plague of ravens sent in Terah's day, which devoured the seed before it was turned into the earth by the plow. Then upon Abraham's birth, he was able to avert the birds by his mere word, and subsequently (to quote Charles' translation) "taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plow, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plow, and was hidden in the earth, and they no longer feared the ravens. And after this manner they made vessels above the ground on all the frames of the plows, and they sowed and tilled all the ground, according as Abraham commanded them, and they no longer feared the birds."

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A Hebrew Folksong

IN his volume on Isaiah, Chapters I-XXXIX, in the International Critical Commentary, the Rev. George Buchanan Gray, D. D., thus describes the passage Chapter III 18-23 (p. 72): "A catalogue of one-and-twenty articles of women's finery: probably a prose addition to the poem: see small print n. above. Some of the terms are of uncertain meaning, and it is therefore difficult to say whether the catalogue is carefully compiled without any principle of arrangement, or an artistically constructed list." In the JOURNAL of this Society for 1885, under the title "Two Fragments of Hebrew Popular Melodies", I printed this passage in its verse form. Without comment and remark I venture to reproduce that poem here:

העכסים והשביסים והשהוינים
הנטפות והשרות והרעלות
הפארים והצעדות

[ו]הקשרים ובתי נפש והלחשים
הטבעות ונזמי האף (?)

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המחלצות והמעטפות והמטפחות
[ו]החריטים [ו]הגלינים והסדינים
[ו]הצניפות והרדידים

It is so perfectly evident and unmistakeable a poem that there really is no excuse for the failure of the author of a commentary on Isaiah to recognize it as such, instead of describing it as "a prose addition to the poem", even if he does not read the JOURNAL OF BIBLICAL LITERATURE. As I pointed out in the note referred to, it was probably originally "a popular song, satirizing female dress". There is at least one other instance of the use by Isaiah of popular songs as texts for his prophecies, namely, Isaiah 5 1 and 2, to which reference is also made in the same note, and which again Gray misunderstands.

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