NON-RECURRING DOUBLETS
IN THE BOOK OF LAMENTATIONS

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Of all the books of the Bible perhaps none displays such intentional artificial compositional structure as the Book of Lamentations. This is primarily due, of course, to the acrostic form employed by the author, since, as is well known, all five chapters in their outward form are based on the Hebrew alphabet. The first four chapters are alphabetic acrostics with chapter three being more elaborate, having three successive lines begin with the same letter. Chapter five is not an acrostic but has exactly twenty two lines conforming to the Hebrew alphabet.

While scholars have debated the precise meaning of an acrostic, for example, whether it was a memory aid or an indication of completeness like our “A to Z” (Gottwald, 1954, pp. 23–32), there can be little doubt that the acrostic had a literary function. It was a device employed for artistic purposes, just as poets in English utilize the literary device of 14 lines for a sonnet.

Another of the compositional techniques which has been widely acknowledged as characteristic of the Book is the use of the qināh meter. This meter consists of longer beats combined with shorter beats, e.g., 4:3 or 3:2, and has long been recognized as being one of the principal rhythms dominant in the Book, particularly in chapters two and three. The distribution of the qināh meter as compared to other meters is roughly as follows: 5:1 in the third chapter; 5:3 in the second chapter; 1:1 in the fourth; 2:5 in the first; and 1:4 in the fifth. (Cf. also the remarks of Hillers, 1972, pp. xxxii–xxxiii.)

An interesting suggestion has been made by W. H. Shea (1979) that the structure of the book as a whole is in the qināh pattern on a grand scale, there being five chapters divided à la the qināh structure into two units,

1. In chapters two, three and four the letter pe comes before ayin.
with three chapters in the first unit and two chapters in the second. The individual units themselves may be similarly contrasted: in the first unit of three chapters the chapters themselves form a qināh pattern of 2:1, whereas in the second unit of chapters four and five a qināh pattern is formed because chapter four (consisting of couplets of bicolā) is twice as long as chapter five (which only has bicolā alone).

Other rhetorical devices which have been recognized in the Book are: repetition of key words and phrases (e.g., "ēn mēnahēm lāh / ēn lāh mēnahēm ‘she has no one to comfort her’;\(^2\) bat šīyyōn ‘Fair Zion’;\(^3\) habbēt/habbiṭāh/habbiṭū ‘look about!’;\(^4\) rēʾēh/rēʾēh ‘see!’;\(^5\) rēʾēh YHWH ‘See, O Lord!’;\(^6\) ʾōyēb ‘enemy’;\(^7\) šār ‘foe’ etc.); parallelism in many of its facets (parallel pairs, antithetical pairs, syndetic parataxis, etc.;\(^9\) and in this regard chapter five is the prime example since it contains parallelism in nearly every line); assonance (like ʾišī wēšimḥi ‘rejoice and exult’ [4:21], and ʿaʾāniyyāh waʾāniyyāh ‘mourning and moaning’ [2:5];\(^10\) paronomasia (like rōʾš meaning ‘head’ in one occurrence\(^11\) and ‘poison’in another [3:5, 19];\(^12\) and chiasmus (as, for example, rēʾēh wēhabbiṭāh ‘see and look!’ [1:11; 2:20] and habbiṭāh ʿūrēʾēh ‘look and see!’ [5:1], and ḥāras wēlōʾ ḥāmāl ‘he has torn down without pity’ [2:17] and lōʾ ḥāmāl . . . ḥāras ‘without pity . . . he has torn down’ [2:2]).\(^13\)

Chiastic structures have also been pointed out in the first two chapters of the Book, where a symmetrical placement of words has been demonstrated (Condamin, 1907, pp. 137–140). A word which appears in verse one corresponds with one in verse twenty-two, one appearing in verse two

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2. 1:2,9,17; Cf. ʿēn mēnahēm li:21.
3. 1:6; 2:1,4,8,10,13,18; 4:22.
5. 1:9,11,12,20; 5:1.
7. 15 times: 1:2,5,9,16,21; 2:3,4,5,7,16,17,22; 3:46,52; 4:12.
8. 9 times: 1:5(×2),7(×2),10,17; 2:4,17; 4:12.
10. Other examples are sādū ʿeʾādēnū ‘our steps were checked’ [4:18], and bēṣippīyyātēnu sippinā ‘as we waited, still we wait’ [4:17].
11. 1:5; 2:10(×2),15,19(×2); 3:54; 4:1; 5:16.
12. Closely related is the rhetorical usage of talḥin, where a word is chosen because it connotes two meanings: a primary one and a secondary one. Gordis (1954, pp. 155, 164–65, 169), cites three examples illustrating this phenomenon: nidāḥ (1:8) ‘unclean’/‘object of scorn’; šiḥbrēk (2:13) ‘your destruction’/‘your break’; mēḏūray (2:22) ‘my hostile neighbors’/‘my terrors’.
13. For other examples, see Ceresko (1975, p. 81) and Kselman (1977, p. 221).
corresponding with one in verse twenty-one, one appearing in verse three corresponding with one in verse twenty, and so on.

There are chiasms not only of words, but also of speakers. For example, the first half of chapter one is written in the third person (1–11), and the second half is in the first person (12–22); in both halves there is a chiastic interjection of two phrases in the other person (9c, 11c, 15c, 17).

Furthermore, it is believed that the very placement of the chapters is governed by a chiastic principle. Chapters one and five are summaries of the disaster, chapters two and four are more explicit recitals of the details, while chapter three represents the climax stating the main themes (Gottwald, 1962, p. 62).

We believe that we have been able to identify another rhetorical device in the Book, namely the use of non-recurring doublets, that is, the use of words or phrases which only occur twice in the entire Book.

This device is already presaged in the first verse of chapter one, which contains the forms yāšēḇāh 'she sits', bāḏāḏ 'alone', rabbātī 'great', and kē'almānāh 'like a widow', and the phrases yāšēḇāh bāḏāḏ 'she sits alone', and hāyētāh kē'almānāh 'she has become like a widow'. [These forms and phrases recur once, and only once.] in the Book at various locations, and constitute what we term non-recurring doublets.

For details of what we mean let us look at verses 7 and 12 of the same chapter. The first part of verse 7 reads: zākērāh yērūsālaim yēmē ṣonyāh ūmērūdehā kōl mahāmuddehā ṣāšer hāyū mīmē qedem 'In her days of woe and sorrow Jerusalem remembers all the precious things she had in the days of old'. The word mērūdim 'sorrow' appears only here and in chapter 3:19, where the phrase zēkor ṣonyi ūmērūdī 'remember my woe and sorrow' directly parallels the phrase zākērāh ... ṣonyāh ūmērūdehā '(Jerusalem) remembers ... her woe and sorrow' and does not appear elsewhere in the Book. Similarly the phrase mīmē qedem 'in days of old' occurs only here and in chapter 2:17. Lastly, formations from the root šdq 'to laugh' occur only twice in the Book, once here as sāḥāqū 'her enemies' gloated' and once as sēḥōq in 3:14 ‘(I have become) a laughingstock'.

In verse 12, part of which reads: lō ṣālēkem kōl ōbrē derek habbīṭū ūrē'ū 'im yēs mak'ōb kēmak'ōbī ṣāšer ġōal lī 'May it never befall you, all who pass along the road! Look and see: is there any agony like mine, which was dealt out to me', the seemingly insignificant word yēš ‘there is/are’ is found only here and in 3:29. The word mak'ōb 'agony' occurs only here and in verse 18 in the appeal rē'ū mak'ōbī 'look at my agony', a phrase which itself is a non-recurring doublet. The phrase habbīṭū ūrē'ū 'look and see' in combination with the verb ḡōl 'to do' appears only here and in 2:20. Finally, the three phrases kōl ōbrē derek 'all who pass along
the road', 'asher 'olal li 'which was dealt out to me', and haron 'appo 'his blazing wrath' are found but once again in 2:15, 1:22, and 4:11 respectively.

Non-recurring doublets may occur in precisely the same form (like badad 'alone', rabbati 'great', or mimê qedem 'in days of old') or they may occur in a slightly modified form (like hayetah kē'almânâh 'she was like a widow', hayinu . . . kē'almânōt 'we were like widows', hâlekû šēbî/hâlekû baššebl 'they have gone in captivity'). They may consist of relatively common words (such as le'ôlâm 'for ever', zō'î 'this', haron 'anger', yēmînô 'his right hand', etc.) and of less common words such as mērûdim 'sorrow', nēginātām 'their song', māsōš 'joy', etc., and, most importantly, of phrases, some of which (like hayinu kē'almânōt 'like widows', zēkôr 'remember!'), 'oni 'my woe' and mērûdî 'my sorrow', mē'ay hōmarmârû 'I am in great anguish', 'al kēn 'ôhîl 'therefore I have hope', dārak qaštô wayyaqṣībēnî 'he bent his bow and made me (the target)', and pâšû 'âlayik pîhem kol 'ôyêbayik 'all your enemies jeer over you') occur nowhere else in the Hebrew Bible.

The fact that a large proportion (some forty percent) of these doublets are phrases lessens the possibility of chance occurrences, and the fact that the number of these doublets is so large (our list has one hundred and eighty-three; see the Appendix) for this relatively small book suggests very strongly that we are dealing here, not with coincidence or an unconscious choice of words, but with a deliberate and intended phenomenon brought about by an author who selected his vocabulary very carefully.

Non-recurring doublets may be found in the same chapter. For example, the following words and phrases occur only in chapter one: rabbati (1, 1) 'great', yâsebâh 'she sits' (1, 3), 'ôhâbehâ 'her friends' / mē'âhâbay 'my friends' (2, 19), ne'énhîm 'they sigh' (4, 11), hâlekû šēbî/hâlekû baššebl 'they have gone into captivity' (5, 18), kōah 'strength'/ kôhî 'my strength' (6, 14) / rē'û . . . kēmak-ôbî 'look . . . like my agony' rē'û mak-ôbî 'look at my agony' (12, 18), mārîtî 'I disobeyed' (18, 20) and many others. Similarly, chapter two alone has the following doublets: lô-hâmal . . . hâras/hâras wēlô-hâmal 'he has torn down without pity' (2, 17), mîbṣèrê 'strongholds of' / mîbṣârâw 'his strongholds' (2, 5), mâm-lakah wēsîrêhâ 'the kingdom and its leaders' / malkâh wēsîrêhâ 'her king and her leaders' (2, 9), qerēn 'might' (3, 17), and many more. Finally, only in chapter three do the following forms and phrases occur: rō̂zh 'poison'

14. A full list of all the non-recurrent doublets may be found in the Appendix.
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(5, 19); gādar he has walled in’ (7, 9); tēfillāt ’my prayer’ / tēfillāh ’prayer’
(8, 44); laḵānāh ’wormwood’ (15, 19); ‘al kēn ’ōhil ‘therefore I have hope’
(21, 24); and numerous others.

Of far greater importance, however, are the doublets found between the
chapters, since we believe that these contribute significantly to the debate
of the authorship of the book as a whole.

All the chapters are interconnected with non-recurring doublets. For
example, chapter one contains the following phrases which recur in
chapter two: ballaylāh wēdimʾātāh ’in the night and her tears’ / dimʾāh
... wālāyliih ’tears ... and night’ (1:2; 2:18); mīmē qedem ’in days of old’
(1:7; 2:17); ’āšer śiwwitāh ’which you commanded’ / ’āšer śiwwāh ’which
he commanded’ (1:10; 2:17); kol ’ōbrē derek ’all who pass along the road’
(1:12; 2:15); habbīṭū ūrēʾā ... ’āšer ’ōlal li ’look and see ... what was
done to me’ / rēʾeh ... wēhabbīṭāh lēmi ’ōlaltā kōh ’see ... and look
to whom you have done this’ (1:12; 2:20); hēṣibānī ’āhōr ‘he hurled me
backward’ / hēṣib ’āhōr ‘he has withdrawn (his right hand)’ (1:13; 2:3);
bēṭūlāt bat yēhūdāh ’Fair Maiden Judah’ / bēṭūlāt bat šiyyōn ’Fair
Maiden Zion’ (1:15; 2:13); bēṭūlōtay ūbahūray ’my maidens and my
youths’ (1:18; 2:21); mēʾay hōmarmērū/hōmarmērū mēʾay ’I was in great
anguish’ (1:20; 2:11); and ’ōlaltā ’you have done’ (1:22; 2:20).

Hence the significance of these observations are at least threefold. First,
it demonstrates the artistic skill of the author who, in spite of the rather
rigid structure of the acrostic, managed to embellish his work with a fine
literary device.15

Recognition of this rhetorical device adds greatly to the literary appre­
ciation of the Book. When it is realized that certain forms and phrases are
repeated only twice, then the sections in which both occur may be
compared side by side. The first occurrence may well have some relevance
for the second, if not from an exegetical point of view, then certainly from
a literary and stylistic one. Since nearly every verse of the Book contains a
non-recurring doublet it follows that nearly every verse, or certainly
sections thereof, ought be read in the light of its parallel.

Let us consider two phrases from the very beginning of the book. In
verse one the phrase yāšēbāh bādād ‘she sits alone’ describes the condi­
tions of the destroyed Jerusalem—she sits alone16 in her suffering; the
phrase recurs in chapter 3, verse 28, describing an individual who also sits

15. Whether a twofold repetition of terms was a standard literary convention of the time
remains to be investigated.
16. Unless we have another case here of paronomasia, the recurrence of the idiom in a
different context in chapter three argues against interpreting the idiom here in the sense of
alone in his suffering, yēštēb bādād 'he sits alone'. Similarly the city, bereft of most of its population, is portrayed as being like a widow, ħāvēřāh kēʾalmānāh 'she was like a widow'. The use of the widow motif here has been shown to indicate Jerusalem's vassalage (Cohen, 1973, pp. 80–81) and to emphasize the continued exposure of Jerusalem to victimization. Jerusalem has the social status of a woman without legal protection who may be abused with impunity (Mintz, 1982, p. 3). The very same imagery is used in chapter five, verse three, to describe the condition of all the mothers after the destruction, ʾimmōtēnū kēʾalmānōt 'our mothers are like widows': they too have become like widows by being bereft of their husbands.

Second, the persistent nature of these doublets helps avoid unnecessary textual emendation. Scholars who consider proposing emendations for some of these non-recurring doublets must now take into consideration the fact that these are part of a literary convention. On the other hand, an investigator may be aided in proposing emendations for a difficult text when the proposed emended form constitutes one part of a new doublet.

Third, the fact that these doublets appear in all five chapters adds support to the thesis that all the chapters are the work of one hand.

The two chapters that have been most challenged in this regard are chapters three and five. Chapter three has been challenged because, although it is in the form of an acrostic, it does not deal with the subject matter covered by the other chapters, namely the Fall of Jerusalem; rather it constitutes for the most part the lament of an individual sufferer, interspersed with a communal lament. For its part, chapter five has been challenged because it is not, like the other four chapters, in an acrostic form, nor is it in the qēnāh meter, nor is it, from a form critical point of


17. Typical are some of M. Dahood's suggestions (1978). In the light of recurring doublets one cannot emend lēʾēlām 'forever' in 3:31 (p. 186) or nēginatām 'their music' in 5:14 (p. 195), since these occur as doublets in 5:19 and 3:14.

18. Here Dahood's suggested modifications (1978, pp. 179, 187–188) carry weight since the results of his changes yield good doublets. For example, when he proposes to read hillēl mamālākāw wēṣārehā 'he has brought low in dishonor the kingdom and its leaders' in 2:2 to hillēlam malkāw wēṣārehā 'he has brought its king and leaders low', he recovers the doublet malkāw wēṣārehā 'her king and leaders' which parallels the phrase in 2:9. Similarly his rearrangement of mēʾēn hāpūgōt of 3:49 'without respite' to mēʾānāh pūgat 'she refuses respite' recovers a double occurrence of pūgat 'respite' first found in 2:18.

19. Details of the arguments may be found in the standard introductions, e.g., Driver (1956, pp. 464–65), and commentaries, e.g., Gordis (1954, p. 126) and Hillers (1972, p. xxii).
Thus primarily for these reasons the author or authors of chapters three and five have been thought not to be the same as of the other chapters.

While the reasoning behind these challenges may be disputed on other grounds (for example, changes of topic or of person do not necessarily indicate different authors), and, in our opinion, chapter three can in no way be separated from the other chapters since it provides the philosophical underpinning of the entire book, our assertion is that when these chapters are analyzed carefully, it will be seen that both of them contain the same type of doublets as the other three chapters, all five chapters displaying a commonality of style that binds them together.

For example, chapter three has the following forms and phrases in common as doublets with chapter two: ēbrātō 'his wrath' (3:1; 2:2); šibbar 'he has shattered' (3:4; 2:9); dārak qaštō 'he has bent his bow' followed by wayyassibēnī 'and made me (the target)' and nissāh 'poised (his right hand)' (3:12; 2:4); ābad/ibbad 'it perished' (3:18; 2:9); zōr 'this' (3:21; 2:15); yēšeb ... wēyiddōm 'he sits ... and is patient' / yēšēbū ... yiddēmū 'they sit ... they are silent' (3:28; 2:10); hārāgtā lōḥāmāltā/ hārāgtā ... lōḥāmāltā 'you have slain without pity' (3:43; 2:21); pāsū 'ālēnum pihem kol 'ōyēbēnū 'all our enemies loudly rail against us' / pāsū 'alayik pihem kol 'ōyēbayik 'all your enemies jeer at you' (3:46; 2:16); 'al šeber ba'ammi 'over the ruin of my poor people' (3:48; 2:11); and others.

Similarly chapter five has the following forms and phrases in common with chapter one: kē'almānōt 'like widows' / kē'almānāh 'like a widow' (5:3; 1:1); hāyēnū ... kē'almānōt 'we were ... like widows' / hāyētāh kē'almānāh 'she was like a widow' (5:3; 1:1); 'al sawwā'rēnū 'on our


21. In his defense of the single author theory Kaufmann (1964, pp. 586–602) has shown that there are numerous themes and motifs common to all five chapters.

22. On the prevalancy of “the fluid personality” in biblical thought, see Gordis (1954, pp. 172–74); and for the argument that the five different speakers represent a unity, see Lanahan (1974).

23. Here we may compare the Book of Joel, whose authorship has been similarly challenged because of change of topic; yet it has been demonstrated that the Book displays a clear linguistic unity, since there are words and phrases unique to the Book which occur in the challenged chapters.

24. See also Mintz (1982, pp. 2. 10), and Tigay (1971, pp. 1368–76).
necks’ / ʿal ṣawwāʿrī ‘on my neck’ (5:5; 1:14); nehpak ‘is turned’ (5:15; 1:20); and many more.

Not unsurprising also is the fact that both chapters three and five share doublets in common: zēkōr/zēkor ‘remember!’ (5:1; 3:19); ʿānahnū/naḥnū ‘we’ (5:6; 3:42); ʿinnū ‘they raped’/ʿinnāh ‘he brought grief’ (5:11; 3:33); nēginātām ‘their music’ (5:14; 3:14); lēʾōlām ‘forever’ (5:19; 3:31); nāšūbāh ‘let us come back’ (5:21; 3:40); māʾōs ‘to reject’/‘refuse’ (5:22; 3:45); and others.

When these doublets are added to the standard Lamentations vocabulary, that is of words and phrases which occur more than twice, such as zānah ‘to neglect’ (2:7; 3:17,31); ʿōlēl ‘to do’ (1:12,22[×2]; 2:20; 3:51); ʿōlēl ‘infant’ (1:5, 2:11,19; 4:4); hōgāh ‘to afflict’ (1:5,12; 3:32,33); zākar ‘to remember’ (1:7,9; 2:1; 3:19,20[×2]; 5:1); habbēt/habbīṭāḥ/habbīṭū ʿūrēʾēḥ/rēʾū ‘look and see’ (1:11,12; 2:20; 5:1); and rādap ‘to pursue’ (1:3,6; 3:43,66; 4:19); and which are also to be found in chapters three and five, then the thesis that the book is the work of one hand is, in our opinion, greatly strengthened.

Our observations do not help us in identifying who this particular author was. Because of the fact that he, like other authors including Jeremiah, drew on a stock of stereotyped phrases, scholars have been able to demonstrate linguistic parallels with the authors of the Books of Deuteronomy, Isaiah, Jeremiah, Ezekiel, Psalms, and others.25 Nevertheless, whoever he was, he used the traditional rhetorical material for his own purposes and crafted a distinctive work employing various literary conventions (acrostics, paronomasia, chiasmus, etc.) including the special stylistic genre that appears throughout the Book, namely that of non-recurring doublets.

APPENDIX

This Appendix lists all the non-recurring doublets in the order of their occurrence. Hence each of the 183 doublets is listed twice, once in its own verse and once in the verse of its parallel.

CHAPTER ONE

1:1 yāšēbāh 1:3 yāšēbāh
1:1 yāšēbāh bādād 3:28 yēšēb bādād

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3:29 pīhū
3:29 yēš
3:30 yittēn
3:30 leḥi
3:30 yīšbaʾ
3:31 lēʾōlām
3:32 kī ṭim
3:32 ḫāsāḏāw
3:33 ḫinnāh
3:34 tāḥat
3:34 ragläw
3:35 miṣpaḥ
3:35 ʿelyōn
3:36 lēʾawwēt
3:36 bēriḥō
3:37 mī
3:38 ʿelyōn
3:40 nāšūbāh
3:41 kappāyim
3:42 nāḥnū
3:43 sakkōtāh
3:43 bēʾap wattirdēpēnū
3:43 tirdēpēnū
3:43 hāragtā
3:43 lōʾ hāmāltā
3:43 hāragtā lōʾ hāmāltā
3:44 sakkōtāh
3:44 tēfillāh
3:45 māʾōs
3:46 pāṣū
3:46 pāṣū ʿalēnū pīhem
3:46 pīhem
3:48 palgē mayim tērad ʿēnī
3:48 ʿal šeber bat ʿammī
3:49 ḥāpugōt
3:50 miṣšāmayim
3:52 ʿōyēbay
3:53 bōr
3:53 bī
3:55 qārāʾī

1:18 pīhū
1:12 yēš
3:29 yittēn
1:2 leḥeyāḥ
5:6 līšōʿa
5:19 lēʾōlām
5:22 kī ṭim
3:22 ḫāsāḏē
5:11 ḫinnū
3:66 tāḥat
2:1 ragläw
3:59 miṣpaḥ
3:38 ʿelyōn
3:59 ʿawwātātī
3:58 ribē
2:13 mī
3:35 ʿelyōn
5:21 nāšūbāh
2:15 kappāyim
5:7 ʿānahnū
3:44 sakkōtāh
3:66 tirdōp bēʾap
3:66 tirdōp
2:21 hāragtā
2:21 lōʾ hāmāltā
2:21 hāragtā . . . lōʾ hāmāltā
3:43 sakkōtāh
3:8 tēfillātī
5:22 māʾōs
2:16 pāṣū
2:16 pāṣū ʿalayik pīhem
kol ʿōyēbēnū
kol ʿōyēbayik
2:16 pīhem
1:16 ʿēnī yōrēdāh mayim
2:11 ʿal šeber bat ʿammī
2:18 pūgat
2:1 miṣšāmayim
2:21 ʿōyēbay
3:55 bōr
3:3 bī
1:19 qārāʾī
CHAPTER FOUR

4:1 tišṭappēknāh 2:12 bēhišṭappēk
4:1 bērōʾš kol hūṣōt 2:19 bērōʾš kol hūṣōt
4:2 nehšēbû 2:8 hāšāb
4:2 maʿāšēh 3:64 maʿāšēh
4:2 maʿāšēh yēdē 3:64 maʿāšēh yēdēhem
4:4 yōnēq 2:11 yōnēq
4:4 yōnēq... ʿōlālim 2:11 ʿōlēl wēyōnēq
4:5 ʿašpattōt 3:13 ʿašpātō
4:6 wayyīgdal 1:9 hīgdīl
4:8 hāšak 5:17 hāšēkû
4:8 ʿēš 5:13 ʿēš
4:9 halēlē 4:9 halēlē
4:9 hereb... rāʾāb 5:9–10 hereb... rāʾāb
4:9 halēlē 4:9 halēlē
4:10 rahāmāniyyōt 3:22 rahāmāw
4:11 hāmātō 2:4 hāmātō
4:11 šāpak 2:4 šāpak
4:11 šāpak hārōn ʿappō 2:4 šāpak hāmātō
4:11 hārōn 1:12 hārōn
4:11 hārōn ʿappō 1:12 hārōn ʿappō
4:11 ʿēš 1:13 ʿēš
4:13 nēbīʾehā ... kōhānehā 2:20 kōhēn wēnābīʾ
4:13 kōhānehā 1:4 kōhānehā
4:13 nēbīʾehā 2:9 nēbīʾehā
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| 4:13 | šaddiqím | 1:18 | šaddiq |
| 4:15 | ʾāmērû | 2:16 | ʾāmērû |
| 4:16 | lōʾ yōsip | 4:22 | lōʾ yōsip |
| 4:16 | pēnê kōhanîm lōʾ nāšāʾu | 5:12 | pēnê zēkēnîm lōʾ nehdārû |
| 4:16 | kōhanîm . . . zēqēnîm | 1:19 | kōhanay ūzēqēnay |
| 4:16 | nāšāʾu | 5:13 | nāšāʾu |
| 4:17 | ʾēnēnû | 5:17 | ʾēnēnû |
| 4:18 | yāmēnû | 5:21 | yāmēnû |
| 4:19 | ʾārēbû | 3:10 | ʾārēb |
| 4:21 | šimēhî | 2:17 | wavēsammaḥ |
| 4:22 | tam | 3:22 | tāmēnû |
| 4:22 | lōʾ yōsip | 4:16 | lōʾ yōsip |
| 4:22 | lēhaglotēk | 1:3 | gâlētāh |
| 4:22 | gillāh | 2:14 | gillû |
| 4:22 | gillāh ʿal haṭṭîʾtāyîk | 2:14 | lōʾ gillû ʿal ʾawōnēk |

### CHAPTER FIVE

| 5:1 | zēkōr | 3:19 | zêkor |
| 5:3 | hāyînû . . . kēʾalmānōt | 1:1 | hāyētāh kēʾalmānah |
| 5:3 | kēʾalmānōt | 1:1 | kēʾalmānah |
| 5:4 | yābōʾû | 1:4 | yābōʾû |
| 5:5 | ʿal šawwāʾrēnû | 1:14 | ʿal šawwāʾri |
| 5:6 | lišbōʾa | 3:30 | yišbaʾ |
| 5:7 | ʾānahnû | 3:42 | nahnû |
| 5:8 | yādām | 5:12 | yādām |
| 5:9–10 | ḥereb . . . rāʾāb | 4:9 | ḥereb . . . rāʾāb |
| 5:11 | ʿinnû | 3:33 | ʿinnâh |
| 5:12 | yādām | 5:8 | yādām |
| 5:12 | pēnê zēkēnîm lōʾ nehdârû | 4:16 | pēnê kōhanîm lōʾ nāšâʾû |
| 5:13 | bahûrîm | 5:14 | bahûrîm |
| 5:13 | bahûrîm . . . ūnēʾārîm | 2:21 | naʾar . . . ūbahûray |
| 5:13 | nāšâʾû | 4:16 | nāšâʾû |
| 5:13 | ʾēs | 4:8 | ʾēs |
| 5:13 | kāšālû | 1:14 | hîkšîl |
| 5:14 | zēqēnîm . . . bahûrîm | 2:21 | zāqēn . . ūbahûray |
| 5:14 | sābātû | 5:15 | šābat |
| 5:14 | bahûrîm | 5:13 | bahûrîm |
| 5:14 | nēginātām | 3:14 | nēginātām |
| 5:15 | šābat | 5:14 | šābatû |
| 5:15 | mēšōš | 2:15 | māsōs |
NON-RECURRING DOUBLETS IN LAMENTATIONS

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This lecture begins with the Book of Lamentations, a short book of dirges that laments the destruction of Jerusalem and moves on to introduce the third and final section of the Hebrew Bible - the Ketuvim, or "Writings."

This section of the Bible contains three books that exemplify the ancient Near Eastern literary genre of "Wisdom" - Proverbs, Job and Ecclesiastes. Proverbs reinforces the Deuteronomistic idea of divine retributive justice according to which the good prosper and the evil are punished. The conventional assumption of a moral world order is attacked in the Book of Job. The book ex THE BOOK OF LAMENTATIONS is made up of five poems lamenting the destruction of Judah and Jerusalem in the year 587 B.C.E. (hereinafter referred to as "the Destruction"). Each of the first four poems has a complete and distinct acrostic structure. In this article I will discuss the unity of the book and the nature of the connection among the five poems. In this context, a distinction must be made. Many have followed him, e.g., David Marcus, "Non-Recurring Doublets in the Book of Lamentations," HAR 10 (1986) 177-95, here 179; Johan Renkema, "The Literary Structure of Lamentations," in The Structural Analysis of Biblical and Canaanite Poetry. (ed. Goodreads helps you keep track of books you want to read. Start by marking "The Formation of the Book of Jeremiah: Doublets and Recurring Phrases" as Want to Read: Want to Read saving… Want to Read. Relatively little study has been devoted to the pattern of frequently recurring passages within this complex prophetic book. Parke- Taylor (retired, Old Testament and Hebrew, U. of Western Ontario, Canada) elucidates the evolution of this biblical text by interpreting some 50 doublets in Jeremiah and the related "Confessions," and their parallels to other Old Testament text. Relatively little study has been devoted to the pattern of frequently recurring passages within this complex prophetic book. The author's translations appear in parallel columns. Indexed by doublet.