

חֹזֶה

Introduction

Grammatical Type: n. m.

Occurrences: (Total: 25):¹

HB – 17 occurrences: 2 *Sam* 24:11, 2 *Ki* 17:13, 1 *Chr* 21:9, 25:5, 29:29, 2 *Chr* 9:29, 12:15, 19:2, 29:25, 29:30, 33:18, 33:19, 35:15, *Isa* 29:10, 30:10, *Am* 7:12, *Mic* 3:7.

Epigraphy - none

Qumran – 7 occurrences: 1QM XI:8, 1QH^a X:15; XII:10; XII:20, 4QpIsa^c 16:2, 4Q174(MidrEschat^a) f5:4, 4Q280 f2:7.

Ben Sira – 1 occurrence: *Sir* 46:15.

Text doubtful

A.1 The word חֹזֶה, entirely restored in 4Q266 f2ii:12 [=CD II:12-13] on the basis of T.-S. 10 K 6:12, is probably not to be connected directly with חֹזֶה, as the term functions as a verbal participle ('those who see') in this text and not as a professional title ('seer').² The same is true for 4Q270 f2ii:14 where the word is reconstructed on the basis of CD II 12-13.³

A.2 The two unidentified fragments 4Q517 Unidentified fragments f15:1 and 4Q518 Unidentified fragments f2:1, published in DJD 7, only contain one word each: חֹזֶה and חֹזִים respectively. It is clear that in this fragmentary state it is impossible to assess whether they function as verbal participles or as professional titles here.

A.3 1QH^a 10:15 uses חֹזֶה נְכוּחֹת in parallel with חֹזֶה מְלֻצִי תְעוּת (ל) but the term seems to have lost its force as a technical term for 'seer'.

A.4 In *Isa* 28:15 חֹזֶה is used in parallel with בְּרִית. The older dictionaries (i.e. BDB, GES¹⁷) interpret חֹזֶה as 'vision' here.⁴ The recent dictionaries (HALOT, GES¹⁸, DCH) understand the term as a different noun with the meaning 'contract'. See also the versions: Vulgate: *pactum*, Targum: מְלֻצִי, LXX: συνθήκη. The Peshitta retains *hzw*.⁵

A.5 The two occurrences of the patronym חֹזֶה-בְּנֵי in the lists of returnees in *Neh* 3:15 and 11:5 do not furnish us with further information. The commentators regularly understand this as a family name ('all seers').⁶ The versions transliterate: LXX: Χολοζῆ, Χαλαζα and Vulg: Choloozai, Coloza.

¹ These numbers correct those given in DCH III:44 for this lemma (Clines lists 16 attestations in Biblical Hebrew, 1 in *Ben Sira* and 3 in Qumran).

² BAUMGARTEN *et al.* (1996:150). For the manuscripts of CD preserved in the Taylor-Schechter Genizah see SCHECHTER (1910) and QIMRON (1992).

³ There is no real equivalent to the content of 4Q270 f2ii in CD, see WACHOLDER (2007).

⁴ Thus also EWALD (1863:§156e). HOFFMANN (1883:95) disagrees and translates 'wir haben in der Hölle einen Propheten angestellt'.

⁵ DRIVER (1937:44) suggests deriving חֹזֶה from Arabic *ḥadā* and Sabeian *ḥdyt* here. WILDBERGER (1982:1065) urges caution when deriving Hebrew words from Arabic/Sabeian but maintains the translation found in the LXX which is in line with Driver's suggestion. With reference to *Isa* 28:15 and elsewhere, WERNBERG-MØLLER (1959) suggests that what looks like an active participle can at times 'denote the action as such, or the abstract idea of a certain action or condition, with no reference to the agent.' While this may be the case generally, it does not appear plausible for our verse, as it would lead to a translation 'We have made a covenant with Death, concluded a *seeing* with Sheol.'

⁶ VERMEYLEN (1977:214-215), RUDOLPH (1949:118), MYERS (1965:108-111), FUHS (1978:67), FENSHAM (1983:170), CLINES (1984:154), WILLIAMSON (1985:197 nt. 15b), GUNNEWEG/JEPSEN/OEMING (1987), BLENKINSOPP (1988:228), BECKER (1990:71) and SCHUNCK (1998:81).

A.6 Similarly, in 2 Chr 33:19 MT has חֹזִי, which NJPS understands as a name, while NRSV and most of the commentators follow LXX's ὁρόντων ('of the seers') and read חֹזִי, suggesting that the ו later dropped out due to haplography. The Peshitta has *dḥnn nby* ('of Hanan the prophet'), while the Targum and the Vulgate support MT and read the name Hozai: חֹזַי and *Ozai*.

B.1 Nitzan, the editor, restores the word in two fragments, 4Q286 f7ii:12 and 4Q287 f6:11, 4QBer^a and 4QBer^b respectively as they are very similar to 4Q 280 2 6-7.⁷

B.2 The restoration 4QpIsa^c 15-16:2: [...זים]הח is certain as it is a direct quote from Isa 29:10.⁸

Qere/Ketiv: none

1. Root and Comparative Material⁹

A.1 The root *hzy* is the standard root for 'to see' in Aramaic and is thus widely attested in Aramaic inscriptions.¹⁰ It refers to both normal seeing as well as seeing in a dream or having a vision. While the root itself (see under חָזָה) is used frequently, there are only two texts which contain the nominalised participle in its meaning of the professional title: the Zakkur inscription (KAI 202A:12) has *hzy*n and Deir Alla i:1 *hzh 'lhn*. The general consensus is that חָזָה is an Aramaic loanword in Hebrew.¹¹

A.2 It is unclear whether Punic *hzh* in KAI 69:11 should be linked to *hzy*.¹

A.3 Hamilton has recently proposed to read seal UC 51354 from Deir Rifa in Egypt as written in proto-Canaanite. If that is the case and if his reading is correct, the seal bears the inscription *lqn hz*, which he interprets as 'belonging to *Qn*, the seer'.¹²

A.4 The root is also operational in later forms of Arabic as *ḥazā* ('to see') and *ḥāzī* ('seer, soothsayer').¹³ This is normally attributed to Hebrew influence, but Aramaic influence or a mixture of the two could also have caused this development.

A.5 The root is attested in Ugaritic. Initially, opinions differed considerably whether Ugaritic *hdy* could be linked to Hebrew *hzh* because, according to Ginsberg, Phoenician (here: Ugaritic) and Hebrew share the sound-change of Proto-Semitic *d* to *z*.¹⁴ Conversely, Dahood insists on the etymological relation between Hebrew *hzh* and Ugaritic *hdy*.¹⁵ Aistleitner's and Ginsberg's view is in part a critical reaction to Dahood's additional theory that Hebrew also knows a root II חָזָה ('to see') which is linked to Ugaritic *hdy*.¹⁶

A.6 On the basis of Ugaritic *hdy*, Wagner suggests that it is possible that the word is not an Aramaic loan but a genuinely Hebrew word.¹⁷ He goes on to state that it is impossible to

⁷ NITZAN in ESHEL *et al.* (1998:27-31.57-58).

⁸ ALLEGRO (1968).

⁹ A fuller version of the etymological discussion will be presented in the entry on חָזָה. Contrary, to JEFFERS (1996:36) the etymology of חָזָה is not quite as straight forward as it appears.

¹⁰ For details see HOFTIJZER/JONGELING (1995:357-361).

¹¹ See VETTER (1971) and JEPSEN (1976) (ET JEPSEN (1980)).

¹² HAMILTON (2009).

¹³ LANE/LANE-POOLE (1984:562-563).

¹⁴ E.g. GINSBERG (1938 and 1967) and AISTLEITNER (1963:905).

¹⁵ DAHOOD (1964:407-408); more cautiously GORDON (1965:839).

¹⁶ DAHOOD (1964:407) KBL³ (and therefore HALOT) followed this decision. See also BLAU (1970) Against such a view see e.g. BONNARD (1960:226).

¹⁷ WAGNER (1966:53-54).

verify this. Allowing for a Hebrew origin of the verb and its derivatives, he reasons that Aramaic influence is at least partly responsible for the increased number of post-exilic attestations. However, Fuhs argues that it is impossible that Hebrew had two entirely synonymous verbs (חזה and ראה).

A.7 A further problem for the etymology of the Hebrew root I חזה ('to see') is that there is at least a second root חזה in Hebrew from which the word חֶזֶה ('chest') is derived, and which in other Semitic languages has a meaning 'to sit/be across'.¹⁸ The term חֶזֶה in *Isa* 28:15 should be connected to that root, which is attested in the form *ḥdyt* in Old South Arabic with the meaning 'agreement'.¹⁹

A.8 There is no etymological equivalent to חזה in Akkadian. Functionally, *amāru*, *barû* and *naṭālu* are equivalents, expressing 'seeing' in the physical sense as well as in the divinatory sense (particularly in dreams and liver omens). The noun *bārû* ('seer') denotes a classical haruspex, a technical diviner.

2. Formal Characteristics

A.1 qōtēl of a ל"ה, nominalised qal masculine active participle.

3. Syntagmatics

A.1 חֶזֶה is the subject of the following verbs: אכל ('eat') in *Am* 7:12, ברח (flee') in *Am* 7:12, יסף *hif.* ('continue/do again') in *Am* 7:13, הלך ('go') in *Am* 7:12, נבא *nif.* ('prophesy') in *Am* 7:12 and עוד ('warn') in *2 Ki* 17:13.

A.2 Additionally, the following verbs are used with individuals who in the same pericope are identified as a חֶזֶה: אמר ('say') in *2 Chr* 19:2, בוש ('be ashamed') in *Mic* 3:7, דיבר *pi* ('speak') in *Isa* 30:10 and *2 Chr* 33:18, הלך ('walk') in *Am* 7:13, חזה ('see') in *Isa* 30:10, יסף ('continue/add') in *Am* 7:12-13, יצא ('go out') in *2 Chr* 19:2, נטה *hif.* ('turn aside') in *Isa* 30:10-11, עטה ('cover oneself') in *Mic* 3:7, סור ('turn aside') in *Isa* 30:10-11, שבת *hif.* ('remove') in *Isa* 30:10-11 and, through apposition, כסה *pi.* ('cover') in *Isa* 29:10.

A.3 חֶזֶה is the *nomen regens* for דָּוִד (*2 Sam* 24:11, *1 Chr* 21:9, *2 Chr* 35:15), מְלִיךָ (*1 Chr* 25:5, *2 Chr* 29:25, 35:15), נְכוּחֹת (1QH^a 10:15), רְמִיָּה (1QH^a 12:10), תַּעֲוֹת (1QH^a 12:20), תַּעֲוֹדָה (1QM 11:8)²⁰.

A.4 חֶזֶה is the *nomen rectum* of דְּבָרֵי (*1 Chr* 29:29, *2 Chr* 33:18) and כָּל (*2 Ki* 17:13, 4Q174 f5:4).

A.5 חֶזֶה is used as a prepositional augment for the verb עוד *hif.* 'warn' (*2 Ki* 17:13).

A.6 Only Gad is described as a חֶזֶה דָּוִד (*2 Sam* 24:11 || נְבִיאָה, *1 Chr* 21:9), while Gad (*2 Chr* 29:25 || הַנְּבִיאָה), Heman (*1 Chr* 25:5) and Jeduthun (*2 Chr* 35:15)²¹ are described as חֶזֶה הַמְּלִיכָה.

A.7 The following individuals are described as חֶזֶה: Asaf (*2 Chr* 29:30), Gad (*1 Chr* 29:29), Iddo (*2 Chr* 9:29, 12:15)²², Jehu (*2 Chr* 19:2)²³. Amos is once referred to as חֶזֶה by Amaziah (*Am* 7:12).

¹⁸ For literature see FUHS (1978:58-66).

¹⁹ See also DRIVER (1937:44).

²⁰ See YADIN (1955:322-324) ET YADIN (1962:310-311).

²¹ The LXX and Vulgate use a plural here and therefore understand Asaph, Aeman (Heman) and Idothom (Jeduthun) as prophets (προφῆται/prophetae) collectively.

²² In the LXX the name of this seer is Joel, not Iddo.

²³ Syntactically, Hanani could be the seer here: יְהוֹנָדָה בֶּן־חַנָּנִי הַחֶזֶה.

4. Versions

a. LXX:

ὁρῶν	active participle present tense of ὁράω ('to see'): 2 Sam 24:11, 2 Ki 17:13, 1 Chr 21:9, 2 Chr 9:29, 12:15, 29:25, 33:18, 33:19, Am 7:12, Mic 3:7.
ὁράω	Isa 30:10.
βλέπων	active participle present tense of βλέπω ('to see'): 1 Chr 29:29.
προφήτης:	2 Chr 19:2, 29:30, 35:15.
πιστὸς ὁράσεως	Sir 46:15.
ἀνακρουμένος	medium participle present tense of ἀνακρούω (in music: 'to strike up'): 1 Chr 25:5.
ἀρχων	Isa 29:10.

b. Peshitta

nby	Isa 30:10, 1 Chr 21:9, 29:29, 2 Chr 29:25, 29:30, 33:18, 33:19
hzy	2 Ki 17:13, Isa 29:10, Am 7:12, Mic 3:7, 2 Chr 19:2, 35:15
Verse not extant:	1 Chr 25:5, 2 Chr 9:29, Sir 46:15
Differing text:	2 Chr 12:15
No equivalent	2 Sam 24:11

c. Targum

חזוי	2 Sam 24:11
נבי	1 Chr 21:9, 25:5, 2 Chr 9:29, 12:15, 29:25, 33:18, 35:15, Am 7:12
נבי שקר	Mic 3:7
סכוי	1 Chr 29:29, 2 Chr 19:2, 29:30,
מלִּיף	pa part. אִלֵּף ('to teach'): 2 Ki 17:13, Isa 30:10
ספר	Isa 29:10
חזוי	2 Chr 33:19
Not extant:	Sir 46:15

d. Vulgate

videns	active participle present tense of videre ('to see'): 2 Sam 24:1, 2 Ki 17:13, 1 Chr 21:9, 25:5, 29:29, 2 Chr 9:29, 12:15, 19:2, 29:25, 29:30, 33:18
videre	Am 7:12, Mic 3:7, Sir 46:15
propheta:	2 Chr 35:15
aspiciens	Isa 30:10
princeps	Isa 29:10 (V understands the text differently here)
Ozai (pr.n.)	2 Chr 33:19

A.1 There is a clear distinction between the versions: LXX and the Vulgate render הִזָּה with an active participle of a verb 'to see' (LXX: ὁρῶν and βλέπων; Vulgate: *videns*) in almost all cases.

A.2 In most instances, the versions attempt to find a word in the semantic range of ‘seeing’ in their respective target languages. An exception is the Peshitta which prefers נְבִיא to חֹזִי, presumably to distinguish between normal ‘seeing’ and the seeing of visions. Alternatively, it may have picked up on the later use of the term נְבִיא in Hebrew which seems to denote a range of diviners.

A.3 The LXX and the Vulgate understand וְלִחְזִים in *Isa* 30:10 as a verbal participle and therefore translate as τοῖς τὰ ὁράματα ὁρῶσιν (‘those who are seeing visions’) and *aspicientibus* (‘to those who are seeing’).

A.4 The case of Isaiah is interesting in the Peshitta. In the MT *Isa* 29:10 and *2 Ki* 17:13 have נְבִיא and חֹזִי in parallel and the Peshitta translates them with *nby* and *hzy* respectively. In *Isa* 30:10, however, which in MT has רָאָה and חֹזִי in parallel, רָאָה is translated with *hzy* and חֹזִי with *nby*, indicating that the meaning of these three terms is not clearly distinguished in the Peshitta of *Isaiah*.

A.5 In *Isa* 29:10 LXX and the Vulgate understand the syntax of MT differently and regard כָּסָה as a participle expressing an entire relative clause; this requires them to understand כָּסָה as a *pu‘al* (כִּסְּהָ). It is possible that they also had a text which supplied the normally required *nota accusativi* and the article: אֶת הַכָּסָה. LXX has: καὶ τῶν ἀρχόντων αὐτῶν οἱ ὁρῶντες τὰ κρυπτά (‘and their princes who see that which is hidden’); the Vulgate has *principes vestros qui vident visiones operiet* (‘your princes who see visions he covers’).

A.6 In *Am* 7:12, the Vulgate understands חֹזִי as a participle expressing a relative clause *qui vides* (‘who sees’). The same also occurs in *Mic* 3:7: *qui vident visiones* (‘who see visions’).

A.7 The Targum of *Am* 7:12 uses the root נְבִי to translate the noun (חֹזִי) and the verb (נָבֵא, *nif.*) which Amaziah uses to describe Amos. This indicates that the difference between the two roots in Hebrew found no reflex in the translation

A.8 The Peshitta understands *2 Chr* 12:15 completely differently and therefore does not translate the term חֹזִי.

A.9 The following verses are not attested in the Peshitta *1 Chr* 25:5, *2 Chr* 9:29 and *Sir* 46:15.²⁴

5. Lexical/Semantic Field(s)

A.1 Can stand parallel with מְלִיץ (*1QH^a* 10:15) and with מְשִׁיחָה in (*CD* 2:12, *1QM* 11:8).

A.2 Occurs in parallel with other divinatory titles such as רָאָה (*Isa* 30:10, *1 Chr* 29:29), נְבִיא (*2 Sam* 24:11, *2 Ki* 17:13, *1 Chr* 29:29, *2 Chr* 9:29, 12:15, *Isa* 29:10) and קָסָם (*Mic* 3:7).

A.3 Used almost as a term for historian when describing Gad (*1 Chr* 29:29 || שְׁמוּאֵל (שְׁמֵעִיָּה הַנְּבִיא *2 Chr* 9:29 || נִתְּנָה הַנְּבִיא *2 Chr* 12:15 || שְׁמֵעִיָּה הַנְּבִיא).

A.4 Once, חֹזִי is used in apposition to רָאָה (*Isa* 29:10).

A.5 According to Wilson the חֹזִי represents a Northern (‘Ephraimite’) seer who disappeared shortly after the introduction of the monarchy.²⁵

A.6 According to the comprehensive study of the root חזה in biblical Hebrew by Fuhs, חֹזִי is used almost literally as someone who sees a revelation in *Am* 7:12 and *Isa* 30:10 and in *1 Sam* 9:9-19 (5x), while it refers to the receiver of a revelation, without suggesting ‘seeing’ and in parallel to other divinatory titles, in *Mi* 3:7, *2 Ki* 17:13, *Isa* 29:10 and *2 Chr* 33:18-19.

²⁴ *1-2 Chronicles* according to GORDON (1998). For *Ben Sira* DE LAGARDE (1861) is correct, as has been affirmed by Wido van Peursen in a personal communication (May 7th 2010) for which I would like to thank Prof. van Peursen. The Peshitta of *Ben Sira* represents a modified form of the book, e.g. VAN PEURSEN (2007).

²⁵ WILSON (1980:139-140).

In *1 Chr* 29:29, *2 Sam* 24:11 and elsewhere it is used as a professional title in parallel to other such titles. Finally, in *2 Chr* 29:30 it refers to a temple singer.

6. Exegesis

A.1 The dictionaries keep with the obvious (and correct) sense and translate הִנָּה as ‘seer’. Zorell translates *videns* sc. Divina, a Deo sibi revelata, vates, propheta.²⁶ KBL³ and GES¹⁸ translate ‘Seher’. BDB and DCH have ‘seer’. The only confusion is with *Isa* 28:15 which is not always distinguished, and often translated as ‘vision’ (BDB), while KBL and DCH list this word as הִנָּה (‘agreement’).

A.2 Adducing Lee and Jastrow, Paul and Zevit suggest that הִנָּה should be understood as a technical term for a court diviner, while נְבִיא refers to any kind of prophet.²⁷ Jastrow does not merely identify the הִנָּה as a court diviner, but argues that because the term is also used to describe (Levitical) singers Heman, Asaf and Ethan, it follows that it ‘belongs to an early period in the religious history of the Hebrews, when divination formed a part of the priestly office and before the period of the differentiation of the diviner from the true prophet of Jahweh and the concomitant differentiation between “prophet” and “priest.”’²⁸ This connection to music means, according to Jastrow, that they were of a lower status similar to those of the ‘singing dervishes whom Saul encounters’, i.e. נְבִיאִים.²⁹ The difference between the רֹאֶה and the הִנָּה lies in that the רֹאֶה is available to everybody while the הִנָּה is the official diviner. Jastrow further distinguishes between the two titles and describes the רֹאֶה as a technical diviner who works on materials which are to some extent controllable (i.e. hepatoscopy, where the diviner has access to the liver through slaughtering an animal), whereas the הִנָּה is a technical diviner who reads more haphazard signs such as bird-flight or clouds.

A.3 Many scholars take the term הִנָּה to be the Judean term for ‘seer’ and thus as the Southern equivalent of the Northern נְבִיא.³⁰

A.4 While Fuhs interprets הִנָּה as an old technical term he argues against Zevit’s thesis that it is a loan from an Aramaic technical term on account of the few attestations in Aramaic inscriptions and because most of the biblical attestations for a court diviner are in the Chronistic History and therefore late.³¹ Further, according to Fuhs, *Am* 7:12 also militates against such a reading as in that verse Amaziah acknowledges Amos’ office as ‘seer’.³² Fuhs’ argument here relies both on the antiquity of *Am* 7:12, that it relays the wording correctly, and that Amaziah uses the term correctly.

A.5 In *1 Chr* 25:5, *2 Chr* 29:30 and 35:15 הִנָּה is applied to various individuals who are (according to *2 Chr* 29:30, levitical) singers whose actions are described with נָבַא, *nif*. While

²⁶ ZORELL (1984:230).

²⁷ JASTROW (1909:50), PAUL (1971) and ZEVIT (1975), WILSON (1980:254-256). This thesis is sometimes attributed to LEE (1860:458-459). Lee, however, says something slightly different. He distinguishes between the royal office of ‘seer of the king’ (who may or may not have a prophetic gift) and the prophetic ‘office’ which does not need to be connected to the court.

²⁸ JASTROW (1909:50-51).

²⁹ JASTROW (1909:51).

³⁰ JASTROW (1909), VANDEN OUDENRIJN (1925), HAEUSSERMANN (1932:7-8), ORLINSKY (1965), ZEVIT (1975), WILSON (1980:254-256), PETERSEN (1981:56-58) and ZOBEL (1985). BLENKINSOPP (1995:125) acknowledges the predominance of the title in Jerusalemite circles but attributes it to the disrepute into which the title נְבִיא had fallen and surmises that it had been replaced by הִנָּה.

³¹ ZEVIT (1975) and FUHS (1978:245-248).

³² FUHS (1978:187-192). SMEND (1963:416-418) also argues that Amos identifies with the title הִנָּה and denies being a נְבִיא, but he does not elaborate on what a הִנָּה-seer is.

it is true that this seems to suggest that these singers are acting prophetically, it is equally likely that *הִנֵּה* and *נִבֵּא*, *nif.* have changed their meaning sufficiently so that they can be used for the performance of cultic music and possibly dance.³³ If, following Mowinckel, there was an institution of cultic prophecy in pre-exilic (Israel and) Judah, the transfer of the two verbs to the musical cult performers appears plausible.

A.6 While most attestations of *הִנֵּה* occur in *1-2 Chronicles*, a late text, it appears that *Chronicles* uses the word mostly in conjunction with court ‘employees’, more specifically specialists who are connected to David. This suggests that in *Chronicles* the term signifies some form of a court diviner. As the related verb has the meaning ‘to see’ it appears reasonable to assume a meaning ‘seer’ for *הִנֵּה*. It must remain unclear whether or not this ‘seeing’ was necessarily transcendent (‘seeing of visions’) or could include the ‘seeing’ and subsequent interpretation of ominous signs.

7. Conclusions

The classical theory, as expressed by Lindblom, is that no distinction can be made in meaning between *הִנֵּה* and *רָאָה*, and that people described by either term are indistinguishable from the *נְבִיא*.³⁴ Contrary to this, Hölscher distinguishes between the ecstatic *נְבִיא* and the non-ecstatic *הִנֵּה* and *רָאָה*.³⁵ *Chronicles* appears to use *הִנֵּה*, *רָאָה* and *נְבִיא* almost interchangeably. Focussing on *הִנֵּה* and *רָאָה*, the distribution of the two titles within *Chronicles* indicates that the *רָאָה* seems to have been a diviner available to the general public while the *הִנֵּה* was employed at the court – and in the case of the Levitical singers, at the temple.³⁶ The connection with the verb *הִנֵּה* plausibly suggests that at least initially the translation ‘seer’ for *הִנֵּה* is correct, but it must remain unclear which form this ‘seeing’ took.³⁷ It is likely that visionary experiences are implied, as they are with many of the other derivatives of the root *חזה* such as *חֲזִיוֹן* and *חֲזוֹת*. This holds true particularly in later texts, as by the time of their composition other forms of divination had acquired a negative status. Most of the attestations are late, suggesting the possibility that the term itself is either an Aramaic loanword or at least that the root became more productive as contact between Hebrew and Aramaic grew stronger.³⁸

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³³ FUHS (1978:248-249).

³⁴ LINDBLOM (1962:90). See also DAVIDSON (1903:81), VANDEN OUDENRIJN (1925), JEPSEN (1934:43-44) and HENTSCHE (1957:150). See e.g. also BLAU (1970:439-440) and JOHNSON (1962:12) who understands the two verbs *הִנֵּה* and *רָאָה* as being slightly distinct in that *רָאָה* is used more for normal seeing while *הִנֵּה* refers more to the seeing of visions.

³⁵ HÖLSCHER (1914:125-126).

³⁶ See the table in FUHS (1978:245-249).

³⁷ Both verbs included synaesthetic perception, that is, they are used in contexts in which we may expect to find a verb ‘to hear’, see KEDAR-KOPFSTEIN (1988).

³⁸ WAGNER (1966:53-54).

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