**stuff, and of scarlet stuff, and all citron  
wood** (the wood of the *thyon* tree, the  
citrus of the Romans, probably the *cupressus thyioides* or the *thuia articulata*.  
It was used for costly doors, with fittings  
of ivory, and for tables. It had a sweet  
smell), **and every article of ivory, and  
every article of most costly wood, and  
of brass, and of iron, and of marble;  
{13} and cinnamon** (it is not certain, whether  
the *cinnamomum* of the ancients was the  
same as our cinnamon, Various accounts  
are given of its origin, but Herodotus, who  
ascribes it to the country where Dionysus  
[Bacchus] was born, i.e. to India, seems  
to give the right statement, if at least  
it is the modern cinnamon, which comes  
from Ceylon. In Exod. xiii, 23, it is an  
ingredient, in the holy oil for anointing:  
in Prov. vii, 17 it is one of the perfumes  
of the bed of the adulteress: in Cant. iv.  
14 it is one of the plants growing in the  
garden of the beloved), **and amomum** (a  
precious ointment made from an Asiatic  
shrub, and used for the hair), **and odou**rs  
(for incense), **and ointment, and frankincense, and wine, and oil, and fine meal** (*semidalis*, the *simila* or *similago* of the  
Latins, the finest wheaten meal: *the name*  
has been revived in our time as *semolina*),  
**and wheat, and cattle and sheep, and of  
horses and of chariots, and of bodies** (i. e.  
slaves),—**and persons** (lit. souls) **of men**  
(so the A. V. for the corresponding Hebrew expression, Ezek. xxvii. 13, which  
the Septuagint render aa here, **souls of men**, It seems vain to attempt to draw  
a distinction between the **bodies** before  
mentioned and these **souls** or **persons** of  
men. If any is to be sought, the most  
obvious is that pointed out by Bengel, and  
adopted by Ewald, Hengstenberg, and  
Düsterdieck, that **bodies** expresses such  
slaves as belong to the horses and chariots,  
and **persons of men** slaves in general).

**14**.] This verse takes the form of a  
direct address, and then in the next the  
merchants are taken up again. From this  
some have thought that it is not in its  
right place: e.g. Beza and Vitringa fancied it should be inserted after ver. 23:  
others, as Ewald, that it was originally  
a marginal addition by the Writer. But  
irregular as is the insertion, it need not  
occasion any real difficulty. It takes up  
the “*weep and mourn*” of ver. 11, as if  
“*them*” after those verbs had been “*us*,”  
which is not unnatural in a rhapsodical  
passage. And “*these things*,” ver. 15,  
refers very naturally back to the “*fat  
things and splendid things*” mentioned  
in this verse. **And thy harvest of the  
desire of thy soul** (i.e. the ingathering  
of the dainties and luxuries which thy  
soul lusted after) **has departed from  
thee, and all** [**thy**] **fat things and** [**thy**]  
**splendid things have perished from thee,  
and they** (men) **shall never more at all  
find them**.  
The next two verses describe, in strict  
analogy with vv. 9, 10, the attitude and  
the lamentation of these merchants. **The**