

**Prototype and Semantic Field Analysis of the
Lexical Item עָנָוִים in the Hebrew Bible: Some
Implications for the Fields of Biblical Hebrew
Lexicology, Exegesis, and Translation**

By

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Declaration

By submitting this work to the South African Theological Seminary (SATS), I hereby declare that it is my work, that nobody did it for me, that I did not copy any of it from anyone else, and that it has not previously in its entirety or part been submitted to any institution for a degree. I cited all sources such as books, journals, and websites.

Signed:

A handwritten signature in black ink, consisting of a stylized, somewhat abstract scribble followed by a horizontal line and a small flourish.

Maxwell Banda Chiwoko

29th January, 2024

מִי יִמְלֵל גְּבוּרֹת יְהוָה יִשְׁמִיעַ כָּל-תְּהִלָּתוֹ

Who can tell the mighty acts of Adonai? Who can praise him as much as he should be praised? (Ps. 106:2)

Dedication

I dedicate this dissertation to all students of Biblical Hebrew language I have taught throughout the years at Nkhoma University and everyone Adonai has blessed with diligence to study the Hebrew Bible.

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Abstract

Hebrew Bible translators, exegetes, and lexicologists have differed significantly in their rendering and interpretation of the lexical item עָנָוִים in the Hebrew Bible. For instance, Bible translators have rendered this term using nine glosses while showing variations in the rendering of the term in similar verses, but without offering any linguistic justification. This research was aimed at conducting a lexical analysis of the term to find out whether the term has multiple senses or not – and to establish a linguistic explanation for the multiplicity of senses if that is found to be the case.

After reviewing different relevant scholarly literature on the term, this research observed several problems. Singling out two, the first problem that was observed is that there is a lack of proper linguistic theory in analysing the term עָנָוִים. Secondly, no scholar has conducted a comprehensive analysis of all the cases of עָנָוִים in the Hebrew Bible despite the fact that this term poses special problems. To deal with the first problem, the research scrutinized different modern linguistic semantic theories for dealing with the problem. The lexical field and prototype theories were adopted to form the basis of the linguistic study of the term. As a solution to the second problem, the study used modern linguistic semantic theories of lexical field and prototype to analyse all the cases of the term עָנָוִים in the Hebrew Bible. The lexical field theory has helped to analyse the term in its contextual domain and relationship with other lexical items that co-occur with it. On the other hand, the prototype theory has helped to explain the linguistic motivation behind sense extension of the term.

After analysing all the occurrences of the term, the study found that this term has two senses: afflicted and humble. For the sense “afflicted,” the study discovered that this sense is used to describe those who are in a relationship with God but face various forms of physical afflictions caused by others who are, in some contexts, identified as “wicked.” On the other hand, the sense “humble” is preferred in contexts where the term is used to refer to those who willingly submit to God. Thus, the key difference between the two senses is that the first is used where those designated by the term are victimised by other people while the latter is used for those who aren’t victimized by others but express their submission to God in different circumstances. Using the frequency model of Geeraerts (2006) and Vyvyan (2005), the sense “afflicted” was

identified as the prototype sense as it registers more occurrences than the sense “humble.” On the other hand, the “part-for-the-whole” metonymy proposed by Lakoff (2003) was identified as the cognitive mechanism behind the extension of the sense from “afflicted” to humble. From the discussion of the findings of this research, several practical implications have been drawn for the fields of Biblical Hebrew lexicology, Hebrew Bible translation, exegesis, and Christian Theology.

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Abbreviations

ANE: Ancient Near East

BL: Buku Loyera

BH: Biblical Hebrew

BLPB : Buku Lopatulika ndilo Mawu a Mulungu

CCL : Mawu a Mulungu mu Chichewa Chalero

DETT: Dynamic Equivalence Translation Theory

ESV: English Standard Translation

FETT: Formal Equivalence Translation Theory

HBS : Biblia Hebraica Stuttgartensia

HB: Hebrew Bible

HSCB: Holman Christian Standard Bible

KJV: King James Translation

MT: Masoretic Text

NAS: New American Standard Translation

NET: New English Translation

NIV: New International Translation

NJB: New Jerusalem Bible

NLT: New Living Translation

NT: New Testament

OETT: Optimal Equivalence Translation Theory

OT: Old Testament

RSV: Revised Standard Translation

TNK: The Jewish Bible (TANAK)

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Chapter 1

Introduction

1.0. General Background of the Research

Most of the Old Testament (OT) texts were originally written in the Biblical Hebrew (BH) language. This means for one to be in a better position to understand the OT, he/she must have a working knowledge of the BH language. Yet the pursuit of the knowledge of the BH language is met with linguistic challenges such as the gap in time between the original speakers of the language and ourselves, the absence of the speakers of the language, and the diversity of genres, authors and periods of the texts, among other problems. These problems do not only affect the study of BH language, but they also obscure our understanding of the message of the OT. A good example of the aspects of the BH language that have posed problems throughout the history of studying the language is the area of semantics. In simple terms, semantics is the field of linguistics that studies the meaning of words, phrases and sentences (Lyons 1977, 1). Bible interpreters and BH language scholars have had a tough time establishing the meanings of different BH words (Bons, Joosten and Hunziker-Rodewald 2015, VII). This has resulted in discrepancies and inconsistencies in the translation and interpretation of different BH words in Bible translations, Bible commentaries and other scholarly publications.

One of the problems faced by scholars in the field of linguistic semantics is the existence of “polysemy,” a linguistic phenomenon whereby various senses are assigned to one lexical item. This problem is also found in BH as there are words which prefer multiple renderings in different contexts. One of the BH words that have received varied translations and interpretations is עָנִיּוֹם. This term registers 22 occurrences in the Hebrew Bible (HB) alone.¹ Sampling out the book of Psalms, the

¹ In this research I have used “Hebrew Bible” instead of “Old Testament” for linguistic purpose to refer to the language which was used in writing the Old Testament.

term is found in 13 occurrences in which Bible translators and commentators have assigned more than 9 renderings in their translation and interpretation. While some of the renderings do share common semantic nuances, some do not. The problem is complicated even more by the fact that Bible translations and commentaries do not agree in their rendering of the term in similar verses. While in linguistic studies there is an acknowledgement of the existence of polysemy, the fact that Bible interpreters and commentaries do not justify the selection of senses is a problem that should attract scholarly attention. This research has been conducted to do a lexical analysis of the lexical item עֲנִיּוֹם in the HB to find out whether this term is polysemous or not. Based on the assumption that the term עֲנִיּוֹם is polysemous, the research further seeks to find a linguistic explanation that motivates this linguistic phenomenon.

1.1. Outline of Research

To accomplish its objective, the research followed different steps. First, a review of Bible translations and commentaries was done to appreciate how different Bible translations and commentaries render and interpret the cases of the term עֲנִיּוֹם.² BH Dictionaries and Lexicons were also reviewed to examine different views of BH lexicologists on the term עֲנִיּוֹם. Secondly, the research surveyed different scholarly literature to evaluate different scholarly arguments about the morphological background and semantic values of the term עֲנִיּוֹם. Recognizing that this is a linguistic study since it deals with the semantics of a lexical item, in the third step the research has surveyed relevant modern linguistic approaches to lexical semantics. This was aimed at establishing a strong linguistic foundation on which to carry out the research. A semantic field methodology under the structuralism approach has been used to study the contextual domains and collocations of the term. The prototype method under categorisation, a sub-branch of cognitive semantics, has been used to explain the polysemic nature of the term under investigation. In the fourth step, the research has discussed different linguistic challenges unique to the BH language that may pose hindrances in the process of applying modern linguistic theories in studying BH

² The book of Psalms was used as a sample text for the review because it registers more occurrences of the term than all other parts of the HB.

linguistic problems. Appropriate procedures were put in place for the application of semantic field and prototype approaches in the lexical analysis of the term מַגִּידים in the HB.

The fifth step involved the data analysis and discussion whereby each occurrence of the term has been studied following the methodological steps. The analysis is inductive as the first focus has been on how the term has been used in every text it is found. Thereafter, the research has moved on to discuss the different senses of the term מַגִּידים to establish the prototype sense, and then discuss the cognitive mechanism that has activated and motivated the sense extension. In the end, the research has provided a recap of the research project, practical implications of the findings of the lexical analysis of the term, a highlight of original contributions, and recommendations.

1.2. Definition of Key Concepts

1.2.1. Lexicology

Lexicology is an aspect of linguistic semantics which studies the meaning, forms and history of words (Sheade 2011, 2). It investigates the origin and development of different words and their relationship with words of similar word groups in both written and oral texts.

1.2.2. Cognitive Linguistics

As a linguistic approach, cognitive linguistics sees language as a reflection of patterns of the human mind through the externalisation of human thoughts by using symbols. Semantically, cognitive linguistics considers meaning as “a conventional ideational or a semantic content associated with the symbol” (Evans and Green 2006, 3-6). Cognitive linguistics establishes meaning by inspecting the relationship between experiences, conceptual systems and semantic structures corresponding to the experiences, beliefs and practices of a certain group of people (Widder 2011, 12).

1.3. Research Problem

To highlight the problem of this research, below is the presentation of a review of Bible translations, commentaries, and BH dictionaries and lexicons focusing on how they render the term in the book of Psalms.

1.3.1. The Rendering of the Term עֲנָוִים in Bible Translations

For a better synopsis, I have surveyed thirteen Bible translations. Of these translations, ten are English translations while three are Chichewa translations. The selection of the English translations was based on convenience while the Chichewa translations have been selected because they are the most commonly used Bible translations in Malawi. It should be noted that the translations represent three major Bible translation theories: Dynamic Equivalence, Formal Equivalence, and Optimal Equivalence translation theories. Of the thirteen selected Bible translations, one English translation and two Chichewa translations follow a strict Dynamic Equivalence Translation Theory (DETT) in which sense or thought is translated not words (Ryken 2002, 13).³ DETT is the approach to Bible translation that seeks to translate the meaning of the text without being strict with the forms and literalness of the words. This translation theory was initiated by Nida who said that “a translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor to modes of behaviour relevant within the context of his own culture; it does not insist that he understand the cultural patterns of the source-language context to comprehend the message” (Nida 1964, 159). Bible translations that follow this theory are easier to understand because they are natural.

³ *New Living Translation* (NLT); *Mawu a Mulungu mu Chichewa Chalero* (The Word of God in Contemporary Chichewa Translation – abbreviated as CC]), *Buku Loyera* (the Holy Book – abbreviated as BL).

Six English translations and one Chichewa translation follow Formal Equivalence Translation Theory (FETT).⁴ According to Finnegan (2020, 14), FETT aims to capture the literal meaning of the original words of the source texts in its translation while adhering to the forms of the words in the source language. On this, Fee says “if the Greek or Hebrew text uses an infinitive, the English translation will use an infinitive. When the Greek or Hebrew has a prepositional phrase, so will the English...The goal of this translational theory is formal correspondence as much as possible” (Fee and Strauss 2007, 26). Three English translations follow Optimal Equivalence Translation Theory (OETT) which combines both DETT and FETT.⁵ According to Kerr (2011, 7), OETT differs from DETT and FETT in the sense that it produces “a modified literal translation.” In other words, it attempts to follow the literal aspect of the FETT but where the literalness is not making sense it uses the DETT.

The survey in the Bible translations focused only on the verses of the Psalms in which the term עֲנִיִּים appears. These are, Psalms 9:13, 19; 10:12, 27; 22:27; 25:9; 34:3; 37:11; 69:33; 76:10; 147:6; 149:4.⁶ The analysis of the renderings of the term עֲנִיִּים in the selected Bible translations was in two ways. The first was checking for internal consistency of the rendering of the term in each Bible translation independent of other translations. The second analysis focused on the external agreements and variations among Bible translations whereby the rendering of the term עֲנִיִּים in different Bible translations was compared in similar verses. The table below shows how the term עֲנִיִּים is rendered in different Bible translations in the book of Psalms.

⁴ *English Standard Translation* (ESV), *King James Translation* (KJV), *New English Translation* (NET), *Revised Standard Translation* (RSV), *New American Standard Translation* (NAS), *The Jewish Bible – TANAK* (TNK), *Buku Lopatulika Ndilo Mawu a Mulungu* (the Sacred Book is the Word of God – abbreviated as BLPB).

⁵ *Holman Christian Standard Bible* (HSCB); *New Jerusalem Bible* (NJB); *New International Translation* (NIV)

⁶ Versification follows the *Biblia Hebraica Stuttgartensia* (HBS) translation of the Hebrew Bible.

	9:13	9:19	10:12	10:17	22:27	25:9a	25:9b	34:3	37:11	69:33	76:10	147:6	149:4
KJV	H	P	H	H	M	M	H	H	M	H	M	M	M
ESV	A	P	A	A	A	H	H	H	M	H	H	H	H
NIV	A	A	H	A	P	H	H	A	M	P	A	H	H
TNK	A	A	H	L	L	L	L	L	L	L	L	L	L
RSV	A	P	A	M	A	H	H	A	M	O	O	D	H
HCSB	A	A	A	H	H	H	H	H	H	H	H	A	H
NET	O	O	O	O	O	H	H	O	O	O	O	O	O
NJB	A	P	A	P	P	H	H	H	H	P	H	P	H
NLT	A	P	He	H	P	H	H	H	L	H	O	H	H
NAS	A	A	A	H	A	H	H	H	H	H	H	A	A
BLPB	A	A	A	A	A	M	M	M	M	M	M	M	M
BL	A	P	A	H	A	H	H	A	M	A	O	O	H
CCL	O	O	W	A	P	H	H	A	M	P	A	H	H

Table 1: The Rendering of the Term עָנָוִים in Bible Translations

Where: *H = Humble* *P = Poor* *M = Meek* *A = Afflicted*

D = Downtrodden *L = Lowly* *He = Helpless* *W = Weak* *O = Oppressed*

It can be observed in the table above that nine different words are used in rendering the term עָנָוִים. Having presented these outlines of the rendering of the term עָנָוִים in different Bible translations in the book of Psalms, now I will examine the internal consistency and variations and external agreements and variations.

1.3.1.1. Internal Consistency in Individual Bible Translations

Table 1 shows an outline of how thirteen Bible translations render the term עָנָוִים in all the Psalms in which the term occurs. One thing that is notable in almost all Bible translations surveyed is that they have rendered the term עָנָוִים in different ways. In other words, there is no single translation which has rendered the term using one English word. For a systematic analysis, I have classified the translations into two groups. The first group is for the translations which have rendered the term עָנָוִים using one word in more than half of the occurrences. In this group, there are several Bible translations: the NET, which has rendered עָנָוִים as ‘oppressed’ in ten of the twelve occurrences; the TNK, which has rendered it as ‘lowly’ in eight occurrences, the HCSB

as 'afflicted' in seven occurrences, the NLT as 'humble' in seven occurrences, the NAS as 'afflicted' in six occurrences, and the KJV, ESV and BLPB as 'humble' in six occurrences. So it can be argued that to some extent eight of the thirteen translations have a higher degree of internal consistency in their rendering of the term.

The second group is for all the translations which are not dominated by the usage of one word. These translations are the RSV (which has been rendered as 'afflicted' four times, 'humble' three times, and one time as 'poor', 'meek', 'oppressed', and 'downtrodden'); the NIV (four times 'humble' and 'afflicted', two times 'poor' and one time 'helpless'); the NJB (five times 'poor,' four times 'humble' and two times 'afflicted'); the BL (five times 'afflicted,' four times 'humble,' and one time 'poor' and 'oppressed'); the CCL (four times 'humble,' two times 'oppressed,' 'poor' and 'afflicted' and one time 'weak'). It is notable in these five translations that their renderings are more diverse than the eight in the first group.

Looking at the two kinds of analyses above, I have found that only two translations, the NET and the TNK, have a higher degree of consistency as they have used one word more than the rest of the translations. The HCSB, NLT, NAS, BLPB, KJV, and ESV have moderate consistency while the RSV, NIV, NJB, BL, and CCL reveal a higher degree of internal inconsistency. Nevertheless, there is no single translation that has maintained a hundred percent internal consistency in the rendering of the term under discussion. It is also clear that translation theories play a lesser or even no role in determining the rendering of the term עָנָוִים as all three translation philosophies are found to be showing some degree of internal consistency and inconsistency as shown in the translations above.

1.3.1.2. External Consistency and Variations among Bible Translations

Comparing different translations, one thing that can be said at the onset is that the discussion on the internal consistency within individual Bible translations means that there is variation between Bible translations. The fact that in some translations a specific word dominates and in other translations another word is dominant confirms the lack of agreement among the Bible translations in their rendering of the term עָנָוִים. Lack of agreement among the Bible translations is even manifested on the semantic equivalence level. But to be methodical, I have looked at the external variation and

consistency in two ways. First, I checked for agreements among the Bible translations in their rendering of the term עָנָוִים. Within this part, I tried to find out if all thirteen translations agree on any verse in their rendering. I discovered that there is no single verse on which all the thirteen translations show agreement. But twelve translations agree in their rendering of two occurrences of עָנָוִים in Psalm 25:9a and 9b. In these two occurrences, twelve translations have rendered עָנָוִים as 'humble' while the TNK has rendered it as 'lowly.' It is not surprising that the TNK has rendered עָנָוִים as lowly in this verse because this is the rendering that has been widely used in this translation.

In Psalm 9:13 all translations, except three, show agreement in their rendering of the term as 'afflicted.' The three translations are the NET (rendered as 'oppressed'), KJV (rendered as 'humble'), and CCL (rendered as 'oppressed'). The NET has rendered the term as 'oppressed' in this verse because that is the rendering maintained in all occurrences of עָנָוִים, apart from Psalm 25:9a and 9b which have been rendered as 'humble.' The KJV has used 'humble', which is also a rendering mostly dominant in it. It is clear that the KJV has rendered עָנָוִים as poor in Psalm 9:19 because it is paired with אֶבְיֹוֹן 'the needy', a term commonly used in the Hebrew Bible to describe those in socio-economic problems (Domeris 2007, 14; Tucker 2004, 431-432). Since the term אֶבְיֹוֹן is mostly used to refer to socio-economic problems, it can be opined that the KJV's rendering of the term עָנָוִים as "poor" in Psalm 9:19 because of the pairing with the term אֶבְיֹוֹן.

In the second analysis, I focused on variations between Bible translations in their renderings of עָנָוִים in Psalms 9:9; 10:12, 17; 22:27; 34:3; 69:33; 76:10; 147:6 and 149:4. I have divided these verses into two classes. The first class comprises all the verses where Bible translations differ in their rendering in their choice of words, but they agree on semantic equivalence level. In this class there is Psalm 10:12; 22:27 and 149:4. To begin with Psalm 10:12, there is a variation in the selection of wording in the rendering of עָנָוִים in this verse whereby seven translations have rendered as 'afflicted,' three translations as 'humble,' one translation as 'oppressed,' one translation as 'weak,' and one translation as 'helpless.' In Psalm 22:27, the translations differ significantly in their selection of words. Five translations render עָנָוִים as 'afflicted,' four translations as 'poor,' two translations as 'meek,' one as 'oppressed,' and one as 'lowly.' Another Psalm in this class is 149:4. In this psalm eight translations render as

'humble,' two translations as 'meek,' one translation as 'lowly,' one translation as 'afflicted,' and one translation as 'oppressed.' Here it can be noted that there is a significant variation on the word selection in the rendering.

The second class is comprised of those verses which show variation in both word selections in their rendering. In this class there are Psalms 10:17; 34:3; 69:33; and 147:6. Psalm 10:17 עָנָוִים is rendered as 'humble' in five translations, 'afflicted' in four translations, 'meek' in one translation, 'lowly' in one translation, and 'oppressed' in one translation. Psalm 34:3 is rendered as 'humble' in six translations, 'afflicted' in four translations, 'meek' in one translation, 'oppressed' in one translation and 'lowly' in one translation. Psalm 69:33 is rendered as 'humble' in four translations, 'poor' in three translations, 'oppressed' in two translations, 'lowly' in one translation, 'meek' in one translation, and 'afflicted' in one translation. In Psalm 147:6 four translations render it as 'humble,' two translations as 'oppressed,' 'afflicted,' 'meek,' and one translation as 'poor,' 'lowly,' and 'downtrodden.' One thing that I have observed in the data presented above is that in an attempt to maintain internal consistency, Bible translations end up in conflict with each other.

1.3.1.3. Conclusion

The discussion above has revealed the disparities that exist in and between Bible translations in their rendering of the term עָנָוִים in the book of Psalms. These disparities do not only exist in the word selection in translating the term but they are even manifested in the semantics of the term. While translations agree in some verses, there are many cases of variation. In the section that follows, this problem will be seen in Bible commentaries as well.

1.3.2. The Rendering of the Term עָנָוִים in Bible Commentaries

As another way of appreciating the nature of the problem of the proper rendering of the term עָנָוִים, I surveyed eight Bible commentaries on the book of Psalms to find out

how different Bible commentators translate and/or interpret this term.⁷ The commentaries I have surveyed span a period of fifty years from the 1970s to 2020. The analysis grouped the commentaries into two categories. The first category consists of those commentaries which have explicit comments on the term עֲנָוִים. The second category is comprised of those commentaries with implicit comments on the term. In the discussion that follows I will present the findings based on these two categories of analysis.

1.3.2.1. Bible Commentaries with Explicit Comments on the Term עֲנָוִים

In the eight Bible commentaries which I surveyed, it is evident that there are some commentaries which have made explicit comments on the term עֲנָוִים. By explicit it means a direct reference to the word is made as opposed to those commentaries which do not directly make any reference to the term. In this category, there are Anderson (1972), Goldingay (2013; 2007; 2008), Wilson (2002) and Ross (2011; 2016).

While maintaining that the עֲנָוִים are the poor and oppressed people in the society in Psalms 9:13, 19; 10:12, 17; 22:27 and 147:6, in Psalm 34:3 Anderson does provide a detailed discussion of the term by presenting different views from different scholars. In the end, he concedes that “the right solution may well be found in a synthesis of the various views because the Psalter spans more than one century and the different psalms must have had varying backgrounds, although they employed the same terminology but not necessarily the same shades of meaning” (Anderson 1972, 270). While one would expect to find in Anderson’s commentary an interpretation of the meaning of the term in all the Psalms it occurs, in Psalms 25:9; 34:3; and 69:33 he

⁷ These commentaries are: Anderson, Arnold Albert. 1972. *The New Century Bible Commentary*; Alter, Robert. 2007. *The Book of Psalms: A Translation with Commentary*; Goldingay, John. 2006, 2007, 2008. *Psalms*. Ross, Allen P. 2011, 2016. *A Commentary on the Psalms*; Williams, Donald. 1986. *Mastering the Old Testament – A Book-by-Book Commentary*; Wilson, Gerald H. 2002. *The NIV Application Bible Commentary: Psalms*. Brueggemann, Walter and Bellinger, H. William Jr. 2014. *Psalms*. Kidner, Derek. 1973. *Psalms: An Introduction and Commentary*.

does not provide any comment, while in 147:6 and 149:4 he refers to the discussion in Psalm 34:3. This means his general comment on how the term should be studied must be taken as a proposal which he has not followed in strict sense leaving the problem of how to construe the term עֲנָוִים unresolved.

Goldingay does his translation in his commentary. He has translated all the occurrences of עֲנָוִים in the book of Psalms as 'weak'. He believes that in some contexts the needy are the ones who are weak (Goldingay 2013, 252), but in some contexts, weakness should be understood as dealing with a lack of status in the community. It is also used as a designation for Israel in the eyes of other powerful nations (p. 492). But in general, the weak are those who are vulnerable due to different unfortunate circumstances. They are neither a sect nor the humble. Weak individuals were those who needed the power to defend themselves from danger and resources to meet their needs (Goldingay 2008, 893). Like Anderson, Goldingay provides a general interpretation of the term without commenting on all the occurrences.

Just like Goldingay, Ross does his translation of the book. In his commentaries (2011; 2013; 2016), he translates most of the occurrences as "afflicted" but makes a detailed comment on the term in Psalm 9:13 where he analyses the term's root. He believes that the word עֲנָוִים is the plural form of the lexeme עָנָו which together with the word עָנִי comes from one root עָנָה which means "to humble, mistreat, afflict." He believes that to understand the two words (עָנָו and עָנִי), there is a need to understand the root from which they originate. Nevertheless, he observes that עָנִי is most commonly used to refer to poverty in external sense while עָנָו in internal or spiritual sense. But he admits that there are cases in which עָנָו – the singular form of עֲנָוִים – is used to refer to external poverty (Ross 2011, 309-310). Like the other commentators discussed above, Ross does not comment on all the occurrences of עֲנָוִים in the book of Psalms.

Wilson's commentary is based on the NIV. In his commentary on Psalms 9 and 10, he makes a direct reference to the term עֲנָוִים and states that the usage of the term together with other terms in the same lexical field of poverty refers to helpless people who are under the yoke of the oppression of powerful and wicked people. In Psalm 22:27 he says the עֲנָוִים are the "poor, those whose rights are denied in an oppressive society – the weak, the widow, the orphan, who has no one to offer protection and advocacy." In Psalm 69:33 he considers the עֲנָוִים as the poor who are despised by the

wealthy but are loved by God because of their piety though he is not clear on whether their piety comes due to their status of being the עֲנָוִים or not (Wilson 2002). Thus, in his general understanding, the עֲנָוִים are those who are economically disadvantaged and despised by the rich. Otherwise in other Psalms where the term is used, he does not make direct comments on the usage of the term.

1.3.2.2. Bible Commentaries with Implicit Comments on the Term עֲנָוִים

The Bible commentaries which have not made any explicit comment on the term עֲנָוִים include Kidner (1973; 1975), Alter (2007), Brueggemann and Bellinger (2014) and Williams (1986). In these commentaries, there are implicit comments on the term עֲנָוִים. By implicit it means a comment without making a direct reference to the term עֲנָוִים.

In their commentary on the book of Psalms, Brueggemann and Bellinger use the RSV translation. They do not provide any direct comment on the term עֲנָוִים. But following their comments very closely in Psalms 9 and 10, they interpret it as those suffering social and economic oppression who have their hope for deliverance in God (2014, 66-67). This interpretation is maintained in Psalms 22:27 and 69:33. But in Psalms 25:9; 34:3; 76:10; 147:6 and 149:4, Brueggemann and Bellinger make neither explicit nor implicit comments on the term עֲנָוִים. On the other hand, Alter's commentary serves as a Bible translation and commentary. In his translation, he has rendered all the occurrences of עֲנָוִים as 'lowly' except in Psalm 10:17 where he has translated as 'poor.' But even though Alter has translated the majority of the occurrences of עֲנָוִים as 'lowly,' he has not made comments in almost all of the Psalms in which this term is used except in 149:4 where he believes the term refers to Israel's lower state brought upon her by her enemies. Instead, he just makes a general comment suggesting that "the lowly" should be understood from a social perspective as a designation of those in the lower class on the economic scale in society. But the problematic part is that the term "lowly" is used to translate other terms apart from the עֲנָוִים (Alter 2007). The complicated part of Alter's translation and comment is that he has used the term 'lowly'

in different verses where the term עֲנָוִים is not found.⁸ This means Alter's general implicit comment on עֲנָוִים is problematic as the term he has used to render the term has been used in many cases to render other concepts.

Another commentator who has made implicit comments in some of the occurrences of the term עֲנָוִים is Kidner (1973; 1975). While saying nothing in eight occurrences of the term, in Psalms 25:9 and 34:3 he states that the עֲנָוִים are the humble or meek people or those with selfless enthusiasm as opposed to the arrogant, boastful and proud. However, he does not specify whether this understanding is applicable in all the occurrences of עֲנָוִים in the book of Psalms or not.

1.3.2.3. Conclusion

In my analysis of the Bible commentaries which have explicit comments on the term עֲנָוִים I have found that most commentators consider the עֲנָוִים as those suffering economic constraints due to different factors. Their economic situation makes them vulnerable to abuses and to be despised by the wealthy and the powerful in society. I have also found that both Bible commentaries which make their translations and those that rely on the existing translations do not comment on all the occurrences of the term עֲנָוִים. What is discovered instead is that those who do their translation provide a flat translation of the term (for example Goldingay) but only comment on a few cases and then make general comments on the term. For the commentaries which provide implicit comments, they indirectly consider the עֲנָוִים as the economically poor and socially oppressed. But like the commentaries which make explicit comments, these commentaries also fail to provide implicit comments on the term in all the psalms it is used. What I have observed is that those commentaries which do not make use of the Hebrew text are the ones which have provided implicit commentaries. But the commentaries which in their exegesis conduct word studies on some Hebrew words, there are some explicit comments on the term עֲנָוִים. Nevertheless, the fact that commentaries fail to account for the proper rendering of the term עֲנָוִים in every

⁸ Psalms 10:10; 18:28; 25:25; 34:7; 40:18; 68:11; 69:30; 70:6; 72:2, 4, 12; 74:19, 21; 76:10; 82:3; 86:1; 88:16; 102:1; 138:5; 140:13.

occurrence in the book of Psalms proves that there is an unresolved problem. This justifies the need to conduct this research.

1.3.3. The Term עֲנָוִים in BH Dictionaries and Lexicons

The term עֲנָוִים also poses problems in BH dictionaries and lexicons. Koehler and Baumgartner (2000) and Gerstenberger (2001) represent the group of scholars who believe that this term is the plural form of the term עָנִי that is widely used in the Hebrew Bible to describe the poor materially. Gerstenberger attempts to explain whether there is a difference between עָנִי and עֲנָוִים. In his investigation, he observes that this problem is evident in plural form as to whether both עָנִי and עֲנָוִים are to be understood as עֲנָוִים or not. In the singular, there are 57 occurrences of עָנִי in the entire Hebrew Bible and only 1 occurrence of עֲנָוִים in Numbers 12:3, which is preserved as עָנִי in the Samaritan translation. He adopts the view which considers עֲנָוִים as a plural form of both עָנִי and עֲנָוִים and that where the form עֲנָוִים is present in the Masoretic Text (MT) it is a scribal error (Gerstenberger 2001, 242). Schultz (1973) on the other hand represents the group of scholars who believe that the terms עֲנָוִים and עָנִי are two too distinct terms in both form and meaning. עֲנָוִים is said to have come from the root עָנָו whereby עָנִי represents the poor materially, while עֲנָוִים and עֲנָוִים are those who are poor spiritually (Schultz 1973, 136). This view considers these two terms (עָנִי and עֲנָוִים / עֲנָוִים) as distinct (Kraus 1966, 63).

1.3.4. The Term עֲנָוִים in Theological Dictionaries of the Old Testament

In theological dictionaries of the Old Testament, the term עֲנָוִים is also a problem as there are variations of views among scholars concerning its form and meaning. Dumbrell (1997) discusses the term עֲנָוִים in his article published in the New International Dictionary of Old Testament Theology and Exegesis. While he acknowledges that the term עֲנָוִים is a plural form of עָנִי used to depict the spiritual quality of humility that comes as a result of afflictions, he concedes that it is difficult to distinguish the terms עָנִי and עֲנָוִים. Nevertheless, he takes the two terms as originating from the root עָנָה with עָנָה having a basic meaning of “being bent over” or “being humbled” by afflictions, while עָנִי is used to refer to afflictions caused by physical conditions such as poverty, widowhood, orphanage, and alienage (Dumbrell 1997, 455). In the cognate languages (such as Arabic, Syriac, Ethiopic, and Aramaic), the

root ענה has the senses of humiliation, affliction, and poverty. Throughout his theological reflections, Dumbrell (pp. 456-463) distinguishes the עֲנָוִים (a plural form of עָנָו) from the עֲנָיִים (plural form of עָנָי) and considers the former as having spiritual connotations while the latter as having material sense.

But in their book *Theological Wordbook of the Old Testament* Harris, Archer, and Waltke (1980, 682-683) consider the term עֲנָוִים as a plural form of עָנָו which is theologically distinct from עָנָי in the sense that the former is applied for desired affliction while the latter is for undesired affliction. The affliction of the עֲנָוִים is desirable in the sense that it leads to humility and dependence on God. While Harris, Archer, and Waltke identify physical causes for the affliction of those designated by the term עָנָי, they do not explain with regards to the causes of the affliction of those designated by the term עֲנָוִים.

From the discussions of the term עֲנָוִים in both BH Dictionaries and Theological Dictionaries of the Old Testament, two key questions remain contentious: what is the root form of the term עֲנָוִים? What is the relationship between עָנָי and עָנָו / עֲנָוִים? The fact that there is diversity of views on the answers to these questions means that there is a problem which needs fresh research.

1.3.5. Conclusion

The survey of different Bible translations, commentaries and BH dictionaries and lexicons above has shown that the term עֲנָוִים is an unresolved problem. The discussion above has revealed that there exist inconsistencies with Bible translations and disparities and disagreements between Bible translations in their rendering of the term. It has also been revealed that Bible commentaries show some degree of indifference in commenting on the interpretation of the usage of the term in specific verses in the book of Psalms which makes some commenters provide explicit comments on some occurrences of the term and in general while others offer implicit comments on some but not all occurrences of the term. It has also been discovered that there are even disagreements on the origin and semantics of the term עֲנָוִים in Hebrew Bible Dictionaries and Lexicons. All these point to one thing: the term עֲנָוִים poses challenges for Bible translators, commentators and lexicographers. Since the

problem is unresolved, the task of this research is to conduct a lexical analysis of the term עֲנָוִים to establish whether the term has multiple senses or not.

1.4. Research Questions

Following the above discussion of the research problem, this research will address the following main and subsidiary questions:

1.4.1. Main Question

What practical implications for the fields of BH lexicology, exegesis, and translation can be drawn from the lexical semantic analysis of the lexical item עֲנָוִים in the Hebrew Bible?

1.4.2. Subsidiary Questions

- 1.4.2.1. How do modern Hebrew Bible translations, commentaries, lexicons, and dictionaries render the term עֲנָוִים?
- 1.4.2.2. What are the scholarly views on the lexical item עֲנָוִים in the Hebrew Bible?
- 1.4.2.3. How can modern linguistic semantic theories help in establishing the semantics of BH lexical items?
- 1.4.2.4. How can the semantic field and prototype theories be used in analysing the lexical item עֲנָוִים in the Hebrew Bible?
- 1.4.2.5. How is the lexical item עֲנָוִים used in the Hebrew Bible?
- 1.4.2.6. What cognitive semantic mechanism is behind the activation of polysemy of the lexical item עֲנָוִים in the Hebrew Bible?
- 1.4.2.7. What practical implications can be drawn from the findings of the lexical analysis of the lexical item עֲנָוִים in the Hebrew Bible?

1.5. Research Hypothesis

This research hypothesizes that the term עֲנָוִים is polysemous. But those who are referred to by this term in the HB are those experiencing different physical problems due to the actions of others. Some of the problems are economic and social. The physical problems they suffered made them turn their focus to God for their liberation. While that might seem like the spiritualization of suffering, their suffering was mostly

physical and caused by physical forces like human beings. Even if this term can be said to have been used in the post-exilic period to refer to the sect of the faithful Jews, I believe that if that sect existed at all, it was a group of those who were experiencing physical suffering due to socio-economic exploitations in Israel. This hypothesis acknowledges the usage of the term to depict personal character in some cases, but such cases have their background from their physical experiences.

1.6. Research Design and Methodology

1.6.1. Research Design

This research is literary and theoretical. As such it will use a literary approach and design. The design has fourfold aspects. First, the research has surveyed Bible translations, commentaries and dictionaries to establish the rendering of the term עֲנָוִים to highlight the nature and magnitude of the problem that has been discussed. With the aid of Paratext and BibleWorks 10 software and BH concordance, lexicons and dictionaries I traced all the occurrences of the term עֲנָוִים in the book of Psalms and the semantic fields of poverty terms. Second, the research has surveyed different literary works focusing on the analysis of the term עֲנָוִים in the HB. This has helped in establishing the current state of affairs in the study of the term. Some of the literary works that I have reviewed are BH dictionaries and lexicons, books, monographs, dissertations and theses, academic articles and journals. The third aspect involved a discussion of different modern linguistic lexical-semantics theories that can be used in studying biblical terms. This aimed at establishing a proper linguistic methodological ground for the study. The fourth aspect involved the application of modern linguistic method(s) to do textual analysis in which the term עֲנָוִים occurs. The research finishes with a summary of research findings and provides some recommendations.

1.6.2. Research Methodology

The question of how to find and describe the meaning of words in biblical studies is of utmost importance because it determines how we understand the message of the Bible (de Blois 2001; 2006; Van Steenberghe 2006). Yet it took a very long time in the history of biblical studies for this question to be given proper linguistic answers. Shead attributes this problem to the theological approach of many biblical exegetes who study

biblical texts from a purely theological angle without a solid linguistic foundation (Shead 2011, 2).

In his analysis of the meaning of the lexical field “*Fear*” in the Hebrew Bible, Kroeze (2004, 4) argues that sound theology of biblical terms and concepts is founded on sound linguistic analysis of the terms – in this case proper lexical semantic analysis. This means before a theological analysis, there is a need to conduct a thorough linguistic investigation. The linguistic data should then be used to guide the theological quest.

Linguistically, the research employs lexical-semantics methods from structural and cognitive semantics. Structuralism as a linguistic approach was founded by the Swiss scholar de Saussure in the 1930s. Among other things, it treats language as a system with properties and rules which govern the functions of every linguistic element. Each linguistic element functions in relation to other linguistic elements within the system of a language (Lyons 1977, 231). Partly, my lexical-semantics analysis is based on the Structuralist approach theory of Jost Trier (Geeraerts 2010, 52-53), who states that lexical semantics should be based on the synchronic analysis of texts. He further says that the meaning of lexical units must be based on the language system in light of the relationship that linguistic elements share within the language system. Every lexical item must be understood in light of its relationship with other lexical items within its family. The lexical family is called the “lexical field” which is “a set of semantically related lexical items whose meanings are mutually interdependent and together give a conceptual structure for a certain domain of reality.” This Structuralist semantics approach is called ‘semantic field theory.’ (Shead 2011 49-52 cf. Geeraerts 2010, 60). In this theory, the meaning of words is defined in relation to the words in the semantic field (Croft and Cruse 2004, 10). The usefulness of the semantic field method is that it will allow the research to study the concept of עָנָוִים in relation to other lexical items that co-occur with the term in the contexts in which the term is used.

Apart from the semantic field theory of structural linguistics, the research also benefits from cognitive semantics. As a linguistic approach, cognitive linguistics sees language as a reflection of patterns of the human mind through the externalisation of human thoughts by using symbols. Semantically, cognitive linguistics considers meaning as “a conventional ideational or a semantic content associated with the symbol” (Evans

and Green 2006, 3-6). Cognitive linguistics establishes meaning by inspecting the relationship between experiences, conceptual systems and semantic structures corresponding to the experiences, beliefs and practices of a certain group of people (Widder 2011, 12). Dąbrowska identifies three central premises of cognitive linguistics: “that the function of language is to convey meaning, that linguistic description must rely on constructs that are psychologically real, and that grammar emerges from usage” (2016, 479). Of particular interest to this study is the sub-branch of cognitive linguistics called “categorisation” because this is where the prototype theory finds its basis.

1.7. Delimitation

The research uses the Biblia Hebraica Stuttgartensia of the Masoretic Text.

1.8. Corpus of Study

The research has studied all the Psalms in which the term עֲנִיִּים occurs. These include: Psalms 9:13, 19; 10:12, 17; 22:27; 25:9; 34:3; 37:11, 69:33; 76:10; 147:6; 149:4; Proverbs 3:34; 14:21; 16:19; Isaiah 11:4; 29:19; 32:7; 61:1; Amos 2:7; and Zephaniah 2:3.

1.9. Research Justification

The justification for this research is found in its purpose and theological significance discussed below.

1.9.1. Purpose

The purpose of this research is to conduct a lexical analysis of the term עֲנִיִּים to understand whether the term has multiple senses or not. The findings of the research will have practical implications in the fields of HB lexicology, exegesis, and Christian theology.

1.9.2.Theological Significance of the Research

1.9.2.1. BH Linguistics

This research is significant in the field of BH linguistics as it will contribute to the lexicology of the term עֲנָוִים. In the methodology, it is explained that the research will use lexical semantics in its discussion of the term עֲנָוִים in the HB. This is very important since through this research a proper linguistic methodology for analysing biblical lexical items with multiple senses will be developed.

1.9.2.2. Hebrew Bible Translation

Linguistic studies of the Hebrew Bible are done, among other things, to shed more light on how to carry out proper Bible Translation. The disparities in the rendering of the term עֲנָוִים in the HB rest on the lack of proper linguistic analysis of the term, among other things. By establishing the contextual linguistic meaning of the term עֲנָוִים, the research will help translators make informed decisions on how to properly translate this term in the book of HB.

1.9.2.3. Biblical Exegesis and Interpretation

Apart from the fields of BH linguistics and Hebrew Bible translation, this research has practical significance in the area of biblical exegesis. Sound biblical exegesis is crucial in accurate Bible translation and interpretation. This research will help Bible exegetes and interpreters to make informed decisions in their exegesis of the HB containing the term עֲנָוִים.

1.10.Chapter Summary and Conclusion

In this introductory chapter, the research has explained the problem under investigation. It has been shown that the term עֲנָוִים poses great difficulties for Bible translators, commentators, lexicographers and scholars to the extent that understanding its usage in the book of Psalms remains a problem. Having provided a detailed discussion of the problem, the research provided different research questions which the research aims at providing answers. The research has also provided the design and methodology that have guided the researcher in conducting the research

work. The researcher believes the research has both practical and theoretical theological significance for HB translators, interpreters, scholars and preachers as it discusses a practical problem found in one of the most used books in Christian worship. In the chapter that follows, the research surveys different scholarly views on the term **עֲנִיּוֹת** in the HB.

Chapter 2

Survey of Scholarship on the Lexical Item עָנָוִים in the Hebrew Bible

2.0. Introduction

The previous chapter provided an introduction to the research project. Among other things, the chapter discussed the problem of the research which concerns disparities in the interpretation and rendering of the term עָנָוִים in Hebrew Bible translations and commentaries on the Hebrew Psalter, dictionaries, and lexicons. The discussion justified the need for conducting this research and provided a summary of the methodological approach used. In this chapter, the discussion focuses on what different scholars have contributed to the subject matter of the research work to establish the current state of affairs in the discussion of the concept of עָנָוִים in the Hebrew Bible to establish the ground on which the research is laid. The review of scholarship has discovered that many scholars have discussed the concept of עָנָוִים in the Hebrew Bible in the discussions of the poor and poverty.

Before reviewing different scholarly works on the subject under scrutiny commences, there is a need to state the approach that the survey follows. Firstly, I have identified the main questions that constitute the scholarly discourses on the notion of עָנָוִים. The survey of scholarly works has, to a greater extent, focused on their contributions in providing answers to these questions. In an attempt to be systematic in presenting the scholarly views, I have grouped in one theme those scholars who have shared common views on their exposition of the concept. Some scholars have been given a wider space than others because of the volume and significance of their contributions. At the end of each theme, I have provided an evaluation to see the points of strength and weakness of their theory. The survey of scholarship ends with a general chapter summary and conclusion.

2.1. Key Questions on the Discussion of the Concept of עֲנָוִים in the Hebrew Bible

Borderlines must be made on which the survey of scholarship focuses. To do this I am going to outline key questions which have attracted the attention of scholars in the discussion of the concept of עֲנָוִים in the Hebrew Bible that are of importance to this research. In his article “Psalms 69:33-34 in the Light of the Poor in the Psalter” Groenewald (2007, 427-429) identifies the question of the relationship between עָנִי and עָנָו as one of the controversial issues in the discussion of the poor in the book of Psalms. He says, “The whole controversial issue in this debate was whether עָנִי indicates a person who is socially weak and poor and whether עָנָו/עֲנָוִים is a term for the group of the faithful in Israel.” Here two key questions can be spotted that should make the centre of the survey of scholarship: what is the origin or background of the formation of the term עֲנָוִים? What is the identity of the people referred to as עֲנָוִים in the Hebrew Bible? The first question seeks to see the relationship between the term עֲנָוִים and cognate terms עָנִי and עָנָו. The second question seeks to understand how scholars have conversed on who the עֲנָוִים.

2.2. The Formation of the Term עֲנָוִים

As pointed out above, one of the key questions in the discussions of the concept of עֲנָוִים in the Hebrew Bible focuses on the form of the term itself. Scholars differ significantly on the origin of the term עֲנָוִים. Therefore, before going into details it is important to see what different scholars say on the question about the origin of the term under investigation. The review of scholarly works has shown that there are two divisions among the scholars concerning the origin of the term. The first group considers עֲנָוִים as a plural form of the term עָנָו. The second view considers עֲנָוִים as the plural form of the terms עָנִי and עָנָו. The former considers עָנִי and עָנָו as two distinct words while the latter sees them as one word. Let us see below how different scholars expound their ideas.

2.2.1. The Term עָנָוִים as a Plural Form of עָנָו alone

According to Coppes, עָנָו comes from the root ענה which means “to force or to punish or inflict pain upon.” עָנָו is an adjective which can be translated into English as ‘humble or meek’ (Coppes 1990, 682). Coppes also believes that in the HB the terms עָנָו and עָנָוִים are to be distinguished whereby עָנָו, from which עָנָוִים comes from, is used to denote the spiritual quality of humility. Even though Coppes does not directly state whether the word עָנָוִים is a plural form of עָנָו or not, a closer look at the references he cites from the HB in his discussion of the term עָנָו reveals that he considers עָנָוִים as the plural form of עָנָו (Coppes 1990, 682-683).⁹ Dawes discusses the concept of עָנָוִים in his dissertation which focuses on the concept of humility in the HB in which he says “the use of ΠΡΑΥΣ as the most frequent word to translate עָנָו in the Septuagint indicates that we are right in concluding that עָנָו and עָנָוִים belong to different lists: עָנָו denotes a state or disposition whereas עָנָוִים refers to a status or position” (Dawes 1986, 147). Dawes further states that “עָנָוִים does not refer to a socio-economic group, at least in some later usages, is confirmed in its application to Moses at Numbers 12:3, and its use to describe devout followers of the Lord at Zephaniah 2:3; Psalms 69:33; 149:40” (Dawes 1986, 147). In all these biblical references, except Numbers 12:3, the term עָנָו does not occur but the term עָנָוִים is used instead. This means in Dawes’ understanding the term עָנָוִים is the plural form of עָנָו alone. Concerning עָנָוִים Dawes says it is a noun that denotes hardships and suffering that is undeserved. On the other hand, עָנָו is an adjective depicting state or condition (1986, 148). His distinction between the two terms is based on his analysis of the Septuagint in which he discovers that different Greek terms are used for the words whereby עָנָוִים is mostly rendered using ΤΑΠΕΙΝΟΣ in nineteen occurrences and ΠΤΩΧΟΣ in 10 occurrences (Dawes 1986, 150).

Pleins (1992, 422) recognises עָנָוִים as a plural form of the term עָנָו as well. He cites van Ploeg (1950, 263-265) who argues that the term עָנָוִים comes from the term עָנָו not

⁹ He cites Psalms 10:17; 25:9; 37:11; 69:33; 147:6 and 149:3 (Coppes 1990, 682-683). In all these verses we only find עָנָו not עָנָוִים.

עָנִי and considers the two terms different. Pleins considers עָנִי as belonging to the semantic field of poverty terms together with the terms אָבִיוֹן and דָּל which are used to depict a socio-economic situation of material deficiency (Pleins 1992, 403). עָנָו on the other hand, which Ploeg considers to be the plural form of the term עֲנָוִים, is a religious concept which depicts moral quality or character trait of humility (Pleins 1992, 422 cf. Brown, Driver and Briggs 1907). Croft also shares the view that עֲנָוִים is a plural form of עָנָו not עָנִי (Croft 1984, 105). While Dumbrell (1997, 455) recognises עָנָו and עָנִי as adjectives from the root ענה, he distinguishes the meaning of the two. עָנִי is used to express physical affliction while עָנָו the state of humility resulting from a distressing situation. Following Dumbrell's arguments carefully, it is noted that he considers עֲנָוִים as a plural form of עָנָו while עֲנָוִים as a plural form of עָנִי (1997, 455-460). In Dumbrell's understanding, the two terms have different semantic nuances with the former depicting humility while the latter affliction (1997, 459). This is based on the fact that עָנִי is linked with עָנָו which is used in different texts to refer to affliction (1997, 455),¹⁰ while עָנָו is linked to עֲנָוָה used to refer to spiritual or religious condition of being humble (Dumbrell 1996, 456).¹¹ Dumbrell therefore equates עֲנָוִים with עָנָו/עֲנָוָה and עֲנָוִים with עָנִי/עָנָו (1997, 456-458).

2.2.2. The Term עֲנָוִים as a Plural form of both עָנִי and עָנָו

The second group of scholars that I have reviewed are those who consider the term עֲנָוִים as a plural form of עָנִי and עָנָו (Holladay 2000; Koehler and Baumgartner 2000). In his article "The Hebrew Terminology for the Poor in Psalm 82," Dickson argues that "the distinction drawn between עָנִי and עָנָו as far as their meaning is concerned is invalid since the Kethib and Qere readings do not make such a distinction. They use the terms interchangeably" (Dickson 1995, 1031 cf. Brennan 1963, 562).

¹⁰ As is the case in Genesis 16:11; 29:31; 1 Samuel 1:11 where the term עָנִי is used to refer to affliction caused by physical, mental and psychological affliction resulting from physical problems (Dumbrell 1997, 455).

¹¹ As in Proverbs 15:33; 18:22; 22:4 and Zephaniah 2:3 where עֲנָוָה is used to refer to humility (Dumbrell 1997, 456).

Gerstenberger (2001, 242) in his attempt to explain the links between עָנָה and עָנָה in the Hebrew Bible, observes that both terms are adjective forms from the root עָנָה which means “to be bowed, afflicted, humbled.” In his analysis, he discovers that in the Masoretic Text (MT) there are 57 cases of עָנָה in the singular and 19 cases in the plural, whereas עָנָה appears in the singular 1 time and 19 times in the plural. The only singular occurrence of עָנָה in Numbers 12:3, which is visible in the MT, is written as עָנָה in the Samaritan Pentateuch (Gerstenberger 2001, 242). Thus, Gerstenberger comes to the conviction that the problem between the two terms, עָנָה and עָנָה, is found in the plural form not singular (2001, 242). Gerstenberger further comments that the problem is complicated more by the fact that even in the plural there are two forms עָנָהִים and עָנָהִים which exist in the Hebrew Bible, and sometimes one as a Ketiv and the other as Qere (2001, 242). But following Gerstenberger’s analysis carefully, it is evident that he considers both the terms עָנָהִים and עָנָהִים to be one and that the two forms come from the roots עָנָה and עָנָה (Gerstenberger 2001: 242-247). Verhey also states that עָנָה and עָנָה mean the same things carrying the semantic nuance of both affliction and submissiveness (Verhey 1982, 776).

Like Gerstenberger, Martin-Archard (2001, 1173) identifies עָנָה and עָנָה as adjectives. Martin-Archard discovers that unlike in the past when many scholars considered these two terms as different, in modern scholarship, there is a growing tendency to equate the meaning of the terms (Martin-Archard 2001, 1174). Gesenius (1979, 643) also considers עָנָהִים as the plural form of עָנָה which in his view originates from עָנָה and the root עָנָה which means “to be afflicted.” But as an adjective, עָנָהִים is used to depict the lowly, pious, and modest mind “which prefers to bear injuries rather than return them” (Gesenius 1979, 643). In his article “Class in the Bible: The Biblical Poor a Social Class,” Soares-Prabhu (1991, 151) states that עָנָה and עָנָה are one word whose plural form can be either עָנָהִים or עָנָהִים from the root עָנָה which means ‘to be bent down, to be afflicted’ and “suggests a person who is afflicted and bent, that is, dehumanised, reduced by oppression to a condition of diminished capacity or worth.” Soares-Prabhu further argues that עָנָה is a form that came into use at a later stage in the post-exilic period to replace עָנָה (Soares-Prabhu 1991, 151).

Bammel (1968, 888) also agrees with the view that עָנָהִים is a plural form of עָנָה and עָנָה and that עָנָה is a later development of the term עָנָה. In his opinion, Bammel believes that

in the initial stages, the term עָנִי was used to refer to material poverty, but the later development brought some changes in both the form and semantics (Bammel 1969, 893). Thus, עָנָו came into use to replace עָנִי as a result of the fusion between Hebrew and Aramaic languages (Bammel 1968, 888). The last point of Bammel about the semantic nuances of עָנִי and עָנָו will be the subject of discussion on the second question of the investigation: the nature and identity of the people identified as עָנָוִים in the Hebrew Bible.

2.2.3. Conclusion

It is evident in the two views discussed above that the problem of the origin and formation of the term עָנָוִים deals with the relationship between the terms עָנִי and עָנָו. The first view considers these terms as distinct in both form and semantic nuance while the second view considers the terms as the same. Dumbrell has observed that one of the contributing factors to the problem is the issue of the relationship between the Hebrew letters yodh and waw which in the Late BH (LBH) were very difficult to differentiate (Dumbrell 1997, 455). This problem is magnified by the fact that the Hebrew text which was passed on to us was based on the LBH which to some extent treated waw and yodh as similar letters. Nevertheless, the first view is problematic because statistically there is no adequate occurrence of the form עָנָו in the singular form in the Hebrew Bible, except in Numbers 12:3. This means that this view lacks substantial evidence.

On the other hand, the second view has two problems: first, by insisting that עָנָו is a form that came into use in LBH replacing עָנִי, following the fusion between BH and Aramaic languages, it implies that the references to עָנָוִים not עָנִיִּים must be dated in the post-exilic period when the LBH was in use and after that language mixture happened. However, there is inadequate evidence to support the post-exilic dating of the Psalms with references to עָנָוִים. The fact that there are some occurrences of עָנָוִים in texts that are dated to the pre-exilic period makes this claim even more problematic. Secondly, in the book of Psalms, there are cases whereby עָנִי and עָנָוִים occur in the same Psalms side by side as different subjects. In other words, if עָנָוִים is the plural form of עָנִי we would expect them not to appear side by side as different subjects in a discourse unit. Morphologically it makes more sense to believe that עָנִיִּים, which

registers a good number of occurrences in the Hebrew Bible, is the plural form of עָנִי not עֲנָוִים. But the fact that עָנִי and עֲנָוִים appear together as Ketiv and Qere makes it reasonable to think that the two terms have something in common. If עֲנָוִים is the plural form of עָנִי, then what Pleins says is true:

(1) The term עֲנָוִים will be understood to denote concrete socio-economic forms of poverty: it cannot be viewed as a condition that occurs by chance or by not being upright; rather, it is the product of oppression (Kuschke 1939, 49-51). (2) The religious connotation of “humbleness” will be rejected, although it will not be necessary to lay aside the biblical idea that God is concerned for the oppressed, and we can still see that the poor are depicted as those who do call on God in their oppression...in other words, the relationship between God and the poor is a matter of justice, not based on piety...(3) The statistics for word distribution will be combined, making עָנִי/עֲנָוִים the predominant word for poverty in the Hebrew Bible” (Pleins 1992, 424).

While what Pleins says can be true in some cases, we cannot completely rule out the possibility that this term in some contexts has religious connotations. However, this study treats the two terms as similar because they both come from the root ענה which means their semantic nuances cannot be too distinct. It is even important to note that proponents of the two views discussed above recognise these two terms as originating from the same root even though they differ in their approach.

2.3. The Identity of the עֲנָוִים in the Hebrew Bible

Having discussed the origin of the word עֲנָוִים now the focus is on what different scholars say about the nature and identity of the people referred to as עֲנָוִים in the HB. Below I have reviewed six different theories. Some theories are somehow similar with many slight differences. However, I have chosen to treat them as different because the areas they differ are more significant than the areas they agree.

2.3.1. The עֲנָוִים as a Faithful People of God in the Judean Community

In his dissertation, *The Identity of the Individual in Psalm* Croft aims to establish the identity of the individual in the book of Psalms in all the Psalms which have the “I”

pronoun (Croft 1984, 1, 10). The significance of his study to this research is that Croft tackles the concept of עֲנִיִּים in the section that discusses the poor in the book of Psalms as he states that this concept relates to the problem under investigation in his research (Croft 1984, 12). He dedicates chapter two of his study to discussing the notion of the poor in the book of Psalms and the different Hebrew terminologies that are employed (Croft 1984, 94-107). His inclusion of the discussion of the poor in studying the identity of the individual in the book of Psalms is based on his observation that at times the individual in the Psalms describes himself as “poor” (1984, 11). It is from this observation that he sees it necessary to examine the semantic field of “poor” as a whole and discuss the terms in the context of the book of Psalms (Croft, 1984 98). Croft emphasizes the need to study the book of Psalms with a consciousness of the contexts in the Ancient Near Eastern (ANE) world and the Hebrew Bible (Croft 1984, 99).

Croft identifies two problems relating to the notion of the poor in the book of Palms. First, the question of the relationship between עָנָה and עָנִי on whether they are variants of one root or completely different from each other (Croft 1984, 99). Second, he discovers a problem on whether the terms for the poor are to be understood literally as referring to the poor in an economic sense or metaphorically as referring to the poor from a spiritual perspective (1984, 100). He proceeds by surveying different scholars focusing on how they respond to these two questions (1984, 100-105). Croft (1984, 100) surveys Schultz who proposes that עָנִי and עָנָה are different terms with related meanings whereby עָנִי is used to describe an economic condition and the social status of an individual in the society; עָנָה on the other hand is a religious term for someone in the eye of God. When it is a group of faithful people, then the plural term עֲנִיִּים is used instead of עָנָה (Schultz 1973, 225 cf. 133-138). In this case, Shultz’s view implies that among the עֲנִיִּים there can be some who are poor in a material sense and can be described as עָנִי and עָנָה. He repudiates the view that the עֲנִיִּים is a party within Judaism or the nation of Israel but insists that they were simply people who identified themselves with God in Israel no matter what kind of economic situation they were in. The term עָנִי is best to be rendered as “afflicted” not “poor” unless it is paired with the term אֶבְיֹוֹן even though he does not explain what causes the affliction. He also argues that עָנִי and עָנָה neither refer to the nation of Israel nor parties and sects in Israel but

individuals in Israel which must not be understood in a metaphorical sense (Schultz 1973, 138).

Schultz (1973, 133-138) analyses ten of the occurrences of עֲנָוִים in the book of Psalms and observes that (i) the psalmist never groups himself with the עֲנָוִים unless he has identified himself at first as עָנִי; (ii) the psalmist refers to himself as עָנִי where the trouble is present in the Psalms of Lament, but when trouble is gone he identified himself as part of the עֲנָוִים which in the end makes the עָנִי to be the victim while the עָנִי the victor. Therefore, Schultz strengthens his point that the עֲנָוִים are the faithful people of God in Israel (Schultz 1973, 225).

Croft agrees with Schultz that עָנִי and עָנָו are different terms and that עֲנָוִים are people who depend on God for their survival (Croft 1986, 104). Croft states that the עֲנָוִים are best understood as the faithful people of God in Israel together with the חֲסִידִים and צְדִיקִים not the poor (1986, 104). Croft further states that the עֲנָוִים must be distinguished from the עֲנִיִּים whom he believes to be the poor although he does not come clear on whether the term עֲנִיִּים is the plural of עָנִי or not. The confusion of trying to construe עֲנָוִים as the poor stems from the fact that the two terms עֲנָוִים and עֲנִיִּים are treated as one term yet the two terms are different even in meaning (Croft 1984, 105). Here it is evident that Schultz and Croft take the term עֲנָוִים out of the equation of the discussion of the poor in the Hebrew Bible. It is not surprising that in his exegesis of the Psalms with reference to the poor, Croft does not include any of the Psalms in which the term עֲנָוִים appears except Psalm 34 (Croft 1986, 129-130) but his analysis says nothing on the term עֲנָוִים.

Another scholar who holds similar views to Croft and Schultz is Rahlfs (1892). Rahlfs first comments on the relationship between עָנִי and עָנָו and argues that the two terms have different semantic nuances. עָנִי is used to describe an awkward situation a person finds him/herself in as a result of someone's actions. The situation is undesirable and outside one's control. In an economic sense, עָנִי depicts an economic situation forced upon someone by another (Rahlfs 1892). In this case, עָנִי is never a religious but a socio-economic term used to describe an unfavourable social or economic situation of an individual resulting from human forces outside a person's control. עָנָו on the other hand, which Rahlfs believes to be the singular form of עֲנָוִים, is not an economic but a religious term which is used to describe a religious

designation of a party within Judaism from the exilic to post-exilic periods. While עָנִי describes human to human relationship, אָנָּן is used for a human divine relationship to describe how a person is before God (Rahlfs 1892). The one designated by this term looks at him/herself as humble and meek in the eyes of God. Unlike עָנִי which describes an undesirable situation that is outside one's control, the term אָנָּן designates a virtue that is by one's own choice. Thus in the views of Rahlfs, אָנָּן is a term describing a religious virtue while עָנִי describes an economic experience (Rahlfs 1892).

2.3.1.1. Evaluation

Croft's methodology of studying the concepts in the book of Psalms by exegeting each Psalm within the context of the ANE world and the Hebrew Bible is very important and praiseworthy. Indeed, it is difficult to make sense of the writings of the Hebrew Bible if they are divorced from the world in which they were developed. It is even erroneous to try to separate a book from the larger context of the Hebrew Bible and deal with it as a lonely island amid the vast ocean of different books. At the same time, the knowledge of the ANE world from which the Hebrew Bible events happened must help us in making well-informed exegetical conclusions on different biblical texts.

The first major problem that is found in Croft's work, and his colleagues who advocate for the faithful religious interpretation of the term under investigation, is dropping the term עֲנָוִים from the discussion of the poor in the Hebrew Bible. This goes against Croft's methodology which advocates for an exegetical synthesis of every Psalm in the context of the Hebrew Bible (Croft 1986, 14-18). It is not true that of all the occurrences of the term עֲנָוִים in the Hebrew Bible, there is no single occurrence in which the term expresses an economic nuance. Psalms 9-10 are very good examples where the term עֲנָוִים is used in social and economic contexts. Again, the fact scholars have included the term עֲנָוִים in discussing the concept of the poor makes it very difficult to entirely remove the term from the vocabulary of the poor in the Hebrew Bible. Second, Croft (1986, 104-105) has not provided sufficient evidence to support his argument that עֲנָוִים and עֲנִיִּים are different terms. Lastly, the religious interpretation of equating the עֲנָוִים with the חֲסִידִים and צְדִיקִים (Croft 1986, 105 cf. Rahlfs 1892 as cited by Ro 2018, 100-101) is problematic because there is not much connection between these groups in the Hebrew Bible. The statistics in the book of Psalms show that this

term appears in the texts where poverty terminologies are used more than the religious terms listed by the adherents of this view.

2.3.2. The עֲנָוִים as a Religious Party in the Post-Exilic Judaism

The previous theory advanced by Croft (1986) rules out the socio-economic nuances of the term עֲנָוִים and views it entirely as a religious term. As a modification of Croft's theory, some scholars consider the עֲנָוִים as a religious party in the post-exilic period. Causse considers the עֲנָוִים to be a well-organised sect of pious Jews among the Jewish people in the Judean community. Apart from being pious, the עֲנָוִים were also poor but they differed from the other poor Jews in the Judean community because they loved their poverty (Causse 1922, 82, 104). Ro cites Rudolf Kittel, who says that the עֲנָוִים were a religious faction, but differs from the other scholars as he states that while the עֲנָוִים might have been a religious movement, the poverty they were suffering was a living reality but was inseparable from their piety (Ro 2018, 127). Kittel argues that in the book of Psalms poverty reveals a social conflict between the godly and the ungodly to the disadvantage of the former in material sense (Kittel 1929). Hermann Gunkel also holds the same view of a socio-economic conflict between the עֲנָוִים and the rich (Gunkel 1933, 209). Economically and politically, the עֲנָוִים were poor and weak in the society unlike the rich who had control over wealth and power. Therefore, the rich used their power and wealth to exploit the poor including the עֲנָוִים. Because the עֲנָוִים were always the losers in the conflict, they ended up concluding that the rich were wicked while they, the עֲנָוִים themselves, were pious before God (Gunkel 1933, 209). Thus, in the mind of the עֲנָוִים, the cause of their economic suffering was their relationship with God.

It can be observed that both Rudolf Kittel (1929) and Hermann Gunkel (1933) propose the existence of two rival groups within the Judean community: the group of the pious yet poor and weak people (the עֲנָוִים) in rivalry against the group of the rich and powerful yet wicked people (the רָשָׁעִים) (Kittel 1929, Gunkel 1933, 209). Upon examining the idea that two rival groups were in existence in the Judean community in the post-exilic period, Kuschke discovers that the groups of עֲנָוִים and the wicked did not represent a division between the rich and the poor, but that these two groups represented two incompatible classes in both social and religious spheres of life in the

community (Kuschke 1939). Wittenberg reviews Kuschke's article which discusses the different terminologies associated with poverty in the BH wisdom literature. Wittenberg says:

Kuschke subdivided the terms used for "poor" into two groups which he believed reflected two opposing mental attitudes. The first group comprising of the terms *חָסֵר*, *רָשָׁע* and *מִסְכֵּן* designate poverty in socio-economic contexts. They have a derogatory connotation in that poverty is viewed as being the result of ineptitude and sloth. According to Kuschke this is the prevalent view in wisdom literature and reflects a typical upper-class mentality. The rich commonly want to justify the existing property distribution by claiming that the poor are themselves to blame. In the other group, we find the more genuine Israelite terms for "poor," *דָּל*, *אֶבְיוֹן*, and *עָנִי*. These contain an implicit call to social responsibility and are generally not used by wisdom writers, but are typical of the language of the psalms. They reflect a different mental attitude characteristic of the poor themselves. The two different types of statements concerning poverty, then, are a reflection of the mentalities of two opposing broad sociological strata which Kuschke identifies with the *רָשָׁעִים* and *עָנִיִּים* in many of the psalms. The wisdom writers, Kuschke claims, are found in the group of *רָשָׁעִים* who oppress the poor, while the psalmists belong to the *עָנִיִּים* who place their hope in Yahweh and represent the true Israel (Wittenberg 1986, 41-42).

Albertz (1994, 522) agrees with Gunkel that the poor in the HB embody a community of godly people from the lower class in the Judean community in the post-exilic period. But Albertz opposes the view that poverty was spiritualised and instead insists that the godly poor found their consolation in God by compensating their material deficiency with spiritual hopes as their poverty, combined with their piety, brought them closer to God. This created in them the sense of being special people in the eyes of God (Albertz 1994, 522).

In his article, "The Poor in the Old Testament: Some Observations," Levin studies what he discovers to be the positive religious attitude to poverty in the Old Testament. He finds this to be intriguing as it makes the Israelite religion unique from other religions in the ANE context which had very negative tendencies against poverty (Levin 2001,

254). In his survey, Levin studies all the periods of the Old Testament from the pre-exilic to post-exilic periods. While he notices that in the pre-exilic period, the common view was to see wealth as evidence for a divinely blessed life and poverty as a sign of divine displeasure, he also finds that there was an acknowledgement of the existence of the poor in the community of God's people as kings were charged with the responsibility of looking after the poor and provide them with justice (Levin 2001, 254-256). Surprisingly, Levin attributes the prophetic social criticism found in different prophetic books, like the book of Amos, to the post-exilic redactors for he believes it was during that period that poverty was idealised as a mark of godliness (Levin 2001, 260). He further says that during the post-exilic period, "poverty does not simply determine the social status of the poor; it defines their attitude and self-understanding too. It counts as the fruit of obedience to God's justice and righteousness" (Levin 2001, 260). Levin also states that this positive religious view of poverty developed in the post-exilic period due to the growing problem of debts in the post-exilic period which created social crisis and class divisions. As a result of this class division, the poor were pushed to the margin in society (2001, 263).

Levin continues to argue that the socio-economic crisis in the post-exilic period ended up creating a religious party within Judaism (2001, 264). Those who were off-balance socially and economically compensated for their material deficiency with religious hopes and looked at their poverty with a religious lens and gave it a religious meaning. Instead of seeing themselves as abandoned by God, they looked at themselves as having a special place before God. He says the name of this religious party became עַנְוִים as "they saw themselves the true Israel which will stand in the divine judgement whereas the fate of the rich, even the rich members of the Jewish people, was best uncertain" (Levin 2001, 263-264). He says this view of equating poverty to a special relationship with God is very common in the book of Psalms (2001, 264). But he also acknowledges that "when the psalmist identifies himself as poor in the individual laments, he is not so much describing his individual need as acknowledging his membership of a particular group. It is as if he was presenting God with his membership card" (Levin 2001, 265).

Levin also believes that most of the references to עַנְוִים in the Hebrew Bible are a product of the post-exilic period. For instance, he thinks that the text in Numbers 12:3,

which describes Moses as עָנָו, was added by the עַנְוִים party in the post-exilic period as the members of the עַנְוִים party tried to identify themselves with Moses and claim that he was himself a member of their party (Levin 2001, 265). Levin (2001, 268) also says that the עַנְוִים also claimed that the Messiah, who would come as their last hope to liberate them from their oppressors, would be a member of their party as he would be עָנִי 'a poor man' as is prophesied in Zechariah 9:9. In Levin's interpretation of this verse, the word עָנִי was added to the text by the members of the party of עַנְוִים in the post-exilic period to solidify their claim that the Messiah, like Moses, would be the member of their religious party (Levin 2001, 269).

Jones (2019) holds similar views with Levin. In his study of Psalm 37, Jones observes that the term עַנְוִים functions as a religious honorific term for the righteous (Jones 2019, 174). Jones identifies antonyms of עַנְוִים in Psalm 37 as מַרְעִים "evil doers" (vv. 1, 19), עֹשֵׂי עוֹלָה "those who practice injustice" (v. 1), אִישׁ עֲשָׂה מְתָמוֹת "those who practice schemes" (v. 7), רָשָׁע "the wicked" (vv. 12, 14, 17), and אֹיְבֵי יְהוָה "enemies of the Lord" (v. 20). Based on his identification of these terms, Jones says

"The language of poverty in Psalm 37 is at least as much a description of pious action as it is a group designation. It is the piety or impiety that they practice that forms the basis of their being identified as a particular group. [Even] in the Qumran Hodayot, עָנָו and its cognates are religious terms that describe a person who is oppressed by enemies and who cries out to God for salvation" (Jones 2019, 174).

This view is based on the belief that in the post-exilic period, there were two rival groups in the Judean community: the עַנְוִים being the group of the pious people of God composed of the חֲסִידִים and the צַדִּיקִים whose rivals were the רָשָׁעִים (Jones 2019, 174 cf. Croft 1986, 104-105). While these groups are seen from a religious angle, their rivalry was fuelled by social and economic factors (Jones 2019, 174).

2.3.2.1. Evaluation

While the view that the עַנְוִים was a religious party in post-exilic Judaism may look convincing in the sense that it tries to allocate the texts with reference of עַנְוִים to the post-exilic period (Kittel 1929; Gunkel 1933; Kuschke 1939; Albertz 1994; Levin 2001;

Jones 2019), it falls short in several ways. First, there is not enough evidence to support the claim that all the references of עֲנָוִים and cognate terms date from the post-exilic period. For instance, what Levin does is simply subject texts to his opinion but does not provide convincing textual evidence to affirm this view. While some books can be dated without much difficulty, dating some portions of the book of Psalms is a problem that continues to baffle scholars (cf. Joosten 2012). In addition to this, the term is also found in passages which are dated in the pre-exilic period, like cases in Proto Isaiah and the book of Amos and Zephaniah. Secondly, there is no evidence to support the claim that there was a party within Judaism by the name עֲנָוִים (as argued by Kittel 1929; Gunkel 1933; Kuschke 1939; Albertz 1994; Levin 2001; Jones 2019). Anderson questions the existence of such groups as it is heavily based on the assumption that all the references of עֲנָוִים date in the post-exilic period, a thing which Anderson disagrees with (Anderson 1965, 22-23). Instead, there is evidence for the existence of different parties in Judaism like the Pharisees, Sadducees, Qumran etc. but never the עֲנָוִים (Grabbe 2010, 130). Thirdly, with Levin's opinion that the petitioners in the book of Psalms must not be taken literally in their self description as poor in their prayers to God (Levin 2001, 256), it is difficult to reconcile this with the view that the poor in the HB, are a religious party born out of exploitation by the rich. Levin does not provide a methodological basis on which his conclusion is based that the עֲנָוִים were a party. He makes a handful references to the Bible but does not conduct a thorough exegesis to support his general conclusion. In one way or the other, he falls into the trap of hasty generalisation. While the common view is that the faction existed in the post-exilic period, Antonin Causse thinks that such a faction was in existence even in the pre-exilic period in the history of Israel (Causse 1922, 82, 104 cited by Ro 2018, 127). This shows some inconsistencies among the adherents of this view.

2.3.3. The עֲנָוִים as a Theological Movement in the Post Exilic Judaism

Somewhat similar to the two views discussed above is the theory of Johannes Unsook Ro (2018). He discusses his view in his seminal publication *Poverty, Law and Divine Justice in Persian and Hellenistic Judah* which is a collection of different articles on different themes and theses relating to the Judean community in the post-exilic period. Ro writes these articles due to his conviction that knowledge of the Judean community in the post-exilic era is crucial to how we can understand, not only the Jewish

community at that time but even, the development of the Hebrew Bible in general (Ro 2018, 1). In chapter six of his book, Ro discusses “the poor of the Psalms” (pp. 125-188). One of the questions he attempts to answer in this chapter concerns the meaning of poverty in the book of Psalms as he intends to understand the piety of the poor in the Psalter (Ro 2018, 125).

Before coming up with his views, Ro surveys different scholars who have done similar studies in the past. Firstly, Ro recognises the existence of the popular view that treats the poor in the HB as a “well-organised spiritual community of poor pious people who are the speakers in the relevant texts” though there are varied views in existence (Ro 2018, 126). For instance, Ro notes that Alfred Rahlfs (1892) argues that the עֲנָוִים are “a faction within the people who are not members of a particular social class but a pious and determined followers of Yahweh during their exile” (Rahlfs 1982; Ro 2018, 127). Ro also observes that Causse considers the notion of poverty in the HB as going through a “transformation from a patiently borne suffering to a religious of humility, characterised by patience, loyalty to the law, eschatological hope in God” (Causse 1922; Ro 2018, 127).

Ro discovers that there are two groups representing two major views of the term עֲנָוִים in the Hebrew Bible (Ro 2018, 132). The first is comprised of those who consider the עֲנָוִים as a religious group of the poor (Rahlfs 1892; Baudissin 1912; Causse 1922; Kittel 1929; and Gunkel 1933). The second group represents those who reject the notion of a group and consider עֲנָוִים as depicting the struggle for survival of a persecuted and helpless people in Israel without being identified as a group (Mowinckel 1967; Birkeland 1933; Kuschke 1939; Kraus 1978).

Ro (2018, 134) believes that the term עֲנָוִים, like other poverty terminologies in the Hebrew Bible, has diverse meanings in the Psalter as the material of the Psalter comes from different hands in a wide range of time. Even though there might be a temptation to construe the terminologies of poverty in the Psalter from either a materialistic or spiritualistic angle just because a handful of texts support one perspective, it is important to always refrain from making a hasty generalised conclusion that such is the case in the entire Psalter (Ro 2018, 136–155). Ro then moves on to analyze all the texts with poverty terminologies under the umbrella of what he calls “the psalms of the poor” and argues that:

In the Psalms of the Poor, there is no indication that the suppliants and their audience were not in a position to gather the necessary means to secure existence or that they suffered from a lack of necessities, such as food, clothing, or shelter. Likewise, there is hardly any indication that the group in question suffered from bondage or forced labour. Apart from the actual terminology relating to the poor, there is no other reason to assume that the suppliants and their audience suffered from material poverty and that this remarkable finding by assuming that the psalms of the poor do not originate from the affected people themselves, Albertz observes that “the image of the pious poor man who is usually depicted only as a victim of the wicked, is less sharp. The reason for this is probably that the majority of the descriptions do not come from the persons concerned but from the pious upper class.” For the authors and suppliants of these Psalms, what they regarded as their poverty was not material poverty...to be poor is a characteristic attitude toward YHWH, a religious approach to life. The deficits they lament are not of material nature (Ro 2018, 170–171).

From the above remarks, it can be observed that Ro doubts the material nature of poverty in the book of Psalms because of the idea that the Psalter is a product of an upper class in the Judean community. Thus, by virtue of being an upper class, the producers of the Psalter were not in a literal sense poor themselves (Ro 2018, 171). This idea is also shared by Kafang, who argues in his dissertation, that the poor in the book of Psalms should be understood metaphorically as referring to the pious people of God not those experiencing economic problems because the Psalms were composed by an educated elite class who were not poor themselves (Kafang 1993, 256). Scheffler also shares the same view as he says “Just as our reflections are reflections by the non-poor, we should keep in mind that, when considering the reflection on poverty in the psalms, we encounter in the psalms a discourse that is also the contemplation of the non-poor authors of the psalms, the ancient Israelite elite. For really poor people only cry out, they do not write poems about poverty” (Scheffler 2011, 202).

Ro (2018, 172) makes several remarks concerning the poor of the Psalms. First, in his analysis, Ro observes that there is a use of a triangular distribution of terminologies of

the poor, namely, God the saviour, the oppressed suppliant as the suffering righteous and the enemy oppressing the righteous. In this triangle, being poor in the eyes of God is above being poor in the eyes of one's enemies. In the sight of God, the terminologies for the poor serve as an acknowledgement of one's lowliness and sinfulness (Ro 2018, 173). Before one's enemies, there is a contrast in the Psalms between one's lowly status and the looming threat of the superiority of the godless enemy to underscore before God the helplessness of the righteous sufferers. But for the suffering of the righteous in the hands of their godless enemy, poverty plays no role in these Psalms of the poor (Ro 2018, 173). This, according to Ro, is an indication that the terminologies for the poor in the Psalms do not refer to a situation of economic deficiency threatening one's existence (Ro 2018, 173). Thus, these terms are better understood not as socio-economic terms but theologically as depicting humility (Ro 2018, 174).

Singling out the עֲנִיִּים, Ro states that this was a religious group that was very popular in the post-exilic Judean community (Ro 2018, 174). In his views, several indications show that the group did not come into existence due to socio-economic problems and as such should not be understood as a depiction of the impoverished lower class suffering material poverty. As a religious group, it was comprised of the elite educated upper class advancing a theological agenda. Their chief concerns were to do with alienation and harassment by godless enemies which in the process undermined the longstanding creed of divine retributive justice (Ro 2018, 274).

Ro continues to say that the members of this grouping adopted the poverty terminology [עֲנִיִּים] as their characteristic of how they related with God as people sharing a unique relationship with God (Ro 2018, 178). Unlike their enemies, whom Ro identifies as the political and religious leaders in Jerusalem, the עֲנִיִּים were truthful worshipers of God. It was due to this status that they were oppressed by the political and temple religious leaders in Jerusalem (Ro 2018, 178). Ro says:

Their situation of suffering does not result from the fact that the oppressing side was aiming to exploit and suppress them economically, that is, to drive them to impoverishment. The reason for the hostilities was rather that the pious rejected their adversaries' theological standpoint and the way of life derived from it. The adversaries saw in this an attack on their positions and a hindrance to their own

political growth and economic prosperity as well as to the methods being used to achieve these goals...the psalms of the poor cannot be ascribed to lower-class circles (e.g., impoverished hired workers, small farmers, shepherds, destitute servants, or people deprived of their rights) but rather to circles of people who possessed a notable level of material capabilities. The fact that some Psalms refer to practices of economic exploitation and suppression by adversaries need not necessarily mean that the suppliants themselves were affected by these practices. It could be because the suppliants observed such practices and criticised them with these remarks (Ro 2018, 179).

Here it can be noted that Ro advances a new theory of a theological movement within the Jewish community. This is somehow a modification of the previous view which sees the *עַנְוִים* as a religious party within Judaism (Kittel 1929; Gunkel 1933; Kuschke 1939; Albertz 1994; Levin 2001; Jones 2019). Even though the group identified themselves as poor, they were not poor in economic sense but a well-trained theological movement of the elite. But their chief concern was the flourishing of their godless adversaries who were controlling the temple in Jerusalem which in the process was undermining the notion of divine retributive justice (Ro 2018, 186). Their use of the poverty terminologies was to describe their status of humility before God as opposed to their enemies who were proud and arrogant in their relationship with God. He believes that this group existed in the post-exilic Judean community and contributed to the formation and editing of the Hebrew Bible (Ro 2018, 25, 187). By implication, this means the psalms and other portions of the Hebrew Bible that contain the terminologies for the poor are to be dated in the post-exilic period.

2.3.3.1. Evaluation

Though Ro negates material deficiency as the problem suffered by the *עַנְוִים* and other people in the semantic field of poverty in the hands of their adversaries (Ro 2018, 171-172), he is not clear on what kind of exploitation they suffered. Since in his thinking, Ro says the adversaries of the *עַנְוִים* and other groups of the poor in the Psalms and the rest of the Hebrew Bible were the political leaders and temple leaders in Jerusalem (Ro 2018, 179), he should have explained how they harassed their theological adversaries. But if what Ro is saying was the case that the poor of the Psalms suffered harassment because of threatening the religious, political and economic agenda of the

leaders in Jerusalem (Ro 2018, 178), then it would be reasonable to believe that the temple leaders might have deprived the עֲנִיִּים of some temple services while the political leaders might have withheld some political, economic and social benefits which in turn would lead the עֲנִיִּים into material poverty. While he argues that the remarks of critical voices against economic exploitation raised by the suppliants might have been due to their concern about such practices as they observed them from a distance (Ro 2018, 179), he does not specify who the victims of the economic exploitation were. But it appears that he is ruling out the possibility that some of the victims might have been members of the so-called community of the pious poor.

Again, if the group was not poor in a material sense (Ro 2018, 170-171), why of all the Hebrew terms did they choose to identify themselves using terminologies that are dominantly used in the Hebrew Bible to describe material poverty? The fact that he acknowledges the existence of some texts which are used to refer to material poverty cautions us from making a generalised conclusion that the terminologies for the poor in the Hebrew Bible should not be understood as literally as referring to material poverty. The term עֲנִיִּים, and other terminologies which are used in the book of Psalms to refer to the poor, are found in other parts of the Hebrew Bible in texts which span from the pre-exilic period. And the fact that outside the Psalter these terms dominantly carry socio-economic nuances adds more problems to the views of Ro.

The dating of the psalms which contain the terminologies for the poor to the post-exilic period is only true if indeed all of them were written in the post-exilic period. However the fact that others argue for the existence of groups identified by such terms in the pre-exilic period makes this view problematic (cf. Causse 1922, 82, 104). Again, Jan Joosten has conceded that it is very difficult to date some portions of the book of Psalms (Joosten 2012, 416). Thus, Ro can be found guilty of making a hasty generalisation fallacy in saying that these psalms were composed in the post-exilic period.

The other argument posed by Ro (2018, 171) that the עֲנִיִּים cannot be the poor because the composers of the book of Psalms were from the upper class is also problematic. A criticism against this assertion comes from Berges (1999, 14-16) who argues that while the Psalms might have been written by the elite, and not the poor, the numerous references to the poor in the Psalter may be an indication that the

Psalter went through a redaction process in the post-exilic community when there was rampant marginalisation of the poor. This view indirectly considers the poor in the book of Psalms as those suffering economic exploitation. Again, this view fails to take into account the fact that even among the elite upper class some choose to identify themselves with the poor and fight for their cause and that from such people these psalms might have originated.

2.3.4. The עַנְוִים as the Nation of Israel

Some of the scholars who are not satisfied with the religious movementy interpretation of the עַנְוִים follow a nationalistic approach. For instance, Birkeland argues that the term עַנְוִים in the Hebrew Bible is used to refer to the nation of Israel in relation to other nations in the ANE world. As a nation of God's people, Israel views herself as poor before other powerful nations. This self-assessment of Israel makes her look unto God for her survival (Birkeland 1933 cited by Croft 1984, 101). Mowinckel (1967) also shares the nationalistic interpretation of עַנְוִים as he says:

If the many psalms in which the 'suffering ones' or 'the helpless ones' (עַנְוִים, עַנְוִים) complain about their oppressors, originate from the 'suppressed' lower classes in the congregation – as the long prevailing theory of Rahlfs and others would have – how can it then be explained that they later on found their way into the official cult, which was in the hands of the supposed oppressors of the authors, the mighty and wealthy priesthood and the rulers of the congregation? In fact, those oppressed ones are the nation of Israel itself, suffering under the oppression of its heathen neighbours or the oriental world empires" (Mowinckel 1967, 30).

It can be noted in Mowinckel's argument that the reason for the nationalistic view of the עַנְוִים is the view that the elite would not have accepted the Psalms if the עַנְוִים were complaining about the oppressive acts of those elites because in the end, they were the ones with the final say on what was to be included in the Psalter.

In his doctoral dissertation *The Kingship of Yahweh and the Politics of Poverty and Oppression in the Hebrew Psalter*, Derek Wittman advances the thesis that the Psalter portrays Israel as a victim of oppression by the powerful foreign nations surrounding

her and that God serves as the arbiter. He defends his thesis by conducting an exegetical analysis of communal and individual lament and thanksgiving Psalms (Wittman 2010, 63). In his exegesis Wittman tackles different terminologies for the poor like עָנִי, עָנִיָּה and עֲנָוִים in Psalms 9, 10 and 22 (Wittman 2010, 112-124), just to mention a few. He recognises them as poverty terminologies used in the book of Psalms in reference to Israel as a poor and oppressed nation before other foreign powers (Wittman 2018, 200). At the end of his studies, Wittman concludes that:

The Psalter does not limit its discourse on poverty to economic transactions between individuals. It addresses poverty to a large extent as the condition of a community and oppression as an act that one nation commits against another. Poverty is no more a distinctly individual phenomenon in the Psalter than the Psalter itself is exclusively a book for private study (Wittman 2010, 201).

Deducing from the analysis of the term עֲנָוִים, Gillingham states that this term comes from the root ענה which means “to be humble” and depicts both outward and inward deprivation and humiliation. She then argues that in the Psalter this term is at times used to express the physical suffering and humiliation of the nation of Israel (Gillingham 1988, 17-18). But unlike Mowinckel (1967) and Birkeland (1933), Gillingham (1988, 18) believes that in some references the usage is limited to individuals, not the nation at large. Nevertheless, the view that the poor in the Hebrew Bible is the nation of Israel is based on the assumption that the book of Psalms, which contains more cases of the term עֲנָוִים, is to some extent an account of Israel’s life as a nation and religious community (Mowinckel 1967, 30).

2.3.4.1. Evaluation

While the nationalistic interpretation of the עֲנָוִים might be true in some psalms, this theory has some shortfalls. First, the psalms themselves do not identify the oppressor of the עֲנָוִים as foreign pagan nations. While the oppressors are at times referred to as wicked (cf. Ps. 10), there is no clear internal evidence that the oppressors were foreign nations. There is also no evidence that the victim of oppression is Israel. Second, while the book of Psalms might have been used for communal worship (Mowinckel 1937, 30), in some psalms individuals take the central role rather than the nation. This means

to argue that all the references of עֲנָוִים refer to the nation without providing conclusive evidence is to commit the error of making all such psalms national hymns which in the end deprive them of their original flavour. This view also fails to account for the usages of the עֲנָוִים outside the Psalter where it does not refer to the nation of Israel. For instance, in the books of Proverbs, Isaiah, Amos, and Zephaniah there are cases where the term is not used to refer to Israel but to specific individuals and groups in the Judean community.

2.3.5. The עֲנָוִים as Depicting Spiritual State of Humility

Another group of scholars hold the view that the term עֲנָוִים is used in the Hebrew Bible to mark the spiritual virtue of humility or those who experience affliction for a spiritual purpose (Harris, Archer, Waltke 1980). Ernst Bammel (1968, 892) believes that initially, the term עָנִי was in use but later it was changed to עֲנָוִים when there was a fusion between BH and Aramaic languages. The change in the form of the term brought a new semantic nuance due to the developments in the post-exilic Judean community from being an economic term referring to those in material deficiency as עָנִי to the faithful and humble people of God. According to Bammel, apart from the fusion between BH and Aramaic languages, this change was also a result of the horrors the Jewish people experienced from the exilic to the post-exilic periods which humbled some of them (Bammel 1968, 892-893). In this case, the term became more of a religious self-designation of humility due to suffering which made the faithful Judeans be confronted by their infirmity and humbly rely on God for their salvation. In this case, the change in meaning, according to Bammel, was heavily influenced by their experience rather than language (Bammel 1968, 891).

Dumbrell (1997) also believes that the עֲנָוִים are depicted in the HB as the humble who depend on God for their deliverance from their present misery. He argues that “during the exile, the faithful, often in the psalms identified as the godly poor, had learned to wait quietly. When the nobles, the rich, and the powerful showed themselves open to foreign religious influences after the exile, the poor, needy, and humble obedient to Yahweh in all points were further distinguished, perhaps even consolidated” (Dumbrell 1997, 459).

Leonard Coppes is one of such scholars as he believes that the term עָנָוִים is used in the HB to denote the spiritual condition of being humble before God (Coppes 1990, 683). In his seminal publication *Social Vision of the Hebrew Bible*, Pleins (2001, 423) quotes van Ploeg (1950, 263-265) as saying that though in the Psalter the materially poor do exist, the term עָנָוִים should not be understood in a literal sense as referring to the poor economically. Rather the term refers to the attitude of humility before God displayed by believers regardless of their social status (1950, 264 as cited by Pleins 2001, 424). In his article "Poor" published in *The Interpreter's Dictionary of the Bible: An Illustrated Encyclopaedia*, Leander Keck (1976) also studies the concept of עָנָוִים. He begins by stating what he observes in the Hebrew Bible about the concept of "poor" which in his view was initially used to define those in a socio-economic state as lacking material needs, but at a later stage the term began to give spiritual or religious nuance as a self-designation of some religious groups among the Jews. Keck acknowledges the existence of different Hebrew terms used to describe those in that condition. Of interest to this discussion are the terms עָנָו and עָנִי. He argues that while the terms אֶבְיֹוֹן and דָּל are mostly used to refer to economic poverty, the terms עָנִי and עָנָו express the dehumanizing impact of poverty (Keck 1976, 672). Keck further argues that in the pre-exilic period, these terms were used to mark the state of material poverty in a socio-economic sense. But from the exilic to post-exilic periods, these terms came to be used for spiritual and theological attitudes among the Jews (Keck 1976, 672). Because in the pre-exilic period, poverty was understood in a material sense, it was viewed negatively due to its dehumanising nature. This was also the result of the Deuteronomistic theology of retributive justice which attributed poverty and all misfortunes to relationship failure with God (Keck 1976, 672). But beginning in the exilic period, poverty came to carry spiritual meaning, and when the notion of divine retributive justice came into question, there was a change in the understanding of poverty. The changes in the understanding of divine justice led the Judeans to have a changed view of poverty (Keck 1976, 672).

Keck outlines four factors which led to the change of how poverty was viewed from the initial negativistic view to its spiritualization. First, the idea that all sufferings signify divine displeasure was heavily questioned during the exilic period and in the wisdom tradition. Second, the a growing need among the prophets to distinguish illicit wealth from the wealth which comes as blessings from God. It was discovered that retributive

justice had not taken into consideration the distinction between those who become rich through ill means and those who are blessed by God with its strict view that all miseries reflect divine displeasure while prosperity manifests divine blessings. Keck discovers that the prophets questioned the idea that wealth and poverty are marks of righteousness and unrighteousness (Keck 1976, 673).

Thirdly, the idea that wealth manifests divine blessings while poverty divine wrath seemed to shut doors for the poor to experience the consolation of being loved by God. From the exilic to post-exilic period, the Bible authors wanted to show that while riches can be blessings from God, the poor are not outside the plan of God, and they are not forgotten by God either. Since others became poor due to socio-economic and political exploitation and injustice, there was a need to emphasise God's concern and mercy for such people. The writers intended to show that the poor have a special place before God as he is concerned about their condition (Keck 1976, 674). Fourth, there was also a growing tendency to see the poor as those who depend on God for their survival. Thus, the poor one is an example of a humble person, a person who has no physical means on which to depend for his/her survival but only depends on God. The humility of the poor is manifested in their admittance of not being able to maintain their balance but rather depend on God as their keeper (Keck 1976, 674). In Keck's opinion, these four factors contributed to the transition from a more negative understanding of poverty to a more spiritual understanding of it as a virtue (Keck 1976, 675).

Dawes (1986, 147) also considers עֲנָוִים as a term used in the later period in the Judean community to depict humility. As one of the adherents of the view that עֲנָוִים is a plural form of עָנָו, Dawes says עָנִי is used to express economic circumstance while עֲנָוִים and עָנָו are terms for the spiritual quality of humility (Dawes 1986, 147). He supports his view by citing biblical references from Numbers 12:3; Zephaniah 2:3; Psalms 69:33; and 149:4 where he believes the terms עֲנָוִים and עָנָו are used to mark the spiritual quality of humility (Dawes 1986, 147). He argues that while the עֲנָוִים may be the humble and pious ones, their state as God's people did not mean they may not experience socio-economic problems (Dawes 1986, 148). But even in their socio-economic distress, the עֲנָוִים called on God for help as they firmly believed that God is the help of the helpless. Still, the socio-economic hardships they might have experienced were never to be used in defining their identity as a group known for such

experiences. Instead, the term עֲנָוִים is to be understood as a description of their relationship with God as humble people rather than their material deficiency as poor people (Dawes 1986, 148). Thus, for Dawes (1986), עֲנָוִים is more of a religious term used in the context of divine and human relationship rather than an economic term for interpersonal relationship.

2.3.5.1. Evaluation

While this view suits well some passages in which עֲנָוִים is used to depict humility (cf. Ps. 25), it fails to account for passages where the term signifies the condition of being poor in material sense (cf. Ps. 9:13, 19; 10:12, 18). There are indeed some cases where עֲנָוִים depicts the state of humility (Ps. 147:6), but there are also some cases where it would be very unreasonable to render the term as 'humble' (Isa. 3:15; Amo. 8:4). The other problem with this view is that it assumes that all the references of עֲנָוִים in the HB date in the exilic and post-exilic periods (cf. Bammel 1968; Keck 1976; Bammel 1986). I have already indicated above that the dating of some psalms is a problematic issue which cannot be resolved by simply generalising that all the psalms with reference to עֲנָוִים are post-exilic (Joosten 2012). Again, the term also occurs in some books which date from the pre-exilic period (Isa. 11:4; 29:19; 32:7; the book of Amos). Thirdly, the view that עָנָו replaced עֲנָוִים in the post-exilic period and that the former is the singular form of עֲנָוִים contradicts the idea that all the passages with references of עֲנָוִים are dated in the post-exilic period as there are cases in the HB where עָנָו and עֲנָוִים are found side by side.¹² If indeed עֲנָוִים and עָנָו are post-exilic terms and that עָנָו was a pre-exilic term (Bammel 1968, 892), then it would not be expected to find these terms appearing in same passages. This view is therefore difficult to accept.

¹² עָנָו and עֲנָוִים are together found in Psalms 10; 22; 25; 34; 37; and 69.

2.3.6. The עֲנָוִים as a Social Class of the Poor and Oppressed in the Judean Community

All the theories reviewed above interpret עֲנָוִים from a religious and spiritual angle. But there is another theory which approaches the concept of עֲנָוִים from a socio-economic perspective. This view sees the עֲנָוִים as a social class of the marginalised poor Jews in the Judean community. In his article, which studies the relationship between the NT beatitudes and the book of Psalms, Brennan (1963) argues that the עֲנָוִים in the book of Psalms “are not simply the destitute; they are the humble, the underprivileged, the “small people” of the world, who lack the advantages of wealth, social standing, or power that make for worldly success. They are the kind of people who are often victimized, exploited, “pushed around” by the great ones of the world” (Brennan 1963, 562-563). In his article “Class in the Bible: The Biblical Poor a Social Class” Soares-Prabhu discusses the question about class and class struggle in the Bible with a special focus on the biblical understanding of the poor (Soares-Prabhu 1991, 141). He examines different Hebrew and Greek terms used in both the OT and NT in describing the poor. He begins by discussing the עֲנָוִים which he believes to be the most significant term that is rich in meaning (Soares-Prabhu 1991, 148). While acknowledging it as a plural form of עָנָה and עָנָה, he argues that its meaning is derived from its root עָנָה which means ‘to be bent’ and ‘to be forced into a dehumanised condition’ as a result of oppression (Soares-Prabhu 1991, 150). He also states that:

By extension, the word עָנָה, particularly in its late and secondary form עֲנָוִים, has a religious meaning and has come to stand for those whom poverty and powerlessness have taught ‘to bend to God’ and place their trust in him alone. But this religious connotation given to עָנָה and עֲנָוִים is derived, secondary, and closely dependent on the primary sociological meaning of the word. The poor in spirit are those also who are sociologically poor; for it is precisely the powerless who learn to place their trust in God. The religious connotation of the word thus implies the sociological. The עָנָה / עֲנָוִים is thus primarily one who is sociologically poor, that is, one who has been brought to a situation of diminished capacity or worth (Soares-Prabhu 1991, 150 cf. Gottwald 1979).

It is clear from what Soares-Prabhu says above that he thinks the term עֲנָוִים best captures the concept of poverty in the Hebrew Bible because it is the most dominant of all the terms and has a diverse meaning – most importantly, it is a sociological term depicting the powerlessness that comes due to poverty. Therefore, he is of the view that a better understanding of the poor in the Hebrew Bible is only possible if this term is understood (Soares-Prabhu 1991, 151).

Berges (1999) presents his view as a critique against the argument posed by those who say the עֲנָוִים are humble based on the assumption that the psalms which refer to the עֲנָוִים are a product of those who might not have been poor themselves (Bammel 1986 cf. Ro 2018). He argues that while the Psalms might have been written by the elite, and not the poor, the numerous references to the poor in the book of Psalms may be an indication that the Psalms went through a redaction process in the post-exilic community when there was rampant marginalisation of the poor (Berges 1999, 14-16). This view indirectly considers the poor in the book of Psalms as those suffering economic exploitation.

In his article “Poor” published in *The New Interpreter’s Dictionary*, Hoppe (2009) states that as far as the issue of the poor and the needy is concerned in the Psalter, the most crucial thing is to explain their identity whether they should be understood in a literal sense as concerning the material problem or in a metaphorical sense as a spiritual virtue. In his view, as is the case in all other portions of the Hebrew Bible, the book of Psalms contains references to both spiritual and material poverty (Hoppe 2009, 564). In his book *There Shall be No Poor Among You*, Hoppe says

The Psalms are poetry and part of the beauty of poetry is found in its use of the metaphor. Sometimes the Psalms do use the vocabulary about the poor metaphorically, especially as it describes the marginalization of the pious by those who did not take their ancestral religion seriously. But the use of metaphor must not be confused with the spiritualization or idealization of poverty as a state that places one in a closer relationship with God (Hoppe 2004, 122).

Hope further argues that in the Hebrew Bible, the term עֲנָוִים was used to describe those who suffered oppression and injustice in the hands of the ungodly powerful

people and that “the intensity of the language in the Psalms of Lament clearly shows that the עֲנִיִּים did not accept their social position as the divine will. This is why they begged for deliverance” (Hoppe 2004, 128). The adoption of the language of poverty in describing themselves was so because they saw their situation of being subjugated to oppression and injustice as similar to that of the poor.

While he accepts the view that the term עֲנִיִּים is used to refer to those who are humble before God, Hope (2004, 128) believes these were marginalised and poor people in a material sense. Although these might have been humble and pious in the Jewish community, the fact that they chose to identify themselves with the poor means their poverty was real. Even though they trusted and depended on God for their survival, poverty was a real problem for them (Hoppe 2004, 129).

Arguing against the spiritualisation of poverty in the book of Psalms, Tenai (2010) says that even though there are some Psalms in which the concept of עֲנִיִּים can be understood as carrying spiritual nuance, there are many other cases where the term needs to be construed as expressing material poverty (Tenai 2010, 29). He cites the example of the Psalms of Lament where the poor cry foul against the powerful who oppress them, and petition God to intervene for their liberation from oppression (Tenai 2010, 67). Therefore, for him, it does not add up to generalise that the references of עֲנִיִּים in the Hebrew Bible are strictly spiritual (Tenai 2010, 80).

In his discussion of poverty in the Hebrew Bible, William Domeris (2007) identifies and defines seven key terminologies for the poor that are found in the Hebrew Bible (Domeris 2007, 14-19).

- 1) אָבִיוֹן: This term was used to describe those in economic challenges in need of decent homes, and food, and suffering the abuse of the powerful in the society.
- 2) דָּל: This term was used to designate the poorest people in the society, mostly the peasants, who became powerless and subject to economic exploitation due to their social status in the society.
- 3) מְחֻסָּר: This term was used to refer to the shameful poor who are in want and their failure to provide themselves with basic needs renders them shameful.

- 4) אֲנָחִי: This term was mostly used in Ecclesiastes to refer to those who were poor but had honour, though in this case, the source of their honour was not poverty.
- 5) אֲנָחִי: This term is commonly used in wisdom literature for the poor who are powerless because of their status as compared to the rich whose wealth makes them powerful.
- 6) אֲנָחִי: This term is used in the Hebrew Bible to describe those who are poor due to oppression.
- 7) אֲנָחִי: This term is used to mark the group identified as poor in society who looked to God for help.

Interestingly, concerning the term אֲנָחִי, Domeris argues that there is no difference from the other categories of the poor in the Hebrew Bible as there is no conclusive internal evidence pointing to any difference (Domeris 2007, 19, 24).

In his article “Meek or Oppressed? Reading Mathew 5:5 in Context” Domeris (2016) questions the spiritualization of poverty by some scholars and strengthens his point by doing an exegetical analysis of Psalm 37:11, which is cited in Mathew 5:5. He cites Soares-Prabhu who says of the poor in the Hebrew Bible as “a sociological group rather than a religious group...defined not by their spiritual attitude of dependence on God but by their sociological situation of powerlessness and need...not necessarily economic need” (Soares-Prabhu 1991, 156-157 as cited by Domeris 2016, 132). In his analysis of the term אֲנָחִי, which he identifies as a subject in Psalm 37:11, Domeris questions the metaphorical reading of the verse which renders the אֲנָחִי as the poor spiritually or construe their poverty as igniting spirituality in them. He says “to suggest that poverty or oppression is a “fruitful soil for piety and humility” (citing Dumbrell 1997:461) is rather like telling an abused woman that her husband’s violence is good for her development of piety and humility” (Domeris 2016, 135). While Domeris acknowledges the use of poverty terms to refer to non-poverty situations in some passages of the Hebrew Bible, he points out that such usage does not endorse the spiritualisation of poverty. He believes that in Psalm 37:11 the term אֲנָחִי is a self-designation of people who were both poor and oppressed (Domeris 2016, 139).

Holwerda lists אֲנָחִי and אֲנָחִי among the terminologies for the poor which describe those who are undeservedly poor and suffer poverty due to the repressive and oppressive

actions of others. Such people bank their hope in God because he alone is their deliverer (Holwerda 1986, 905 cf. Groenewald 2007). In his article “A Trauma Perspective of the Redaction of the Poor at the end of Book I (Ps 3-41) and Book II (Pss 42-72) of the Psalter,” Groenewald (2018) recognises עָנִי and אֲנִי as terms used to refer to the poor materially (2018, 793). He says “the poor in the book of Psalms are those who on the one hand are the materially poor and on the other hand are also the ones in need of justice to be done to them by God, and traumatised as a result of the experience of injustice...those who belong to the margin of society and live in a constant state of human degradation and traumatisation” (2018, 794). Because such people have no wealth or power, they constantly suffer oppression, injustice and harassment in the hands of the rich and powerful in the society (2018, 794). Due to this high presence of the language of the poor in the Psalter, some scholars regard it as a “prayer and meditation book of the marginalised – those who had a critical view of the post-exilic temple aristocracy as well as their position of power” (Groenewald 2018, 794). Groenewald further argues that “the social and religious fragmentation which occurred within the Judaic society in the second half of the fifth century was the result of the economic crisis which, in all possibility, gave rise to the formation of specific piety within the marginalised and impoverished lower classes. There is enough evidence indicating the marginalisation of these poorer classes in society” (2018, 794). Groenewald observes that the gap between the rich and the poor led to a social schism. He argues that:

This social split in the society caused the development of a specific kind of personal piety in these classes, namely the so-called “piety of the poor” ... The most important task of this theology of the “piety of the poor” which was developed and practised in these communities, was to restore dignity as well as hope to the oppressed victims of the social crisis... However, what is meant here is not a religious transfiguration of poverty, but religious compensation for a social lack” (Groenewald 2018, 795).

Cheboi argues that these concepts reveal that poverty in ancient Israel was heavily caused by oppression and social injustice. He says “the poor and the underprivileged found themselves in their present state not because they lacked ambition or a will to free themselves from poverty but because they were under oppressive powers”

(Cheboi 2020, 89). All these scholars advance the theory that the עֲנָוִים are those who were marginalized in the Judean community.

2.3.6.1. Evaluation

This last view is promising because it brings the materialistic and spiritualistic interpretations of the term עֲנָוִים into dialogue. While the עֲנָוִים demonstrate some sort of humility in their trust in God and call for his intervention in their situation, their humility is not their designation but the oppression they suffered was what described who they were. This approach offers a starting point on how to discuss the relationship between the עֲנָוִים and the poor described by other Hebrew terminologies. Nonetheless, some problems should be pointed out. First, there is no conclusive evidence that those who were poor in Israel formed a social class with the term עֲנָוִים as their designation. Secondly, Soares-Prabhu (1991) has not provided adequate information to prove his point that עָנָו is a later development of עָנִי as the two are said to be one word. Third, there are some cases where the references to עֲנָוִים point to humility without any links to socio-economic issues. It would be very difficult to interpret such cases from purely a socio-economic perspective. While some cases of עֲנָוִים might have a socio-economic nuance, there are other cases where it is hard to produce evidence to support this claim. Lastly, of all the proponents of this view, there is no single scholar who has analyzed all the references to the term עֲנָוִים in the HB. This means that the arguments they make are not well grounded in the texts where the term עֲנָוִים is used. To have a strong basis, there was a need to do a textual analysis of all the cases of the term עֲנָוִים as that would make the textual data provide a foundation for the theory.

2.4. The Multifaceted Nature of the Semantic Nuance of עֲנָוִים

The preceding discussion of the different views and theories on the lexical item עֲנָוִים reveals the multifaceted nature of the semantics of the term. The approach used by Dennis Tucker Jr. in his article “A Polysemiotic Approach to the Poor in the Psalms” (2004), offers a good theoretical foundation on which to tackle the problem. While focusing on the notion of poverty in the Hebrew Bible, Tucker Jr. proposes a

polysemiotic approach as the best way of studying different lexical items that constitute the lexical field of poverty (Tucker 2004, 425). He identifies four terminologies that appear frequently in discussing the concept of poverty in the book of Psalms. These terminologies are עָנִי 'poor,' עָנָה 'poor,' אֶבְיֹון 'needy,' and דָּל 'weak.'¹³ He states that these terminologies are synonyms because there is a frequent overlap in their usage. He puts these terms in what he calls the "first level of symbols relating to poverty." He then identifies other terms which he puts in the "second level of poverty field" which differ from the terms in the first level as they are not translated as "poor" or "afflicted" but are mostly used for individuals suffering poverty due to social injustice and oppression (Tucker 2004, 426).¹⁴

Tucker admits that in the Psalter poverty can either be material or spiritual and sometimes denotes a way of life. He calls this diverse nature of poverty "polysemy" which he describes as something that "occurs when a word is "said to possess several meanings, the interrelatedness of which is fully grasped but which are so remote from each other as to make the symbol unserviceable in isolation" (Tucker 2004, 427). A polysemiotic approach, which is a child of field semantics, is important as it enables interpreters to study each word in a context as it recognises the diversity of meanings a word can have. With this approach scholars are restricted from transferring the meaning of a word from other contexts (Tucker 2004, 427). "Therefore, crucial to the study of the poor in the HB is a proper contextual understanding of the various terms in the word field" argues Tucker (2004, 428). He adopts the polysemiotic theory of Steven Croft (1986, 100) who uses it in his study of the poor in the Psalter in his dissertation on the identity of an individual in the book of Psalms.

Tucker adopts the four polysemiotic categories of the poverty word field of Croft. These categories include category 1 for physical affliction caused by enemies to which he lists the world as "afflicted." Category 2 is for economic poverty, and he calls this "destitute." Category 3 is for general affliction, not oppression, and he includes in this

¹³ The meanings of the concepts are Tucker's

¹⁴ These terms include דָּךְ, יתום, חלכה, עשוקים, רש, אלמה and רש

category those “in need.” Category 4 is for righteousness terms, and he includes all synonyms of righteousness (Tucker 2004, 429). Tucker modifies this model and blends it with Martin Joos’ “maximal redundancy” methodology whereby he establishes the meaning of a term by studying the context to find out what appears to be “the most logical meaning in context” (Tucker 2004, 430).

Upon conducting an exegetical analysis of Psalms 18 and 70 to see the practicality and applicability of the method, Tucker observes that the term עָנִי is mostly used in category 1 and category 2, which convinces him to believe that the term is used to describe someone suffering economic poverty or physical oppression (Tucker 2004, 432). In his analysis of the term עָנָה, which he acknowledges to be the singular form of עָנָה, Tucker discovers that it is mostly used in category 3 and category 4. This to him signifies that this term mostly functions to mark spiritual poverty. But he also acknowledges cases where the term functions to refer to material deficiency or poverty (Tucker 2004, 434). He thus repudiates Croft’s attempt to remove the term עָנָה/עָנָה from the lexical field of poverty (Tucker 2004, 435 cf. Tucker 2003).

Tucker’s approach is very important to this research as it offers a new way of studying the problem of the identity of the עָנָה. The first significance of his polysemiotic approach is that it acknowledges that some lexical items have more than one sense. Even though he is taking the English word “poverty” as being polysemous in the sense that different lexical items in the Hebrew Bible are used for this word, this may suggest that some BH lexical items have more than one sense in English. Therefore, this offers a theoretical model for studying the lexical item עָנָה as it seems to have more than one sense as reflected in the reviews of Bible translations, commentaries, lexicons and dictionaries, and different scholarly works.

2.5. Chapter Summary and Conclusion

This chapter has surveyed different scholarly works on the term עָנָה. In the first place, the chapter identified two critical questions in the discussion of the term under scrutiny. The first question focuses on the formation or background of the term עָנָה where it was observed that two schools of thought exist. One school of thought advocates the idea that this term is a plural form of the word עָנָה while the other school of thought holds to the view that this word is a plural form of the two alternative words עָנִי and עָנָה.

Both views were found to be having some problems. The first one's problem is the infrequent occurrence of the singular form עָנָו in the Hebrew Bible, while the second view's problem is the presence of the form עֲנָוִים which makes more sense morphologically as a plural form of עָנָו, and also the cases of עָנָו and עֲנָוִים appearing in the same texts side by side as different subjects. The study observed that born of contention is the relationship between עֲנָוִים and עָנָו on whether they are the same or not. This study has argued that it is important to study these terms together because they all belong to the same semantic field of poverty in the Hebrew Bible even though they may have some variations in their semantic nuance.

The second question that guided the survey of literature focused on the nature or identity of the people described as עֲנָוִים in the HB. Six views were discussed. The first view construes the עֲנָוִים as the faithful people of God in the Judean community, not those suffering socio-economic problems. This view was found wanting for its generalized approach which completely disassociated socio-economic problems from the עֲנָוִים. The second approach considers the עֲנָוִים as a religious party within Judaism in the post-exilic period. The main criticism against this view is directed against its claim that all the references of עֲנָוִים can be dated in the post-exilic period as this term was in use even during the pre-exilic period. Again, there is a problem in locating the existence of the party within Judaism by the name עֲנָוִים.

The third view considers the עֲנָוִים as a theological movement that stood in opposition with the political and religious/temple elite leaders in Jerusalem and that the poverty terminologies they adopted to describe themselves were only used metaphorically not literary. This argument further states that the main cause of the conflict between the עֲנָוִים and the elite Jerusalem leaders was not socio-economic but they were rather advancing a theological agenda. This view dates the texts with reference to עֲנָוִים in the post-exilic period. This view was found to be wanting for its failure to specify the main cause of the theological conflict between the theological movement of the עֲנָוִים and the elite Jerusalem temple and political leaders. There is also no evidence to support the existence of such a group and to even support the claim that all the texts with reference to עֲנָוִים date in the post-exilic period.

The fourth view considers the עֲנָוִים as the nation of Israel in relation to other nations. This view sees the nation of Israel as suffering oppression at the hands of foreign

powerful ungodly empires of the Ancient Near Eastern World. Israel's suffering forced her to look to God for deliverance and survival. This study questioned this view for construing all the references of the term עֲנָוִים from a nationalistic perspective. The fifth view considers the עֲנָוִים as people with spiritual quality of humility before God as opposed to those who have no regard for God and believe in their strength and ability. This view goes further in stating that at times the state of humility is triggered by material want but that in itself is not the main factor for people to be designated as עֲנָוִים. This study has not adopted this view because it fails to acknowledge the socio-economic nuance in some of the occurrences of the term עֲנָוִים, even though in some contexts the word is used to depict the state of humility. The other problem that was found with this view is the lack of evidence to support its claim that the word עָנָו came to use in the post-exilic period to depict humility replacing the word עָנִי which was used in the pre-exilic period to depict the socio-economic condition of being poor.

The last view that has been discussed construes the term עֲנָוִים as a designation of a social class of the poor who suffered oppression and injustice in Israel. This view has been commended as it offers the stepping stone on which the hypothesis of this research has been established. Nevertheless, this view has been faulted for failing to provide enough evidence for some of its claims. I finished the discussion by emphasising the multifaceted nature of the problem at hand and the need to study the problem contextually. This study hypothesises that the עֲנָוִים are those who suffered different physical problems in Israel. Those problems made them turn to God for help. Now, a contextual analysis of every reference of עֲנָוִים in the HB is going to provide a firm foundation on which to prove the validity of this hypothesis. However, it is important to develop a working methodology on how that is going to be done. The chapter that follows will discuss modern linguistic approaches to lexical semantics to provide a foundation for a linguistic methodological approach to the problem.

Chapter 3

Modern Linguistic Theories of Lexical Semantics

3.0. Chapter Introduction

In the previous chapter, I surveyed different scholarly works on the concept of עֲנָוִים. The primary focus was on reviewing different scholarly views on two questions that are central to the discussion of the concept. The first question concerns the form of the term עֲנָוִים while the second is about the identity and nature of the people described as עֲנָוִים in the Hebrew Bible. The discussion revealed a lack of consensus among scholars of the Hebrew Bible on how best the term can be rendered in Hebrew Bible translation and exegetical work. This chapter surveys modern linguistic semantic theories. The assumption is that since the problem at hand deals with meaning, modern linguistic theories are very vital in dealing with such a problem. This will also help in developing a sound methodological approach to the problem.

3.1. The Need for Modern Linguistic Theories in Studying the Meaning of Biblical Terms

While biblical terms must be rendered correctly, the question of how to find the right way of getting the correct rendering is a crucial one (Leech 1981, 1-4). The current research project investigates the meaning of the term עֲנָוִים in different passages of the HB. The systematic study of meaning is a business that concerns several academic disciplines such as psychology, philosophy, and linguistics (Kreidler 1988, 2 cf. Lyons 1977, 1; Cruse 2000, 10-11, cf. Gelepithis 1988, 141-162; Lyons 1995, 5-6). This implies that a clear borderline must be specified in any study of meaning. Lyons says that “of all disciplines with interest in meaning, linguistics is perhaps the one to which it is of greatest concern” (Lyons 1995, 12). This is so because one of the essential purposes of human languages is communication which can be haphazard unless meaning is deciphered (Halliday and Yallop 2007, 24). As the present study deals with the meaning of a term it then makes more sense to do it linguistically.

Since words are part of language, and every human language has rules governing it, language problems must be resolved linguistically. As James Barr (1961, 1) puts it “By studying language linguistically one is making a genuine and valid contribution to the understanding of it.” Moises Silva (1983, 30-31) also argues that “purely linguistic studies, though not an end in themselves, are of utmost importance if we expect our broader semantic discussions and specific exegetical decisions to rest on a solid footing...lexicology takes priority in the exegetical process.” Silva cites Hope (Hope 1971, x, cited by Silva 1983, 31) who states that “words are elements of language. As linguistic entities, they must be handled according to linguistic principles.”

Barr argues that while semantics as a linguistic business needs to be based on linguistics, the common tendency in theological studies has been studying biblical texts using unsystematic linguistic theories to claim the linguistic authority of theological arguments. This has been due to poor or lack of linguistic competence among many biblical scholars who study biblical languages (Barr 1961, 21). Nevertheless, what can be confirmed is that even though the problem of this research is theological, it attracts the interest of linguistics. This means the solution must also have a linguistic basis.

In her seminal publication *Linguistic Analysis of BH*, Susan Groom (2003) points out that scholars of the Hebrew Bible apply linguistic theories to the studies of BH in two ways: top-down and bottom-up. The top-down approach takes a linguistic theory and applies it to BH while making references to the text of the Hebrew Bible. On the other hand, the bottom-up approach begins with the text of the Hebrew Bible and develops a theory from there (Groom 2003, xxiii). But Groom observes that the common practice among scholars of the Hebrew Bible is that they use the top-bottom approach. In her case, she advocates for an approach that mixes up the two approaches (2003, xxiii). Groom’s point is important because of two factors: first, the Hebrew Bible is a literary work and therefore it needs to be studied by applying the same linguistic theories that are used in studying other human languages. Second, although the Hebrew Bible is to be treated as literature, it has some peculiarities that make it unique e.g., varieties of literary types, scope of time for the writings, and non-existence of speakers and other written sources dating from the same period of its production. All these

peculiarities caution any linguist who intends to apply linguistic theories to the text of the Hebrew Bible to be extra careful.

Linguistically, the study of meaning is the core business of semantics (Lyons 1977, 1, 12 and Yule 2020, 143). Cruse outlines four different branches of linguistic semantics through which linguistic meaning is studied. These are (1) lexical semantics – the study of word meaning; (2) grammatical semantics – the study of grammatical forms; (3) logical semantics – the study of formal and natural languages using logical tools; and (4) linguistic pragmatics – studies of the meaning of words with more focus on context (Cruse 2000, 15-16). This is in line with what Silva (1983, 11) says “linguistic meaning can be studied at the level of individual words, or the sentence level, or the level of discourse. These levels are so closely interrelated that to isolate one of them...is somehow artificial and ultimately unsatisfactory.” Since the current study aims at finding the meaning of a lexical item, it then makes more sense to do it under the branch of lexical semantics as the way to arrive at the meaning. The preference of lexical semantics over other approaches to the study of meaning – linguistic pragmatics to be specific – does not mean that I do not recognize the importance of context. Instead, the contextual analysis will be lexically influenced. This will be clear when the semantic field approach will be discussed.

To lay a strong linguistic methodology on which to base this project, the study first provides a quick survey of major linguistic semantic theories. This is significant for two reasons: first, the survey of scholarship in the preceding chapter focused solely on the scholarly views on the term *עֲנִיּוֹת* without paying any attention to lexical semantics. As this study employs a linguistic semantic method, a quick overview of the trends in linguistic semantics must be done to establish the research on a solid linguistic footing. This in turn will enable those readers without any background of linguistics to understand the methodology that will be used. Secondly, the review of different lexical semantic theories will help in justifying the selection of the methodology employed in this project. What follows then is a brief overview of lexical semantics as a branch of linguistic semantics.

3.2. Lexical Semantics

As pointed out above, lexical semantics is one of the branches of linguistic semantics that deals with the meaning of words, but it mostly focuses on the content not the forms of the words (Cruse 2000, 13 and Malik 2017, 944 cf. Silva 1983, 10; Zimmerman and Sternfeld 2013, 12). There are two different types of words: lexemes and word forms. A lexeme is “a headword from which word forms are taken e.g., the words ‘running’ ‘runs’ ‘run’ are word forms of the lexeme ‘run.’ (Cruse 2000, 88-89). Lyons defines lexemes as “words in their dictionary form” (Lyons 1995, 47). Nonetheless, lexical semantics does not limit itself to the study of words as lexemes in their dictionary forms, but even the different forms of lexemes are of interest in lexical semantic studies (Lyons 1995, 52). Lyons also acknowledges two different types of English words as lexemes: ‘full words’ and ‘empty words’ (Lyons 1995, 65). ‘Full-words’ are those words which have a lexical and not a grammatical meaning and can be inflected, while ‘empty words’ are those words whose meaning is fully grammatical. Examples of full words are nouns, verbs, and adjectives. Examples of empty words are definite articles, prepositions, and conjunctions (Lyons 1995, 66).

One of the central questions in lexical semantics concerns how to define the meaning of words. Lyons (1995, 75) asks “how does one set about defining the meaning of words?” Nida and Louw observe that there are different linguistic approaches that semanticists use to arrive at the said “meaning” of words even among biblical scholars (Nida and Louw 1992, 2). Burton also admits that the complexity and fluidity of contemporary [linguistic] semantic theories can be very daunting for Hebraists without a background in linguistics to pursue that path (Burton 2017, 2). But she observes that the scholars of the Hebrew Bible who have endeavoured to employ contemporary linguistic methods have done so in either of two ways: either “attempt to comprehend the latest developments in semantic theory, and be a stabilizer in introducing them into biblical studies, or make use of a methodology already established within the biblical field by another scholar or scholars, without regard to its date of origin – and indeed in many cases its date of expiration – within mainstream linguistics” (Burton 2017, 3). As stated above, I have first surveyed the major theories of lexical semantics, focusing more on those that have been used in BH linguistics, and then from those theories select one that is used in this research. This kind of approach is important as it takes

into consideration the developments in lexical semantics while also seeing the applicability of the theories in BH. This is not only helpful for this study, but it also provides a stepping stone for similar studies in BH word meaning or semantics. Below I discuss the lexical semantic theories that have had an enormous influence on biblical semantics. The discussion of the theories is chronological.

3.2.1. Etymological Method

3.2.1.1. Etymology as a Semantic Theory

While the study of the meaning of words dates back to antiquities, semantics as a linguistic discipline flourished from the second half of the 19th century. During this flowering period, linguistic semantics was done through the lens of etymology (Silva 1983, 101). According to Geeraerts, the etymological approach to the meaning of words dates back to the ancient Greeks whereby it was believed that words have hidden meanings which can be unearthed by breaking them into different parts in terms of their historical background (Geeraerts 2010, 2 cf. Bhattathiri 2018, 6). Vendryes describes etymology as “the science dealing with the study of vocabulary... consists in examining all the words in the dictionary one by one and making some attempt to give them their proper status, by indicating whence they came, when and how they were formed, and through what vicissitudes they have passed. It determines the oldest form of each word as far back as historical data extend and studies how it has been transmitted, and what modification in meaning and use it has undergone” (Vendryes 1931, 175). Etymology also seeks to establish the earlier attestation of the meaning of words in terms of their form (Silva 1983, 39). In addition, etymology studies the prehistorical stages of a word’s meaning or form to establish its earlier use, and where need be, etymological analysis goes beyond the boundary of one language and investigates meanings of a word in another language if it is discovered that the origin of the word is a different language (Silva 1983, 39-40; Apostolache 2022, 55).

Due to its emphasis on the evolution of forms and meanings of words, etymology is by nature diachronic/historical in its approach (Geeraerts 2010, 4; Vendryes 1931, 175 cf. Jie 2013, 835). Susan Groom acknowledges etymology as a branch of philology, a linguistic aspect that deals with the historical development of a language (Groom 2003, 59). One of the basic presuppositions of philology is that languages and their elements

change over time. Words as language elements change in both their forms and meaning. It is the task of etymology to investigate the semantic changes of words by examining the evolution of the forms and meanings of words (Groom 2003, 52, 59). By nature etymological approach is diachronic, so some scholars discuss it under what is called “historical semantics” (Silva 1983, 38; Vendryes 1931, 175; cf. Geeraerts 1997; 2002; 2010; Groom 2003; Kogan 2015).

3.2.1.2. Etymology in BH

If there is a field in which etymology has had a profound influence, it is biblical studies because the biblical literature are ancient and there are no speakers of the biblical languages whom we can consult to find answers to the linguistic problems that are discovered in the Hebrew Bible (Silva 1983, 41-42; Yu and Malherbe 2019, 116). According to Kogan, etymological studies in BH often look at “cognate lexemes in other Semitic languages which presumably go back to the same proto-Semitic source but may preserve its original meaning more transparently than the extant biblical attestations” (Kogan 2015, 85). It is not surprising that in BH studies in the 19th century, etymology was blended with the comparative-historical method which studies language by comparing it with sister languages to see their influence on each other (Eng 2011, 11). Through this approach, BH scholars could relate the BH language with other languages in the Semitic family e.g. Ugarit, Canaanite, Phoenician, Moabite, Aramaic etc. As a result, there emerged different lexicographical works which related different BH words with cognate words from other Semitic languages (Eng 2011, 12).

Barr recognises etymology as a helpful approach in BH studies as it offers scholars tools for analysing Hebrew words which are very rare and peculiar in the Hebrew Bible but can be linked with words from other sister languages like Akkadian and Arabic. In addition, etymology has helped identify homonyms in the Hebrew Bible (Barr 1961, 158). Silva states that etymology is more helpful in BH studies than Greek because of the scarcity of ancient Hebrew literature. So, where scholars are stuck in the mud to find the meaning of a BH term, the best way is to search for its cognates in sister languages of BH through etymological studies (Silva 1983, 54 cf. Carson 1996, 33). But Silva warns that for etymology to bear good fruits it must be based on sound linguistic principles by making sure it properly integrates diachronic and synchronic

aspects of a language even though semantics by its nature must prioritise the synchronic aspect (Silva 1983, 51).

3.2.1.3. Limitations of Etymology as a Semantic Theory

Even though etymology has played a significant role in the history of biblical studies, there are numerous problems associated with it. In his discussion of common exegetical fallacies committed by Bible interpreters and exegetes, Carson includes etymology as one of the common fallacies (Carson 1996, 28-33). Barr also expresses his dissatisfaction with a heavy reliance on etymology in the studies of the meanings of words. While acknowledging the usefulness of etymology in establishing past usage of words, etymology in itself is inadequate to be relied upon in establishing meanings of words in their current usage as it does not take into account the “social linguistic consciousness related to the [present] usage [of words] (Barr 1961, 159). He also says: “etymology of a word is not a statement about its meaning but about its history...and it is quite wrong to suppose that the etymology of the word is necessarily a guide either to its proper meaning in a later period or to its actual meaning in that period” (Barr 1961, 109). This is in line with what Halliday and Yallop say in their book *Lexicology* that “the history of a word is not the determinant of its current meaning, and the greatest persisting drawback of etymological studies is that they may be misused to support assertions about what words ‘ought’ to mean” (Halliday and Yallop 2007, 40).

Silva laments the abuse of etymology in biblical studies as some scholars have used it in studying words with well-known meanings without following proper linguistic methods (Silva 1983, 44-45). Vendryes (1925) also questions the usefulness of etymology in studying the meaning of words. He says:

Etymology, however, gives a false idea of the nature of a vocabulary for it is concerned only in showing how a vocabulary has been formed. Words are not used according to their historical value. The mind forgets – assuming that it ever knew – the semantic evolutions through which words have passed. Words always have a current value, that is to say, limited to the moment when they are employed, and a particular value relative to the momentary use made of them (Vendryes 1931, 176).

All the negative sentiments of scholars against etymology do not rule out its usefulness in biblical studies (Carson 1996, 33). But for it to be profitable it must be based on a solid linguistic footing. Nonetheless, one fact that stands in the way of etymology in linguistic semantics is its failure to give accurate attestation of a word(s) in a given linguistic context. This fact is even true about our task at hand. Maybe etymology may help in unearthing the development of the word עֲנָוִים but it cannot inform us how the term can be rendered in its many occurrences in the Hebrew Bible. This on its own disapproves of the usefulness of the etymological method in studying the semantics of the word עֲנָוִים in the HB. In other words, it is one thing to know the history of the word עֲנָוִים but it is another thing to know its rendering in a given text in the HB. Commenting on the unreliability of etymology as a method in discussing the meaning of BH words, Yu and Malherbe cite de Saussure who argues that:

The first thing which strikes one on studying linguistic facts is that the language user is unaware of their succession in time: he is dealing with a state. Hence the linguist who wishes to understand this state must rule out of consideration everything which brought that state about, and pay no attention to diachrony. Only by suppressing the past can he enter into the state of mind of the language user. The intervention of history can only distort his judgement (de Saussure 1986, 81 cited by Yu and Malherbe 2019, 116).

De Saussure is considered the father of transition from the pure etymological approach to the structural approach. Therefore, what follows is a discussion of structuralist approaches to the study of lexical semantics.

3.2.2. Structuralism

3.2.2.1. General Background of Structuralism in Linguistic Studies

While the diachronic approach to lexical semantics – with a strong emphasis on etymological analysis – dominated linguistics until the 1920s, more synchronic approaches emerged in the second half of the twentieth century (Silva 1983, 101). The approaches which emerged during this time were heavily influenced by structuralism (Geeraerts 2010, 48). Structuralism as a method is not limited to linguistics but it is also used in other branches of knowledge like anthropology, psychology, sociology, etc. (Matthews 2003, 1). Many scholars believe that in linguistics structuralism finds

its origin in Swiss scholar Ferdinand de Saussure – born on 26th November 1857 and died on the 22nd February 1913 (Tanveer 2016, 27; Al Umma 2015, 1 cf. Geeraerts 2010, 47). Matthews believes that structuralism dates back to the late 19th century but was advanced by de Saussure (Mathews 2003, 5).

As a linguistic method, structuralism views language as a system with different elements that are interrelated and fulfil their functions according to the principles governing the system (Geeraerts 2010, 48; Matthews 2003, 2, 20; Silva 1983, 108-109; Lyons 1977 231). This means understanding any language is only possible if one understands the principles of the system that governs that particular language. This assertion implies that we cannot make sense of linguistic elements or units unless they are analysed as a part of a language system (Geeraerts 2010, 49). This also is the case with words – their meanings cannot be understood in isolation but in relation to other linguistic units. Unlike the etymological approach, which places much emphasis on the diachronic aspect of a language, structural semantics puts more emphasis on the synchronic aspect. This makes structural semantics descriptive not prescriptive (Silva 1983, 99ff; Geeraerts 2010, 50).

3.2.2.2. Structural Theories of Lexical Semantics

It is important to state that there are more theories of lexical semantics under the umbrella of structural linguistics (cf. Lyons 1995, 106). No attempt is made in this research project to discuss all the theories. But the focus is on those theories that have had an enormous influence on biblical semantics. Structural semantics focuses on either reference or the sense of lexemes. Reference of a lexeme means the actual object, event, notion or state that is denoted by a lexeme or word – it is what a word stands for or denotes (Widyastuti 2016, 116). Sense on the other hand stands for the meaning of a lexeme “in relation to the linguistic system to which it is part of (Stringer 2019, 182). Silva (1983) uses the semantic triangle of Ogden and Richards (1923) to discuss the focuses of lexical semantics.

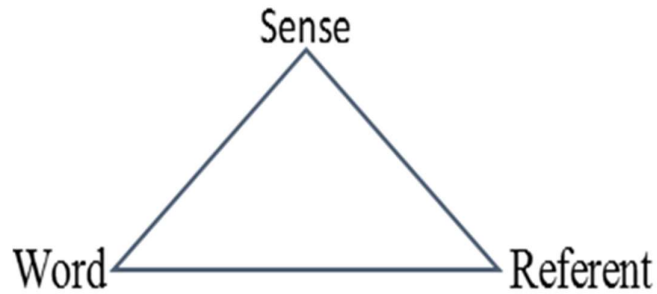


Figure 1: *Ogden and Richards' Semantic Triangle*

(Adapted from Silva 1983)

This triangle was originally designed by Ogden and Richards who said that three factors are “involved whenever a statement is made or understood” (Ogden and Richards 1923, 10). There is an utterance, the referent of the utterance and the sense captured by the utterance. Lexically the utterance is the symbol or word or lexeme, the referent is the actual object state event or notion depicted by the lexeme, and the sense is the conceptual content of the referent (Ogden and Richards 1923, 10-11; Silva 1983, 103 and Bohnemeyer 2021, 21-22).

From the above triangle, Silva identifies three focuses of lexical semantics. These areas make three structural theoretical approaches. The first sees lexical semantics as the business of establishing the relationship between a word symbol or lexeme and a referent. In this case, the task of lexical semantics is to establish the things referred to by words or symbols (Silva 1983, 103). Those who favour this approach mostly use the referential or denotational theory of meaning (Gelepithis 1988, 2). The second approach defines the task of lexical semantics as establishing the relationship between a word and sense (Silva 1983, 103). From this comes the “semantic field theory” (Aitchison 2010, 109). The third approach focuses on the relationship between senses of different words (Silva 1983, 103). This is done through what is called “sense relations theory” (Kreidler 1998, 303 and Shead 2011, 13-14). Because it is the fundamental principle that holds structural linguistics together that linguistic elements – lexemes inclusive – do not function in isolation but in coordination with other elements in the system of a language (lexemes too function in relation to other lexemes), there is a very thin difference between sense relation and semantic field.

Other scholars consider lexical field as an extension of sense relations (Kittay and Lehrer 1992, 3-2 cited by Shead 2011, 25).

3.2.2.2.1. Referential Theory

Referential theory of meaning states that words are used to refer to things in the physical world and that the primary task of lexical semantics is to describe the referents of words. According to Nida “the meaning of a word is what that word refers to” (Nida 1979, 25). This theory is based on the assumption that language is used to “talk about things around us” (Silva 1983, 105; Gelepithis 1988, 2 and Lyons 1995, 40 cf. Thrane 1980). In its strict sense, referential theory treats meaning as something that is in the external world not the mind of language user(s). So to speak of a meaning of a lexeme is to speak about what that lexeme refers to regardless of its users (Nagy 2017, 110).

Silva posits different levels of reference of a word’s meaning: (1) fully referential where the referent is definite as in proper nouns; (2) mostly referential when referring to entities and notions of a specific group, e.g., theological concepts of a specific religious movement; (3) partly referential when referring to conditions or states of affairs; and (4) non-referential when the referents are unidentifiable and are subject to personal worldview. References of lexemes or utterances can be things, concepts, ideas etc. (Silva 1983, 107). The referential theory works well in translating words or texts from one language to another language. Referentially, the task of the translator is to find the words in the recipient language for the things, ideas, concepts, and realities recorded in the source language. Thus, if it is to be applied to BH studies, referential theory may require the translator to find referents of the BH words in the recipient language. For our word עֲנִיּוֹם it means we must find the actual referent of the term.

The main weakness of this theory is that there are some words whose referents have different components or features. The word under discussion is a very good example of words which have multiple meanings in different contexts. Gelepithis adds three errors of this theory: (1) there are some words which do not refer to anything, yet they have meaning; (2) there are some words which refer to similar things but differ in their meanings; and (3) there are some words which are used to depict intentions not referents (Gelepithis 1988, 3-4 and Stringer 2019, 181-182 cf. Murphy and Koskela 2010, 139 Malik 2017, 945). Even though the identification of referent can be a big

step towards establishing the meaning of a word, it is worth stating that in itself it is not sufficient to give the meaning of the word. This is in line with what Nida states: “the referential meaning is based on relation between the lexical unit and the referent...the referent itself may be called the *denotatum*, but this denotatum is not the meaning. Not even the total list of all the *denotata* (plural of denotatum) constitutes the meaning” (Nida 1979, 25-26).

3.2.2.2. Lexical Field

Lexical field is another approach under structural semantics. This was first developed by Jost Tyre who proposes that “words should not be considered in isolation, but in their relationship to semantically related words” (Geeraerts 2010, 52-53 cf. Mansouri 1985, 42). Other linguists, like John Lyons (1963, 1977 and 1995) and Lehrer (1974) also made significant contributions in the development of this approach. Lexical field is a set or group of words that share some semantic relations according to their similarities and differences (Shead 2011, 25-26, Löbner 2013, 94-95, and Nordquist 2019, 1). Since structural linguistics emphasises that language elements function in coordination with other elements in accordance with the system governing a particular language, the fundamental principle of lexical field theory is that a word’s meaning is determined by the meaning of other words in the same lexical network (Kreidler 2002, 46-47). This is because words belong to different domains depending on their differences and similarities syntagmatically and paradigmatically. Those words that are semantically related in a language belong to a specific group which is called “semantic field” or “lexical field” or “semantic domain” (Nagy 2017, 114 cf. Geeraerts 2010, 56). In this regard, the principal task of semanticists is to put together all the words in a specific field and describe their relationship to each other. This in a way means the task of semantics is not merely to give the English equivalents of foreign words but to show how words relate to each other and how that relationship helps in giving meanings of lexemes.

Some examples are necessary here to demonstrate how a lexical field works. If we take lexical items from the ‘colour field’, one colour can be best understood if it is understood in contrast with other colours. For instance, to understand the meaning of the colour green one must relate it with colours yellow and blue. The same is true with the colour purple which cannot be understood unless it is contrasted with the colours

red and blue. Another example is the lexical field of kinship terms, to understand the meaning of a son one must understand the terms father, mother, and sister (Aitchison 2010, 108). The logic here is that every word in human language belongs to a set or domain of words which are similar or different to it. To understand the meaning of the word one must construe it in relation to the words in that domain. This is in line with the basic fundamental principle of structuralism, from where lexical field theory developed, that a linguistic unit functions in relation to other linguistic units since all human languages have systems which govern them.

The field of lexical items is determined by what is called “common denominator of meaning” which is a semantic component that is shared by all the members of that field (Nagy 2017, 55). Shead states that words may be included in a domain based on (1) paradigmatic sense relations involving words of the same grammatical category or word class; (2) paradigmatic sense relations involving lexemes of different word class; (3) syntagmatic sense relations involving words that relate to each on syntactical grounds; (4) cognate sense relations involving words that share the same root; and (5) phonological sense relations involving sound patterns (Shed 2011, 32).

The main shortfall of the lexical field theory is that it does not provide boundaries for a single domain. As a result, it is prone to subjectivity as some linguistics may include some words which others may deem incompatible in that field. This is also the case with the word עֲנָוִים which some scholars consider to be part of the lexical field of poverty while others object that view since they believe it to be in the domain of piety terms (Tucker 2004, 435 cf. Croft, 1984 98).

3.2.2.2.3. *Sense Relations*

To classify a lexeme into a specific field, structural semanticists use what is called “sense relations” or “lexical relations” (Silva 1983, 120). Semanticists have identified two main ways senses of lexemes may relate to each other. These are paradigmatic relations and syntagmatic relations (Silva 1983; Lyons 1995; Geeraerts 2010; Fellbaum 2015; Nagy 2017). Paradigmatically, lexemes may be in relationship because their senses are similar in one way or the other, or they are in opposition to each other. It is either in a contrastive or differentiative relation. On the paradigmatic level, lexemes may share a number of relations. First is synonymy which occurs when words have different forms but have some resemblance in their meaning though not

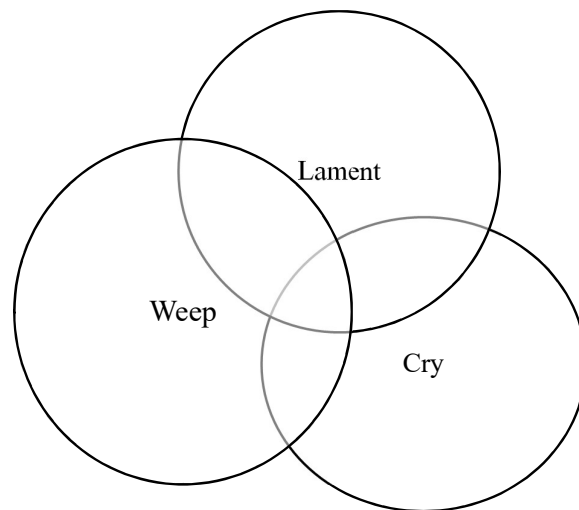


Figure 2: Illustration of Synonymy

exact sameness (Nagy 2017, 77). Below are some examples of synonyms:

As it can be noted in the figure above, the three terms do overlap with each other. That overlap reflects meaning similarity also. To establish the meaning of one lexeme in a single unit of the above units of synonyms requires that it is compared with the other members within the unit of synonyms.

Another way lexemes relate to each other paradigmatically is through antonyms. Antonymous relation occurs when words belonging to the same word class stand in binary polarity or opposite pairs (Lyons 1977, 270 and Silva 1983, 130). Examples of lexemes whose relations is based on oppositeness are outline below:

Live ↔ Die

Awake \leftrightarrow *Asleep*

Good \leftrightarrow *Bad*

Righteous \leftrightarrow *Wicked*

It is difficult to understand what it means to be a 'good' person unless a contrast is made with a 'bad' person.

Another paradigmatic sense relation that is vital in sense relations is hyponymy which depicts a lexeme as a member or type of specific set or group of lexemes that together form a class of what is called hypernym. In this relation, the meaning of subtype has an element of the superordinate (Lyons 1977, 291ff; 1995, 125; Yule 202, 135). This is illustrated in the figure below:

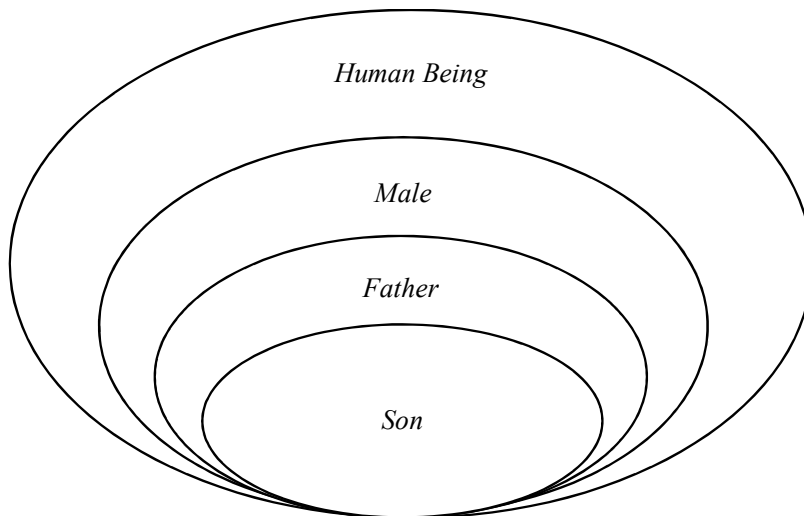


Figure 3: *Illustration of hyponymy*

As illustrated in the figure above, there is one circle which covers all the other circles. This means every subtype should be understood as a member of the superordinate.

Others add polysemy and homonym as other types of paradigmatic sense relations (Yule 2020, 137), but the two are best understood as depicting 'symbol and sense relations.' In other words, polysemy and homonym do not concern the relationship between different senses but the multiplicity of senses of a single lexeme. It is not surprising that Silva (1983) does not include these two in this discussion of sense

relations. More on this will be discussed when we look at semantic theory based on cognitive linguistics.

Syntagmatic relations on the other hand concern word alignment and heavily relies on the syntactical arrangement and occurrence of words in a sentence or discourse (Silva 1983, 119-121). In other words, the meaningfulness of a lexeme depends on the words it is aligned within a sentence. Even though paradigmatic relations may help in describing the meaning of words, syntagmatic relations play a crucial role as they give necessary conditions for differentiating the senses of related lexemes due to the words lexemes co-occur. This is called collocation, a linguistic feature which enables us to see lexical co-occurrences or the kind of words which lexemes prefer to occur with (L'Homme 2020, 174-176). This was proposed by John Firth who says: “you shall know a word by a company it keeps” (Firth 1957). Indeed, words may have similar senses but the words they frequently occur with help in shedding light on their meanings (Yule 2020, Löbner 2013, 131 and 139 and Nagy 2017, 153). The fact that lexemes with similar senses differ in their preference of words to co-occur with is an indicator that there are some differences in their semantic nuances. This in turn may give a clue in describing the meaning of lexemes.

While sense relations theory looks promising, its main problem is that it can be best used in describing lexemes whose senses are somehow known. But for lexemes whose senses are not clear, it is difficult to apply this theory effectively. Again, there is a difference between establishing the relationship between senses and providing meaning to a lexeme. Lastly, this theory does not recognise the fact that there are some lexemes with multiple senses – the case of polysemy. And the word under investigation is a good example of those lexemes with multiple senses. Caution must then be taken when using this theory so that all these issues are addressed accordingly.

3.2.2.2.4. Componential Analysis

Another structural approach to lexical semantics is called “componential analysis” which was theorized by Katz and Fodor between 1955 and 1964 (Geeraerts 2010, 74, Nagy 2017, 115 and LeMaster 2022, 16). As a structural approach to lexical semantics, componential analysis is defined as the process of analysing the meaning

of words by breaking or dividing them into different components (Leech 1991, 91 and Lyons 1995, 107-108). The basic assumption of componential analysis is that a lexeme has different components or features which constitute its meaning in relation to other lexemes in the same semantic field (Widyastuti 2016, 119 and LeMaster 2022, 16 cf. Aitchison 2010, 110). It is also fundamental to componential analysis that the different components of a lexeme reflect the semantic range of a lexeme (LeMaster 2022, 17). Thus, to understand the meanings of lexemes, these components must be identified and carefully analysed. Widyastuti summarises the task of componential analysis in the following words:

Componential analysis is particularly applicable to distinguishing the meanings of lexemes that are semantically related or are in the same semantic domain. It is often seen as a process of breaking down the sense of a word into its minimal distinctive features. It refers to the description of the meaning of words through structural sets of semantic features which are given as “present,” “absent” or “indifferent” with reference to the feature. To describe the presence and absence of a feature, binary rules are used. The symbol ‘+’ means present while the symbol ‘_’ means absent (Widyastuti 2016, 120).

From the above explanation, it can be noted that componential analysis is a combination of lexical field and sense relations theories in the sense that componential analysis provides descriptions of the relations shared by lexemes in a lexical field and senses of lexemes. If lexemes are singled out as belonging to the same lexical field, there is a need to explain how they relate to each other. This is the task of componential analysis. Lexical field theory states that words or lexemes can be classified following their common and distinctive features (cf. Widyastuti 2016, 117 and Geeraerts 2010, 52). Sense relations on the other hand postulate that meanings of lexemes depend on the relationship between the senses of different lexemes (cf. Silva 1983, 119). Now, componential analysis brings these two theories into dialogue. To conduct a componential analysis, one must identify a set that covers more than one lexeme which shares some sort of sense relations. Once that set is identified, the study proceeds by analysing the different components shared by the lexemes in the set under discussion (LeMaster 2022, 19). Zanella (2010, 16) illustrates this with BH terms under the semantic field of “human being” in the figure below:

Lexemes	Sense-components
אִישׁ	'Human being' + 'adult' + 'male'
אִשָּׁה	'Human being' + 'adult' + 'non-male'
נַעֲרָה	'Human being' + 'non adult' + 'non-male'

Table 2: Componential Analysis of 'Human being' lexemes (adapted from Zanella 2010)

It can be observed in the figure above that all three lexemes share the component of 'human being,' the first two lexemes share the component of 'adult,' while the last two lexemes share the component of 'non-male.' It can be seen that componential analysis gives at least some clues on the senses and meaning of lexemes. Zanella cautions that care must be taken in identifying components of lexemes so that they are based on linguistic facts not only just the context. To do this there must be lexeme(s) with oppositional sense relation with the lexeme under investigation (Zanella 2010, 18).

While componential analysis provides guidelines that help in analysing the meaning of words and their relationship, it does not explain how possible it is that some words have multiple meanings. In other words, componential analysis works well in showing the relationship between distinct words by looking at their features, but it does not address the polysemous aspect of words (Ding 2021, 422). Since the problem at hand springs from the fact that the term עֲנָוִים is rendered using multiple senses, we must find a linguistic theory that addresses that problem. This we will find in cognitive linguistics.

3.2.3. Cognitive Semantics

3.2.3.1. Introduction

Cognitive semantics is a daughter of cognitive linguistics. According to Tylor, cognitive linguistics is based on a fundamental principle that "language forms an integral part of human cognition, and that any insightful analysis of linguistic phenomena will need to be embedded in what is known about human cognitive abilities" (Taylor 2002, 4 cited in Shead 2011, 33 cf. Dąbrowska 2015, 1). Cognitive linguistics appeared on the linguistic scene in the 1970s but flourished in the 1980s. Central to cognitive linguistics is the belief that there is a deep connection between natural languages and human

cognition. Shead (2011, 33) argues that “*meaning is in the mind*...Meaning is not an inherent ‘property’ of a word or a sentence; nor is it some external, self-sufficient entity to which a word is connected. Words denote, or symbolise, human mental images and experience.” This makes natural languages grounded in human experience which depicts how humans perceive the world around them and events therein (Antuñano 2004, 6). As such, it is required that those studying language pay due attention to human cognitive faculties. This means cognitive linguistics shares a strong relationship with other disciplines that study the human mind and the brain (Dąbrowska and Divjak 2015, 1).

Van der Merwe (2006) argues that as a semantic approach, cognitive linguistics considers structural semantics as an insufficient method of establishing meanings of words. He (Van der Merwe 2006, 86) says cognitive linguistics “does not believe that meaning of linguistic expressions can be determined merely by a structural analysis of linguistic signs (e.g. their syntagmatic and paradigmatic distribution) in abstraction from the society that uses them.” Since language depicts human experience, as it is part of human cognition, it means meaning can be established by understanding the society that uses that language.

Gärdenfors (1999) outlines different principles that are central to cognitive semantics. Some of them are that (i) meaning is conceptualisation in a semantic model, which means, to understand the meaning of words one must understand the mental perception of the language users as “meanings are in the head.” (ii) Meaning is formed by perception. Since language symbolises the experiences and mental conception of the language users, meaning is a representation of how language users perceive the world around their experiences as “we can talk about what we see and hear.” This entails it is possible to create images of what is said and heard. (iii) Semantics is primary to syntax. Since cognitive linguistics views the primary purpose of language as conveying meaning, the syntax is viewed as a servant of meaning not the opposite (Gärdenfors 1999, 21-24). Central to all these principles is the idea that linguistic meaning can be fully construed if cognitive principles are taken into account.

3.2.3.2. Semantic Theory

There are different methodological approaches to lexical semantics within cognitive linguistics. In this research, focus is given to polysemiotic theory. This theory is based on the prototype approach, a sub-theory of categorisation. It thus makes more sense to first discuss categorisation and prototype to provide a contextual basis for the discussion of the polysemiotic theory.

3.2.3.3. Categorization

In everyday life, human beings experience different things. Some experiences are similar to others while some are completely different from others. Through their cognition, human beings classify their experiences into different groups or categories and develop concepts that represent those groups based on the characteristics of those experiences. This process of putting different experiences in different categories based on their similarities and differences is called “categorisation” (Taylor 1995, viii, Croft and Cruse 2004, 54, and Brenda 2014, 20). When we see some objects, we classify them into a certain category. When we hear someone talking about something, people, events, states, ideas, entities etc., our cognitive faculties automatically put what we are hearing into specific categories based on our prior experiences of related things, events, states, ideas and entities. Tylor argues that languages at different levels – lexemes, morphemes, syntax, etc. – show elements of categorisation (Tylor 1995, 1 cf. Lakoff 1987, 6, 58). Categorisation has had a profound influence on different branches of knowledge, e.g., philosophy, psychology, and linguistics. Concerning linguistic categorization, Brenda (2014, 20) argues that “words usually represent a cognitive process of categorisation and the formation of concepts in the mind. Words are not labels attached to objects, and they do not stand for specific objects or even classes of objects; rather, words are labels of the process of categorisation.” It is through categorisation that this study employs the cognitive semantic theory. Scholarly discussion about category identifies two theoretical approaches: classical theory and prototype theory. The discussion that follows looks at these two in detail.

3.2.3.3.1. Classical/Aristotelian Theory

The classical theory of categorisation dates back to the Ancient Greek world. In one of his treatises, Aristotle discusses the issue of categories at length. According to Aristotle, everything has an essence that constitutes its basic reality. A collection of members sharing the same essence makes a category. Thus, a thing belongs to a category because it has the basic essence shared by all members in that category (Aristotle 1933 cited by Taylor 1995, 22). If an entity does not possess the essence of a specific category that entity is not granted membership into that category. The essence can sometimes be called “features” or attributes (Taylor 1995, 23). This approach to categorisation further states that features of entities that belong to a category are binary – which means an entity can either have or not have the features. The word ‘bachelor’ is mostly used as an example. The features of this word include “+ human” “+ male” “+ adult” and “+ unmarried.” For every human being to be categorised as a bachelor, according to the classical theory of categorisation, he must possess all four features. The absence of any or all four features disqualifies any object to be called a bachelor (Taylor 1995, 22).

The classical theory of categorisation has two central principles: first, categories are defined by features which are common to all members, which in turn renders all members equal to each other as they all possess similar features. Second, categories have clear-cut boundaries of membership or non-membership of entities depending on possession or non-possession of necessary and sufficient features (Lakoff 1987, 6-8). Ellen van Wolde summarises a classical theory as viewing category as “(1) a composition of members having necessary and sufficient features; (2) their features are binary; (3) they have clear boundaries; (4) all members of a category have equal status” (van Wolde 2009, 23).

The classical theory of categorisation came into question when different scholars observed some inadequacies of the theory. Ludwig Wittgenstein (1978) was the first to launch an attack against this approach (Lakoff 1987, 16). He considered it to be a too simplistic approach, the tendency to define the features of a category dualistically. He used the example of a category “game” to make his argument that there are some members in the category of game which share no common properties with other members, yet they still belong to the category of game (Wittgenstein 1978, 31-32).

Based on this, Wittgenstein concluded that categories are based on family resemblance not possession of attributes. He also opposed the view that categories have clear-cut boundaries since there is always room for extension as new members are incorporated (Lakoff 1987, 16). Semantically, classical categorisation is inadequate because it fails to explain words with polysemous meanings (Li and Feng 2018, 386). Lakoff (1987, 416) puts it this way:

The classical theory of categories does not do very well in the treatment of polysemy. To have a single lexical item, the classical theory must treat all of the related senses as having some abstract meaning in common—usually so abstract that it cannot distinguish among the cases and so devoid of real meaning that it is not recognizable as what people think of as the meaning of a word. And where there are a large number of theories forced to treat cases as homonymy, the same way it treats the case of the two words *bank*. Moreover, the classical theory has adequate means of characterising the situation where one or more senses are “central” or “representative.”

In other words, there are lexemes which have multiple senses and yet those senses do not have common semantic features. If the senses of words were to have all necessary and sufficient features, as claimed by the classical theory, the existence of those multiple senses would be meaningless. As a result, some senses would be out of use and maintain only one sense. But this principle would be contrary to the reality about natural languages as one of their principal features when it comes to lexical semantics is polysemy. The different shortfalls of the classical theory of categorisation led to the development of prototype theory which is due for discussion.

3.2.3.3.2. *Prototype Theory*

As indicated above, prototype theory was developed following a growing dissatisfaction with the classical theory of categorisation. The psychologist Eleanor Rosch is widely recognised as one of the key figures in the development of the prototype theory of categorisation under the subfield of cognitive psychology (Geeraerts 1989, 141; Lakoff 1987, 39; Etsebeth 2021, 34; LeMaster 2022). Rosch asks a series of questions that are pertinent to the notion of category:

When we hear a category word in natural language such as 'furniture' or 'bird' and understand its meaning, what sort of cognitive representation do we generate? A list of features necessary and sufficient for an item to belong to the category? A concrete image which represents the category? A list of category members? (Rosch 1975, 193).

In asking these questions, Rosch attempts to establish the cognitive and psychological bases of the process of categorisation. She intended to highlight the point that cognitive categories have an internal structure which shows different statuses of members of categories. This in a way is against the classical theory. Rosch also says:

Many traditions of thought in philosophy, psychology, linguistics and anthropology imply that categories are Aristotelian – that is, that categories are logical, clearly bounded entities, whose membership is defined by an item's possession of a simple set of criterial attributes have a full and equal degree of membership. While such a structure may, in fact, characterise the artificial categories employed in much concept formation research and in artificial languages, many natural categories, that is, concepts designatable by words in natural languages, appear to possess structures of a quite a different character (Rosch 1975, 193).

Simply put, Rosch was against the classical theory of categorisation for paying too much focus on the features that qualify category members instead of looking at the internal structure of categories which reveals variation in the degree of possession of attributes. As a solution to the problems that rendered classical theory unscientific, Rosch proposes the prototype theory. This theory states that members of a class or category can't possess all the necessary and sufficient features as claimed by the classical theory of categorisation. Instead, membership in a category depends on the degree of typicality of family remembrance (Cruse 1990, 383). In this regard, in a category, some members have a higher degree of typicality while others have a lower degree.

Antuñano (2004) states that prototypically, categories have two types of members. The first is the core or the central member of the category that constitutes the basic identity of the category. It "is the best, the most prominent and the most typical member

of a category. It is the example that just comes to mind when one thinks of that category” (Antuñano 2004, 10). This is what is called “the prototype” (Halas 2016, 126 cf. Tylor 1995, 59 Rosch 1978, 10ff.). The second type of categorical member is a collection of other members whose membership is based on their relationship with the prototype (Antuñano 2004, 11 and Halas 2016, 126). This means that in a category members have different statuses. Some members are very closer to the prototype while others are peripheral (Cruse 1990, 384, Lakoff 1987, 17). Halas also makes a similar observation that “some members of the category are better examples of the category, while others are less representative, which leads to the conclusion that the category of membership is graded. Hence the internal structure of the category develops from its core, i.e. the prototype and extends gradually over the central members as more typical ones to peripheral, less typical members” (Halas 2016, 127). This view implies that for a member to be admitted into a category, it does not need to possess all the attributes of that category, but it must have some kind of similarities with the prototype or share a family relationship with one or more members of the category. Thus, some members may possess more attributes of a category than other members but in the end, they all are classified as members of the category (cf. Tylor 1995, 38-40).

Dirk Geeraerts (1989) outlines four points which in his view are key aspects of the prototype theory of categorisation. (1) Prototypical categories exhibit degrees of category membership; not every member is equally representative of a category. (2) Prototypical categories are blurred at the edges. (3) Prototypical categories cannot be defined by a single set of necessary and sufficient features. (4) Prototypical categories exhibit a family resemblance (Geeraerts 1989, 592-593). The first three aspects are based on the fundamental principle of prototype theory that categorical members have different statuses depending on their relationship with the core or prototype. In other words, the closer a member is to the prototype, the more it resembles and overlaps with it, while the more distant a member is from the prototype the less it resembles and overlaps with it. The fourth aspect on the other hand deals with grounds for membership into a category. While the classical theory of categorisation states that membership is based on the possession of all attributes of a category, prototype theory sees family resemblance as the main basis for categorical membership. Family resemblance means that for a member to be admitted into a category it does not need

to possess all the attributes of a category, but have a single or more features in common with any of the members of a category (Rosch and Mervis 1975, 575). Supporting the notion of family resemblance as the basis of admission into a category, Antuñano says the following:

The relations between members of a given category are like those in a family: a daughter might resemble her mother, and the mother her father, but this does not necessarily mean that grandchild and grandfather are alike. In terms of prototype theory, this means that the central member and the less central ones are not necessarily linked directly; a less central member can be included in the same category via its 'resemblance' with another less central member which does have a direct relation with the prototype. In other words, category members share some properties but these are not necessary and sufficient in order to become members (Antuñano 2004, 10 cf. Lakoff 1987, 12).

It can be noted that prototype theory does not discredit the use of category attributes as a method of admitting members into a category, but of course, it does not agree with the point that members must have all the category attributes. In this case, a member can be admitted into a category because it shares some attribute(s) with another member but not necessarily all other members of the category.

3.2.3.3.3. *Prototype Theory and Lexical Semantics – Polysemy*

The most important question at this stage is: what is the link between prototype categorisation and lexical semantics? The question can also be asked in another way: how is the prototype theory of categorisation applied in lexical semantics? Different scholars (Lakoff 1987; Antuñano 2004; Halas 2016, and LeMaster 2022) have shown that prototype theory is very helpful in lexical semantics. Halas points out that the most crucial contribution of prototype theory to lexical semantics is the understanding of polysemy (Halas 2016, 125). Lakoff describes polysemy as a situation whereby a lexical item has multiple senses or meanings which share a systematic relationship (Lakoff 1987, 316 and Halas 2016, 126). Since lexemes can also form different categories, senses of a single lexeme in a polysemous relationship also create a category at a word level "since polysemy is viewed as a form of categorisation [at a

lexical level] within the cognitive linguistic theoretical framework” (Halas 2016, 127 cf. Lakoff 1987, 417).

Construing the polysemous senses of a lexical item prototypically means that one of the senses forms the core or prototype meaning of the lexeme, while the other senses are category members which may share a close or distant relationship with the prototype (Ding 2021, 443). This means the polysemous senses of a lexeme form a category in which senses/members share different sorts of relationships. In this way, it is not a new phenomenon to find that some senses of a lexeme share no relationship with other senses but have some relationship with other senses. Just as in a category new members may be included because of a relationship that is shared with one or more members of the category; a new sense may be included in a polysemous structure due to meaning extension. The same principle of family resemblance that is used in describing the relationship of categorical members in prototype theory is also used in describing the relationship between senses of the polysemy category. In the polysemous category “some senses are more closely related to the prototype while others can be more closely related to some derived sense in the structure” (Halas 2016, 127-128). Michele Emanatian (1991, 17) argues that “each sense of polyseme need not be directly related either to every other sense or to the central sense, allowing for sense extension.” This is why it is common to find senses of a lexical item having no real traceable relationship with some senses within the polysemy category.

The other aspect of prototype theory that is important in lexical semantics is the idea that categories have no clear-cut boundaries but leave the door open for the inclusion of new members through extension. Concerning this point Vyvyan Evans says:

Word meaning derives from the way in which words are used, which facilitate new lexical concepts or senses becoming associated with a particular form (meaning extension). This process results in new senses becoming contranationalised, such that they achieve mental representation independent sense which motivated their occurrence. Hence ‘new’ senses can, over time and through use, come to be reanalysed as being no longer related to the original sense” (Evans 2005, 38).

By insisting that a category has a clear-cut boundary, classical/Aristotelian theory meant that once a category is formed it is closed and that no new member would be included. Lexically, this implies that meanings or senses of lexemes are static and that they can never undergo some changes. However, prototype theory clearly shows that category boundaries are not closed and that new developments can lead to the inclusion of new members. From a lexical perspective, this is meaningful because lexemes evolve resulting in meaning extension. This best explains lexemes with polysemous senses.

3.2.3.3.4. Cognitive Mechanisms that Motivate Polysemy

Since it is shown that one-way prototype theory, as a cognitive linguistic method, functions in lexical semantics by creating categories of polysemous senses of a lexeme, what cognitive mechanisms activate polysemy? Vyvyan Evans and Melanie Green (2006, 38) recognise this as one of the central questions in the discussion of polysemy in the context of cognitive linguistics. It is widely accepted among cognitive linguists that polysemy is created by sense extension. Sense extension is when a new sense is assigned to a lexical unit with another sense. This is done as language changes (Halas 2016, 126). Sense extension on the other hand is driven by different cognitive devices such as metaphor and metonymy (Li Evans and Green 2006, 38; 2018, 387; and LeMaster 2022, 30). Traditionally, metaphor and metonymy were viewed as language stylistic features fulfilling poetical or rhetorical functions as figures of speech (Evans and Green 2006, 293). Based on this usage, the Merriam-Webster Dictionary defines these two terms as follows:

A metaphor is a figure of speech in which a word or phrase denoting one kind of object or action is used in place of another to suggest a likeness or analogy between them...In poetry a metaphor may perform varied functions, from noting simple similarities between things to evoking a broad set of associations; it may function as a minor element, or it be the central concept controlling image of the poem.

A metonymy is a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated...a word that is associated with something is used to refer to that thing when *crown*

is used to mean “king” or “queen” ...or when an author’s name is used to refer to works written by that person...or when the whole is used to represent a part.

While the traditional understanding of metaphor and metonymy, as depicted in the above definitions, is that they are figures of speech fulfilling poetic functions, cognitive linguistics treats them as vehicles of sense or meaning extension that creates polysemy. In this case, metaphor and metonymy are not seen as just linguistic tools fulfilling poetic effects but products of human cognition depicting cognitive processes (Evans and Green 2006, 44). This view was propagated by George Lakoff and Mark Johnsen in their book *The Metaphors We Live By*. While acknowledging that many people consider metaphor as poetic devices that fulfil stylistic linguistic functions, Lakoff and Johnsen argue that metaphor is not just a linguistic device but something that is a product of the human conceptual system; hence metaphor is more of a conceptual than linguistic phenomenon (Lakoff and Johnsen 1980, 4). To support their claim, Lakoff and Johnsen give an example of the concept of “argument” as a metaphor that is conceptually framed after the language of war. In an argument, two or more parties engage in a verbal war attacking each other’s positions or ideas as is the case on the battlefield. Lakoff and Johnsen (1980, 6-7) argue that

Argument and war are different kinds of things...but an argument is partially structured, understood, performed, and talked about in terms of war. The concept is metaphorically structured, the activity is metaphorically structured, and, consequently, the language is metaphorically structured. The metaphor is not merely in the words we use – it is in our very concept of an argument.”

In this regard, metaphor is reflected in language because cognitively language is part of human cognitive activities, and it is in the conceptual system that metaphor is created. As a conceptual process, metaphor is viewed as the mapping of structure from two domains which is not so much based on similarities of the two domains but the relationship between them and the human ability to conceptualise that relationship (Lakoff 1987, 276). On the other hand, metonymy deals with a single domain by presenting a part as a representation of the whole (Bianki 2014, 90).

The influence of metaphor and metonymy on human languages is that as time passes, they lead to sense or meaning extension of words which in the end creates polysemy.

These polysemous senses enter into a relationship. As the prototype sense extends, it forms a radial network in which the prototype sense is at the centre, the senses with a closer family resemblance with the prototype sense are closer in the radial network, while those that have a distant relationship are at the peripheral. Sometimes an extended sense can create a chain of senses as it also goes through further extension (Taylor 1995, 108 cf. Lakoff 1987). The new senses that are born from another extended sense may have nothing in common with the prototype sense or other senses in the category.

3.2.3.4. The Way Forward

The prototype theory, which is a product of cognitive semantics, offers a good theoretical foundation on which to lay this study. This is because different senses are used to render the term עֲנִיּוֹם in Bible translations, commentaries, dictionaries, and lexicons without much explanation. While polysemy is a common phenomenon in natural languages, there is a need to justify why a lexical item is polysemous. In other words, if the term עֲנִיּוֹם is construed as a polysemous term, then there is a need to justify that. It is my conviction that cognitive linguistics, through prototype theory, offers tools which can be used to explain the polysemous nature of the term עֲנִיּוֹם and also explain the relationship between the various senses of the term. However, prototype theory will be used in conjunction with the semantic field theory under structuralism because of its insistence on the need to study lexical items in context in connection with other lexical items.

3.3. Chapter Summary and Conclusion

Considering that the problem under investigation is both theological and linguistic, the purpose of this chapter was to provide a linguistic background for the study. In the discussion, I have highlighted that linguistic problems deserve linguistic solutions. It was on this premise that this chapter surveyed different modern linguistic approaches to the study of the meaning of words. These approaches are etymology, structural theories, and cognitive theories. This research has selected the semantic field approach and prototype theory. The semantic field approach is necessary because of its explanation that the meaning of words can be established by how they relate to each other in sentences. On the other hand, the prototype theory is important as it

provides a linguistic explanation for the existence of polysemy. It is my conviction that these approaches are suitable for this research because the term מְגִיִּים under investigation is said to have multiple senses as reflected in Hebrew Bible translations, commentaries, dictionaries, and lexicons. The prototype theory will help in establishing the authenticity of the polysemic nature of the term and also explain the factors that motivate such a phenomenon. It is by understanding this principle that the identity of the people depicted by this term will be possible. In the chapter that follows I will provide the methodological details of how this theory will be employed.

Chapter 4

Guidelines for the Application of Lexical Field and Prototype Theories in BH Lexical Analysis

4.0. Introduction

In the previous chapter, the study surveyed different modern linguistic theories dealing with the study of the meaning of words. The main assumption was that since the problem at hand is linguistic, approaching it linguistically can produce better results. Among the different theories that were surveyed, lexical field theory under structural semantics and prototype theory under cognitive semantics have been singled out as the most promising ones in this study. Lexical field theory will be used because it suggests that lexical items are studied in the context of a text in relation to other lexical items. Concerning the lexical item עֲנָוִים, lexical field theory helps in studying this term in the context of the texts in which it occurs in connection with related lexical items. Prototype theory is selected because it gives a better way of handling lexical items with multiple senses. This is based on the fact that different scholarly works, Bible translations, commentaries, and Hebrew Bible dictionaries and lexicons render the term עֲנָוִים using multiple senses. Even in a single Bible translation, it is common that the term is rendered using multiple senses. In the previous chapter, it was shown that the scenario whereby a single lexical item is assigned multiple senses is possible in linguistics through polysemy, which makes it possible for a single lexeme to have more than one sense. This chapter seeks to provide different guidelines on how the lexical field and prototype theories will be used in resolving the problem. But before providing the guidelines, the study highlights some general linguistic obstructions likely to be encountered when applying modern linguistic theories in studying linguistic problems found in the Hebrew Bible.

4.1. General Obstructions to Linguistic Analysis of the Hebrew Bible

The application of modern linguistic theories in studying linguistic issues found in the Hebrew Bible is not a straightforward matter because there are linguistic problems unique to the Hebrew Bible. It is therefore sensible that before discussing how the prototype theory will be applied in this research the study should first look at these problems. Knowledge of these problems will serve as rumble strips that will warn of potential dangers in the process of applying any linguistic theory.

4.1.1. BH as a Dead Language

One of the most challenging problems that makes the use of modern linguistic theories in studying issues emerging from the Hebrew Bible is that BH is a dead language. It is a language that is no longer spoken and was last spoken two and a half millennia ago. Most modern linguistic theories are based on evidence from languages which have speakers while BH as a language solely relies on the Hebrew Bible text (Groom 2003, 128). In his study of the Old Norse language, Faarlund acknowledges the difficulties of studying dead languages, saying:

Describing the syntax of a dead language is rife with theoretical problems and methodological stumbling blocks. A major question is determining what the description should seem to describe. Traditional, philologically oriented grammars of dead languages are descriptions of finite corpora. Modern generative grammar, on the other hand, aims to account for speakers' linguistic competence, their internalized grammar...In the absence of live speakers and their intuitions, and the absence of contemporary syntactic descriptions, our sources of knowledge of the internalized grammar of speakers are limited to extant texts, besides grammatical theory (Faarlund 2004, 1).

Every language has unique features which can be best explained by the language users. In the absence of native speakers, linguists lack the input of the speakers who serve as informants. In the absence of speakers of a language, linguists studying that language miss a very important source of information for dealing with language

problems that need evidence from its speakers to solve. As a result, the written text is the main source of information in studying that language. For BH this matter becomes very complex as it is a long-dead language with over two thousand years since its last speakers existed. Holmstedt (2005, 9) concedes that “the lack of native speakers for ancient [Biblical] Hebrew puts us at a distinct disadvantage; it is impossible to elicit fresh data or to check the semantic reading or pragmatic nuance of the data we do not have.”

The problem under investigation in this research would not be a big issue if there were BH speakers because they would be engaged to learn about the senses that can be used to render it properly in different contexts. In the absence of BH speakers, it means caution must be exercised in applying modern linguistic theories in studying the BH language (cf. Burton 2017, 33 and Locatell 2017, 152, 210).

4.1.2. Limited Corpus

While it has been indicated above that the written text is the primary source of data for studying dead languages, BH is faced with another problem here: the Hebrew Bible, which serves as the primary text of BH language study, is very limited. This problem makes it difficult to study some linguistic issues detected in the Hebrew Bible. This limitation makes the application of modern linguistic theory a difficult task for linguists. With the selection of a cognitive semantic method, the issue becomes even more complicated because most cognitive linguistic methods are applied to spoken languages (cf. Van der Merwe 2021, 641). The Hebrew Bible has about 8,000 words of which some words register few or single occurrences. For instance, the term מְנַיִם under investigation occurs only twenty-two times in the whole HB. Yet in these few occurrences, the term is rendered using more than five different senses. The application of modern linguistic theory to a language that has a very limited corpus will therefore have some limitations (Eng 2011, 27). Therefore, caution needs to be exercised.

4.1.3. Composition Period and Dating of the Hebrew Bible Texts

Apart from being a dead language with a limited corpus, the other setback most likely to be encountered in applying modern linguistic theories in BH is that the composition

of the HB covers a long period. The contents of the HB are products of a long period of about one thousand years (Young and Rezetko 2014, 7 cf. Nida and Louw 1992, 39). It is difficult to organise the material of the Hebrew Bible chronologically. Joosten makes the following remarks:

A major problem with grammatical studies on BH is that the language of the Bible is not a unity. What presents itself as one book is in reality a small library of writings originating in different periods, areas, and social milieus. Moreover, the individual books of the Bible are scarcely more homogenous than the collection as a whole. Scholars claim to detect, with varying degrees of certitude, different literary layers even within single books. No consensus exists as to the dating of most of the texts (Joosten 2012, 7-8).

Taking an example of the book of Psalms which registers higher occurrences of the term **עֲנִיּוּם**, it is like a small library within a library because it is a collection of writings of different individuals written in different historical periods and social settings. Yet it is difficult to locate most of the psalms to a specific historical period.

4.1.4. Diversity of Literary Types

Another problem of BH is that the HB presents a variety of literary types. While scholars have had few problems understanding prose, it is widely accepted that poetic texts, which account for almost forty percent of the HB, pose special linguistic problems (Lee 2018, 104). Although some scholars question the poetic nature of some texts of the HB that are acknowledged by some scholars as poetry, there is a scholarly consensus about the poetic nature of the book of Psalms (Chiwoko 2021, 14). In his study of the BH verbal system, Joosten notes some challenges associated with BH poetry:

Poetry poses special problems, in any language and certainly in BH. To begin with, poetry will allow the use of a much wider range of constructions than are common in prose. In addition, the principle of poetic licence opens the door to usages that are truly unique. Poetry is also typically more difficult to understand than prose. One way of attracting the message is to hide it; some poetic sayings are like riddles. To read and appreciate poetry in a foreign language is

a challenge, all the more so in a dead language like BH. And this is valid not only for the present-day researcher, but for the ancient scribes and tridents as well: the difficulty of biblical poetry has occasioned a textual basis that is not always well assured. To crown it all, biblical poems are often hard to date, even more so than works in prose (Joosten 2012, 412).

The poetic problems outlined above are evident in the variations that exist in translations and exegetical works on poetic texts. To some extent it makes one wonder whether the poets followed any linguistic principles in composing their writings. This problem is complicated further by the fact that the term עֲנָוִים is found in texts of different literary types. To find a linguistic method which can work in all the literary types is not easy.

4.1.5. The Ketiv (כְּתִיב) and Qere (קֶרֶי)

The Hebrew Bible as we know it today was passed down to us by a group of religious Jewish scholars known as “the Masoretes.”¹⁵ They received and preserved the original copies of the Hebrew Bible and added to it the vowels because initially BH was written without vowels.¹⁶ The Masoretes added vowels in the 9th century AD without altering the consonants of the texts (Habib 2020, 283 cf. Tov 2017). In some cases, the Masoretes believed that the text had some scribal errors. Instead of changing the words they thought to have some typographical errors, the Masoretes wrote what they thought to be the correct reading of a word separately. Therefore, in the Hebrew Bible, there are two forms: what was originally written (Ketiv) and what the Masoretes thought was to be read (Qere) (Medill 2020, 59). Their basis for the insertion of the Qere in the written text of the Hebrew Bible was the oral reading tradition of the consonantal text (Habib 2020, 284). A good example of how the Ketiv and Qere work is the personal name of God in the Hebrew Bible. Before the introduction of the vowels,

¹⁵ The Biblia Hebraica Stuttgartensia (BHS) to be specific.

¹⁶ Before the Masoretes introduced the vowels, some BH letters fulfilled dual functions as both vowels and consonants. For instance, consonant waw װ would function as vowels ‘oo’ or ‘uu’; consonant yod ם served as vowels ‘ee’ and ‘ii’.

the name was written as יהוה. After the insertion of vowels, the name's form became יהוה. But instead of reading this form, the Masoretes read it as אֲדָרָי. Another example is found in 2 Kings 4:34 where the Ketiv is כַּףּ while the Qere is כַּפּוּי translated as "his hand."

The Ketiv and Qere issue becomes a thorn in the lexical analysis of BH when a term has an unusual form and meaning. A good example is the word עֲנֻיִם under investigation in this study. There are three forms which are used interchangeably as Ketiv and Qere. These are עֲנֻיִם, עֲנִיִּים and עֲנִיִּים. In some cases, עֲנֻיִם is a Qere of the Ketiv עֲנִיִּים (Ps. 9:12; Pro 16:19), while in other cases עֲנִיִּים is a Qere of the Ketiv עֲנֻיִם (Ps. 9:18; Isa. 32:7). In other cases, עֲנֻיִם is used as a Ketiv without a Qere (Ps. 10:18; 22:27; 25:2). But in other cases, עֲנִיִּים is used as a Ketiv without Qere (Ps 12:6). In scenarios like this, it is very confusing to decide on which form is original and which ones were brought by the Masoretes. Two semantic questions can be asked in this situation. First, should these forms be considered distinct or similar carrying the same semantic nuance? Second, if they are taken as distinct forms with different semantic nuances, what should be the target of the semantic analysis between the Ketiv and the Qere? Before applying the modern linguistic theory to the problem under investigation, a determination will be made on these two questions.

4.1.6. Conclusion

Nevertheless, these problems do not nullify the usefulness of modern linguistic theories in the study of BH language. Rather, they prepare us for the challenges we are likely to face in the process of using modern linguistic theories in studying BH. They also offer valid reasons for conducting research of this nature.

4.2. Guidelines for Dealing with the Linguistic Problems of the Hebrew Bible

The general linguistic problems of the Hebrew Bible discussed above can never be taken as excuses for failing to use proper linguistic theories to study problems detected in the Hebrew Bible. Since it has already been argued that language problems must be studied linguistically (cf. Barr 1961, 1), using modern linguistic theories in studying

the linguistic issues found in the Hebrew Bible is a non-optional issue, but a question at this point is how to use a linguistic theory in studying the Hebrew Bible while being cautious about the potential problems. To be more specific, the question at hand is about how to use prototype theory in studying the problem of this research. The solutions discussed below are part of the methodological guidelines for this research.

4.2.1. Corpus-Based Synchronic Analysis

For the first three problems, this study uses a corpus-based synchronic approach as a way of handling the problems. Kruger defines the word ‘corpus’ in a traditional sense as a body of collected written texts and in a modern sense as a body of texts stored electronically that can be analysed automatically and not manually (Kruger 2002, 71). In this study, the traditional description of a corpus is adopted although the electronic software of BibleWorks 10 is used to generate texts where the term עֲנִיִּים occurs. In this case, the Hebrew Bible is the corpus of study. While Burton, in her studies of the semantics of glory, includes extra-biblical sources such as the Dead Sea Scrolls and Ben Sira to form her corpus of study (Burton 2017, 33-34), this study is restricted to the Hebrew Bible. By ‘Corpus-Based’ this study means the data for analysing the problem at hand will be generated from and based on the corpus of study – the HB. This is in line with what Nida and Louw (1992, 39) propose “if one is to do a thorough piece of work and arrive at verifiable results, it is essential to begin with the empirical evidence of the texts.” In other words, the text is and must always be the main focus of semantic analysis in dealing with BH as a dead language. The linguistic analysis that is done in a dead language like BH produces corpus-based results which may not reflect the whole language system. This is not a problem as the purpose of semantic analysis in biblical languages is to understand the meaning of the texts available to us, not the whole language system.

Concerning the problems of limited corpus and dating of the texts, this study adopts a synchronic approach as opposed to the diachronic approach. A synchronic approach to linguistic analysis takes the text as the starting and end point of linguistic analysis. It differs from the diachronic approach which makes use of extra-textual data such as comparative historical studies of the development of a language in connection to cognate languages to make linguistic conclusions (Kalkman 2015, 71). Burton argues

that while there are some diachronic variations in the Hebrew Bible, such variations are not very significant in lexical studies because a linguistic change in BH was very slow on the basis that the Hebrew Bible is a religious document which might not be the exact representation of the everyday language of the time. In addition to this, religious texts resist linguistic changes (Burton 2017, 35). The synchronic analysis is favoured in this study because of the difficulty of dating the biblical material – especially in the book of Psalms which registers more occurrences of the term under investigation. While the diachronic data can be useful, the interest of this study is primarily on the text as it is in its final shape not the historical development of the text. On the other hand, the fact that the corpus of study is limited and the term עֲנִיִּים registers minimal occurrences can be a reason enough to not worry about the diachronic variations. In short, this study will be limited to the available text of the Hebrew Bible in studying the term עֲנִיִּים using a synchronic approach. This makes the study to be a corpus-based synchronic analysis.

4.2.2. Poetic Analysis

Concerning the problem of literary variations and problems associated with poetic texts, the study recognises the significance of conducting a poetic analysis to detect any influence of poetic devices on the semantic structure of a text. In this case, a watchful eye is paid to any poetic device that may influence the syntactic and semantic formation of the texts that are part of the corpus of study. Poetic analysis will be done particularly in the books of Psalms and Proverbs because they are widely recognized as poetic. Only those poetic features that are deemed to be obstructing the understanding of the semantics of the term עֲנִיִּים in a given text will be analysed. The main assumption is that the books of Psalms and Proverbs are poetic, there is a possibility that poetic features may influence the usage of the term עֲנִיִּים.

4.2.3. Ketiv and Qere Analysis

It has been pointed out above that the term עֲנִיִּים has עֲנִיִּים as its Qere while in some cases עֲנִיִּים is a Qere of עֲנִיִּים. As a solution to this problem, in this study, the two terms are construed as different. The fact that the Masoretes used both terms as either Ketiv or Qere of each other signifies that the two terms had two different semantic nuances; otherwise, there would have been consistency in their marking of Ketiv and Qere. As

a solution to this problem, this study will only focus on the analysis of the term עֲנִיּוֹם whether it is used as a Ketiv or Qere.

4.3. Textual Analysis Procedures

Now that I have addressed the general linguistic problems of the Hebrew Bible concerning the modern linguistic theories, and the measures followed in this research to tackle those problems, at this juncture, it is time to outline the methodological steps that will be followed in the remaining part of the research. The focus is on the key steps that undergird the textual analysis of the corpus of study. It should be stated that this research follows semantic field and prototype theories in its analysis of the different cases of עֲנִיּוֹם in the HB. These methods will work hand in hand to establish the semantics of the term under investigation in different texts where it occurs. The following methodological steps will facilitate the textual analysis process.

4.3.1. Poetic Discourse Analysis

The books of Psalms and Proverbs, which register 16 occurrences of the term, are recognized as poetic (Calderone 1997, 93; Dobbs-Allsopp 2014, 79). In this study, the discourse analysis methodology suggested by Wendland (2002, 13, 204-209) is used to analyse poetic devices at both lower and higher levels to see how those devices influence the structural pattern of the texts and the semantics of the discourse in general and the term עֲנִיּוֹם in particular. The assumption is that poetic texts differ from prose and that poetic devices are the main drivers of poetic discourse. This means analysing poetic devices is part and parcel of establishing the semantic structure of poetic discourse.

As a matter of procedure, the study focuses only on the poetic devices that are found in discourse units where the term עֲנִיּוֹם is found. In other words, poetic devices in discourse units without any direct or indirect connection with the term under investigation will not be tackled even if they can be found in the texts that constitute the corpus of study of this study. To accomplish this, the analysis will first do a demarcation of discourse units to establish boundaries between discourse units to pick the one that is to be the subject of analysis. The motivation for this step is that a single word in itself means nothing unless it is construed in a given discourse where it

coordinates with other terms. Put in a simpler way, the semantic value of the term עֲנִיִּים can be determined by establishing its relationship with other language elements within a discourse unit.

4.3.2. Identification and Classification of Contextual Domains

This step will involve analysing each text with an occurrence of עֲנִיִּים by classifying them according to their contextual domains (Witthoff 2021, 125 cf. Etsebeth 2021, 50). Since from the existing Bible translations, commentaries, and dictionaries, the term עֲנִיִּים is rendered using multiple senses, the general assumption is that this term is polysemous. Context plays a vital role in establishing the meaning of terms with difficult, unknown, and/or multiple meanings as the different contexts may provide hints on how lexemes are functioning. This is why it is important that in the very initial stages of semantic analysis, the different contexts in which lexemes function have to be identified and classified accordingly while paying attention to similarities and differences in the contexts (Nida and Louw 1992, 39-40). For the book of Psalms, the genre analysis, which seeks to classify different psalms according to their communicative purpose, will also help establish the different contexts (cf. Wendland 2017, 75). The genre provides contextual information about the extra-textual data that helps in understanding the historical, religious, and sociological backgrounds of the text (Wendland 2002, 205; 2017, 20). The contextual classification and analysis seek to find out how the term עֲנִיִּים contributes to the overall meaning of the text while also establishing how various contexts help in providing the meaning of the term.

4.3.3. Collocational Analysis

Another step that will be followed is collocation analysis. Collocation is a paradigmatic aspect of lexical semantics which attempts to establish the meaning of lexemes by studying words which co-occur with them (Thomson 2013, 25; Philip 2003, 87 cf. McCarthy and O'Dell 2005, 4). For words with polysemous or ambiguous meanings, like עֲנִיִּים, collocation analysis is important because the words that co-occur with the ambiguous words may help in establishing their meaning (Deignan and Love 2019, 18 cf. Kilgarriff 1992). While the traditional focus of collation analysis is words that co-occur with lexeme in very close syntactical proximity, at times it may require an analysis that goes up to discourse level (Philip 2003, 88). Xiao (2015, 115 cf. Laybutt

2009, 9) states that “collocation has proven to be a useful tool in discourse analysis because it cannot only reveal patterns of lexical association but also show how a word can acquire meaning in context, which differ from or even contradict its literal meaning.” Elwolde (1987, 23) speaks of collocation as a contextual meaning which is founded on the environmental aspect of meaning. This means the target of collocation analysis is not only words within a syntactic slot in which a lexeme exists but even at the discourse level.

Since this research will use corpus-based synchronic analysis, the role of collocation analysis is indisputable because this is one of the most used methods in corpus linguistics (Lehecka 2015, 4). In this research, collocation analysis involves identifying and analysing different lexemes at both the syntactical and discourse levels that co-occur with the term עֲנָוִים. The assumption is that these words may provide a clue in establishing the contextual meaning of the term עֲנָוִים in the different texts of the HB.

4.3.4. Sense Identification and Definition

The fourth methodological step involves identifying the senses of the lexical item under investigation in each case in the corpus of study. This step builds on the first three steps. In other words, identification and classification of contexts, collocation analysis, and poetic discourse analysis (for the books of Psalms and Proverbs) aim at proving background information that should enable the establishment of a lexical sense in each occurrence. Since the assumption undergirding this research is that the term עֲנָוִים is polysemous and that one of the core tasks of analysing polysemous terms is to identify lexical senses (Halas 2016, 135), this step aims at establishing the different senses or meanings of the term in each occurrence in the corpus under investigation. This step is significant because it is the only way of confirming or disproving the polysemous nature of the term עֲנָוִים. The different senses of the term עֲנָוִים found in the different Bible translations, commentaries, and dictionaries that have been presented in chapter 1 (§1.2.2–1.2.4) are used as test cases, though not in a restrictive sense. Where need be, new senses will be introduced. What is important is that the senses will be established with the aid of contextual, collocational, and poetic analyses.

4.3.5. Prototype Identification

After establishing the different senses of the lexeme under investigation, and having found that the term **עֲנִיָּים** is polysemous, this step works on finding the prototype or core sense. Halas (2016, 133) states that “after a thorough research of a corpus and gathering all possible uses that form the semantic network of a given lexeme, a lexicographer should identify its semantic core, i.e., the semantic base from which all the other members of the given structure have been derived directly or indirectly.” Since the present research employs a prototype theory of categorisation and assumes that the lexeme under study is polysemous, it is required that the core sense is identified. Therefore, this step aims at establishing the prototype sense of the term **עֲנִיָּים**. As has been stated above (§4.2.1) the study is corpus-based, the identification of the prototype sense follows the identification of senses in different cases of its occurrences in the HB. This is contrary to the approaches in the studies of living human languages whose analysis begins with prototype identification and establishes the other senses in relation to the prototype (cf. Halas 2016; Emanatian 1991; Rosch 1975). The assumption here is that a prototype can only be established if the senses of a lexeme are known, of which in a corpus-based study like the present research, senses of a lexeme can be established from the cases of its occurrences in given texts. This means that it is necessary for sense identification to precede prototype identification.

The statistical approach will be used in establishing the prototype. This approach espouses the frequency model which states that the most recurring member of a category is the prototype or core (Geeraerts 2006, 28; Vyvyan 2005, 44). In this study, the sense of **עֲנִיָּים** that is most frequent is what will be considered the prototype sense. All other senses will be construed as category members.

4.3.6. Sense Extension Motivation Analysis

It has been discussed that one of the principal arguments of the prototype approach to lexical semantics is that polysemy is created by sense extension which is cognitively motivated through different cognitive mechanisms (Megahan 2014, 27; Witthoff 2021, 126). Affirming the significance of this step, Halas (2016, 132) points out that “lexicographers should do the motivational analysis of senses, which includes

identifying a derivational path for each sense as well as recognising the activated mechanism. In this case, there are established groups of closely related senses comprised of superordinate sense and sub-sense.” The assumption is that a lexeme cannot just have multiple senses without the motivation of some cognitive mechanisms in the creation of those senses. As such, this step involves analysis of the different senses of the term עֲנִיּוֹם to see the mechanisms at play that motivate sense extension. The different senses of the term will be analysed in terms of their relationship with each other as well as the prototype. The analysis will seek to establish whether the sense extension is motivated metaphorically or metonymically as the two are the main cognitive mechanisms for sense extension (cf. §3.2.3.3.4).

4.4. Chapter Summary and General Conclusion

This chapter serves a methodological purpose as it provides guidelines useful in conducting the data analysis of the problem under investigation. In it, different issues that pose hindrances to the application of modern linguistic theories in studying linguistic problems found in the Hebrew Bible have been discussed. But even though different problems obstruct the application of modern linguistic theories to the studies of linguistic issues of the Hebrew Bible, it has also been pointed out that those obstructions do not and cannot justify unsystematic and non-linguistic approaches to the linguistic issues detected in the Hebrew Bible. Because of this, the chapter has provided different guidelines for dealing with those problems to pave way for the application of the application of the prototype theory in studying the problem under investigation.

The chapter has also discussed the different methodological steps that seek to undergird the data analysis process. The seven methodological steps are in three levels. The first four steps focus on the individual cases of the term עֲנִיּוֹם in the HB. In this case, each step is applied to an individual case of the term in the HB. Steps five and six combine the cases in an attempt to define their relationship to each other to formulate general conclusions. In the next chapter, the focus will be on the empirical analysis of all the cases of the term עֲנִיּוֹם in light of the methodological steps discussed in this chapter.

Chapter 5

Empirical Analysis and Discussion of Cases of עֲנָוִים in the Hebrew Bible

5.0. Introduction

The previous chapter discussed different obstructions that make the application of modern linguistic theories to BH a challenge. Apart from providing guidelines on how to deal with those problems, the chapter provided seven methodological steps that are going to be followed in analysing cases of עֲנָוִים in the HB. This chapter seeks to conduct an empirical analysis of all the cases of עֲנָוִים in the HB using four of the seven methodological steps that have been provided. The approach taken is inductive because the analysis first focuses on cases of עֲנָוִים in each psalm, independent of other psalms, thereafter theorising from the patterns observed in all the psalms.

Two areas are crucial in the analysis of the psalms to understand the semantic value of the term עֲנָוִים: first, the contexts in which the term is used, and second the words that co-occur with the term in different contexts. In analysing each psalm, the focus is primarily on these four areas: (1) identifying and classifying the contextual domain – genre of the psalm; (2) poetic analysis of the psalm; (3) collocation analysis; and (4) identifying and defining the sense of עֲנָוִים in the psalm. After analysing cases of עֲנָוִים in each psalm individually, the analysis moves to another level where the focus is now on all the psalms collectively. The analysis will begin with individual cases in the book of Psalms followed by other books of the HB.

5.1. Psalms 9:13, 19

5.1.1. Segmentation, Poetic Analysis, and Genre of Psalm 9

It is widely agreed among many scholars of the Old Testament that Psalms 9-10 were originally one psalm because (1) the two psalms exhibit an acrostic feature when they are combined; (2) the two psalms share common terms which are repeated throughout; (3) when viewed as a single psalm, the two psalms display a chiastic

feature; and (4) psalm 10 has no superscription as is the cases with most psalms (McCann 1996; Broyles 2012; Futato and Schwab 2016; Salisbury 2017). Nevertheless, in this study, I have chosen to follow Ross (2011) who studies the Psalms separately. My decision is based on the fact that the Masoretic Text, which forms the basis of the BHS that is used in this study as the primary translation, presents them as two Psalms.

In terms of structure, Psalm 9 has two main sections with two units within each section. The stanzas in the first section have 6 verses each while the stanzas in the second section have 4 verses each. The first section focuses on thanksgiving and praise in verses 2-13. The second section contains a series of petitions for deliverance from enemies in verses 14-21. The first stanza in the first section is composed of verses 2-7 and is grammatically written in direct speech whereby the psalmist addresses God using the second person pronoun. In this stanza, the psalmist gives thanks and praise to God (vv. 2-3) and provides justifications (vv. 4-7). The second strophe is composed of verses 8-13. In this stanza, there is a grammatical switch from direct speech, used in the first stanza, to reported speech in verses 8-10. Here the psalmist uses the third person pronoun to talk about God in a hymn that celebrates God as an eternal king, righteous and just judge, and a refuge for those in trouble (vv. 8-10). In verse 11 the psalmist switches back to the direct speech of the first strophe to affirm the trust that people have in God. In verse 12 he addresses the inhabitants of Zion to praise God while testifying of his greatness. The strophe closes with a reason as to why the inhabitants of Zion should praise God (v. 13).

The third stanza is composed of verses 14-17 whose endpoint is marked by the particle *לָּמָד*. In this stanza the psalmist petitions God for his mercy and deliverance from his afflictions (v. 14) followed by a promise to praise God and testify about his saving works to others (v. 15). Some scholars view verses 16-17 as the psalmist's expression of confidence in God's saving work and construe the Qatal verbs in these verses as precative perfect marking his certainty in God's salvation in future (VanGemeren 2008; Ross 2011). Other scholars interpret the verses as expressing what has already happened as if the psalmist has switched from petition to narration of God's saving acts in the past (Goldingay 2013). But both interpretations are not satisfactory because if the psalmist is expressing his certainty of future salvation, he

would have used *yiqtol* verbs as he has done in verses 18-19. The past interpretation does not make sense either because such a transition from petition to past is awkward. Instead, I consider verses 16-17 as the content of a testimony that the psalmist would give should God act on his petition given in verse 14. In other words, in verse 14 the psalmist has petitioned God for mercy, in verse 15 he entices God to act on his petition with a promise to praise and testify about his works. He thus uses verses 16-17 to tell God what his testimony would be should he receive God's mercy.

The fourth stanza is comprised of verses 18-21. Here the psalmist expresses his hope for the future in verse 18, with his justification in verse 19, and finishes with petitions for the destruction of enemies in verses 20-21.

The thought pattern of Psalm 9 exhibits features of the Psalms of thanksgiving from verses 2-13 but then changes to a song of lament in verses 14-21. Therefore, it is better to consider the psalm as having mixed forms of both thanksgiving and petition.

5.1.2. Contextual Domain of the Term עֲנִיִּים in Psalm 9

In Psalm 9 there are two occurrences of the term עֲנִיִּים. In both cases, the term has a scribal issue. In verse 13 the Ketiv is עֲנִיִּים while עֲנִיִּים is its Qere. In verse 19 עֲנִיִּים is a Ketiv while עֲנִיִּים is marked as its Qere. But most commentators prefer the word עֲנִיִּים for both verses (Bratcher and Reyburn 1991; Ross 2011). In verse 13, the word is used in the context of praise in the second unit of the psalm. Specifically, the psalmist justifies his call to praise made in verse 12 by citing the עֲנִיִּים as the people whose cry is not forgotten by God. This is singled out as one of the reasons why God is to be praised. In verse 19, the word עֲנִיִּים is used in the context where the psalmist is expressing his hope for the future in the fourth unit of the psalm. His hope for the future is that the wicked and ungodly people will be destroyed. This conviction is based on his experience that God does not forget the poor and the עֲנִיִּים. In this context, what God does to the poor and the עֲנִיִּים is the basis for the hope of the psalmist.

5.1.3. Collocation Analysis of the Term עֲנִיִּים in Psalm 9

Verse 13, where the term עֲנִיִּים occurs first in Psalm 9, has two parallel lines "A" and "B." These lines exhibit features typical of synonymous parallelism in the sense that

the idea communicated in line “A” is similar to the idea in line “B”. The word that would serve as a counterpart of עֲנִיִּים in line “A” is the objective pronoun אֹתָם which refers to the עֲנִיִּים in line “B”. In line “B” the word עֲנִיִּים co-occurs in a construct chain with the word צָעָקָה which in this context means “crying for help” as is the case in Genesis 18:21. The idea of verse 13 is similar to the idea expressed in verse 11b. In both verses, God is depicted as someone who remembers his people. While in verse 13 the people are identified as עֲנִיִּים, in verse 11 they are דְּרֹשֶׁיךָ “those who seek you [the Lord].” From verse 9, the people who seek God are identified as דָּר “the oppressed” whose safety from troubles is God. Here it becomes apparent that the עֲנִיִּים are in the same category with דָּר “the oppressed (v. 10) and דְּרֹשֶׁיךָ “those who seek you [the Lord]” (v. 11). All these groups look to God for help and are never ignored by God. It will be discovered in the analysis of Psalms 22, 34, and 69 that the root דָּרַשׁ “to seek [the Lord]” is used to describe those who were in trouble and they sought the Lord for help. In all these Psalms, this root is used in the context where the עֲנִיִּים are mentioned.

In verse 19 the word עֲנִיִּים occurs in line “B” and is in a synonymous parallel relationship with the word אֶבְיֹן in line “A” of the verse. The word אֶבְיֹן is mostly used to refer to someone needy in a material sense (Domeris 2007, 14). But in line “B” the word עֲנִיִּים is in a construct chain with the word תִּקְוָה whose absolute state is תִּקְוָה which means “expectation” or “hope.” By being a verse written in synonymous parallelism, it means the idea expressed in line “A” is somehow similar to the idea expressed in line “B.” This means the term עֲנִיִּים in line “B” is similar with the word אֶבְיֹן in line “A” just as לֹא יִשְׁכַּח “will not be forgotten” in line “A” is similar with תִּאֲבֹד “will [not] perish.” The particle לֹא functions as an ellipsis in the sense that its sense is applicable in both lines though it has been omitted in line “B” for poetic reasons. Following the fourth unit carefully, it is observed that both the עֲנִיִּים and the אֶבְיֹן are opposed to the רְשָׁעִים “the wicked” whose destruction is inevitable. The עֲנִיִּים and אֶבְיֹן are bound to be rescued because God’s responsibility is to serve justice by destroying the wicked which in turn becomes the liberation of the עֲנִיִּים and אֶבְיֹן.

5.1.4. Lexical Sense of the Term עֲנִיִּים in Psalm 9

From the analyses of both verses 13 and 19, it can be noted that the עֲנִיִּים are people who are in some sort of afflictions caused by external forces, but their salvation is

guaranteed as their cry for help is never neglected by God. This is confirmed by the fact that the term עֲנֻיִם has an association with the terms דִּרְשָׁיָךְ in verse 13, דָּךְ in verse 10, and אֶבְיוֹן in verse 19. The עֲנֻיִם are presented in this psalm as those who are in affliction but are at the same time hopeful because of the news of deliverance of some people who might have been in some sort of troubles in the past. Like the other groups of people mentioned, the עֲנֻיִם are opposed to the wicked. Thus, apart from being in a situation of facing afflictions, Psalm 9 presents the עֲנֻיִם as people who maintain a good relationship with God. Therefore, in this Psalm, the term עֲנֻיִם can be assigned the sense “afflicted.”

The data of the survey of Bible translations done in the first chapter of this research shows that ten translations render the term עֲנֻיִם in 9:13 as afflicted;¹⁷ two render the term as oppressed;¹⁸ while one renders the term as humble.¹⁹ Interestingly, in verse 19 only five of the ten translations have maintained the rendering “afflicted”,²⁰ while the other five have rendered the term as “poor.” The KJV has also rendered the term “poor.” The NET and CCL have maintained “oppressed” as the rendering of the term. The translations that have rendered the term עֲנֻיִם as “poor” in verse 19 might have done this on the basis that the term is paired with אֶבְיוֹן which is commonly used as a designation for those who are materially needy. But from the contextual analysis, “affliction” is preferred in both verses 13 and 19 because the עֲנֻיִם are depicted to be in identified troubles caused by enemies. In terms of Bible commentaries, Wilson (2002) and Ross (2011) construe the term “afflicted” as referring to those who are in physical afflictions due to harsh treatment; Goldingay (2013) renders the term as “weak” to mean those who are attacked by those who are powerful. Even though there

¹⁷ ESV, NIV, TNK, RSV, HCSB, NJB, NLT, NAS, BLPB, and BL

¹⁸ NET and CCL

¹⁹ KJV

²⁰ NIV, TNK, HCSB, NAS, and NPLB

are these two renderings, they all have one thing in common they both acknowledge the existence of affliction or danger for those who are either weak or afflicted.

5.2. Psalm 10:12, 17

5.2.1. Segmentation, Poetic Analysis, and Genre of Psalm 10

The structure of Psalm 10 is not very difficult to construct because the thought pattern of the Psalm is coherent. The Psalm has two recognizable units. The first unit is composed of verses 1-11. In this unit the psalmist addresses God directly using second person pronouns in the invocation and lament (v. 1). He then moves on in verses 2-11 to describe the threats facing him and his community. Even in the description of the problems, the psalmist is still addressing God. In other words, the psalmist is reporting the evils that are done by the wicked. Among other things, the psalmist complains to God about the wicked who pursue the poor and the weak and utter insults against God (vv. 2-3), defy God's justice and laws yet boast that there is no one to stop them (vv. 4-6), deceitful and harass the poor (vv. 7-10), and thinks God has forgotten and is not seeing the victims of the wicked (v. 11).

The second unit is composed of verses 12-18. In this unit the psalmist petitions God to come to the rescue of people named *עֲנִיִּים* (v. 12), and wonders why the wicked should continue to challenge God's power to deliver his people (v. 13), yet he expresses his confidence in God who sees everything and helps people who call upon him for help (v. 14), petitions God to destroy the wicked (v. 15). The psalmist expresses his conviction of being heard as he trusts that as long as God is King, his act against the enemies of his people is sure (v. 16) and recalls the past experiences that God heard and answered similar prayers and is certain that he has also heard the prayer this time to execute his justice (v. 17-18). Grammatically, this unit is written in direct speech in the second person as the psalmist addresses God directly in both his petitions and expression of confidence – except in verse 16.

From its thought pattern, Psalm 10 is composed as a petition prayer (Bratcher and Reyburn 1991; Ross 2011). It has core elements that are typical of petition psalms such as invocation (v. 1), complaints (vv. 2-11), petition for deliverance (v. 12), confidence in God (v. 14, 16), and conviction of being heard (vv. 17-18).

5.2.2. Contextual Domain of Psalm 10

In Psalm 10 there are two occurrences of the term עֲנֻיִם in verses 12 and 17. Both occurrences are in the second unit of the psalm. In verse 12 the term is used in a petition directed to God who is being asked not to forget the עֲנֻיִם. In the previous unit, the psalmist cites the words of the wicked who arrogantly boasts that God has forgotten the victims of the acts of the wicked. The psalmist petitions God to rise against the wicked to show that he has not forgotten the עֲנֻיִם which is contrary to the assumption of the wicked (Ross 2011, 328). While in the first unit, the term עֲנֻיִם is not used, the petition of the psalmist at the beginning of the second strophe shows that the victims of the wicked in the first unit are the עֲנֻיִם. This is even made clear as the psalmist continues to speak about the arrogance of the wicked in the second strophe in verses 13 and 15. In verse 17, where the term עֲנֻיִם is used for the second time in Psalm 10, the psalmist uses the term in the context of the profession of trust in God that he has heard the prayer of the psalmist. Based on the experience of answered prayers, the psalmist is sure that God will also hear the עֲנֻיִם this time as they are praying for God's help. Linking with the first usage of the term in verse 12, it becomes apparent that the עֲנֻיִם are in a difficult situation needing the hand of God for help.

5.2.3. Collocation Analysis of the Term עֲנֻיִם in Psalm 10

Verse 12, where the term עֲנֻיִם occurs for the first time in the psalm, opens the second unit of Psalm 10. The verse is a petition addressed to God by the psalmist. The petition is coming after the psalmist has complained about the conduct of the wicked who pursue the עֲנִי (vv. 2, 9), blaspheme God (vv. 3-4), kill the נָקִי “innocent” and takes advantage of the הַלֵּקָה “the unfortunate” (v. 8), and crushes them [the הַלֵּקָאִים “the unfortunate”] with his might (v. 10). The psalmist's petition in verse 12 for God to rise and strike him [the רָשָׁע “wicked”] is made following these complaints. In letting the wicked go unpunished, it is like God has forgotten the עֲנֻיִם.

In verse 13, the psalmist continues to talk about the arrogance of the wicked who renounce God. In verse 14, the psalmist is sure that God has seen the cries of the victims of the wicked because God sees the troubles of his people. The הַלֵּקָה, whom the wicked victimise, commit themselves to God because they see how God deals with the יָתוֹם “the fatherless” who are helped by God. That is why the psalmist petitions

God to punish the wicked in verse 15. In verse 17, the word עֲנָוִים is in a construct chain with the word תַּאֲוֹת־עֲנָוִים which in this context means “request of the עֲנָוִים” given to God for their deliverance. Verse 18 provides the details of the prayers of the עֲנָוִים which include defending the יָתוֹם “the fatherless” and דָּר “the oppressed.”

5.2.4. Lexical Sense of the Term עֲנָוִים in Psalm 10

In this psalm, the word עֲנָוִים is used for those who are victimized by the wicked. In the first occurrence in verse 12, the word presents the עֲנָוִים as representing all the victims of the wicked mentioned in the first unit of the psalm. In verse 17 the עֲנָוִים are presented as those whose prayers for deliverance are heard by God. From this, it can be said that the עֲנָוִים are to be understood together with the wicked and other victims of the wicked. In verse 12, the term עֲנָוִים is used to refer to the different groups of people mentioned in verses 2-11: the עָנִי “poor” (vv. 2, 9), the נָקִי “innocent” (v. 8), and the הֶלְכָה “unfortunate” (vv. 8, 10). All these people are victims of the wicked. They are suffering because of the actions of the wicked. Seven Bible Translations have rendered verse 12 as “afflicted.”²¹ While the KJV and the TNK have rendered this verse as “humble”, the fact is that in the context of this psalm, those designated by the term are being harassed by the wicked, not that they are humble people.

The petition of the עֲנָוִים for God to defend the יָתוֹם “fatherless” and the דָּר “the oppressed” in verse 18 would also be construed in the same way that the עֲנָוִים are people covering all the groups of people being harassed by the wicked. In other words, just as is the case in verse 12 the psalmist has used the term עֲנָוִים to refer to all the victims of the wicked mentioned in verses 2-11, in verse 17 the עֲנָוִים are said to be heard when they offer prayers to God for justice for the fatherless and widows (v. 18). The fact that the עֲנָוִים hope in God amid their affliction means that the interpretation of the NIV (verse 12), NLT (verses 12 and 17), and Wilson (2002) that the people designated by this term are helpless is not accurate. If they were helpless, they would not remain hopeful in God. From this, it can be argued that the עֲנָוִים are in Psalm 10 presented as the victims of the wicked who seek God’s help. Further to this, the עֲנָוִים

²¹ ESV, NIV, HCSB, NJB, NAS, BLPB, and BL

are presented as covering different groups of people suffering different sorts of pain. So it would be reasonable to assign the sense “afflicted” to the term. This sense is also maintained by Craigie (1983) and Ross (2011).

5.3. Psalm 22:27

5.3.1. Segmentation, Poetic Analysis, and Genre of Psalm 22

A common scholarly view which is adopted in this study views Psalm 22 as having two main sections: verses 2-22 written as a prayer and verses 23-32 written as praise and thanksgiving (Patterson 2004, 216). Within these two sections, there are several stanzas which are marked stylistically and thematically. The first stanza is composed of verses 2-6 which describes the psalmist's feeling of abandonment by God (vv. 2-3) despite believing in God's greatness revealed in his holiness and salvation acts in history (vv. 4-6). The second stanza is composed of verses 7-11. In this stanza, the psalmist complains about people who have also abandoned him and scorned him (vv. 7-9) despite putting his trust in God from birth (vv. 10-11). What we see in the first two stanzas is that the psalmist begins with a complaint and then confesses his steady trust in God. The third stanza is composed of verses 12-19 where the psalmist petitions God to stay closer to him (v. 12a) and provides reasons for the petition in a series of complaints (vv. 12b-19).

The fourth stanza is composed of verses 20-22a in which the psalmist petitions God to be near and help him (v. 20) and deliver him from danger (v. 21-22a). The fifth stanza runs from verses 22b-27 in which the psalmist proclaims his conviction that God has answered his prayer (vs. 22b), promises to praise God in the assembly (v. 23), and invites others to praise God because of the answered prayers (vv. 24-25), and vows to offer his vows which will lead into others to feast with him (vv. 26-27). Scholars differ in their interpretation of verse 22b. The Hebrew Bible has the verse ends with a Qatal verb **עָנִיתָנִי**. Some commentators interpret the verb as a request having the imperatival sense of the line "A" (Terrien 2003; Broyles 2012; Goldingay 2013), while other scholars interpret it as a Qatal depicting a situation that has already taken place (Craigie 1983; Ross 2011). Those who interpret the verb as a request do so because the first part of the verse is a request. But it is common in psalms of lament for the psalmist to drastically move from petition or lament to praise. Verse 22b marks a transition from lament when the psalmist voices out his conviction of being heard and then from verse 23 to the end the mood is no longer that of lament but praise. The sixth strophe is composed of verses 28-32. In this strophe, the psalmist declares his anticipation and prediction for the future that all the earth will worship God.

In terms of genre, there is a scholarly consensus that Psalm 22 is a song of lament (Craigie 1983; Ross 2011; Kardos-Moldovan 2019). This view of course is based on the fact that the psalm exhibits elements of songs of lament such as invocation, complaint, petition, conviction of being heard, and concluding praise (Chiwoko 2021, 49).

5.3.2. Contextual Domain of Psalm 22

The term עֲנִיִּים occurs in the second section of the psalm in verses 22b-32 in which the psalmist has the conviction that God has heard his prayers and switched from lament to praise. The term is used in the fifth stanza of the psalm in verse 27. The context of stanza five is that the psalmist is hopeful and sure about his deliverance from his afflictions. Having called others to join him in praising God, the psalmist makes a promise to organize a thanksgiving meal to mark the climax of his celebration of God's deliverance from his afflictions. The עֲנִיִּים are described as among those who will eat and satisfy themselves with a meal of celebrating salvation from problems. Different scholars acknowledge the thanksgiving meal promised by the psalmist as that found in Leviticus 7:11-21 which was eaten at the temple as a communal meal (Bratcher and Reyburn 1991; VanGemeren 2008; Ross 2011). While most of the invitees were family and friends of the organizer of the meal (cf. 1 Sam. 1:3-4), the poor, who were needy and hungry, were also invited (Waltner 2006, 123; Broyles 2012). In part b of verse 27, the psalmist extends his invitation to people who are looking to God for help. The psalmist's testimony of God's deliverance will serve as a motivation to those who are seeking God for help that their plight will be noticed and acted upon by God. The עֲנִיִּים are thus part of those people who are looking to God for help. Even though they are mentioned in the context of praise, they are not presented as being out of danger as Schultz (Croft 1981, 103) claims.

5.3.3. Collocation Analysis of the Term עֲנִיִּים in Psalm 22

In the unit where the term עֲנִיִּים occurs, some words can help in shedding some light on the semantic value of the term in the Psalm. In the first place, the term occurs in verse 27 which has three parallel cola with lines "A" and "B" having a synonymous

relationship. In this case, the word עֲנֻיִם shares a synonymous parallel relationship with דֹרְשָׁיו “those who seek him” [the Lord] in line “B.” The words יִשְׂבְּעוּ and יֹאכְלוּ “they will eat and they will be satisfied” may suggest that the עֲנֻיִם are those who seek God to provide them with food. By eating and satisfying their need, the עֲנֻיִם are thus put in the position to praise God as stated in line “B” of the parallel stitch. The word עָנִי occurs in this unit in verse 25 where the psalmist justifies his motive to praise God because God takes into account the affliction of the עָנִי. In Psalms 9-10 it was observed that this word is also found. So it makes sense to include it in this Psalm as a word that co-occurs with the term עֲנֻיִם. The עָנִי are presented in this strophe as the one who cried to God for help and he was heard. In the first half of the psalm in vv. 11-13, 17, 22a, the psalmist makes a mention of enemies and evil people as the ones who are responsible for his miserable condition. It can also be argued that these evil people, who are described as פָּרִים רַבִּים אַבִּירֵי בָשָׁן “many bulls, strong bulls of Bashan” (v. 13);²² כְּלָבִים “dogs,” עֲדַת מְרַעִים “a band of evildoers” (v. 17), are the ones who are responsible for the afflictions of the עֲנֻיִם as well.

5.3.4. Lexical Sense of the Term עֲנֻיִם in Psalm 22

In Psalm 22, the עֲנֻיִם are presented as those who are invited by the psalmist to participate in a meal organized to thank God for deliverance from problems. From the first section of the psalm, dangerous enemies are posing existential threats to the psalmist. The עֲנֻיִם are also facing the same problems. But as the psalmist is sure about his salvation, he promises to organize a thanksgiving meal with an invitation extended to the עֲנֻיִם. The purpose of inviting them to the party is to strengthen their hope in God as they are also seeking God's help. Therefore, it may be reasonable to assign the sense “afflicted” to the term עֲנֻיִם as it refers to a group of people who are facing existential problems caused by their enemies referred to in the first section of the psalm (vv. 11-13, 17, 22a). The ESV, RSV, NAS, BLPB, and BL use this sense. Goldingay (2013) assigns the sense “weak” as he has done in all the psalms but he

²² In Amos 4:1 “bulls of Bashan” is used as a metaphor for the oppressors. Together with כְּלָבִים, in this psalm אַבִּירֵי בָשָׁן פָּרִים רַבִּים is also used as a metaphor for those who were responsible for the problems faced by the psalmist and probably the עֲנֻיִם as well.

indicates that in this psalm the weakness of the עֲנָוִים is caused by lack of food. But the context of this psalm does not give any evidence that the עֲנָוִים require food. Rather it provides more details of problems caused by enemies. While the NIV, NJB, NLT, and CCL Bible translations and Bible commentators Brueggemann and Bellinger (2014), Wilson (2002), Ross (2011), and Williams (1986) construe the term as a designation for those who are “poor” in an economic sense, there is no sufficient contextual evidence to support the socio-economic problems of those designated by the term.

5.4. Psalm 25:9

5.4.1. Segmentation, Poetic Analysis, and Genre of Psalm 25

This psalm is written in an acrostic style in the sense that each verse begins with a successive letter of the Hebrew alphabet. Only two letters, ו and ק, are omitted. At the end of the psalm, there is a verse that begins with the letter פ. Again, verse 2 begins with ח instead of ט. These three elements make the psalm to be an imperfect acrostic song. From a grammatical and thematic viewpoint, the psalm has four stanzas. The first and last stanzas have seven verses each while the two middle stanzas have four verses each.

The first stanza is composed of verses 1-7. In this stanza, the psalmist is directly addressing God using second person pronouns. The psalmist invokes God (v. 1), professes his trust in God (vv. 2a, 3), and petitions God for help from troubles, guidance, and forgiveness of sins (vv. 2b, 4-7). The second stanza runs from verses 8-11. The psalmist talks about God's character, nature, and deeds using the third person pronouns (VanGemeren 2008). Through this, the psalmist affirms his trust in God in such a way that he is hopeful that his petitions will be held and acted upon by God. In other words, the stanza acts as a testimony of God's deeds that the psalmist is motivated that God would attend to his petitions as he has done so with others who were in similar situations. This is why in verse 11 the psalmist makes a petition to God. This interpretation differs from what Charry (2015), Bratcher and Reyburn (1991) believe that verse 11 is out of place and that it should be part of the first strophe.

The third stanza runs from verses 12-15. From verses 12-14, the psalmist describes those who fear God and the blessings they enjoy using third-person pronouns (both singular and plural). He concludes the stanza in the first person singular by professing his trust in God in verse 15a and declares his hope that God will deliver him from his trouble in verse 15b. The fourth stanza runs from verses 16-22. Here the psalmist petitions God for mercy (v. 16), deliverance (17, 19-21), forgiveness of sins (v. 18), and Israel's deliverance from her troubles (v. 22). Like in the first stanza, in this stanza the psalmist switches to the second person pronoun and addresses God directly.

The contents of the psalm highlight features of psalms of petition/lament as it has elements like invocation, petition, complaint, and affirmation of trust in God (Ross 2011, 593-594). But in some areas, the psalm exhibits elements of didactic or wisdom psalms. Nevertheless, the dominance of petitions in the psalm makes it a psalm of lament (Bratcher and Reyburn 1991; VanGemeren 2008). Like most psalms that are written in acrostic style, the thought pattern of this psalm is not logical. In his attempt to adhere to the acrostic style, the psalmist keeps switching from one subject to another quite often. Nevertheless, the structure of the psalm can be constructed by looking at the themes that are exhibited in its elements. The psalmist shows a deep concern for his sins and constantly asks God to forgive him and not to remember them (vv. 7, 11, 18). He also asks God to guide, teach and show him the right way (vv. 4-5 cf. v. 8-10, 12). Here it may be argued that he is either experiencing physical problems due to his sin or his sin is causing him emotional distress. But the fact that he mentions enemies (vv. 2b, 19) and shows that he needs deliverance from external forces (vv. 15-18) it may be argued that the psalmist is in physical problems and that he recognizes his sins as a contributing factor to his physical suffering (Ross 2011, 602; Goldingay 2013). This is why he is not only asking for deliverance from his physical problems, but that God should also guide, teach, and show him the right path. In other words, his petition is for deliverance and restoration of his spiritual life.

5.4.2. Contextual Domain of the Term עֲנֻיִם in Psalm 25

The term עֲנֻיִם is used in the second strophe in verse 9 in the context where the psalmist describes the nature and character of God as being good, loving, faithful and kind, a teacher and guide for the sinners. This comes after the psalmist has petitioned God for these things in the previous strophe. The psalmist appeals to God's attributes as his testimony of what God does. This functions as the basis for the trust and hope he has in God that his petitions will be heard and attended to. Contextually, the psalmist may be construed as depicting his condition as similar to the different groups mentioned in this strophe: the sinners (v. 8) as he is acknowledging his sins; followers of God's covenant and testimonies (v. 10); and the עֲנֻיִם in verse 9. It can also be said that the עֲנֻיִם are in the same category of people discussed in this strophe. Like all the other groups, they too depend on God's goodness as the one who guides, leads, and teaches.

5.4.3. Collocation Analysis of the Term עֲנִיִּים in Psalm 25

In verse 9, the word עֲנִיִּים occurs twice in two parallel cola which share a synonymous relationship in the sense that what is communicated in line “A” is stated in another way in line “B” for emphasis. In this verse, the עֲנִיִּים are said to be guided and taught by God in his מִשְׁפָּט/דֶּרֶךְ. Because of the synonymous nature of the verse, the word בְּמִשְׁפָּט is modified by the word דִּרְכוֹ to mean “in the right way” not “in justice.” Some words that can be said to be co-occurring with עֲנִיִּים in this unit are the words חַטָּאִים “sinners” in verse 8 and לְנֹצְרֵי בְרִיתוֹ וְעֵדוּתָיו “to those who keep his [God’s] covenant and his testimonies” in verse 10. The word עֲנִי occurs in this Psalm in verse 16 and verse 18 as a noun עֲנִי. The psalmist uses the word to describe himself. While verses 16 and 18 are outside the unit where the word עֲנִיִּים is found, it is important to note that in this Psalm the term עֲנִי is found. The psalmist uses עֲנִי to describe his distressing situation though he does not specify what the problem is.

5.4.4. Lexical Sense of the Term עֲנִיִּים in Psalm 25

By acknowledging sinful acts and asking God to guide them on the right path, the עֲנִיִּים are demonstrating their humility. VanGemeran (2008) makes a good summary that in Psalm 25 “the humble are those ‘sinners’ who have already submitted themselves to his [God’s] covenantal lordship in the fear of the Lord.” Ten of the thirteen Bible translations that have been reviewed assign the sense of “humble.”²³ Kidner (1973), Craigie (1983), Williams (1986) and Broyles are some of the Bible commentators who construe the term עֲנִיִּים as a description of humility in this psalm. For Goldingay (2013), it is not surprising that he interprets the term as “weak” even in this psalm because that is the rendering he has opted to use throughout the book of Psalms. However, his flat rendering is problematic because he does not take the context into account. From the context of Psalm 25 and the words that co-occur with the term under investigation, it appears that the psalmist uses the term עֲנִיִּים to refer to those who are humble. This is clear in the sense that the psalmist compares the עֲנִיִּים with the sinner who humbles

²³The ten Bible translations are ESV, NIV, RSV, HCSB, NET, NJB, NLT, NAS, BL, and CCL

himself and seeks God's forgiveness to have his relationship with God restored. Therefore, it would be appropriate to render the term in this Psalm as "humble."

5.5. Psalm 34:3

5.5.1. Segmentation, Poetic Analysis, and Genre of Psalm 34

Psalm 34 is written in an acrostic style. Each verse begins with a word whose first letter follows the successive order of the BH alphabet with an omission of letters \aleph and ω and an addition of the letter η at the end. Because of the strict adherence to the acrostic style, the psalmist does not present his ideas in a logical sequence – as is the case with most acrostic psalms.

There is no consensus on the structural pattern of this psalm. But based on the thematic pattern of the psalm, five stanzas can be constructed. The first stanza is composed of verses 2-4. In this stanza, the psalmist declares his intention to praise God (vv. 2-3a) and invites others to join him (vv. 3b-4). The second stanza is comprised of verses 5-8 in which the psalmist accounts God's saving acts in his life (v. 5) and in the life of others (vv. 6-7) and how God watches over his people (v. 8). The third stanza is composed of verses 9-11. In this section, the psalmist testifies to the trustworthiness of God while inviting others to come to God. Verses 12-15 form the fourth stanza. The stanza begins with an invitation to come and learn about the fear of the Lord (v. 12) followed by proverbial instructions about a good and fulfilling life centred on the fear of God (vv. 13-15) (Ross 2011, 745). The fifth stanza is comprised of verses 16-23. In this last section, the psalmist speaks about God's providence in his people which in a way provides the basis for people to trust in him. Among other things, God protects his people (v. 16), destroys evildoers (v. 17), and delivers his people from their problems (vv. 18-23).

In terms of genre, this psalm is widely acknowledged as a thanksgiving hymn because the psalmist declares his intentions to thank and praise God, and even invites others to join him, following his deliverance from some sort of problem (vv. 5-7, 18-20; Bratcher and Reyburn 1991, 5963). But within it, the psalmist integrates elements of a song of praise (vv. 2-4) and proverbial wisdom sayings (vv. 12-23). Due to the dominance of wisdom sayings, some scholars consider it to be a wisdom psalm (VanGemeren 2008; Charry 2015). But Goldingay (2013, Ch. 34) observes that the psalm puts more emphasis on teaching than worship because the intention is to make people appreciate God's acts so that they express their gratitude to him. In a way, the

psalm is more of a testimony of God's acts that should motivate people to thank him. Thus, even though the psalm has wisdom elements, its communicative purpose is to give thanks and praise to God for his goodness demonstrated in how he deals with his people, for instance, delivering them from their problems.

5.5.2. Contextual Domain of the Term עֲנֻיִם in Psalm 34

In Psalm 34, the term עֲנֻיִם occurs in the first stanza. The stanza opens the psalm with the psalmist declaring and promising to give praise to God at all times. The praises of the psalmist are good news to the עֲנֻיִם who are summoned to hear and rejoice at the news of praise (Ross 2011, 148). The praises of the psalmist must be understood as a testimony that is given to give hope to others who are searching for God's intervention. The testimony is a motivation for the עֲנֻיִם to rejoice upon hearing the news of God's acts of deliverance. This makes more sense in what is narrated in verses 5-11 where the psalmist outlines reasons for praising and thanking God. The psalmist testifies about God's acts in delivering his people in several references: the psalmist was in trouble but got delivered by God (vv. 5-6); the עֲנִי was in trouble but got delivered too (v. 7) because God delivers his people from their troubles (v. 8). In other words, the עֲנֻיִם are summoned to rejoice because the testimony of the psalmist provides them the grounds to be hopeful (VanGemeren 2008 c. 34; Charry 2015; Futato 2009). This means to understand the contextual domain of the עֲנֻיִם there is a need to look at the first and second stanzas together because praise and gratitude to God are justified by specific reasons. So, it can be said that the term עֲנֻיִם in Psalm 34 is used in the context where the psalmist is giving praise and thanksgiving to God for delivering him from his problems. The עֲנֻיִם are invited to hear the news of his deliverance so that they can rejoice with the psalmist.

5.5.3. Collocation Analysis of the Term עֲנֻיִם in Psalm 34

In both the verse and stanza in which the term עֲנֻיִם is used in this psalm, no word can be said to co-occur with the term. But from what the psalmist says in giving reasons for praising God, some terms can be identified as pointers to the meaning of the term עֲנֻיִם. After he has summoned the עֲנֻיִם to rejoice and exalt God in verses 3-4, from verse 5 the psalmist outlines different reasons for his acts. The phrase דָּרַשְׁתִּי אֶת־יְהוָה "I sought the Lord" in verse 5 can be linked to what was seen in Psalm 22:27 where

the word דָּרָשׁוּ “those who seek him [the Lord]” are in a synonymous parallel relationship with the עֲנִיִּים. In the context of Psalm 34, the psalmist is recalling his experience, when he was in problems, that he sought the Lord and was answered and delivered from all his problems. The psalmist does not specify the problems he was in but he describes them מִגִּירוֹתַי “from my terrors.” In other words, his seeking of the Lord was for deliverance נִצַּל from his problems, and he reports that הִצִּילֵנִי “he [the Lord] delivered me.” But the mention of the wicked in verse 22 may suggest that the problems faced by God’s people, the עֲנִיִּים inclusive, are caused by the actions of the רָשָׁע (cf. v. 17). By summoning the עֲנִיִּים to hear him out and rejoice at his news of deliverance, it may mean that the psalmist recognizes them as people who are also seeking the Lord because they are in a situation similar to what he was in before the Lord delivered him. The psalmist also refers to an individual identified as עֲנִי who called upon the Lord and was delivered from his troubles. All these testimonies are the reasons for the עֲנִיִּים to rejoice as per the call of the psalmist.

5.5.4. Lexical Sense of the Term עֲנִיִּים in Psalm 34

In Psalm 34, the עֲנִיִּים are depicted as people who are seeking God for help from problems. This is seen as the psalmist summons them to hear and rejoice at the news of his deliverance. The psalmist recognizes their distressing situation and thinks by seeing his experience that he has been delivered by God they would rejoice. By hearing the psalmist’s testimony of deliverance from problems, the עֲנִיִּים will be in a position to rejoice, a thing that is not possible in their present situation. This suggests that the עֲנִיִּים are not just in need of God’s help but they are also in distress. This means it would be reasonable to assign the sense “afflicted” to the term עֲנִיִּים in this psalm. Four of the thirteen Bible translations have translated the term as “afflicted.”²⁴ Even though five translations have translated the term “humble,” the context does not emphasize the aspect of humility but afflictions. VanGemeren (2008) also considers the עֲנִיִּים in this Psalm as those who are afflicted but he identifies physical poverty as the cause of their affliction. However the context does not provide any evidence to support this view that their affliction is caused by poverty. The context of the psalm

²⁴ These are NIV, RSV, BL, and CCL.

indicates that their afflictions are caused by the harassment by the ungodly people. Ross (2011) translates the term “afflicted” as well even though he does not provide any comment. Goldingay maintains “weak” as the rendering without giving any explanation.

5.6. Psalm 37:11

5.6.1. Segmentation, Poetic Analysis, and Genre of Psalm 37

Like Psalms 25 and 34, Psalm 37 is an acrostic psalm in the sense that verses are arranged following the successive order of the Hebrew alphabet beginning with the first letter and ending with the final letter of the Hebrew alphabet. The only letter missing is *v*, which is written as *x*. Following this order, it can be said that the psalm has 22 stanzas – the alphabet letters create stanzas of the psalm. Each Hebrew letter has two verses except letters *τ*, *ϙ*, *ϗ*, and verse 29 which was supposed to be the letter *v* but begins with *x*. If we remove verse 29, the psalm reveals a chiasmic pattern of 3-1-6-1-6-1-3 whereby the first three letters have two verses, then there is a break with the letter *τ* having one verse. Six letters have also two verses each followed by the letter *ϙ* with a single verse. Another set of six letters has each letter comprised of two verses followed by the letter *ϗ* with one verse. At the end, there are three letters with two verses each.

Due to the acrostic pattern of the psalm, its units are somehow difficult to establish, and the thought pattern is convoluted. Another factor that makes it difficult to establish the unit of the psalm is the proverbial style which the author adopted in composing the psalm (Goldingay 2013, Ch. 37). Broyles argues that “Psalm 37 is thus more of a collection of proverbs than a traditional psalm. These features help to explain why it does not contain strophes or develop the way most psalms do” (Broyles 2012). However, the frequent mention and comparison between the godly and the wicked makes the psalm to be didactic.

A comparative reading of Psalm 37 with the book of Proverbs shows that there are sayings and sections which are parallel to each other. This is illustrated in the table below:

Psalm	Parallel	Proverbs
37:1	//	24:19
37:5	//	16:3
37:16	//	15:16

37:24	//	24:16
37:28a	//	2:8
37:30	//	10:31a
37:37-38	//	23:18; 24:14
37:38	//	24:20

Table 3: Psalm 37 Verses Parallel with the Book of Proverbs

Bratcher and Reyburn (1991) believe that the psalm has twenty-two stanzas. But they do not provide grounds for that division. Craigie (1983) states that the structure of the psalm should be based on its acrostic style and nothing else. In this study, I maintain the acrostic divisions, but I have organized the stanzas into different sections based on the thought pattern of the psalm. The first section is composed of verses 1-11, which emphasize trusting in the Lord while hinting at the ephemerality of the wicked. This section is full of advice using imperative verbs. The second section is comprised of verses 12-20, which are proverbial sayings about the schemes of the wicked against the righteous while emphasizing the inevitable end of the wicked and the establishment of the righteous. The third section is made up of verses 21-31. This section continues proverbial sayings, but the focus is on the qualities of righteous people in contrast with the wicked. Lessons are drawn from the experience of the psalmist on what the psalmist observed in how God deals with the righteous. From this experience, admonitions are given. The last section is composed of verses 32-40. In this section, there are instructions and admonitions on righteous living while drawing lessons from experience on how God deals with both the wicked and the righteous.

The thematic structure of Psalm 37 shows that it is a wisdom psalm written in proverbial form (Ross 2011, 801). It is a psalm that encourages God's people to trust in the Lord in times when the wicked prosper materially while the righteous suffer and find themselves victims of the plots of the wicked.

5.6.2. Contextual Domain of the Term עֲנֻיִם in Psalm 37

The general context of Psalm 37 is that the people of God, who are described in the psalm using different terminologies, were living side by side with ungodly people. The ungodly had control over the land and wealth which in turn made the people of God

live under their yoke. The power and the prosperity of the wicked and the suffering of God's people caused some faithful people of God to be aggrieved (Domeris 2016, 134). The psalmist composes this wisdom psalm to encourage the faithful people of God about their future as God's justice will turn the the tables around with the wicked getting punished while the righteous get their reward (VanGemeren 2008; Ross 2011, 803; Goldingay 2013). Following the sections through which verses have been put above, the term עֲנֻיִם is used in the second section in verse 11. But it is important to recognize the fact that under the acrostic units of the psalm, the term occurs in the letter ו section together with verse 10. In this small unit, the psalmist compares the רָשָׁע “the wicked” in verse 10 and the עֲנֻיִם in verse 11 in the sense that the former will be uprooted from the land while the latter will possess the land. This comparison of the fate of the wicked and the establishment of the עֲנֻיִם in the land is coming in a context where the psalmist has instructed God's people not to vex themselves about the prosperity of the ungodly people (vv. 1-2, 7-9) but to trust in God's providence (vv. 3-6). The contrast between the עֲנֻיִם and the wicked in verses 10-11 suggests that the עֲנֻיִם, like other people of God found throughout the psalm, were victims of the situation created by the power and prosperity of the wicked. In other words, they were landless (Waltner 2006, 193). Here it can be suggested that the context in which the term is used is an exhortation for patience and trust in the Lord amidst social evils.

5.6.3. Collocation Analysis of the Term עֲנֻיִם in Psalm 37

To understand the meaning of the term עֲנֻיִם in Psalm 37, several conceptually related terms – both similar and antithetical – need to be taken into account. From the acrostic unit where the term occurs in the psalm, it is in antithetical relationship with the term רָשָׁע “the wicked” in verse 10 who are about to be wiped off the land. But in verse 11, the עֲנֻיִם are presented as those who יִרְשׁוּ-אֶרֶץ וְהִתְעַנְּגוּ עַל-רֹב שְׁלוֹם “will possess the land and enjoy great prosperity” (NET). A careful analysis of verses 9-11 reveals that the ideas of verses 10-11 are also expressed in verse 9. Verse 10 is similar to colon “A” of verse 9 as they both talk about the removal of the ungodly people from the land. In verse 9 colon “A” the ungodly people are described as מְרַעִים “evildoers” while verse 10 describes them as רָשָׁע “wicked.” Verse 11 on the other hand is similar to colon “B” of verse 9 as they both talk about possession of the land by a specific people. In verse 9 colon “B” those who will possess the land are described as קְנִי יְהוָה “those who wait

for the Lord” (ESV) while in verse 11 they are called עֲנֻיִם. The synonymous relationship between ideas of verses 10-11 and verse 9 may imply that the עֲנֻיִם are similar or in the same category with the קְנֵי יְהוָה mentioned in verse 9 colon “B.”

The ungodly people are described in Psalm 37 as רָשָׁע/רָשָׁעִים “wicked” (vv. 10, 12, 14, 16-17, 20-21, 28, 32, 34, 35, and 38), מַרְעִים “evildoers” (vv. 1, 9), אֹיְבֵי־יְהוָה “enemies of the Lord” (v. 20), מְקַלְלֵי “those cursed by him [the Lord]” (v. 22), and פֹּשְׁעִים “transgressors” (v. 38). These groups of people are opposed to the godly ones who are described in Psalm 37 as קְנֵי יְהוָה “those who wait for the Lord” (v. 9), עֲנֻיִם (v. 11), צַדִּיק/צַדִּיקִים “the righteous” (vv. 12, 16, 21, 25, 29 30, 32, 39), תְּמִימִם “blameless” (v. 18), מְבֹרָכֵי “those blessed by him [the Lord]” (v. 22), חֲסִידָיו “his [the Lord’s] pious” (v. 28), תָּהִם “pure” (v. 37), and יָשָׁר “upright” (v. 37).

The former group of people is said to be planning evils against the godly people (vv. 12, 32); plot to destroy the עֲנֵי וְאֶבְיוֹן “the poor and needy” (v. 14 ESV); live in abundance (v. 16); yet their power is temporal as soon they will be cut off from the land (vv. 2, 7, 9-10, 22, 28, 34, 36) since God is going to destroy them (v. 13, 15, 17, 20, 38). On the other hand, the godly people are depicted as fretting the prosperity of the ungodly (vv.1, 7, 8); are victimized by the ungodly (vv. 12, 14, 32); have little (v. 16); are wise and love God (vv. 30-31); take refuge in God (v. 40); are upheld by God to be safe from distress (vv. 17, 19, 25, 33); and are charged to trust the Lord (vv. 3-5, 7, 34). In addition, God is the salvation of the godly (vv. 39-40), hence he saves them from troubles and gives them land as their inheritance (vv. 9, 11, 22, 29, 39-40). From this analysis, it can be observed that the ungodly people are powerful as they control land and wealth while the godly people are victimized. The עֲנֻיִם are thus part of the people who are victimized by the ungodly. The עֲנֻיִם share some things in common with those who wait upon the Lord, the righteous, blameless, poor, and needy in the sense that they all are loyal to God, materially deficient, socially weak, and are living under the yoke of the ungodly.

5.6.4. Lexical Sense of the Term עֲנֻיִם in Psalm 37

In his article “Psalm 37 and the Devotionalization of Instruction in the Postexilic Period,” Scott Jones believes that the fact that the term עֲנֻיִם co-occur with different religious terms may suggest that the term carries religious nuance. He says:

Each of these expressions [religious terms found in the psalm] is essentially synonymous with עֲנָוִים Ps 37, suggesting that עֲנָוִים is a religious honorific for the righteous...the language of poverty in Psalm 37 is at least as much a description of pious actions as it is a group designation. It is, in fact, the piety or impiety that they practice that forms the basis for their being identified as a particular group... In the Qumran Hodayot, עֲנָוִים and its cognates are religious terms that describe a person who is oppressed by enemies and who cries out to God for salvation (Jones 2019, 174).

But it is worth noting that in Psalm 37 there are social terms that have been used side by side with what Jones describes as “religious honorific for righteousness.” In addition to this, the problems that the psalmist is presenting in this psalm are not just religious but social as well. This means that in the context of Psalm 37, the term עֲנָוִים carries both religious and social connotations.

If the uprooting of the wicked from the land shall result in the inheritance of the land by the עֲנָוִים, it may suggest that the latter are landless. Their landless situation is because the wicked have the land under their control. Therefore, the term עֲנָוִים in the context of Psalm 37 has social nuance which may suggest that those who are designated by the term are suffering land grabbing. But since in the context of this psalm, the emphasis is for God’s people to bear their suffering with patience as they wait for divine intervention, they have to hope in God who will come to their rescue in due course. Nevertheless, their suffering implies that this term is best to be assigned the sense “afflicted.” The afflictions of the עֲנָוִים in this psalm are caused by the wicked who have control of wealth and land. Their afflictions are in the form of oppression. Seven of the thirteen Bible translations have rendered the term “meek.”²⁵This is also found in different Bible commentaries such as Craigie (1983); VanGemeren (2008) Ross (2011); Broyles (2013). But the context does not favour this rendering because those who are designated by this term are not called to be passive and not to complain

²⁵ KJV, ESV, NIV, RSV, BLPB, BL, and CCL

about their suffering. Rather they are encouraged to trust in God as he is going to save them from their current problems.

5.7. Psalm 69:33

5.7.1. Segmentation, Poetic Analysis, and Genre of Psalm 69

A closer analysis of the psalm reveals unity in its thought pattern and structure. Its ideas can be organized into four stanzas. The first stanza is comprised of verses 2-5 in which the psalmist calls on God to pay attention to his atrocious situation. The second stanza is made up of verses 6-13 where the psalmist acknowledges his sins before God (v. 6), prays for fellow believers not to be put to shame due to his situation (v. 7), and points out that his troubles are as a result of his devotion to God (vv. 8-13). The third stanza is composed of verses 14-30 in which the psalmist petitions God to save him from his imminent destruction (vv. 14-19), declares his knowledge that God knows his present situation (v. 20), complains about the evil actions of his enemies (21-22), offers an imprecatory prayer requesting God to utterly destroy his enemies (23-29), and finishes with a plea for deliverance (v. 30). The fourth stanza is made up of verses 31-37. In this closing strophe, the psalm turns to the mode of praise in which the psalmist declares his intention to praise God (vv. 31-32). His life will become a testimony for others to see the greatness of God (vv. 33-34). The switch from lament to praise is based on the psalmist's conviction that God has heard his prayers and he is hopeful of his deliverance (Ross 2013, 490). The psalmist finishes his song with praise and motivation (vv. 35-37).

From its thought pattern, the psalm is a song of lament as it shows different elements that are typical of such psalms (Tate 1990, 351). The first segment begins with an invocation that aims at drawing the attention of God and continues with a series of complaints. The complaints include false accusations, persecution, rejection, and reproach by both enemies and friends (vv. 2-13, 20-22). Then the psalmist asks God to hear and answer his prayers, help him, and deliver him from his problems (vv. 14-19, 30). Since the problems of the psalmist are caused by his enemies, he understands that his salvation is incomplete unless his enemies are dealt with once and for all. This is why in the third segment the psalmist offers an imprecatory prayer in which he curses his enemies and asks God to destroy them completely (verses 23-29). In the last segment, the psalmist expresses his confidence in God that he has heard his prayers by promising to praise and thank God and call others to join him in thanking and praising God (vv. 31-37).

5.7.2. Contextual Domain of the Term עֲנֻיִם in Psalm 69

In this psalm, the term עֲנֻיִם is found in the fourth stanza in verse 33. The situation is that the psalmist is praising God as he believes that his prayers for help are heard by God. The psalmist also believes that the praises he is offering to God amid his troubles will motivate the עֲנֻיִם that after seeing him they will rejoice and be revived. In other words, the praises of the psalmist are the reason for the joy and encouragement of the עֲנֻיִם (Ross 2013, 501). This may suggest that, just like the psalmist, the עֲנֻיִם are in a difficult situation as well. Verse 34 strengthens this point even more as the psalmist is making his profession of faith that God hears the cries of those who are in difficult situations. Because God hears the cries of the needy and prisoners, the עֲנֻיִם can afford a smile and be hopeful in God that their plight will get God's attention. The testimony of God's saving work is the basis on which the עֲנֻיִם must find their joy (Goldingay 2013). While the psalmist and the עֲנֻיִם may be in similar situations, the latter has had a changed perspective, or say, has developed a firm trust that God will save him. This is why he encourages the עֲנֻיִם to join him in praising the Lord.

The concluding praise, in which the term עֲנֻיִם occurs, is based on a conviction that God has heard the petitions of the psalmist, and that the psalmist has confidence that proper actions will be taken by God. The psalmist's confidence in God serves as a message of hope for the עֲנֻיִם – and those in different troubles and seeking God's help. Here it can be concluded that the context of the unit in which the term עֲנֻיִם occurs does not indicate that they are praising God. Rather it shows the psalmist praising God to motivate the עֲנֻיִם and those looking to God for help to not lose heart but have confidence that their plight is known to God.

5.7.3. Collocation Analysis of the Term עֲנֻיִם in Psalm 69

Verse 33, in which the term עֲנֻיִם occurs, has two parallel cola. The last words of each colon are in some way similar: יִשְׂמְחוּ “rejoice” at the end of colon “A” is parallel to יִחְיֶה לְבַבְכֶם “let your heart revive” in colon “B.” This may suggest that the verse is a synonymous parallelism. This means the term עֲנֻיִם in line “A” can be linked with דִּרְשֵׁי אֱלֹהִים “[those] who seek God” in line “B.” This is not the first time these words co-occur. In the analysis of Psalm 22:27 this pair was observed as [יְהוָה] דִּרְשֵׁי // עֲנֻיִם while in Psalm 34 the psalmist testifies that he sought the Lord אֶת־יְהוָה “I sought the

Lord” (Ps. 34:5) to justify his call for the עֲנֻיִם to praise the Lord made in Psalm 34:3. Since in Psalm 69:33 the term עֲנֻיִם is in synonymous parallelism with דֹרְשֵׁי אֱלֹהִים “[those] who seek the Lord,” it can be argued that the עֲנֻיִם were also people who were seeking God. Like in Psalm 34:3, the term עֲנֻיִם is a subject for the verb root שׁמח in Psalm 69:33. In Psalm 34:3 it says יִשְׁמְעוּ עֲנֻיִם וְיִשְׂמְחוּ “the עֲנֻיִם will hear and rejoice” or “let the עֲנֻיִם hear and rejoice” while in 69:33 it says רְאוּ עֲנֻיִם יִשְׂמְחוּ “when the עֲנֻיִם see they will rejoice.” In both contexts, the עֲנֻיִם rejoice after either seeing or hearing the news of praise. This may suggest that the עֲנֻיִם are in a situation that makes them unable to rejoice unless they have been motivated by some testimony of God’s power to save.

In verse 34 of Psalm 69, the psalmist is very specific about the reason why the עֲנֻיִם shall rejoice: it is because God hears the אֲבִיּוֹנִים “the needy” and does not despise the אֲסִירָיו “his [people who are] captives.” In Psalm 9:19 the עֲנֻיִם are paired in a synonymous parallel relationship with the אֲבִיּוֹן. The psalmist in Psalm 69:34 uses the testimony of the אֲבִיּוֹנִים, who are said to be heard by God, as a reason for the joy of the עֲנֻיִם may suggest that these two groups of people have something in common. This was also observed in Psalm 37 that the עֲנֻיִם and the אֲבִיּוֹן are in the same category as they are all victims of the deeds of the רָשָׁעִים (Ps. 37:14). In Psalm 69:34 the psalmist equates the אֲבִיּוֹנִים with אֲסִירִים as the two words are in parallel lines that are synonymous semantically. This further suggests that the עֲנֻיִם are in a situation similar to that of the אֲבִיּוֹנִים with אֲסִירִים.

5.7.4. Lexical Sense of the Term עֲנֻיִם in Psalm 69

Based on the contextual domain, the term עֲנֻיִם is used in Psalm 69 to refer to people who are facing physical afflictions but are being motivated to rejoice by the deliverance testimony given by the psalmist. The psalmist is in problems but has had a changed perspective towards his problems. Instead of lamenting, he is praising God because of the trust he has in God. The psalmist acknowledges that the עֲנֻיִם are also in problems which is why he is sharing his testimony to them so that they can also afford a smile despite being in pain. The words that co-occur with the term עֲנֻיִם in the Psalm, at both verse and strophic levels, suggest that the עֲנֻיִם are people who are experiencing physical problems and are looking to God for help.

Even though five Bible translations have translated the term “humble”,²⁶ the context of the psalm suggests that the עֲנֻיִם are those who are experiencing physical problems. A closer reading of verses 5, 15, 19-20 shows that the problems of the psalmist – probably the עֲנֻיִם as well – are caused by their enemies who are more likely to be the ungodly people. Therefore, the sense “afflicted” followed by the BL translation and Ross (2011) seems to fit the context. The fact that the עֲנֻיִם is understood together with the needy may suggest that maybe their affliction had something to do with economic problems. This can be the reason why some Bible translations and commentaries have opted to use the term “poor” (Williams 1986; Wilson 2002; Brueggemann and Bellinger 2014).²⁷ However, the context does not provide enough details to classify the type of afflictions the עֲנֻיִם are experiencing that a conclusive point can be made that they are poor. But what is provided in the text is that, like the psalmist, the עֲנֻיִם are experiencing physical afflictions caused by their enemies.

²⁶ KJV, ESV, HCSB, NLT, and NAS

²⁷ NIV, NJB, and CCL

5.8. Psalm 76:10

5.8.1. Segmentation, Poetic Analysis, and Genre of Psalm 76

Psalm 76 has four recognizable stanzas marked by both linguistic and thematic features. Each stanza has three verses. The first stanza is composed of verses 2-4 made up of three bicola. The second stanza runs from verses 5-7 made up of one bicolon, one tricolon, and one bicolon. The third stanza is composed of verses 8-10 consisting of one tricolon and two bicola. The fourth stanza is composed of verses 11-13 containing one bicolon, one tricolon, and one bicolon (Terrien 2003). The first three stanzas begin with Niphal participle verbal form – although in the third stanza, there is a fronting of the second person pronoun אַתָּה for emphatic purpose. The first stanza focuses on how the majesty and power of God are known in Judah and Israel through his victories over his enemies. The second stanza speaks about how God’s majestic power is manifested in disarming the mighty forces of the earth. The third stanza describes what happens when God rises in his wrath to execute his judgment and perform an act of deliverance. In the fourth stanza, the psalmist entreats people to pay vows to the Lord – the first three strophes are the basis for the call to pay vows to the Lord.

The thematic structure of the psalm exhibits features of a song of praise even though the traditional view considers this to be a song of Zion (McCann 1996; Broyles 2012; Longman III 2014). The psalm speaks more of the majesty and sovereignty of God than Zion. In the psalm, Zion is mentioned as a place where God’s glory and power are revealed. Though VanGemeren (2008) construes it as a victory song, the triumphant language of the psalm should be understood as cementing the grounds for praising God’s majesty and power. In other words, the deliverance that Israel experienced forms the basis of the praises rendered to God in the psalm. Therefore, it is more reasonable to treat this psalm as a song of praise not a song of Zion.

5.8.2. Contextual Domain of the Term עֲנֻיִם in Psalm 76

In Psalm 10 the term עֲנֻיִם is used in verse 10 in the third stanza in construct form as עֲנֻי־אֲרָץ. The term is used in the context of judgment and salvation. There is an account of what happens when God rises in his wrath to execute judgment on his foes and the

foes of his people which becomes an act of salvation. God is presented as a powerful judge whose pronouncement of judgment and deliverance causes terror on earth. The עֲנִי-אֶרֶץ is presented as the object of God's act of salvation. The news of their salvation brings fear to earth.

5.8.3. Collocation Analysis of the Term עֲנִיִּים in Psalm 76

The term is used in the third unit in verse 10. Linguistically, the fact that verse 10 begins with an infinitive construct verb suggests that it is a continuation of verse 9. This is justifiable because verse 10 closes the stanza. In these two verses, some terms can help in establishing the semantic value of עֲנִי-אֶרֶץ. In verse 9, the term דִּין “judgment” or “legal charge” is synonymous with the word מְשַׁפֵּט used in verse 10 as לְמִשְׁפָּט “to judge”. In the context of this psalm, these words carry with them the semantic nuance of punishment. Two groups of people are affected by the divine judgment announced in the psalm: the עֲנִי-אֶרֶץ and the אֶרֶץ “earth”. The earth is used as a metonymy for its inhabitants but metaphorically refers to the ungodly people who happen to be the enemies of both God and the עֲנִיִּים. While the inhabitants of the earth fear the pronounced judgment, the עֲנִי-אֶרֶץ are marked for deliverance. The verb לְהוֹשִׁיעַ “to save/deliver” signifies that the עֲנִי-אֶרֶץ are in some sort of problems that require divine intervention. While in this psalm there is no description of those who are terrified by the pronounced judgment, the fact that the עֲנִי-אֶרֶץ are marked for salvation may mean that those to be judged are the ones responsible for the problems of the עֲנִי-אֶרֶץ. In this case, the judgment is meant for the salvation of the עֲנִי-אֶרֶץ (Waltner 2006, 373). What is important in all this is that the עֲנִי-אֶרֶץ are the ones to experience deliverance from the hands of whosoever made their life miserable.

5.8.4. Lexical Sense of the Term עֲנִיִּים in Psalm 76

The context of Psalm 76 suggests that the עֲנִי-אֶרֶץ are people who are in some sort of distress. This is because they are depicted as objects of a divine act of deliverance. The deliverance is said to have been actualized already. What we see in the psalm is that the psalmist is narrating what happened when God was delivering the עֲנִי-אֶרֶץ. The fact that the inhabitants of the earth were terrified when God announced deliverance of the עֲנִי-אֶרֶץ may suggest that those who were terrified were the ones who were harassing the עֲנִי-אֶרֶץ. Here it can be argued that there were two groups of

people: the oppressed or afflicted and the oppressors or afflicters. The עֲנִי-אָרֶץ are in this case the afflicted ones while the inhabitants of the earth were their afflicters. So, it is reasonable to construe the עֲנִי-אָרֶץ as those who are “afflicted.” This sense is supported by different Bible commentators such as Broyles (2012), Ross (2013), and Estes (2019) who argue that the עֲנִי-אָרֶץ are the afflicted who look to God for their deliverance. In terms of Bible translations, only the NIV and CCL translate the term as “afflicted.”

5.9. Psalm 147:6

5.9.1. Segmentation, Poetic Analysis, and Genre of Psalm 147

Even though Byassee (2018) believes that Psalm 147 has two stanzas in vv. 1-11 and vv. 12-20, the widely accepted view is that the psalm has three stanzas (Brueggemann 1984, 164; Cha 2006, 72; Brueggemann and Bellinger Jr 2014, 612). The first stanza runs from verses 1-6. In this stanza, God is praised for his power revealed in the history of the nation of Israel and the universe. The second strophe is composed of verses 7-11. In this stanza, God is praised for his power over the entire creation. The third stanza runs from verses 12-20 in which God is glorified for his providence unto his people (Bratcher and Reyburn 1991, 6527). The three-division view is reasonable because each unit begins with a call to praise followed by motivations for praise (Hossfeld and Zenger 2011, 17). The particle כִּי is used in stanzas 1 and 3 to introduce the reasons for praising God. In verses 1-14, there is a heightening of feeling as the lines of the verses are formulated in a way that line “B” of the parallel cola intensifies what has been stated in line “A” (Alter 2011, 20).

From its thought content, the psalm is a song of praise. Each of the three stanzas begins with a verse in which there is a declaration of praise (verses 1, 7, and 12). The verses that follow in each stanza provide reasons for praising God (Goldingay 2013; Brueggemann and Bellinger Jr 2014, 610). Another aspect that shows that this is a praise psalm is the poetic feature inclusion הַלְלוּ-יְהוָה , which is an order to praise the Lord, at the beginning of verse 1 and the end of the last verse of the psalm. This inclusio is one of the typical features of the hymn of praise in the closing psalms of the book from Psalms 146–150.

Stuhlmüller (1983, 214) believes that the fact that the three units of the psalm begin with a fresh call to praise and reasons for praise signifies that originally the three units formed individual hymns. But the coherence in the themes of the psalm, exhibited in its emphasis on God’s power manifested in his actions on Israel and in the universe at large, suggests that the three units are parts of one psalm. Cha (2006, 73) rightly puts it that “each of the three parts deals with the theme of YHWH’s power to control natural forces (vv. 4, 8, 16-18), and this theme is directly related to the theme of God’s

providential care for humankind.” Therefore, it is reasonable to treat all three units as parts of a single psalm of praise.

5.9.2. Contextual Domain of the Term עֲנֻיִם in Psalm 147

Concerning the term עֲנֻיִם under investigation in this research, it is used in this psalm in the first stanza in verse 6, which is the last verse of the stanza. After the call to praise the Lord is made in the inclusio at the beginning of the psalm, from verses 2-6 the psalmist outlines several reasons justifying his call to praise the Lord. Verse 6 is thus part of the reasons why God is to be praised. In this verse, the עֲנֻיִם are depicted as those who are lifted by God. Here it is apparent that the context in which the term עֲנֻיִם is used in Psalm 147 is justification for praise. The greatness of God revealed in his great works in the world, including his acts in lifting the עֲנֻיִם, are the reasons for praising God. Here the עֲנֻיִם are not praising God themselves, but the work of God in coming to lift them is referenced among the motivations for the psalmist to call for the praises.

5.9.3. Collocation Analysis of the Term עֲנֻיִם in Psalm 147

From the verse level, Psalm 147:6 has two parallel lines. The ideas of the two lines exhibit elements of antithetical parallel cola in the sense that what is said in line “A” is the opposite of what is said in line “B” (Zogbo and Wendland 2000). In line “A” God is said to be the one who lifts the עֲנֻיִם, while in line “B” he does the opposite – he brings down to the ground the רָשָׁעִים “wicked.” The act of “lifting” stated in line “A” is in opposition with the act of “bringing down to the ground” in line “B” of the verse. This being the case, it can be argued that the עֲנֻיִם in line “A” is in opposition to the רָשָׁעִים “wicked” in line “B.”

Moving from the verse level to the stanza level, the עֲנֻיִם can be compared with the נִדְחֵי יִשְׂרָאֵל “the exiles of Israel” whom God gathers together, לְשִׁבְרֵי לֵב “the broken-hearted” who are healed by God and whose wounds he binds-up (vv. 2b-3). Goldingay believes that the lifting up of the עֲנֻיִם done in verse 6 is a summary of what is stated in verses 2-3 (Goldingay 2013). The similarity between these terms, the נִדְחֵי יִשְׂרָאֵל and the לְשִׁבְרֵי לֵב with the עֲנֻיִם, is based on the fact that they both experience the liberating hand of God. On the other hand, these groups may share similar

experiences and past afflictions. The presence of the wicked may also suggest that they are the ones responsible for the afflictions suffered by these groups of people.

5.9.4. Lexical Sense of the Term עֲנָוִים in Psalm 147

From the context in which the term עֲנָוִים is used and the words that co-occur with it, it can be argued that in Psalm 147 the עֲנָוִים are those who are victimized by the wicked. In this regard, they can be construed as the “afflicted” ones who are or were once, in need of God’s deliverance. This rendering is supported by the NAS and HCSB. Bringing down the wicked and lifting the עֲנָוִים is an act of deliverance. It was explicitly observed in Psalms 9-10, 22, 34, and 37 that the עֲנָוִים are opposed to the רָשָׁעִים in the sense that the former are victims of the latter. This observation is even implicit in Psalms 69 and 76 where the עֲנָוִים are depicted as being victims of an unidentified category of people who can be assumed to be the רָשָׁעִים. By stating that God uplifts the עֲנָוִים and brings down to the ground the רָשָׁעִים, it may signify two things: first that the עֲנָוִים are subjugated to an uncomfortable situation; second that the רָשָׁעִים are the ones responsible for the misery of the עֲנָוִים. Therefore, the acts of God in lifting the עֲנָוִים and bringing down to the ground the רָשָׁעִים can be described as the acts of deliverance and punishment depicted in Psalm 76.

Hossfeld and Zenger (2011) argue that even though it is difficult to identify those who are being afflicted in this psalm, the context suggests that their afflictions deal with economic, social, political, and religious issues. Ross (2013, 936) believes that the affliction has something to do with oppression. This may explain why other Bible translations have opted to render the term “oppressed.”²⁸ However, the context does not provide enough evidence to support these two assertions. In other words, the context of Psalm 147 does not provide details concerning the afflictions suffered by the עֲנָוִים and caused by the רָשָׁעִים. However, the mention of “building Jerusalem,” and “gathering the scattered people of Israel” in verse 1 (cf. vv. 12-14, 19) may suggest that the term עֲנָוִים is referring to Israel in contrast with her enemies.

²⁸ NET and BL

5.10.Psalms 149:4

5.10.1. Segmentation, Poetic Analysis, and Genre of Psalm 149

There is no scholarly consensus concerning the structural divisions of Psalm 149. Persaud (2015, 152) argues that the psalm has three units with three bicola in each stanza. The first stanza is composed of vv. 1-3; the second stanza is composed of vv. 4-6; and the third and last stanza is composed of vv. 7-9. On the contrary, Cha (2006) argues the psalm has two divisions. The first is vv. 1-4; and the second being vv. 5-9. To support his claim, Cha gives two points. First, he says there are two sets that summon praise in verses 1-3 and verses 5-9. Verse 4 is construed as a reason for praise for both units because, apart from this verse, there is no clear mention of the motivation of praise. Secondly, the term מִתְּהִלָּה in verse 5 serves as the only grammatical subject for verses 5-9 which constitute the second unit (Cha 2006, 100).

Another view that advocates for two-unit divisions of the psalm sees vv. 1-5 as the first stanza while verses 6-9 are treated as a second stanza. The first stanza is construed as constituting praises while the second stanza is about future praises and judgment (Persaud 2015, 153). But this view does not explain the significance of verse 4 to the psalm as this verse is an explicit justification for praising God. Terrien (2003) divides the psalm into four stanzas. In his division, the first stanza is comprised of vv. 1-2; the second stanza is made up of vv. 3-4; the third stanza is composed of vv. 5-6; and the fourth and last stanza is composed of vv. 7-9. Unfortunately, Terrien does not provide reasons for this division.

In this study, I adopt the view that divides the psalm into two stanzas: vv. 1-4 and vv. 5-9. The ground for adopting this view is first based on the formal approach which recognizes this psalm as a song of praise. In this case, the first stanza (vv. 1-3) is a call to praise. Verse 4 concludes this stanza with a justification for the call to praise. The second stanza (vv. 5-6) contains a fresh call to praise concluded with things to be done in the process of praising God in vv. 7-9. While there can be an argument that the second stanza of praise does not provide any justification (cf. Persaud 2015, 152), it should be noted that it is common in the book of Psalms to find psalms of a specific genre without all elements of that genre. There are also psalms with elements that are not presented logically. Brueggemann (1984, 166) believes that the actions in vv. 7-9

are to be construed as part of praise. Nonetheless, what is important for this study is the fact that there is a scholarly consensus that verse 4, in which the term עֲנֻיִם under investigation occurs, justifies the praises that are offered to God in this psalm (Briggs and Briggs 1907, 542; Leslie 1983, 505; Bratcher and Reyburn 1991, 6535; Futato 2009; Terrien 2003; Cha 2006, 99; Persaud 2015, 152).

As already stated above, this psalm is widely recognized as a hymn of praise (Bratcher and Reyburn 1991, 6535; Brueggemann and Bellinger Jr. 2016, 215). This is not surprising because the psalm begins and ends with a call to praise *הַלְלוּ-יְהוָה*, which is a typical feature of the last six psalms classified as psalms of praise.

5.10.2. Contextual Domain of the Term עֲנֻיִם in Psalm 149

The term עֲנֻיִם in Psalm 149 is used in verse 4 in the first stanza of the psalm. The psalm begins with a call to praise the Lord in verses 1-3. Those who are summoned to praise the Lord are identified as Israel and children of Zion. After making the call, in verse 4 the psalmist provides the reason why God should be praised. The verse begins with the particle *כִּי* which is mostly used in the Psalms of Praise to introduce motivations for praise (cf. Ps. 100:5; 107; 108:5; 147; 148). In this psalm, the particle provides reasons for the call to praise made in verses 1-3 (Hossfeld and Zenger 2011, 61). God is to be praised because he delights in his people and adorns the עֲנֻיִם with deliverance. Here it can be stated that the term עֲנֻיִם under investigation is used in this psalm in the context of justification for the call to praise. The deeds of God for the עֲנֻיִם are the reasons people must praise the Lord. This is similar to what was seen in Psalm 147:6. The psalm does not present the עֲנֻיִם as the ones who are praising the Lord. But the salvation they experience is the basis for God to be praised in Israel (Goldingay 2013).

5.10.3. Collocation Analysis of the Term עֲנֻיִם in Psalm 149

Verse 4 in which the term עֲנֻיִם occurs concludes the first stanza of the psalm as stated above that the verse justifies the call to praise in verses 1-3. Two reasons are given for praise: the first in line “A” while the second in line “B.” The term עֲנֻיִם is in line “B” of the verse. Though there are no details about who they are, they are depicted as those who are adorned with salvation by God. Hossfeld and Zenger (2011, 62) argue

that the noun ישועה “salvation,” which in this verse is combined with a preposition and used as בִּישׁוּעָה, “describes an intervention by YHWH [the Lord] that saves from great distress and mortal danger.” By implication, this may suggest that salvation is one of the core needs of the עֲנָוִים. The motif of salvation for the עֲנָוִים was also found in the analysis of Psalm 76.

In the analysis of Psalm 37, it was observed that the עֲנָוִים are in the same group as the חֲסִידִים “the pious” as they both suffer the schemes of the ungodly people. In Psalm 149 the חֲסִידִים are mentioned three times in verses 1, 5, and 9. Contextually, the חֲסִידִים are faithful worshipers of God, who, in this context may refer to Israel (Waltner 2006, 211; Ross 2016, 955). If the עֲנָוִים are understood as עַמּוֹ “his [the Lord’s] people” in verse 4, then it can be argued that they are in the same group as the חֲסִידִים who are presented as God’s people. But what is important in this context is that the עֲנָוִים are those who enjoy the benefit of God’s acts of deliverance. This may indicate that they are people who look to God for deliverance from their problems.

5.10.4. Lexical Sense of the Term עֲנָוִים in Psalm 149

In Psalm 149 the עֲנָוִים are presented as those God beautifies with salvation. This act of God in beautifying the עֲנָוִים with salvation is cited in this psalm as a reason for praising God. This suggests that the greatest need of those designated by the term עֲנָוִים in this psalm is deliverance. The עֲנָוִים are not only designated as people who are in great need of salvation, but they are also people of God. They are in the same category as the חֲסִידִים. Therefore, the lexical sense of the term עֲנָוִים in this Psalm can be understood as “humble” who rely on God for their salvation. Even eight Bible translations render the term “humble” the humility of those who are afflicted in this context may be based on the fact that they rely on God for their deliverance (Ross 2013, 956).²⁹ Goldingay (2013), Persaud (2015), and Estes (2019) believe that the term is used about Israel as a nation that depended on God for their deliverance in comparison with the other nations. Since in this psalm, there is no mention of affliction

²⁹ The translations that have rendered the term as “humble” are: ESV, NIV, RSV, HCSB, NJB, NLT, BL, and CCL

caused by enemies and/or the wicked, this may suggest that the emphasis is on the spiritual quality of those referred to as עֲנָוִים. Hence the sense “humble” best suits the context.

5.11. The Term עֲנָיִים in the Book of Proverbs

5.11.1. Introduction

The book of Proverbs is widely recognized among Bible scholars as poetic (Shultz 2006; Waltke 2004). But its poetry is different from the book of Psalms in the sense that it is written in forms of wisdom instructions, poems, and two-line sayings to express general truths (Clifford 1999, 1) while the book of Psalms is mostly written as hymns in which individuals and groups of people express their emotions based on their experience. Longman insists that any study of the book of Proverbs must take into account its overall structure (Longman 2002). Clifford (1999) and Waltke (2004) divide the book into seven sections (1) a collection of wisdom sayings and speeches in chapters 1–9; (2) proverbs of Solomon in chapters 10–22:16; (3) the words of the wise in chapters 22:17–24:22; (4) more words of the wise in chapter 24:23–34; (5) proverbs of Solomon collected the servants of King Hezekiah in chapters 25–29; (6) the words of Agur, and four sorts of rogues in chapter 30; (7) words of Lemuel, King of Massa in chapter 31.

Linguistically, the book of Proverbs can be divided into two main sections which are differentiated by their style of composition. The first section is comprised of chapters 1–9 while the second section is comprised of chapters 10–31 (Estes 2005; Longman 2002). In the first section, there are lengthy discourses while in the second section, there are short individual wisdom sayings of different types. The term עֲנָיִים occurs three times in the book. The first occurrence is in the first section of the book in chapter 3:34, and the other two occurrences are found in the second section of the book in 14:21 and 16:19. The first part is not difficult to analyze because its thought pattern is developed in lengthy discourse. On the other hand, the second section is difficult to analyze because the proverbial sayings are short, not connected and not organized logically (Fox 2009, 477; Estes 2005). Longman argues that the name “Proverbs” given to the book is largely based on the short sayings found in the second section of the book (Longman 2002). Salisbury points out that:

A proverb is a self-contained sentence that requires no longer linguistic context to justify its existence. That is to say, adjoining proverbs are not interdependent in the same way that sentences in a paragraph are. Rather, each is a relatively

independent discourse that contains no paragraphs and only one sentence. This means that any developmental units of argumentation or exhortation must be very brief (Salisbury 1994, 437 cf. 2018, 60).

Agreeing with Salisbury, Longman also says:

Proverbs bombards the reader with pithy advice about a host of subjects. Even if, as some believe, the book is organized at some deep level or through incidental catchwords, that does not seem to help the reader. Experienced readers of the book, as well as novices, can be overwhelmed by the diversity of topics and the apparent random order in which they are presented (Longman 2002, 117).

This means that to establish the semantic value of lexical items in proverbial sayings it does not require analysing a larger discourse unit instead focus must be given to the individual saying. But stylistically, most proverbial sayings in chapters 10–31 are written in parallel lines of a minimum of two cola with a high usage of imagery language. This suggests that to understand the semantic values of lexical items, analysis must focus on establishing the relationship that exists between the parallel cola in each proverbial saying (Longman 2002, 39) and unpacking the imageries used. What follows is an analysis of the cases of the term **עֲנִיּוֹם** in the book of Proverbs.

5.11.2. Proverbs 3:34

5.11.2.1. Segmentation, Poetic Analysis, and Genre

Thematically, chapter 3 can be divided into three parts. The first part is vv. 1-12 composed of admonitions to trust in the Lord and with justifications. The second part is vv. 13-20 where the value of wisdom is praised. The third part is vv. 21-35 which focuses on the wisdom for community life (Longman 2002, 24; Weeks 2007, 49). The first and last parts of this chapter are full of imperative verbs used to express different commands on the right and wise conduct. Like most of the first section of the book of Proverbs, chapter three is written as a set of wisdom instructions given to a learner addressed as “my son” by the one giving the instruction (Martin 1995, 37). All the verses are written using the parallelism device. From its thought pattern, Proverbs 3 is a didactic poem which aims to promote wise and righteous living. To motivate the

learner to choose the path of wisdom and righteousness, the teacher provides rewards for wise and righteous living and the dangers of unwise and unrighteous living.

5.11.2.2. Contextual Domain of the Term עֲנוּיִם in Proverbs 3:34

In Proverbs 3, the term עֲנוּיִם is used in verse 34 which happens to be in the third stanza of the poem. The stanza tackles several ideas: negative commands not to depart from the way of wisdom, the practical aspect of wisdom on how to live with others, and God's rewards for the wicked and the wise who are also presented as righteous (Martin 1995, 37). The context in which the term עֲנוּיִם is used is that of warnings about the consequences of wise and unwise living. The warnings serve the purpose of motivating the addressee to assess the right path to tread. If the choice is to tread on the path of folly (wickedness) punishment is inevitable, while blessings of God are guaranteed for living a wise and righteous life.

5.11.2.3. Collocation Analysis

Proverbs 3:34 is written in antithetical parallelism in the sense that the idea of line "A" is in contrast with the idea of line "B." In line "A" God is said to ridicule the scoffers while in line "B" he acts graciously to the עֲנוּיִם. This means that the לְצַיִם scoffers in line "A" are antithetical to the עֲנוּיִם in line B. The verses that surround this verse are important in establishing the meaning of the term עֲנוּיִם. Since it has been stated already that the last part of the chapter (vv. 33-35) issues warnings about the reward for the wise/righteous and the unwise/wicked, it can be argued that the scoffers belong to the group of the unwise/wicked while the עֲנוּיִם belong to the group of the wise/righteous. In verse 32 the רָשָׁע "wicked" is in contrast with the צַדִּיקִים "the righteous." God curses the former and blesses the latter. In verse 35, the חֲכָמִים "wise" is in contrast with the לְצַיִם "the fools." From these verses, it can be seen that the עֲנוּיִם are in the same group with the צַדִּיקִים and the חֲכָמִים. This group of people enjoys God's blessings as their life pleases God. Opposed to this group is the group of the רָשָׁע, לְצַיִם, and לְצַיִם who are not just unwise but ungodly in their conduct. People belonging to this group are punished by God due to their ungodly life. Fox makes an important observation that in the book of Proverbs wisdom is equated with righteousness while folly is seen as wickedness (Fox 2007, 76 cf. Chiwoko 2018, 38).

5.11.2.4. Lexical Sense of the Term עֲנָוִים in Proverbs 3:34

From the contextual domain and the terms that co-occur with the term עֲנָוִים, it can be argued that in the context of Proverbs 3, this term is used to express religious virtue. Since those who reject the way of wisdom are proud and have no fear of the Lord while those who follow the path of wisdom are righteous, the term עֲנָוִים is used in this context to express the idea of humility. Even though Waltke (2004) believes that the עֲנָוִים in this Proverb are those who are poor and oppressed, the notion of humility is expressed throughout the chapter. In verse 5, the addressee is commanded to trust in the Lord and not in his understanding. In verse 6 he is further commanded to acknowledge the Lord in all his ways. In verse 7 he is also commanded not to be wise in his eyes but to fear the Lord (cf. vv. 9, 11, 26). All these references show that wisdom is acknowledging God's sovereignty and one's inability to solve the puzzles of life. Therefore, it is reasonable to assign the sense "humble" to the term עֲנָוִים in Proverbs 3:34. This is captured in several Bible translations such as RSV, NLT, NJB, NET, ESV, HCSB, CCL, and BL.

5.11.3. Proverbs 14:21 and 16:19

It has been pointed out above that analysing the proverbial sayings in Proverbs 10–31 is not an easy task because proverbial sayings are complete in themselves and are not logically arranged. This means that in establishing the semantic value of the term עֲנָוִים in Proverbs 14:21 and 16:19 several things have to be altered in the methodological steps that have been followed in the analysis of other texts. First, segmentation will not be done. Second, the poetic analysis will only focus on one verse. Thirdly, contextual domain and collocation analysis will be done by comparing these verses with other proverbial sayings throughout the book. This is an approach followed by Fox (2009) and Longman (2002) who suggest that proverbial sayings that tackle related topics should be grouped as this may help in shedding some light on how to interpret them.

5.11.3.1. Analysis and Lexical Sense of the Term עֲנָוִים in Proverbs 14:21

To begin with Proverbs 14:21, the verse is written in contrastive parallelism. The verse has two cola. The contrastive aspect of the verse is seen in the sense that the idea

expressed in line “A” stands in opposition with the idea in line “B” (cf. Zogbo and Wendland 2000). The contrast is made between the one who is blessed in line “B” and the one who sins in line “A” (Waltke 2004). The sinner is the one who despises his friend. On the other hand, being compassionate to the עֲנָוִים is a blessed life. As is the case with proverbial sayings, here the problem is that there are no details that can be used to explain what makes one despise his friend because that would provide a guideline for establishing the semantic value of עֲנָוִים in line “B.” Fox (2009, 581) links verse 21 with verse 20 because there is a mention of שָׂרָא “the poor” and רֵעַ “friend.” This interpretation equates the עֲנָוִים in verse 21 with the שָׂרָא in verse 20 and construes both terms as poor. But an examination of BH lexical items that have been used to refer to the poor in the book of Proverbs reveals that there are two dominant terms: שָׂרָא (used 18 times) and לָדָל (used 14 times). These two terms are used to mark those who are poor in material and economic sense. But since poverty brings shame and affliction (Jones 2020), it can be argued that if at all there is a link between Proverbs 20:20 and verse 21, then the עֲנָוִים is used to emphasize the consequences of poverty in social construct. Because poverty brings shame, those who are poor lose friends. Thus, in addition to the economic pain that poverty brings, the poor suffer emotional distress from the shame of poverty and the loss of friends. In verse 21, the term עֲנָוִים is similar to “his friend/neighbour.” This proverb praises the one who shows kindness to his friend(s) who are עֲנָוִים. This proverb can be linked with Proverb 19:17 where kindness to the לָדָל is described as lending to God which would be rewarded. Still one wonders why Proverbs 14:21 has not used the term לָדָל or שָׂרָא. Therefore, the sense “afflicted” best suits the context of this proverb than the sense “poor” as done by some commentators (Whybray 1990, 14; Fox 2009, 581) and Bible translations.³⁰

5.11.3.2. Lexical Sense of Proverbs 16:19

Proverbs 16:19 is written in antithetical parallelism in the sense that the idea of line “A” is in contrast with the idea of line “B.” It is written as a ‘better than’ saying whereby the idea of line “A” is being praised as better than that of line “B” (Wilson 2017). Line “A” speaks about the superiority of having a humble spirit with the עֲנָוִים. This is in

³⁰ RSV, NJB, NAS, ESV, HCSB, BL, and BLPB

contrast with sharing the spoil with the proud. Concerning the humble in spirit, Waltke says that it is used to refer to someone “who through affliction has had his pride knocked out of him and becomes lowly in spirit before God” (Waltke 2004 n.p.). The idea of sharing spoil with the proud in line “B” can be interpreted as a metaphor for loving to associate oneself with the rich. But the fact that the writer has not used any of the terms שָׂרָא and לָדָל, which are mostly used for the poor in the book of Proverbs, suggests that what is in reference here is not poverty but physical afflictions. This is similar to what was seen in Proverbs 14:21 where kindness to the עֲנָוִים was commended. From this analysis, it can be argued that the term is used to refer to the “afflicted” who risk losing friends due to their status. Only the NET Bible translation renders this term in this manner. Some Bible translations have rendered the term as “lowly” or “humble.”³¹ But the fact that the term עֲנָוִים is preceded by the phrase שֶׁפֶל־רוּחַ “lowly spirit,” which is used as a metaphor for someone who is humble, makes such rendering awkward.

³¹ TNK, NAS, KJV, BL, HCSB

5.12. The Term עֲנִיִּים in the Book of Isaiah

5.12.1. Introduction

It is widely accepted among OT scholars that the book of Isaiah is divided into three sections, namely: Proto Isaiah, composed of chapters 1–39 records events in the pre-exilic period; Deutero Isaiah, composed of chapters 40–50 records events in the exilic period; and Trito Isaiah, consisting of chapters 56–66 covers events in the post-exilic period (Koorevaar 2021, 31; Oswalt 1986). Following this triad division of the book,³² the term עֲנִיִּים is found three times in Proto Isaiah (11:4; 29:19; and 32:7) and once in Trito Isaiah (61:1). Below I will analyze each one of these cases.

5.12.2. Contextual Analysis and Lexical Sense of the Term עֲנִיִּים in Isaiah 11:4

Isaiah 11 is part of the first block of Proto Isaiah that is comprised of chapters 1–12 which is construed as the introductory part of the book (Berges 2012, 45). The problem addressed in this section is that during the time of Ahaz King of Judah, there was a threat of an attack on Judah by the Rezin King of Syria and Pekah King of Judah. Isaiah is commissioned to encourage Ahaz not to fear the Syro-Israel alliance but to trust in God (Ch. 7). Even though Ahaz behaves arrogantly, Isaiah gives prophecies of hope for the nation in which an ideal ruler is presented (Groenewald 2009, 81). In his prophecies, Isaiah predicts the destruction of Syria and Israel by the Assyrians whom God shall use as a rod of his anger but shall later also be destroyed (Ch. 9). Comparing Isaiah 10:1-2 and 10:20-34, it can be argued that the anger of God is also against those who exploit the poor in Judah. But the remnant of both Israel and Judah shall return to the land. Extending on the theme of remnants, Isaiah gives the prophecy of the ideal king in chapter 11 (Lovelace 2019). It is in the context of the ideal king that the term עֲנִיִּים occurs in 11:4. Without delving into the details of who this ideal king is, my focus is primarily on what the king will do as this is important in establishing the semantic value of the term עֲנִיִּים.

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In verse 4, the king is described as someone who shall bring righteousness to the םלִיַּד “the poor” and justice to the עֲנֻי־אֶרֶץ (the עֲנֻיִם). On the other hand, the king will destroy the wicked רָשָׁע. The presence of the wicked in this verse suggests that the םלִיַּד and the עֲנֻי־אֶרֶץ are victims of the wicked. Since םלִיַּד is widely recognized as a term for those who are poor in a material sense, it can be argued that the term עֲנֻיִם in this context is used to mark those who suffer exploitation in the hands of the wicked. Therefore, this term is best assigned the sense “afflicted” as it marks those who are victims of exploitation. The language of judgment in this text is similar to Psalms 76 and 147 where the punishment of the wicked is good news to the עֲנֻיִם.

5.12.3. Contextual Analysis of Isaiah 29:19 and 32:7

The term עֲנֻיִם is also found in Isaiah 29:19 and 32:7. In my contextual analysis of these two cases of עֲנֻיִם, I decided to study the two chapters together because they both belong to one literary block that runs from chapters 28–35. After establishing the contextual background, I will study the lexical sense of the term in the two chapters separately. One interesting literary feature that is found in chapters 28-31 is that they each begin with the formula word הִנֵּי “woe.” This section focuses on the impending Assyrian invasion if Jerusalem fails to trust in God. While the destruction of Ephraim is foretold in chapter 28:1-14, Ulrich argues that Isaiah’s message was directed to Judah. Ephraim had already been sucked by the Assyrians during this time. Following the destruction of Ephraim in 721 B.C., the leaders in Judah sought to change their foreign policy and tried to ally with Egypt (Oswalt 1998). Therefore, Isaiah’s message is meant to warn leaders in Judah to learn a lesson from the Ephraimites whose lack of trust in God but foreign alliances led to their destruction by the Assyrians. The calamity that befell Ephraim may also happen to Judah if her political and religious leaders continue to have false confidence in foreign alliances (Ulrich 2020, 191-192). Chapters 28-29 highlight the foolishness of both religious and political leaders in Judah for their foolish counsel. Chapters 30-31 highlight the foolish counsel which was proposed to deal with the Assyrian threat: an alliance with Egypt. In contrast to the solution that the leaders of Judah came up with, chapters 32-33 provide the solution that God had to the problem, that was, the reign of God (Oswalt 1998; Stromberg 2020).

5.12.3.1. Lexical Sense of the Term עֲנָוִים in Isaiah 29:19

Chapter 29 can be divided into three parts: vv. 1-8; vv. 9-14; and vv. 15-24. The first and third parts of the chapter begin with the signature literary device of chapters 28-31, הוֹי “woe.” The first part predicts the destruction of Jerusalem for the failure of her political and religious leaders to trust in God by continuing with the idea of allying with Egypt. But the enemy nation that God will use to punish Jerusalem will also be destroyed. The second part focuses on the spiritual failures of religious leaders of Jerusalem which is depicted in the blindness of both prophets and the people of Judah. This spiritual blindness was mentioned in chapter 28 as what led to the demise of the Northern Kingdom. In the third part, in which the term עֲנָוִים is found, Isaiah laments the secret plans that are made by the wise counsellors of King Hezekiah without consulting God (vv. 25-17). In vv. 17-21, Isaiah paints a picture of hope for the ordinary people who are more likely disadvantaged by the resolutions of the political leaders of Judah. While the situation may look hopeless, Isaiah predicts a future when God will rise to save his people from their problems. In vv. 22-24, Isaiah provides the aftermath of God’s intervention in redeeming his people: his people will no longer be ashamed (Smith 2007, n.p).

From the data presented above, it can be observed that the term עֲנָוִים is used in the context of hope for the future amid atrocity. An alliance with Egypt was going to bring a huge socio-economic burden on the people of Judah because such alliances were forcing weaker nations to pay tributes to the stronger nations. This led to economic exploitation of the land (cf. Na’aman 2008). In vv. 18-19, four classes of people who were more likely to be affected by the foolish solution of the political leaders of Judah are mentioned. These are הַחֲרָשִׁים “the deaf” (will be able to hear); the עִוְרִים “the blind” (shall receive their sight); the עֲנָוִים (will increase their joy); and the אֲבִיּוֹנִים “the needy poor” (will delight in the Lord). In verse 20, a reason is given as to why things will change for the better for the four groups mentioned above: those responsible for their miseries – the tyrant, scoffer, and the evil planners – will be uprooted from the land (Brueggemann 1998, 238). Even though the term עֲנָוִים has some religious nuance in the sense that it is used to refer to God’s people, much emphasis is on the social problems they suffered together with other groups of people mentioned. Those who caused their problems must have been powerful people. The presence of exploitative

powers means that those identified by this term were suffering social problems in their hands. Therefore, the term עֲנֻיִם can be assigned the sense “afflicted” used to refer to those who were suffering exploitation in the Judean community.

5.12.3.2. Lexical Sense of the Term עֲנֻיִם in Isaiah 32:7

Chapter 32 comes in a context where the political advisers of Judah resolved to ally with Egypt – something that displeased God (Isa. 30-31). In chapter 32, Isaiah presents a government that God will establish in future. By presenting a prophecy of the future reign of a ruler who will please God, Isaiah seeks to show the failure of the present leadership in which political leaders are making foolish decisions based on foolish advice and show little concern for the marginalized people in the society (Smith 2007, n.p). Chapter 32 can be divided into three parts: vv. 1-8; vv. 9-15; and vv. 15-20. The first and last parts contain a message of the future hope of righteous rulers. The second section contains a series of pains that the land will have to experience before the emergence of the righteous king.

Of interest for this research is the first part of the chapter where the term עֲנֻיִם occurs in verse 7. The pronouncement of the righteous kings is accompanied by several things. His coming will be good news for the godly people who are victimized in the present situation (vv. 2-4, 8), but for the wicked, his coming will be bad news (vv. 5-7). The עֲנֻיִם are presented in verse 7 as victims of the wicked plans devised by the scoundrel. The scoundrel in this context may be referring to the political advisors of Hezekiah who made bad advice which would hurt the ordinary people (Young 1972, 502). From this background, it can be concluded that the עֲנֻיִם are those who are on the receiving end of the decisions of the powerful in the society. They are those who are “afflicted” by the leaders who have no regard for God. But because they are submissive to God, their affliction will be removed when the righteous and just king will establish his rule. This means that the term has both religious and social connotations, but it is used to emphasize the social problems suffered by those designated by the term. This is confirmed by the fact that this term is paired with the term אֲבִיוֹן who are also presented as victims of the scoundrels.

5.12.4. Isaiah 61:1

5.12.4.1. Contextual Analysis

As earlier stated, Isaiah 61 belongs to the corpus of Trito Isaiah. Chapter 61 belongs to a literary block that runs from chapters 60–62. Coming after prophetic criticism against social and religious failures in the post-exilic Judean community in chapters 58–59, chapters 60–62 contain prophetic oracles about Israel's salvation (Schüle 2020, 133). Given in the post-exilic context where there were socio-political and religious uncertainties, this section gives hope for restoration to the depressed Judeans. While chapter 60 talks about the restoration of the glory of God in Mount Zion, chapter 61 focuses on the restoration of the inhabitants of the city of Jerusalem (De Vries 2013, 298). Scholars differ about the part of Isaiah 61. In this study, I follow De Vries who divides the chapter into four parts following both literary and thematic patterns of the passage. The first part, composed of vv. 1-3, focuses on the pronouncement of mission by someone commissioned by God. The second part, vv. 4-7, describes what will happen to the inhabitants of Zion. The third part, vv. 8-9, describes what God will do to the inhabitants of Zion. The fourth part, vv. 10-11, concludes the chapter with jubilation in Zion following the acts of God.

5.12.4.2. Lexical Sense of the Term עֲנָוִים in Isaiah 61:1

The term עֲנָוִים is found in the first part of the chapter where a divinely commissioned and anointed figure is pronouncing his mission. Among other things, the figure announces that he is sent by God to bring good news to the עֲנָוִים, heal the broken-hearted, liberty to the captives, set free the imprisoned, announce the day of God's vengeance, and comfort the mourners (vv. 1-2). The picture we get here is that the עֲנָוִים belong to the same group of all the people mentioned in this passage: the broken-hearted, captives, prisoners, and mourners. All these are victims of different unfortunate circumstances. Although some Bible translations render the term עֲנָוִים in Isaiah 61 as "poor,"³³ the context does not provide enough evidence to support this nuance (cf. Slawik 2020, 248). The mention of vengeance in v. 2 suggests that the

³³ HCSB, ESV, NET, NIV, NLT

pronouncement being made is redemptive and that the groups mentioned in these verses are beneficiaries of the pronounced salvation. Vengeance means that the conditions of the people mentioned are caused by others. Therefore, in this context, it is reasonable to assign the sense “afflicted” to the term. This sense was also preferred in the analysis of Psalms 69 and 147 where it was observed that the term עֲנֻיִם co-occurs with the terms לְשִׁבְרוֹי לֵב “the broken-hearted” and אֲסִירִים “prisoners.” This rendering of עֲנֻיִם is picked in Isaiah 61:1 because the context shows the different groups mentioned suffered different problems. The coming of the divinely anointed and commissioned figure marks the end of their misery.

5.13. The Term עֲנֻיִם in Amos 2:7

5.13.1. Background of the Book of Amos

The message of the book of Amos was primarily delivered in the Northern Kingdom of Israel to address social, economic, political, and religious failures rampant in the 8th century B.C. These problems created a very hostile environment for the middle- and lower-class people who suffered economic exploitation and social injustice at the hands of the upper class (Smith and Page 1995, n.p). This in turn created a situation where the rich were getting richer while the poor were getting poorer. In the message of Amos, God does not just speak against the exploitation of the poor, but he also shows that he cares for them (Chase 2015, 29). In the book of Amos, the term עֲנֻיִם is found in chapter 2:7.

5.13.2. Contextual Domain, Collocation, and Lexical Sense of the Term עֲנֻיִם in the Book of Amos

It is widely agreed among OT scholars that Amos 2:7 belongs to the larger literary context which runs from 1:3–2:16 (cf. Smith and Page 1995; Mamahit and Venter 2010; Fuhr and Garry 2016). This literary block is comprised of prophetic oracles against nations. These oracles create small literary units 1:3-5 (prophetic oracle against Syria); 1:6-8 (prophetic oracle against Philistia); 1:9-10 (prophetic oracle against Tyre); 1:11-12 (prophetic oracle against Edom); 1:13-15 (prophetic oracle against Ammon); 2:1-3 (prophetic oracle against Moab); 2:4-5 (prophetic oracle against Judah); 2:6-16 (prophetic oracle against Israel). The first seven oracles are against Israel's neighbours while the last oracle is directed to Israel. Unlike the oracles against foreign nations, the oracle against Israel has three units because it contains several charges against Israel (Fuhr and Garry 2016).

Verse 7, where the term עֲנֻיִם first occurs, belongs to the unit that lays social charges against Israel. From this data, it can be argued that in Amos 2:7 the term עֲנֻיִם is used in the context of prophetic criticism against social evils in the Northern Kingdom. The social criticisms that Amos brings against Israel are (1) selling the צַדִּיק “the righteous” for silver; (2) selling the אֶבְיֹן “the poor” with a pair of sandals; (3) exploiting the דָּלִים “the defenceless poor;” and (4) denying justice for the עֲנֻיִם (vv. 6-7). Put in another

way, Israel is being charged with breaking the covenant by practising social injustice and exploiting the weaker members of the society. The עֲנֻיִם and all other groups are in this context suffering social injustice and economic exploitation. Seen from this perspective, it can be said that the term עֲנֻיִם is best assigned the sense “afflicted” as it is used to refer to those who were suffering afflictions caused by social injustice and economic exploitation. The presence of the terms אֶבְיֹוֹן and דָּלִים, which are mostly used to mark the poor in economic sense, may suggest the reference to עֲנֻיִם is made to highlight both the physical and mental afflictions of the victims of the powerful (cf. Giles 1991, 15).

5.14. The Term עֲנָיִים in Zephaniah 2:3

5.14.1. Contextual Background of Zephaniah

According to Zephaniah 1:1, prophet Zephaniah did his work during the reign of Josiah, king of Judah. Josiah succeeded Amon, who reigned in Judah for two years before he was assassinated by his servants (2 Kings 21:19-23). Amon was the successor of his father Manasseh who was king in Judah for fifty-five years (2 Kings 21:1-18). Manasseh is recognized as one of the wickedest kings in the history of the Kingdom of Judah (Robertson 1990; Furl and Yates 2016). During his reign, Judah experienced serious religious and political deterioration. Amon's short-lived reign continued the religious atrocities of Manasseh. When Josiah became king of Judah, one of the challenges he had on his to-do-list was bringing religious and political reformation in the Kingdom of Judah. This is why Baker says "Zephaniah's message came to a people in need of a word from God" (Baker 1998, n.d.). The message of Zephaniah revolves around the topics of judgment, repentance, and the promise of salvation. Some commentators have said that Zephaniah delivered his message in the early days of King Josiah before the reformation was started (Roberts 1991, 163; Motyer 1998, 898; Furl and Yates 2016 n.d.). With this assertion, it may be argued that the message of Zephaniah played a significant role in influencing King Josiah to carry out the religious and political reforms in Judah (2 Kings 23).

5.14.2. Contextual Domain of the Term עֲנָיִים in Zephaniah 2:3

Excluding verse 1 which serves as a superscription, the book of Zephaniah has three recognizable sections: (1) 1:2-2:3 contains oracles against Judah; (2) 2:4-15 contains oracles against foreign nations; (3) 3:1-20 contains oracles of judgment and deliverance of Jerusalem (Roberts 1991, 162 cf. Baker 1998). Within each section, there are smaller units. With this tripartite division, it means that Zephaniah 2:3, where the term עֲנָיִים occurs, closes the first section of the book containing prophetic oracles against Judah. Zephaniah uses the motif of "the day of the Lord" to warn the people of Judah of the looming doom. In the first section of the book, God speaks strongly of the terrifying nature of the day of the Lord as it will be the day he is preparing to severely punish the people of Judah (1:3-18). After the message of doom, the section closes with a charge to seek the Lord in chapter 2:1-3. While the common view is that

Chapter 2:1-3 is a call to repentance on Judah (Roberts 1991, 185; Motyer 1998, 901; Baker 1998), the analysis shows that it is more of an encouragement for the faithful to remain committed to God. From this analysis, it can be argued that the term עֲנֻיִם is used in the context of a charge to remain faithful to God following an announcement of the impending doom on Judah.

5.14.3. Collocation Analysis and Lexical Sense of the Term עֲנֻיִם in Zephaniah 2:4

Before the עֲנֻיִם are addressed, in verse 1 God calls Judah a “shameful nation” probably because of her sins. The עֲנֻיִם, who are described in verse 3 as the עֲנֵי הָאָרֶץ who do God’s commands, are charged to seek the Lord, seek צְדָקָה “righteousness,” and seek עֲנָה “humility,” as this may offer them a possibility of being saved on the day of the Lord. One intriguing thing is that the עֲנֻיִם are commended as people who do God’s commands yet they are being asked (using imperative verbs) to seek God, righteousness, and humility. While these commands may suggest spiritual insufficiency of the piety of the עֲנֻיִם, they can be best understood as God’s encouragement to those who were committed to him to remain committed to doing God’s will. The spiritual virtues mentioned (seeking the Lord, righteousness, and humility) are in this case used to describe the characteristics of the עֲנֻיִם. With this analysis, it can be argued that the term עֲנֻיִם is best assigned the sense “humble.” By being committed to God in the face of spiritual deterioration, the עֲנֻיִם showed their humility before God. This rendering is widely held in Bible translations and commentaries (Roberts 1991; Baker 1998).³⁴

5.15. Chapter Summary and Conclusion

In this chapter, I have done an empirical analysis of all the biblical texts in which the term עֲנֻיִם is found. The analysis focused on four areas. First, the study focused on the structural pattern of texts. For the books of Psalms and Proverbs, this step also

³⁴ Bible translations that render the עֲנֻיִם as humble are: TNK, RSV, NLT, NIV, NJB, NET, NAS, ESV, HCSB, BL, and CCL

included poetic and genre analyses. For the prophetic books, the analysis focused much on the background information of the book. The second area the chapter focused on was analysing the contextual domain of the term עָנָוִים in every text. This step was based on the first step in the sense that the verse and unit in which the term עָנָוִים occurs were used as the starting point in establishing the context under which the term is used. The guiding linguistic assumption was that the context in which a lexeme is used is crucial in establishing its contextual semantic value.

The third area that the chapter focused on was the collocation analysis. Based on the linguistic assumption that the semantic value of lexeme is determined by lexical items that make their company, I analysed the different lexical items and phrases that co-occur with the term עָנָוִים in all the psalms. This step was based on the linguistic principle that the meanings of lexical items are influenced by lexical items that co-occur with them in different contexts. The fourth and last area of analysis was lexical sense identification. The first three areas of analysis were meant to provide the foundation for determining the lexical sense of the term עָנָוִים in every psalm. Based on these three steps, this step has established the two lexical senses of the term עָנָוִים in all its occurrences.

From the above four areas of analysis, this chapter has established that the term עָנָוִים has two senses: “afflicted” and “humble.” This has confirmed that this term is polysemous. In the chapter that follows, the study looks at the two senses of the term as established in this chapter to establish the prototype sense of the term, cognitive motivation, and the relationship that exists between the term עָנָוִים.

Chapter 6

Prototypical Analysis of the Term עֲנָוִים in the Hebrew Psalter

6.0 Chapter Introduction

In the previous chapter, I conducted an empirical analysis of the term עֲנָוִים which registers 22 occurrences in the HB. Having employed four diagnostic steps, the chapter established that the term עֲנָוִים has two lexical senses. By implication, this means that the term is polysemous. In this chapter, the research focuses on two main areas. The first area of analysis is the establishment of the prototype sense among the senses of the term. This level of analysis is based on the fact that the findings of the previous chapter have shown that the term עֲנָוִים is polysemous. Prototypically it is required that a core sense is established for polysemous terms. The second area of analysis this chapter aims at is the establishment of the cognitive mechanism behind the motivation of sense extension.

6.1 Prototypical Analysis

In §3.2.3.3.2 the prototype theory was adopted as part of the guiding method for analysing the term עֲנָוִים in this study. There it was noted that senses of polysemous words form a category of their own. Since each category has a prototype, the different senses of a polysemous lexical item have one sense that functions as the prototype. Other senses relate to the prototype sense in one way or the other. Two things will be done here: first, I will provide a recap of the senses of the term עֲנָוִים based on the data that will be extracted from the previous chapter. Second, from the senses outlined, the study will progress to work on establishing the prototype sense.

6.1.1 Lexical Senses of the Term עֲנָוִים

The analysis of the different biblical texts in which the term עֲנָוִים is used has revealed that the term has two senses. The existence of the two senses of the term is driven by

the fact that there are different contextual domains in which the term is used. The table below provides a summary of the senses of עָנִיּוּם according to the findings of the previous chapter. The table also provides a summary of the situations of the עָנִיּוּם in the different contextual domains, the groups associated with them and the groups that stand in opposition with them as well.

Text	Sense	Description of the עָנִיּוּם	Context	Associated Groups	Opposing Groups
9:13, 19	Afflicted	People who: <ul style="list-style-type: none"> • Face problems caused by the wicked; • Share a good relationship with God • Are never abandoned by God 	Justification of praise and expression of hope for deliverance	1. דְּרָשִׁיךְ (יהוה) 2. דָּךְ 3. אֲבִיוֹן	רָשָׁעִים
10:1 2, 17	Afflicted	<ul style="list-style-type: none"> • Face problems caused by the wicked • Share a good relationship with God • Look to God for deliverance 	Petition for deliverance and profession of trust	1. עָנִי 2. נָקִי 3. הַלְקָה 4. יְתוֹם 5. דָּךְ	רָשָׁעִים
22:2 7	Afflicted	<ul style="list-style-type: none"> • Face problems caused by the ungodly enemies • Share a good relationship with God • Are motivated to hope in God for their deliverance 	Expression of hope for salvation	1. דְּרָשִׁיו (יהוה) 2. עָנֹת עָנִי	1. פְּרִים רְבִים אֲבִירֵי בָשָׁן ³⁵ 2. קְלָבִים 3. מְרַעִים
25:9	Humble	<ul style="list-style-type: none"> • Experience physical and 	Description of God's attributes	1. חֲטָאִים	

³⁵ פְּרִים רְבִים אֲבִירֵי בָשָׁן and קְלָבִים are used as metaphors for oppressors of the psalmist and the עָנִיּוּם

		<p>mental distress due to sin</p> <ul style="list-style-type: none"> Acknowledge and repent their sins 	<p>as loving, merciful, and forgiving</p>	<p>2. נִצְרֵי בְרִיתוֹ (יהוה) 3. עָנִי</p>	
34:3	Afflicted	<ul style="list-style-type: none"> Experience problems caused by the wicked Are in a good relationship with God 	<p>Expression of praise and thanksgiving to God for deliverance from problems</p>	<p>1. דְּרָשְׁתִּי אֶת־יְהוָה 2. עָנִי</p>	<p>1. עֲשֵׂי רַע 2. רָשָׁעִים</p>
37:1 1	Afflicted	<ul style="list-style-type: none"> Experience pain due to the actions of wicked people Share a good relationship with God Are encouraged to trust in God and not to fret about the wicked Will experience deliverance from their problems 	<p>Exhortation for patience in the face of affliction while hoping in God's salvation</p>	<p>1. קוֹי יְהוָה 2. עֲנוּיִם 3. תַּמְחִימֵם 4. מְבָרְכֵי 5. חֲסִידָיו 6. תָּם 7. יֵשֶׁר 8. עָנִי 9. אֲבִיוֹן</p>	<p>1. רָשָׁעִים 2. מְרַעִים 3. אֲיִבֵי־יְהוָה 4. מְקַלְלֵי 5. פְּשָׁעִים</p>
69:3 3	Afflicted	<ul style="list-style-type: none"> Experience problems caused by enemies Are in a relationship with God Are motivated to trust in God's salvation 	<p>Praise for salvation from problems</p>	<p>1. דְּרָשְׁוּ [יְהוָה] 2. אֲבִיוֹנִים 3. אֲסִירָיו 4.</p>	<p>1. אֵיב 2. צָרִים</p>
76:1 0	Afflicted	<ul style="list-style-type: none"> Experience problems caused by the wicked Are in a good relationship with God 	<p>Judgment and deliverance</p>	<p>--</p>	<p>1. אֲרָץ³⁶</p>

³⁶ Used as a metonymy for the inhabitants of the earth but metaphorically refers to the ungodly people who happens to be the enemies of both God and the עֲנוּיִם

		<ul style="list-style-type: none"> Are beneficiaries of divine salvation 			
147:6	Afflicted	<ul style="list-style-type: none"> Are victims of the actions of the wicked Are in a good relationship with God Depend on God for their salvation 	Justification of praising God following deliverance from problems	<ol style="list-style-type: none"> נִדְחֵי יִשְׂרָאֵל לְשׁוּבְרֵי לֵב 	1. רָשָׁעִים
149:4	Humble	<ul style="list-style-type: none"> Share a good relationship with God Depend on God for their salvation 	Justification of call to praise – God’s salvaging acts as a reference point	<ol style="list-style-type: none"> חֲסִידִים עַמּוֹ (יְהוָה) 	--
Prov. 3:34	Humble	<ul style="list-style-type: none"> Are wise/righteous and accept wise counsel 	Warnings regarding unwise/unrighteous living		<ol style="list-style-type: none"> רָשָׁע לְצִים
Prov. 14:21	Afflicted	<ul style="list-style-type: none"> Shunned by friends 	Not specified		
Prov. 16:19	Afflicted	<ul style="list-style-type: none"> Shunned by friends 	Not specified		
Isa. 11:4	Afflicted	<ul style="list-style-type: none"> Hope in God but are exploited by the wicked 	The prophetic message of hope in the context of political failure and uncertainty	<ol style="list-style-type: none"> דָּלִים 	רָשָׁע
Isa. 29:19	Afflicted	<ul style="list-style-type: none"> Suffer due to poor political decisions 	Prophetic message of hope in the midst of political failures	<ol style="list-style-type: none"> הַחֲרָשִׁים עֹרִים אֲבִיוֹנִים 	
Isa. 32:7	Afflicted	<ul style="list-style-type: none"> Suffer due to poor political decisions 	The prophetic message of hope for the future amid political failures	<ol style="list-style-type: none"> אֲבִיוֹן 	<ol style="list-style-type: none"> כְּלִי רָעִים
Isa. 61:1	Afflicted	<ul style="list-style-type: none"> In need of God’s salvation from problems 	Prophetic proclamation of deliverance	<ol style="list-style-type: none"> אֲסִירִים לְשׁוּבְרֵי לֵב אֲבֵלִים 	

Amos 2:7	Afflicted	<ul style="list-style-type: none"> Suffer social and economic exploitation by the upper class 	Prophetic criticism against social injustice and economic exploitation	<ol style="list-style-type: none"> צָדִיק אָבִיוֹן דָּלִים 	
Zeph. 2:3	Humble	<ul style="list-style-type: none"> Are committed to doing God's will amidst religious deterioration 	Prophetic criticism against spiritual deterioration	<ol style="list-style-type: none"> צָדִיק עָנָה 	

Table 4: Summary of Senses of the Lexical Item עָנָה and their Related and Opposing Groups

From the information in the table above, the term עָנָה has two senses, namely: afflicted (Ps. 9:12, 18; 10:12, 17; 22:27; 34:3; 37:11; 69:33; 76:10; 147:6; Prov. 14:21; 16:19; Isa. 11:4; 29:19; 32:7; 61:1; Am. 2:7) and humble (Ps. 25:9 x2; 149:6; Prov. 3:34; Zeph. 2:3). At this point it is important to discuss each of these senses.

6.1.1.1 The עָנָה as the “Afflicted” Suffering Different Physical Conditions

From the findings of the empirical analysis done in chapter five, summarised in the table above, it is evident that the term עָנָה is rendered as “afflicted” in 17 of the 22 occurrences registered in the entire HB. This represents a frequency of 77 percent. The people who are designated as “afflicted” have different characteristics according. These characteristics will be discussed according to the different bodies of literature in which they are found.

6.1.1.1.1 The עָנָה as the “Afflicted” in the Hebrew Psalter

In the book of Psalms, the term עָנָה registers 13 occurrences. Out of these 13 occurrences, 10 prefer the sense “afflicted” according to their contextual domains and co-locations. As the afflicted people, the עָנָה are presented as having the following descriptions.

- (i) They are people who are either in a distressing situation or they once were in distress in the past.
- (ii) The wicked and ungodly people are the ones responsible for the problems faced by the עָנָה.
- (iii) Regardless of their problems, the עָנָה share a good relationship with God.
- (iv) They rely on God for their deliverance from problems.

- (v) Because they share a good relationship with God and rely on him for deliverance, God does not abandon them but comes to their rescue.

While the *עֲנֻיִּים* have the above characteristics, the important thing to take into account is that the term has more emphasis on their experience rather than their virtue. In other words, the term is mostly used to depict their distressing experience rather than their moral or religious quality. This is contrary to the views of different scholars who put more emphasis on their spiritual status than physical affliction. For instance, Rahlfs (1892); Schultz (1973; and Croft (1984) emphasise the aspect of faithfulness and consider the *עֲנֻיִּים* as faithful people of God (see §2.3.1). While the *עֲנֻיִּים* have the quality of being faithful to God, it is important to acknowledge the fact that their faithfulness is shown in the context of affliction. They are cited in the context where there is either anticipation or celebration of deliverance. When there is anticipation of deliverance, the *עֲנֻיִּים* are motivated with a testimony of God's deliverance (Ps. 10:12; 34:3; 69:33); when there is praise, the acts of God in delivering the *עֲנֻיִּים* are cited as justification for praise (Ps. 9:12, 18; 10:17; 76:10; 147:6; 149:3). In all these cases, the emphasis is that the *עֲנֻיִּים* were or are experiencing different sorts of afflictions but God has either delivered them or will deliver them. The basis for their deliverance is that their hope is God who does not abandon them.

In almost all the contexts where the *עֲנֻיִּים* are presented as the afflicted ones in the Psalter, the wicked or ungodly people are identified as causative agents of their afflictions. The wicked are described as *רָשָׁעִים* “the wicked” in Psalms 9; 10; 34; 37; 147. In other contexts, they are described as *מַרְעִים* “evildoers” in Psalms 22; 37 and metaphorically as *אֶרֶץ* “earth” to refer to the inhabitants of the land who afflict God's people (Ps. 76). Other terms that are used to describe them are *עֲשֵׂי רָע* (Ps. 34), *אֹיֵב* “enemies” of God and his people (Ps. 37; 69), and *פָּרִים רַבִּים אַבְיָרֵי בָשָׁן* “many strong bulls of Bashan” about their mightiness as compared to their victims (Ps. 22). All these lexemes co-occur with the *עֲנֻיִּים* as its oppositions show that the wicked are the ones responsible for the afflictions suffered by the *עֲנֻיִּים*.

While some scholars (for example Causse 1922; Kittel 1929; Gunkel 1933; Levin 2001; Jones 2019) believe that the *עֲנֻיִּים* was a party of the pious people who were harassed by the party of the godless people in the Judean community in the post-exilic period (see §2.3.3), the contextual domains in which the term *עֲנֻיִּים* is rendered

“afflicted” does not provide any clue regarding the existence of such parties. Even though the wicked are mentioned as the ones responsible for the affliction of the עֲנָוִים, they are neither identified nor spoken of as a party. What is clear is that those depicted as wicked were harassing the עֲנָוִים. Psalm 10 provides a good context for understanding the different afflictions suffered by those identified as עֲנָוִים in different psalms because in this Psalm the term עֲנָוִים covers different marginalised groups in the society such as the poor, the unfortunate, the fatherless, orphans, and the oppressed. Psalm 69 identifies the needy and captives as part of the עֲנָוִים too while Psalms 76, 147 and 149 present them as suffering affliction due to oppression but looking to God for salvation. Here it can be concluded that while the afflictions suffered by the עֲנָוִים are not presented, the textual evidence presents their afflictions as physical. The afflictions were caused by oppression, injustice, and marginalisation.

6.1.1.1.2. The עֲנָוִים as the “Afflicted” in the Book of Proverbs

In the book of Proverbs, the term עֲנָוִים is rendered as “afflicted” in two cases in Proverbs 14:21 and 16:19. Both of these texts belong to the section that contains proverbial sayings. The study has pointed out that establishing semantic values of lexical items in the section on proverbial sayings is problematic because of the lack of the independence nature of proverbial sayings and the lack of logical coherence between them (§5.11). As a result, it was difficult to establish a contextual domain in which the term עֲנָוִים is used. Nevertheless, from the analysis that was done, the עֲנָוִים are presented as “afflicted” because they are presented as people who are more likely to lose friends because of their pathetic conditions. Even though the contexts show that the עֲנָוִים face economic problems, the fact that in the book of Proverbs, the terms שָׂרָ and דָּל are used to refer to those who suffer economic deprivation suggests that the term עֲנָוִים is used to refer to the affliction that poverty brings. While in the book of Psalms, the afflictions of the עֲנָוִים are caused by the wicked, in the book of Proverbs the afflictions of the עֲנָוִים are caused by their economic insufficiency.

6.1.1.1.3. The עֲנָוִים as the “Afflicted” in the Prophetic Literature

The term עֲנָוִים is rendered as “afflicted” in the prophetic books of Isaiah and Amos. In the book of Isaiah, there are 4 cases of the term while in Amos there is 1 case. In the book of Isaiah, the term is used in the setting of political crisis while in the book of

Amos, the situation is that of religious and political failures. In both books, the political and religious problems create a hostile atmosphere for different marginalised groups in society. The עֲנָוִים are presented as those suffering various afflictions resulting from the political and religious crises created by poor political decisions and religious deterioration. In that kind of situation, Isaiah uses the term עֲנָוִים in an eschatological context where Isaiah is giving a message of hope for those who are suffering in the present due to poor political decisions. Isaiah envisions a time in future when God will establish a new rule that will rescue those who are afflicted by poor political decisions. In the book of Amos, the term עֲנָוִים is used in the context of prophetic criticism against social injustice and economic exploitation caused by religious deterioration. The afflictions of the עֲנָוִים are thus presented in Amos as those to do with social injustice and economic exploitations caused by the rich members of the society who happen to be in control of both the political and religious systems. The descriptions of the עֲנָוִים in the books of Isaiah and Amos can be summarised in the following points:

- (i) The עֲנָוִים are people suffering economic, social, and political afflictions caused by the political leaders and rich members of the society.
- (ii) The עֲנָוִים are people who need God's deliverance.
- (iii) The עֲנָוִים are people who are part of God's salvific plan
- (iv) The עֲנָוִים are people who shall be rewarded when God's rule shall be established.

Like what was seen in the book of Psalms, in the book of Isaiah those who harass the עֲנָוִים are described as רָשָׁע "wicked" and רָעִים "evil" (Isa. 11:4; 32:7). But in the book of Isaiah those who afflict the עֲנָוִים are depicted as people who are politically, economically, and socially affluent in the society.

6.1.1.1.4. Conclusion

From the discussion of how the sense "afflicted" is used in the books of Psalms, Proverbs, Isaiah, and Amos, it can be observed that there are some similarities and differences in its usages and descriptions. Some of the key similarities are that (1) they all face afflictions; (2) they are God's people; (3) God has a special concern for them; (4) their afflictions are caused by external forces; (5) they are people who cannot liberate themselves from their afflictions. The notable differences are: (1) in the book

of Psalms those responsible for the afflictions of the עֲנֻיִם are presented as unidentified wicked people while in the prophetic literature, they are presented as those in control of political, social and economic systems; (2) in the book of Psalms the afflictions of the עֲנֻיִם are described in general while in the prophetic literature the afflictions are described as socio-economic created by failed religious and political systems. From these similarities and differences in the way the sense “afflicted” is used in the different books it is found, it can be argued that in the prophetic literature, the sense has a connotation of oppression. This is so because the ones who afflict the עֲנֻיִם are those with political, social, and economic authority in the society. But for the books of Psalms and Proverbs, there is no clear evidence to point out the kind of afflictions suffered by the עֲנֻיִם. Nevertheless, the selection of the sense “afflicted” in all the books is based on the fact that those designated by the term experience various forms of afflictions that are caused by others.

6.1.1.2 The עֲנֻיִם as the “Humble” People

Apart from the sense “afflicted,” the term עֲנֻיִם is also rendered as “humble” in 5 of the 22 senses. Three of these senses are found in the book of Psalms (Ps. 25:9 x2; 149:4). One case is found in the book of Proverbs (3:34). Another case is found in the book of Zephaniah (2:3). These cases will be looked into independently as was done with the sense “affliction.”

6.1.1.2.1. In the Hebrew Psalter

In Psalm 25, the term is used to express humility expressed by an act of acknowledging sinful deeds and requesting God for forgiveness. Macaskill (2019, 3-4) states that in the OT a person who depends on God humbles himself but by sinning he exalts himself. Such a person is in turn humbled by God. In the context of Psalm 25, the usage of the word עֲנֻיִם to depict humility has two sides. First, the humility that is associated with shame that comes due to self-exaltation in sinning against God. Second, the humility that shows admittance and repentance of sin. By identifying himself with the עֲנֻיִם, the psalmist is acknowledging the suffering that his sin has brought in his life. He exalted himself in sinning against God, but God has brought him down – he is humbled. In acknowledging and repenting his sin, the psalmist is

demonstrating his humility. This context has made the term עֲנֻיִם to be rendered as humble.

But the usage of the term עֲנֻיִם to refer to humility in the context of Psalm 25 does not warrant the generalisation of the sense “humble” to all cases of the term as done by Dawes (1986), Bammel (1968), and Dumbrell (1997). While these scholars argue that the term עֲנֻיִם is used for those who are humble in the sense that they depend on God (see §2.3.5), in Psalm 25:9 the term humility is not used in the sense of dependence on God, but admittance of wrongdoings and entreaty for forgiveness after being humbled by God following self-exaltation in sinning against him. It is in Psalm 149 where the term עֲנֻיִם is used to describe those who are humble because of their dependence on God for deliverance. Even though the עֲנֻיִם are presented in this psalm as people who face problems, the absence of external forces as causative agents of their suffering suggests that the emphasis is on their dependence on God for salvation. This is why the rendering “humble” has been preferred in this psalm.

6.1.1.2.2. In the Book of Proverbs

In the book of Proverbs, the term עֲנֻיִם is rendered as “humble” in 3:34. This belongs to the first section of the book which runs from chapters 1–9. The section is a large discourse unit which teaches about wisdom and its benefits in contrast with folly and its consequences. Those who are wise are portrayed as righteous while those who are foolish/unwise are considered to be wicked (§ 5.11.1.2). In Proverbs 3:34, the עֲנֻיִם are in the same category as the righteous and the wise. Opposed to them are the wicked, scoffers and fools whom God curses and punishes. Like the wise and the righteous, the עֲנֻיִם are said to be humble because of their willingness to accept the way of wisdom as opposed to those who reject wisdom and follow the path of folly.

6.1.1.2.3. In the Book of Zephaniah

The term עֲנֻיִם as used in Zephaniah 2:3 has the sense “humble.” In the context of the book of Zephaniah, the humility of the עֲנֻיִם is expressed in their steadfast commitment to following the commands of God in a situation of religious, political, and social problems. Having issued a message of warning concerning the looming divine wrath on the day of the Lord, through Zephaniah, God addresses the עֲנֻיִם to exhort them

that they remain committed to seeking the Lord, righteousness and humility. Here it can be noted that in the book of Zephaniah, the term עֲנֻיִם is used to emphasize spiritual virtue to compare those who were living a godly life with those who were not. Those who turned away from God are the ones who kindled his anger and prompted him to announce the approaching doom on his day. The עֲנֻיִם on the other hand stood a chance of being spared from divine wrath to be outpoured on his day of wrath because of their humility which was demonstrated in their religious dedication in the context where many people were not committed to doing God's commands. In the book of Zephaniah, the עֲנֻיִם are not presented as experiencing any problem. Rather it is their religious dedication that is being commended.

6.1.1.2.4. Conclusion

From how the sense “humble” is used in the books of Psalms, Proverbs, and Zephaniah, it can be noted that there is one key similarity and one key difference. The main similarity in all the books is that humility is presented as an act of individual liberty. It is out of their liberty that the עֲנֻיִם seek God's face to repent their sins (Ps. 25), rely on God for their deliverance in the face of problems (Ps. 149), choose the path of wisdom not folly (Prov. 3:34), and remain committed to God regardless of religious and political evils (Zeph. 2:3). In other words, no one forced the עֲנֻיִם to be humble before God. The key difference in the usage of the term עֲנֻיִם as “humble” is in the situations in which the humility is demonstrated. In Psalm 25 their humility was demonstrated in their willingness to acknowledge and repent their sins, while in Psalm 149 their humility was in their dependence on God in the face of problems. In Proverbs 3:34 the humility of the עֲנֻיִם is expressed in their willingness to follow the path of wisdom/righteousness not the path of folly/wicked. In the book of Zephaniah, the humility of the עֲנֻיִם is expressed in their commitment to do God's commands despite living in times of serious religious and political problems.

6.1.2 Prototype and Radial Network between the Senses of the Term

עֲנֻיִם

From the discussion above, the term עֲנֻיִם has two senses: afflicted and humble. This means that this term is polysemous. This research studies polysemy from the viewpoint of cognitive linguistics using the prototype theory. It has already been

discussed that senses of a polysemous term create a category in which there is a prototype sense (§3.2.3.3.3). Therefore, at this stage, the study must establish the prototype or core sense of the term עָנִיִּים. To accomplish this, the study has adopted the frequency model proposed by Geeraerts (2006) and Vyvyan (2005) which states that the category sense member that registers higher frequency than other members is the core or prototype (§ 4.3.5).

From the discussion above, it has been shown that the sense “afflicted” is preferred in 17 of the 22 cases of the term עָנִיִּים. Percentage-wise, the sense “afflicted” has a frequency rate of 77 percent. The sense “humble” is preferred in 5 cases which represent 23 percent of the total occurrences. From these statistics, it can be noted that the sense “afflicted” has a higher frequency rate than the sense “humble.” Using the frequency model adopted above, this means that “afflicted” is the prototype sense of the term עָנִיִּים. This is illustrated in the figure below.

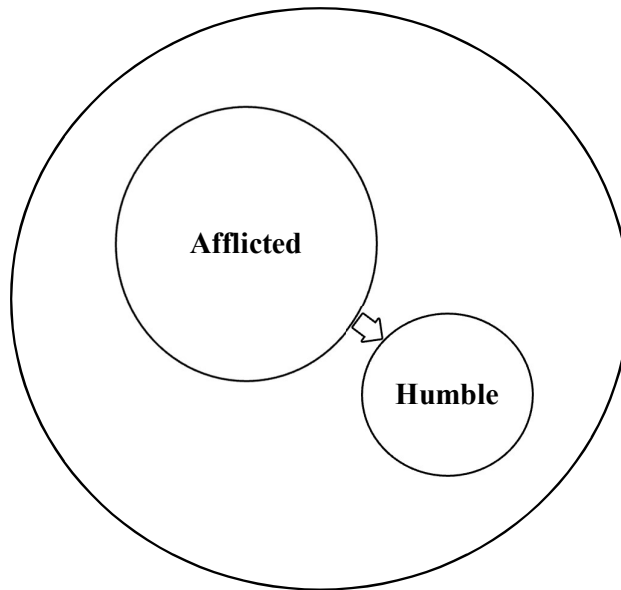


Figure 4: Radial Network of the Senses of the Term עָנִיִּים

6.2 Cognitive Mechanism behind the Sense Extension of the Term עָנִיִּים

Since it has been established that the sense “afflicted” is the prototype from which the other three senses radiate, at this point the question that the study seeks to respond

to concerns the cognitive mechanism that activates sense extension for the lexical item עָנָוִים. It was discovered earlier (§3.2.3.3.4.) that metaphor and metonymy are some of the cognitive mechanisms behind sense extension in polysemous lexical items. According to Vicente and Ingrid (2017), metaphorical mechanism involves sense relations that liken two entities while metonymical mechanism deals with contiguity relations in the senses of lexical entities.

The sense “humble” that radiates from the prototype sense reveals that metonymy is the most likely cognitive mechanism that is behind the sense extension of the term עָנָוִים. This is because the sense “humble” exhibits a higher degree of resemblance with the prototype. Lakoff (2003, 37) states that “metonymy...allows us to focus more specifically on certain aspects of what is being referred to.” This means that if the sense extension is motivated by metonymy of the “part-for-the-whole” kind when a writer or speaker chooses a sense that has been extended as a result of the metonymic mechanism, he/she wants to emphasise that aspect created by the metonymic extension more than the other aspects. In the case of the term עָנָוִים, the sense “humble” is somewhat an aspect of the prototype. What is seen in the different contexts in which the term is used is that emphasis is being placed on the sense that suits each specific context. That is to say, the aspect that is being emphasised is the sense that is preferable in a specific context. For instance, in Psalm 25:9, the sense “humble” is more preferred than the prototype “afflicted” because in the context of the psalm the aspect of humility is what is being emphasised. Since the term עָנָוִים was used to designate those who were experiencing physical affliction of different sorts, it became the case that the different writers used it in a metonymical way to point out the aspect of humility in some contexts.

6.3 Chapter Conclusion

The primary focus of this chapter was to discuss the different senses of the term to establish its prototype. This was based on the fact that this study discovered that the term עָנָוִים is polysemous. As a polysemiotic term, it was mandatory to establish the link between the different senses to establish the prototype sense since this study has employed the prototype theory of categorisation. The chapter has established that the term עָנָוִים has two senses, namely: afflicted and humble. The study has also found

that each of the two senses has multiple functionalities depending on the context in which it is used. The study moved on to establish the core sense as this is the requirement when analysing polysemous senses using prototype theory. A frequency model was used whereby the most recurring sense is said to be the prototype sense from which all the other senses radiate. The sense “afflicted” was found to be the prototype sense. The chapter went further to describe the relationship that exists between the core and extended sense. Metonymy has been detected as the cognitive mechanism that is behind the activation of sense extension from “afflicted” to “humble. “All these details confirm that the term גְּנוּיִם is polysemous.

Chapter 7

Research Conclusions

7.0. Chapter Introduction

This chapter aims to do a recap of the research. It begins with a restatement of the research problem, questions, objectives, scholarly debate, methodological approach and its application, and discussion of findings. Thereafter, the chapter highlights the practical implications of the research, its original contribution, and some recommendations.

7.1. General Synopsis of the Research

This research was based on the problem that the term עֲנִיִּים poses for Bible translators, commentators, exegetes, and lexicographers. In the first chapter, the research highlighted this problem by surveying the rendering and interpretation of the term עֲנִיִּים in 13 Bible translations and 8 Bible commentaries. The book of Psalms was used as a sample for the review of both Bible translations and commentaries. The survey established that Bible translations do not just show inconsistencies in their renderings of the term עֲנִיִּים but that they also differ in their rendering of the term in similar verses. For the review of Bible commentaries, it was discovered that some commentaries make explicit comments on the term while other commentaries make implicit comments. For the commentaries that make explicit comments on the term, some do their translation while others rely on existing Bible translations. But one striking problem visible in the commentaries is that they either provide a general comment on the term עֲנִיִּים or comment on a few cases while being silent on other occurrences of the term. For commentaries which make implicit comments, they also do not comment on all the cases of the term. It was thus observed that Bible commentaries do not comment on all cases of the term עֲנִיִּים in the book of Psalms.

The chapter also surveyed BH Dictionaries and Lexicons. In both BH dictionaries and lexicons, two problems emerged: first on the root of the term עֲנִיִּים and second on the semantics of the term. The first chapter highlighted different questions and objectives of the research. However, the primary objective of the research was to discuss the

lexical semantics of the term עֲנָוִים in the HB to explain the polysemous nature of the term. It was hypothesised that the term עֲנָוִים is polysemous because of the multiplicity of its senses. Those designated by the term experience physical problems such as social and economic problems which make them turn to God for help. The chapter also provided a summary of the methodological approach that has been used in the study. The chapter finished with the justification for the research with an emphasis on its practical and theoretical significance.

Chapter 2 of the dissertation surveyed scholarly debates on the term עֲנָוִים. Focus was given to two areas. The first area of focus was on the formation of the term עֲנָוִים. It was noted that some scholars consider the term עֲנָוִים as a plural form of the term עָנָו used to describe a spiritual condition of humility. Another view that was observed in the study considers the term עֲנָוִים as a plural form of the terms עָנָו and עָנִי. This view states that in the pre-exilic period, the term עֲנָוִים was used as a plural form of the term עָנִי to designate those who were impoverished in material sense. But following the fusion of BH and Aramaic languages, in the post-exilic period the term עָנָו came to replace עָנִי whereas עֲנָוִים came to mean those who were poor in spiritual sense. The modified view that has been adopted in this study is that the term עֲנָוִים comes from the root ענה from which the term עָנִי also originates. But the term עֲנָוִים is not restricted to spiritual condition humility as the second view advocates, rather it has both spiritual and physical meanings depending on contexts. This is discussed further in the practical implications in the field of BH lexicography.

The second area of focus for the survey of scholarship was on the question dealing with the identity of those designated by the term עֲנָוִים in the HB. This was necessary because it was one way of appreciating how different scholars construe the semantic value of the term עֲנָוִים. Six views were surveyed. The first view considers the term עֲנָוִים as a religious designation of the faithful people of God in the Judean community during the post-exilic period. This study has not adopted this view for narrowing the usage of the term to religious usage. The second view that was observed in the survey of scholarship considers the עֲנָוִים as a religious party in post-exilic Judaism. While this view sounds similar to the previous view, it differs from it in the sense that this view says the עֲנָוִים were a group of people who were economically poor but their poverty made them form a religious group which stood in conflict with the rich fellows in the

Judean community. However, this study found that there is no evidence to support the existence of a party in the post-exilic Judaism called עֲנָוִים. There is also no substantial evidence to prove that the texts in which the term עֲנָוִים occurs date in the post-exilic period.

The third view that was surveyed considers the עֲנָוִים as the nation of Israel in relation to God and other nations in the ANE context. This view states that when looked at in contrast with other powerful nations, Israel considers herself poor but relies on God for her survival. It is because she relies on God that Israel sees herself as humble while the other nations are not humble because they depend on their power and wealth. But this nationalistic interpretation of the term עֲנָוִים has not been upheld in this study because it lacks adequate textual evidence. Another view that was discussed in the survey of scholarship considers the term עֲנָוִים as a depiction of the spiritual condition of humility. This view states that while in the pre-exilic period, poverty was treated as a manifestation of divine displeasure and punishment, in the post-exilic period poverty was spiritualised and it came to be seen as a mark of the spiritual virtue of humility. The עֲנָוִים were, therefore, those who might have been economically poor, but they were humble because their material deficiency made them rely on God. This view considers material poverty as secondary while the condition of humility is seen as the primary semantic value of the term עֲנָוִים. This study has not adopted this view because the sense “humble” does not suit all the references of the term עֲנָוִים in the HB. Again, the view is built on the interpretation that the term עֲנָוִים is a plural form of עָנָו which is confined to the post-exilic period. By implication, this suggests that all the texts with cases of עֲנָוִים should be dated in the post-exilic period. But there is no conclusive evidence to warrant the post-exilic dating of all the texts with the cases of the term עֲנָוִים.

The last view that was surveyed considers the עֲנָוִים as a social class of the poor and oppressed people in the Judean community. This view differs from the earlier views since it emphasises the social economic aspect of the term. Even though this view lacks the textual evidence to support the existence of a social class called עֲנָוִים for those who were poor, this study found that this view provides a foundation on which to establish this research. This was because this view manages to bring the spiritual/religious and materialistic approaches into dialogue. But since among the

advocates of this view, no one analyzed all the cases of עֲנָוִים in the HB to substantiate the claim of social class, this study found that this view provides a good ground for the hypothesis that the term עֲנָוִים is used in the HB in both religious/spiritual and social/material senses. However, this study went further to highlight the multifaceted nature of the semantic nuance of the term עֲנָוִים. The chapter finished with a discussion of Tucker Jr whose approach has provided a theoretical framework on which this study has been found. Recognising the multifaceted nature of the semantic value of the term עֲנָוִים, Tucker Jr points out the need for a contextual analysis of the term to establish its contextual meaning as it has both spiritual and material nuances. It is because Tucker Jr did not conduct a thorough textual analysis of the HB that this research proceeded with the study of the term.

In chapter 3 of this dissertation, it was argued that the issue about the rendering the term עֲנָוִים is a linguistic problem. Based on the proposition that linguistic problems must be addressed linguistically, this chapter surveyed different linguistic theories about the study of the meaning of words. The primary focus was given to lexical semantic theories as the problem of this research was found to be falling within the lexical semantics sphere. Etymology was the first approach that was discussed. This approach, being diachronic, studies the meaning of words by looking at their historical development in the history of the language. This research found that the etymological approach has had tremendous influence in earlier biblical studies in the fields of BH and Greek languages. Nevertheless, this study has not followed this approach because it failed to establish contextual semantic values of lexical items. To be specific to this study, etymology was found wanting in this study due to its failure to provide the meaning of the term עֲנָוִים in the different contexts in which the term appears in the HB. Instead, this research adopted the semantic field approach under structuralism and prototype theory under cognitive semantics. The semantic field approach was adopted because of its emphasis on the need to study lexical items in their linguistic contexts. On the other hand, the prototype theory was adopted for it provides a linguistic explanation as to why the term עֲנָוִים has multiple senses.

Recognizing the difficulties that are encountered when applying modern linguistic theories to the study of linguistic problems that arise in the Hebrew Bible, chapter 4 provided the guidelines which have been used in the application of the prototype

theory in this research. It has been argued that the different linguistic challenges that are faced in applying modern linguistic theories to BH language problems do not warrant the use of haphazard and non-linguistic approaches. Thereafter, the chapter outlined different steps for the application of the prototype theory to the study of the term עָנָוִים.

In Chapter 5 the research conducted a data analysis and discussion of findings. Using an inductive approach, each occurrence of the term עָנָוִים in the HB was analysed. The focus was on segmentation and poetic analysis (for the book of Psalms), analysis of a contextual domain, collocation analysis, and identification of the lexical sense of the term עָנָוִים. The findings of the analyses of all the cases of the term in all the texts revealed that the term עָנָוִים is polysemous because out of the 22 cases of the term in the HB, 17 have the sense “afflicted,” while 5 have the sense “humble.” In Chapter 6, the study conducted a prototype analysis of the senses of the term עָנָוִים. Before conducting the prototype analysis, the chapter discussed the two senses used in different portions of the Hebrew Bible. It was discovered that even though the term עָנָוִים has two senses, each of the two senses has different descriptions in different contexts. For instance, the sense “afflicted” has different functionalities in different books due to contextual differences. Nevertheless, some similarities were also observed in the functionalities of the sense in different books. In terms of the prototype analysis, two areas were targeted: the establishment of the prototype sense and the analysis of cognitive motivation behind the sense extension. The sense “afflicted” was identified as the prototype while the sense “humble” is its extension. The chapter further identified metonymy as the cognitive mechanism as the motivation behind the sense extension.

7.2. Practical Implications of the Research Findings

From the discussion of the findings of this research, some practical implications can be drawn. These are discussed in the points below.

7.2.1. The Field of BH Lexicology

The findings of this research have a lexicological implication in the field of BH lexicology concerning the lexical item עָנָוִים. One question that was discussed in the

survey of scholarly debate was about the formation of the term עֲנָוִים (see §2.2). Two views were discussed in the survey. The first view considers the term עֲנָוִים as the form of the term עָנָה with the basic meaning “to force” or “punish” or “inflict pain upon.” Some notable scholars of this view are Van Ploeg (1950), Dawes (1986), Coppes (1990), and Dumbrell (1997). What is interesting, though, is that these scholars argue that the term עֲנָוִים expresses the spiritual attitude of humility. These scholars differentiate the term עָנָה, which they believe has socio-economic nuance, with the term עָנָוּ, the plural form of עָנָה (see §2.2.1). The second view considers the term עֲנָוִים as a plural form of עָנָה and עָנָה. Some scholars who advocate for this view are Bammel (1968), Soares-Prabhu (1991), Dickson (1995), Gerstenberger (2001) and Martin-Archard (2001). Most of these scholars believe that the term עָנָה was in use in the pre-exilic period and was replaced in the post-exilic period with the term עָנָוּ. The change in form also resulted in a change in meaning. Whereas in the pre-exilic period, the term עָנָה was used in a socio-economic sense, when it changed to עָנָוּ the term began expressing the religious condition of humility (see §2.2.2).

From the findings of this study, some observations have been made. First, the term עֲנָוִים is found in texts from different periods – even though some texts are difficult to date. Second, the term עֲנָוִים is used as either a Ketiv or Qere of the term עָנָה in several references (Ps. 9:13, 19; 10:12; Prov. 14:21; Isa. 32:7). Morphologically, it is reasonable to believe that the term עֲנָוִים is a plural form of the term עָנָה while the term עָנָה is a plural form of the term עָנָה. The fact that the two terms (עֲנָוִים and עָנָה) are used to mark scribal errors in the Ketiv and Qere suggests that the Masoretes treated these two terms as different. Again, the fact that the terms עֲנָוִים and עָנָה occur in literature that may be dated in the same period is also an indication that these terms are different (Ps. 9:12 cf. Ps. 9:19; Isa. 3:15 cf. Isa. 11:4; Amos 2:4 cf. Amos 8:4). With regards to the argument that the term is a plural form of the term עָנָה which came into use in the post-exilic period, there is no textual evidence to support this claim. While some scholars have sought to explain the lexicological formation of the term עֲנָוִים by employing etymological analysis which involves conducting a comparative analysis of cognate languages of the ANE, the limitations of etymological methods were highlighted in this study (see §3.2.1.3).

Following the findings of the synchronic analysis of the cases of the term עֲנָוִים in the HB done in this study, some lexicological implications can be made. First, even though there is no adequate textual evidence concerning the morphological background of the term עֲנָוִים, this study upholds the view that this term is a plural form of the term עָנָו. This is based on the fact that in the construct state, this term is עֲנָוֵי (Ps. 76:10; Zeph. 8:4) which means that יָוִי is a masculine plural suffix. Minus this suffix, the singular form becomes עָנָו. Secondly, in terms of its lexical values, this study has found that the term עֲנָוִים has two senses “afflicted” and “humble.” The difference between the two forms is that the sense “afflicted” has the connotation of problems caused by external forces whereas the sense “humble” is a spiritual that is exercised willingly without any external force. This is in line with what some BH lexicographers that the term עֲנָוִים comes from the root ענה which among other senses means “to be bowed down” or “to humble” or “to oppress” (Coppes 1990; Dumbrell 1997). But this study has moved further to explain that for the term עֲנָוִים, there are two senses, namely: “afflicted” and “humble.” But most importantly, this study has established that “afflicted” is the core sense of the term while the sense “humble” is an extension. For the sense “afflicted” there are external forces while the sense “humble” is an act of individual liberty. Both these senses have multiple aspects which can be explained according to the context in which the term is used. Therefore, BH lexicographers need to consider the findings of this research.

7.2.2. In the Field of Hebrew Bible Exegesis and Commentating

The review of different Bible commentaries revealed four tendencies among Bible commentators. First, some commentators provide a general comment on the term עֲנָוִים in one verse and remain silent in other verses where the term is used (Anderson 1972; Wilson 2002). Second, some commentators do not provide any comment on the term in their exegetical analysis (Kidner 1973; 1975; Wilson 1986; Brueggemann and Bellinger 2014). Third, some commentators provide a flat translation of the term without providing exegetical comments in all occurrences of the term (Goldingay 2007; 2008; 2013). Fourth, some commentators translate the term עֲנָוִים using various glosses and provide exegetical comments in some cases while leaving other verses without any comment on the term (Ross 2011; 2013; 2016). All these tendencies have

problems because they fail to provide the contextual meaning of the term עֲנָוִים in all the verses.

Since this research has established that the term עֲנָוִים is polysemous, as evident in the fact that the different contexts in which the term occurs prefer one of the two senses, this means that Bible commentators must provide exegetical comments on the term in all the verses it occurs. The exegetical comments must be aimed at bringing out the contextual meaning of the term. Since those who are designated by the term עֲנָוִים have different characteristics in different contexts, Bible commentaries should also explain with regards to the characteristics those designated by the term have in a given context.

7.2.3. The Field of Bible Translation

In the first chapter of this research (see §1.3.1), the study surveyed thirteen Bible translations to appreciate how the term עֲנָוִים is rendered in the book of Psalms. The fact that this research has established that the term עֲנָוִים is polysemous means that there is an implication for Bible translation. Since this research has found that the two senses of the term עֲנָוִים can be properly established by understanding the context in which it is used, this means that exegesis is the basis for sound Bible translation. By exegeting the texts before translating them, Bible translators develop a good understanding of the context. It is this contextual understanding of a biblical passage that can enable Bible translators to make a sound decision as to which sense to use in translating the term עֲנָוִים in a given context. This is not only helpful in translating the term עֲנָוִים, but other polysemous terms as well.

7.2.4. Christian Theology

The findings of this research have practical implications in the field of Christian Theology. In his book *On the Problems of Prosperity Gospel Teaching*, Chiwoko (2018) identifies the booming of the prosperity gospel teaching as one of the problems facing the universal church. He describes the prosperity gospel as a teaching that emphasizes the material well-being of believers while denouncing any form of suffering (Chiwoko 2018, 21). Adherents of this teaching argue that true Christians can never experience any form of suffering because faith in Jesus Christ is the key to

living a flourishing life (Copeland 1974; Idahosa 1986; Parkman). For instance, Kumuyi (1990, 9) argues that “it is God’s perfect will that a believer should enjoy perfect health, spiritual and material blessings, victory, promotion, peace, joy and satisfaction throughout his sojourn on earth. There are thousands of promises in the word of God that should make a believer remain blessed all the days of his life.” This teaching implies that those who experience any form of suffering are judged as having little or no faith. However, the findings of this research do not agree with these claims of prosperity gospel teaching. This research has found fascinating facts about the עֲנָוִים which can be used to refute the prosperity gospel teaching. First, the research has found that the עֲנָוִים are people of God who share a good relationship with him. Second, the research has also found that despite being in a good relationship with God, the עֲנָוִים face different physical afflictions which force them to cry to God for help.

These facts of the עֲנָוִים have a theological implication against the prosperity gospel teaching as they challenge the assertion that God’s people cannot experience any form of suffering. The fact that the עֲנָוִים, who happen to share a good relationship with God, face physical and spiritual afflictions means that the claim that people of God can never face any form of suffering in this world is not true. Contrary to the claims of the adherents of prosperity gospel teaching, this study has shown that God’s people can experience problems as a result of the wickedness of other people. The עֲנָוִים continual reliance on God for deliverance is a lesson for God’s people today that problems will come in life but what advantage of experiencing problems for those who share a good relationship with God is that they can look to God for help. Therefore, instead of advocating for an ever-flourishing life, it is reasonable to encourage believers to rely on God in times of hardship.

7.3. Original Contributions of the Research

This research has made some significant original contributions. The first contribution is in the field of BH lexicology. This research has established that the term עֲנָוִים is polysemous and it has provided a linguistic explanation behind this phenomenon. While many scholars have produced valuable works discussing the term עֲנָוִים, it is for the first time that prototype theory has been used to analyse this lexical item. This methodological approach has helped in identifying the polysemic nature of the term thereby justifying why the term prefers multiple renderings in different contexts of the

HB. The prototype theory has even helped in explaining linguistic reasons as to why the term has multiple senses. The implication is that this approach can even be used in studying BH terms that prefer multiple renderings in different contexts.

The second original contribution this study has made is in the area of Christian Theology. The findings of this research are useful in addressing the problem of prosperity gospel teaching. While different scholars have spoken against the prosperity gospel teaching (Young 1996; Horton 2014; Chiwoko 2018), no scholar has used the findings of lexical analysis of the lexical item עָנָוִים to argue their case. By making use of the findings of the lexical analysis of the עָנָוִים to argue against the prosperity gospel teaching this research makes a unique contribution to the field of Christian theology.

7.4. Recommendations

Based on what this research has found, different recommendations can be made. The recommendations touch on the areas of future studies and Bible translation. These recommendations are briefly discussed below.

7.4.1. For Future Studies

This study has argued that the term עָנָוִים is a plural form of the term עָנָו as opposed to the view that sees it as a plural form of the term עָנִי. This study has not tackled the relationship that exists between the term עָנָוִים and עָנִי in the Hebrew Bible. Therefore, this research recommends that future studies in this area shall have to address the lexicological connection between the term עָנִי and עָנָוִים in the Hebrew Bible.

7.4.2. The Field of Bible Translation

The findings of this study have shown that the term עָנָוִים has two senses. But another important thing that has been discovered is that the two senses have different characteristics as governed by the different contexts in which the term is used. Therefore, this research recommends that Bible translators must do a proper exegesis to find out the key characteristic aspect of each sense in every given context. This will help Bible translations to choose relevant glosses that capture the sense of the term according in different contexts. In other words, this research is not proposing that Bible translations should only use the words “afflicted” and “humble” in their

translations. Rather, they can find other glosses that best capture each sense in different contexts. However, Bible translators should have to make that a gloss chosen in a given context captures the semantic sense of the term עָנָוִים in that given context.

7.5. General Conclusion

The main objective of this research was to conduct a lexical semantic analysis of the lexical item עָנָוִים in the Hebrew Psalter to establish its lexical senses and, if it is found that it has multiple senses, to find a linguistic explanation behind that. Following the prototype theory of cognitive linguistics, developed by Eleanor Rosch, the study found that this lexical item has two senses – “afflicted,” and “humble,”– depending on the contexts in which it is used. Since prototype theory requires the identification of “core sense” for polysemous lexical items, using the frequency model proposed by Geeraerts (2006) and Vyvyan (2005) the study identified the sense “afflicted” as the core/prototype sense of the lexical item עָנָוִים as this sense registers higher frequency than the other sense. In the contexts where the term carries with it the sense “afflicted,” the analysis has shown that the afflictions of those designated by the term are caused by others. Regardless of the differences in the types of afflictions, those who are afflicted share a good relationship with God. This offers them an opportunity to extend their cry for help to God as he alone is their hope for deliverance. But their dependence on God for help is not to be misinterpreted and their afflictions should be viewed as yielding some spiritual benefits. Using the radial network approach of Lakoff (1987) the research found that “part-for-the-whole” metonymy is the cognitive mechanism behind the extension of the sense of the lexical item עָנָוִים because the sense “humble” reflects an aspect of affliction experienced by those designated by it. This research concludes that the fields of Hebrew Bible exegesis, lexicology, and Christian theology should consider the contributions that this research has offered.

8.0. References

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