

TRANSLATIONS FROM THE PROPHETS.

III.

JEREMIAH VII. 1-ix. 22.

Not the Presence of Yahweh's Temple in Judah, but Amendment of Life and Obedience to Yahweh's moral Commands, is the Condition of His Favour and Protection.

VII. ¹ The word that came to Jeremiah from Yahweh, saying, ² Stand in the gate of Yahweh's house, and proclaim there this word, and say, Hear the word of Yahweh, all Judah, ye that enter in at these gates to worship Yahweh. ³ Thus saith Yahweh of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. ⁴ Trust ye not in lying words, saying, 'The temple of Yahweh, the temple of Yahweh, the temple of Yahweh, are these.*' ⁵ For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; ⁶ if ye oppress not the sojourner,† the fatherless, and the widow, and shed not‡ innocent blood in this place, neither walk after other gods to your own hurt: ⁷ then will I cause you to dwell in this place, in the land that I gave to your fathers from of old and even for evermore. ⁸ Behold, ye trust in lying words, in order not to profit. ⁹ Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye have not known; ¹⁰ and come and stand before me in this house, over which my name hath been called,§ and

* I.e. the temple itself, and the buildings round connected with it.

† I.e. the foreigner temporarily resident in Israel, who had no legal status of his own, and who in the 'Book of the Covenant' (Ex. 21-23), and Deuteronomy, is repeatedly commended to the regard and benevolence of the Israelite.

‡ So transposing two letters. The Heb. text, by a scribal error, has *do not shed* (imperative).

§ In token of ownership (see 2 Sam. 12. 28; Isa. 4. 1). Often in Deuteronomic

say, 'We are delivered,' in order (forsooth) to do all these abominations? ¹¹ Is this house, over which my name hath been called, become a cave* of robbers in your eyes? I also,—behold I have seen it! saith Yahweh.

Yahweh threatens to do to His Temple in Jerusalem as He did formerly to His Temple at Shiloh.

¹² For go, I pray you, unto my place which was in Shiloh, where I caused my name to dwell at the first; † and see what I did to it because of the wickedness of my people Israel. ‡ ¹³ And now, because ye have done all these works, saith Yahweh, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; ¹⁴ I will do unto the house, over which my name hath been called, wherein ye trust, and unto the place which I gave to you and to your fathers, as I did unto Shiloh. ¹⁵ And I will cast you out from before my face, as I have cast out § your brethren (even), all the seed of Ephraim.

Yahweh will accept no Intercession on behalf of His People; for it is wholly given to idolatry.

¹⁶ And thou, pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. ¹⁷ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

writers, of the temple, the people, or the city of Jerusalem, as Deut. 28. 10; 1 Kings 8. 43; Jer. 14. 9; 25. 29; 32. 34 *al.*; and occasionally besides (cf. Am. 9. 12; Isa. 63. 19).

* There are many caves in the limestone strata of Palestine, which in ancient times were often the homes of robbers. (LXX. σπήλαιον, as also Matt. 21. 13 = Mark 11. 17 = Luke 19. 46).

† Josh. 18. 1; Judges 18. 31; 21. 9 ff.; 1 Sam. 1–3.

‡ This destruction which overtook Shiloh is alluded to also in Jer. 26. 6, and Ps. 78. 60; but it is not mentioned in the existing historical books. It most probably happened after the events described in 1 Sam. 4.

§ So LXX. The Heb. text inserts *all* (which has the effect of weakening the 'all' which follows).

¹⁸ The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes to the queen of heaven,* and to pour out drink-offerings unto other gods, in order to vex me. ¹⁹ Do they vex *me*? saith Yahweh; is it not themselves (that they vex), in order to (bring about) the confusion of their own faces? ²⁰ Therefore thus saith the Lord Yahweh: Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and not be quenched.

Yahweh has demanded of His people not sacrifice, but loyalty to Himself, and obedience to His moral Commands. But to these Demands Israel has never responded.

²¹ Thus saith Yahweh of hosts, the God of Israel: Add your burnt offerings unto your sacrifices, and eat flesh! † ²² For I spake not with your fathers, neither commanded them, in the day that I brought them forth out of the land of Egypt, with regard to burnt offering or sacrifice: ²³ but this thing I commanded them, saying, Harken unto my voice, and I will be your God, and ye shall be my people: and walk ye in all the way that I command you, in order that it may be well with you. ‡ ²⁴ But they hearkened not, nor inclined their ear, but walked § in

* In all probability Ashtoreth (Astarte), 2 Kings 23. 13. Cf. ch. 44. 17, 18, 19.

† The words must be supposed to be spoken with irony and contempt. The burnt-offering was not eaten by the worshipper, but only parts of the peace-offering. Yahweh however cares so little for either, as offered by these idolatrous Israelites, that they may, if they please, eat both together; they are nothing really sacred, but only 'flesh.'

‡ When Jeremiah wrote, the priestly parts of the Pent. had not yet been combined with the rest of the Pentateuch, and the reference here is to the latter. Sacrifices are indeed enjoined in JE (Ex. 23. 14-19), and Deuteronomy: but little stress is laid upon them; and the *promises* (as here, 'in order that it may be well with you') are annexed more generally to loyalty to Yahweh and the refusal to follow after other gods. See Ex. 15. 26, 19. 5, 6, 23. 21ff.; Deut. 28. 1, 2; and cf. Deut. 4. 40, 5. 33 (which particularly resembles *v.* 23 *b* here), 6. 3, 18; also 10. 12-13.

§ So LXX. (cf. 3. 17, 9. 14, 11. 8, 13. 10 *al.*) The Heb. text adds, *in counsels.*

the stubbornness of their evil heart, and went backward, and not forward. ²⁵ Since the day that your fathers came forth out of the land of Egypt unto this day I have sent unto you all my servants the prophets, daily* rising up early and sending them: ²⁶ yet they hearkened not unto me, nor inclined their ear, but made their neck stiff: they did worse than their fathers.

Nor will the People respond to them now.

²⁷ And thou shalt speak all these words unto them, but they will not hearken to thee: thou shalt also call unto them, but they will not answer thee. ²⁸ And thou shalt say unto them, This is the nation that hath not hearkened to the voice of Yahweh their God, nor received correction: faithfulness† is perished, and is cut off from their mouth.

*Let the Nation mourn over the Idolatry which has caused
Yahweh to cast off His People.*

²⁹ Poll thy locks,‡ (O Jerusalem,) § and cast them away, and take up a dirge on the bare heights; for Yahweh hath rejected and forsaken the generation of his wrath. ³⁰ For the children of Judah have done that which is evil in my sight, saith Yahweh: they have set their detestable things || in the house over which my name hath been called, to defile it. ³¹ And they have built the high places ¶ in Topheth, which is in the valley of the son of Hinnom, to

* So doubling a word. The Heb. text, as it stands, would mean *by day*.

† Cf. 5. 1, 3.

‡ To poll the hair was a mark of mourning: Mic. 1. 16, Job 1. 20 (where 'shave' is the same Heb. as 'poll' here); cf. Deut. 14. 1.

§ This word is inserted because in the Heb. the pronouns are feminine, shewing that the city, or the population personified, is addressed (as often in Jer., e.g. 4. 30, 10. 17).

|| Cf. 2 Kings 23. 13 (where 'abomination' [the first two times] in A.V., R.V., represents the same Hebrew).

¶ LXX has *high place*, which may be right.

burn their sons and their daughters in the fire ; which I commanded not, neither came it into my mind.

A terrible Judgement will overtake the People.

³² Therefore, behold, the days come, saith Yahweh, that it shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter : and they shall bury in Topheth, because there shall be no place (else).*
³³ And the carcases of this people shall be food for the fowls of the heaven, and for the beasts of the earth ; and none shall fray † them away. ³⁴ And I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride : for the land shall become a waste.

Even the Bones of the buried Israelites will suffer indignities : their graves will be opened and desecrated by the Enemy.

VIII. ¹ At that time, saith Yahweh, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves : ² and they shall spread them before the sun, and the moon, and all the host of heaven, ‡ whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped : they shall not be gathered, nor be buried ; they shall be for dung upon the face of the ground.
³ And death shall be chosen rather than life by all the

* The land will be so full of corpses that they will have to be buried even in the unclean place of Topheth.

† An archaism for *frighten*. (Really a shortened form of *affray*, of which the participle is *afraid*. See Hastings' *D.B.* s.v. ; and cf. Deut. 28. 26.)

‡ See Deut. 4. 19, 17. 3 ; 2 Kings 21. 3, 5, 23. 4, 5 ; Jer. 19. 13.

remnant that are left of this evil family in all the places * whither I have driven them, saith Yahweh of hosts.

Judah's utter Refusal to repent and return to Yahweh.

⁴ And thou shalt say unto them, Thus saith Yahweh: Do men fall, and not rise again? Doth one turn back, and not return again? ⁵ Why then hath this people† turned back with a perpetual backturning? they hold fast deceit; ‡ they refuse to return. ⁶ I listened and heard, but they spake not aright: no man repenteth him of his wickedness, saying, 'What have I done?' every one turneth back in his course, as a horse that rusheth headlong in the battle. ⁷ Yea, the stork in the heaven knoweth her appointed times; § and the turtle and the swift and the swallow observe the time of their coming; || but my people know not the ordinance of Yahweh. ⁸ How do ye say, 'We are wise, and the law of Yahweh is with us?' But surely, behold, the false pen of the scribes hath wrought falsely. ¶ ⁹ The wise men are put to shame, they are dismayed and taken: lo, they have rejected the word of Yahweh; and what manner of wisdom have they?

* So LXX. The Heb. text has *in all the places that are left*. (A word accidentally repeated by error. The Heb. cannot be rendered as it is rendered in A.V., R.V.)

† So LXX. The Heb. text adds *Jerusalem* (without 'of,' as A.V., R.V.)

‡ I.e., probably, either insincerity towards Yahweh, or the false teachings of idolatry (cf. 14. 14, 23. 26).

§ I.e. the times of their migration, the birds mentioned being migratory birds, which return to Palestine every spring with great suddenness and regularity (Tristram, *NHB*. 205, 219, 246). Cf. Isa. 1. 3.

|| Or, *hath made (it) into falsehood*.

¶ The priests gave *tôrâh*, or 'direction,' on cases of ceremonial or other usage submitted to them (Deut. 24. 8 [where *teach* means *direct how to act*], Hag. 2. 11-13 [render in v. 11, 'Ask, now, *direction* of the priests']); and they declare here that they possess the legitimate traditional body of directions, or 'law,' respecting religious practice (cf. 2. 8, 18. 18). Jer. replies that the scribes have falsified this body of directions,—exactly in what way we do not know: perhaps by claiming to have Yahweh's sanction for practices or ceremonial usages, of which in reality He did not approve.

The Retribution which will fall upon them.

¹⁰ Therefore will I give their wives unto others, and their fields to them that shall possess them: for from the least even unto the greatest every one is greedy of gain; from the prophet even unto the priest every one dealeth falsely. ¹¹ And they would heal the breach of the daughter of my people lightly, saying, 'Peace, peace'; when there is no peace. ¹² They shall shew shame, because they have committed abomination: (for now) yea, they are not ashamed, neither know they how to be confused: therefore they shall fall among them that fall; at the time of their visitation they shall stumble, saith Yahweh.*

Another Description of the Approach of the Invader from the North.

¹³ I will utterly make an end of them, saith Yahweh: there are no grapes on the vine, nor figs on the fig tree, and the leaf fadeth; † and I have appointed them those that shall pass over them. ‡ ¹⁴ 'Why are we sitting still? assemble yourselves, and let us enter into the fortified cities, and perish there: for Yahweh our God hath caused us to perish, and given us water of gall § to drink, because we have sinned against Yahweh. ¹⁵ We wait for peace, but no good cometh; for a time of healing, but behold dismay!' ¹⁶ From Dan is heard the snorting of his horses; || at the sound of the neighing of his

* *Vv.* 10b-13 are repeated, with only slight verbal variations, from 6. 13-15.

† A fig. description of the state of the people: it is like a tree with no fruit worth anything upon it. Contrast 17. 8.

‡ Or, *pass through them*, i.e. invade them (cf. Is. 8. 18, 28. 15): but the text is suspicious.

§ Heb. *rōsh*, the name of a herb (see Deut. 29. 18; Hos. 10. 4 [R.V. *hemlock*]) yielding some extremely bitter fruit or extract, which cannot now be certainly identified. Cf. 9. 15, 23. 15; Lam. 3. 5, 19; Ps. 69. 21. 'Gall,' i.e. *bile*, is in all these passages to be understood not literally, but merely as fig. of something very bitter.

|| Cf. 4. 15.

steeds the whole land trembleth : and they are come, and have devoured the land, and all that is in it ; the city, and them that dwell therein. ¹⁷ For, behold, I will send serpents, (even) adders, among you, which cannot be charmed ; and they shall bite you, saith Yahweh.

Jeremiah's Grief and Distress at the Troubles imminent upon his People.

¹⁸ Oh that I could brighten myself * in time of sorrow ! my heart is heavy † upon me. ‡ ¹⁹ Behold, the voice of the cry of the daughter of my people from a land that is very far off : § ‘ Is Yahweh not in Zion ? is her King not in her ? ’ Wherefore have they vexed me with their graven images, and with foreign vanities ? || ²⁰ ‘ The harvest is past, the summer is ended, and we are not saved. ’ ²¹ For the breach of the daughter of my people am I broken ; ¶ I go in mourning ; appalment hath taken hold on me. ²² Is there no balm in Gilead ; is there no physician there ? for wherefore is not the fresh flesh of the daughter of my people come up (upon her) ?

Jeremiah bewails the desperate Condition of his People.

IX. ¹ Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people ! ² Oh that I had in the wilderness a travellers' lodging place ; that I might leave my people and go from them ! for they be all adulterers, an assembly of faithless men. ³ And they bend their tongue (as) their bow in falsehood ; and not in accordance with faithfulness are they mighty in the land : ** for they proceed from evil

* Heb. *Oh my brightness.*

† Heb. *sick.*

‡ Cf. 4. 19.

§ Jeremiah in thought imagines the people as in exile, and pictures them complaining bitterly that Yahweh has forsaken Zion.

|| Cf. 2. 5.

¶ I.e. broken mentally, prostrated by grief.

** I.e. those in authority abuse their power and position.

to evil, and they know not me, saith Yahweh. ⁴ Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother doth utterly overreach, and every neighbour goeth about with slanders. ⁵ And they mock every one his neighbour, and speak not the truth: they have taught their tongue to speak lies; they weary themselves to commit iniquity. ⁶ Thy dwelling is in the midst of deceit; through deceit they refuse to know me, saith Yahweh.

The Judgement upon this Corruption.

⁷ Therefore thus saith Yahweh of hosts, Behold, I will smelt* them, and try† them; for how (else) should I do, ‡ because of the evil of § the daughter of my people? ⁸ Their tongue is a deadly arrow; the word in their mouth is deceit: || one speaketh peaceably to his neighbour, but in his heart he layeth ambush for him. ⁹ Shall I not visit them for these things? saith Yahweh: shall not my soul be avenged on a nation such as this?¶

The Desolation destined shortly to come upon Judah.

¹⁰ For the mountains will I take up a weeping and lamentation, and for the pastures of the wilderness a dirge, because they are burned up, so that none passeth through; neither can men hear the voice of the cattle; from the fowl of the heavens unto the beasts, they are fled, they are gone. ¹¹ And I will make Jerusalem heaps, a dwelling place of

* Fig. for, purify by severe discipline: cf. 6. 29 (where the same word is rendered 'refine'), Is. 1. 25 ('purge away'), Ps. 66. 10b ('try'), Zech. 13. 9 ('refine').

† Or, *assay* (6. 27).

‡ Or, *for how (terribly) will I do because of the evil of the daughter of my people!*

§ So LXX (cf. 7. 12, 32. 32 ['evil' and 'wickedness' represent the same Heb.]). The Heb. text omits *the evil of*.

|| So LXX (improving the parallelism of the verse, and implying a different vocalization only). The Heb. text has, *one speaketh deceit: with his mouth*.

¶ Cf. the same refrain in 5. 9, 29.

jackals : and I will make the cities of Judah a desolation, without inhabitant. ¹² Who is the wise man that may understand this ? and (who is) he to whom the mouth of Yahweh hath spoken, that he may declare it ? wherefore is the land perished, and burned up like a wilderness, so that none passeth through ?

The bitter Consequences of Judah's Abandonment of Yahweh.

¹³ And Yahweh said, Because they have forsaken my law which I set before them,* and have not hearkened to my voice, nor walked therein ; ¹⁴ but have walked after the stubbornness of their own heart, and after the Baals, which their fathers taught them : ¹⁵ therefore thus saith Yahweh of hosts, the God of Israel, Behold, I will feed them, (even) this people, with wormwood, and give them water of gall to drink : ¹⁶ and I will scatter them among the nations, whom neither they nor their fathers have known ; and I will send the sword after them, till I have consumed them.

Let the Mourning Women come, and chant a Dirge over Judah's Fall.

¹⁷ Thus saith Yahweh of hosts, Consider ye, and call for the women that chant dirges,† that they may come ; and send for the skilful women,† that they may come : ¹⁸ and let them hasten and take up a lamentation for us, and let our eyes run down with tears, and our eyelids gush out with waters. ¹⁹ For a voice of lamentation is heard out of Zion, ' How are we spoiled ! we are put greatly to shame, because we have forsaken the land, because they

* Alluding in particular to Deuteronomy : see Deut. 4. 8, 44 ; and cf. chap. 26. 4.

† I.e., women acting as professional mourners, such as still in Syria assist at funerals, and either recite from memory, or extemporize for the occasion, dirges constructed in a particular metrical form, in which the virtues of the deceased are recounted, and his loss is bewailed.

have flung down our dwellings.' ²⁰ For hear, O ye women, the word of Yahweh, and let your ear receive the word of his mouth; and teach your daughters lamentation, and every one her neighbour a dirge. ²¹ For death is come up into our windows, it is entered into our palaces; to cut off the children from the street, and the young men from the broad places. ²² [Speak thus, saith Yahweh:] * And the carcases of men shall fall as dung upon the face of the field, and as a handful after the reaper, with none to gather it.

EXPLANATORY NOTES.

VII. 4. With the plural אלה cf. הכה 2 Ch. 8. 11.

9. On the graphic 'exclamatory' (Ew. § 328) use of the inf. abs., see G.-K. § 113*see*. Cf. Hos. 4. 2, Is. 21. 5; and with a question, as here, ch. 3. 1 *end*, Job 40. 2.

10. *in order (forsooth) to do*, etc. Supposing that by your observance, in the Temple you secure impunity for your crimes.

11. It is true, in Old English *den* meant a cave (Wycliffe, Heb. 11. 38 for σπηλαιος; *Titus Andron.* ii. 3. 215, of a pit—both cited by Murray); but probably few readers now associate that idea with the word.

I also. The אֲנִי 'correlativum' (*Lex.* 169*b* 4) expressing correspondence, especially in the matter of retribution: cf. 4. 12 now will I *also* (in correspondence with their deeds) reason the case with them! Hos. 4. 6; Ps. 52. 4, 5 thou lovest all devouring words, O thou deceitful tongue: God *also* (on His part) will tear thee down for ever, etc.; Pr. 1. 26, I *also* will laugh in (the day of) your calamity; Mic. 6. 13.

18, 19. *in order to*. The consequence of the action being represented, forcibly and ironically as the *design*. Cf. 27. 10, 15, Hos. 8. 4, Is. 30. 1, 44. 9 (*Lex.* p. 775*b*).

18, 19. *vez.* The idea of כעס הכעיס is not *anger* ('provoke to anger'), but *vezation* or *chagrin* at unmerited treatment: when applied to Yahweh, usually on account of His being ungratefully abandoned by Israel for the sake of other gods. See my notes on Deut. 4. 25, 32. 16, 19, 27. The verb is particularly frequent in Deuteronomic writers (in Deut. itself (besides the Song) 4. 25, 9. 18, 31. 29; in the parts of Kings which are due to the compiler, as 1 Kings 14. 9, 15. 30, 16. 2; 7, 13, 26, 33 [in all,

* The bracketed words are omitted in the LXX. They are peculiar in the Hebrew; they interrupt the connexion; and are probably no part of the original text.

17 times]; and in Jer., as 8. 19, 11. 17, 25. 6 [in all 11 times]]. See also (of Peninnah's treatment of Hannah) 1 Sam. 1. 6, 7. For the subst., see 1 Sam. 1. 16, Ps. 6. 7, 10. 14, 31. 9, 85. 4, Prov. 12. 16, 27. 3, Job 5. 2, 6. 2, 10. 17, 17. 7 (in all, not 'grief,' 'anger,' 'wrath,' 'indignation,' or 'spite,' but *vexation*).

21, 22 f. The general sense of these verses is well paraphrased by David Kimchi (12 cent.), as quoted by Dr. König, *Expositor*, Aug. 1902, p. 138, and Nov. 1902, p. 367. See also Prof. Andrew Harper, *ibid.* April 1894, p. 231 f.

29. The Heb. for *locks* is the same word which in Num. 6. 9, 12, 18, 19 is rendered *separation*: it means properly the *separation* (or consecration) of a *Nazirite*; then it comes to denote the long hair which was the mark of such separation (see Num. 6. 19); and here it is used of long hair generally.

30. *detestable things*. Cf. on 4. 1.

32. *It shall no more be called Topheth*. The rendering is not literal: for the 'it' in 'it shall no more be called' is not the subj. of *יאמר*. The Heb. is *Topheth shall no more be said*, sc. to it, *ל*, being understood. Cf. Is. 4. 3 'he that is left over in Jerusalem,—holy shall be said to him' = 'he shall be called holy' (so Is. 19. 18, 32. 5, 61. 6, 62. 4, etc.).

VIII. I. *his princes*. The pron. refers to any one of the individual 'kings' just mentioned. Cf. 22. 4 ('he'), 44. 9 (where in the Heb. 'their wives' is 'his wives'); and see also the note on 16. 7.

5. *מדות שובבה העם הזה ירושלם*. The gender of *שובבה* (as the text stands) is impossible, and the apposition *העם הזה ירושלם* is very harsh. The obvious alternatives are *מדות שובבה ירושלם* and *מדות שובב העם הזה*. The LXX. supports the latter. The ה at the end of *שובבה* is simply dittographed from the following *העם*.

7. *the swift*. The rendering rests upon the statements of Tristram (*N.H.B.* 205) and Post (Hastings' *D.B.* s.v. CRANE) that *sûs* is the vernacular name of the swift in Arabia. This meaning suits both Is. 38. 14 (the only other passage in which the word occurs) and here; for the swift has a harsh, constantly repeated cry, and is also a migrant returning with great regularity and suddenness every spring. *ענור* is uncertain. It also occurs besides in Is. 38. 14 *כנסו ענור כן הצפצפה* 'like a swift . . . so did I chatter,' where it *might* be either an adjective to *סוס*, or the name of another bird attached *ἀστυδέτωσ*. The renderings of the ancient versions are inconsistent, and not always clear; but Targ. and Pesh. have *swallow* here; and that is also the meaning given to *ענור* by Abul-walid, Rashi, and Kimchi. Though not certain, it may reasonably be acquiesced in: the swallow is a migrant, and the *garrula hirundo*, whose note was proverbial with the Greeks of a barbarous tongue (Aesch. *Agam.* 1050), would quite suit the simile in Is. 38. 14. The etymology is, however, obscure, there being no root *ענר* known in Heb., or (in a sense available here) in the cognate Semitic

languages.¹ The view of Ges., that it denotes the *twitterer*, rests upon the very doubtful hypothesis that ענר is cognate (by transposition) with the Eth. *ge'era*, to *cry* or *call* (not, specifically, to *twitter*); this word, however, seems to appear in Heb. in נער, to *rebuke* (sq. כ); properly, it seems, to *call out at*.

Crane (R.V.) goes back to Saadiah (10 cent.) in Is., and is defended by Bochart; but it is open to the serious objection (Ges. *Theo.*) that, though the crane is a migrant, its note is a 'very powerful, clear trumpeting,' not a 'chattering' (Tristram, *N.H.B.* 239; see also Post, *l.c.*).²

8. See further, on the idea of 'law' in the O. T., the writer's note in *Joel and Amos*, p. 230 f., or, more fully, *LAW* (in O. T.) in Hastings' *D.B.* The Heb. word for 'law' means properly 'pointing out,' 'direction'; the Pent. contains a number of particular 'directions' on different subjects; and by later writers the whole *corpus* of these regulations was called 'the direction,' or 'the law.'

13. מִסְפָּאֵי הַסֵּף. If correct, this must mean 'with a gathering (inf. abs. of הִסֵּף) will I bring them to an end' (Hif. of הִסֵּף to *come to an end*): cf. Zeph. 1. 2. מִסְפָּאֵי הַסֵּף 'with a gathering will I bring them to an end'; but this combination of two different verbs is against analogy; and probably we should read here מִסְפָּאֵי הַסֵּף, and in Zeph. 1. 2 מִסְפָּאֵי הַסֵּף (with הִסֵּף for מִסְפָּאֵי twice in *v.* 3), 'with a gathering *will I gather* them,' i.e. *gather them away, destroy them* (הִסֵּף as 1 Sam. 15. 6, Ez. 34. 29, Ps. 26. 9), Comp. G.-K. § 72aa.³

16. *steeds*. Lit. *mighty ones*, poet. of horses, as 47. 3, 50. 11, Jud. 5. 22; of bulls, Ps. 22. 12, 50. 13, 68. 30, Is. 34. 7.

17. *adders*. The species of serpent denoted by צִפְעָנִי (also Is. 11. 8, 59. 5, Prov. 23. 32) has not been identified; and *adder* is used here merely as a familiar word for a venomous serpent: it can hardly be the species really intended; for the eggs of the צִפְעָנִי are alluded to (Is. 59. 5), and adders, if I am not mistaken, are viviparous. There is no reason for supposing a fabulous creature (A.V. *cockatrice*;⁴ R.V.

¹ In Arabic (Lane, 1958 f.) *'ajara* is to *bend* (of the neck), *extend the tail*, *go briskly*, etc., and *'ajira* is to *be bulky* or *big-bellied*, from any of which meanings the name of a bird *might* be derived; but they are too vague and varied to afford any clue as to what bird is denoted by the Heb. *'āgūr*.

² What kind of sound was expressed by the Heb. צִפְעָנִי may be inferred from its being used of young birds *chirping* in their nest (Is. 10. 14); see also Is. 29. 4 (where 'peep' is simply Old English for 'chirp').

³ מִסְפָּאֵי in Is. 28. 28 can hardly be anything but an error for שִׁירָה. Ewald (§ 240c) held that הִסֵּף in Jer. Zeph., and שִׁירָה in Is., were for הִסֵּף and שִׁירָה, for the sake of assonance with the following word: but this is too artificial to be probable.

⁴ From *cocatrix*, i.e. *calcatrix*, a translation of *ιχνεύμων*, corrupted by confusion with *cock*, because it was supposed to spring from a cock's egg!

*basilisk*¹) to be intended. Furrer (in Riehm's *H.W.B.* s.v. SCHLANGEN) suggests the *cat-snake* ('*Ailurophis vivax*'), an agile species, with large glaring eyes, and quick to bite, which, though not actually venomous, is in Palestine popularly believed to be so.

18. On the word rendered *brighten*, derived from a root (בלל), the meaning of which was lost to the Jews, and wrongly supposed by them to be to *be strong*, till it was recovered, when Arabic began to be studied, by Schultens, in the 18th cent., see my note on Amos 5. 9; and cf. the R.V. marg. on Job 9. 27, 10. 20; Ps. 39. 13.

22. *Fresh flesh* (אָרִיכָה). See Fleischer's note *ap.* Delitzsch on Is. 58. 8, according to whom *arika* in Arabic means the fresh flesh *lengthening itself*, i.e. gradually forming, over a wound. The word occurs six times in Heb. viz. Jer. 8. 22, 30. 17, 33. 6, Is. 58. 8; and fig., of the repairing of a wall or building, Neh. 4. 1 (A.V. 7) (lit. 'fresh flesh came up upon the walls), 2 Ch. 24. 13 (lit. 'fresh flesh came up upon the work'). See also Field, *Journ. of Phil.* xiii. 114-116, who points out that the ancient versions often render the word by terms expressive of *icatratization* (as Jer. 33. 6 LXX σπουλωσις; Is. 58. 8, Theod. σπουλωσις, Aq. καρούλωσις; Jer. 8. 22 Aq. and Symm. prob. σπυ- or καρούλωσις). For עלה or העלה, to *come* or *bring up*, often used with the word, cf. Ezek. 37. 6, 8.

IX. 4. *Overreach*, so Gen. 27. 36. The idea in עקב appears to be not to *trip up by the heel*, i.e. to *supplant*, but to *follow insidiously at the heel*, i.e. to *circumvent craftily* or *overreach*. Cf. the derivatives, Jer. 17. 9 'deceitful,' and 2 Kings 10. 19 'subtilty.'

10. a *dirge*. Heb. *kīnāh*, which means not a spontaneous effusion of natural emotion, but a composition constructed with some art in a definite rhythmical form. The Heb. *kīnāh*, or *elegy*, as Professor Budde has shown, had a definite rhythmical form, which is traceable throughout the Book of Lamentations (or 'Dirges'), as well as in various passages of the prophets. See my note on Am. 5. 2, 16, and pp. 232-4. נהי ('lamentation') was probably a more general term than *kīnāh*.

22. *After*. Notice in the Heb. the idiomatic use of מאחרי, properly from *after*, i.e. falling away from him as he goes along. Cf. *Lez.* p. 30, 4.

¹ The basilisk, or 'little king'—so called, according to Pliny, from its being supposed to have on its head a spot like a crown—was the subject of many fables; it was especially noted for its alleged power of killing by its look. Cf. *Henry V.*, v. 2. 15-17; 2 *Henry VI.*, iii. 2. 52 f.; *Rich. III.*, i. 2. 151.