

forget Thy Law and to turn them away from the ordinances of Thy will, then didst Thou in Thine abundant mercy rise up for them in the time of their trouble, plead their cause, execute their judgment, avenge their wrong, and deliver the strong into the hands of the weak, many into the hands of few, the impure into the hands of the pure, the wicked into the hands of the righteous, and insolent ones into the hands of such as are occupied with Thy Law. Both unto Thyself Thou didst make a great and holy name in Thy world, and unto Thy people didst Thou achieve a great deliverance and redemption as at this day. Whereupon Thy children entered the sanctuary of Thy house, cleansed Thy temple, purified Thy sanctuary, kindled lights in Thy holy courts, and appointed these eight days of Hanukkah in order to give thanks and praises unto Thy holy name."

The Pentateuch readings for the eight Hanukkah days are taken successively from Num. vii., the chapter relating to the gifts of the Scriptural twelve princes of Israel on the occasion of the dedication of the altar of the tabernacle in the wilderness. On the eighth day the verses Num. vii. 54-viii. 4 are read, the last four verses referring to the kindling of the lights of the holy candlestick (Meg. iii. 6; Bab. 31a). The twenty-fifth of Kislev was taken by tradition to have been also the date of the dedication of the altar in the time of Moses (Pesik. R. 6; Ex. R. lii.; Num. R. xiii. 4).

Chief importance is attached by rabbinical law to the kindling of the Hanukkah lamp, the sole object of which, however, was originally not the lighting of the house within, but the illumination of the house without, so that passers-by should see it. Accordingly lamps were set up near the door leading to the street; and when a house had doors on several sides, lamps were placed in front of each door. As many lights were kindled as there were persons in the house. Only when there was danger of persecution, as was the case in Persia under the rule of the fire-worshippers, were the lamps placed indoors. As the lights were intended only for illumination in honor of the feast, reading by them was prohibited (Shab. 21b-23a).

He who lights the Hanukkah lamp and those who see it kindled recite the benedictions, "Blessed be the Lord our God, King of the Universe, who hast sanctified us by Thy commandments and enjoined us to kindle the Hanukkah lamp," and "Blessed . . . who has done wondrous things to our fathers in days of yore at this season." See also *She-Hecheyanu* (Shab. 23a; comp. Yer. Suk. iii. 53d, and "Tanya," xxxv.).

Women also are enjoined to kindle the Hanukkah lamp (Shab. 23a). In fact, Jewish legend loved to connect the heroic deed of Judith with the Maccabean story (see *JUDITH*).

The kindling of the Hanukkah lights is solemnized also by songs extolling God as Israel's Deliverer (see *MA'oz ZUR*). In view of the fact that work ought not to be done by the Hanukkah light—especially by women ("Tanya," *l.c.*; Tur Orach Hayyim, 670)—games, riddles, and other pastimes were indulged in on Hanukkah evenings (Bodenschatz, "Kirchliche Verfassung der Juden," ii. 3, 4, 6; Berliner, "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," 1900, p. 32; Brill's "Jahrb." ix. 18; Abrahams, "Jewish Life in the Middle Ages," pp. 385, 396; Tendlau, "Sprüchwörter und Redensarten," 1866, p. 52).

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Hanukkah is mentioned in John x. 22 as "the feast of the dedication."

BIBLIOGRAPHY: Schürer, *Gesch.* 3d ed., I. 209, where the whole literature is given; Hamburger, *R. B. T. II., s.v. Wehlfest*; Cheyne and Black, *Encyc. Bibl. s.v. Dedication, Feast of*.

K.

HANUKKAH TRENDEL. See GAMES.

HANUN (חֲנָנִי): 1. Son of Nahash, King of Ammon. Having dishonored David's messengers, Hanun involved the Ammonites in a war with David which proved disastrous to them (II Sam. x. 1-14). 2. One who, with the people of Zanoah, repaired the valley gate in the wall of Jerusalem (Neh. iii. 18). 3. The sixth son of Zalaph, who also assisted in the repairing of the wall (*ib.* iii. 30).

E. G. H.

M. SEL.

HAPAX LEGOMENA.—Biblical Data: Words or forms of words that occur once only. There are about 1,500 of these in the Old Testament; but only 400 are, strictly, "hapax legomena"; *i.e.*, are either absolutely new coinages of roots, or can not be derived in their formation or in their specific meaning from other occurring stems. The remaining 1,100, while appearing once only as a form, can easily be connected with other existing words; as, for instance, אִמְץ (Job xvii. 9) and אִמְצָה (Zech. xii. 5); הַרְיִסָה (Amos ix. 11) and הַרְיִסוֹת (Isa. xlix. 19); הַשְׁמַעוֹת (Ezek. xxiv. 26); מַעֲבָר (Job xxxiv. 25); and מַעֲבָר (Ps. lxix. 3); these one would obviously refer to the verbs אִמְץ, הַרְס, שָׁמַע, etc., which are of frequent occurrence in the Bible.

Some of the hapax legomena are ordinary words, and their non-recurrence is merely an accident, there having been no need of using them again. In some portions they are due to the subject-matter being somewhat removed from the usual trend of thought in the Old Testament; as, for example, in the Book of Job, where the wealth of ideas is paralleled by a corresponding richness of language. Besides, in portions of the Bible composed in the north of Palestine many words may have been used which were not in vogue in the south. In passages dealing with technical or individual things, as, for instance, Lev. xi. and Deut. xiv. (lists of animals), or Ezek. xxvii. (enumeration of articles of merchandise), a comparatively large number of hapax legomena may be expected. Some are introduced for the sake of assonance (comp. I. M. Casanowicz, "Paronomasia in the Old Testament," p. 42), and a few are loan-words.

The following is an alphabetical list of the absolute or strict hapax legomena of each book. The verbal forms are quoted in the third person singular perfect of the conjugation or voice in which they occur:

GENESIS.			
xii. 43 (an exclamation),	אִכְרַר	xv. 2, possession,	סָשַׁק
xiii. 11, pistachio-nuts,	כַּכְנִים	xxviii. 12, ladder,	סָלַס
vi. 14, gopher-wood,	נִפְר	xii. 23, blasted,	צָנַס
xxi. 16, shoot,	צָרַח	xl. 11, press out,	צָרַח
xxxvi. 24, hot springs,	יָכִיס	xxiv. 21, gaze, con-	הִשְׁתַּאֵה
xxv. 30, feed,	הִלְקִים	template,	
xvii. 13, faint,	לָהַר	xlix. 17, species of ser-	שִׁפְטוֹן
xxx. 37, almond,	לֹו	pent,	
xlix. 3, sword,	סַכְרָה		
EXODUS.			
ix. 31, in bloom,	נִבְקַל	xvi. 33, pot,	צֹנְזַח
xxx. 34, galbanum,	הַלְבָנָה	xvi. 31, wafer,	צִיִּיחָה
xxi. 10, conjugal duty,	קִנְיָה	xxx. 34, onycha,	שִׁחְלָה

LEVITICUS.		
xi. 30, ferret,	אנקה	xi. 30, species of lizard, לטאה
xxi. 20, testes,	אשך	xxvi. 16, pining, מריכות
xiii. 39, letter,	בהק	i. 16, crop (of bird), מראה
xxi. 20, crookbacked,	נבן	xi. 22, cricket, סלעס
xi. 29, weasel,	הלר	iii. 9, spine, עצה
xi. 30, species of lizard,	הטט	xi. 29, species of lizard, עב
xi. 22, bald locust,	הרנל	xix. 28, cutting, קקעק
xxii. 22, swelling,	יבלה	xiv. 37, hollows, שקערורות
xi. 30, chameleon,	כה	xxi. 20, blemish, הבלל
xi. 35, range (for pots),	כרים	vi. 14, (?) הפינים

NUMBERS.		
xi. 5, melons,	אנכחים	vi. 4, (?) חרצנים
xxi. 15, slope,	אשר	xx. 24, path, משקול
xi. 5, onions,	בצלים	xi. 5, cucumbers, קשאים
vi. 4, (?)	זג	xi. 5, garlic, שום

DEUTERONOMY.		
xxxiii. 14, shovel,	און	xxxii. 34, store up, כמס
xiv. 5, wild goat,	אקו	xxxii. 15, be fat, כשה
xxxiii. 25, security,	רבא	xxxii. 24, wasted, כזה
xiv. 5, pygarg,	רישן	xvi. 10, measure, כסה
i. 41, be light-hearted,	הון	xxvii. 9, keep silence, רמכה
xxxiii. 22, leap forth,	ונק	xxxii. 28, scatter, הפאה
xiv. 5, chamois,	זכר	xviii. 3, maw, קכה
xxviii. 23, fiery heat,	הרהר	xxxii. 18, neglect, שיה
xxv. 18, be in the rear,	נהשל	xxxiii. 3, (?) הכה

JUDGES.		
xvi. 16, press, urge,	אלץ	iii. 23, (?) מסירון
iii. 16, cubit,	נמד	iii. 22, (?) משרון
v. 28, cry,	יבב	iv. 18, rug, שטיכה

I SAMUEL.		
ii. 33, grieve,	האריב	xiii. 21, point, קלשון
xix. 20, company,	להקה	v. 9, break out, נשרר
xxi. 8, press, urge,	נחץ	xv. 33, tear in pieces, שסף
xiii. 21, (?)	מצירה	

II SAMUEL.		
xxi. 20, length,	סרון	xxi. 16, spear, קין
xiii. 9, pan,	משרח	i. 9, giddiness, שכץ
xxiii. 8, lance,	קנץ	xvii. 20, kind of cheese, שפה

I KINGS.		
v. 3, (?)	כרברים	xx. 33, ascertain, החליט
v. 23, rafts,	דברוח	vii. 33, spokes, השקים

II KINGS.		
vi. 25, dove's dung,	רביונים	x. 22, wardrobe, מלהחה
iv. 35, sneeze,	זרר	iv. 42, sack, צקלון
xxiii. 5, planets,	מולות	vi. 25, a measure, קב

ISAIAH.		
ix. 17, roll upward,	ההאמך	lvi. 10, bark, נכה
xix. 10, grieved,	אנס	xxxiii. 1, accomplish, הנלה
xiii. 21, screech-owl,	אה	xxx. 30, tempest, נמץ
xii. 24, naught,	אפק	xiii. 14, gasp, נשם
liv. 12, carbuncle,	אקרה	xxviii. 25, appointed, נסצן
xiv. 15, larch,	ארן	ii. 8, moth, סס
lix. 10, magnates,	אשטנים	lv. 13, brier, סמר
xlvi. 8, show manliness,	הראשש	lxiv. 5, uncleanness, קרים
firmness,	הראשש	i. 4, sustain, קית
v. 8, waste, desolation,	כהה	v. 2, dig, קוק
vii. 19, rugged height,	כהה	xi. 15, heat or might, עים
xxvii. 9, chalkstone,	ניר	xxxii. 4, stammerer, עלג
xvii. 6, berry,	נרנר	xiii. 22, ensnare, הפח
xxx. 6, herd of camels,	דכשה	iii. 24, (?) מתיניל
xviii. 13, astrologer,	הבר	xxxiii. 20, wander, צען
lvi. 10, dream,	היה	xxii. 24, offspring, צטיקה
xli. 1, brushwood,	הססים	xxxiv. 15, arrow-snake, חסו
xviii. 5, sprig,	הלל	xliv. 8, tremble, ריהה
i. 6, press out,	ררר	xi. 4, rugged country, רנסים
xlvi. 9, restrain,	הטט	iii. 19, veil, רקלה
i. 17, oppress,	הטץ	lvii. 20, mire, רמס
xxx. 24, salted,	הטץ	iii. 16, look wantonly, שקר
iii. 16, mince one's steps,	טפף	xliv. 13, pencil, טרר
xxxiii. 19, impudent,	נוקו	xix. 9, comb (flax), שרים
lxi. 10, clothe,	יקט	iii. 18, cauls, שביים
xxii. 18, ball,	כורר	xlvii. 2, train (of dress), שכל
lxvi. 20, dromedaries,	כרכורח	xxxv. 12, urine, שינים
xxxiv. 14, (?)	לילית	lv. 8, overflowing, שצף
i. 22, mix,	מהל	xviii. 5, cut off, חרו
xvii. 1, heap of ruins,	סקי	xliv. 14, holm-tree, הרזה
xl. 15, drop,	טר	

JEREMIAH.		
i. 15, bulwark,	אשיה	xv. 8, anguish, קור
xiv. 9, be astounded,	נדס	xxix. 26, shackles, צינק
xxxvi. 18, ink,	דיו	xlvi. 20, gadfly, קרץ
xiii. 23, stripes,	הכרכורח	xlix. 24, terror, רסט
xxxvii. 16, stores,	הניח	ii. 23, roam, traverse, שרץ
x. 7, appertain,	יאה	v. 8, roam, השנים
ii. 34, belly,	כרש	xlvii. 3, stamping (of horse), שטטה
x. 17, bundle,	כנעה	xliii. 10, ornament, שפריר
li. 38, growl,	נער	ii. 24, desire, האנה
xlvi. 9, fly,	נצא	

EZEKIEL.		
xxi. 20, (?)	טבהה אנהה (?)	xxi. 20, sharpened, טעט
i. 14, lightning,	כוק	xvi. 4, cleansing, טשעי
xxvii. 24, (?)	כרוכים	vii. 11, (?) נה
xvi. 40, cut down,	כהק	ii. 6, brier, סרכ
v. 1, barber,	נלב	xlvii. 2, trickle, טכה
xxvii. 11, (?)	נמרים (?)	xxvii. 17, (?) טנ
iv. 9, millet,	רהן	iv. 15, dung, צמיעים
xxvii. 15, ebony,	הכנים	xvii. 5, willow-tree, צמעה
xlii. 12, (?)	הנינה	xlvi. 22, join, bind, קטר
xxiii. 24, kind of weapon,	הנץ	xvii. 9, cut off, קוסס
xlii. 10, wall,	היץ	vii. 25, terror, קפרה
xxvii. 20, cover,	הטש	xlvi. 14, sprinkle, רסט
xxiii. 15, turbans,	טבולים	xii. 16, panel-work, שחוף
xlii. 12, daubing,	טיה	xxxix. 2, lead on, ששא
xlii. 10, lead astray,	הטקה	xlvii. 12, healing, הרופה

HOSKA.		
ii. 15, jewels,	הליה	xlii. 1, trembling, רחה
iii. 2, measure,	להך	viii. 6, splinters, שכים
xi. 9, wrath,	קיר	v. 2, (?) שרטה
ix. 14, be dry, withered,	צמק	xlii. 5, drought, חלאוכה
xlii. 14, destruction,	קככ	

JOEL.		
i. 17, shrivel,	קכש	ii. 20, stench, צחנה
iv. 11, hasten,	קוש	

AMOS.		
iii. 12, piece,	ברל	vii. 14, dress, בלם

JONAH.		
iv. 8, sultry,	הרישית	i. 5, ship, ספינה

MICAH.		
vi. 14, emptiness,	ישח	vii. 3, weave together, כבת
iv. 7, cast off,	נהאה	i. 13, bind, רחס

NAHUM.		
iii. 17, species of locust,	נוכ	iii. 17, princes, כנורים
ii. 4, spear,	כרוש	ii. 4, something pertaining to war-chariots, פלרות

HABAKKUK.		
ii. 11, beam,	כמים	iii. 14, (?) סרוים
i. 9, (?)	טנסה	iii. 17, stalls, רפהים

ZEPHANIAH.		
ii. 9, possession,	סמסק	i. 11, laden, גסילים

ZECHARIAH.		
ii. 12, apple (of the eye),	ככה	iv. 12, spouts, צנורות
ix. 12, stronghold,	כצרון	xiv. 6, (?) קמאון
		i. 8, sorrel, שריקים

MALACHI.		
iii. 21, tread down,	טס	

PSALMS.		
xxi. 3, desire,	ארשה	cxiv. 1, be an alien, ליקו
xxx. 23, be cut off,	ננרו	cxli. 13, garner, כווים
xiv. 9, cassia,	קציעה	cxix. 103, pleasant, גסלץ
xxii. 3, noise,	רבי	lviii. 7, fangs, מלהעות
i. 20, thrust,	רפי	cxix. 1, quake, גוש
lxii. 4, set upon,	הוחה	cxli. 17, sprout, גון
lxxii. 6, heavy drops,	זרוף	lx. 9, storm, טעה
lxxviii. 47, hailstones,	הנמל	cxl. 4, adder, עכשוכ
xviii. 48, come forth,	הרג	cxv. 12, branches, קמאם
lxxviii. 32, magnates,	השטנים	lxxxviii. 16, faint, פון
cxix. 70, be covered up,	טפס	cxix. 14, traverse, טפס
stupid,	טפס	lxxii. 16, abundance, טפס
cxix. 131, crave,	יאב	xii. 2, vanish, טפס
lv. 23, burden,	יחכ	lx. 4, break, split, טפס
x. 10, helpless,	חלל כאים	lxxviii. 28, throng, דינסה
lxxiv. 6, ax,	כילטה	xxx. 21, conspiracy, דיכסום
lxiii. 2, long,	כמה	lxviii. 31, piece, רץ
lxxx. 14, uproot, ravage,	כרסס	lxviii. 17, look askance, רצר
lxxiv. 6, hatchet,	כשיל	lviii. 9, snail, שכלול

PROVERBS.

vii. 16, yarn,	אטון	iv. 24, sinfulness,	לונה
xxx. 31, (?)	אלתום	xxiii. 2, throat,	לק
xxv. 11, occasion,	אמנים	xxix. 21, scion,	טנון
x. 3, desire,	ורה	xxx. 15, (?)	עלוקה
xxi. 8, straight,	ור	xxvii. 22, pestle,	עלי
xxx. 31, well girl, swift,	זויר	xvi. 30, compress,	עצה
vii. 16, stripe,	הטב	xxix. 21, spoil by indul-	גענע,
xii. 27, urge,	חך		טנן
xxx. 19, distaff,	כישור	xxiii. 2, knife,	שכין
xxi. 14, bend,	כפה	xxx. 28, kind of lizard,	שסמיה
xxvi. 18, hurl about,	התלהלה	xxiii. 7, reckon, calculate,	שער

JOB.

ix. 26, cane,	אכה	xxxviii. 31, bands,	מקרנה
xxxiv. 36, O that,	אכי	xxxviii. 33, dominion,	משטר
xxxviii. 28, drop,	אנל	xxxviii. 10, spring,	נכך
xxv. 5, be bright,	האהיל	iii. 4, daylight,	נורה
xxx. 24, prayer, (ק + עי)	בק	xii. 12, nostrils,	נזירים
x. 10, cheese,	גכינה	xxx. 13, tear up,	נהס
xxi. 33, tomb,	גיש	iv. 10, be torn out,	נתק
vii. 5, cloud,	גוש	x. 22, order,	סררים
xvi. 15, crust, skin,	גלך	vi. 10, jump up,	סלך
xii. 14, leap,	רוץ	xx. 22, plenty,	טפק
xi. 12, tear down,	הרך	xxx. 25, be bowed down,	ענס
xix. 3, be impudent,	הכר	xxi. 24, pail or trough,	עטין
xxxiii. 20, be loathsome,	זהם	xii. 10, sneezing,	עטישה
xxviii. 17, glass,	זוכיה	xxxix. 30, suck, stp,	עלק
xvii. 1, extinguish,	נתך	xxxix. 5, wild ass,	עורר
vi. 17, be burning,	זב	xxxiii. 24, deliver,	פרק
xxx. 33, bosom,	חב	xv. 27, fat,	פיסה
xxix. 18, phenix,	חול	xxvi. 9, spread,	פרישו
vi. 6, white of an egg,	הלטה	xxxv. 15, arrogance,	פש
xxxiii. 9, clean,	הף	xviii. 2, chase,	קנצים
ix. 23, swoop,	שש	xxvi. 11, sway, tremble,	רוסק
xviii. 3, be foolish,	נשמה	xv. 12, wink,	רום
xxi. 20, destruction,	כיר	xxxiii. 25, be green,	רמש
xii. 11, spark,	כירור	xl. 31, sharp weapon,	שכה
xv. 24, attack,	כירור	xxxviii. 36, (?)	שכוי
iii. 5, darkening,	כסרירים	xl. 16, muscles,	שרירים
xxxviii. 32, (?)	מזרח	iv. 18, error,	ההלה
xxxvii. 9, (?)	מזרים	xii. 21, club,	חורה
xl. 18, hammered stove,	סטיל	xvii. 6, spitting,	הפח
xxx. 4, sea-purslane,	מלה		
xv. 29, possession,	מנלה		

CANTICLES.

vi. 11, walnut,	אנו	vii. 3, roundness,	סרר
iii. 9, palanquin,	אפריון	vii. 9, branches of palm-	טננים
vii. 10, glide down,	רכב	tree,	טרו
i. 10, strings,	חרוים	ii. 11, winter,	רהשים
ii. 9, lattice,	חרכים	i. 17, rafters,	הלפיה
v. 3, dedie,	טף	iv. 4, (?)	הלהים
iv. 14, saffron,	כרכם	v. 11, (?)	

RUTH.

i. 13, seclude oneself,	נקנן	ii. 16, bundles,	צכחים
ii. 14, give,	צכס		

LAMENTATIONS.

iii. 16, cover over,	הכפיש	iii. 11, tear into pieces,	משה
iv. 2, be weighed,	סלא	iv. 8, shrivel,	צטר
ii. 1, cloud,	עב	i. 14, be bound,	נשקר
iii. 59, oppression,	צורה		

ECCLESIASTES.

xii. 3, cease,	בטל	xii. 12, study,	להג
x. 8, ditch,	נוטץ	viii. 1, interpretation,	פטר

ESTHER.

viii. 10, (?)	אחשהרנים	vii. 4, damage,	נוק
i. 8, compulsion,	אנס	i. 6, spotted marble,	סחרה
i. 6, mother-of-pearl,	רר	viii. 10, (?)	רמכים
i. 6, white cloth,	חור	viii. 15, robe,	הכריך
i. 6, cotton,	כרפס		

DANIEL.

xi. 45, palace,	אפרן	xi. 43, treasures,	מכסנים
ix. 24, decreed,	נחרך	x. 21, inscribe,	רשם

EZRA.

i. 9, knife,	סחף	iii. 7, permission,	רשון
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NEHEMIAS.

vii. 3, shut,	נוף	iii. 15, cover,	סלל
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I CHRONICLES.

xv. 27, be clothed,	כרכל	xxix. 2, precious stone,	רקסה
xix. 4, nates,	כמשקה	xxix. 2, marble or alaba-	שיש
xxix. 2, precious stone,	טוך	baster,	

II CHRONICLES.

xxxvi. 16, woke,	הלקיב	ii. 15, need,	צרך
iii. 15, capital (of column),	צפה	ii. 15, boats,	רפסוזה

The following table gives the number of the absolute hapax legomena and the total number of unique forms, not including those of the Aramaic portions of the Old Testament:

Book.	Absolute Hapax Legomena.	Total.	Book.	Absolute Hapax Legomena.	Total.
Genesis.....	14	49	Habakkuk.....	4	12
Exodus.....	6	29	Zephaniah.....	2	6
Leviticus.....	20	51	Haggai.....	1	1
Numbers.....	8	21	Zechariah.....	5	19
Deuteronomy.....	20	48	Malachi.....	1	5
Joshua.....	6	6	Psalms.....	37	132
Judges.....	6	27	Proverbs.....	21	63
I Samuel.....	7	18	Job.....	60	145
II Samuel.....	6	17	Canticles.....	13	30
I Kings.....	4	26	Ruth.....	2	3
II Kings.....	6	27	Lamentations.....	7	26
Isaiah.....	60	201	Ecclesiastes.....	4	19
Jeremiah.....	19	75	Esther.....	9	14
Ezekiel.....	30	100	Daniel (Hebr. por-	5	13
Hosea.....	9	21	tion).....		
Juel.....	3	8	Ezra (Hebr. por-	2	6
Amos.....	2	11	tion).....	2	9
Obadiah.....	2	4	Nehemiah.....	5	11
Jonah.....	2	3	I Chronicles.....	4	21
Micah.....	4	6	II Chronicles.....	4	21
Nahum.....	4	9	Totals.....	414	1,301

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In Rabbinical Literature: A large number of the difficult words which are lexically treated in the Talmud and Midrash are hapax legomena. In the exegesis of the Talmud and Midrash, however, the hapax legomena are treated in no way differently from the other rare and difficult words which occur in the Scriptures, and a special term does not even exist for them. They by no means receive a consciously systematic treatment, though an examination of a number of examples reveals the use of various methods, which may be classified as follows:

1. Traditional interpretation; that is, when the interpretation of a hapax legomenon is based on tradition. In this case the meaning is, of course, more easily preserved when the context justifies or indicates it. Palestinian tradition, *e. g.*, explained the hapax legomenon *שמיכה* (in Judges iv. 18) which, from the context, might mean either "cloth" or "vessel," to mean "cloth" ("sudra"), while that of Babylon regarded it as equivalent to "vessel" ("mesiklah"; Lev. R. Interpretation. xxiii. 10). Rabina, one of the last Babylonian amoraim, at the end of the fifth century, in discussing *אחשתרנים* (Esth. viii. 10), stated that at times tradition failed and the meaning of a hapax legomenon was avowedly lost (Meg. 18a).

2. Interpretation by means of a parallel passage

in the Mishnah. Thus, for example, an amora of the fourth century, R. Ze'era, explains the hapax legomenon הלעיטני (Gen. xxv. 30) according to Shab. xxiv. 3 (מלעיטן אותו), "They stuff the camel with food"; Gen. R. lxiii. 12).

3. Interpretation by derivation from a foreign language. Thus Jose, a tanna of the middle of the second century, detected in the word אברך (Gen. xli. 43) a Hebrew form of the Greek *'Αλαβάρχης* (see ABRECH); and Samuel, a Babylonian amora of the third century, explained דר in Esth. i. 6 as being identical with the precious stone called "darra" (Arabic "durra," pl. "durr" = "pearl"), found in the cities on the coast.

4. Interpretation on the basis of etymological analogy, with a homiletic-midrashic exposition of the word. The derivation of words from biliteral roots was still a grammatical principle in the Talmudic period; ששק, for example, is given as the stem of the hapax legomenon משק (Gen. xv. 2; see Gen. R. xlv. 9), consequently a haggadist of the third century connected משק with שקק (likewise from root ששק), "to long for," and explained the expression "ben meshek beti" (Gen. xv. 2) according to this etymology. In these words, he said, Abraham meant to indicate Lot, who longed ("she-nafsho shoqeket") to become his heir (Gen. R. xlv. 9). In like manner, R. Ishmael connects the hapax legomenon דר (Esth. i. 6) with דרוך ("liberty"). Ahasuerus, he explains, granted to all traders "liberty," that is, the right to trade (Meg. 12a). Another example of this kind is furnished by the midrashic treatment of the hapax legomenon שפיפן (Gen. xlix. 17). The word שפי in the phrase הלך שפי (Num. xxiii. 3; generally translated "hill") having been interpreted by the Midrash to mean "lameness," שפיפן was considered as a form derived from it by reduplication, and, in the case of Samson, as denoting "lameness on both sides of the body." In these and similar cases it is not easy to decide whether etymology has produced the Midrash, or the Midrash has produced the etymologic comparison.

5. The interpretation of a hapax legomenon as a composite of, or contraction from, two words. The solution of a composite form into its component parts is held by Resh Lakish to be the *ultima ratio*; for, after reading through the whole Bible to explain the hapax legomenon שמיכה (Judges iv. 18) and finding no object with this name, he was compelled to explain it as a composite of שמי + כה (= "my name here," or "my name like this"). This, he says, may prove that the wicked Sisera did not touch Jael (Lev. R. l.c.). The hapax legomenon כרפס (Esth. i. 6) is explained as a composite of כר + פס = "curtains of colored stuffs"; see also the explanations of ABRECH).

The method of explaining Biblical hapax legomena from parallels in the vocabulary of the Talmud was adopted by Saadia in a little Arabic composition, the only extant manuscript of which exists at Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1448, 2); it is entitled "Tafsir al-Sab'in Lafzah al-Faradah." It was published four times in 1844: by L. Dukes, in "Zeitschrift für die Kunde des Mor-

genlandes," v. 115 *et seq.*, and in Ewald and Dukes, "Beiträge zur Gesch. der Aeltesten Auslegung und Spracherklärung des Alten Testaments," ii. 110 *et seq.*; by A. Geiger, from a copy of Derenbourg, in his "Wiss. Zeit. Jüd. Theol." v. 317 *et seq.*; and by A. Jellinek, under the title "Pitron Tish'im Millot Bodedot," in Benjacob's "Sefer Debarim 'Attikim," i. Later it was published by Solomon Buber in "Bet Ozar ha-Sifrut," i. 33 *et seq.*, Yaroslav, 1887.

In this small work ninety, or, according to Dukes's and Steinschneider's reckoning, ninety-one difficult or rare words of the Bible, are treated; not all of them, however, are hapax legomena. It is curious that the Arabic title speaks of only seventy words; but Dukes and, after him, Bacher and Buber, explain this discrepancy by the fact that in early times "sab'in" (seventy) was incorrectly written for "tis'in" (ninety). However, as an old authority like Jepheth ben 'Ali cites the title "Sab'in," and as it is not even certain that the number ninety is accurate, and in view of the construction of the little work, Geiger suggested that it is not complete and independent, but merely a fragment of an anti-Karaite production, in which Saadia endeavored to convince the Karaites of the value of tradition from a linguistic standpoint. Therefore it must be supposed that this fragment of seventy words was later supplemented by others. This manuscript has no alphabetic nor other methodical arrangement; Steinschneider has endeavored to remedy this by supplying an index to the Biblical passages ("Cat. Bodl." col. 2197). The work is especially valuable as being the oldest example of Hebrew lexicography. In using the lexical material scattered through the Talmud and Midrash, in adducing parallels from rabbinical literature and sometimes from the Arabic, Saadia has contributed largely to an understanding of the hapax legomena. Saadia's method of treating these may best be seen from a few examples—No. 1: צרכך (II Chron. ii. 15), according to the Mishnah word צריך ("it is necessary"; "he must"); No. 15: חלמות (Job vi. 6), according to חלמון מבחוץ ('Ab. Zarab 40a, "If the yolk [of the egg] is outside"); No. 18: נזית, כפיסים, לכינים, בונין, בונין (Hab. ii. 11), from בונין בונין (B. B. 2a, "[Where it is customary to build] with hewn stone, with half bricks, with whole bricks," etc.); No. 75: נשקר (Lam. i. 14), from נשקר בשקר (read בוקירא; B. K. 22a, "The dog [injured itself] in jumping").

Saadia's work is cited by each early writer as Dunash ben Labraṭ, Jepheth ben 'Ali, Jonah ibn Janah, Jacob ben Reuben, etc., and was used by the Jewish lexicographers of the Middle Ages, sometimes with, and sometimes without, mention of the source (see Jellinek in "Orient, Lit." vii. 139).

Special investigations and monographs on hapax legomena are not found in the literature of the Middle Ages; but they have been included in the general field of lexicography, where they occupy no independent position (see LEXICOGRAPHY).

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