

THE  
HEBREW NEW TESTAMENT  
OF THE  
BRITISH AND FOREIGN BIBLE SOCIETY.

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A CONTRIBUTION  
TO HEBREW PHILOLOGY

BY  
PROF. FRANZ DELITZSCH.

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## PREFACE.

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Some one will ask me, why have you written this in English. In truth, I myself do not know. I did so without premeditation, driven instinctively by the gratitude which I owe to the English publishers and patrons of my Hebrew New Testament.

And should one ask, what is the aim of these pages, I answer: firstly, they will afford a glimpse into the work, of which the Hebrew N. T. is the fruit. Secondly, they show what instructive results have proceeded therefrom for Hebrew grammar, especially syntax.

Leipzig, May 1883.

**Fr. D.**





In a forgotten book, entitled *Wissenschaft, Kunst, Judenthum*, I issued in the year 1838 St. Paul's hymn on love 1 Cor. XIII, translated into Hebrew, as a specimen of a new Hebrew version of the New Testament. After laborious and expensive preparations, which were aided chiefly by the Bavarian and Norwegian brethren, I published in 1870 as a larger specimen of the work the Epistle of St. Paul to the Romans. Many years I sought for a publisher of the whole, who would take upon himself the expense of publishing and provide for its circulation. At last the British and Foreign Bible Society lent me its helpful hand, and having obtained such a powerful and generous protection, the new translation went through the press and forthwith enjoyed God's wonderful blessing. It was completed in the spring of 1877. The text, followed there, is substantially that of the Sinaitic codex, with the principal variations of the Textus Receptus in brackets. But I soon felt, that a text formed by myself alone could not be exempt from individual arbitrariness, and that it was more natural to base the translation on the Receptus and to supplement it with critical remarks. After half a year a second edition became necessary, which I based on these principles; it bears the date of 1878. Only two years later, in 1880, a third edition appeared, in a larger form. Even the copies of this third were quickly exhausted, and already in October of the same year I prepared at Berlin with my never to be forgotten friend, the late Rev. Palmer DAVIES, a fourth electrotyped edition. The text had now to be definitively settled and the work demanded redoubled care. I revised it a third time and was successfully aided by the

Rev. S. R. Driver, now Pusey's successor as Professor of Hebrew at Oxford. Each of these editions represents, as I hope, a new degree of approximation to the ideal, which even in the fourth electrotyped edition of 1882 is still not attained. Therefore I was agreeably surprised, when Mr. James WATT, the successor of the late Davies, informed me, that the 5000 copies of the fourth edition were sold without any remaining. In truth, God has abundantly blessed our work. Far from priding myself, I acknowledge on the contrary the merits of my fellow-labourers, among whom are also not a small number of Jewish friends. We have cause to say, that our new translation has contributed somewhat to bring the New Testament nearer to the Jews as a prominent work of their literature. In a letter to Dr Rahmer at Magdeburg I declared the New Testament to be the highest work that the Jewish genius has produced. He remarks in his *Literaturblatt* (1879 No 9), that this statement is relatively true, and Dr Immanuel Deutsch in his review there owns, that form and matter, contents and dress, are productions of the Hebrew spirit and of Hebrew intuition.

In the revision of the text for the fifth edition I thought myself at first restricted to slight emendations in the plates, but when I was in Berlin and Messrs. WATT and SHARP heard that I should like to make some more material corrections, they proposed it to the Committee and Rev. W<sup>m</sup> WRIGHT wrote me, March 6.: „The Committee are much pleased to hear of the pains you are taking to make the fifth edition as perfect as possible, and they very cordially sanction any necessary outlay in the completion of the plates“.

Consequently the fifth edition is revised more than superficially. I pass over in silence all the corrections concerning unavoidable typographical faults, as disfigurement of letters or defects as to vowels and signs, and I give only an account of the grammatical and stylistic emendations, by which, as I hope, this edition differs advantageously from the former.

Matth. IX. 21 **בִּי אָמְרָה בְּקִרְבָּהּ** *for she said within herself.*

Changed to **כִּי אָמְרָה בְּלִבָּהּ**, because **אָמַר בְּקִרְבָּהּ** is without support in the biblical Hebrew. I may here remark once for all, that in

every verse of my Hebrew N. T. the accentuation has been carefully considered: the רפה or רגיש is everywhere the consequence of the regular accentuation, which requires here בלבה, for it ought to be accentuated כִּי אָמְרָה בְּלִבָּהּ. Other examples: Matth. VII. 8 *for every one that asketh receiveth, and he that seeketh findeth*, in our Hebrew text, the accents being added: כִּי כָל־הַשְּׁאֵל יִקְבָּל וְהַרְשֵׁ רִמָּא. Hence deliberately קל, not כל- is written. Matth. XXVI. 26 זֶה הוּא גּוֹפִי *this is my body*, not גּוֹפִי, for it ought to be accentuated זֶה הוּא, comp. Koh. I. 17. 1 Chr. XXII. 1. Whoever is not acquainted with the laws of accentuology, is unable to insert or omit the Dagesh correctly. Such a one will hesitate at וְאִינֹנוּ פָּלָא 2 Cor. XI. 14, not knowing, that these two words as the first half of the verse must be accentuated וְאִינֹנוּ פָּלָא.

Matth. XI. 5. וְעֲנִיִּים מִבְּשָׂרִי יְשׁוּעָה הֵם *and the poor have the gospel preached to them*. I have corrected מִתְבַּשָּׂרִי (as in the translation of Luk. VII. 22), because the biblical Hebrew employs not the *Pual* but the *Hithpaël* in this passive sense of εὐαγγε-λιζέσθαι, see 2 Sam. XVIII. 31.

Matth. XI. 7 הָמָּה הֵלְכוּ לָהֶם וַיְשׁוּעַ הַחֵל לְדַבֵּר *as they departed Jesus began to say*. I thought for some time to prefer וַיְהִי בָּאֲשֶׁר הֵלְכוּ הַחֵל יְשׁוּעַ לְדַבֵּר. But the syntactic scheme of temporal coincidence like 1 Sam. IX. 11. 1 Kings XIV. 17 al. is here in the right place, for as soon as the messengers of John went away Jesus began to vindicate before the people the honour of the Baptist. Together with the synchronistic construction I retained also the ethic dative לָהֶם as in 1 Sam. XXVI. 12, although the biblical Hebrew likes better לוֹ הֵלֵךְ (in French: *il s'en est allé*). Instances of the plural of the ethic dative of the 3. pers. are Ps. LXVI. 7. LXXX. 7, but not Job VI. 19 (Müller-Robertson's *Hebrew Syntax* § 51, 3); there לָכִי is in my opinion dative of the object, referring to נחלים.

Matth. XI. 18 שֵׁר בּוֹ יֵשׁ-בּוֹ שֵׁד *he has a devil*. I have preferred בּוֹ שֵׁד *a devil (demon) is in him*, for יֵשׁ makes the impression of an emphasis, which is foreign to the original.

Matth. XVI. 24 **אִישׁ אִם-יִרְצֶה** *if any man will*. The revised text has **אִישׁ כִּי** like Lev. XXVII. 2. It sounds more biblical.

Matth. XVII. 5 **וַיֹּאמֶר**. The reader will refer that to God: *and he said* like Ezek. II. 1. But the meaning is that the heavenly voice said. Therefore now is written **אָמַר**. At the same time I have remodelled the following verse.

Matth. XVII. 6 **וּכְשָׁמַע זֹאת הַתּוֹלְמִידִים נָפְלוּ** *And when the disciples heard it, they fell*. . . This construction follows the pattern of the Chronicler 2 Chr. XV. 8. But the stress lies there upon **וַיִּנְבְּר**, here upon **ἐπεσον**; I have therefore preferred the more classical construction **וַיִּפְּלוּ הַתּוֹלְמִידִים וּכְשָׁמַע**. Consequently the expression of the object by **זֹאת** or **אֵת זֹאת** could be dispensed with just as in the original text.<sup>1</sup>

Matth. XVII. 11 **הֵן**, rather **הֵינָה**, which more clearly hints that it must be explained: *Elias shall first come*. Indeed **הֵן** corresponds better to the Greek **μὲν**, but it is of more importance that by **הֵנָּה** the following **בָּא** is better characterised as participle according to the **ἐρχεται** of the original text.

Matth. XVII. 20 **וַיֵּן לֹא הֵאֱמַנְתֶּם**. The Elzevirian text has **ὅτι τῇ ἀπίστῳ ὅτι ὡν** *because of your unbelief*. The Hebrew of the 4<sup>th</sup> edition, taken from Num. XX. 12, will be understood historically: because you have not believed. Therefore I have substituted **מִפְּנֵי אֲשֶׁר אֵינְכֶם מֵאֱמִינִים**.

Matth. XX. 6 **בְּאַחַת עֶשְׂרֵה שָׁעָה** *about the eleventh hour*. The expression corresponds to that used in the computation of years Ezek. XXX. 20. XXVI. 1. Jer. XXXIX. 2, and months Deut. I. 3: **שָׁנָה** or **חֹדֶשׁ** in this case is accusative of determination, see Müller-Robertson's *Hebrew Syntax* § 100 comp. 44. But in statements of the hours the construction **בְּשָׁעָה אַחַת עֶשְׂרֵה** Jer. LII. 29. Est. III. 7 seemed in v. 6 as well as in v. 9 preferable. After

1) Prof. Driver wrote me: „I find very few instances (Josh. XXII. 24. Jer. IX. 11. Ps. XCII. 7) of **אֵת-זֹאת** after **שָׁמַע** etc., indeed none at all in a large part of the historical books: where there is not some distinct emphasis on the **זֹאת** etc., might **אֵת** perhaps be omitted? or even sometimes **אֵת-זֹאת** altogether?“ The passage remodelled above is of this latter sort.

the style of the Mishna must be said *בְּאַחַת עֶשְׂרֵה שָׁעוֹת*, for there *בְּשְׁתֵּי שָׁעוֹת* signifies *at two o'clock*, *בְּשְׁלוֹשׁ שָׁעוֹת* or simply *בְּשְׁלוֹשׁ* *at three o'clock*, *Sanhedrin* V. 3. *Berachoth* 4<sup>a</sup>; *בְּכָל-חֲמִישׁ* *the whole fifth hour*, *שֶׁשׁ* *the beginning of the sixth*, *Pesachim* I. 4: *וּמִחֲצָה* *half past eight*, *Pesachim* V. 1.

Matth. XX. 10 *וַיִּדְמוּ* *they supposed*. I have added *בְּנִפְשָׁם* as more conformable to the narrative. In the speech XXIV. 44 *וְדָמָה* *to imagine* needs no addition.

Matth. XX. 34 *וַיִּפְתְּחוּ אֶת-עֵינֵיהֶם* *and immediately their eyes received sight*. That *וַיִּרְאוּ* does not express exactly the force of the Greek *ἀνέβλεψαν*; our revised text substitutes *לִירְאוֹת*.

Matth. XXI. 1 *אֶל-הַר הַזֵּיתִים* *unto the mount of Olives*. The Elzevirian text shows *πρός* (not *εἰς*); I have now expressed it by *אֶל*, yet without changing Mark. XI. 1. Luk. XIX. 29. where *עַל* stands still unaltered. The preposition *אֶל* does not exclude the site of the village on the slope of the mountain.

Matth. XXIV. 43 *וְאַתְּ-זֹאת דָּעוּ לָכֵם אֲשֶׁר לֹו-יָדַע יָדַע* *but know this, that if . . had known*. The biblical usage exhibits *יָדַע לָךְ* Job V. 27., but not *דָּעוּ לָכֵם* (comp. above on Matth. XI. 7). For this reason I have chosen to write *וְאַתְּ-זֹאת הִבֵּינוּ אֲשֶׁר לֹו-יָדַע יָדַע* without the *inf. intensivus*, for the Greek text has simple *εἰ ᾔδει*.

Matth. XXVII. 46 *אֱלֹהֵי אֱלֹהֵי*. Changed into *אֱלֹהֵי אֱלֹהֵי*, because *ἡλί* of the Receptus is here as well authenticated as *ἐλωὶ ἐλωὶ* of the same Mark. XV. 34.

Matth. XXVII. 51 *מִמֶּעֱלָה* *from the top*. The biblical idiom knows only *מִמֶּעַל* *above* and *מִלְּמַעְלָה* *from above*. Thus I have corrected.

Mark. VII. 3 *בְּאַגְרֹף* *with the fist*. I have removed this translation of the Erasmus and Elzevirian reading *πυγμαῖ*,<sup>1</sup> because it is

1) Erasmus in his editions has in the Greek text *πυγμαῖ*, in the Latin version *crebro* like the Vulgate (after the reading *πυχνά*), whence Tyndale *often*, Luther *manchmal*. Westcott and Hort acknowledge *πυγμαῖ* as the original reading, which, owing to its obscurity, has been variously altered and translated.



incompatible with the Jewish rite of washing the hands. I thought for a moment, that  $\pi\sigma\gamma\mu\tilde{\eta}$  might correspond to the rabbinical  $\text{בְּכֵה גִבֹּר}$  (*Chullin* 107<sup>a</sup>), which excludes the use of aqueduct-water and requires the application of manly strength. But at last it seemed to me more probable, that the Greek writer of the gospel had in mind  $\text{עַד-הַפֶּרֶק}$  *as far as the wrist*, a phrase common in the statutes of hand-washing. If that expresses the true sense,  $\pi\sigma\gamma\mu\tilde{\eta}$  indicates the whole hand from the fingers' end to the lower end of the fore-arm.<sup>1</sup> The text, thus translated, accords with the law, while the former translation  $\text{בְּאִגְרֵה}$  was senseless and offensive.

Mark. VII. 4  $\text{וּמִשּׁוֹת}$  *and of couches*. Statutes, concerning the washing of beds ( $\alpha\lambda\iota\nu\tilde{\omega}\nu$ ), are unknown. I have now put this  $\text{וּמִשּׁוֹת}$  into round brackets, which indicate what the Revised English Version says in the margin: „Many ancient authorities add *and couches*“. The addition is wanting in the Vaticanus and Sinaiticus.

Mark. XII. 38  $\text{וְאַת־שְׁלוֹמָם}$  *and salutations*. Here after the Makkeph  $\text{שְׁאַלִית}$  (comp.  $\text{בִּירְכוּת}$  Eccl. II. 6) or  $\text{שְׁאַלִית}$  (comp. the forms Job VI. 8. Ps. CVI. 15) in the 4<sup>th</sup> edition had fallen out, it is now inserted in conformity with Matth. XXIII. 7. Luk. XI. 43.

Mark. XIII. 12 *and children shall rise up*  $\text{אֶל-אֲבוֹתָם}$ . I have now preferred  $\text{בְּאִבּוֹתָם}$  conformably to the fundamental passage Micah VII. 6 compare *Sota* IX. 15.

Luk. X, 28  $\text{וְחַיָּה}$  *and thou shalt live*. This form with Segol *in pausa* is received by Baer Prov. IV. 4. VII. 2., but most

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1) The *terminus ad quem* which is defined by  $\text{עַד הַפֶּרֶק}$  of the Mischna *Jadajim* II. 3 is already controverted in the Gemara. Maimonides in *Hilchoth Berachoth* VI. § 4 repeats the formula without explanation. There are interpreters, who understand  $\text{מְקוֹם חִבּוּר הָאֲצְבָעוֹת לְכַף הַיָּד}$  that is, the place where the fingers are joined to the middle hand (metacarpus). But after the predominant interpretation of Alfâsi and others  $\text{עַד הַפֶּרֶק}$  signifies  $\text{מְקוֹם חִבּוּרָהּ עִם-הַזְרוּעַ$  that is, the end of the hand (carpus), where it is joined with the arm. A third definition as a comment on Mark's  $\pi\sigma\gamma\mu\tilde{\eta}$  is given by Theophylact and Euthymius  $\text{ὡς ἄχρι τοῦ ὀπίσθενος αὐτοῦ}$  *as far the elbow*. But in the law of the profane, not priestly hand-washing this *terminus* remains out of consideration.

readers would think it a misprint, therefore I have written **נִחִיָּה** with *Zere* like Gen. XX. 7.

John VIII. 53 **לְמִי תַתֵּן אֶת-עַצְמְךָ** *whom makest thou thyself?*

I have now preferred **מִה-תִּתְּנָה אֶת-עַצְמְךָ** as more intelligible. The former rendering followed the construction Is. XLII. 6. Comp. *Jalkut* Ezek. XXVIII. 2 where it is said to the king of Tyre: **אֵיכָה עוֹשֶׂה עַצְמְךָ אֱלֹהִים**.

Act. II. 15 **כִּי שָׁעָה שְׁלִישִׁית לַיּוֹם** *it is the third hour of the day*. I have preferred **בַּיּוֹם** as more according to Ps. XC. 4<sup>b</sup> and to the usage of the Mishna e. gr. **שְׁנֵי בָּחָשׁ** *the second of the month*, *Sanhedrin* V. 3. **אֶחָד בַּשָּׁבָע** *the first day of the week*, *Taanith* 27<sup>b</sup>.

Act. IV. 17 **לִמְעַן לֹא-יִרְפָּה הָרֹבֵד וַיִּפְרֹץ בָּעָם** *that it spread no further among the people*. I have transposed **וַיִּפְרֹץ בָּעָם**, so that no one should think of the phrase **פָּרַץ בְּ** 'to break into' or 'to urge'.

Act. VII. 58 **הִפְשִׁיטוּ אֶת-בְּגָדֵיהֶם** *laid down their clothes*. I have preferred the Kal **פָּשְׁטוּ** as more exactly the idiom of the Bible and Mishna 1 Sam. XIX. 24. Ezek. XLIV. 19. *Joma* III. 4. 6 and throughout; **פָּשְׁטָה** signifies stripping off oneself, **הִפְשִׁטָה** (*n. actionis* of the Hiphil) stripping off another.

Act. VIII. 18 **נָתַן** *was given*, in the Greek **ἔδωκεν**. I have changed the participle into the 3. preter. **נָתַן**.

Act. IX. 38 **לָעֵבֶר אֲלֵיהֶם** *to come to them*. After **הִנְצַל** the negative **מֵעֵבֶר** seemed more significant. But the alteration is of questionable merit, and there was no need to depart from the type *Judg.* XVIII. 9.

Act. XIV. 2 **נֶגַד הָאֲחֵים** *against the brethren*. After **הַבָּנִים** without doubt the preposition **עַל** is better and quite intelligible. In the postbiblical literature **עַל בָּעַם** is frequent for 'to be angry at one', e. gr. *Aboda zara* 54<sup>b</sup>.

Act. XXI. 24 (23) **אֲשֶׁר נָדְרוּ לָהֶם נֶדֶר** *which have a vow on them*. This **לָהֶם** is the worst dativus ethicus which I had admitted; for everywhere **ל** after **נָדַר** denotes the person to whom

one makes the vow. The correct rendering, which indeed corresponds more closely to the Greek text, is אֲשֶׁר נָדַר עֲלֵיהֶם (Num. XXX. 7. Ps. LVI. 13).

Rom. V. 1 אֲחֵרֵי הַצְדִּיקִי *being justified*. Instead of the Hophal, which is not biblical, I have put נִצְדְּקָנוּ after Dan. VIII. 14.

Rom. VII. 5 אֲשֶׁר נִתְעוּרְרוּ עַל-יְדֵי הַתּוֹרָה *which were stirred up through the law*. The Nithpaël is unnecessary, הִתְעוּרְרוּ signifies the same (Job XVII. 8).

Rom. VIII. 20 לְמַעַן כִּבֵּשׁ אֹתָהּ *by reason of him who has subjected it*. I have prefixed the article to the participle, which does not need it, when a determination follows (Ps. LVII. 3, Am. IX. 12. Cant. VII. 5), but, followed by אֹתָהּ as well as by לָהֶם Ezek. XXI. 19 the article can scarcely be omitted and the construct state is in this case inadmissible; מִשְׁרַחֲתִי אֹתִי Jer. XXXIII. 22 is a unique anomaly (Müller-Robertson, *Hebrew Syntax* § 73).

Rom. XI, 6 הַמַּעֲשֶׂה יִחַדֵּל לִהְיוֹת מַעֲשֶׂה *work is no more work*. A similar case is Act. IX. 38. The change מִהְיוֹת after 1 Kings XV. 21 was not necessary, but it agrees better with the later style (see the article חָרַל in Kimchi's Lexicon) and with the aramaic type (פִּסַּק מִלְמַחֲתִי Trg. Gen. XVIII. 11 Targ.).

2 Cor. VII. 11 בְּדָבָר *in this matter*. I have added הַהוּא. On the contrary I could not decide to change בְּדָבָר Matth. VIII, 16 into בְּדַבְּרוֹ, because the meaning of λόγος is „only by virtue of a word“, comp. Is. XXIX. 21.

2 Cor. VII. 12 תִּרְאֶה *might appear*. Changed into תִּתְגַּלֶּה in congruity with φανερωθήναι.

2 Cor. VII. 15 וּמַעֲרֹ עוֹד יוֹתֵר הֵמָּה לָכֶם *and his inward affection is more abundant toward you*. I think: וּבְיוֹתֵר הֵמָּה לָכֶם is much better.

2 Cor. VIII. 3 וְיֹתֵר עַל-כֹּחָם *and beyond their power*. וְיֹתֵר מִכֹּחָם says the same more plainly.

2 Cor. VIII. 22 פְּעָמִים הָרַבָּה *oftentimes*. The biblical Hebrew says always רַבּוֹת פְּעָמִים, now presented by the revised text.



Gal. I. 14 לְקַבְּלוֹת אֲבוֹתַי *of the traditions of my fathers*. Having long disliked the form קַבְּלוֹת, I have now acknowledged it as alone regular, just as סְכָנֹת (dangers) 2 Cor. XI. 26.

Gal. V. 1 לְהִתְקַשׁ *be entangled*. I have now preferred לְהִתְקַשׁ, as reminding of מִקְשׁ *snare*, although the one form is as free from objection as the other, comp. Deut. XII. 30 with VII. 25.

Eph. I. 20 בְּהִעֲרִירֹו מִן־הַמֵּתִים וַיּוֹשֶׁב אֹתוֹ *when he raised him from the dead and set him* . . I regard now בְּהִעֲרִיר אֹתוֹ מִן־ as better and nearer the Greek.

Eph. I. 22 וְיָאֵת אֲשֶׁר רֹאשׁ עַל־הַכֹּל נָתַנּוּ *and has given him who is head over all things*. I have inserted הוּא after אֲשֶׁר. The English Version (unaltered by the revisors) follows another manner of construction: *and gave him to be head* etc.

Eph. III. 10 הַכְּמַת אֱלֹהִים הַמַּפְלֵאת הָרַבִּיָּה *the manifold (πολύ-ποίγλιος) wisdom of God*. The form מַפְלֵאת is analogous to נִפְלֵאת Deut. XXX. 11, but less doubtful, as to the Hiphil, is the form הַמַּפְלִיאָה.

Eph. III. 17 מְשֻׁרָשִׁים *rooted*. The biblical Hebrew uses in the sense of taking root the Poël Is. XL. 24 and in the sense of being rooted the Poal Jer. XII. 2., I have therefore substituted מְשֻׁרָשִׁים.

Eph. V. 33 תִּהְיֶה לִירָא *let her see that she fear* . . The infinitive of יָרָא is יִרָא Josh. XXII. 25, mostly יִרְאָה, with ל once יִרָא 1 Sam. XVIII. 29., elsewhere always לִירְאָה, but exclusively in reference to God. Consequently לִירָא was inapplicable, יִרָא would be too affected, לִירָא is without precedent, I escaped all difficulty by writing יִתְיָרָא וְתִהְיֶה.

Phil. II. 15 בְּתוֹךְ הַדּוֹר עָקֹשׁ *in the midst of a crooked . . nation*. הַדּוֹר instead of דּוֹר (without article) was a misprint.

Phil. II. 21 יִדְרֹשׁוּן *they seek*. I have given up the emphatic form Is. LVIII. 2 and reestablished the regular form of the pause יִדְרֹשׁוּ (*jidrôšu*), which needs no strengthening.

1 Thess. II. 2 עָפִינוּ *we had suffered*. The 1. pers. sing. is עָפִיתִי Ps. CXIX. 71. Hence עָפִינוּ seemed to be preferable, perhaps

without sufficient ground, because the Chirek is protected by עֲיָרָה Is. LVIII. 3., see Böttcher, *Lehrbuch der Hebr. Sprache* II pag. 410.

1 Tim. VI. 20 הַפְּכוּת הַמַּדָּע הַזֶּה *oppositions of science falsely so called*. I have now written הַפְּכוּת adj. relat. from הִפָּךְ inversion. The old Syriac version has here ܡܬܥܝܪܐ, the plural of ܡܬܥܝܪ.

2 Tim. I. 3 מִיְּמֵי הָאֲבוֹת *ἀπὸ προγόνων*. Changed into אֲבוֹתַי *of my forefathers*, for προγόνους means ancestors in the special sense of kindred.

Hebr. IV. 13 לְעֵינֵי-בַעַל הַדְּבָרִים. The meaning of the words πρὸς ὃν λόγος, which I have rendered by בעל דבריו, is questionable<sup>1</sup>; my interpretation agrees with the English version, which runs here thus: *unto the eyes of him with whom we have to do*. בעל דברים Ex. XXIV. 13 is the name of him who has a judicial matter to do with another. I suppose that the author had this phrase in mind. But I have supplied it with the suffix in an unjustifiable manner. The דברים are not ours, but of our counterpart. He is our בעל דברים, the suffix belongs to the whole notion, therefore בעל דבריו needed correction. The 5<sup>th</sup> edition offers בַּעַל הַדְּבָרִים שְׁלֵנִי, just as in the Talmud *Mezia* 14<sup>a</sup>: בעל דברים ידיו; *Kelhuboth* 81<sup>b</sup>: בעלת דברים ידיו את, comp. *Kamma* 46<sup>b</sup>.

Hebr. IX. 28 לְמַעַן שְׂאֵת *to bear*. Rather שְׂאֵת, because שְׂאֵת is only in שְׂאֵת the usual form; without ל we read שְׂאֵת, בְּשְׂאֵת, מְשְׂאֵת.

1) The Hebrew N. T. of the London Society has אֲשֶׁר אֵלָיו לָנִי הַדָּבָר. That is literal, but suggests a false idea, as appears by comparison of 1 Kings II. 14. 2 Kings IX. 5. Judg. III. 20. The best interpretation, which is as much justified by the context as by the Greek use of language (see Cremer's *Wörterbuch der neutest. Gräcität* pag. 502), is Calvin's: *qui nobiscum agit vel cum quo nobis est negotium*, accepted by Joseph B. McCaul (in his Commentary 1871): „with whom we have to do“. λόγος in this phrase signifies a judicial relation, having two sides; the meaning is that God is our judge and that we are responsible to him. Therefore I have rendered it by a forensic phrase of classical Hebrew.

1 Petr. I. 13 וְקִוְיָה קִוִּי *and hope perfectly* (τελείως). I am now informed, that the *infin. intensivus*, when combined with an imperative, always follows it, therefore וְקִוְיָה קִוִּי, differently from Ps. XL. 2, see Gesenius-Kautzsch § 131, 3<sup>b</sup>.

1 Petr. IV. 15 כִּי אַל-יַעֲנֶה אִישׁ מִמֶּם כְּרֹצֵחַ *But let none of you suffer as a murderer*. The particles כִּי אַל are scarcely to be found together, I have written אַל-כִּי like Ex. VIII. 25.

Revel. IX. 17 וְשָׂרֵי לִבְיָתָיִם אֲשֶׁר *having breastplates*. The ו must be blotted out.

Revel. XI. 18 קֶצֶףְךָ *thy wrath*. I have preferred קֶצֶפְךָ according to Ps. XXXVIII. 2. The Chirek arises in the pause by dissimilation: וְקֶצֶפְךָ Ps. CII. 11.

I have already said that the correct use of רָפָה and דָּגִישׁ was not possible without thinking of the Hebrew text as throughout accented. Constant care has been bestowed also upon חָסֵר and מִלָּא that is, *plena* or *defectiva scriptio*. The orthography of the text has been settled in such a manner that it may present an appearance similar to the text of the O. T., which e. g. exhibits חֲלִיִּים, עֲנִיִּים, but always לָנִים and with only one exception גִּנִּים. Instead of לָאִמֵּר only three times is written לִאִמֵּר. The active participle is more often written without ו than with it e. g. always הִכָּר, נִפַּל, עָמַד, אָבַל, אָוֵב, אָבַד, רָחַה, עָשָׂה, sometimes however the writing varies indifferently as יִצָּא, יֵצֵא; בָּנִים, בּוֹנִים; יוֹדְעִים, יֹדְעִים. The infinitive of Kal follows the same orthography: לִאֲכֹל is never found, שָׁמַע scarcely, almost always שָׁמַעַ. Double ו in the same word as גְּבוּרוֹת occurs sometimes, but predominantly the writing seeks to avoid it, so that e. g. עוֹלוֹת is found only twice. It is a rule to write מִצֹּת, תִּצֹּת (comp. 2 Cor. VIII. 14 לְהַנְשִׁית), and to write either גְּדוֹלוֹת or גְּדוּלוֹת or even גְּדֻלָּה, not גְּדוּלוֹת.

A serious error in the London translation was לְאֱלֹהִים (to God) and בְּאֱלֹהִים (in God), which signify 'to the heathen gods' Ex. XXII. 19 and „among the gods“ Ps. LXXXVIII. 7, instead of לְאֱלֹהִים which is the only form allowable. It is also worthy of note, that the O. T. Hebrew says לְאֱדֹנָי, לְאֱדֹנָי, לְאֱדֹנָי, but נְאֲדֹנָי.

As to the form *מִתְּנָתוֹ* *his gift* Rom. V. 15. 1 Cor. VII. 7., I have queried till now, whether it has need of being altered into *מִתְּנָתוֹ* or not. At last, I have resolved to retain *מִתְּנָתוֹ*. Certainly the analogy of *מִצְבֹּתָהּ מִפְּלֹתָיו* requires *מִתְּנָתוֹ*, but along with the form *מִתְּנָה* a more aramaic form *מִתְּנָה* can be supposed, whence *מִתְּנָתוֹ*, like *מִתְּנָתָהּ thy gifts* Dan. V. 17.

There were in the fourth edition but few misprints in punctuation, these are now corrected, viz. *אֶתְנָנָה* Matth. IV. 9 instead of *אֶתְנָנָה*; *אֶתְנָנָה* *לְקִרְסָר* ib. XXII. 21 instead of *לְקִרְסָר*; *לְקִרְסָר* Luk. VI. 45 instead of *לְקִרְסָר*; *וּמִנְהִלִים* Act. X. 46 instead of *וּמִנְהִלִים*; *הַמִּתְּנָתִים* 1 Cor. XV. 12 instead of *הַמִּתְּנָתִים*; *הַמִּתְּנָתִים* 1 John IV. 3 instead of *הַמִּתְּנָתִים*. Two oversights in the consonants are noted above, Phil. II. 15 and Revel. IX. 17.

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A great difficulty is occasioned to the translator by the notion of doubting and its Greek expressions. The language of the Mishna offers *סָפֵק* and *מִסָּפֵק* (Targ. *מִסָּפֵק*) not of doubting persons<sup>1</sup>, but of dubious things. This adjective was applicable in rendering *μῆδὲν διακρινόμενος* James I. 6 by *בְּבִלְי סָפֵק*, that is, *indubitably*, yet the following *ὁ γὰρ διακρινόμενος* requires a verb which signifies the action of doubting, because *הַמִּסָּפֵק* would signify a man of dubious character, not a doubter. I have written *בַּעַל סָפֵק* a man who entertains doubts. In Matth. XXI. 21 *if ye have faith and doubt not* the translation *אִם-תִּהְיֶה לָכֶם אֱמוּנָה וְאֵין-סָפֵק בָּהּ* would mean: if nothing dubious is in it, that is, if your faith is genuine. Also *וְלֹא תִפְתִּי* is useless, because the opinion that the biblical *ἀπαξ γεγραμμένον* *אֶפְתִּי* Ps. LXXXVIII. 16 signifies *I am doubtful* starts from the false supposition, that *פִּתְּן* is derived from the particle *פֶּתַח*. Therefore I have ventured to use here the Reflexive *הִסָּפֵק* as an equivalent of *διακρίνεσθαι* *to doubt* after the manner

1) The only passage of the old literature, where *סָפֵק* has the sense of personal action, is Job XXXIV. 37 Trg.: *מִסָּפֵק בִּינָנָה*, which seems to signify: he excites doubts, he shakes the faith by doubts.

of the later Hebrew<sup>1</sup>, the same verb, which Phil. IV. 11 renders after the Talmudic use the Greek αὐτάρκης εἶναι *to be satisfied*. In two passages פֶּסֶק was applicable, see Mark. XI. 23. Rom. XIV. 23; in four others, Rom. IV. 20. James II. 4. Matth. XIV. 31. XXVIII. 17 I have applied Hosea's לִבָּם חֵץ *their heart is divided* (X. 2) and in two others the translation was easy, because there *without doubt* is the same as *without tarrying* Act. X. 20. XI. 12. By this it appears that it is impracticable to translate a Greek word everywhere by the same Hebrew word. The one χάρις for example comprehends the significations of חֶסֶד (John I. 17), חֵן (Luk. I. 30) and תְּהִיָּה *thanks* (Rom. VI. 17).

The equivalent of λειτουργία in the sense of worship is עֲבֹדָה e. g. Luk. I. 23 (different from עֲבָדוּת, the word for δουλεία); yet there are passages e. g. Hebr. VIII. 6 where it could not be used. There only שִׁרְוֹת was in place, the word that elsewhere e. g. 2 Cor. IX. 12 expresses the Greek διακονία. Also this διακονία cannot be always translated by the same word. The Hebrew name of the deacon is שִׁמְשֵׁט (Phil. I. 1 and 1 Tim.), of the deaconess מְשִׁמֶשֶׁת (Rom. XVI. 1), the *n. actionis* שִׁמּוּשׁ is employed Act. XII. 25 and even VI. 4 where שִׁרְוֹת seemed not so suitable. So although the word עִלֵּם is employed for κόσμος in 1 John II. 15, in 1 John II. 16. 17 it seemed liable to misinterpretation. The principle, that, when the context and meaning is similar, uniformity ought to be carried through, has been from the first my standard. I fear however, that even in the fifth edition there still occurs some fluctuation in the rendering of certain words. Yet on the other

1) E. g. in § 2 of the first chapter of *Jore Deah* (Tur and Schulchan aruch): על דבר זה הייתי מסתפק ושואל „in this case being uncertain I will ask“, and in the code *Mordechai* where the recapitulation of *Chullin* begins: הנמים מסתפקין להו כמה מילתא בהלכות שחיטה „the learned men were in doubt about many things in the statutes of cattle slaughtering“, comp. Samuel Hanagid in his תיקון מביא התלמוד on תיקן (the Talmudic *non liquet*): בספק שייספוק התלמוד בשים דבר הלכה בספק שייספוק (Hilchoth Schemá II. 13) יכו. Maimonides is wont to say לי נסתפק (he is doubting). The Hebrew of the middle age says not only of things, but also of persons: מְסַפֵּק הוּא he is doubting.



side the critic must beware of rashness and pedantry. Sometimes where no reason for the varying expression can be discovered, the translator may be guided by his exegetical or stylistic feeling, which asserts a claim to the acknowledgement of its relative right.

In closing I may refer to several passages, the translation of which has suggested weighty questions about Hebrew syntax. An opportunity is thereby afforded to make public some interesting portions of Professor Driver's correspondence, containing the results of his critical examination of the earlier editions.

Matth. II. 1 **וַיָּבֹאוּ מִן־הָמִזְרָח יְרוּשָׁלַיִם** *there came wise men from the East to Jerusalem.* The biblical Hebrew says sometimes **יְרוּשָׁלַיִם** or **לְיְרוּשָׁלַיִם**, but mostly the bare accusative **יְרוּשָׁלַיִם** without the mark of direction. „I notice — S. R. Driver says — that in O. T. the names of places, especially well known ones, occur usually after verbs of motion without ה *locale*; this I have observed particularly in the historical books“. The observation is correct: accordingly the ה *locale* in the later editions is employed only occasionally where clearness and rhythm seemed to demand it.

Matth. II. 22 **וַיִּשְׁמְעוּ . . וַיֵּרָא לִלְכֹת שָׁמָּה וַיִּצְוָה בְּהִלּוֹם** *But when he heard . . being afraid to go thither he was warned in a dream.* Many readers may expect rather **וַיִּירָא**, but the construction designedly does not follow the type of Gen. XXVII. 34, but of 2 Chr. XV. 8. The main fact is **וַיִּצְוָה**, the perfect expresses the previous circumstance. In the first edition after **כַּאֲשֶׁר** **וַיִּירָא** etc. the consecutive imperfect with strong Waw without preceding **וַיִּירָא** was used too frequently, whilst in the earlier books of O. T. this construction is relatively rare, comp. 1 Sam. IV. 20 with Gen. XXXV. 17. I have left it sometimes, but removed it in such passages as the above mentioned. See Driver's *Use of the Tenses in Hebrew* § 127.<sup>1</sup>

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1) In one of his letters, concerning my Hebrew version of the Acts he says: „The instances of *Waw consec.* in answer to **אֲחֵרִי**, **כַּאֲשֶׁר**, **וַיִּנֶּן** etc. are very abundant in this book. Considering that this construction occurs (if I mistake not) not more than 4 times in Genesis,

Mark. IV. 33 *And with many parables spake he the word unto them, as they were able to hear it.* My friend proposed יִדְבֵּר and יִדְבְּלוּ and similarly יִדְבֵּר in v. 34 as idiomatically corresponding to the Greek ἐλάλει, ᾠδύοντο, ἐλάλει. It is true, this synchronistic Imperfect is used by the old Hebrew especially to express that which one was wont to do (Job I. 5) or what was done continuously (Ex. XXXIII. 9. XXXIV. 34). I have preferred however the perfect: 1) because יִדְבֵּר in the sense of ἐλάλει occurs only with אָ preceding Josh. X. 12 or שָׁ Hos. XII. 5; 2) because also the perfect can be used of an action begun in the past and continued Ex. XXXIII. 11. Ruth IV. 7. Ps. CXLIV. 8.

Mark. V. 39 יִבְכֹּאֻ אִמֶּר *And when he was come in, he saith.* In the two first editions I have rendered this יִבְכֹּאֻ אִמֶּר, in the fourth יִבְכֹּאֻ אִמֶּר, for in the Hebrew of the O. T. בֹּא signifies *to enter like* נָכַס in the Hebrew of the Mishna. My friend proposed יִבְכֹּאֻ אִמֶּר, which I adopted in the third edition, but afterwards set it aside: 1) because the Greek εἰσελθὼν λέγει denotes both the actions as successive, not as simultaneous; 2) because it seemed advisable to be sparing with this antique scheme of temporal coincidence. I have accepted it e. g. Matth. XI. 7 (see above the remark on this passage).

once in Jud., 6 times in 1—2 Sam., would not once in three chapters be a sufficiently large allowance in the Acts? It seems to me that it is the tendency of the earlier Hebrew, in the case of temporal or causal clauses, which Greek often places early in a sentence, either α) to postpone them somewhat, or β) to prefix וַיְהִי; it is the later Hebrew, that is apt to introduce them at the beginning. Compare ad α) Gen. XIX. 16. XXXIV. 7. L. 17. Ex. XXX. 18. Jud. VIII. 3 with 2 Chron. XII. 7. XV. 8. XX. 20. XXIV. 25. XXVI. 16. 19<sup>b</sup>. XXXIII. 12. XXXIV. 14. Dan. X. 9. 11. 15. 19 and ad β) וַיְהִי (ב) 2 Chr. VII. 1. XXIV. 14. XX. 23<sup>b</sup>. XXIX. 29. XXX. 1 against some 14 times in earlier books with וַיְהִי prefixed. This observation is keen; hence the disapproval was well founded. In the later editions, as I hope, the two constructions are proportionally mixed and alternating not only for the sake of variation, but according to the importance of the several facts within the historical narrative.

Matth. XXIV. 27 **בֵּן יְהוּדָה גַּם-בּוֹאֵר שְׁלֵב־בֶּן-אָדָם** *so shall also the coming of the Son of man be.* In the first edition I had left out this *also* (**καί**) of the Greek text. It is questionable whether it is better to translate it or to leave it untranslated. There are many cases, especially in the Gospels, where this question arises. On this point also we have corresponded. „I would like to know — my friend wrote me — whether, if Hebrew writers of O. T. could express fully what they wished to say without **גַּם** (after **אֲשֶׁר** or **כֵּן**), it was needful always to represent verbally the **καί**: it seemed to be at times superfluous and make the sentence unidiomatic. Hebrews either felt the sense was complete without it (with Luk. XVII. 37, where **א**B exhibit **καὶ οἱ ἀετοί** and Elzev. only **οἱ ἀετοί**, comp. Job XXXIX. 30) or sometimes seem to have adopted a different mode of expression (with Matth. X. 4 **ὁ καὶ παραδούς αὐτόν** comp. Gen. XXXVII. 24. Ex. VI. 26 s.). Would not such a comparison for instance as Matth. XXIV. 27 have been felt to be complete by an O. T. author without the **גַּם**? The matter is worthy of attention. In general it must be said that the omission of the **καί** at times is allowable. The LXX add **καί** Deut. II. 21. VIII. 20. Is. LX. 13 al., where the Hebrew text runs without **גַּם**; hence *vice versa* it is permitted to the Hebrew translator to omit it sometimes where the Greek text has it.“ But the passage Matth. XXIV. 27 to which I have attached this remark, shows how difficult the decision is in some cases. It may seem inconsistent that I have left **καί** untranslated Luk. X. 39, but not likewise Matth. X. 4. Hebr. VII. 25. Even this little word renders the work of translation very difficult.

Luk. VI. 1 **וַיְהִי . . עָבַר בֵּין הַקָּמָה וַיִּקְטְפוּ תַלְמִידָיו** *And it came to pass . . that he went through the corn-fields and his disciples plucked.* The construction is like Gen. XLI. 1. Jewish readers often declared, that **וַיֵּצֵא** ought to be written. But Prof. S. R. Driver in our correspondence on the Hebrew N. T. has rightly observed: „The schemes **וַיְהִי . . אָמַר דָּוִד** and **וַיְהִי . . יִדְרֵה אֲמַר** (e. g. Gen. XXII. 1) occur frequently in the Old Testa-



ment, no less than וַיֵּהָרֵי · · וַיֵּאמֶר דָּוִד, might they not be employed, especially the first, more often than is the case, for the sake of variety? I have made use of them in such passages, where the perfect after וַיֵּהָרֵי, followed by consecutive imperfect, denotes a preparatory fact, on which the following rests. But not too often, because this classical construction makes a strange appearance to Jewish readers.

Luk. X. 33 וְאִישׁ שָׁמְרוֹנִי הָלַךְ בְּדֶרֶךְ: *But a certain Samaritan as he journeyed* . . The first edition had rendered this אָךְ 'נִשְׁמְרוֹנִי אַחֲרֵי יָגִיר'. This אָךְ as equivalent of the Greek δέ was awkward; I had not yet freed myself from the unidiomatic manner of the London version, which is sadly marred by the abundant use of the אָךְ in place of δέ. „I much doubt — S. R. Driver wrote me — if אָךְ is in place here? At least the earlier historical style would not have had recourse to it. Take all the passages in two or three books, given by Noldius, e. g. in the books of Genesis. Judges and Samuel: it is prefixed to single words as אָךְ הַפֶּעַם, אָךְ עַשְׂרִים, and it introduces a limitation upon some preceding clause. It also occurs more frequently in speeches than in the narrative, but hardly any — not even 1 Sam. XXIX. 9. 2 Sam. II. 10 — seem quite parallel to its use here. This is the fact. In the later editions these offensive אָךְ are, I hope, all dropped out.

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Besides these passages of the synoptic Gospels the following passages also have occasioned grammatical queries and researches, the result of which seems to be not unimportant. Indeed, if I should give all the passages and words which have been matter of inquiry and discussion, it would be difficult to come to an end. Many questions are not even yet quite satisfactorily solved.

Matth. VII. 21. VIII. 2. 6 etc. אֲדָנָי *Lord!* In the later Hebrew of liturgical prayer and poëtry often אֲדָנָי without article or suffix is employed as vocative e. g. אֲדָנָי עֲלֵינוּ אֲדָנָי נִשְׂא, but in the biblical Hebrew neither אֲדָנָי nor אֲדָנָי occurs in direct address, for אֲדָנָי Jer. XXII. 18 is exclamation, not address. Therefore I was constrained to substitute either אֲדָנָי or אֲדָנָי (not אֲדָנָי which is to be found only once 1 Sam. XVI. 16). The later postexilic language says also without article אֲדָנָי כֹּהֵן אֲדָנָי גָּדוֹל Mylord high priest! *Joma* I. 3. כֹּהֲנִים, לֵוִיִּם, יִשְׂרָאֵלִים o priests, o Levites, o Israelites! *Megilla* 3<sup>a</sup>. פְּרוּשִׁים, צְרוּקִים o Pharisees, o Sadducees! *Jadajim* IV. 7.

Matth. XV. 9 (= Is. XXIX. 13<sup>b</sup>) וְהָיוּ יִרְאָתָם אֵתִי *but in vain do they worship me.* The LXX read וְהָיוּ instead of וְהָיוּ. And what follows מִצְוֹת אֲנָשִׁים מְלָמְדִים joins closely to the Targum which has מִצְוֹת אֲנָשִׁים מְלָמְדִים *like ordinances of teaching men.* LXX and Targum together bear here witness to a text different from the masoretic. I felt obliged to render the Hebrew text just as it lay before these ancient authorities. A similar case is Hebr. X. 5. In other places where the Greek

version does not necessarily presuppose a different text, e. g. Rom. IX. 28 = Is. X. 23 and Hebr. X. 30 = Deut. XXXII. 35 I have retained our received Hebrew text. Of course, the decision could sometimes but be precarious.

Luk. VI. 1 [הַשְּׁבִיט לְסִפְרִית הָעֹמֶר]. In the following editions I have removed these brackets, which indicated in the first, that the Sinaiticus (like the Vaticanus) has only ἐν σαββάτῳ without δευτεροπρώτῳ. The remark of the late Tischendorf: *ut ab additamenti ratione alienum est, ita cur omiserint in promptu est* seems to me convincing. In the interpretation of this δευτεροπρώτῳ I agree with John Ligthfoot, understanding the first sabbath after the second Easter-day, or, as can also be said, the second sabbath after the day of offering the barley sheaf, which is the *terminus a quo* of the seven sabbaths (weeks) till Pentecost (Lev. XXIII. 15), consequently the second sabbath within סִפְרִית הָעֹמֶר (the computation commencing from the Omer-offering). Instead of בַּשְּׁבִיט הַשְּׁבִיט the later editions have בַּשְּׁבִיט הַשְּׁנִי, just as Luk. XXIII. 54 והשבת האחרת afterwards is changed into והשבת הקִרְיָה. The name of the Sabbath is originally feminine, wherefore liturgically it is represented as the royal bride of Israel (comp. however Is. LVIII. 13). We have used it in the passages above mentioned as masculine conformably to Is. LVI. 2. 6 and שַׁבַּת הַגְּדוּל, the name of the Sabbath before Easter. Concerning the Pentecost, the expression Act. II. 1 ἐν τῷ συμπληροῦσθαι τῇ ἡμέρᾳ τῆς πεντηκόστης is very concise and not easily translatable. I believe, the translation נְיֻמָּלְאֵי הַקְּמִיִּים לְחַג הַשְּׁבָעוֹת (ed. IV. V) shall be satisfactory. The revisors of the English version have blotted out the word *fully* of the received text. But *fully* points back to *complete* Lev. XXIII. 15.

John IV. 31 תְּלַמִּידָיו שָׁאֵלוּ אֹתוֹ the disciples prayed him. The verb שָׁאֵל occurs sometimes construed with the accusative of the thing begged for, but never with the accusative of the person, from whom one prays something. שָׁאֵל seq. accus. signifies 'to ask one'; but 'to beseech one' must be expressed

by שאל מֵאֵת 1 Sam. VIII. 10 or שאל מִן Ps. II. 8. This rule is observed in the later editions.

John VI. 27 אֲשֶׁר הִתְּמֹל אָבִיר הָאֱלֹהִים *for him the Father, God hath sealed*. Thus the first edition, the following more accurately and clearly: בִּי בֹהַם הִתְּמֹל אָבִיר הָאֱלֹהִים, not without influence from the conjecture, which the renowned grammarian Moses Reichersohn at Wilna proposed to me that the Lord, comparing himself with heavenly meat, alludes to נִתְּמֹל, which is the Pelestinian name of the baker as one who impresses certain marks upon his loaves.

Act. VIII. 26. IX. 11 קִים וְלֵךְ *arise and go*. The ו copulative after קִים ist not false (comp. 1 Sam. XXIX. 7), but contrary to the usage; the second imperative after קִים follows without exception ἀσπυδέντως. Therefore from the second edition on the ו is omitted.

Act. X. 28 אַתֶּם יֹדְעֵתֶם אֲשֶׁר אֲסוּר הוּא *ye yourselves know how that is an unlawful thing*. From the second edition I have אֲשֶׁר corrected to בִּי, because the biblical יֹדַע ist mostly construed with בִּי, scarcely with אֲשֶׁר Ex. XI. 7. Dent. XVIII. 21. Eccl. VIII. 12. Ezek. XX. 26., and except the last passage always the word after אֲשֶׁר is a verb.

Rom. XVI. 20 shall bruise יִדְבֵּא Satan under your feet. One might expect קָשִׁיף, for St. Paul's hope recalls the promise, which is interwoven in the curse of the serpent, and שׂוּף, at least the first שׂוּף,<sup>1</sup> signifies there 'to bruise' like the targumic שָׁף and שָׁפִי, by which the Hebrew דָּבַא ist wont to be translated. Nevertheless I did not dare to employ this verb, though I would have used it, if the apostle had said συντρίψει τὴν κεφαλὴν τοῦ ὄφeos or only τὸν ὄφιν. In other passages the expression.

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1) The second means, as many think, attack by blowing. Indeed שׂוּף in the Pelestinian dialect of the Aramaic language signifies 'to blow' e. g. Bereschith rabba c. II: בְּשֵׁנָה שׂוּף רוּחַ שׂוּפָא „even in sultry heat the wind blows (upon the water)“.

which I have chosen brings out intentionally certain reminiscences, e. g. Matth. XV. 28 **אָז עָנָה יֵשׁוּעַ וְאָמַר** reminds of Cant. II. 10; John XIX. 30 **כָּלָה** (τετέλεσται) of **וְיָרְבֵּלוּ** Gen. II. 1 and **וַיַּפְקֵר אֶת־רוּחוֹ** of Ps. XXXI. 6; 2 Cor. VII. 5 **מִחוּץ** of Deut. XXXII. 25 (suggestion of the Rev. G. H. Händler); 2 Thess. II. 8 **שְׂפָתָיו** of Is. XI. 4; Hebr. VIII. 2 **אֲשֶׁר בּוֹנֵנוּ אֹרְקִי** of Ex. XV. 17 (suggestion of the Rev. D. Biesenthal).

Gal. III. 16 **וְלֹא אָמַר לּוֹ וְלִזְרַעֲיָתָיָהּ** *he saith not: (to thee) and (thy) seeds.* The plural **זְרַעֲיָתָהּ** is employed by the Talmud in similar arguments e. g. *Sanhedrin* 37<sup>b</sup>, and the collective **זֶרַע** appears similarly concentrated on **אִתּוֹ הַזֶּרַע** the one seed who shall arise from another place (Esth. IV. 14), that is, the king Messiah, in the Midrasch Ruth sect. VII extr. and often.

Gal. IV. 22 (*by the free woman*) 26 (*Jerusalem that is above is free*). I have rendered ἐλευθέρῃα in both verses by **תְּפֻשָּׁיָהּ**. But it is true, as my friend at Wilna has objected, that **תְּפֻשָּׁיָהּ** denotes a woman which is set free (in Aramaic **מִשְׁתַּחֲרָתָהּ**, in Latin *liberta*), and that it is unsuitable so to name Sarah. For that reason **בֵּת־חֵירִין** (comp. Gal. III. 28. Hebr.) might be deemed preferable in Gal. IV. 22 sqq.

1 Thess. IV. 14 **כֵּן יָבִיֵא הָאֱלֹהִים עַל־יְדֵי יֵשׁוּעַ גַּם אֶת־הַיֹּשְׁנִים** *even so them also that are fallen asleep will God by Jesus bring with him.* Prof. John J. Given (Londonderry) thinks this passage mistranslated and sadly marred through wrong connexion. The English version, the authorized as well as the revised, translates: *which sleep in Jesus*. But the Greek text says διὰ τοῦ Ἰησοῦ, which belongs to 'he will bring', because *sleep through Jesus* is an unexampled expression.

1 Tim. II. 5 *one mediator between God and men.* Here and Hebr. VIII. 6 the employment of the rabbinical **סָרֵסֶר** = μεσότης could be dispensed with by imitating the circumlocution of Deut. V. 5. Ex. XVIII. 19. The modern Hebrew ventures to say **מִמַּצֵּעַ** and even **מִתְנַקֵּה**, but these copies of the occidental



*mediator* are as repudiable as אִישׁ הַפְּרִינָם said of Goliath, who proceeds between the Philistines and Israel to decide the war by single combat 1 Sam. XVII. 4. 23. As to סָרְסוּר, it is a noble word. The Talmud itself (*Jer. Megilla* IV, 1) says: סָרְסוּר הַתּוֹרָה נִתְּנָה עַל יְדֵי סָרְסוּר (the law is given by the hand of a mediator).

I subjoin here a list of forms, which occur in the first edition, but have disappeared in the following as grammatically incorrect or objectionable.

John XIX. 35 הָעֵידוּהָ *he has borne witness*, changed into הָעֵידָהּ (III. IV: הָעֵידָהּ), comp. הָשִׁיבוּ 1 Kings XIII. 20 and on the other hand לְהָשִׁיבוּ Gen. XXXVII. 22 which is the pronunciation of the infinitive. — Acts XV. 14 רָאָתָם (אלהים) ὁρῶντες (ὁρῶντες), rather רָאָתָם Prov. XXXI. 30 like רָאָה Ps. XXII. 29 — Acts XIX. 9 וַיֵּסֶר (מֵהֶם) *he departed (from them)*, rather וַיֵּסֶר. The imperf. consec. of Kal and of Hiphil have the same vowels, e. g. Ex. VIII. 27. Gen. VIII. 13 — Act. XXI. 5 בָּרַכְנוּ *our knees* after בָּרַכְתָּהּ Dan. VI, 11 with aspirate Caph, but the corresponding Hebrew forms all have Dagesh: בָּרַכְתָּהּ, בָּרַכְתָּהּ and only with grave suffix בָּרַכְתָּהּ — Act. XXII. 9 שָׁמְעוּ (at the end of the verse) *they heard*. The pausal form is always שָׁמְעוּ — Rom. XIII. 1 נִתְּמֵנוּ (last word of the verse) *they are ordained*. I have changed the Kamets into Pathach; the form נִתְּמֵנוּ Ez. XXVII. 19 (Kal with *Dagesh affectuosum*) is unconformable — 1 Cor. VI. 13 בָּרֶס *belly*. I have afterwards preferred בָּרַשׁ (with Sîn after Jer. LI. 34) as warranted by the Syriac בָּרַשׁ — 1 Cor. XI. 28 יִבְחֶן *let a man prove*, better יִבְחֶן Ps. XI. 5 like יִבְחֶר — 2 Cor. XI. 21 אָצִיז *he is bold, I am bold*, wrong instead of אָצִיז Hiphil of אָצִיז — Eph. VI. 15 וְרַגְלֵיכֶם מְנַעֲלִים *and having shod your feet*, erroneously for מְנַעֲלֹת; the names of such organs as are double belong to the feminine nouns — 1 Tim. II. 9 בְּמַחְלָפוֹת *with braided hair*, altered into בְּמַחְלָפוֹת הָרֹאשׁ after Judg. XVI. 13. 19; מַחְלָפוֹת looks like a plural of מַחְלָף knife Ezr. I. 9 — 1 Pet. III. 22 וְהָרְשָׁיוֹת *and authorities*, better וְהָרְשָׁיוֹת from

רְשֻׁתָּהּ with stable Dagesh, see *Brief an die Römer* (1870) pag. 94 sq. — 2 Pet. I. 4 בָּהֶמְלֻטָּם *having escaped*, misprint for בָּהֶמְלֻטָּם — Apoc. XIV. 15 מִגְלָה *thy sickle* from מָגַל like מִקְלֵי, מִקְלֵי from מִקְלֵי. In spite of that, though uncertain, I have afterwards written מִגְלָה.

The name of Tiberias John VI. 1. 23. XXI. 1 is written טִיבֶרְיָה (טִיבֶרְיָה), because טִיבֶרְיָה is the Babylonian form, טִיבֶרְיָה the Palestinian; the final letter is sometimes א sometimes ה, but more often ה (see Levy's Dictionaries) — The name of the town Ἐφραῖμ John XI. 54 could be transcribed עֶפְרַיִם like *Menachoth* 83<sup>b</sup>. 85<sup>a</sup>, but עֶפְרַיִם according to 2 Chron. XIII. 19 seemed better as less exposed to misunderstanding — In place of אֶפְסֹרֹפֶסִין ἐπίτροποι Gal. IV. 2 I have written in the second and later editions אֶפְסֹרֹפֶסִין, the one form is as unobjectionable as the other, both are used in the talmudic language — I have left unaltered עֲרֹבֹן ἀρῶνα 2 Cor. I. 22 and in other passages; the form is the same as הֶרְאוֹן Constr. הֶרְאוֹן. הֶרְאוֹן Constr. הֶרְאוֹן — The plural מַחֲלָקוֹת μαχίσματα 1 Cor. I. 10 did not need correction; מַחֲלָקוֹת signifies classes and מַחֲלָקוֹת (from the same singular מַחֲלָקָה) signifies litigations (schisms), see Tosefta (ed. Zuckermann) pag. 321 lin. 1.

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I was not surprised, when my sharp-sighted critic in Oxford after the perusal of the first edition imposed upon a translator higher obligations than he found there fulfilled. „Hebrew as we have it in O. T. — thus he wrote me — being in certain points a more limited language than Greek, and only able sometimes to express with difficulty what Greek can do with ease and lightness, does it not seem to you, that to translate a phrase word for word results at times in a sentence, which sounds slightly heavy and unnatural? In a piece of historical narrative, or a speech, it seems to me that in such cases we should endeavour to translate the phrase as a whole, to frame a sentence idiomatically, which, though it may not in every detail correspond to the Greek, shall still, taken altogether, express accurately the whole idea which the writer intends to convey. To translate S. Luke into Hebrew does not appear to me to be quite the same thing as to translate him into English or German; it is more like making an idiomatic translation of a piece of Plato or Thucydides. I notice you have allowed yourself the practice sometimes: might it be a little extended? I should of course not suggest it in the case of any technical or dogmatic term, where verbal exactness is evidently of primary consequence. But would it not also often secure as a collateral advantage — not unimportant, even in the Acts — a style more resembling that of O. T., in being at once more compressed and more antique? Briefly, my friend demands more liberty from the letter, more compliance towards the genius of Hebrew. I acknowledge the right of this *plus ultra*, but appeal at once to the *ultra posse nemo*



*obligatur*. Two instances may show what I mean. The sentence Matth. X. 10 *the workman is worthy of his food* is translated טָנָה הַפֶּעַל דֵּר מִתְחָתָיו. Thereto my reviser remarked: „I do not criticize the exactness of the rendering, but would only ask whether for such a „*spruchartiger Satz*” some equivalent more in the pointed style of the old נָשַׁל might not be found without the use of such a word as טָנָה of the book of Esther? The stress appears to lie in the general principle of human conduct appealed to by our Lord, rather than in the special word ἄξιός.“ Indeed that טָנָה as not classical displeases me, but I do not know how to avoid it, for לְכָל-פֶּעַל יֵשׁ מִתְחָתָיו would signify that each labourer receives his food, but not that he is worthy to receive it. Similarly the rendering of the synoptic *therefore ye shall receive the greater condemnation* (Matth. XXIII. 14. Mark. XII. 40. Luk. XX. 47) by לֵבֵן תִּקְחוּ does not satisfy me, and revising the text of the fourth edition I have pondered, whether that rendering might be improved in any way, yet having exhausted all possibilities I saw myself thrown back upon the translation hitherto given. If I had the choice between a classical, but too free version, and a less classical, but more faithful one, I would give the preference to the latter, because it is much more important, to preserve the originality of the divine word than to level it in favour of a more genuine Hebrew shape. The spirit of the N. T. has created for itself its own peculiar form of thinking and speaking, and the N. T. writers, especially St. Paul and St. John, have their own style. I was anxious not to withhold from the Jewish readers the impression of these peculiarities, even where the form is stiff, monotonous and unpleasing, for in the Holy scripture as the earthly vessel of heavenly thoughts and directions all is as much human as divine. We are not permitted to make the human form of the N. T. more beautiful than it is. I know, in this point my friend agrees with me. And I willingly grant him that I may have sacrificed regularity or elegance to fidelity in several places where both could be united. I am far from presuming that I have realized the ideal. A true and satisfactory version of the N. T. is a thing of the

future, and only will be produced, when the new Thora of the Gospel has been received into its heart of hearts by the regenerated remnant of Israel.

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A friend of mine does not cease to entreat me to translate the New Testament into the Aramaic idiom which was spoken in Palestine in the days of Christ and his apostles, that is, into the language of the Palestinian Talmud and the Palestinian Targums. But his desire rests on an illusion. The Hebrew remained even after the exile the language of Jewish literature. The Ecclesiasticus of Jesus Sirach was written in Hebrew, as its fragments in the Talmud show. The original of the first book of Maccabees and of the so called Psalter of Solomon was Hebrew. The inscriptions on coins, the epitaphs, the liturgic prayers were Hebrew. The form of the laws was Hebrew, as appears from their codification in the Mishna. Also the book, in which, as Papias says, Matthew had collected the sermons of the Lord, was written *ἑβραϊδὶ διαλέκτῳ*. It is true, that in that time *ἑβραϊστί* and *χαλδαϊστί* were not accurately distinguished. Nevertheless it is quite unlikely that Matthew wrote in Aramaic; for the Aramaic dialect of Palestine — which in the Talmud is called *סורסי*, and there and in the Targums can be better learned than from the so called *Evangeliarium Hierosolymitanum* and the fragments of a Palestinian version of Psalms, published by J. P. N. Land (Lugduni Bat. 1875) — was the language of daily life, the vulgar language, in which the people and also the learned were wont to converse and to hold controversies, but *ἡ Ἑβραῖς διάλεκτος*, in which St. Paul was accosted by the exalted Saviour Act. XXVI. 14 and in which he himself addressed the people of Jerusalem Act. XXI. 40. XXII. 2. was the holy language, the language of the temple worship, of synagogical and domestic prayer, of all formulas of benediction, of the traditional law; further the parables, the animal fables, the lamentations for the dead in the Talmuds and Midrashim are

mostly Hebrew: the holy language continued to be the language of the higher form of speech, even the popular proverbs were only partly Aramaic. Josephus, stating in the Preface of his work on the Jewish war, that his narrative was originally drawn up for his compatriots of inner Asia in the common mother-tongue, certainly means the Hebrew, not the Aramaic language. Knowledge of Hebrew was then as now universal among the educated of the nation. Aramaic, on the contrary, was understood only by a small part of the Diaspora. Even now knowledge of Hebrew is much the more general, whereas acquaintance with the idiom of the so called Talmud Jerushalmi is a prerogative of very few Jewish scholars. Therefore it would be a useless attempt to translate the New Testament into the Palestinian Sursi. The Shemitic woof of the New Testament Hellenism is Hebrew, not Aramaic. Our Lord and his apostles thought and spoke for the most part in Hebrew. And the New Testament, as the new Thora, the complete half of God's revelation, must be translated into Hebrew, if we intend to make it a reading book for the Jews of all countries and a constituent part of the worship of the future Israel, who shall be saved after the entering in of the fulness of the Gentiles. The translation into Aramaic would be an artificial work, not without relative advantage — for it would exhibit in the New Testament language some features of the vernacular dialect of Palestine — but without practical aim. A proof of its restricted utility is the little help, which the Peschito affords to the Hebrew translator.<sup>1</sup>

The project of a version of the N. T. in the Targumic idiom is in some degree favoured by John I. 1. Prof. Driver remarks regarding my translation of this overture to the fourth Gospel: „The rendering of λόγος has doubtless been well weighed. I wish that it were possible to employ the מִימְרָא דִּי in some way or other. Would not that term have the advantage of suggesting to the

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1) I mean help in finding the intended or equivalent shemitic phrases; for as regards the Palestinian form of proper names, the Aramaic versions of the New Testament are entirely useless: they transcribe slavishly the Greek forms.

Jewish reader associations analogous to, if not identical with, those suggested by λόγος to the Greek? מִיִּמְרָא, unlike דָּבָר (if I mistake not), but like λόγος, would be a significant word, having a previous history to which to attach itself and which gives it its meaning.“ Nevertheless after careful deliberation I have rendered λόγος by דָּבָר, because the Word not only as mediator of the world's creation and conservation is called דָּבָר Ps. XXXIII. 6. CXLVII. 18. but also as mediator of salvation Ps. CVII. 20. Is. LV. 10 sq. For some time I thought of הַמְצַאֲרִי as an equivalent of מִיִּמְרָא, but I rejected it, because the Hebrew of the Mishna and its age knows מִצְוָה only as denoting the word of command, by which the world arose e. g. *Aboth* V. 1. Even הַדְּבִיר I did not like, for it is a post-biblical word, and yet it was of great importance to obviate the opinion, that the Logos was an invention of Stoic and Alexandrian philosophy, and not, as it is really the case, rooting and already germinant in the O. T. Certainly the Logos, more and more acknowledged as a divine hypostasis, which partakes of God's personality, is ordinarily called דָּבָר e. g. in the Midrash to Cant. II. 13<sup>a</sup>: מִשָּׁה עִם מִשָּׁה הַדְּבִיר מְדַבֵּר the Word spoke with Moses. And in the Palestinian Targum the word as revealer of God and as God himself in his revelation bears besides the name מִיִּמְרָא also the name הַדְּבִיר or הַבְּרָא (see Levy's Targumic Dictionary). But even these synonymous terms lead to דָּבָר as the word really corresponding, especially in regard to such passages as 1 John I. 1 where only הַדְּבִיר הַחַיִּים, neither מִצְוָה nor הַדְּבִיר is suitable.

Finally I cannot forbear to mention a New Testament term by which Jewish readers are offended, as I have heard from many sides. It is known that our Lord is wont to confirm his sentences by opening them with ἀμὴν, in the Gospel of St. Matthew thirty times with ἀμὴν λέγω, in the Gospel of St. John twenty five times with ἀμὴν ἀμὴν λέγω ὑμῖν. I have translated it in the Synoptics by אָמֵן אָמֵן אֶמְרֵי אֱלֹהִים and in St. John by אָמֵן אָמֵן אֶמְרֵי אֱלֹהִים. How many times Jewish friends have exclaimed: 'That is not Hebrew', and insisted that instead of אָמֵן ought to be said אֱמִנָה or אֱמִנָה or בְּאֱמִנָה. This אָמֵן at the head of the sentence is indeed

entirely foreign as much to the biblical as to the postbiblical style and has not its like in the whole Jewish literature. However it would be inconsiderate and arbitrary to remove this anomaly in favour of stylistic regularity and elegance. For if every great man has his own style, how much more the greatest of all! His manner of speaking contains much hitherto unheard of, for instance that he calls himself the Son of Man, which is infinitely different from **היהוה גברא**<sup>1</sup>, by which in the vernacular language of that time the speaker designated himself. This **אמן** also was a new and peculiar expression in the mouth of our Lord. Speaking the dialect of the people he began his solemn speeches with **אמן אמרנא** **אמן**, in Hebrew **אמן אמר אֲנִי לָכֶם**, not **אמן אֲנִי אֵמַר לָכֶם**, because this order of the words obliterates the significant alliteration, which St. John intends to imitate by doubling the **אמן**.<sup>2</sup> I am persuaded, that the name **ὁ Ἀμύν**, which is given to Christ Revel. III. 14 alludes to the oft repeated **ἀμύν** of the incomparable master.

Charles Dickens wrote to his son, as he was about to undertake a journey: „I have put a New Testament among your books, because it is the best book, which the world has known and will ever know“.<sup>3</sup> In truth, it is the best in every respect. What a fullness and depth of contents this small volume encloses, its like is not to be found among the literatures of mankind. And every dispassionate inquirer must allow, that Jesus Christ, who is the centre of this book, has created a new era of human history. The root of Jesse has become the root of a new world. Even those, who deny His Messiahship, are not without a share in some fruits of his redemption. But it shall come to pass in the last days, that

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1) In Sursi the speaker says **היהוה אמתא** (**היהוה אמתא**) not only of himself, but also of the person addressed; consequently this phrase is of no use to explain the self-denomination of our Lord by **ὁ υἱος τοῦ ἀνθρώπου** Matth. VIII. 20 etc.

2) See N° IX of my Talmudic Studies in *Lutherische Zeitschrift* 1856 p 422—424 and N° II of my „Traces of the vernacular tongue in the Gospels“ in *The Hebrew Student* (Chicago), Dec. 1882 p. 104—105.

3) Translated back from the German.



they shall acknowledge Him whom they have so long despised. Israel will then become confessor and interpreter and apostle of the New Testament, and the new Thora, which is gone forth out of Zion, will then be gloriously transfigured into the holy tongue. Jacob shall then take root, Israel shall blossom and bud and fill the face of the world with fruit. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead! — O house of Jacob, come ye and let us walk in the light of the Lord and his Christ! Their light is one, light of the only One, the heavenly source of life, as Christ has said: This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

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## APPENDIX.

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A list of essays and notices of F. D., more or less closely connected with the translation work.

- A. **Talmudische Studien** in the **Lutherische Zeitschrift**, edited by Rudelbach and Guericke, from 1863 by Guericke and Delitzsch, Leipzig, Dörffling & Franke.
- I. Das Hohelied verunreinigt die Hände (contribution to the history of the O. T. Canon) 1854 pag. 280—283.
  - II. Die Discussion der Amtsfrage in Mischna und Gemara *ibid.* pag. 446—449.
  - III. Nikodemos *ibid.* pag. 643—647.
  - IV. Der Passaritus des zweiten Tempels 1855 p. 257—268.
  - V. Ein talmudisches Seitenstück des Weihnachtsevangeliums *ibid.* pag. 401—404.
  - VI. Der Hosiannaruf *ibid.* pag. 653—656.
  - VII. Erwähnt der Talmud Ebioniten und Nazaräer? *ibid.* pag. 75—79.
  - VIII. Sichem und Sychar *ibid.* pag. 240—244.
  - IX. AMHN AMHN 1856 pag. 422—424.
  - X. Bethesda 1856 pag. 622—624.
  - XI. Das Deuteronomium 1860 pag. 220—222.
  - XII. Die zwiefache Genealogie des Messias *ibid.* pag. 460—465.

- XIII. Rechtfertigung von Hebr. VII, 27 *ibid.* pag. 593—596.
- XIV. Rechtfertigung von Hebr. VII, 5 1863 pag. 16—22.
- XV (sic) Die im N. T. bezeugte Unreinheit heidnischer Häuser nach jüdischem Begriff 1874 pag. 1—4.
- XVI (sic) Der Jesus-Name 1876 pag. 209—214.
- XVII (sic) Der Ezra der Ueberlieferung und der Ezra der neuesten Pentateuchkritik 1877 pag. 445—450.
- Not numbered: Die Schriftlehre von den drei Himmeln (and the Jewish doctrine on seven heavens with respect to 2 Cor. XII. 1—4) 1873 pag. 609—613.
- Not continued: Beiträge zur hebr. Grammatik (concerning the orthography of the Hebrew N. T.). I. Die Dagessirung der Tennes 1878 pag. 585—590.

**B. Horae Hebraicae et Talmudicae.** Ergänzungen zu Lightfoot und Schoettgen in the same Quarterly Lutheran Journal.

- I. Matthäus 1876 pag. 401—406.
- II. Marcus *ibid.* pag. 406—409.
- III. Lucas *ibid.* pag. 593—602.
- IV. Johannes *ibid.* pag. 602—606.
- V. Apostelgeschichte 1877 pag. 1—11.
- VI. Brief an die Römer *ibid.* p. 11—17.
- VII. Erster Brief an die Corinther *ibid.* pag. 209—215.
- VIII. Zweiter Brief an die Corinther *ibid.* pag. 450—454.
- IX. Brief an die Galater *ibid.* pag. 599—607.
- X (sic) Brief an die Epheser 1878 p. 1—9 (with a supplement on Παῖσις and with other additions on the Gospels).
- XI (sic) Brief an die Philipper *ibid.* pag. 209—215.
- XII (sic) Brief an die Colosser *ibid.* pag. 401—410.

With the year 1878 the Journal ceased to appear. Present price of a whole volume 3 Mark, of a single number 1 Mark.



- C. Notices in „**Saat auf Hoffnung**“, the Quarterly Journal of the Lutheran Central Society for preaching the Gospel to the Jews.
- Die neue hebräische Uebersetzung des Neuen Testaments. Aufruf. 1864, 3 pag. 59—62.
- Das Uebersetzungswerk. 1865, 1 pag. 61 f.
- Über die palästinische Volkssprache welche Jesus und seine Jünger geredet haben. 1874 pag. 195—210. With an appendix on the camel and the needle's eye and on Dalmanutha pag. 210—215.
- Über Matth. XV, 3—6 mit Bezug auf die Mischna 1875 pag. 37—40.
- Ischiel Râkibi, der hebräische Uebersetzer des N. T. in Kotschin 1876 pag. 186—190.<sup>1</sup>
- Der Stand des neutestamentlichen Uebersetzungswerkes am 8. Juni 1876. 1877 pag. 80—89.
- Der Stand desselben am 24. Mai 1877. *ibid.* pag. 242—245.
- Über die 1. Ausgabe und Vorbereitung einer zweiten (11. Juni 1878) 1878 pag. 222—231.
- Kündigung der 2. den Text der Elzeviriana vom J. 1624 zu Grunde legenden Ausgabe mit Erklärung ihrer textkritischen Zeichen 1879 pag. 55—57.
- Kündigung der 3. Ausgabe in etwas grösserem Format 1880 pag. 62.
- Aufruf an den sel. Director George Palmer Davies 1881 pag. 201 f.
- Über die elektrotypirte 4. Ausgabe 1882 pag. 208.

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1) This Hebrew translation is one of the Buchanan MSS. of the University Library, Cambridge. The Ms. has in front the notice: This MS. was found in one of the Synagogues of the Black Jews of Calcutta in India by the Rev. Claudius Buchanan in the year 1806“.

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erläutert

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**Franz Delitzsch.**

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