

with Hebr. if prohibitive which here hardly gives sense. V. interrogative *Numquid*. It is possibly so intended by LXX (v. 39^a where perhaps לֹא = οὐχί interrogative).

VII 13 ἐπιστραφήτε וישׁוּ] either Gk. crpt. from ἐπιστραφή (because this obviously does not fit the subject of adjacent verbs), or = ἐπιστράφηται, aor. mid. or corrupt form of aor. pass. PsR. *convertamini*, V. *conversi fueritis*.

στιλβώσει וישׁוּ] *shall make to flash* i.e. (here) *furbish*; cf. Ezek. 21^{10,28} for ברק. Mil. V. (*vibrabit*), Rom. (*vibravit*) misunderstand Gk. and paraphrase as *brandish*.

14 τοῖς καιρομένοις וישׁוּ] (1) *for the fiery ones*, i.e. against the wicked burning with hatred, in hot pursuit. So PB. after SM. *contra persecutores*—(2) or perhaps *with burning material*. V. *ardentibus effecit*.

16 καὶ ἐμπεσείται וישׁוּ] Mil. V. *incidit*, Rom. *incidet*.

17 κορυφήν וישׁוּ] 68²², Gen. 49²⁶, Dt. 28²⁶.

VIII 1 ὑπὲρ τῶν ληνῶν וישׁוּ] i.e. הַגְּתוֹת.

2 ἐπήρθη וישׁוּ] 'ת taken as a perfect. Conjecture to suit context; from 57⁶.

3 κατηγορίσω וישׁוּ] free rendering, or v. below v 4.

τοῦ κ. 'ה] the prevailing rendering in Pss.; v. note at end of Ps.

αἶνον וישׁוּ] which is rendered with much freedom by LXX: by ἀγίασμα 132⁸ | ἀγιοσύνη 96⁶ | ἀντίληψις 84⁶ | βοήθεια 62⁸ | βοηθός 59¹⁸ 81² | δόξα 68³⁵ | δύναμις 68^{35,36} 93¹ | ἰσχύς 78⁶¹ 29¹¹ | κραταίωμα 28⁸ | κράτος 59¹⁰ | τιμὴ 29¹ 96⁷ 99⁴.

ἐκδικητήν PsR. *defensorem* (cf. V. Rom. 12¹⁹ *defendentes* = ἐκδικοῦντες), V. *ultorem*.

4 τοὺς οὐρανοὺς וישׁוּ] PsR. *caelos*, V. *caelos tuos*.

ἐθεμελίωσας וישׁוּ] As καταρτίζ. several times renders כּוּן (68¹⁰ 74¹⁶ 80¹⁶ 89²⁸), the verbs of vv 3. 4 may have changed places either in Gk. or Hebr. cf. 33^{6,9}. Θεμελ. however = כּוּן 48⁹ 87⁵ 119⁹⁰, where the context suggests the rendering, as is not the case here.

VIII 5 ἐπισκέπτῃ תפקדנ] 17³, Gen. 21¹, Judg. 15¹, Mt. 25³⁶, Jas. 1²⁷.

6 παρ' ἀγγέλους מאלהי] cf. 138¹ so V., PB. παρὰ with acc. = מן of comparison as e.g. 31¹² 45⁸ 135⁵.

8 πεδίου ירד] Gen. 4⁸ 24⁶⁵.

NOTE ON τοῦ AND τοῦ μὴ WITH INFINITIVE.

Whatever the origin of τοῦ with infin. there is a tendency in the LXX to take it as a Hebraism*, a literal rendering of ל with infin., as ל with nouns is occasionally turned by the genitive, Ps. 17¹ 47¹⁰ 89¹⁹.

The following is an analysis of the use of the Pss.

τοῦ (without μὴ) with infin. = ל with inf. about 105 times; = otherwise about 10.

[viz. = ל 102⁵; ל with subst. 68²¹ 119²⁰; inf. without ל 27⁴ 77¹⁰ 109¹⁶; indicat. 10⁸ (all Swete's MSS omit): paraphrase 31³ 65¹⁰: addition 89²³.]

ל with inf. = inf. without τοῦ about 27; ὅσταν 37⁸; εἰς with subst. 17¹² 59⁵ 60¹ 109¹³ 119³⁸; εἰς with infin. 70¹; indic. parapr. 49¹⁵ 50¹⁶ 78¹⁷; ὅπως ἄν 92⁸; ἐν τῷ 119⁹; (לאמר) 119⁸²: other parapr. 69²¹ 113^{5,6}: changed reading or points 15⁴ 71³: cf. also 48⁴.

τοῦ μὴ with inf. = ל 34¹⁴ 39² 69²⁴ 106²³ 119³⁷; = בל with indic. 10¹¹.

ל with infin. otherwise 102⁵ (v. above); 30⁴ (read otherwise).

In the historical books the τοῦ (without μὴ) generally means an original ל; rarely infin. without ל (as Gen. 8¹², Ex. 2¹⁸ 19¹², 2 Kings 4⁸); למען (Judg. 2²²); privatively for מ (Gen. 4¹³ 23⁶ 29³⁵, 1 Sam. 25³⁴, 1 Kings 15²¹); לבלתי (2 Sam. 14¹⁴, 2 K. 23¹⁰,

* v. Prof. Moulton in the Expositor for Jan. 1904, on the provincialism of frequent, as opposed to occasional use.

1 Chr. 11¹⁹); in paraphr. (Ex. 9²⁸ 14⁵, Ruth 1¹²) and in several Gk. additions, exegetical or substantial.

τοῦ μὴ stands for לֹא (so oftenest) or לבלתי; other originals Gen. 31²⁰ 47²⁹, Exod. 7¹⁴.

τοῦ with inf. is frequent (speaking generally) in Pss. and Prophets (less so in Isai. and Daniel), and some historical books (Chron. 1 Macc.); rare from Exodus to Joshua and in 1 Sam. Hardly found in the Wisdoms (exc. Sir. 50), Song, Ep. Jeremy, Esther, Maccabees 2—4 (In some perhaps, Song, Ep. Jeremy, the scarcity is due to the original or subject).

The translator of Ecclesiastes is punctilious, rarely failing to represent the ל by τοῦ, apparently (as his σὺν = נת shows) aiming at literalness first of all.

The translator of Esther is equally careful to avoid τοῦ in spite of great frequency of the ל in the original; nor is there any example in the added portions.

The Gk. Esdras besides a few instances of the ordinary τοῦ 5⁷⁰ 9⁷ (cf. Esdr. B 4³ 10¹⁰) 8⁷⁹, has an unusual number of the privative, 4⁴¹ ἐσιώπησε τοῦ λαλεῖν | 5³⁹ ἐχωρίσθησαν τοῦ ἱερατεύειν | 5⁷² εἶργον τοῦ οἰκοδομεῖν (cf. Esdr. B 4⁴) | so 2²⁸ 5⁷³.

IX 1 ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ [עלמות לבן] i.e. עלמות [על] לבן, cf. 46¹. Elsewhere the Kal of עלם occurs only in 90⁸.

2 + σοι. So V. PB. AV.

6 καὶ ἀπόλετο ὁ ἀσεβῆς [אבדת רשע] i.e. אבד הרשע. Bā. however thinks that the LXX were unwilling to speak of God as a destroyer of men.

7 τ. ἐχ. αἱ ῥομφαῖαι] *The swords of the enemy*, reading חרבות from חרב. To make this satisfactory from the LXX point of view the reading should have been חרבתי; cf. 7 3² ἐμοῦ δὲ... οἱ πόδες ἰλι... ואני... רנלי; 104¹⁷ τοῦ ἐρωδιοῦ ἡ οἰκία ביתה... חסידה; 44³ 46⁵ 89³.

ῥομφ. said to be a Thracian word, first for a long spear, and then for a great sword (Plummer's St Luke). The LXX supplies the earliest considerable evidence of its use. In Latin it takes two forms *framea* and *rumpia*. (Here the Gk. shows V.