

distinguished from herbs and trees, as they are from one another. The term in question (*deshe*) is a noun from a verb, which, from Joel ii. 22, we learn the meaning is *to spring, to shoot, to vegetate*, "Be not afraid, ye beasts of the field, for the pastures of the wilderness *do spring*, (*dasheu*." In the 11th verse under consideration, we find both the verb and the noun, for the words translated "*Let the earth bring forth*" are (*tadeshe haaretz*), which, in accordance with the obvious sense in Joel, would be better rendered "*Let the earth shoot out*." From this meaning of the verb, then, the noun, would signify the *springing* or *shooting plant*, and as used here in contradistinction to both herbs and trees bearing seeds, it is surely not recommending any forced interpretation to suggest that it is meant to express that class of vegetables, which all botanists recognise as being naturally distinguished by the obscurity of their means of reproduction.

It tends to support this interpretation, that the Hebrew has a different term for grass, the common food of cattle (*chatzir*), which the lexicographers have shewn is derived from its tubular structure. Thus, in Job, xl. 15, we have "he eateth *grass* (*chatzir*) as an ox;" and, Psalm civ. 14, "He causeth *grass* (*chatzir*) to grow for the cattle."

In several passages besides this of Genesis, we find *deshe* contradistinguished from both *oeseb* and *chatzir*, as in Deuteronomy xxxii. 2, "As the small rain upon the *tender herb* (*deshe*), and as the showers upon the *grass* (*oeseb*);" and Psalm xxxvii. 2, "They shall soon be cut down like the *grass* (*chatzir*), and wither like the *green herb* (*deshe*);" and 2d Kings xix. 26, "They were as the *herb* (*oeseb*) of the field, as the *green herb* (*deshe*), as the *grass* (*chatzir*) on the house tops." These quotations shew the want of uniformity with which the English translators have rendered these terms, and go to support the sense we would assign to *deshe*.

But we must not conceal that there are three passages in which this word occurs, that might seem to imply, until closely examined, that we should not be warranted to restrict the sense of it in the manner proposed. One is in the 23d Psalm, "The Lord is my shepherd, I shall not want. He maketh me to lie down in the pastures of *tender grass** (*deshe*)." On this we have to observe, that the word rendered here *in the pastures*, has been rendered in the Vulgate, in various places where it occurs, and by the Septuagint in some instances, *desirable* or *beautiful places*, and their accuracy in doing this seems confirmed by the circumstance, that the Hebrew has another term for

* The marginal translation, which is the literal one.