

αἰδίως, κὰν τοῦτο γενόμενος ὕστερον [N.B. not θείου τὰ ἀνθρώπινα, ἀνθρωπίνου δὲ τὰ θεία].

Postscript. Stephanus gives the references to two cases of ἀντιπεριχώρησις, which shew that the word survived in its original sense as late as the end of the thirteenth century. In these instances it quite obviously means *interchangeability*.

The passages in question are Joh. Vecc. *depos. sua* 2. 15 (M. 141. 989 D) εἰ γὰρ ἡ Ἐξ ἀντὶ τῆς Διά [sc. with reference to the procession of the Holy Spirit in the *filiogue* controversy, in which Veccus was a champion of the Latinizers], τὸ κωλύον πάντως οὐδὲν καὶ ἀντὶ τῆς Ἐξ ἐκλαμβάνεσθαι τὴν Διά· τὴν γὰρ τῶν τοιούτων προθέσεων ἀντιπεριχώρησιν καὶ ὁ μέγας ἡμῖν συστήσει Βασίλειος, ἐν οἷς ταύτας πρὸς τὰ ὑπ' ἀλλήλων σημαίνόμενα πολλάκις ἀντιμεθίστασθαι σαφῶς ἐκδιδάσκει, cf. *ib.* 992 A τὴν ῥηθείσαν ἀντιμετάστασιν πρὸς τὰ ὑπ' ἀλλήλων σημαίνόμενα τῶν προθέσεων τούτων, Geo. Pach. *Andr. Pal.* 2. 1, 73 C (M. 144. 122 B) εἰ γὰρ ἅπαξ τὸ Ἐκ τοῦ υἱοῦ ἀπηγόρευται, ἀποκέκλεισται πάντως καὶ ἡ διὰ τῆς ἀντιπεριχώρησεως τῶν προθέσεων θεραπεία τοῖς Ἰταλοῖς, *ib.* 73 E, 74 B (M. 123 A, B). Veccus was deposed for his Latinizing from the patriarchate of Constantinople in 1282.

LEONARD PRESTIGE.

THE MASORETIC READING OF ISAIAH xliii 14

THUS saith the LORD your redeemer the Holy One of Israel :
למענכם שלחתי בבלה והורדתי בריחים כלם וכשרים באניות רנחם: (M. T.).

ἔνεκεν ὑμῶν ἀποστελῶ εἰς Βαβυλῶνα καὶ ἐπεγερω̄ φεύγοντας πάντας καὶ Χαλδαῖοι ἐν πλοίοις (LXX. B, κλοίοις LXX. A) δεθήσονται.

בדיל חוביכון איתגלותון לבבל ואחיתית במשוטין כולכון וכסדראי בספיני תושבחתהו
i. e. Because of your sins ye were led captive to Babylon, and I brought down all of you in boats, yea, the Chaldeans (brought you) in the ships of their glory. (Targum, ed. Lagarde.)

For your sake have I sent to Babylon, and have brought (*lege* brought down) all the fugitives, and the Chaldeans who glory in ships,
פּשִׁיטָהּ. (Peshitta).

For your sake I have sent to Babylon, and I will bring down all of them as fugitives, even the Chaldeans, in the ships of their rejoicing. (Revised Version.)

The text of this passage has been treated as corrupt by a succession of scholars. It is sufficient to mention the names of Ewald (*Propheten*, 1868), Cheyne (*Introduction to Isaiah*, 1895), Box (*Isaiah*, 1908),

Duhm (Yesaia, 1902, 1914), F. Praetorius and Guthe (1922). It seems that later editors have been unduly influenced by their predecessors, for it is by no means certain that the text in this instance needs correction.

We may perhaps pass by the suggestion of Praetorius that the first word למענכם 'For your sake' stands in need of emendation. The versions acknowledge it with one accord, and it is attested in sense by *sv.* 2, 3. Ewald finds difficulty in בריחים and in באניית, but the last clause, he says, becomes clear, if we read *ba-āniyyoth* 'into sighs' for *bo-āniyyoth* 'in ships'. Confident in the correctness of this reading he proceeds to emend בריחים 'fugitives' (or 'nobles', A.V.) in the preceding clause into בצריחים (a word of his own) 'in gestöhne', i. e. into moaning. A further objection which he makes is to the conjunction, 'and the Chaldeans' (so A.V., 'even the Chaldeans' R.V.), so long as the reading of M. T. is retained. So Ewald gives:

Euretwegen entbiete ich nach Babel und stürze in gestöhne ihre cither (כנרת for כלם), und der Chaldäer jubel in geseufze (. . . 'I turn into moaning their lyre and the rejoicing of the Chaldeans into sighing').

Ewald has not satisfied all his successors. His אניית 'sighing' is not found as he gives it, but as אניה, and his צריחים 'moaning' is a very doubtful word. Box says that the text is hopelessly corrupt. Duhm keeps the Chaldeans, omitting the ships. In בריחים he (wisely) finds no difficulty, though his explanation of it is open to question: 'Man kann lesen בריחי בלא כנרת', he says, and translates, 'Entsende ich nach Babel | und stosse herunter die Riegel ('the bars') des Gefängnisses'. But הורדתי is hardly the word to express the (literal) breaking of prison bars.

Let the reading of M. T. be examined afresh, beginning with the critical words באניית רנתם. The Chaldeans were the people of the lower reaches of Tigris and Euphrates, a river-faring and probably also a sea-faring population. In the thirteenth century of the Christian era their successors in the same part of the world fled from Hulāgu southward from Baghdad down the river in ships, as Ewald himself remarks. Sennacherib (Prism Inscription) in his account of his fourth campaign, which was against Babylon, says that Merodach-baladan put his gods on board ships (*kirib išu ilippati*) and deposited them in *Na-gi-ti-ra-ak-ki*, 'which is in the midst of the sea' (*sha ka-bal tam-tim*).

'Ships of their rejoicing' (R.V.) is an obvious translation of the two Hebrew words, but perhaps A.V. gives a better rendering '(the Chaldeans) whose cry is in the ships'. What ancient ship whether of oars or of sails was ever handled without much shouting? רנה 'rejoicing', sometimes has the more general sense of a loud cry, or crying.

Further אִיּוֹת plur. 'ships' is a real word (Isa. lx 9), not an invention like Ewald's א' 'sighing'.

In the phrase וְהוֹרַדְתִּי בְרִיחִים 'I will bring them down . . . as fugitives' (R.V.) we may admit the small emendation of reading *bēriḥim* 'bars' (Vulgate, *vectes*) for *bāriḥim* 'fugitives'. The 'bars' who hold the gates of Babylon against her assailants are her warriors. The same metaphor is used in Lam. ii 9, 'he hath destroyed and broken her bars': cf. Jer. li 30; Nahum iii 13.

The verb 'I will bring down' is exactly suitable in this context. The announcement is that the proud men, who should have defended Babylon, will be brought down from their pride and from their (apparently safe) seat. So in xlvi 1 Babylon is addressed in the words, 'Come down (רָדִי) and sit in the dust'.

Last to be considered is the copula, 'and the Chaldeans'. The words 'I will bring down the defenders ("the bars") all of them and the Chaldeans' sound at first tautological. But *and* is used in Hebrew and in New Testament Greek also in the sense of *and especially*. The *and* of Isa. xliii 14 answers to the *καί* of Mark xvi 7, εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ: the *καί* is only for emphasis, for Peter was one of the disciples. Those fierce warriors the Chaldeans are singled out from the mass of the defenders of Babylon to be humbled.

The announcement made by the Prophet in JEHOVAH'S name may therefore be paraphrased somewhat as follows:

'For the sake of you, my people Israel, who are held in captivity in Babylon, I have sent my servant Cyrus to Babylon to bring down to the ground the stout warriors who are called her "bars", yes, *all of them*, the warlike Chaldeans in their noisy ships among them.'

There is then no reason to question the correctness of the text on internal grounds. The passage as it stands yields good sense. But a reading may make sense, and yet be wrong. A rival reading may suit the passage better.

In the present instance there is no rival reading in the Hebrew, but it is possible that the rendering of the LXX points to a text which differed in two particulars from M. T. Instead of וְהוֹרַדְתִּי 'and I will bring down' LXX perhaps found in their Hebrew text וְעוֹרַרְתִּי, καὶ ἐπεγερω̄, 'and I will stir up', or—the alternative is equally probable—they misread a faded or badly written וְהוֹרַדְתִּי. But the rendering 'I will stir up all that flee' leaves the clause in the air: it has no proper connexion: scholars do not accept it, when they question M. T.

For the last clause 'The Chaldeans whose cry is in the ships' LXX B. has Χαλδαῖοι ἐν πλοίοις δεθήσονται. The 'Chaldeans' and their 'ships' are recognized, but רִנָּתָם is rendered by δεθήσονται. This is most probably a mere conjecture. *To be bound* was the natural fate of

those of the defeated side who were not slaughtered: cf. Isa. xxii 3, *οἱ ἰσχυόντες ἐν σοὶ ἐδέθησαν*. Captives in bonds are a favourite subject in ancient royal art. For *πλοίοις* LXX A. has *κλοιοῖς* 'collars' (used as bonds) but this reading is probably an accommodation to the verb *δεθήσονται* which follows. (The reading *δοθήσονται* of the Aldine edition is to be taken as a corruption of *δεθ.*, and not as a witness to a Hebrew reading ינתנו, *Niph'al*, for רנתם.)

There is in short no helpful suggestion to be gathered from LXX. The readings of M. T. are manifestly superior. We may sum up by saying that the mention of Babylon justifies that of Chaldeans: 'Chaldeans' justifies 'ships': 'ships' justifies 'crying, shouting'.

Lastly in a denunciation of 'the lady of kingdoms', what verb could be more grimly significant than this, *I will bring thee down?* LXX (*ἐπεγερῶ φεύγοντας πάντας*) has nothing to the point like this.

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P.S. A. Dillmann, *Jesaja*, 1890, accepts M. T.

THE STICHOMETRY AND TEXT OF THE GREAT HALLEL

A STUDY AND A SUGGESTION

I

HERMANN GUNKEL, whose new German commentary on the Psalms was published as recently as 1926, and C. A. Briggs, the second volume of whose *Book of Psalms* appeared in 1907, may be taken as roughly representing the two extreme ends in the scientific or critical treatment of the important liturgical Psalm cxxxvi or, as the Talmud designates it, the Great Hallel.¹

¹ Cf. A. F. Kirkpatrick *The Book of Psalms* in Camb. Bible (1901), bks. iv and v p. 776: 'The Psalm [cxxxvi] was known in the liturgical language of the Jews as "the Great Hallel" . . . but the term was also applied to Ps. cxxxv 4—cxxxvi and to the whole group cxx—cxxxvi (Delitzsch).' Cf. also the Babylonian Talmud *Berakhoth* fol. 4 b. In *Babli Pesahim* fol. 118 a three opinions are recorded, viz. those of R. Y^ohudah, R. Yoḥanan, and R. Aḥa,

מהיכן הלל הגדול ר' יהודה אומר מהודו (Ps. cxxxvi) עד על נהרות
בבל ורבי יוחנן אומר משיר המעלות (Ps. cxx) עד נהרות בבל רב
אחא בר יעקב אומר מבי יעקב בחר לו יה (Ps. cxxxv 4) עד נהרות בבל
(Ps. cxxxvii)

but the *Šulḥan 'Arukh*, '*Orah Hayim*' chap. 480 (1) definitely accepts R. Y^ohudah's opinion which considers Ps. cxxxvi as the Great Hallel,

הלל הגדול שהוא מהודו לה' (Ps. cxxxvi) עד על נהרות בבל (Ps. cxxxvii)
שהם כ"ו בי לעולם חסדו.

Cf. the remark of the הגולה באר *ad loc.*