

the genitive case, having the conjunction ו (vau) prefixed, and the personal pronoun ך (cha) postfixed. We must then, of necessity, translate the two words thus:—עצבונך (*ngitsebonech*) *the trouble, or labor of thee, i.e., thy trouble*—והרונך (*vehèronech*) *and the conception of thee, i.e., thy conception*.

The foregoing, we fear somewhat tedious, illustration, may perhaps be sufficient to show that there is no case of Hendyadis in the passage under consideration, and that those who insist upon such a figure, and the translation so resulting, can only do so, in defiance of, and opposition to, the most simple and evident rules of Hebrew grammar.

We shall now proceed to our examination of Genesis iii. 16. The first word upon which we have to remark is עצבון *ngitsabohn*, rendered by the authorised version, *thy sorrow*. To determine the primary signification of this word, we shall, of course, refer to its root; but, shall not, as Dr. Simpson has incorrectly done, discover this root in *ngatsab* or *atsab** i.e., 3rd pers. masc. gen. pret. tense and indicative mood of the form or conjugation, *Kal*; but in the noun, עצב *ngetseb*. The first may be a very useful form, wherein to reduce all roots, for lexicographers and grammarians;† but we think we are justified in stating, that the great majority of those who have at all regarded the philosophy of grammar, have decided that, in such cases, the noun is prior to the verb. It is of course impossible to show this at any great length, here; but to those who desire to see the subject briefly, but lucidly and ably considered, we recommend the perusal of the introductory chapters of the late Professor Hurwitz's excellent "Hebrew Etymology." Affirming, then, the root of עצבון *ngitsabohn*, to be the noun עצב *ngetseb*, we seek its signification, not from Gesenius, whom Dr. Simpson "believes to be the highest authority he could quote on such a point;‡" but from an authority upon all Hebrew critics would decide to be incomparably higher than Gesenius, viz., R. David Kimchi. In his "Sepher Hashorashim,"§ before giving the signification of this noun, he adduces the following passages of Scripture: 1, Gen. iii. 16, "In עצב *ngetseb* (authorised version, in sorrow) shalt thou bring forth children." 2, Prov. xiv. 23, "In all *ngetseb* עצב (a. v. labour) there is profit." 3, Isa. lviii. 3, "And exact all עציבם *ngatsbechem*" (a. v. your labours). 4, Prov. v. 10, "And *ngatsabecha* עצבי (a. v. thy labours) be in the house of a stranger." 5, I Chron. iv. 9, "Because I bare thee בעצב *bengotsel*" (a. v. in sorrow). 6, Isa. xiv. 3, "The Lord shall give thee rest מעצבך *mengotsbecha*" (a. v. from thy sorrow). 7, Gen. iii. 17, "Cursed be the ground for thy sake בעצבון *bengitsabohn*, (a. v. in sorrow) shalt thou eat of it." 8, Gen. iii. 16, "I will greatly multiply עצבונך *ngitsebonech*" (a. v. thy sorrow). After citing

these eight passages, Kimchi then remarks, ענין והיגיה הכל הנהגה *nginyan hakol hengamal vehayingha*, i. e. "The meaning of (*ngetseb* contained in) all these texts is labour and toil," (*hengamal vehayingingha*) The words of Kimchi are explicit enough; but to remove all doubts from the mind of the reader, and, to show that we wish to consider this question in a fair spirit of inquiry, we shall examine now what are the significations of עמל *ngamal* and גיגיה *yègingha*, not seeking our information from any Hebrew author, but from Gesenius himself. The learned professor tells us that עמל *ngamal* means, 1, labour, fatigue, or toil; 2, fruits of labour; 3, trouble, adversity, like labour, *κάματος, πόνος*, Gen. xlii. 51, &c; 4, iniquity, injustice." But that the third signification he gives cannot be understood in the sense of pain or sorrow, is clear, 1st, from his expression, "like labour"; 2ndly, from his Greek illustration; (We should here remark that Parkhurst renders *ΚΑΜΝΩ, to labour even to fatigue*, and *πόνος*, in one of its significations, also, *labour*.) 3rdly, from the Scriptural passages quoted by him. Let us refer to his first (Gen. xlii. 51), where Joseph calls the name of his first-born Menasseh, "because God, said he, hath made me forget all עמלי *ngamale* (a. v. my toil), and all my father's house." That the authorized version, Buxtorf who translates, *labor meus*, and others who render it *toil*, have translated correctly, will be admitted by those who observe that Joseph apparently alludes to the toil of providing for the seven years' famine, which toil the text has already particularized, and further, from his adding, "and at my father's house," alluding in this latter expression to the sufferings he had experienced through his brethren. Otherwise understood there would be a strange redundancy in the passage. Gesenius's next reference is to Deut. xxvi. 7, where the Israelite says, "The Lord heard and looked on our affliction and עמלנו *ngamalenu* (a. v. our labour) and our oppression. The same remarks which refer to the correctness of the received English version of the preceding passage in Genesis, apply to this passage also. Gesenius's last references are to Job, iii. 10, "nor hid עמל *gnamal* (a. v. sorrow, but may as well mean) trouble or fatigue from my eyes"; and to Job xvi. 2, "Ye are all מנחמי *menuchame* *ngnamal*, (a. v. miserable comforters), i. e. "Ye trouble or fatigue me with your long and profitless harangues." Thus much respecting עמל *ngamal*, the first of Kimchi's significations of עצב *ngetseb*; that his second, viz., גיגיה *yègingha*, means labour, toil, or fatigue, is generally admitted. Thus then we find that one of, if not the most eminent of Hebrew scholars, has pronounced that both *ngetseb* and *ngitsabohn* in Gen. iii. 16., do not mean sorrow, as the English version of the Bible renders them: but that they signify physical labour, toil, or effort, without any reference to pain or sorrow.

(To be Continued.)

* Anæsthesia, p. 113.

† Since from it, or rather, from the Infinitive mood, from which it is derived, spring the other six forms of the verb, with their various moods, tenses, participles, &c.

‡ Anæsthesia, p. 113.

§ Ed. Venet, 385th column.