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between 1619-30, David Jeshurun¹ appears as representative of the congregation Beth Israel (p. 38). In 1752 Isaac Jeshurun Lobo appears in the same capacity; in 1768 Israel ben Jacob; and in 1778 yet another Isaac Jeshurun (p. 39).

DAVID KAUFMANN.

A Conjecture on Job vi. 4.—In the last part of this verse the Massoretic text reads: בְּעוֹתֵי אֱלֹהֵי יַעֲרֹבֵנִי. By the greater number both of ancient and modern commentators these words have been rendered, “the terrors of God do set themselves in array against me.” They assume that the verb עָרָה can be poetically construed with the direct accusative of the person. If so, Job vi. 4 would be the only example of such a use, and consequently Bickell (*Carmina Veteris Testamenti metrica*, p. 153), seems justified in saying, “Verbum *arakh* in significatione instruendi aciem cum accusativo hostis construi nequit.” Bickell, however, induced by his theory of Hebrew metre, adds here (as in very many other passages), words which are not found in the text. The LXX. has a very different interpretation. It translates ὄταν ἀρξῶμαι λαλεῖν, κεντοῦσι με. The first part of this reading need not be here considered, because in the Massoretic text the words בעוֹתֵי אֱלֹהֵי offer no difficulty. But the word κεντοῦσι, with which the LXX. translates the Hebrew עָרָה, is worthy of note. Merx, indeed, has accepted the LXX. verb, and substituted יַעֲרֹבֵנִי for יַעֲרֹבֵנִי. The verb עָרָה signifies *rodere*, *consumere*, and would give an acceptable meaning—“The terrors of God make me waste away.” But it seems to me that a better sense can be obtained by the slight change of the Massoretic text into יַעֲרֹבֵנִי from the verb עָרָה *conturbare*. We then get a much more vivid and poetical image: “The terrors of God confound me.” This conjecture only consists in the transposition of two letters, and it is strongly supported by the Peshito, which reads: ובעתה ראלהא סררתני, “Et terror Dei me perterrituit.” The Syriac verb סָרַר, in the Pael form, can be most properly rendered in Hebrew by עָרָה, but certainly not by יַעֲרֹבֵנִי.

D. CASTELLI.

When did the Jews first settle in England?—I observe that in the *English Historical Review* (October, 1888), Dr. Neubauer takes me to task for stating in my lecture on the London Jewry, that the Jews came over to this country with the Conqueror. He quotes Theod. *Panitentialis*, and the Laws of Edward the Confessor, as proving that Jews lived here before the conquest. I need scarcely say I was fully aware of the existence of these passages which were duly noted and briefly abstracted in the Bibliography of Anglo-Jewish history, drawn up by Mr. L. Wolf and myself for the Committee of the Anglo-Jewish Exhibition (No. 3, *Ancient Laws*). But I advisedly disregarded the inference which previous inquirers had drawn from these passages, and Dr. Neubauer now endorses. As the point is of some interest and importance, and can be made to lead up to a novel aspect of a well-known episode in early English history, I should like to put at length the reasons of my position.

It will be necessary to have before us the short titles of the laws referred to. I may, therefore, repeat the entries given in the *Bibl. Anglo-Judaica*, numbering them for convenience of reference.

¹ Kayserling, 177 *seq.*