ṢELṢAḤ

IN

1 SAM. 10:2

BY

TAPANI HARVIAINEN

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In 1 Sam. 10:2 there is a Hebrew word צֶלְצַח (וּמָצָאתָ שְׁנֵי אֲנָשִׁים עִם־קְבֻרַת רָחֵל
בִּגְבוּל בִּנְיָמִין בְּצֶלְצַח) which as a rule has been interpreted as a place name,
Zelzah, Selsah etc.[1] This is also the case in modern Bible translations.
In ancient versions, however, צלצח occurs as a place only in the Targum
Jonathan (עִם קְבוּרְתָא דְרָחֵל בִּתְחוּם בְּנִיָמִין בְּצַלְצָח)[2] and in the Peshiṭta (c1
qbrñ d-rḥyl b-tḥwm' d-bnymyn b-ṣlṣḥ)[3]. The renderings of other ancient
versions deviate considerably both from the Masoretic text and from each
other. They are (for textual variants, see below):

Vulgate: iuxta sepulchrum Rachel in finibus Beniamin <u>in meridie</u>.
bioe₂c₂ ('Lucianic recension'): προς τους ταφοις Ραχηλ εν (τοις) ορμοις
        Βενιαμιν μεσημβριας αλλομενους μεγαλα.
Vetus Latina: (meridie) salientes magnas foueas.
        salientes magnas fossas.
        salientem magna stadina.[4]
Septuagint: πρὸς τοῖς τάφοις Ραχηλ ἐν τῷ ὁρίῳ Βενιαμιν <u>ἀλλομένους μεγάλα</u>.[5]

There is no trace of a place name in those translations, and still at the
end of the 11th century the well-known Jewish scholar RASHI (Solomon ben
Isaac of Troyes) says in his Bible commentary that צלצח is "the shadow of

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1 See Koehler-Baumgartner, *Lexicon in Veteris Testamenti Libros* (Leiden
  1958), p. 805, s.v.; H. J. Stoebe, *Das erste Buch Samuelis* (Kommentar zum
  Alten Testament, Band VIII,1, Gütersloh 1973), p. 197; ז. קלאי, צֶלְצַח, אנ־
  739-738 טורים ,(ירושלים תשלייא) ו' ,מקראית ציקלופדיה. For various interpre-
  tations and emendation proposals, see Stoebe, p. 197-198, and J. Simons,
  The Geographical and Topographical Texts of the Old Testament (Leiden 1959),
  p. 310-311.
2 *The Bible in Aramaic* (ed. by A. Sperber), Vol. II (Leiden 1959), p. 111.
3 *The Old Testament in Syriac*. Part II, fascicle 2. Judges-Samuel. Leiden 1978.
4 For the Vetus Latina and Lucianic recension, see the critical apparatus of
  the *Biblia sacra iuxta latinam vulgatam versionem ad codicum fidem*, IV (Romae
  MDCCCCXXXIX), p. 112-113, and of *The Old Testament in Greek* (ed. by A. E.
  Brooke, N. McLean and H. StJ. Thackeray), Vol. II, Part I (London 1927), p.
  29.
5 So the edition by A. Rahlfs (Stuttgart 1935). Most manuscripts (see the ap-
  paratus of Brooke-McLean): ...'Ραχῆλ ἐν τῷ ὄρει Βενιαμεῖν...

the Radiant, of God", i.e. Jerusalem (צלצח צל לצח של הקב"יה שהוא צח אדום[1]
(והיא ירושלים).

The midday (*meridies*/μεσημβρία) occurring in the Vulgate and the Lucianic
Septuagint could be a result of a similar division of the word as done by
Rashi: צל צח could be understood as 'a bright/light shadow → the whitest[2]/
lightest shadow → the midday'. In addition to that, צח itself is once trans-
lated with the word μεσημβρία in the Septuagint.[3] See, however, below, p.
10 & fn. 3.

The Greek renderings indicate that there was a longer form of the Hebrew
text in front of the translators. Ancient versions of the Books of Samuel
reveal numerous similar passages in which a word or phrase has disappeared
from the Masoretic text but been retained in versions, particularly the
Septuagint and its daughter-translations, either as a translation or a
transcription.[4]

Also in our case the Septuagint seems to provide us with both a key to the
original form of the Hebrew text as well as to the astonishing variety of
its translations.

ἅλλομαι occurs as a counterpart of the Hebrew verb צלח in the Septuagint
(Jdg. 14:6,19; 15:14); thus the emendation צֹלְחִים e.g. in the apparatus of
the *Biblia Hebraica*[3]. More complicated is the adverb μεγάλα which occurs in
the Septuagint only here. S. R. DRIVER has already argued that "it is nothing

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1 A quotation of Cant. 5:10.
2 Cf. λευκός in Cant. 5:10 in the Septuagint.
3 Isa. 18:4: כְּחֹם צַח עֲלֵי־אֹור = ὡς φῶς καύματος μεσημβρίας.
   צח may appear as a name of a month in the Arad inscription no. 20, see Y.
   Aharoni, *Arad Inscriptions* (in Hebrew, Jerusalem 1975), p. 42. I. Eitan (A
   Contribution to Isaiah Exegesis, *Hebrew Union College Annual*, Vol. XII-
   XIII, 1937-1938, p. 55-88) has compared the word with the Arabic *ḍiḥḥ* and
   Ethiopian *ḍaḥāy* and concluded that in Isa. 18:4 צח means 'sun' (p. 65, in a
   way the equation appears already in Joa. Simonis, *Lexicon manuale hebraicum
   et chaldaicum*, edidit G. B. Winer, Lipsiae 1828, p. 822, s.v. צלצח). The
   first interpretation is hardly significant here, the latter would give a
   sense 'in the shadow of the sun', cf. below, p. 10, fn. 4.
   A similar explanation for 'the midday' is presented by B. Zimolong (*Zeit-
   schrift für die alttestamentliche Wissenschaft*, Vol. 56, 1938, p. 175-176).
4 For the text, see Stoebe, p. 25-32 with the literature quoted there, and
   S. R. Driver, *Notes on the Hebrew Text and Topography of the Books of
   Samuel* (Second edition, Oxford 1913), p. xxxiii-lxxxiii, esp. lx-lxi.

but a Hebrew word written in Greek letters, and transformed into something significant in Greek".[1] The peculiar counterparts of the Vetus Latina (*salientes magnas foueas/fossas, magna stadina* 'leaping big pits/trenches, big stadia (?)[2]') imply the same conclusion: there has been in the Septuagint a Greek transcription of a Hebrew word, and the translators of the Vetus Latina considering it to be Greek have given different meanings to this 'Greek' word.

Now there exist interesting variants in the Septuagint and Vetus Latina manuscripts. Certain texts[3] reveal between Βενιαμιν and ἁλλομένους an addition εν σηλω(μ) εν βακαλ(λ)αθ (βαγαθ, βακαλα), *et in Selom in Bac(h)allat*, and in the ms. *b* there is a marginal note εν σηλω (σ)μ(α)ακαλαθ[4]. It is obvious that these names are nothing but transcriptions of the original Hebrew text and 'leaping greatly' is an attempt to render it into Greek. Taking into account the employment of the verb ἅλλομαι and the general principles of Greek transcriptions (κ = ק, θ = ת, π and ה = ∅ or χ) we have בצלחם[5] בבקלת as a reconstruction of the Hebrew phrase.

However, this reconstruction does not throw any light on the text,[6] nor does it provide an explanation of the translations of the Vetus Latina. A remedy

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1 Driver, p. 78.

2 *stadina* probably from Greek στάδιον, the Latin word seems to be a *hapax legomenon*.

3 For details, see the apparatus of The Old Testament in Greek and *Biblia Hebraica Stuttgartensia*, Liber Samuelis (Stuttgart 1976).
  The Ethiopian version follows the main text of the Septuagint: *westa dabra benyām 'enza yemērredū* 'at the border / on the mountain of Benjamin when they are leaping/racing fast (Asmara edition, 1926; 1916 in the book is a printer´s error).
  Similarly the Armenian version: *aṙ gerezmanawn Hrak'eli i lerinn Beniamini, zi mecamecs vazicen* 'at the tomb of Rachel in the mountains of Benjamin, hurrying greatly' (with the note: *Ebr. i sahmans Beniamini i Selsah*. Armenian Protestant edition, Vienna 1929). I am grateful to Prof. J. Aro for this reference and other valuable remarks.

4 σ and α *ex correctura*.

5 εν = ־ב. η and ω probably on the analogy שִׁלֹה = Σηλωμ.

6 The hexaplaric asteriscus variant βακελ(λ)εθ occurring in 2 Kgs. 4:24 as the counterpart of Hebrew בְּצִקְלֹנוֹ (according to Lagarde βακελ(λ)εθ derives its origin from *קְעַלַת 'Brotbeutel, bread-bag', see Koehler-Baumgartner, p. 841, s.v. *קְלַע) is hardly relevant here.

may be found by means of the word μεγάλα on the one hand and (σ)μ(α)ακαλαθ
(ms. *b*, see above) on the other. Both of them have μ instead of β.[1] Thus
I would suggest that the original Hebrew text has been בְּצַלְחָם בְּמִקְלֹה[2] which
means *when they are setting fire to roasting places / a roasting place.*
The suggestion surely demands additional vindication.

First מקלה which does not occur in the Old Testament. However, it is at-
tested twice in the Mishnah (according to the Mss. Kaufmann and Parma De
Rossi 138 the vocalization is מְקְלָה),[3] in the Targum to Lam. 2:10 (מוֹקְלָה[4],
מִקְלָה),[5] and in the latter Jewish literature;[6] cf. also Akkadian *maqlû*
'Verbrennung; Röstofen', 'oven, grate; burning, combustio',[7] Imperial Ara-
maic מקלו 'holocauste',[8] and Arabic مِقْلًى , مِقْلاَة 'frying-pan'.[9] مقلت* -
μακαλαθ is not necessarily a plural, it may represent a feminine singular
with *-t* as the feminine ending; on the other hand θ may be secondary (cf.
the variant βακαλα and μεγάλα) in which case the Greek transcription would
stand for mere מְקְלָה. α instead of the later Palestinian *i*-vowel is rather

1 μ and β get easily interchanged in minuscle manuscripts.
2 Another possibility would be בְּצָלְהָם 'when they are roasting' (√צלי) *pro*
   the regular בְּצָלוֹתָם, cf. *infinitivus constructus* forms עֲשׂוֹ (Gen. 31:28),
   הֵרָאֹה (Jdg. 13:21 and 1 Sam. 3:21), and עֲשֹׂהוּ (Ex. 18:18). In this case the
   Greek ἄλλομαι interpretation would go back to a confusion either of ה and
   ח (which are very similar in early Hebrew manuscripts) or of the numerous
   cases of צלח עליו referring to Saul in the First Book of Samuel. This ex-
   planation would assume, however, more numerous confusions taking place
   both in the Septuagint and in the Hebrew text. Thus the less complicated
   explanation seems to be preferred.
3 Mishnah Ta‘anit II,1 and Parah IX:7; see Ms. Kaufmann (Facsimile, Jerusa-
   lem תשכ"ח) and Ms. Parma De Rossi 138 (Facsimile, Jerusalem 1970).
4 The Bible in Aramaic, Vol. IV A (Leiden 1968), p. 144.
5 According to Ch. Albeck (*Einführung in die Mischna*, Berlin - New York
   1971, p. 266, s.v.) the word is a loan from Hebrew.
6 See M. Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yeru-
   shalmi, and the Midrashic Literature* (Reprint, New York 1950), p. 831; for
   the Hebrew occurrences he gives the vocalization מַקְלָה which in the light
   of the manuscripts quoted above (cf. esp. Ms. Kaufmann, Parah IX:7: מִיקְלָה
   with *plene yod*) is hardly a correct one. See also J. Levy, *Wörterbuch über
   die Talmudim und Midraschim* (Zweite Auflage, Berlin und Wien 1924), Dritter
   Band), p. 222 (*mem* unvocalized!).
7 W. von Soden, *Akkadisches Handwörterbuch*, Band II (Wiesbaden 1972), p.
   607. *The Assyrian Dictionary of the University of Chicago*, Vol. 10, Part 1
   (Chicago 1977), p. 251-252.
8 Ch. Jean - J. Hoftijzer, *Dictionnaire des inscriptions sémitiques de l'
   Ouest* (Leiden 1965), p. 165, s.v.
9 J. G. Hava, *Al-Faraid. Arabic-English Dictionary*[3] (Beirut 1970), p. 626.

normal in early transcriptions including those of the Septuagint,[1] and the second *alpha* indicates an anaptyx vowel found numerously in early transcriptions in positions where the second member of a consonant cluster is highly sonoric.[2] מְקֹלֹת (*nomen masculinum*) - Μακαλωθ, Μακελλωθ in the Septuagint[3] is a precise counterpart of our case.

The reconstructed Greek transcription μακαλα(θ), which obviously was taken as a place (river?) name by the translator(s) of the Septuagint (cf. the variant εν σηλω εν βακαλαθ),[4] also provides a good explanation for the peculiar translations of the Vetus Latina. The translators considered it to be Greek. On the one hand they associated it with the Greek words μάκελλα, μακέλη 'mattock, pick'[5] and μάκελλον/ς 'enclosure'[6] which led to the renderings *foueas/fossas* (cf. also the variant *sarientes* 'hoeing' pro *salientes* 'leaping')[7]. On the other hand, there is μάκελλος II = Latin *macellum* 'market'[8] which together with μάκελλον/ς 'enclosure' may well have produced *stadina* in Latin. Similarly μακαλα(θ) was "transformed into something significant in Greek" in the Septuagint, and only a small change was needed to transform it into μεγάλα 'greatly' which, however, occurs only here in the Septuagint. In fact the Vetus Latina renderings *magnas foueas/fossas, magna stadina* imply a Greek *Vorlage* in which *μακαλα(θ) already was glossed with μεγάλα (*ἁλλομένους μεγάλα μακαλα(θ)).[9]

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1 See my On the Vocalism of the Closed Unstressed Syllables in Hebrew (*Studia Orientalia*, Vol. 48:1, Helsinki 1977), p. 78-83, 189-199.
2 See Cl. Könnecke, Die Behandlung der hebräischen Namen in der Septuaginta (*Programm des Koeniglichen und Groening'schen Gymnasiums zu Stargard in Pommern*, Stargard 1885), p. 26-27, and C. Siegfried, Die Aussprache des Hebräischen bei Hieronymus (*Zeitschrift für die alttestamentliche Wissenschaft*, Vierter Jahrgang, 1884), p. 80. This phenomenon will be dealt with more extensively in my forthcoming book On the Vowel Reduction in Hebrew.
3 1 Chr. 8:32; 9:37,38; 8:31.
4 In Greek ἅλλομαι occurs also as a transitive verb 'to leap over', see H. G. Liddell - R. Scott, *A Greek Lexicon* (Revised and augmented, Oxford 1968), p. 70.
5 Liddell-Scott, p. 1074.
6 idem.
7 See the apparatus of Biblia sacra iuxta latinam vulgatam versionem...
8 Liddell-Scott, p. 1074.
9 In this context I will express my gratitude to Prof. I. Soisalon-Soininen for his instructive advice concerning probable and improbable trends of development in the textual history of the Septuagint and other ancient versions.

The suggestion that √צלח II means 'to set fire to' (pi[cc]el?), 'to flame up'
(qal?) is no new one.[1] The occurrences dealt with in favour of this inter-
pretation are in Sirach (Ben Sira) 8:10 and Amos 5:6. As external evidence
Akkadian *ṣelû* and Syriac √ṣrḥ have been mentioned.

Sirach 8:10: Hebrew (Ms. A): אל תצלח בגחלת[2] רשע

פן תבער שביב אשו

Septuagint : μὴ ἔκκαιε ἄνθρακα(ς) ἁμαρτολοῦ,

μὴ ἐμπυρισθῇς ἐν πυρὶ φλογὸς αὐτοῦ

Vulgate (8:13) : *ne incendas carbones peccatoris arguens eos*

ne incendaris flamma ignis peccatorum illorum

Besides the versions, the parallelism תבער / תצלח supports the sense proposed
here, also the use of the preposition ב‾ accords with בצלחם מקלת.

Amos 5:6:   פֶּן יִצְלַח כָּאֵשׁ בֵּית יוֹסֵף

All of the ancient versions testify to the meaning 'to flame up, kindle':

Septuagint: ὅπως μη ἀναλάμψῃ ὡς πῦρ ὁ οἶκος Ιωσηφ

Vulgate: *ne forte conburatur ut ignis domus Ioseph*

Peshiṭta: d-l' n'qd 'yk nwr' byt ywsp

Targum Jonathan: דלמא ידלק כאישׁתא רוגזי (רוגזיה) בבית יוסף[3]

Accordingly RUDOLPH gives in his commentary on the Book of Amos the trans-
lation "sonst entbrennt er gegen Josephs Haus".[4]

As for related words[5] in other Semitic languages Syriac √ṣrḥ[6] and Akkadian

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1 See esp. J. Blau, Über Homonyme und angeblich Homonyme Wurzeln II (*Vetus
  Testamentum*, Vol. 3, 1957), p. 100-101, and A.Guillaume, *Hebrew and Arabic
  Lexicography*. A Comparative Study (Leiden 1963, reprinted from Abr-Nahrain,
  Vol. I-IV, 1959-1965), p. I/33.
  A similar hypothesis is presented earlier e.g. by R. Smend in his review of
  Schloegl, Ecclesiasticus; Lévi, L'ecclésiastique (*Theologische Literatur-
  zeitung* 22, 1903, c. 587) and in *Die Weisheit des Jesus Sirach. Hebräisch
  und deutsch* (Berlin 1906), p. 14, and vocabulary, p. 77.
2 There seems to be in the Ms. A erroneously בנחלת *pro* בגחלת, see lastly *The
  Book of Ben Sira. Text, Concordance and an Analysis of the Vocabulary* (in
  Hebrew, Jerusalem 1973), p. 11 & 314.
3 The Bible in Aramaic, Vol. III (Leiden 1962), p. 423.
4 W. Rudolph, *Joel-Amos-Obadja-Jona* (Kommentar zum Alten Testament, Band
  XIII, 2, Gütersloh 1971), p. 189 & fn. 6a. Cf. also the note (p. 193-194):
  "das Entbrennen, das sonst so oft von Jahwes Zorn ausgesagt wird, wird hier
  auf ihn selbst übertragen".
5 Hebrew צֶלַח / צְלֹחִית and their counterparts in other Semitic languages (see
  C. Brockelmann, *Grundriss der vergleichenden Grammatik der semitischen
  Sprachen*, I. Band, Berlin 1908, p. 220, § 84β and fn. 2) may be derivatives

ṣelû have mentioned above. It is worth noting that ṣelû does not mean 'to burn' in general,[1] but to 'to burn (fumigants)'[2], 'Räucherwerk anzünden'[3]. Additional support seems to be found in Ethiopian languages. In Ge^cez ṣenḥāḥ means 'holocaustum, sacrificium igne comburendum', 'aṣanḥeḥa 'sacrificare, igne comburere', and ṣenḥāḥē ὁλοκαύτωμα;[4] 'censer, Räucherfass' is ṣenḥā in Tigre, ṣenḥāḥ in Tigrinya, and ṭenā in Amharic.[5] Obviously the extensive semantic range of the homonymous root(s) √ṣlḥ has called forth variation of the second sonoric root consonant both in Syriac and Ethiopian.[6]

Finally some literary points of view. First, Samuel gives in the beginning of 1 Sam. 10 a very detailed description of what the two groups of men are doing at the moment when Saul will meet them (verses 3 and 5). Contrary to that, there is no similar prediction concerning the first two men in verse 2 according to the Masoretic text. The emendation proposed in this paper would supplement also this inequality. Second, in verses 3-6 the order of matters is equal with that proposed by me: first a location, then a description of what will be taking place there, and last a prediction of what will happen to Saul. Third, geographical locations in the Bible proceed as a rule *a minori ad majus* (e.g. Jdg. 4:5; 10:1; 12:12,15; 1 Sam. 1:1). In view of this fact Zelzah as a place name should appear between Rachel´s tomb and the border of Benjamin.[7]

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of the proposed √ṣlḥ II (cf. 2 Chr. 35:13 where צְלָחוֹת are frying or cooking pans).

6 = 'inflammatus est, flagravit' (C. Brockelmann, *Lexicon Syriacum*[2], Halis Saxonum 1928, p. 637), 'to catch *or* take fire; to set on fire; to cracle, crash, coruscate *all used of meteors and lightnings*' (J. Payne Smith, *A Compendious Syriac Dictionary*, Oxford 1967, p. 484).

1 Thus hardly from the Semitic root √ṣli as stated by v. Soden in his Akkadisches Handwörterbuch, Lief. 12 (Wiesbaden 1974), p. 1090.

2 The Assyrian Dictionary of the University of Chicago, Vol. 16 (Chicago 1962), p. 124.

3 von Soden, Akkadisches Handwörterbuch, Lief. 12 (Wiesbaden 1974), p. 1090.

4 A. Dillmann, *Lexicon Linguae Aethiopicae* (Reprinted, New York 1955), c. 1285-1286.

5 E. Littmann - M. Höfner, *Wörterbuch der Tigrē-Sprache* (Wiesbaden 1962), p. 642.

6 For corresponding phenomena, see Brockelmann, Grundriss, p. 220-230.

7 I am indebted to my friend, Dr. Timo Veijola, for this observation.

The latter textual history of the phrase בצלחם במקלת* may be outlined in the following way. In the Septuagint the original translation ἀλλομένους* Μακαλα(θ) was transformed into ἀλλομένους μεγάλα.[1] The transitional form was the glossed ἀλλομένους μεγάλα μακαλα(θ)* which was the *Vorlage* of the Vetus Latina renderings. Certain Septuagint and Vetus Latina manuscripts disclose other attempts to conflate various interpretations of the phrase (see above, p. 5). The (Palestinian?) predecessor of the Masoretic text had lost, however, the word במקלת – there are numerous similar gaps in our Hebrew text of the Books of Samuel.[2] בצלחם left alone demanded another exegesis which could be aquired by a division of the word; thus בצל חם 'in the hot/hottest shadow' means 'at noon' according to the Lucianic recension and St. Jerome, at least.[3] The former conflated it into the extant Septuagint text, St. Jerome wrote according to "Hebraica veritas" solely *in meridie*.

The detached בצלחם remained obscure also to Jewish scholars, and one of them added a 'Masora magna' note חם צ to the Hebrew text.[4] The explanatory quotation found its way into the text proper,[5] and the contamination was considered already by the translators of the Peshiṭta and Targum Jonathan to represent a place name. However, its uniqueness still created new explanations of which that presented by Rashi is not the only one.[6]

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1 The 'interpretatio Graeca' may have been supported by an interpretation of מקלת based on the root √qll and its derivatives קַל 'light, swift', קַלּוּת 'lightness, swiftness' etc.
2 See e.g. 1 Sam. 9:25; 14:18; 20:19; 2 Sam. 4:6; 17:3; 21:16.
3 In the Septuagint mss. *b* and *z* there are marginal notes εν σκια δια το καυμα resp. εν σκιωδι υ...το καυμα, see the apparatus of The Old Testament in Greek.
   As mentioned above (p. 4) also בצל צח is liable to give rise to a rendering 'at noon'. Thus the development בצלחם → בצלצח may also be earlier than the Lucianic recension and Vulgate.
4 כְּחֹם צַח in Isa 18:4 would provide a good background for such a note. חם could also have been associated with חַמָּה 'sun' (common in Mishnaic Hebrew). If there really was a word צח meaning 'sun' in Hebrew as suggested by Eitan (see above, p. 4, fn. 3), this kind of equation would be more than probable.
5 The curious עַל־הַשַּׁל in 2 Sam. 6:7 may be a similar marginal gloss which originally indicated in an abbreviated form (על השל' ≅ על השלחת ידו/היד, see Jastrow, p. 370, s.v. השלחה & 2 Sam. 6:6: וַיִּשְׁלַח עֻזָּה) the reason of the anger of the Lord against Uzzah, cf. also the parallel text in 1 Chr. 13:10 עַל אֲשֶׁר־שָׁלַח יָדוֹ עַל־הָאָרוֹן and Driver, p. 267–268.
6 See above, p. 3-4, and Jastrow, p. 1272, s.v. צח.

The meaning 'to kindle' of צלח would involve a useful bit of information for our understanding of the recurrent expression וצלחה עליו רוח יהוה. As a rule it has been conceived to mean 'the spirit of God came mightily upon him' (RSV). Now we could see in the expression an idea of kindling or flaming up ('the spirit of God was kindled on/in him') which is parallel to numerous manners of expression concerning a sudden change of feelings or attitudes in many languages ('his anger was kindled', 'the war flamed out', etc.). Cf. also the Pentecost pericope καὶ ὤφθησαν αὐτοῖς διαμεριζό-μεναι[1] γλῶσσαι ὡσεὶ πυρός (Acts 2:3) in which the Holy Spirit is visible in the form of fire.

After all, in order that enigmas would not be used up too early, in 2 Sam. 21:14 the place name צֵלָע is according to the Peshiṭta Șelṣaḥ.

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1 In Aramaic צְלַח means 'to split, divide'!?