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Postscript. Stephanus gives the references to two cases of ἀντιπεριχώρησις, which show 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. Vec. deos.sua 2. 15 (M. 141. 989 D) ἐὰν γὰρ ἐὰν ἰς Δια [sc. with reference to the procession of the Holy Spirit in the filioque controversy, in which Veccus was a champion of the Latinizers], τὸ κολιὸν πάντως οὐδὲν καὶ ἀντι τῆς ἐκ κλαμβανονθαι τῇ Δια· τὴν γὰρ τῶν τοιούτων προβέσεων ἀντιπεριχώρησις καὶ ο μέγας ἑκάς συντήρει Βασίλειος, ἐν οἶς παίτας πρὸς τὰ ὑπ’ ἄλλης σημαίνουμεν πολλάκις ἀντιμ.θεσσα θασος ἑκδιδάσκει, cf. id. 992 λ. τὴν ῥήτησαν ἀντιμεταστασιν πρὸς τὰ ὑπ’ ἄλλης σημαίνουμεν τῶν προβέσεων τοιῶν, Geo. Pach. Andr. Pal. 2. 1, 73 C (M. 144. 122 B) ἐὰν γὰρ ἀπαξ τὸ Ἐκ τοῦ νῦν ἀπερχόμεναι, ἀποκέκλεισται πάντως καὶ ἡ διὰ τῆς ἀντιπεριχώρησεως τῶν προβέσεων θεραπεία τοῖς Ἰταλόις, id. 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: Λαμπράκεια χριστὸς θεός ἡ Βασίλειος, ἕτοι καὶ θεά Χριστός υἱὸς τοῦ θεοῦ ναήτως (M. T.). ἐνεκεν ἑκάς ἀπεστελὼ ἐνα Βασίλειον καὶ ἐπεγερὰ φευγόντας πάντας καὶ Χαλδαίοι ἐν πλοίοις (LXX. B, κλάσις LXX. A) δῆθησθαι.

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, (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).
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 ‘For your sake’ stands in need of emendation. The versions acknowledge it with one accord, and it is attested in sense by vv. 2, 3. Ewald finds difficulty in 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 ריבוים ‘fugitives’ (or ‘nobles’, A.V.) in the preceding clause into בצרהים (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 gesti:nhne ihre eitier (רל for רל), und der Chaldaer 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 ריבים ‘sighing’ is not found as he gives it, but as רוחות, אאני, and his מרה ‘moaning’ is a very doubtful word. Box says that the text is hopelessly corrupt. Duhm keeps the Chaldeans, omitting the ships. In ריבים he (wisely) finds no difficulty, though his explanation of it is open to question: ‘Man kann lesen נלי:יא, יבי’, he says, and translates, ‘Entsende ich nach Babel | und stosse herunter die Riegel (‘the bars’) des Gefängnisses’. But רוחות יברוח היא 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 רוחות יברוח. 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 Hulâgu 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 isu ippattii) 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? The רוחות ‘rejoicing’, sometimes has the more general sense of a loud cry, or crying.
Further πολλοί plur. 'ships' is a real word (Isa. lx 9), not an invention like Ewald's 'א 'sighing'.

In the phrase יָרְרוֹתֵי רַחֲמִית 'I will bring them down . . . as fugitives' (R.V.) we may admit the small emendation of reading שֵׂרִי הים 'bars' (Vulgate, vectes) for שֵׂרִי והים '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 xlvii 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. xlili 14 answers to the καὶ of Mark xvi 7, εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ: the καὶ 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 יָרְרוֹתֵי רַחֲמִית 'and I will bring down', LXX perhaps found in their Hebrew text יָרְרוֹת יָרְרוֹת, καὶ ἐπεγερῶ, 'and I will stir up', or—the alternative is equally probable—they misread a faded or badly written יָרְרוֹת יָרְרוֹת. 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 Χαλδαίοι ἐν πλαίσις δεθήσονται The 'Chaldeans' and their 'ships' are recognized, but רֵעָה 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 ἐδεθησαν. Captives in bonds are a favourite subject in ancient royal art. For πλοίου LXX A. has κλοιόνις 'collars' (used as bonds) but this reading is probably an accommodation to the verb δεθησόνται which follows. (The reading δεθησόνται of the Aldine edition is to be taken as a corruption of δεθθ., and not as a witness to a Hebrew reading רענ, Niph'āl, for רעה.)

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 (ἐπεγερὼ φεύγωντας πάντας) has nothing to the point like this.

W. EMERY BARNES.

P.S. A. Dillmann, Jesaia, 1890, accepts M. T.

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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 Babh Pesahim fol. 118 a three opinions are recorded, viz. those of R. Y’hudah, R. Yoḥanan, and R. Aḥa,

מתים על נחלות" (Ps. cxxxvi) ויהודה אמר מנח inversión בבל "(Ps. cxxxvii) (Ps. cxxxvii)

but the Sulhan 'Arukh, 'Orah Hayim' chap. 480 (1) definitely accepts R. Y’hudah’s opinion which considers Ps. cxxxvi as the Great Hallel,

(Ps. cxxxvii) מנח inversión בבל "(Ps. cxxxvii)

Cf. the remark of the�אמר הגללה ad loc.