

## 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 מוֹצְאֵיִם the Kri (euphemistic?) substitute for מוֹצְאֵיִם 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-

sistently render by מפקנות or מפקנת רמיא (Syriac . . .  $\text{ܡܦܩܢܘܬܐ}$  or  $\text{ܡܦܩܢܬܐ}$ ). On the other hand, the Vulgate oscillates between the two traditions, rendering now by *fontes*, now by *rivi aquarum*. Comp. LXX. in Isa. lviii. 11.

But indications of a more positive character are forthcoming. In the inscription of Nebucadnezzar, describing the restoration of the temple of Borsippa, and the dilapidated condition in which he found it, there occurs the phrase col. i. 32 *la šutišuru mûšî mî-ša*, "There was no regulation of its water-gutters" (or "water-drainage") where *mûšî mî* is the Assyrio-Babylonian equivalent of מוֹצֵא מִים, as Prof. Schrader has already pointed out (*Cuneif. Insc. and the O. T.*, vol. i. p. 111). Again, in the Siloam-inscription occurs the phrase וילכו המים מן המוצא אל הברכה, "and the waters flowed from the channel into the pool [along a distance of 1200 cubits]." I admit that the rendering "spring" adopted by Prof. Sayce furnishes a perfectly intelligible meaning. But the translation above given harmonizes better with 2 Chron. xxxii. 30. "Likewise it was Hezekiah who stopped up the upper water-channel of the Gihôn (מוֹצֵא מִיַּמֵי גִיחוֹן הַתַּלְיָוִן) and guided the waters straight downwards to the west of the city of David." Here the translation of the Revised Version, "upper spring," appears hardly to make sense. Indeed Prof. Sayce himself gives in this passage the rendering "upper water-course" (*Fresh Light from the Ancient Monuments*, p. 103), since, as he says, there was only *one* natural source, the Virgin's Spring, near to Jerusalem. The upper conduit seems to have led to the upper pool (בְּרֶכֶת), mentioned by Isaiah, the lower conduit to the lower pool, both being supplied from the same source, viz., the Virgin's Spring (comp. Isa. xxii. 9, 11, with 2 Kings xx. 20; Isa. vii. 3, where תְּעַלָּה appears to be used as the equivalent of מוֹצֵא). Lastly, in this connexion, I would draw attention to the circumstance that מוֹצֵא is used in Job xxviii. 1 for the mine (or channel ?) whence silver ore is extracted.

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