

remain over; cf. Num. 3²⁶ מיתרים ('cords') κατάλοιπα, 4²⁶ περισσά; on the other hand v. Ps. 11².

"Et in his quæ relinquis id est in cupiditatibus regni terreni præparabis tibi ad passionem impudentiam eorum." Aug.

XXII 1 ἀντιλημψεως] i.e. אֲנִי־לִי; v. verse 20, 88⁵, cf. also 107¹⁷. Ἄντ. has no Hebr. orig. outside Pss. (Sir. 11¹² 51⁷).

2 ὁ θεὸς 1⁰ אֱלֹ] A considerable number of mss assimilate the quotation in St Mark by omitting the first μου.

+ πρόσχες μοι V., PB. = לִי פִשְׁחָה from v 20 (Bä.); or from altern. rendering of the unknown לִי דוּמִיָּה וְלֹא of v 3 Bä.

ἐγκατέλ. ἄντ.] Num. 10³¹.

τῶν παραπτωμάτων μου שְׁאֵנֹתַי] i.e. : שְׁאֵנֹתַי, 19¹³.

3 + πρὸς σέ Mil. not V.

εἰς ἄνοιαν δομῖα] LXX did not know the word (v. 4⁵) which is rendered 39³ ἐταπεινώθην | 62² ὑποταγήσεται | 65² πρόπει.

εἰς ἄν. from a variant of παραπτωμάτων v 2 Bä. Less probably crpt. of καὶ οὐκ ἔστιν ἀνείσις μοι. "Not so that it could be reckoned against me as folly," like the εἰς δικαιοσύνην of Rom. 4³ etc.

4 σὺ δὲ ἐν ἀγίῳ κατοικεῖς] i.e. שְׁכֵנְךָ, and (with V., PB.) taking שְׁכֵנִי in 1st line.

ὁ ἔπαινος] i.e. תְּהִלָּתְךָ. Jer. "Et tu sancte habitator laus Israel." SM. "et tu sanctus permanes, laudes Israelis," which last PB. follows (*worship* = laudes).

8 ἐξεμυκτήρισάν με] not class., but freq. in LXX. Suidas βδελύσσεσθαι, perh. understanding *to expel from the nose as a stench*. But the simple verb is explained as *to turn up the nose at*.

ἐλάλησαν 171 פִּטְיָה.

9 ἤλπισεν] i.e. לָא paraphr. V., PB., AV.

θέλει αὐτόν בו 18²⁰ 34¹³ 40^{7.15} 41¹² 51¹⁸ 68³¹, Hos. 6⁶, Mal. 3¹; (the Hebr. ἐν sts kept 1 Sam. 18²²). This acc. is not class. and in N.T. only Lk. 5³⁹ and quotations from Hos. and Pss. (In Mt. 27¹⁵, Mk. 3¹³, Rom. 9¹⁸, the acc. would rather depend on an infin. understood.)

XXII 10 ὁ ἐκσπάσας με ἤϊ.

ἡ ἐλπίς μου] i.e. מְבַרְכֵי. V., PB., Jer.

ἀπὸ μαστῶν ἔλ-שָׁרֵי.

13 ταῦροι πίονες בָּשֵׁן אַבְרִי בָשֵׁן] cf. 68¹⁶. The paraphr. is suggested by בָּשֵׁן. V. *tauri pingues*; PB. has rather a doublet "*Fat bulls of Basan.*"

14 λέων ὁ ἄρπ.] i.e. אֲרִי הַטָּ.

15 ὡσεὶ κηρὸς τηκόμενος] κ. has always ὡς or ὡσεὶ and τ. in context (22¹⁵ 58⁹ 68³ 97⁵, Jdth. 16¹⁵, Mic. 1⁴, Is. 64¹) exc. in a doubtful reading of Sir. 24²⁰.

17 + πολλοί V., PB.

ᾠρυξαν] i.e. בָּרַו = בָּרַו. So far as the reading goes, the variation belongs to the very commonest class, י and ו confused. For neglect of א before ר cf. 75⁶ (72¹⁶).

18 ἐξηρίθμησαν] prob. Gk. crpt. for -σα.

κατενόησαν יְבִיטוּ] as often.

κατανοεῖν generally of attentive gaze, even if metaphorical; as 94⁹, Exod. 33⁸ (הביט), 1 Kings 3²¹, Job 30²⁰ (התבונן *stare*), Lk. 12²⁴, Acts 11⁶, James 1²³.

20 μὴ μακρύνῃς] i.e. אַל-תַּרְחֵק, taking אֵילוֹתֵי as object into 1st line.

21 τὴν μονογενῆ μου [יחִידַתִּי] 35¹⁷, cf. 25¹⁶. In these passages and Wisd. 7²² (of wisdom) there is no force in the termination exc. so far as singularity adds a special character. It is not clear whether this is a loose use of "only born" (as *οἰκογενής*), or from *γένος*, *only in kind*.

22 μονοκεράτων [רַמִּים] so V., PB., as also in 29⁶ 92¹¹, Num. 23³², Dt. 33¹⁷; and LXX and V. Ps. 78⁶⁹. For a full account of the wild ox denoted by ראם v. *Bible Educator*, ii. p. 24. For the question how belief in a unicorn arose v. below*; as to

* No doubt travellers' tales working through zoological fancy had most to do with belief in the unicorn, which may therefore have had many origins. At the same time there is no such prevalent belief in a three-horned or many horned animal, and the unicorn was accepted by persons

why identified by the Pentat. translator with the ׀, no reason seems forthcoming; unless an association of sound with *ῥινόκερως*.

XXII 22 τὴν ταπεινώσιν μου [עֲנִיתִי = עֲנִיתִי or עֲנִיתִי; v. 64⁷.

24 αἰνέσατε, δοξάσατε] Aor. A special call to praise on a definite ground.

φοβηθήτωσαν] i.e. יִגְדָּו.

25 προσώχθισε] Latt. *despexit*.

τῆ δεήσει τῶν [paraphr. connecting ׀ with ענה *answer*.

ἀπ' ἐμοῦ] i.e. מִיָּמִי; accordingly עֲשֵׂה וְשִׂי and + μου at end.

26 PB. of thee i.e. derived from thee.

27 αἱ καρδῖαι αὐτῶν לבבכם.

29 + αὐτός for clearness.

30 ἔφαγον καὶ πρ. אכלו ויש] as MT.

ἢ ψυχῆ μου] i.e. נַפְשִׁי. | αὐτῶ λα] i.e. לו.

ζη] הִיָּבֵ verb (irreg.) or adj.

31 τὸ σπέρμα μου [זרע] י lost before י Bā. So V., PB.

γενεὰ [לְדוֹר] i.e. “As for the generation to come (it shall be reported).” “Als Objekt von dem erzählt werden sollte” (Bā.). Cf. 2 Chr. 7²¹, v. also 124⁴.

יבא] (for יבאו) from following line. Latt. supply *cæli*. So PB.

32 τῶ τεχθισομένῳ [נוֹלָד] but 102¹⁹ נברא ὁ κτιζόμενος.

ὄν [כי] so V., PB. | + κύριος V., PB

not devoid of judgment, Aristotle and presumably these translators. There may then have been some ground not unreasonably trusted, such as reports of the rhinoceros, an animal like the ראם capable of turbulence and not gentle and beneficent as the medieval unicorn. Arist. names the Oryx and the Indian Ass as unicorn. As to the Oryx (? a gazelle) it has been suggested that the horns in profile seemed one. Can the Ἰνδικὸς ὄνος be the *Okapi* with the frontal protuberance developed enough to give matter for exaggeration? The following mention of colour would support this. Wood (*Anecd. of Anim. Life*) quotes an old writer, Topsel: “In the city of Zeila, in Ethiopia, are kine of a purple colour as Ludovicus Romanus writeth, which have but one horn growing out of their heads, and that turneth up towards their backs.” (The last detail would be then a confusion with some other animal.)