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BREVIA.

Note on Isaiah xli. 18.—How are we to understand the phrase מִיַּם מוֹצְאֵי מ' occurring in this verse? The Revised Version follows the Authorized in rendering by "springs of water." The last edition of Canon Cheyne's commentary on Isaiah gives the same equivalent. Professor Delitzsch interprets the passage:—"The desert becomes a lake and the heath of burning sand the sources of streams," and as his translation he gives "Wasser sprudeln."

I merely suggest for consideration whether מ' מוֹצְאֵי should not be taken in the sense of "water-course" or "water-channel" instead of "spring" (מִיַּם מוֹצְאֵי Gen. xxiv. 13, 43, מוֹצְאֵי or מוֹצְאֵי). The root מוֹצְאֵי meaning "go forth" generally refers to the starting point of the movement, but it may be employed without special reference to the *terminus a quo* as in Ps. civ. 23. Indeed it may designate the end of the movement as in Exod. xxiii. 16, בְּצֵאת הַשָּׁנָה "at the end of the year." Similarly מוֹצְאֵי means properly "forth- or out-going" and may refer not only to the starting point but also to the end, as in the Mishna-phrase מוֹצְאֵי יוֹם טוֹב "evening of a festival." That מוֹצְאֵי may denote also the material object or instrument ("out-let" or "channel"), like other nouns with preformative מ (Stade, §§ 268-9), seems confirmed by the plural form מוֹצְאֵיִת the Kri (euphemistic?) substitute for מוֹצְאֵיִת in 2 Kings x. 27. In Aramaic מוֹצְאֵי signifies properly "to sprout" and the actual equivalent of Heb. מוֹצְאֵי is מוֹצְאֵי.

Now, when we turn to the earliest version of the O. T. we find there a reminiscence of the old and true signification, as I venture to surmise, of מ' מוֹצְאֵי. In Isa. xli. 18. the LXX. render מוֹצְאֵי מִיַּם by ὑδραγωγοί, "water-channels." In the parallel passage contained in the later appendix to Psalm cvii. (evidently based on the utterance of the Deutero-Isaiah) מ' מוֹצְאֵי is translated by διέξοδοι, while in 2 Kings ii. 21, the same Greek equivalent is used. It is also the term employed to render the מוֹצְאֵי of Ps. i. 3. I have certainly no disposition to overrate the critical value of the LXX., but its testimony ought never to be lightly passed over, and I would venture to suggest the possibility that we have here a clue to a lost meaning. In the Aramaic versions, belonging unquestionably to a much later period, we have a later tradition. These con-

