

had floated into Palestine and whose alien origin had doubtless been forgotten. Is it not marvellous that the incarnate Son of God should have lived and died in that little land of Palestine so utterly neglectful, to all appearance, of the world He had come to save?

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NOTES ON SELECT PASSAGES IN THE OLD TESTAMENT.¹

GENESIS ii. 23: "And the man said, This is now bone of my bones, and flesh of my flesh." By a simple transposition, "This now is bone of my bones," etc., the intention of Adam to distinguish the creature now brought to him from all former ones is clearly made out. "This *is* now" would imply that she was not so before, which is *not* the sense intended. And the Hebrew word is not $\eta\tau\epsilon$, but עַתָּה , "this time," which the Revisers have substituted for the A.V. "now" in Genesis xxix. 35 and Judges xv. 3. Prof. Chenery has proposed, "This time it is bone of my bones," etc. But אִתּוֹ is clearly "this (creature)."

GENESIS iii. 6: "Good for food" (A.V. and R.V.). See also Genesis ii. 9, vi. 21 (*bis*). But in Genesis i. 29, 30, where A.V. has "for meat," R.V. (first revision) has given "for food," but R.V. (second revision) goes back to "meat." Referring to the New Testament Revision, I find that the rule is to retain the "meat" of the A.V. whenever the Greek word is $\beta\rho\omega\sigma\iota\varsigma$, $\beta\rho\omega\mu\alpha$, or $\beta\rho\omega\mu\alpha\tau\alpha$ (only excepting

¹ This is the first instalment of a series of Notes selected from the original MSS. forwarded by the late Dr. Field to the Secretary of the Old Testament Revision Company. Dr. Field was an original member of the Company; but, being very deaf, he chose this method of communicating his views rather than personal attendance at the meetings. His contributions were read out by the Secretary, and usually formed the starting-point of the discussion which followed. The original MSS. are now in the Library of Trinity College, Cambridge, and it is by the kind permission of the College Council that this portion of their contents is now made public.—J. H. BURN.

2 Cor. ix. 10, ἄρτον εἰς βρώσιν, "bread for food," where A.V. also has "food"; and two places in St. Luke, where the Greek is βρώματα, A.V. "meat," R.V. "food"). Where A.V. renders τροφή by "meat," R.V. rightly adopts "food." In the Old Testament the LXX almost invariably render לֶחֶם, לֶחֶם לֶחֶם, and לֶחֶם לֶחֶם by βρώμα and βρώσις, preserving the etymology; in three instances only do they put τροφή for לֶחֶם, and in all three both A.V. and R.V. have "meat." On the same principle I would correct the following passages—

Gen. ii. 9 }	A.V. "good for food."	R.V. the same.
„ iii. 6 }		
„ vi. 21	„ "all food that is."	„ „
„ vi. 21	„ "it shall be for food."	„ „
„ ix. 3	„ "shall be meat."	„ "food."
Lev. xi. 34	„ "Of all meat."	„ "All food."
„ xxv. 6, 7	„ "shall be meat."	„ "shall be for food."
Deut. ii. 6, 28	„ "shall buy meat."	„ "shall purchase food."

And so in other places. The only exception that occurs to me at present is Genesis xli. 35, 36: A.V. "And let them gather all the food (לֶחֶם) of these good years . . . and the food shall be for a store." Here the corn not being intended to be *eaten*, but to be *stored up*, it seems more convenient to call it "food" than "meat." And so throughout the history of Joseph.

GENESIS iv. 7. Most recent interpreters take שָׂאת to be the infinitive used as a noun, in the sense of *elevatio* (subaudi פָּנִים). I suppose our translators did the same, but in the sense of *acceptance* in text, and *excellency* in margin. It seems strange that all these should have ignored the regular construction of הִיטִיב with the infinitive mood, as הִיטִיב לֶחֶם, *bene incedere* (Prov. xxx. 29); הִיטִיב לֶחֶם, *bene pulsare*

(Ezek. xxxiii. 32), etc. Of the ancient versions the Septuagint only has adopted this construction, rightly rendering *οὐκ ἐὰν ὀρθῶς προσενέγκης*, though the remainder of this version is entirely wrong. Of commentators I know only De Dieu (*Crit. Sacr.* p. 6) who has preserved the Hebrew idiom: *Annon sive bene offeras, sive non bene, ad ostium peccatum cubat*. The reason for rejecting this construction seems to be the want of an *apodosis*; but this is rather a recommendation of it than otherwise if it be considered that in the case of DN , followed by $\text{N}^{\text{ל}}\text{-DN}$, or *ἐὰν . . . ἐὰν μὴ* in Greek, the use of this figure (*ἀνανταπόδοτον*) is well established. In Greek the most trite example is Luke xiii. 9. In Hebrew we may refer to Exodus xxxii. 32, and Daniel iii. 15. See also 1 Samuel xii. 14, R.V. For $\text{N}^{\text{ל}}\text{N}^{\text{ש}}$, in the sense of *to bring an offering*, compare Deuteronomy xiv. 24, Ezekiel xx. 31.

GENESIS viii. 4: A.V. "Upon the mountains of Ararat." R.V. the same. From a misunderstanding of this text arose the inveterate error that Ararat in the Hebrew Scriptures is the name of a mountain. If "Ararat" is retained, let the margin inform the unlearned reader—"That is, *Armenia*. See 2 Kings xix. 37 (A.V.)." The late Astronomer Royal [Sir George Biddell Airy], who "cannot entertain the smallest doubt that the Flood of Noah was a flood of the Nile," only heavier and more destructive than usual, supposes "the mountains of Ararat to be the hills skirting the Nile valley, most likely those on the eastern side." He adds: "I am not aware of the slightest authority for interpreting the mountains of Ararat to be mountains of Armenia" (!)

GENESIS xl. 13. [Dr. Field cancels the alternative rendering in the margin of A.V., and adds the following note.] Comparing the margin on verse 19, it should be "reckon thee," or "reckon with thee" (*συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ*, Matt. xviii. 23), and so the Samaritan version

יְתִלִּי יִתְסָנוֹק, *subducet rationem tuam*. But though the same Hebrew phrase is used in Exodus xxx. 12 and other places for *taking the sum of the people*, that (or a similar) meaning in this place is rendered improbable by the addition (in verse 19) of "from off thee," which has compelled the authors of the marginal version to have recourse to an awkward ellipsis: "reckon thee, *and take thy office from thee.*"

GENESIS xl. 16. Render: ". . . three baskets ¹ of fine flour on my head": ¹ Or, *of wicker* (Heb. *of holes*); or, *made of palm branches*. So Symmachus: *τρία κανὰ βαιβά*. Wilkinson (*Ancient Egyptians* ii. 178) says—"From the geréet, or branches of the palm tree, are made wicker baskets."

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