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*A New Translation of the Forty-ninth Psalm,*

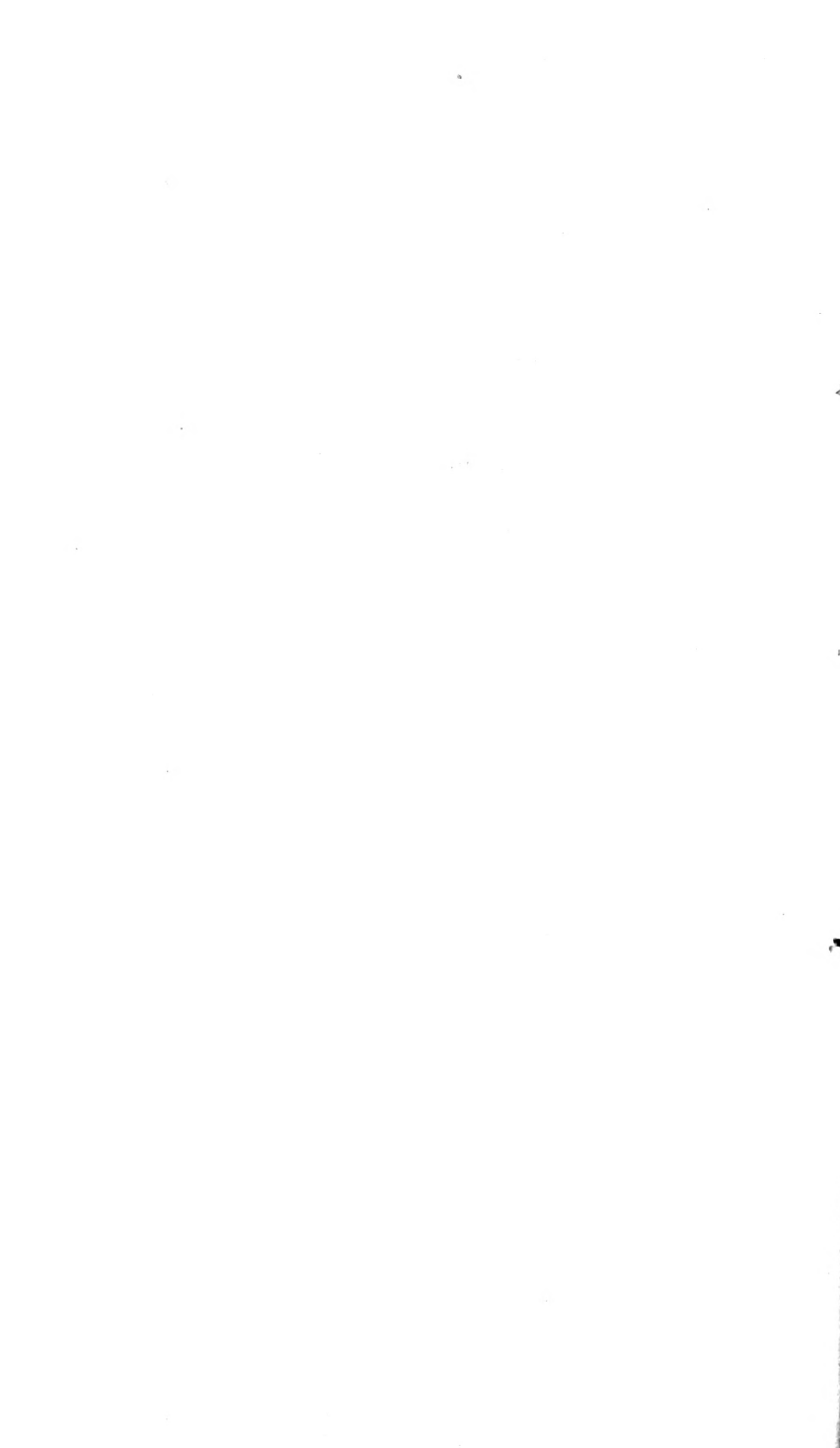
IN A

S E R M O N

PREACHED BEFORE

THE UNIVERSITY OF OXFORD,

&c. &c.





*A new Translation of the Forty-ninth Psalm,*

IN A

SERMON

PREACHED BEFORE

THE UNIVERSITY OF OXFORD,

*AT ST. MARY'S,*

ON SUNDAY, JUNE 3. 1810.

To which are added,

REMARKS

CRITICAL AND PHILOLOGICAL

ON

LEVIATHAN,

DESCRIBED IN

THE FORTY-FIRST CHAPTER OF JOB.

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BY THE

REV. WILLIAM VANSITTART, M. A.

RECTOR OF WHITE WALTHAM, BERKS.

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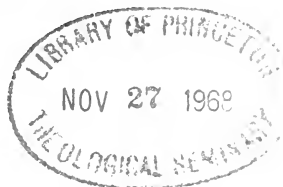
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## PREFACE.



**I**N the following Sermon the reader is presented with a new translation of the forty-ninth Psalm. This new version has not been hazarded before the author was convinced, that the old translation of our Prayer Book and English Bible was not a fair representation of the Hebrew text. Learned men, who have attempted an illustration of this Psalm, have confessed its difficulties, and almost the impossibility of arriving at any good sense, from the present state of its Hebrew original: they have, accordingly, in the first place, altered the text agreeably to what they conceived must have been the Psalmist's intention, and then framed their version according to the Psalm so amended. In the translation here proposed, no such liberty has been even thought of, but the original has been adhered to closely

and rigidly ; and it is from this steady adherence to the text, that the following has originated and been completed, which is now, with all deference and modesty, submitted to the judgment of the learned reader.



In the Remarks on Leviathan, the reader will perceive the difference between the division of the chapters in our English and Hebrew Bible : and as the author has used the arrangement of our English Bible, as perhaps the most convenient for his purpose, it should be observed, that the first verse in the Remarks answers to the 20th verse of the 40th chapter of the original. The Hebrew begins the description of Leviathan in Job xl. 20. and continues it throughout the 41st chapter. The English Bible confines the description to the 41st chapter alone.

The text which has been used is that of the English Polyglot ; with this difference, that it is given without the Masoretic points. The reason for this is, that לִשְׁנוֹ, stripped of the vowel

points, appears in a better state for a critical examination.

In regard to the extracts out of Mr. Hamilton's *Ægyptiaca*, which the author but lately obtained, they furnish a most valuable addition to these Remarks, and will be equally prized by the classical scholar, even without the acquirement of the Hebrew language, as excellent notes upon the ancient writers upon Egypt, who have touched upon the worship of the crocodile.



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PSALM xlix. 14.

*They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.*

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**T**HE Psalm, of which this verse forms a part, has generally been considered as descriptive of the resurrection. That great truth was known but imperfectly to the inhabitants of Judea, in comparison to what it is now among Christians, since life and immortality have been brought to light by the Gospel. The doctrine was however taught by the Prophets and other holy men, but we may imagine with no very great success, particularly if we judge from the tenor of the Psalms, which are continually reproving the wicked, and the enemies of God, for their unbelief. The Jews, at the times when the different Psalms were composed, consisted greatly of scoffers and irreligious persons, who, insulting the godly, continually enquired of them, where was their God; not unlike the scoffers predicted by the Apostle Peter to arise in the last days, who would de-

mand exultingly, “ where was the promise of “ his coming<sup>a</sup>.”

This forty-ninth Psalm is a remarkable instance of the irreligious man’s contention with the Psalmist, and of the denial of the great truth of the resurrection. No man, it is asserted roundly<sup>b</sup>, may deliver his brother, nor make agreement unto God for him.

The whole Psalm, to be clearly understood, must be considered as a dialogue between a believer in that great truth and these scoffers: or rather, that the scoffer himself was not present, but that the religious man puts forward the sentiments of the scoffer, which he afterwards controverts. It should be divided into the parts respectively belonging to each; and then, with a different rendering of a few of the words from the present translation, it will clearly exhibit the providence of God asserting a deliverance from the grave, and the mission of an ambassador to abolish the power of death.

This Psalm, in the shape in which it appears at present in our Prayer-book version, carries with it the air more of a denial, than a proof of the resurrection. And indeed Bishop Hare says the same thing, but unjustly, of its original, in a note upon verse 13. If, argues he, the

<sup>a</sup> 2 Pet. iii. 4.

<sup>b</sup> Verse 7.



Pfalmist had thought about the resurrection in this Psalm, he would have set forth in clear and magnificent language, not briefly and obscurely, the happiness with which the pious would then be received. “Si Pfaltes in hoc carmine de resurrectione cogitasset, non breviter et obscure; sed dilucide et magnifice, felicitatem qua pii tunc macti erunt prædicasset.” It asserts the universal death both of the high and low, rich and poor, learned and ignorant; consigns them to the grave, and there leaves them, without power in any one to redeem them. To us, with its present translation, it yields but a very imperfect light and hope of another life. If our prospect extended no farther than what this version unfolds to us, it would be most limited and dark. Not so its original to the Jews; who build upon it the hope of the resurrection, and console themselves with it at the burial of a departed fellow creature. Dean Addison, in his Travels into Barbary<sup>a</sup>, informs us, that the Jews were accustomed to sing the forty-ninth Psalm, in a sort of plain song, at their funeral processions. Whence it is clear they must have considered it as prefiguring and substantiating the deliverance from the grave. Whence too, we may

<sup>a</sup> See Harmer's Observations upon Scripture, vol. iii. pag. 409.

imagine, they derived from the original a much clearer light into the resurrection, than we can possibly do from our translation of it. He, whose faith in another life was grounded only upon our English translation, would have but a faint and glimmering light; and if the Jews of Barbary had not a livelier hope, then, as they followed a brother to the grave, they would have sorrowed for his departure, rather than have exulted for his deliverance out of the miseries of this sinful world.

This Psalm, consisting of twenty verses, may be divided into four parts, besides a verse, forming a kind of burthen to it, repeated at the close. The first part, consisting of four verses, is a proœmium, setting forth the greatness and the mystery of the subject. The second part, verse 5 to verse 11, contains the sentiments which the irreligious man professes upon the resurrection. Then comes the 12th verse, forming a sort of creed, or irreligious tenet held by the scoffer. The third part, the 13th, 14th, and 15th verses, embraces the actual state of mankind in regard to death and a deliverer from the grave. The fourth, containing the 16th, 17th, 18th, and 19th verses, is a consolation to the good man, not to be cast down at his poverty, or repine under it, or be envious of the riches of another; and for this rea-

son, because his riches and his pomp cannot follow him. The Psalm closes with the 20th verse, which is almost a repetition of the 12th.

Before, however, I enter upon the Psalm, I would call your attention to the last verse of the preceding one. It is very remarkable. It is this:

For this God is our God for ever and ever ;  
He will be our guide even unto death.

עַל מוֹת *ad mortem*; though *super mortem*, *beyond death*, would be the more proper translation. The Psalmist in this Psalm sings the praises of Sion, the city of God: and concludes, that the God, to whom Sion belonged, was his and the people of Israel's God.

This God is our God for ever and ever ;  
He shall guide us beyond death.

I have made *guide* a verb, as it is in the original. Now this verse must not be passed over without comment. The words are very important and extraordinary. The Psalmist does not say this God is our God, for a week, or a month, or a year, or for an age; but for ever and ever. How can he be their God for ever and ever, unless they have an existence for the same immeasurable time, wherein they may be his people? How can he guide them beyond death, unless they are somewhere to be guided?

I have been the more particular in setting forth this verse, that the Psalmist may not appear to enter too abruptly upon the weighty matter contained in the Psalm under discussion.

The Psalm begins with a solemn call to the people to listen; and the greatness of the subject may well be conceived, by that call being extended to all the inhabitants of the world.

1. Hear this all ye people ;  
Give ear all ye inhabitants of the world.
2. Both low and high,  
Rich and poor, together.
3. My mouth shall speak of wisdom,  
And the meditation of my heart shall be  
of understanding.
4. I will incline mine ear to a parable ;  
I will open my dark (or mysterious)  
saying upon the harp.

Here ends the proœmium, or the opening of the subject; and at the next verse the *materies* of the Psalm commences.

This first part needs no alteration. The second part requires being put into a new and different shape. I shall begin with reading as much of this second part as is requisite for our purpose, according as it stands in our Bible translation; repeat it in the state I wish it to appear; then make a few critical remarks upon

it: and the same method will be continued throughout the whole Psalm.

5. Wherefore should I fear in the days of evil,  
When the iniquity of my heels shall compass me about ?
6. They that trust in their wealth,  
And boast themselves in the multitude of their riches ;
7. None of them can by any means redeem his brother,  
Nor give to God a ransom for him.
8. For the redemption of their soul is precious,  
And it ceaseth for ever ;
9. That he should still live for ever,  
And not see corruption.
10. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

Now, it is to be remembered, these words are spoken of the irreligious man, whose sentiments are here brought forward, and which are exposed fully and clearly in the third part.

Although this second part will assume a new appearance altogether from that just cited, yet there is not the least alteration in the original Hebrew text. Perhaps it may appear so at

first fight in the word נפשם *their soul*, which has the plural pronoun affixed to it, purposely for increasing the signification, and which I have rendered, instead of their soul, *the soul of any one man*. It might, I think, be rendered *his soul*, in regard to the singular number preceding it; and as it refers to איש, which apparently governs either a singular or plural number. The change of persons is not allowable in the English language, though it frequently takes place in the Hebrew; because in this last language the plural number is imagined to increase the signification. Another instance of this usage of the plural number, where איש is referred to, after having before governed a singular, is at the close of this Psalm, in the verb יראו, and will be remarked in its place. This change of persons has added considerably to the difficulties of translators and commentators, and not unfrequently confuses the sense. But to return to the new shape, in which I would wish the Psalm to appear:

5. Wherefore should I fear in the evil days  
The iniquity of mine enemy who compasseth me about?
6. They that trust in their strength,  
And make their boast in the quantity of  
their riches,  
*Say or assert their maxims upon death.*

7. No man shall redeem a brother,  
Or pay to God his ransom ;
8. Or the price of the redemption of the  
soul of any one :  
But he has ceased existence for ever.
9. Shall he then hereafter live to victory,  
And not see corruption ?
10. For it appeareth the wise die ;  
The fool and the ignorant person perish  
likewise ;  
And leave their wealth to others.

עֲקָבִי *mine enemy*, from עֲקָב to *supplant*.  
However, if we continue to understand עֲקָבִי  
*my heel*, in the singular number, it would be  
with reference to a snare, or a gin, set for the  
purpose of catching any one by the heel or  
foot. This may be illustrated Job xviii. 8, 9,  
10. where it is said of the wicked,

8. For he is cast into a net by his own feet,  
And he walketh upon a snare.
9. The gin shall take him by the heel,  
And the robber shall prevail against him.
10. The snare is laid for him in the ground,  
And a trap for him in the way.

Some read, instead of אָח *brother*, אֱמֶת *verily*,  
which is likewise found in some MSS. and  
then the verb would be in the passive voice,  
thus ;

Verily no man shall be redeemed,  
Or his ransom paid to God,

Or the price of the redemption of the soul of any one.

In versè the eighth, the Seventy and Vulgate, instead of the plural affix to the noun נפש *soul*, read the singular; נפשו for נפשו.

LXX. τῆς ψυχῆς αὐτοῦ.

Vulg. *animæ suæ*.

The verb לחדל translated, *he has ceased existence for ever*, means literally to cease being in the state one was in before; as when the hungry are no more hungry, as when those who were alive are no longer in existence. The ninth versè is rendered interrogatively. Where persons are in discourse together, the mark of interrogation is dropt. The word *hereafter*, the rendering of עוד, is very important, denoting a future period.

Jerom, Aquila, and Symmachus, render thus:

Jerom, *Sed quiescet in sæcula, et vivet ultra in sempiternum*.

Aqu. Καὶ ἐπαύσατο εἰς αἰῶνα, καὶ ζήσεται εἰς ἄϊκος.

Symmachus, Ἀλλὰ παυσάμενος τῷ αἰῶνι τέτρω ζῶν ἀεὶ διατελέσει.

LXX. and Origen, Καὶ ἐκοπίασεν εἰς τὸν αἰῶνα, καὶ ζήσεται εἰς τέλος.

Grabe asserts, ἐκοπίασεν in this place is put for ἐκόπασεν.

In versè 10. I have rendered כִּי יראה, *for it appeareth*, instead of *he seeth*. The remaining



verse in this second part, and also the twelfth, the kind of burthen of the Psalm, need no alteration. I shall simply read them without comment.

Their inward thought is, their houses are  
for ever,

Their dwelling-places to all generations :

They have called lands after their own  
names.

Man, though formed in honour, abideth  
not ;

He is like the beasts that perish.

That is, man, though formed even in the image of God, hath no continuance here or hereafter. This verse is the kind of creed or maxim of the scoffers ; who allow the superiority of man over the brute creation, both in his make and endowments ; but assert, that, from his not remaining after this life, he is but on an equality with the beasts that perish.

We come now to the third part of the Psalm, which contains the believer's observation upon the preceding sentiments, as well as his declaration concerning the future state of all mankind ; as also the arrival of an ambassador to abolish the grave, and accomplish the redemption of the soul.

These three verses, the 13th, 14th, and 15th, (comprising the third part,) are in the Bible translation as follows.

“This their way is their folly: yet their posterity approve their sayings. Selah.

“Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

“But God shall redeem my soul from the power of the grave: for he shall receive me.”

The ancient as well as the modern translators appear to have had no clear idea of the 14th verse: in all probability the change of the number of the pronouns deceived them. Where so many and great scholars have failed, it appears almost presumption to think of success; but with your indulgence I will proceed with my interpretation, and the reasons for it:

13. This their doctrine is their folly;

And those who come after them praise their saying. Selah.

כסל למו. It may also be rendered, *their confidence*, as well as *their folly*. This their doctrine is their confidence: but it is generally taken for folly.

כסל is one of those words which have two significations; of which one is nearly the contrary of the other.

14. *They* are laid in the grave like sheep in the fold;

Death shall shepherd them ;  
 But the upright shall rule them at morn-  
 ing,  
 And their ambaffador shall arife from his  
 glorious habitation to abolifh the  
 grave.

15. Verily God shall redeem my foul,  
 For he shall take me from the clutches of  
 the grave.

The Pfalmift, as appears to me, illuftrates the  
 ftate of the dead by a fhepherd folding his  
 fheep at night, and loofening them from the  
 fold in the morning. And accordingly I have  
 maintained this figure through the verfe.

The 14th verfe may be divided into four  
 claufes.

1ft. They are laid in the grave like fheep in  
 a fold.

2d. Death fhepherd them.

3d. But the upright shall rule them at morn-  
 ing,

4th. And their ambaffador shall arife from  
 his glorious habitation to abolifh the  
 grave.

1ft. *They are laid in the grave.* Rather,  
*they are appointed to the grave.* שָׂרוּ *they are*  
*put in order or military array.* They are ap-  
 pointed to the grave as fheep are by their fhep-  
 herd to the fold. All men, not the unjuft only.

Understand אִישׁ or אָדָם in its distributive sense.

2d. *Death shall shepherd them*; that is, Death shall have power so far as to bring them to the grave.

LXX. ὁ Θάνατος ποιμανεῖ αὐτούς.

3d. But the upright, or the true shepherds, in opposition to death as a shepherd, shall rule them at morning.

יְרִדוּ a יְרָה *dominium exercere*. It may also be derived from יָרַד *descendit*. But the true shepherds shall go to them at morning, descend upon them as a shepherd goes to his sheep at morning, to loosen them from their fold.

יְשָׁרִים *the upright*. We may understand this word of the true shepherds, carrying on the figure of speech with which the verse set out.

These upright, or true shepherds, may possibly be referred to the saints, who, as St. Paul tells us, shall judge the world<sup>a</sup>. Or they may be illustrated by our Lord's allusion to his twelve disciples, sitting upon twelve thrones, judging the twelve tribes of Israel<sup>b</sup>. The whole of the followers of the blessed Jesus are spoken of as a flock, and as his sheep. And the holy Re-

<sup>a</sup> 1 Cor. vi. 2.

<sup>b</sup> Matt. xix. 28.

deemer himself is said to be a shepherd, that good shepherd that knoweth his sheep, and is known of them, John x. 14 ; that good shepherd, that giveth his life for his sheep. ver. 11.

לְבֹקֵר *in the morning*. This is a particular expression, denoting any early assistance or opportune deliverance, Thus, Psalm xxx. 5. “Heaviness may endure for a night, but joy cometh in *the morning* ;” and, Psalm xlvi. 5. “God shall help her, and that *right early*.”  
לפנות בקר.

4th. And their ambassador shall arise from his glorious habitation to abolish the grave.

צִיר *an ambassador, agent, or messenger*. One upon whom the business turns, as upon a hinge. Now if צוּר be substituted in its stead, as many editions read, then it may be rendered *their rock*, which is a much fuller and stronger word. “Their rock shall arise from his glorious habitation.”

LXX. ἡ βοήθεια αὐτῶν.

Vulg. *auxilium eorum*.

לְבַלּוֹת שָׂאוּל *to abolish the grave*. *Ad destruendum orcum* ; or, *ad destructionem orci* : which is a frequent mode of speech in the New Testament. 2 Tim. i. 10. Heb. ii. 14.

Some MSS. read לְכַלּוֹת *ad consumendum orcum* ; which is nearly of the same import with לְבַלּוֹת. The root of this word is בָּלָה *ve-*

*terascit* : but it is equally used in the transitive sense, as in 1 Chron. xvii. 9.

לבלות may be taken in the future signification, and is equivalent with יבלה. Thus: Their ambassador, from his glorious habitation, shall abolish the grave. If the word is used in this future sense, it destroys the necessity of understanding *arise*.

Symmachus gives the word a transitive signification; τὸ δὲ κράτερον αὐτῶν παλαίωσει ἄδης. *Hades shall abolish their strength*: which if it was reversed would be nearly right.

מ מוזבל לו a preposition prefixed. לו a pronoun affixed. *From his glorious habitation.* זבול *habitaculum*. When applied to Jehovah's habitation, it means the heavens; thus, Isaiah lxiii. 15. "Look down from heaven, and behold from the *habitation* of thy holiness, and of thy glory." ראה מזבל קדשך ותפארתך

LXX. ἐκ τῆς δόξης αὐτῶν.

Vulg. *a gloria eorum*.

All the translators have rendered the pronoun in the plural number; this I imagine they did, because זיר has a plural pronoun, which has contributed very much to mislead them. The Seventy render זבול δόξα, and the Vulgate *gloria*, which is the reason why I have inserted the epithet, *glorious habitation*.

We may now go on with the fourth part of the Psalm, namely, the consolation of the believer, and that he repine not at the prosperity of the wicked.

16. Be not thou afraid when one is made rich,

When the glory of his house is increased;

17. For when he dieth he shall carry nothing away :

His glory shall not descend after him.

These two verses require no alteration, and therefore will not be repeated. The remainder of this fourth part runs thus in the Bible :

18. Though while he lived he blessed his soul ;

And men will praise thee, when thou doest well for thyself.

19. He shall go to the generation of his fathers ;

They shall never see light.

The alteration I mean to suggest in these two verses is very trifling, chiefly in the word *he shall go*, because our translators have changed the person, usurping the third for the second.

For he blessed himself during his life ;

But men shall praise thee, because thou doest good for thyself.

Thou shalt enter into the generation of his fathers ;

But they shall never see light.  
That is, neither he nor any of the prosperous  
wicked shall ever see light.

In the 18th verse, "men shall praise thee,"  
the Hebrew word is יִרְדָּךְ pointed as if it  
was the third person plural. I have retained  
the translation of our English Bible.

LXX. ἐξομολογήσεται σοι.

Vulg. *confitebitur tibi.*

If it could be rendered "but it shall be well  
"with thee," I should be better pleased.

חבוא עד דור אבותיו

עד נצח לא יראו אור

Some propose reading אבותיך *thy fathers*,  
but upon no foundation, excepting the exi-  
gence of the place.

יראו In the plural number, to increase the  
signification. This verb is governed of איש,  
which had through the preceding verses go-  
verned a singular number. איש is a very parti-  
cular word, and not unfrequently governs, in  
the same sentence, both a singular and plural  
number. In Psalm lxii. 5. where איש had re-  
ferred to the plural number, it all of a sudden  
refers to the singular. Many of these peculiari-  
ties appear in the Psalms, as in Pf. xxxix. 7.  
v. 10.

איש, when referring to a collective body, may



govern a plural number; which is the case with יראו in the 19th verse; and the plural pronoun of נפש in the 8th: the plural verb יראו is said of all the rich, and the plural pronoun נפטים of the souls of every one.

This change of numbers causes a very great confusion. Yet I do not wish to accuse the text on that account of being erroneous, much less depraved in the words יראו and נפשים; but would rather consider them as peculiarities of the word איש, consistent with the genius of the Hebrew language, but not of the English.

The Seventy, Vulgate, and Syriac, render in the singular number, as if יראה.

LXX. ὁψεται.

Vulg. videbit.

Syr. } ܝܪܝܐ.

In regard to the expression, “thou shalt enter into the generation of his fathers,” it may perhaps want a little explanation.

The greatest blessing to be desired by a Jew was, the continuance of his family to the latest times, and his children, and children’s children ever succeeding to his inheritance. The greatest curse, on the contrary, which he dreaded, was the cutting off his family, and a stranger succeeding to his place. Thus, the greatest blessing promised to David, if his children continued in the service of Jehovah, was, that “there should

“ not fail him a man upon the throne of Israel <sup>a</sup>:” thus likewise, “ the Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimony, that I shall teach them, their children also shall sit upon thy throne for evermore <sup>b</sup>.” Something of this kind is meant by the pious man entering into the generation of the rich man, who would be cut off.

The Psalm finishes with the repetition of the 12th verse, only changing ילין for יבין.

Man is formed in honour, but will not understand;

He is like the beasts that perish.

By this change of ילין for יבין, the sentiment of the scoffer, that *man will not remain*, that is, have another life hereafter, is blotted out; and *will not understand*, substituted in its place. Thus shewing, that man in his perverse disposition and want of understanding, and not in any thing else, resembles the beasts that perish.

Having now gone through the Psalm in parts, I will recapitulate the whole, together with the original text.

<sup>a</sup> 1 Kings ii. 4.

<sup>b</sup> Psalm cxxxii. 11, 12.

למנצח לבכי קרח מומיר

שמעו זאת כל העמים האזינו כל ישבי חלד :  
 גם בני אדם גם בני איש יחד עשיר ואביון :  
 פי ידבר חכמות והגות לבי חבונות :  
 אטה למשל אזני אפתח בכנור חידתי :

למה אירא בימי רע עון עקבי יסבני :  
 הבטחים על חילם וברב עשרם יתהללו :  
 אח לא פדה יפדה איש לא יתן לאלהים כפרו :  
 ויקר פדיון נפשם וחדל לעולם :

ויחי עוד לנצח לא יראה השחת :  
 כי יראה חכמים ימותו יחד כסיל ובער יאבדו  
 ועזבו לאחריים חילם :  
 קרבם בתימו לעולם משכנתם לדור ודור  
 קראו בשמותם עלי אדמות :

ואדם ביקר בל ילין נמשל כבהמות נדמו :

זה דרכם כסל למו ואחריהם בפיהם ירצו סלה :  
 כצאן לשאול שתו מות ירעם וירדו במ  
 ישרים לבקר וצירם לבלות שאול מזבל לו :  
 אך אלהים יפדה נפשי מיד שאול כי יקחני סלה :

אל תירא כי יעשר איש כי ירבה כבוד ביתו :  
 כי לא במותו יקח הכל לא ירד אחריו כבודו ;  
 כי נפשו בחייו יברך ויודך כי תטיב לך :  
 תבוא עך דור אבותיו עך נצח לא יראו אור :  
 אדם ביקר ולא יבין נמשל כבהמות כדמו :

*To the chief Musician, a Psalm for the sons of Korah.*

PART I.

1. Hear this, all ye people ;  
 Give ear, all ye inhabitants of the world :
2. Both low and high,  
 Rich and poor, together.
3. My mouth shall speak of wisdom ;  
 And the meditation of my heart shall be  
 of understanding.
4. I will incline mine ear to a parable ;  
 I will open my mysterious speech upon  
 the harp.

PART II.

5. Wherefore should I fear in the evil days  
 The iniquity of mine enemy that compasseth me about ?
6. They that trust in their wealth,  
 And boast themselves in the quantity of  
 their riches ; (*Say or assert their maxims.*)

7. No man shall redeem a brother,  
Or give to God his ransom :
8. Or the price of the redemption of the  
foul of any one.  
But he has ceased existence for ever.
9. Shall he then hereafter live to victory,  
And not see corruption ?
10. For it appeareth the wise die ;  
The fool and the ignorant person perish  
likewise,  
And leave their wealth to others.
11. But their inward thought is, their houses  
are for ever ;  
Their dwelling-places from generation to  
generation :  
They have called lands after their own  
names.
12. Man, though formed in honour, abideth  
not ;  
He is like the beasts that perish.

## PART III.

13. This their doctrine is their folly ;  
Yet those, who come after them, praise  
their sayings. Selah.
14. They are laid in the grave like sheep *in a  
fold* ;  
Death shall shepherd them ;

- But the upright shall rule them at morning,  
 And their ambaffador shall arife from his  
 glorious habitation  
 To abolifh the grave.
15. Verily God fhall redeem my foul ;  
 For he fhall take me from the clutches of  
 the grave.

## PART IV.

16. Fear not thou when one is grown rich,  
 When the fplendor of his houfe is in-  
 creafed ;
17. For at his death he fhall carry nothing  
 away ;  
 His pomp fhall not follow him.
18. For he bleffed himfelf during his life ;  
 But men fhall praife thee becaufe thou  
 doeft good for thyfelf.
19. Thou fhalt enter into the generation of  
 his fathers,  
 But he fhall never fee light.
20. Man is formed in honour, but will not  
 underftand ;  
 He is like the beafts that perifh.

The Pfalm, in its prefent new fhape, fub-  
 ftantiates firmly the doctrine of the refurrec-  
 tion. It not only eftablifhes that great truth,

but predicts also the arrival of an ambassador from heaven, to abolish the power of the grave. Many of the Psalms contain prophetic descriptions of the person, the might, and the kingdom of Christ. And this Psalm, under discussion, points decidedly to him as the destroyer of death; and so he is set forth in the New Testament. The author of the Epistle to the Hebrews, chap. ii. 14. declares, that Christ through his death destroyed him that had the power of death, that is, the devil. Christ undergoing death, and rising again from the grave, achieved that victory which, the Apostle says, destroyed him that had the power of death. Likewise, 2 Tim. i. 10. the Apostle asserts the appearance of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light, through the Gospel.

In this age, now that Christians have the life, history, and achievements of the ever blessed Jesus familiar to them; as likewise, that greater helps towards a more thorough knowledge of the Hebrew language are in their possession; they are better able than others, of preceding times, to discern the prophetic parts, which relate to the Christ. Many passages prove to be predictive of that divine person, which would never have been esteemed

such, had not their completion been discovered in the New Testament : their fulfilment establishes their prophetic tendency. The Psalm we have discussed is an example of this in its 14th verse ; for neither had the Seventy Greek translators the least idea of the ambassador that should abolish the grave ; neither had the Syriac versionist, at whatever time he might have lived ; neither the framers of the Vulgate, in the early ages of Christianity. Whether the Jews expected this ambassador, from this particular Psalm, cannot perhaps be now ascertained ; but that they considered it descriptive of the resurrection, and the deliverance from the grave, is clear, so far as relates to those of that religion dwelling in Barbary.

But if the Jews had the advantage of this light, yet upon Christians has a much brighter day arisen. The mysterious covering, that shaded the prospect into futurity, has been removed ; the vail has been torn off ; and the eye of the Christian penetrates, through faith, beyond the grave, into the heavenly mansions, whither his Saviour Christ hath gone before : who, after his resurrection, passed through the heavens, and sat down at the right hand of the Majesty on high, angels, principalities, and powers, being made subject to him.

The generality of the Heathen, before the



rising of the Sun of righteousness, lay for the most part in darkness, and in the shadow of death. Only their most enlightened one was able to look beyond the verge of the world, and discover, that if death was but a removal into the presence of the most virtuous and distinguished men, who had departed before him, it would be a most pleasant journey<sup>a</sup>. Possibly we may see some slight analogy between this wise Heathen's expectation of enjoying the society and conversation of the worthies who had preceded him, and the assemblage of the souls of just men made perfect, into which the Christian hopes to be received.

But few besides that enlightened worthy thought of any such a journey: they differed but little, in their future expectations, from the beasts that perish. Whereas every Christian, nay the meanest, looks forward with the utmost confidence, after the dissolution of this earthly house of his tabernacle, for a building of God, an house not made with hands, eternal in the heavens. He knows that help has been laid upon One that is mighty, able to save to the uttermost all those who come unto God through him: he knows moreover that his ransom hath been paid, and a sufficient

<sup>a</sup> See Platonis *Ἀπολογία Σωκράτους*, sect. 22. ed. Forster.

price given for the deliverance of his soul. He looks up with constancy to Jesus, the author and the finisher of his faith; the ambassador who hath abolished death, and snatched him from the clutches of the grave. Let us then, with all due and hearty gratitude for so great a deliverance from the lowest pit, render thanks unto God, who giveth us the victory, through our Lord Jesus Christ.

Now to God the Father, &c.

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Perhaps it may be necessary to say a word respecting קרבים in the 11th verse, inasmuch as all the versions render "their sepulchres," instead of "their inward thought," as if it had been written קברים; and because many great names have, on the authority of the interpreters, advocated קברם rather than קרבים. I have however adhered to the text, as a departure from it is not to be warranted, unless upon a very great necessity; and, besides, it is not supported by any manuscript. The preposition ב may be understood before קרבים, which would signify "in their inward thoughts."

Since the delivery of this discourse, I have met with De Dieu's work upon Difficult Parts of the Hebrew Text; and as he appears to have had nearly the same idea of the fourth clause of the 14th verse, which I have conceived of it, I will here insert it in his own words.

"Tanquam oves in sepulchro ponentur, mors depascet eos: et dominabuntur eis recti mane, et legatus eorum (*rektorum*) est ad atterendum sepulchrum, ne fit habitaculum ei, (*sepulchro.*) Legatus rektorum est Christus, qui sepulchrum ita attrivit, ut non fit ei amplius habita-

“culum, in quo rectos detineat: unde illud Apostoli, 1 Cor.  
 “xv. 55. πῆ σὺ ἄδη τὸ νῆκος; Atque eo nomine recti domi-  
 “nantur impiis, quia sepulcho ita comprehenduntur, ut  
 “mors depascat eos. Si autem secundum τὸ ἱκρὶ velis ver-  
 “tere *rupes eorum*, recte quadrat, nam et illud ad Christum  
 “optime pertinet. Illud autem בלמות potest etiam verti,  
 “oportet atterere, id enim sæpe valet ל infinitivi. Ut fen-  
 “sus sit et legatum eorum, vel et rupem eorum, oportet  
 “atterere sepulchrum.”

De Dieu makes לְ death's habitation, or a prison at his command, in which the just were confined, but which the ambassador of the just would destroy; and in this manner the just should rule the wicked, who being confined in the grave would be at his disposal. De Dieu refers לְ to death; but if it be referred to Christ, it improves the rendering.

“And their ambassador shall abolish the grave from  
 “being an habitation for himself:” that is, the grave shall not have power to detain the ambassador, but he shall burst it, and raise himself again; *it being impossible for him to be holden of it*<sup>a</sup>. Thus this verse would prefigure Christ's resurrection; and the following verse would confirm it.

“Verily God shall redeem my soul, for he shall take me  
 “from the clutches of the grave.”

This construction of לְ לְ is not forced, and is directly applicable to Christ, who was to burst the bands of death. Good and natural however as is this interpretation, yet because the LXX. and Vulgate render לְ, δόξα, and *gloria*, I am rather inclined to refer it to the heavens, and to Christ's descent from the heavens. Although לְ may be taken for the grave, yet I do not know that in any part of the Scripture it refers to the grave.

<sup>a</sup> Acts ii. 24.



REMARKS,  
CRITICAL AND PHILOLOGICAL,  
ON  
LEVIATHAN,  
DESCRIBED IN  
THE FORTY-FIRST CHAPTER OF JOB.



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THE number of pages already written by veteran scholars, in illustration of Leviathan, sufficiently deter the inexperienced tiro from taking up arms in the same service : but as the like uncertainty still remains in regard to what animal is there represented, I humbly conceive the following remarks, even if they meet not with the wished for success, will, at least, through their novelty, be excused intrusion upon the public.

The sources from which they are drawn are new and curious. I was convinced nothing in the common tract of observation, pursued by critics, was able to elucidate Leviathan ; because the most prominent parts of the description had been left untouched ; and its peculiarities, which, when tolerably clearly explained, stamp a certainty upon the whole, entirely neglected.

Ancient and modern writers upon Egypt, travellers into that country, naturalists, and, lastly, hieroglyphics, have furnished these observations. They contain, as appears to me, a chain of illustration never before attempted ; and the best adapted of all others for the dis-

covery of the animal, hitherto most obscurely represented, and very little explained even by the learned.

The reader, in applying himself to the following remarks, will remember, the book of Job is poetical in the highest degree, and will accordingly separate the plain matters of fact from the figurative expressions; by which means the animal there represented will be reduced within his more native, and a tangible shape.

At different times various animals have been taken for Leviathan. Thus: one commentator has supposed a whale; a second, a marine serpent; a third, some monstrous fiery dragon; a fourth, even Satan himself<sup>a</sup>: but of late, the generality of writers have concurred in assigning the crocodile; to which opinion I likewise subscribe. But as this assent has not been given upon the mere *ipse dixit* of another, but has been drawn from the writers and sources above mentioned, it is

<sup>a</sup> Wesley on Job, pag. 301. quotes Cartwright, affirming, “antiquorum plerique tum per Behemoth, tum per “Leviathan, Diabolum intelligunt.” Mercer says, “nostri “collegerunt hanc descriptionem Leviathanis ad Satanam “pertinere.” And, “Multa in Leviathanis descriptione “nulli alii quam Diabolo, aut saltem non adeo proprie “congruunt.”



hoped that the reasons, upon which it is founded, may meet the approbation of the learned, and contribute to place the subject in a new, clear, and satisfactory light.

But first of all a word or two about the term Leviathan; and then another, to prove that the Hebrew writer, from his description of the ostrich, in the xxxixth chapter of Job, 15th verse, and from particular words and circumstances, was acquainted with Egypt.

First then, in regard to the term Leviathan. In Psalm lxxiv. 14. it is evidently put for Pharaoh king of Egypt; and Leviathan signifies, according to Mr. Merrick, *crocodile*, or some sea-monster; likewise, Isaiah xxvii. 1. Leviathan, according to Bishop Lowth, means the *crocodile*; and, Ezek. xxix. 3. Pharaoh, or a king of Egypt, is called the *great dragon*, that is, *crocodile*. “Behold, I am against thee, Pharaoh king of Egypt, the great dragon, that lieth in the midst of his rivers.” What animal other than the crocodile can be here meant; “which hath said, My river is my own, I have made it for myself,” which reigneth supreme in the Nile, the river of Egypt? And surely a less figurative language than the Hebrew might represent an inhuman king of Egypt under the similitude of that monstrous tyrant of the waters of the Nile. Moreover, Ezek.

xxxii. 2. the prophet takes up a lamentation for Pharaoh, king of Egypt, and says of him, “Thou art as a whale (תַּנִּין *cetannin*) in the seas; and thou camest forth with thy rivers, and troublest the waters with thy feet, and foulest their rivers.”

Bochart is decidedly of opinion, that Leviathan is the crocodile, and also, that the תַּנִּין is the same animal<sup>a</sup>, Ezek. xxix. 3. xxxii. 2. He substantiates his opinion from the properties there ascribed to Leviathan, and to the תַּנִּין. “The תַּנִּין is not a whale, as people imagine; for a whale has neither feet, nor scales, neither is it to be found in the rivers of Egypt; neither does it ascend therefrom upon the land; neither is it taken in the meshes of a net:” all of which properties are ascribed

<sup>a</sup> Ibidem Ezech. xxix. 3. et xxxii. 3. “*thannin* non est balæna, ut volunt. Neque enim balæna pedes habet, nec squamas, nec versatur in Ægypti rivis, nec inde ascendit in terram, neque retium indagine cingitur. Quæ tamen omnia eo loco adhibet Ezech. in Ægypti *Thannin*, seu ceti descriptione. Unde vel cæco planum fiat, balænam non intelligi, sed crocodilum, quem cæcæ piscibus accenseri scribit Scaliger. Itaque etiam a Jobo vocatur Leviathan in ampla et accurata ejus descriptione capp. 40. et 41. A Talmudicis denique patet id ipsum significari, quo loco scribunt כַּלְבִּית רֹחַ *Calbith*, id est, caniculam, seu ichneumonem terrori esse רֹחַ לֵיִוִּי *Leviathan*.” In *Traçtatu de Sabbatho*, fol. 77. B.

by Ezekiel to the תנין of Egypt, in the description of the whale. Whence it is plain, even to a blind man, that it is not a whale which is here spoken of, but the crocodile; which Scaliger writes may be reckoned among the whale species, *cetaceis piscibus accenseri*. Hence it is called Leviathan by Job in his long and accurate description of it, Job xl. 41. It appears likewise, that the very same animal is meant by the Talmudists in the place where they write that the כלבית *calbith*, that is, the *little dog*, or *ichneumon*, is an object of terror to Leviathan. Bochart, in *Traçtatu de Sabbatho*, vol. ii. chap. 7. *De cetibus et cetaceis piscibus*.

The lexicographers know nothing of the connection of לויתן with its root לור, which has three significations in Taylor's Hebrew Concordance.

1st. *Mutuari, mutuo dare vel accipere.*

2d. *Adjungere se, adhærere.*

3d. *Leviathan, serpens marinus.*

Leviathan, every one agrees, means some large and surprising creature; and, in the case of the crocodile, represents an animal consisting of two different natures; amphibious, uniting the nature of a creeping beast to that of a fish. Hence its derivation might be from the second signification of לור *se adjungere*;

hence *quasi bellua terrestris piscium generi se adjungens*. Many Hebrew nouns are derived from roots, with much less connection than this has <sup>a</sup>.

Thus far concerning Leviathan. My wish for ascertaining that the Hebrew writer was acquainted with Egypt is, that it is a step towards shewing, that the crocodile of the Nile might probably be known to him, and therefore the more likely to occupy a place in the catalogue of his animals.

Upon this subject I shall make these few observations.

First then, in regard to the ostrich; she is described, Job xxxix. 14. as leaving her eggs upon the ground, which the dust (*sand*, probably the better translation) hatches. This pe-

<sup>a</sup> Now supposing Leviathan means something of an extraordinary composition, or adhering together, or that it is a figurative expression for something extraordinary, or out of the common way, may it not be a question, whether it can refer to things inanimate, as well as animate; as Psalm civ. 26.

שם אניות יהלכון  
לויתן זה יצרת לשחק בו

*There sail the ships,*

*That Leviathan thou hast formed to sport therein;*

That is, that machine of extraordinary make, &c. The expression of sporting on the sea is as applicable to a vessel as a fish.

cularity, if it be true, fixes the ostrich so described to that particular country where this peculiarity takes place; because, in the countries adjoining the Cape of Good Hope, the ostrich sits upon her eggs, hatches them, and attends upon the young ones until they are able to take care of themselves<sup>a</sup>. Now if this peculiarity of not sitting upon the eggs really exists in the ostrich of Egypt, or any very bordering country, it is conclusive at once, that the Hebrew writer describes an ostrich, either of Egypt, or some adjoining country.

2dly. The word יַרְבֵּן, Job xl. 26. signifies a *reed*, *rush*, or *bulrush*, growing upon the banks of the river Nile, of which the Egyptians make ropes even to this day.

3dly. Job xli. 16. it is said of Leviathan, *his eyes are like the eyelids of the morning*. The hieroglyphic, by which the Egyptians represented the sun-rise, is the crocodile's eye. The manner in which that animal's eyes raise themselves upon his ascending out of the water, resembles the sun rising through the clouds of the eastern horizon. To these three observations a fourth may be added, full as strong as either of the others; namely, the

<sup>a</sup> See Kolben's Voyage to the Cape of Good Hope, and Vaillant's Travels.

description of behemoth and Leviathan, following immediately one upon the other, and closing the catalogue of animals. The behemoth is generally conceived to be the hippopotamus of the Nile; and as he and the crocodile are the two most extraordinary creatures of Egypt, and both amphibious; it is no wonder they should be classed so immediately together. None of the wild animals of Egypt were dreaded by the inhabitants equally with these two; they were the largest in size, and the most astonishing in nature; and for this reason artfully kept back till the close of the enumeration of the whole.

Oth, the termination of behemoth, is Egyptian; from which it may be fairly argued, the beast, as well as his name, comes from Egypt. Wesley, in his Commentary upon Job, asserts, that some neighbouring country must be meant by the word עֵמֶךְ, in verse 15, xlth chapter. “Unde obiter argumentum habemus pro Jobi “fede non longe ab Ægypto ponenda.”

Many have imagined the elephant to be designated by behemoth. But then it is doubted, whether that animal was so well known to the inhabitants of Judea, that a writer of that country could have described it. Mr. Bruce, in the Appendix to his Travels, p. 195. 8vo. edit. identifies the elephant under the

description of behemoth; but immediately afterwards oversets his assertion by saying, the elephant does not eat grafs: whereas one of the peculiarities of behemoth is, that “ he eateth grafs as an ox.”

In regard to Leviathan; if he was not the crocodile, what Jew was there competent of his own knowledge to delineate a marine serpent, or monster, so accurately described as is Leviathan, Job xli.?

These observations have been made to shew a kind of probability, at least, that the Hebrew writer, being acquainted with Egypt, might naturally, together with the other animals he was describing, enumerate the crocodile, the most celebrated inhabitant of the Nile.

The main proof that Leviathan is the crocodile of the Nile, arises chiefly from some particular circumstances and contingencies, attending the crocodiles of Egypt, and of no other country: and if these circumstances are such, that we can suppose the Hebrew writer drew his ideas from them in his description of Leviathan, they will afford an almost certainty, that Leviathan represents the crocodile of the Nile.

What turned my attention particularly to the crocodile, was a passage in Herodotus, (Euterpe lxix.) where the historian describes that

animal, and relates the peculiarities attendant upon him in parts of Egypt. Ταῖσι μὲν δὴ τῶν Αἰγυπτίων ἱεροὶ εἰσὶ οἱ κροκόδειλοι, τοῖσι δ' οὐ, ἀλλ' ἄτε πολεμίως περιέπασσι. Οἱ δὲ περὶ τε Θήβας καὶ τὴν Μοίριος λίμνην οἰκούντες, καὶ κάρτα ἡγνῆται αὐτοὺς εἶναι ἱερός· ἐκ πάντων δὲ ἓνα ἐκάτεροι τρέφουσι κροκόδειλον, δεδιδαγμένον εἶναι χειροῦθεα· ἀρτήματά τε λίθινα χυτὰ καὶ χρύσεια ἐς τὰ ὦτα ἐνθέντες, καὶ ἀμφιδέας περὶ τὰς ἐμπροσθίας πόδας, καὶ σιτία ἀπότακτα δίδόντες καὶ ἱερία, καὶ περιέποντες ὡς κάλλιψα ζῶντας. “Some of the Egyptians,” says the historian, “hold the crocodile sacred, others do not, but pursue him as an enemy. The inhabitants of Thebes, and others bordering upon lake Mœris, esteem him sacred. Each of these people breed up a single crocodile, which they render very gentle; they put ear-rings, either gems, or of fusile work, or gold, into his ears, and bracelets upon his fore feet, and feed him with the sacred food appointed for him, and treat him with the most honourable distinction while he lives.”

These peculiarities (my mind being prepossessed that the crocodile was the animal represented) immediately drew my attention to the 3d, 4th, and 5th verses of the 41st chapter of Job, and threw some light upon what I thought the most extraordinary part of the description of Leviathan.



3. Will he make many supplications unto thee ?

Will he speak mildly unto thee ?

4. Will he make a covenant with thee ?

Wilt thou take him for a servant for ever ?

5. Wilt thou play with him as a bird ?

Or wilt thou bind him for thy maidens ?

But what afterwards persuaded me that the Hebrew writer took his ideas from these peculiarities of the Thebaid crocodile, was the version of the LXX. which, I think, may be said to preserve the ring, and the bracelet, worn by the sacred crocodile, though not upon the parts mentioned by Herodotus. And the same likewise may be said of the Vulgate. But that the LXX. understood the crocodile by Leviathan, I shall prove hereafter, from a particular word in their version, which differs very remarkably from the Masoretic Hebrew original, and the other versions of the Old Testament.

In disposing the following remarks, I shall first transcribe the Hebrew original; then, underneath it, the translation of our English Bibles; and afterwards, any alteration I may think necessary to propose in its stead. But where the difference is very slight between the Old

and the New translation, I shall omit transcribing the former.

תמשך לויתן בחכה  
ובכבל תשקיע לשנו

The LXX. Ἄξεισ δὲ δράκοντα ἐν ἀγκύισρω περιθῆ-  
σεις δὲ φορβαίαν περὶ ῥίνα αὐτοῦ;

Canst thou draw out Leviathan with a  
hook ?

Or his tongue with a cord which thou  
lettest down ?

This verse is translated interrogatively, but the original is without the note of interrogation, as “ thou drawest,” in the affirmative.

Instead of this present translation, I would propose the following, which still must be put into a different shape, without the interrogatory form. I think we might understand הנה ננ the expression which ushers in the description of behemoth ; which would be thus :

Behold now Leviathan, whom thou lead-  
est about with a hook,

Or a rope, which thou fixest upon his  
snout.

(חמשך) *lead about*. LXX. ἄξεισ. I conceive this verb signifies *leading about*, rather than *drawing out*; and that the leading about Leviathan is meant, instead of dragging him out

of the water. Hence, perhaps, leading about one of the tame crocodiles. The word for forcibly drawing out Leviathan with a hook, Ezek. xxix. 4, is העלתך from the root עלה *ascendit*.

והעלתך מתוך אריך.

“ And I will bring thee up out of the midst  
“ of thy rivers.”

Thus, perhaps, מושך may be considered a word of less force than עלה, and answering to the English term *lead about*. The Hebrew root שקע (whence תשקיע) signifies, according to the lexicographers, *to sink to the bottom*. Hiph. *to cause to sink*. Cocceius renders it in this place, *indes, alte immittes*.

The LXX. render περιθήσεις *circumpones*; περιθήσεις δὲ φορβαίαν περὶ ρῖνα αὐτοῦ.

You will put a halter, or head-stall, or muzzle about his snout.

Vulg. *ligabis*.

Syr. ܘܫܝܢܘܢܝܘܠ

Arab. ٤٤٥

(לשנו) *his tongue*. This word has puzzled all the different classes of translators and commentators, from the earliest to the present times. Many who have imagined the crocodile to be described under the title of Leviathan, have given up their opinion, in confe-

quence of historians and naturalists having stated, that that animal has no tongue. Γλώσσαν δὲ μὲνον θηρίων ἔκ ἐφουσε, says Herodotus, speaking of the crocodile, Euterpe lxviii. “The only beast to whom nature has not given a tongue.” Γλώτταν δὲ ἔκ ἔχει, says Diodorus Siculus, lib. i. pag. 41. sect. 35. And Pliny, lib. viii. cap. 25. *Unum hoc animal terrestre linguæ usu caret.* “The only creeping beast that is deficient in the use of the tongue.”

As I did not like trusting implicitly to the Greek historians, and Roman naturalist, in so very material a phenomenon of the existence of a creature without a tongue, particularly when our English Bible introduces Leviathan with a tongue; I convinced myself of its truth, by examining a living crocodile, now exhibiting in London. Our translators are borne out by the writing and the pointing of the Hebrew original; its present reading is לִשְׁנוֹ, from which, however, if the cholem over the ש be taken away, which is the mere insertion of the Masorite Jews, and ל be taken for the sign of the dative case, there remains the noun שֵׁן *dens, scopulus*, to which noun affix the masculine pronoun ה, and prefix ל, the sign of the dative case, which altogether forms לְשֵׁנוֹ *in dentem ejus*. Hence the trans-

lation of the latter part of this verse would be,  
 Or with a rope that you fix upon his  
 teeth.

But we must not stop here ; it still remains to account for the rendering of the LXX, ῥῖνα, whence cometh the English *snout*. שן in Taylor's Concordance signifies *dens*, a *tooth*, and *scopulus*, a *rock*, as being *instar dentis* ; hence it signifies a *sharp projection*, Job xxxix. 29. על שן שלע ἐπ' ἐξοχὴν πέτρας, *super dentem petræ*, the *crag of the rock*. Hence likewise the *fore front* of any thing : hence the *snout*, or the *upper jaw* of the crocodile, terminating in a kind of oblong point, nearly at the extremity of which the nostrils are situated ; it was for this reason the LXX. translated ῥῖνα *snout*. Since writing the above, I have met with Don Ulloa's Voyage to South America, and made the following extract out of it. Speaking of the alligator in the Guayaquil river, he states it to be of the species of the lizard, and adds, " but there is some difference in the head, " which in this creature is long, and towards " the extremity slender, gradually forming a " *snout*, like that of a hog ;" which answers exactly to the Hebrew word שלע שן, the Greek ἐξοχὴν πέτρας, and the English word *snout*. The LXX. as appears to me, entertained the idea, that the crocodile was led about with a

rope or head-stall, passed in such a manner upon his *snout*, or *upper jaw*, as would prevent his moving it to bite. For the crocodile is the only animal that does not move the under jaw, but brings down the upper to the lower; ἐδὲ τὴν κάτω κινεῖ γνάθον· ἀλλὰ καὶ τῶτον μόνον θηρίων τὴν ἄνω γνάθον προσάγει τῇ κάτω. Herodotus ii. 68. And Pliny, *Unum superiore mobili maxilla imprimit morsum*; “the alone  
“ animal that moves the upper jaw when he  
“ bites.”

Now although Walton's Polyglot (which is the Hebrew text I have used in these remarks) reads לשנו, yet I am aware that many other editions support לשונו at full length, complete in all its letters; which would account for our translators rendering *tongue*, who used a pointed edition, in which, if לשונו was not written at full length, yet at least the cholem was inserted, which represents the full word. They followed the copy they had before them, and rendered faithfully according to their exemplar; and their interpretation would still be unquestioned, had not the circumstance of the crocodile being without a tongue, excited the above enquiry into the text, and reconciled the Hebrew text and the Greek historian. Methinks it is strange this simple solution of the difficulty respecting the word

*tongue*, never entered the heads of the learned men, who have exercised their talents in the illustration of the book of Job; and who, moreover, have thought the crocodile to be the animal represented by Leviathan, but have given up that idea from the difficulty about the tongue. Surely it is much more easy and natural to resort to this criticism upon the text, than to assert, contrary to all truth, and most absurdly, that the crocodile has a tongue, only that it is immoveable, useless, and fixed to its lower jaw: and then, in corroboration of it, appeal to Pliny, who does not absolutely deny the crocodile having a tongue, but says, elegantly, *linguæ usu caret*. Wesley, in his Commentary upon the book of Job, quotes Solinus in proof of a short and broad piece of flesh in the lower jaw, which he constitutes a tongue, and is so satisfied with it, that he exclaims, “If a hundred Herodotus’s, “ nay, a hundred Aristotle’s, were to assert the “ crocodile was tongueless, what would it avail “ against the fact? At si centum Herodoti, im- “ mo etiam Aristoteles assererent crocodilum “ elinguem esse, illorum auctoritas contra fac- “ tum, quid valeret?” As if what those two celebrated writers and researchers had said of the crocodile, was meant in opposition to the Hebrew text. Perhaps Monsieur Denon, in his

Voyage en Egypte, is conclusive upon this question : he found a dead crocodile upon the banks of the Nile, near the ruins of Deudera, yet fresh ; which he examined, and found that it had no tongue. I have extracted the passage, and inserted it for the reader's perusal.

“ Nous partimes à deux heures du matin ; à  
 “ huit, nous trouvâmes un crocodile mort sur  
 “ les bords du fleuve : il étoit encore frais ;  
 “ il avoit huit pieds de long : la machoire de  
 “ dessus, la seule mouvante, s'assiste assez mal  
 “ avec celle de dessous ; mais son gosier y sup-  
 “ plée ; il se plisse comme une bourse, et son  
 “ élasticité fait l'office de la langue, dont il  
 “ manque absolument. Ses narines et ses  
 “ oreilles se ferment, comme les ouïes d'un  
 “ poisson ; ses yeux, petits et rapprochés, ajou-  
 “ tent beaucoup à l'horreur de sa physiono-  
 “ mie.” Denon's Voyage, p. 141.

The tracing **לשנו** from **לשנו** is easy enough : the early Masorites first of all inserting the *cholem* as the representative of the letter **ו**, and their descendants, either Jewish or Christian editors, maintaining it and handing it down, spelling the word *ad libitum*, either perfectly or imperfectly ; and such in all probability was the case with the early copyists of the Hebrew text, some writing **לשנו**, others **לשנו** : one of which copies the Vulgate and Syriac trans-



lators used. That such a trivial mistake should occur must not surprise us; greater inaccuracies than these may be expected; nay, in such a length of time, cannot possibly be avoided. The perfect and imperfect spelling of the word nearly equally divides the printed editions; but then the imperfect ones have the support of the Masoretic cholem to supply the deficiency of the vau: but the points are now but of little authority, and stripped considerably of the dignity they at one time possessed. Thus, if the cholem be taken away, plain לִשְׁנוֹ remains; which cannot be made other than the noun לִשָּׁ, with its pronominal affix, and the prefixed sign of the dative case. The versions, except the LXX. render *tongue*; the Syriac and Arabic preserve the preposition: but in this particular case, which relates to an animal of the country to which the LXX. belonged, I cannot but think their authority alone to be superior to all the other versions combined; and they have likewise the support of several manuscript copies.

Now the LXX. differing from the other versionists in this particular word, appears to me a plain proof that they were acquainted with the crocodile, which the other versionists were not; and that they imagined that animal was spoken of under the title of Leviathan. Hence

they have avoided the error of giving it a tongue, and this chiefly owing to their being inhabitants of Egypt, and knowing the defect under which that animal laboured. Dr. Kenicot produces more than twenty manuscripts which read לשנו; De Roffi mentions none. The great scale, upon which his work is completed, oftentimes drove him to collate only in select places, and in words of known difficulty. Hence, where he suspects no difficulty, he frequently conceals the various lections as not worth notice; and this that he might not swell his work unreasonably, and crowd it with useless readings. That this is injurious to his work, cannot be doubted, and makes that of our own countryman the more useful; inasmuch as he mentions all the differences he observed, and supplies what De Roffi has not noticed. But let no one imagine I have the remotest idea of alleging aught against that celebrated foreign collator; any Hebrew scholar of the present day attempting it, is as a dwarf raising himself against a giant.

התשים אגמן באפו

ובחוח תקב לחיו

LXX. Ἡ δῆσεις κρίκον ἐν τῷ μυκτῆρι αὐτῆ,  
Ψελλίω δὲ τρυπήσεις τὸ χεῖλος αὐτῆ;

Vulg. *Numquid pones circulum in naribus  
ejus?*

*Aut armilla perforabis maxillam ejus?*

Canst thou put an hook in his nose?

Or bore his jaw through with a thorn?

Hast thou put a ring in his nose?

Or bored his cheek through with a clasp?

The most material word in this verse is אגמן, rendered by the LXX. κρίκος, and by the Vulgate *circulus*: what it means is difficult to be determined; it signifies originally a *rush*, growing upon the banks of the Nile. Hence some imagine, that it alludes to the stringing Leviathan upon it, as boys frequently string fish upon a rush, or twig of a tree, which they pass through the gills; and חוה would be nearly the same, which our translators have rendered a *hook*, thinking that a fish-hook bears a resemblance to the bending head of a bulrush. אגמן occurs Isaiah lviii. 5. “Is it to bow down his head as a bulrush?” It is translated by the LXX. κρίκος. It likewise occurs at the 20th verse of this 41st chapter of Job, where it is rendered a *caldron*; its primary sense is a *rush*<sup>a</sup>: hence perhaps it might be rendered *rope*, as the Egyptians make ropes at this day of the rushes of the Nile. As to κρίκος, *circulus*, *annulus*, it is used for several Hebrew words. I

<sup>a</sup> From this its primary sense, it may afterwards have attained other meanings, and been used to express ropes, or metal lines, like the Latin word *boia*, a *yoke*, first made of leather, afterwards of iron.

imagine it means a ring of any metal, either of gold, silver, or brass<sup>a</sup>, or perhaps of gold string, or any metal string, as thus having some connection with the Hebrew אגגז. If taken as a gold ring, then it is applicable to the crocodile in his godlike state, and would be an ornamental ring worn at the nose; if as an iron one, then for the purpose of confinement, or leading him about.

(בחוה.) ψελλίω, *armilla*; this word signifies *fibula* as well as *spina*; see Robertson; and *fibula* is an ornament of dress. Where חח is used for a fish-hook, or a strong iron hook, for the purpose of dragging any one violently, or restraining him, it is generally rendered by a strong word suited to the occasion, and not a word usually adapted to ornaments: thus, Ezek. xix. 4. where Israel, under the figure of a young ravaging lion, is caught in a net, and carried fettered (בחחים) into Egypt, the LXX. render ἐν κημῶ, and the Vulgate *catenis*, not *armilla*, as Job xli. 2.

ψελλίον is usually the rendering for צמיר *bracelet*; it occurs frequently in this sense, and answers to the Latin *armillæ*. Biel has been anxious to prove that it means an *iron ring*, or a *hook*, or a *bit*, because he thinks something of

<sup>a</sup> See κρίκος in Trommius's Concordance, where it is connected with gold, silver, and brass.

restraint is best adapted to the sense : but its general acceptation is the *bracelet*, *κόσμος τῆς χεί-  
ρος*, *ornamentum manus*. See Trommius and Biel for this word.

(רַקָּב.) *τρυπήσεις*. The LXX. use this word for boring the ear of a slave. וַיִּזְחַל, *χειῖλος*, Vulg. *maxilla*; the flesh that covers and wraps over the jaw. Now, to sum up what has been said, this second verse may be considered as expressive of Leviathan led about, not as a fight, but in his state of divinity; and the *κρίκος*, a gold ring, or ornament, worn at the nose; for, in the eastern countries, nasal rings are as frequent as any other ornament whatever. The commentators and lexicographers, not dreaming of applying Herodotus's account of the Thebaid crocodile to the illustration of Leviathan, have imagined only large iron rings for the purpose of chaining Leviathan, otherwise they would have made חַוָּח and אֲגַמְזֵן golden rings, full as easily as iron ones, or fish-hooks.

Herodotus says, the ears and fore feet were the parts from which the ornaments were suspended : but as the ears do not appear capable of bearing earrings, from their laying extremely flat upon the lower jaw, perhaps they were put upon other parts; or the historian, hearing that the sacred crocodile was

adorned with ornaments, fixed them naturally upon the ears and fore feet, as earrings and necklaces were the most usual ornaments of the Greeks. Very likely the ornaments were not always put upon the same parts, but varied at different times ; and that, in the time of the Hebrew writer, the nose and the lips received the ornaments which, in the days of the Greek historian, were transferred to the ears and fore feet. The exact place of the ornaments is, however, of no material consequence ; it is sufficient for our purpose to know, that ornaments were put upon the sacred crocodile, and that he was treated with great distinction, and, in some degree, considered a domestic animal. The three verses immediately following speak of him as such, and allude to his subdued disposition and tameness, in return for the kind manner in which he was treated, all which is clearly enough set forth under the figure of a suppliant ; of entering into a covenant of peace and friendship ; of being retained as a servant ; as being a play-fellow for a child ; as a bridegroom for a maiden.

הירבה אליך תחנונים אם ידבר אליך רכות

3. Will he make many supplications unto thee ?

Will he speak mildly unto thee ?

היכרת ברית עמך תקחנו לעבד עולם

4. Will he make a covenant with thee?  
Wilt thou take him a servant for ever<sup>a</sup>?

הַתְּשַׁחֵק בּוֹ כַצְפוֹר וְתִקְשְׁרֵנוּ לְנַעֲרַתִּיךָ

5. Wilt thou play with him as a bird?  
And bind him with ornaments, *as a bridegroom* for thy maidens?

LXX. Παίξῃ δὲ ἐν αὐτῷ ὡσπερ ὀρνέω;

<sup>א</sup> Ἡ δῆσσις αὐτὸν ὡσπερ σπυθρίον παιδίω;

(תקשרנו.) Ifaiah, xlix. 18. uses this root in the same sense, excepting with this difference, that it is there applied to a bride.

(לנערתך,) נערה a young woman, or one of marriageable age. I have inserted *bridegroom*, as the text not only seems to allow, but require. נערה in this place appears to me to have passed on from a child's age, when a bird was the most suitable play-fellow, to years of maturity: it likewise avoids the repetition of the idea of a play-fellow.

The LXX. in the latter part of this verse, insert σπυθρίον, a *sparrow*, and read לנער (παιδίω) instead of לנערוותיך.

The beautiful image contained in this fifth verse is the same that Catullus has so elegantly illustrated in his first Ode to Lesbia's sparrow, and in his second upon the death of her sparrow.

<sup>a</sup> This alludes to Exod. xxi. 1. and following verses.

Paffer deliciæ meæ puellæ,  
 Quicum ludere, quem in sinu tenere,  
 Quoi primum digitum dare appetenti  
 Et acres folet incitare morsus.

.....

Quem plus illa oculis fuis amabat.

.....

Nec fese a gremio illius movebat,  
 Sed circumfiliens modo huc, modo illuc,  
 Ad folam dominam usque pipiabat.

If the mind rests with delight upon Lefbia and her favourite bird, I am afraid it will turn away with disgust at the following illustration of the play-fellow of the Egyptian fair one.

Ἐναγχος δὲ Φιλῖνος ὁ βέλτιστος ἡκὼν πεπλανημένος ἐν Αἰγύπτῳ παρ' ἡμᾶς, διηγείτο, γραῦν ἰδεῖν ἐν Ἀνταίῃς πόλει κροκοδείλῳ συγκαθεύδουσαν ἐπὶ σκίμποδος εὖ μάλα κοσμίως παρεκτεταμένην. Plut Mor. 976. B. "Our  
 " good friend Philinus, lately returned to us  
 " from travelling into Egypt, reported he  
 " had seen at Antæopolis an old woman sleep-  
 " ing with a crocodile, that lay most elegantly  
 " adorned and extended upon a bed."

Ælian says of the crocodile, τοῖς δὲ Ὀμβίταις καὶ συνήθεις εἰσὶ καὶ μέντοι καὶ ὑπακῆσαι καλῆντων αὐτῶν οἱ τρεφόμενοι ἐν ταῖς λίμναις ὑπ' αὐτῶν πεποιημένας. "The crocodiles in the artificial lakes  
 " are domestic with the Ombitæ, and come to  
 " them when they call." *Ælian. de Nat. Animal.* x. 24.

The same author says again, book viii. 4.



Αἰγυπτίων δὲ ἀκέω λεγόντων τὰς ἱερεῖς κροκοδείλους εἶναι πρᾶγες, καὶ τῶν γε θεραπευτῶν ἐπιφαναόντων καὶ ἐπαφωμένων ὑπομένειν, καὶ κέφως φέρειν, καὶ κεχηνῆναι καθιέντων ἐκείνων, καὶ τὰς ὀδόντας σφισὶ καθαιρόντων, καὶ τὰ εἰσδύόμενα τῶν σαρκίων ἐξαιρέοντων “ I hear  
 “ the Egyptians say the sacred crocodiles are  
 “ gentle, and permit the priests to touch and  
 “ handle them, and even gape, that the priests  
 “ may put their fingers into their mouths,  
 “ cleanse their teeth, and pick out the flesh  
 “ that adheres between the teeth.”

Plutarch says nearly the same thing in the immediately preceding sentence to the one cited from him. Οἱ δὲ κροκόδειλοι τῶν ἱερέων ἔ μόνον γνωρίζουσι τὴν φωνὴν καλέοντων, καὶ τὴν ψαῦσιν ὑπομένουσιν, ἀλλὰ καὶ διαχανόντες παρέχουσι τὰς ὀδόντας ἐκκαθαίρειν ταῖς χερσὶ, καὶ περιμάττειν ὀφονίοις. “ The  
 “ crocodiles not only come to the priests when  
 “ they are called, but permit them to handle  
 “ them, and even open their mouths, that the  
 “ priests may pick the teeth with their fingers,  
 “ and wipe them with towels.”

The Ombitæ were the inhabitants of Ombos, a town upon the right bank of the Nile, not far from the cataracts, or the ancient Siene, now Assuan. This people were remarkable for the worship of the crocodile, and the foolishly kind manner in which they treated and cherished him. Their nearly opposite

neighbours the Tentyrites, were, on the contrary, conspicuous for their hatred and persecution of the same animal. The different mode of treatment of this animal produced deadly feuds and animosities between the two people, which Juvenal ridicules most justly.

Inter finitimos vetus atque antiqua simultas,  
Immortale odium, et nunquam sanabile vulnus  
Ardet adhuc Ombos et Tentyra. Summus utrinque

Inde furor vulgo, quod numina vicinorum  
Odit uterque locus : cum solos credat habendos  
Effe Deos, quos ipse colit.

*Juvenal. Sat. xv. 33.*

The Roman Satyrift was an eye-witnefs of the hoftility described, refiding as a Roman officer at Siene. He gives testimony to fome particular nomes, in which the Egyptians worfhipped the crocodile.

————— Crocodilon adorat

Pars hæc.

*Sat. xv. 2.*

Strabo likewise mentions, that the crocodile was worfhipped at Arfinoe, and that one, kept by itfelf in a lake, was gentle with the priests :  
Καὶ ἔστιν ἱερός παρ' αὐτοῖς ἐν λίμνῃ καθ' αὐτὸν τρεφόμενος χειροθήτης τοῖς ἱερεῦσι. Lib. xvii. 811. D.  
as likewise “ that he was fed upon corn, flefh,  
“ and wine, which thofe who went to fee him

“ did not fail offering him.” Τρέφεται δὲ σιτίοις καὶ κρέεσι καὶ οἴνω προσφερόντων αἰετῶν τῶν ξένων τῶν ἐπὶ τὴν θείαν ἀφικνευμένων. The fame also mentions he was of the party which went with the officiating priest to see the crocodile fed, and found him lying upon the bank of the lake.

Ὁ γοῦν ἡμέτερος ξένος ἀνὴρ τῶν ἐντίμων, αὐτόφιν μυσαγωγῶν ἡμᾶς, συνῆλθεν ἐπὶ τὴν λίμνην, κομίζων ἀπὸ τῆς δείπνης πλακουντάριον τι καὶ κρέας ὀπτὸν, καὶ προχοϊδίον τι μελικράτῃ· εὕρομεν δὲ ἐπὶ τῷ χεῖλει κείμενον τὸ θηρίον· προσιόντες δὲ οἱ ἱερεῖς, οἱ μὲν διέσπασαν αὐτῷ τὸ σῶμα, ὁ δὲ ἐπέθηκε τὸ πέμμα, καὶ πάλιν τὸ κρέας· εἶτα τὸ μελικράτον κατήρασε· καθαλούμενος δὲ εἰς τὴν λίμνην, διῆξεν εἰς τὸ πέραν. “ Our host, a man of rank, who officiated at the mysteries, accompanied us to the lake, carrying from the feast a cake, some roasted flesh, and a flask of honey and water. We found the beast lying upon the bank. Of the priests, when they arrived, some opened his mouth, and our conductor offered the cake, afterwards the flesh, and then gave the mixture of honey.” Strabo, lib. xvii. 811. See Minucius Felix concerning the worship of the crocodile by the Egyptians, pag. 268. notes. See likewise Origen, where he objects to Celsus the worship of different animals by the Egyptians, but particularly the excessive folly of that people in worshipping the crocodile,

which even devours men; περιέπειν ζῶα ἀνθρώπων καταθινόμενα. lib. v. 258.

Mr. Hamilton, in his *Ægyptiaca*, pag. 107. describing a temple at Esne, whose walls were pourtrayed with a representation of the different animals worshipped by the Egyptians, says, “ a crocodile is seated on an altar, viewing a table placed before him, covered with fruits and other delicacies, while a priest is on his knees, and presenting him with a *crux ansata*, a *sistrum*, and the sceptre of Osiris.” The same curious and indefatigable traveller, pag. 79. speaking of a temple of Isis at Koum Ombos, built upon the foundations of the capital of the Ombite Nome, distinguished by the worship of the crocodile, says, “ that animal (in his state of divinity) is generally seen couchant on an altar or table, receiving the adorations and offerings of his votaries.” Monsieur Denon likewise gives an account of a representation of the crocodile, in his state of godship, in a temple at Esfene. “ Le crocodile sur le couronnement du portique d’un temple, un autel devant lui, et recevant une offrande. Ce tableau est sculpté dans la partie intérieure du portique du temple de Latopolis à Esfené.” Planche cxxvii. 14.

I am happy to have it in my power to add such satisfactory testimonies to Strabo, *Ælian*,

Herodotus, and other ancient writers, who have touched upon the worship of the crocodile : they had related of that animal in his divine state peculiarities, which to many persons did not appear credible, but which are now supported by irrefragable proof. The *Ægyptiaca* of Mr. Hamilton will be an invaluable scholia to the above ancient writers ; and, in regard to the worship of the crocodile, which is the basis of these remarks, it rests upon authority now too strong to be shaken. I was apprehensive some might think that the accounts of the ancient writers, in regard to the veneration paid to the crocodile, were too weak to support these remarks for the illustration of Leviathan : but now all that apprehension has ceased, and the case is clear and beyond dispute.

The *Ægyptiaca* not having come into my possession till these remarks had been finished, I could not insert this extract more conveniently than in this place. I shall have occasion to cite this intelligent traveller again.

I hope what has been related respecting the crocodile is sufficient to shew there was a real foundation, whence the Hebrew writer drew his ideas, contained in the 3d, 4th, and 5th verses of the description of Leviathan. If the

reader thinks the same, he will likewise receive it as a proof that the crocodile is Leviathan.

יכרו עליו חברים יחצוהו בין כנענים

LXX. Ἐνσιτῶνται δὲ ἐν αὐτῷ ἔθνη,

Μεριτεύονται δὲ αὐτὸν Φοινίκων ἔθνη;

Shall thy companions make a banquet of him?

Shall they part him among the merchants?

The original is not interrogatively.

Herodotus tells us, the inhabitants of the town of Elephant eat crocodiles, not deeming them sacred.

Οἱ δὲ περὶ Ἐλεφαντίνην πόλιν οἰκέοντες καὶ ἐσθίσαι αὐτὰς, ἔκ ἡγεόμενοι ἰρὰς εἶναι.

Elephant town is situated on the left bank of the Nile, as is Tentyra. Different parts of the crocodile are said to be medicinal, and sell well for their utility, as remedies in a variety of cases. Hence those parts became an article of trade; and indeed Pliny mentions parts as possessing medicinal virtues in fevers: but I do not think that many physicians of the present day would infer much virtue from the manner in which the naturalist directs them to be applied. See Pliny, book xxviii. ch. 8.

In Harris's Collection of Voyages and Tra-

vels, I found the following passage in Marmol's Account of the Crocodile. "Several of the Egyptians eat the flesh of the crocodile, and find it very good; and its fat is sold at a great rate, upon account of its being a sovereign remedy for ulcers and cancers."

The English translators have usurped the pronoun of the second person for connecting the sense, which is not in the text;

(חברים.) *Socii, confortes*; partners in trade.

This verse will however bear a little further enquiry.

(חברים.) *Incantatores*. This word, besides *companions*, signifies *charm-ers*; hence rendered by the Chaldee Targum חכימיה *wise men*. May it not be applied to the priests having the charge of the sacred crocodile, and to whom the animal is said to be tame, πρῶτος καὶ χειροθήτης? The priests might as well be called charm-ers of the crocodile, as the psylli were of ser-pents; and they were, in comparison with the rest of the people, wise men, חכימיה. Now if חכימיה be taken in this sense, we must look out for another meaning for כנענים, which is at present rendered *merchants*. כנען *prostravit, humilem reddere*; hence to *supplicate*, to *worship*; hence the noun *suppliants, worshippers*; hence

The priests shall make a feast for him,

They shall share him among the worshippers ;

That is, the worshippers shall be admitted to his worship. (עליו) *propter eum*, in honour of him.

LXX. Φοινίκων ἑθνη. *Phenicians, Canaanites.* Heathen, when compared with the Jews.

(כנענים) may represent the strangers, described by Strabo, going up to the feast and making offerings ; the ξένων τῶν ἐπὶ τὴν θεῶν ἀφικνουμένων, mentioned above. Juvenal likewise is witness to the Ombitæ holding a feast in honour of the crocodile, which lasted seven days, and which the neighbouring people of Tentyra used to disturb, thinking the moment of the feast a favourable opportunity for attacking the Ombitæ, and preventing their festivity.

————— ne

Lætum hilaremque diem, ne magnæ gaudia cœnæ  
Sentirent, positis ad templa et compita mensis,  
Pervigilique toro, quem nocte ac luce jacentem  
Septimus interea sol invenit.

The version of the Targum is worthy of observation, and it is what first suggested to me the idea of applying this sixth verse to the feasts celebrated by the priests in honour of the crocodile.

התמלא בשכות עורו ובצלצל דגים ראשו

7. Hast thou filled his skin with barbed irons?



Or his head with fish-hooks?

The back of the crocodile is impenetrable even to a musket-ball, but underneath his skin is soft, and his head cannot resist a strong fish-hook, for he is caught by means of a hook.

שים עליו כפיך זכר מלחמה אל תוסף

8. Lay thine hand upon him.

Remember courage, do not withdraw.

Syr. and Arab. Do not repeat the recollection of the battle.

(תוסף.) I believe grammar will allow this word to be derived from אסף *recepit, retraxit, defecit*. If, however, it is necessary to derive it from יסף, then translate, Do no more, no more exertion being required. Herodotus describes the manner of taking the crocodile: “When  
“ the hunters have hooked him, and drawn  
“ him on shore, they plaster his eyes, and de-  
“ stroy him without further trouble.” The seventh and eighth verses appear to me to refer to this or a nearly similar mode of catching the animal. Τῆτο ποιήσας, κάρτα εὐπετέως τὰ λοιπὰ χειρῶται. Herod. Euterpe lxx.

Mr. Hamilton saw the following representation, in the propylon of a temple at Tentyra, where the crocodile was treated as an enemy.  
“ A priest, or prince, with the Ethiopian head-  
“ dress, is spearing a crocodile, which he holds

“ by a chain between Ifis and Ofiris.” The 7th, 8th, 9th, 10th, and 11th verses may possibly relate to the crocodile as he was treated at Tentyra.

9. הן תחלתו נכזבה הגם אל מראיו יטל

10. לא אכזר כי יעורנו ומי הוא לפני יתיצב

11. מי הקדמני ואשלם תחת כל השמים לי הוא

9. Behold his hope is delusive.

Shall he not be thrown down in presence  
of those who see him ?

10. He is not so fierce but one may stir him  
up ;

Who then is he that shall stand before  
me ?

11. Who hath prevented me, but I will re-  
pay ?

Whatever is under the whole heaven is  
mine.

12. לא אחריש בדיו ודבר גבורות וחזן ערכו

12. I will not be silent concerning his parts  
nor great might,

Nor the fitness of his armed nature.

גבורות in the plural number to increase the  
signification. חזן is generally derived from the  
Arabic *حظ*, *tempus extitit, tempestivum fuit, con-*  
*ferens*; hence *opportunitas instructæ armatu-*  
*ræ ejus*. See Michaelis's Supplement. I wish  
it would likewise signify in addition the pe-  
culiarities of his nature.

The remainder of the chapter may be parcelled out into these three different parts.

Verse 12—18 may be classed under בדין. Verse 19—25, under דבר גבורות. Verse 26—32, under חין ערכו. The 31st and 32d verses belonging to this third part, would class more properly under חין ערכו, if those words signified the peculiarity of his nature, as well as the fitness of his armed nature. The two remaining verses, the 33d and 34th, are the summing up of the crocodile's might.

13. מי גלה פני לבושו בכפל רסנו מי יבוא

14. דלתי פניו מי פתח סביבות שניו אימה

Who can discover the colour of his garment ?

Who can come to him with his double bridle ?

Who can open the doors of his face ?

Terror is within the compass of his teeth  
That is, who is so bold that he will go near enough to discover his colour, or to open his mouth to insert a bridle ?

כפל the *rein*, or a *fold*, or *doubling*; whence any thing wherewith to hold or restrain.

רס a *bit*. *Ferrum ori equi inditum*.

Who shall approach him with the rein of his bit ?

LXX. Εἰς δὲ πτύξιν θωράκος αὐτῆ τὶς ἂν εἴσελθοι;

Who will enter within the fold of his armour ?

Vulg. *In medium oris ejus quis introibit ?*

Thus both LXX. and Vulgate refer the affix of רסן to Leviathan.

Syr. ܘܢܦܠܐ ܘܢܦܠܐ ܘܢܦܠܐ

Arab. وادا وقعت المصادة

*Et quando ceciderit rete*, as if they had read בנפל from נפל *cecidit*, instead of בכפל.

Pliny relates, that crocodiles are very dreadful to those who are afraid of them ; but that they, in return, are fearful if any one dare attack them. The Tentyrites were the only people who dared attack them, and swim the river without fear : they seated themselves like horsemen upon the back, and holding in each hand the extremities of a long stick, fixed in the mouth of the crocodile opened to bite, drew him, as with reins, a prisoner to the river side. “ *Quinetiam flumini innatant, dorsoque, equitantium modo, impositi, hiantibus refupino capite ad morsum, addita in os clava, dextra ac læva tenentes extrema ejus utrinque, ut frænis in terram agunt captivos.*” Pliny lib. viii. 25. Seneca says, the Tentyrites voluntarily pursued the crocodiles, and overtaking them, drew them out with a halter, inserted into their mouths ; “ *ultra enim insequuntur, fugientesque injecto trahunt laqueo.*”

Natur. Quæst. lib. iv. 471. E. Strabo nar-  
 rates a certain ἀντιπάθεια, which the Ten-  
 tyrites had by nature to the crocodiles, so that  
 they never received any mischief from them,  
 but bathed fearlessly, and crossed the river,  
 which no other person dared do. Φυσικὴν  
 τινα ἀντιπάθειαν ἔχειν πρὸς τοὺς κροκοδείλους, ὥστε μη-  
 δὲν ὑπ' αὐτῶν πάσχειν, ἀλλὰ καὶ κολυμβᾶν ἀδέως, καὶ  
 διαπερᾶν μηδενὸς ἄλλης θάρρῆντος. Strabo, xvii.  
 814. D. He likewise says, some Tentyrites came  
 with crocodiles to Rome, which they drew  
 about with a net, went into the water with  
 them, and drew them thence in the presence  
 of the spectators. The learned reader may ap-  
 ply what Pliny, Seneca, and Strabo, relate of  
 the Tentyrites to the 13th and 14th verses, and  
 judge for himself, whether the Hebrew writer  
 could have borrowed his idea of opening the  
 mouth, inserting a bridle, and bestriding the  
 back of the crocodiles, from the customs of the  
 Tentyrites.

Terror is within the compass of his teeth.

Herodotus says of the teeth, they are large  
 and prominent, in proportion to the length of  
 the body: ὀδόντας δὲ μεγάλους καὶ χαυλιόδοντας κατὰ  
 λόγον τοῦ σώματος. Euterpe lxviii. Diodorus Si-  
 culus says, ὀδόντες δ' ἐξ ἀμποτέρων τῶν μερῶν ὑπάρ-  
 χουσι πολλοὶ, δύο δὲ οἱ χαυλιόδοντες, πολὺ τῷ μεγέθει  
 τῶν ἄλλων διαλλάττοντες. "There are many teeth

“ in each jaw, of which two are particularly “ prominent.” Pliny says, *pectinatim stipante se dentium serie*. Extract from John Leo’s Description of the Crocodile. Harris’s Collection of Travels, vol. i. pag. 359. The author affirms, that he saw above three hundred crocodiles heads, placed upon the walls of Cana, with their jaws wide open, that they might have swallowed a cow at once, and set round with huge sharp teeth. Thus how fairly the Hebrew writer asserts, “ terror is within the compass “ of his teeth !”

15. גאווה אפיקי מגנים סגור חותם צר.

15. His scales are his pride.

Shut up together as with a close seal.

(גאווה) without the pronominal affix. I do not know whether the Vulgate has not preserved the right reading, and that גאווה should be גוהו. גו *corpus, tergum*; the א perhaps put for the ו, on account of the near position of the other ו.

Vulg. *Corpus illius quasi scuta fusilia.*

His back is as strong pieces of shields,

Shut up with the closest seal.

16. אחד באחד יגשו ורוח לא יבוא ביניהם.

16. One joineth another;

Not a breath of air entereth between them.

17. איש באחיהו ידבקו יתלכדו ולא יתפרדו

17. Each fitteth into the other ;

They adhere together, they cannot be disjoined.

Herodotus says, that the crocodile has *δέρμα λεπιδωτὸν ἀρρήκτον ἐπὶ τῷ νώτῳ*, “ a skin of scales “ upon the back impenetrable.” Euterpe lxviii. And Ælian, *νῶτα δὲ πέφυκε καὶ τὴν οὐραν ἀρρήκτος λεπίσι μὲν γὰρ τε καὶ φολίσι πέφρακται, καὶ ὡς ἂν εἴποι τίς ἄπλισαι, καὶ εἰκόασιν ὄσράκοις καρτεροῖς ἢ κόγχαις.* De Nat. Anim. x. 24. “ Shut up with “ a thick skin and scales, with which he ap- “ pears armed as with the strongest shells, he “ is impenetrable as to his back and tail.” And Diodorus Siculus, pag. 41. sect. 35. *τὸ δὲ σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὠχύρωται· τὸ μὲν γὰρ δέρμα αὐτῷ πᾶν φολιδωτὸν ἐστὶν καὶ τῇ σκληρότητι διαφέρειν.* “ His body is protected by nature in a most “ extraordinary manner ; for his whole skin is “ impenetrable with scales of a wonderful hard “ texture.” Diod. Sic. pag 41. sect. 35. Modern travellers describe the scales of the crocodile as impenetrable to a musket-ball. Apply this to the 26th and other verses.

18. עיניו כעפעפי שחר

18. His neefings kindle a light,

And his eyes are as the eyelids of the morning.

Collectumque premens volvit sub naribus ignem.

Schultens Job xli. 10. remarks, “ Amphibia, quo diutius spiritum continent, dum aquis erant immerfa, eo acrius spirare quum emergere incipiunt ; spiritumque diu pressum sic effervescere, tamque violentum erumpere, ut flammam evomere videantur.”

“ Amphibious animals, the longer time they hold their breath under water, respire so much the more strongly when they begin to emerge. And the breath confined for a length of time effervesces in such a manner, and breaks forth so violently, that they appear to vomit forth flames.”

His eyes are like the eyelids of the morning.

I at first thought this line was a poetical figure. But I now find it a truth originating from the resemblance, which the Ægyptians thought the crocodile's eye, when he first emerged out of the water, bore to the sun rising from out of the sea, in which he was supposed to set. Hence the crocodile's eyes are the hieroglyphic representing the sun-rise. Thus Horus Apollo Niliacus. Ἀνατολήν δὲ λέγοντες δύο ὀφθαλμοὺς κροκοδείλου ζωγραφῶσιν, ἐπειδήπερ παντὸς σώματος ζῶα οἱ ὀφθαλμοὶ ἐκ τῆ βυθῆ ἀναφαίνονται. Lib. i. 81. “ When the Egyptians represent the sun-rise, they paint the two eyes of the



“ crocodile, because the eyes are the parts of  
 “ that animal’s whole body, which appear the  
 “ first, upon his coming out of the water.”

This peculiarity of the raising of the eyes, and the sneezings from the nostrils, take place immediately when the crocodile comes forth out of the water. This verse shews a most intimate knowledge of the crocodile. How could the Hebrew writer have acquired it? Could he ever have examined a wild crocodile so closely and so minutely as to discover his strong respirations, and observe the change in the appearance of his eyes, immediately upon his coming out of the water? Methinks the most eager and sedulous naturalist would never have dared approach the animal sufficiently near to make this observation. Was it then one of the tame crocodiles that served for examination, or one caught and dragged out violently? Perhaps the dragging out the crocodile by force would prevent the peculiarity of the eye, which takes place when the animal comes voluntarily out of the water. In the water, the animal is dull eyed, but on land, extremely quickfighted.

Τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίῃ ὄζυδερκέσατον.  
 Herod. Euterpe lxviii. Pliny says, “ Hebetes  
 “ oculus hoc animal dicitur habere in aqua, ex-  
 “ tra acerrimi visus.”

19. מפיו לפידים יהלכו כידודי אש יתמלטו

20. מנחיריו יצא עשן כדוד נפוח ואגמן

21. נפשו גחלים ילהט ולהב מפיו יצא

19. Out of his mouth go burning torches,  
Sparks of fire leap out.
20. Out of his nostrils goeth smoke,  
As out of a boiling pot or cauldron.
21. His breath kindleth coals,  
And a flame goeth out of his mouth.

When the mouth of the crocodile is open, the flesh (as of most other animals) resembles somewhat the pale colour of a flame. And as the animal is without a tongue, and the small entrance of the throat is covered over with skin, it exhibits something of the appearance of a burning cauldron. At least the person flying away from one might easily in his fear affirm sparks of fire, or even a flame, issued out of his mouth. But I do not think that this will suffice for the explanation of these three verses. There is a peculiarity in them, which is deserving of notice. They ascribe nearly the same qualities to the crocodile which David does to the Jehovah, the God of the children of Israel.

“There went up a smoke out of his nostrils,  
“and fire out of his mouth devoured: coals  
“were kindled by it.” *Psalms* xviii. 8.

How are we to reconcile these two descriptions? How are we to class the magnificence

of Jehovah, and the inspired sublime account of his anger, with the same qualities in the crocodile? What proportion can there exist between a creature and the Creator? What strange concurrence of circumstances can tend to elevate a crocodile to the same rank with the Maker of the universe, or place him upon an equal footing with God himself? Can the difficulty be solved by the well-known and authenticated circumstance, that the crocodile of the Nile was worshipped in parts of Egypt as a God, and that the qualities here attributed to him, relate to him in his capacity as God? Some of the Egyptians, says Ælian, the Ombitæ, for instance, reverence crocodiles, full as much as we do the Olympian gods. *Τὴς κροκοδείλους Αἰγυπτίων οἱ μὲν σέβουσι, ὡς Ὀμβίται, καὶ οἷα ἡμεῖς τὴς θεῶς τὴς Ὀλυμπίας.* Ælian. lib. x. cap. 21.

Mr. Hamilton, page 78. speaking of a temple at Ombos, says, some of the hieroglyphics of this interesting monument serve to explain the deities which were worshipped within its walls; the crocodile, and the sun; or more properly speaking, the sun under the mysterious emblems of the crocodile and the beetle.

This peculiarity attending the crocodile, as well as his being received as an emblem of the sun, gives a facility to the explanation, at which we could not otherwise have arrived.

Dr. Pococke describes a temple at Esne, containing many hieroglyphics drawn from the crocodile. “ This whole building is very  
 “ richly carved with hieroglyphics. I saw one  
 “ man with the goat’s head ; and a man with  
 “ a crocodile’s head is cut over the middle  
 “ door, that is opposite to the entrance. There  
 “ are several others in the walls with croco-  
 “ diles heads likewise, and also some croco-  
 “ diles ; which makes me think that this was  
 “ the city of crocodiles, where that beast was  
 “ worshipped.” I think the crocodile’s head upon the man might be a hieroglyphic, representing the deity, from which it cometh, that the mouth, nostrils, breath, and neck, are so magnificently set forth and described.

22. בצוארו ילין עון ולפניו תדוץ דאבה

In his neck remaineth strength,  
 And sorrow exulteth before him.

The neck of the crocodile is very strong, being nearly of the same thickness with the body. The term *neck*, stretched out, entire, unbent, is a figurative expression, denoting *strength*. Any ornament put upon the neck is a mark of honour ; hence Pharaoh put a gold chain about Joseph’s neck ; hence the obeying the instruction of the father, and the not forsaking the law of the mother, is said in the

Proverbs of the Wise Man, to be an “ornament of grace unto the head, and chains about the neck.” chap. i. 9. On the contrary, the bowing the neck, and receiving a yoke, is an expression of weakness and disgrace.

The LXX. translate the latter part of this verse in very strong terms.

Ἐμπροσθεν αὐτῶν τρέχει ἀπώλεια.

Destruction goeth before him.

They appear to have read

לפניו תרוץ אבדה

Whereof תרוץ is confirmed by two manuscript copies : and אבדה is composed of the same letters as דאבה, only in different order.

23. מפלי בשרו דבקו יצוך עליו בל ימוט.

The flakes of his flesh adhere together ;  
Firm in himself, he cannot be moved.

24. לבו יצוך כמו אבן ויצוך כפלח תחתית

His heart is as firm as a stone,  
Yea, as hard as a piece of the nether  
millstone.

LXX. Ἐσηκε δὲ ὡσπερ ἄκμων ἀνήλατος.

He stood firm as an anvil, not to be  
moved.

Vulg. *Stringetur quasi malleatoris incus.*

The crocodile, according to Mr. Bryant, was an emblem of preservation in floods and

inundations. See Plagues of Egypt, pag. 35.  
Will this illustrate the *ἄκμων ἀνήλατος* of LXX.

25. משתו יגורו אלים משברים יתחטאו

When he is elevated on high, the mighty  
tremble;

They are cast down from their hopes.

Our translation, *when he raiseth up himself*, supposes either for the purpose of taking vengeance, or at least in self defence.

(משתו) from נשא *elevavit, portavit*; the elevation of the crocodile refers to his exaltation as God. LXX. *σράφεντος δὲ αὐτῷ*. (מיטברים) *a spe sua*. שבר *speravit, expectavit*. (יתחטאו) חטא *erravit*, in the middle voice, to cause oneself to wander, so as not to obtain one's desires; to deprive oneself of any thing; to cast oneself down, or away from any thing, through fear.

Syr. and Arab. Through fear of him the  
mighty tremble,

And the brave are humbled.

Vulg. *Cum sublatus fuerit, timebunt angeli et territi purgabuntur*. From the word *angeli*, we may imagine the Vulgate was speaking of God.

Here finish the seven verses which belong to דבר גבורות. Although it is only the three first verses of this seven, which give to the crocodile the same attributes which David does

to his God; yet the 22d, 23d, 24th, and 25th verses are rendered by the old interpreters "with almost godlike powers." Thus the LXX. say of him, "destruction goeth before him;" and that he is so strong he cannot be moved; *ὁ σαλευθήσεται*: that he has stood firm as an "anvil, not to be moved," *ἀνίλατος*: and the Vulgate translates, "when he shall be raised up, the angels will tremble." The following seven verses, being the third part, rank under *חין ערכו*.

26. משיגהו חרב בלי תקום חנית משע ושריה

27. יחשב לתבן ברזל לעצ רקבון נחושה

28. לא יבריחנו בן קשת לקש נהפכו לו אבני קלע

29. כקש נחשבו תותח וישחק לרעש כידון

26. The sword of him that layeth at him cannot hold;

The spear, the dart, nor the pike.

27. He esteemeth iron as straw,

Brass as rotten wood.

28. The arrow cannot make him flee;

Sling stones are turned with him into stubble.

29. Darts are counted as stubble;

And he laugheth at the shaking of a spear.

In this last verse the same poetical idea occurs as Job xxxix. 25. where the horse faith, ha, ha, among the trumpets.

30. תחתיו חרוודי חרש ירפד חרוצ עלי טיט

His belly is as pieces of shell ;

He strews himself alert over the mud.

The under part of the crocodile appears as if compacted with shells.

חרוצ from *movit se*, חרוצ *industrius, diligens*, coveting eagerly any thing. I thought first of applying this word to coveting his prey, and then to coveting the sunshine, or basking in the sun upon the mud. The crocodile is very fond of basking in the sun ; all travellers agree in this fondness of that animal for the heat of the sun. Pococke, pag. 115. says, “ the sandy “ islands about Ombos, convenient for their” (that is, the crocodiles) “ lying out of the wa- “ ter in the sun.” See also Bruce’s Voyage up the Nile ; and likewise the *Ægyptiaca*.

I thought of giving חרוצ the signification of the adverb *diligenter*, diligently, quickly, or alertly, understanding it of his passing quickly over the mud. ירפד *he strews himself*, from רפד *substravit*. See the commentators for various interpretations of the last part of this verse.

ירתיח כסיר מצולה ים ישים כמרקחה

He maketh the deep to boil like a pot ;

He maketh the sea like a pot of ointment.

ים the Nile so called from its size.

Some think this verse explanatory of the ruffling of the waves in the crocodile’s tract ;



others apply the latter part of the verse to a musky odour in the crocodile. Whether there is any such odour I know not, nor do I think it very explanatory of the verse. Nothing, as appears to me, except an hieroglyphic, will illustrate it, and I am not acquainted with any. Whether the water in a boiling pot was an hieroglyphic, representing the agitation of the river in the crocodile's tract? Mr. Bryant, where before cited, affirms the crocodile to be an emblem of lymphatic prophecy. Whether in his prophetic inspiration he was supposed to agitate the water in a greater degree than at other times, and therefore it might be said, "he maketh the deep to boil like a pot?"

§2. אחריו יאיר נתיב יחשב תהום לשיבה

He maketh a path to shine after him ;

He esteemeth the deep his habitation.

Whether the bright coloured lines upon the crocodile's side reflect a light, as he moves through the water?

(לשיבה) *ad sessionem*, שיבה *sessio residentia*, from ישב *fedit*.

LXX. *εις περιπατον.*

§3. אין על עפר משלו העשו לבלי חת

את כל גבה יראה הוא מלך על כל בני שחצ

Upon the earth there is not his like ;

Is he not made not to be trodden down ?

He looketh with contempt upon all high things ;

He is king over all animals.

וְיֵשׁוּ is *he not made?* a few manuscripts read וְיֵשׁוּהָ.

LXX. Πεποιημένον ἐγκαταπαίξεσθαι ὑπὸ τῶν ἀγγέλων μου.

Vulg. *Qui factus est ut nullum timeret.*

חַח לְבַלִּי *without fear, or not to be trodden down*; from חַח *fractus, attritus, consternatus fuit.*

LXX. Αὐτὸς δὲ βασιλεὺς πάντων τῶν ἐν τοῖς ὕδασι.

Syr. Arab. King over all animals.

Vulg. *Rex super universos filios superbiæ.*

These two last verses are the summing up of the great might of the crocodile, and may be supposed spoken by his priest, or a worshipper, in defence of his divinity, and not unlike the crying out of the Ephesians, in vindication of their goddess Diana, Acts xix. 28. Μεγάλη ἡ Ἄρτεμις Ἐφεσίων, “ Great is Diana of the Ephesians.”

I have now gone through my remarks upon the description of Leviathan. The learned reader will appreciate for himself their value and capacity for the purpose to which they are applied. I shall be happy if they are as satisfactory proofs to others, as they are to myself, that the crocodile of the Nile is the

animal intended under the name of Leviathan.

Classical authors of Greece and Rome, the researches of naturalists, and the accounts of travellers, have, in Mr. Harmer's Observations, been most successfully employed in the illustration of Scripture. These remarks have been collected from the same source, and may all be found in the authors and books whence they are extracted. I have frequently admired the observations of the above-named learned person, and seen their efficacy in the solution of difficult passages, as well as the beauty they have oftentimes imparted to the expressions to which they have been applied.

I would observe, of the description of Leviathan, that it appears drawn from actual properties and contingencies, as do likewise the descriptions of the other animals, in the 39th and 40th chapters of the book of Job. The ostrich and the eagle are set forth with their peculiar properties. The horse has a high and grand colouring of poetry bestowed upon him; and yet his different peculiarities are all real, and not fictitious. Now, if the Hebrew writer, instead of calling the horse by his real name, had written the figurative one of Leviathan; yet would the Virgilian description of the same animal, and his other well known

and actual properties, have marked the horse as the animal intended. Not less clearly is the crocodile designated under the name of Leviathan; and no less applicable to the defining that animal, are the accounts of historians, naturalists, and travellers.

The accuracy of the remarks, the enumeration of the properties, both of the wild and domestic animals, described in the 39th and 40th chapters, shew the Hebrew writer to have been a naturalist of no mean acquirements, and fully warrant us in drawing the conclusion, that the same accuracy and regard to truth, which directed his pen in delineating the horse, the ostrich, and the eagle, equally guided it in the crocodile; and that he was describing real and actual properties which existed in the crocodile, in his tame state, when he enquires,

Wilt thou play with him as a bird?

Wilt thou bind him with ornaments *as a bridegroom* for thy maidens?

As he was, when he makes the horse say, ha, ha, among the trumpets; or as when he asserts of the ostrich,

What time she lifteth up herself on high,  
She scorneth the horse and his rider.

Job xxxix. 8.

What is related of the ostrich is illustrated by a passage out of Sonnini's Travels into

upper and lower Egypt: where speaking of the ostrich, he says, “ the pursuit of these animals is one of the exercises, in which the Arab displays the greatest address, and his horse the greatest speed. Hussein (Sonnini’s conductor across the desert to Cairo,) who was an experienced sportsman, in order to give an idea of the length of this kind of chase, informed me, that, if it was begun at eight o’clock in the morning, the hunters could not stop the ostrich, by throwing a stick between his legs, as at the antelope, till about four in the afternoon.” Translation, page 336.

We will now put this 41st chapter together, and see the result of the whole.

The chapter introduces two speakers in the shape of dialogue, one of whom questions the other in regard to such and such circumstances relating to Leviathan; and this continues till the twelfth verse; at which the description of Leviathan commences. The dialogue is professed to be between the Almighty Jehovah and his servant Job. But whether it is the Jehovah himself, or some one representing him, is not to be enquired in this place. As it is, the person appears extremely well acquainted with the crocodile, as he does also with the other animals described in the

39th and 40th chapters. I almost think that the other person of the dialogue, or whoever is represented by Job, is a worshipper of the crocodile, or one well knowing the worship paid to that creature; and that the eleven first verses are an exposure of the folly of making an animal of a savage nature, and one whose head could be pierced with fish hooks, a God.

Of these eleven verses, the six first appear to relate to the mode of treatment received by the crocodile in the places where he was worshipped; the remaining five to his treatment at Tentyra, and wherever he was considered as a destructive animal.

At the twelfth verse the description of Leviathan commences, and is divided into three parts, and classed under the different heads of *בדיו* *his parts*; 2. *דבר גבורות* *great might*; 3. *חין ערכו* *his well-armed make*. Of these, the first and the third describe him as truly as a naturalist would do. The second or middle part magnifies him as a God. If then this second part be in honour of the crocodile as God, then the person speaking it must be either an inhabitant of Egypt, a worshipper of that animal, or one well acquainted at least with his worship. Or perhaps the whole chapter may be altogether an argument be-

tween an Israelite and an Egyptian, to convert the latter to the true God.

In our English translation the marks of interrogation are not sufficiently discriminated. The verses without that mark are rendered interrogatively, equally the same with those which are distinguished by it. When these are properly noticed, they will give a clearer insight into the interpretation. I shall begin this chapter of Leviathan, with understanding הַנְּרִי נֶא the words which usher in the description of behemoth, Job. xl. 15.

1. *Behold now* Leviathan, whom thou leadest about with a hook,  
Or a rope, which thou fixest upon his snout.
2. Hast thou put a ring in his nose ?  
Or pierced his jaw through with a clasp ?
3. Has he *in return* made many supplications unto thee ?  
Has he spoken soft words unto thee ?
4. Has he made a covenant with thee ?  
Hast thou taken him a servant for ever ?
5. Hast thou played with him as a bird ?  
Hast thou bound him with ornaments *as a bridegroom* for thy maidens ?
6. *Behold now* the priests make a feast in honour of him ;  
They divide him among the worshippers.

7. Hast thou filled his skin with barbed  
irons ?  
Or his head with fish-spears ?
8. *Then* lay thine hand upon him ;  
Remember the battle ; withdraw not.
9. Behold his hope is delusive :  
Shall he not be thrown down in the pre-  
sence of those who see him ?
10. He is not so fierce, but one may stir him  
up :  
Who then is he that shall stand before  
me ?
11. Who hath prevented me, but I will re-  
pay ?  
Whatever is under the whole heaven is  
mine.

## PART I.

בְּדִי *His parts.*

12. I will not conceal his parts,  
Nor great might, nor fitness of his armed  
nature.
13. Who can discover the colour of his gar-  
ment ?  
Who can come to him with the rein of  
his bit ?
14. Who can open the doors of his face ?  
Terror is within the compass of his teeth.
15. His back is as strong pieces of shields,



Shut up with the clofett feal.

16. One joineth another ;  
Not a breath of air entereth between  
them.
17. Each fitteth into the other ;  
They adhere together, they cannot be  
disjoined.
18. His neefings kindle a light,  
And his eyes are like the eyelids of the  
morning.

PART II.

דבר גבורות *His great might.*

19. Out of his mouth go burning torches ;  
Sparks of fire leap out.
20. Out of his nostrils goeth fmoke,  
As out of a boiling pot or cauldron.
21. His breath kindleth coals,  
And a flame goeth out of his mouth.
22. In his neck remaineth ftrength,  
And forrow exulteth before him.
23. The flakes of his flesh adhere together :  
Firm in himfelf, he cannot be moved.
24. His heart is as firm as a ftone ;  
Yea, as hard as a piece of the nether  
milftone.
25. When he is elevated on high, the mighty  
tremble ;  
They are caft down from their hopes.

## PART III.

חִינ עֲרֻכּוֹ *His well-armed make.*

26. The sword of him that layeth at him  
cannot hold,  
The spear, the dart, nor the pike.
27. He esteemeth iron as straw,  
Brass as rotten wood.
28. The arrow cannot make him flee ;  
Sling stones are turned with him into  
stubble.
29. Darts are counted as stubble,  
And he laugheth at the shaking of a  
spear.
30. His belly is as pieces of shell ;  
He strews himself alert over the mud.
31. He maketh the deep to boil like a pot ;  
He maketh the sea like a pot of oint-  
ment.
32. He maketh a path to shine after him,  
He esteemeth the deep his habitation.
33. Upon the earth there is not his like ;  
Is he not made not to be broken down ?
34. He looketh with contempt upon all high  
things.  
He is king over all animals.

In the foregoing Remarks, I have considered the first verse as representing Leviathan *led about*, rather than *drawn out* of the water. If, however, any one prefers this last interpretation, still it will not affect the sense of the remainder.

Behold now Leviathan, whom thou drawest out with a hook,

Or a rope, which thou fixest upon his snout.

With respect to ver. 5. Mr. Hamilton, when at Ombos, examined the figures of the crocodile, if he could discover any ornaments upon them; but without success. He, nevertheless, observed the offerings made to that animal, which sufficiently confirm the delicate mode of living mentioned by Herodotus. Mr. Hamilton was also fortunate in discovering many catacombs of the sacred crocodiles, out of which the natives who shewed them brought many skulls, two jaw-bones, spines, tails, &c. of these animals, on which were still to be seen the bitumen which preserved them, and the cotton cloth in which they were wrapped. Apply this to Herodotus, Euterpe lxix. who says, “when the sacred crocodiles die, the Egyptians embalm them, and bury them in the sacred tombs:” ἀποθανόντας δὲ ταριχεύσαντες θάπτουσι ἐν ἰρήσι θήκησι.

Mr. Hamilton likewise mentions several subterranean galleries near the level of the water, which had the appearance of being continued as far as the great temple, probably for the convenience (he argues) of conducting the sacred crocodiles into the adytum of the temple.



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## CORRIGENDA.

- Pag. Lin.  
12. penult. They *in roman*  
14. 13. after them *place a comma*  
16. 13. place לו טובל *between parentheses*  
36. 17. after net *carry on the inverted commas to Leviathan p.*  
37. l. 13.  
45. 6. for אריך read יאריך  
50. 11. for s'affiste read s'ajuste  
61. 2. for אָפּאָפּאָפּאָ read אָפּאָפּאָ











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