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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 יְלָה 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 particle, in the Aramaic fashion, is clearly
evidenced by Ps. cxx., 6, cxxili., 3, cxxiii., 4. On the other hand, the extensive accumulation of pronouns having a reflex reference produces a degree of pleasantry, such as is found in the Lat. *ipsissimi*, Ger. *hochstselbst*;

The word יִרְשָׁנָה.—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 יִרְשָׁנָה means "fountains in the rocks" or, according to some commentators, "subterraneous passages hewn out in the rocks." See also my remarks in *Paradigms*, p. 312. The Assyrian form of the word, ya'urè "streams," occurs in an inscription of Ramannirari I. (c. 1320 B.C.). Another derivative of the same root יִרְשָׁנָה or יִרְשָׁנָה, which I believe means "to send," may be seen in the large inscription of Nebuchadnezzar (col. vi., 46), where the vast ocean ti'antu gallatu, is called ya-ar-ri. i.e., yārī marti "the bitter stream" on account of its salt-water. The Hebrew name of the Nile, יִרְשָׁנָה (Assyr. Yaru-'u-u) is probably an adaptation of the Egyptian word to the good Semitic name for "stream," ya'urè, yārū, יִרְשָׁנָה.—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 ἄγγελοι θεοῦ in Hebrews i., 6, Elohim is put; a plural which never signifies angels. In Galatians vi., 18, יִרְשָׁנָה "my brethren," with a pause accent, is not the proper representative of ἀδέλφοι alone. In Matthew xxii., 37, and Luke x., 27, יִרְשָׁנָה is given for ἄνωθεν, which is not the best word. The Septuagint has for it συνεδρίας in Ecclesiastes x., 20. In John viii., 44, יִרְשָׁנָה is introduced after יִרְשָׁנָה 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, יִרְשָׁנָה is not the best equivalent for ἀδελφεία; the proper word is דּוֹר בָּהוּ. In Romans ii., 4, for μακροθυμία there should be not יִרְשָׁנָה but דּוֹר בָּהוּ. In Philippians ii., 6, the difficult word ἀριστευμόνες is rendered יִרְשָׁנָה, which fails to give the true sense. In Jude 19, the rendering יִרְשָׁנָה מִרְאֵי לְאָדָמִים "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-
b succès xli., 10, the word “foundations” is rendered by a singular noun סְדוֹרַת, “its foundation,” whereas the plural of סְדוֹרַים should be used.

In Revelation xiii., 2, וְאֶלָּכָל stands for βιασφορία, which is too mild a word, since it means “reproaches;” וְאֶלָּכָל is a better substitute. In Revelation xiii., 4 a better verb than מָדַע would be מָעַט. The Hithpael of יְשֵׁם does not occur in the Bible with יְשֵׁם after it. In Revelation xxii., 11 הֵּרֵד is the wrong word for the Greek φωστήρ; it should be פּוֹשָׁה. 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-זֹא הָאָמִית שָׁמְרֶנָּה בְּלֵא נוֹמְלֵיָהוֹ דָּקִין
לְשֵׁהֵנָּה בָּמָה בְּלֵא נוֹמְלֵיָהוֹ דָּקִין
פָּדָה אֶלָּכָל בָּמָה בָּמָה אֶלָּכָל בָּמָה
כִּי-זֹא הָאָמִית בָּמָה בָּמָה בָּמָה

לֶעַל חוּר חֲשֵׁם, רֶפֶת לא חָסִימ לֶעַל חָשִים
אַחַת חִסְמָה, רֶפֶת לא חָסִים לֶעַל חָשִים
בָּנְעָמָה תָּרָא אֶלָּכָל בָּמָה בָּמָה
אַחַת חִסְמָה, רֶפֶת לא חָסִים לֶעַל חָשִים

אֵל לא חָסִים אֲלֵא חָסִים כְּלָא אֲלֵא חָסִים
אֵל לא חָסִים אֲלֵא חָסִים כְּלָא אֲלֵא חָסִים
אֵל לא חָסִים אֲלֵא חָסִים כְּלָא אֲלֵא חָסִים

אָם יִשְׂרָאֵל כְּלָא. אָמַר אָלַה קֵלָה
אָם יִשְׂרָאֵל כְּלָא. אָמַר אָלַה קֵלָה
אָם יִשְׂרָאֵל כְּלָא. אָמַר אָלַה קֵלָה

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