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“Janus Parallelism in Job and Its Literary Significance.”

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CRITICAL NOTES

JANUS PARALLELISM IN JOB AND ITS LITERARY SIGNIFICANCE

In a recent article in this journal, Anthony Ceresko suggested that we see the famous *crux interpretum* לֹא אֲשִׁיבוּ in Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6 as an example of the sophisticated literary device known as "Janus parallelism."¹ The term, which was coined by Cyrus Gordon,² describes a situation in which the second stich of a tristich contains a pun that parallels in a polysemous way both the previous and following stichs. To illustrate, I refer to Ceresko's frequently repeated Janus in Amos.

Because of three wicked acts of GN-
and now a fourth! לֹא אֲשִׁיבוּ
And I will send fire and it shall devour . . .

As Ceresko points out, the expression לֹא אֲשִׁיבוּ may be read both as "I will not let him return (to me)" (i.e., from the root שׁוּב) and as "I will indeed fan/blow upon it (i.e., the fire [of my fury])" (i.e., from the root נֹשֵׁב). As the former, the expression parallels the previous mention of wicked acts not to be forgiven; and as the latter, לֹא אֲשִׁיבוּ faces ahead to the mention of a devouring fire.

As Ceresko's article demonstrates, the list of known Janus parallels continues to grow.³ Moreover, the device also has been discovered in Ugaritic, Akkadian, Arabic, and Sumerian literature as well.⁴

¹ Anthony R. Ceresko, "Janus Parallelism in Amos's 'Oracles Against the Nations' (Amos 1:3-2:16)," *JBL* 113 (1994) 485-90.

² C. H. Gordon, "New Directions," *BASP* 15 (1978) 59. Note, however, that the device was discovered already by David Yellin, albeit called by another name in his "מִשְׁנֵה הַדְּרוֹאֵה בַּתֶּן," *Tarbiz* 1 (1929) 1-17.

³ See, e.g., W. G. E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques* (JSOTSup 26; Sheffield: JSOT Press, 1984) 159. For a complete catalogue and discussion, see Scott B. Noegel, *Janus Parallelism and Its Literary Significance in the Book of Job, With Excursions on the Device in Extra-Jobian and Other Near-Eastern Texts* (JSOTSup; Sheffield: Sheffield Academic Press, forthcoming). See now also Jack Sasson, "The Divine Divide: re FM 2:71:5," *Nouvelles Assyriologiques Brèves et Utilitaires* (1994) 39-40; Avi Hurvitz, "Toward a Precise Definition of the Term אֲשִׁיבוּ in Prov 8:30" (in Hebrew), in *The Bible in the Light of Its Interpreters: Sarah Kamin Memorial Volume* (ed. Sara Japhet; Jerusalem: Magnes Press, 1994) 647-50.

⁴ See, e.g., Scott B. Noegel, "A Janus Parallelism in the Gilgamesh Flood Story," *Acta Sumerologica* 13 (1991) 419-21; idem, "An Asymmetrical Janus Parallelism in the Gilgamesh Flood Story," *Acta Sumerologica* 16 (1994) 306-8; idem, "A Janus Parallelism in the Baal and 'Anat Story," *JNSL* 21/1 (1995) 1-4; idem, "Another Janus Parallelism in the Atrahasis Epic," *Acta*

223, 1996. > See now.

Despite the recent headway that scholars have made in searching out examples of Janus parallelism, little effort has been made to situate the device within its literary context. What has resulted is a mere cataloguing of examples, without a discussion of the function of Janus parallelism.

What I hope to demonstrate is that Janus parallelism can serve a function beyond mere rhetorical and literary embellishment. I will limit my remarks to the book of Job and to a few of the many Janus parallels found therein.⁵ I have chosen Job because it is a lengthy poetic discourse teeming with wordplay and one that sets up a protagonist, Job, against four opponents in what may be described as a type of theological poetic contest. As Elihu impatiently put it in 33:5: *אם תוכל הטיבני ערכה לפני החיצבה*, "If you are able, respond to me, prepare for the contest, take your stand."

Note that within this literary context of debate such word-savvy wit takes on the character of a highly charged demonstration of one-upmanship. Thus, we must not divorce the literary device from its context. It will prove worthwhile, therefore, to develop this context further before demonstrating the function of Janus parallelism. That the argumentative context of the book of Job is one that involves crafty language can be seen most easily by the Jobian characters' references to words. Indeed, when one examines the remarks made about words by each of the characters in the book of Job, Job's opponents' concern with his double-talk becomes evident. For example, in 15:2-6 Eliphaz rhetorically asks Job:

Does a wise man answer with windy opinions, and fill his belly with the east wind? Should he argue with useless talk, with words that are of no worth? You subvert piety and restrain prayer to God. Your sinfulness dictates your speech, so you choose crafty language.

In 34:2-3, Elihu exhorts: "Hear my words, wise ones, and give ear to my knowledge, for the ear tests words as the palate tastes food," and again in 34:16: "Therefore, understand and hear this, listen to what I say." These repeated exhortations to listen carefully are important here, for they signal a necessity to pay attention not only to the content of Elihu's message but also to the manner in which he delivers it—that is, through crafty language. Witness also his words in 33:8: "Indeed, you have stated in my hearing, I heard the sound of your words" (*קול מלין*). Elihu's use here of the word *קול* ("sound") is suggestive of the manner in which Job speaks.

It is in such statements by Elihu that we may discern a subtextual doctrine regarding wordplay. For example, in 36:1 Elihu makes Job aware that despite his prowess at paronomasia and polysemy, it is God who is the grand manipulator: "Wait a little, and I will declare; that moreover words belong to God." According to Elihu, it is God who creates words, and thus he alone can exploit the potentially powerful relationships between words: *מן החדר תבוא סופה וממזרים קרה מנשמת אל יתן קרה ורחב מים במצק*, "the storm wind comes from its chamber, and the cold from its constellations; by the breath of God ice is formed, and the expanse of water becomes solid" (37:9-10). Note here how it is

Sumerologica 17 (1995) 342-44; Jean-Georges Heintz, "Myth(olog)èmes d'époque amorrite et amphibologie en ARMT XXVI, 419, ll. 3'-21'?" *Nouvelles Assyriologiques Brèves et Utilitaires* (1994) 59.

⁵ See my dissertation (cited in n. 3) for additional Jobian examples of the device.

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the breathing of God that is credited with turning "cold" (קרה) into "ice" (קרה), a change that requires of a speaker only a harder breath.

Moreover, it is in the characters' expressed concern for words and their manipulation that one finds oblique references to wordplay. For instance, in 6:3 Job states that his grief compels his manner of speech: על כן דברי לעו, "On account of this have I spoken indistinctly."⁶ The havoc that Job's wordplays wreak on the ears of his friends becomes a source of contention between them. Hence, in 4:12 Eliphaz remarks on Job's subtlety: אילי דבר יגב וחקק אזני שמין מנהו, "A word came to me in secret, my ear caught but a whisper of it."⁷ It is Job's attempt to enter and win the debate that compels Bildad to bestow on him the epithet קנצי למלין ("word-hunter," 18:2).⁸

Let us now take a look at the game of Job's hunt by turning to a Janus parallelism in Job 7:6-7:

6 ימי קלו מני ארג
ויכלו באפס הקוה
7 זכור כי רוח חיי
לא חשוב עיני לראות טוב

6. My days are more trifling⁹ than a weaver's shuttle. They go without הקוה.
7. Remember, my life is but a wind, my eyes will see no more good.

Here the word הקוה means both "thread" and "hope." As the former, it parallels "a weaver's shuttle" in line 6,¹⁰ and as the latter it parallels the expression of Job's failing hope in line 7, לא חשוב עיני לראות טוב. Cementing the connection is the appearance of טוב in conjunction with הקוה in Prov 11:23. Moreover, הקוה is used with the root ראה also in Prov 26:12 and Ezek 19:5.

The LXX's κεντρήματα and Vulgate's *spe* both reflect only "hope."¹¹ However, the Vulgate's addition in 7:6a of *quam a texente tela succiditur*, "(more) than the web is cut by the weaver," suggests an attempt to render the Hebrew allusion to thread. The Targum, however, finds an apt circumlocution to capture the pun: מחיי ופסקי מדליה סברא, "they wear out (or: weave) and are cut off without hope." Note here that מדליה, aside from meaning "without," also may allude to דלה ("thread")¹² a meaning that the reader

⁶ Cf. the reference to slurred speech in Obad 16. All translations are the author's own.

⁷ Even if Eliphaz here refers to his own revelatory experience, a concern with allusive speech is apparent.

⁸ With R. Gordis, *The Book of Job: Commentary, New Translation, and Special Studies* (New York: Jewish Theological Seminary, 1978) 190. See also Scott B. Noegel, "Another Look at Job 18:2, 3," *Jewish Bible Quarterly* 23/3 (1995) 159-61.

⁹ In agreement with Heidi M. Szpek, "The Peshitta on Job 7:6: 'My Days Are Swifter Than an ארג,'" *JBL* 113 (1994) 287-90.

¹⁰ It also may be connected to two roots in line 5: לבס ("clothed") and עפר ("dust"), which may reflect the garment called *gpr* in Ugaritic. See C. H. Gordon, *UT*, 465, s.v. *gpr* (1106:7, cf. 24): "20 *gpr* garments."

¹¹ LSJ, 537; *Oxford Latin Dictionary* (ed. R. C. Palmer et al.; Oxford: Clarendon, 1968-82), 1803-4 (hereafter *OLD*).

¹² E.g., BDB, 195. The Peshitta renders similarly with the expression: בדליה סברא, but בדליה does not mean "thread" in Syriac. Cf. לדל הקוה in Job 5:16 for a similar play.

Another example

was to catch, especially after noticing the extra verb פסק ("cut"). Rashi, ibn Ezra, Moshe Qimhi, Ralbag, and Y. Altschuler's *Metsudat David* all appear to have been aware of the pun, and many modern commentators who have defined this word have noted the presence of a wordplay.¹³ Though aware of the pun, W. Michel, following E. Dhorme, rendered "and cease with the end of a thread."¹⁴

That the poet of the book of Job deliberately placed both meanings into Job's mouth can be seen by Bildad's referential reply in 8:14-15: והקוה הנף האבד אשר יקום, "כסלו וביה עכביש מבטחו," "the hope of the godless will perish; his confidence is a mere gossamer thread; his trust, but a spider's web." Bildad, in an effort to "one-up" Job in the poetic contest, not only utilized both meanings of הקוה but transformed the ארנ ("weaver's shuttle") of 7:6 into an עכביש ("spider"). That the root ארנ occurs in connection with a spider in Isa 59:5 illustrates the skill with which both Job and Bildad weave their remarks. It is here that we begin to see the function of Janus parallelism within the context of a word-contest in Job, namely, as a referential device. It is not merely that the pivot word parallels the previous and following stichs but that the polysemous root used in the construction extends in both directions throughout the dialogues. Thus, we may understand Job's word choice as a play on his previous statement in 3:9 and on Eliphaz's words in 4:6 and 5:16. In 3:9 Job laments his birth as one who יק לאור ואין, "hopes for light and there is none." In 4:6, it is Eliphaz who asks Job: "Is not your hope (הקוה) your integrity?" Job 5:16, also in the mouth of Eliphaz, reads: והנה לדל הקוה, "there is hope for the poor." That the word דל ("poor") also may be read as "hanging" (i.e., דלל, which can be used of thread (e.g., דלה in Isa 38:12), may explain why Job chose to pun on it in 7:6. In 7:2 we read: "as the days of a hireling are his days, as a servant who pants for the shade, and as a hireling who hopes (יקוה) for his wage." Note how יקוה, ימיו, and כימיו serve to establish an expectation for the polyseme in 7:6.¹⁵ Observe also that 7:6 alerts the reader to the connection by beginning with ימי. Thus, הקוה in 7:6 is an example of antanaclasis used in a Janus construction.¹⁶ The root קוה is used again for its association with "marking" in 17:13a (by Job): אם אקוה שאול ביחי, "If I must mark Sheol as my home."¹⁷ Yet, as if to settle the debate of words and their usages, it is God who thunders unequivocally from the whirlwind (38:5): מי נטה עליה קו, "Who measured it (the earth) with a plumbline?"¹⁸

¹³ David Yellin, *איובחקרי מקרא* (Jerusalem, 1927) 118-19, 266; Marvin Pope, *Job* (AB 15; Garden City, NY: Doubleday, 1965) 57, 60; Gordis, *Book of Job*, 66, 80; N. H. Tur-Sinai, *The Book of Job: A New Commentary* (Jerusalem: Kiryat Sepher, 1967) 136, 138; A. Guillaume, *Studies in the Book of Job* (Leiden: Brill, 1968) 25, 86.

¹⁴ Walter L. Michel, *Job in the Light of Northwest Semitic* (BibOr 42; Rome: Biblical Institute Press, 1987) 154; E. Dhorme, *Le Livre de Job* (Paris: Lecoffre, 1926) 91.

¹⁵ This may explain the polysemous line in 9:25 as well, which rests on the expectation built up by the use of ימים.

¹⁶ For antanaclasis, see Jack Sasson, "Wordplay in the Old Testament," *IDBSup*, 968-70; Anthony Ceresko, "The Function of Antanaclasis (mš' 'to find' // mš' 'to reach, overtake, grasp') in Hebrew Poetry, Especially in the Book of Qohelet," *CBQ* 44 (1982) 569.

¹⁷ Cf. Jer 31:39 and Isa 34:17, where קו occurs with the meaning "mark off (territory)."

¹⁸ In Isa 34:11 we find a very similar phraseology connecting "marking/measuring" with destruction: נטה עליה קו הדור ואבני ברז. This strengthens the connection between Yahweh's words in Job 38:5 and Job's and his friends' previous uses of the root קו.

Another example of Janus parallelism can be found in Job 20:23–24.

23 יהי למלא בטן
 ישלח בו חרון אפו
 וימטר עלימו בלחמו
 24 יברח מנשק ברזל
 וחלפו קשה נחושה

23. To fill his belly to the full. He will send his wrath against him. And rain down upon him בלחמו,

24. If he flees from an iron weapon, a bronze arrow will pierce him.

The word בלחמו typically has been understood as “in his battle-fury,” as if derived from the root לחם (“do battle”).¹⁹ However, as the phrase follows upon “to fill his belly to the full,” the reader is invited to understand בלחמו as “for his bread, food,” with לחום as a by-form of לחם (“bread”; cf. the segholate noun נָבַר and its derived nominal form נְבָרָה [albeit feminine], or perhaps the related words קָדַם and קְדוּמִים).²⁰

Consequently, there is reason to see two meanings in בלחמו in Job 20:23–24. With the meaning “with his food” בלחמו reminds us of יהי למלא בטן, “to fill his belly”; with the meaning “in his battle-fury,” the polyseme foreshadows: יברח מנשק ברזל והחלפו קשה נחושה, “if he flees from an iron weapon, a bronze arrow will pierce him.”²¹ Note that the former parallel is bolstered by the use of לחם as “food” in conjunction with the verb מלא in Prov 20:17. As “fighting” לחם parallels מלא in Jer 33:5. Note also that the root לחם means “fight” in Job 15:23–24; 15:26 and may have provided the poet with the referential impetus for the pun here. The connection of בלחמו with the weapons of war in v. 24 also is strengthened by a contrast between לחם (“bread”) and קשה (“bow”) in 2 Kgs 6:22. Thus Job 20:23–24 is a Janus parallel.²²

Saariah Gaon, Rashi, and Y. Altschuler’s *Metsudat David* and *Metsudat Zion* render בלחמו as “battle-fury,” whereas ibn Ezra and Ralbag translate בבשרו “on his flesh.” Moshe Qimhi renders או מאכלו as “his flesh or his food.” The modern commentators, for example, David Yellin, Marvin Pope, and R. Gordis,²³ render with the LXX and

¹⁹ So BDB, 535.

²⁰ Along with HALAT, 2.499. Others choose to emend the word, e.g., KB, 478. For the relationship of segholates to qetûl forms, see Constance Wallace Gordon, “Qetûl Nouns in Classical Hebrew,” *Abr-Nahrain* 29 (1991) 83–86.

²¹ לחם may mean “battle-fury” in Job 15:23 as well.

²² Note a semantically similar word play in the *Epic of Gilgamesh*, Tablet XI:45–47:

⁴⁵ He will bring you a harvest of wealth,

⁴⁶ in the morning kukki-cakes

⁴⁷ and in the evening, he will shower down a rain of wheat (*kibāti*).

Noteworthy here is the use of the Akkadian words *kukki* in line 46, both “a type of cake” and “darkness,” and *kibāti* in line 47, both “wheat” and “oppression, calamity.” See CAD K 498, s.v. *kukki*. A similar play on the polyvalent root *lhm* may adhere also in Ugaritic. See Gordon, *UT*, ‘Anat IV:67–68: [*barš*].*mlhmt* [*aš*].*b’pr̄m ddy[yn]* ask [*šlm*] lkb arš ar[*bdd*] lkb[*d š*].*dm.yšt*, “Shall I put bread (war) in [the earth]? Shall I set mandrakes in the dust? I shall pour [peace] in the midst of the earth, a plethora [of lovely things] in the mids[t of the f]ields.” Cf. Num 11:4–9, where the object that rains from the sky (i.e., manna) brings sustenance and not destruction.

²³ Yellin, איוב, 144; Pope, *Job*, 150, 153; Gordis, *Book of Job*, 210, 219.

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Vulgate,²⁴ whereas S. R. Driver and Dhorme follow the Targum's "flesh, bread."²⁵ N. H. Tur-Sinai and A. Guillaume differ greatly, the former giving the reading "upon their cheeks" (requiring him to emend and to revocalize), and the latter opting for "into his very bowels" without comment.²⁶ Of special interest is J. Hartley's remark (even though he does not note the forward parallel to the weapons of war): "With its first meaning MT is understood as 'on his flesh.' This affords a good parallel with 'his belly' in the first line. With the second meaning MT reads 'in his wrath'; the parallel is then with 'his burning anger.'"²⁷

The divergence between the LXX,²⁸ Vulgate, and Peshitta, on the one hand, and the Targum, ibn Ezra, and Ralbag, on the other, demonstrates that Job 20:23-24 was understood in multiple ways. The significance of this Janus is dependent largely on the context of chap. 20. Previously, in Job 20:12-16, Zophar described the evildoer as follows:

Though evil is sweet to his mouth, and he conceals it under his tongue; though he saves it, (and) does not let it go, (he) holds it inside his mouth. His food (לחמו) in his bowels turns into asps' venom (מרוחה) within him. The riches he swallows he vomits; God empties it out of his stomach (מבטנו). He sucks the poison of asps; the tongue of the viper kills him.

The evildoer to whom Zophar refers is Job, whose dangerous words are compared to a serpent's venom, which, though concealed (perhaps by way of polysemy), will devour

²⁴ The LXX renders our Janus as θυμὸν ὀργῆς ("torrent of pain" [lit., anger]). Note that θυμῶ means "make angry, provoke" (LSJ, 810). Is it possible that this expression was chosen because θυμός also means "appetite, desire for food and drink" (LSJ, 810)? See, e.g., *Iliad* 4.263 and *Odyssey* 17.603. With a slightly different accent, which is not required for puns to be effective, we may read also θυμόν, "a mixture of thyme with honey and vinegar," that is, food (LSJ, 810). Note also that θύμα ("an animal slaughtered for food") is used by the LXX in Gen 43:16. For the effectiveness of Greek puns utilizing different accents, see the comments of Frederick Ahl, *Metaformations: Soundplay and Wordplay in Ovid and Other Classical Poets* (Ithaca, NY: Cornell University Press, 1985) 35-40.

That the targumist rendered the pivoting lexeme with בטלריה ("into his burnt [decayed] carcass" or "flake of flesh") suggests an awareness of the meaning "battle-fury." This is how the Targum translates מפלי in Job 41:15 (M. Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature* [New York: Judaica Press, 1989] 1577-87). At least one manuscript translates with בקריה, which might be a play on "innards." Interestingly, one finds no reason to see here the meaning "anger" or "battle-fury." The Syriac, on the other hand, like the LXX, seems to favor the meaning "battle-fury" rendering it with כרבה חונה, "with war-like strength." Though קרב, as in the Targum, might play on "innards" (J. Payne Smith, *A Compendius Syriac Dictionary* [rev. ed.; Oxford: Clarendon, 1979] 517). Similar is the Vulgate's *bellum suum* ("his warfare"; *OLD*, 228-29).

²⁵ S. R. Driver, *A Critical and Exegetical Commentary on the Book of Job, Together with a New Translation* (2 vols.; New York: Scribner's Sons, 1921) 1.180; 2.141; Dhorme, *Le Livre*, 274.

²⁶ Tur-Sinai, *Book of Job*, 318; Guillaume, *Studies*, 43.

²⁷ J. Hartley, *The Book of Job* (Grand Rapids: Eerdmans, 1988) 303 n. 20. Lester L. Grabbe also finds support for both meanings (*Comparative Philology and the Text of Job: A Study in Methodology* [SBLDS 34; Missoula, MT: Scholars Press, 1977] 77).

²⁸ Even the LXX may be seen as between the camps. See the comments above.

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him eventually. Zophar's discourse should not be separated from his use of the pivot בָּטֶן in 20:23 only a few verses later. Support for this connection comes from בָּטֶן ("stomach")²⁹ and the root בָּרַר (here "venom, gall"), which appear again in the same context in 20:23–25.³⁰ Contextually, then, the "food" suggested by בָּלֶחֶם is not "bread" per se but the wicked words which the evildoer (read: Job) conceals under his tongue and which become the agent of God's wrath. In essence, Zophar is telling Job that his own words will do him in.

Though I could cite many additional examples of Janus parallelism in Job and its referential function within the context of a debate, limitations of space force me to refer the reader again elsewhere for additional evidence.³¹

Nevertheless, the evidence above suggests at least two new avenues for research. First, with respect to Job 7:6–7 and 20:23–24, the reader will remember that some of the ancient translations demonstrated an attempt to preserve the polysemy, either through equally punful renderings or through epexegetis. This suggests not only an awareness of biblical puns during the periods that gave rise to the various versions but also a sociological, perhaps religious, desire to leave them intact. Moreover, such polysemy and other types of lingual sophistication may explain some of the divergences that the various versions show when compared with the MT.

Second, it should be noted that such secret and allusive linguistic subtleties are tied up with the characters' understanding of what constitutes wisdom. For example, Zophar reprimands Job in 11:2–6 by asking:

Is a multitude of words unanswerable? Must a loquacious person be right?
Your prattle may silence men; you may mock without being rebuked . . . but
would that God speak, and talk to you himself. He would tell you the secrets
of wisdom (הַעֲלִמָה חִכְמָה), for there are two sides to sagacity (כַּפְלִיִּם לְחָשִׁידָה).

Wittily, Zophar remarks that just as Job has relied on double-talk, so too there are two sides to God's understanding, one of which Job does not perceive. What makes Zophar's point so poignant is his polysemous wisecrack immediately afterwards: "And know that God שָׁח your iniquity" (11:6c). Here the verb שָׁח means both "forget" and "demand payment for." To Zophar, then, the double side of God's wisdom is that he both forgets and demands retribution, depending on the patron's perception.³²

To each of the characters, hidden speech is equated with wisdom.³³ In 28:20, the so-called Hymn to Wisdom, for example, we find the query: "But wisdom, whence does it come, and where is the place of understanding? For it is hidden from the eyes of all living things, concealed even from the birds of the air."

In sum, the numerous displays of word-wise wit in the book of Job are to be seen

²⁹ Note that בָּטֶן appears antanaclastically in 20:20 as "children" as well. For this usage, cf. Hos 9:16. Such key words help to underscore the lines that contain them, e.g., 20:23.

³⁰ Note that Zophar also exploits the root for its polysemy in Job 20:25.

³¹ See my dissertation cited in n. 3.

³² The connection between wordplay and wisdom also might explain why Zophar's words in Job 11:2–6 prepare us for Yahweh's speeches, whereas his statement in Job 11:6c brings us toward the resolution of the epilogue.

³³ Cf. Hurvitz, "Toward a Precise Definition," 647–50.

not as mere literary embellishments and flares of poetic style but rather as demonstrations of wit and one-upmanship. Indeed, the sampling offered here is only a handful; dozens more could be cited.³⁴ Perhaps on a more profound level, such word manipulation should be understood as the very essence of wisdom. We do well to compare also the opening of the book of Proverbs (1:2, 1:3, 1:6): "To know wisdom and instruction, to comprehend the words of understanding, to receive the discipline of wisdom, justice, right, and equity . . . is to understand an allegory, and a figure, the words of the wise, and their riddles." Clearly, to receive the wisdom and knowledge of the Israelites one must be capable of discerning meaning by analogy and allusion through wordplay.

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³⁴ See n. 3.