

Suggested
Emendations

——
RIGGS.

5. 13. '63.

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SUGGESTED EMENDATIONS

OF THE

AUTHORIZED ENGLISH VERSION

OF

THE OLD TESTAMENT.

BY

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MISSIONARY OF THE A. B. C. F. M. AT CONSTANTINOPLE.



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WARREN F. DRAPER,

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“AS NOTHING IS BEGUN AND PERFECTED AT THE SAME TIME, AND THE LATER THOUGHTS ARE THOUGHT TO BE THE WISER: SO IF WE, BUILDING UPON THEIR FOUNDATION THAT WENT BEFORE US, AND BEING HOLPEN BY THEIR LABORS, DO ENDEAVOR TO MAKE THAT BETTER WHICH THEY LEFT SO GOOD, NO MAN, WE ARE SURE, HATH CAUSE TO MISLIKE US; THEY, WE PERSUADE OURSELVES, IF THEY WERE ALIVE, WOULD THANK US.”—*The Translators (of 1611) to the Reader.*

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INTRODUCTORY NOTE.

IN performing the task entrusted to me of carrying Dr. Riggs's Emendations through the press, I have followed closely, as respects marginal readings, italics, punctuation, and other details, the edition of our Bible used by him, as exhibited in his manuscript. But besides removing a few obvious oversights, such as the author himself would have corrected had he been upon the spot, I have ventured in a few cases to add a word having reference to the text of 1611.¹ Such additions are enclosed within brackets. Also a list of the Hebrew terms elucidated has been appended to the volume for the convenience of students.

While many attempts, in one form or another, have been made of late to amend our current version of the New Testament, such efforts in reference to the Old Testament, though far more needed, have been by far less numerous. The present work, therefore, may reasonably expect a cordial reception from the public. The unlearned reader will be gratified to find texts, which have been life-long enigmas to him, cleared up by a rectification of the rendering; and in his daily perusal

¹ In making these additions, I have used the quarto volume printed at the University Press, Oxford, 1833, with the title, "The Holy Bible, an exact reprint, page for page, of the Authorized Version published in the year MDCXI." Subsequent investigations proved this to be a reproduction of the *second* of the two folio editions (or impressions) printed in 1611.

of Scripture this little volume will prove to him a summary of many commentaries. The student, in his turn, will be interested to discover what view is taken of obscure passages by one who, to occidental learning, has added the advantages of a life spent in biblical studies amid the languages and customs of the East. Nor can it fail to be recognized as a happy illustration of the reflex benefits of Christian missions, that at the present time, when the two nations foremost in evangelistic work are engaged in revising their vernacular Scriptures, this contribution should come to them from beyond the limits of Christendom: The chief regret, I imagine, of readers of all classes will be, that the suggestions are not more numerous.

J. H. T.

THEOLOGICAL SEMINARY, ANDOVER, MASS.,
February, 1873.

P R E F A C E .

THE amendments here suggested are the result, not of a systematic revision of the English Version, which I have never attempted, but of comparisons made in the course of translating the Scriptures into the Armenian and Bulgarian languages. They are offered to the candid consideration of all who feel especial interest in the correction of the English Version, and specially of those providentially called to the work of translating the word of God into other tongues.

In labors of this kind it has been my privilege to be mainly employed for the last twenty-six years, and though I do not seek to make any one else responsible for any of the suggestions here presented, it is fair to say that I have in most cases consulted my associates, especially those engaged in similar studies and labors, and have had their concurrence.

The reader will not be surprised if he should notice other passages equally needing emendation with those here given.

Neither have I attempted to note obsolete words or forms. Of course I should approve of substituting *magnificent* for *magnifical* (1 Chron. 22 : 5), *since* for *sith* (Ezek. 35 : 6), and *plough* for *ear* (1 Sam. 8 : 12), etc. There are also not a few cases in which words have changed their meaning during the last two and a half centuries. Thus the term *lewdness* in

Hos. 6 : 9 is used in a wider sense than that which it now bears. Many readers of the English Bible would be surprised if told that, although the adverb *quickly* is used in the sense of *speedily*, the adjective *quick* never means *speedy*, but always *alive*; as, "and they go down quick into the pit," Num. 16 : 30 ; "let them go down quick into hell," Ps. 55 : 15 ; "Then they had swallowed us up quick," Ps. 124 : 3, etc.

I would substitute *its* for *his* and *her* when they relate to inanimate objects ; as, hasten it in his time," Isa. 60 : 22 ; "it shall not yield her strength," Gen. 4 : 12. Also *who* for *which* where it refers to persons. I would employ the name *Jehovah* instead of *the Lord* whenever used distinctively as a proper name ; as, "I am Jehovah ; that is my name," Isa. 42 : 8 ; and especially when used by idolaters ; as when Pharaoh said (Ex. 5 : 2), "Who is Jehovah, that I should obey his voice?"

The orthography of proper names should be made uniform. This was not sufficiently attended to by the translators of the A. V. Thus we have *Seth* and *Sheth* ; *Enos* and *Enosh* ; *Samuel* and *Shemucl* ; *Saul* and *Shaul* ; *Hezekiah* and *Hizikijah* (Neh. 10 : 17), *Hizkiah* (Zeph. 1 : 1), and even *Jehizkiah* (2 Chron. 28 : 12) ; *Isaiah* and *Jesaiah* (1 Chron. 3 : 21), and *Jeshaiah* (Ezra 8 : 19), etc. A complete list of the proper names should be prepared (there are more than twenty-six hundred in the Old Testament), and a uniform spelling adhered to. I should write the same name uniformly in a translation, even though diversely spelled in the original, writing (e.g.) *Nebuchadnezzar* and *Tiglath-pileser*, even where the Hebrew text has *Nebuchadrezzar* and *Tilgath-pilneser*.

I do not venture at present to offer suggestions on the New

Testament, because of the uncertainty which still rests on the question what Greek text shall be made the basis of revision. When the work of preparing the Armenian translation of the Scriptures was placed in my hands, the New Testament had already been published by the B. and F. B. S., translated from the ancient Armenian version, and varying in numerous passages from the Greek. In revising this version and conforming it to the original Greek text, I adopted, with the approval of the mission, the rule not to alter the readings of the Armenian whenever they were sustained either by the *textus receptus* or by the best critical editions of the Greek. The brethren in charge of the Arabic and Turkish translations (again with the approval of their respective missions, and in compliance with the expressed wishes of the Bible societies), have conformed throughout to the *textus receptus*. I have done the same in the Bulgarian version, because the old Slavic version, already in the hands of the same people for whom that is prepared, was made from a text which corresponds almost throughout with the *textus receptus*.

In preparing a revision of the English version I should not think it right to do this. The results reached by the ablest critical investigations of the last two and a half centuries should not be thrown away. I have no scruple in using the English version as it is, nor in leaving untouched the text already acknowledged by those who use languages derived from the Slavic. But in preparing or revising an English translation of the New Testament it seems to me that the best attainable text should be made the basis, and that all existing readings not sustained by that text should be thrown into the margin, or at least into brackets as of doubtful authority.

May the Author of the Scriptures accept and bless this humble attempt to contribute to a correct understanding of his precious word.

ELIAS RIGGS.

CONSTANTINOPLE, May, 1872.

N. B. Where (*marg.*) is placed after an emendation, the reading proposed is found in the margin of the English Bible; the addition ($=$ *marg.*) indicates that the proposed reading is equivalent to a marginal reading of the English Bible. Where (*marg.*) precedes a reading, that reading is suggested for the margin in case the one before it is inserted in the text.

SUGGESTED EMENDATIONS.

G E N E S I S.

COMMON VERSION.	EMENDATION.
1 : 16 two great lights	the two great lights ¹
2 : 18, 22, 25 the man	Adam
3 : 12, 22, 24 the man	Adam
4 : 13 My punishment is greater than I can bear.	My iniquity is too great to be forgiven. ² (<i>marg.</i>)
4 : 15 upon Cain	for Cain (<i>retaining upon in the marg.</i>)
4 : 17 builded	was building
4 : 21 organ	pipe
6 : 3 strive	continue (<i>marg., Heb. rule</i>)

¹ The Heb. has the article, q. d. the two well-known great lights, the sun and moon.

² Every student of Hebrew is aware that יָצַו primarily and usually signifies *iniquity*, and secondarily and much less frequently *punishment*. The verb נָשָׂא, on the other hand, primarily signifies *to bear*, and secondarily *to take away* or *forgive*. The connection here compels us to choose between the primary meaning of the noun with the secondary meaning of the verb, and the secondary meaning of the noun with the primary meaning of the verb. In either case there does not appear in Cain any true penitence, but simply a despairing view of the *consequences* of his sin.

COMMON VERSION.

EMENDATION.

6 : 5	GOD	the LORD (<i>or</i> Jehovah)
6 : 14	gopher	resinous (<i>marg.</i> , <i>or</i> cypress)
8 : 21	for	though (<i>marg.</i> , <i>or</i> for)
10 : 21	the brother of Japheth the elder	the elder brother of Japheth ¹
14 : 1	nations	Goim
14 : 15	left hand	north (<i>marg.</i> , <i>Heb.</i> left)
15 : 1	I am thy shield <i>and</i> thy exceeding great reward.	I am thy shield: thy reward shall be exceeding great.
15 : 11	fowls	birds of prey
16 : 13	Thou God seest me.	Thou art the God of my vision.
16 : 13	Have I also here looked after him that seeth me?	Do I now here see after my vision? ²

¹ I prefer this rendering for the following reasons: 1. With such a noun as זָקֵן or בֶּן the adjective זָקֵן naturally signifies *the elder*, but is never found with this signification when joined simply to a proper name, unless this be an instance. 2. In the various instances in which the sons of Noah are mentioned, Shem is uniformly mentioned first. 3. If Japheth were the elder, I can conceive of no reason why the fact should here be referred to; whereas if Shem be the elder brother, it is natural that this fact should be stated, because (for the sake of its immediate connection with the following history of his descendants) his genealogy is placed last.

² I know not in what sense the translators used the phrase *looked after*. It seems plain that $\text{רָאָה אַחֲרָי$ can have no such meaning as that phrase now usually bears.

COMMON VERSION.

EMENDATION.

16 : 14	<i>marg.</i> , the well of the living God of my vision.
18 : 10 according to the time of life	in the next year (<i>marg.</i> , <i>Heb.</i> according to the time of life)
19 : 1 there came two angels	the two angels came
20 : 16 he is to thee	it shall be for thee
22 : 14 In the mount of the Lord it shall be seen.	In the mount the Lord will appear (<i>or, if we adhere strictly to the pointing, In the mount of Jehovah he shall appear</i>).
25 : 18 died	dwelt
27 : 40 have the dominion	wander wildly away
30 : 11 A troop	Good fortune
30 : 33 it shall come for my hire	my hire shall come <i>to be reckoned</i>
36 : 24 mules	hot springs
37 : 2 unto his father	unto their father
38 : 5 conceived and	(<i>omit</i>)
38 : 8 marry her	perform to her the duty of a husband's brother
38 : 14 an open place	Enaim
38 : 18 bracelets	cord
38 : 20 kid	kid of the goats
38 : 21 that place	her place
38 : 21 openly	in Enaim
41 : 7 And the seven thin ears	And the thin ears

COMMON VERSION.	EMENDATION.
41 : 57 all lands	all the earth
42 : 26 the corn	their corn (<i>or</i> their grain)
42 : 36 are against me	have come upon me
43 : 8 little ones	families
43 : 11 nuts	pistachio nuts
45 : 24 see that ye	(<i>omit</i>)
45 : 26 Jacob's	his
47 : 18 our money	the money
47 : 18 our herds	the herds
47 : 21 to cities	from city to city
48 : 5 Ephraim and Manasseh	(<i>transfer from the first to the second clause.</i>)
49 : 5 instruments of cruelty are in their habitations.	their swords are instruments of cruelty (<i>or</i> of violence). (<i>marg.</i>)
49 : 6 they digged down a wall.	they houghed oxen. (<i>marg.</i>)
49 : 9 an old lion :	a lioness : (<i>and so wherever</i> <i>לְבַיָּא occurs.</i>)
49 : 10 unto him shall the gathering of the people be.	unto him shall the people be obedient.
49 : 14 two burdens :	the stalls :
50 : 23 brought up	born ¹

¹ i.e. when born were placed on Joseph's knees. Perhaps it would be better to render, "were born *and set* on Joseph's knees." I know of no authority for rendering this verb "to bring up," as is done also in 2 Sam. 21 : 8.

EXODUS.

COMMON-VERSION.

EMENDATION.

1 : 11	treasure-cities	store-cities
3 : 14	I AM THAT I AM.	I AM THAT AM (<i>or better, I AM HE THAT IS</i>). ¹
3 : 22	borrow	ask ²
4 : 15	words	the words
4 : 26	then she said, A bloody husband thou art, be- cause of the circumci- sion.	then because of the circum- cision she said, Thou art a bloody husband.
8 : 9	Glory over me :	Appoint me a time :
8 : 16 etc.	lice	gnats
8 : 21 etc.	swarms of <i>flies</i>	dog-flies
9 : 22	that there may be hail	and there shall be hail
9 : 32	rye	spelt
10 : 1	before him	among them
10 : 4	Else,	For,

¹ The former is the more literal, the latter the more intelligible rendering. I doubt very much whether the translators intended to express the thought, "I am what I am." They seem rather to have aimed at strict literalness, even to the sacrifice of English idiom.

² Is there any necessity here for the implication of a fraudulent promise to restore what was asked from the Egyptians? *לשׁוּב* signifies both to *ask* and to *borrow*, and why not its causative form to *grant* as well as to *lend*? See note on 12 : 36.

COMMON VERSION.	EMENDATION.
10 : 24 little ones	families
12 : 35 borrowed	asked
12 : 36 lent	gave ¹
12 : 37 children	<i>their</i> families
13 : 13 lamb	sheep
13 : 18 harnessed	in ranks
15 : 2 prepare him a habitation ;	praise him ;
16 : 15 It is manna :	What is it? ²
20 : 3 before me.	beside me.
20 : 4 graven image	image
22 : 28 gods	judges (<i>marg.</i>)
25 : 29 and covers thereof, and bowls thereof, to cover withal :	and bowls thereof and cups thereof to pour out libations (<i>or</i> drink offerings) :
26 : 4, 5 coupling of the second ond	second coupling (<i>or</i> set of <i>curtains</i>)
26 : 10 the curtain which coupleth the second.	the curtain <i>at the edge</i> of the second coupling (<i>or</i> set).

¹ Whatever may have been the temper or intention of Pharaoh and his councillors, it is evident that the people of Egypt were desperate, and urged the departure of the Israelites as if it were with them a case of life and death ; see vss. 33 and 39. Thus they were ready to give up anything to save their own lives.

² With a marginal note explaining that the word מַה, originally signifying *What?* became subsequently the name of the manna, in consequence of the questioning here recorded.

COMMON VERSION.	EMENDATION.
26 22, 23, 27, etc. sides	rear
28 : 8 the curious girdle	the belt
28 : 14 chains of pure gold at the ends ; of wreathen work	chains of pure gold ; twisted, of wreathen work
28 : 20 beryl	chrysolite
28 : 27 sides	shoulder-pieces
29 : 18 (<i>and wherever</i> אֶשֶׁת <i>occurs</i>)	(<i>omit the words</i> “made by fire”) ¹
29 : 25 for a burnt offering	upon the burnt offering
30 : 25 apothecary	perfumer (<i>marg.</i>)
32 : 25 (<i>twice</i>) naked	dissipated
36 : 11, 12 coupling of the second.	second coupling (<i>or set of cur- tains</i>).
36 : 32 sides	rear
37 : 16 and covers thereof, and bowls thereof, to cover withal,	and bowls thereof and cups thereof to pour out libations (<i>or drink offerings</i>),
39 : 4 to couple it	coupled
39 : 13 beryl	chrysolite

¹ In Lev. 24 : 7, 9 we find the shew-bread spoken of as an אֶשֶׁת. Hence, notwithstanding the derivation of the term from *fire*, it seems more suitable to render it generally, *sacrifice*.

LEVITICUS.

COMMON VERSION.

EMENDATION.

1 : 2	an offering unto the Lord, ye shall bring your offering of the cattle, <i>even</i> of the herd, and of the flock.	an offering unto the Lord of cattle, ye shall bring your offering of the herd or of the flock. ¹
1 : 3	of his own voluntary will	so as to be accepted
1 : 16	with his feathers	with the filth thereof (<i>marg.</i>)
2 : 12	As for the oblation	As an oblation ²
2 : 14	thy first fruits	the first fruits
4 : 3	according to the sin of the people	to the trespassing of the people (<i>or</i> so as to lead the people into trespass)
5 : 1	swearing	adjuration
6 : 21	(Heb. 14) baken	cut in pieces and fried ³
8 : 31	I commanded.	I was commanded, ⁴

¹ If we adopt this rendering the accents have to be neglected. Still the connection seems to require it, as well as the order of words in the Hebrew. Other *corbans* might be offered; but if the corban be of cattle, it may be of larger or of smaller cattle, and the specifications follow.

² Not making this verse commence a new paragraph.

³ This interpretation of כִּבְשֵׁי־בָרִיָּה seems the most probable one, especially on a comparison of the corresponding Arabic term. The rendering should be the same in 7 : 12, where the A. V. has *fried*.

⁴ Disregarding the points, but sustained by the LXX, Vulgate, Syriac, etc. Cf. vs. 35, and the Hebrew pointing there.

COMMON VERSION.	EMENDATION.
11 : 16 owl	ostrich
11 : 16 night-hawk	owl
11 : 17 little owl	night-hawk
11 : 17 great owl	ibis
11 : 19 lapwing	hoopoe
11 : 29 tortoise	(We translate all these words by terms designating differ- ent kinds of lizards. If no distinctive terms can be found in English, I would retain the Hebrew words.)
11 : 30. ferret	
chameleon	
lizard	
snail	
11 : 30 mole	chameleon
11 : 34 on which <i>such</i> water cometh	on which there is water
13 : 23 burning boil	scar of the boil
13 : 24 quick flesh that burn- eth	scar of the burn
13 : 28 an inflammation	the scar
16 : 5 two kids of the goats	two he-goats
16 : 29 afflict your souls	humble your souls (<i>or your- selves</i>)
19 : 20 she shall be scourged	they shall be scourged
22 : 16 suffer them to bear	lade themselves with (<i>or bring upon themselves</i>) (<i>marg.</i>)
23 : 40 boughs	fruit (<i>marg.</i>)
25 : 35 relieve him : <i>yea,</i> <i>though he be</i> a stranger,	relieve him <i>as</i> a stranger,
25 : 54 in these <i>years</i>	by these <i>means</i> (<i>marg.</i>)
26 : 45 their ancestors	<i>their</i> ancestors

NUMBERS.

COMMON VERSION.	EMENDATION.
2 : 3 on the east side	forward
3 : 35 <i>was</i>	<i>shall be</i>
3 : 46 those that are to be redeemed	the redemption
4 : 14 censers	fire-pans [<i>Note.</i> They belong to the altar of burnt offering.]
6 : 20 shoulder	thigh ¹
11 : 1 And <i>when</i> the people complained it displeased the Lord :	And the people complained bitterly in the ears of the Lord (<i>or</i> against the Lord — <i>putting the literal rendering in the margin.</i>)
11 : 8 fresh oil	oil-cakes
11 : 25 prophesied and did not cease.	prophesied ; but did not do so again.
11 : 28 young	chosen
12 : 6 will make ... will speak	make ... speak
12 : 8 will I speak ... shall he behold	I speak ... doth he behold
14 : 2 Would God that we had died	Would that (<i>or</i> Oh that) we had died
14 : 11 provoke	contemn (<i>so vs. 23.</i>)

¹ It would seem that the word *shoulder*, which is used in vs. 19 for שֵׁרֶט, must have been used for either a fore or a hind quarter of animals, as the Latin *armus* also appears to have been.

COMMON VERSION.	EMENDATION.
14 : 12 disinherit	destroy
14 : 23 provoked	contemned (<i>so</i> 16 : 30)
14 : 25 dwelt	dwell
14 : 34 breach of promise	withdrawal
15 : 25 they shall bring	they have brought
18 : 13 the land	their land
18 : 24 unto them	concerning them
19 : 17 heifer	<i>heifer</i>
19 : 19 purify himself, and wash	purify him, and he shall wash
21 : 1 king Arad the Canaanite	the Canaanite king of Arad
21 : 1 the spies	Atharim
21 : 14 what he did in the Red sea	Vaheb in Suphah (<i>marg.</i>)
21 : 20 <i>in</i> the valley	to the valley
21 : 20 to the top of Pisgah	by the peak of Pisgah
22 : 5 of the land	in the land
22 : 30 ever since I was thine	all thy life (<i>marg.</i>)
23 : 24 great lion	lioness (<i>so</i> 24 : 9)
23 : 24 young lion	lion
24 : 7 He shall pour the water	Water shall flow
24 : 9 Blessed <i>is</i> . . . cursed <i>is</i>	Blessed be . . . cursed be
24 : 17 corners	princes (<i>marg.</i>)
27 : 14 to sanctify	and did not sanctify
27 : 14 in Kadesh	by Kadesh

COMMON VERSION.

EMENDATION.

27 : 21	who shall ask <i>counsel</i> for him	and shall ask <i>counsel</i> of him
28 : 5	flour	fine flour (cf. Lev. 2 : 1, 4, etc.)
30 : 1 (2)	concerning	of
30 : 6 (7)	And if she had at all an husband, when she vowed, or uttered aught out of her lips, wherewith she bound her soul ;	And if she be married to a husband having upon her- self vows or anything rashly spoken, by which she has bound herself ;
31 : 10	goodly castles	villages
31 : 32	rest	sum (<i>or</i> abundance)
32 : 16, 17	little ones	families
32 : 22	before the Lord : then afterward ye shall re- turn, and be guiltless	before the Lord, and after- wards ye return, ye shall be guiltless

DEUTERONOMY.

1 : 1	the Red sea	Suph (<i>margin.</i> Zuph)
1 : 13	Take you wise men, and understanding, and known among your tribes,	Take from among your tribes wise men and understand- ing and known,
1 : 39	in that day had no knowledge	this day have no knowledge
1 : 41	were ready to go up into the hill	lightly (<i>or</i> rashly) went up into the hill.

COMMON VERSION.	EMENDATION.
2 : 23 Hazerim	villages
4 : 7 <i>hath</i> God	hath its gods
4 : 49 the springs of Pisgah	Ashdoth-pisgah
7 : 5 groves	Asheras ¹
10 : 5 and there they be	that they might be there
12 : 11 Then there shall be a place	Then to the place
12 : 19 the earth	thy land
14 : 5 wild ox	oryx
14 : 5 chamois.	camelopard.
14 : 15, etc.	(see Lev. 11 : 16, etc.)
20 : 19 (for the tree of the field <i>is</i> man's <i>life</i>) to employ <i>them</i> in the siege.	for, is the tree of the field man, to enter before thee into siege?
21 : 23 that thy land be not defiled,	that thou defile not thy land,
23 : 9 the host goeth forth	thou goest forth on an expe- dition .
28 : 5, 17 store	kneading-trough
28 : 22 sword	drought (<i>marg.</i>)

¹ Wherever אַשֶׁרָה occurs I would render it *Ashera* or *image of Ashera*. The idea of rendering it *grove* has probably arisen from the custom of having trees or bowers overshadowing the images of Ashera, the supposed goddess of fortune. Hence, also, probably the expression "cut down their Asheras," implying the demolition not only of the idol, but also of the trees or bower overshadowing it.

COMMON VERSION.	EMENDATION.
28 : 35 that cannot	whereof thou canst not
28 : 54 which he shall leave :	which he shall have remaining :
29 : 18 gall	poison (<i>marg.</i>)
29 : 19 imagination	stubbornness (<i>marg.</i>)
30 : 20 he is thy life	this is thy life
32 : 27 behave themselves strangely,	deny <i>the Lord</i> ,
32 : 27 Our hand is high, and the Lord hath not done all this.	Our high hand, and not the Lord, hath done all this.
32 : 32 gall	poison
32 : 42 beginning of revenges upon the enemy.	chief of the princes of the enemy.
33 : 3 loved	loveth
33 : 3 sat down	sit down
33 : 3 every one shall receive	to receive
33 : 29 be found liars unto thee ;	be subdued before thee ; ¹

¹ Not, *yield thee feigned submission*. The falsehood here implied is the falsehood or utter failure of the enemies' hopes. The rendering *be found liars unto thee* might be preserved in the margin.

JOSHUA.

COMMON VERSION.	EMENDATION.
3 : 13 cut off <i>from</i> the waters	cut off, <i>even</i> the waters
4 : 11 the ark of the Lord passed over, and the priests, in the presence of the people.	the ark of the Lord and the priests passed over in front of the people.
5 : 2 sharp knives	knives of flints (<i>margin.</i>)
5 : 6 because they obeyed not	who obeyed not
5 : 11, 12 old corn	corn
6 : 4 etc. trumpets of rams' horns	Jubilee trumpets
6 : 5 ram's horn	Jubilee horn
7 : 3 but let	let
7 : 12 could not stand	shall not be able to stand
7 : 12 turned	shall turn
7 : 12 were	have become
8 : 16 Ai	the city
9 : 4 made as if they had been ambassadors,	prepared provisions,
9 : 14 the men took of their victuals	they received the men by reason of their victuals (<i>margin.</i>)
10 : 40 springs	country at the foot of mountains
11 : 2 of the mountains, and of	in the mountains, and in
11 : 13 stood still in their strength,	stood upon their mounds,

COMMON VERSION.	EMENDATION.
12 : 1 river	torrent (<i>or</i> ravine) ¹
12 : 23 the nations	Goim (<i>pr. n.</i>)
13 : 4 <i>is</i> beside	belongeth to
13 : 19 the valley	Emek
15 : 3 Maaleh-acrabbim	the going up to Acrabbim (<i>m.</i>)
15 : 7 En-rogel	the fountain of Rogel ²
15 : 8 the giants	Rephaim (<i>also</i> 17 : 15 <i>marg.</i>)
15 : 25 Hazor, Hadattah	Hazor-hadattah
16 : 2 Archi to Ataroth	Archi-ataroth
18 : 14 compassed the corner of the sea southward,	reaching its western limit turned toward the south,
18 : 16 En-rogel	the fountain of Rogel ²
19 : 33 Adami, Nekeb,	Adami-nekeb,
22 : 11 over against	on the side of ³

¹ The best rendering of נַחַל would be a term like the Arabic *wadi*, designating a valley or ravine and the torrent which runs through it. For want of such a term we are compelled to render it sometimes *ravine* and sometimes *torrent*.

² En-rogel is not like En-dor, etc. the name of a town or village, but simply of a fountain.

³ The phrase *over against* is ambiguous. In Josh. 8 : 33 it plainly signifies *on the side of*, not *opposite*, and there it may as well stand unchanged. So in 9 : 1 it seems most naturally to signify *in the direction of* Mt. Lebanon. Here, however, it would most naturally convey the impression that the monumental altar was east of the Jordan, whereas I understand vs. 10 as asserting that it was in the Land of Canaan. The

COMMON VERSION.	EMENDATION.
24 : 13 for which	in which
24 : 26 an oak	the terebinth ¹

JUDGES.

1 : 16 in the south	to the south
1 : 19 drove out <i>the inhabitants of the mountain</i>	got possession of the mountain (<i>marg.</i>) ²
1 : 24 spies	sentries (<i>or</i> watchmen)
1 : 35 Heres	Heres,
2 : 3 <i>as thorns</i> in your sides	enemies to you
3 : 2 to teach them war	and be taught war ³

aim of the two and a half tribes in erecting it seems also to require that it should be in the Land of Canaan, as an assertion of their right to a share in the religious privileges connected with that land.

¹ That אלה and אלהים designate different trees is manifest from Isa. 6 : 13, where both occur. In interpreting the different pointings of these words the lexicons vary. It would seem most probable, however, that as the word for *oak* was pronounced both אלהים and אלה that for terebinth was both אלהים and אלה.

² There is no serious difference between these renderings; but the construction of the verb in this clause directly with the *mountain* and in the succeeding clause with the *inhabitants*, seems to justify the use of different terms in rendering it in the two clauses.

³ I would translate so as to convey the meaning that God would teach the children of Israel war (i.e. give them experi-

COMMON VERSION.

EMENDATION.

3 : 7 the groves	Asheroth (<i>or with an Eng. pl. termin.</i> Asheras ; <i>and so wherever אֲשֵׁרָה occurs, cf. p. 21 note.</i>)
3 : 24 covereth his feet	is easing himself (<i>marg.</i>)
3 : 28 toward Moab	before the Moabites ¹
4 : 11 plain	oak (<i>and so wherever אֵילֹן occurs.</i>)
5 : 2 avenging	leading of the chiefs
5 : 7 <i>inhabitants of</i> the villages	chiefs (<i>so vs. 11</i>)
5 : 9 of Israel, that offered themselves willingly among the people. Bless	of Israel: ye that offered yourselves willingly among the people, bless
5 : 13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.	Then the remnant of the people came down against the nobles ; the Lord came down for me against the mighty.
5 : 15 he was sent on foot	he was sent after him
5 : 15 For the divisions of R.	Among the divisions of R.
5 : 16 searchings	doubtings
5 : 17 breaches	harbors
6 : 11, 19 an oak	the terebinth
6 : 26 place	manner

ence of war), not that *they* should learn and then teach their children.

¹ Compare לְאֶפְרַיִם, 12 : 5.

COMMON VERSION.	EMENDATION.
8 : 21, 26 ornaments	moon-shaped ornaments (<i>m.</i>)
8 : 24, 25, 26 ear-rings	rings
8 : 26 collars	ear-rings
9 : 6 plain of the pillar	oak of the <i>guard</i> station
9 : 31 fortify	stir up
9 : 33 them	him
9 : 37 middle	high parts
9 : 37 plain	oak (<i>see</i> 4 : 11)
10 : 4 Havoth-jair	the towns of Jair (<i>marg.</i>)
10 : 8 that year	from that year
11 : 25 fight against them,	fight against them?
11 : 26 While Israel dwelt ... three hundred years?	Israel hath dwelt ... three hundred years :
11 : 33 the plain of the vine- yards	Abel-keramim
13 : 12 how shall we do unto him?	what shall he do?
13 : 18 secret	wonderful (<i>marg.</i>)
14 : 19 spoil	apparel (<i>marg.</i>)
15 : 8, 11 top	cleft
15 : 18 into the hand of thy servant	by the hand of thy servant
15 : 19 an hollow place that was in the jaw	the cleft that is in Lehi ¹

¹ The fountain is spoken of as remaining, and could not therefore be in the jaw-bone. Besides, the word rendered *an*

COMMON VERSION.	EMENDATION.
16 : 7 etc. green withs	fresh tendons
16 : 21 fetters of brass	fetters ¹
16 : 29 on which it was borne up,	leaned on them, (<i>marg.</i>)
17 : 13 a Levite to	the Levite as
18 : 7 no magistrate in the land, that might put <i>them</i> to shame in <i>any</i> thing ;	no one in the land to do them harm or to exercise control <i>over them</i> ;
18 : 21 carriage	valuable things
18 : 25 upon thee	upon you
19 : 6 for the damsel's father had said	and the damsel's father said
19 : 28 and the man rose up	and rose up
20 : 18, 26, 31 the house of God	Bethel ²
20 : 38 sign	time
20 : 42 them which <i>came</i> out of the cities they de- stroyed	those that came out of the cities destroyed.

hollow place has the article, as if referring to a well-known cleft. In the end of the verse the translators felt that לְחַיִּי should be rendered as a proper name.

¹ So 2 Sam. 3 : 34 ; 2 Kings 25 : 7 ; Jer. 39 : 7 ; 52 : 11.

² That בֵּית־אֵל should be rendered in these passages as a proper name seems apparent from a comparison of 21 : 19.

RUTH.

COMMON VERSION.

EMENDATION.

2 : 14	said unto her, At meal time come thou	said unto her at meal time, Come thou
3 : 15	she went	he went
3 : 16	Who	How

1 SAMUEL.

1 : 5	worthy	double (<i>marg.</i>)
2 : 25	the judge	God
2 : 32	an enemy	affliction
3 : 3	in the temple of the Lord, where the ark of God <i>was</i> , and Samuel was laid down <i>to sleep</i> ;	and Samuel was laid down <i>to sleep</i> in the temple of the Lord, where the ark of God was ;
3 : 13	vile	accursed (<i>marg.</i>)
3 : 14	unto the house of Eli	in respect to the house of Eli
6 : 13	their wheat harvest	the wheat harvest
7 : 9	heard	answered (<i>marg.</i>)
10 : 18	<i>and</i> of them	(<i>omit</i>)
12 : 15	as <i>it was</i> against your fathers	and against your fathers
13 : 1	Saul reigned one year ;	Saul had <i>then</i> reigned one year ;
13 : 20	share	spade
13 : 20	coulter	share ¹

¹ Rendered *plough-shares* Isa. 2 : 4 and Mic. 4 : 3.

COMMON VERSION.	EMENDATION.
13 : 21 mattocks	spades
13 : 21 coulters	shares (cf. p. 29 note.)
14 : 33 this day	now
15 : 12 place	trophy (<i>marg.</i> , <i>Heb.</i> hand)
17 : 6 target	javelin (<i>marg.</i> , or shield)
17 : 20 trench	place of the wagons
17 : 28 for thou art come	doubtless thou art come
17 : 29 Is there not a cause?	Is it not talk? (<i>marg.</i> , or Is there not a cause?)
17 : 34 Thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock ;	When thy servant kept his father's sheep, and there came a lion or a bear and took a sheep or goat from the flock,
17 : 35 And I went out	I went out
17 : 36 Thy servant slew both the lion and the bear ;	Thy servant hath slain both lion and bear ;
17 : 45 shield	javelin
18 : 21 my son-in-law in <i>the one of</i> the twain.	my second son-in-law
18 : 25 by	into
20 : 9 Far be it from thee : for if . . . then would not I tell it thee ?	Far be it from thee that if . . . I should not tell it thee.
20 : 12 O Lord God of Israel,	The Lord God of Israel <i>be witness,</i>
20 : 18 to David	to him

COMMON VERSION.	EMENDATION.
20 : 30 son of the perverse, rebellious <i>woman</i> ,	perverse, rebellious son, (<i>or</i> son of perverse rebellion,)
21 : 5 yea, though it were sanctified this day	especially when this day there is <i>other</i> sanctified (<i>or</i> con- secrated) (<i>marg.</i>)
22 : 14 goeth at thy bidding	is in charge of (<i>or</i> is admitted to) thy audience ¹
23 : 22 prepare	ascertain
24 : 7 servants	men
25 : 2 whose possessions <i>were</i>	whose business was
25 : 6 And thus shall ye say to him that liveth <i>in</i> <i>prosperity</i> , Peace	And thus shall ye say, Life unto thee ; peace
25 : 22 any that pisseth against the wall	any male (<i>literal rendering in</i> <i>margin</i>)
25 : 26 seeing the Lord hath withholden thee... thine own hand, now	the Lord hath withholden thee ... thine own hand, and now
25 : 33 advice	prudence

¹ That *קִשְׁטָה* signifies *audience*, or admission to the royal presence, seems plain from 2 Sam. 23 : 23 and 1 Chron. 11 : 25, and the substitution of *לְ* in the latter passage for *לְ* in the former seems to me to show that *לְ*, both there and in the present passage, was used, as it not unfrequently is, in the sense of *לְ*. There remains no small difficulty in interpreting the word *קִשְׁטָה*. Any rendering which makes it a participle seems to me hard. I am inclined to regard it as i.q. *רֵאשִׁית*, *chief*. The LXX render it *ἀρχων*. If it be regarded as a participle, I would render, *is admitted to thy audience*.

COMMON VERSION.

EMENDATION.

27 : 11	So did David, and so will be his manner all the while he dwelleth	So did David. And so was his manner all the while he dwelt
28 : 22	strength when thou goest on thy way.	strength; for thou art going on thy way.
30 : 16.	dancing	making merry

2 SAMUEL.

1 : 9	anguish	stupor
1 : 9	because my life is yet whole	yet is my life whole
1 : 18	<i>the use of the bow :</i>	<i>the song of the Bow :</i>
1 : 24	scarlet with <i>other</i> de- lights,	elegant scarlet,
2 : 23	fifth <i>rib</i>	flank (<i>or abdomen</i>) (<i>so 3 : 27</i>)
3 : 37	For	So (<i>or And</i>)
4 : 5	lay on a bed	was taking his repose
4 : 10	who thought that I would have given him a reward	which was the reward I gave him (<i>marg.</i>)
5 : 21	burned them.	took them away (<i>marg.</i>).
5 : 23, 24	mulberry	(<i>perhaps</i>) <i>baea</i>
6 : 3	Gibeah	the hill
6 : 19	flagon of <i>wine</i>	cake
7 : 11	have caused	I will cause
7 : 29	GOD	Jehovah

COMMON VERSION.	EMENDATION.
8 : 4 <i>chariots</i>	(omit)
8 : 4 <i>for</i> an hundred chariots.	a hundred chariot <i>horses</i> .
8 : 16 recorder	(<i>perhaps</i>) annalist
10 : 3 Thinkest thou that David doth honor thy father	Doth David honor thy father in thine eyes (<i>marg.</i>)
10 : 6 king Maacah	the king of Maacah
11 : 16 obscured	besieged
12 : 5 shall surely die	is worthy to die (<i>marg.</i>)
13 : 4 lean	thin (<i>marg.</i>)
13 : 4 love	am in love with
13 : 22 unto his brother Am- non	unto Amnon
13 : 39 seeing he was dead.	now that he was dead.
14 : 14 respect <i>any</i> person : yet doth he devise	take away life, but deviseth
15 : 7 forty	(<i>Add in marg.</i> The Syr. and Ar. read 'four.')
15 : 19 return to thy place,	return,
15 : 24 went up	offered sacrifices (<i>marg., or</i> went up)
16 : 4 I humbly beseech thee that I may	I prostrate myself <i>before thee</i> : may I
18 : 9, 10, 14, (<i>and wherever</i> נֶחְמֵץ <i>occurs</i>) oak	terebinth (cf. p. 25 note ¹ .)
18 : 12 Beware that none <i>touch</i>	Each of you have a care of

COMMON VERSION.	EMENDATION.
18 : 18 Absalom's Place.	Absalom's Monument (<i>marg.</i> , <i>Heb. hand</i>).
19 : 17 went over Jordan	reached (<i>marg.</i> , or crossed) the Jordan
21 : 8 brought up for	bare to
21 : 16, 18, 20, 22 the giant	Rapha
22 : 21 rewarded	rewardeth
22 : 21 hath he recompensed me	doth he recompense me
22 : 27 unsavory	contrary
22 : 30 have run . . . have I leaped	run . . . I leap
22 : 35 broken	bent (<i>marg.</i> , or broken)
22 : 41 given me the necks	turned to me the backs
22 : 42 looked	cried (<i>marg.</i> , or looked)
22 : 44 shall serve	served
22 : 45 shall submit	submitted
22 : 45 shall be obedient	became obedient
22 : 46 shall fade	faded
22 : 46 they shall be afraid	were afraid
22 : 51 He is the tower of salvation for his king :	Great deliverance giveth he to his king,
23 : 5 although he make it not to grow.	and will he not make it to grow?
23 : 8 that sat in the seat	Josheb-basshebeth
23 : 20 many acts	great deeds

COMMON VERSION.	EMENDATION.
23 : 23 guard	audience ¹
24 : 13 advise	consider

1 KINGS.

1 : 42 unto him	(omit, or make <i>Italic.</i>)
2 : 32 the Lord shall return	the Lord return
2 : 33 Their blood shall	Let their blood
2 : 33 shall there be peace	let there be peace
4 : 8 The son of Hur	Ben-hur (<i>marg.</i>)
4 : 9 The son of Dekar	Ben-dekar (<i>marg.</i>)
4 : 10 The son of Hised	Ben-hesed (<i>marg.</i>)
4 : 11 The son of Abinadab	Ben-abinadab (<i>marg.</i>)
4 : 13 The son of Geber	Ben-geber (<i>marg.</i>)
5 : 17 brought	cut out (<i>or got out</i>)
5 : 18 stone-squarers	Giblites (<i>marg.</i>)
6 : 4 of narrow lights	closed with lattices
6 : 15 both the floor of the house and the walls	from the floor of the house to <i>the top of the walls (marg.)</i>

¹ See 1 Sam. 22 : 14 and note. There is a real difficulty in expressing the idea here conveyed. The translators hint at it in the marginal reading *council*. And inasmuch as the person in charge of admittance to the royal presence would, with his subalterns, constitute a kind of body-guard, the rendering *guard* is not far from expressing the same idea.

COMMON VERSION.	EMENDATION.
6 : 16 sides	rear
6 : 23, 31, 32, 32 olive-tree	oil-tree ¹
7 : 6 thick beam	staircase
7 : 7 from one side of the floor to the other	from the floor to the ceiling
7 : 20 the other chapter	each of the two capitals ²
7 : 29 additions made of thin work.	festoons.
7 : 30 plates	axles
7 : 30 corners	feet
7 : 33 naves	rims
7 : 33 felloes	spokes
7 : 33 spokes	naves
7 : 36 additions	festoons
8 : 29, 30 toward this place	in this place
8 : 39 according to his ways	according to all his ways

¹ As rendered Isa. 41 : 19. In Neh. 8 : 15 (where the A. V. renders it *pine*) this tree is mentioned after רִיָּץ, showing that they are not identical. The lexicons generally make רִיָּץ רִיָּץ to be the wild olive tree; but it is difficult to suppose that the material chosen for the cherubim etc. was the wild olive; cypress (as the word is rendered by the LXX) or pine (A. V. in Neh.) would suit much better. On the whole it seems to me safest to keep close to the Hebrew, and render *oil-tree*.

² The A. V. accords with the existing Heb. text. But the context and 2 Chron. 4 : 13 warrant the belief that we have not the text as originally written.

COMMON VERSION.	EMENDATION.
8 : 53 GOD	Jehovah ¹
10 : 6 acts	state
10 : 12 pillars	railings (<i>marg.</i>)
10 : 28 and linen yarn : the king's merchants received the linen yarn at a price.	and a caravan of the king's merchants received the droves of horses at a price.
11 : 25 abhorred	annoyed
16 : 3 take away the posterity of Baasha and the posterity of his house	exterminate Baasha and his house
16 : 18 palace	interior
18 : 5 Go	Come, <i>let us go</i>
18 : 7 that	(<i>omit</i>)
18 : 25 gods	god
18 : 26 hear	answer
18 : 26 upon the altar	up and down about the altar (= <i>marg.</i>)
20 : 27 all present.	equipped
20 : 33 did diligently observe whether anything would come from him,	regarded this as a favorable sign,
20 : 38 ashes upon his face	a covering over his eyes
29 : 41 ashes	covering

¹ And so wherever יהוה occurs : (as many times in Ezekiel, etc.).

COMMON VERSION.

EMENDATION.

21 : 21 take away thy posterity	exterminate thee (<i>or</i> pursue and destroy thee; <i>marg., Heb.</i> consume after thee.)
22 : 34 at a venture	(<i>add in the marg., or</i> with all his strength.)

 2 KINGS.

1 : 9 Then the king	Then <i>the king</i>
2 : 7 to view	over against <i>them</i> (<i>marg.</i>)
2 : 15 to view	over against <i>him</i> (<i>marg.</i>)
3 : (In the contents of the chapter) <i>the king of Edom's son</i>	<i>his first-born son</i>
3 : 9 for the host, and for the	for the host and the ¹
3 : 23 are surely slain	have surely fought
4 : 16, 17	(see Gen. 18 : 10.)
4 : 34 stretched himself upon the child	stretched himself upon him
4 : 42 full ears of corn in the husk thereof	fresh ears of corn in his sack
5 : 4 <i>one</i>	he (<i>or Naaman</i>)
5 : 24 tower	hill
5 : 26 heart	spirit ²

¹ Not the host, and the cattle that followed the host, but the host and cattle that followed the kings.

² *Heart* is literal, but according to present usage gives, in this connection, a different meaning.

COMMON VERSION.	EMENDATION.
7 : 14 chariot horses	chariots with their horses
10 : 12 the shearing-house	Betheked of the shepherds
10 : 14 the shearing-house	Betheked
11 : 2 <i>were</i> slain; and they hid him, even him and his nurse, in the bed-chamber, from Athaliah	were slain, even him and his nurse in the bed-chamber; and they hid him from Athaliah
11 : 6 broken down	broken in upon (<i>or</i> forced)
11 : 13 of the guard <i>and</i> of the people	of the people running
14 : 28 <i>which belonged</i>	(<i>omit, noting that interpretation in marg.</i>)
16 : 5 overcome <i>him</i>	carry on the war
16 : 18 from the house	to the house
18 : 32 when he persuadeth	for he deceiveth
19 : 7 send a blast upon him	put a spirit in him
19 : 24 besieged places	(<i>marg., or Egypt</i>) ¹

¹ *Does the word מְצוֹר ever signify Egypt?* — Gesenius gives it this sense in 2 Kings 19 : 24, Isa. xix. 6, and Isa. xxxvii. 25; (the first and last passages are the same). He seems to have overlooked Micah vii. 12, where the word occurs twice, and will equally well bear this sense. Fürst translates *Egypt* in all these cases.

But 1. מְצוֹר everywhere else is a common noun, which appears primarily to signify *straitness*; then *siege*, as in the phrase בּוֹא בְּמְצוֹר, etc.; then *fortification*, as in the phrase יָרֵךְ מְצוֹר *a fortified city*.

2. In the passages cited no one of the ancient versions in Walton gives the rendering *Egypt*. Had this word actually

COMMON VERSION.	EMENDATION.
22 : 14 the college ¹	Mishneh (<i>marg.</i> , or the second part of the city)
23 : 5 planets	signs of the zodiac

been a name of Egypt in Hebrew, it seems hardly conceivable that neither the authors of the Targum, nor the Seventy (who resided in Egypt), nor the Arabic translator (in whose language the name *مصر* is in the singular number), should have known it.

3. I can find no evidence that Sennacherib had conquered Egypt, as Gesenius's rendering of 2 Kings 19 : 24 implies. On the contrary, 18 : 21 seems to imply that he had not. If he had done so, he could hardly have failed to mention Egypt with Hamath, etc., 19 : 12, 13. Compare also vs. 9.

4. In Isa. 19 *מִצְרַיִם* occurs more times than there are verses in the chapter. Twenty times it is translated *Egypt*, and six times *Egyptians* or *Egyptian*. Is it not strange that among these an *unusual* name of Egypt should be *once* introduced without apparent motive, and that name a word usually having a different signification, which it will bear here also?

5. The expression *יְקָרֵי מִצְוֹר*, which Fürst renders *cities of Egypt* in Mic. 7 : 12, occurs also 2 Chron. 8 : 5 where it cannot have that meaning, being used of the Upper and Nether Beth-horon, cities built by Solomon in the Land of Judah, and being further explained as cities with walls, gates, and bars. In like manner *מֵי מִצְוֹר* Nah. 3 : 14 can have no other meaning than *waters of siege*, or water for use in siege.

These considerations render it so doubtful in my view whether the sacred writers ever use *מִצְוֹר* as a name of Egypt, that I do not place that rendering in the text, though I retain it (as a possible one) in the margin.

¹ This meaning of *מִשְׁנֵה* seems to be of much later date, designating a place where the Mishneh or oral law was expounded.

1 CHRONICLES.

COMMON VERSION.	EMENDATION.
4 : 7 and Jezoar	Jezoar
4 : 9 him	<i>him</i>
4 : 23 among plants and hedges	in Netaim and Gedera
6 : 28 Washni and	<i>Joel</i> , and the second
6 : 77 unto the rest of the children of Merari	unto the rest, ¹ <i>namely</i> unto the children of Merari
12 : 8 buckler	spear
16 : 3 flagon of wine	cake
16 : 5 Obed-edom :	Obed-edom, ²
20 : 3 harrows	threshing instruments
20 : 4, 6, 8 the giant	Rapha
23 : 4 Of which, twenty and four thousand <i>were</i> to set forward	Of whom, <i>said David</i> , let twenty and four thousand be to oversee
23 : 4 were officers	officers
23 : 5 <i>were</i> porters	porters
23 : 5 praised	to praise
23 : 5 <i>said David</i>	(omit)
23 : 13 sanctify	consecrate ³

¹ i.e. of the Levites. See Josh. 21 : 34.

² Place a comma after Obed-edom, so as to imply that all mentioned in this verse have psalteries and harps, except Asaph, who, as leader, strikes the cymbal to regulate the time.

³ Or more generally, execute his sacred office in what relates to etc.

COMMON VERSION.	EMENDATION.
24 : 3 And David distributed them, both Zadok ... and Ahimelech	And David and Zadok ... and Ahimelech . . . distributed them
24 : 3 offices	enumeration
25 : 6 according to the king's order to Asaph, Jeduthun, and Heman.	<i>and</i> under the king's order were Asaph, Jeduthun, and Heman.
26 : 7 whose brethren were strong men	Ahio, Benihail,
26 : 19 Kore	Korah
27 : 5 son of Jehoiada, a chief priest :	son of priest Jehoiada, chief ;
28 : 11 houses	rooms
28 : 11 parlors	chambers (<i>or</i> depositories)
28 : 14 of gold by weight	the weight of gold
28 : 14 <i>silver also</i> by weight	the weight <i>of silver also</i>
28 : 16 by weight <i>he gave</i>	the weight of
28 : 16 <i>likewise</i>	<i>of</i>
28 : 17 <i>gave</i>	<i>appointed</i>
29 : 10 Blessed <i>be</i> thou,	Blessed art thou,
29 : 11 victory	splendor

2 CHRONICLES.

COMMON VERSION.

EMENDATION.

1 : 16	(see 1 Kings 10 : 28.)
2 : 13 of Hiram my father's	Hiram my master-workman
3 : 3 these <i>are the things</i> <i>wherein</i> Solomon was instructed	this is the foundation which Solomon laid
3 : 13 inward	toward the house (<i>marg.</i>)
4 : 16 father	master-workman
6 : 20, 26 toward	in (<i>marg.</i>)
6 : 29 in	toward (<i>marg.</i>)
9 : 5 acts	state
12 : 12 things went well	there were good things (<i>marg.</i>)
14 : 3 cut down the groves	brake in pieces the images of Ashera
14 : 5 images	sun-images (<i>marg.</i>)
14 : 11 it is nothing	there is no <i>difference</i>
17 : 7 to his princes, <i>even</i> to Ben-hail, and to Oba- diah, and to Zechariah, and to Nethaneel, and to Michaiah,	his princes, Ben-hail and Oba- diah and Zechariah and Nathanael and Micaiah ¹
20 : 16 cliff	ascent
24 : 7 the sons of Athaliah, that wicked woman	that wicked woman Athaliah <i>and</i> her sons

¹ Regarding הַ as designating an accusative case, as in Jer. 40 : 2.

COMMON VERSION.	EMENDATION.
24 : 27 burdens <i>laid</i> upon him	burdens <i>imposed</i> by him
26 : 16 to his destruction	to do wickedly
28 : 19 made Judah naked	led Judah into dissipation
30 : 22 taught	understood (<i>marg., or taught</i>)
31 : 18 in their set office	in faithfulness
32 : 9 power	princes
32 : 24 gave him a sign	wrought a miracle for him (<i>m.</i>)
33 : 11 among the thorns	with hooks
33 : 19 the seers	Hosai (<i>marg.</i>)
34 : 6 with their mattocks round about	with the desolate regions about them
34 : 9 they returned to Jeru- salem	of the inhabitants of Jerusalem
34 : 12 to set it forward ; and <i>other of</i> the Levites, all that could skill of	to oversee ; and of the Levites all who were skilled in (<i>or</i> with)
34 : 14 by Moses	by the hand of Moses
34 : 22	(see 2 Kings 22 : 14.)

EZRA.

COMMON VERSION.

EMENDATION.

2 : 2 Zerubbabel :	Zerubbabel, ¹
4 : 3 we ourselves together	we by ourselves
4 : 10, 11, 17 at such a time	so forth
5 : 5 came to Darius : and then they returned an- swer	should come to Darius and an answer should be returned
7 : 12 unto Ezra the priest, a scribe of the law of the God of heaven, per- fect peace, and at such a time.	unto Ezra the priest, a perfect scribe of the law of the God of heaven, and so forth.
7 : 23 of the God of heaven : for why should there be wrath against the realm of the king and his sons ?	of the God of heaven ; lest there should be wrath against the realm of the king and his sons.
10 : 10 to increase	increasing
10 : 15 Only Jonathan	So Jonathan

¹ Point with a comma, so that the ten following names may be in the same regimen with Zerubbabel ; compare Neh. 7 : 7. [So pointed in (2d) ed. of 1611. J. H. T.]

NEHEMIAH.

COMMON VERSION.	EMENDATION.
2 : 8 forest	park
2 : 8 palace	tower
2 : 12 at Jerusalem	for Jerusalem
3 : 16 house of the mighty	Beth-haggibborim (<i>or</i> House, etc.)
3 : 26 dwelt in Ophel,	who dwelt in Ophel, <i>repaired</i>
3 : 31 goldsmith's son	son of Zorephi
4 : 2 fortify themselves	be left to themselves
4 : 15 had brought	brought
5 : 10 usury	exaction
6 : 16 and all the heathen that <i>were</i> about us saw <i>these things</i> , they were much cast down	all the heathen that were about us were afraid, and were much cast down
7 : 2 palace	tower
8 : 14 written in the law which the Lord had commanded by Moses, that	written in the law that the Lord had commanded by the hand of Moses that
8 : 15 pine	oil-tree ¹
8 : 18 manner	commandment
9 : 4 stairs	scaffold (<i>marg.</i>)
9 : 19 from them	from over them
10 : 38 shall be with	shall be <i>partaker</i> with

¹ See note on 1 Kings vi. 23.

COMMON VERSION.

EMENDATION.

11 : 14	son of <i>one of</i> the great men.	son of Hagedolim. (<i>marg.</i>)
11 : 22	of Micha. Of the sons of Asaph, the singers <i>were</i>	of Micah, of the sons of Asaph, the singers, <i>who were</i>
12 : 25	thresholds	treasuries (<i>marg.</i>)
12 : 45	And both the singers and the porters kept the ward of their God and the ward of the purification,	And they [<i>the Levites</i>] kept the charge of their God and the charge of the purification; also the singers and the porters,

ESTHER.

1 : 2	Shushan the palace	Shushan the capital
1 : 4	riches of his glorious kingdom	glorious riches of his kingdom
1 : 4	honor of his excellent majesty	exceeding splendor of his majesty
1 : 6	green	carbasus ¹
1 : 6	red, and blue, and white, and black, marble.	porphyry, white marble, alabaster, and black marble.
1 : 10	chamberlains	eunuchs (<i>marg.</i>)
1 : 12	by <i>his</i> chamberlains	by the hand of the eunuchs (<i>marg.</i>)

¹ A species of linen fabric, not a color.

COMMON VERSION.

EMENDATION.

1 : 19 more	<i>more</i>
1 : 22 that it should be published according to the language of every people.	should speak the language of his own people.
3 : 15 given	published

 J O B .

1 : 20 shaved his head	cut off the hair of his head
2 : 11 for they had made	and they made
3 : 5 stain it	take possession of it
3 : 8 their mourning	monsters (<i>or</i> Leviathan)
3 : 26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.	I have no safety nor rest nor quiet, but trouble comes <i>upon me.</i>
4 : 6 Is not this thy fear, thy confidence, thy hope and the uprightness of thy ways?	Is not thy piety (<i>marg., Heb.</i> fear) thy confidence, and the uprightness of thy ways thy hope?
4 : 11 old lion	lion
4 : 11 stout lion's whelp	lioness' whelps
4 : 12 thing	word
5 : 2 For	Truly
5 : 24 not sin	find nothing lacking

COMMON VERSION.

EMENDATION.

6 : 10	Then should I yet have comfort : yea, I would harden myself in sorrow : let him not spare ; for I have not concealed	Yet shall I have <i>this</i> comfort : (yea I will harden myself in sorrow which does not spare ;) that I have not concealed
6 : 13	<i>Is</i> not my help in me ? and is wisdom driven quite from me ?	Am I not helpless ? and is not relief driven quite from me ?
6 : 18	The paths of their way are turned aside	The caravans turn aside out of their way
6 : 26	Do ye imagine to reprove words, and the speeches of one that is desperate, <i>which are</i> as wind ?	Do ye imagine to reprove words ? whereas the speeches of one that is desperate are as wind.
7 : 1	an appointed time	a warfare (<i>marg.</i>)
7 : 5	become loathsome	dissolves (<i>or wastes away</i>)
7 : 20	Preserver of men	Observer of men
8 : 4	cast them away for their transgression	give them over to their transgressions
8 : 16	before the sun	before <i>the rising of</i> the sun
8 : 18	If he destroy	If one destroy
9 : 9	Arcturus	the Great Bear
9 : 24	where, <i>and</i> who	who
9 : 29	If I be wicked,	I shall be accounted wicked ;
9 : 35	<i>it is</i> not so with me.	thus I am not in my own power.

COMMON VERSION.	EMENDATION.
10 : 16 a fierce lion	a lion
11 : 3 thee	<i>thee</i>
11 : 12 would be wise, though man be born	will boast ; and man is born
11 : 17 thou shalt shine forth	though thou wert in darkness
12 : 4 who calleth upon God, and	but whoso calleth upon God,
12 : 18 girdle	rope
13 : 25 break	show thyself terrible to
15 : 11 is there any secret thing with thee ?	and the gentle words <i>spoken</i> to thee ?
15 : 26 on <i>his</i> neck, upon	with <i>his</i> neck, with
15 : 32 accomplished	cut off (<i>marg.</i>)
15 : 35 vanity	iniquity (<i>marg.</i>)
16 : 16 foul	swollen
17 : 1 corrupt	spent
17 : 5 speaketh flattery to his friends,	giveth up his friends to be plundered,
17 : 6 aforetime I was as a tabret	I am <i>to them</i> an object of dis- gust
18 : 5 spark	flame
19 : 3 make yourselves strange to me.	stun me.
19 : 17 though I entreated for the children's sake of my own body.	and my entreaties to the chil- dren of my <i>mother's</i> womb.
19 : 27 <i>though</i> my reins be consumed	my reins are consumed

COMMON VERSION.	EMENDATION.
20 : 10 to please the poor	the favor of the poor
20 : 21 shall no man look for his goods.	his prosperity shall not endure.
20 : 25 cometh out of the body	shall pierce the body
21 : 24 his breasts are full of milk	his flanks are full of fat
22 : 7 weary	thirsty ¹
22 : 20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.	Have not our enemies been cut down, and (<i>has not</i>) the fire consumed the rem- nant of them ?
22 : 28 the humble person.	him whose eyes are downcast. (= <i>marg.</i>)
22 : 30 the island of the in- nocent : and it is de- livered	him who is not innocent : even he shall be delivered
24 : 1 Why, seeing times are not hidden from the Al- mighty, do they that know him not see his days ?	How is it that times are not hidden from the Almighty, and <i>yet</i> they that know him do not see his days ? ²
24 : 2 feed <i>thereof</i> .	feed <i>them</i> . (<i>marg.</i>)
24 : 5 food for them <i>and</i> for <i>their</i> children.	them food for <i>their</i> children.

¹ As the same word is rendered Prov. 25 : 25.

² There is no essential difference in the sense ; but by the proposed rendering the ambiguity of the latter clause is avoided. [In 1611 it was even printed with commas after *they* and *not*.—J. H. T.]

COMMON VERSION.

EMENDATION.

24 : 6 his corn in the field :	in a field not his own :
24 : 17 if <i>one</i> know <i>them</i> , <i>they</i> are in the terrors	for they are familiar with the terrors
26 : 5 Dead things are formed from under the waters,	The shades tremble from be- neath ; <i>likewise</i> the waters
26 : 12 divideth	rebuketh
26 : 13 crooked	fleeing
27 : 11 by the hand of God :	<i>what is</i> in the hand of God :
27 : 23 hiss him out of his place.	hiss at him from his place.
28 : 4 The flood breaketh out from the inhabitant ; even <i>the waters</i> forgot- ten of the foot ; they are dried up, they are gone away from men.	From the place of <i>his</i> dwelling he opens a pit [a mine] ; where foot does not tread they are suspended ; they swing away from men.
28 : 7 fowl	wild fowl (<i>or</i> bird of prey)
28 : 8 the lion's whelps	wild beasts
28 : 8 fierce lion	lion (<i>marg., Heb.</i> roarer)
30 : 2 old age	vigor
30 : 3 in former time	gloomy
30 : 12 youth	puppies
30 : 13 they have no helper.	there is no helper against them.
30 : 24 to the grave, though they cry in his destruc- tion.	to the ruin if they cry when he destroys them.
30 : 29 dragons	jackals

COMMON VERSION.

EMENDATION.

30 : 29	owls	ostriches (<i>marg.</i>)
31 : 8	offspring be rooted out.	produce be rooted up.
31 : 31	Oh that we had of his flesh ! we cannot be sat- isfied.	When have we not been satis- fied (<i>or</i> Who can show one who has not been satisfied) with his meat/
31 : 34	Did I fear a great multitude, or did the contempt of families ter- rify me, that I kept silence, <i>and</i> went not out of the door ?	Then let me fear a great mul- titude, and let the contempt of clans terrify me, so that I shall keep silence and not go out of the door.
32 : 12	convinced	confuted
34 : 14	if he gather	he will gather
34 : 17	him that is most just	the mighty just One
34 : 18	<i>Is it fit</i> to say	Who saith ¹
34 : 19	<i>How much less to him</i> that	That
34 : 23	<i>than right ;</i>	<i>of trial,</i>
34 : 24	without number	in a way past finding out
34 : 33	<i>Should it be</i> according to thy mind ? he will recompense it, whether thou refuse, or whether thou choose ; and not I :	Will he render the recompense according to thy mind, that thou resistest ? for thou must choose, and not I :
34 : 34	Let men of under- standing tell me, and let a wise man hearken unto me.	Men of understanding will say with me, (and a wise man will hearken unto me,)

¹ So the Vulgate.

COMMON VERSION.

EMENDATION.

- 35 : 3 *if I be cleansed from my sin?* more than by my sin? (*marg.*)
- 35 : 15 But now, because *it is not so*, he hath visited in his anger, yet he knoweth it not in great extremity. But now, because he hath not visited in his anger, nor taken strict note of transgression,
- 36 : 22 exalteth by is exalted in
- 36 : 27 maketh small draweth up
- 36 : 32 With clouds he covereth the light; and commandeth it *not to shine by the cloud* that cometh betwixt. With *his* hands he covereth the lightning (*marg.* light) and commandeth it where to strike.
- 36 : 33 The noise thereof sheweth concerning it, the cattle also concerning the vapour. He points out to it his friend; but wrath is treasured up against iniquity.¹
- 37 : 7 that all men may know his work. that all men, *who are* his work, may understand.
- 37 : 11 by watering he wearith clearness dissipateth

¹ This requires the pointing *וּפְלֵה* or *וּפְלֵהָ*. But the rendering of the A. V. is not sustained by any of the ancient versions; and the construction of *וּפְלֵהָ* which it requires seems harsh. So does the rendering of *וּפְלֵהָ* by *cattle* with nothing in the connection to lead to the idea of cattle. The rendering of the A. V. would require *וּפְלֵהָ הַמִּצְחָה*. After all, the best we can do is to choose the rendering open to the fewest objections. The passage is certainly one of the most difficult in the whole of the Hebrew Scriptures.

COMMON VERSION.

EMENDATION.

- 37 : 11 he scattereth his bright cloud. his light scattereth the clouds.
- 37 : 15 when God disposed them, and caused them, and caused how God disposeth them, and causeth
- 38 : 10 brake up for it my decreed *place*, established my decree concerning it (*or set for it my decreed bounds*) (*marg.*)
- 38 : 14 It is turned as clay to the seal; and they stand as a garment. *The earth* is changed as clay under the seal; and *all things* stand forth as a robe.¹
- 38 : 24 *which* scattereth the east wind and the east wind scattered
- 38 : 31 sweet influences bands
- 38 : 31 bands bonds
- 38 : 41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat. Who provideth for the raven his prey when his young ones cry unto God and wander for lack of food?
- 39 : 4 with corn in the field
- 39 : 13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich? The wing of the ostrich moves joyfully: is it *like* the wings and plumage of the stork?
- 39 : 14 Which She

¹ The italics in this rendering are justified by the genders and numbers of the two verbs, the former being fem. sing. and the latter masc. plur.

COMMON VERSION.	EMENDATION.
39 : 19 thunder	a mane
39 : 20 make him afraid	make him to leap
39 : 20 nostrils	snorting
39 : 23 shield	lance
39 : 24 neither believeth he that it is the sound	and he cannot restrain him- self at the sound
40 : 16 navel	muscles
40 : 17 stones	thighs
40 : 18 as strong pieces	tubes
40 : 23 Behold he drinketh up a river and hasteth not : he trusteth that he can draw up Jordan into his mouth.	If the River (<i>or</i> a river) over- flow, he hasteth not; though Jordan rush upon his mouth, he remaineth quiet.
40 : 24 He taketh it with his eyes : his nose pierceth through snares.	Can <i>any one</i> take him openly? or pierce <i>his</i> nose in snares?
41 : 1 or his tongue with a cord <i>which</i> thou lettest down?	or bring down his tongue with a cord?
41 : 2 hook	cord
41 : 2 thorn	hook
41 : 6 thy companions	the partners
41 : 11 who hath prevented me,	who hath previously given me,
41 : 13 with his double bridle	within his double jaws
41 : 22 sorrow is turned into joy	terror danceth

COMMON VERSION.

EMENDATION.

41 : 25 by reason of breakings they purify themselves.	they are thrown into confusion with terror.
41 : 30 sharp stones	sharp pieces of potsherd
42 : 4 demand	ask
42 : 10 before.	<i>before.</i>

PSALMS.

2 : 5 vex them	throw them into confusion
2 : 6 set	anointed (<i>marg.</i>)
2 : 11 rejoice	stand in awe
5 : 3 direct <i>my prayer</i> unto thee,	present <i>myself</i> before thee,
5 : 5 foolish	proud (so 73 : 3 ; 75 : 4)
5 : 7 toward	at
5 : 10 Destroy thou them	Hold them guilty
6 : 6 all the night	every night (<i>marg.</i>)
7 : 4 me ; (yea, I have deliv- ered him that without cause is my enemy :)	me, or have plundered him that without cause is my enemy,
7 : 9 just : for the righteous God trieth	just, oh righteous God, who triest
7 : 11 God judgeth the right- eous,	God is a righteous judge, (<i>marg.</i>)
7 : 15 and is fallen	but he shall fall
8 : 2 strength	praise

COMMON VERSION.

EMENDATION.

9 : 6 O thou enemy! destruc- tions	The destructions of the enemy (<i>marg.</i>)
9 : 12 the humble	the afflicted (<i>marg.</i>)
10 : 2 The wicked in <i>his</i> pride doth persecute the poor:	In the pride of the wicked the poor is consumed:
10 : 3 blesseth the covetous, whom the Lord ab- horreth.	the covetous man blesseth <i>himself</i> ; he despiseth the Lord.
10 : 7 fraud	oppression
10 : 15 the wicked and the evil man: seek out	the wicked; as for the evil man, seek out
10 : 18 oppress	terrify (<i>marg.</i>)
12 : 5 set <i>him</i> in safety <i>from</i> <i>him</i> that puffeth at him.	set in safety him that is puffed at.
13 : 3 How long wilt thou forget me, O Lord? for ever?	How long, O Lord, wilt thou forget me utterly?
14 : 6 because	but
16 : 2 <i>O my soul</i> , thou hast said,	I have said ¹
16 : 2 my goodness <i>extendeth</i> not to thee;	I have no good without thee (<i>or</i> aside from thee).

¹ Reading אַמְרָתִי, as do the LXX, the Vulgate, the Syriac, and several Hebrew mss. and editions. Rosenmüller prefers אַמְרָתִי as the more difficult reading; but this argument seems to me more than balanced by the harshness of the supposed ellipsis of *O my soul*.

COMMON VERSION.

EMENDATION.

16 : 3 <i>But</i> to the saints	The saints and the ex-	
and to the excellent, in	cellent, in them	
whom		
16 : 10 in hell	in Hades ¹	
17 : 11 bowing down	to cast <i>us</i> down	
17 : 14 they are full of chil-	their children are filled (<i>or</i>	
dren, and leave	sated), and they leave	
	(= <i>margin</i> .)	
18 : 4, 5 sorrows	bands ²	
18 : 14 shot out	multiplied (<i>or</i> shot out many)	
18 : 29 I have run	I run	
18 : 29 have I leaped	I leap	
18 : 34 broken	bent	
18 : 40 given me the necks	turned to me the backs	
18 : 43 shall serve	served	(<i>or</i> translate in the Present, re- garding the whole as de- scription rather than prophecy).
18 : 44 hear	heard	
18 : 44 shall obey	obeyed	
18 : 44 shall submit	submitted	
18 : 45 shall fade	faded	
18 : 45 be	were	

¹ The desirableness of having a term by which to express the idea of the *under-world* is felt by every translator of the Scriptures, and has led to the frequent use of the Greek term *Hades*. If this be decided not to be available, and we must choose between *hell* and *the grave*, I should in this verse prefer *the grave*. Neither of them, however, seems an adequate rendering of *שְׁאוֹל*.

² The term here employed undoubtedly combines the two

COMMON VERSION.

EMENDATION

22 : 8	He trusted on the Lord, <i>that</i> he would deliver him :	He trusted in the Lord ; let him save him :
22 : 19	from me	<i>from me</i>
22 : 21	for thou hast heard me	and hear me (<i>and deliver me</i>)
22 : 26	The meek	The needy
22 : 30	it shall be accounted to the Lord for a gen- eration.	it shall be recounted concern- ing the Lord to a <i>future</i> generation.
24 : 6	that seek thy face, O Jacob.	it is Jacob that seeketh thy face.
27 : 13	<i>I had fainted</i> unless I had believed	Surely ¹ I believed
28 : 1	O Lord, my rock ; be not silent	O Lord ; O my Rock, be not silent
29 : 1	mighty	sons of the mighty (<i>marg.</i>)
30 : 5	in his favor is life	his favor <i>through</i> life ²
31 : 10	mine iniquity	my suffering
31 : 20	pride of man	machinations of men
31 : 22	haste	confusion
35 : 15	abjects	smiters

meanings, *pangs* and *bands* (or *snares*). The parallelism in vs. 5 seems to require the latter. If the former be retained in the translation, I would put the latter in the margin, as the literal meaning.

¹ Taking אֶבְיָאֵן as = אֶבְיָאֵן Num. 14 : 35.

² Thus preserving the parallelism. The two clauses read literally, "A moment in his anger, a life in his favor."

COMMON VERSION.	EMENDATION.
35 : 17 darling	life ¹
36 : 2 until his iniquity be found to be hateful.	that his iniquity will not be found out to be hated.
37 : 35 a green bay-tree	a green tree growing in its native soil (= <i>marg.</i>)
38 : 13 heard not; and <i>I was</i>	hear not, and am
38 : 14 was	am
39 : 3 while I was musing	in my heat (<i>or anxiety</i>)
39 : 11 When thou with re- bukes dost correct man for iniquity,	With rebukes thou correctest man for iniquity;
42 : 4 in me: for I had gone with the multitude, I went	in me, <i>longing</i> to go with the multitude, to go
42 : 8 my prayer	<i>my</i> prayer
44 : 8 all the day long	every day ²
44 : 8 praise	will praise
45 : 7 God,	O God, (<i>marg.</i>)
45 : 8 whereby	the strings of <i>musical instru-</i> <i>ments</i> ³
47 : 7 sing ye praises with understanding.	sing a hymn of praise.

¹ Noting *darling* in the margin, as a poetical epithet of life.

² Or *daily*, as it is rendered Ps. 42 : 10; or *continually*, as 42 : 3.

³ This passage must be admitted to be very doubtful. The Targum renders it *from the land of Minni*; the Syr., *from me*; the LXX and Vulgate, *from which*. This last would seem to demand a different reading of the text.

COMMON VERSION.	EMENDATION.
49 : 5 of my heels	of those who lie in wait for me
50 : 1 The mighty God	The God of gods ¹
52 : 1 mighty man	man of violence
52 : 4 <i>O thou</i> deceitful tongue	a deceitful tongue
55 : 2 mourn	wander
55 : 11 deceit	violence
55 : 13 guide	companion
55 : 15 let death seize	death shall seize
55 : 15 let them go	they shall go
55 : 21 were	are
55 : 21 <i>was</i>	is
55 : 21 were	are
55 : 21 <i>were</i>	are
56 : 2 fight against me, O thou Most High.	proudly fight against me.
56 : 4 fear what flesh can do unto me.	fear : what can flesh do unto me? ²
56 : 11 be afraid what man can do unto me.	be afraid : what can man do unto me?
58 : 1 O congregation	by keeping silence
58 : 9 both living, and in his wrath.	both fresh and burned.

¹ At least this as the literal rendering should appear in the margin.

² With this and vs. 11 compare Ps. 118 : 6, where the A. V. agrees with the rendering here suggested.

COMMON VERSION.

EMENDATION.

- 59 : 9 *Because of his strength* O my Strength, I will wait
will I wait upon thee : upon thee :
- 59 : 15 grudge if they be if they be not satisfied, so pass
not satisfied. the night.
- 62 : 3 How long will ye im- How long will ye assail a man,
agine mischief against seeking all of you to destroy
a man? ye shall be slain him, as a bowing wall, a tot-
all of you : as a bowing tering fence?
wall *shall ye be, and as*
a tottering fence.
- 63 : 1 will I seek do I seek
- 64 : 1 prayer complaint
- 64 : 2 insurrection crowd
- 64 : 6 they accomplish a dili- *they say.* we have accomplished
gent search : the purpose which we con-
trived :
- 65 : 9 enrichest it with the enrichest it: the river of God
river of God, *which* is is full of water :
- 66 : 3 How terrible *art thou* How terrible are thy works!
in thy works!
- 68 : 4 extol him that rideth prepare a way for him that
upon the heavens by his rideth through the wilder-
name JAH, ness, whose name is JAH
(or JEHOVAH),
- 68 : 6 he bringeth out those he bringeth out into abundance
which are bound with those that are in bonds :
chains :
- 68 : 13 Though ye have lien Though ye lie down among
among the pots, the folds, (*or If, etc.*)

COMMON VERSION.

EMENDATION

68 : 15	a high hill	a mountain of many summits
68 : 16	Why leap ye, ye high hills ?	Why are ye envious, ye moun- tains of many summits ?
68 : 17	thousands of angels	many thousands (<i>marg.</i>)
68 : 19	Blessed be the Lord, <i>who</i> daily loadeth us <i>with benefits, even</i> the God of our salvation.	Blessed be the Lord from day to day : if <i>any one</i> lay a burden upon us, God is our salvation.
68 : 23	in the blood of <i>thine</i> enemies, <i>and</i> the tongue of thy dogs in the same.	in blood, <i>and</i> the tongue of thy dogs <i>have</i> its portion from the enemies.
68 : 25	<i>followed</i> after ; among <i>them were</i> the damsels playing	<i>followed</i> after, in the midst of damsels playing
68 : 26	from the fountain	<i>ye that are</i> of the fountain (<i>marg.</i>)
68 : 27	<i>with</i> their ruler	their ruler
68 : 27	council	company (<i>marg.</i>)
68 : 30	the company of spear- men	the beasts <i>dwelling</i> among the reeds
69 : 16, 17	hear	answer
69 : 21	gall	poison
69 : 29	set me up on high	defend me
71 : 6	he that took me out of my mother's bowels :	my defence from my birth : (<i>or</i> from my mother's bowels)
71 : 21	comfort me on every side.	return (<i>or</i> turn) and comfort me.
73 : 8	They are corrupt	They mock

COMMON VERSION.	EMENDATION.
73 : 12 in the world	continually
73 : 14 all the day long	daily
73 : 14 plagued	smitten
73 : 20 when thou awakest	in the city
74 : 11 pluck <i>it</i> out of thy bosom.	<i>pluck it</i> out of thy bosom <i>and</i> destroy <i>them</i> .
75 : 1 for <i>that</i> thy name is near, thy wondrous works declare.	thy name also is near ; thy wonders are declared.
75 : 2 receive the congregation	take (<i>or</i> have) a set time (<i>marg.</i>)
75 : 4 fools	proud
75 : 4 foolishly	proudly
75 : 6 south	desert (<i>marg.</i>)
77 : 1 I cried	I cry
77 : 1 gave ear	will give ear
77 : 2 my sore ran	my hand was spread out
77 : 3 complained	thought (<i>or</i> mused)
77 : 10 This is my infirmity : <i>but I will remember</i> the years	This is my weakness, the change
77 : 13 in the sanctuary	in holiness
78 : 41 limited	provoked
78 : 44 floods	streams
78 : 45 divers sorts of flies	dog-flies
78 : 58 graven images	idols
78 : 63 were not given to marriage.	made no lamentation.

COMMON VERSION.	EMENDATION.
78 : 64 made no lamentation.	did not mourn.
78 : 65 shouteth by reason of wine.	awaketh from wine.
78 : 71 ewes great with young	ewes giving suck
80 : 1 dwellest <i>between</i>	sittest <i>above</i> ¹
81 : 5 through	against (<i>marg.</i>)
81 : 6 pots	baskets
82 : 5 out of course	shaken
83 : 13 a wheel	chaff (<i>or a rolling thing</i>)
84 : 5 the ways <i>of them</i>	<i>thy</i> ways: (<i>or the ways to Zion</i>)
84 : 6 Baca	weeping
84 : 6 the rain also filleth the pools.	the early rain also covereth <i>it</i> with blessings.
85 : 13 set <i>us</i> in the way of his steps.	set her steps in the way.
86 : 1 hear me	answer me
87 : 7 <i>shall be there :</i>	<i>shall say,</i>
88 : 5 Free	Fallen

¹ God is certainly represented in the Pentateuch as speaking with Moses *from between the cherubim*, whose faces were in the tabernacle turned toward each other. In the temple the cherubim faced the holy place, their wings touching each other. In the visions of Ezekiel (1 : 26 ; 10 : 1) the throne of God is placed *above* the cherubim ; and as in all the Pentateuch passages בֵּין הַכְּרֻבִים is expressed, it would seem that the elliptical phrase יֹשֵׁב הַכְּרֻבִים should rather be rendered, *who sitteth above* (*or upon*) *the cherubim*.

COMMON VERSION.

EMENDATION.

89 : 8 unto thee? or to thy faithfulness round about thee?	unto thee, whose faithfulness is round about thee? (<i>or</i> unto thee? and thy faith- fulness is round about thee.)
89 : 15 the joyful sound	the Jubilee sound (<i>or</i> the sound of the Jubilee <i>trum- pets</i>)
89 : 16 all the day	every day
89 : 18 For the Lord is our defense; and the Holy One of Israel is our King.	For our defense belongeth to the Lord, and our king to the Holy One of Israel. (<i>marg.</i>)
89 : 23 plague	smite
89 : 47 wherefore hast thou made all men in vain?	for what vanity hast thou created all the sons of men!
90 : 3 destruction	dust
90 : 9 a tale <i>that is told.</i>	a fancy.
90 : 11 of thine anger? even according to thy fear, <i>so is thy wrath.</i>	of thine anger, and of thy wrath according to thy fear?
91 : 9 habitation	resort
91 : 14 set him on high	protect (<i>or</i> defend) him
92 : 3 upon the harp with a solemn sound	with music upon the harp
92 : 11 <i>my desire</i> on mine enemies	<i>the destruction</i> of mine ene- mies
92 : 11 <i>my desire</i> of the wicked	<i>of the destruction</i> of the wicked
93 : 3 waves	tumult

COMMON VERSION.	EMENDATION.
94 : 20 by a law	against law
95 : 4 the strength of the hills is	the heights of the hills are
95 : 8 the provocation	Meribah
95 : 9 When	Where
97 : 2 habitation	foundation
97 : 4 enlightened	enlighten
97 : 4 saw ... trembled	seeth ... trembleth
97 : 5 melted	melt
98 : 1 gotten him the victory.	wrought salvation for him.
99 : 1 dwellest <i>between</i>	sittest <i>above</i> (cf. 80 : 1 note)
102 : 3 as a hearth	as brushwood
102 : 10 lifted me up	taken me up ¹
103 : 5 mouth	age
104 : 24 riches	creations
104 : 31 The glory of the Lord shall endure	Let the glory of the Lord endure
104 : 31 the Lord shall re- joice	let the Lord rejoice
105 : 42 his holy promise, <i>and Abraham</i>	his holy promise to Abraham
106 : 29 inventions	doings
106 : 39 inventions.	doings.

¹ Namely for the purpose of casting me down; not, first exalted me and then cast me down, as would most naturally be understood from the rendering *lifted me up*.

COMMON VERSION.	EMENDATION.
107 : 3 from the south	from the sea (<i>marg.</i>)
109 : 25 looked upon me, they shaked	look upon me, they shake
110 : 3 <i>shall be</i> willing	shall volunteer
110 : 3 holiness from the womb of the morning : thou hast	holiness : from the womb of the morning thou hast
110 : 5 The Lord at thy right hand shall strike	The Lord is at thy right hand : he shall strike
115 : 8 are like unto them ; <i>so is</i>	shall be like them ; ¹ <i>also</i>
119 : 61 robbed	beset
119 : 62 I will rise	I rise
119 : 67 have I kept	I keep
119 : 113 <i>vain</i> thoughts	the double-minded
119 : 119 puttest away like dross	regardest as dross ²
121 : 3 He will not	May he not
121 : 3 he that keepeth thee will not slumber.	may he that keepeth thee not slumber.
122 : 2 shall stand	are standing
126 : 6 precious seed	seed for sowing
127 : 3 reward	gift (<i>marg., or</i> reward)

¹ That is helpless as stocks. If the meaning were they *are* like them stupid, we should not expect the insertion of the verb in Hebrew.

² Reading תִּשְׁבֵּרָה, with all the ancient versions.

COMMON VERSION.	EMENDATION.
127 : 5 they shall not be ashamed, but they shall speak	they shall not be ashamed when they speak
128 : 3 by the sides of thine house	in the midst of (<i>or</i> within) thy house
128 : 5 shall bless	bless
128 : 5, 6 thou shalt see	mayest thou see
128 : 6 children, <i>and</i> peace	children : peace be
129 : 5, 6 Let them	They shall
129 : 6 groweth up	is plucked up
135 : 18 are like unto them : <i>so is</i>	shall be like them ; <i>also</i>
140 : 9 let the mischief of their own lips cover them.	the mischief of their own lips shall cover them.
140 : 10 Let burning coals fall	Burning coals shall fall
140 : 10 let them be cast	they shall be cast
140 : 11 Let not an evil speaker be	An evil speaker shall not be
141 : 5 <i>which</i> shall not break my head	<i>which</i> let not my head refuse
141 : 7 cutteth and cleaveth <i>wood</i> upon the earth.	plougheth and cleaveth the earth.
142 : 4 I looked on <i>my</i> right hand, and beheld, but <i>there was</i> no man that would know me : refuge failed me ; no man cared for my soul.	Look on the 'right and behold ! there is no one that will know me : refuge faileth me ; no man careth for my soul.

COMMON VERSION.

EMENDATION.

142 : 7	compass me about; for thou shalt	compass me about when thou shalt
143 : 10	thy Spirit is good; lead me	let thy good Spirit lead me lead me
144 : 14	That our oxen <i>may</i> <i>be</i> strong to labor	That our cattle may be fruitful may be fruitful
145 : 17	holy	kind (= <i>marg.</i>)

PROVERBS.

1 : 6	the interpretation	an allegory (<i>or</i> a parable)
2 : 7	sound wisdom	salvation
3 : 8	navel	sinews
3 : 25	Be not afraid	Thou shalt not be afraid
3 : 32	secret	intimacy
5 : 16	<i>and</i>	<i>as</i>
7 : 20	day appointed	full moon
7 : 22	to the correction of the stocks	bound <i>goeth</i> to punishment
7 : 26	many strong <i>men</i> have been slain by her	strong <i>men</i> were all those that have been slain by her
8 : 18	durable riches	excellent possessions
8 : 23	set up	anointed
8 : 30	one brought up <i>with</i> <i>him</i> :	one directing; (<i>or</i> an archi- tect:;)
9 : 10	the holy	the Most Holy

COMMON VERSION.	EMENDATION.
10 : 18 <i>with</i> lying lips,	<i>hath</i> lying lips
12 : 12 net	plunder
12 : 26 more excellent than	a guide to
13 : 20 shall be destroyed	will become wicked
14 : 13 that mirth	mirth
14 : 24 foolishness	exaltation ¹
14 : 30 sound	quiet
15 : 4 wholesome	gentle
15 : 10 Correction is grievous	Grievous correction shall be
15 : 13 merry . . . cheerful	cheerful . . . pleasant
15 : 16 trouble	confusion
16 : 1 The preparations of the heart in man, and the answer of the tongue, is from the Lord.	The preparations of the heart belong to man, but the an- swer of the tongue is from the Lord.
16 : 4 all <i>things</i> for himself:	every thing for its own end;
17 : 16 Wherefore <i>is there</i>	What avails
17 : 16 no heart to it?	no sense?
17 : 27 a man of understand- ing is of an excellent spirit.	a man of a cool spirit hath understanding.

¹ Any rendering which makes the word אֲנִיָּהּ here repeated to have in both cases the same meaning seems tame. A much more expressive and proverb-like meaning is given if we take the first אֲנִיָּהּ as a derivative of אָנִי and equivalent to the

✓ Arabic أَرْلَة *principium*. The Targum renders it שְׁבָחוֹר, *glory*.

COMMON VERSION.

EMENDATION.

<p>18 : 1 Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.</p>	<p>The capricious man seeketh <i>his own</i> desire, <i>and</i> is contrary in every business. (<i>or, and</i> in every matter showeth •himself contrary.)</p>
<p>18 : 8 wounds</p>	<p>sweet morsels</p>
<p>18 : 14 who can bear?</p>	<p>who can raise up?</p>
<p>19 : 4 neighbor</p>	<p>friend</p>
<p>19 : 6 prince</p>	<p>liberal man</p>
<p>19 : 7 he pursueth <i>them with</i> words, <i>yet they are</i> wanting <i>to him</i>.</p>	<p>he pursueth worthless words. (<i>or</i> words which are nothing, <i>or</i> which amount to nothing.)</p>
<p>19 : 17 that which he hath given will he pay him again.</p>	<p>he will pay him his recompense. (<i>or</i> he will recompense him.)</p>
<p>19 : 18 let not thy soul spare for his crying.</p>	<p>lift not up thy soul to slay him.</p>
<p>19 : 22 desire</p>	<p>glory (<i>or</i> charm)</p>
<p>19 : 24 hideth his hand in his bosom</p>	<p>reacheth his hand to the dish</p>
<p>20 : 1 deceived thereby</p>	<p>given thereto</p>
<p>20 : 16 of him for a strange woman.</p>	<p>of him <i>who is surety</i> for a strange woman.</p>
<p>20 : 25 <i>It is</i> a snare to the man <i>who</i> devoureth <i>that which is</i> holy,</p>	<p>It is a snare to a man to dedicate anything rashly,</p>
<p>20 : 30 The blueness of a wound cleanseth away evil: so <i>do</i> stripes the inward parts of the belly.</p>	<p>The marks of wounds and stripes that reach the inward parts of the belly are a cleansing medicine for a bad man.</p>

COMMON VERSION.	EMENDATION.
21 : 1 the rivers of water	water-courses
21 : 4 ploughing	light (<i>marg.</i>)
21 : 8 The way of a man is froward and strange :	The way of a froward man is strange ;
21 : 12 of the wicked : <i>but</i>	of the wicked <i>when</i>
21 : 15 judgment : but destruction <i>shall be</i> to the workers	judgment, but torture to the workers
22 : 4 By humility . . . <i>are</i>	The end (<i>or</i> reward) of humility . . . is
22 : 6 in the way he should go	in the beginning of his course ¹
22 : 11 for the grace of his lips	hath grace on his lips, <i>and</i>
22 : 20 excellent things	many times
23 : 4 thine own wisdom	thy purpose (<i>or</i> thought)
23 : 20 riotous eaters of flesh.	wasters of their own flesh.
23 : 28 as <i>for</i> a prey	as a robber (<i>marg.</i>)
24 : 11 If thou forbear to deliver <i>them that are</i> drawn unto death, and <i>those that are</i> ready to be slain :	Deliver them that are drawn unto death, and stand not aloof from those that are ready to be slain.
24 : 26 <i>Every man</i> shall kiss <i>his</i> lips that giveth a right answer.	He kisseth the lips who giveth a right answer.
26 : 8 As he that bindeth a stone in a sling,	As <i>he that putteth</i> a package of <i>precious</i> stones in a stone-heap,

¹ Perhaps also substitute *Train* for *Train up*.

COMMON VERSION.

EMENDATION.

26 : 10	The great <i>God</i> that formed all <i>things</i>	Great is He who formed all things, who
26 : 15	hideth his hand in <i>his</i> bosom	reacheth his hand to the dish
26 : 22	wounds	sweet morsels
27 : 6	deceitful	abundant
27 : 21	so is a man to his praise.	so <i>let</i> a man <i>be</i> to the mouth that praiseth him.
28 : 1	a lion	a young lion
28 : 15	ranging	hungry
28 : 18	<i>he that is</i> perverse in <i>his</i> ways shall fall at once.	he that is perverse and walketh in two ways, shall fall in one.
28 : 22	he that hasteth to be rich <i>hath</i> an evil eye,	he that hath an evil eye hasteth to be rich, (<i>marg.</i>)
29 : 8	bring a city into a snare :	set a city on fire : (<i>marg.</i>)
29 : 10	seek his soul	ask after (<i>or</i> seek) his welfare
29 : 13	deceitful man	oppressor
29 : 19	A servant will not be corrected by words : for though he understand he will not answer.	A servant, who though he un- derstand will not answer, cannot be corrected by words.
29 : 24	he heareth cursing and bewrayeth <i>it</i> not.	he heareth the oath, and be- wrayeth not <i>what he knoweth</i> .
30 : 3	the holy	the Holy One
30 : 28	spider	lizard ¹

¹ The word here used is not that elsewhere rendered *spider*,

COMMON VERSION.

EMENDATION.

30 : 31 a greyhound	a girded <i>steed</i>
30 : 31 against whom there is no rising up.	whose people is with him.
31 : 13 willingly	what she will
31 : 21 scarlet	double garments (<i>marg.</i>)
31 : 22 silk	fine linen
31 : 24 fine linen	linen cloth

ECCLESIASTES.

- 1 : 1 of Jerusalem¹ in Jerusalem
- 1 : 7 unto the place from whence the rivers come, thither they return again. to the place whither the rivers went, thither they go again.
- 1 : 8 All things are full of labor. All words weary (*or* fail)
- 2 : 8 *as* musical instruments, and that of all sorts. all sorts of magnificence.²

(שֶׁקֶרֶט), but שֶׁקֶרֶט, a term corresponding to the Ar. *سامة*, a lizard, and still more closely to the Mod. Greek *σαμαμίθος* or *σαμνιάμυθος*, a green lizard, the feet of which strikingly resemble hands, and which I have often seen running up and down on the walls of rooms.

¹ In most copies which I have compared, British and American, but not in all. A quarto Reference ed. printed for the B. & F. B. S. in 1861 has *in*. [So, too, the "exact reprint" of the (2d) ed. of 1611.—J. H. T.]

² The meaning of שֶׁקֶרֶט וְשֶׁקֶרֶט is not well established. The

COMMON VERSION.	EMENDATION.	
2 : 21 in equity	with success	
2 : 25 can hasten <i>hereunto</i> more than I?	can enjoy more than I?	
4 : 4 every right work	every successful work	
4 : 14 he cometh	<i>one</i> cometh	
4 : 14 <i>he that is</i> born in his kingdom	<i>one</i> born in royal state	
4 : 15 the second child	the child, <u>second</u> to the king,	<i>Rev</i>
7 : 1 good	<i>good</i> ¹	
7 : 3 is made better	is made lighter (<i>or</i> more cheerful)	
7 : 11 good with	as good as (<i>marg.</i>)	
8 : 7 when it shall be	how it shall be (<i>marg.</i>)	
9 : 1 knoweth either love or hatred <i>by</i> all that is be- fore them.	knoweth either love or hatred : all is before them.	

rendering *musical instruments* seems untenable. Neither can I accept the rendering of Gesenius and others who make זִבְחָה a

fem. of זָבַח = Ar. سَبَّاح , and refer it to the pleasures of the harem. No one of the ancient versions confirms either this or the rendering of the Eng. Ver. The LXX render *cupbearers male and female*; the Vulgate *bowls and goblets for wine*; the Targum *hot and cold baths*, all of which seem destitute of any support from etymology. Why not regard זִבְחָה as an abstract noun, and compare the Arabic سَيَادَةٌ *lordship*, (or from a different root شَدَّة , *strength*) and so interpret *magnificence worthy of a prince*?

[¹ So the reprint of the (2d) ed. of 1611. — J. H. T.]

COMMON VERSION.

EMENDATION.

10 : 9 removeth stones	getteth out stones
10 : 11 Surely the serpent will bite without en- chantment; and a bab- bler is no better.	If the serpent bite without en- chantment, then there is no use of the charmer.
11 : 5 spirit	wind
12 : 4 he shall rise up	one shall rise up

SONG OF SOLOMON.

1 : 14 camphire	henna
1 : 17 house	houses
1 : 17 rafters	ceilings
2 : 5 flagons	cakes
2 : 7 he	she
2 : 12 the singing of birds	pruning
2 : 14 stairs	steep rock
3 : 5 he	she
3 : 10 paved with love, for the daughters of Jeru- salem.	wrought with exquisite work by the daughters of Jeru- salem.
4 : 1 locks	vail
4 : 3 locks	vail (<i>also</i> 6 : 7)
4 : 13 camphire	henna
5 : 13 beryl	chrysolite
6 : 11 fruits	verdure

COMMON VERSION.

EMENDATION.

7 : 1 feet	steps
7 : 5 the galleries	<i>thy</i> curls
8 : 2 who would instruct me	that thou mightest instruct me (<i>marg.</i> , or that she might instruct me.)
8 : 4 he	she

ISAIAH.

1 : 2 hath spoken	speaketh
1 : 3 consider	understand
1 : 5 Why should ye be stricken en any more? Ye will revolt more and more.	Where can ye be stricken any more when ye continue to revolt?
1 : 17 relieve the oppressed	right the oppressed (<i>marg.</i>)
1 : 25 purely	as with borax
1 : 27 her converts	they that return of her (<i>marg.</i>)
1 : 29 oaks	terebinth
1 : 30 oak	terebinth
1 : 31 the maker of it	his work (<i>marg.</i>)
2 : 6 Therefore	For
2 : 6 please themselves in	attach themselves to (<i>or</i> form alliance with)
2 : 9 therefore forgive them not.	and thou wilt not forgive them. ¹

¹ I do not regard בָּשָׂר as equivalent to נֶפֶשׁ here or anywhere else. I regard בָּשָׂר as giving to the verb which follows it a

COMMON VERSION.	EMENDATION.
2 : 20 <i>each one</i> for himself	for him (<i>marg.</i>)
2 : 21 tops	fissures
3 : 2 prudent	diviner
3 : 3 eloquent orator	skilful charmer
3 : 7 swear	answer
3 : 14 eaten	burnt (<i>marg.</i>)
3 : 17 a scab	baldness
3 : 19 chains	ear-rings
3 : 20 head-bands	girdles
3 : 20 tablets	perfume-boxes (<i>or</i> smelling-bottles)
3 : 20 ear-rings	amulets
3 : 21 rings	finger-rings
3 : 22 changeable suits of apparel	cloaks
3 : 22 wimples	wrappers
3 : 22 cringing-pins	purses
3 : 23 glasses	mirrors
5 : 8 they	ye (<i>marg.</i>)
5 : 16 sanctified	glorified ¹
5 : 25 torn	dung (<i>marg.</i>)

subjunctive character. In this case the connection with the preceding verb might be expressed by *so that thou wilt not*. So in Gen. 49: 4 אַל-הוֹתֵר אַל-הוֹתֵר, *so that* (*or therefore*) thou shalt not excel.

¹ Adding in the margin, *Heb.* sanctified.

COMMON VERSION.

EMENDATION.

5 : 30 heavens	clouds
6 : 4 posts of the door	foundations of the thresholds
6 : 13 teil-tree	terebinth ¹
6 : 13 substance (<i>twice</i>)	stock
7 : 14 a virgin	the virgin
7 : 15 that he may know	until he shall know
7 : 19 bushes	pastures
7 : 25 there shall not come thither the fear	men shall not come thither for fear
8 : 12 to all <i>them to</i> whom	of all that of which
9 : 1 lightly afflicted the land of Zebulun and the land of Naphtali, and after- ward did more grievously afflict <i>her by</i> the way of the sea	dishonored the land of Zebulun and the land of Naphtali; but in after times he shall honor the way of the sea
9 : 3 not increased the joy	increased their joy
9 : 5 every battle of the war- rior <i>is</i> with confused noise and garments rolled in blood: but <i>this</i> shall be with burning	all armor of the warrior <i>fighting</i> with confused noise and garments rolled in blood shall be for burning

¹ In the rendering of the word הָאֵץ the translators have exhibited less than their usual care. In this passage and in Hosea 4: 13 (in both of which הָאֵץ also occurs) they have been compelled to swerve from the rendering *oak*, which they give uniformly for הָאֵץ where it occurs alone. Its occurrence in these two passages together with הָאֵץ sufficiently shows that the two terms should everywhere be regarded as designating different species.

COMMON VERSION.	EMENDATION.
9 : 14 branch	palm-branch
9 : 19 is the land darkened	the land shall be burned
10 : 1 and that write grievousness which they have prescribed ;	and to the writers that write grievousness (<i>or</i> oppression) ; (<i>margin.</i>)
10 : 5 O Assyrian	Woe to the Assyrian
10 : 10 found	mastered ¹
10 : 15 shake <i>itself</i> against them	shake them (<i>margin.</i>)
10 : 15 lift up <i>itself as if it were</i> no wood.	lift up that which is not wood. (<i>margin.</i>)
10 : 18 standard-bearer	sick man
10 : 33 boughs	fair boughs
11 : 3 And shall make him of quick understanding in	And he shall be filled with (<i>or</i> delight in)
11 : 11 left from Assyria	left, from Assyria ²
11 : 13 adversaries of Judah	vexers in Judah ³
11 : 15 in the seven streams	into seven streams
11 : 16 left from Assyria	left, from Assyria (as in vs. 11.)
13 : 21 wild beasts of the desert	wild cats ⁴ ;

¹ Not simply מְצָאָהּ, but מְצָאָהּ לָהֶם, *found for* them, i.e. found the means of overcoming them.

² Inserting a comma after *left*, so as to connect *from Assyria*, etc., with *to recover*. [So here the (2d) ed. of 1611.—J.H.T.]

³ Compare the last clause of the verse.

⁴ It is not easy to decide what particular species of animals are designated by אַיִרִים and צִיִּירִים. The connection seems to

COMMON VERSION.	EMENDATION.
13 : 21 doleful	wailing
13 : 21 owls	ostriches
13 : 22 wild beasts of the islands	hyenas ¹
13 : 22 dragons	jackals
14 : 4 golden city	exacting <i>city</i>
14 : 17 opened not the house of his prisoners	dismissed not his prisoners to their homes
14 : 21 cities	enemies (<i>marg.</i> , or cities) ²
14 : 23 bittern	porcupine
14 : 31 appointed times	troops (<i>or</i> armies)
14 : 32 nation	nations ³
15 : 1 Because	Surely.
15 : 2 Bajith	the temple
16 : 8 languish, <i>and</i> the vine of Sibmah :	languish : as for the vine of Sibmah,
17 : 8 groves, or the images	images of Ashera, or the sun-images

decide that they do designate *species* and not general *classes* of animals. אִי probably has no relation to אִי an island, but is a name formed by imitating the cry of the animal. Gesenius and Fürst make it identical with אִי; but as both are mentioned in vs. 22, they must be regarded as designating different species. The jackal and hyena are both species of the genus *canis*, and are both remarkable for their wailing cry.

¹ See preceding note.

² For אִי as a plur. of אִי an enemy compare Ps. 139 : 20.

³ Regarding אִי as a collective noun.

COMMON VERSION.

EMENDATION.

17 : 11 <i>but</i> the harvest <i>shall</i> be a heap in the day of grief and of desperate sorrow.	<i>but</i> in the day of ingathering the harvest shall fail, and there shall be desperate sorrow.
18 : 1 Wo to the land	Ho! land
18 : 2 <i>saying,</i>	(omit)
18 : 2 scattered and peeled	tall and smooth
18 : 2 meted out	very strong
18 : 2, 7 trodden down	treading down
19 : 7 The paper reeds by the brooks, by the mouth of the brooks, and every- thing sown by the brooks	The meadows by the river, on the bank of the river, and everything sown by the river
19 : 10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.	Its pillars shall be broken, and the spirit of all that receive wages shall be sad.
19 : 15 branch	palm-branch
19 : 18 of destruction	of the sun (<i>or of Heres, marg.</i>) ¹
20 : 6 isle	coast
21 : 2 the treacherous dealer dealeth treacherously	the plunderer plundereth
21 : 3 at the hearing <i>of it</i>	so that I could not hear
21 : 3 at the seeing <i>of it</i>	so that I could not see

¹ Adding in the margin, *or of destruction*. If *Heres* be inserted in the text I would place in the margin, *That is of the sun, or of destruction*.

COMMON VERSION.	EMENDATION.
21 : 5 Prepare	They prepare
21 : 5 watch	they watch
21 : 5 eat, drink :	they eat, they drink :
21 : 7 a chariot <i>with</i> a couple of horsemen, a chariot of asses, <i>and</i> a chariot of camels ;	riders, a couple of horsemen, riders on asses, and riders on camels ;
21 : 8 cried, A lion :	cried <i>like</i> a lion,
21 : 9 a chariot of men <i>with</i>	men riding,
21 : 14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.	Inhabitants of the land of Tema, bring water to the thirsty, meet the fugitive with bread.
22 : 6 chariots of men <i>and</i>	men riding,
22 : 7 And it shall come to pass that thy choicest valleys shall be	And thy choicest valleys were
22 : 7 shall set themselves	set themselves
22 : 8 And he discovered the covering of Judah	And the covering of Judah was taken away
22 : 16 <i>as</i> he that heweth him out . . . that graveth . . . for himself	O thou that hewest thee out . . . that carvest . . . for thyself
22 : 18 <i>shall be</i> the shame of thy lord's house.	shall be, O thou shame (<i>or</i> disgrace) of thy lord's house.

COMMON VERSION.

EMENDATION.

23 : 5	As at the report concerning Egypt, so shall they be	When the report shall reach Egypt, they shall be
23 : 10	strength	girdle (<i>marg.</i>)
23 : 11	against the merchant city	concerning the Canaanites
23 : 18	durable clothing	splendid apparel
24 : 6	are desolate	suffer the punishment of their transgression
24 : 13	When	For
24 : 15	in the fires, <i>even</i>	in the East, (<i>marg., Heb. lights</i>)
24 : 21	<i>that are</i>	(<i>omit</i>)
25 : 4	blast	fury
25 : 5	branch	shouting
25 : 8	in victory	forever (<i>marg., or in victory</i>)
26 : 4	in the Lord Jehovah is everlasting strength :	the Lord Jehovah is an everlasting rock.
26 : 7	weigh	make even
26 : 11	see, and be ashamed for <i>their</i> envy at the people ; yea, the fire of thine enemies shall devour them.	see <i>thy</i> zeal for the people and be ashamed ; yea, fire shall devour thine enemies.
26 : 12	in us	for us (<i>marg.</i>)
26 : 15	thou hadst removed it far unto all the ends of the earth.	thou hast enlarged all the borders of the land.

COMMON VERSION.

EMENDATION.

26 : 18 in the earth	of the land
26 : 19 <i>together with my dead</i> body shall they arise.	my corpses shall arise.
27 : 1 piercing serpent	fleeing serpent
27 : 2 red wine	wine
27 : 4 who would set	oh that one would set
27 : 6 He shall cause them <i>to come</i> of Jacob to take root	In coming times Jacob shall take root
27 : 8 when it shooteth forth thou wilt	when thou sendest it forth thou dost
27 : 8 he stayeth his rough wind	he removeth <i>it</i> by his rough wind
27 : 9 (as 17 : 8.)	
27 : 13 ready to perish	wandering
28 : 1 crown of pride, to the drunkards	crown of pride of the drunkards
28 : 1 valleys	valley
28 : 3 of pride, the drunkards	of pride of the drunkards
28 : 4 shall be a fading flow- er, <i>and</i>	a fading flower, shall be
28 : 9 <i>them that are</i> weaned from the milk, <i>and</i> drawn from the breasts.	those that are weaned from the milk? those that are drawn from the breasts?
28 : 10 <i>must be</i>	<i>is</i>
28 : 11 For	Truly
28 : 13 But the word of the Lord was	Therefore the word of the Lord shall be

COMMON VERSION.	EMENDATION.
28 : 13 might go	may go
28 : 15, 18 scourge	torrent (<i>or</i> calamity) ¹
28 : 25, 27 fitches	melanthium
28 : 25 rye	spelt (<i>marg.</i>)
* 28 : 28 because	but
28 : 28 horsemen	horses
28 : 29 working	wisdom
29 : 1 let them kill sacrifices	let the (annual) festivals go round
29 : 9 Stay yourselves and wonder; cry ye out and cry:	Be amazed and wonder; be- come blind and stupid with astonishment:
29 : 10 covered.	blinded.
29 : 15 their counsel	<i>their</i> counsel
29 : 16 Surely your turning of things upside down shall be esteemed as the potter's clay:	<i>Alas for</i> your perverseness! shall the potter be esteemed as the clay?
29 : 21 for a word	in a cause (<i>or</i> trial)
29 : 21 turn aside the just for a thing of naught.	make void the rights of the just.
30 : 1 cover with a covering, but not of	form alliances, but not by
30 : 6 The burden of the beasts of the south: into	The burdened beasts go toward the south into

¹ For the concinnity of the phrase; with a marginal note stating that the Heb. is *scourge*.

COMMON VERSION.	EMENDATION.
30 : 6 from whence come the young and old lion	where are the lioness and the young lion
30 : 7 Their strength is to sit still.	Boasting and sitting still!
30 : 8 write it	write this
30 : 8 for ever and ever :	for a testimony forever.
30 : 9 That	For
30 : 27 the burden thereof is heavy	the flame is vehement
30 : 30 scattering	a torrent
30 : 32 And <i>in</i> every place where the grounded staff shall pass, ... it shall be	And every stroke (<i>marg. Heb.</i> passing) of the appointed rod ... shall be
31 : 5 flying	hovering (<i>over their young</i>)
31 : 8 discomfited	tributary (<i>marg.</i>)
32 : 12 lament for the teats	beat upon their breasts
33 : 1 dealest treacherously, and they dealt not treacherously with thee	plunderest, and they plundered thee not
33 : 1 to deal treacherously, they shall deal treacher- ously with thee.	to plunder, they shall plunder thee.
33 : 2 have waited	wait
33 : 7 shall cry ... shall weep	cry ... weep
33 : 9 hewn down	withered (<i>marg.</i>)
33 : 12 people	peoples (<i>or nations</i>)
33 : 18 receiver	weigher (<i>or examiner, and in the marg., Heb. weigher</i>)

COMMON VERSION.	EMENDATION.
34 : 1 all things that come forth of it	all that come forth of it (<i>or</i> all its inhabitants)
34 : 7 soaked	drunken
34 : 11 cormorant	pelican
34 : 11 bittern	porcupine
34 : 11 owl	ibis
34 : 13 dragons	jackals
34 : 13 owls	ostriches (<i>marg.</i>)
34 : 14 wild beasts of the desert	wild cats
34 : 14 wild beasts of the island	hyenas
34 : 14 screech owl	night monster (<i>marg.</i>)
34 : 15 great owl	arrow snake
35 : 1 for them	(<i>omit</i>) ¹
36 : 16 make <i>an agreement</i> with me <i>by</i> a present	make an agreement with me
37 : 7 send a blast upon him,	put a spirit in him, (<i>marg.</i>)
37 : 14 and read it: and Hezekiah went up unto the house of the Lord, and spread it	and read it, and went up unto the house of the Lord, and Hezekiah spread it ²
38 : 10 I said in the cutting off of my days, I shall go	I said, In the quiet (<i>marg., or midst</i>) of my days I shall go

¹ Referring the suffix ם to the subject of the verb.

² The order of words here is of no great consequence. The repetition of the name *Hezekiah* might even be omitted in a translation.

COMMON VERSION.	EMENDATION.
38 : 11 no more with the inhabitants of the world.	no more, being with the inhabitants of the other world. ¹
38 : 13 I reckoned till morning, <i>that</i> , as a lion, so will he break	I waited till morning; as a lion so he breaketh
38 : 15 in the bitterness	on account of the bitterness
38 : 16 so wilt thou recover me, and make	and thou hast recovered me and made
40 : 7 fadeth: because the spirit of the Lord bloweth	fadeth when a wind from the Lord bloweth
40 : 9 O Zion that bringest good tidings,	O thou that bringest good tidings to Zion, (<i>marg.</i>)
40 : 9 O Jerusalem, that bringest good tidings,	O thou that bringest good tidings to Jerusalem, (<i>marg.</i>)
40 : 10 work	recompense (<i>marg.</i>)
40 : 11 that are with young	that give suck (<i>marg.</i>)
40 : 13 directed	searched out
40 : 15 he taketh up the isles as a very little thing.	the isles are like dust that is taken away (<i>or scattered</i>).
40 : 26 names,	names :

¹ The rendering of the A. V. requires the reading הָיָה. That הָיָה is a different word, and signifies *Hades*, or *the grave*, seems highly probable both from its derivation from הָיָה to *cease, to rest*, and from the rendering of the Vulgate, *quies*, and of the Syriac, ܡܝܬܝܢܐ *the pit*. The LXX omit the word entirely, and the rendering of the Chald. is so paraphrastic here as to decide nothing.

COMMON VERSION.	EMENDATION.
40 : 26 his might,	<i>his</i> might,
40 : 26 power ;	power, ¹
41 : 9 chief men	extremities
41 : 11 they shall be as nothing ; and they that strive with thee shall perish.	they that strive with thee shall be as nothing, and shall perish.
41 : 14 men of Israel	mortals of Israel
41 : 19 pine	plane-tree
41 : 27 The first <i>shall say</i>	<i>I first said</i>
41 : 27 will give	gave (<i>or give</i>)
42 : 15 islands	dry land (<i>or coasts; or, leaving the text islands, put in the marg. i.e. coasts, or dry land</i>)
42 : 19 perfect	devoted to <i>God</i>
43 43 : 9 or let them hear	and let men hear
43 : 14 nobles	fugitives
43 : 20 dragons . . . owls	jackals . . . ostriches
44 : 7 shall call, and shall declare	could call and declare
44 : 12 with the tongs both worketh	formeth an axe
44 : 14 cypress	ilex
44 : 14 ash	pine
44 : 14 strengtheneth	chooseth
44 : 21 thou shalt not be forgotten of me	(<i>Add in marg., or forget me not</i>)

¹ [So in the "exact reprint" of (2d) ed. of 1611.—J.H.T.]

COMMON VERSION.

EMENDATION.

44 : 26 to Jerusalem, Thou shalt	of Jerusalem, It shall
44 : 26 to the cities of Judah, Ye	of the cities of Judah, They
45 : 3 that I the Lord, who call thee by thy name, am the God of Israel.	that I, who call thee by thy name, am Jehovah, the God of Israel.
45 : 9 <i>Let</i> the potsherd <i>strive</i> with the potsherds of the earth.	A potsherd, of the potsherds of the earth! (<i>placing the old rendering in the margin.</i>)
45 : 14 Surely God is in thee	God is in thee alone
45 : 20 graven image	image
46 : 1 your carriages <i>were</i> heavy laden; they <i>are</i> a burden	your heavy loads are a burden
47 : 2 uncover thy locks	take off thy veil
47 : 3 meet <i>thee as a man</i>	be entreated by man
47 : 9 for ... for	in ... in (i.e. in the midst of)
48 : 7 the day when	this day
48 : 10 with silver	as silver
48 : 10 chosen thee	tested thee
48 : 13 spanned	spread out
49 : 5 And now, saith the Lord ... Though Israel be not gathered, yet shall I be glorious	And now <i>thus</i> hath the Lord said ... that Israel may be gathered, and that I may be glorious (= <i>margin.</i>)
49 : 6 And he said	Thus he said

COMMON VERSION.	EMENDATION.
49 : 24 the lawful captive	the captive of the mighty (<i>or</i> terrible) one
50 : 4 (<i>end</i>) learned	learners
51 : 14 hasteneth that he may be loosed	shall speedily be loosed
51 : 14 that he should not ... nor that his bread should fail.	shall not ... nor shall his bread fail.
51 : 15 divided the sea, whose waves roared :	rebuketh the sea when its waves roar :
51 : 17 trembling	stupefaction
51 : 20 bull	stag
52 : 13 deal prudently	prosper (<i>marg.</i>)
52 : 14 astonished	amazed
52 : 15 sprinkle	astonish ¹
52 : 15 consider	understand
53 : 2 shall grow up	hath grown up

¹ The connection with the preceding verse and the *parallelism* with *shutting their mouths* seem to me to demand this rendering, which is supported by the LXX and the old Arabic version. Gesenius renders it *cause to exult*, nearly equivalent, but not giving so good a parallelism. The Vulg. and the Syr. confirm the A. V. But this seems contrary to the usage of the verb הִזְקִיחַ in the sense of *to sprinkle*, which does not take an Acc. of the person sprinkled, but implies an accusative of the thing sprinkled, with עַל etc. before the noun expressing the person. The Chaldee construes the verb here as governing an Acc. but interprets it by רִבְּרַר *shall disperse*.

COMMON VERSION.

EMENDATION.

53 : 2	comeliness ; and when we shall see him, there is no beauty	comeliness, that we should look upon him, nor beauty
53 : 7	he is brought as a lamb to the slaughter	as a lamb brought to the slaughter
53 : 8	taken from prison and from	taken away by distress and by (<i>marg.</i>)
53 : 9	he made his grave with the wicked, and with the rich	his grave was set with the wicked, but he was with the rich
54 : 12	windows of agates	battlements of rubies
54 : 15	fall for thy sake	fall to thee
57 : 8	where thou sawest <i>it</i> .	<i>and</i> didst provide room <i>for it</i> . (<i>marg.</i>)
58 : 11	fat	strong
58 : 13	from the Sabbath, <i>from</i> doing thy pleasure on my holy day	from doing thy pleasure on the Sabbath, my holy day
59 : 3	muttered	uttered
59 : 10	desolate	fat (<i>or</i> fruitful)
59 : 13	lying against	denying
60 : 4	at <i>thy</i> side	in the arms
60 : 5	fear	be moved
60 : 13	pine-tree	plane-tree
61 : 3	Trees	Terebinths (<i>or</i> Trees; <i>marg.</i> , <i>Heb.</i> Terebinths)
61 : 8	robbery for burnt-offering	robbery and injustice

COMMON VERSION.	EMENDATION.
61 : 10 ornaments	a mitre (<i>or</i> crown)
61 : 11 Lord GOD	Lord Jehovah
62 : 1 lamp	torch
62 : 10 people	peoples
62 : 11 work	recompense (<i>marg.</i>)
63 : 1 dyed garments	garments dyed red
63 : 1 travelling	walking in state (<i>or</i> marching)
63 : 3 for I will tread	and I trod
63 : 3 trample	trampled
63 : 3 shall be sprinkled	was sprinkled
63 : 3 will stain	have stained
63 : 4 <i>is</i> in my heart	<i>was</i> in my heart
63 : 5 <i>is</i> come	had come
63 : 6 will tread	trod
63 : 6 make	made
63 : 6 will bring down	brought down
63 : 6 strength	blood
63 : 11 he remembered	they remembered
63 : 16 our redeemer; thy name is from everlasting.	our Redeemer from of old is thy name. (<i>marg.</i>)
63 : 19 We are <i>thine</i> : thou never barest rule over them;	We are <i>thine</i> from of old: over them thou didst not bear rule;
64 : 2 the melting fire burneth	the fire burneth brushwood
64 : 4 seen, O God, beside thee, <i>what</i> he hath pre- pared	seen a God, beside thee, who hath done <i>such things</i> (<i>marg.</i>)

COMMON VERSION.	EMENDATION.
65 : 1 was not called by my name.	did not call upon my name. ¹
65 : 4 in the monuments	in by-places
65 : 11 that troop	Gad (<i>or</i> Fortune)
65 : 11 that number	Meni (<i>or</i> Destiny)
66 : 4 delusions	calamities
66 : 5 but he shall appear to your joy, and	and let us see your joy ; but
66 : 17 behind one <i>tree</i>	one after another (<i>marg.</i>)
66 : 20 swift beasts	dromedaries

JEREMIAH.

2 : 3 all that devour him shall offend ; evil shall come	all that devoured him would offend ; evil would come
2 : 23 what thou hast done : <i>thou art</i> a swift dromedary traversing her ways.	what thou hast done, O swift dromedary traversing thy crooked (<i>or</i> complex) ways.
2 : 32 attire	girdle
2 : 33 therefore	thus
3 : 14 I am married unto you : and	though I have rejected you. yet ²

¹ So all the ancient versions in the polyglott. I regard their testimony as outweighing the masoretic pointing. I would, however, put the rendering of the A. V. in the margin.

² Add in the margin, *Or* I am your Lord, and

COMMON VERSION.

EMENDATION.

3 : 17 imagination	stubbornness (so 7 : 24 ; 11 : 8 ; 16 : 12, etc.) (<i>marg.</i>)
4 : 5 cry, Gather together,	cry aloud
4 : 16 watchers	besiegers
4 : 31 is wearied	fainteth
5 : 6 evenings	deserts (<i>marg.</i>)
5 : 12 belied	denied
5 : 17 they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.	with the sword they shall lay waste thy fortified cities wherein thou trustedst.
5 : 26 as he that setteth snares	as hunters crouch
5 : 27 cage	coop (<i>marg.</i>)
6 : 1 a sign of fire	a signal
6 : 27 tower	trier
8 : 4 shall he turn	shall one turn
8 : 8 in vain made he <i>it</i> ; the pen of the scribes is in vain.	the false pen of the scribes worketh falsehood. (<i>marg.</i>)
8 : 16 strong ones	steeds
8 : 18 <i>When</i> I would comfort myself against sorrow,	My comfort is turned into grief ;
9 : 8 an arrow shot out	a deadly arrow
9 : 10 habitations	pastures
9 : 10 none can pass	no one passeth
9 : 10 can <i>men</i>	do <i>men</i>
9 : 11 den of dragons	dwelling-place of jackals

COMMON VERSION.

EMENDATION.

9 : 19	our dwellings have cast <i>us</i> out.	they have demolished our dwellings.
9 : 26	<i>that are</i> in the utmost corners,	that clip the corners of their beard, ¹
10 : 8	the stock is a doctrine of vanities.	it is a doctrine of vanities ; it is a stock.
10 : 21	shall not prosper	do not prosper
10 : 21	shall be scattered	are scattered
10 : 22	dragons	jackals ²
11 : 5	So be it	Amen (<i>marg.</i>) •
11 : 17	against themselves	(<i>omit</i>)
11 : 19	a lamb <i>or</i> an ox	a pet lamb
12 : 6	they have called a mul- titude	they have cried aloud
12 : 9	come to devour.	cause them to come to devour. (<i>marg.</i>)
12 : 13	they shall be as- hamed	ye shall be ashamed (<i>marg.</i>)
13 : 2	a girdle	the girdle
13 : 11	so have I caused	so I caused
13 : 18	your principalities <i>shall have</i> come down, <i>even</i> the crown of your glory.	the crown of your glory is fallen from your heads.
13 : 19	shall be shut up	are shut up
13 : 19	none shall open	there is none to open

¹ And so wherever קָצַצְוּ שֵׁבִיעַ occurs.

² And so wherever בָּן occurs.

COMMON VERSION.	EMENDATION.
13 : 19 shall be . . . shall be	is . . . is
13 : 22 made bare	violently made bare
15 : 8 caused <i>him</i> to fall upon it suddenly, and terrors upon the city.	caused alarm and terrors to fall suddenly upon her.
15 : 11 it shall be well with thy remnant	I will preserve thee for good (<i>or to do thee good</i>)
15 : 11 to entreat thee <i>well</i>	to entreat thy <i>favor</i>
15 : 12 steel	brass (<i>marg., or steel</i>)
16 : 7 tear <i>themselves</i>	break <i>bread</i> (<i>marg.</i>)
17 : 2 Whilst their children remember	That their children may re- member
17 : 11 and hatcheth <i>them</i> not	which she hath not laid
18 : 14 Will <i>a man</i> leave the snow of Lebanon which cometh from the rock	Will the snow of Lebanon leave the rock
18 : 14 be forsaken	fail
18 : 21 pour out their <i>blood</i> by the force of the sword	deliver them to the sword
18 : 21 put to death	smitten (<i>or struck down</i>) by death
19 : 2 East gate	Pottery gate
20 : 5 strength	wealth
20 : 11 they shall not prosper	they act not wisely
21 : 11 touching	to
22 : 6 unto	concerning

COMMON VERSION.	EMENDATION.
22 : 20 the passages	Abarim
22 : 23 how gracious shalt thou be	how pitiable wilt thou be
22 : 24 though Coniah . . . were	though thou, Coniah, wert
22 : 28 idol	potter's vessel
23 : 22 and had caused my people to hear my words, then they should have turned	they would have caused my people to hear my words, and would have turned
23 : 32 lightness	arrogance
25 : 11 an astonishment	a waste ¹
27 : 1 Jehoiakim	Zedekiah ²
27 : 4 command them to say unto their masters,	give them a command for their masters, saying,
27 : 6 have given (<i>twice</i>)	give
27 : 8 punish	visit
29 : 18 removed to	driven to and fro in (so 34 : 17, etc.)

¹ The two ideas of *astonishment* and *desolation* are doubtless comprised in שָׁמָה, but it seems here to be only an expansion of the idea expressed by הַרְבָּה.

² This is one of the very few instances in which internal evidence seems sufficient to authorize an emendation of the existing Heb. text. It is a manifest error of some ancient copyist, whose eye fell on 26 : 1. I should either correct to Zedekiah (which one MS. has) or at least put the correction in the margin in immediate connection with the references under *a* which see [i.e. vss. 3, 12, 20 ; ch. 23 : 1.—J. H. T.].

COMMON VERSION.

EMENDATION.

31 : 2 even Israel when I went to cause him to rest.	when Israel went to find his rest. (Comma instead of semicolon after <i>wilderness</i> .) ¹
31 : 7 among	for, (אֲנִי = in respect to)
31 : 32 which my covenant they brake although I was an husband unto them,	because they brake my cove- nant, and I rejected them,
31 : 35 divideth the sea	rebuketh the sea
33 : 2 the LORD	Jehovah (<i>marg.</i> [not of 1611])
33 : 3 mighty	hidden (<i>marg.</i>)
33 : 5 to fill them	to fill those <i>houses</i>
33 : 11 captivity	captives ²
34 : 10 Now when all ... which had entered into the covenant, heard that every one should let ... then they obeyed	Now all ... who entered into the covenant to let ... obeyed; they obeyed ³
36 : 26 Hammelech	the king (so 38 : 6) (<i>marg.</i>)
36 : 31 pronounced against them;	spoken (<i>or</i> announced) unto them,
37 : 12 separate himself	take his portion
38 : 15 wilt thou not hearken unto me ?	thou wilt not hearken unto me.

¹ [So (2d) ed. of 1611.—J. H. T.]

² To avoid the ambiguity of the phrase *cause the captivity to return*.

³ Making the second אִשְׁרָאֵל an emphatic repetition of the first. This seems to me more natural than to take them in the different senses of *heard* and *obeyed*.

COMMON VERSION.	EMENDATION.
39 : 3 Rabsaris	chief eunuch
39 : 3, 13 Rabmag	chief magician
40 : 5 Now while he was not yet gone back, <i>he said</i> , Go back also to Gedaliah,	Now while he is not yet gone back, go back thou also to Gedaliah, ¹
41 : 1 even ten men	and ten men
42 : 20 dissembled in your hearts	used deceit against your own souls (<i>marg.</i>)
43 : 13 images of Beth-she- mesh	statues of the house of the sun (<i>marg.</i>)
44 : 13 punish . . . punished	visit . . . visited
44 : 17 for <i>then</i> had we plenty	where we had plenty
44 : 19 men	husbands (<i>marg.</i>)
46 : 10 the Lord GOD of hosts	Jehovah, the Lord of hosts ²
48 : 1 Against	Concerning
48 : 2 Moab: in Heshbon	Moab in Heshbon:
48 : 12 wanderers, that shall cause him to wander	removers that shall remove him

¹ The construction of the first clause of this verse is difficult. I am inclined to refer it to Gedaliah who may not yet have returned to Mizpeh from the Chaldean camp. The sense will then be, While he (Gedaliah) is not yet returned, go back to him (and with him to Mizpeh). No one of the ancient versions gives either this reading or that of the English version.

² So many times in Ezekiel, where the translators have rendered the Masoretic pointing, and not the text of their original.

COMMON VERSION.	EMENDATION.
48 : 15 and gone up <i>out of</i> her cities	and her cities burned ¹
48 : 31 <i>my heart</i> shall mourn	there shall be mourning
48 : 41 Kerioth	the towns ² (= <i>marg.</i>)
48 : 45 They that fled stood under the shadow of Heshbon because of the force :	They that fled from the force stopped under the shadow of Heshbon ;
48 : 45 shall come forth	came forth
48 : 45 shall devour	devoured
49 : 1 their king	Milcom (so vs. 3) (= <i>marg.</i>)
49 : 2 daughters	towns (<i>put lit. reading in marg.</i>)
49 : 4 valleys, thy flowing valley	valleys? thy valley floweth away (<i>marg.</i>)
49 : 12 have assuredly drunk- en	shall assuredly drink
49 : 19 appoint me the time	contend with me in judgment ³ (= <i>marg.</i>)
49 : 28 shall smite	smote
49 : 32 (see note on 9 : 26)	
50 : 11 are grown fat	skipped
50 : 11 bellow as bulls	neighed as steeds

¹ Margin : *literally*, gone up.

² Doubtless with an allusion to Kirioth : but the rendering as an appellative seems preferable, because of the article and of the mention of the *strongholds* immediately after.

³ Add in *marg.*, or summon me to trial.

COMMON VERSION.

EMENDATION.

50 : 12	the hindermost of the nations <i>shall be</i> a wilderness,	she shall be the hindmost of the nations, a wilderness,
50 : 17	broken	gnawed
50 : 34	thoroughly	certainly
50 : 39	(see note on Isa. 13 : 21, 22, p. 82)	
51 : 5	sin	transgression
51 : 8	pain	wound
51 : 12	upon the walls of B.	against the walls of B.
51 : 16	with rain.	for rain
51 : 36	springs	spring
51 : 47, 52	graven images	images
51 : 55	hath spoiled . . . destroyed	spoileth . . . destroyeth
51 : 56	the Lord God of recompenses shall surely requite.	the Lord is a God of recompenses; he shall surely requite.
51 : 59	with Zedekiah	on behalf of Zedekiah (<i>margin</i> .)
51 : 59	quiet prince	chief chamberlain (<i>margin</i> .)
52 : 3	For through the anger of the Lord it came to pass in Jerusalem and Judah	For it came to pass through the anger of the Lord against Jerusalem and Judah
52 : 20	under the bases	instead of bases

LAMENTATIONS.

COMMON VERSION.

1 : 1 how is she become as a
widow! she *that was*
great among the nations,
and princess

1 : 7 sabbaths

1 : 8 removed

1 : 9 came down . . . had

2 : 4 eye . . . Zion :

2 : 20 of a span long

3 : 19 Remembering

3 : 64 Render

3 : 65 Give

3 : 66 Persecute

4 : 15 Depart ye; it is un-
clean;

EMENDATION.

How is she become as a widow
that was great among the
nations! The princess¹

fall (*or* destruction)

accounted unclean²

hath come down . . . hath

eye: . . . Zion

in the arms

Remember (*marg.*)

Thou shalt render

Thou shalt give

Thou shalt persecute

Depart ye polluted, (*marg.*)

EZEKIEL.

1 : 4 amber³

orichalcum (so vs. 27 and 8 : 2.)

1 : 16 beryl

chrysolite (so 10 : 9, etc.)

¹ Joining רָקְתִּי בַּגּוֹיִם to the preceding words, and disregarding the Athnach, which makes the lines of poetry too unequal.

² The translators probably designed to express the same idea. Comp. Ezek. 22 : 10. But in this sense the term *removed* seems too general.

³ This term was probably employed by the translators in

COMMON VERSION.	EMENDATION.
4 : 9 fitches	spelt (<i>marg.</i>)
5 : 6 my statutes, they have not walked in them	have not walked in my statutes
5 : 13 be comforted	take vengeance
6 : 2 against	unto
6 : 3 rivers	ravines
6 : 4 images	sun-images (<i>marg.</i>) (so when- ever יָצַד occurs.)
6 : 10 that I <i>am</i> the Lord, <i>and that</i> I have not said	that I the Lord have not said
7 : 6 watcheth for	waketh against (<i>marg.</i>)
7 : 7 The morning is come unto thee	The turn is come to thee (so vs. 10.)
7 : 9 <i>that</i> are	shall be
7 : 11 wailing for them	splendor (<i>or</i> magnificence) a- mong them
7 : 13 the vision <i>is</i> touching the whole multitude thereof, <i>which</i> shall not return ;	the vision concerning the whole multitude thereof shall not turn back ;
7 : 19 removed	regarded as an unclean thing
7 : 20 set it far from them.	made it unto them as an un- clean thing. (<i>marg.</i>)
10 : 13 it was cried unto them in my hearing, O wheel!	they were called in my hearing Whirling (<i>or</i> Whirlwind.)
11 : 16 as a little sanctuary	for a little while as a sanctuary

imitation of the Greek $\eta\lambdaεκτρον$ and the Latin *electrum*, both of which were used both for *orichalcum* and for *amber*.

COMMON VERSION.	EMENDATION.
11 : 25 things that the Lord had shewed me.	words of the Lord which he had shewed me.
12 : 25 I <i>am</i> the Lord: I will speak,	I the Lord speak,
13 : 6 they would confirm the word.	their word would be performed.
13 : 10 one built	they (i.e. the people) built
13 : 10 others	these (i.e. the prophets)
13 : 10 untempered <i>mortar</i>	mortar (so vss. 11, 14.)
13 : 13 rend <i>it</i> with	cause to break forth
13 : 18 save the souls alive <i>that come</i> unto you	save your own souls alive ¹
13 : 20 to make them fly (<i>twice</i>)	as birds
13 : 22 by promising him life	to save his life (= <i>marg.</i>)
14 : 7 to enquire of him concerning me	to inquire of me by him-
14 : 13 the land	a land
15 : 2 <i>or than</i> a branch	a branch (<i>meaning the vine</i>)
16 : 4 to supple	to cleanse
16 : 12 forehead	nose (<i>marg.</i>)
16 : 29 in	from (<i>or, from in</i>) . .
16 : 36 filthiness	brass (<i>in text or margin</i>)
16 : 39 thine eminent place	thy brothel

¹ It is true that *your own souls* would ordinarily be expressed by a suffix directly appended to נַפְשֵׁיכֶם; but the ellipsis of the words *that come* is harsh, and the construction seems a sort of parallelism : לְעַמִּי of my people, לְבַנְיָהּ of yourselves.

COMMON VERSION.	EMENDATION.
16 : 49 abundance of idleness	careless ease
16 : 50 saw <i>good</i>	saw <i>it</i>
16 : 61 younger: and I will give	younger, and I shall give
17 : 24 and have done	and I will do
18 : 2 concerning	in
18 : 6 hath not eaten	doth not eat
18 : 6 neither hath lifted	nor lift (and so on through vss. . 7, 8, 9, 11, 12, 13.)
18 : 14 considereth	feareth
19 : 4, 9 chains	hooks
19 : 7 desolate palaces	palaces
19 : 10 blood	likeness (<i>marg.</i>)
20 : 13, 16 despised	rejected
20 : 30 Are ye polluted ... and commit ye whoredom ...?	While ye are polluted ... and commit whoredom ... ,
20 : 31 For when ye offer ... when ye make ... ye pollute yourselves ... and shall I	And in offering ... in making ... pollute yourselves ... shall I ¹
20 : 47 faces	quarters (<i>marg., Heb. faces</i>)
21 : 2 against	to
21 : 10 it contemneth the rod of my son, <i>as</i> every tree.	the rod of my son despiseth every tree. (= <i>marg.</i>)

¹ Changing the construction of the two verses so as to bring the emphasis of the whole passage upon the question, "Shall I be inquired of?"

COMMON VERSION.

EMENDATION.

21 : 13	what if <i>the sword</i> condemn even the rod? it shall be no <i>more</i> , saith the Lord God.	what if even the despising rod be no more? saith the Lord Jehovah.
21 : 14	entereth into their privy chambers	assaileth them
21 : 15	point	fear (<i>marg.</i>)
21 : 15	wrapped up	sharpened (<i>marg.</i>)
21 : 16	Go thee one way or other, <i>either</i> on the right hand <i>or</i> on the left	Gird thee up, <i>O sword</i> , ¹ and strike on the right hand or on the left
21 : 21	made <i>his</i> arrows bright	rattled the arrows
21 : 22	captains	rams (<i>marg.</i>)
22 : 3	The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.	O city that sheddest blood in the midst of thee, that thy time may come, and makest idols against thyself to defile thyself,
22 : 9	are men that carry tales.	have been men that have carried tales
22 : 9	eat	have eaten
22 : 9	they commit	have they committed
22 : 10	for pollution	on account of uncleanness
22 : 16	take thine inheritance	be polluted
22 : 28	untempered <i>mortar</i>	mortar

¹ The verb being feminine.

COMMON VERSION.

EMENDATION.

23 : 24 chariots, wagons and wheels	weapons, chariots, and wheels
23 : 33 sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.	sorrow : a cup of astonishment and desolation is the cup of thy sister Samaria :
23 : 34 Thou shalt even drink it	And thou shalt drink it
23 : 42 common sort	multitude (<i>marg.</i>)
23 : 42 Sabeans	drunkards (<i>marg.</i>)
24 : 5 burn	heap (<i>marg.</i>)
24 : 6, 11, 12 scum	rust
24 : 12 wearied <i>herself</i>	wearied <i>me</i>
24 : 12 lies	toils
24 : 12 her scum <i>shall be in the fire.</i>	her rust, even in the fire.
24 : 17 Forbear to cry	Sigh in silence
24 : 23 for your iniquities	in your iniquities
25 : 2 against . . . against	toward . . . concerning
25 : 4 palaces	villages (<i>or encampments</i>)
25 : 7, 8 heathen	nations
25 : 10 with	against (<i>marg.</i>)
25 : 13 they of Dedan shall fall by the sword	they shall fall by the sword unto Dedan (<i>marg.</i>)
26 : 17 haunt it	dwell there
26 : 20 and I shall set	then will I set

COMMON VERSION.

EMENDATION.

27 : 6 the company of the Ashurites have made thy benches of ivory brought out of the isles of Chittim.	they made thy benches of ivory with box-wood from the isles of Chittim.
27 : 9 calkers	repairers (= <i>marg.</i>)
27 : 10 set forth thy comeliness	made thee magnificent
27 : 15 <i>for</i> a present	in exchange
27 : 17 Pannag	pastry
27 : 19 Dan*also and Javan going to and fro occupied in thy fairs:	Vedan and Javan brought yarn to thy fairs
27 : 25 did sing of thee in thy market	were thy transports for thy merchandise
<i>t</i> 27 : 34 shall be ... shall fall	wast ... fell
27 : 35 shall be ... shall be ... shall be	were ... were ... were
27 : 36 shall hiss ... shalt be	hissed ... hast become
28 : 7 terrible	violent
28 : 13 beryl	chrysolite (<i>marg.</i>)
28 : 13 emerald	carbuncle
28 : 13 carbuncle	emerald
28 : 14 anointed,	outspread (<i>marg., or</i> anointed)
28 : 16 will cast ... will destroy	have cast ... have destroyed
28 : 17 will cast ... will lay	have cast ... have laid
28 : 18 will I bring	have I brought

COMMON VERSION.	EMENDATION.
28 : 18 shall devour	hath devoured
28 : 18 will bring	have brought
28 : 19 shall be astonished	are astonished
28 : 19 shalt be,	hast become
28 : 21 against Zidon	toward Zidon
28 : 23 shall be judged	shall fall
29 : 7 by thy hand	with the hand
29 : 7 be at a stand	tremble
29 : 10 from the tower of Syene	from Migdol to Syene (so 30 : 6) (<i>marg.</i> [not 1611])
29 : 14 habitation	origin (= <i>marg.</i>)
30 : 4, 9, 16 pain	terror
30 : 16 daily	by day
30 : 18 for Tyrus	from Tyre
31 : 8 chestnut trees	plane-trees
31 : 14 their trees stand up in their height, all that drink water :	all that drink water stand by them in their exaltation :
32 : 2 whale	dragon (<i>marg.</i>)
32 : 2 with thy rivers	into thy rivers
32 : 5 height	heaps
32 : 12 terrible	violent
32 : 14 deep	clear
32 : 23 sides of the pit	depths of the pit
33 : 30 against	of (<i>marg.</i> [not 1611])
35 : 9 return	be inhabited

COMMON VERSION	EMENDATION.
35 : 11 that I am the Lord, and that I have	that I the Lord have
36 : 5 to cast it out	to seize it
36 : 20 said to them	said of them
38 : 2, 3 chief prince of Me- shech and Tubal	prince of Rosh, Meshech and Tubal (so 39 : 1)
38 : 6 north quarters	farthest north
38 : 8 visited	mustered
38 : 8 against	upon
38 : 15 north parts	farthest north (so 39 : 2)
39 : 2 leave but the sixth part of thee	lead thee
39 : 11 the <i>noses</i> of	(omit)
39 : 26 After that they have borne	And they shall bear
39 : 26 dwelt . . . made	dwell . . . shall make
39 : 27 and am sanctified	then will I be sanctified
39 : 28 Then shall they know	And they shall know
40 : 16 narrow	latticed
40 : 16, 21 arches	porches (<i>marg.</i>)
40 : 43 were hooks	was a border
40 : 49 <i>he brought me</i> by the steps whereby they went up to it	they went up to it by [ten] steps (<i>or</i> by steps, <i>marg.</i> <i>The LXX. and others read</i> by ten steps.) ¹

¹ I cannot doubt that אשׁ- is a mistake of a copyist for עשׁ-. The former makes here no good sense; and to supply *he*

COMMON VERSION.	EMENDATION.
41 : 7 winding about still	winding staircase
41 : 16 doorposts	thresholds
41 : 25 thick planks upon the face	a wooden staircase in front
41 : 26 thick planks.	<i>upon</i> the stairs.
43 : 6 the man	a man
43 : 8 and the wall	so that there was but a wall
43 : 13 higher place	foundation
43 : 20 cleanse and purge it.	cleanse it and make expiation for it.
43 : 22 kid	buck
43 : 26 purge	make expiation for
43 : 26 consecrate themselves	consecrate it
44 : 1 gate of the outward sanctuary	outer gate of the sanctuary
44 : 7 because of	beside
44 : 13 in the most holy <i>place</i>	or to the most holy things.
44 : 30 that he may cause	that thou mayest cause (<i>or to cause</i>)
45 : 5 for twenty chambers	<i>with</i> twenty chambers
46 : 16 the inheritance thereof shall be his sons' ;	it shall be his inheritance ; it shall be for his sons ;
46 : 19 on the two sides	in the rear
46 : 22 courts joined	inclosed courts

brought me seems entirely unauthorized. Compare vss. 22, 31, and 37.

COMMON VERSION.

EMENDATION.

- 48 1 : (for these are his sides east and west;) a portion for Dan. from the east side to the west, a portion for Dan.
- 48 : 21 over against the portions for the prince: and it shall be the holy oblation; over against the portions (i.e. *of the tribes*) it shall be for the prince. This shall be the holy oblation;

DANIEL.

- 1 : 8 the portion of the king's meat the king's dainty food
- 1 : 11 Melzar the steward (*marg.*)
- 2 : 13 that the wise men should be slain; and the wise men were *about* being slain;
- 2 : 30 for *their* sakes that shall make known the interpretation to the king, in order that the interpretation may be made known to the king,
- 2 : 40 subdueth crusheth
- 2 : 42 broken brittle (*or fragile*) (*marg.*)
- 3 : 2, 3 princes satraps
- 3 : 2 captains prefects (= pashas)
- 3 : 2 sheriffs jurisconsults (= muftis)
- 3 : 5, 10, 15 dulcimer bagpipe
- 3 : 14 true of purpose (*marg.*)
- 3 : 21 coats breeches (so vs. 27.)
- 3 : 21 hosen tunics

COMMON VERSION.	EMENDATION.
3 : 21 hats	togas (<i>or</i> mantles)
3 : 25 the Son of God	a son of the gods
4 : 9 tell me visions of my dream that I have seen and the interpretation	<i>these are</i> the visions of my dream that I have seen, and do thou tell me the interpretation
4 : 15, 23 tender grass	grass
4 : 29 in the palace	upon the palace (<i>marg.</i>)
6 : 1 over the whole kingdom	in the whole kingdom
6 : 2 first	one
6 : 7, 8 decree	interdict (<i>marg.</i>)
7 : 24 the ten horns out of this kingdom are ten kings that shall arise	the ten horns are ten kings that shall arise out of this king- dom
8 : 2 at Shushan in the palace	at Shushan the capital city
8 : 9 pleasant	glorious
8 : 12 was given <i>him</i>	set itself
8 : 18 deep sleep	stupor
8 : 18 set me upright	set me up in the place where I stood
8 : 21 rough goat	he goat
8 : 23 dark sentences	crafty devices
8 : 25 by peace	in peace
8 : 27 none understood <i>it</i> .	there was no one to explain <i>it</i> .
9 : 9 forgivenesses though	forgivenesses; for
9 : 27 for the overspreading of abominations he shall make it desolate	upon the pinnacle of abomina- tions shall be the desolater

COMMON VERSION.

EMENDATION.

10 : 1 but the time appointed <i>was</i> long :	and related to great troubles :
10 : 9 deep sleep	stupor
11 : 8 princes	molten images
11 : 9 So the king of the south shall come into <i>his</i> kingdom, and	And he shall enter into the kingdom of the king of the south, and <i>again</i>
11 : 10 shall be stirred up	shall make war (= <i>marg.</i>)
11 : 14 the robbers of thy people	the violent among thy people
11 : 17 corrupting her	that she may work mischief
11 : 18 without his own re- proach he shall cause <i>it</i> to turn	moreover he shall cause his own reproach to turn
11 : 20 a raiser of taxes <i>in</i> the glory	one who shall cause an exactor to pass through for the glory
11 : 29 it shall not be as the former or as the latter	the latter shall not be as the former
11 : 34, 35 fall	undergo <i>these things</i>
11 : 37 God	gods
11 : 39 a strange god, whom he shall acknowledge and increase with glory	a strange god: those who ac- knowledge <i>him</i> he shall increase with glory
11 : 41 chief	chief <i>city</i>
12 : 4 run to and fro	read with care (<i>or</i> investigate)

HOSEA.

COMMON VERSION.	EMENDATION.
2 : 21, 22 hear	answer
3 : 1 flagons of wine	raisin cakes
3 : 5 fear the Lord and his goodness	make the Lord and his goodness their refuge
4 : 2 by swearing . . . they break out,	swearing . . . break forth,
4 : 13 elms	terebinths
4 : 18 their drink is sour	their feasting is corrupt
5 : 5 doth testify to his face	shall be humbled before his face
5 : 12 rottenness	a worm (<i>marg.</i>)
6 : 3 <i>if</i> we follow	we shall follow
6 : 3 as the latter <i>and</i> former rain unto the earth.	as the latter rain which waters the earth.
6 : 7 men	Adam (<i>marg.</i>)
6 : 9 by consent	to Shechem (<i>marg.</i>)
6 : 11 when I returned	when I return
7 : 5 have made <i>him</i> sick	have made themselves sick
7 : 5 bottles of wine	heat through wine (<i>marg.</i>)
7 : 10 (See 5 : 5.)	
7 : 15 imagine mischief against me.	attribute evil to me.
8 : 5 hath cast thee off	is rejected
8 : 11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.	For Ephraim hath made many altars to sin; altars were to him for sin.

COMMON VERSION.

EMENDATION.

9 : 4	their bread for their soul shall not come	their bread is for themselves ; it shall not come
9 : 8	The watchman of Eph- raim was with my God	Ephraim watcheth for my God (עִירָא in the abs. st.)
9 : 10	<i>their</i> abominations were according as they loved	became abominable like that which they loved (viz. <i>the idols</i>)
10 : 1	an empty vine	a spreading vine
10 : 4	springeth up like hem- lock	shall spring up like poisonous plants
10 : 5	<i>that</i> rejoiced on it, for the glory thereof, be- cause it is departed from it.	shall tremble for its glory, for it is gone from it into cap- tivity.
10 : 10	shall bind themselves in their two furrows.	shall be bound for their two in- iquities. (= <i>marg.</i>)
10 : 11	I passed over upon	I passed <i>a yoke</i> upon
10 : 11	make Ephraim to ride	harness Ephraim
11 : 4	laid meat unto them.	quietly fed them.
11 : 6	branches	chiefs
11 : 9	enter into the city.	come in anger.
11 : 10	tremble from the west.	come in haste from the west.
12 : 3	had power	wrestled
12 : 4	had power over	wrestled with
12 : 8	Yet	Verily
12 : 11	Is there iniquity in Gilead?	Surely there is iniquity in Gilead :

COMMON VERSION.

EMENDATION.

13 : 10 I will be thy king: where is <i>any other</i> that may save	Where is thy king that may save
14 : 2 calves	sacrifices (<i>marg.</i> , <i>Heb.</i> calves)
14 : 7 scent	memorial (<i>marg.</i>)

 JOEL.

1 : 4 palmer-worm	bruchus
1 : 4 canker-worm	grasshopper
1 : 4 caterpillar	waster ¹
1 : 7 barked	broken in pieces
2 : 6 people	peoples
2 : 17 among the people	among the peoples (<i>or</i> nations)

 AMOS.

2 : 7 meek	destitute
2 : 8 condemned	wronged
<i>m/</i> 2 : 13 are pressed under you	will press <i>you</i> down in your place
2 : 13 is pressed	presseth (<i>marg.</i>)
3 : 9 oppressed	oppressions (<i>marg.</i>)

¹ It is difficult to suggest a rendering in our language for the various terms in Heb. designating different kinds or states of locusts. The same remark applies to the names for lizards. As a last resort the Hebrew names might be transferred.

COMMON VERSION.	EMENDATION.
3 : 12 taketh	delivereth (<i>marg.</i>)
3 : 13 in	to
4 : 3 cast <i>them</i> into the palace	be cast into the fortress
4 : 4 after three years	every three days
4 : 9 when your gardens ... increased	the multitude of your gardens ... (<i>marg.</i>)
4 : 10 after the manner	in the way
5 : 7 leave off righteousness in the earth	leave righteousness upon the ground
5 : 9 That strengtheneth the spoiled	That bringeth destruction sud- denly
5 : 9 the spoiled shall come	destruction shall come
6 : 1 <i>which are</i> named chief of the nations, to whom the house of Israel came!	the distinguished ones of the chief of the nations, to whom the house of Israel cometh!
6 : 14 river	ravine (= <i>marg.</i>)
7 : 4 a part	the field
8 : 3 bodies in every place ; they shall cast	bodies ; in every place they shall cast
9 : 5 shall melt	melteth
9 : 5 shall mourn	mourn
9 : 5 shall rise	riseth
9 : 5 shall be drowned	is drowned
9 : 6 stories	chambers
9 : 6 troop	vault

COMMON VERSION.

EMENDATION.

4 : 13 LORD	Lord (<i>not in capitals</i>)
5 : 5 the peace,	the peace ;
5 : 5 our land :	our land,
5 : 14 pluck up thy groves	destroy thy Asheras (<i>or images of Ashera</i>)
5 : 15 such as they have not heard	who have not hearkened <i>to me</i>
6 : 14 casting down	hunger

NAHUM.

1 : 2 God is jealous and the Lord revengeth ;	Jehovah is a jealous God and an avenger ;
1 : 5 is burned	is taken away
1 : 15 thy solemn feasts	thy festivals
2 : 3 torches	steel
2 : 3 fir-trees	spears (<i>or fir-tree spears</i>)
2 : 7 Huzzab shall be led away	it is decreed that she shall be led away
2 : 10 blackness	paleness
2 : 11 the lion, <i>even</i> the old lion walked, <i>and</i> the lion's whelp,	the lion, the lioness, <i>and</i> the lion's whelp <i>well</i>
3 : 15, 16 canker-worm	(See note on Joel 1 : 4, p. 121.)
3 : 16 spoileth	spreadeth himself ¹ (<i>marg.</i>)

¹ Both the verbs at the close of this verse seem to imply that the פִּזְזָא is a winged insect.

HABAKKUK.

COMMON VERSION.

EMENDATION.

1 : 9	sup up <i>as</i> the east wind	be set forward
2 : 3	at the end it shall speak and shall not lie	it hastens to the end, and shall not lie (<i>or</i> disappoint)
2 : 6	thick clay	pawns
2 : 15	bottle	strong drink
2 : 16	for glory	rather than glory
2 : 19	Arise, it shall teach.	Arise. Shall it teach?
3 : 4	horns	rays
3 : 14	villages	captains (<i>or</i> commanders)

ZEPHANIAH.

1 : 10	the second	Mishna
1 : 13	good	goods [so 1611, and commonly.]
2 : 1	Gather yourselves together, yea, gather together, oh nation not desired;	Examine yourselves, examine, O nation without shame,
2 : 6	cottages	cisterns
2 : 14	cormorant	pelican (<i>marg.</i>)
2 : 14	bittern	porcupine
3 : 1	filthy	rebellious
3 : 3	gnaw not the bones	leave nothing
3 : 17	rest	forgive <i>thee</i>

HAGGAI.

COMMON VERSION.

EMENDATION.

2 : 7 desire . . . desirable things¹

ZECHARIAH.

3 : 7 places to walk	guides
5 : (<i>heading</i>) 5 By a woman pressed in an ephah the final damnation of Babylon.	Vision of the woman pressed in an ephah.
6 : 10 which are come from Babylon ²	(<i>bring this phrase to the end of the verse.</i>)
7 : 7 <i>Should ye not hear</i>	<i>Are not these (marg.)</i>
7 : 9 speaketh	spake
8 : 6 marvellous (<i>twice</i>)	difficult (<i>marg.</i>)
8 : 6, 10 these	those

¹ Notwithstanding the highly respectable authorities which sustain the English version, I do not see how it can fairly be maintained, the Hebrew verb being plural. Neither am I satisfied with the theory of an understood ל which would give the rendering *they shall come to the desire of all nations*, i.e. to the temple. It seems to me that *הַמְּבִרָה* must be regarded as the subject of *בָּאוּ*, and must be interpreted either the choicest (persons) of the nations shall come, or the choicest things. The latter is favored by what immediately follows: "The silver is mine, and the gold is mine, saith the Lord of hosts."

² This phrase may refer to all the men mentioned in the verse; but its position in the original shows that Josiah and Zephaniah cannot be excluded, as they are by the shaping of the A. V.

COMMON VERSION.	EMENDATION.
8 : 14 to punish you	to do you evil
9 : 1 in the land of Hadrach	against the land of Hadrach
9 : 1 Damascus <i>shall be</i> the rest thereof	upon Damascus shall it rest
9 : 1 when the eyes of man, as of all the tribes of Israel <i>shall be</i> toward the Lord.	for the eyes of the Lord are upon man and upon all the tribes of Israel.
9 : 16 as an ensign	(omit)
9 : 17 cheerful	grow (<i>marg.</i>)
10 : 1 bright clouds	lightnings (<i>marg.</i>)
10 : 3 punished	will punish
11 : 2 mighty	nobles
11 : 2 forest of the vintage	inaccessible forest
11 : 7 will feed	fed
11 : 7 you, O poor	the poor
11 : 16 young one	scattered
11 : 16 that that standeth still	the well (<i>or</i> sound)
11 : 17 idol shepherd	shepherd of vanity
12 : 1 for Israel	concerning Israel
12 : 2 when they shall be in the siege both against Judah <i>and</i> against Jeru- salem.	against Judah also shall it be in the siege against (<i>or</i> of) Jerusalem.
13 : 4 rough	hairy (= <i>marg.</i>)
13 : 9 hear	answer
14 : 20 bells	tinkling bridle ornaments

MALACHI.

COMMON VERSION.

EMENDATION.

1 : 3 the dragons	habitations
1 : 5 will be magnified from the border of Israel.	be magnified beyond the bor- der of Israel.
2 : 3 corrupt	reprove (<i>marg.</i>)
2 : 12 the master and the scholar	him that waketh and him that answereth (<i>or</i> him that keep- eth watch and him that giveth the response) (<i>marg.</i>)
2 : 15 And did he not make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed.	And did not one (i.e. Abraham) do <i>so</i> ? Yet had he abun- dance of the Spirit. And what did <i>that</i> one seek? A godly seed.
3 : 3 that they may offer	and they shall offer
4 : 2 grow up	leap (<i>or</i> gambol)

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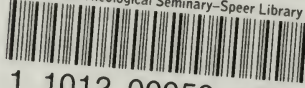
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