

[I shall spread my hand over thee" (Ex. xxxiii. 22), is transformed into "I shall with my word protect thee." "And thou shalt see my back parts," but my face shall not be seen" (Ex. xxxiii. 23): "And thou shalt see what is behind me," but that which is before me shall not be seen" (Deut. xxxiii. 12).

12. For the sake of religious euphemisms: e. g. "And ye shall be like God" (Gen. iii. 5), is altered into "like princes." "A laughter" he God made me" (Gen. xxi. 6), into "A joy" he gives me" — "God" being entirely omitted.

13. In honor of the nation and its ancestors: e. g. "Jacob was an upright man, a dweller in tents" (Gen. xxv. 27), becomes "an upright man, frequenting the house of learning." "One of the people" might have lain with thy wife" (Gen. xxvi. 10) — "One singled out among the people," i. e. the king. "Thy brother came and took my blessing with deceit" (Gen. xxvii. 35), becomes "with wisdom."

14. In order to avoid similes objectionable on aesthetic grounds. "And he will bathe his foot in oil" — "And he will have many delicacies of a king" (Deut. xxxiii. 24).

15. In order to ennoble the language. "And man became a living being" (Gen. ii. 7) — "And it became in man a speaking spirit." "How good are thy tents, O Jacob" — "How good are thy lands, O Jacob" (Num. xxiv. 6).

16. In favor of the oral Law and the Rabbinical explanations. "And go into the land of Moriah" (Gen. xxii. 2), becomes "into the land of worship" (the future place of the Temple). "Isaac went to walk in the field" (Gen. xxiv. 63), is rendered "to pray." [Comp. SAM. PENT., p. 2812 b] "Thou shalt not boil a kid in the milk of its mother" (Ex. xxxiv. 26) — as meat and milk, according to the Halachah.

(C.) Alterations of words (circumlocutions, additions, etc.) without change of meaning.

17. On account of the difference of idiom: e. g. "Her father's brother" (= relation, Gen. xxix. 12), is rendered "The son of her father's sister." "What God does" (future) he has told Pharaoh" (Gen. xli. 28) — "What God will do," etc.

18. Additions for the sake of avoiding expressions apparently derogatory to the dignity of the Divine Being, by implying polytheism and the like: "Who is like unto Thee among the gods?" is rendered, "There is none like unto Thee, Thou art God" (Ex. xv. 11). "And they sacrifice to

demons who are no gods" — "of no use" (Deut. xxxii. 17).

19. In order to avoid erroneous notions implied in certain verbs and epithets used of the Divine Being: e. g. "And the Spirit of God moved" (Gen. i. 2) — "A wind from before the Lord." "And Noah built God an altar" (Gen. viii. 20) — "an altar before the Lord." "And God was with the boy" (Gen. xxi. 20) — "And the word of God was in the aid of the boy." "The mountain of God" (Ex. iii. 1) — "The mountain upon which was revealed the glory of God." "The staff of God" (Ex. iv. 20) — "The staff with which thou hast done the miracles before God." "And I shall see what will be their end" — "It is open (revealed) before me," etc. The Divine Being is in fact very rarely spoken of without that spiritual medium mentioned before; it being considered, as it were, a want of proper reverence to speak to or of Him directly. The terms "Before" (קדם),

"Word" (אָדָמָה, מִימְרָה), "Glory" (קָדְשָׁה),

"Majesty" (שִׁכְנֻתָּהּ), are also constantly used

instead of the Divine name: e. g. "The voice of the Lord God was heard" (Gen. iii. 8) — "The voice of the Word." "And he will dwell in the tents of Shem" (ix. 27) — "And the Shechinah [Divine Presence] will dwell." "And the Lord went up from Abraham" (Gen. xvii. 22) — "And the glory of God went up." "And God came to Abimelech" (Gen. xv. 8) — "And the word from [before] God came to Abimelech."

20. For the sake of improving seemingly irreverential phrases in Scripture. "Who is God that I should listen unto his voice?" (Ex. v. 2) — "The name of God has not been revealed to me, that I should receive his word."

21. In honor of the nation and its ancestors. "And Israel said to Joseph, Now I shall gladly die" (Gen. xli. 30), which might appear frivolous in the mouth of the patriarch, becomes "I shall be comforted now." "And he led his flock towards the desert" (Ex. iii. 1) — "towards a good spot of pasture" in the desert."

22. In honor of the Law and the explanation of its obscurities. "To days and years" (Gen. i. 14) — "that days and years should be counted by them." "A tree of knowledge of good and evil" — "A tree, and those who eat its fruits will distinguish between good and evil." "I shall act further curse for the sake of man" (viii. 21) —

ואגין בממרי	ושכותי כפי
ית דברתי	פני אחור
אלהים	ית דקדמי
צחוק	רברבין
יושב אהלים	חדיא
ממשש בבית אולפסא	
חד דמיחד בעמא	אחד העם
בחוכמא	במרמא
לנפש חיה	תפנוקי
והות באדם לירח ממללא	
מוריה	ארעד
אחור חמ	אמורתא
למשני בחזן	שפר רעיה ב'
ואילון האכלין פירוהי	

פולחנא. [Abraham instituted, according to the Midrash, the morning (Shaharit), Isaac the

afternoon- (Minha), and Jacob the evening-prayer (Maarib).]

אחי	בשר וחלב	גדי בחלב
עורר למעבד	עושה	בר אחת
לית בר מנך	מי כמוד	
לית בהן צדוך	לא אלהי	
ודח מן קדם אלהים	ירח אלהים	
קדם ה'	לה'	
מן קדם ה'	יקרא	מימרא דה'
גלי קדמי	דעתי	
לא אתגלי לי דאקבל במימריה		
אחר חמ	אנחמא	אמורתא
למשני בחזן	שפר רעיה ב'	
בעבור	ואילון האכלין פירוהי	