

to = ἀπό τ. κ. με; or possibly קִפְפְּנִי (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. 7⁹.

XXXII 8 ἐπιστηριῶ [הציע] cf. Prov. 16³⁰ עֵינָיו עֲצָה סִתְּרוּ רִצְוֹן ὀφθαλμούς αὐτοῦ Bā. Perh. associating 'אי with עצם. Στηριῶ τοὺς ὀφθ. μου is used Amos 9⁴, Jerem. 24⁶ 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 20²⁷ μὴ γίνου ἄπιστος ἀλλὰ πιστός: or in the 3rd p. (to which the above statement of use does not apply) γινέσθω δὲ ὁ θεὸς ἀληθής.

κημῶ [רסן] K. = *nassa*, a wicker trap for fish (Dict. Ant.). Hence, a *muzzle for biters* (L. & S.). Ezek. 19⁹ = סוּגַר.

τὰς σιαγόνας αὐτῶν [עדין] Prob. a guess to suit the context; but v. 103⁵. Apolin. ξυνέαξον.

ἄγξαι [לבלום] 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. 34¹⁸. 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. בְּלִקְרֹב; sing. by plur. as αὐτῶν above; cf. 55¹⁹.

XXXIII 1 + τῶ Δαυείδ.

2 κιθάρα [כנור] Gen. 31²⁷. The word itself in the form *κινύρα* is also used in Samuel, Maccabees, Nehemiah. *Κιθ.* also = נבל Ps. 81².

ψαλτηρίῳ δεκαχόρδῳ [נבל עשור] The LXX probably do not intend accurate distinction of instruments. ψ. = כנור Gen. 4²¹.

3 Latt. + *ei* (2⁰), PB. *to him*; following א^{c.a.} and other mss.

XXXIII 5 ἐλεημοσύνην [צדקה] v. 24⁵.

6 ἐστερεώθησαν [נעשו] seems interchanged with the ἐκτίσθησαν of v. 9; cf. 8^{3,4}.

7 ἀσκόν [נד] i.e. נדָ, so 78¹³.

8 σαλευθήτωσαν [יגורו] careless rendering (22²⁴ correctly φοβηθήτωσαν).

9 ἐκτίσθ. v. on v 6.

10 διασκεδάξει [הפיר] διασκ. in LXX mostly = √פור or פרר; to disannul, treat as void, esp. covenant or law as Gen. 17¹⁴. Frequent in nearly all parts. The idea of scattering is very rarely required in it; but v. Exod. 32^{25,25} פרע | Job 38²⁴ פוץ | Wisd. 2⁴; v. also 2 Chr. 16³, Job A 24¹⁷, Eccl. 12⁵, Isai. 9^{3,10}. Not found in N.T. The usual word for scatter is διασκορπίζειν.

+ καὶ ἀθετεῖ βουλὰς ἀρχόντων] V., PB.; an ancient doublet (Bä.).

14 ἔξ ἐτοίμου κατοικητηρίου αὐτοῦ [ממכון שבתו] Ex. 15¹⁷ εἰς ἔτ. κατ. σου [שבתך]; cf. 1 K. 8¹³ etc. and Ps. 10¹⁷. מִכְּ is apply. confused with נִכְוֹן 57⁸, etc. and by hendiadys the former noun is turned into an adjective.

15 κατὰ μόνας [יהד] i.e. יִהְיֶה, which would however not be so applied. K. μ. Mk. 4¹⁰, Lk. 9¹⁸ and classical.

17 σωθήσεται] i.e. יִפְּלֵט.

19 διαθρέψαι αὐ. [לחיותם] Gen. 7³, etc.

20 ὑπομένει τῷ Κυρίῳ [חכתה ל'] Hebraism; cf. 56⁷, 2 K. 6³³, Lam. 3²⁴, Job 20²⁶.

+ ἔτι V., PB.

XXXIV 1 τὸ πρόσωπον αὐτοῦ [מעמו].

καὶ ἀπέλυσεν [ויגרשוהו].

3 ἐπαινεσθήσεται [התהלל] Aram. reflexive as passive, Bä.

5 τῶν παροικιῶν μου [מגורותי] altern. root, v. 31¹⁴; taken no doubt to refer to the title of the Ps. *Al.* with Horol. θλίψεων, cf. vv 18. 20; Latt. *tribulationibus*.

6 προσέλθατε] i.e. הִבְיִטוּ; but as to the Invisible.