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they reproduce *verbatim et literatim*. Again the Massoretic reading in Genesis comes unscathed out of the text-critical ordeal; and the occasional Elohims of the LXX have no greater probability than they acquire from purely textual evidence (here sufficiently slender), as in all other cases.

JOHN SKINNER.

### THE FORMS OF HEBREW POETRY.

#### II. PARALLELISM : A RE-STATEMENT—*continued*.

I PASS NOW by a different method to a more detailed examination of parallel lines, and of the degree and character of the correspondence between them. Irrespective of particles a line or section to which another line or section approximately corresponds, consists of two, three, four, five or six words, very seldom of more. *Complete parallelism* may be said to exist when every single term in one line is parallel to a term in the other, or when at least every term or group of terms in one line is paralleled by a corresponding term or group of terms in the other. *Incomplete parallelism* exists when only some of the terms in each of two corresponding lines are parallel to one another, while the remaining terms express something which is stated once only in the two lines. Incomplete parallelism is far more frequent than complete parallelism. Both complete parallelism and incomplete parallelism admit of many varieties; and this great variety and elasticity of parallelism may perhaps best be studied by means of symbols, even though it is difficult to reduce all the phenomena to rigidly constant and unambiguous symbolic formulæ. I have already elsewhere<sup>1</sup> suggested that the varieties of parallelism may be conveniently described by denoting

<sup>1</sup> *Isaiah* ("International Critical Comm."), p. lxxvi.

the terms in the first line by letters—*a . b . c*, etc.—and those in the second line by the differentiated letters—*a' . b' . c'*, where the terms, without being identical (in which case *a . b . c* would be used for the second line as well as for the first), correspond, or by fresh letters—*d . e . f*, where fresh terms corresponding to nothing in the first line occur.

The simplest form of complete parallelism is represented by

*a . b*  
*a' . b' :*

here each line consists of two terms each of which corresponds to a term in the corresponding position in the other line. Examples are—

אחלקם ביעקב  
ואפיצם בישראל

I-will-divide-them <sup>1</sup> in-Jacob,  
And-I-will-scatter-them in-Israel.—Gen. xlix. 7c.d.

משגיח מן-החלונות  
מציץ מן-החרכים

He-looketh-in at-the-windows,  
He-glanceth through-the-lattice.

Cant. ii. 9 (the same chapter contains several other examples).

נעיתי משמוע  
נבהלתי מראות

I-am-bent-with-pain at-what-I-hear,  
I-am-dismayed at-what-I-see.—Isa. xxi. 3.

כי רבו פשעיהם  
עצמו משובתיהם

For their-transgressions are-many,  
Their-backturnings are-increased.—Jer. v. 6.

<sup>1</sup> Where the suffix in one line corresponds to a noun in the other it may sometimes be convenient to represent the suffix by an independent symbol. If both suffixes were so represented here the scheme would be

*a . b . c*  
*a' . b' . c' .*

Hear Thy-servant,

And-give-ear-to my-petition.—Apoc. Bar. xviii. 12.

Complete parallelism between lines each containing three terms will be represented by—

a . b . c  
a' . b' . c'

Examples are:—

חכלילי עינים מיין  
ולבן שנים מחלב

Red-are his-eyes with-wine,

And-white-are his-teeth with-milk.—Gen. xlix. 12.

מנשמת אלוה יאברו  
ומרוח אפו יכלו

By-the-breath of-God they-perish,

And-by-the-blast of-his-anger are-they-consumed.—Job iv. 9.

כי-שמים כעשן נמלחו  
והארץ כבגד תבלה

For the-heavens like-smoke shall-vanish-away (?),

And-the-earth like-a-garment shall-wax-old.—Isa. li. 6.

More frequent than the fundamental scheme as given above and just illustrated are variations upon it, of which examples will be given below.

Complete parallelism of lines with four terms each, the terms being symmetrically arranged, will be represented by—

a . b . c . d  
a' . b' . c' . d'

An example is—

מענה רך ישיב חמה  
ודבר עצב יעלה אף

A-soft answer turneth-away wrath,

But-a-grievous word stirreth-up anger.—Prov. xv. 1.

This scheme occurs not infrequently in antithetic proverbs, and Proverbs xv. contains several other examples ;

but it is rare elsewhere. Variations on this scheme also will be given below.

Where the parallel sections consist of more than four terms, and sometimes when they contain as few as four terms, each section tends to break up into two of those independent clauses which we have seen to be in part the necessary consequence of parallelism, and in part a common, even when not a necessary, accompaniment of the style distinguished from simple narrative. For example, Isaiah xlix. 2 is one of the nearest approximations to the scheme,

a . b . c . d . e . f  
a' . b' . c' . d' . e' . f'

but here the last two terms in each section stand independent of the foregoing; thus:—

And-he-made my mouth as-a-sharp sword :	in-the-shadow
of-his-hand he-hid-me ;	
And-he-made-me <sup>1</sup> into-a-polished arrow :	in-his-quiver
he-concealed-me.	

Such a combination of clauses is commonly termed “alternate parallelism” and is said to consist of four lines, of which the third is parallel to the first and the fourth to the second. This may be a convenient description: but the main point is that, within the main independent sections indicated by the parallelism, other almost equally independent breaks giving rise to subordinate independent clauses occur. This fact is emphasised in many specimens of Arabic “rhymed prose”; in the passage already cited from Hariri, almost all the parallel sections fall into two independent clauses; and it is these independent, but, from the point of view of

<sup>1</sup> The suffix (b') is here parallel to the independent term (b); and so is the suffix “his” in “his quiver” to the independent term “his hand”: in this case, however, I have represented “shadow of his hand” under the single symbol (e').

the parallelism, subordinate, sections that rhyme with one another ; that is to say, similarity of rhyme connects, while emphasising their distinction, the shorter independent clauses which are commonly not parallel to one another, and change of rhyme marks off the well-defined longer sections which are regularly parallel to one another. It is interesting to observe that in the lines cited from Isaiah xlix. it is the entire parallel periods and not the subsections that rhyme with one another, though in view of the irregular use of rhyme in Hebrew this may be a mere accident—

ישם פי כחרב חדה בצל ידו החביאני  
 וישימני להץ ברור באשפתו הסתירני

In the illustrations of parallelism which have been given so far not only has there been complete correspondence, term by term, between the parallel lines, but each corresponding term in the second line has occurred in the exactly corresponding position in the second line. But in any considerable passage Hebrew writers introduce in various ways great variety of effect, a far greater variety, I believe, than was commonly sought or obtained by Arabic writers. These varieties of parallelism can be readily and conveniently shown by a use such as I have suggested of symbols. I proceed to classify and illustrate some of the chief classes of variations on the fundamental schemes which have been already described and illustrated.

1. Variety is attained by varying the position of the corresponding terms in the two lines.

In the simplest form of parallelism, which consists of lines containing two terms only, only one variation is possible from the scheme

a . b  
 a' . b'

of which several illustrations have already been given.  
This of course is

a . b

b' . a'

and this variation occurs very frequently, e.g.—

אם תבקשנה ככסף  
וכמטמנים תחפשנה

If thou-seek-her as-silver,

And-as-for-hid-treasures search-for-her.—Prov. ii. 4.

אל־תצאי השדה  
ובדרך אל־תלכי

Go-not-forth into-the-field,

And-by-the-way walk-not.—Jer. vi. 25.

As the number of terms increases the greater becomes  
the possibility of variety and the number of actual varia-  
tions, thus :—

a . b . c

a' . b' . c'

can alternate with—

a . b . c

a' . c' . b'

or any of the other four possible permutations. One or two-  
illustrations must suffice : of the variation just given, Pro-  
verbs ii. 2 is an example—

לדקשיב לחכמה אזנך  
תמה לבך לתבונה

So-that-thou-incline unto-wisdom thine-ear,

{And-} apply thine-heart to-understanding.

The tendency in poetry to give the verb its normal (prose)  
position at the beginning of the first line, but, in order to gain  
variety, to throw the verb to the end of the second line  
renders the scheme

a . b . c

b' . c' . a'

very frequent, though of course this same scheme may also arise from other causes (e.g. Job iv. 17). Examples are—

עֲלִיכֶן הַכֶּם אַרְיָה מִיַּעַר  
זֶאֱב עֵרְבוֹת יִשְׁדָּם

Therefore shall-slay-them a-lion out-of-the-forest,  
A-wolf of-the-steppes shall-spoil-them.—Jer. v. 6.

אֲלֵת־תְּהַדְרֵר לְפָנַי מֶלֶךְ  
וּבִמְקוֹם גְּדוֹלִים אֲלֵת־עַמּוֹד

Glorify-not-thyself in-the-presence of-the-king,  
And-in-the-place of-great-men stand-not.—Prov. xxv. 6.

Four further examples may be found in Proverbs ii. 5, 8, 10, 20.

The *possible* variations on

a . b . c . d  
a' . b' . c' . d'

are of course much more numerous ; the actual examples are far fewer, partly because *complete* parallelism over these longer periods is much rarer, partly because these parallelisms in four terms occur particularly in Proverbs, which as complete in themselves do not call for the variety which is naturally enough desired in a long continuous passage.

2. Another way of obtaining variety is to use in the second line two or more terms which, taken together, are parallel in sense to a corresponding number of terms in the first line, though the separate terms of the one combination are not parallel to the separate terms of the other combination. In its extreme form parallelism of this variety consists of two entire lines completely parallel in sense but with no two terms taken separately parallel to one another. Denoting correspondence as before by a . a', etc., and the number of terms above one in which particular correspond-



ing ideas are expressed by a figure attached to the letters, the kind of schemes that occur are—

a2 . b  
a'2 . b'

For example—

עדה וצלה שמעו קולי  
נשי למך האונה אמרתי

Adah and-Zillah, hear my-voice,  
Ye-wives of-Lamech give-ear-to my-word.—Gen. iv. 23.

Further variety is possible here again by varying the position of the corresponding terms or groups of terms, so that such schemes as—

a . b2  
b'2 . a'

arise ; an example of this is Proverbs ii. 17.

העובת אלוף נעוריה  
ואת ברית אלהיה שכחה

Who-forsaketh the-friend of-her-youth,  
And-forgetteth the-covenant of-her-God.

And another very effective variation arises when what is expressed by two terms in the first line is expressed by one in the second line, which in turn has two other terms corresponding to one in the first : for example—

a2 . b  
a' . b'2

which is exemplified by Genesis xlix. 24.

ותשב באיתו קשתו  
ויפזו זרעי ידיו

And-his-bow abode firm,  
And-the-arms of-his-hands were-agile—

where the two words **ותשב באיתו קשתו** taken together are parallel to **ויפזו זרעי ידיו**, and the single term **קשתו** to the terms **זרעי ידיו**.

An example of

a . b . c<sup>2</sup>  
a' . c' . b'<sup>2</sup>

is afforded by Job iii. 17,

שם רשעם חדלו רגזו  
ושם ינחמו יגיעי כח

where ינחמו, *are-at-rest*, corresponds to חדלו רגזו, *cease-from-raging*, and the single term *wicked* to the phrase יגיעי כח, which is compound in Hebrew, though it is represented by the single word *weary* in E.V.

3. The third main method of introducing variety into parallelism and avoiding the monotonous repetition of the same scheme consists in the adoption of various forms of incomplete parallelism.

The variety of effect rendered possible by this method is immense, except in the shortest parallels consisting of two terms only; with these the fundamental variations are reduced to two, viz.—

a . b  
b' . c

and

a . b  
a' . c

Examples of these are—

מדוע קדמוני ברכים  
ומה שדים כיאניק

Wherefore did-the-knees receive-me,  
And-why the-breasts that I-should-suck.—Job iii. 12.

and

צרה החזקתני  
חיל כילודה

Anguish hath-seized-me,  
Pangs as-of-a-woman-in-travail.—Jer. vi. 24.

unless we prefer to treat the former of these examples on the ground of the differentiation of the interrogative particles as an example of

a . b . c  
a' . c' . d

and the latter example as

a . b  
a'2

The latter kind of ambiguity frequently arises.

Further variety is obtained when variations corresponding to those illustrated under (1) and (2) are combined with incomplete parallelism; this frequently happens especially when one at least of the parallel members contains more than two terms. But before giving illustrations of such variations it will be convenient to point out that incomplete parallelisms fall into two broad classes which may be distinguished as *incomplete parallelism with compensation* and *incomplete parallelism without compensation*. If one line contains a given number of terms and another line a smaller number of terms, the parallelism is necessarily incomplete and may be termed incomplete parallelism without compensation; but if the two lines contain the same number of terms, though only some of the terms in the two lines are parallel, the lines may be said to constitute incomplete parallelism with compensation. Thus such schemes as

a . b . c  
a' . b'

or

a . b . c  
a'2

are incomplete without compensation; whereas such schemes as

a . b . c  
a' . d . c'

or

a . b . c  
a'2 . b'

are incomplete parallelism with compensation.

I now give illustrations of different schemes of both types.

(a) Incomplete parallelism without compensation—

I-will-restore thy-judges as-at-the-first,  
And-thy-counsellors as-at-the-beginning.—Isa. i. 26.

is

a b . c  
b' . c'

and so is Proverbs ii. 18, Canticles ii. 1, 14, Numbers xxiii. 19c.d., 24a.b., xxiv. 5a.b., Psalm vi. 2.

Who-rideth through-the-heavens as-they-help,  
And-in-his-dignity through-the-skies.—Deut. xxxiii. 26.

is an example of

a . b . c  
c' . b'

(b) Incomplete parallelism with compensation.

Yahweh, when-thou-wentest-forth out-of-Seir,  
When-thou-marchedst out-of-the-field of-Edom.—Jud. v. 4.

is an example of

a . b . c  
b' . c'2.

and other examples are Deuteronomy xxxiii. 23, Job iii. 11.

And-so-dwelt Israel securely,  
By-itself the-fountain of-Jacob.—Deut. xxxiii. 28.

is an example of

a . b . c  
c' . b'2

and other examples are Proverbs ii. 1, 7, Job iii. 20. In

Judges v. 26a.b., Psalm xxi. 11 will be found examples of—

a . b . c  
a' . b'2

An example of compensation by means of a fresh term may be found in Deuteronomy xxxiii. 2.

Yahweh from-Sinai came,  
And-beamed-forth from-Seir unto-them.

This is—

a . b . c  
c' . b' . d.

Other examples of the same general principle with different arrangement of the terms, etc., will be found in Psalm xxi. 12 (11), Job iii. 21.

I will conclude with two illustrations of the value of a minuter analysis of parallelism than has hitherto been considered necessary, and of some such method as I have been suggesting of measuring or classifying the various types of parallelism.

An effective scheme of parallelism that occasionally occurs consists of two lines each containing three terms but held together by a single parallel term in each line, these parallel terms standing one at the end of the first line, and the other at the beginning of the second. The scheme is—

a . b . c  
c' . d . e.

Now, if the articulation of the parallelism is not observed, couplets of this type are reduced to ordinary prose, or even to nonsense, or at best feeble repetition; but if it is properly articulated, the couplet is an effective form of "synthetic parallelism" as Lowth would have called it, of

incomplete parallelism with compensation as I have proposed to term it. Examples of this type occurring in Genesis xlix. 9 (cf. Num. xxiv. 9) and Deuteronomy xxxiii. 11 are correctly articulated in the Revised Version :—

He-stooped-down, he-couched as-a-lion,  
 And-as-a-lioness ; who shall-rouse-him-up ?  
 Smite-through the-loins of-them-that-rise-up-against-him,  
 And-of-them-that-hate-him, that they-rise-not-again.

But if the parallelism is not correctly perceived, and the words otherwise articulated, how unsatisfactory does the former of these couplets become ! “He stooped down, he couched as a lion and as lioness : who shall rouse him up ?” this suggests a comparison with two different beasts, whereas the parallelism really expresses comparison with the lion-class, which it denotes by the use of two synonymous terms. Yet this very mistaken articulation is found in Numbers xxiii. 23, both in the R.V. and, I regret to say, in my commentary on Numbers. If we articulate

Now shall it be said of Jacob and Israel,  
 What hath God wrought !

the natural suggestion is that Jacob and Israel are different entities, which they are not ; Jacob and Israel are here, as elsewhere in these poems (Num. xxiii. 7, 10, 21, 23 ; xxiv. 5, 17, 18 f.), synonymous terms belonging to different members of the parallelism. The proper articulation of the passage is—

Now shall it be said of Jacob,  
 And of Israel, What hath God wrought !

and it is interesting to observe that this not very common type of parallelism occurs twice (see also xxiv. 9) in the oracles of Balaam.

My second illustration of the advantages of some method that enables similarities and dissimilarities of parallelism

to be easily detected and presented is of a different character, and shows the bearing of these studies on textual criticism.

Psalm cxiv. consists of eight couplets, each of which, in the present text at all events, shows one form or another of incomplete parallelism, for the most part with compensation. The characteristic incompleteness of the parallelism rings through even a translation :—

- 1 When Israel went forth out of Egypt,  
The house of Jacob from a barbaric people,
- 2 Judah became his sanctuary,  
Israel his dominion.
- 3 The sea saw it and fled,  
Jordan turned backward,
- 4 The mountains skipped like rams,  
The hills like young sheep.
- 5 What aileth thee, O thou sea, that thou fleest,  
Thou Jordan, that thou turnest back ?
- 6 Ye mountains that ye skip like rams,  
Ye hills like young sheep ?
- 7 At the presence of the Lord tremble, O earth,  
At the presence of the God of Jacob,
- 8 Which turned the rock into a pool of water,  
The flint into a fountain of water.

The scheme is as follows :—

1 a . b . c	5 a . b . c
b'2 . c'2.	b' . c'2.
2 a . b . c	6 a . b . c
b' . c'.	a' . c'2.
3 a . b . c	7 a . b . c
a' . c'2.	a2.
4 a . b . c	8 a . b . c2
a' . c'2	b' . c'2.

There seems to me strong ground for holding that this consistent use of incomplete parallelism was intentional,

or, at any rate, if not intentional, it is at least an unconscious expression of the writer's general preference—in a word, it is a stylistic characteristic; as such it ought not without good reason to be obliterated. For this reason Dr. Briggs's reconstruction of this Psalm in the *International Critical Commentary* is open to grave objection. The emendations proposed by Dr. Briggs and the effect of them on the parallelism is as follows: (1) he strikes out as glosses verses 2 and 8, though both verses show the characteristic incomplete parallelism; (2) in verse 7 he deletes  $\text{חֹלִי}$ , *tremble*; then  $\text{אֲדֹנָי}$  becomes construct before  $\text{אֶרֶץ}$ , and the expression "Lord of the earth" becomes parallel to "God of Jacob," and the verse as a whole an example of complete parallelism

a . b . c  
a . b' . c'

(3) in verses 4 and 6 he inserts  $\text{חֹלִי}$  (of which  $\text{חֹלִי}$  in verse 7 is supposed to be a misplaced corruption), thus again turning incomplete into regular complete parallelism

a . b . c  
a' . b' . c'

Thus merely by a study of the parallelism this reconstruction is rendered improbable quite apart from the question whether metre requires any such changes, or whether Dr. Briggs's is not a much more prosaic poem than that of the Hebrew text.

In the LXX Psalm cxiv. is united with Psalm cxv. This union has been very generally regarded as not representing the original text; in addition to the reasons commonly given for holding that the division between the two Psalms in the Hebrew text is correct, we may now add the difference in the type of parallelism. In cxv. 5-7 we find three successive examples of complete parallelism, and although



elsewhere in the Psalm there are examples of incomplete parallelism, these are mostly incomplete parallelisms of a different kind from those which occur in Psalm cxiv.

G. BUCHANAN GRAY.

### THE IRONY OF JESUS.

THE irony of Socrates consisted in the fact that he always pretended to be on a level with, or even inferior to, those with whom he conversed. Himself the wisest man of his time, he gave himself out to be the most ignorant and foolish: of better life and manners than the vast majority of the Athenians, he associated with persons of loose morals, as though he were one of themselves: one of the ugliest of men, he drew attention to his ungainly features, and at the same time saved himself from the ridicule of others by claiming to be one of the most handsome.

Jesus never put Himself on a level even with the best of His contemporaries. The Jew of His day was, both in point of enlightenment and in point of morality, far superior to the citizen of Athens of the time of Socrates, yet Jesus consistently claimed to be superior to the best men of His nation, not merely of His own day, but of the best age in its history. He claimed to be a greater legislator than Moses, wiser than Solomon, and a preacher of more authority than Jonah. But although He never pretended to be on the level of those whose teacher He was, He not unfrequently made His hearers imagine that they were on a higher level than, in His opinion and in point of fact, they were. When He spoke of ninety and nine *righteous* persons (Luke. xv. 7, cf. on the other hand, Matt. xviii. 17: a *publican* and a Gentile), the Scribes and Pharisees whom He was addressing inevitably took the compliment to themselves and were doubtless intended to do so, however little in the eyes of Jesus they deserved it.