

PARONOMASIA IN THE OLD TESTAMENT

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Paronomasia in the old Testament by Immanuel Moses Casanowicz

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IMMANUEL MOSES CASANOWICZ

**PARONOMASIA IN
THE OLD
TESTAMENT**

PARONOMASIA
IN THE OLD TESTAMENT

DISSERTATION

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BY

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PREFACE.

THE occurrence of the figures of paronomasia in the Old Testament has often been noticed. Besides occasional remarks in many commentaries to the Old Testament on single passages where these figures occur, some writers have devoted special chapters to this subject.*

All these treatises, besides giving numerous examples from the Old and New Testaments, contain many valuable observations and comments on the use and force of these figures.

Most of this literature, however, being out of print and rare even in University libraries, came to my knowledge after the material for this study had been collected and partly arranged; and it will, I hope, be found that the present essay was not forestalled by the above-mentioned writings. It differs from them, not only in the completeness of the material here presented, the result of repeated

* Among the more noteworthy references may be mentioned: Glassii, *Philologia Sacra*, ed. Dathc, p. 1335-1342; Elsner, *Paulus Apost. et Jesaias Propheta inter se comparati*, Vratislaviae, 1821, p. 23-27; Gesenius, *Lehrgebäude der hebräischen Sprache*, 1830, §§ 237 f., p. 856-860, and Wenrich, *De poeseos Hebraicae atque Arabicae commentatio*, Lipsiae, 1843, p. 241 f. 263. — Besides these briefer notices the subject has been treated in monographs by I. F. Boettcher, *De paronomasia finitimisque ei figuris Paulo Apost. frequentatis*, Lipsiae, 1823, and Io. Christoph. Decker, *Dissertatio inaugural. de paronomasia sacra praeside Chr. Ben. Michaelis*, Halis, 1737. — Alliteration, from the point of view of a metrical form of Hebrew poetry, has been discussed in a series of essays by Julius Ley: *De alliteratione, quae vocatur, in sacris Hebraeorum litteris usurpata* (Progr.), Heidelberg, 1859; *Die metrischen Formen der hebräischen Poesie*, Leipsic, 1866; *Grundsätze des Rhythmus, des Vers- und Strophenbaues in der hebräischen Poesie*, Halle, 1875, and in several articles in the *ZDMG*, XX., p. 180-184, and *Jahrbücher für Philologie und Pädagogik*, 1864, p. 246-258, and 1865, p. 69 ff.

reading of the Hebrew text of the Old Testament from beginning to end, but also in the more methodical and systematic manner of the treatment, and in the comparison drawn between the use of these figures in the Old Testament and in other literatures.

In the list of the passages in which paronomasia occurs, the alphabetical order of the stem-consonants of the first part of the combination is followed. In cases where the second word coincides with the end of the first, that of the second part is followed. *Nomina deverbalia* follow the order of their initial consonants, while proper names are arranged according to the stems from which they are etymologically derived; for inst. צהקן under צהק, עקב under עקב, etc. — Of each distinct paronomasia, only one example is quoted, mere reference being made to the others. In addition to this, a list has been prepared of all the passages of the Old Testament in which paronomasia occurs, arranged in the order of the books.

In addition to the Hebrew, the English rendering, as well as that of the ancient versions, are given in those cases where it seemed to be of interest to text criticism.

I desire to take this opportunity of expressing my thanks to Dr. Weissbach, Librarian of the Royal University Library of Leipsic, for his kindness in placing at my disposal some of the above-mentioned rare dissertations on paronomasia. I am especially indebted to my teacher, Prof. Paul Haupt, for many valuable suggestions, and for his generous permission to use his library, in which I collected most of the philological and critical material embodied in this essay, otherwise inaccessible to me. Finally I wish to acknowledge my deep obligations to Prof. George F. Moore, of the Andover Theological Seminary, who, as editor of the "Journal of Biblical Literature," in which the greater part of this essay was originally published, gave it the benefit of his careful editorial supervision, and of his well-grounded erudition in the Old Testament literature.

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PART I.

I. PARONOMASIA IN GENERAL.

A. NATURE OF PARONOMASIA, ITS RELATION TO OTHER FIGURES, AND ITS LIMITS.

§ 1. *Name and Definition.*

THE figures based on similarity of sound found a place in the rhetoric of the Greeks and Romans, being classed among the figures of words (*σχήματα τῆς λέξεως, figurae verborum*).

Plato refers to them under the general term of "ἴσα" (*Symp.* 185^c). The equally comprehensive term "ἴσα σχήματα" is still used by Hermodorus (*περὶ μεθ. δειν.*, II., 426, ed. Spengel). The more special terms *παρίσσωσις* and *πάρισσον*, *παρομοίωσις*, *ὁμοιοτέλευτον*, used first by Arist., *Rhet.*, III., c. 9, passed over into the general use of later rhetoric, and with their variations and further differentiations, as *παρόμοιον*, *ὁμοιοάρκτον* or *ὁμοιοκάταρκτον*, *ὁμοιοόπτωτον*, *ὁμοιοκατάληκτον*, *ἰσοκατάληκτον*, became, aside from many inconsistencies of definition,¹ characteristic of this chapter in ancient rhetoric, the usual terminology for the likeness or similarity of sound at the beginning and the end of words, either in immediate succession, or in the same clause.

It must, however, be borne in mind that in the older rhetoric these figures were not considered from the point of view of the similarity of sound for its own sake, but rather as an element of the periodical structure, to mark the end, or help the recognition of its divisions. Thus they were associated with antithesis; comp. Arist., *Rh.*, III.,

¹ Thus *παρίσσωσις* is applied by Arist., *l.c.*, to the equality in length of the clauses of a period ("ἐὰν ἴσα τὰ κῶλα"), cf. also Dion. Hal., *De compos. verb.*, c. IX., Cornif., IV., 20, 27; the later rhetoricians use for it the more appropriate term *ἰσοκῶλον*, and *παρίσσωσις*, when the equal members also terminate in equal sounds. *πάρισσον* is restricted by Hermog. (*l.c.*, p. 421) to the combination of various compounds of the same stem ("ὅταν τὸ αὐτὸ ὄνομα ἄλλην καὶ ἄλλην προσλαβὼν συλλαβὴν διαφόρως διανοίας ἔχη"); by others it is applied either to any similarity of sound in general, or in the initial consonant; cf. Alexander, III., 40; Tiberius, III., 74, 440; Quint., IX., 3, 75 ss. For the latter is used, besides *ὁμοιοάρκτον* (Maxim. Planudes Schol. to Hermog., V., 511, 6, ed. Walz), also *παρόμοιον* (Donatus to Ter. Eun., 780, Diomedes, II., 441), and *ὁμοιοπρόφορον* (Mart. Capella, V., 514).

c. 8 ; Dion. Hal., Ep. II. ad Amm., c. 2 ; De admir. vi., c. 40 ; De Thuc. hist. jud., c. 24 ; Cornif. IV., 14, 15.²

The post-Aristotelian terms *παρήχησις* and *παρονομασία* were applied to the greater or less similarity of sound of whole words, without regard to the kola of the period. *παρήχησις* is defined by Hermog. (*περὶ εὐρέσεως*, 251, ed. Sp.): *κάλλος ὁμοίων ὀνομάτων ἐν διαφόρῳ γνώσει ταυτὸν ἠχοῦντων· γίνεται δὲ ὅταν δύο ἢ τρεῖς ἢ τέσσαρας λέξεις ἢ ὀνόματα εἴπῃ τις ὁμοία μὲν ἠχοῦντα, διάφορον δὲ δῆλων ἔχοντα.* Among the examples which he gives are: *πέθει τὸν πειθίαν* (Xen. Hell., VII., 1, 41) ; *εἰπέθει πείθοντο* (Od., XXIV., 465) ; and *ἔλεσι — ἐλεῖν — Ἐλειοί* (Thuc., I., 110).

The term *παρονομασία* is applied by Hermog. (*περὶ ἰδ. β'*, II., 367, ed. Sp., where he treats of the various kinds of *δριμύτης*) to the use of the same word in its proper and transferred sense: *ὅταν κενεῖ τινὶ ὀνόματι ἢ ῥήματι χρῆσάμενοι εἴτ' εὐθὺς ἐπόμενοι τοῦτω χρῆσώμεθα, καὶ ἐφ' οὗ μὴ κενεῖν ἐστι πράγματος· οἷον* (Dem., 9, 17) *εἰ μὴ καὶ τοὺς τὰ μηχανήματα ἐφιστάνας εἰρήνην ἄγειν φήσετε, ἕως ἂν αὐτὰ τοῖς τεύχεσιν ἤδη προσαγάγωσιν* ; and, probably dependent upon Hermog., Tiberius (p. 556, 1) : *ὅταν προειρημένου τοῦ κυρίου πυρονομᾶσθαι τις αὐτοῦ τὴν μεταφορὰν* ; and not much differently Phoebammon, who (p. 500, 10) considers π. a species of *πλοκή*: *θέσις τῆς αὐτῆς λέξεως ἐπ' ἄλλου καὶ ἄλλου σημαινομένου κατ' ἐναλλαγὴν τοῦ νοῦ, ὃ πλοκῆς ἴδιον.* Generally, however, the term *παρονομασία* receives in ancient rhetoric a wider scope, being applied to the proximity of two words varying only slightly in form, and having a different meaning. Thus, Alexander (*περὶ σχήμ.*) : *βαρὺν μεταποιήσαντες ἑτέραν κινήσωμεν ἔνοιαν· οἷον* (Thuc., II., 62) *μὴ φρονήματι μόνον ἀλλὰ καὶ καταφρονήματι.* Almost the same words are used by Herodian. So also the Roman rhetoricians, who, for the most part, render *παρονομασία* by *anponimatio*. Cic. (*De orat.*, II., 63, 256 ; comp. III., 54, 206) : *quod habet parvam verbi immutationem . . . ut nobiliorem mobiliorem.* This definition is copied by Aquila Romanus and Mart. Capella. A detailed definition, or rather description, of *παρονομασία* is given by Cornif. (IV., 21) : *attenuatione aut complexionis eiusdem litterae* (example, *venit — for vcnit from veneo — quam Romam venit*) ; *productione* (*hunc avium dulcedo ducit ad avium*) ; *brevitate* (*tantum curiam diligit quam Curiam*) ; *addendis litteris* (*temperare — obtemperare*) ; *demendis litteris* (*lenones — leones*) ; *transferendis* (*vano — navo*) ; *commutandis* (*deligere — diligere*) ; *casus*

² Comp. also Gerber, *Die Sprache als Kunst*, II.², p. 134 ff.