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all this in the multiplication of Church activities and the general hurry of the times. But I am deeply persuaded that there is urgent need for some resistance to these obstacles by thoughtful men who have studious capacity, if there is not to be a great exinanition of the truest teaching and the truest living within our borders.

To promote the work of such men, to aid it, and of course also, as occasion offers, to receive contributions from it, which shall be fruitful in their turn, THE CHURCHMAN exists. May its labour and influence prosper! It will have, under the Divine blessing, if it is still guided on its old paths, results admirably free from all that is bitter, all that is really narrow, and full of what makes for established conviction on lines of truth too often now neglected or defamed, and for the peace, and strength, and order, and advance which are surely found upon those lines.

H. C. G. MOULE.

ART. II.—ON SOME FORMS OF THE PSALTER: LXX.,
P.B.V., AND DOUAY.

WHEN, some years ago, I was consulted by a missionary working thousands of miles away at the translation of the Scriptures into the vernacular of the tribes among whom he was teaching, I could but feel it a very high privilege to be allowed to contribute any little aid that might be in my power. When my friend went on to say that, since he knew no Hebrew, or but little, he was in the habit, when the wording of the English Bible did not seem clear, of relying on the LXX., I could only reply that, as a rule, our familiar old A.V. was a much safer guide. This led me into a fresh line of thought. Numbers of educated people, who make no pretensions to Hebrew scholarship, but are keenly devoted to the intelligent and reverent study of the Bible, will constantly, as they consult their commentaries, come across a note, "The LXX. reads this or that," or "interprets in such and such a way," where yet they are of necessity quite unable to estimate the amount of weight to be assigned to this authority. Certainly the LXX. is of a very high degree of importance, both for the criticism of the text and its exegesis, but it is a matter where very careful discrimination is needed. It seems worth while attempting to give a general idea to those who have not made a special study of the subject, as to the relation which the old Greek translation bears to the original Hebrew text. For this purpose it is convenient to examine the phenomena in some special book of the Old Testament, and clearly no more

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suitable or more familiar ground could be taken than the Psalter. The translation there is of an intermediate quality. Neither in accuracy of translation nor purity of text does it come near the version of the Pentateuch, but it is miles superior to the hopeless badness constantly displayed in the translation of Isaiah.

To Anglicans there is a further special interest from the fact of a certain amount of indirect influence exercised by the LXX. on the Prayer-Book Psalter. That version, less critically exact of course than the A.V.—for clearly three-quarters of a century should show a marked advance—has yet associations circling round it, and a musical ring in its sentences, which will always make it pre-eminently dear to English Churchmen. Let us urge, too, that a less literal translation may be quite as faithful to the essence of its original as a more literal one. For example, is the “O tarry thou the Lord’s leisure” (xxvii. 16, P.B.V.) one whit less faithful than the “Wait on the Lord” (ver. 14, A.V.)?

There seems to be a good deal of vagueness in some quarters as to the sources whence the P.B.V. is taken, and it may be well to premise a few remarks on this point first. I have been more than once asked by educated persons if it were not a translation from the LXX. This was of course absurd, yet what one sees in print sometimes is strangely misleading, that it was based upon the Gallican Psalter. Let us try and make this point clear. For the first four centuries of Christianity, for Greek-speaking Christians, the Psalter in use was of course that of the LXX., for Hebrew scholars of Gentile race were practically non-existent. For Latin-speaking Christians the version in use for the whole of the Old Testament was a translation from the LXX. As a scholar nowadays may be asked to supervise a new edition of some important work for publication, so, towards the close of the fourth century, the famous scholar Jerome was asked by the Bishop of Rome to revise the text of the Old Latin Bible. His revision of the text of the Psalms, somewhat hastily done and still extant, is known as the Roman Psalter; but subsequently a more careful and thorough revision was made, known as the Gallican Psalter, as being first accepted for use in the Churches of Gaul. As many of our readers are aware, it became more and more borne in on Jerome’s mind that the idea of revision, however thorough, was rotten at the core, for he would be bound conscientiously to preserve the countless errors of the LXX., which Jerome was too good a scholar not to perceive. Accordingly, there dawned upon him what seems to us the obvious and only sensible course—the idea of translating directly from the Hebrew original; and it is startling to see what opposition

the scheme met with, even such a man as Augustine viewing it as dangerous and almost profane.

The work was at last done, and slowly, but very slowly—not, indeed, for several centuries—grew into acceptance as the Bible of the Western Church. The old Psalter, however, had won far too strong a hold on men's affections, and the new translation by Jerome could never dislodge in Church use his *revision*—*i.e.*, the Gallican Psalter; and at this day in the churches of the Roman obedience throughout the world, save for a few individual exceptions, which need not be entered upon here, the Gallican Psalter is that in use “from China to Peru.” Thus, in the ordinary printed Vulgate the Psalms are those of the Gallican Psalter, and in translations into the vernacular authorized by the Roman Church, such as the Douay English Version, this Psalter is the basis. That is to say, so far as the Psalms are concerned, the only English translation sanctioned, so far as it is sanctioned, by Roman authorities for their adherents is an English translation of a Latin translation of a rather poor Greek translation of the Hebrew.

We turn now to the Church of England. When the Book of Common Prayer was first issued in 1549, the English Psalms were naturally taken from that form of the English Bible then current, the so-called “Great Bible.” As for this Bible, first published in 1539, it is sufficient for our present purpose to say that its Psalter does but reproduce, with unimportant variations of detail, that of Coverdale's Bible of 1535, the first printed English Bible. Good honest Miles Coverdale, making no pretensions to a learning he did not possess, stated on his title-page that he translated “out of Douche [*i.e.*, German] and Latyn.” That is to say, in the Psalms Coverdale's bases were a German translation of the Hebrew (doubtless Luther's version, as printed at Zurich), and the Vulgate—that is, the Gallican Psalter—translated from the LXX.; and these are the two component forces (not to detain ourselves with minor disturbing elements) of which the P.B.V. is the resultant. It must suffice to say that the predominant, the vastly predominant, element is the former. Of course, the Douay Psalter is really based, professedly based, on the Gallican Psalter, and it would be a useful lesson to compare a Psalm or two in the two versions. Psalms lxxviii. and xc. might be taken (lxxvii. and lxxxix., Douay).

To come back now to the LXX. If literal translations of the Hebrew and Greek Psalters were set out in parallel columns, the differences in detail between them would amount to many hundreds, and that even if the Hebrew *letters* only are taken count of, regardless of the points, which, as many

of our readers are aware, embody a traditional interpretation, codified probably in the seventh century A.D., but doubtless of very great antiquity. When we come to inquire into the underlying cause of these differences, we find that there are several. Many of the Hebrew letters are extremely similar, even in print, and much more so in MSS.; and to this we probably find reference in the *κεφαλαία* ("tittle") of Matt. v. 18, Luke xvi. 17. A translator, therefore, if not very much on his guard and very well informed, might very easily go wrong. It may be said that this is to forejudge the question. Granting that the Alexandrian translators read a certain consonant differently from the Masoretes, is it so certain that the latter were always right and the former always wrong? To this we answer that each case must be judged on its merits, and we believe it will be held by sober critics that in a very decided majority of cases the difference is due to a blunder. To put the matter differently, we believe that the Hebrew MSS. underlying the Greek translation did not, so far as the Psalms are concerned, differ materially from the Masoretic recension, though there may well be cases where an absolutely different reading has been preserved.

We now proceed to give illustrations of various disturbing causes, and if our readers will note the Douay renderings they will better realize what the difference amounts to, and will only accuse the P.B.V. occasionally of erring, in company with the LXX. and Gallican Psalter, or will think that these latter give a more reasonable meaning than the Hebrew. *For convenience, references are given according to the P.B.V.* In iv. 2, "How long will ye blaspheme Mine honour?" the similarity of *Beth* and *Caph* led the LXX. to read *βαρυκάρδιοι* ("How long will you be dull of heart?" Douay); and in xix. 13, "from presumptuous sins," is, by the confusion of *Daleth* and *Resh*, turned into *ἀπὸ ἀλλοτριῶν*. Take one more case of this kind: "the wild beasts of the field" (l. 11) becomes from the similarity of *Vav* and *Zayin*, *ὠραίότης* ("beauty," Douay). Of course, a host of examples could be given, but these will suffice. Another common phenomenon is that the Greek translators have often seen a letter less or more in a word than they ought. Thus, by adding to the word "the cheek-bone" (iii. 7), they get *ματαίως*. Or take lxxviii. 14. Here the familiar "He made the waters to stand *on an heap*" becomes, by adding an imaginary *Aleph* in the word, *ὡσεὶ ἀσκόν*; and so the Vulgate, "quasi in utre," "as though in a leathern bottle," a sufficiently peculiar metaphor. The Douay, however, shades things off a little, "as in a vessel." Again, a letter is sometimes dropped, as in the constant heading of the Psalms, "To the Chief Musician." In some

unexpected way the *Mem* which forms the first letter of the title was ignored, and the rendering *εις τὸ τέλος* ("Unto the end," Douay) evolved. One may well wonder what meaning was conveyed to the mind of the translator or his subsequent readers. Take, again, lv. 22, where for the "softer than butter" of the P.B.V. (*cf.* A.V. and R.V.), we have in the Douay, following the LXX., "divided by the wrath . . .," simply by the ignoring of an *Aleph*.

There is a phenomenon known to grammarians as *metathesis*—more familiarly, perhaps, known to many as Spoonerisms—in which the order of the letters in a word has been altered. This is a frequently disturbing cause. Thus, in xvi. 5, by confusing the Hebrew NSK and KNS, "their drink offerings of blood . . ." becomes *οὐ μὴ συναγάγω* . . . ("I will not gather together their meetings," Douay). An almost ludicrous case occurs in xxix. 6, where Sirion, the mountain, is read, from this cause as Jeshurun, the pet-name for Israel, and rendered as usual *ὁ ἠγαπημένος* ("as the beloved son of unicorns," Douay).

There is but one other cause to which we would refer. By the time the LXX. version was made, a form of Aramaic had replaced Hebrew as the vernacular. Though the two languages are akin, in not a few cases a root will mean one thing in Hebrew and another in Aramaic. It might have been thought that the requirements of the context—or, indeed, ordinary common-sense—would have kept the translator straight, but by no means does this hold. The root פִּרַק means in Hebrew "to rend," and in Aramaic "to deliver." Thus, in vii. 3 we have the *λυτρουμένου* of the LXX., with a *μη* gratuitously inserted to make sense. Again, the root יָרַח is in Hebrew "to wash," in Aramaic "to hope." Hence, in lx. 8, cviii. 9, "Moab is my wash-pot," becomes *λέβητος τῆς ἐλπίδος μου* ("Moab is the pot of my hope," Douay). Verily, a total lack of a sense of humour must have been the lot of these good Alexandrians. We say nothing here as to differences which would imply virtually a different pointing. This would bring us simply to the question of different interpretations, and our object here has been to show that a great mass of differences between the two texts are due to the blunders of the translators, and thus point to a Hebrew original not largely different from our present Masoretic text.

Further evidence can be adduced to the same end by considering whither the inference drawn from the occurrence of *Kri* and *Cthiv* in the Psalter point. Some of our readers may wish that we should explain these words. They mean respectively "read" and "written," the latter name being applied

to any word which, though occurring in the standard MS. or MSS., the Masorettes, the Jewish critics to whom we owe our present Hebrew text, judged, *on grounds which satisfied them, but are unknown to us*, to be incorrect; so that we may conceive them to have followed the line of an independent oral tradition, and so given what is known as the *Kri*. Some few, indeed, are merely cases of expediency, as where a euphemism replaces a word thought to be coarse or inelegant, or where a modernized spelling replaces an archaic one, as in the case of the name Jerusalem. Neither of these classes, however, concerns us here. The Masorettes might be absolutely convinced that the *Othiv* was wrong and the *Kri* right; still, even the most infinitesimal risk of altering God's Word must be avoided, and the reading, believed to be incorrect, allowed to stand in the text, though no reason was seen why the points of the word to be actually read should not be added to the letters of the rejected word.

In the Psalter, the phenomenon of *Kri* and *Othiv* meets us sixty-five times. In nineteen of these the variation in the Hebrew is a matter immaterial to the Greek—cases simply of differences of inflection or form. Besides these, five others are indeterminate. For example, in Ps. lvi. 8 (7, A.V.; 6, P.B.V.) the *Othiv* has "his arrow," and the *Kri* "his arrows," while the LXX. gives τὸ τόξον αὐτοῦ, as seemingly more appropriate. We must thus deduct twenty-four instances in all, and in the remaining forty-one the LXX. follows the *Kri* in twenty-five cases, and the *Othiv* in sixteen, a very fair proportion, considering all the circumstances. It is not consistent with our present plan to enter into any details on this point, but we should like to refer to two passages, where in one case the LXX. follows the *Othiv*, and in one the *Kri*. The former is c. 3, "not we ourselves" (P.B.V. and A.V.; οὐχ ἡμεῖς, LXX.). Yet here we cannot doubt that the *Kri*, "to Him," is undoubtedly right (so R.V.). In the other passage (lv. 16, Heb. and P.B.V., 15 A.V.) we must perhaps speak more cautiously. Here the P.B.V., A.V., and R.V. agree with the LXX. in following the *Kri*, "let death come hastily upon them" (lit., take them unawares, beguile them). The case is an interesting one, because the LXX. has accepted the *Kri* in a place where such a course was not the obvious one, seeing that an *Aleph* has to be implied in the verb, and is not written. In the twenty-five passages in question, four turn on the omission or insertion of *Yod* (י), and in seventeen the variation is between *Vav* and *Yod* (ו, י). The inference from these two facts is one of interest and importance. It will be seen, of course, that in the Hebrew MSS. used by the Greek translators (1) the letters י and ו must have been similar,

and (2) the letter ' must have been a very small letter, which would readily be added or dropped improperly. On these two facts alone we should not hesitate to maintain that these Hebrew MSS. were written, not in Phœnician-Hebrew characters, but in "square" Hebrew, the ordinary Hebrew of MSS. and printed editions of the Bible. In the former *Vav*, and *Yod* are not specially alike, and *Yod* is as large a letter as any in the alphabet. Again, in square Hebrew, *Beth* and *Caph* are very similar letters, and were the two chosen by Origen to illustrate the meaning of the word *κεφαλα*. There is, however, no special similarity between these two letters in the Phœnician-Hebrew alphabet. Of course it may be objected that on Jewish coins, not only the shekels generally assigned to the high-priesthood of Simon Maccabæus, but also coins as late as those struck by Bar-Cocheba, we find the Phœnician letters always, and here we have arrived at a date long subsequent to the publication of the LXX. The simple fact is that the old character was retained in certain exceptional cases, like black letter in English printing; and, in face of all the direct evidence, we need no more suppose that in the days of the Maccabees the Jews still currently used the Phœnician alphabet, than argue, from the legend on an English sovereign, that in the twentieth century the English speak Latin.

So much for the underlying text. But how, it may be asked, have the translators fulfilled their task? Clearly many things go to the making of a good translator. He ought to have a scholar's knowledge of the language he is working from, and know as his mother-tongue that into which he translates. It goes without saying that he should be conscientious, and not import notions of his own into the text. If it be poetry he is dealing with, it would be well if he could retain some of the poetic fire in his translation. Anyone who would care to see what the noblest poetry looks like when the fire has been eliminated might be advised to read some chapters in Isaiah in the A.V., and then in the LXX. To a certain extent, it would be well that a translator should be consistent, always reproducing any word of his original by the same word in the translation. This rule, true to a certain extent, has often been vastly over-driven, for it is constantly true that corresponding words in two languages are far from being conterminous. Tried by any test, the LXX. version of the Psalms may be considered but an average, second-rate translation, far inferior in accuracy and ability of treatment to the version of the Pentateuch, but contrasting favourably with that of Isaiah.

We will now take a few cases by way of illustration. In

ii. 9b the "break them in pieces" of the P.B.V. is quite correct, while the LXX. has *ποιμανεῖ αὐτούς*, "shall shepherd them." This, it is true, is merely a question of a difference of points, yet the "bruise them" of the foregoing clause ought to have sufficed to keep them right. In xxxii. 4, "my moisture is like the drought in summer" has caught the metaphor, though rather loosely (see A.V. and R.V.). The LXX. by a twofold blunder renders "I was turned to misery, when a thorn was thrust in me." Let our readers compare the P.B.V. of lxiv. 7, which does reasonable justice to the original, with the following rendering of the Douay version, which reproduces more or less several errors of the LXX., "God shall be exalted. The arrows of children are their wounds." That the sixty-eighth Psalm is one of the noblest in the Psalter will be allowed by most, in spite of the dictum of a German professor that it is "artificiosior quam sublimior." A careful comparison of the whole Psalm in the P.B.V., though, of course, there are not a few points capable of improvement, with the rendering in the Douay Bible, should prove a striking object-lesson. We pick, almost at random, a couple of cases. In the former, ver. 12 yields a plain, definite meaning. In the latter it runs: "The king of powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils." (This is the wording of the Douay version as now published, but it is a slight touching up of the wording of the Douay text of 1609.) Roman Catholic theologians must find it rather hard to explain to inquirers the meaning of the passage. Or take ver. 16, "ye high hills" (so, too, A.V. and R.V.). A more literal rendering would perhaps be "many-peaked." Yet the LXX., by connecting the word with one similarly spelt, gives the grotesquely inappropriate rendering, *ὄρος τετυρωμένον*—"mountain made of cheese" ("curdled mountain," Douay). In these, and scores more like cases, it is hard to suppose that the translators had the slightest glimmering as to the meaning of the passages, and we do not know whether the absence of scholarly accuracy or of elementary poetic taste is the more glaring.

We now take an instance or two of a different kind of phenomenon. There is a wooden type of pupil, who, having to translate a passage of Greek or Latin, finds his only safety in absolute literalness: if no very definite sense results, well, it cannot be helped. We have been assured that the following story, known probably to some of our readers, is literally true. At a college examination the words *γενόμενος σκωληκόβρωτος* (Acts xii. 23) were rendered "appointed a Skolecobrote" (clearly an official of high position!). "But," mildly re-

marked the examiner, who surely must have had a marvellous command of his features, "how, then, would you translate ἐξέψυξεν?" Here what we can only call a real flash of genius struck the candidate. "Died in the enjoyment of the office." Yet this is no more really absurd than not a few of the cases which meet us in the LXX., where, to one who understands the Hebrew, the Greek is only so much Hebrew disguised as Greek; to one who does not understand Hebrew, the words are meaningless. We are convinced that a little committee, say of Senior Classics, if ignorant of Hebrew and without a clue to the source of the passages, would find themselves very much at sea. In vii. 14 (P.B.V.) a certain Hebrew word may be explained, either of burning arrows, *malleoli*, such as those with which Saguntum was taken (so R.V.), or of fierce persecutors (so P.B.V. and A.V.). The LXX. rendering is τὰ βέλη αὐτοῦ τοῖς καιομένοις ἐχειργάσατο, literal certainly, but in itself hardly intelligible. Our next illustration will perhaps be less pointed because of considerable doubtfulness as to the meaning of the Hebrew: "a furnace of earth" (A.V.), "a furnace on the earth" (R.V.); the P.B.V. (xii. 7) is less exact. The difficulty centres in the word "earth" and its datival prefix. The LXX. have sought safety in the usual way (δοκίμιον τῇ γῆ). If only there were some support for it, one would be glad to accept Kimchi's view that כַּעֲלִי is a reduplicated form of כַּעַל, and render "pure Silver is He who is Lord of the earth"; but we feel that it is nothing more than a guess, commended only by its innate convenience. We will just take one instance more. Who, not knowing the clue, could properly render ἐλαβες δόματα ἐν ἀνθρώπῳ? Yet it is simply so much Hebrew (cf. lxviii. 18, P.B.V.). St. Paul believed that in this verse was a clear prophecy of the Ascension, yet it would have been very hard to extract any intelligible meaning from the above Greek, and the Ephesian Christians would have been decidedly puzzled had it been cited for them. But since the Hebrew verb has a wider range than the Greek λαμβάνειν, and can include the idea of taking in order to give (cf., e.g., Gen. xv. 9, and often), St. Paul boldly went to the root of the matter and rendered ἔδωκε δόματα.

There is one other characteristic of our translators, of which we must speak. How far do they give us what may be called Midrash, interpretation right or wrong, instead of a rendering? They certainly are swayed by their feelings not unfrequently. Thus, the Hebrew word צֶרֶף, a rock, is often used for God, as in the phrase "Rock of Ages" (Isa. xxvi. 4). Yet when it is so used the LXX., as a rule, represent it by Θεός, to avoid what seemed too materialistic a phrase. In

Ps. xviii. 3 they could not do so, because of the preceding Θεός, and they accordingly put βοηθός. Or take the familiar words "Thou madest him a little lower than the angels" (παρ' ἀγγέλους) in Ps. viii. 6, an expression made doubly familiar by the use made of it in the Epistle to the Hebrews (ii. 7f). Yet while we are not prepared to say that this view is impossible, and though it has the support not only of the LXX., but of the Peshito and Targum, we believe that *Elohim* here, spite of the wide range of meaning that this word has, from God to human judges, must be translated "God" (so R.V.). The contrast is not between man, the highest of God's visible creatures on the earth, and yet mightier created beings; but the reference is to man, who, though a mere speck in creation, is endowed with attributes only short of the Divine. In xxiv. 6, the vocative "O Jacob" seems strangely inappropriate; Israel itself is not to be an object of devotion. The LXX. seeks to avoid the difficulty by reading into the verse τοῦ θεοῦ before "Jacob," and so R.V., a somewhat bold step. Yet we cannot doubt that the clause should be translated, "Such are they who seek Thy face, such is Jacob, the true Israel of God" (cf. R.V. marg.). Our last reference shall be to lxxiv. 17, "the light [lit. the luminary] and the sun." Whether "the luminary" here means the moon in contradistinction to the sun, or whether it refers to both luminaries, and then the sun, "the greater light," is specially mentioned, we are not prepared to say. The LXX. had no doubt; they render ἥλιον καὶ σελήνην, not merely identifying "luminary" with the moon, but rectifying what would seem the wrong order, though the natural one to those who spoke of "the evening and the morning."

The remaining question which awaits us is as to the condition in which the text of the Greek translation has reached us; how far, in the long course of ages, corruptions have crept in and have found a permanent lodgement. The Psalter has certainly suffered less than most of the other poetical books, perhaps from special care taken of it from its liturgical use. Yet there are not a few cases where a comparison of the Greek text with the original shows that mischief in various forms was at work after the translation left the translators' hands. We will notice first some cases of *additions*, expansions of supposed imperfect statements, embellishments of what seemed harsh or abrupt, glosses embodied in the wrong place, and the like. Of the few instances we cite out of a *considerable* number, it will be found that nearly all occur in the P.B.V., a passing trace of the influence of its Latin parent. All of them occur in the three great MSS. N, A, B, unless the contrary is stated.

- iv. 8. "Their corn and wine and oil." The words "and oil," though found in the LXX. and Peshito, have no authority from the original.
- vii. 12. "Strong and patient." Into the general difficulty of the verse we do not propose to enter; but as to the clause cited, the "strong" has arisen from taking the preceding word for "God" a second time, differently vocalized, and the "patient" is an unauthorized addition.
- xiii. 6. "Yea, I will praise the name of the Lord most highest." Here, in the text of the LXX. and of its daughters, we have a clause borrowed from vii. 18.
- xiv. 5-7. This long insertion is found in \aleph , B, etc., and in the Latin, but is not in Cod. A. It is identical with a chain of quotations wrought up by St. Paul from five distinct passages of the Old Testament, following on a partial quotation of the first three verses of Ps. xiv. It seems pretty clear that sundry texts of the LXX. were influenced by the fact of St. Paul's composite quotation following immediately on the quotation from Ps. xiv., and so borrowed the passage wholesale from the Epistle to the Romans. There seems no other reasonable way of accounting for the phenomenon. It is worth remarking that we find almost the same composite quotation in Justin Martyr ("Dial.," c. xxvii.), which must point to the early date by which this insertion had found lodgement.
- xiv. 9. "Even where no fear was." This clause is due to some editor's or copyist's too facile pen. So, too, are the following:
- lxxi. 7. "That I may sing of Thy glory." This is in B (without warrant), but omitted by \aleph . (A is wanting.)
- lxxiii. 27. "In the gates of the daughter of Sion." (A is wanting.)
- cviii. 2. The second "my heart is ready." (B is wanting.)
- cxviii. 1, 2, 3. Here we have $\sigma\tau\iota$ $\acute{\alpha}\gamma\alpha\theta\omicron\varsigma$ thrice; yet the corresponding Hebrew only occurs in ver. 1. The P.B.V., it will be seen, has it also in ver. 2, "that He is gracious."
- cxlvii. 8. "And herb for the use of men." (This is omitted in A.) The clause is borrowed from civ. 14, where the Greek is the same, though the English is not quite the same.

We must next notice some cases of a different phenomenon, passages where the Hebrew appears in duplicate. These double renderings—doublets, as they are often called—are due to the fact that in various revisions of the LXX., Hexaplaric

and other, a second improved rendering was added to a faulty one, whether faulty by reason of inaccuracy or of inelegance, with a special differentiating mark prefixed to each of the renderings. Copyists, being constantly extremely wooden, often copied straight on regardless of the marks; but, even apart from the Hexaplaric fragments, internal grounds will generally suffice us as between the two renderings. We take a couple of instances outside the Psalter. In 1 Sam. v. 4b, "both the palms . . . threshold" appears twice in the LXX. (and as regards one word "threshold" we have even a triplet), where inelegance has been the cause of the repetition. In Mic. vi. 16, "the statutes of Omri are kept" appears twice, or, rather, a rendering of the clause appears side by side with an earlier blundering translation of the Hebrew, in which the Hebrew has been misread twice *ἀφανισθήσεται νόμιμα λαοῦ μου*.

In the Psalms this phenomenon is comparatively rare, again, perhaps, from the liturgical use of the Psalter; but there are a certain number of cases, and some of them enter into the P.B.V. We now proceed to cite some examples:

xxix. 1. "O ye mighty." It will be noticed that in the A.V. and R.V. this verse consists of two clauses, in the P.B.V. of three. On going nearer to our sources, we find that the LXX. and Vulgate (Gallican Psalter) have three, but the Hebrew only two clauses. As a matter of fact, the first clause of the Hebrew is represented by the first two clauses of the Greek, Latin, and P.B.V., two words being capable of being rendered "young rams" (lit., sons of rams; "offspring of rams," Douay) and "O ye mighty" (lit., sons of gods, or of God). The doubling appears to be due to the Hexapla, as we are told by Eusebius (*Comm. in loc.*) that the *first* clause of the Greek was the one obelized, or marked with the sign of condemnation. On this view, the meaning of the verse will be, "Offer to God the offering which your law enjoins, but offer also the higher sacrifice of the heart's worship." It will be noticed, however, that both A.V. and R.V. accept the other rendering of the debatable clause.

xxxvii. 28, 29. The last clause of the former and the first clause of the latter verse are "doublets." The true meaning of the Hebrew appears in the clause "they are preserved for ever"; the following clause reproduces that Hebrew as misread in the first instance by the LXX. This latter clause was clearly the earlier Greek, condemned in the Hexapla and replaced by the former clause, and now preserved side by side with

it. It may be worth adding that the wording of the clause, as it stands in Codd., **N**, **B**, and in most printed editions of the LXX., *ἄνωμοι ἐκδικηθήσονται*, is a case of corruption superimposed on a blunder in translation. Clearly, what was originally written was *ἄνομοι δὲ ἐκδιωχθήσονται*, as we have it in **A** and various other MSS. (So P.B.V. and Douay.)

The ninetieth Psalm gives us a couple of instances. One of them (ver. 6) is a very simple case: "Dried up and withered" reproduces, through the Latin, the Greek *σκληρυνθείη καὶ ξηρανθείη*, for which, however, there is but one word in the Hebrew. The other, however, has long been a puzzle, and much has been written upon it. The rendering of the P.B.V., "We bring our years to an end, as it were a tale that is told" (ver. 9), is, in its way, perfectly faithful to the original. The Douay Version gives the astonishing rendering, "Our years shall be considered as a spider," on which there is the following marginal note: "As frail and weak as a spider's web, and miserable withal, whilst like a spider we spend our bowels in weaving webs to catch flies." This rendering reproduces the Latin, but with a curious mistranslation: "*Anni nostri sicut aranea meditabuntur.*" One more step back brings us to the Greek, which, we think in all editions before Dr. Swete's, ran: *Τὰ ἔτη ἡμῶν ὡς ἀράχνη ἐμελέτων.* (The concluding verb is, of course, ambiguous, but there can be no doubt that it should be taken as a first person singular.) We would point out, however, that for the nominative *ἀράχνη* the two oldest MSS. read the accusative *ἀράχνην*. There is thus no longer a comparison between ourselves spending our years in toil and the spider spinning its web; it is the years themselves which are the subject of the metaphor. But, then, whence "spider" at all? Without entering into details, we would say that we have no doubt that *ἀράχνην* is a corruption of *ἄχνην*, "chaff." (Those who feel interested in the matter may compare Hos. xiii. 3, where, for the "chaff" of the original, rightly rendered *χνοῦς* in the LXX., seven cursive MSS. read *ἀράχνη*, and the Complutensian has *ἄχνη*.) The meaning of "chaff" was obtained by seeing in the Hebrew one more letter than is actually there (**צ**), and so from **צַחַח** is got "like chaff." Thus, the *ὡς* or *ὡσεὶ* and the *ἄχνην* are doublets, the verb "meditated" being got by a slight change in the following noun.

Surely, if this explanation be correct, and we ourselves have no doubt of it, we have a startling instance of the state of the Bible text to which the Roman Church condemns its adherents. Bound to the Vulgate hand and foot, they are of necessity bound in the Psalms to the countless errors of the

LXX. and its many corruptions. How nobly the P.B.V., spite of its inevitable imperfections, stands out in contrast! To any open-minded scholar in this twentieth century the long-lasting grip of the dead hand of the Latin must seem amazing. Of course, to an educated Romanist who dares to defy the prohibitions of his Church there are the original Hebrew and Greek, and he knows of the existence of our own A.V. and R.V. as translations of them, the study of which would show him how much he can learn from them which the Vulgate cannot teach. Yet to some of the races of Europe even this forlorn hope is not an available one. For example, not until the year of grace 1897 did Breton-speaking Christians get the chance of reading the Word of God in a translation from the original tongues, and even then, it need not be said, it was not by the action of the Roman Church, but by the labours of the Protestant pastor Lecoat.

R. SINKER.

(To be continued.)



ART. III.—THE POSITION AND POWER OF THE LAITY IN THE EPISCOPAL CHURCH OF SCOTLAND.

THE wide and interesting discussion during recent years of the question of autonomy in the Church of England has naturally called attention to the conditions under which other Episcopalian Churches are governed. The papers (and to a still greater extent the debate which followed) on the subject at the Church Congress, held at Newcastle-upon-Tyne, in September of last year, gave prominence to this point—the measure of autonomy enjoyed by the Church in the United States and in the Colonies. Some interesting particulars were given, especially with reference to the Church in Canada and Australia; but these were necessarily of a general character, and no attempt was made to describe in detail the methods adopted for the maintenance of discipline, or for internal administration in the churches referred to. The point most strongly brought out was the fact that in each case the laity bore their share of the burden of government. The exact position allotted to them, the precise amount of responsibility undertaken by them, was not made plain, and many Church people at home are looking forward to learning more on these points from the further discussion of the question of “autonomy,” which, it is announced, will take place at the Brighton Church Congress, now so near at hand.

In the meantime it may prove not uninteresting to glance