

THE PRESBYTERIAN AND REFORMED REVIEW

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I.

CURRENT OLD TESTAMENT DISCUSSIONS AND PRINCETON OPINION.*

NEARLY ninety years ago, in the first year of the existence of Princeton Theological Seminary, Dr. Archibald Alexander, the sole professor and the incumbent of the chair of Dogmatic and Polemic Divinity, informally inaugurated the work of the Old Testament department by giving instruction in the original languages of the Scriptures and in the laws and customs of the Hebrews. In 1822 a distinct department of the curriculum was erected for Oriental and Biblical literature, and the Rev. Charles Hodge was appointed professor. As planned and organized, the new department embraced the literature of both the Old and the New Testaments. A separation began to be made in 1834, when Joseph Addison Alexander was chosen to be an assistant to Dr. Hodge in the department of Oriental literature; and the instruction in the Pentateuch and Psalms and in Biblical archæology was devolved upon him. In fact, this appointment inaugurated a new era in Old Testament work in the Seminary. The erection of the Biblical department in 1822 had been a harbinger of the coming day. The dawn appeared when the elder Alexander, while occupying the chair of Dogmatics, published a small book on the canon of Scripture, covering both the Old and the New Testaments, which obtained notable recognition on both sides of the Atlantic. But the morning of the new era was not yet. Dr.

* An address delivered on Tuesday, October 8, 1901, in the chapel of the Theological Seminary at Princeton, by appointment of the Board of Directors, to mark the transfer of the author from the Chair of Semitic Philology and Old Testament History to the Chair of Oriental and Old Testament Literature.

V.

LOST MEANINGS OF HEBREW ROOTS.

THE object of the following article is to show that certain renderings of the Septuagint, which have usually been explained as involving a different Hebrew text from that of the Masorites, or as due to forced interpretation, or misunderstanding, or caprice on the part of the Greek translators, may really be owing to variant meanings, which rightly belonged to the same original homonymous root. We attempt to show this by calling the Assyrian to our aid, in order to confirm the meaning given to the Hebrew by the Septuagint. Where a Greek rendering, which is not in accord with the senses usually given in the dictionaries to the Hebrew root, is found to be supported by the Assyrian, we have inquired whether the new meaning, thus attested, may not suit the homonymous root in other places, where it occurs in the Masoretic Hebrew. We think the results of the investigation suggest, first, that the Hebrew consonantal text, from which the Septuagint version was made, may not have varied so much from the Masoretic text as has hitherto been supposed; and secondly, on the other hand, that the Greek translators were more faithful to their original than has often been thought. The facts will speak for themselves.

שָׁבַן AND סָבַן

A few years ago, Dr. Jensen showed that *šakānu* occurred in an Assyrian syllabary in the sense of "to see." This meaning of the root שָׁבַן or סָבַן will account for the Greek rendering in the following passages:

In Ex. xxv. 8, וְשָׁבַנְתָּ = *οφθησομαι*. The A.V. and R.V. have: "And let them make for me a sanctuary, that I may dwell among them." The Greek reads: "And thou shalt make for me a sanctuary, and I will be seen among you."

In Deut. xxxiii. 16, שְׁכֵנֵי סִנְהָ = *τῶν ὀφθέντων ἐν τῇ βάλτω*. The revisers render: "And the good will of him that dwelt in the bush"; and connect with what precedes in verse 13. The Greek reads: "And let the things pleasing to him that was seen in the

bush come upon the head of Joseph"; connecting with what follows. The Latin Vulgate agrees here with the Greek in translating **שָׁכַן**, having rendered the clause in which it appears by *qui apparuit in rubo*.

In Job xxxiv. 9, **לֹא יִסְכֵּן** = *οὐκ ἔστω ἐπισκοπή*. The A.V. and R.V. have: "It profiteth a man nothing, that he should delight himself with God." The Greek reads: "For say not, that there shall not be a visitation (or inspection) of a man, even a visitation for him from the Lord." Perhaps for **רָצוּתוֹ**, the Greek translator read **רָאוּתוֹ**. Jerome seems to have taken **רָצוּת** from **רָוִן** as he renders it by *cucurrerit*.

In Psa. cxxxix. 3, **וּבְלִי־דַרְכֵי הַסְּכֵנֶתָּה** = *καὶ πάσας τὰς ὁδοὺς μου προσέιδες*. The revisers render the verse: "Thou searchest out my path and my lying down, and art acquainted with all my ways." The Greek reads: "Thou hast traced my path and my bed and hast foreseen all my ways." It will be seen that the English versions agree here substantially with the Greek. Prof. Franz Delitzsch tries to account for the meaning "acquainted with" in the following manner: "**הַסְּכֵין** with the accusative, as in Job xxii. 21, with **עַם**: to enter into neighborly, close, familiar relationship, or stand in such relationship, with any one. God is acquainted with all our ways, not only superficially, but closely and thoroughly, as that to which he is accustomed." The Assyrian equivalent justifies the meaning demanded by the sense in this passage, without the necessity of resorting to far-fetched derivations.

In Num. xxii. 30, **הֲהִסְכֵּן הַסְּכֵנֶתָּה** = *μή ὑπεροράσει ὑπεριδούσα*. The revisers read: "Am not I thine ass, upon which thou hast ridden all thy life long unto this day? Was I ever wont to do so unto thee?" The Greek reads the last clause: "Did I ever do thus to thee, utterly disregarding thee?"

In Ex. xxiv. 16, **וַיִּשְׁכֵּן כְּבוֹד־יְהוָה** = *καὶ κατέβη ἡ δόξα τοῦ θεοῦ*. The revisers have: "And the glory of the Lord abode upon Mount Sinai, etc." It would make good sense to read: "And the glory of Jehovah was seen upon Mount Sinai . . . and the appearance of the glory of Jehovah was like a devouring fire in the top of the mountain."

In Psa. lxxxv. 9 (10), **לְשָׁכְנָהּ** = *τοῦ κατασκηνώσαι*. The revisers have: "Surely his salvation is nigh them that fear him; that glory may dwell in our land." The last clause might well be rendered: "That glory may be seen in our land."

In Isa. lvii. 15, **שָׁכַן עַד** = *κατασκηνῶν τὸν αἰῶνα* and **אִשְׁכּוֹן** = *ἀνα-*

παρόμενος. The revisers render: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, etc." We might read here: "For thus saith the high and lofty One, that beholdeth eternity, whose name is Holy: I see the high and holy and him that is contrite and humble of spirit, to revive the spirit of the humble, etc."

In Gen. iii. 24, **וַיִּשְׁבֵּן** = καὶ κατέφρασε αὐτόν. The revisers read: "So he drove out the man; and he placed at the east of the garden of Eden the Cherubim and the flame of a sword, etc." The Greek gives: "And he cast out the man and caused him to dwell before the paradise of delight, and he arranged the cherubim and the flaming sword, etc." The new meaning of **שָׁבַן** would allow of the rendering: "And he drove out the man, and he caused to appear at the east of the garden of Eden the Cherubim and the flame of a sword turning every way to guard the way of the tree of life."

אָבַח

In Ezek. xxi. 20 (15), **אָבַח** = σφάγια. The A.V. and R.V. read: "I have set the *point* of the sword against all their gates." A.V. margin gives us instead of "point," "glittering" or "fear." R.V. margin gives "consternation." The Greek renders: "They are given over to the *slaughter* of the sword." The Targum supports the rendering of the Greek with **קָטְלִי**, but the Latin Vulgate has "conturbationem." Friedrich Delitzsch showed that this root is in Assyrian a synonym of **טַבַּח**, "to slaughter," and thus supports the rendering of the Greek. The root **אָבַח** is not found in Arabic, Ethiopic, or in any of the Aramaic dialects. Muhlau and Volck give the meaning "Drohung," the same as that given by Gesenius in his third edition, *i.e.*, "comminatio." Smend, following Abulwalid and Kimchi, renders by "Glanz, Schimmer." Von Orelli connects with **אָבַךְ** and **הִפְךָ** and translates by "Wendung." Schroeder, in Lange, gives "threatening, or quivering, or shaking, or destroying, etc." Cornill follows the suggestion of Gesenius and changes the text to **טַבַּח**. It must be admitted that **טַבַּח** has the rendering of *σφάγιον* in vers. 15, 20 and 28 of this twenty-first chapter of Ezekiel; and that eleven times elsewhere forms of the noun derived from **טַבַּח** are rendered in the LXX. by *σφαγή*.

לָפֶת

In Ruth iii. 9, לָפֶת = ἐταράχθη. The A.V. and R.V. render : "And it came to pass at midnight, that the man was afraid" (Latin Vulgate, "conturbatus est"). The Greek renders the same, except in the last clause, where we find : "was amazed." R.V. margin gives, "was startled." We may compare here the Assyrian adjective *shulpitu*, "disturbed."

בְּנָה

In Job. iii. 14, הַבְּנִים הַרְחֹבֹת = οἱ ἐγαυρωμένοι ἐπὶ ξίφασιν. The revisers read in connection with the last clause of ver. 13 : "Then had I been at rest ; with kings and counsellors of the earth, which built up waste places for themselves." The Greek renders : "I should have been at rest, with kings and counsellors of the earth who rejoiced in their swords." The meaning in the Septuagint is supported by *banû*, No. 2, in Assyrian, which means "to be bright, light, joyful;" as well as by the Syriac בְּנִי "to comfort."

The use of בְּנָה in the sense of rejoice may possibly be found in Jer. xxxi. 4 : "Again I will make thee glad, and thou shalt be made glad, O virgin of Israel ; again thou shalt be adorned (or adorn thyself) with thy drums and shalt go forth in the dances of them that make merry."

In Gen. xvi. 2, the Peshitto translation אֶתְבִּי'א אֲבָנָה by אֶתְבְּנִי, "I shall be consoled." Luther has : "I shall be built." The Greek, Latin and English versions have : "I shall obtain children." The Syriac translation is very close to the meaning : "I shall be made glad;" though it is possible that the Syriac is a corruption for אֶתְבְּנִי, "I shall be comforted."

Again, in Mal. iii. 15, we might read : "And now we deem the proud to be blessed and the doers of wickedness are rejoiced."

Finally, in Lam. iii. 5, it might be read : "He hath rejoiced over me and compassed me with gall and travail."

בְּלָג

In Job. ix. 27, אֶבְלִיגָה = στεναάζω. The A.V. renders : "If I say, I will forget my complaint, I will leave off my heaviness and comfort myself." The revisers agree with the A.V. on the first clause, but render the latter by : "I will put off my sad countenance and be of good cheer." The R.V. margin gives for the last clause : "and brighten up." The Greek reads : "For if I should say, I will forget to speak, I will bow down my face and groan." The Latin agrees with the Greek in regard to the last clause. It reads : "Cum dixero : Nequaquam ita loquar, commuto faciem

meam, et dolore torquear." The Peshitto also agrees with the Greek in the last clause, though it has apparently read עַם for אַם at the beginning of the verse and is doubtful about פָּנִי, for which it presents two alternatives. It may be translated: "With my bitterness I have forgotten my narration: if I should forsake my thoughts or my words, I shall be grieved." The Aramaic Targum alone supports the A.V. in the rendering of the last word. They render the verse: "If I say, I shall forget my words, I will forsake my wrath and will comfort myself (וְאֶתְנַבֵּר)." The meaning of the Greek is supported by the Assyrian *balaggu*, "cry of pain," and by the following passages where בָּלַג occurs:

In Job x. 20, אֲבִלְיָהּ = ἀναπαύσασθαι. The A.V. and R.V. render: "Are not my days few? cease then, and let me alone, that I may take comfort a little." The R.V. margin reads for last clause: "that I may brighten up a little." The Greek agrees here with the tradition represented in the English versions. It reads: "Is not the time of my life short (little)? let me rest a little before I go whence I shall not return." The Syriac and the Aramaic Targum agree with the Greek; though the Syriac again gives two synonyms for the one original word. The Latin Vulgate, however, reads: "Numquid non paucitas dierum meorum finietur brevi? Dimitte ergo me, ut *plangam paululum dolorem meum* antequam vadam et non revertar."

In Psa. xxxix. 13 (14), אֲבִלְיָהּ = ἀναψύξω. The A.V. and R.V. read: "O spare me and I will recover strength, before I go hence and be no more." It would make good sense and accord with the Latin of Job x. 20 if we translated: "Let me alone, that I may pour out my complaint, before I go hence and be no more."

בָּרָא

In Num. xvi. 30, וְאִם בְּרִיאָהּ יִבְרָא יְהוָה = ἀλλ' ἢ ἐν φάσματι δεῖξει χύριος. A.V. and R.V. render: "And if the Lord make a new thing, and the earth (or ground, R.V.) open her mouth and swallow them up, with all that appertain unto them, and they go down quick (R.V., alive) into the pit; then ye shall understand that these men have provoked (R.V., despised) the Lord." The Greek reads: "But if by a wonder the Lord shall show, and the earth opening her mouth shall swallow them and their houses and their tents and all that belongs to them and they shall go down alive into Hades, then ye shall know that these men have provoked the Lord."

In Isa. xl. 26, xli. 20 and xliii. 15, בָּרָא is rendered by some more or less appropriate form of καταδεικνύμι, to show.

In Isa. xl. 26, מִי־בָרָא אֱלֹהִים = τίς κατέδειξεν πάντα ταῦτα. The

R.V., with which the A.V. substantially agrees, renders the first half of the verse: "Lift up your eyes on high and see who hath created these, that bringeth out their host by number." The Greek reads: "Lift up your eyes on high and see who hath displayed all these things? even he that bringeth forth their host by number."

In Isa. xli. 20, **בָּרָאָה** = *κατέδειξεν ἀντά*. The A.V. and R.V. render the last part of the verse: "The hand of the Lord hath done this and the Holy One of Israel hath created it." The Greek reads: "The hand of the Lord hath done these things and the Holy One of Israel has displayed them."

In Isa. xliii. 15, **בֹּרֵא** = *ὁ σαταδείξας*. The A.V. and R.V. render: "I am the Lord, your Holy One, the Creator of Israel, your King." The Greek reads: "I am the Lord God, your Holy One, who have appointed for Israel your king."

The meaning of **בָּרָא** thus given in the Septuagint is supported by the *barû* I of the Assyrian, which means "to see," and in the causative, "to show."

דבר

In Isa. v. 17, **דָּבְרוּ** = *ταῦροι*. The A.V. reads: "Then shall the lambs feed after their manner." R.V. gives the last clause, "as in their pasture." The Greek reads: "And they that were spoiled shall feed as bulls." The Aramaic Targum renders: "And the righteous shall be fed, according as was said concerning them." The Peshitto reads: "And the lambs shall feed as they should" (*i.e.*, in their proper manner). The meaning of the Greek may be connected with the Assyrian *dabru*, "strong." Compare **אֲבִיר**, "strong" = *ταῦρος* five times, *μόσχος* once, *ἄπις* once.

נָסַךְ

In Psa. ii. 6, **וְאֲנִי נָסַכְתִּי** = *Ἐγὼ δὲ καταστήθην*. The A.V. and R.V. render: "Yet have I set my king upon my holy hill of Zion" (the Peshitto has the same as the English). The Greek reads: "Yet have I been set as king under him over Zion his holy mountain." The Assyrian *nasáku* means "to set," "establish," and is used of the setting up of princes. Whether this root has any connection with the homonym, meaning "to anoint," is a question which need not be discussed here. Certain it is that the meaning of **נָסַךְ** found in the English, Greek and Syriac versions is justified by the Assyrian.

סר

In Ezek. ii. 6, כִּי סַרְרִים = διότι παροιστησούσιν. The A.V. and R.V. render: "And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions, etc." The Greek reads: "And thou, son of man, fear them not, nor be dismayed before them, for they will madden and will rise up against thee round about and thou dwellest in the midst of scorpions."

סר in the sense of "to be mad" is supported by the Assyrian *shurubbu*, "a bodily or mental disease."

פּלם

In Prov. v. 21, וְכָל-מַעַלְלָיו מִפְּלִם = εἰς δὲ πάσας τὰς τροχιάς αὐτοῦ σκοπεύει. The A.V. renders the verse: "For the ways of man are before the eyes of the Lord and he pondereth all his goings." The R.V. translates the last clause: "and he maketh level all his paths." The R.V. margin has instead of "maketh level," "weigheth carefully." The Greek reads: "For the ways of a man are before the eyes of God and he looketh at all his ways." Singularly, the Aramaic Targum agrees here with the Greek in having "God" instead of Jehovah (Lord) and in rendering the last clause: "and all his ways are open (or revealed, גָּלַי) before him." With this last clause the Syriac agrees exactly (though it has Lord, not God). The Vulgate reads: "et omnes gressus ejus considerat."

The meaning "to see," "to look," "to choose," is supported by the Assyrian *palásu*, "to see," "choose"; and also by the following passages:

In Prov. v. 6, תִּפְלֵם = ἐπιέργεται. The A.V. renders the first clause: "Lest thou shouldst ponder the path of life." It thus gives the correct meaning, though it has arrived at it in the wrong way. The R.V. reads: "so that she findeth not the level path of life." The R.V. has two marginal variations. The first simply takes תִּפְלֵם as second masculine singular, instead of third feminine. The second reads: "Lest thou weigh carefully the path of life." The Greek reads: "For the ways of life she enters not upon." The Latin Vulgate has: "Per semitam vitæ non ambulat." The Syriac and the Aramaic Targum have the same as the Latin, except that they have the verb in the third singular feminine. The passage reads well: "Lest she should see (or choose) the way of life, her steps have erred so that she cannot know it" (or, as Luther well renders the sense of the last clause: "unstät sind ihre Tritte, dass sie nicht weiss, wo sie gehet").

In Psa. lxxviii. 50, יִפְלֵם = ὠδοποιήσεν. The A.V. renders:

“ He made a way to his anger,” which is exactly the same as the Greek and Latin. The Syriac renders: “ He has opened up the bad ways.” Apparently, they have taken פָּלַס as equivalent to the Syriac פִּלְשׁ, which is a synonym of תָּרַע, the word used here by the Peshitto. The Aramaic Targum reads: “ He walks in the way of his strength.” The A.V. margin has: “ He shut up a way to his anger ”; the R.V. margin: “ He levelled a way,” etc. It makes good sense to read: “ He chooseth a path for his anger ; he hath not withheld from death their soul, and their life to the pest hath he delivered.”

In Isa. xxvi. 7, תִּפְלֵס = παρασκευασμένη. The A.V. renders the verse: “ The way of the just is uprightness : thou most upright, dost weigh the path of the just.” The revisers read: “ The way of the just is uprightness (margin : Or, a right way) : thou that art upright dost direct (margin : Or, level) the path of the just ” (margin : Or, path of the just thou directest aright). The Greek reads: “ The way of the godly is made straight : yea, the way of the godly is prepared.” The Latin Vulgate reads: “ Semita justı recta est, rectus callis justı ad ambulandum.” The Aramaic Targum has: “ The ways of the just are right : yea, the makers of the way of the righteous, thou wilt direct.” The Peshitto reads: “ The way is straight for the poor : and straight and level is the way of the righteous.” Alexander, in his commentary, renders: “ The way for the righteous is straight (or level) : thou most upright wilt level (or rectify) the path of the righteous.” Cheyne, in *The Prophecies of Isaiah*, gives: “ The path for the righteous is plain : thou makest plain with a level the path of the righteous.” Delitzsch, in his commentary, renders: “ The path that the righteous man takes is smoothness ; thou makest the course of the righteous smooth.” We would suggest that the verse might be read as follows. Instead of אֲרַח לְצַדִּיק כִּי יִשְׂרֵם יֵשֶׁר, read אֲרַח לְצַדִּיקָם יִשְׂרֵם יֵשֶׁר and the second line without change: מְעַגֵּל צַדִּיק הַתְּפִלָּס, and translate: “ The way of the just (and) upright let him behold : the way of the just, thou wilt (or mayest thou) choose.” For the asyndeton in the first clause, compare the Arabic in such phrases as, “ In the name of God, the merciful the gracious ” (see Wright, *Arabic Grammar*, second edition, Vol. II, p. 274, and Socin’s *Arabic Grammar*, second English edition, § 149 ; and compare in Hebrew the use of two adjectives limiting one noun, following one the other without any connecting particle, as in Lev. xiii. 38, Num. xix. 2). יִשְׂר would be the jussive of יָשַׁר, “ to see ” (compare for the form, Job xxxiii. 27 ; and for the meaning, the Arabic and Job xxxiv. 29, xx. 9, and Num. xxiii. 9, xxiv. 17). The changes of person are so numer-

ous in this chapter, that a change here from the third to the second cannot especially surprise us. Besides, the old pointing presents in this respect the same difficulty.

In Prov. iv. 26, פָּלַם = ὀρθὰς ποιεῖ. The A.V. and R.V. render: "Ponder (R.V., make level; R.V. margin, weigh carefully) the path of thy feet, and let all thy ways be established." The Greek reads: "Make straight the paths for thy feet, and thy ways straighten." The Latin Vulgate reads: "Dirige semitam pedibus tuis, et omnes viæ tuæ stabilientur." The Syriac reads: "Turn away thy foot from evil courses, and all thy ways shall be established." The Aramaic Targum is exactly the same as the Syriac.

The translation of the A.V. is justified by the Assyrian; though the manner in which they arrived at it was, doubtless, through a wrong derivation. That is, they derived "ponder" from "weigh"; whereas it should rather be derived from "see."

פָּרָא

In Hos. xiii. 15, יִפְרֵיא = διαστρελεῖ. The A.V. and R.V. read: "Though he be fruitful among his brethren, an east wind shall come, the wind (R.V., breath) of the Lord shall come up from the wilderness, and his spring shall become dry, etc." The Greek reads: "Because he shall cause division among brethren, the Lord shall bring upon him a burning wind from the desert and it shall dry up his veins, etc." The Latin "dividet" and the Syriac נִפְרוּשׁ both agree with the Greek. The Aramaic Targum has paraphrased until it is useless in the discussion. The Greek interpretation is supported by the Assyrian *paru*, "to cut off."

פָּשַׁח

In Lam. iii. 11, וַיִּפְשַׁחֵנִי = καὶ κατέπαυσέ με. The A.V. and R.V. read: "He hath turned aside my ways, and pulled me in pieces: he hath made me desolate." The Greek renders: "He pursued me when rebellious and calmed me; he made me desolate." The Assyrian verb *pasháchu*, "to calm, assuage, *relaxari*," would justify the Greek rendering of פָּשַׁח; but it makes better sense in this context to connect the Hebrew *hapax legomenon* with the Syriac פָּשַׁח, "to lacerate, tear, break" (by which the Syriac renders it here). The Aramaic וַיִּשְׁפַּעֵנִי supports the Vulgate *confregit*.

פָּתַח

For the Hebrew פָּתַח, the Assyrian has two verbs, *petú*, "to open," and *patáchu*, "to dig, cut in, bore, or pierce." From the

latter the Septuagint derives many of its translations, to wit: *ὀρόσσω*, Zech. iii. 9; *κολάπτω*, Ex. xxix. 5; *γλόφω*, Ex. xxviii. 9, 2 Chron. ii. 7, 14, iii. 7; *διαγλόφω*, Ex. xxviii. 4; *εγγλόφω*, Ex. xxix. 12; *ἐκτυπόω*, Ex. xxviii. 36, xxxix. 30. Also the nouns, *βόθρος*, Zech. iii. 9; *βολίδες*, Ps. liv. 24; *γλόμμα*, Ex. xxviii. 21; *γλόφη*, Ex. xxviii. 21, 2 Chron. ii. 7, 14; *εγκόλαμμα*, Ex. xxxix. 5; *εγκολαπτός*, 1 Kings vi. 31; *ἐκτόρωμα*, Ex. xxviii 3, 6; and *τάφος*, Mic. v. 6.

רָרָה

In Ezek. xxix. 15, *רָרָהּ* = *τὸν μὴ εἶναι αὐτοὺς πλείονας*. The A.V. and R.V. render the latter part of the verse: "I will diminish them that they shall no more rule over the nations." The Greek reads: "I will make them few, so that they shall not be numerous (*πλείονας*) among the nations." This rendering of *רָרָה* seems to be justified by the Assyrian *ruddu*, "many, great."

In Judges v. 13, the first *רָרָהּ* is rendered in A by *εμεγαλύνθη*, though B has *κατέβη*. The A.V. renders: "Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty." The R.V. renders: "Then came down a remnant of the nobles and the people; the Lord came down for me against the mighty." The R.V. margin: "Then made he a remnant to have dominion, etc." The R.V. marginal note, No. 2, connects "the people" with what follows and would read: "The people of the Lord came down for me against (or among) the mighty." The Greek of A reads: "Then was magnified his strength: Lord, humble for me those that are stronger than I." The Greek of B reads: "Then went down the remnant to the strong; the people of the Lord went down for him among the strong from me" (*i.e.*, stronger than I). The Latin Vulgate seeks merely to give the sense as follows: "Salvatæ sunt reliquiæ populi; Dominus in fortibus dimicavit." The Peshitto renders: "Then came down the liberator to act gloriously before the Lord; that he might cause to come down to me among the mighty men of Ephraim (or cause me to come down among, etc.)."

שָׂרָה

In Job xxxix. 10, *שָׂרָהּ* = *ἐλκόσσει*. The A.V. and R.V. render: "Canst thou bind the unicorn (R.V., wild ox) with his band in the furrow? Or will he harrow the valleys after thee?" The Greek reads: "And wilt thou bind his (*i.e.*, the unicorn's) yoke with thongs, or will he draw furrows for thee in the plain." The Assyrian verb *shadâdu* means "to draw."

שָׂרָה

In Obad., 19, שָׂרָה = τὸ ὄρος. The revisers render: "And they of the south shall possess the mount of Esau; and they of the lowland the Philistines: and they shall possess the field of Ephraim, and the field of Samaria." The Greek reads: "And those in the Negeb shall inherit the mountain of Esau, and those in the Shephela the Philistines: and they shall inherit the mountain of Ephraim and the plain of Samaria." The meaning "mountain" for שָׂרָה is supported by the Assyrian *shadû*, "high, mountain."

In Gen. xiv. 7, שָׂרָה = τὸς ἄρχοντας. The A.V. and R.V. read the part of the verse containing this word: "And they smote all the country (R.V. margin, field) of the Amalekites." The Greek reads: "And they slew all the rulers of Amalek." The Peshitto agrees with the Greek.

In Neh. xii. 44, לִשְׂרֵי הָעָרִים = ἐν αὐτοῖς ἀρχουσιν τῶν πόλεων. The R.V. renders: "And on that day were men appointed over the chambers for the treasures . . . to gather into them according to the fields of the cities." The Greek reads: "And in that day they appointed men over the treasuries for the treasures . . . and for the chiefs of the cities who were assembled among them."

In Ezek. xx. 46 (xxi. 2), הַשְּׂרָה = ἡγούμενον. The A.V. and R.V. render: "Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field (R.V., of the field in the south)." The Greek reads: "Son of man, set thy face against Thæman, and look toward Darom, and prophesy against the chief forest of Nageb." In Assyrian, the noun *shadu* means "Lord," and this would justify the Greek renderings ἄρχων and ἡγούμενος. One is tempted, however, to conclude that the Greek translators have read ר instead of שָׂר in these passages, since ἄρχων is more than two hundred times the rendering of שָׂר; and ἡγούμενος, ten times.

רָגַן

In Gen. vi. 3, רָגַן = καταμένειν. The revisers read: "My spirit shall not strive (or margin, *rule in*, or, according to many ancient versions, *abide in*) with man for ever." The Greek reads: "My spirit shall certainly not remain among these men for ever." The Peshitto reads: "My spirit shall not dwell among men for ever." The Latin Vulgate is the same as the Peshitto, having "permanebit" for dwell. The Aramaic Targum of Onkelos

reads: "This evil generation shall not live before me for ever." The rendering of the versions is justified by the Assyrian *dannu*, "resting place."

חֲלָה

In Isa. ii. 18, חֲלָה = καταρύψουσιν. The A.V. renders: "And the idols he shall utterly abolish." The R.V. and A.V. margin render: "And the idols shall utterly pass away." The Greek reads: "And they shall hide all (hand-made) idols." The Syriac agrees with the R.V.; the Latin and Aramaic Targum with A.V. The rendering of the Greek is justified by the Assyrian *chalāpu*, "to cover, clothe."

In Isa. xl. 31, חֲלִיפוּ = ἀλλάξουσιν. The A.V. and R.V. read: "But they that wait upon the Lord shall renew their strength." The Greek reads: "But they that await the Lord shall put on strength." The verse might be rendered: "But they that hope in the Lord (so the Peshitto) shall cover themselves with strength" (*i.e.*, with the strength of the Lord). For the idea, compare Ps. xciii. 1: "The Lord is appalled, he hath clothed himself with strength." Compare, also, Prov. xxxi. 25: "Strength and dignity are her clothing."

In Judges xiv. 19, חֲלִיפָה = στολή in B. It is not necessary to say more about this, than that in Assyrian *rachlaptu*, *chitlapu* and other derivatives of *chalāpu*, denote some kind of garment.

חֲלִיין

In Judges xiv. 19, חֲלִיין = στολή in A, *imātia* in B. The Syriac and Latin versions both avoid an attempt to translate this word. According to Delitzsch, there is in Assyrian a noun *chalitsu*, which seems to denote a part of a man's clothing.

חֲלַק

In Gen. xiv. 15, חֲלַק = καὶ ἐπέπεσεν. The A.V. and R.V. render: "And he divided himself against them by night." The Syriac, the Arabic and the Targum of Onkelos all agree with the English versions. The Greek reads: "And he fell upon them by night." The Latin unites the two meanings: "Et divisit sociis, irruit super eos nocte."

In Isa. xli. 7, מְחַלֵּיק = τὸ πτερον. The A.V. and R.V. render: "So the carpenter encourageth the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good." The Greek reads: "The artificer has

become strong, and the coppersmith (or goldsmith) that strikes (Vulgate, percutiens) with the hammer, at the same time beating out (or forging): then, indeed, he will say: The joining is well done." The Peshitto reads: "The carpenter encourages the smith (blacksmith) who pounds with the hammer and toils and says concerning the fusion (welding): It is good." The Aramaic Targum of Jonathan reads: "The carpenter is strong along with the smith, he that smiteth with the hammer together with him that striketh with the mallet; at the same time, he saith concerning the welding: It is strong."

It will be seen that all the ancient versions unite in giving to **מַחֲלִיק** the sense of "smiting." The Assyrian verb *chaláku* is used in the causative stem to denote the destroying of monuments; which probably took place by defacing them with hammers, as is done to this day.

כָּלַם

In Jer. xxxi. 19, **וְגַם-נִכְלַמְתִּי** = *καὶ ἐπέδειξά σοι*. The A.V. and R.V. render: "Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea even confounded, because I did bear the reproach of my youth." The Greek reads: "For after my captivity, I repented; and after I knew, I groaned for the day of shame, and shewed thee that I bore reproach from my youth." The use of **כָּלַם** in the sense of *ἐποδεικνύμι* is supported by the Assyrian *kalámu*, "to see, show."

כָּסָה AND כָּסָא

In Ezek. i. 23, **מְכַסּוֹת** = *συνεζευγμέναι*. The A.V. and R.V. render the phrase: "Every one had two, which covered on this side." The Greek of A. reads: "To each one two joined together." This meaning of **מְכַסּוֹת** is supported by the Assyrian *kasú*, "to bind."

In Prov. vii. 20, **לְיוֹם הַכָּסָא** = *δι' ἡμερῶν πολλῶν*. The A.V. renders: "He hath taken a bag of money with him and will come home at the day appointed." The Greek reads: "Having taken a bundle of money in his hand, he will return again to his home after many days." The Peshitto agrees with the Greek. The Latin Vulgate reads: "He hath taken a bag of money with him; in the day of the full moon, he will return home." This is substantially the same as the R.V. The Aramaic Targum reads: "A bag of money he hath taken in his hand; and in the day of the

assembly he will come home." The **כָּסָף** here used may probably be best referred to the root of *kisittu*, "future, eternity," a synonym of *arkātu*, *achrātu*, *dirkātu* and *isātu*. The latter part of the verse will then read: "At a future day, he will return home."

מִצָּה

In Num. xi. 22, **וְהִצִּי** = καὶ ἀρκέσει (twice). The A.V. and R.V. render: "Shall the (R.V. omits "the") flocks and the (R.V. omits) herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?" The Greek, Latin and Aramaic versions agree with the English.

In Deut. xxxii. 10, **וַיִּצְאֵהוּ** = ἀντάρχησεν αὐτόν. The A.V. and R.V. render: "He found him in a desert land." The Latin and Syriac versions agree with this. But the Targum of Onkelos has: "He supplied their necessities in the wilderness." The Greek reads: "He maintained them in the wilderness."

In Judges xxi. 14, **וְלֹא מִצָּאוּ** = οὐκ ἠρκέσθησαν. The A.V. and R.V. render the clause: "and yet so, they sufficed them not." This is substantially the rendering of the Greek.

These renderings of **מִצָּה**, all of which are supported by two or more versions, are corroborated by the Assyrian *matsu*, "to make wide, to be sufficient."

יָשַׁר

In Job. xxxiii. 27, **יָשַׁר** = ἀπομέμψεται. The A.V. renders: "He looketh upon men; and if any say (or margin, He shall look upon men and say), I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul" (or margin, my soul; or margin, No. 2, he hath delivered my soul). The R.V. renders: "He singeth before men (or margin, he looketh upon men), and saith, I have sinned, etc., and it profited me not; He hath redeemed my soul, etc." The Greek reads: "Even then a man shall blame himself, saying, what kind of things have I done? and he has not punished (literally, examined) me in a manner worthy of what I have sinned." The Syriac reads: "And that which is right concerning men he shall say; and he shall say, I have sinned and truly I have transgressed, and I have not profited myself. Free my soul from the destruction of corruption." The Aramaic Targum reads: "He appointeth (or makes straight) for the sons of men, and saith, I have sinned, and have perverted the right, and it did not profit me, deliver his soul from passing over into the pit." The Latin reads: "Respiciet homines et dicet: Peccavi et vice delinqui, et ut eram dignus non

recepti. Liberavit animam suam." The principal secondary versions from the Greek (to wit, the Coptic, Harklensian Syriac and Armenian) all agree exactly with their original.

Of the various meanings given to שׂר above, it will be noted that the A.V., following the Latin Vulgate, takes it from שׂור, "to see" (compare Job xxxiii. 14, xxxv. 13). The R.V. takes it from שׂור or שׂיר, "to sing" (compare Psa. vii. 1, xxi. 14, and often). The A.V. ignores the jussive in its translation; the R.V. does the same, and in taking it from the verb "to sing," has a form found nowhere else. (The imperfect of שׂיר should be יִשׂיר, or יִשׂר in jussive.) The Syriac has pointed it יִשׂר, which it correctly renders by "that which is right." The Aramaic Targum presupposes the pointing שׂר, Piel perfect from יִשׂר. The Greek translation "to blame" is sustained as a possible rendering by the Assyrian root *shâru*, "to lie, calumniate."

In Psa. xcii. 12 (11), בְּשׂוֹרֵי = ἐν τοῖς ἐχθροῖς μου. The A.V. and R.V. render: "Mine eye also shall see (R.V. hath seen) *my desire* on mine enemies" (R.V. margin: Or, them that lie in wait for me). The Greek reads: "And my eye has looked upon mine enemies and my ear shall hear the evil-doers that rise up against me." The Syriac agrees with the Greek except in having "my eyes have seen" and "my ears shall hear." The Aramaic Targum reads: "My eye hath perceived the end of them that molested me; my ears have heard the voice of the destruction of those that rose up against me to do evil." The Assyrian enables us to be more explicit and definite as to the kind of enemy meant by שׂור. It is a "calumniator." We may therefore give the sense of the verse as follows: "And my eye hath looked upon my calumniators; and my ear shall hear against those that rise up against me as malefactors" (or, that they are malefactors).

In Job xxxiv. 29, שׂוֹרְנוֹ = ὀψεται ἀτόν. The A.V. and R.V. render: "When he giveth quietness, who then can make trouble (R.V., condemn)? And when he hideth his face, who then can behold him?" The Greek reads: "And he giveth rest, and who shall condemn; and he shall hide his face and who shall see him." The Syriac reads: "And if he pardons, who shall condemn; and if he turn away his face, who shall pardon?" The Aramaic Targum reads: "He giveth rest and who shall condemn; and he removes the Shekinah and who shall see it."* The Arabic of

* שׂוֹרְנוֹ. This use of כִּן in the Targum as a rendering for שׂור supports the view given above, that there was once a Hebrew root with these radicals, meaning "to see." It shows, further, that the Aramaic possessed such a root with such a meaning.

Walton's Polyglot agrees accurately with the Peshitto. The Vulgate agrees with the Greek. We suggest the following as a possible rendering: "And he shall give rest and who shall condemn; and he shall hide his face and who shall blame him?"

In Job xxxv. 13, 14, **יְשׁוּרָנָה** = *ὁρατής*; **תְּשׁוּרָנִי** = ? The R.V. renders:

"Surely God will not hear vanity,
Neither will the Almighty regard it.
How much less when thou sayest thou beholdest him not,
The cause is before him, and thou waitest for him!"

The A.V. is the same as the R.V. in ver. 13; but ver. 14 reads as follows: "Although thou sayest thou shalt not see him, yet judgment is before him; therefore, trust thou in him." The Greek reads: "For the Lord desires not to see things out of place, for he is the Almighty One. He beholds (literally, is the beholder of) them that do unlawful deeds and he will save me: and do thou plead before him, if thou canst praise him, as he is." The Latin reads: "Non ergo frustra audiet Deus, et Omnipotens causas singulorum intuebitur, etiam cum dixeris: Non considerat; judicare coram illo, et expecta eum." The Syriac connects **אֵךְ שׁוֹא** with the preceding verse, and renders the remainder as follows: "God will not hear; yea, God will not praise it. And even if thou hadst said thou wouldst not praise him (Arabic version of Syriac has: I will not praise him); plead before him and supplicate him." The Aramaic Targum reads: "But God will not hear a lie, and the omnipotent will not perceive it (**סִכְנָה**). Therefore thou wilt say: He will not perceive it (**סִכְנָה**), plead before him and hope (?) in him." The verses might be translated as follows: "Surely, God will not hear vanity and the Almighty not rebuke it. Yea, though thou shouldst say: Thou wilt not rebuke it; plead before him and wait for him."

PRINCETON.

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