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almost our *earnestly*), Job vi., 19; with an intransitive participle, which is at the same time applied to an inanimate object, as, *the cart* הַמְלֵאָה לָהּ *which is full for itself* (i. e., which has quite filled itself) *with sheaves*, Amos ii., 13; and especially in sentences in which advice is tendered or a question asked, such a dative is apt to intrude itself, Isa. ii., 22, xxiii., 7. The strong liking on the part of certain later poets for the use of the participle, in the Aramaic fashion, is clearly evidenced by Ps. cxx., 6, cxxii., 3, cxxiii., 4. On the other hand, the extensive accumulation of pronouns having a reflex reference produces a degree of pleasantness, such as is found in the Lat. *ipsissimi*, Ger. *hochstselbst*: הִמָּה . . . הִמָּה לָהֶם, Eccles. iii., 18.—*Ewald's Hebrew Syntax*.

The word יָאֵר.—This word, meaning “river” or “channel,” commonly regarded as an Egyptian word and explained by the Egyptian aur “Nile,” is undoubtedly a genuine Hebrew word. This opinion is supported by the passage Job xxviii., 10, where יְאֵרִים means “fountains in the rocks” or, according to some commentators, “subterraneous passages hewn out in the rocks.” See also my remarks in *Paradies*, p. 312. The Assyrian form of the word, ya'ûrê “streams,” occurs in an inscription of Ramannirari I. (c. 1320 B. C.). Another derivative of the same root יָאֵר or יוֹאֵר, which I believe means “to send,” may be seen in the large inscription of Nebuchadnezzar (col. vi., 46), where the vast ocean ti'âmtu gallatu, is called ya-ar-ri, i. e., yâri marti “the bitter stream” on account of its salt-water. The Hebrew name of the Nile, יָאֵר (Assyr. Yaru-'u-u) is probably an adaptation of the Egyptian word to the good Semitic name for “stream,” ya'ûru, yâru, יָאֵר.—*Frederic Delitzsch, in Hebrew and Assyrian*.

Davidson on Delitzsch's Hebrew New Testament.—In the fifth edition of the Hebrew New Testament, edited for the British and Foreign Bible Society, by Prof. Delitzsch of Leipzig—a work carefully executed—there are several things still which need alteration and correction. We have dipped into the volume in several places and have found words incorrect or unsuitable. Thus for ἀγγελοι θεου in Hebrews i., 6, Elohim is put; a plural which never signifies *angels*. In Galatians vi., 18, אחי “my brethren,” with a pause accent, is not the proper representative of ἀδελφοί alone. In Matthew xxii., 37, and Luke x., 27, מַדְרֵעַ is given for διάνοια, which is not the best word. The Septuagint has for it συνειδήσις in Ecclesiastes x., 20. In John viii., 44, הכּוֹב is introduced after אֲכִי at the end of the verse, giving an interpretation more than doubtful. The uncertainty of the original Greek should have been retained.

In Acts iii., 16, הַאֲרוֹכָה is not the best equivalent for ὀλοκληρία; the proper word is מַתָּם. In Romans ii., 4, for μακροθυμία there should be אֲרֵךְ אַפַּיִם not אֲרֵךְ רוּחוֹ. In Philippians ii., 6, the difficult word ἀρπαγμός is rendered שָׁלַל, which fails to give the true sense. In Jude 19, the rendering הַפְּרָשִׁים מִן-הַצְּבוּר “who separate from the congregation,” is too free, being an interpretation rather than a translation. And the interpretation is an incorrect one, for, according to the true reading, the meaning of the Greek is, “who create schisms.” In He-

brews xi., 10, the word “foundations” is rendered by a singular noun **סִדְרָתָהּ** “its foundation,” whereas the plural of **סֵדֶר** should be used.

In Revelation XIII., 2, **נְדוּפִים** stands for *βλασφημία*, which is too mild a word, since it means “reproaches;” **נֹאצָה** is a better substitute. In Revelation XIII., 4 a better verb than **שָׁמַם** would be **תָּמָה**. The *Hithpāl* of **שָׁמַם** does not occur in the Bible with **אַחֲרָי** after it. In Revelation XXI., 11 **אֹר** is the wrong word for the Greek *φωστῆρ*; it should be **מְאֹר**. The text, taken as the basis, is the Elzevir of 1624; but several various and better readings are indicated in different parts. A critical text should have been adopted, such as Tischendorf’s last, to which Delitzsch himself is favorable. But the Bible Society seems to stand in the way of such an innovation, however desirable at the present day.—*From Modern Review.*

Rules of Life.*

כִּי זֶה הָאִישׁ שֶׁחָרַשׁ שְׁלוֹם עַד וְזָקַק
 לְשִׁבְתָּ בְטַח כָּל-יָמָיו מִסֵּעַר,
 פַּה בְּרַכְוֵי תַלְוֵן אֵל תַּט אֵל עֵבֶר,
 כִּי זֶה הַיֵּבֶל כָּל-טוֹב, אֵף זֶה הַשֵּׁעַר:
 עַל הוֹן תְּשִׁישׁ, רַק לֹא תַחַת עַל שִׁבְרֵי,
 אַתָּה תַחֲכֵם, רַק לֹא תִבּוֹ אִישׁ בְּעַר,
 בְּנַעַם תִּתְרָאֶה לְקִרְאָת כָּל-גֵּבֶר,
 אֶת-הַיְשִׁישׁ תְּהַדֵּר, תַּחֲוֹן הַנֶּעֶר:
 אֵל נָא תִהְיֶה אִם לֹא תִשְׁפֹּט כָּל-אִמֵּר,
 אֵל נָא תִשְׁפֹּט אִם לֹא תַחְקֹר כָּל-טַעַם,
 אֵל נָא תַחְקֹר אֶת-הַנִּשְׁגָּב מִחֹמֶר:
 אִם יֵשׁ עוֹלָתָה בְּךָ, אַחַר אֵל תִּכַח,
 אִם זֶר שִׁמְךָ נֹאֲץ אֵל תַּט בּוֹעֵם,
 שִׁתָּה תִמִּיד יִרְאֵת שְׂדֵי אֵל נִכַח:

* From **אֵלֶּה בְּנֵי הַנְּעוּרִים**, by *Ephraim Luzzato*. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.