

The revisers have failed to give the true force of the verb in the second line, and of the ׀ "vav" in the fourth line of Lamech's address. They have translated the verb "hearken." The parallelism is gradational, the intensity of the language is increased, to correspond with the feeling of the speaker. Hence the verb in the second line is stronger in meaning than that used in the first, and besides, the Hiphil form adds intensity to the Kal signification. The Septuagint uses "ἐνωρίσθε" and the Vulgate "Auscultate." The Hebrew verb should be translated "Be attentive." "The vav" of line four should be translated "even," for it is "vav" co-ordinate, and indicates that the young man is the same as mentioned in the previous line.

The revisers have translated שֶׁלֶם "Shalem" as an adjective in Genesis xxxiii., 18. The reasons assigned are, that no such city as Salem or Shalem is known to have existed, and this translation shows Jacob's request in chap. xxviii., 21, was fulfilled. The Septuagint and Vulgate read "to Salem." Jerome could easily have ascertained whether the city existed in his time or not, and he would scarcely have translated as he does, if such a city had not existed then, or if there had been no trace of its existence.

The existence of Salem near Nabloûs is asserted in Bib. Res. Palest. III., p. 102, and this fact is supported by John iii., 23. The construction of the sentence would be unusual if it were an adjective; besides, if it were placed there to indicate the fulfilment of Jacob's vow, we would expect to find ב "beth" prefixed as in Gen. xxviii.

On the whole, therefore, it would have been better to have retained the reading of the Authorized Version here.

אֲכַר "Abrech" in Gen. xli., 43, is translated "Bow the knee." This word is admitted by the best Egyptologists to be Egyptian, clothed in Hebrew letters. It comes from "ape" and "erkh," signifying "heads down." This translation agrees so far with the custom which may be seen now in Egypt. Whenever the Khedive or any high functionary rides through the streets, the faithful Mohammedans do not bow their knees, but prostrate their body in the dust. This I have seen frequently done in Cairo and elsewhere. The Septuagint does not translate the word, but reads, "A herald