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the serious recollections have been quoted; but the book abounds in amusing and agreeable glimpses of secular, literary and political life. He will wish the Dean many years of health and intellectual activity, and hope that he will continue to make abundant use of his judicious note-book and his graphic and sagacious pen.

WILLIAM SINCLAIR.

Notes and Queries.

NOTE ON PSALM LXXVIII.

It is a remarkable fact (to which perhaps sufficient attention has not been called) that only seven plagues of Egypt are mentioned in Ps. lxxviii. Lice and darkness and boils are omitted.

Those who maintain the composite character of the Hexateuch will find in this fact a curious and entirely unexpected confirmation of their theory.

Accepting the usual letters—

J = Jehovist,

E = Elohist,

P = Priests' code,

the following table will explain itself :

PLAGUES MENTIONED IN PS. LXXVIII.

Ver. 45.	Waters into blood ...	...	Exod. vii. 17.	J.
Ver. 46.	Frogs ...	...	Exod. viii. 2.	J.
Ver. 46.	Locusts ...	...	Exod. x. 4.	J.
Ver. 47.	Flies (swarms) ...	...	Exod. viii. 20.	J.
Ver. 48.	Hail ...	...	Exod. ix. 23b.	J.
Ver. 49.	Murrain ...	...	Exod. ix. 3.	J.
Ver. 51.	Pestilence ...	...	Exod. ix. 15.	J.
Ver. 52.	First-born ...	...	Exod. xi. 5.	J.

PLAGUES NOT MENTIONED IN PS. LXXVIII.

Lice ...	...	...	Exod. viii. 16.	P.
Darkness ...	...	...	Exod. x. 21.	E.
Boils ...	...	...	Exod. ix. 8.	P.

There is here, of course, no proof, but a very remarkable undesigned coincidence, lending unexpected weight to the probability that the author of the Psalm happened to have beside him the MS. which is called "J."

He would scarcely have omitted the lice, the darkness, and the boils had they been present in the text with which he was familiar. The division of the text now commonly accepted is hereby strengthened.

NOTE ON אֲנִיּוֹת, PSALM CIV. 26.

The incongruity of "ships" making their appearance amid the natural creation has led to the suggestion that this is not the correct translation of אֲנִיּוֹת.

I. We note that the Psalmist is approximately following the order of the days of creation in Gen. i. :

Light	...	...	...	Gen. i. 3.	Ps. civ. 2.
Heavens	...	...	...	" 6.	" 2.
Waters	...	...	...	" 9.	" 3.
Dry land	...	...	...	" 10.	" 7.
Moon	...	...	...	" 16.	" 19.
Beasts	...	...	...	" 20.	" 12.
Man	...	...	...	" 26.	" 23.

It would not appear that in this catalogue there is any place for the works of man. They are the works of nature. To insert ships on the fifth day seems inappropriate. Nor is there any obvious reason why ships should be selected as the special work to be mentioned.

II. We note that the collocation of verses 26, 27 is very curious :

"There go the ships, and there is that leviathan, whom Thou hast made to take his pastime therein.

"These" (referring apparently to the whole of the animal creation) "wait all upon Thee, that Thou mayest give them meat in due season"

(אכלם, that which they eat).

Is it reasonable to say that ships wait upon God, that He may give them meat?

III. We note that the Psalmist, having cited "small and great beasts, חיות," would naturally proceed, according to the genius of Hebrew poetry, to give an instance of the small in אניות, and of the great in

לויתן. Ships in this context would be a blot upon the poetry.

IV. We note that הליך is almost always used of the movements of a living creature. It is difficult to prove a negative, but we do not know of any other case where it is used of ships. Ships come, and ships are sent, and ships are fetched. It is only in modern poetry that they "walk the waters like a thing of life"; from which quotation it is evident that walking belongs to a thing of life.

V. For all these reasons we ask, Is it not possible that אניה may have another signification?

Gesenius gives the corresponding Arabic word as meaning "vas aquarium, urna, amphora," and he cites a parallel case in Greek :

γαλός, mulctra,
γαῦλος, navis,

whence probably the Latin "galea," and the English "galley, galleon." All contain the idea of something round or cup-shaped; "vas," "vaisseau," and "vessel" is an exactly parallel case.

Guided by this analogy, it is not hard to see that the word for a ship may have been originally taken from that which conveyed the idea of a ship, by floating and moving itself upon the face of the sea—

As galley from γαῦλος.

Vaisseau from vas.

Navis and ναῦς from νέω.

So אניה may have been applied to a ship from that marine animal which alone swims vase-like upon the surface. And the scientific word "nautilus" (ναῦς) may be only the restoration of the name to its primæval source.

VI. Some faint traces of this use of אניה are still to be found in poetry.

Prov. xxx. 19. The three wonderful things :

(1) The way of an eagle in the air.

(2) The way of a serpent on a rock.

(3) דרך אֲנִיָּה בִּלְבַב הַיָּם, the way of אֲנִיָּה in the heart of the sea.

But a ship does not move in the heart of the sea, but on the surface.

(כַּלְבֵּי-יָם certainly means beneath the surface, as is proved by the two passages, Exod. xv. 8, and Prov. xxiii. 34.)

Hence, in Prov. xxx. 19, the three wonderful things almost certainly belong, without exception, to the natural world, as well as the fourth which follows. Hence אֲנִיָּה here most probably means a marine animal, whose path through its own element is as marvellous as the paths of the eagle and the serpent.

VII. A similar argument holds good with regard to Job ix. 26 :

“My days pass as אֲנִיּוֹת אֶבֶר as the eagle that hasteth to his prey.”

Here again we should expect two natural emblems; here again אֲנִיָּה is joined with the eagle, as the nautilus sinks suddenly and the eagle swoops.

VIII. We conclude, therefore, that the rendering “Here walk the nautiluses,” is worthy of consideration.

Review.

Deuterographs. Duplicate Passages in the Old Testament: their bearing on the Text and Compilation of the Hebrew Scriptures. Arranged and annotated by ROBERT B. GIRDLESTONE, M.A., Honorary Canon of Christchurch, and formerly Principal of Wycliffe Hall, etc. Clarendon Press, 1894.

THIS is a long title, much after the fashion of former days, but one which is in this case of very real advantage to the reader as explaining to him what he is to expect.

It exactly describes the nature of the book, which is an exhibition to the eye of certain facts connected with the Old Testament, which to most of us have been entirely unknown, though actually lying before us whenever we read certain considerable parts of it, and especially the Books of Samuel, Kings, and Chronicles. I venture to express an opinion that though we have all known that there were passages repeated out of one book in another, it will to most be a revelation, as I confess it was to me, to see these “deuterographs” tabulated as Canon Girdlestone has done, and to learn how much the later writer has borrowed from those which are earlier.

The work is one rather of facts than of inferences, but when the reader sees the long portions in Samuel and Kings repeated in Chronicles he cannot help inferring that, whatever the purpose for which they were written, and whatever their relation to one another, they have a unity among themselves, and are not two altogether separate monuments of antiquity, but depend the one on the other.

What that dependence is is one of the questions to which Canon Girdlestone directs attention. He takes for granted that in the royal archives, both of the kingdom of Judah and of the kingdom of Israel, there were chronicles of the various reigns. These chronicles were secular; but there was besides a series of prophets who composed the Books of Samuel and the Books of Kings. That the Books of Chronicles which are quoted in Kings were not our present Books of Chronicles is clear from what may be considered certain, namely, that the latter were written long after the Books of Samuel and Kings. But our present Books of Chronicles contain references to the works of prophetic writers,