

A FURTHER USE OF THE ANCIENT BIBLES. 27

IV.

"AUTHORISED" READING.

LEV. xvi. 8, 10, 26:

The other lot for the scapegoat.

REVISERS' READING.

The other lot for AZAZEL.

This is the only place where the Hebrew word AZAZEL occurs in the Old Testament, and the question of its meaning is a long-standing difficulty. The English versions, from the "Great Bible" down, have taken the interpretation from St. Jerome's Vulgate. He renders it "*caper emissarius*"—"the goat that was sent out." Probably this was a guess from the context, or perhaps he got it from the old Bible of Symmachus (see Book ii. p. 158), who gives a similar meaning. The Septuagint translates it vaguely, as if at a loss what to make of it. Some other early writers think it means the devil. The Jews of the Middle Ages tell us that it meant some evil spirit. Where all was so hazy, doubtless the revisers acted wisely in leaving it as they found it, simply, as in the previous case of the Asherim, expressing the Hebrew pronunciation in English letters, and so not committing themselves to any theory on the subject.

V.

"AUTHORISED" READING.

JUDGES viii. 13: Gideon returned from the battle before the sun was up.

REVISERS' READING.

Gideon returned from the battle from the ascent o. Heres.

The word HERES *does* mean the sun, but it may also