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Batûtah (vol. 1, p. 124 of the Paris edition) says that the Valley of Gehenna was east of Jerusalem (*cf.* JHUC, No. 306, p. 12).

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### HEB. *MÔ'ÉÇ*, COUNSEL

I pointed out in JBL 35, 289 (*cf. ibid.* 291) that we must read in the Maccabean passage Zech. 9:5: *uē-ābaḏ melk me-'Akkā*, counsel will perish from Accho, *i. e.* Accho will be at her wits' end (*cf.* German *ratlos*). Similarly we must read in the illustrative quotation Mic. 4:9 (*Mic.* 4): *Hā-mēlk ên-bák, im-mô'āçéḳ abād*, Hast thou no counsel, art thou at thy wits' end? *i. e.* Art thou in despair? For *mô'ēç*, plur. *mô'eçôṭ* *cf.* GK § 87, p. The reading *mälk*, king, instead of *melk*, counsel, is due to Jer. 8:19. **A** has *îô'ēç* instead of *mô'ēç*. The omission of the initial *m* of *mô'ēç* after the preceding *im* may be due to haplography, and the initial *î* may be dittography of the following *u* (*cf.* *Mic.* 74, ω). Instead of **A** *im-îô'āçéḳ abād*, Is thy counselor gone? **S** has the plural: *au mālôḳáik(î) îbād(û)*. But **G** renders: ἡ ἡ βουλή σου ἀπόλετο. We find βουλή = *îô'ēç* for *mô'ēç* also in Prov. 11:14 and Is. 9:5. Βουλή, of course, may mean both *counsel* and *council*. For *îô'ēç* = *mô'ēç* we must bear in mind that in the old Hebrew script the resemblance between *î* and *m* is greater than it is in the square character.

Prov. 11:14 should be translated: Without policy a people will fall (*i. e.* come to ruin and destruction) but victory (*cf.* 24:6) lies in much counsel. For *in the multitude of counselors* we would expect *bē-roḅ îô'āçîm* (*cf.* 15:22). Moreover, many counselors do not bring success: too many cooks spoil the broth. In 24:6 **G** (μετὰ καρδίας βουλευτικῆς) read *leb îô'ēç* instead of *roḅ îô'ēç*, but in 11:14 **G** has σωτηρία δὲ ἵπάρχει ἐν πολλῇ βουλῇ, **J** *salus autem ubi multa consilia*, and 24:6: *et erit salus ubi multa consilia sunt*. **T** has *bē-sūḡ'â ḏē-mīlkânûṭâ* (*mīlkatnûṭâ* is a scribal error) in 11:14 (**S** *bē-mīlkâ saggi'â*) and *bē-sūḡ'â ḏē-mūlkânâ* (**S** *bē-sūḡ'â ḏē-mīlkâ*) in 24:6. *Græcus Venetus*, on the other hand, renders in 11:14: ἐν πλῆθει βουλευτοῦ.

*Tahbûlôṭ* (*cf. tahbûlôṭ lebâb*, Sir. 37:17) means originally

*complications*, intrigues, plots (*cf.* Prov. 12:5) or *schemes*; then also *regularly formulated plan*, system of measures, policy, so that it is synonymous with *‘eçâ*, political program or platform (*Mic.* 31, n. 15). *Politik* was given as one of the meanings of *tahbûlôt* by Ziegler (1791) p. 66, below, and Michaelis (1778) rendered in Prov. 11:14: *Regierungskunst*. It is not a nautical term derived from *hōbél*, mariner, which means originally *long-shoreman*, coastlander, being the participle of a denominative verb derived from *habl*, coast-line (*cf.* Syr. *hēbīl iāmā*, coastland, maritime district). Smend's rendering *Steuersignal* (*Sir.* 35:16) is unwarranted; contrast Strack's edition (1903) p. 73. The primary connotation of the stem *habal* is *to twist*, to weave, interwine. Our *strand* means both *shore* and a number of *yarns* twisted together (German *Strähn*). For *hōbél* in Prov. 23:24 see JBL 36, 80.

We find βουλή = ἰδ' ἐç for *mô' eç* also in Is. 9:5 (538 B. C.) **6** μεγάλης βουλῆς ἄγγελος did not read *mal'āk 'eçâ gēdōlā*, as Duhm supposes, but combined *el* of the phrase *ēl-gibbôr* with the preceding *pel'-ið' eç*. We must read *ēl-gibbôrîm, ābî-iā' d*, leader (*cf.* Ezek. 31:11) of warriors, father of the people, lit. *assembly*, congregation (*iā' d* = *uā' d* = *'edā*; *cf.* *Mic.* 51, n. §). Vogel added in his edition of Grotius' *Annotationes* (1775): *pater patriae*, and Michaelis (1779) rendered: *Vater des Volks auf ewig*. The plural *gibbôrîm* was written *gibborî'* (JBL 34, 81; AJSL 32, 74) and the *i* after the *r* dropped out through haplography (*Mic.* 74, ω; JBL 34, 59, l. 13). *Pel'-ið' eç* is a corruption of *muflā-mô' eç*, wonderful in counsel (*cf.* the post-Biblical *muflā bêt-dîn*). **7** has *maflî 'eçâ*, giving wonderful counsel (*cf.* Is. 28:29; JHUC, No. 163, p. 89). The omission of the initial *mu* (written *plene*) after the preceding *šēmô* is due to haplography. The new-born Davidic scion, Zerubbabel (OLZ 12, 67; *Mic.* 48, below; JBL 35, 283, below) will be not only wonderful in counsel, *i. e.* a great statesman, but also a leader of warriors, *i. e.* a great general, or, as Tennyson said of the Duke of Wellington:

Great in council and great in war,  
Foremost captain of his time.

*Cf.* AJP 40, 70; JBL 37, 230, below; *The Monist*, vol. 29, p. 301.

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