26 provides a clear example of this pattern, where the SPsc nominal clause is repeated twice in the first line ("As vinegar is to the teeth, and smoke to the eyes"), and is followed by a single nominal clause ("so is a sluggard to those who send him"). A punchiness is gained by a long, repetitional, metaphorically varied first line, followed by a short (Ø22), non-metaphorical application. This may be formulated as $A + B \rightarrow C$ (where A, B, and C represent grammatically complete elements of similar character).

One final, and perhaps most obvious, method of lineal collapsing should be briefly mentioned. Gapping, while not as prominent as in other corpora, is used to reduce the second line in Proverbs (cf. 10:9, 23, 29). Proverbs 10:32 provides a rather standard example of verb gapping.



There is a clear syntactic match between the lines of this verse. The normal, two-unit noun phrase subject and single, nominal object provide a very classic example of proverbial patterns. The isomorphic character of the subjects and objects also demonstrates the syntactic ties between the lines. The verb in the first line is gapped in the second resulting in the expected proverbial pattern of shortening the second line (134/133). This verse illustrates many of the tendencies which this study has sought to highlight. The gapping techniques may be formulated as $A + B + C \rightarrow A + [B \text{ (gapped)}] + C$ where any permutation of the units will be valid gapping as well.

Having given a selective treatment of grammatical constructions which tend toward a decrease in the number of syntactic units in the line, a brief discussion of expansion techniques provides a natural balance. As these

techniques are more intuitively obvious, examples will merely be referred to--rather than giving the total tagmemic formula for each, as was done in the section on collapsing transformations.

The addition of a prepositional phrase in one line of the bi-colon is rather common in Proverbs 10-15. It may be the specification of a time element, as in Proverbs 10:30a, where it expands the first line to three units--having no object because of the Niphal passive verb. The addition of לְעוֹלָם (forever) obtains the 133/133 conspectus, rather than allowing the first line to have the very rare two elements. The prepositional phrase may specify the scope of the verb's operation, as in Proverbs 10:2b (cf. 11:7) where מִמָּוֶת (from death) expands the line to three units. Notice in these cases that the prepositional phrase finds no matching phrase in their corresponding line. Thus, they have an additive rather than a paralleling character. This type of expansion may be formulated as $A + B \rightarrow A + B + PP$, or as a collapsing technique $A + B + PP \rightarrow A + B$.

Similar to this is the addition of an adverb modifying the verb which is present only in one line. While in Proverbs 10:9a בְּטָה (securely) may have been a result of phonetic processes, it also expands the first colon, resulting in a 244/233 line pattern, which fits the reduction of syntactic units in the second line ($A + B +$

Adv ---> A + B).

An emphatic pronoun may be added, usually in the first line, thereby increasing the number of units without varying the semantic units significantly (10:22a, 24a; 11:25b, 28a; A + B + PPron ---> A + B). The conjuncting of nounal elements allows for an increase other than a N ---> NP process. The simple subject צַדִּיק (righteous) is expanded in the second line, not by the reversal of the NP collapsing techniques developed above, but by the conjuncting of two semantically "synonymous" words in the subject of the second line (רָשָׁע וְחַוְעָא, 11:31 [wicked and sinner]. Notice also the gapping in this verse which causes the count to be 133/122 (N ---> NP[N₁ conj N₁'])).

It should be noted that any of the above collapsing techniques may be reversed and utilized as expansion techniques, thus providing numerous options for syntactic variation.

In conclusion, what is being suggested here is that grammatical transformational processes may account for many of the surface and deep structure syntactic variations between the lines. Sometimes these differences do not significantly alter the deep structure (cf. 10:1); but other times they add new elements (10:30). This study has not sought to be exhaustive; rather it is suggestive of how transformational grammar ideas may be applied to Hebrew poetry. Transformational grammar may

provide help in reconciling bi-cola whose surface syntax varies, but whose deep structures match. The compiling of such techniques of variation should help the reader to move away from the boredom of a repetitive parallelism approach to a retrieval of the tremendous variety captured in the creativity of the poetic moment. The following formulae, then, are presented as a beginning of the scientific formulation of such grammatical expressions of creativity.

The following transformational formulae have been generated from an examination of Proverbs 10 and 11 specifying some of this variety.

Nominal transformations:

NP ---> N

1) NP = Hd:N:It + Mod:N:Pos[Qual] --- N:X[Qual] (10:2)

NP = Hd:N:It + Mod:N:Qual --- N:X[Qual] (10:18)

where the Hd:N:It is a body part

NP = Hd:N:It + Mod:N:Qual --- N:X[Qual] (10:11)

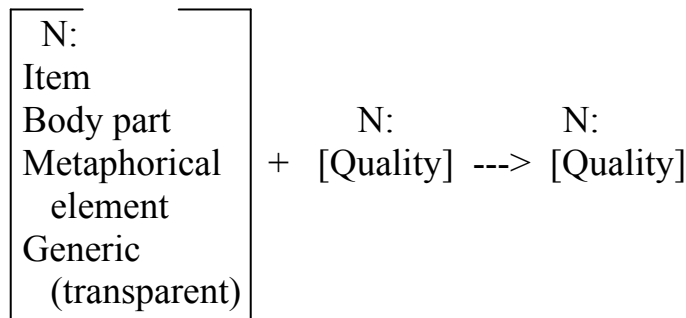
where the Hd:N:It is a metaphorical element

NP = Hd:N:It + Mod:N:Qual --- N:X[Qual] (11:16)

where the Hd:N:It is an opaque noun (man, woman, etc.)

Common structure: $N_1 + N_2 \text{ ---> } N_2'$

where $N_1 = \text{Item}$ and $N_2 = \text{Qual}$



2) N:Item + N: Quality --- N:Item (10:20)

3) $NP_1[N_1 + N_1'] + N_2 \rightarrow N_1' + N_2'$ (10:27)

4) $NP = Hd:N:It + Mod:N:Pos \rightarrow Hd:N:It + Mod:PS:Pos$ (10:15)

Verb Transformations:

1) $S + V \rightarrow V(\text{Suffixed})$

2) $S + V \rightarrow [\theta(S)] + \text{Existence predication} + Psc$

3) $S + V(\text{trans}) + O \rightarrow S + V(\text{Intrans})$

4) $S + V(\text{active}) + O \rightarrow S + V(\text{passive})$

5) $SVO \rightarrow SPsc$

10:1 $S + V + O \rightarrow S + Psc[N_V + N_O]$

6) $A + B \rightarrow C$

7) $A + B + C \rightarrow A + (B \text{ gapped}) + C$ [any permutation]

Expansion Techniques:

1) $A + B \rightarrow A' + B' + PP$ (10:30)

2) $A + B \rightarrow A' + B' + Adv$ (10:9)

3) $A + B \rightarrow A' + B' + PPron$ (10:22)

4) $N \rightarrow NP[N_1 \text{ conj } N_1']$ (11:31)

Thus the sages were master craftsmen of the poetic art form, not boring their students by gross repetition and sameness, but exploiting the infinite potential of language to reflect the harmoniously diverse beauty which the creator Himself had fabulously displayed in the verbal crafting of His uni-verse.

SUMMARY AND CONCLUSION

OVERVIEW

The results of this study are more methodological than concrete answers to specific problems. The dissertation has attempted to reflect a theory of language and poetic literature which, by the objectification of data, provides a basis for the contextual and literary appreciation of the proverbial sentences as poetry. Traditional exegetical attempts at understanding Hebrew poetics almost always degenerate into simplistic observations of the types of semantic parallelism. It myopically ignores the infinite fecundity of the poetic expressions through the use of reductionistic techniques which obscure rather than elucidate the poetic meaning of the text. The questions that are asked are in terms of the message of the poetry rather than the manner in which it communicates as poetry. The traditional method looks at poetry as a collection of parallel word-meanings which are lexically encysted rather than as a literary, artistic expression which creatively activates all levels and forms of meaning--whether rhetorical, phonetic, syntactic, or semantic--into an aesthetically infatuating message which

scintillates not only the rationalistic mind that is merely concerned about the propositions of divine truth, but also, the emotions, in a manner not totally different from the dynamic found in Beethoven's ninth symphony. While this study examined only one aspect of Hebrew poetry (syntactical parallelism), it is hoped that the realization of the meticulous care and creative genius of the sages, as they syntactically crafted their thoughts into artistic poetic expression, will stimulate linguistically satisfying studies of Hebrew poetry which concentrate on the other aspects of linguistic expression (phonetics, semantics, and stylistics). As the lone analysis of each individual musical note of Handel's Messiah is a ludicrous means of appreciating the message of his music, so, too, the analysis of individual lexical units (words) alone is a farcical way of understanding poetry. How poetry is to be understood is perhaps the most significant question raised by this dissertation. The answer was sought in two directions: (1) the pragmatic context of the proverbial poetry (the literary, canonical, philosophical, historical, institutional settings); and (2) the syntactic analysis of the text itself.

The Comparative Literary Setting

The study began by providing an overview of the literary setting of the proverbial poetry. It was shown that proverbial expression was and is an international phenomenon (1 Kgs 4:30f. [MT 5:10f.]; Obad 8; Ezek 28:2). Wisdom texts were cited from as early as third millennium Ebla and Sumer down to Ptolemaic Egypt. Even samples from modern Swahili, Yemenite and English demonstrate that a common proverb does not necessarily mean a common literary origin. While the ethos of the Sumerian proverbs was somewhat distant to the concerns in first millennium Israelite proverbs, the use of antithetical parallelism and the promulgation of many of these Sumerian proverbs into Akkadian and even into Ugaritic evinced the uncanny ability of proverbs to cross cultural and time barriers *mutatis mutandis*. Thus, though one may not demand that a common proverb proves a common origin, one also may not unilaterally reject a common source as a possibility for the historical origin of a proverb. The Akkadian Counsels of Wisdom and other early texts were used to show the folly of McKane's suggestion that wisdom evolved from empirical secular sayings to embellished sacred sentences reflecting the Yahwehizing *tendenz* of later scribes. The *sebayit* (instructions) in Egypt with their *Mahnspruch* (admonitions) and *Aussage* (sayings) have provided close parallels, in terms of both structure and ethos, to the

biblical proverbs. Amenemope provides examples of proverbs which are close parallels to those found in Proverbs. While literary dependence in either direction may not be ruled out, a common culture and literary milieu may be behind many of the similarities. Such parallels demonstrate the inspired sages' participation in the literary structures and ethos found through two millennia in Sumer, Mesopotamia, Egypt as well as in premonarchical and monarchical Palestine.

The Conceptual Setting of Wisdom

The second chapter addresses the theological/philosophical framework of the wisdom literature. The past neglect of wisdom literature by Old Testament theologians is presently being turned around, as wisdom is being viewed as a type of last horizon of biblical theology. Tendencies have been to infuse a *Mitte* found elsewhere in the canon onto wisdom with some rather superficial and procrustean explanations as to how wisdom is to be fitted into the theology of the rest of the canon. The motifs of creation theology and the principles of cosmic order (*ma'at*) have been helpful indigenous starting points for understanding wisdom's world view. Wisdom portrays God as creator and the individual (rather than the community) as responsible for harmonizing his behavior with the principles God has infused into the

creation itself. Wisdom was described as individually cosmodynamic whereas the cult is more communally oriented and cosmostatic. Thus, wisdom reflects a coordination between the principles of creation and life's experiences. The Creator guarantees that the universe is comprehensible and that the moral and social orders reflect His trademark, which is etched into the creation itself. The individual is found in community. The community is understood more in terms of a common creation than a common redemption (or covenant).

Several have suggested that *ma'at* or the created order is the major motif of wisdom. This order was ordained and upheld by God and the king. The wise man observed the various orders--whether societal, familial, personal, or institutional--and brought his behavior into line with the expectations and constraints of those demesnes. The wise man considered carefully the individual with whom he was dealing--God, the king, the rich, the wise, or the poor and foolish--and adjusted his behavior accordingly (Prov 23:1). The principles of moral order are often reflected in the contrast between the righteous and the wicked, which is a ubiquitous theme in the wisdom literature.

References to salvation history are strangely absent in Proverbs. Not one motive clause is made on the basis of divine redemptive acts. Wisdom views history

synchronically rather than diachronically. It does not formulate its statements in terms of the past extraordinary acts of God. Wisdom focuses more on the common, ever present paradigms of nature and society and how an individual is to act in light of those universally observable patterns. While some have used these endemic features to suggest that a secular presupposition is at the base of wisdom expressions, such suggestions were rejected both on the basis of ancient Near Eastern parallels and on the theistic content of the oldest canonical wisdom sections (Prov 10:3). Arguments were presented which exposed the errors of McKane's three-fold evolutionary scheme, by which he suggests that the proverbs were originally secular but that later scribes added Yahwehistic elements and motivations to make the sayings more theologically palatable. The secular character of Proverbs may stem from its empirical (Prov 6:6), pragmatic (Prov 17:8), and rational (Prov 30:18f.) approaches to reality, although it is clear that such reflections are grounded in the fear of Yahweh as its fundamental *pou sto*.

The Canonical Setting of Wisdom

The third chapter dealt briefly with the canonical setting of wisdom. Wisdom, originally viewed as somewhat anomalous in the Old Testament, now is being discovered

everywhere. Several criteria have been suggested as indicative of the presence of wisdom: (1) vocabulary (words such as: *k^esil*, *'arum*, *nabon*, *bina*, *hokmah*, et al.); (2) endemic motifs of wisdom (universalistic outlook, practical rather than abstract, empirically oriented, indifference to the cult, et al.); (3) forms (numerical sayings, acrostics, admonitions, et al.); and (4) explicit mentioning of wise men. These criteria were then applied to various texts which recently have been alleged to reflect wisdom influence, such as Genesis 1-3, the Joseph narrative, certain statements common to the law and Proverbs, the succession narrative, wisdom Psalms, and various prophets which seem to reflect the outlook of wisdom (esp. Isa, Mic, Amos, Hab, et al). Finally, this chapter briefly treated the *esa/dabar* conflict between the sages and the prophets. Crenshaw correctly concluded that the level of authority is no different between the "Thus saith the LORD" of the prophets or the "Listen, my sons, to a father's instruction" of the sages. Prophetic indictments against the sages (Jer 8:8; 18:18) do not reflect an institutional tension any more than prophetic denunciations of the misuses of the false prophets reflect a disapproval of the prophetic institution. The allegation that wisdom is prolific throughout the Old Testament is better explained as being the result of a common perception and heritage shared by all men. Hence,

when vocabulary and ideas characteristic to wisdom are found elsewhere they reflect not a common institutional origin, but a common perception of the shared universe. This does not negate, however, the possibility of the influence of wisdom elsewhere in the canon, since Moses, many of the psalmists, and the prophets would have been trained in the schools which would have been prominent sources of such features.

The Historical Settings of Wisdom

Chapter four introduces the multiplex matrices from which wisdom literature arose. Modern folklore studies have demonstrated the hermeneutical value of both the historical origin (*milieu d'origine*) and cultural settings in which the proverb was used (*milieu usager*). No one-to-one correspondence was proposed between form and setting; rather, three broad cultural phenomena (scribes/scribal schools, king/court, and family) were involved in the genesis and promulgation of wisdom forms.

The scribes and scribal schools correspond well with the didactic character of much of the wisdom literature. The importance of viewing the scribes as the grease which lubricated the gears of ancient civilization was developed. So important was the scribe in Egypt that even the Pharaoh had himself portrayed as a scribe. Egyptian scribes were sometimes deified. They were not

mere copyists, but prominent government officials. The vizier, for example, was second only to Pharaoh himself. A whole genre in Egypt was given to the topic of praising the scribal art and satirizing the other trades. The same phenomena which caused the rise of the scribes in Egypt were also at work in Mesopotamia (difficulty of the writing script, governmental needs, and temple economy). Some scribes in Mesopotamia had duties as magicians in addition to their administrative posts. This connection of wise men and magicians is frequently reflected in the Old Testament (Gen 41:8). While the alphabet in Israel allowed for the democratization of learning, foreign contacts and a growing governmental bureaucracy necessitated scribal skills. In the post-exilic period, the scribes were engaged not only as copyists and transmitters of tradition but also as its interpreters. The fact that only the rich and politically powerful could obtain an education is seen by many in the class-ethic allegedly present in the book of Proverbs. Numerous proverbs are addressed to young men apparently on their way up the political ladder; hence, some proffer an urban aristocracy as the original recipients of proverbial instruction (Prov 17:26; 19:10). Themes fitting royal courtiers would also support this contention (relation to superiors [Prov 23:1], judicial proverbs [Prov 11:1], currying the king's favor [Prov 14:35; 16:13], importance

of counsellors [Prov 11:18], and faithful messenger [Prov 10:26]). The universal presence of scribes in the ancient world called for the existence of scribal schools where scribes could be properly trained in court etiquette and protocol. Schools were found as early as the tenth dynasty in Egypt and 2500 B.C. in Mesopotamia. In both cultures the teacher was addressed by the familial term "father." In Mesopotamia, he had a disciplinarian assistant called the "big brother" (no Orwellian overtones intended). The existence of schools in Israel is suggested from analogy and from various school texts which indicate the early presence of such an institution even in pre-Israelite Canaan. Several proverbs are also cited in support of this theory (e.g., Prov 10:13), although the first explicit mention of a school is found much later in Ben Sirach (51:23). Thus, the scribes and scribal schools provide one factor in the matrix of the origin and use of proverbs.

Another source of wisdom literature was the king. Proverbs repeatedly makes this connection (Prov 1:1; 10:1; 25:1) as does the historical material (1 Kgs 4:32). In Egypt the king was closely identified with *sia* (wisdom), which he received from the gods. The Pharaoh was often said to have written instructions soliciting support for the king. In Mesopotamia, though the king was not identified as a god (as he was in Egypt), he was viewed as

being endowed by the gods with the gift of wisdom. Israelite literature also reflects the identification of wisdom with the foreign kings (Ezek 28:1-2) and many proverbs call its hearers to reflect on their relationship to the demesne of the king (Prov 16, 25). Even the Messiah king is said to have the gift of wisdom (Isa 9:6; 11:2) as, of course, was Solomon through the divine vision at Gibeon (1 Kgs 3).

The final matrix from which wisdom arose was the family. While it was demonstrated that the terms "father" and "son" are often technical terms for official positions (teacher, student), yet the parental pathos and historical introductions both in Egypt ('Onchsheshonqy) and Mesopotamia (Suruppak) explicitly connect the instructions to a familial setting. Recent folklore studies also provide examples of proverbial expressions within a familial setting. Israel also used the terms "father" (Gen 45:8), "son" ("sons of the prophets") and even mother (2 Sam 20:19; cf. Judg 5:7) as technical terms, but the familial setting of instruction must not be denied (Deut 6:6-7; Prov 6:20-23; Tob 4:5-21). This chapter finished with a discussion of the evolution from a single line folk saying to a double lined literary proverb. Such a unilateral literary evolution was shown to be unsupported, although text expansions and contractions were noted in texts as they were copied over the centuries in

Mesopotamia (vid. Suruppak) and in Egypt ('Onchsheshonqy).

Thus, when one picks up the text of Proverbs, he should be acutely sensitive to the context from which and in which the wisdom literature functioned (the scribes/scribal schools, the king/court and the Israelite homes). The major themes reflected in the proverbial sentences will speak from and to these settings in life and if one is going to understand the text, he must be aware who is speaking and to whom it was written.

The Structural Setting of Wisdom

Having briefly surveyed the *Sitz im Leben* of wisdom, the forms which these settings produced is a natural follow-up. Meaning was seen not simply as a function of lexical structures; rather, literary structures often determine the message of the proverb more than the specific words employed. The comparison of the common message of the following three proverbs illustrates the point:

He who is bitten by a snake fears even a rope.

A scalded cat fears even cold water.

Whoever is burned on hot squash blows on cold yogurt.

Obviously the place to start is "not" with a word study on the word "bitten." The fifth chapter was developed in four stages: (1) deep structure proverbial thought forms were suggested; (2) the types of forms were cataloged; (3) broad wisdom genres were discussed and illustrated;

and (4) proverbial forms were analyzed. At least four functions of proverbs were suggested (philosophical, entertainment, legal, and instructional) which were accompanied by examples of Scott's seven deep structure patterns (identity, non-identity, similarity, futile, classification, value, consequences). Crenshaw's list of biblical wisdom forms was discussed (proverb, riddle, fable/allegory, hymn/prayer, dialogue, confession, lists, and didactic narrative). Onomastica, which gave long lists of items, were found extensively in Egyptian wisdom literature and may be referenced to Solomon in 1 Kings 4:33, where it talks of his knowledge of birds, trees, and other natural phenomena. Riddles were employed by the wise men as well as by the folk. The riddle is composed primarily of a clue element and a block which must be overcome. Many proverbs may reflect original riddles, which may have been transformed into proverbs (Prov. 10:13; 16:24, cf. 23:29-30). The fable and allegory were not heavily used in Proverbs (Prov. 5:15), although the idea of comparison of one realm to another is used extensively. Hymns (Prov. 1:20-33; 8:22ff.) and imagined speeches (Prov. 5:12-14) are rather common in both ancient Near Eastern wisdom literature and the Bible.

Two proverbial forms were examined--the *Mahnwort* (admonition) and the *Aussage* (saying). The admonition was treated in some detail, while the saying is the focus of

the syntactical analysis which follows. The admonition (Prov. 3:3-4) is often composed of the following elements: \pm call to attention \pm condition \pm admonition \pm motivation \pm summary instruction. The admonition part may be composed of imperatives (Prov. 4:23), jussives (Prov 1:23), vetitives (negative of jussive/imperative; Prov. 3:11-12) or prohibitions (negative of the imperfect; Prov. 20:19). Sometimes the admonition was expressed in a single positive command or a positive and negative or many other combinations, including imperatival clusters (Prov. 3:5-6). Motive clauses accompany the admonitions, thus driving the request home with a reason. Motive clauses have been treated extensively in the literature and are usually cataloged syntactically (result clause [Prov. 24:19-20]; interrogative [Prov. 5:15-18] et al.) or by semantic structure (reasonable [Prov. 23:9]; dissuasive [Prov. 23:13-14], explanatory [Prov. 23:4-5] or promissory [Prov. 4:10]). Numerical sayings (Prov. 30:18-19) often treat topics of nature, society, ethics or theology, are usually built on a point of commonality, and sometimes have a feeling of mystery or wonder as they develop the numerical sequence. This form is found in both the wisdom literature and the prophets and some have seen this rhetorical device as present in the alleged wisdom narrative in Genesis 1. More lexically defined are the better-than sayings (Prov. 28:6, which has the structure

n + P > p + N), comparative sayings (Prov. 30:33), YHWH sayings (Prov 16:7), abomination sayings (Prov. 11:1), macarisms or blessed sayings (Prov. 20:7), "there is . . . but . . ." sayings (Prov. 13:7), and paradoxical sayings (Prov. 26:4-5). The acrostic is also a scheme utilized by the sages, as is the use of rhetorical questions (Prov. 6:27-28). When one observes the repeated use of these forms, it is clear that the scribes were concerned not only with the message of the proverb, but also with how that message was formulated. If they were indeed as concerned with literary constraints as with content, it seems plausible that, if one is going to understand the message of the art form, one must understand the means by which it communicates and the constraints under which it operates.

It should be apparent that one of the major thrusts of this study is how the proverbs should be understood as poetry. One may ask why God had his spokesmen use poetry instead of normal prose narrative or why did He not in a straightforward manner just state in propositional form the truths He desired His people to know? In short, does the Bible come to us in propositional form or via the medium of poetry and if through poetry, why and how?

Approaches to Hebrew Poetry

Chapter six surveys various approaches to Hebrew poetics and concludes with the proposal of a method for monitoring Hebrew poetry features combining the studies of O'Connor and Collins. Poe was correct when he described poetry as "the rhythmical creation of beauty." The pregnant statement of R. Jakobson--that poetry is "the principle of equivalence from the axis of selection [a paradigmatic axis] into the axis of combination [a syntagmatic axis]"--encourages one to experience those rhythms activated from all the hierarchies of linguistic expression. Recent studies on the brain have physiologically accounted for the kalogenetic synaesthesia of poetry because of its ability to unlock the right hemisphere of the brain via its alluring rhythmical patterns. Poetry has a heightened sense of the how, whereas normal communication focuses mostly on the what. Poetry draws its patterns of equivalence from at least three hierarchies of language: phonetics (meter, alliteration, assonance, consonance, rhyme), syntax (morphology [shifts or repetition of gender, person, number, tense, etc.] and grammatical relationships and structures [nouns, noun phrases, verbs, prepositional phrases, clauses, etc.], as well as syntactic ordering shifts [SVO/OVS, etc.]), and semantics (word pairs,

merismus, catch words, parallel and repeated words, etc.).

Phonological analysis is often overlooked as unimportant by many who consider the oral reading of a text merely a pedantic exercise. The first aspect of phonology that was discussed was the question of meter in Hebrew poetry. Five reasons were given supporting the presence of meter (it is a poetic universal, the regularity of line shape, it was sung to music, formulaic patterns, and the historical witness [Philo, Josephus, Origen, Eusebius, Jerome et al.]). Various counting methods were surveyed from the standard Ley-Budde-Sievers stressed syllable count, to the alternating stress count, the major word-stress count, and the strict syllable count of Cross and Freedman. It was noted that the average line of human poetry is 10 syllables, with Hebrew usually being between 5-9. Non-metrical approaches were examined (Young, Kugel, O'Connor) and a position of metrical agnosticism opted for.

Other phonological features were examined and exemplified, such as alliteration (Prov. 11:7-12), assonance (perhaps Prov. 10:9), and various types of paronomasia which are quite frequent in Proverbs (pun [Prov. 3:3, 8; 10:25; 11:7 and perhaps 10:6b, 11b]; farrago [Prov. 10:2]; associative puns, often with diction twists [Prov. 10:21]; and assonantic word plays [Prov. 10:5, 11:13, 18]). Onomatopoeia was the final phonological poetic scheme

scrutinized with its synthesis of sound and sense (Prov. 10:18).

Semantic equivalences have been the major concentration of Hebrew poetics since the "rediscovery" of semantic parallelism by Lowth and the later modifications and popularization under Gray and Robinson. This approach usually perceives Hebrew poetry as repetitive or as a stereometric way of thinking, by which the thought in the first line is repeated in the second line in different but semantically paralleled words. The standard commentaries on the Psalms or poetic books often contain simplistic examples illustrating synonymous (Prov. 16:28), antithetic (Prov. 10:12), synthetic (Prov. 10:22), emblematic (Prov. 10:26) and other types of parallelism. Variations are then usually stated in terms of gapping (Prov. 2:18) and compensation techniques (Prov. 2:1). Various types of chiasms, and inclusios and word pairing phenomena were discussed. There is a usual classifying of major semantic units in each line often in the form ABC/A'B'C' where A is said to semantically match the A' term. This gives the impression of a "this is that" ($A=A'$) type of semantic analysis. The problems with this approach are apparent to anyone with even a rudimentary knowledge of semantics. It tends to blur word distinctions and gives one the impression that the meaning of parallel words is the same (semantic reductionism). The notions of synonym and

antonym are left virtually undefined and precise semantic relationships unspecified. The method in general has led to a very sloppy and superficial reading of poetry, as all the other levels of parallelism which the poetic form activates have been ignored. This study will emphasize the syntactic aspects of the parallel lines, demonstrating the fecundity of poetic syntax which points to the need for a linguistically satisfying semantic and phonological methodology to complement the syntactic method developed in this study.

There has been a recent plethora of needed dissertations and articles on the topic of syntactic parallelism (Berlin, Collins [Manchester], Cooper [Yale], Geller [Harvard], Greenstein and O'Connor [Michigan]). Grammatical paralleled terms are different parts of speech or morphologically varied). Syntactical parallelism is the syntactic parallel between the lines (SVO/SVO = a match, SVO/OVS = a match with the order varied). O'Connor's brilliant work, *Hebrew Verse Structure*, is the best work available attacking the fundamental problem of what are the constraints which determine a poetic line. He concludes that the line is syntactically constrained and uses a system of units (single syntactical units, most often single words), constituents (syntactic groups [noun phrases,

prepositional phrases, etc.]), and clause counts to monitor line length. The following matrix accounts for all lines of Hebrew poetry:

Clause predictors	\emptyset	1	2	3
Constituents	1	2	3	4
Units	2	3	4	5

O'Connor examined a corpus of 1200 lines of Hebrew poetry. His results may now be compared to the results of the 368 lines examined from Proverbs 10-15.

Collins monitored the lines in a generative manner. He noted that there were four basic sentence types (A = SV; B = SVM; C = SVO; D = SVOM). He observed four line types (bi-colon) which contained the four basic sentence types (I = bi-colon contains only one basic sentence [e.g., SV/O]; II = bi-colon contains two basic sentences of the same type [e.g., SVO/SVO, SV/SV]; III = bi-colon contains two basic sentences of the same type but with constituents missing [e.g., SVO/S \emptyset O, SV/-V]; IV = bi-colon contains two different basic sentences [e.g., SVO/SV, SV/SVOM]). He then notes whether the subject is present (i, ii, iii, iv) and gives numbers to the various combination possibilities (SVO = 1; SOV = 2; VSO = 3; etc.). The resultant model--used for modeling the syntactic features was applied to the 184 verses of Proverbs 10-15 and revealed certain clearly marked differences from Collins' 1900 lines of prophetic corpus and O'Connor's 1200 lines of normative Hebrew poetry.

These differences were collected in the final chapter of this study. The benefit of Collins' and O'Connor's works for this study is that they provide a benchmark to which the proverbial corpus may be compared. It was O'Connor who originally stimulated this writer's thinking on the potentialities of poetic syntax, as well as personally providing an example of how poetry should be read.

A Linguistic Approach

Present discussions of Hebrew poetics have yielded two complementary methods of monitoring bi-colonic syntactic relationships (Collins, O'Connor). The seventh chapter examined various approaches to syntax, in search of an adequate model which was philosophically/linguistically satisfying, which could be utilized in monitoring sub-lineal syntax, and which would also facilitate bi-colonic comparison of these sub-lineal units. After a brief discussion of the nature of the relationship between linguistic symbol and that which the symbol signifies, it was concluded that there is no one-to-one correspondence between symbol and sense. This should be taken into account when selecting a linguistic model. The traditional method of diagramming sentences was examined, pointing out strengths and weaknesses. Recent attempts to move to a clause level and paragraph analysis (coordination/subordination; W. Kaiser) seem to

this writer to be two steps forward and one step backward over the traditional approach.

Structural linguistics (de Saussure) was examined and its four-fold distinctions explained (langue/parole; diachronic/synchronic; syntagmatic/paradigmatic, hierarchical relationships). Structural grammars are the most precisising, empirically-based, constituent grammars in existence and tagmemics lies in this tradition (de Saussure, Bloomfield, K. Pike). With the coming of the Chomskian rationalistic revolution, the lack of deep structure considerations in the empirical structural model caused its abandonment by many. Structuralism focuses solely on text considerations and does not well account for pragmatic/situational or intentional shifts, which are crucial in determining meaning. This study has sought to correct that error by including an overview of the various historical and situational settings of wisdom. The approach taken in the corpus is largely structural, but also makes purposeful adjustments to correct the deficiencies. In biblical studies, there has been a recent, popularized form of structuralism which has opted into the philosophical bases of linguistic structuralism (de Saussure), but has not proven itself very meticulous or thorough in its analysis of the text. It often jumps in at the discourse level, rather than working up through the morpheme, word, phrase, clause, sentence, and

paragraph, to the discourse (as is characteristic of linguistic structuralists).

The Chomskian revolution moved linguistic discussions away from the empiricism of structuralism to the more rationalistic approach of transformational grammar. Chomsky has tried carefully to specify relationships between surface and deep grammar, thereby moving syntactic linguistics one step closer to semantic intentional considerations. His grammar is generative in that he isolates a few rather simple laws which are able to generate all possible sentence structures. It is transformational in that it allows one to specify syntactically relationships between sentence like "The tree hit Rebekah" and "Rebekah was hit by the tree" (passive transformation). While Chomsky is not without critics (Robinson, Hudson), his fundamental insights are vital and prove very beneficial as syntactic transformations are frequently used in the paralleled lines of Hebrew poetry. Often there is a shift in the surface grammar of two parallel lines, although the deep grammar is almost identical (Prov. 10:1, SVO/SPsc). Tagmemics also has both generative and transformational capacities, so it has not been antiquated by Chomsky's discoveries.

The notion of deep grammar has given rise to more functional grammars, such as Fillmore's case grammar.

Case grammar specifies the role of a grammatical slot in the sentence. The four surface subjects of the following sentences each play a different role in the deep grammar of the sentence.

Dick received a headache from reading the dusty tablet.

Weston received a halibut from the incoming net.

Don is refreshingly humorous.

Ted thanks them for reading his dry dissertation.

The subject in the first case (Dick) is the experiencer, while in the second case (Weston) it is the goal or recipient, in the third (Don) the subject is the item/person of discussion, and in the fourth (Ted) the subject is the actor. Case grammar provides a tool for monitoring deep structure relationships and is included in the third box of the tagmeme. Other grammars were discussed (relational grammar, stratificational grammar, pragmalinguistics) and their various contributions accounted for within the model employed in this study.

The tagmemic approach of Kenneth Pike has proven itself in the analysis of over 600 languages. It is also flexible enough to accommodate most of the contributions made by the various types of grammars. The tagmeme is hierarchical in that it is designed to operate on all levels of language--from the morpheme, word, phrase, clause, sentence, and paragraph, to discourse levels. It is empirically satisfying in that it specifies relationships exactly and also accounts for the more

rationalistic functional approaches of case grammar. Its cohesion box allows the monitoring of sister relationships (vid. relational grammars) as well. The tagmeme encourages an exact syntactic comparison of parallel lines--from the word level, to the phrase, the clause and even the line level. What exactly is a tagmeme? A six box tagmeme was generated for the purpose of this study.

Slot	:	Class

Role	:	Cohesion

Parsing	:	Heb. Word

It specifies grammatical relationships five ways. The first box specifies grammatical *slot* (subject, verb, object, Head, Modifier, etc). The second box names the "class of grammatical unit used to fill the slot (nouns, verbs, prepositions, noun phrases, clauses, etc.). The third box gives the deep structure *role* that the unit--whether word, phrase, or clause--plays in the communication process (experiencer, goal, actor, item, quality, causer, etc.). The fourth box notes grammatical dependencies (*cohesions*; sister and daughter relationships) perhaps between a noun and a pronoun (Natanya shook *her* [3fs] head). The fifth box was added on the word level to monitor morphological features, so it gives the traditional parsing (msa = masculine, singular, absolute, etc.). The sixth box was added on the word level as convenience and just contains the Hebrew word

being treated, so that the reader does not lose track of where he is in the maze of abbreviations. Thus the tagmeme is a meticulous specification of grammatical form and function. Examples of the illustrating this approach may be found in the corpus of Proverbs 10-15 given above.

One may wonder if this study has moved away from the aesthetic appreciation of poetic meaning for an impenetrable labyrinth of gobbledygookish abbreviations which syntactically atomize the text and leave the reader with a feeling of frustration rather than the kalogenetic synaesthesia of poetry. The tagmeme, however, helps to monitor how equivalences from the syntactic hierarchy are actually used by the poet. It specifies exactly how he paralleled his lines. Thus, its empirical exactness allows one to move a step closer not only to thinking the poet's thoughts after him, but *as* he thought them.

Having defined each line tagmemically, comparisons between the lines were observed to see if the techniques of syntactic parallelism could be isolated. Two categories were designed to collect this data:

(1) isomorphic relationships (when the two lines manifest exactly the same tagmeme); and (2) homomorphic relationships (when the corresponding tagmemes are similar but contain a point of variation). The monitoring of isomorphic and homomorphic features generated precise

grammatical transformations which the sages used in constructing their messages. Thus the constraints under which he operated as he wrote his poetry can now be meticulously specified on the syntactic level. It is obvious that such analysis should also be carried out on the semantic and phonetic levels for a more satisfying understanding of the poetic form (cf. Geller). This writer is committed to the notion that a philosophically proper understanding of language leads to an adequate methodology, which should in turn lead to significant results, particularly in poetry, which is so methodological sophistry really worth it? Are the results significant enough to warrant such tediousness?

The following results were generated from the methodology presented above. It should be stated that the analysis of the data base (tagmemic analysis of the corpus of Proverbs 10-15) was not carried out in a scientifically exhaustive manner, yet the results were significant. The last two chapters (ch. 9 [Literary Cohesion in Proverbs 10?] and ch. 10 [A Linguistic Synthesis of the Syntax of Proverbial Poetry]) present the discoveries as a result of the utilization of the above methodology.

Literary Cohesion in Proverbs 10?

Chapter nine asks whether there is literary cohesion in Proverbs 10. Most major commentators on Proverbs (Toy, McKane, Whybray, Oesterley, Delitzsch, et al.) have concluded that Proverbs 10-15 are haphazard proverbs thrown together without any real literary cohesion. From the linguistically sensitized framework proposed in this paper, it was demonstrated that there is indeed literary cohesion in Proverbs 10. Literary arguments were generated suggesting that a totally haphazard order is extremely unlikely due to principles of literary uniformitarianism, selection procedures, and psychological realities. The sages were demonstrated to be capable of and aware of larger literary units in that such structures are the rule in the rest of the book of Proverbs (1:20-33, 8:22ff.; ch. 1-9; 16, 25 as well as the well-known acrostic of 31:10-31). The collection principles in other ancient Near Eastern proverb collections were examined (Alster) and several features noted (catch words, common initial signs, thematic connections, and proverbial pairs). Modern proverbial collections were also surveyed for general principles of organization (Kuusi). Finally, the model of Skehan and his follower, Brown, was examined. Skehan suggested that the number of Solomon's name is equivalent to 375, that is

exactly the number of proverbs in Proverbs 10:1-22:16, and that there were 15 columns of 25 proverbs each. The potential of Skehan's suggestion was recently developed by Brown. While Brown was able to locate correctly some major structural divisions, his simplistic equation of semantic repetition to structural markers was inadequate. His method was totally based on semantic repetitions and unfortunately he did not do a good job even at that, as he seemed to skip repetitions which did not fit his theory. Brown's hypothesis demonstrates once again the problem of coming to the text with a preconceived structure in mind, rather than allowing the structure to rise from the text. Structures should be built up from smaller to larger units (words, phrases, to discourse) rather than being forced down (from discourse to words).

Several cohesional principles help assess how the sage ordered the canonical text. Phonological repetitions frequently played key roles in connecting proverbs (11:9-12; 10:17-18, 25-26 et al.) and were also used to bind stichs together (10:18; 11:15 et al.). Lexical repetitions or catch words were numerous (10:2-3, 14-15; 11:5, 6 et al.). Repetition of whole phrases and clauses were found as well (10:6, 11 et al.). Syntactic parallels between proverbs also appeared (10:2-3, 31-32) as did some topical cohesions (11:9-11). The cohesions took three forms: (1) single proverb; (2) proverbial pair (10:2-3;

26:4-5); and (3) proverbial cluster (10:18-21; 11:9-11. This is the first time that the literary unity and structure of Proverbs 10:1-11:1 has been linguistically demonstrated, although Bostrom's and Murphy's works have made strides in that direction. Because this unity has been almost universally denied or ignored, such techniques hold much potential for the other chapters of proverbs that have been labelled "helter skelter" and "thrown together."

A Linguistic Synthesis of the Syntax of Proverbial Poetry

The final chapter analyzed the mountain of linguistic minutia compiled in the corpus in order to discover significant syntactic patterns employed in proverbial poetry. It began with a comparison with the results of Collins' 1900 lines of prophetic poetry. Several remarkable differences were discovered. First, while Collins found an even distribution over the four line types (I, II, III, IV), Proverbs manifested a substantial shift in avoidance of I and III and favoring II and IV. From this it may be deduced that proverbial sayings tend to be composed of syntactically separate and complete stichs. Secondly, there was a marked movement away from basic sentence types D (SVOM) and A (SV) toward an increased use of C (SVO) and nominal (SPsc) sentence

types. A discussion of the ordering patterns of each of the basic sentence types followed (A, B, C, D). It was observed that the prophets favored verb initial orderings, repetition of pattern, S initial forms occurring in the second line rather than the first, and an SO order when following a verb. Proverbs, on the other hand, evinces a strong tendency to put the subject first. Proverbs also favors repetition of patterns, but frequently allows for an SO order when following the verb. This is often due to chiasmic ordering constraints. Proverbs also had less diversity in the ordering of its syntactic units, favoring certain orders to the exclusion of others. In line type IV two significant differences were observed from what Collins found in the prophets: (1) Proverbs had a substantial tendency to include explicitly the subject element (i) whereas the prophets frequently allowed for it to be dropped or affixed (ii, ii, iv); and (2) when there was a subject deletion or affixation it was often found to be a D (SVOM) sentence type, suggesting that some O'Connorian syntactic constraints are at work. Such exact syntactic differences provided the basis for the rather sensational suggestion that one may be able to specify explicitly genre differences on the basis of syntactical patterns employed. The differences between the proverbial and prophetic use of syntactical patterns as just observed

specify exact points of syntactic genre differentia. Thus, not only the poetic line is syntactically constrained, but genre may be also.

A comparison with the results of O'Connor's more normative sample of Hebrew poetry (1225 lines) also reveals several marked features of the proverbial sayings. First, O'Connor found a large percentage (20%) of 122 configured lines (1 clause, 2 constituents, 2 units), whereas these were found in Proverbs 10-15 only rarely (0.5%). This is compatible with the marked increase in Proverbs 10-15 of the 134 configuration (20%) over O'Connor's corpus' 6.5%. These also may demonstrate syntactic constraints which may be characteristic of the proverbial sayings. This again evinces the principle that genre may be a function of syntactical constraints.

Explanations for this--specifically how these differences were achieved syntactically--led to a study of noun phrase patterns. It was discovered that Proverbs in the subject slot employed a two-membered noun phrase, whereas O'Connor's corpus manifested a dominant single nominal unit. This shift would push the 122 configuration to 123 and the 133 configuration to 134, which is what was observed. Note again the prominence of the subject tagmeme, not only by its initial position (contra Collins' prophetic corpus), but also in the number of units that the subject contains (contra O'Connor's corpus). There

was also a substantial increase in nominal sentences (023, 024) in Proverbs 10-15 (20%) as compared with O'Connor's corpus (2.1%).

O'Connor's methodology also helped isolate another feature of the proverbial corpus: the second line of the bi-colon showed a marked tendency to be shorter than the first. One might suggest that such a finding is rather obvious in that the second line often gaps features contained in the first, as noted in the comparison with Collins. Proverbs 10-15 seems to avoid the extensive use of gapping, favoring complete stichs instead. Thus, there seems to be a purposeful tendency for the longer syntactic units to be found in the first line, with the shorter units in the second. Four-unit lines were found first 73% of the time and often when found in the second line they were matched with a 4 or 5 unit first line. Three unit lines were found in the second stich 73% of the time and often when they were found in the first line they were matched with a 3 unit second line. What is being fashioned here is the exact nature of syntactic constraints under which the sages operated as they crafted their sayings. By moving closer to *how* they formulated their message, we move closer to an experience of the original creative moment of these artistic expressions.

Having gained substantial results from a comparison with the prophetic corpus of Collins and the

normative corpus of O'Connor, the study went on to dip below the line level to observe sub-lineal syntactic matches via the phenomena which have been labeled isomorphic and homomorphic syntactic mappings between the lines. While only about 33% of the lines exhibited syntactic matching (O'Connor, Line type II [Collins]), 87.5% exhibited the sub-lineal syntactic features of isomorphism and homomorphism. It was of interest that there were more isomorphic relationships which demand both surface and deep structure equivalence than there were homomorphic parallels which allow for variation in surface structure (slot and/or filler) or deep grammar (role/case). Select examples were analyzed, illustrating how the isomorphisms (Prov. 10:5, 8; 14:18) functioned. Examples were provided of homomorphic cases, which varied the deep structure while maintaining surface grammar equivalence (10:8), and structures observing a common deep grammar but with surface variations (10:15; 11:1, 18). The cataloging of all isomorphisms and homomorphic variations into patterns is a project for future study.

Because the great frequency of the two-membered noun phrase was an endemic feature of proverbial poetry, it was felt that it should be studied in more detail. What was found was that the two-membered noun phrase was rarely used in the object slot (10%), while the single nominal unit occurred more frequently as an object (31%).

The subject was filled with either a single or two-membered nominal. Typical noun phrase tagmemes were examined:

- (1) $\begin{array}{cc} \text{Hd : N} & \text{Mod : N[Adj]} \\ \hline \text{It :} & \text{Pos :} \end{array} + \begin{array}{cc} \text{Hd : N} & \text{Mod : N/Adj/Ptc} \\ \hline \text{It :} & \text{Qual :} \end{array},$ (2) $\begin{array}{cc} \text{Hd : N} & \text{Mod : PS/N/PN} \\ \hline \text{It :} & \text{Pos :} \end{array} + \begin{array}{cc} \text{Hd : N} & \text{Mod : PS/PN/N} \\ \hline \text{It :} & \text{Sp :} \end{array}$

Examples of each were provided ([1] 10:4, 16, 20, 24; [2] 11:1, 18, 30; [3] 11:9, 12, 19, 28, 29; and [4] 12:11, 15). It was of interest that the first, (1), was found 75% of the time in subject slot positions and 75% in isomorphic mappings. The second form, (2), was located most often in non-homomorphic mappings in subject and subject complement slots. The third occurs in non-homomorphic settings in object, prepositional phrase, and subject complement positions. The fourth noun phrase tagmeme group occurs mostly in non-homomorphic settings in all slots, but is especially common in subject complements. It was also observed that the proper name tagmeme was found exclusively in first colon positions. Noun phrase morphological variation was examined, which demonstrated that isomorphic mappings favored number variation (66%). Secondly, it was discovered that the number variation was normally from a first colon singular to a second colon plural.

A final experiment was carried out on the (1) noun phrase tagmeme. A cataloging of semantic fillers characteristic of this tagmeme was attempted to see if there was a semantic-syntactic correspondence. It was found that for the case grammar formula It + Pos [Qual], the following semantic patterns surfaced:

It = body parts (10:4; esp. mouth parts)
 mental phenomena (12:5; e.g., thoughts)
 material possessions (10:16; e.g., wages)
 way (12:26)

Pos = qualities (major wisdom words; e.g., righteous,
 wicked, wise, foolish, etc.)

One final study was done attempting to isolate various types of syntactical transformations that occurred in homomorphic structures. Four noun phrase transformations were discovered: (1) N:Item + N:Quality ---> N: Quality (where the item term was often a body part [10:18]; metaphorical term [10:11]; or transparent filler term [11:16]); (2) N:Item + N:Quality ---> N:Item (10:20); (3) S:NP + O:N ---> S:NP[N₁ + N₂] (10:27); and (4) N:Item + N:Pos ---> N:Item + PS:Pos (10:15). Verbal collapsing transformations were also observed: (1) S + V ---> V(S affixed) (10:3); (2) S + V(trans) + O ---> S + V(Intrans) (10:4, 21; 11:12); (3) S + V(active) ---> S + V(passive) (10:8); and (4) SVO ---> SPsc where V ---> PSC [N_v + N_o] (10:1). Other transformations observed are reflected in the following formulae: (1) A + B ---> A' + B' + PP/Adv (10:2, 9; 11:7); (2) A + B + PPron ---> A' +

B' (10:22, 24; 11:25, 28); and (3) N ---> NP[N' ₁ conj N₂] (11:31). The tagmemic approach facilitated not only the identification of syntactic and morphological parallels between sub-lineal units, but also encouraged the exact specification of syntactic technique of transformation employed by the wise men as they varied the syntactic line structures.

The primary goal of this study has been the generation of a syntactic model which would be a satisfactory tool for deictically revealing the intricate and beautiful hues of poetic symmetries. The tagmemic approach has proven itself to be such a tool--result of which were merely sampled in this study. Presently, a systematic analysis of the data base compiled on Proverbs 10-15 is needed. There is also a need for the generation of a satisfactory way of linguistically monitoring the semantic features of Hebrew poetry. Then there should be a synthesis between the syntactic, semantic, and phonetic features, to attain a wholistic appreciation for the poetic genius of the sages who ordered divinely inspired dyads to describe the order of the created cosmos.

Appendix 1
Collins' Line Types
Line Type II [Matching]

11:25 SV / SV	II A: i)1,1	
13:9 SV / SV	II A: i)1,1	
13:11 SV / SV	II A: i)1,1	Total 5
13:20 SV / SV	II A: i)1,1	
14:11 SV / SV	II A: i)1,1	
13:19 SVP / SVP	II B: i)1,1	
11:8 SPV / VSP	II B: i)2,3	Total 4
11:4 VSP / SVP	II B: i)3,1	
14:32 PVS / VPS	II B: i)6,4	
11:3 SVO / SVO	II C: i)1,1	
11:13 SVO / SVO	II C: i)1,1	
11:16 SVO / SVO	II C: i)1,1	
12:6 SVO / SVO	II C: i)1,1	
12:23 SVO / SVO	II C: i)1,1	
13:6 SVO / SVO	II C: i)1,1	
14:2 SVO / SVO	II C: i)1,1	
14:15 SVO / SVO	II C: i)1,1	
15:1 SVO / SVO	II C: i)1,1	
15:2 SVO / SVO	II C: i)1,1	
15:14 SVO / SVO	II C: i)1,1	Total 23
15:18 SVO / SVO	II C: i)1,1	
15:20 SVO / SVO	II C: i)1,1	
15:30 SVO / SVO	II C: i)1,1	
10:12 SVO / OVS	II C: i)1,6	
12:27 VSO / OVS	II C: i)1,6	
14:10 SVO / OVS	II C: i)1,6	
14:18 VSO / SVO	II C: i)3,1	
12:21 VOS / SVO	II C: i)4,1	
12:26 VOS / SVO	II C: i)4,1	
11:17 VOS / VOS	II C: i)4,4	
14:25 VOS / VOS	II C: i)4,4	
13:21 OVS / OVS	II C: i)6,6	
10:5 SPsc / SPsc	II nom.: i)1,1	
10:16 SPsc / SPsc	II nom.: i)1,1	
10:18 SPsc / SPsc	II nom.: i)1,1	
11:1 SPsc / SPsc	II nom.: i)1,1	
11:19 SPsc / SPsc	II nom.: i)1,1	
11:23 SPsc / SPsc	II nom.: i)1,1	
11:30 SPsc / SPsc	II nom.: i)1,1	Total 29
12:1 SPsc / SPsc	II nom.: i)1,1	
12:5 SPsc / SPsc	II nom.: i)1,1	
14:21 SPsc / SPsc	II nom.: i)1,1	
14:24 SPsc / SPsc	II nom.: i)1,1	
14:28 SPsc / SPsc	II nom.: i)1,1	
15:4 SPsc / SPsc	II nom.: i)1,1	
15:8 SPsc / SPsc	II nom.: i)1,1	

Line Type II
Matching

15:15 SPsc / SPsc	II nom.: i)1,1
15:19 SPsc / SPsc	II nom.: i)1,1
15:32 SPsc / SPsc	II nom.: i)1,1
10:15 SPsc / PscS	II nom.: i)1,2
12:4 SPsc / PscS	II nom.: i)1,2
13:24 SPsc / PscS	II nom.: i)1,2
10:20 PscS / SPsc	II nom.: i)2,1
11:20 PscS / PscS	II nom.: i)2,2
12:22 PscS / SPsc	II nom.: i)2,1
14:30 PscS / PscS	II nom.: i)2,2
15:26 PscS / PscS	II nom.: i)2,2
12:28 PPsc / PPsc	II nom.: ii)2,2
14:4 PPsc / PscP	II nom.: ii)2,1
15:6 PPsc / PPsc	II nom.: ii)2,2
12:20 PscP / PPsc	II nom.: ii)1,2

Line Types I, III, and ?
Contiguous, Gapping, and Non-Fitting Forms

15:31 S / PV	I B: iii)2	
15:3 SP / VO	I D: iii)3	Total 5
14:27 SPsc / P	I nom.: i)1	
11:22 Psc / S	I nom.: iv)2	
13:14 SPsc / P	I mod nom.: iii)1	
12:19 SVP / PS	III B: i)1,2	
11:31 SPV / S	III B: i)2,1	
14:19 VSP / SP	III B: i)3,1	
14:14 PVS / PS	III B: i)6,2	Total 7
15:22 VSP / PV	III B: iii)3,2	
11:11 PVS / PV	III B: iii)6,2	
14:33 PVS / PV	III B: III)6,2	
10:32 SVO / SV	III C: i)1,1	
11:18 SVO / SO	III C: i)1,1	
12:17 SVO / SO	III C: i)1,1	
13:1 SO / SVO	III C: i)1,1	
14:35 SO / SVO	III C: i)1,1	Total 8
11:27 SVO / OVO	III C: iii)1,2	
10:3 VSO / OV	III C: iii)3,2	
15:25 OVS / VO	III C: iii)6,1	
14:23 PVO / PO	III D: ii)5,2	
12:15 SPsc / SPsc	III nom.: i)1,1	
15:11 SPsc / S	III nom.: i)1,1	Total 5
10:23 SPsc / Psc	III nom.: iii)1,1	
15:33 SPsc / PscS	III nom.: iii)1,2	
10:29 PscPS / PscP	III nom.: iii)4,1	

Double Predication and other Variational Forms

10:25 PP + PscS / SPsc	?	
10:26 SPsc + SPsc / SPsc	?	
11:24 PscS + VO / SP	?	
12:7 VO + PscS / SV	?	Total 17
11:2 VS + VS / PscS	?	
11:15 AV + VO / SPsc	?	
13:7 ExstCl + ExstCl / ExstCl + ExstCl	?	
14:6 VSO + Psc / SPV	?	
12:9 Aug Comp / Dim Comp	?	
13:4 VPscS / SV	?	
13:5 OVS / SVV	?	
14:16 SVVP / SPsc	?	
13:23 PscP / VPscP	?	
14:12 VPscP / SPsc	?	
15:16 PscSP / SA	?	
15:17 PscS / SA	?	
15:23 PscPP / SPPsc	?	

Line Type IV
Mixing

11:28 SV / PSV	IV A/B: i)1,5	
10:2 VS / SVP	IV A/B: i)2,1	
12:24 SV / SVO	IV A/C: i)1,1	Total 6
14:5 SV / VOS	IV A/C: i)1,4	
10:22 SV / VOP	IV A/D: iii)1,1	
14:22 VS / PscS	IV A/nom.: i)1,2	
10:9 SVA / SV	IV B/A: i)1,1	
13:13 SVP / SV	IV B/A: i)1,1	
13:25 SVP / SV	IV B/A: i)1,1	
12:3 VSP / SV	IV B/A: i)3,1	
11:7 PVS / SV	IV B/A: i)6,1	
11:21 AVS / SV	IV B/A: i)6,1	
13:16 SVP / SVO	IV B/C: i)1,1	
15:28 SVP / SVO	IV B/C: i)1,1	
10:30 SPV / SVO	IV B/C: i)2,1	Total 19
12:8 PVS / SVO	IV B/C: i)6,1	
14:7 VP / VO	IV B/C: ii)1,1	
13:17 SVP / SPsc	IV B/nom.: i)1,1	
10:13 PVS / SPsc	IV B/nom.: i)6,1	
10:19 PVS / SPsc	IV B/nom.: i)6,1	
11:14 PVS / PscP	IV B/nom.: i)6,1	
14:20 PVS / SPsc	IV B/nom.: i)6,1	
11:10 PVS / PPsc	IV B/nom.: i)6,2	
14:13 PVS / PSPsc	IV B/nom.: i)6,5	
12:18 VSP / SPsc	IV B/nom.: i)3,1	
10:8 SVO / SV	IV C/A: i)1,1	
10:10 SVO / SV	IV C/A: i)1,1	
10:24 SVO / SV	IV C/A: i)1,1	
10:27 SVO / SV	IV C/A: i)1,1	
10:31 SVO / SV	IV C/A: i)1,1	Total 10
14:17 SVO / SV	IV C/A: i)1,1	
15:5 SVO / SV	IV C/A: i)1,1	
12:12 VSO / SV	IV C/A: i)3,1	
11:12 VOS / SV	IV C/A: i)4,1	
10:4 OVS / SV	IV C/A: i)6,1	
10:21 SVO / SPV	IV C/B: i)1,2	
13:22 SVO / VPS	IV C/B: i)1,3	Total 5
11:5 SVO / PVS	IV C/B: i)1,6	
11:6 SVO / PV	IV C/B: iii)1,2	
15:12 VSO / PV	IV C/B: iii)3,2	
14:1 SVO / SPVO	IV C/D: i)1,3	
10:1 SVO / SPsc	IV C/nom.: i)1,1	
10:14 SVO / SPsc	IV C/nom.: i)1,1	
12:11 SVO / SPsc	IV C/nom.: i)1,1	
13:3 SVO / SPscP	IV C/nom.: i)1,1	

Line Type IV
Mixing

13:15 SVO / SPsc	IV C/nom.: i)1,1	
14:8 SVO / SPsc	IV C/nom.: i)1,1	
15:7 SVO / SPsc	IV C/nom.: i)1,1	
14:31 SVO / PscS	IV C/nom.: i)1,2	Total 15
14:34 SVO / PscS	IV C/nom.: i)1,2	
13:12 SVO / PscS	IV C/nom.: i)1,2	
11:29 SVO / PscSP	IV C/nom.: i)1,3	
12:10 VSO / SPsc	IV C/nom.: i)3,1	
11:26 OVS / PscP	IV C/nom.: i)5,1	
14:9 SVO / PPsc	IV C/nom.: iii)1,2	
15:13 SVO / PPsc	IV C/nom.: iii)1,2	
11:9 PSVO / PSV	IV D/B: i)13,5	
12:25 SPVO / SVO	IV D/C: i)3,1	
12:16 SPVO / VOS	IV D/C: i)3,4	Total 7
12:2 SVOP / OV	IV D/C: iii)1,2	
12:14 PVO / SVO	IV D/C: iv)5,1	
13:2 PVO / SO	IV D/C: iv)5,1	
13:10 PVO / PPsc	IV D/nom.: ii)5,2	
10:7 SPsc / SV	IV nom./A: i)1,1	
10:28 SPsc / SV	IV nom./A: i)1,1	
10:17 PscS / SV	IV nom./A: i)2,1	Total 6
13:18 PscS / SV	IV nom./A: i)2,1	
15:27 PscS / SV	IV nom./A: i)2,1	
15:10 PscP / SV	IV nom./A: iv)1,1	
12:13 PPscS / VPS	IV nom./B: i)6,4	
15:24 SPscP / VP	IV nom./B: iii)1,1	
14:29 SPsc / SVO	IV nom./C: i)1,1	
15:21 SPscP / SVO	IV nom./C: i)1,1	
10:6 SPsc / OVS	IV nom./C: i)1,6	
10:11 PscS / SVO	IV nom./C: i)2,1	Total 8
13:8 PscS / SVO	IV nom./C: i)2,1	
15:9 PscS / OV	IV nom./C: iii)2,2	
15:29 PscSP / OV	IV nom./C: iii)3,2	
14:3 PPsc / SVO	IV nom./C: iv)2,1	
14:26 SPsc / PVO	IV nom./D: iii)1,5	

Appendix II

An O'Connorian Analysis of the Lines of Proverbs 10-15

10:1a	SVO	134
10:1b	SPsc	024
10:2a	VS	123
10:2b	SVP	133
10:3a	VSO	134
10:3b	OV	123
10:4a	OVS	134
10:4b	SV	123
10:5a	SPsc	234
10:5b	SPsc	234
10:6a	SPsc	023
10:6b	OVS	134
10:7a	SPsc	023
10:7b	SV	123
10:8a	SVO	134
10:8b	SV	123
10:9a	SVA	244
10:9b	SV	233
10:10a	SVO	234
10:10b	SV	123
10:11a	PscS	024
10:11b	SVO	134
10:12a	SVO	133
10:12b	OVS	133
10:13a	PVS	134
10:13b	SPsc	024
10:14a	SVO	133
10:14b	SPsc	024
10:15a	SPsc	024
10:15b	PscS	023
10:16a	SPsc	023
10:16b	SPsc	023
10:17a	PscS	234
10:17b	SV	223
10:18a	SPsc	224
10:18b	SPsc	234
10:19a	PVS	134
10:19b	SPsc	223
10:20a	PscS	024
10:20b	SPsc	023
10:21a	SVO	134
10:21b	SPV	134
10:22a	SV	134
10:22b	VOP	133
10:23a	SPsc	244
10:23b	Psc	223
10:24a	SVO	134
10:24b	SV	123

O'Connor's Analysis

10:25a PP + PscS	234
10:25b SPsc	023
10:26a SPsc + SPsc	244
10:26b SPsc	022
10:27a SVO	134
10:27b SV	123
10:28a SPsc	023
10:28b SV	123
10:29a PscPS	034
10:29b PscP	023
10:30a SPV	133
10:30b SVO	133
10:31a SVO	134
10:31b SV	123
10:32a SVO	134
10:32b SV	123

O'Connor's Analysis

11:1a SPsc	024
11:1b SPsc	023
11:2a VS + VS	244
11:2b PscS	022
11:3a SVO	123
11:3b SVO	123
11:4a VSP	134
11:4b SVP	133
11:5a SVO	134
11:5b PVS	133
11:6a SVO	123
11:6b PV	123
11:7a PVS	135
11:7b SV	123
11:8a SPV	133
11:8b VSP	133
11:9a PSVO	144
11:9b PSV	133
11:10a PVS	134
11:10b PPsc	223
11:11a PVS	134
11:11b PV	123
11:12a VOS	134
11:12b SV	123
11:13a SVO	234
11:13b SVO	234
11:14a PVS	133
11:14b PscP	023
11:15a AV + VO	234
11:15b SPsc	123
11:16a SVO	134
11:16b SVO	133
11:17a VOS	134
11:17b VOS	123
11:18a SVO	134
11:18b SO	224
11:19a SPsc	023
11:19b SPsc	223
11:20a PscS	024
11:20b PscS	023
11:21a AVS	134
11:21b SV	133
11:22a Psc	024
11:22b S	124
11:23a SPsc	023
11:23b SPsc	023
11:24a PscS + VO	234
11:24b SP	233
11:25a SV	123
11:25b SV	133

O'Connor's Analysis

11:26a OVS	234
11:26b PscP	Ø23
11:27a SVO	234
11:27b OVO	223
11:28a SV	244
11:28b PSV	133
11:29a SVO	234
11:29b PscSP	Ø34
11:30a SPsc	Ø24
11:30b SPsc	123
11:31a SPV	133
11:31b S	122

O'Connor's Analysis

12:1a SPsc	224
12:1b SPsc	223
12:2a SVOP	144
12:2b OV	123
12:3a VSP	133
12:3b SV	123
12:4a SPsc	024
12:4b PscS	033
12:5a SPsc	023
12:5b SPsc	023
12:6a SVO	134
12:6b SVO	123
12:7a VO + PscS	233
12:7b SV	123
12:8a PVS	134
12:8b SVO	134
12:9a Aug Comp	044
12:9b Dim Comp	023
12:10a VSO	134
12:10b SPsc	023
12:11a SVO	234
12:11b SPsc	224
12:12a VSO	134
12:12b SV	123
12:13a PPscS	034
12:13b VPS	133
12:14a PVO	135
12:14b SVO	135
12:15a SPscP	034
12:15b SPsc	233
12:16a SPVO	144
12:16b VOS	133
12:17a SVO	244
12:17b SO	123
12:18a VSP	134
12:18b SPsc	023
12:19a SVP	134
12:19b PS	123
12:20a PscP	024
12:20b PPsc	023
12:21a VOS	135
12:21b SVO	133
12:22a PscS	024
12:22b SPsc	023
12:23a SVO	134
12:23b SVO	134
12:24a SV	123
12:24b SVO	133

O'Connor's Analysis

12:25a SPVO	134
12:25b SVO	123
12:26a VOS	133
12:26b SVO	123
12:27a VSO	133
12:27b OVS	134
12:28a PPsc	123
12:28b PPsc	123

O'Connor's Analysis

13:1a SO	124
13:1b SVO	133
13:2a PVO	135
13:2b SO	123
13:3a SVO	234
13:3b SPscP	234
13:4a VPscS	144
13:4b SV	123
13:5a OVS	134
13:5b SVV	233
13:6a SVO	134
13:6b SVO	133
13:7a ExstCl + ExstCl	244
13:7b ExstCl + ExstCl	233
13:8a PscS	024
13:8b SVO	133
13:9a SV	123
13:9b SV	123
13:10a PVO	133
13:10b PPsc	022
13:11a SV	133
13:11b SV	133
13:12a SVO	134
13:12b PscS	024
13:13a SVP	244
13:13b SV	234
13:14a SPsc	024
13:14b P	123
13:15a SVO	134
13:15b SPsc	023
13:16a SVP	134
13:16b SVO	133
13:17a SVP	134
13:17b SPsc	023
13:18a PscS	234
13:18b SV	223
13:19a SVP	134
13:19b SVP	134
13:20a SV	233
13:20b SV	223
13:21a OVS	133
13:21b OVS	133
13:22a SVO	134
13:22b VPS	134
13:23a PscP	024
13:23b VPscP	033
13:24a SPsc	024
13:24b PscS	023
13:25a SVP	134
13:25b SV	123

O'Connor's Analysis

14:1a SVO	134
14:1b SPVO	133
14:2a SVO	244
14:2b SVO	233
14:3a PPsc	024
14:3b SVO	123
14:4a PPsc	023
14:4b PscP	024
14:5a SV	123
14:5b VOS	134
14:6a VSO + Psc	244
14:6b SPV	133
14:7a VP	123
14:7b VO	123
14:8a SVO	134
14:8b SPsc	023
14:9a SVO	133
14:9b PPsc	022
14:10a SVO	134
14:10b OVS	133
14:11a SV	123
14:11b SV	123
14:12a VPscP	134
14:12b SPsc	023
14:13a PVS	133
14:13b PSPsc	033
14:14a PVS	234
14:14b PS	123
14:15a SVO	134
14:15b SVO	133
14:16a SVVP	244
14:16b SPsc	033
14:17a SVO	134
14:17b SV	123
14:18a VSO	133
14:18b SVO	133
14:19a VSP	133
14:19b SP	123
14:20a PVS	133
14:20b SPsc	023
14:21a SPsc	233
14:21b SPsc	223
14:22a VS	123
14:22b PscS	034
14:23a PVO	134
14:23b PO	123
14:24a SPsc	023
14:24b SPsc	023
14:25a VOS	134
14:25b VOS	133

O'Connor's Analysis

14:26a SPsc	024
14:26b PVO	133
14:27a SPsc	024
14:27b P	123
14:28a SPsc	024
14:28b SPsc	024
14:29a SPsc	024
14:29b SVO	134
14:30a PscS	024
14:30b PscS	023
14:31a SVO	234
14:31b PscS	223
14:32a PVS	133
14:32b VPS	133
14:33a PVS	134
14:33b PV	123
14:34a SVO	133
14:34b PscS	023
14:35a SO	124
14:35b SVO	133

O'Connor's Analysis

15:1a SVO	134
15:1b SVO	134
15:2a SVO	134
15:2b SVO	134
15:3a SP	024
15:3b VO	133
15:4a SPsc	024
15:4b SPsc	044
15:5a SVO	134
15:5b SV	223
15:6a PPsc	024
15:6b PPsc	023
15:7a SVO	134
15:7b SPsc	023
15:8a SPsc	024
15:8b SPsc	023
15:9a PscS	024
15:9b OV	223
15:10a PscP	224
15:10b SV	223
15:11a SPsc	033
15:11b S	013
15:12a VSO	244
15:12b PV	122
15:13a SVO	134
15:13b PPsc	024
15:14a SVO	134
15:14b SVO	134
15:15a SPsc	024
15:15b SPsc	024
15:16a PscSP	024
15:16b SA	024
15:17a PscS	035
15:17b SA	024
15:18a SVO	134
15:18b SVO	134
15:19a SPsc	024
15:19b SPsc	023
15:20a SVO	134
15:20b SVO	134
15:21a SPscP	034
15:21b SVO	134
15:22a VSP	133
15:22b PV	123
15:23a PscPP	034
15:23b SPPsc	033
15:24a SPscP	034
15:24b VP	123

O'Connor's Analysis

15:25a OVS	134
15:25b VO	123
15:26a PscS	024
15:26b PscS	023
15:27a PscS	324
15:27b SV	223
15:28a SVP	134
15:28b SVO	134
15:29a PscSP	033
15:29b OV	123
15:30a SVO	134
15:30b SVO	134
15:31a S	134
15:31b PV	123
15:32a SPsc	324
15:32b SPsc	324
15:33a SPsc	024
15:33b PscS	023

Appendix III

Ordered by First Colon Configuration

10:16	023/023	SPsc/SPsc	
11:23	023/023	SPsc/SPsc	
12:5	023/023	SPsc/SPsc	
14:24	023/023	SPsc/SPsc	023 = 9 [Goes last 31x]
14:4	023/024	PPsc/PscP	
10:28	023/123	SPsc/SV	
10:7	023/123	SPsc/SV	
10:6	023/134	SPsc/OVS	
11:19	023/223	SPsc/SPsc	
10:20	024/023	PscS/SPsc	
10:15	024/023	SPsc/PscS	
11:1	024/023	SPsc/SPsc	
11:20	024/023	PscS/PscS	
12:20	024/023	PscP/PPsc	
12:22	024/023	PscS/SPsc	024 = 30 [Goes last 10x
13:24	024/023	SPsc/PscS	8 of which
14:30	024/023	PscS/PscS	are 4 or 5 in
15:6	024/023	PPsc/PPsc	the first colon]
15:8	024/023	SPsc/SpSC	
15:19	024/023	SPsc/SPsc	
15:26	024/023	PscS/PscS	
15:33	024/023	SPsc/PscS	
15:15	024/024	SPsc/SPsc	
15:16	024/024	PscSP/SA	
14:28	024/024	SPsc/SPsc	
13:23	024/033	PscP/VPscP	
12:4	024/033	SPsc/PscS	
15:4	024/044	SPsc/SPsc	
11:30	024/123	SPsc/SPsc	
13:14	024/123	SPsc/P	
14:3	024/123	PPsc/SVO	
11:22	024/124	Psc/S	
14:27	024/123	SPsc/P	
14:26	024/133	SPsc/PVO	
13:8	024/133	PscS/SVO	
15:3	024/133	SP/VO	
10:11	024/134	PscS/SVO	
14:29	024/134	SPsc/SVO	
15:9	024/223	PscS/OV	
15:11	033/013	SPsc/S	033 = 2 [goes last 5x]
15:29	033/123	PscSP/OV	

10:29	034/023	PscPS/PscP	
15:23	034/033	PscPP/SPPsc	
15:24	034/123	SPscP/VP	034 = 6 [goes last 2x]
12:13	034/133	PPscS/VPS	
15:21	034/134	SPscP/SVO	
12:15	034/233	SPscP/SPsc	
15:17	035/024	PscS/SA	
12:9	044/023	Aug Comp/DimComp	
14:22	123/034	VS/PscS	
11:3	123/123	SVO/SVO	
11:6	123/123	SVO/PV	
12:28	123/123	PPsc/PPsc	
13:9	123/123	SV/SV	123 = 11 [goes last 47x]
14:7	123/123	VP/VO	
14:11	123/123	SV/SV	
10:2	123/133	VS/SVP	
11:25	123/133	SV/SV	
12:24	123/133	SV/SVO	
14:5	123/134	SV/VOS	
13:1	124/133	SO/SVO	
14:35	124/133	SO/SVO	
13:10	133/022	PVO/PPsc	
14:9	133/022	SVO/PPsc	
14:20	133/023	PVS/SPsc	
14:34	133/023	SVO/PscS	133 = 20 [goes last 32x]
11:14	133/023	PVS/PscP	
10:14	133/024	SVO/SPsc	
14:13	133/033	PVS/PSPsc	
11:31	133/122	SPV/S	
14:19	133/123	VSP/SP	
15:22	133/123	VSP/VP	
12:3	133/123	VSP/SV	
12:26	133/123	VOS/SVO	
13:11	133/133	SV/SV	
13:21	133/133	OVS/OVS	
10:12	133/133	SVO/OVS	
10:30	133/133	SPV/SVO	
11:8	133/133	SPV/VSP	
14:18	133/133	VSO/SVO	
14:32	133/133	PVS/VPS	
12:27	133/134	VSO/OVS	

12:10	134/023	VSO/SPsc	
12:18	134/023	VSP/SPsc	
13:15	134/023	SVO/SPsc	
13:17	134/023	SVP/SPsc	
14:8	134/023	SVO/SPsc	
14:12	134/023	VPscP/SPsc	
15:7	134/023	SVO/SPsc	134 = 59 [goes last 18x 15 of which have 4 or 5 units in the first line]
10:13	134/024	PVS/SPsc	
10:1	134/024	SVO/SPsc	
13:12	134/024	SVO/PscS	
15:13	134/024	SVO/PPsc	
14:17	134/123	SVO/SV	
14:23	134/123	PVO/PO	
14:33	134/123	PVS/PV	
15:25	134/123	OVS/VO	
15:31	134/123	S/PV	
12:6	134/123	SVO/SVO	
12:25	134/123	SPVO/SVO	
12:19	134/123	SVP/PS	
12:12	134/123	VSO/SV	
10:3	134/123	VSO/OV	
10:4	134/123	OVS/SV	
10:8	134/123	SVO/SV	
10:24	134/123	SVO/SV	
10:27	134/123	SVO/SV	
10:31	134/123	SVO/SV	
10:32	134/123	SVO/SV	
11:11	134/123	PVS/PV	
11:12	134/123	VOS/SV	
11:17	134/123	VOS/VOS	
13:25	134/123	SVP/SV	
14:1	134/133	SVO/SPVO	
14:10	134/133	SVO/OVS	
14:15	134/133	SVO/SVO	
14:25	134/133	VOS/VOS	
13:16	134/133	SVP/SVO	
13:6	134/133	SVO/SVO	
10:22	134/133	SV/VOP	
11:4	134/133	VSP/SVP	
11:5	134/133	SVO/PVS	
11:16	134/133	SVO/SVO	
11:21	134/133	AVS/SV	
10:21	134/134	SVO/SPV	
12:8	134/134	PVS/SVO	
12:23	134/134	SVO/SVO	
13:19	134/134	SVP/SVP	
13:22	134/134	SVO/VPS	
15:1	134/134	SVO/SVO	
15:2	134/134	SVO/SVO	
15:14	134/134	SVO/SVO	
15:18	134/134	SVO/SVO	

15:20	134/134	SVO/SVO	
15:28	134/134	SVP/SVO	
15:30	134/134	SVO/SVO	
10:19	134/223	PVS/SPsc	
11:10	134/223	PVS/PPsc	
15:5	134/223	SVO/SV	
11:18	134/224	SVO/SO	
13:5	134/233	OVS/SVV	
11:7	135/123	PVS/SV	
13:2	135/123	PVO/SO	135 = 4 [goes last 1x where it matches with a 135]
12:21	135/133	VOS/SVO	
12:14	135/135	PVO/SVO	
12:2	144/123	SVOP/OV	
13:4	144/123	VPscS/SV	144 = 4 [goes last 0x]
11:9	144/133	PSVO/PSV	
12:16	144/133	SPVO/VOS	
15:10	224/223	PscP/SV	
12:1	224/223	SPsc/SPsc	224 = 3 [goes last 2x both times paired with 4 unit first colon]
10:18	224/234	SPsc/SPsc	
12:7	233/123	VO+PscS/SV	233 = 3 [goes last 6x]
13:20	233/223	SV/SV	
14:21	233/223	SPsc/SPsc	
10:25	234/023	PP +PscS/SPsc	
11:26	234/023	OVS/PscP	
11:29	234/034	SVO/PscSP	
14:14	234/123	PVS/PS	
11:15	234/123	AV+VO/SPsc	234 = 15 [goes last 5x all of which follow 4 or 5 unit first line]
10:10	234/123	SVO/SV	
10:17	234/223	PscS/SV	
14:31	234/223	SVO/PscS	
11:27	234/223	SVO/OVO	
13:18	234/223	PscS/SV	
12:11	234/224	SVO/SPsc	
11:24	234/233	PscS+VO/SP	
13:3	234/234	SVO/SPscP	
11:13	234/234	SVO/SVO	
10:5	234/234	SPsc/SPsc	

10:26	244/022	SPsc+SPsc/SPsc	
11:2	244/022	VS+VS/PscS	
14:16	244/033	SVVP/SPsc	
15:12	244/122	VSO/PV	244 = 12 [never last]
12:17	244/123	SVO/SO	
14:6	244/133	VSO+Psc/SPV	
11:28	244/133	SV/PSV	
10:23	244/223	SPsc/Psc	
10:9	244/233	SVA/SV	
13:7	244/233	Exst Cl (4x)	
14:2	244/233	SVO/SVO	
13:13	244/234	SVP/SV	
15:27	324/223	PscS/SV	324 = 2 [goes last once
15:32	324/324	SPsc/SPsc	when matched to a 324]

Appendix IV

Ordered by Second Colon Configuration

15:11	033/013	SPsc/S	
13:10	133/022	PVO/PPsc	
14:9	133/022	SVO/PPsc	022 = 4
10:26	244/022	SPsc+SPsc/SPsc	
11:2	244/022	VS+VS/PscS	
10:16	023/023	SPsc/SPsc	
11:23	023/023	SPsc/SPsc	
12:5	023/023	SPsc/SPsc	
14:24	023/023	SPsc/SPsc	
10:20	024/023	PscS/SPsc	
10:15	024/023	SPsc/PscS	
11:1	024/023	SPsc/SPsc	023 = 31
11:20	024/023	PscS/PscS	
12:20	024/023	PscP/PPsc	
12:22	024/023	PscS/SPsc	
13:24	024/023	SPsc/PscS	
14:30	024/023	PscS/PscS	
15:6	024/023	PPsc/PPsc	
15:8	024/023	SPsc/SpSC	
15:19	024/023	SPsc/SPsc	
15:26	024/023	PscS/PscS	
15:33	024/023	SPsc/PscS	
10:29	034/023	PscPS/PscP	
14:20	133/023	PVS/SPsc	
14:34	133/023	SVO/PscS	
11:14	133/023	PVS/PscP	
12:10	134/023	VSO/SPsc	
12:18	134/023	VSP/SPsc	
13:15	134/023	SVO/SPsc	
13:17	134/023	SVP/SPsc	
14:8	134/023	SVO/SPsc	
14:12	134/023	VPscP/SPsc	
15:7	134/023	SVO/SPsc	
10:25	234/023	PP +PscS/SPsc	
11:26	234/023	OVS/PscP	
12:9	044/023	Aug Comp/DimComp	
14:4	023/024	PPsc/PscP	
15:15	024/024	SPsc/SPsc	
15:16	024/024	PscSP/SA	
14:28	024/024	SPsc/SPsc	024 = 10
15:17	035/024	PscS/SA	
10:14	133/024	SVO/SPsc	
10:13	134/024	PVS/SPsc	
10:1	134/024	SVO/SPsc	

13:12	134/024	SVO/PscS	
15:13	134/024	SVO/PPsc	
13:23	024/033	PscP/VPscP	
12:4	024/033	SPsc/PscS	
15:23	034/033	PscPP/SPPsc	033 = 5
14:13	133/033	PVS/PSPsc	
14:16	244/033	SVVP/SPsc	
14:22	123/034	VS/PscS	
11:29	234/034	SVO/PscSP	
15:4	024/044	SPsc/SPsc	
11:31	133/122	SPV/S	
15:12	244/122	VSO/PV	
10:28	023/123	SPsc/SV	
10:7	023/123	SPsc/SV	
11:30	024/123	SPsc/SPsc	
13:14	024/123	SPsc/P	
14:3	024/123	PPsc/SVO	
14:27	024/123	SPsc/P	123 = 47
15:29	033/123	PscSP/OV	
15:24	034/123	SPscP/VP	
11:3	123/123	SVO/SVO	
11:6	123/123	SVO/PV	
12:28	123/123	PPsc/PPsc	
13:9	123/123	SV/SV	
14:7	123/123	VP/VO	
14:11	123/123	SV/SV	
14:19	133/123	VSP/SP	
15:22	133/123	VSP/VP	
12:3	133/123	VSP/SV	
12:26	133/123	VOS/SVO	
14:17	134/123	SVO/SV	
14:23	134/123	PVO/PO	
14:33	134/123	PVS/PV	
15:25	134/123	OVS/VO	
15:31	134/123	S/PV	
12:6	134/123	SVO/SVO	
12:25	134/123	SPVO/SVO	
12:19	134/123	SVP/PS	
12:12	134/123	VSO/SV	
10:3	134/123	VSO/OV	
10:4	134/123	OVS/SV	
10:8	134/123	SVO/SV	
10:24	134/123	SVO/SV	
10:27	134/123	SVO/SV	
10:31	134/123	SVO/SV	
10:32	134/123	SVO/SV	

11:11	134/123	PVS/PV	
11:12	134/123	VOS/SV	
11:17	134/123	VOS/VOS	
13:25	134/123	SVP/SV	
11:7	135/123	PVS/SV	
13:2	135/123	PVO/SO	
12:2	144/123	SVOP/OV	
13:4	144/123	VPscS/SV	
12:7	233/123	VO+PscS/SV	
14:14	234/123	PVS/PS	
11:15	234/123	AV+VO/SPsc	
10:10	234/123	SVO/SV	
12:17	244/123	SVO/SO	
11:22	024/124	Psc/S	
14:26	024/133	SPsc/PVO	
13:8	024/133	PscS/SVO	
15:3	024/133	SP/VO	
12:13	034/133	PPscS/VPS	
10:2	123/133	VS/SVP	
11:25	123/133	SV/SV	
12:24	123/133	SV/SVO	133 = 32
13:1	124/133	SO/SVO	
14:35	124/133	SO/SVO	
13:11	133/133	SV/SV	
13:21	133/133	OVS/OVS	
10:12	133/133	SVO/OVS	
10:30	133/133	SPV/SVO	
11:8	133/133	SPV/VSP	
14:18	133/133	VSO/SVO	
14:32	133/133	PVS/VPS	
14:1	134/133	SVO/SPVO	
14:10	134/133	SVO/OVS	
14:15	134/133	SVO/SVO	
14:25	134/133	VOS/VOS	
13:16	134/133	SVP/SVO	
13:6	134/133	SVO/SVO	
10:22	134/133	SV/VOP	
11:4	134/133	VSP/SVP	
11:5	134/133	SVO/PVS	
11:16	134/133	SVO/SVO	
11:21	134/133	AVS/SV	
12:21	135/133	VOS/SVO	
11:9	144/133	PSVO/PSV	
12:16	144/133	SPVO/VOS	
14:6	244/133	VSO+Psc/SPV	
11:28	244/133	SV/PSV	
10:6	023/134	SPsc/OVS	
10:11	024/134	PscS/SVO	

14:29	024/134	SPsc/SVO	
15:21	034/134	SPscP/SVO	
14:5	123/134	SV/VOS	
12:27	133/134	VSO/OVS	
10:21	134/134	SVO/SPV	
12:8	134/134	PVS/SVO	
12:23	134/134	SVO/SVO	134 = 18
13:19	134/134	SVP/SVP	
13:22	134/134	SVO/VPS	
15:1	134/134	SVO/SVO	
15:2	134/134	SVO/SVO	
15:14	134/134	SVO/SVO	
15:18	134/134	SVO/SVO	
15:20	134/134	SVO/SVO	
15:28	134/134	SVP/SVO	
15:30	134/134	SVO/SVO	
12:14	135/135	PVO/SVO	
11:19	023/223	SPsc/SPsc	
15:9	024/223	PscS/OV	
10:19	134/223	PVS/SPsc	
11:10	134/223	PVS/PPsc	
15:5	134/223	SVO/SV	223 = 14
15:10	224/223	PscP/SV	
12:1	224/223	SPsc/SPsc	
13:20	233/223	SV/SV	
14:21	233/223	SPsc/SPsc	
10:17	234/223	PscS/SV	
14:31	234/223	SVO/PscS	
11:27	234/223	SVO/OVO	
13:18	234/223	PscS/SV	
10:23	244/223	SPsc/Psc	
15:27	324/223	PscS/SV	
11:18	134/224	SVO/SO	
12:11	234/224	SVO/SPsc	
12:15	034/233	SPscP/SPsc	
13:5	134/233	OVS/SVV	
11:24	234/233	PscS+VO/SP	233 = 6
10:9	244/233	SVA/SV	
13:7	244/233	Exst Cl (4x)	
14:2	244/233	SVO/SVO	
10:18	224/234	SPsc/SPsc	
13:3	234/234	SVO/SPscP	234 = 5
11:13	234/234	SVO/SVO	
10:5	234/234	SPsc/SPsc	
13:13	244/234	SVP/SVÜj	Üœ
15:32	324/324	SPsc/SP	

Appendix V

A Comparison with O'Connor's Line Configurations
 [*Hebrew Verse Structure*, pp. 317-18]

		Proverbs 10-15	O'Connor's
#2	013	1 (0.3%)	65 (5.3%)
#4	022	4 (1%)	13 (1%)
#5	023	40 (10.9%)	21 (1.7%)
#6	024	40 (10.9%)	5 (0.4%)
#8	033	7 (1.9%)	1 (0.1%)
#9	034	8 (2.2%)	1 (0.1%)
#10	035	1 (0.3%)	0
#11	044	2 (0.5%)	0
#13	122	2 (0.5%)	245 (20%)
#14	123	58 (15.8%)	229 (18.7%)
#15	124	3 (0.8%)	31 (2.5%)
#17	133	52 (14.1%)	275 (22.4%)
#18	134	77 (20.9%)	79 (6.5%)
#19	135	5 (1.4%)	10 (0.8%)
#20	144	4 (1.1)	20 (1.6%)
#23	223	15 (4.1%)	3 (0.2%)
#24	224	5 (1.4%)	0
#26	233	9 (2.4%)	92 (7.5%)
#27	234	20 (5.4%)	19 (1.6%)
#29	244	12 (3.3%)	17 (1.4%)
#XX	324	3 (0.8%)	0

Appendix VI

Types of NP's: Iso types

Hd : N	Mod : N[Adj]
----- + -----	
It :	Pos : [Qual] :
10:4	S:NP:Ca [f-m,s-p];
10:16	S:NP:It [=];
10:20	S:NP:It [s-p];
10:24	S:NP:Pat [s-p];
10:28	S:NP:It [p-p];
10:32	S:NP:Ag [d-s,s-p];
11:23	S:NP:It [=];
12:5	S:NP:It [=];
12:6	S:NP:Ag [p-s];
13:9	S:NP:Ag [f-m];
14:24	S:NP:It [p-p];
15:2	S:NP:Ag [f-m];
15:8	S:NP:It [m-f];
15:19	S:NP:It [s-p];
15:26	S:NP:It [f-m,s-p];
15:28	S:NP:Ag [s-p];
10:11	S:NP:It--S:NP:Ag [s-p];
10:31	S:NP:Ag--S:NP:Exp [m-f,s-d];
14:8	S:NP:Ag--S:NP:It [s-p];
14:11	S:NP:Exp--S:NP:Ag [c-a];
15:7	S:NP:Ag--S:NP:It [d-s];
10:3	O:NP:Exp [s-p];
15:25	O:NP:Pat [m-f,p-s];
12:12	O:NP:Pat--S:NP:Ag [=];
10:6	O:NP:Exp/Goal--PP:Nuc:NP:Exp/Goal [s-p];
11:11	PP:Nuc: NP:It [f-m];
15:6	PP:Nuc:NP:Loc--PP:NP:Ca[acc] [m-f];

Hd : N	Mod : PS
----- + -----	
It :	Pos : 13:3 O:NP:Pat [m-f,s-p]; 14:2 PP:Nuc:NP:It [=]

Hd : N	Mod : N
----- + -----	12:14 NP:Mod:NP:Ag [m-f,s-p]
It :	Pos : [Exp]:

There are 96 Iso NPs, 73 Homo NPs, and 160 non-Homo.

Types of NP's: Iso types

Hd : N Mod : N

----- + -----

It : Qual :

11:1 S:NP:It [d-s,m-f];
 12:19 S:NP:Exp [f-m];
 14:5 S:NP:Ag [s-p];
 11:30 S:NP:It--Psc:NP:Clas [s-p];
 13:17 S:NP:Exp--S:NP:It [a-c,s-p];
 14:27 Psc:NP:Clas--PP:Nuc:NP:It [s-p,p-s]
 11:18 O:NP:Prod [f-m,m-f];

Hd : ptc Mod : N [Adj]

----- + -----

It : Qual :

14:22 S:NP:Ag--S:NP:It[Qual] [=]

Hd : N Mod : ptc

----- + -----

It : Qual :

10:5 Psc:NP:Clas [Hi-Ni]

Hd : ptc Mod : N

----- + -----

Ag : Pat :
 [Qual]:

12:20 NP:Mod:NP:Qual--PP:Nuc:Exp [=]

Hd : N[Adj] Mod : N

----- + -----

Qual : It :

10:8 S:NP:Ag--S:NP:Exp [m-f,s-d]

Types of NP's: Iso Types

Hd : N Mod : PS

----- + -----

It : Sp :

11:17 O:NP:Exp [f-m];

14:32 PP:Nuc:NP:It [f-m];

12:4 NP:Mod:NP:Pos--PP:Nuc:Sp [m-f,s-p,3fs-3ms];

Hd : ptc Mod : PS

----- + -----

It : Sp :

14:31b O:NP:Pat--Psc:NP:Res [msc-3ms]

Hd : N Mod : N

----- + ----- 14:30 Psc:NP:Clas [m-f,p-s,p-s]

It : Sp :

Hd : N Mod : ptc

----- + ----- 13:12 S:NP:Ag--S:NP:It [Pu-Q]

It : Sts :

Hd : N[Adj] Mod : N

----- + ----- 14:29 S:NP:It [m-f,s-p]

Quan : It :

Types of NP's: Homo Types

Hd : N Mod : N

----- + -----

It Qual:

10:1b S:NP:Ca [msa+msa];
 11:12b S:NP:Ag [msc+fpa];
 11:22a S:NPcomplex:Nuc:NP:It [msc+msa];
 12:4a S:NP:It [fsc+fsa];
 12:22a S:NP:It [fpc+msa];
 12:23b S:NP:Ag [msc+mpa];
 14:17b S:NP:Exp [msc+fpa];
 15:1b S:NP:Ag [msc+msa];
 15:17b S:NP:It [msc+msa];
 15:18a S:NP:Ag [msc+fsa];
 12:28a PP:Nuc:Loc [msc+fsa];
 14:33b PP:Nuc:NP:Loc [msc+fpa];

Hd : N Mod : Adj

----- + -----

It Qual :

10:1a S:NP:Ca [msa+msa];
 11:22b S:Npcomplex:Nuc:NP:It [fsa+fsa];
 12:23a S:NP:Ag [msa+msa];
 13:15a S:NP:Ag [msc+msa];
 15:1a S:NP:Ag [msa+msa];
 15:20a S:NP:Ag [msa+msa];
 14:4a Psc:NP:Res [msa+msa];

Hd : ptc Mod : N

----- + ----- 12:22b S:NP:It [Qptc+fsa]

It : Qual :

Hd : N Mod : NP

----- + -----

It : Qual :

10:15a Psc:NP:Clas [fsc+NP]

Hd : N Mod : NP

----- + -----

So : Qual :

12:8a PP:Nuc:NP:It [msc+NP]

Types of NP's: Homo NP's

Hd : ptc Mod : N
 ----- + ----- 12:8b S:NP:Exp [Niptc+msa]
 Qual: So :

Hd : N Mod : ptc
 ----- + ----- 13:19a S:NP:Ag [fsa+Niptcfsa]
 It : Qual :
 Exst :

Hd : N Mod : ptc
 ----- + -----
 It : Qual :
 14:33a PP:Nuc:NP:Loc [msc+Niptcmsa]

Mod : N Hd : N 15:20b S:NP:Ag [msa+msa];
 ----- + ----- 15:30a S:NP:Ag [msc+mda]
 Qual : It :

Mod : N Hd : Adj 15:30b S:NP:Ag [fsa+fsa]
 ----- + -----
 Qual : It :

Hd : N Mod : N 10:15a S:NP:It [msc+msa];
 ----- + ----- 14:35a S:NP:It [msc+msa]
 It : Pos : 12:27b O:NP:Pat [msc+msa];

Hd : N Mod : PS 10:15b S:NP:It [mpa+3mp];
 ----- + ----- 14:35b S:NP:It [fsc+3ms]
 It : Pos : 12:27a O:NP:Pat [msc+3ms];

Hd : N Mod : PN
 ----- + ----- 12:22a Psc:NP:Clas [fsc+PN]
 It Pos

$$\text{Hd} : \mathbf{N} \qquad \text{Mod} : \mathbf{N}[\text{Adj}]$$
$$\text{-----} + \text{-----}$$

It Pos :
 [Qual]:

10:7b S:NP:Pat [msc+mpa];

13:15b S:NP:It [msc+Qptempa]

10:15b Psc:NP:Clas [fsc+mpa];

Hd : N Mod : NP

----- + ----- 10:13b PP:Nuc:NP:It [msc+NP]

It : Pos :
 [Qual]:

Hd : N Mod : ptc

$$\text{-----} + \text{-----}$$

It : Pos :
 [Qual]:

10:13a PP:Nuc:NP:It [fdc+Niptcmsa]

$$\text{Hd} : \mathbb{N} \qquad \text{Mod} : \mathbb{N}$$

----- + ----- 14:28a Psc:NP:Clas [fsc+msa]

It : Pos :
 [Sp] :

Hd : N Mod : PS

$$\text{-----} + \text{-----}$$

It : Sp :

11:1b Psc:NP:Clas [msc+3ms];

11:20b Psc:NP:Clas [msc+3ms];

12:22b Psc:NP:Clas [msc+3ms];

15:8b Psc:NP:Clas [msc+3ms]

11:5a O:NP:Pat [msc+3ms];

14:15b O:PP:Nuc:NP:It [msc+3ms];

Types of NP's: Homo Types

Hd : N Mod : N

----- + -----

It : Sp

14:17a S:NP:Ag [msc+mpa];
 15:17a S:NP:It [fsc+msa]
 14:28b Psc:NP:Clas [fsc+msa];
 12:28b PP:Nuc:NP:Loc [msc+fsc];

Hd : N Mod : PN

----- + -----

It : Sp : 11:20a Psc:NP:Clas [fsc+PN];

15:8a Psc:NP:Clas [fsc+PN]

Hd : N Mod : PS

----- + -----

It : Sp :

[Qual]:

11:5b PP:Nuc:NP:Ag [fsc+3ms]

Hd : N Mod : N

----- + -----

Qual : Sp : 15:4a S:NP:It [msc+fsc]

Hd : N Mod : PP

----- + -----

Qual : Sp : 15:4b S:NPmod:It [msa+PP];

15:4b Psc:NPmod:Res [fsc+PP]

Hd : N[Adj] Mod : N

----- + -----

Quan : It :

11:12a S:NP:Ag [msc+msa];
 15:18b S:NP:Ag [msc+mpa]
 14:15a PP:Nuc:NP:It [msc+msa];
 14:28a PP:Nuc:NP:It [msc+msa];

Mod : Adj Hd : N

----- + -----

Quan : It : 14:4b Psc:NP:Res [msa+fpa]

Types of NP's: Homo Types

Mod : N Hd : Ptc
 ----- + -----
 Quan : It :

11:14b PP:Nuc:NP:It [msa+Qptcmsa];
 15:22b PP:Nuc:NP:It [msc+Qptcmpa]

Hd : N Mod : PP
 ----- + ----- 13:19b S:NP:Clas [fsc+mpa]
 It : Exp :

Hd : ptc Mod : NP
 ----- + ----- 13:24a Psc:NP:Clas [Qptcmssc+NP]
 Ag : Exp :

Hd : ptc Mod : PS
 ----- + -----
 Ag : Exp :

 13:24b Psc:NP:Clas [Qptcmssc+3ms]

Mod : ptrc Hd : N
 ----- + -----
 Neg : It
 Exst :

 11:14a PP:Nuc:NP:It [Neg+fpa]
 15:22a PP:Nuc:NP:It [Neg+msa]

Mod : N Hd : N
 ----- + -----
 Neg : It :
 Exst

 14:28b PP:Nuc:NP:It [msa+msa]

Hd : N Mod : N[Adj]
 ----- + ----- 10:7a S:NP:It [msc+msa]
 It : Pat :

Types of NP's: Homo Types

Hd : N	Mod : PP	
-----	+	-----
It :		So :

13:11a S:ModNP:Ag [msa+PP]

Hd : N	Mod : PP
-----	+
It	Means:

13:11b S:ModNP:Ag [Qptcmsa+PP]

Types of NP's: Non-Homo/Iso

Hd : N Mod : N
 ----- + -----
 It : Qual :

10:23b S:PP:Nuc:NP:It [msc+fsa];
 11:16a S:NP:Ag[Qual] [fsc+msa];
 11:17a S:NP:Ag [msc+msa];
 11:25a S:NP:Exp [fsc+fsa];
 12:17b S:NP:Ag [msc+mpa];
 14:25a S:NP:Ag [msa+fsa];
 14:30a S:NP:It [msc+msa];
 15:21b S:NP:Ag [msc+fsa];
 15:24a S:NP:It [msc+mpa];
 10:11a Psc:NP:Clas [msc+mpa];
 10:18a Psc:NP:Clas [fdc+msa];
 13:12b Psc:NP:Clas [msa+mpa];
 13:14a Psc:NP:Clas [msc+msa];
 14:12b Psc:NP:Clas [mpc+msa];
 14:26a Psc:NP:Clas [msc+msa];
 14:27a Psc:NP:Clas [msc+mpa];
 15:33a Psc:NP:Clas [msc+fsa]
 12:2b O:NP:Exp [msc+fpa];
 13:5a O:NP:Pat [msc+msa];
 14:7b O:NP:Pat [fpc+msa];
 15:31a O:NP:Pat [fsc+mpa];
 13:14b PP:Nuc:NP:It [mpc+msa];
 14:7a PP:Nuc:NP:It [msa+msa];

Hd : N Mod : Adj
 ----- + -----
 It : Qual :

12:25b S:NP:Ag [msa+msa];
 13:1 S:NP:Ag [msa]
 14:14b S:NP:Exp [msa+msa];
 15:13a S:NP:Ag [msa+msa];
 14:12a Psc:NP:It [fsc+msa];
 15:10a Psc:NP:It [msa+msa];
 11:7a PP:Mod:NP:Sp [msa+msa];

Hd : N Mod : ptc
 ----- + -----
 It : Qual :

13:22b S:NP:Ag [msc+Qptcmsa];
 10:20a Psc:PPgapped:NP:Clas [msa+Niptcmsa];
 14:35a O:PP:Nuc:NP:Pat [msc+Niptcmsa]

Types of NP's: Non-Homo/Iso Types

Hd : ptc Mod : N
 ----- + -----
 Ag : Qual :

10:29b PP:Nuc:NP:Exp [Qptcmpc+msa]

Hd : N Mod : N
 ----- + -----
 Temp: Qual:

11:4a PP:Nuc:NP:Qual [msc+fsc]

Hd : N Mod : N
 ----- + -----
 Qual : It :

15:13b PP:Nuc:NP:Ag [fsc+msa]

Hd : Adj Mod : N 15:15b S:NP:It [msc+msa];
 ----- + ----- 11:19a S:NP:It [msc+fsc]
 Qual : It :

Hd : N Mod : N
 ----- + -----
 Qual : It :
 [Sp]:

12:13a PP:Nuc:NP:means [msc+fpa]

Hd : N Mod : N
 ----- + ----- 14:1a S:NP:Ag [fpc+fpa]
 Qual : Sp :

Hd : N Mod : PS
 ----- + ----- 12:8a PP:Mod:NP:Sp [msc+3ms]
 Qual : Sp :

Types of NP's: Non-Homo or Iso

Hd : N Mod : PS
 ----- + -----
 It : Sp :

10:9b S:TransCl:PP:Nuc:NP:Loc [mpc+3ms];
 13:24a S:NPcomplex:Mod:NP:Inst [msc+3ms];
 11:28a S:TransCl:O:PP:Nuc:NP:It [msc+3ms];
 11:29a S:TransCl:O:NP:Pat [msc+3ms];
 14:21a S:TransCl:O:PP:Nuc:NP:It [msc+3ms];
 10:1b Psc:Mod:NP:Exp [fsc+3ms];
 13:24a Psc:NPcomplex:ModNP [msc+3ms];
 15:27a Psc:TransCl:O:NP:Pat [msc+3ms]
 11:19b Psc:PP:Nuc:NP:Prod [msc+3ms];
 11:12a O:PP:Nuc:NP:It [msc+3ms];
 11:9a O:NP:Exp [msc+3ms];
 12:10a O:NP:Mod:NP:Sp [fsc+3ms];
 12:16a O:NP:Pat [msc+3ms];
 12:26a O:NP:Exp [msc+3ms];
 15:20b O:NP:Exp [fsc+3ms];
 15:5a O:NPcomplex:Mod:NP:Sp [msc+3ms];
 14:13b PP:Nuc:NP:It [fsc+3fs];
 14:14a PP:Nuc:NP:Ca [fpc+3ms];
 15:23b PP:Nuc:NP:It [fsc+3ms];

Hd : N Mod : PN
 ----- + -----
 It : Sp :

10:27a S:NP:Ag [fsc];
 10:29a S:NP:It [msc];
 15:33a S:NP:It [fsc]
 14:27a S:NP:It [fsc];
 14:26a S:PP:Nuc:NP:It [fsc];
 15:9a Psc:NP:Clas [fsc];
 15:26a Psc:NP:Clas [fsc];
 15:16a PP:Nuc:NP:It [fsc];

Types of NP's: Non-Homo or Iso

Hd : N Mod : N

----- + -----

It : Sp :

10:10b S:NP:Exp [msc+fda];
 15:11b S:NPcomplex:Mod:NP:Pos[Sp] [mpc+msa];
 14:34b Psc:NP:Clas [msa+msa];
 15:19a Psc:PP:Nuc:NP:It [fsc+msa]
 13:22a O:NP:Exp [mpc+mpa];
 11:22a PP:Nuc:NP:It [msa+msa];
 14:4ab PP:Nuc:NP:It [msc+msa];
 14:23b PP:Nuc:NP:It [msc+fda];

Hd : N Mod : NP

----- + -----

It : Sp : 15:23a PP:Nuc:NP:It [msc+NP]
 11:7a PP:Nuc:NP:It [msc+NP]

Hd : ptc Mod : N

----- + -----

It : Sp : 14:20b S:NP:It [Qptcmpe+msa]

Hd : ptc Mod : PS

----- + -----

It : Sp : 14:31a O:NP:Pat [Qptcmse+3ms]

Hd : ptc Mod : PS

----- + -----

Ag : Sp :

10:26b PP:Nuc:NP:It [Qptcmsa+3ms]

Hd : N Mod : ptc

----- + -----

It : Sp :

11:26b PP:Nuc:NP:It [msc+Hiptcmsa]

Hd : N Mod : PS

----- + -----

Ag : Sp : 14:20a PP:Nuc:NP:Ag [mpc+3ms]

Types of NP's: Non-Homo/Iso Types

Hd : N[Adj] Mod : N
 ----- + -----
 It : Sp :
 [Qual]:

11:29b PP:Nuc:NP:It [msc+Hiptemsa]

Mod : N Hd : N
 ----- + -----
 Sp : It :

15:3a PP:Nuc:NP:Loc [msc+msa]

Mod : N Hd : N[Adj] 13:16a S:NP:Ag [msc+msa]
 ----- + -----
 Sp : It :
 [Qual]

Hd : N Mod : N[Adj]
 ----- + -----
 It Pos :
 [Qual]:

10:14b S:NP:It [msc+msa];
 10:21a S:NP:Ag [fdc+msa];
 10:27b S:NP:Pat [fpc+mpa];
 11:5a S:NP:Ag [fsc+msa];
 11:21b S:NP:Exp [msc+mpa];
 12:3b S:NP:Exp [msc+mpa];
 12:7b S:NP:It [msa+mpa];
 12:10b S:NP:It [mpc+mpa];
 12:18b S:NP:It [fsc+mpa];
 12:24a S:NP:Ag [fsc+msa];
 12:26b S:NP:Ag [fsc+mpa];
 13:4b S:NP:Exp [fsc+mpa];
 13:25b S:NP:Ag[Exp] [fsc+mpa];
 15:9a S:NP:It [msc+msa];
 15:29b O:NP:Pat [fsc+mpa]
 14:19b PP:Nuc:NP:Loc [mpc+msa];

Types of NP's: Non-Homo or Iso

Hd : N Mod : PS
 ----- + -----
 It : Pos :

12:11a S:TransCl:O:NP:Pat [fsc+3ms];
 13:8a S:NP:It [msc+3ms];
 14:12b S:NP:It [fsc+3fs];
 13:3a O:NP:Pat [fsc+3ms];
 14:8a O:NP:Pat [msc+3ms];
 14:10a O:NPcomplex:Mod:NP:Sp [fsc+3ms];
 14:10b O:PP:Nuc:NP:It [fsc+3ms];
 14:21b Psc:NP:Clas [mpc+3ms];
 14:24a Psc:NP:Clas [msa+3mp];
 15:32a Psc:TransCl:O:NP:Pat [fsc+3ms]
 12:15a PP:Nuc:NP [mpc+3ms];
 13:25a PP:Mod:NP:Exp [fsc+3ms];
 14:1b PP:Nuc:NP:It [fsc+3fs];
 14:26b PP:Nuc:NP:Exp [mpc+3ms];
 15:23a PP:Nuc:NP:It [msa+3ms];
 13:4a Mar:NP:Exp [fsc+3ms];

Hd : N Mod : ptc
 ----- + -----
 It : Pos :
 [Qual]:

13:2b S:NP:Ag [fscQptempa]
 13:23a PP:Nuc:NP:It [msc+Qptcmsa]

Hd : N Mod : PS
 ----- + -----
 Pat : Pos :

10:19b S:TransCl:O:NP:Pat [fdc+3ms]

Types of NP's: Non-Homo/Iso Types

Hd : N Mod : PP
 ----- + -----
 It : Pos :

12:9a Hd:CoorNP:Nuc:Mod:PP:Pos[msa+PP]

Hd : N Mod : N[Adj]
 ----- + ----- 12:15a S:NP:It [msc+msa]
 It : Pos :

Hd : N Mod : N
 ----- + -----
 It : Pos :

12:25a PP:Nuc:NP:Loc [msc+msa];
 13:8a Psc:NPcomplex:Mod:NP:Ben [fsc+msa]
 15:3a S:NP:Ag [fdc+PN]

Hd : N Mod : N
 ----- + ----- 13:2a PP:Mod:NP:So [msc+msa]
 So Pos :
 [Sp]:

Hd : N Mod : PN
 ----- + ----- 10:22a S:NP:Ag [fsc+PN]
 It : So :

Hd : N Mod : N
 ----- + ----- 13:1a O:NP:Pat [msc+msa]
 It : So :

Hd : N Mod : N[Adj]
 ----- + ----- 13:14a S:NP:It [fsc+msa]
 It : So :
 [Qual]:

Types of NP's: Non-Homo/Iso Types

Hd : N	Mod : N[Adj]	
-----	+	-----
It :	Exp :	11:10a PP:Nuc:NP:It [msc+mpa]

Hd : N	Mod : NP	
-----	+	-----
It :	Exp :	13:25a PP:Nuc:NPcomplex:End[msc+NP]

Hd : Ptc	Mod : PS	
-----	+	-----
Temp:	Exp :	13:24b S:NPcomplex:Mod:NP:Temp [Piptc+3ms]

Hd : N	Mod : Adv	
-----	+	-----
It :	Temp:	15:15b Psc:NP:Event [msa+Adv]

Hd : N	Mod : Adj	
-----	+	-----
It :	Quan:	15:16b S:NP:It [msa+msa]
		13:7b Psc:NP:Prod [msa+msa]
		15:6a Psc:NP:It [msa+msa]

Mod : N	Hd : N	
-----	+	-----
Quan :	It :	12:21a S:NP:Pat [msc+msa];
		13:23a Psc:NP:It [msc+msa];
		14:29a Psc:NP:Clas [msc+fsc]
		10:12b O:PP:Nuc:NP:It [msc+mpa];

Types of NP's: Non-Homo/Iso Types

Mod : Adj Hd : N
 ----- + -----
 Quan : It :

12:11b Psc:NP:Clas [msc+msa]
 10:13b PP:Mod:NP:Pos[Qual] [mcs+msa];
 10:19a PP:Nuc:NP:It [msa+mpa];
 10:21b PP:Nuc:NP:Ca [msc+msa];
 15:21a PP:Nuc:NP:It [msc+msa]

Hd : Adj Mod : N
 ----- + -----
 Quan : Sp :

12:9b CoordNP:Nuc:NP:It [msc+msa]

Hd : N Mod : N
 ----- + -----
 Quan : It :

14:23a PP:Nuc:NP:It [msc+msa]

Mod : DA Hd : N
 ----- + ----- 10:26b S:NP:It [DA+msa]
 Gen : It :

Hd : N Mod : N
 ----- + ----- 11:7b S:NP:Pat [fsc+mpa]
 Pat : Goal:

Mod : Adv Hd : N
 ----- + -----
 Rst : It :

11:23a Psc:NP:Clas [Adv+msa]

Hd : N Mod : NP
 ----- + -----
 It : Ag :

12:14a PP:Nuc:NPcomplex:Ag [msc+NP]

Types of NP's: Non-Homo and Iso

Hd : N Mod : N
 ----- + -----
 It : Inst :

12:18a PP:Nuc:NP:It [mpc+fsa]

Mod : ptrc Hd : N
 ----- + ----- [Neg+msa]
 Neg : It :

Mod : Adv Hd : N
 ----- + -----
 Neg : It :

12:28b Psc:NP:It[Exst][Adv+msa]

Hd : N Mod : N
 ----- + ----- 13:6a O:NP:Exp [msc+msa]
 It : Sc :
 [Qual] :

Hd : N Mod : NP
 ----- + -----
 It : Ben :

13:8a Psc:NPcomplex:Res [msc+NP]

Hd : ptc Mod : NP
 ----- + -----
 Ag : Inst:

13:24a S:NPcomplex:Act [Qptcmsa+NP]

Hd : N Mod : N
 ----- + ----- 14:3a Psc:NP:It [msc+msa]
 Inst: Sc :

Mod : ptrc Hd : Adj
 ----- + ----- 15:23b Psc:NP:Clas [ptrc+msa]
 Emp : It :

Types of NP's: Non-Homo or Iso

Hd : N	Mod : N[Adj]
-----	-----
Loc :	It :
	[Qual]:

15:31b PP:Nuc:NP:It [mnc+mpa]

Hd : N	Mod : Adv	
-----	-----	
It :	Loc :	15:17a Mar:NP:It [fsc+Adv]

Bibliography of Works Cited

See Web site for a more complete (210 pages) and up-to-date
Bibliography on Proverbs
(http://faculty.gordon.edu/hu/bi/ted_hildebrandt/index.cfm)

Sheffield University Press: Phoenix will be publishing a topically
arranged Proverbs bibliography developed by Dr. Fred Putnam
and myself. Should be out June 2009.