

XXXI 18 εἰς ἄδου] v. 9<sup>18</sup>.

19 ἀλαλα תאלמנה] *dumb*, 38<sup>14</sup> (םל), Mk. 7<sup>37</sup> 9<sup>17.25</sup> only.  
(κωφός = *deaf and dumb*.)

20 ὡς πολὺ τὸ πλῆθος רב מזה. | + Κύριε.

ἐξειργάσω ]פעלה] as 7<sup>14</sup>.

21 ἀπὸ ἀντιλογίας מריב] as Dt. 1<sup>12</sup>.

22 εὐλογητός, generally of the Lord (but v. Judges 17<sup>2</sup>, Gen. 12<sup>2</sup> 24<sup>31</sup> (Oxf. text)); εὐλογημένους, of God or men.

ל] om. A preposition with pronoun is often omitted when the sense is clear without, or where it is absorbed in another expression with pron. 17<sup>9</sup> 19<sup>5</sup> 36<sup>3</sup> 58<sup>8</sup> 64<sup>9</sup> 105<sup>28</sup> 106<sup>45</sup> [106<sup>34</sup> 114<sup>5</sup> s.p.m.] 110<sup>3</sup> 120<sup>6</sup> 123<sup>4</sup> 127<sup>1</sup> 144<sup>2</sup> 145<sup>15</sup>. Or perhaps they read לו lost in the αὐτοῦ.

περιοχῆς מצור] Both the Heb. and the Greek are ambiguous: see on 60<sup>11</sup>. PsR. *circumstantiæ*, V. *munita*.

23 ἐκστάσει] v. v. 1. PsR. *pavore*, V. *excessu mentis*; cf. 68<sup>28</sup>.

ἀπέριμμαι ]ננרזתי V., PB. Ἄπορη. renders גרע Zech. 11<sup>10.14</sup>. Or possibly ננרז is here understood as נגרשתי, cf. Mic. 2<sup>9</sup> (Jon. 2<sup>5</sup> ἀπῶσμαι, which Lam. 3<sup>54</sup> = ננרזתי).

ἄρα here and 7<sup>5.6</sup> without original | 58<sup>2</sup> אלם | 58<sup>12.12</sup> 73<sup>13</sup> 139<sup>11</sup> נך | 124<sup>2.3.4</sup> אזי | cf. Gen. 18<sup>3.13</sup> 20<sup>11</sup>, Num. 22<sup>11</sup>.

διὰ τοῦτο ]אכן] as if = לבן 73<sup>10</sup>; so 66<sup>19</sup>.

+ Κύριε BR. not Ch. Texts.

24 + ὅτι V., PB., AV.

ἀληθείας ]אמונים] altern. meaning.

ἐκζητεῖ ]נצר] v. 12<sup>8</sup>.

τοῖς περισσῶς π.] Taking (not possibly) על־יִתֵּר c. sqq., to avoid imputing excess to God. PsR. *retribuet his* (Mil. *iis*) *qui abundanter faciunt superbiam*. V. *retr. abundanter facientibus sup.*

XXXII 2 οὖ] al. ֶֶ. Latt. *cui*.

ἐν τῷ στόματι αὐτοῦ ]ברוחו] v. Isai. 53<sup>9</sup>, 1 Pet. 2<sup>22</sup>, Rev. 14<sup>5</sup>. PsR. *in ore ejus*, V. *in spiritu ejus*. It is said however to

come from Symmachus who Eccl. 7<sup>9</sup> has *διὰ λόγων σου* for *ברוחך\**.

XXXII 3 ἀπό τ. κρ. ב'ש.

4 (ἑστράφη) εἰς ταλαιπωρίαν] i.e. לְשָׂרֵי (נְהַפְּךָ) from שׁוּר (Bä.) v. 17<sup>9</sup>.

ἐν τῷ ἐμπαγήναι ἄκανθαν קיין] The first word they take as vb. or subst. of Arabic root; for the second they read קיין.

A followed by Horol. and PsR. inserts *μοι* before *ἀκ.* (*al. μου, με*).

5 ἔξαγορεύσω אורדה] The usual word for confession of sin in LXX, generally rendering התודה; not found in N.T. nor in this sense classical. It stands for התו' Lev. 5<sup>5</sup> 16<sup>21</sup> 26<sup>40</sup>, Num. 5<sup>7</sup>, 2 Esdr. 10<sup>1</sup>, Neh. 1<sup>6</sup> 9<sup>2,3</sup>, Dan. 9<sup>20</sup>; is used otherwise Job 31<sup>34</sup>, 1 Kings 8<sup>31</sup>, Bar. 1<sup>14</sup> | Symm. Proverbs 28<sup>13</sup>. (In 2 Esdr. 10<sup>1</sup> B has *προσηγόρευσεν.*) Ἐξομολογ. (including δμολ.) may have been avoided as already appropriated in the formula 136<sup>1</sup> to another use. v. 6<sup>6</sup>. Here Rom. *pronuntiabo*, Mil. *eloquar*, V. *confitebor*.

κατ' ἐμοῦ] i.e. עָלַי.

τ. καρδίας μ. הטאתי] Gk. crpt. for ἀμαρτίας; or to avoid tautology (cf. 46<sup>5</sup>). PsR. *cordis*, V. *peccati*.

6 εὐθέτω מצא] paraphr. Sus. 15, Lk. 9<sup>62</sup> 14<sup>35</sup>, Hebr. 6<sup>7</sup> (the context in N.T. use has always reference to rejection for non-use of privilege); ἀνεύθετος Acts 27<sup>12</sup>.

7 τῆς περιεχούσης με] i.e. תִּצְרְנִי (taking צר as fem.) from צור *besiege*; cf. 31<sup>22</sup> and v. 12<sup>8</sup>.

τὸ ἀγαλλάμα μου λύτρωσαί με רני פלט] i.e. רָנִי, with פָּלַט as Piel imperative.

ἀπὸ τῶν κυκλωσάντων με [תסובבני] 'I should not try to define what the LXX read too precisely: מ for ת, and then something from √סבב; perh. מְסוּבְבִי, or מְסוּבְבִי (impossible really), taken

\* "Allein nach Hi. bei Field und Cod. 264 gehört diese Übersetzung Σ an, der auch Kohel. 7<sup>9</sup> בר frei mit δ. λ. σ. übersetzt." Bä.

to = ἀπό τ. κ. με; or possibly כִּסְפֵּי־בְנֵי (though without analogy) which would explain the aorist. There are many similar cases in which we can see the root which the LXX had in mind, but cannot say exactly what derivative of it they thought of.' *D.* For ἀπό v. 7<sup>9</sup>.

XXXII 8 ἐπιστηριῶ [הציע] cf. Prov. 16<sup>30</sup> עֵינָיו עֲצָה סִתְּרוּ רֵצֶוֹן ὀφθαλμούς αὐτοῦ Bā. Perh. associating 'אי with עצם. Στηριῶ τοὺς ὀφθ. μου is used Amos 9<sup>4</sup>, Jerem. 24<sup>6</sup> for וְשִׁמְתִי עֵינָי.

9 μὴ γίνεσθε] γίνου, γίνεσθε are very much more common in O. and N.T. with or without μὴ than the aorist, or than ἴσθι (ἔστε is not found); and express actuation of character by circumstances, not (as a rule) inward change of it; e.g. St John 20<sup>27</sup> μὴ γίνου ἄπιστος ἀλλὰ πιστός: or in the 3rd p. (to which the above statement of use does not apply) γιένεσθω δὲ ὁ θεὸς ἀληθής.

κημῶ [רסן] K. = *nassa*, a wicker trap for fish (Dict. Ant.). Hence, a *muzzle for biters* (L. & S.). Ezek. 19<sup>9</sup> = סוּגַר.

τὰς σιαγόνας αὐτῶν [עדין] Prob. a guess to suit the context; but v. 103<sup>5</sup>. Apolin. ξυνέαξον.

ἄγξαι [לבבום] Hesych. takes ἄγξαι as infin. (= χαλινῶσαι) which it probably is, but Mil. V. *constringe*. The infin. with τὰς σιαγ. as object is a mechanical rendering; cf. 34<sup>18</sup>. Τοῦ would have been expected here with infin., but its omission is common enough. MSS, not knowing what to make of the word, have ἄγξης, ἄγξ(ε)ις, ἄγξαις.

τῶν μὴ ἐγγιζόντων [בל קרוב] i.e. בְּלִקְרוֹב; sing. by plur. as αὐτῶν above; cf. 55<sup>19</sup>.

XXXIII 1 + τῶ Δαυείδ.

2 κιθάρα [כנור] Gen. 31<sup>27</sup>. The word itself in the form *κινύρα* is also used in Samuel, Maccabees, Nehemiah. *Κιθ.* also = נבל Ps. 81<sup>2</sup>.

ψαλτηρίῳ δεκαχόρδῳ [נבל עשור] The LXX probably do not intend accurate distinction of instruments. ψ. = כנור Gen. 4<sup>21</sup>.

3 Latt. + *ei* (2<sup>0</sup>), PB. *to him*; following א<sup>c.a.</sup> and other mss.