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had floated into Palestine and whose alien origin had doubtless been forgotten. Is it not marvellous that the incarnate Son of God should have lived and died in that little land of Palestine so utterly neglectful, to all appearance, of the world He had come to save?

DAVID SMITH.

NOTES ON SELECT PASSAGES IN THE OLD TESTAMENT.[1]

GENESIS ii. 23 : " And the man said, This is now bone of my bones, and flesh of my flesh." By a simple transposition, " This now is bone of my bones," etc., the intention of Adam to distinguish the creature now brought to him from all former ones is clearly made out. " This *is* now " would imply that she was not so before, which is *not* the sense intended. And the Hebrew word is not עַתָּה, but הַפַּעַם, " this time," which the Revisers have substituted for the A.V. " now " in Genesis xxix. 35 and Judges xv. 3. Prof. Chenery has proposed, " This time it is bone of my bones," etc. But זֹאת is clearly " this (creature)."

GENESIS iii. 6 : " Good for food " (A.V. and R.V.). See also Genesis ii. 9, vi. 21 (*bis*). But in Genesis i. 29, 30, where A.V. has " for meat," R.V. (first revision) has given " for food," but R.V. (second revision) goes back to "meat." Referring to the New Testament Revision, I find that the rule is to retain the " meat " of the A.V. whenever the Greek word is βρῶσις, βρῶμα, or βρώματα (only excepting

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[1] This is the first instalment of a series of Notes selected from the original MSS. forwarded by the late Dr. Field to the Secretary of the Old Testament Revision Company. Dr. Field was an original member of the Company ; but, being very deaf, he chose this method of communicating his views rather than personal attendance at the meetings. His contributions were read out by the Secretary, and usually formed the starting-point of the discussion which followed. The original MSS. are now in the Library of Trinity College, Cambridge, and it is by the kind permission of the College Council that this portion of their contents is now made public.—J. H. BURN.

2 Cor. ix. 10, ἄρτον εἰς βρῶσιν, " bread for food," where
A.V. also has " food " ; and two places in St. Luke, where
the Greek is βρώματα, A.V. " meat," R.V. " food ").
Where A.V. renders τροφή by " meat," R.V. rightly adopts
" food." In the Old Testament the LXX almost invariably
render אֹכֶל, אָכְלָה, and מַאֲכָל by βρῶμα and βρῶσις, pre-
serving the etymology; in three instances only do they
put τροφή for אֹכֶל, and in all three both A.V. and R.V.
have " meat." On the same principle I would correct the
following passages—

Gen. ii. 9 „ iii. 6	A.V. " good for food."	R.V. the same.	
„ vi. 21	„ " all food that is."	„	„
„ vi. 21	„ " it shall be for food."	„	„
„ ix. 3	„ " shall be meat."	„	" food."
Lev. xi. 34	„ " Of all meat."	„	" All food."
„ xxv. 6, 7	„ " shall be meat."	„	" shall be for food."
Deut. ii. 6, 28	„ " shall buy meat."	„	" shall pur-chase food."

And so in other places. The only exception that occurs to
me at present is Genesis xli. 35, 36 : A.V. " And let them
gather all the food (אֹכֶל) of these good years . . . and the
food shall be for a store." Here the corn not being
intended to be *eaten*, but to be *stored up*, it seems more
convenient to call it " food " than " meat." And so
throughout the history of Joseph.

GENESIS iv. 7. Most recent interpreters take שְׂאֵת to be
the infinitive used as a noun, in the sense of *elevatio*
(subaudi פָּנִים). I suppose our translators did the same,
but in the sense of *acceptance* in text, and *excellency* in
margin. It seems strange that all these should have ignored
the regular construction of הֵיטִיב with the infinitive mood,
as ה" לָכֶת, *bene incedere* (Prov. xxx. 29) ; ה" נַגֵּן, *bene pulsare*

(Ezek. xxxiii. 32), etc. Of the ancient versions the Sep-
tuagint only has adopted this construction, rightly rendering
οὐκ ἐὰν ὀρθῶς προσενέγκῃς, though the remainder of this
version is entirely wrong. Of commentators I know only
De Dieu (*Crit. Sacr.* p. 6) who has preserved the Hebrew
idiom : *Annon sive bene offeras, sive non bene, ad ostium
peccatum cubat.* The reason for rejecting this construction
seems to be the want of an *apodosis* ; but this is rather a
recommendation of it than otherwise if it be considered
that in the case of אִם, followed by אִם־לֹא, or ἐὰν . . . ἐὰν
μὴ in Greek, the use of this figure (ἀνανταπόδοτον) is well
established. In Greek the most trite example is Luke
xiii. 9. In Hebrew we may refer to Exodus xxxii. 32, and
Daniel iii. 15. See also 1 Samuel xii. 14, R.V. For שְׂאֵת, in
the sense of *to bring an offering*, compare Deuteronomy
xiv. 24, Ezekiel xx. 31.

GENESIS viii. 4 : A.V. " Upon the mountains of Ararat."
R.V. the same. From a misunderstanding of this text
arose the inveterate error that Ararat in the Hebrew
Scriptures is the name of a mountain. If " Ararat " is
retained, let the margin inform the unlearned reader—
" That is, *Armenia.* See 2 Kings xix. 37 (A.V.)." The
late Astronomer Royal [Sir George Biddell Airy], who
" cannot entertain the smallest doubt that the Flood of
Noah was a flood of the Nile," only heavier and more
destructive than usual, supposes " the mountains of Ararat
to be the hills skirting the Nile valley, most likely those on
the eastern side." He adds : " I am not aware of the
slightest authority for interpreting the mountains of Ararat
to be mountains of Armenia " (!)

GENESIS xl. 13. [Dr. Field cancels the alternative render-
ing in the margin of A.V., and adds the following note.]
Comparing the margin on verse 19, it should be " reckon
thee," or " reckon with thee " (συνᾶραι λόγον μετὰ τῶν
δούλων αὐτοῦ, Matt. xviii. 23), and so the Samaritan version

יתלי יתסכוק, *subducet rationem tuam.* But though the same Hebrew phrase is used in Exodus xxx. 12 and other places for *taking the sum of the people*, that (or a similar) meaning in this place is rendered improbable by the addition (in verse 19) of " from off thee," which has compelled the authors of the marginal version to have recourse to an awkward ellipsis : " reckon thee, *and take thy office* from thee."

GENESIS xl. 16. Render : ". . . three baskets [1] of fine flour on my head " : [1] Or, *of wicker* (Heb. *of holes*) ; or, *made of palm branches.* So Symmachus : τρία κανᾶ βαϊνά. Wilkinson (*Ancient Egyptians* ii. 178) says—" From the geréet, or branches of the palm tree, are made wicker baskets."

<div align="right">FREDERICK FIELD.</div>