

where in the HB/OT, the name is found only in the standard designation of Joshua (Hoshea; Jeshua) as *bin-nûn* (e.g., Num 11:28). Thus, it is associated with the person of Joshua and Ephraimite lineage. Based on comparative Semitic evidence, *Nûn* is usually construed as a personal name meaning “fish” (see the reception in BerR 97:3). By contrast, it has been argued that it is a clan name, designating Joshua as “the Nunite” rather than “the son of Nun.” This approach takes the LXX equivalent Νωνη to reflect a more original Hebrew reading *nāweh*, meaning “the total of herds and men which makes up a nomad tribe” (Soggin: 1). But the Greek textual tradition is not consistent in said rendering, and some have suspected it to result from scribal corruption of the variant Νωνν. Moreover, 1 Chr 7:27 clearly attests to an understanding of it as a personal name.

Bibliography: ■ Margolis, M. L., *The Book of Joshua in Greek*, vol. 1 (Paris/Philadelphia, PA 1931). ■ Noth, M., *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung* (BWANT 46; Stuttgart 1928). ■ Soggin, J. A., *Joshua* (OTL; London 1972).

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Nun (Person)

In the genealogy of Ephraim in 1 Chr 7:20–27, a certain *nwn*, there vocalized *Nôn* (v. 27), is referred to as the son of Elishama and father of Joshua. Else-