Linguistic-functional Analysis of the Biblical Hebrew Lexemes ʿaṭarâ, *keter* and *nezer*

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Abstract:

The article examines three Biblical Hebrew Lexemes. It exerts the method of semantic and structural analysis based on Eugenio Coseriu postulates. First it defines and explains the method used, then it realizes a distributional analysis and a classematic analysis of each lexeme. The second and the third phase proceed according to the functional language with the direct examination of each single occurrence. In the end it summarizes the achieved results. The structural analysis applied to the study of this three lexemes has allowed to develop some theories about the concept of kingship in the Biblical Hebrew and its development through functional languages.

Keywords: *Distributional Analysis, Classematic Analysis, Structural Analysis, Functional Languages*

1. Introduction

This essay concerns the semantic analysis of the three Lexemes ʿaṭarâ, *keter* and *nezer* adopted for the word 'crown' in the Biblical Hebrew. The analysis follows Eugenio Coseriu's method, based on semantic and structural analysis (Coseriu 1971).[1]

For this semantic research, there should be used linguistic structure that would be unitary from the geographic, chronological, social and stylistic point of view. The functional language is syntopic, synchronic, synstratic and synphasic and it is the ideal method to conduct this kind of research.

[1] This methodology is applied at the University of Florence, chair of Hebrew language and literature under the guidance of the professor Ida Zatelli and is inspired by the principles of semantic and structural analysis of Eugenio Coseriu.

As Ida Zatelli said (2004: 134), "the subdivision through functional languages is already a first interpretative phase, giving us, in fact, a chronological and synchronic grid that permits organizing and identifying significant data that otherwise would be lost and scattered without criteria".

The basic problem is connected to the biblical language as a whole: it covers a long period of time (one thousand years) and it maintains a unitary nature (Zatelli 1978: 11). It is not possible to note substantial dialectal and geographical distinctions in Biblical Hebrew[2] and as we have little information regarding social and cultural difference (synstratic unit).

The functional languages adopted for this research are those identified by Ida Zatelli in *The Study of Ancient Hebrew Lexicon. Application of the concepts of lexical field and functional languag*e (2004: 129-159).[3]

For the first step of my research I've distributed every lexeme into functional languages. This distributional analysis comes with morphological, syntagmatic and syntactic analysis for every functional language. Lastly, I've conducted a classematic analysis for each lexeme. Since there aren't lexeme for comparison, it was not possible to make a paradigmatic analysis.

2. Distributional Analysis of the Lexemes

2.1 ʿAṬARÂ: distributional analysis

The noun occurs in Biblical Hebrew 23 times, of which 3 times in the plural (Zc 6, 11; 6, 14; Jb 31, 36).
2 Samuel (1), Isaiah (4), Jeremiah (1), Zechariah (2), Psalms (1), Proverbs (5), Lamentations (1), Ezekiel (3), Esther (1), 1 Chronicles (1), Song of Salomon (1), Job (2)
It occurs in the following Functional Languages: EBH 1, EBH 2, EBH 4, LBH 1, LBH 2, and LBH 3

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[2] Judg 12, 6 is an exception
תּוֹרבְּעֲמַ-לֹא וְהֹוּטחָשְׁיַוְ ,וֹתוֹא וְזֹחֲאַיַּוַ ,כֵּ רבֵּדַל וִיכָיְ וְלֹא אֹלנ ,תלֶבֹּס רמֶאֹיַּוַ תלֶבֹּשׁ אנ-רמֶאֶ אנ-רמֶאָ וֹל וּרמְאֹיַּוַ וְלֹא סֵיֵנ ,סֵיֵנשָׁוּ סיֵעַבָּרְאַ, סיֵרַפְאֶמֵ, וְלֹא סֵיֵנשָׁוּ סיֵעַבָּרְאַ 'then said they unto him: 'Say now Shibboleth'; and he said 'Sibboleth'; for he could not frame to pronounce it right; then they laid hold on him, and slew him at the fords of the Jordan; and there fell at that time of *'efrayim* forty-two thousand'.

[3] Ida Zatelli identifies the following functional languages: ABH (Archaic Biblical Hebrew), EBH 1(Early Biblical Hebrew, Historical-Narrative Language), EBH 2 (Early Biblical Hebrew, Poetical Language), EBH 3 (Early Biblical Hebrew, Language of Hosea), EBH 4 (Early Biblical Hebrew, Juridical-Cultic Language), LBH 1 (Late Biblical Hebrew, Historical-Narrative Language), LBH 2 (Late Biblical Hebrew, Poetical Language), LBH 3 (Late Biblical Hebrew, Language of Job).

2.1.1 EBH 1

The Lexeme occurs only 1 time: 2 Sam 12, 30
ʾaṭarâ is *nomen regens* of the noun:
  — מַלְכָּם 2 Sam 12, 30
ʾaṭarâ is *object* of the verb:
  — לקח *0/1* 2 Sam 12, 30
Prepositional Phrase:
ʾaṭarâ holds the preposition עַל
  — וַתְּהִי עַל 2 Sam 12, 30

2.1.2 EBH 2

The Lexeme occurs 14 times: Is 28, 1; 28, 3; 28, 5; 62, 3; Jr 13, 18; Zc 6, 11; 6, 14; Ps 21, 4; Prv 4, 9; 12, 4; 14, 24; 16, 31; 17, 6; Lm 5, 16
ʾaṭarâ is *nomen regens* of the noun:
  — גֵּאוּת Is 28, 1; 28, 3
  — שִׁכֹּרֵי Is 28, 1; 28, 3
  — צְבִי Is 28, 5
  — תִּפְאֶרֶת Is 62, 3; Jr 13, 18 (with suffix); Prv 4, 9; 16, 31
  — פָּז Ps 21, 4
  — בַּעְלָהּ Prv 12, 4
  — חֲכָמִים Prv 14, 24
  — זְקֵנִים Prv 17, 6
  — וְנָשַׁר Lm 5, 16
ʾaṭarâ is *subject* of the verb:
  — סמר *niqtal* Is 28, 3
  — ירד *0/1* Jr 13, 18
  — היה *0/1* Zc 6, 14
  — נפל *0/1* Lm 5, 16
ʾaṭarâ is *object* of the verb:
  — עשה *0/1* Zc 6, 11
  — שית *0/1* Ps 21, 4
  — מגן *qittel* Prv 4, 9
Nominal sentences:
  (1) Prv 12, 4
      אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ
      ʾšt-ḥyl ʿṭrt bʿlh·
      'a worthy wife is a crown for her husband'
  (2) Prv 14, 24
      עֲטֶרֶת חֲכָמִים עָשְׁרָם
      ʿṭrt ḥkmym ʿšrm
      'the crown of the sage is their riches'

(3)   Prv 16, 31

הֲבִישֵׂ תְרֶאְפְּתּ תְרֶטֶע

ʿṭrt tpʾrtbśybh

'a hoary head is a crown of glory'

(4)   Prv 17, 6

סינָבָ יֵנְבּ סינֵקֵז תְרֶטֶע

ʿṭrt zqnym bny

'a crown of the old man are sons' sons'

Prepositional Phrase:

ʾaṭarâ is governed by לְ:

—   היה *0/1* Is 28, 5

ʾaṭarâ is in parallelism with the following lexemes:

—   צִיֵ *ṣyṣ*

(5)   Is 28, 1

וּתְרֶאְפְּתּ יָבְצ לֵבֵֹנ וָצִיְצ סִיַתְּפֶא יֵרֹכְשׁ תוּאַג תְרֶטֶע

ʿṭrt gʾwt škry ʾefraym wṣyṣ nbl ṣby tpʾrtw

'proud crown of the drunkards of ʾefrayim and flower drooped its splendid beauty'

—   תְריִפְצְל *lṣpyrt*

(6)   Is 28, 5

הֲרָאְפְּתּ תְריִפְצְלוֹ יָבְצ תְרֶטֶעַל תוֹאָבְצ הְוָהְי הֶיְהִי

yhyh Yhwh ṣbʾwt ṣbyw lṣpyrt tpʾrh

'The Lord will be a splendid crown and a beautiful diadem'

—   פְיִנְצ *ṣnyp*

(7)   Is 62, 3

דְּיָהְלֶאֲ־ףְכַבּ הָכוּלְמ ףְוָנְצוּ הָוְהְי־דִיַבּ תְרֶאְפְּתּ תְרֶטֶע תְיִיָהְן

whyyt ʿrt tpʾrt byd-Yhwh wṣnyp mlwkh bkp-ʾlhyk

'and you will be a crown of splendor in the hand of the Lord and a royal turban[4] in the hand of your God'

—   תִיַל *lwyt*

(8)   Prv 4, 9

דְּנָגְּמַתּ תְרֶאְפְּתּ תְרֶטֶע וְחֵ־תִיַוְל דְּשׁאֹרְל תְּתֵּן

ttn lrʾšk lwyt-ḥn ʿrt tpʾrt tmgnk

'she will set on your head a crown of grace and she will present you a garland of splendor'

—   תְרֶאְפְּתּ *tpʾrt*

(9)   Prv 17, 6

סָתוֹבָא סינֵבָ תְרֶאְפְתּו סינֵבָ יֵנְבּ סינֵקֵז תְרֶטֶע

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[4] The Lexeme *ṣnyp* is translated as 'turban' also in the other occurrences in which appear (Zc 3, 5; Jb 29, 14).

ʾṭrt zqnym bny bnym wtpʾrt bnym ʾbwtm
'Grandchild are the crown of the elders, and the glory of sons are their fathers'

2.1.3 EBH 4

The Lexeme occurs 3 times, of which 1 determinate by an article: Ezk 16, 12; 21, 31; 23, 42
ʾaṭarâ is *nomen regens* of the noun:

— תְּרֶאֶפְתּ Ezk 16, 12; 23, 42

ʾaṭarâ compare come *oggetto* del verbo:

— וְתֹנ *0/1* Ezk 16, 12; 23, 42
— סור *hiqtil* Ezk 21, 31

Prepositional Phrase:
ʾaṭarâ holds the preposition ‏בְ‏:

— וֹּשֵׁאַרֹב Ezk 16, 12

ʾaṭarâ holds the preposition‏ לַע‏:

— וֹהֵיֹשֵׁאַרֹ־לַע Ezk 23, 42

ʾaṭarâ is in parallelism with the following lexeme:

— תֹפָנֶצֹמֶ *hmṣnpt*
(10) Ezk 21, 31

תֹאז הַרֹטָעָה סִירְהָֹו תֹפָנֶצֹמֶה רִיסֹה
hsyr hmṣnpt whrym hʿṭrh zʾt
'take off the turban and lift up the crown'

Coordinate structure:
(11) Ezk 16, 12

וֹּשֵׁאַרֹב תֹרֶאֶפְתּ תַרֹטֶעָֹו דִּינַזָֹא־לַע םִילֹיגָעָֹו דֹּפַּא־לַע םַזֶֹנ וַֹ תֵּאֶֹֹו
wʾtn nzm ʿl-ʾpk wʾgylym ʿl-ʾznyk wʾṭrt tpʾrt brʾšk
'I put a ring in your nose, earrings on your ears, and a beautiful crown upon your head'

(12) Ezk 23, 42

וֹהֵיֹשֵׁאַרֹ־לַע תֹרֶאֶפְתּ תַרֹטֶעָֹו וֹהֵידֹי־לַע םֹידִימֹצ וּנתִֹּיַו
wytnw ṣmydym ʿl-ydyhn wʾṭrt tʾprt ʿl-rʾšyhn
'they put bracelets on their wrists and beautiful crowns on their heads'

2.1.4 LBH 1

The Lexeme occurs twice: Est 8, 15; 1 Chr 20, 2
ʾaṭarâ occurs with the adjective:

— לֹוֹדֹגּ Est 8, 15

ʾaṭarâ is *nomen regens* of the noun:
  –   בְהָז Est 8, 15
  –   ס כָּלְמַ 2 Cr 20, 2
ʾaṭarâ is *object* of the verb:
  –   חקל *0/1* 2 Chr 20, 2
Coordinate structure:
  (13) Es 8, 15
        וְמָגְּרַאֹן זוּבּ דְּיתְרָכתַן הלָוֹדִג בהָז תרֶטֶעַו רוחן תלֶכֶת תוכלַמ שׁוּבלְבּ
        blbwš mlkwt tklt wḥwr wʿṭrt zhb gdwlh wtkrk bwṣ wʾrgmn
        'with a royal garment purple and white, with a large gold crown
        and a purple robe of fine linen'

2.1.5 LBH 2

    The Lexeme occurs only 1 time: Ct 3, 11
Prepositional Phrase:
ʾaṭarâ is governed by בְּ:
  –   הרָטָעֲבָּ

2.1.6 LBH 3

    The Lexeme occurs twice: Jb 19, 9; 31, 36
ʾaṭarâ is *nomen regens* of the noun:
  –   יֹשׁאֵר Jb 19, 9
ʾaṭarâ is *object* of the verb:
  –   רוס *hiqtil* Jb 19, 9
  –   דנע *0/1* Jb 31, 36
ʾaṭarâ is in parallelism with the following lexeme:
  –   דוֹבכָ *kbwd*
  (14) Jb 19, 9
        יֹשׁאֵר תרֶטֶעֲ רסַיָּו טִיֹשׁפְּה יֹלָעַמֵ יֹלָבֵ יֹדוֹבכָּ
        kbwdy mʿly hpšyṭ wysr ʿṭrt rʾšwy
        'He has stripped me of my honor and removed the crown from
        my head'

2.2 KETER: *Distributional Analysis*

    The Lexeme occurs 3 times in Biblical Hebrew (Est 1, 11; 2, 17; 6, 8).
Esther (3)
It occurs only in the following Functional Language: LBH 1

2.2.1 LBH 1

Keter is *nomen regens* of the noun:
 – מַלְכוּת Est 1, 11; 2, 17; 6, 8
Keter is *subject* of the verb:
 – נתנ *niqtal* Est 6, 8
Keter is *object* of the verb:
 – שׂים 0/1 Est 2, 17
Prepositional Phrase:
Keter is governed by בְּ:
 – No verb: Est 1, 11

2.3 NEZER: distributional analysis

The Lexeme occurs 25 times in Biblical Hebrew and it is possible to distinguish two meanings: the first one is connected to 'Nazirite' (14 occurrences in total: Nu 6, 4; 6, 5; 6, 7; 6, 8; 6, 9; 6, 12 (x2); 6, 13; 6, 18(x2); 6, 19; 6, 21(x2); Jr 7, 29), the second one is connected to a 'crown' (11 times in total). Obviously, for this article, I will consider only occurrences with the meaning of 'crown'.
Exodus (2), Levitic (2), 2 Samuel (1), 2 King (1), Zechariah (1), Psalms (2), Proverbs (1), 2 Chronicles (1)
It occurs in the following Functional Languages: EBH 1, EBH 2, EBH 4 and LBH 1

2.3.1 EBH 1

The Lexeme occurs 3 times, of which 1 determinate by an article: Ex 39, 30; 2 Sam 1, 10; 2 Kings 11, 12

Nezer is *nomen regens* of the noun:
 – הַקֹּדֶשׁ Ex 39, 30
Nezer is *nomen rectum* of the noun:

 – צִיץ Ex 39, 30
Nezer is *object* of the verb:

 – נתנ *0/1* 2 Kings 11, 12
 – חקל *0/1* 2 Sm 1, 10
Prepositional Phrase:
Nezer holds the preposition עַל:
 – עָלָיו 2 Kings 11, 12

Coordinate structure:

(15) 2 Kings 11, 12

הָעֵדוּת־וְאֶת הַנֵּזֶר־אֶת

ʾt-hnzr wʾt-hʿdwt

'the crown and the insigna"

Nezer is in parallelism with the following lexeme:

—   הָאֶצְעָדָ֫ה   *wʾṣʿdh*

(16) 2 Sam 1, 10

וָאֶקָּחֶ֫ה הַנֵּזֶ֫ר־אֲשֶׁ֫ר עַל־רֹאשׁוֹ֫ וְאֶצְעָדָה֫ הָאֲשֶׁ֫ר עַל־זְרֹעוֹ֫

wʾqh hnzr ʾš ʿl-rʾšw wʾṣʿdh ʾšr ʿl-zrʿw

'And I took the crown that was on his head and the band on his arm'

2.3.2 EBH 2

The Lexeme occurs 4 times: Zc 9, 16; Ps 89, 40; 132, 18; Prv 27, 24

Nezer is *nomen rectum* of the noun:

—   אַדְמָתוֹ   Zc 9, 16

Nezer occurs with pronominal suffix twice:

—   נִזְרוֹ   Ps 89, 40; 132, 18

The pronominal suffix refers to:

—   *Dāwid* (Sal 89, 40; 132, 18)

Nezer is *subject* of the verb:

—   צוץ   *0/1* Ps 132, 18

Nezer is *object* of the verb:

—   חלל   *qiṭṭel* Ps 89, 40

Nezer is in parallelism with the following lexeme:

—   בְּרִית   *bryt*

(17) Ps 89, 40

נֵאַ֫רְתָּה בְּרִ֫ית עַבְדֶּ֫ךָ חִלַּ֫לְתָּ לָאָ֫רֶץ נִזְרוֹ֫

nʾrth bryt ʿbdk ḥllt lʾrṣ nzrw

'You have abhorred the covenant of your servant; you have pro-faned his crown even to the ground'

—   בֹּשֶׁת   *bšt*

(18) Ps 132, 18 ⸜

אוֹיְבָיו֫ אַלְבִּ֫ישׁ בֹּ֫שֶׁת וְעָלָ֫יו יָצִ֫יץ נִזְרוֹ֫

ʾwybyw ʾlbyš wʿlyw yṣyṣ nzrw

'His enemies will I clothe with shame; but upon himself shall his crown shin'

—   חֹסֶן   *ḥsn*

(19) Prv 27, 24

כִּ֫י לֹא֫ לְעוֹלָ֫ם חֹ֫סֶן וְאִם־נֵ֫זֶר לְדֹ֫ר וָדֹֽר

ky lʾ lʿwlm ḥsn wʾm-nzr ldwr

'For wealth is not forever, nor does a crown endure generation af-ter generation'

2.3.3 EBH 4

The Lexeme occurs 3 times: Ex 29, 6; Lv 8, 9; 21, 12
Nezer is *nomen regens* of the noun:
  − שַׁדְקֹה Ex 29, 6; Lv 8, 9
  − וְמֶשֶׁ Lv 21, 12
Nezer is *object* of the verb:
  − וְתֹנ *0/1* Es 29, 6
Nominal Sentence:
  (20) Lv 21, 12
      כִּי נֵזֶר שֶׁמֶן מִשְׁחַת אֱלֹהָיו עָלָיו
      ky nzr šmn mšḥt ʾlhyw ʿlyw
      'for the consecration of the anointing oil of his God is upon him'
Prepositional Phrase:
Nezer holds the preposition עַל:
  − עַל־הַמִּצְנֶפֶת Ex 29, 6
  − עָלָיו Lv 21, 12

2.3.4 LBH 1

The Lexeme occurs only 1 time, determined by article: 2 Chr 23, 11
Nezer is *object* of the verb:
  − וְתֹנ *0/1* 2 Chr 23, 11
Prepositional Phrase:
Nezer holds the preposition עַל:
  − עָלָיו 2 Chr 23, 11
Coordinate structure:
  (21) 2 Chr 23, 11
      אֶת־הַנֵּזֶר וְאֶת־הָעֵדוּת
      ʾt-hnzr wʾt-hʿdwt
      'the crown and the insigna'

	EBH 1	EBH 2	EBH 4	LBH 1	LBH 2	LBH 3
ʾaṭarâ	1	14	3	2	1	2
keter				3		
nezer	3	4	3	1		

Table 1. Summary table of the number of occurrences in every Functional Language

3. Classematic Analysis

Lexicon is organized in classes, paradigms and lexical fields. Zatelli provides a clear definition of the term "class": "the class is the gathering of lexemes that are determined by affinity and share a semantic feature (seme) showing this through their lexical and grammatical distribution" (2005: 135). Lexemes that belong to the same class "behave" in a similar way in terms of grammar and lexicon. The semantic feature that defines a class is called a "classeme" (Coseriu 1971: 305). It is not possible to define different kinds of "dimension" of the lexical field. Principally the dimension of the lexical field for lexemes is "dimension of kingship".

3.1 ʿAṬARÂ: classematic analysis

3.1.1 EBH 1

The Lexeme refers to *mlkm* (2 Sam 12, 30).
Class persons:
2 Sam 12, 30

The lexeme occurs only in the class "persons".
The Lexeme is *nomen regens* of מַלְכָּם *mlkm*. It is the crown of the king of the city of *Rabâ*, owned by king *Dāwid*. The phrase 'take the crown from his head' חַקַּיִן [...] וַשָאר לְעַם *wyqh* [...] *mʿl rʾšw* has a figurative sense and it is used to refer to the 'defeat of the enemy'. The crown subdued to the defeated king is 'put on the head of *Dāwid*', וַיִהְתָּ יְהֹלֵע שַאר־לְדֹ *wthy ʿl-rʾš Dāwid*. This could be a clue of the subordinate role of the defeated king regarding the winning king.

3.1.2 EBH 2

The lexeme refers to *škry ʾefrayim* (Is 28, 1; 28, 3), to *lšʾr ʿmw* (Is 28, 5), metaphorically to *Yərûšālāim* (Is 62, 3), to *mlk wgbyrh* (Jr 13, 18), to *Yehošuaʿ bn Yehoṣadaq* (Zc 6, 11; 6, 14), to *mlk* (Ps 21, 4), to generic people (Prv 4, 9), to *bʿlh* (Prv 12, 4), to *ḥcmym* (Prv 14, 24), to an aged person (Prv 16, 31; 17, 6), to people of *Yiśrāʾēl* (Lm 5, 16).
Class persons:
Is 28, 1; 28, 3; Jr 13, 18; Ps 21, 4; Zc 6, 11; 6, 14
Class acts and human behaviors:
Is 62, 3; Prv 4, 9; 12, 4; 14, 24; 16, 31; 17, 6; Lm 5, 16
Class acts and divine behaviors:
Is 28, 5
The lexeme occurs 7 times in the class "persons", of which 4 times refers to a ruler, 1 times refers to a queen and twice refers to a priest. In the class

"acts and human behaviors" it occurs 7 times and in the class "acts and divine behaviors" occurs only 1 time. In Is 62, 3 there is a figure of speech and the lexeme is used as a simile: the city of *Yərûšālāim* is described as a crown. Arguably the text refers to the *Yiśrāʾēl* monarchy, so I suggest that this passage belongs in the class "acts and human behaviors".

(22) Is 28, 1; 28, 3
עֲטֶרֶת גֵּאוּת שִׁכֹּרֵי אֶפְרַיִם
ʿṭrt gʾwt škry ʾprym
'the proud crown of the drunkards of *ʾefrayim*',

This phrase Ga) probably refers to the royal household (Kellerman 1984: 632). According to Blenkinsopp this passage is direct against Samaria and its rulers (Blenkinsopp 2000: 387). It seems to be confirmed by the reference to *ʾefrayim,* directly connected with the former northern kingdom (Kaiser 1974: 239). The parallelism between עֲטֶרֶת גֵּאוּת *ʿṭrt gʾwt* an לְצִיץ נֹבֵל *ṣyṣ nbl* seems to confirm the idea of decline, and loss of power and kingship (Is 28, 1); this hypothesis finds a confirmation in Is 28, 3 in which *ʿṭrt gʾwt škry ʾprym* 'the proud crown of the drunkards of *ʾefrayim*' is stomped.

In this functional language the lexeme occurs in plural form twice (Zc 6, 11[5]; 6, 14[6]). However some dissimilarity comes to the light when comparing these two passages: in Zc 6, 11 only one individual will receive the *ʿaṭarôt*; in Zc 6, 14 the lexeme is in plural form but the verb from which it is governed is in a singular form. Driver asserts that the individual whom the text refers should be *Zərubābbel* (Driver 1912: 185). Petersen claims that there is a discord between Zc 6, 11 and the oracle of Zc 4, 6-10 which stresses the importance of *Zərubābbel* (Petersen 1984: 275), but he assumes that despite of the mention of the high priest, *Zərubābbel* has a status higher than that of the high priest (Petersen 1984: 276). According to Meyers and Meyers the noun is in plural form because it refers to more than one crown, made in silver and gold- so both *Yəhôšuaʿ bn-Yəhôṣādāq* and *Zərubābbel* wore crowns (Meyers and Meyers 1987: 350). I agree with this latter proposal because as shown in Zc 6, 13 a *khn*

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[5] וְלָקַחְתָּ כֶסֶף־וְזָהָב וְעָשִׂיתָ עֲטָרוֹת וְשַׂמְתָּ בְּרֹאשׁ יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל
wlqḥt ksp-wzhb wʿśyt ʿṭrwt wśmt brʾš Yəhôšuaʿ bn-Yəhôṣādāq hkhn hgdwl
'Take the silver and gold and make crowns, and set it on the head of *Yəhôšuaʿ bn-Yəhôṣādāq* the high priest'.

[6] וְהָעֲטָרֹת תִּהְיֶה לְחֵלֶם וּלְטוֹבִיָּה וְלִידַעְיָה וּלְחֵן בֶּן־צְפַנְיָה לְזִכָּרוֹן בְּהֵיכַל יְהוָה
whʿṭrt thyh lḥlm wlṭwbyh wlhn bn-ṣpnyh lzkrwn bhykl Yhwh
'and the crowns will be for *ḥlm, ṭwbyh, ydʿyh, ḥn bn-ṣpnyh* as memorial in the temple of the Lord'.

has his own *kissê*. The oracle of Zc 6, 10-15 mentions two powers: religious authority and kingship, both equally relevant since it is not possible to detect from the text the predominance of one over the other one.

In some passages of Proverbs the lexeme is used to extol positive qualities (Prv 12, 4; 14, 24; 17, 6). It is a metaphor: the 'crown' is not a simple item intended for kings, but a symbol of 'honor', 'pride', 'glory' and 'splendor', as in Prv 17, 6 where there is a parallelism between עֲטֶרֶת *ʿṭrt* and תִּפְאֶרֶת *tpʾrt*.

The loss of crown is always negative (Jr 13, 18; Lm 5, 16). In the former case, the verb is ירד *yrd,* in the latter, it is נפל *npl*. In both passage the loss of עֲטֶרֶה is directly connected with the loss of honor and rank.

3.1.3 EBH 4

The lexeme refers to *Yərûšālāim* personified (Ezk 16, 12), to *nśʾ Yiśrāʾēl* (Ezk 21, 30), *mrb ʾdm* (Ezk 23, 42).
Class persons:
Ezk 21, 30; Ezk 23, 42
Classe acts and divine behaviors:
Ezk 16, 12
The lexeme occurs twice in the class "persons" and 1 time in the class "acts and divine behaviors".

In this functional language it is possible to find the *topos* of *Yhwh* that assign a עֲטֶרֶה (Ezk 16, 12); the recipient of the crown is the city of *Yərûšālāim*, here personified. The lexeme is conjunct of נֶזֶם *nzm* 'ring' and with עֲגִילִים *ʿgylm* 'earring', so עֲטֶרֶה is probably part of a jewelry dowry.

In Ezk 23, 42 lexeme is conjunct of צְמִידִים *ṣmydym* 'bracelets' and, as well as here, the lexeme could refer to a piece of a set of adornment. In both passages the lexeme is part of genitival relationship: in this functional language the phrase עֲטֶרֶת תִּפְאֶרֶת *ʿṭrt tpʾrt* refers to a headdress used by high-ranked individual, not directly connected with the royal power.

In Ezk 21, 31 the lexeme is in parallelism with מִצְנֶפֶת *hmṣnpt* 'turban'.[7] The verb is סור *(binyan hiqṭil)* and the phrase 'lift up the crown' has a negative sense and probably hints to a loss of kingship (Salvesen 1998: 11).

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[7] *hmṣnpt* even occurs in parallelism with *nzr*, in the functional language EBH 4. Probably is a term related to worship.

3.1.4 LBH 1

The lexeme refers to *Mārdŏkay* (Est 8, 15), to *mlkm* (1 Chr 20, 2)
Class persons:
1 Chr 20, 2; Est 8, 15
The lexeme occurs twice in the class "persons", of which 1 time refers to a ruler and 1 time refers to a high-rank individuals.

In Est 8, 15 the lexeme is *nomen regens* of זָהָב *zhb*. It is a complex coordinate structure with שׁוּבלְב תוּכלֽמַ תלֶכֽתְּ רוּחֽן *blbwš mlkwt tklt wḥwr* and וּמָגּרְאַן ץוּב דּירֽכַתֽן *wtkrk bwṣ w'rgmn*. Probably this passage describes a garment used by high-ranked individual, not necessarily a king because the one who wears this robe is *Mārdŏkay* when he presents himself to the presence of king *'aḥašwerôš*; so we assume that the lexeme is not distinctive for kingship.

3.1.5 LBH 2

The lexeme refers to *Šəlomô* (Ct 3, 11)
Class persons:
Ct 3, 11
The lexeme occurs only in the class "persons". In this passage *Šəlomô* receives a הָרֽטָעֽ from his mother, in the day of his wedding (Salvesen 1998: 110). In this case is clear that it is a context not connected with kingship, rather a context related to ceremonial rite and festivity not connected with the worship of divinity (Salvesen 1998: 111). It is logical to assume that the act of placing a הָרֽטָעֽ on the head of the brides was a popular custom. Therefore, in this passage, the lexeme probably refers to a 'garland' and not a proper crown.

3.1.6 LBH 3

The lexeme refers to *'ywb* (Jb 19, 9; 31, 36)
Class persons:
Jb 19, 9; 31, 36
The lexeme occurs both times in the class "persons" and refers to high-ranking individual. Even in this functional language the *topos* of the fallen of הָרֽטָעֽ (Jb 19, 9) is present; the lexeme is in parallelism with דּוֹבֽכ *kbwd* and הָרֽטָעֽ. It is used in a figurative sense and refers to honor and rank. In Jb 31, 36 the lexeme is in plural form and Salvesen translate with 'garland' (Salvesen 1998: 109).

	CLASSEME					
	DIVINE ACTS AND BEHAVIORS	HUMAN ACTS AND BEHAVIORS	PERSONS			
FUNCTIONAL LANGUAGES			Ruler	Queen	Prince	Priest
EBH 1			1			
EBH 2	1	7	4	1		2
EBH 4	1				1	
LBH 1			1			
LBH 2			1			
LBH 3						

Table 2. Classematic analysis of ʾaṭarâ: summary table

In the class "acts and divine behaviors" the lexeme occurs twice; in the class "acts and human behaviors" the lexeme occurs 7 times. In the class "persons" it occurs 15 times, of which 7 times refers to rules, 1 time referring to a queen, 1 time referring to a prince, twice referring to a priest and 4 times referring to high-ranking individuals.

3.2 KETER: classematic analysis

3.2.1 LBH 1

The lexeme refers to *Wašti hmlkh* (Est 1, 11), to *ʾester* (Est 2, 17), to *sws* (Est 6, 8).
Class persons:
Est 1, 11; Est 2, 17
Class animals:
Est 6, 8
The lexeme occurs twice in the class "persons" and 1 time in the class "animals". In every occurrences the lexeme is *nomen regens* of *mlkwt* (*ktr mlkwt*). The lexeme occurs always in a genitival relationship כֶּ֣תֶר מַלְכוּת *keter malkwt*. The fact that *keter* occurs only in LBH 1 suggests that it was an item associated with Persian royal court (Salvesen 1998: 71).

In none of these passages does this lexeme refers to king, which leads to suppose that *keter* is not used for the crown of a king. Certainly, from the context it is clear that *keter* refers to something worn on the head by a high ranking individual.

I include the lexeme in Est 6, 8[8] in the class "animals".

(23) Est 6, 8

וְשָׁאַרֹּב תוכלְמַ רתֶכֶ וְתַּנ רֹשֶׁאֲוַ

wʾšr ntn ktr mlkwt brʾšw

"that carry a crown on his head"

The phrase (2) could refers to *sws* or *hmlk*.

In my opinion, it is a subordinate clause depending on *wsw*, so it is the horse who wore *keter mlkwt*. In other passages of LBH 1, this headdress, *keter mlkwt*, is never worn by a king rather by two queens so it is not directly connected with kingship. It could symbolize royal favor or denote something belonging to the king (Salvesen 1998: 71) as confirmed by the phrase (3).

(24) Est 6, 8

הֶלֶמַה וַיָלָע בְכָר רֹשֶׁאֲ סוּסוֹ

wsws ʾšr rkb ʿlyw hmlk

"and a horse the king has ridden"

There are many different types of royal headdress depicted in Assyrian art: in some reliefs the horse belonging to the king is depicted with an ornamental headdress, a head band or a turban, placed on its head (Paton 1908: 249). It is likely that a similar custom exists even in Persia, as shown by Xerses' relief at Persepolis (Moore 1971: 65).

FUNCTIONAL LANGUAGE	CLASSEME
	PERSONS
LBH 1	2

Table 3. Classematic analysis of *keter*: summary table

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[8] וְשָׁאַרֹּב תוכלְמַ רתֶכֶ וְתַּנ רֹשֶׁאֲוַ הֶלֶמַה וַיָלָע בְכָר רֹשֶׁאֲ סוּסוֹ הֶלֶמַה וֹב־שְׁבַל רֹשֶׁאֲ תוכלְמַ שוּבַל וְאיבָיָן

ybyʾw lbwš mlkwt ʾšr lbš-bw hmlk wsws ʾšr rkb ʿlyw hmlk wʾšr ntn ktr mlkwt brʾšw

"let them bring a royal garment which the king has worn and the horse on which the king has ridden, and on whose head a royal crown has been placed".

In the class "persons" occurs twice and refers to queen of *Yiśrāʾēl*. In the class "animals" the lexeme occurs only 1 time.

3.3 NEZER: classematic analysis

3.3.1 EBH 1

The lexeme refers to *ʾahăron* (Ex 39, 30), to *Šaʾul* (1 Sam 1, 10), to *Yôʾāš* (2 Kings 11, 12).
Class persons:
Ex 39, 30; 1 Sam 1, 10; 2 Kings 11, 12

The lexeme always occurs in the class "persons"; it refers twice to a king of *Yiśrāʾēl*, and refers 1 time to priest *ʾahăron*. In the latter occurrence the lexeme is nomen regens of *hqdš* (*nzr hqdš*).

In this functional language there is a first hint of religious purport of רֵנֶ determinate as שׁדְקֹה רֶנֵ־ת אֶ *ʾt nzr hqdš* and the whole phrase is held by noun יִצ. The passage refers to *ʾahăron* and describes the garments worn by the high priest (Ex 39, 30).

In 2 Sam 1,10 the lexeme is in parallelism with הדָעָצֶאֶ *ʾṣʿdh* 'bracelet'. Both bracelet and crown are worn by *Šaʾul* at the time of his death, so we can assume that they are accessory worn by the head of a community.

The lexeme is conjunct of תוֹדעֵהָ־ת אֶן *wʾt-hʿdwt* (2 Kings 11, 12) and both nouns are hold by the verb וְתן. The one who receives תוֹדעֵהָ־ת אֶן רֶנֵּהָ־ת אֶ *ʾt-hnz wʾt-hʿdwt* is king *Yôʾāš*. In this passage the lexeme means a headdress connected with the kingship.

We should note that the lexeme is absent in narrative context relating other rulers of *Yiśrāʾēl*.

3.3.2 EBH 2

The lexeme refers to *ʿbdk*, that refers in turn to *Dāwid* (Ps 89, 40; 132, 18), to a generic individual (Prv 27, 24), to people of *Yiśrāʾēl* (Zc 9, 16)
Class persons:
Ps 89, 40; 132, 18
Class acts and human behaviors:
Zc 9, 16; Prv 27, 24

The lexeme occurs twice in the class "persons", and refers to king *Dāwid*. In Ps 89, 40 the lexeme is in parallelism with תיִרבְּ *bryt* and the passage alludes to the deal between *Yhwh* and *Dāwid* in which the divinity has ensured the king an endless bloodline. The phrase וֹרְזנִ ץרֶאָלָ תָּלְלַּח *ḥllt lʾrṣ nzrw* 'You

have profaned his crown even to the ground' is metaphoric. The lexeme *nezer* means royal *status* and the end of royal dynasty.

3.3.3 EBH 4

The lexeme refers to *ʾahăron* (Ex 29,6; Lv 8, 9), to a priest (Lv 21, 12)
Class persons:
Ex 29, 6; Lv 8, 9; 21, 12

The lexeme occurs in the class "persons" all 3 times; when refers to *ʾahăron* the lexeme occurs always as *nomen regens* of *hdqš* (*nzr hqdš*).
In Lv 21, 12 the lexeme means 'consecration', not 'crown'. It appears to refer to the anointing of priests, so it is a religious-cultic dimension, not a kingship dimension.
In this functional language the genitival relationship שִׁדְקֹ֣ה רְהֵַ֫נ *nzr hqdš* occurs. It highlights the sacral worth of the רְהֵַנ which is put on תִפָּֽנָצָ֣מַהַ-לֵֹ֫ע *ʾl-hmṣnpt* (Ex 29, 6). This passage seems to refer to the anointing of *ʾahăron* as the high priest. The lexeme is *nomen regens* of שִׁדְקֹ֣ה *hqdš* even in Lv 8, 9 and, like in other passages, *ʾahăron* is the one who shall wear the 'sacred crown'. It is relevant to point out that when the lexeme refers to the headgear of the high priest, specifically *ʾahăron*, the genitival relationship שִׁדְקֹ֣ה רְהֵַנ-תָֽא *ʾt nzr hqdš* always occurs. Probably this expression relates to a high priest's kind of headgear. I suggest that this assumption could be applicable also for the functional language EBH 1, not only for EBH 4.

3.3.4 LBH 1

The lexeme refers to *Yôʾăš* (2 Chr 23, 11).
Class persons:
2 Chr 23, 11

The lexeme occurs in the class "persons" and refers to the king of *Yiśrāʾēl*.

| | CLASSEME | |
| | PERSONS | |
FUNCTIONAL LANGUAGES	Rulers	Priest
EBH 1	2	1
EBH 2	2	
EBH 4		3
LBH 1	1	

Table 4. Classematic analysis of *nezer*: summary table

In the class "persons" occurs 9 times, of which 5 times refers to rulers and 4 times refers to priest; in the class "acts and human behaviors" it occurs twice.

4. Conclusion

	Persons	human acts and behaviors	divine acts and behaviors	Animals
EBH 1	*ʾaṭarâ, nezer*			
EBH 2	ʾaṭarâ, nezer	ʾaṭarâ,nezer	ʾaṭarâ	
EBH 4	*ʾaṭarâ, nezer*	*ʾaṭarâ, nezer*	*ʾaṭarâ*	
LBH 1	*ʾaṭarâ, nezer, keter*			*keter*
LBH 2	*ʾaṭarâ*			
LBH 3	*ʾaṭarâ*			

Table 5. Summary table of classes and functional languages

The lexeme *nezer* is a headdress typical of royalty, if worn by a king, or religious power, if worn by an high priest. In the latter case the genitival relationship שֶׁדְקֹה רֶנֶ־תֵֽ *t nzr hqdš* always occurs and always refers to *ʾahăron*. This kind of headgear can't be worn by someone who does not have a religious or royal power.

The lexeme *keter* only occurs in LBH 1 in Ester book. Since this kind of headgear is worn by two queen but not by a king, it is possible to assume that this lexeme is not strictly related to kingship, but to high-ranking status.

The lexeme *ʾaṭarâ* mainly occurs in EBH 2, though its occurrences are widespread in the other functional languages. It is often used in a metaphorical way and the context where it appears is not always related to kingship. The lexeme may be used to refer to a generic headdress, a crown or a garland depending by the circumstances.

It is important to point out that these three lexemes never refer to a divinity. The deity never worn a crown, although may hold the authority to enthrone and crown a king. Thereafter *nezer, keter* and *ʾaṭarâ* are typical of human king-

ship. *ʾaṭarâ* even occurs in everyday life context, while regarding *nezer* and *keter* it is possible to note that in all the occurrences in which they appear, the social importance of the person to whom these lexemes refer seems to be highlighted.

In conclusion we can assert that these lexemes, whit the exception for *keter*, appear mostly in the Early Biblical Hebrew and decrease in the Late Biblical Hebrew.

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