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THE PSALTER OF THE CHURCH

THE SEPTUAGINT PSALMS COMPARED WITH THE HEBREW, WITH VARIOUS NOTES

BY

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INTRODUCTION

It has pleased the Divine Author of the Psalter and Director of the devotions of the Church that the form of the Psalms in liturgical use should not agree exactly with what has been called the Hebrew Verity. There is no clear reason why it should. Our Church provides its English-speaking portion with one version as the book of O. T. prophecy, and another for those acts of public and private devotion which are learnt in great measure from the Psalms, and find only in them the proper vehicle. But this double form seems peculiar to us. The divergence of the Church Psalters from the original was not due to any intentional accommodation to purposes of worship; for the Greek text would have been their basis whether identical with the Hebrew or not, and moreover the variations are not such as at first appearance bear at all on liturgical propriety, being very miscellaneous in character, and to a great extent the result of misunderstanding and ignorance.

Still the providential fact remains that no strict or scholarly version such as Jerome’s has been employed for the main Church purpose; and it may I think be justified, or at least felt to be reasonable by those who compare the Vulgate with Jerome’s or our PB. Version with the Authorized. It is felt (and the propriety in a general way is not denied) that the Church use of the Psalms differs from that of other Scripture. In lessons she listens to a voice outside her; in using the Psalms she speaks herself. By what right and in what sense she speaks in their words is a question which would lead into theological argument out of
place here. But as she is speaking herself, so in the manner of expression is a certain spontaneity and originality convenient which is not required elsewhere. The Church Versions speak for themselves with the voice of an original. More cultivated renderings can only throw off the feeling of bondage to an original outside them by effort of ingenuity and at some cost of simplicity and directness. The ruder versions attain the freer tone in different ways. The Vulgate (as the LXX) mainly by a bold rendering reproducing fearlessly as far as possible (and it is far more possible to them than in a modern language) the form of the original, and so speaking as with the tone and authority of an original without anxiety about the finer shades of meaning. Such a method is not possible to modern languages with their limited choice of arrangement of words, nor to translators with a conscience sensitive to the yoke of greater knowledge. Artifice is necessary now, and no mere *ars celandi artem* can stand the searching test of devotional use. The PB. therefore has a different method, it employs paraphrase very freely. The translator appropriates and digests the sentence, and issues it remoulded as the expression of his own thought. It is a perilous method, not one to be adopted in cold blood. The more delicate points of expression are brushed away, and it shows the immense depth of life in the Psalms, as it certainly shows too how wonderfully this translator has made them his own that his words come home so perfectly in power of truthful tenderness. These versions have about them something of the charm of natural scenery, like the cedars of Libanus which the Lord hath planted. If such things are not grown nowadays, there have perhaps been only a few points of history at which they were possible. This natural freedom does suit devotional purposes, helping thoughts to enter the mind without distraction from their form, and to issue from the mind as a natural expression of what is conceived therein. One special characteristic of
the LXX obviously assists this, viz.: its frequent replacing of metaphor by literal expression, more especially in the Divine attributes; a practice followed not only in the Latin renderings of the Greek but in the Syriac, in spite of its affinity in language and of its direct derivation from the Hebrew text, and carried, if anything, further still in the PB. version. The question is of course not of the extreme use, and the value from both literary and theological point of view of renderings on the principle of the AV., but of their comparative suitableness for liturgical purposes.

The design here is to enumerate those passages where the Greek seems to imply a reading different from the Masoretic, or received Hebrew text, or where the reconciling of the Greek rendering with the MT. presents any difficulty, and to offer explanations; to make occasional comments on points which would not be noticed in general commentaries on the Psalms, and to give now and then renderings from the Vulgate and the slightly different versions in use at Rome and Milan, with now and then a few remarks on them and on our PB. version. It is not designed for a commentary on the Psalms except to the above very limited extent, nor to give a history of any text, nor to classify readings, or refer to recensions. It is meant to be used with the Psalter as very conveniently abstracted from the Cambridge Manual LXX; the standard taken being the text there printed, i.e. B, or failing B, \( \text{\textcopyright} \) (symbols of the same two codices as in the N. T., Vatican, Sinaitic): the only ms readings referred to are the variants there given, except that in a very few cases the Oxford reprint of the received Sistine edition is mentioned. The Vulgate is taken as at present in use, the Psalterium Romanum as now in use at St Peter's (but generally from a text printed 1687), and the Milan Psalter (which also goes by the name of Psalterium Romanum) from a nineteenth century Breviary with only very rare reference to any earlier form of these Psalters. But I
thought that great and near as is the interest of all Christians in the Psalms, some might be glad to see the relation of Church Psalms to the original drawn out in some detail (for the Hebrew text has always been recognised as a standard to which to recall a version at least here and there): and seemed to find, that though commentaries on the Psalms, especially that of Jennings and Lowe, make occasional reference to LXX rendering, this information as a whole had not been collected together, nor was likely to be: but from defective equipment should not have ventured on the task but for the generous encouragement and help of Dr Driver, whose suggestions and corrections have been of the greatest value to me, some of them being acknowledged thus ‘...’ D. At the same time he has undertaken no general supervision, and is in no way responsible for the whole or for details. Baethgen’s valuable articles in the Jahrbücher für protest. Theologie 1882, on the old versions of the Psalms applied to textual criticism, have been freely used. He examines severally the general bearing on this of the LXX texts; the Syriac Psalters, the witness of Jerome and the Targum, and then takes the Psalms in detail in the light of the versions, the LXX divergences being pretty fully enumerated and dealt with. I have throughout consulted Bä., but as in many cases the explanations are obvious to any tolerable Hebraist*, I have not thought it necessary to add his name, except where there was anything uncommon or where I was specially indebted to him. I hope no injustice has been done inadvertently by omitting acknowledgement when required, or seeming to attribute explanations he would not approve. I hope also that beside more definite indebtedness much has been gained from his well-balanced method, and from his careful and appreciative judgment of the LXX.

* Many such cases are noticed only because it seemed possibly convenient for some purposes to have a fairly complete list of LXX deviations.
Biels Lexicon has been in constant use, and from it are
taken all extracts from the glossaries, Hesychius, Suidas, Lex.
Cyrilli (a Lexicon ascribed to Cyril of Alexandria). There are
occasional quotations from a version in Homeric hexameters by
Apolinarius the well known heresiarch; also from Augustine's
commentary. Many friends and others have helped with in-
formation on various points; and I am particularly indebted
to the Rev. A. M. Y. Baylay, Vicar of Thurgarton, for frequent
help in questions of liturgical use.

In a book I published some years ago, David in the Psalms,
conservative views of their authorship were maintained. These
are referred to in the case of some of the LXX additions to
titles, which do not always meet the same full consideration in
ordinary commentaries that they might in one directed specially
to the LXX text. Otherwise there is little to do with date or
authorship of the originals. But perhaps I ought to express
my view that in questions touching on the accuracy of Scripture,
it is a mistake to neglect doctrinal considerations. They need
to be applied with modesty and caution and readiness to
learn: their relevance and bearing may not at every point be
sharply defined or perfectly understood; but relevant they
are, and have to hold a leading and active place among the
premisses from which conclusions are drawn.

Some miscellaneous observations are here added on the
LXX Psalms. Baethgen contrasts two styles of translation;
the painfully literal style of Aquila, seen also in Ecclesiastes,
which shows open contempt for Greek idiom, and the style of
Symmachus, Proverbs and Job, aiming rather at elegance of
Greek. The translation of the Pss., he says, stands half-way
between these extremes, being characterised by simple fidelity
to what the translator understood to be the sense of the
original, not on the look-out for elegant expressions, yet at the
same time not anxiously sticking to the letter. Further, the
peculiarities of Semitic grammar are reproduced exactly and
with intelligence; hence a Semitic colouring in the form of
sentences seldom softened by allowance for what is due to the spirit of Greek. Again he says: The grammatical knowledge of the translator must, in view of the difficulties with which he had to contend, and in spite of occasional perplexity and uncertainty, be pronounced very considerable (Art. 1, pp. 413, 416).

Mr Thackeray has traced in some prophetic books the work of two translators, recalling the tradition that the seventy-two were distributed in pairs. A subtler examination might find the same in the Psalms, but nothing of the sort is traced here, unless the occasional mistakes through similarity of sound point to the translator working to the dictation of a reader, no better Hebraist than himself*. This may not be probable, but it is difficult without some such hypothesis to see how Gehörfehler could arise. Greek no doubt was his mother tongue, and Hebrew not familiar to him as it would have been to the school of the author of Ecclesiasticus. With Aramaic he would seem to have had a living acquaintance, for he often interprets the Hebrew through its idiom; but his confusion of gutturals and other sounds must mean that he spoke it as a foreigner, and so presumably knew it and understood it as a foreigner. At the same time from the ready paraphrase of 687 (ᾼν ηῆρας = ἐν τάφοις), he would seem to have had familiar acquaintance with Palestine, where the best Hebrew scholarship flourished. There are cases also of Arabic influence. How it arose is not clear, whether the translator was acquainted with Arabic, or isolated words found their way into Aramaic use, or he was influenced by some friend or teacher.

This only seems certain about the date and relative order

* It may be interesting to quote Jerome's account of his translation of the Aramaic Tobit: "Quia vicina est Chaldaorum lingua sermoni Hebraico, utriusque linguae peritissimum loquacem reperiens unius diei laborem arripui, et quidquid ille mihi Hebraicis verbis expressit, hoc ego accito notario sermonibus Latinis exposui." (Pref. in Tob. quoted in Swete's Introd. p. 273.) So that neither his eyes saw the page of original, nor his fingers held the pen.
of the books of the LXX, that the Pentateuch came first, about 250 B.C. It was probably, Hebrew and Greek, our translator’s text-book in learning Hebrew, and serves him to a great extent in place of dictionary. Similarities of rendering are very frequent; some as ἐν αἰρετήσαι, and δέ = κατα
νυγήναι striking; but instances abound ἰδρύ = στερεόμα (19°); ἐκτρέφεω (23°). Those given below may be referred to*. At the same time he can be independent, v. 187 (Mahon); 2511 (םולא); 272 (מהש); 563 (שָׁה) as = שֵׁה; 609 (סַהך); 7423 (קימד) elsewhere as Dt. 3311), etc. There is in 682 (from Num. 1028) an example of both. Resemblances with other books may in many cases be due to separate dependence on the Pentateuch; in others there is not this link: cf. 605 with Isai. 2910 (where it is argued that the Ps. is earlier); 791 with Isai. 18 Mic. 16 312 where prima facie Isaiah precedes: 9419 with Isai. 57: 8411 with 1 Sam. 236 where one would expect the Ps. to be the borrower (but cf. 1 Sam. 2619: extracts from the histories may have been done before the whole, e.g. the Youth of Samuel, David and Goliath, the Reign of Solomon, the Life of Jeroboam); 465 with Prov. 211.

The spirit of the LXX version of the Pss. is as Bä. says schlichte Treue. The translator designs to turn the Pss. into Greek and not into Aquila’s caricature, but given so much aims at reproducing words and order as exactly as possible. But there are qualifications. Besides defect of text and knowledge there are ordinary grammatical equivalents such as (1016) passive for indefinite 2nd pers.; subject made object (231): infin. with particle = clause with finite verb (3738): or those in 5016 1425. These are not too frequent to attract attention; nor is such a simple paraphrase as (3129) ὅσ τὸ πολυ τὸ πλῆθος μὴ δίκαιον

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* 1 30 31 4 6 17 21 33 19 34 22 35 18 39 13 42 8 9 44 12 48 18 51 4 7 55 14 59 7 67 2 68 2 14 69 26 72 20 78 20 81 17 84 4 86 15 90 13 102 7 103 3 105 30 31 106 15 28 38 107 41 109 30 119 13 132 7 135 4 etc.
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or to emphasise pronoun (6913) κατ' ἐμοῦ ὑδόλεσχονν ἦν ὑπὸ τῆς προφητείας, so 1426, cf. 632.

But for more noticeable paraphrase:—

Figures are often rendered by literal expressions, or by more commonplace figures, as ἀρά for ἁμαρτό "3012 and for καταθέντα 1265: εὐφραίνομεν for ἡμᾶς λαλεῖν 877: ἀγαλλίασθαι for ἡμᾶς ἑαυτοῦ 512 etc.: βοήθεια 711 and κραταιός 4710 for ἡμᾶς: φυλάκι for μνῆμα 392: βασιλεῦε for ἡμᾶς 455: ὃργίζει for ἡμᾶς 805: εἰς ἀντιληπτίν = ἡμᾶς 839: παυεῖν = ἡμᾶς 1415. In some cases the use in the original may already have gone far in this direction. Or a slight paraphr. is very natural, as 326 εὐθέτω = μνῆμα; 7322 εὐσεβεῖν = ἡμᾶς; in 1414 two consecutive words are altered ῥήμα συνδοιάζω μετά τῶν ἐκλεκτῶν αὐτῶν ἐν. Important among these are the various paraphrases of Divine Attributes ὑπὸ "319, 1813 1910.

Occasionally the change is the other way and a striking figure is imported, 287 ἀνέθαλε = ἦλε" (similarly PB. though the fig. is different dance for joy): 10227 ἀλήθες (if original) = ἀλήθεια: 5523 669 σάλον = μνῆμα. Sometimes a word is changed to make the fig. less obtrusive or make it run smoother, 2218 πίνεις ὄφρο: 393 ἀνεκανίσθη· νοερά: 3911 ἰσχύος χαρά: 488 βιαῖω τρόποι.

Or apart from metaphor a more readily assimilated thought is substituted, 1912 φυλάσσω εἰρήνη: 3411 πλούσιοι ἐκ πλούσιων: 4420 κακάσεως ἡμῖν; 609 βασιλεῖσιν ἡμῖν; 318 ἐσπασάς ἐκ τῶν ἀναγκῶν προτείνει; or not to overburden, while one meaning is kept another is changed 8316 μᾶς = καταγίζει but ἡμᾶς = ὃργή; or a more common expression is given, 229 233 3714 4427 5011 7220.

In difficult passages it is often hard to say whether there is a mere guess, or an intended paraphr. as 162 τῶν ἀγαθῶν μου οὖν χρείαν ἐχεῖς: 575 τεταραγμένον ἡμῶν ἀληθής ὄνομας ἡμᾶς: 734 ἀνακαίνεσις της τροπής. In such passages corruption of text might be easy, and the translator in them not have faith enough in his codex to keep him from unnecessary mental emendation, and
the less perfect his insight into Hebrew, the more the number of relatively difficult passages. It will be seen that his paraphr. is usually of a very simple description, mostly word for word; there is not on the one hand any of those feats of graceful ingenuity by which the classical scholar shows at once his insight into the original and command of his own language, nor on the other of the almost homiletical substitutions not unfrequently occurring in Targums though not of the Pss. Much that looks like paraphr. is to be found in passages where the translator, evidently feeling his knowledge defective, eked it out by patch or guess as in 65\textsuperscript{11,12}.

The paraphr. of 84\textsuperscript{12} ἔλεον καὶ ἀληθείαν ἀγαπᾷ κύριος = מַלֵּאכַּי יִשְׂרָאֵל, stands so far as I have noticed alone in its substitution not of word for word, but of sentence for sentence where the meaning of the original is plain and easy. It may have come from fear of the possibility of seeming to identify the God of Israel with the Sun god (cf. 132\textsuperscript{7}). The PB. adopts a paraphr. in ordinary LXX style, A Light and a Defence φωτισμός καὶ ἀπεραιοπιστία. If in 40\textsuperscript{7} σῶμα κατηρτίσω = רוח נבון is a paraphr. it is like nothing else in the Pss. The Greek substituted is very difficult, and until independent reason is shown mitigating its difficulty to the translator, it must be an unlikely paraphrase. Between the absurdities of misplaced ingenuity on the one hand and on the other the indolence of calling in paraphrase at every difficulty, it is not easy to find the right way. Perhaps in such cases ingenuity should at least have a trial whether it can show something reasonable.

A feeling of reverence has sometimes made the translator paraphrase or depart from the original, as where he follows those Pentateuch passages which in the original speak of the sight of God, as in 17\textsuperscript{15} 42\textsuperscript{8} 63\textsuperscript{8} 132\textsuperscript{7}: though on his own account he does not shrink (84\textsuperscript{8}) from writing ὑπεθύνθησιν ὁ Θεὸς. But from it he renders (34\textsuperscript{8}) by προσέλθατε πρὸς αὐτόν. Possibly the uniform rendering after the Pentateuch of
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by ἀποστρέψαι τὸ πρόσωπον belongs here, as the rendering of ἄνω (271) by the less concrete φωτισμὸς; and the ungrammatical reference (3124) of οὖν to what follows (τοῖς περισσῶς) to avoid imputing excess to God.

Though he does not care for adventitious ornament, he may have thought taste forbade the naming of definite weapons as prosaic (v. 518): and of the snail (589) as inelegant; but he gratuitously admits the spider 3912 909.

Still by the side of this paraphrase, in other passages, perhaps where meaning of words or where construction seemed clear, are frequent mechanical renderings; i.e. those in which the words taken singly are rendered correctly on ordinary principles; but taken together or in the context give no sense or a wrong one; as 329 ἔνα λίβον ἄγεα; 41 etc. ἐίς τὸ τέλος; 127 ἡμᾶς τῇ γῇ. In such a case there is no independent rendering of the Greek; the interpretation of it belongs to the Hebrew Lexicon or to commentaries on the Hebrew text, except that subsequently to translation a meaning may sometimes accidentally attach bearing no relation to the original.

In Grammar. The Hebrew* Perfect usually = Gk. aor. (or other past tense, imperfect as 1842 3513, 14 4411; perfect 7315). Hebrew Imperfect = Gk. fut. (or imperat. or opt.). Sometimes this rule is carefully observed as 414 5021 and throughout 91.

The Hebr. Perfect is also rendered by the future as 449 752 806 10811 1464 (in some other places another part of the Hebr. verb may be understood); and by the habitual present as 3337 3723 4425 119891, more especially where mental action is indicated 102 2718 3320 6920 805 843 11981. The force of 1 conv. with the Perf. though not very common in the Pss. was probably observed, as 281 376,10,11,12 4512-18 4610 4911 1437 by fut.; 8031 by present: in 527 it is evaded. It would probably be much if the most accurate version of the Pss. in Greek or

* In this passage for distinctness capitals are given to Perfect and Imperfect when Hebrew tenses are meant.
English could by itself clearly indicate the observance of 1 conv. with the Imperf. In the LXX the renderings of the Imperf. with or without a Masoretic 1 conv. and with or without its possibility are too various and in some cases capricious to do so; whether the translator recognised its existence must be determined independently from the antecedent likelihood of the rules being by then formulated, and explicitly known to a student of his kind; the historical books might supply clearer evidence. In the case of the Imperfect the absence of points, the practical identity in form of 1 and 1, the freedom with which και is supplied, over and above the general looseness of tense make the relation of original and translation uncertain. On the whole he seems oftenest regardless of the Hebrew to choose the tense best suited to his idea of the passage; sometimes perhaps to change only for variety.

Participles of different voices are rendered (i) by ptcp. as 184.35.5. 35.6. (ii) present 27.3 484 8910 14514–20 (the Imperf. here only once = pres.), 14670–88a 1476. (iii) fut. 3712 (habitual) 1106 1121. (iv) aor. 524 873. (v) imperf. 996. (vi) perf. 542.

The Greek tenses show in some cases a different view of the Ps. Ps. 23 is taken as one of tranquil retrospection in advanced years; the only futures after ν ἰ are where context necessitates it, anticipating 4a death and 6 remainder of life. Similarly Ps. 101 is not a Psalm of resolution to use royal power well, but the complacent review of a past reign. There is perhaps a tendency especially in mention of trouble to prefer a past tense as in 553 sqq. 618.

The Greek ptcp. stands for Hebr. relative clause 125 588.9 8938; or is used to condense clauses 27 6819 11512 11819 (the reverse process 524): other paraphrase 6921: cf. 1014.

In the matter of number the translator allows himself great freedom. Some of the variations may be due to reading or pointing, as between ἦ, ἦ; ἤ, ἤ; ἥ, ἥ; and some to later
alterations of use, such as are so visible in the Milan Pss.;
but many must be his own looseness or mistake.

There are occasional errors of gender, perhaps mostly
from difficulty in the passage 115 327 4919 5913,14 6921 119183.

Persons are often changed, sometimes manipulated to
smooth or assimilate to context; sometimes from variety of
reading or pointing, or later corruption, or possibly paraphrase.

1 and 2 sing. Imperf. 1841.
1 and 3 Perf. 817 1305 [278 752].
1 and 3 Imperf. 816 3756 4518 5022.
2 and 3 Perf. 1017 5019 549 1168.
2 and 3 Imperf. 2855 418 5119.

Possessives μου and σου interchanged 59 172 235 4011 6927.
Possessive often added (v. p. xx), sometimes implying a point
(the spelling being defective) 166 171 222,31 3013; v. 235. 1 and
1 interchanged 2225,30 505: 1 and 3 pers. verbal suffix 128 806.
א = αντό 4919. לַּלּ = αι καρδίαι αντῶν 2227. 'Ερευ = ναια, i.e. ptcp. 912.

1 sing. and 3 pl. termin. of 1 aor. act. (α, αν) are liable to
confusion probably in copying 1828 2218 567 595 11995.1478.

With this irregularity of person the LXX has not much
weight to add in such cases as 3756 13914,15.

The interchange of Hebrew letters points generally to the
latest Alphabet, the square characters. Baethgen rarely appeals
to the old writing, but v. 45 429.

The following assume the later Alphabet, or anyhow
are consistent with it.

1 and 1 are practically identical in form. Cases of inter-
change are very numerous. In the majority of these perhaps
the defective writing would explain them one by one as 234 בַּּ for
וֹ and 1 for רָאָ for הָוָה, but for their
frequency. Where the letters are final, they are less likely to
be systematically omitted; still less where they are initial or con-
sonant or in monosyllables. 2217 נא for יכ; 4512 נא for יכ; 584 שמע for יכ; 687 שמע for יכ; 1092 ב for יכ; 419 ב for יכ; 506 ב for יכ; 671 לחר for יכ; 877 ממע for יכ; 2010 ענן for יכ; 2225 ש"ז for יכ; 9166 ש"ז supply good examples.

Confusion of י and ר 18439 1419 308 425 671 7328 7419 77310913; of י and ר 689 679 569 393; י and ר 1835 (2712?) 14413; י and ר 119119 1293; ב and י (mostly when prepositions) 1814 318 323 4514 575 6823 3673 847 7826 817 10536 11984 13521: where only one is a prep. 287 11968.

ב and י (particles) 1024 10522: י and י 859: ב and י otherwise 48: ב for י or י for ב 7456.

ב for י 9011 399: ב and י 536.

י may be written so as to differ little from י except in scale. This may explain 108 and some other places.

From 176 ב, and from 445 מ appear to have no distinct final form; the same may be inferred of ב, מ, צ.

The Hebrew ms of the LXX had not the Masoretic points: e.g. 267 ק for ק; 5513 ל for ל; 458 9016 י for רדש.

Words were often written with the defective spelling: as 129 ק for ק; 51 ח for ח; 375 ל for ל; 5813 מ for מ.

א as added: 2217 756; as omitted 337 7813 (א is not recognized 567) 7310 759: cf. 7216.

Words not divided 43 176 2214 426 445.

The constructions implied by the line and verse divisions are not always followed: e.g. 224 518 9215 4010 563 7612.

Gutturals are confused in 126, ח as ח as או[א]. In other places are conjectures assuming this 108ל 6820 734.

Sibilants confused 4914 (ל for ל; ר for ר) 10616 ( for רדש; 5515 ( for ד; 5023 6921 (י and י; 559 6820?).

There are some cases of the dropping of י as 392 which
might point to an imperfect articulation (cf. at a later period 
\( \text{R} \ 103^{16} \) .Delay for Delay).

Similarity of sound seems sometimes to have suggested the 
Greek word: as 4\(^5\) ὑγη = ὄνον: 18\(^16\) θηγη = ὅποιος: 18\(^30\) ὑστην-
ςμεν = ἠλθε: 91\(^{14}\) σκετάπομον = ἡλθε: 111\(^5\) ὑτρεθη = ὄνο
ὲξετηκόμον ἡμών ( ? 37\(^{14}\) καρδία = ὄν). 

Καὶ is sometimes added, as 30\(^6\) 67\(^3\) 113\(^7\).

So is Κύριος esp. in the vocative, as 79\(^9\) 80\(^8\) 94\(^{19}\): nomin.
97\(^{10}\).

The Tetragrammaton, though its letters are the most ex-
posed to corruption, is very seldom changed in the LXX reading
(v. 16\(^3\)): this perhaps indicating that it was written with some 
distinction or with special care. It is rendered generally 
Κύριος with or without article, rarely Θεός (30\(^9\) 91\(^2\)). ἀληθ
er sometimes loses the last letter or parts with it to the follow-
ning word, and is read ἡς or ὃς, otherwise is little corrupted. ἰς is 
some times confused with ἱς or ἶς.

\( \pi \) is not unfrequently added 5\(^7\) 18\(^40\) 36\(^5\) 53\(^5\) 103\(^{20}\) 104\(^{28}\)
(συπτ.). The personal pronoun is often supplied 2\(^8\) 9\(^2\) 10\(^{10,14}\)
12\(^2\) 16\(^5\) 22\(^{25}\) 35\(^5\) 105\(^{30}\) 118\(^{16}\): so is the possessive 12\(^9\) 15\(^4\) 18\(^{31}\)
19\(^6,13\) 20\(^{10}\) (B) 59\(^1\) 130\(^4\); pronoun with prep. 5\(^{10}\) 10\(^{15}\) 38\(^{20}\).

Taken as a whole the LXX Pss. are identical with the 
Masoretic. The variations if numerous are small. Of the
many additions widely employed only 14\(^3\) 145\(^{14}\) (with V. 136\(^{27}\))
 exceed a single line and clearly none are original or add really
new matter with the exception of that in 38\(^{21}\). The non-
addition of original matter, such as is found in many of the
historical books, in Proverbs and Daniel, is remarkable in the
“hymn book of the Jewish Church,” whose structure so easily
allowed of interpolation. The only case of it, Ps. 151, is on
the one hand expressly excluded from the book, on the other
hand is less than any Ps. a general hymn, being based more
than any on definite facts of David’s life.

Of the omissions one large class may be noticed; cases
where the original repeats exactly or in near parallel. All the Greek uncials omit in 18\textsuperscript{14} 72\textsuperscript{18} 94\textsuperscript{x}\textsuperscript{3} 116\textsuperscript{14}: more than one in 68\textsuperscript{13} 92\textsuperscript{10} 116\textsuperscript{17b}: 93\textsuperscript{3c}: B only in 90\textsuperscript{17}: 4\textsuperscript{3} 15\textsuperscript{c} 74\textsuperscript{14a} 77\textsuperscript{19b}: & only 87\textsuperscript{4c} 114\textsuperscript{6b} 118\textsuperscript{16b} 122\textsuperscript{4}: 44\textsuperscript{14b}, 15\textsuperscript{a} 48\textsuperscript{14b} 118\textsuperscript{4}: A only 24\textsuperscript{8a}, 10\textsuperscript{a} (both the parallels): R only 33\textsuperscript{3a} 76\textsuperscript{11a}.

An omission generally leaves complete sense: but the omission of 64\textsuperscript{8} (B only) leaves ἐχθροῖν v 1 as antecedent of oἰτινεῖς v 3; of 74\textsuperscript{14a} makes αὐτῶν v 14 refer to δρακόντων v 13, and of 143\textsuperscript{3a} leaves ἐταπείνωσεν without a subject. Also in view of the symmetry of Ps. 119 the following are to be noticed: & alone omits v 95\textsuperscript{a}, and has lost ἐξηζένει μὲ from the end of v 50 substituting ὁ δὲ ἐξεκλίνα from the end of v 51, omitting the rest of v 51.

The Vulgate Pss. are, with slight exceptions, the only Latin translation in living use. The old Latin Psalter was twice revised by Jerome; the first revision is (speaking generally) the Psalterium Romanum, now in use in the Vatican Basilica, St Peter's at Rome; the second the Psalterium Gallicanum, generally identical with the Vulgate. A third revision is in use in Milan, which is also called Psalterium Romanum, but is according to one account an independent version of the old Psalter by St Ambrose, and it differs from the Vatican version much as one would expect such an independent revision to do. However probably all three are considerably changed from their original state through the many influences tending to fluctuation. A comparison of passages from the more ancient, and presumably original form of the Psalt. Romanum, quoted occasionally as in Swete's Introduction and other books, will often show a striking difference from the present forms of Rome and Milan, e.g. specie 68\textsuperscript{14}, jubilationibus 44\textsuperscript{18}. The invitatory where there is one at Matins is in the present Vatican form; so are generally speaking the variable Missal Psalms, with some antiphons and a few odd verses in the Breviary and elsewhere; with these exceptions, the Vulgate
Pss. only are in use. The chapter of St Mark's Venice, like those of Rome and Milan, had permission in the xvi cent. to continue the use of the PsR., but perhaps were content with labelling the Vulgate Psalterium Romanum. The numerous small changes which have filtered into these versions may have some bearing on the weight to be attached to occasional Aramaisms in the criticism of the Hebrew Psalms.

The object of Jerome's Second revision which resulted in the Gallican Psalter had been in a lesser degree the object of his First, a nearer approximation to the Hebrew, possibly also in some details a more correct rendering of the Greek. This has been accomplished without loss to the singular beauty of the version, and even in some cases with gain to it. That may have been a minor object; anyhow the variations of the V. from the other versions would seem to show an excellent ear for rhythm, though, as no doubt this was not a primary object, cases might be quoted the other way. But cf. 34 V. quoniam non est inopia timentibus eum with PsR. quoniam nihil deest timentibus eum: 22 V. omnes videntes me deriserunt me with Mil. omnes qui conspiciebant me aspernabantur me: 79 V. polluerunt, Mil. coinquinaverunt: 81 V. Buccinate in neomenia, PsR. Canite in initio mensis. The Vulgate either introduces or makes freer use of words weighty in form without being clumsy; exasperare malignari mortificare subsannare vociferatio. It sometimes avoids endings long in s, pulchritudo for species, lacrimarum for flatus. In common generally with the old Latin it derives from the LXX many beautiful expressions which do not correctly render the Hebrew. "Ecce Domine tu cognovisti omnia novissima et antiqua." "Incerta et occulta sapientiae tuae manifestasti mihi." "Illuminans tu mirabiliter a montibus æternis." "Sicut lætantium omnium habitatio est in te." The obscurities often have a practical effect which could not be got without them (the same applying to many versions for it does to the original), an impression of emotion
engaged in material too deep or too high for thorough mastery. Not that any single phrase is without meaning, or cannot be devotionally applied, but that they are not fitted together in one frame, and it is not easy to grasp their immediate application. But the result is stimulation. In Ps. 68 for example, though the thoughts do not move on in harness, all the more the impression is one of immeasurable majesty in energy, and of the faithful correspondingly possessed rather than possessing, like *Benjamin adolescentulus in mentis excessu*, inarticulate for joy.

"The Prayer-book version of the Psalms is, with insignificant variations, that which is contained in the so-called 'Great Bible' of 1539-1541*.

Fully to estimate the purpose and method of the PB. translation of the Psalms, it would be needful in the first place to compare it with the other work of the same translator, and in the second to trace out the various and irregularly acting influences which have determined this rendering and that: Rabbinic authorities, Greek, Latin, German, English translations, theologians older and recent; but a good deal may be learnt from simple comparison with the Hebrew and Greek or Latin. It is right to call it a translation from the Hebrew and not from LXX or Vulgate. At the same time the idea of obligation to an original is so loose, and the influence of the Church Psalter so frequent, it has been a very natural error, if it is entirely an error, to speak of it as derived from the LXX. So far as it is thence derived, it is probably only through the Vulgate, one or two unimportant instances of agreeing with the LXX against the Vulgate and Hebrew being accidental. At the same time the debt to the Church Text consists mostly either of its additions to

* Driver's *Parallel Psalter* (p. ix): from which both here as to the PBV. and throughout as to the Pss. generally many facts are derived: though what follows differs to some extent in estimating the practical sufficiency of the PBV. for its devotional purpose.
the Hebrew which were originally marked by brackets, as are still in the Welsh Psalter the few retained there, or small matters of pointing or rendering. Where the Greek rendering has a meaning entirely different from the Hebrew text, either from difference of reading, or difficulty, the PB. does not call in its help. The common Syriac, on the other hand, agreeing with the PB. in derivation from the Hebrew, in accepting LXX influence and in frequent looseness of rendering, uses the LXX especially in difficult Psalms (v. Bä. Art. 1, p. 425). The PB. translator might almost seem impressed by Luther's resolution to make the sacred writers talk German (so genuinely English is the result), but for the entire simplicity of his tone. There is no attempt to develope the resources of the English language, less even than in the AV. His words are from his own heart, and his power and wealth of native idiom come unforced to his tongue with as little apparent effort or consciousness as if he had need to speak the commonest of commonplace. It is this ease of language which so fits the translation for its use; and the fact that in the Christian Church from the first a text has been used differing from the original allows us to recognise without fear the hand of Providence in giving us this beautiful form of the Pss. for English use. This is indeed one great point of LXX influence. The fact that a translation was found in universal use differing from the Hebrew relaxed the feeling of obligation to a strict rendering.

The practical bent of English character hindering from an ideal indisposes it from harping on key-words. English idiom will according to the writer's powers fix on the specific shade of meaning immediately applicable, rather than on a general word. Accordingly for instance בֹּקֶשׁ is very variously rendered, not only good but gracious, loving, sweet, precious, comfortable; צָרִיךְ evil, perilous, harm. Apart from this there is little attempt to render uniformly; e.g. in 25" צָרִיךְ = meek and gentle; in
PB. PSALMS

18 20 bring forth = עירא and יִשְׂרָאֵל; cf. יִשְׂרָאֵל = round world 24 18 (and generally), but ground 77 19; and the rendering of the initial 1 in Ps. 119 41–48.

There is a power, something of the Epic sort, of adding superfluous yet telling epithets without retarding the motion or diluting the force:—so furiously rage (רָעָה), his sore displeasure (זָרָה), hid privily (סָמָך), crafty wiliness (ךְָמוֹת), for the comfortless trouble’s sake (כְּנֶשֶׁר) of the needy and because of the deep sighing (תָּמִנָּה al. sorrowful sighing) of the poor, high looks (עִיסָא), stony rock or rock of stone (לֹא או), fair beauty (כָּלָה), humble petitions (חָנָנוֹן), thick bushes (ברד), heavy displeasure (חָמָה and עַזָּה), malicious wickedness (כֹּזָה), hot thunderbolts (רְצוֹנָה), fall low (רָשָׁתָה).

A special verb is often rendered by a common verb with adjunct of the special meaning:—as Baths have love unto or have pleasure in: הָרַג have a favour unto: בָּרֶךְ wish good luck or give blessing: לֹא יִכְּרֵב make much of: שָׁמְךָ do dishonour: לֹא יִשְׂרָאֵל have in derision: לֹא יִרְאוּ נִגְלָה make prayer: נְשָׁמָה get (me) right humbly: נְשָׁמָה give credence: נְשָׁמָה minister justice: נְשָׁמָה be judge or give sentence or help unto right: הָרַג keep in remembrance: הרות set at liberty: הרות make the thunder: המלְכָה lay the foundation: עִשְׂרִים have their dwelling or habitation: עִשְׂרִים send prosperity: עַזָּה claim as heritage: עַזָּה stand staring: עָשָׁה my trust is: עָשָׁה my song shall be, etc. Sometimes however the opposite process as 15 2 אֲשֶׁר לֹא נֶשָּׁמָה hath not slandered: 104 5 הוּא הָנָה קֹל sing: 146 7 הוּא נַחֲלָה feedeth.


In other places are additions to clear the sense as:—65 4 my (misdeeds): 69 21 thy (rebuke): 38 16 for me: 26 1 (and often) therefore: 106 40 in so much that: 56 4 Nevertheless though: 35 18
so consequential (often): 55^4 so advb. of degree (often): 78^20
indeed rhetorical: 102^9 together: 39^4 at the last: 12^7 in the fire:
27^13 I should utterly have fainted: 50^13 Thinkest thou that:
74^2 Think upon: 104^16 of sap: 107^8 etc. declare: 109^10 their
bread: 125^5 am constrained to: 120^7 labour for: 127^2 haste:
132^5 temple of: 135^9 land of: 137^5 her cunning; and occasion-
ally Lo, Look, Tush: and some from Sebastian Münster whose
Latin translation of the Pss., and accompanying notes were
much used in correcting Coverdale’s original version (v. Par.
Psalter, pp. xi, xiv) as 6^4 punish me (affligis me), 39^11 fretting a
garment (vestem arrodens).

As examples of paraphrase, often for the sake of English
idiom:—12^6 שפויינונ אוחו We are they that ought to speak:
18^22 ננרי רשבתי as the wicked doth SM.: v 23 ננרי I have
an eye: v 37 צערם for to go: 42^11 הרפתי cast me in the teeth:
82^5 נאמרו are out of course: 83^6 נאמרו cast their heads together:
19^13 who can tell how oft he offended: 28^1 think no scorn of me
lest if thou make as though thou hearest not: 29^3 It is the Lord
that commandeth (losing unfortunately the sevenfold Voice):
46^2 very present: 69^23 to take themselves withal: 104^32 The
earth shall tremble at the look of him: 107^27 are at their wit’s
end: 107^30 where they would be: 118^3 this is the Lord’s doing.

Literal words are substituted for figurative, and more general
for specific:—10^15 החרים power: 20^4 רינ הדע accept: 25^6 Nữ triump:
34^8 המת tarry SM.: 44^6 נהנה overthrow: 45^6 and (SM.) 46^3 לארז יומימ for ever;
30^6 נברא heaviness: 40^10 שהמעון declared: 42^2 עזר desire: 46^10 מהת את
heal in all: 62^5 מלתה barren: 44^5 68^28 הו send: 71^8 מpromise: 107^24 מלתה
barren: 120^8 יבומ shall be done: 125^5 מלתה wickedness:
134^5 מלתה mercy: 137^2 שבוע trees. Metaphor is also oc-
casionally converted into simile by insertion of a particle: 36^9
as out of the river, SM. veluti torrente: 39^2 as it were with a
bridle, SM. quasi capistro (infrenatum): 68^4 as it were upon an
horse (for the relation to SM. v. ad loc.).
The renderings of the synonyms of praise may be specially noticed. Assuming as normal (though hardly so in this version), the following relation of cognates: הָדַּל = praise: בָּרֻר = bless; חוֹדוֹת = thank, we have also in PB. (the references are not exhaustive):

בָּרֻר = praise 26$^{12}$ 66$^{8}$ 96$^{2}$ 103$^{1,2}$ 134$^{1,2}$ 135$^{19-21}$ 145$^{1}$ = thank 16$^{7}$ 31$^{22}$ 34$^{2}$ 145$^{2}$. The verb bless has not the Divine object, though the adjectival blessed is so applied (= ב 18$^{47}$ 72$^{17}$: and נֵר 35$^{27}$).

 חוֹדוֹת = thank 33$^{1}$ 40$^{4}$ 106$^{6}$: נֵר = praise 33$^{2}$ 42$^{5}$ 67$^{4}$ 88$^{11}$. נֵר = praise 33$^{2}$ 105$^{2}$ 147$^{1}$ = thank 98$^{4}$. Praise also = cognates of נֵר נֶדֶל 33$^{3}$: נֶדֶל = thank 72$^{17}$.

In a few places as 103$^{17}$ בָּרֻר = speak good of, a rendering which might well have been adopted oftener, if a reluctance was felt, perhaps under the influence of Hebr. 7$^{7}$, to use the verb bless in this context.

The structure and balance of the Hebrew clauses is constantly broken down, in some cases corresponding words being collected from the parallels and put together*, as 17$^{3}$ 22$^{15c,d}$, 27$^{2}$ 49$^{11}$ 54$^{5}$ 55$^{20}$ 66$^{16}$ 68$^{27}$ 71$^{15}$ 72$^{5}$ 75$^{19}$ 88$^{2}$ 89$^{8}$, 93$^{4}$ 127$^{8}$ 132$^{15}$. In 74$^{11}$, hand and right hand are distributed in different lines, being in MT. in one.

This destructive treatment injurious as it would at first appear, combined with the habitual insertion of well chosen connections, does I believe contribute much to the special tone of the PB. Psalms, to naturalness of English expression.

There is no attempt at terseness: 16$^{4}$ שָׁמַע make mention: 44$^{29}$ מַעַבְּדָה appointed to be slain: 57$^{3}$ נֵר עֶלְיוֹ that shall perform the cause which I have in hand: 130$^{8}$ If thou wilt be extreme to

* Cf. Coll. for 5th Sun. in Lent, "ut te largiente regatur in corpore et te servante custodiatur in mente," that by thy great goodness they may be governed and preserved evermore both in body and soul; or cf. the opening clauses of the Benedicat vos Deus Pater in the Sarum Ordo Sponsalium with their rendering in the P. Bk.
mark what is done amiss. Relative clauses are much used; 
4 the man that is godly; 9\textsuperscript{14} that I suffer; 17\textsuperscript{1} that goeth not 
out; 34\textsuperscript{10} ye that are his saints; 35\textsuperscript{19} them that are mine 
enemies; 68\textsuperscript{14} that is covered with silver wings.

The PBV. is not terse in style, it is not clear cut or 
epigrammatic, nor strong, so to say, in a muscular way; it 
has not the imperious conciseness of Latin, and does not 
crowd, or rather weld and unify many thoughts in a few 
syllables in vivid intensity of apprehension as can the Hebrew. 
But it has a great power of bringing out a single idea simply, 
clearly, and beautifully. Cutting down the undergrowth to let 
the great trees be seen may seem a profane process if applied 
to Holy Scripture; but translation must always sacrifice some-
thing, if not in the thing said (and that is barely possible), 
at least in the way of saying it; and the PB. has not on the 
whole done more than can be justified by the good faith and 
simple piety of the original work, by the success of the result 
and the tenacious reception of the Church of Christ from the 
first. "The springs of waters were seen and the foundations 
of the round world were discovered at thy chiding, O Lord, at 
the blasting of the breath of thy displeasure." "Gird thee 
with thy sword upon thy thigh, O thou most mighty, according 
to thy worship and renown. Good luck have thou with thine 
honour." "The Lord is King and hath put on glorious 
apparel, the Lord hath put on his apparel, and girded himself 
with strength." "The enemy crieth so and the ungodly cometh 
on so fast for they are minded to do me some mischief so 
maliciously are they set against me." "My soul gaspeth unto 
thee as a thirsty land. Hear me, O Lord, and that soon, for my 
spirit waxeth faint." Passages like these by moulding, some-
times very slight moulding, of the expression, give the feeling 
that they are something more than renderings, that the breath 
itself of the original is in them. Occasionally homely phrases 
come in well, as 30\textsuperscript{6} but the twinkling of an eye; 33\textsuperscript{3} sing
praises lustily unto him with a good courage; 37⁴⁰ stand by them; 47⁶ merry noise; 75⁹ thereout suck they no small advantage; 127² It is but lost labour; 140¹³ Sure I am.

No doubt the PBV. is not faultless. There are various points at which it might be amended or improved, if the admirable taste could be found coupled to actual, if reluctant, conservatism which formed the Vulgate out of the old Latin Psalter. It is not professed that the following are more than specimens of such cases. Besides two misprints, "sight (for light) of mine eyes" 38¹¹, and (which Dr Driver has traced out) "fierceness of them" (for of other) 76¹¹, there are difficult passages in which it needs much imagination to find the edifying element, and which render the original wrongly (though it is not fair to leave the difficulty of this out of sight), as 58¹⁰ "a thing that is raw" and 68³¹ "when the company etc." In 88⁷ is singers a dative, or what is the meaning of rehearse? There are a few archaisms; the use of the graceful word worship would have, I fear, to be cut down considerably; few can attach much meaning to "the worship of Jacob whom he loved." The as it were upon an horse of 68⁴ is a useless and sad encumbrance. In 87³ very excellent (כחروا), and 5¹¹ destroy, 34²² desolate, 34²⁰ destitute (לאים) seem weak without corresponding advantage. Praise for Bless in Ps. 103 is a real loss. Considering the general freedom of rendering it speaks much for the translator's single-mindedness that the text is not more utilised for innuendos, such as are found in what is after all probably the best metrical version we have, Brady and Tate. Perhaps the renderings "superstitious vanities," 31⁷, and "their preaching is of cursing and lies," 59¹³, are of this nature.
EXPLANATION OF CONTRACTIONS, ETC.

V. = Vulgate.
Rom. = Psalter in use at St Peter's.
Mil. = Psalter in use at Milan.
PsR. = Agreement of Rom. and Mil. (in present use).
Latt. = Agreement of PsR. and V.
Horol. = Horologion or Book of Hours of the Greek Church.
Church Texts = Latt. with the Horologion.
PB. = Prayerbook Version of Psalms.
SM. = Sebastian Münster's Latin Version of Psalms.
Bä. = Baethgen, Articles (v. p. x) and Psalms.
Par. Psr. = Driver's Parallel Psalter.
'... D. = v. p. x.
J. & L. = Jennings and Lowe's Psalms.
Le Blanc — Thomas le Blanc, S. J., Professor of Divinity at Rheims and Dijon, author of a Commentary on the Vulgate Psalms (1661).
Blass = His Gr. of N. T. Gk., transl. by Mr Thackeray 1898.
Thumb = His Griechische Sprache im Zeitalter des Hellenismus.
L. & S. = Liddell and Scott's Lexicon.
crpt. = corruption. apply. = apparently.

The Verses are numbered as in the Hebrew and in effect in the Cambridge Manual; (the title being included adds often 1, sometimes 2, to the A.V. and Oxford Concordance verse-number); the Psalms as in the Hebrew, the LXX number being generally 1 less; but in 1—9, 147—150 Heb. and Gk. agree; Heb. 9, 10=Gk. 9; H. 114, 115=Gk. 113; H. 116=Gk. 114.

Greek mss are indicated as in Swete's LXX Pss.

† means that the instances just given are all that are found in the LXX.

General statements, like e.g. that in the note on 48, are to be taken to refer only to the range of the Concordance.
THE PSALTER OF THE CHURCH

I I Makarios] the regular rendering of Ἐρυθι, as Dt. 33.29, Ps. 40.5 144.15.

οὐκ ἐπορεύθη] οὐ and μὴ are generally used in the Pss. acc. to classical rules. For οὐκ here cf. 15.3 24.4 35.8 40.5, Lev. 15.11, Num. 19.15, etc., Ps. 38.14,15 (with ptcp.), Dt. 22.28 (ἡμεροῦ οὐ), 2 Sam. 17.22, 2 K. 10.21 (οὐκ...δὲ οὐ); but Exod. 9.21 ὡς δὲ μὴ πνοεῖσθαι.

ERRATA.

page xxix, line 16, for 88 read 87.
page 45, line 7, for derivations read derivatives.
page 47, lines 22, 23, for the words in brackets read simply (except 92) and insert 92 before 100.
page 125, line 4, for Matth. read Mark.
page 129, line 9 from bottom, before 27.37 read Gen.

ἴση). Here it may come directly from Arnobius minor's Pss. (publ. by Erasmus 1532); "Et diurnam et nocturnam
actionem suam in meditandone divinae legis exerceat.” (Hast. B.D. does not touch on the PB. use of this word; but Ecclus. 50:28, 2 Esdr. 15:8 are very similar.)

I 3 ἔλημιν υδάτων [Num. 24:6
παρ' ὑδάτων = ἔλημιν ὑδάτων; along the water.

dieξ. outgoings; (1) for πορεύομαι Ps. 68:21, and (in drawing boundaries) Num. 34, Josh. 15—19; (2) for πορεύομαι Ps. 144:14 (V. transitus, but the διὰ is subordinate; Jer. egressus); (3) for πορεύομαι Judges 5:17.

(4) Used of water; properly the irrigating effluent of a main stream or reservoir; standing for ἐξελθεῖσα here and 119:38; for ἐξελθεῖσα 107:34, 35, 2 K. 2:21. Also Sir. 25:25 (of out-letting, not concrete); and cf. Sir. 50:8 (poet.) επ' ἔξοδον ὑδατος (so in Ps. 107:33:8).

From the above examples it would seem that in the τὰς διεξ. τῶν ὕδων of Mt. 22:9 διὰ expresses the general narrowness of an outlet, not the branching of ways: “the outgoings of the roads,” where the roads leave the town, for those who hang about there. So Grimm-Thayer.

ἀπορρυθησεται] The same ms will vary as to ρ or ρρ, e.g. I 24:7 & ἐρρύσθη, ἑρρύσθησαν.

πάντα...κατευδωθήσεται] V. omnia...proserapabuntur. Elsewhere in Pss. the passive has a personal subject, as 37:7 45:5; so perhaps here “He shall prosper in all things.”

PB. + look as often in Coverdale; cf. Prov. 19:17 in the Offertory Sentences; v. Driver’s Parallel Psalter, Gloss. ii.


4 + οὐχ οὕτως (2:6).

χνοῦς [χνι] Latt. pulvis. There is no trace in the uncials of a reading χνις, but the words are often confused. χνῖς for χνοῦς Ps. 35:6, Hos. 13:3, Is. 17:13 41:15 (5:24). χν. for χς Ps. 18:43 (and || Samuel) 78:27, 2 Chron. 1:9 (assuming that χνοῦς = נב). Dan. Θ 2:35 רע = κοινοπρόσωπος in spite of context.
I 2—II 4

I 4  + ἀπὸ προσώπου τῆς γῆς = so V., PB.

II 1  ἐφρυαζεῖν ἐθνῆν] Neut. plurals take sing. or (more often) plur. verb without distinction of meaning; as 63 4  τὰ χεῖλη μον ἐπανέσονοι σε | 77 17  εἶδοσάν σε ὑδατα | 37 23  τὰ διαβῆματα ἀνθρώπου κατευθύνεται | 109 13  γενηθήτω τὰ τέκνα αὐτῶν.

ἐφρ.] “Strictly of spirited high-fed horses, to neigh, whinny and prance...the active occurs only in LXX.” L. & S. “φρ. fremo, elevor; Ps. 2, commoveor...ubi Theodoretus interpretatur ἡλαξωνεύσαντο, Hesychius ἐκνήθησαν, ἐπήρθησαν, Suidas ἑταράχθησαν, 2 Macc. 44 ἐφραστόμενος [φραττ. A] ἀδήλου ἐπίλου... Sic Diodorus ἐπὶ τῷ πλήθει τῶν τέκνων μέγα φραστορένη.” From Biel.

People (like sheep, deer) has in PB. and AV. the same form sing. and plural.


ἐπὶ τὸ αὐτὸ ὢν[ίν] equivalent of ἀμα, and frequent in Pss. “Ἀμα is found only 14 3 53 4 ; 35 26 40 15 ; 31 14 37 20 (prep.) 88 18. Elsewhere in LXX ἀμα prevails. Besides Acts 1—4 (5) and 1 Cor. (3), ἐπὶ τὸ αὐτὸ occurs in N.T. only Mt. 22 24, Lk. 17 35. V. generally in id ipsum.

τοῦ κυρίου θυων[ία] Kύριος for "θν both with and without the article without distinction.

τοῦ χριστοῦ αὐτοῦ [Μηνιά] Lev. 4 5, 16 and 6 22(15) of the High Priest, Lev. 21 10, 12 of the oil.

3 τῶν ἤγεν αὐτῶν [ὑπεραύης] LXX appear to have associated ὑπεραύης esp. with the straps which helped to fasten the yoke on the neck (cf. Driver, Par. Psr. ad h. l. Μηνιά; and Sir. 30 35 ἤγεν καὶ ἰμάς). Job 39 10 ἤγεν ἤλευσεν ἤνυμ "ἐν ἰμᾶσιν ἤγεν αὐτῶν (ʔ) | Isai. 5 18 ἤγεν ἤμαντι | Hab. 2 6 [τῶν κλοιοῦ αὐτοῦ] στυβαρῶς = [יוֹל] יָעָל, “with straps” paraphrased. Cf. Dt. 28 48. י recurring in Pss. is rendered 118 27 ἐν τοῖς πικάζουσι, 129 4 αὐχένας.

4 ἐν ϑυρανοῖς] “In most writers this plural is only used of
heaven in the figurative sense as the seat of God." Blass, *Gram. of N.T. Greek*. In the LXX Pss. however the plural is often used (like our colloquial *heavens*) of the visible sky, as 84 192; and in parallel with earth or clouds, 336 576.1112 108.6 689 6925 8912 9611 976 10226 1152 1365 1445; the other places of the Pss. where the plur. occurs are 1810828 (from || Sam.), 506 89.8 965 10726 1134 14814. But for the dwelling-place of God (1231), from which he looks forth (142), and speaks (769), the plural is not used except here in the Pss. and hardly elsewhere. It is poetical and rhetorical. The singular is of course used in all senses.

The doubled expression is ὁ οὐρανὸς τῶν οὐρανῶν i.e. Heaven’s sky, which is to heaven as heaven to earth, except Ps. 1484 οἱ οὐρ. τῶν οὐρ., never ὁ οὐρανὸς τῶν οὐρανῶν.

II 4 αὐτοῦ] supplied: also καὶ as often.
6 κατεστάθην = a passive, i.e. ἡ ἐκπροσκ. as Prov. 823, where however LXX ἥθεμελιωσέν με. The meaning prob. conjectured from context.

βασιλεὺς ὑπ’ αὐτοῦ] paraphrase of מלך i.e. βασιλεὺς (for ה and הו. p. xviii). But if with B and א βασ. is omitted, מ in ממלכת may read for ממלכה; cf. 7422 תֶּפֶן שִׂפְרֵנוֹס.
7 ὅ τοι ἄγιον αὐτοῦ] i.e. ὅ τοι αὐτοῦ.
6. 7 κατεστάθην...διαγγέλλων ἀκούστω...κακίαν] for constr. cf. 732 εἰς ἀκούσσω...θεωρῶν = ἀκούστω...κακίαν.
7 ה נ omitted (as introducing the object, Bä.). So V., PB. + Kuplov] V. ejus, PsR. (praecptum) Domini. (Dominus).
9 ποιμανεῖς] i.e. מרא; so quoted Rev. 227 125 1915.
10 σύνετε] Besides αἰνεῖν, εὐλογεῖν, ἕξωμολογεῖσθαι, ἀγαλ-

λασθαί (v. next verse), the present imperative of the 2nd person is found in the following places of the Pss. 45 111 2714 3125 32911 3713.7.8.27.37 455 4917 62911 7556 781 1032 9628 9959 1051315 11012 1272 1377; Perf. imper. 1463.

+ πάντεσ] so PsR. not V.
II 10 Be learned (PB.) = Be taught (not the adjective), cf. 82<sup>5</sup> and Par. Psr. p. 474 f.

II ἀγαλλάσσει The pres. imper.* of an emotion is common; but the forms of ἀγαλλ. in -άσσας- are avoided in the Bible; hence the aor. imper. middle (the usual voice of the word) is used only in the 2nd sing. ἀγαλλάσσαμαι, Lam. 2<sup>18</sup>, Tob. 13<sup>13(17)</sup>. This is not the case with other verbs as θεάσασθε Tob. 13<sup>6</sup> | τεχνάσασθε Is. 46<sup>5</sup> | ἔργάσασθε Jer. 34<sup>10</sup> 47<sup>9</sup> | καταράσασθε Sir. 28<sup>13</sup> A. ἀγαλλάσσομαι ("a Hellenistic formation" Zerschmidt) is only middle in LXX; but active Lk. 1<sup>47</sup>, and as altern. reading 1 Peter 1<sup>8</sup>, Rev. 19<sup>7</sup>. Passive only John 5<sup>25</sup>, perhaps with special force "ye were willing to be amused," to receive joy without real activity of soul.

αὐτῷ] either ordinary supplying of pronoun or repeating the end of Ἰην, so V., PB.

II 12 δράξασθε... ἡλπίζου] kiss paraphrased by a simpler figure. παιδείας] i.e. Ῥβ (18<sup>21</sup> 25<sup>b</sup>) or some cogn. word. Arabic is said to supply a similar form nearer in meaning.

+ Κύριος.

ἀπολείπθε] imitating Hebrew syntax; cf. 28<sup>1</sup> μὴ ποτε παρασώπησθης...καὶ ὁμοιωθήσομαι | 78<sup>7</sup> ἵνα θῶνται...καὶ ἐξητήσουν | Dt. 21<sup>1</sup> ἐὰν εὕρεθη...καὶ οὐκ αἴδασηι. (The manner in which a hypothesis is sometimes presented in Hebrew may have suggested in some cases oὐ as the natural negative; cf. Ezek. 18<sup>5-9</sup>, etc.) Other mingling of indic. and subj. Exod. 8<sup>8</sup>, Lev. 5<sup>1,3,17</sup> 6<sup>8</sup> 13<sup>3</sup>, Num. 9<sup>13</sup>, Jer. 17<sup>5</sup>, 2 K. 3<sup>11</sup>, cf. also 2 Sam. 18<sup>19</sup> 19<sup>26</sup>, Judges 13<sup>17</sup>. In some cases as Sir. 23<sup>3</sup> the indic. following subjunctives may point to secondary results. V. pereatis.

+ δικαίος] so V., PB.

III 2 ἐπανίσταται δυσκόλα] Dt. 33<sup>11</sup> ἐπανεστηκότων αὐτῶ = δυσκόλα (but Exod. 15<sup>7</sup> δυσκόλον = τοὺς ὑπεναντίους).

3 ἐν τῷ θεῷ αὐτοῦ δυσκόλα ἔλευθερον] representing ἔλ to by possess.

* Unless ἀγαλλάσσει is a contracted form of the aorist, as apparently ἐξιλάσθη 2 Chron. 30<sup>18</sup>.
suffix; v. on 31\textsuperscript{22}. Horol. however prefixes ἀντὶς. So V., PB.

III 4 ἀντιληπτωρ [τὸ] This word exc. Judith 9\textsuperscript{11}, Sir. 13\textsuperscript{22} is confined to the Pss.

8 ἀνάστα] (as 44\textsuperscript{27}) and ἀνάστηθι (7\textsuperscript{7} 132\textsuperscript{8}) are both frequent.

ματαιός τί [καὶ] (an expression not found), cf. 35\textsuperscript{7}.

9 + καὶ] so V., PB.

ὁλός] omitted: usually as νν 3. 5 = διάψαλμα. Διάψ. is either (1) an interlude on strings, or (2) forte. The meaning interlude is supported by the fact that the LXX omit it from the end of Pss. (3. 24. 46 not from the end of 9).

IV 1 eis τὸ τέλος Λομῶν] ‘Read no doubt as ἐκ τῆς by LXX’ D. The regular rendering of ἔνως and τὸ is eis τέλος (Ps. 49\textsuperscript{20}

τὸ τὸ = ἐκσάλων). LXX will then have taken τὸ as = τὸ (reading it with the article), without attempting to elucidate; as in other expressions of titles, or even in the body of Pss. Cf. 63\textsuperscript{14} 62\textsuperscript{5}.

2 eἰσηκουσεν μοῦ] i.e. εἰσηκοσεν μοῦ, with PsR. exaudisti.

3 βαρικάρδιοι; ὡνα τι ἐν βαρικάρδιοι τὸν ἔστων αὐτῇ cf. 3\textsuperscript{8}.

κεκραγέναι] other redupl. tenses are fut. κεκράξομαι, i. Aor. ἐκκράξα, in meaning simply present, future and aorist. So in Lk. 19\textsuperscript{40} κεκρ. = “will cry out,” not fut. perf.

5 ὀργιζέσθε ῥόον] 99\textsuperscript{1}, Gen. 45\textsuperscript{24}, Exod. 15\textsuperscript{14}, 2 K. 19\textsuperscript{28}, cf. Pss. 30\textsuperscript{6} 35\textsuperscript{20} (ῥόον); the likeness of form suggesting the word. “Be angry (as you are) only without sinning (as you are inclined to do).” Perhaps this is the force of the pres. imperatives.

ἀ λέγετε] Gk. crpt. for διαλέγετε Bä.; or else a doublet, the original text of LXX being ὁρίζετε τὸν; μὴ διαλέγετε ἐν κτλ. “Commit not the sins which are in your hearts upon
your beds,” cf. 36. V. *Quae dicitis, inevitably taking λέγετε as indicative.

**IV 5** ἐν καρδίᾳ [καρδιᾷ] so B. only; the rest ἐν ταῖς καρδιάσις ὑμῶν.

κατανυγήστε] om. καὶ. The word ἃ not being understood a Pentat. rendering is borrowed. v. note at end of Ps.

6 θυσίαν Χριστὶ] sing., so V., PB.

ἐλπίσατε] PB. *put your trust*: perhaps aor. as of the initial act (cf. St Paul’s use of the perfect with present force as 1 Tim. 6:17). But in the case of this word commands of 2nd p. take only the aor. without or present with μή; never ἐλπίζει (positive) or μὴ ἐλπίζῃς.

7 ἐσημειώθη] i.e. ἔσται as denominative from ἔσται (Bā.) (60 ἐσημειώσων, Num. 21:8 ἐσημειών), Lex. Cyr. explains by ἐσφραγίσθη. Biel renders “tanquam signum super nos erectum est lumen vultus tui.” PB. as = ἦσται. SM. leva. Apolinarius renders ἀναρ το τέκμαρ τὸ χρύσεον σε ο φέγγος ὀπωροφόρος.


+ καὶ ἐλαίου αὐτῶν] with Latt. PB. Cf. (e.g.) Neh. 10:39.

**ADDITIONAL NOTE ON IV 5.**

* in lxx is rendered (i) by a part of κατανυγήναι in Lev. 10:8, Ps. 4:5 30:13 35:15, Isai. 47:5, and (where the Hebr. is improperly referred to the same root, V. quia tacuit) Isai. 6:5, though there is no apparent community of meaning; the difficulty being further complicated by the use of κατάνυξις in the two places of the LXX where it occurs. The solution I would suggest is that the translator of Lev. 10:3 did not know the meaning of לומד; that κατενύχθη bears no relation to the

* The forms assigned to the parallel יומם are here included, יומם, דומימ, יומם. For יומם v. 107:29.
true sense, but was chosen to suit the context, meaning "was cut to the heart"; that others equally ignorant followed the authority of the Pentat. translator, as is done in the case of κλῆροι, Ps. 68\textsuperscript{14}; while some later familiar with both Hebr. and LXX allowed the meaning of דָּם to react upon κατανυγήναι, and as a compromise gave κ. the sense "to be dumfounded"; just as conies PB. AV. is often understood to mean a Syrian rock-dwelling animal.

Besides the above instances of √דָּם it is rendered

(2) literally only in Job, Lamentations, one place of Amos, and one doubtful in Ezekiel*.

(3) In many instances the word is referred to other roots, esp. those connected in meaning with ὁμος (ἱλος) | αἷμα (ῥος) | ἀπόλλυσθαι (ῥομα).  

(4) Or with slight change of reading with ἀπορρίπτεσθαι (ῥομα Jerem. and Hosea) | ὕψωσθαι (ῥος) | ταπεioνοῦσθαι (ῥομα).

(5) There remain some in which the rendering might be either a conjecture to suit the context, or a paraphrase of μισέλε; Ps. 37\textsuperscript{17} 62\textsuperscript{2,6} ὑποταγήναι (? suggested by δαμᾶν) | 31\textsuperscript{18} καταχθείσαν | 65\textsuperscript{2} πρέπει (or from δεμεν) | 94\textsuperscript{17} ἡγου | 22\textsuperscript{3} εἰς ἄνοιαι (? some other confusion) | Exod. 15\textsuperscript{16} (+ ἠμα) ἀπολλιθωθήτωσαν (or = ὅμοιοι γενιθήτωσαν) | Josh. 10\textsuperscript{12,13} στήτω, ἐστη (suggested by ὅμιλος v 13) | 1 Sam. 14\textsuperscript{9} ἀπόστητε ἐκεῖ (suggested by ὅμιλος same v). But in this section (5) the first explanation i.e. conjecture is adequate.

In these cases then outside (2) there is no clear sign of acquaintance with the meaning of silence.

Κατανυγήναι and cogns. occur nowhere literally but as follows,

(1) cut to the heart; by different forms of grief, arising from (a) depression Ps. 109\textsuperscript{16}, Prov. 6 \textsuperscript{22} ἡμᾶς (b) anger

* Job 29\textsuperscript{21} 30\textsuperscript{27} 31\textsuperscript{34}, Amos 5\textsuperscript{13}, Lam. 2\textsuperscript{10,18} 3\textsuperscript{26,28,48}, Ezek. 27\textsuperscript{32}.  

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Katanygānai

Gen. 34\(^7\) γυναικός (c) remorse 1 K. 21 (20)\(^{27}\) (Hebr. not ||); 1 K. 21 (20)\(^{20}\) ננות; Sir. 12\(^{12}\) 14\(^{1}\) 20\(^{21}\) 47\(^{20}\), Acts 2\(^{37}\).

(2) For דם as above.

(3) stupefied, Isai. Θ 28\(^{1}\) הולך | Dan. Θ 10\(^{9}\) נרדם (cf. LXX κατάνυξης Isai. 29\(^{10}\) הותרת, and Ps. 60\(^{9}\) paraphrasing הערעה).

(4) silent, Dan. Θ 10\(^{15}\) נואמת (om. B p.m.).

(5) Gen. 27\(^{38}\), Sus.\(^{10}\). No Hebrew original; probably to be referred to (1) or in Sus. of desire.

The three Theodotion passages of (3) and (4) (in the most pertinent one the reading being doubtful) with the two occurrences of κατάνυξης stand alone in giving any support whatever to κατανυγ. = sileere.

There is some confusion and uncertainty among old interpreters, to judge from the quotations of Biel and Fritzsch. Hesychius explains in Ps. 4\(^{5}\) by μυχάσατε, λυπήθητε; in Isai. 6\(^{5}\) by μυκάσασαι, λευκήσαι. Suidas on Ps. 30\(^{15}\) κατανυγω ἀντὶ τοῦ σωπῶ. Lex. Cyrillic σῳπήσω, μεταγνῦ, μεταμεληθῶ. Fritzsch not unnaturally objects to the same word meaning either μυχάζων or λυπεῖσθαι, but holds that in each case pain (κατανυγ.) is implied by the silence and so used in paraphrase for it. But the paraphrase is recondite and difficult where the literal meaning would have been simple and natural, and why do the LXX never paraphrase by κατανυγ. other words of silence, whereas it only so occurs in one imperfectly attested place of Theodotion.

Greek Fathers do not find κατανυγ. an easy word. The following is Chrysostom’s comment on Rom. 11\(^{8}\) (it is impossible entirely to separate κατανυγήναι and κατάνυξης); κατάνυξην δὲ ἐνταῦθα τὴν περὶ τὸ χείρον ἔξω τῆς ψυχῆς φησὶ τὴν ἀνικώς ἐκουσαν καὶ ἀμεταθέτως· ἐπεὶ καὶ ἄλλαχον φησιν ὁ Δαὰ ὀποῖς ἄν ψάλλῃ σοι ἡ δόξα μου καὶ οὐ μὴ κατανυγω, τοῦτ’ ἔστων οὐ μὴ μεταστῶ, οὐ μὴ μεταβληθῶ (there seems some confusion in the words following τοῦτ’ ἔστων), ὥσπερ γὰρ ὁ ἐν εὐλαβείᾳ κατανυγμένος οὐκ ἄν εὐκόλως μετασταίη, οὕτω καὶ ὁ ἐν πονηρίᾳ.
κατανυγήσεις τάλιν οὐκ ἂν ῥαίδως μεταβάλοιτο. κατανυγήσαι γὰρ οὐδὲν ἐτέρον ἔστιν ἢ τὸ ἐμπαγήναι πον. καὶ προσηλώσατε. Chrysostomum (continues Fritzsche) secuti sunt Theodoretus (τὴν ἀμετάβλητον γνώμην), Theophylact (τὴν πρὸς κακὰ ἐπίμονον καὶ ἀμετάθετον ἐξίν τῆς ψυχῆς), Ócuménios (τὴν περὶ τὸ χείρων ἐξίν καὶ προσοχῆν τῆς ψυχῆς). These take κατανυγήσαι as = “to be nailed down,” “to be fixed irremovably,” and esp. in a bad state. This we may safely with Dr Field reject. But it shows the difficulty found by the Fathers in the word, and so would prevent us from attaching great weight to the fact attested by L. & S. that Theodoret etc. use κατανυγήσεις in the sense of stupesfaction, slumber; for their perplexity might have driven them to discover the true meaning of κατάνυξεις in the original of Isai. 29. 10.

Κατάνυξεις is used twice in the LXX and apparently not elsewhere, except with reference to the LXX passages. Ps. 605 οἴνον κατανύξεως=ἡλέχων ἡμι | Isai. 2910 πνεύματι κατανύξεως = νερος τως, passages too few and too little clear to throw much light. It is possible that κατάνυξεις is connected not with κατανύσσειν but such a form as κατανύξεων = κατανυστάξειν (cf. Ps. 767 νεροςταξεων). The renderings of the two passages seem to be connected, for the πεπότικεν of Isaiah (a paraphrase of ρἐς) would naturally come from the ἐπότικας of the Ps. (lit. rendering of ρἐς): but ἡλέχων is rendered Isai. 5117, 29 by πτωπεως. Can ἡλέχως, substituted for ἡλέχως from Isai. 51, have been read by LXX in the Ps. without the ῆ (cf. 392 6927 7611 956, and the conjecture in 3515 approved by Bä. of νερος for νεροσ)?

The difficulty has to be recognised. Excessive stimulation of nerves at one point may diminish sensibility at another, or excessive stimulation at one time ‘exhaust the irritability of the cuticle’ for another, so the paraphrase is just possible but there is room for links in the long interval and none or next to none are forthcoming.
In Ps. 60 'Wine of anguish' will suit the context and afford a natural meaning of the Greek, supposing the Hebrew word unknown to the translator*.

V I ὑπὲρ τῆς κληρονομούσης ἡναλία [i.e. ἄλεγ. ] as 54 Gen. 423 with acc. In Ps. 171
3913 gen., 492 absol.
Σὺνες τῆς κ.] with gen. as verb of sense; συνήμμι takes also accus. as 3315.
κραυγῆς [.] unusual. ψήνη elsewhere = μελέτη and cogns.
3 τῆς φωνῆς Βα] al. τῇ φωνῇ. Προσέχεων takes gen. 612 B, dat. as 171, accus. as 1017, 781, or εἰς 1302. There is often variation in mss.
ο βασιλεύς μου] for voc. as often 523.
4 παραστήσομαι [.] taken intransitively (Bä.) as 406, 897.
6 + Κύριε (after ἐμῶ.), not Ch. texts.
τοὺς ἐργαζομένους τῇ ἀνομίᾳ] Mt. 723 etc.
7 + πάντας.

* Dr Field has a note on Rom. 118 published posthumously, but marked as left ready for publication. It does not bear very directly on the present matter, his main point being not the meaning of κατάνυξις but the word by which an E. V. should represent it here. In a general way these two questions would be identical, but where the Greek is obscure it might be allowable to fall back on the original of a quotation. This anyhow is what Dr Field does, for he bases his proposed rendering (deep sleep) entirely on the meaning of ἡναλία, not even noticing the ἁναλία of Ps. 60. Moreover the fact that with his range of quotation and facility of reference he brings forward no direct evidence of the meaning of κατάνυξις makes it probable that none of a telling kind is available. There is however a trace of unfinished work in this note, for he speaks of 'the Hellenistic use of κατάνυξις in the examples quoted above," only Is. 2910 LXX having been quoted, for Rom. 118 is treated as identical.
THE PSALTER OF THE CHURCH

V 8 ἐλέου] so BA. Cf. 8412. Elsewhere the masc. forms are limited to this and accus. ἐλεον (exc. variant ἐλεψ I M 257).

9 σον and υον interchanged in line 2. Gk. crpt. from line 1. Hence the Antiphon which names Matins for the Dead, Dirige ...in conspectu tuo viam meam.

10 ἐν τῷ στόματι αὐτῶν ἑβριώτα] i.e. Ἑβριῶτα (richtig Bä.); or treating number freely.

ματαιὰ τόθι] cf. 3813 529 ματαιώτης, but 524 5512 ἀδικία | 5021 572 ἀνομία | 913 ταραχώδης.

ἔδολοῦσαν] so 625 ἔδολονουσαν; otherwise in Pss. 3rd pl. imperfect is of classical form, e.g. 418 3511,20. In the 2nd Aor. are both forms, -σαν 488 7717 7829 1163; or -ον 113 3613 629 7832,33 797 1163 (often with 1st Aor. ending, as ἐπαν ἐδαν ἐπεσαν). Opt. in -σαν 3525 10435. Imperative always in -ωσαν.

11 κρίνων αὐτούς ἰδιακή][κρ. in sense of κατακρ.

διαβουλίων μᾶλλον] the received accentuation as in several other instances of the gen. plur. of this word. Why not here accent διαβουλίων?* διαβουλία ‘counsels’ is a Polybian word, used in the Bible generally in a bad sense 102, Hos. 49, Ezek. 115, Wisd. 19. Cf. σωτηριων 288. Also μαρτυρία 198.

κατὰ τὸ πλήθος υπερ] i.e. ἑπ.

παρεπικρανον Μορ] a word formed to represent the supposed connection of ἦν ῥέα to rebel with מר be bitter, used for המרימ מר 667 687. Ps.R. here and elsewhere exacerbare. V. sometimes substitutes irritare (as here) or in iram concitare.

+ Κύριε at end.

12 + ἐπὶ σοι (before πάντες), but not Church texts.

οἱ ἐπίξε, ἐπὶ σέ] more usual; but ἐπὶ σοι not unfrequent, 72 3816 447.

κατασκηνώσεις ὅμοι] as though denomin. from ὁμοι.

13 ὅπλων ἄλος] renders also מGetMethod 352 764 | תחית 4610 575: perhaps from a feeling that definite naming of weapons was

* διαβουλία occurs in gen. plur. ΣΘ Prov. 161, Θ 812 1417. In Sir. 176 N* only has διαβουλίαν. διαβουλίων recurs also Sir. 1514 444, Hos. 54 72 116.
unpoetical (such words as ἴβονη, σευρομάστης, γαίως would bear this out). Other weapons mentioned are ἑπιφαί, μάχαυρα, βόλις, τόξον, βέλη, and (35° 46° where ὅπλον has already been used) ἥρπεος.

**V 13** ἔστεφάνωσας ἧμᾶς] i.e. ἔστεφανωσάμενη.

ός 8. εὐδοκίας] i.e. ἔκειν ἔξωθεν Bä.; though εὐδοκίας might possibly be partitive.

**VI 1** ὑπέρ τῆς οὐδ. ἀνέλει[α] In the Pss. ὑπέρ with gen. is mostly the rendering (often a mechanical one) of ἄνελε. It occurs about 18 times in the titles, and for ἄνελε except in the following cases which are imitative and unintelligent:—5, 80 (1°) = ἄνελ; 46 (1°), 47 = ἄνελ; 45 (2°) = simple gen.; 80 (2°) in a Greek addition; and 9 = ἄνελ in a misreading. Elsewhere for ἄνελ 7° 32° 39° 56° 105° 14°; for ἄνελ by reason of 38°; for ἄνελ on behalf of 138°.

ὑπέρ with accus. occurs 27 times and stands generally for the περί of comparison, = more than, pleonastic with comparative 37° or with posit. adj. as 19°, or verb as 38° 40° 55°. In 66° 97° = ἄνελ, perhaps depending less closely on adj. or verb than when = ἄνελ; not “more fearful than” but “too fearful for the children of men,” fearful so as to be beyond them: “above all gods.” In the Gk. addn. of 38° ὑπέρ ἐμὲ it has the usual force. There is some misreading of the Hebrew in 72°.

3 om. Κύριε 2° B only.

4 PB. ad fin. +wilt thou punish me, following SM. afflictis me.

6 ὁ μητημονεύων σου] i.e. ζηλωτά, so V., PB. (or paraphr.).

ἔξομολόγησεν ἡμῖν] the regular rendering chosen from association of ἡμῖν (used of confession of sin in Ps. 32°, Prov. 28°) with ἡμῖν. “Shall confess thy goodness,” i.e. give thanks to thee. This use of ἔξομολ. occurs once in Pentat. Gen. 29°. But certain formulæ might easily have been rendered earlier and that of 106° be familiar. ἔξομ. is used in LXX only in the middle, as in N.T. (except Lk. 22° active of agreement); generally “to give thanks”; in Pss. (where it is
specially frequent) only for ἀφόεια; in Chron. it stands for ἀφωνοι; of confession of sin only Dan. 9:4,20; 2 Chr. 30:22 (but in N.T. Mt. 3:6, Mk. 1:5, Acts 19:18, James 5:16). ἀμολογεῖν is used act. and pass.; of sin only 1 John 1:9; v. on 32:5.

VI 8 ἑπαράξθη ἡ μισή] so 31:10,11. ταράσσω, συντ- are favourite renderings of many Hebrew words.

ταράσσεων renders not less than 16 roots in the Pss. alone.


ἐπαλαμώθην ἡ μισή] i.e. ἤπαθεν or Gk. crpt. for -θη.


II + σφόδρα 20:10.

VII 1 ψιλόν.


μὴ ὑποτερ] anticipating the ἀνα: cf. the poet. idiom "Helm nor hauberk's twisted mail."


μὴ δ. λ.: cf. Ps. Sol. 8:12,36.

5 ἀνταπέδωκα [ἐνελήθη] regular rendering of ἐνέλθη in LXX, accepted generally in V., PB.

τοῖς ἀνταποδιδοῦσιν μοι ἐνελήθη as = -πεπλησι.

ἀποστόλουμαι ἁρα ἀπό τῶν ἐχθρῶν μου ἐνελήθη ἡμῶν ζωοίρως] as if 'ἐνελθοῦσαι; cf. Hos. 5:6 ἐκκεκλικεν ἄπο (ἄπο is inserted 18:30 27:9 45:9). "In the encounter with my enemies may I fail, go off empty handed."

Δυσμενέων ἀπρηκτος ἐμῶν ἀπο πάγχυ πέσομι. Apolin.

* R which has the Greek text in Latin letters (for ταράξθη) ἐντραπέτωσαν, and (for ἐπιστρατήσαν; cf. (ἐπώς ἐπή) 11:1 ἐκτομένη B | ἅπαντες U | 48:4 ἀντιλαμβάνεται A | 22:30 ὥ U. Conversely (η for ἐ), ἐισῆλθω U; and cf. 22:4 U κατηκεῖσ with 31:28 U οἰλαπίζοντες.


7 ἐν τοῖς πέρασι ταβάρματα] associating with ἐν μεταπάτησι; so ἐντόπισε 78.21.59.62, 89.39 rendered ὑπερισέειν, ἀναβαλέσθαι; but ἐντόπισε 78.49 = θυμόν.

+ Κύριε 2.0.

ὁ θεός μου] i.e. ὢν. The same change from MT. in 84.8; the reverse (Bä.) 52.8; again 7.12 9.0 MT. Ὠ, LXX ὢν. For other dealings with ὢν ν 19.14 39.8.9 83.2.

8] The rule of rel. attraction has hardly any exception v. 105.9.

10 συντελεσθήτω ἦναρ] 2 is rendered ἐκλέκτοτεν, 77.9 ἐποκόψει. Elsewhere 57.3 138.8 as ἔνα. Here PsR. consummetur. V. consumetur, Lat. crpt. from following fut. (for which Rom. has dirige).

עָדֵי] into following verse.

ב'] om 1. καὶ is much oftener inserted than omitted.

11 (Δικαία) ἡ βοήθεια μου παρὰ τοῦ θεοῦ] the fig. interpreted and prep. paraphrased, cf. 84.6. So V. and (except Δικ.) PB. and AV.

12 + καὶ ἵσχυρὸς καὶ μακρόθυμος] so V., PB. (exc. καὶ 10) ἴσχυρ. is Aq.'s rendering of ὦ (Jerome et fortis); μακρόθυμος a gloss on μὴ ὁ. ἐ. Bä.

μὴ ὁργῆν ἐπάγων] i.e. μὴ ὁργῇς ἐς. Μὴ can only correspond
with Hebr. if prohibitive which here hardly gives sense. V. interrogative Numquid. It is possibly so intended by LXX (v. 39 where perhaps לְאָּת = oיִּּחַ interrogative).

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

στυλβῶσει Ἰλλόνωι [shall make to flash i.e. (here) furbish; cf. Ezek. 21.10,28 for πτήμ. Mil. V. (vibrabit), Rom. (vibravit) misunderstand Gk. and paraphrase as brandish.

14 τοὺς καυματέους ὄλνικροι (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 effect.

16 καὶ ἐπιστευεῖται [Mil. V. incidit, Rom. incidet.

17 κορυφὴν θηρὸν] 68 22, Gen. 49 36, Dt. 28 35.

VIII 1 ὑπὲρ τῶν ληστῶν ἧς ἔχειτε] i.e. ἤθελε. 1

2 ἐπὶ ὅριον ἡμᾶς] 'τη taken as a perfect. Conjecture to suit context; from 57 6.

3 κατηρτίσω τὰ χείλει] free rendering, or v. below v 4.

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

ἀινὼν ἢ] which is rendered with much freedom by LXX: by ἀγίασμα 132 8 | ἀγιωσύνη 96 6 | ἀντίληψις 84 6 | βοήθεια 62 8 | βοήθος 59 18 81 2 | δόξα 68 35 | δύναμις 68 35, 36 93 1 | ἰδιός 78 61 29 11 | κραταίωμα 28 8 | κράτος 59 10 | τιμή 29 1 96 7 99 4.

ἐκδικητὴν PsR. defensorum (cf. V. Rom. 12 19 defendentes = ἐκδικοῦντες), V. ultorem.

4 τοὺς οὐρανοὺς θεῖοι] PsR. caelos, V. caelos tuos.

ἐθεμέλιωσας ἀνθρώποι] As κατηρτίζ. several times renders Ἰνο (68 10 74 16 80 16 89 28), the verbs of vν 3. 4 may have changed places either in Gk. or Hebr. cf. 33 6.9. Θεμελ. however = Ἰνο 48 9 87 5 119 90, where the context suggests the rendering, as is not the case here.
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 ב with infin., as ב 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. = ב with infin. about 105 times; = otherwise about 10.

[viz. = ב 1025; ב with subst. 6821 11920; infin. without ב 274 7710 10916; indicat. 168 (all Swete’s mss omit): paraphrase 318 6510: addition 8923.]

ב with infin. = infin. without τοῦ about 27; ῥυστε 378; εἰς with subst. 1712 595 601 10913 11938; εἰς with infin. 701; indic. paraphr. 4915 5016 7817; ἐπτός ἀπ 928; ἐν τῷ 1199; (לֶחְמָ) 11992: other paraphr. 6921 11356: changed reading or points 154 713: cf. also 484.

τοῦ μὴ with infin. = ב 3414 392 6924 10625 11937; = ב with indic. 1011.

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

In the historical books the τοῦ (without μὴ) generally means an original ב; rarely infin. without ב (as Gen. 812, Ex. 218 1912, 2 Kings 48); ןמל (Judg. 222); privatively for מ (Gen. 413 236 2935, 1 Sam. 2534, 1 Kings 131); לֶחְמָה (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.
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1 Chr. 11:18); in paraphr. (Ex. 9:28, 14:5, Ruth 1:12) and in several Gk. additions, exegetical or substantial.

τοῦ μὴ stands for Ἰ (so oftenest) or Ἰερόν (other originals Gen. 31:20, 47:29; Exod. 7:14).

τού 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 Ἰ by τοῦ, apparently (as his σὺν = ἃν shows) aiming at literalness first of all.

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


IX 1 ὑπὲρ τῶν κρυφῶν τοῦ υἱοῦ [ὑπὲρ τῆς ἀλήθείας] i.e. [ὑπὲρ τῆς ἀλήθείας] ἤλθον τῆς σοφίας, cf. 46:1. Elsewhere the Kal of ἤλθον occurs only in 90:8.

2 + σοι. So V. PB. AV.

6 καὶ ἀπόλευσεν ο ἁγιασμός [ὁ ἁγιασμός] i.e. ἀνέβη ἐπὶ τὸν ἄγιον. Bä. however thinks that the LXX were unwilling to speak of God as a destroyer of men.

7 τ. ἢχ. αἱ ῥομφαίαι] The swords of the enemy, reading ῥόμφαι from ῥόμβος. To make this satisfactory from the LXX point of view the reading should have been ῥόμβοι; cf. 7:3 ῥομβὸς δὲ...οἱ πόδες; 10:4 ῥομφαῖοι ἢ οἰκίας...οἰκίας; 44:3 46:5 89:3.

ῥομφα. 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.
Inimici to be gen. s. and frameae nom. pl.) In N.T. only Lk. 235 and in Revelation. For other strange words assumed into military nomenclature v. 513.

IX 7 μετ’ ἡκούσας ἡμᾶς as some form of the verb (sonare) used adverbially; cf. 425 464. “ἐκ μεταφορᾶς τῶν ἀπὸ τινος σεισμοῦ συμπιππονσών οἰκίων” Theodoret.

8 ἐν κρίσει ἐν τῷ ἡσυχασθείς] cf. v 10 ἐν εὐκ. ὕπερ. V. refugium...adjutor. PB. reverses, defence...refuge.

/=βυσ occurs ofteren in Pss. than in all the rest of O.T.; but only in 14813 (ὑψώθη ὑψῶσθαι) is the literal meaning recognised; (202 υπεράσπισα | 592 λύτρωσα | 5910,17,18 6930 ἀντιλαμβάνειν | 9114 σκεπάσω). Elsewhere in LXX use, literal only in Job 511 (? έξεγείροντα | Isai. 211,17 υψώθησέται | Isai. 2512 (?) (τὸ υψό) τῆς καταφυγῆς.

12 ἐπιτηδεύματα] The common LXX rendering of θάλα, with a more general meaning than the classical. Mil. V. here studia (V. often adinventiones), Rom. mirabilia. For other originals v. 813.

15 σωτηρίως ἡσυχασθείς] σωτήριον practically denotes the same as σωτηρία.

16 ἐνεπάγγειλαν] so 693,15, Lam. 29. For other originals v. 324 383.

διαφθορά ἡσυχα] referred to /=βυσ destroy; so generally: but also = βόθρος from ἤρι to sink down.

sword is rendered —1034, Jon. 27 φθορά | Ps. 1610 3010 357 5524 (cf. 10720) διαφθορά | 4910 καταφθορά | 716 9413 (cf. 577), Prov. 2214 βόθρος.

17 παρὼν] i.e. ἤρι | συνελήφθη] i.e. συν (Niph.).

℗η διαψάλματος ἱλαρεῖς.

18 εἰς τὸν ἄδην] τ. is generally declined. The elliptic ἄδην occurs 3118 5516 11517.


2—2
IX 21 νομοθέτην] i.e. νόλος, cf. 84.
B. pref. oi to ἀνθρ. by slip of the pen.
X “In the Sept., Vulg....Pss. ix and x form a single Psalm: and the acrostic arrangement which links together the two Pss., though it is as the text at present stands imperfectly carried out, shows at least that Ps. x is a companion to Ps. ix and designed as its sequel.” Driver, Par. Psalter.
2 ἔθιον] PB. For his own lust, reading from v 3 ἑθιατια. From Seb. M. Propter concupiscientiam suam.
3 ἐπαυνεῖται, ἐνευλογεῖται] i.e. ἐνευ. seems to refer the second verb also to ἐν ταῖς ἐπιθ.; cf. use of the verb Gen. 22. 18 etc.

The two last words of the v are taken with v 4.

4 πλήθος ὑπετεὶ] SM. “Benedixitque avarum quem execratur Deus.”
PB. “And speaketh good of the covetous whom God abhorreth.”

5 βεβηλοῦνται] i.e. ἤλεγες niph. of ἤλεγχος: cf. Ezek. 39. ἀντανακλοῦμεν. “Rend. ‘His ways are always firmly established’...For this signf. of the root ἤλεγχος, cf. Job xx. 21, and the derivat. ἤλεγχος ‘strength.’ So Rashi....The LXX which renders βεβηλοῦνται wrongly connects with the Rt. ἤλεγχος.” J. & L.

ἀντανακλεῖται] מָסַר. ’Antanaireit = take away. Prov. 8. 10 (doublet or addition). Esther xvi 4 (18) (τὴν εὐχαριστίαν... έκ ταύτων ἄνθρωπων ἀντανακλοῦντες, addition); otherwise only in Pss., and for a variety of words;—10 מִשְׂבִּית | 46 מְרָה | 51 לְנָה | 58 הָיָה | 71 בָּל | 104 מָסָּה | 109 הֵר | 141 מְשֹר. In a different sense as a variant 82 R. for מָסָּה. NB. (i) the slight
force of the double prep., (ii) frequency of the word in the Pss. as against rarity outside. Its ready use in paraphrase shows it a familiar word. Originally apparently a commercial figure of cancelling e.g. debt against payment (v. L. & S.). Cf. ἀνθυφαίρειν Lev. 27.18.

Here ἡμὸς is taken as a partcp. probably read ἐπὶ ῥήμα; so ῥῆμα lift up, take away: as Lev. 4.8,19 al = περιαφέω, (for lift = remove cf. 102.25).

Χ 5 κατακυρεύσει [ὁμών.] free rendering: elsewhere paraphrased or altered, v. 12.6, 27.12.

πάντων τῶν ἑκάθρουν αὐτοῦ... βαθμοὶ... v. 9.7. + οὐ,—but αὐτοῦ retained.

πυκνὰ [πυκνά] as if from, cf. 5.11.

δόλου τὸ, V. dolo, PB. fraud, v. 55.12.

8 μετὰ πλουσίων ὕπατον] i.e. as = ἄναστο, confusion of sound, B. or = ἀνάστατο, substituted from the similar beginning of v 9; cf. 34.11, Esther 14.13 (C.24).

ἀποκτείνα] Gk. crpt. of ἀποκτείνει. Later τοῦ was inserted. | ἐν ἀποκτρύφω] c. sqq.

[ὁλὴ] rendered here and v 10 by πένης: but v 14 πτωχός.

ἀποσβλέπον] i.e. ἔριος, (66.7 ἐρις = ἐπιβλέπ.), v. 64.7.


[ὑπερβάλλει] c. sqq.

10 ταπεινώσαι αὐτῶν] i.e. ἄνδρι! (only instance of Kal of ἄνδρι in MT.). Pron. supplied.

ἐν τῷ αὐτῶν κατακυρεύσει [ὑπερτάζω] i.e. ὑπερτάζω; infin. Kal or Piel, uses of ὑπερτάζω not found elsewhere.

“The Masorites read two words ἡ παλατίνη...‘host of afflicted’...But not to speak of the anomaly ἡ παλατίνη for the adj. נאמו is really unknown.” J. & L. Hence PB. “congregation of the poor” in this verse.

II ἀπέστρεψε τῷ πρόσωπῳ αὐτοῦ [ὁμᾶς] The regular LXX rendg. perhaps from reverence, but also used of Moses Exod. 3.6, and of Serv. Dni. Isai. 53.8. So with (אַעֲלָם)
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Isai. i\textsuperscript{15} (Ezek. 22\textsuperscript{25} of men, παρεκάλυπτον τοὺς ὀφθ.), but Lam. 3\textsuperscript{56} κρύψας (τὰ ὄφτα).

X II τοῦ μη βλέπειν ἀλήθεια.

I4 ἐγκαταλείπται] i.e. ἔρχεται. Bä.


I5 καλ πονηροῦ ήρα] cum præc. So V., PB., AV.

[ητηθήσεται, εὑρεθή] either taking verbs as niph. and ένθισθα as fem.; or (Bä.) 2nd p.s. taken as indefinite pronoun.

PB. Take away (σχηραθεί), free paraphrase.

I6 καλ εἰς τὸν αἰῶνα τοῦ αἰῶνος ἔως] The LXX often expand in such a case. Cf. 22\textsuperscript{27} 48\textsuperscript{15} 72\textsuperscript{19} 84\textsuperscript{5} 89\textsuperscript{30} 111\textsuperscript{3,10}.

ἀπολείπον[τε] i.e. ἔνθισθα, imperative future, cf. 56\textsuperscript{8} σώσεις = σωσέω.

I7 εἰσοδήκουσεν οὐκέτα.

έτομασάν[τε] τῆς] 'α ταπεινοῦ taken as subst. 'Er. always = a cognate of οὐκο, = foundation or base 89\textsuperscript{15}, 2 Esdr. 2\textsuperscript{68} 3\textsuperscript{3}, Zech. 5\textsuperscript{11}, Ezek. 43\textsuperscript{11}. Here, Ps. 65\textsuperscript{10}, Nah. 2\textsuperscript{9} = Preparation.

I8 κρίνεις ὥρφανο[ς] Dat. commodi. The accusative occurs in this sense 7\textsuperscript{9} 43\textsuperscript{1} 82\textsuperscript{3} with variation of reading.

έτι ἦν.

XI I Metamastēτον] Found in the act. voice 52\textsuperscript{7} (transitive) and 62\textsuperscript{7} (intrans.). From μετανάστησι (109\textsuperscript{10}) through μετανάστησις profugus. Biel renders demigro, exulo, secedo. Suidas here φευγε, μετοίκει. Pres. imper. either as a verb of going, or with a tone of contempt.

έτι τὰ ὄρη ὅς ἡρμῆς i.e. τὸ ζῷον or (Bä.) τὰ σπείρα.

2 σκοτομήνυ οὐκ [ομαντά] Nox illunis quando luna non lucet" Biel, who quotes βαρεῖα νυχὶ ἡ ἀσέλγεια (Hesych.). Here only in LXX, but in other translators for ἡμέρα, ἡμέρας, χρόνος, χρόνος: v. L. & S.

eis φαρέτραν ἦλιος] Conject. to suit context; so V., PB. Cf. 21\textsuperscript{13}.

3 ἦκατηρίσω καθεδων ἡ στάσις] i.e. (Bä.) ἐπάνω.
assuming a rare use of the article (before verb, expressing relative).

XI 4  ἀλὸς τὸν πένητα] from io8; so V., PB.
5 καὶ τὸν ἀσεβῆ] c. præc. A reads ἀσεβῆν here; μονογενῆ in 2221 3517.

ο δὲ...ψυχῆν...ν] The gender of the verb ignored and subject and object interchanged. Bä. thinks that to avoid imputing hatred to God, LXX took ἃ with the following word as the article, to which use (art. with suffix) there are a few parallels.

XII 2  + με with V.; PB. | ἐκέλευσεν μὲν ἦν] v. 710.
3 χεῖλη ῥάψει i.e. ὑπῆθε as v 4. Probably accus. by a bald Hebraism without construction; cf. 636 (if ὀστᾶμα be read). In such cases the dat. is the more usual rendering, 6617 τῷ στόματι μου | 6914 τῷ προσευχῇ | 766 773 ταῖς χεριῶν | 771 1422 φωνῇ μου | 1993 γλῶσσῃ, λόγους | 11975 ἀληθεία.

5 τὴν γλώσσαν ἡμῶν [λαλεῖν] ἃ as = ἁν (Aram.).

παρὰ ἡμῶν ἃ ἔτη] παρὰ with gen. naturally = ἁν (2226).

6 ταλαιπωριάς ἃ] v. 178.

παραπτασμαὶ ἢμῶν] i.e. ἀφίς(Α), confusion of gutturals; cf. 941 ἐπαρηγματισματο ὑπῆθε. Papp. is found only in these two places of Pss. where V. has fiducialiter agam (Isai. 122), libere egit; and the idea of speech seems impeccable, as Job 2226 (ὑπῆθε), and often in παραφθος. Elsewhere it is very prominent and the verb almost = boast. Prov. 209 τίς παρηγματισμαὶ καθαρὸς εἶναι ἀπὸ ἀμαρτῶν. Cant. 810 ἡ νύμφη παραπτασμαὶ (stage direction). Sir. 611 δύτι τῶν οἰκήται παραπτασμαὶ (i.e. (?) make free in giving orders).

7 δοκιμῶν ἄλιλλοι] Deissm. shows from the phrase χρυσῶν δοκιμῶν (-ελον) recurring in papyri (in one duplicate deed replaced by χΡ. δοκιμοῦ), that δοκιμῶς is an alternate form of δοκίμος, comparing ἐλευθερίως, καθάρως [Esdras A 18320 δευτέρου] and distinguishing from the δοκίμων = δοκιμεῖον of Prov. 2721. 'Aργ. δοκιμῶν is then here genuine silver and δοκ. either a
paraphr. of בֵּיתַל or a substitute for its unknown meaning. He points out altern. readings -μιοῦ Chr. 294, -μιοῦ Zach. 1118 for -μιοῦ, -μιοῦ. ἡ γῆ is then only a mechanical rendering of לֵיל; for the interpretation v. the commentaries. The same puzzle was before the LXX as now, and they give no help for solution. Mil. V. probatum. Rom. omits.

XII 8 φυλάξεις ἡμᾶς ἡγίστωρ] person accommodated to next verbal suffix as read.

διαπηρήσεις ἡμᾶς ἡγίστωρ] i.e. ἡγίστωρ.

Here alone of the Pss. is ἡγίστωρ given its simple meaning, which might even here be from the context to suit φυλάξεις. The usual rendering is ἐκζητεῖν or some word of similar meaning, as 2510 3124 10545 and frequently in Ps. 119. It is turned 2521 by ἐκολλάντο | 3414 παῦσον | 4012 ἀντελάβοντο | 1401 ῥῶσαι, also it is referred to ἰρισ in 327, 1413 (περιοχή). In other books it is regularly rendered by τηρεῖν, φυλάσσειν. It seems impossible that the translator should have been quite unaware of the true meaning of ἡγίστωρ, not so much from this passage where it might be a conjecture, as from its rendering in Exod. 347, a passage which has influenced him elsewhere. His favourite rendering of ἐκζητεῖν etc. is gained from an Arabic root.

παῦτης καὶ εἰς] i.e. ἡγίστωρ Bä.

9 + σου.

ἐπολυώρησας ἀξίως] i.e. ἠλίχν (Isai. 466) accommodating meaning to context. "Thou hast prospered" Bä. The word recurs in 1383 for νησος; and as an alternative with εὔλογησεi in Dt. 309 for ἀγαθος. The termination originally comes from ὑρα cura as in ὄλγωρεῖν. Hesych. πολυρεῖ, πολλὴν φροντίδα ποιεῖται, ἐναντίον δὲ ἐστι τὸ ὀλγωρεῖν, ὀλγὸν φροντίζειν. "To pay much attention, take great care" L. & S. There is however a word πολύωρος, many seasons old; and from this (as if referring to plentiful seasons) and the analogy of πληθωρεῖσθαι the word seems in the three LXX passages to have the meaning "make abundant, fruitful to overflowing."
XII 9  "When they are exalted the children of men are put to rebuke" PB. from SM. "Cum exaltantur in ignominia sunt filii hominum."

XIII 2 ἐπιλήσῃ...ἀποστρέψεις [v. 10] The same tenses as the Hebrew. Some mss however with the Horol. read ἀποστρέψεις. Mil. Rom. obliviscéris. V. (present use) oblivisceris*.

3 ἥμερας [v. 11] Horol. with some mss ἥμερας καὶ νυκτὸς (understanding ν to mean by 24 hours at a time Bä.), PB. omits.

4 τῶν ὀφθαλμοὺς [v. 12] B alone omits μον.

6 + καὶ ψαλῶ τῷ ὀνόματι Κυρίου τοῦ ψιλότου, with V., PB. from 718.

XIV 1 + ψαλμός.

+(at end) οὐκ ἔστιν ἔως ἔνδος from v 3, with V., PB.

2 σοῦνον] "σοῦνον belongs to a root σοῦνεω from which also we find an infin. σοῦνεω in Theogn. 565; the participle which is peculiarly common in LXX (1 Chron. 257, 2 Chron. 3412, Ps. 409, Jer. 2012) is perhaps more correctly written σοῦνον from σοῦνω, cf. ἡφιε Mk. 134, ἔνυν Ἱ. 1273." W-M.

3 + τάφος—end of v. So V., PB. probably from Rom. 318-18.

The following is the analysis of the sources (mainly Frankel’s):

τάφος—ἐδολοιούσαν 510.

идс—κ. αὐτῶν 1404.

ἀν†—γέμει 107.

δεῖς—ἐγρωσαν Isai. 597.8.

οὐκ ἔστιν—ὁφθ. αὐτῶν Ps. 361.

* 'The Solesmes Antiphonary accents as Rouen obliviscéris. On the other hand the vernacular Sarum Prymer of A.D. 1400 has 'How long forgettest thou etc.' Roman Missal (Introit Ps. 1st S. aft. Pent.) obliviscéris, and so the Graduals (Solesmes, Mechlin, Ratisbon) but the Lyons Gradual and that edited by La Feilléé have oblivisceris.' A.M.Y.B. v. 283 7316.

† For ἤν ‘Rvid’ (Sw. 1889 but not 1896) has αν (i.e. ἤν), so has R in v 5 δικαίαν for gen. pl. and 1836 ἀνάρθωσεν for ἀνάφ. v. 3413.
XIV 4 βρῶσει ἀρτοῦ ἔμενεν λέγεται] as subst. ‘We should expect the cogn. acc. (like flee (with) the fleeing of the sword), so the nearest word would be λέγεται; but in actual usage ἔμενεν is food, not the act of eating. Probably merely a paraphrase of MT.’ D. Cf. Gen. 3115 καταβρῶσει κατέφαγε.

5 + o o οὐκ ἐν φόβοι so V., PB.

7 ἀγαλλιάσθω...εὐφρανθήτω] Mil. letetur...exultet, V. exultabit...letabitur fut. with several Gk. mss, from 537 (lxx).

XV 4 ἐξουδένωταί εἶπον] i.e. ἐξουδένωσε perfect = perfect, as usual where there is a Gk. pf.; or with MT. ptcp. = pf. as 216 408 542 1128 (once Gk. pf. = Hebr. fut. 1014); = ἐξουδενωμένος ἔστι, “is a despicable person.”

πανπεργizations δινώμενον] free rendering. PB. applies the two disparaging epithets coordinately to the good man as being such ἐνωπίον αὐτοῦ in his own eyes.

τῷ πλησίον αὐτοῦ] i.e ἔνωσι. V. proximo suo. PB. to his neighbour followed by the doublet, though it were to his own hindrance, cf. 2213 4710 848.

XVI 1 στηλογραφία μενομενε] as from μενομενε but confined to incised writing (Delitzsch), which was most familiar on στῆλαι, cf. 1 Macc. 1427, 3 Macc. 227.

κύριε ἥλιος.

2 ἐπι] i.e. ἐπί, a pointing now generally accepted (mit aramäischer Aussprache, Bä.). PB. accepting MT. adds O my soul, following SM. Dixisti (O anima mea).

Κύριος μου ἡλιον] al. θεός. V. Deus meus, PB. My God.

ἀγαθῶν] Outside Proverbs ἀγαθὸς is mostly neuter, and very rarely personal; in the Pss. so only 731 1184, 29 1358 1361 14310 (in 14310 of the Lord’s Spirit: in the other places of the Lord). As masc. adj. 459, fem. 3413 365. בֶּן is the only original in Pss.

3 τοῖς ἁγίοις...ἐν αὐτοῖς] Literal rendering.
XVI 2.3 Such sense as the LXX are able to make of this difficult passage differs naturally at various points from later renderings.

οἵτι τῶν ἁγαθῶν μου οὐ χρείαν ἔχεις με βοθήσῃ βέλει [Free paraphr.]
The clause is omitted by B.

ἐν τῇ γῇ αὐτοῦ ἔθαυματόσωσεν ὁ Βασίλειος Ἰωάννης, taking the final το to represent τε, which has considerable support though not in the uncial mss.

tà θελήματα αὐτοῦ] i.e. τις ἔχειν, or τις θέλει. Latt. Voluntates meas.

4 ἐπληθοῦσης] ‘gender neglected as often in Hebr. when the verb stands first.’ D.

μετὰ ταύτα έτάξυναν] i.e. μετά τινς ἄρα. PB. takes this as relative clause, ἄρα as = ἔλεγεν ἀλλά; and μέ Kal = Piel: following SM. qui festinant ad deum alienum.

οὗ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν] ‘There are often cases in which it is impossible to be sure how LXX got a rendering; whether they confused, or paraphrased, or had something different. A confusion with κοινόν (1 Chron. 22:2) is perhaps the least improbable suggestion to be made.’ D.

μνημήνας Ἀστικά] Here alone of Pss. μνήμ. stands for anything but ἀριθμός.

5 ἀποκαθιστῶν θεοῦ] cf. 17 κατάρτισαι. The translator seems to have a different view of the central meaning from the accepted one. Gen. 4817 ἐν = ἀντελάβετο. Ἀποκαθ. = restore, cf. Gen. 2316 ἔστη, 29a ἐστιν.

‘Weighty authority for some forms from ἵσταο’’ W-M.

6 σχοινία μέλχις] so 78 55 119 61 1406.

ἡ κληρονομία μου] i.e. τῆς γῆς. Cf. v 2.

7 έτι δὲ καὶ εἰσὶς] cf. 1840. V. insuper et usque ad.

8 προσφρομήν θεοῦ] i.e. προσφρομήν. ὁ ὅπον is chosen as more reverent than θέσθαι. Middle in act. sense. πρό of place, (St Peter however derives the time meaning ‘Acts 231).

Cf. 545 οὗ προεθέτον (ὑπὸ) τὸν θεὸν ἐκάπην αὐτῶν | 119 30 (Symm.) προέταχα (ὑπό), but V. Acts 2 25 providebamus, A.V. foresaw.
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108° β = ἡ δόξα μου.

10 διαφθοράν [τισθι] v. 9°.
11 ἐγνώρισά μου [τοῦ ἐννοου] so always, exc. that in 144°
passive = kal. v. 21°.

πληρώσεις με εὐφροσύνης [θάνατόν] Paraphr. or, according
to the not improbable view quoted by Biel, με is intruded
and πληρώσεις a subst. sing. or plur. But the με appears in

XVII 1 τῆς δίκαιοεύνης μου [ἰδρύ] 16°.
οὐκ εν χείλεσι δολίως [which goeth not out of feigned lips].

2 ἐξέθησοι, ιδέτωσαν] opt., imper. and future often alternate
for variety of style 70° 4°, 5°, 109° 7°, 8°, Gen. 27°. 28°, 29°, Dt. 28° 34°, 35°, Job 5° 4°.

ἐξέρχομαι always stands for orig. ἀνέ in Pss. The pres.
stem occurs only 1 Sam. 23°.


3 οὗ εἰρήνη ἐν ἐμοὶ ἄδικα] i.e. ἀλλ' ἐποίησεν ἡ θύει Ἐβα. Hiph. (Bä.) “Send over the
lips,” “utter.” Or ιδρύει J. & L.

ἵ as sign of direct object, 12° 9° 29° 44° 73° 18° 132° 135°
136° 23° 139°, an Aramaic use, but there are also cases in the
Hebr. of O.T. On the other hand v. 21°.

λόγους [ὗρ] so V., PB. plur.

4 ἐφύλαξα ὄδουσ σκληρᾶς [σκληρά] I have guarded against. v. L. & S. φυλάσσω II 4.

σκληρᾶς] cruell. “I have shunned the ways of cruelty.”
V. ego custodiavi vias duras. Both Greek and Latin seem more
often understood of austerity, or else submission to God's
guidance, “I have kept to ways of hardship.” Apolin. turns
σκληρᾶς by ἀτριπτος, “Untrodden by the world.” Augustin
“e. c. v. laboriosas mortalitatis humanæ et passionis.”

SM. “Propert operationes hominum (quae funt) contra
verbum laboriorum tuorum ego observavi vias dissipatoris,”
followed by PB.
XVII 6  έκκρατα  ἔμαχεν  Ἰ省份  ἦν lost in the following Ἰ省份  ἦν Bā.
7  + ἐπὶ  σὲ  V.,  PB.
8  κόρην  ἡ  β  Ἡλιοῖτο  so  V.,  PB.  render  by  one  word,  cf.  κρίνων.
9  τῶν  ταλαιπωρησάντων  με  νῦν  Ἰ省份  ταλαιπωρός  frequently  renders  Ἰ省份,  -ρός  137 JFrame,  Judges  A  52 7,  Ἰ省份a  33 JFrame;  -ρία  Ps.  1 6 32 JFrame;  common  thus  in  Job  and  Prophets.  Other  originals  of  the  Gk.  root  in  Pss.  are  (πείν  intrans.)  38 JFrame  ἱματιαίοι  Ἰ省份  69 JFrame  62 JFrame  88 JFrame  140 JFrame.  The  only  near  synonym  used  for  rendering  Ἰ省份  is  in  Nah.  37,  δείλασε  Ἰ省份.  The  LXX  often  treat  this  as  negligible.  With  object  as  here  27 4 42 41 49 60 10 19,  51 8 60 3;  with  subject  44 20;  vocative  62 9;  predicate  68 5;  also  118 7 146 6 (unless  simple  par.  par.).
10  τῷ  στ.  αὐ.  ἐλάλησεν  ὁ  Ὀμοί  Ὀμᾶρ  so  V.,  PB.  
11  ἐκβάλλοντες  or  rather  ἐκβάλλοντες  apply.  an  unscholarly  spelling  of  2nd  Aor.,  frequent  in  mss,  Gen.  37 42 [1  Sam.  14 42  Oxf.  ed.],  2  Kings  41,  Sir.  28 9,  Mt.  25 30.  v.  also  variants  27 19 3  (λ  for  Μ);  8 6 28 7 30 5 38 19  (Μ  for  λ).
12  ἐκβ.  με  Ἰ省份  Ἐρώτων  i.e.  Ἐρώτων  (Aram.)  J.  &  L.,  or  Ἐρώτων  Βā.  “Projicientes  me  extra  civitatem,  nunc  circumdeederunt  me  in  cruce.”  Aug.
   “Casting  their  eyes  down”  seems  peculiar  to  PB.
13  ὑποσκέλων  με  Ἕρως  i.e.  Ἕρως.  So  rendered  48 10 50 21,  cf.  ὑπ.  for  Ἰ省份  73 48,  “They  imagined  me,  i.e.  thought  of  me  as  a  lion  thinks  of  its  victim,”  cf.  the  less  harsh  use  of  λογίζομαι  144 3,  and  v.  on  68 17.  V.  easily  misunderstanding  renders  here  and  48 20  by  suscipio.  ὑποσκέλων  Ἐρώτων  Stids  ὕτις  ὄρμης  κόλυσσον.  Biel  “supplanto,  supposito  crure  dejicio.”  PsR.  subverte,  V.  supplant.  A  genuine  Greek  word,  its  familiarity  shown  by  use
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for a variety of originals and in paraphrase (cf. ῥομαϊκαὶ), the literal meaning is often out of sight. (The simple σκέλιασμος Jerem. 10:18.) πτερνίζω (Gen. 27:36), πτερνισμὸς with the same meaning seem translators’ coinage to represent ἀνωτέρα, for which with few exceptions πτ. and cognates stand. v. 41:10.


14 ἀπὸ ἔχθρων τοῖς παπήγοις 10.

ἀπολέων τοῖς παπήγοις 20] Gk. crpt. of ἀπὸ ὅλγων (which is read by Horol. Latt. with most mss) which again comes from association of the phrase μικτοί μεσα (Bä.); or = ἀπολλυόν i.e. κείμενο (J. & L.).

ἀπὸ τῆς ἀνάληξεν. διαμέρασθαν i.e. ἐκεῖνον.

ἔχορτασθήσιαν ἰεών] i.e. τινος. Rom. saturati sunt porcina, Mil. 1619 saturati sunt filii eorum, Mil. 1841 sat. s. filii eor., V. sat. s. filiiis. The Gk. crpt. was no doubt facilitated by Isai. 66:17, 2 M. 6:18 etc. "Not only give way to unlawful pleasures but have full satisfaction in them." Aug. gives it another turn, "Saturati sunt immunditia concunctantes margaritas sermonum Dei."

15 ὁθῆσομαι τῷ προσώπῳ σου [ὁ οἶκος ἡ θεία] ἐστὶ is only found Kal in MT. A neuter sense is given to the verb to avoid seeming irreverence; cf. 42:8 63:8, Exod. 24:11. (But in Exod. 10:28,29 twice out of 3 times is the same change in the case of men; cf. Ps. 10:11.)

ἐν τῷ ὁθῆσαι] The expressions of this verse are softened from a feeling of reverence which however acts unequally; e.g. 84:8 it is MT. that softens, LXX have ὁθῆσοταί ὅ θεος τῶν θεῶν.

ה FileUtils] SM. ad similitudinem tuam, PB. after thy likeness.

XVIII 1 τῷ παιδὶ ἡμῶν] Gen. 24:2 etc. Παῖς though used quite generally for slave in LXX is naturally a word of
more equality and social intercourse than δοῦλος. In N.T. it
is used (1) of age (Mt. 2:16 17:18 21:15, Lk. 2:43 8:51,54 9:42, Jn. 4:51,
Acts 20:12); (2) in O.T. expressions (Mt. 12:18, Lk. 1:54,59,
Acts 2:18,26 4:25,27,30): (3) of a favourite personal attendant Mt. 8:6,
Lk. 7:7; of courtiers Mt. 14:2; in relation to a fellow-servant
Lk. 12:43; in conversation with a son of the house Lk. 15:28.

**XVIII 3** A cluster of exx. of the LXX paraphr. of metaphor
στερέωμα μου γάλα | καταφυγή μου οντότι | βοηθός μου | προσωπικής μου μονή | άντιλήπτωρ μου Μήνιον | . Κέρας alone
is retained simply.

στερέωμα. Though in Pent. applied only to the sky, Gen. 1:6
eetc. Ps. 19:1 (cf. Ps. 136:6) | Exod. 24:10 ענמי השמים | Dt. 33:26
沙特rn, it retains the general meaning of firmamentum Ps. 73:6,

ύπερασπιστής [cf. Gen. 15:1 υπερασπίζω σου = לון מים | Dt. 33:26].
This subst. is frequent in Pss., including 2 Sam. 22; otherwise
only an uncertain reading 4 Macc. 3:12. Fem. υπερασπιστευμα
4 M. 14:29. The original is always נין except Ps. 27:1 28:8 31:3,5
and (?) 71:3 מים and 40:18 נולות. The verb -ίζω is more widely
spread; v. also v. 36.

4 άλων [i.e. פלט.

5. 6 ὅδινε] i.e. (if the LXX vocalized as the Massorites did
afterwards), reading ἰπνέω and deriving this from ἴππες (cf. Acts 2:44)
and not ἤπειρος.

7 + ἁγίου V., PB.

8 ὁργίσθη αὐτοῖς ὁ θεός ליה הרוח] LXX taking verb as personal
refer the dat. to the foundations. V. tratus est eis (om. ὁ θεός),
PsR. ir. e. eis Deus.

9 B. ἐναντίον αὐτοῦ, the rest ἀπό προσωπων αὐτοῦ מלחין] i.e.
וסינה, or possibly as more reverent.

κατεφλόγωσεν] ἀπ. λεγ. and the reading varies; φλογίζω 97:3,
Exod. 9:24.

11 χρεονβίν] the Aramaic plural retained in the Anglican
Te Deum, though apparently now abandoned by both Latin
and Greek Churches. Of the form *Cherubins* reprinted here in the *Par. Psr.* from the Annexed Book, Driver says "Cherubin is here a singular form obtained through the Fr. cherubin, Ital. cherubino. So often in Old English"; then again the Romance forms in -in- were (v. Murray's Dict. s.v.) formed originally on the Aram. plur. form.

**XVIII 12 ἀέρων παρθένος**] Plur. of ἀ. only here (B in || Sam. has ἀέρος); not classical; "ὑπὲρ εὐκρασίας ἀέρων" Lit. St James, Fragm. Anc. Egyp. Lit., Hammond (Supplement). Ἀήρ recurs only 2 M. 5² and 8 times in Wisd.

**13 τηλανγήσεως ἄνων**] The special force of τῆλε is lost for the most part in τηλανγής and derivv., v. especially Lev. 13²,⁴ etc. of spots of leprosy; Ps. 19⁹ ἡ ἐντολή κυρίων τ.


**14 ἔκ οὐρανοῦ μετακάθισε**] so V., PB. with Sam. (μετακάθισεν). "Many cases of μ and ἃ confused in LXX; a very good ex. in Ez. 48²⁹ (LXX certainly right; and of course R.V. ‘for’ implicitly adopts the correction; see Ez. 45¹ 47²²)" D. v. his Sam. p. lxviii. And v. Introd. p. xix.

At end LXX om. with Sam. and PsR. ἐκ...ἄνων. V. supplies.

**15 βέλη ἰωανινίων**] Latt. sagittas suas.

**ἐπλήθυσεν βαρ**] "a form not found else in this sense.

**16 ἐμπνευσισ**] ἀπ. λεγ. Ἐμπνευῖν Wisd. 15¹¹ of God's in-breathing; often in Joshua πάν ἔμπνευθαι, Acts 9¹ of anger.

**17 προσέλαβε, al. προσελάβετό με ιωάσι**] Exod. 2¹⁰ (Kal) = ἀνειλόμενον. προσέλαβε ἔκ. can hardly be other than a slip; all but B p.m. seem to have the other reading.

**21 + (ad init.) ρύσεται με ἔχορων μου δυνατῶν καὶ τῶν μισούντων με from v 18: not Latt.

**23 ἀπέστησαν**] Gk. crpt. for -sa. Latt. repuli.

**24 ἀμομος θινίς**] Variously by V. immaculatus, impollutus, and PB. uncorrupt, undefiled. Lev. 1³ etc. without blemish, of animals for sacrifice (where a neg. rendering is
natural), but the similarity of form may have suggested it. v. 7872. 

**XVIII 26 ὀσιωθήσῃ** [else only Wisd. 610, where the wording recalls this place, οἵ γὰρ φυλάξαντες ὀσίως τὰ ὀσία ὀσιωθήσονται. 27 ἐκλεκτοῦ ῥαβ] 'See Lex. ðrab (1 Chr. 720 922 1641, Neh. 518), and Concord. s.v. ἐκλ.; often by error, e.g. Cant. 69(10), Isai. 492, Am. 511, 1 K. 423 (53). So Aq. in Ps. 211 ἐκλεκτῶς for ῥαβ; and LXX for ῥαβ (ῥαβ) Ez. 1914.' D. 30 ῥυσθήσομαι ἵνα] taken as run away, escape, forcing the following construction (cf. 75). Perhaps chosen for similar sound. 

ἀπὸ πειρατηρὸν ῥαβ] Gen. 4919, Job 1912; cf. Job 253, Hos. 610(8). V. misunderstanding renders a tentatione, which is figuratively appropriate. 31 ὁ θεὸς...ἦ ὃδος αὐτοῦ] the pendant case retained, as 9010 10315 1075 11822; Josh. 22280; (on the other hand v. 97 105). + μον. 

32 θεῶς 2ο[ v. 1915. 33 ὁ περιζωνυμων...καὶ θετο] following Hebrew syntax; cf. Rev. 37, and contrast v. 34. 

35 ἔθους ταχείᾳ] i.e. ῥαβ. 36 ὑπερασπισμὸν ἠτὰ] v. v 3. Also in || Sam., Sir. 31 (34)10, Lam. 316; cf. rendg. of ῥαβ by φωτισμός 271. 

ἡ παρέλα σου] i.e. ἥφαπ. V. Disciplina tua, PB. Thy loving correction. 

There is clearly a doublet here. The last line comes from Theodotion (reading ἦττελαί); ἀνώφθωσε may come from a rendering of ἐν αὐτῷ. Rom. has not the line et disciplina tua correxit me in finem (V.); Mil. has in it stabilīvit for correxit. 

*+ eis τέλος. Perhaps = ἅλλον (Bā.) as usual; or = ἄλλα (Swete Introd. p. 449), a rendering found in Theodotion. 

* If the doublet ἦ π. σ. ἀνώφρ. με were noted in a central margin the eis τὸ τέλος of 191 might have been picked up with it, the τὸ omitted as in M. 3
XVIII 38 ἐκλινώσειν] i.e. ἐπεκτά. 40 + πάντας. PsR. not V.

It is curious to compare for length Hebr. and Gk. of the 2nd line; συνεπόδισας [πάντας] τοὺς ἐπανωταμένους ἐπ’ ἐμὲ ὑποκάτω μου ἀνδρὶ μοι. 41 εἰςωλθέρεσας οὐ τηρεῖν. 43 λεανὼ αὐτοῦς ὅχι. Reading with Sam. ἕξωλεν. 45 εἰς ἀκοὴν ὦτίου] Sir. 4324. “Speech of common life used diminutives for most parts of the body, ἤνια, ὀμμάτιον, στηθίδιον, χελύνιον.” (Quoted in Grimm-Thayer.) Like most of these ὦτίων is of a visible, i.e. external member. So Dt. 1527, Mt. 2634 (|| Mk., Jn., but Lk. νῦς), and the frequent ὦτίων ἀποκαλύπτειν (Isai. 504 προσέθηκεν ὦτίων). Perhaps the phrase of the Ps. would have a popular or proverbial ring.

46 ἐπαλαμώθησαν] i.e. ἔξωλεν, cf. 323 4915 1027 Bā. 47 ἐξωλαναν ἀναρχεῖον] i.e. reading as Sam. ἄνερ τῶν τρίβων αὐτῶν (Aram.). ἐπετρέπατον παραφιλοχόν] i.e. παραφιλοχόν τηρεῖν. 49 ἐξ ἐπθοῦν ὀργαλῶν] i.e. ἐπετρέπατον παραφιλοχόν. V. “de inimicis meis iracundis”; PB. “From my cruel enemies.”

XIX 1 διηγούνται ἐπιστῆται] Gen. 2466 409. 3 ἐρεύνηται ἀναρχεῖον] (a) so ἐξερ. 119171 1457; and otherwise of speaking 451 ἔρρησιν (Mt. 1334 for φθεγξομαι of LXX). (b) Of a lion’s roaring, ἄγκρισιν Hos. 1110, Amos 348, Ezek. 2225 A; so 1 M. 34. (Some such meaning seems original, Lat. rugio L. & S.) (c) In primary meaning of disgorge Lev. 1110 || al. for יִרְעָן; for קָרָא Ps. 14418. 4 ὄν anticipating αὐτῶν. Anteced. ὀφανοι, στηρέωμα, ἡμέρα, νῦς. “They have no speech or words and their voices are inaudible; but all the same (v 5).” 40δι χερ. perch. here to emphasise that the negative is not = μή.

the usual phrase of the body of the Psalms. The addition from 9414 to 954 would imply columns of the length wanted, if the length of the words themselves is taken into account.
XVIII 38—XIX 7

XIX 5 ὁ φθόγγος αὐ. [isoner] of a musical sound, as 1 Cor. 14\(^7\), Wisd. 19\(^18\).

ἐν τῷ ἑλίῳ οἴκοι τὸ σκήνωμα αὐτοῦ [in the sun his tabernacle] “As for the sun he hath put his tabernacle therein.” ἡ χαίρεσις is disregarded or referred to the pendant noun ἀνείπτομαι, cf. 10\(^5\).

+ αὐτοῦ to complete the supposed sense as at end of v 6.

6 παστώσις] The bridal chamber (lit. “The painted chamber,” from πάσσω, Hesych. L. & S.), Joel 2\(^2\), 1 M. 1\(^27\), 3 M. 4\(^6\) (passages which speak of mourning).

γίγας ὅρας\(^3\)] (as Gen. 10\(^9\)) V. gigas, PB. giant; so Ps. 33\(^16\) (exc. PB. mighty man). [For the same Hebr. and PB. 78\(^65\) 127\(^4\) LXX has δυνατός, V. potent.]

Γ. = μετέχειν Dt. 1\(^28\) | = ἐνέργεια Gen. 6\(^4\), Num. 13\(^34\), 3 M. 2\(^4\) | = δοκιμασία whether living men Gen. 14\(^5\), Joel. 12\(^4\), or shades Job 26\(^5\) (confusing ἄρα with ο as name of giant race), | for a man of great stature (Hesych. Τεγαντός μεγάλου ἰχνου ὑπερφυώσα) Judith 16\(^6\), Sir. 47\(^4\).

At end + αὐτοῦ. Some mss omitting with Latt.

7 ἀπ’ ἄκρου οἰκίας\(^4\)] Latt. a summo. Cf. Lk. 1\(^78\).

τὸ κατάντημα αὐτοῦ ὑποκρέσιν] loose rendering; the end in place of the way. Κατάν. (ἀπ. λεγ.) destination, καταντῶν of reaching a destination 2 M. 4\(^44\) and fig. 2 Sam. 3\(^29\), 2 M. 4\(^24\). In N.T. only in Acts (9) and in St Paul’s Epp. (4). In the narrative it is always literal as 10\(^1\) 21\(^7\): in St Paul’s words always figurative as Acts 26\(^7\), Phil. 3\(^11\). Sometimes there is a thought of climax, 2 M. 4\(^24\), Acts 26\(^7\), Eph. 4\(^13\). From Papyri (Grenfell and Hunt) it is found to be a term for the falling in of the property of deceased to heir or legatee, and to this 1 Cor. 10\(^11\) has been referred.

ἀποκρυφεῖται τὴν θέρμην αὐτοῦ] The usual relation of person and things is here reversed. The construction is exactly parallel to ἀποστραφήναι τινα, aversari quem, Jerem. 15\(^6\), 2 Tim. 1\(^15\); the usual active construction of both verbs being τι ἀπὸ τινος. Or cf. Acts 21\(^9\) TR. ἀναφανέντες τὴν Κύπρον or Mt. 21\(^37\) ἐντραπήσονται τὸν υἱὸν μου.
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XIX 8 νόμος τὴν ἡμέραν] Dt. 4:44 | μαρτυρία τῇ ἡμέρᾳ] (Dt. 4:45 τῶ—
μαρτυρία), only found else in O.T. as an alternative reading in Gen. 31:27.

9 δικαιώματα ὑπερήφανον] II9:27, 56, 94, 141, else rendered ἐντολαὶ
ἐντολῆς τῶν Μαγών] Dt. 30:11, the usual rendering.
ἐθεία n. pl. so 58:2, Dan. Θ 11:17 (cf. ἤμυσεια Lk. 19:8 spelt
ἡμύσεια; γλυκεία II9:103 n.c.a. ART).
From ἐθήσει m. 25:8; f. II9:127, Prov. 27:21; n. ἐθήσει 51:12;
f. pl. ἐθείεσ 119:137 A.

From ἐθέσα, f. dat. s. ἐθεία 27:11; masc. gen. pl. ἐθείεων 111:2.
From either, ἐθείες 32:10 7:11; ἐθέσει 33:1.

10 ἐν τῷ ἀέτῳ ἥρα] Rom. in semet ipsis, Mil. V. in semet
ipsa, Aug. in id ipsum. Jer. has in semet ipsis (al. ipsa).

κεριόν [Εναί Ητείοι] so Latt. PB.
12 φυλάσσειν ναχοί] Free rendering under Targ. influence, Bä.
13 + μου V., PB.
14 ἀπὸ ἀλλότριον μοιοῖο] i.e. μημέρι; cf. 54:5 ὡς ἀλλότριοι
with 86:14 διὸ παράνομοι.

ἀλλότριο, therefore is masc. So Suidas τῶν δυσμενῶν. But
Apolinarius has Μηδὲ μοι ἀλλότριων κτεάνων φρεσὶ ἵμερος εὖ.
And in Lat. alienis is almost inevitably taken as a neuter;
"Ab occultis meis munda me, Et ab alienis parce servo tuo,"
1 Tim. 5:22. So August. “Ne seducar ab aliis, neque enim ab
alienis capitur qui est mundus a suis. Parce igitur ab alienis
cupiditatis non superbo et in sua potestate esse cupienti sed
servo tuo.”

ἐὰν μὴ λέα] ‘Perhaps a paraphr. suggested by the Aram.

καὶ [ἐ]λὰ (εἰλά) = if not, in Tg. only after neg. as “There is no
God except me,” but in Syr. = ἐὰν μή, as 1 Cor. 9:16.’ D.

15 λόγια] Not a diminut. but adjectival neuter. (Sometimes
confused with λογείον, the breastplate.) Confined as also
in classical use to divine words. Hence oracles AV. Rom. 3; 1 Pet. 4. Generally reserved in Pss. for אָמָרָה, אָמָרָה as Num. 24; but 119 147 = דָּבָר.

**XIX 15** + διαπαντός V., PB.

βοηθεῖον μου ἰδοὺ [ιδο] is rendered by βοηθός 18 3 19 5 78 35 94 22 | by βοηθεία 49 15 89 44 | by θεός 18 32, 47 28 1 31 3 62 3, 8 71 3 73 28 [75 6] 92 16 95 1 144, Dt. 32 4 etc., Isai. 30 29; | lit. by πέτρα 27 5 78 15 etc., Exod. 4 25, Dt. 8 15, etc.

λυτρωτά* only else 78 35, Acts 7 45.

λύτρον (and cognates) mostly = προς and and μετά (with cognates), (λύτρον also for βερ and once for μετα). So generally in Pss.; but in a few passages λυτροῦσθαι (the verb is only mid. and pass. in LXX) is used of deliverance more generally: as for מִלְא [מְלָא] 144 10 | מֵת 7 2 136 24 (Lam. 5, Dan. O. 4 24) | יָשָׁב 59 1 | ישב Dan. O 6 17.

**XX 2** ὑπερασπίσαι Ἰσραήλ [v. 9 10 18 3. V., SM. protegat].

PB. defend.

5 Some mss with Horol. + Κύριος after σου.

6 μεγαλυνθησόμεθα [νομίζω] i.e. ἰδού; so Rom. V.; but Horol. with Mil. ἀγαλλιασόμεθα.


9 συνεποδιοθησαν [συνεποδιοθησαν] V. obligati sunt. The same Gk. rendering 18 40 (V. supplantasti) and 78 51 (impedivit); συμποδιοθησαν more literally Gen. 22 9 for ὡς bind. Lit. "To tie the feet together."

καὶ ἀνωτρόπωθεν [ὑπέρ τοῦ] in 146 9 147 6 = ἀναλαμβάνων.

10 τῶν βασιλέων] taking ἵνα with line 1.

καὶ ἑπάκουσον [ἡμῶν] i.e. ἣδικον, now preferred to MT. The PB. compromises, following MT. generally but making

* I.ev. 25 31, 32 -ταλ, referred to -τῆς by Biel and Alford, comes from λυτρότας.
the 2nd verb 2nd person and ἡμιν vocative. SM. Domine salva et rex (cæli) exaudiat nos.

XX 10 + se so V., PB.
XXI 2 νομ] neglected; so V., PB.
3 τῆς ψυχῆς αὐτοῦ ἃν ἑλ] Rom. animae; Horol. (with V., Mil.) καρδίας.
δέησιν Νάχ] from Arabic (Bä.); al. (with Horol., Latt.) θέλησιν.

τὴν 8'...οὖν ἑσπέρησας αὐτῶν] Gen. 30² ἑσπέρησε σε καρπῶν κολλίας.

Other verbs with two acc. in Pss. are:

1 words of feeding, ψωμίζω 80⁶, ποτίζω 36⁹ 69²², χορτάζω 81¹⁷: similarly χρῶ 45⁸. 2 clothing, περιζώνυμι 18⁴⁰ 30¹², ἐνδοῦ 132¹⁶,¹⁸. 3 teaching, διδάσκω 34¹² 119¹² etc., ἀκοντίζω 51¹⁰, συνετίζω 119²⁷, νομοθετῶ 119²³ (dat. of pers. 25¹³). So συνεθίζω Sir. 23¹³(¹⁷). (N.B. γνωρίζω takes dat. of person.)
4 filling or opposite, ἐπιμάχημαι 105⁴⁰ 147¹⁴; ύστερεῖν 84¹².
5 asking, αἰτοῦμαι 21⁵, ἔρωτῶ 137³. (6) where one accus. is cogn., as μυσεῖν 25¹⁹ 139²², ἐκμυκτηρίζειν 35¹⁶.

μετὰ τοῦ προσώπου σου Ραβί] In company of thy presence or by means of thy presence, cf. μετ’ ψυχῆς 69⁹¹.
9 εὐφελεία] i.e. Ναπθά.
10 ἐν] SM. ird tua, PB. thy wrath.
Κύριε ἐν δρόγῃ σου συνταράξεις αὐτῶν [καὶ ἀδικοῦ βιλύεις ] v. 26¹². Νc.aR Horol. Latt. as MT.

12 βουλήν ἢν οὐ μὴ δύνωμαι στησαί [καὶ Ναμοῦ βιλύε] + the infin. to complete the sense. So PsR., and (exc. that the accusatives with some Gk. mss are plur.) V. Another Gk. reading is στησάν; to make this construe, Horol. reads βουλᾶς aís.

13 θήσεις αὐτῶν νῶτον ἠτρά] as 18⁴¹. Lit. rendering, ἐν τοῖς περιλοφίσει σου [καὶ Ναμοῦ] connecting with verb ἤτρι to
remain over; cf. Num. 3\textsuperscript{26} מִזְרָחִים (‘cords’) ἑταπεματον, 4\textsuperscript{28} περισσά; on the other hand v. Ps. 11\textsuperscript{2}.

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

XXII 1 ἄντροφος] i.e. ἄνθρωπος; v. verse 20, 88\textsuperscript{5}, cf. also 107\textsuperscript{17}. "Ant. has no Hebr. orig. outside Pss. (Sir. 11\textsuperscript{12} 51\textsuperscript{7}).

2 ὁ θεός ὅ ἸΛ] A considerable number of mss assimilate the quotation in St Mark by omitting the first μον.

+ πρόσχεις μοι V., PB. = ἤ ἀνθρώπος from v 20 (Bä.); or from altern. rendering of the unknown ἀνθρώπος of v 3 Bä. ἐγκατέλ. ὁ θεός] Num. 10\textsuperscript{31}.

τῶν παραπτωμάτων μου ἀναστήση] i.e. ἁμαρτήσῃ, 19\textsuperscript{13}.

3 + πρὸς σὲ Mil. not V.

eἰς ἄνωθεν ἀνθρώποι LXX did not know the word (v. 4\textsuperscript{5}) which is rendered 39\textsuperscript{3} ἑταπεματον | 62\textsuperscript{2} ὑποταγήσται | 65\textsuperscript{2} πρέπει.

eἰς ἄν. from a variant of παραπτωμάτων v 2 Bä. Less probably crpt. of καὶ οὐκ ἔστιν ἄνεσις μοι. "Not so that it could be reckoned against me as folly," like the eἰς δικαιοσύνην of Rom. 4\textsuperscript{3} etc.

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

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

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

ἐλάλησαν ἀπιστεῖς.

9 ἦλπιστεν] i.e. ἰησοῦς paraphr. V., PB., AV.

θελεῖ αὐτόν ἡ γῆ] so 18\textsuperscript{20} 34\textsuperscript{13} 40\textsuperscript{7}, 15 41\textsuperscript{12} 51\textsuperscript{13} 68\textsuperscript{31}, Hos. 6\textsuperscript{6}, Mal. 3\textsuperscript{1}; (the Hebr. ἐν sts kept i Sam. 18\textsuperscript{22}). This acc. is not class. and in N.T. only Lk. 5\textsuperscript{29} and quotations from Hos. and Pss. (In Mt. 27\textsuperscript{15}, Mk. 3\textsuperscript{13}, Rom. 9\textsuperscript{18}, the acc. would rather depend on an infin. understood.)
XXII 10 ὁ ἐκστάσαις μεν ἀρχ. 
ἡ ἑλπίς μου] i.e. ἤλπις. V., PB., Jer. 
ἀπὸ μαστῶν γόνις. 
I3 ταῦροι πλεον] cf. 68\(^{16}\). The paraphr. is suggested by κυν. V. tauri pingues ; PB. has rather a doublet "Fat bulls of Basan."

I4 λεών ὁ ἄρπα] i.e. ἄρα τις λεύ. 
I5 ὁσεὶ κριῶν τηκόμενος] κ. has always ὅς or ὁσεὶ and τ. in context (22\(^{15}\) 58\(^{9}\) 68\(^{3}\) 97\(^{5}\), Jdth. 16\(^{15}\), Mic. 1\(^{4}\), Is. 64\(^{1}\)) exc. in a doubtful reading of Sir. 24\(^{20}\).
I7 + πολλοὶ V., PB. 
ἀπρεκ] i.e. ἀπὶ = ἀπὶ. So far as the reading goes, the variation belongs to the very commonest class, ᵣ and ᵗ confused. For neglect of ᵙ before ᵛ cf. 75\(^{6}\) (72\(^{16}\)).
I8 ἐξηράμηναν] prob. Gk. crpt. for -σα. 
kαταντῆσαι] as often. 
kατανοεῖν generally of attentive gaze, even if metaphorical; as 94\(^{9}\), Exod. 33\(^{8}\) (ἐντεῦθεν), 1 Kings 3\(^{21}\), Job 30\(^{20}\) (τὸν ἑκτὸν stare), Lk. 11\(^{24}\), Acts 11\(^{6}\), James 1\(^{23}\).

20 μὴ μακρόνῆς] i.e. ἀλλ' ἐπὶ σάλφει, taking as object into 1st line.

21 τὴν μονογενὴ μου ἡγιάσας] 35\(^{17}\), cf. 25\(^{16}\). In these passages and Wisd. 7\(^{22}\) (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 oἰκογενής), or from γένος, only in kind.

22 μονοκεράτων ὁρίον] so V., PB., as also in 29\(^{6}\) 92\(^{11}\), Num. 23\(^{32}\), Dt. 33\(^{17}\); and LXX and V. Ps. 78\(^{69}\). For a full account of the wild ox denoted by ἀγένος 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 "ν, no reason seems forthcoming; unless an association of sound with πνόκερως.

XXII 22 τὴν ταπείνωσιν μοῦ = ἀνυήλικον; v. 647.
24 αἰνέσατε, δοξάσατε] Aor. A special call to praise on a definite ground.

φοβηθῆτωσον] i.e. πρὸς ἐναντίον.
25 προσωπῆθος] Latt. despexit.

τῇ δειμναὶ ἀνάγεται paraphr. connecting 'ὺ with ἐν ἀντίθεσιν answer.

ἀρτ' ἐμοῦ] i.e. ἀνυήλικον; accordingly ἀνυήλικον and + μου at end.
26 PB. of thee i.e. derived from thee.
27 αἱ καρδίαι αὐτῶν ὄλον.
29 + αὐτὸς for clearness.
30 ἐφαγόν καὶ τρ. ὁ ὁ ἄνδρος] as MT.

ἡ πυκνὴ μοῦ] i.e. ἄνθρωπος. | αὐτῷ καὶ] i.e. τῷ.

ἐν] ἐν verb (irreg.) or adj.
31 τὸ σπέρμα μου ὑπὸ ὑμῖν, lost before, Bä. So V., PB.

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

καὶ] (for ἀρετῇ) from following line. Latt. supply καλίθη. So PB.

32 τῶ τεχνικήσαν] ἀνὴρ but 10219 ἀνὴρ ὁ κτισμένος.

ἐν] 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 ἄλος 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 Ἰλλακόδοσ ὁνο 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.)
THE PSALTER OF THE CHURCH

XXIII. I οὐδὲν με ὑστερήσεις ἡμᾶς ἢ [Ὑστερεῖν with subject of thing missing Eccl. 9:8, Job 36:17, Dan. O 4:20, Isai. Θ 5:4 (οὐ μὴ ὑστερήσεις ἄρτος αὐτοῦ), John 2:3; and, with dat. of person, Mk. 10:21. Here only with accus. of person. Ὑστερεῖν recurs Ps. 39:6 (personal subj.) 84:11 (transitive); ὑστέρησα 34:10.


ἐπὶ of rest has not acc. in Pss.; but (a) dat. (78:38 τοῖς βοώνοις | 102:8 δῶματι | 84:11 σκηνώματι), or (b) oftener genitive (10:18 τῆς γῆς | 30:5 τῆς κοινῆς | 72:16 τῶν ὀρέων). [Ἐπὶ with accus. = over a surface (often to imply great extent) Hosea 9:1 10:4 12:11 4:18; (along the tops, to give an idea of multitude) Ezek. 34:12 39:17; or = dat. I Sam. 31:8.] Lev. 3:5 the gen. and acc. with ἐπὶ are distinguished.


σκιάς θανάτου ἡλιόλομον] as MT.

5 ἐξ ἐναντίας ἀνά] on analogy of ἐκ δεξιῶν. In Exod. 14:2 for ἐν. In N.T. only Mk. 15:20, Tit. 2:8. V. adversus, PB. against.

τῷ ποτηρίῳ σου ἰδοει] Gk. crpt., or the ἤ not written and pron. supplied. PsR. poculum meum, V. calix mens, but Horol. σον. Two words of v 6 are taken with this v.
XXIII 5 μεθύσκων [ νηρά] 'making drunken, fig. as 65\textsuperscript{10}; Sir. 35 (32)\textsuperscript{13} 39\textsuperscript{22}, and in the passive Ps. 36\textsuperscript{9}.' D.

6 ὡς [γά] as = γά (Aram.), so 73\textsuperscript{1}; (73\textsuperscript{18} γά = πῶς).

ὡς here is not the ordinary ὡς with superl. but as V. Quam procul est.

+ σου V., so PB. Thy lovingkindness and mercy.

τὸ κατοικεῖν με] i.e. ἵππον.

For the tenses of the Ps. v. p. xvii.

XXIV + τῆς μιᾶς σαββάτου. Five days of the week have Pss. allotted in lxx titles, only one in MT. For the supplying of the two missing v. the Pss. named.

<table>
<thead>
<tr>
<th>DAY</th>
<th>PSALM.</th>
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<tbody>
<tr>
<td>1</td>
<td>24 (LXX)</td>
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<td>2</td>
<td>48 (LXX)</td>
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<td>3</td>
<td>97</td>
</tr>
<tr>
<td>4</td>
<td>94 (LXX)</td>
</tr>
</tbody>
</table>

τῆς μιᾶς] cardinal for ordinal; cf. 94\textsuperscript{1} and Lat. use of unus in compound ordinals.

σαββάτου] in this sense in N.T. only Mk. 16\textsuperscript{9}, 1 Cor. 16\textsuperscript{2} (WH.); elsewhere σαββάτων.

+ πάντες.

2 om. יָב. So PsR. but V. quia, cf. 118\textsuperscript{10-12} 128\textsuperscript{2}.

4 ἐπὶ ματαιώ, δόλῳ] W-M. III § 48 c, d.

+ τῷ πλησίον αὐτοῦ from 15\textsuperscript{4}, so V., PB.

5 + οὗτος.

Δευτερογέννητον [τῆς] v. Driver on Dan. 4\textsuperscript{27} (Cambr. Bible), who adds, "'ש acquired in the New Hebrew the sense of alms; and it is rendered by ēλ. elsewhere in lxx. We have the same usage in Ecclus.: in 3\textsuperscript{14, 20} 7\textsuperscript{10} 12\textsuperscript{3} 16\textsuperscript{14} 40\textsuperscript{17-24} the Hebr. has 'ש for ēλ. (Notice also ēλ. often in Tobit.) The earliest examples seem to be the lxx of Dt. 6\textsuperscript{25} 24\textsuperscript{13}. It is difficult to say when the usage began: I suppose that in the 4th and 3rd cent. B.C. 'almsgiving became gradually the practical form which 'ש took, and so the word gradually acquired that
meaning. I doubt whether 'σι ever had the meaning mercy, except in so far as almsgiving was a species of mercy. But certainly el. can hardly mean alms in Ps. 24\textsuperscript{5} 33\textsuperscript{5} 35\textsuperscript{24} (α* but al. δικ.) 103\textsuperscript{6}; nor is it apparent why it has been adopted here as the rendering of 'σι. 'Ελ. is used for ῥησ in Gen. 47\textsuperscript{29} and several times in Proverbs as 3\textsuperscript{3} 14\textsuperscript{22} (doublet) 15\textsuperscript{27} (16\textsuperscript{6})." Cf. the altern. readings in Mt. 6\textsuperscript{1} ἐλεημοσύνην or δικαιοσύνην.

\textbf{XXIV 6 + τοῦ θεοῦ} probably conjectural, so Bā.

7 ἀρατε πίλας οἱ ἄρχοντες ὑμῶν] ἄρχων = ἔνα ἐν Num. 1\textsuperscript{4} etc. Meaning is here subordinated to lit. translation; for a possess. of the 2nd pers. cannot properly go with a vocative (cf. Isai. 66\textsuperscript{5}, Oxf. ed.), "You (by which I mean) your leaders."

V. (treating LXX as orig.) Portas principes vestras, Rom. p. (principes) v., Mil. P. principis vestri (cf. treatment of 58\textsuperscript{10}).

\textbf{XXV I + ψαλμός.}

3 διάκενης δική] i.e. διὰ κενής πρώξεως Bos. Suidas ἀνευ τῶν προφάσεως. Διακ. = μπίσ (31\textsuperscript{7}); ἐπιπλέ (Lev. 26\textsuperscript{16}). Hence an adj. διάκενος Num. 21\textsuperscript{5}.

ὑπομένοντες] PsR. and Missal expectant, V. sustinent (usual rendering of ὑπομένευν).

5 ἑπὶ τὴν ἀληθείαν σου ἀληθείαν] Along the path of thy truth, v. 23\textsuperscript{3}.

καὶ σε] Bā. sees here ἀληθείαν, supplying the missing ı.

6 μνησθῆτι τῶν οἰκτημών σου καὶ τὰ ἐλή σου] acc. and genitive coordinate; cf. v 7, 105\textsuperscript{5}.

μνησθῆναι as a rule takes the genitive, but it has the accusative 42\textsuperscript{5} (ταῦτα), 77\textsuperscript{6} (ἐτη αἰώνια) 119\textsuperscript{49} (τῶν λόγων σου), Exod. 20\textsuperscript{8}, Num. 11\textsuperscript{5}, Lam. 1\textsuperscript{9}, some dozen times; cf. ἐπλησαν with gen. and acc. 2 Chron. 16\textsuperscript{14}, and ἐπιλαβέσθαι c. gen. as a rule but acc. 119\textsuperscript{30, 83, 141, 176}, Isai. 65\textsuperscript{11}; v. 119\textsuperscript{30}.

B (alone) om. κύριε.

7 om. μου 2\textsuperscript{9} B 8 p.m. | om. ημε. Horol. has both.

10 τοῖς ἐκκητούσι] v. 12\textsuperscript{8}.

11 καὶ ἰλάσῃ ἀνθρωπόν rendered Exod. 34\textsuperscript{9} καὶ ἀφελεῖς σὺ.
XXV 12 ἱπτίσατο ἅρμα] from αἴρετός, like καθαρίζω, παντίζω, συνετίζω, φοβερίζω, ἀσμενίζω (intrans.), "to make a thing one's choice." Such words came into use through the same aim at distinct form and regular conjugation as made later Latin prefer frequentative verbs. Cf. Brachet's Hist. Fr. Grammar, where he complains of "the new development of old words, heavy ungraceful derivations, new growth of terminations, inundation of prefixes and suffixes," instancing the word réglementer.

14 κραταλόμα ρῶς] associating with ἐρωμάτωσαι fundare. Cf. 5515 Bā. + καὶ τὸ ὄνομα Κυρίου τῶν φοβουμένων αὐτῶν] apply. a doublet; not in Mil. V.

16 μονογενὴς Ἰωάννης] v. 2221.

21 ἀκακοὶ καὶ εὐθές] i.e. μηδὲ ἐν τοῖς. Contrast 3787.

ἐκκλήσας μου ἠγερέντας] to suit context: or a meaning forced from a supposed connection with ἡρῴδα or ζηρᾶ. v. 128.

+ κύριε at end, PsR. not V.

XXVI 2 πύρωσον ζωή] V. 127 173 igne examinare; but sts. rendered by a word which would of itself convey a different idea, as here ure, 10519 inflammat, 119140 ignitum.

3 εὐπρέπητηνα Ἰωάννης] so 3514 5614 1169 from Gen. 522, 24 etc. (generally 'n = περίπατεῖν); a paraphr. of 'ἡμῖν where with or before God follows (to walk with implying to be pleasing), and then extended to cases where 'ἡμῖν stands alone.

Hebr. 115, 6 has a reminiscence of the original in the τῶν προσερχόμενων, which in consistent fig. looks back to a περιπατεῖν μετὰ τοῦ θεοῦ rather than εὐπρεπεῖν. Cf. 1 Thess. 4, Ephes. 58, 10, 2 Cor. 57, 9, Coloss. 110.

4 μετὰ συνεδρίου ματαιότητος Ἰωάννης] (Gen. 2441). As if an Aram. plur. in ἦν; so 7313.

θυσιαστήριον τὸ μόνον] as regularly of Levitical altar. Βωμὸς is very rare in this sense, Num. 310 (addn.), cf. Josh. 2219.
XXVI 7 τοῦ ἀκούσαι] i.e. ἀκοῆς].
8 εὐπρέπειαν* καθοῦ] i.e. καθήν. The roots correspond 2 Sam. 152 231, Job 311 (But 274 'א = τερπνότητα, cf. 1331). In 2 Sam. 152 25 τ. εὐπρέπειαν αὐτοῦ = ἀναγνώρισιν.
12 + γάρ] not Mil. V., but Rom. Pesc enim meus.
+ σε] involving voc. Kυριε with Mil., V.; so 891 10216 11111 11517 1388; cf. also 2110 11957 1371. But Rom. here with MT benedicam Dominum.

XXVII 1 Transmitters of the Pss. have allowed themselves greater freedom in the titles than in the body of them. The Syriac Psalter is evidence of this, having discarded the traditional titles and supplied a new set of different character. The LXX mss have (speaking generally) preserved the Masoretic entire, but add others of which a number may be at once weeded out as certainly not traditional. As an example I would give A’s addition of David’s name, sometimes with further formula, to the titles of Pss. 42—50 (exc. 44), other uncials joining in the case of two or three Pss., B alone quite clear of it throughout them. Though in some other cases (taking external evidence into account) there may be a doubt, e.g. in the mention of Jeremiah and Ezekiel in Ps. 65, there remain the main body of those ordinarily printed, which seem to be allowed by Swete as relatively original; and therefore except that they are not Masoretic, their testimony can only be put aside on internal evidence. The LXX titles (meaning by this something like Swete’s list in his Introd. to O.T. p. 250) present thus with the Masoretic a body of testimony which prima facie and according to all external appearance would be of great value. In any case they are an unexplained phenomenon of interest, closely connected with the Pss.

* So in most edd. Swete εὐπρεπτίαν (similarly ὅφελία, συγγενία) apparently lengthening the α. Thumb speaks of εἰ = ε as not only Egyptian but specially early in Egypt.
Swete's list is here accepted as of original LXX titles, except for his mention of ψ. τῷ Δᾶδ (cod. A) added to Ps. 42; his list taking no account of the same in the following Pss. (v. supr.) where in most cases the addition partly or wholly displaces the MT. title. This fact, the removal of MT. titles, makes a clear distinction between these and other uncial additions; these are therefore here neglected as without traditional value. As are also slight alterations like the addition of ψαλμός, the position of Ἄλληλουνά, and the alteration in the title of Ps. 70.

Then for the rest.

(1) Titles of authorship. No author's name is added but David's; except 71 Sons of Jonadab; 138. 139 Zechariah; 146 (both parts). 147. 148 Haggai and Zechariah. It is maintained below that except David these are not named as authors.

In the first 2 books out of the 7 Pss. anonymous in MT. the LXX leave 3 anonymous—1. 2. 66; add David's name to 3—33. 43. 71; and assign the remaining one, 67, to David by reading דִּיוֹר instead of דִּיו. Book III. The titles are already supplied with names, and none are added or altered by the Greek.

Book IV. has the most systematic addition; τῷ Δᾶδ is added throughout from 91 to 99 (except that in 92 MT. has it also); and to 104. But 100. 102. 105. 106 still remain anonymous.

In Book V, of the Graduals, MT. assigns names to 122. 124. 127. 131. 133; LXX so far from adding incline to omit, though the Uncials are divided in each case. To 137 τῷ Δᾶδ is added. From this point the name of Zacharias or those of Aggeus and Zach. are added in many cases by some or all MSS. Ps. 71 besides the τῷ Δᾶδ is said to belong to the sons of Jonadab and the first captives.

(2) For occasions (as it would seem) during D.'s life they add 27 πρὸ τοῦ χριστήναται | 97 ὅτε ἦ γῆ αὐτοῦ καθίσταται | 143 ὅτε αὐτῶν ὁ νῦς καταδιώκει | 144 πρὸς τὸν Γολιάδ.
Other occasions:—29 ἔξοδοιν σκηνῆς | 76 πρὸς τὸν Ἀσσύριον | 80 ὑπὲρ τοῦ Ἀσσυρίων | 96 ὦτε ὁ οἶκος οἰκοδομεῖται μετὰ τὴν ἀιχμαλωσίαν [139 ἐν τῷ διασπορᾷ?].

(3) For the series of days of the week, v. 24¹; 38 + περὶ σαββάτου.

(4) A few of such expressions as occur in MT. 30 εἰς τὸ τέλος | 91. 93. 95 αἵνες φόδης or φοδή.

(5) The 2 enigmatical 31 ἐκστάσεως | 66 ἀναστάσεως.

It will be seen that these LXX additions to the titles are rare, except in Bk. iv. sporadic, and often very brief or obscure. On the other hand, though the MT. titles presented insurmountable difficulties, there is no attempt to supersede or displace them (if we except the variations of A etc. in the first part of Bk. ii.).


It has been questioned to which of David’s anointings this is supposed to refer. I have suggested (D. in the Pss.) that it refers to one at Jerusalem following on the first reception of the Ark there, and that it is a ritual rubric indicating that the anointing took place between the recital of this Ps. and the next (v. 28³).

ϕωτισμὸς μου ῥώι[ν] As having more reserve and reverence than φῶς.

2 τ. σάρκας μου ῥῶ[ν] not, like αἷματα (shed blood), a Hebraism, though there is something parallel in the use (for the classical use v. L. & S.). The Plur. recurs in Ps. 78³⁷ 79² 119¹²⁰; v. Addit. Note.

ἡσθενήσαν [ῥώ[λ]] so 9⁴ 31¹¹ 64⁹ 105³⁷ 107¹² 109²⁴ (18³⁷ ἡσθ. = ῥῶν). Not in Pent. (Lev. 26³⁷ 'י = ὑπερῴφηται).

3 παρατάξει[ται] 140³, Judg. 11¹², 27 B (frequent). Cf. also 144¹. Middle in neuter sense as often in words of familiar reflexive action, e.g. clothing and washing; so περιετέμετο Gen. 17²⁵ 34¹⁷, ²² (Oxf. ed. but no sign in the uncials of this
reading) | ἐπεσυνίσαντο καὶ ἦτοιμάσαντο Josh. 9\(^{10(4)}\) | βάπτισαι Acts 22\(^{16}\).

**XXVII 3** παρεμβολὴ] 78\(^{28}\) 106\(^{16}\); all = γνωριμία.

ἐν ταύτῃ οἴκῳ] for other exx. of Hebr. fem. v. v. \(\text{v} 4\), 32\(^{6}\) 74\(^{13}\) 102\(^{19}\) 118\(^{23}\) (Mt. 21\(^{42}\)) 119\(^{50,56}\); and (?) 77\(^{11}\) 109\(^{27}\) 132\(^{6}\).  
4 + με (2\(^{6}\)).  
ἐπισκέπτεσθαι ἀρ κρα] so Lev. 13\(^{36}\), Num. 16\(^{5}\), 2 Esdr. 6\(^{1}\), examine by inspection; but here visit must be intended, as often v. 8\(^{5}\); (perh. sts. a confusion with ῥημα). So V., PB.

τὸν ναὸν αὐτοῦ ἔφη θελεῖν] v. 17\(^{9}\).  
5 ἐν σκηνῇ] so B8, i.e. ἄνευ. The rest + αὑτοῦ as MT. + μου, so Mil. not Rom. nor V.  
6 + ιδοὺ] so Mil. not V (et nunc) nor Rom. (nunc autem).  
ὀψωσε] i.e. ἰδοὺ. V. exaltavit, PB. shall lift up.  
ἐκκλωσα] i.e. = εἰσῆλθεν.  
7 After ἐκέκραξα, + πρὸς σέ A, Rom. V., PB. not Mil. om. 1 (1\(^{o}\)), so Latt. PB. Jer.  
8 σου ὥστε] Latt. Tibi, SM. de te, PB. of thee.  
ἐξεξήγησα] an easier sense is substituted.  
9 μὴ ἐκκλίνησ...ἀπὸ τ. δ. σ. ἐκβάλει] the expression softened (Bä.). Cf. 7\(^{5}\).  
γενοῦ] תימי] i.e. הַנִּכְר or the mood assimilated to context.  
ὀπερδηθήσα] με ἐν δυνατίν] Job 6\(^{14}\).  
10 ὅτι] SM. quando, PB. when.  
II νομοθέτησον] με ἵνα] As if the Hebr. were a denomi-native. Cf. 119\(^{290}\).  

12. **I3** καὶ ἐψῴσατο ἀδικία ἐαυτῇ ἐν λα] ἦμα τῆς ἡμέρας] i.e. ἀπερρίφθη τὰ σιμπαθή, interpreted from such an association as in Prov. 6\(^{19}\) 14\(^{15}\), 25\(^{28}\) 19\(^{5,9}\) (Bä.). Or some confusion with ἡμέρα. SM. Loquens injuriam, PB. Such as speak wrong.  
14 ὑπομείνων] Aor. imper. freq. in N.T.; Mt. 10\(^{11}\) 26\(^{38}\), Mk. 14\(^{34}\), Luke 24\(^{28}\), John 15\(^{4,9}\), Acts 16\(^{15}\).
Note on Σάρκες.

σὰρξ is used in the plural about 70 times in the LXX;—

A. Of flesh viewed as far as possible only as material, and apart both from personality and from system. Hence opposed to ψυχή Is. 1018. Frequently of slain flesh Zeph. 117, Ez. 325; consumed by animals Gen. 4019, 2 K. 936, 1 Sam. 1744; by cannibals Lev. 2629, Jer. 199, Wisd. 125; by enemies and oppressors (fig.) Job 1929, Mic. 323; or otherwise Isai. 1018 4936; by fire etc. Wisd. 1921, Judith 1617; by disease Num. 1212, Job. 25 1920 3321, 2 Macc. 99; by self Eccl. 45. Exposed to other injury;—tattooing Lev. 215; torture Judges 87 and 4 Macc. (7 times); mental anxiety Sir. 34 (31)1; work in heat 388; God's judgment 1412; sin Prov. 511; in spiritual figure Ps. 119120.

Restored from injured condition, from disease 3325; from death Ez. 3768. Of healthy human flesh Prov. 322, Dan. Θ 116.

Of living animal flesh Gen. 412 etc., Job 4114(15).

Contemptuously Gen. 63, Isai. 313, Ez. 2320: so Ezek. 447 of merely material sacrifice; Sir. 2526, the union was never more than a physical one.

B. Personal plural, of blood relations Lev. 2549, 2 Sam. 51 1912 (contrast following verse), 1 Chr. 111.

[The use in Job stands perhaps rather apart. σὰρξ sing. occurs only once, 3415 = human race. The plur. (besides the above) is found in 415 612 1314 1422 216. The whole trial of Job and consequent tone of the book is of a kind to contrast inner spirit with physical conditions.

[Note: Symbols and references are not transcribed in the original text.]

XXVIII I ὁ θεὸς μου Ἰαου [v. 1915.
ἐν' ἐμοὶ κοιλω (bis)] All but B ἀν' ἐμοὶ.
μὴ τοτε παρασωπῆσαι ἐν' ἐ.] Rom. om.; Mil. ne unquam sileas a me; V. ne quando taceas a me.
Σάρκες. XXVIII i—XXIX i

XXVIII i μηπ. παρ….καὶ ὄμοιωθήσομαι ν. 2


ναὸν δῶρον] V. templum. PB. by a sort of doublet the mercy seat of thy holy temple.

3 τὴν ψυχήν μου "τ." from 26:9. But Latt. with ι as MT. συνελκ.] Mil. V. now trahas; Sarum Brev. and Rom. tradas perhaps from 140:9. | + μὴ συναπολέσῃς με V., PB.

5 εἷς [κ.] contrast 33:15. | καθελεῖς…οἰκοδομήσεις ὑοροῦ…Βίντοι…οἰκοδομήσεις] οὐ μὴ takes in the Pss. the pres. subj. of δύναμαι, otherwise aor. subj. except a few times future ind.

34:23 59:14.

7 κ. ἀνέθαλεν ἤνεγις] intrans.; perhaps only a paraphrase.

Ἀναβάλλω is intrans. in the 2nd Aor. Hos. 8:9, Wisd. 4:4, Sir. 46:20 (and the || 49:10); in the present it is transitive Ezek. 17:24, Sir. 1:18 1:22 50:10 (v. also Veitch). This is in favour of taking it in Phil. 4:10 as intransitive.

ἡ σάρξ μου καὶ ἐκ τοῦ θελήματός μου λεὶς νομισάρι.] These Hebrew words seem partly to have changed places, as if the translators had קְלִיתָה יִשָּׁר (Hitz. Bä.).

8 τοῦ λαοῦ αὐτοῦ νῦν] i.e. ἦς τῆς.

τῶν σωτηρίων] PsR. salutarium, V. (?) -ων) salvationum (Obad. 17, Hab. 3:8).

9 τοῖμανον] PB. psalms feed, Te Deum (through Latin Et rege eos) Govern.


XXIX i + ἔξοδον σκηνῆς] obscure. The unexplained genitive recurs in titles 31 ικοστάσεως, 66 ἀναστάσεως (additions); and as rendering MT. ψηφής = ύσι 75, (and T 76), and σύνεσεως = ἡμιστίλιον, without preposition in the original.

4—2
If ἔξοδον is read, it may be taken from ἔξοδον = יְצָרָה, the last day of the feast of tabernacles (Lev. 23:38), and understood to appropriate the use of the Ps. to that day (יְצָרָה is in post-biblical Hebr. the name of the Feast of Tabernacles, Bä.). There seems no other evidence of this Ps. being then used; nor of the mention of any days in the Titles except the days of the week. ἔξοδον might possibly also = ἔξοδος; or a hymn used in an ἔξοδος*. Or ἔξοδον (TU) may be read (-δίον having arisen from a mistaken view of σκηνής as above) with the meaning “On the going forth of (i.e. from) the Tabernacle” at the end of the service of Anointing the King (I have suggested) in which the seven Pss. 23—29 were used; performed very soon after the Ark was first brought to Jerusalem. Rom. V. In consummatione tabernaculi†, where perhaps cons. is meant to represent יְצָרָה.

XXIX i + ἐνέγκατε τῷ κυρίῳ οὐκοῦ κρίων. V., PB. A doublet taking יְצָרָה = יְצָרָה. Cf. 897.

τυμήν ἡ] v. 88.

ἐνέγκατε] It is only colloquially that φέρε, φέρετε take the place of the aor. imp., W-M. § 434.

2 δόξαν ὑμῶν αὐτοῦ καὶ ἱλασμὸν] for a different turn in this rendering v. 662; cf. 5119, Gen. 4920.

ἐν αὐλῇ τῇ ἱρᾶ] a guess founded on some similarity to רַע or perhaps רִי (inner chamber).

The three lines of 96 which are parallel to these, viz.: 7b 8a 9a, are verbatim the same Hebr. and Greek.

6 καὶ λεπτυνεὶ αὐτάς ἕως ἔννοια] i.e. ἔννοια; v. 2 Sam. 2247. Cf. Exod. 3220 to which τὸν μούσχον will then allude (Bä.).

* Cf. εἰσόδον in Lit. S. Mark (Great Entrance). Renaudot ap. Hammond (Litt. E. and W.); εἰσόδ. “nisi subintelligenda est vox hymnus aut alia similis idem est ac εἰσόδος sive magnus ut Græci vocant introitus.”

† “Consummatio tabernaculi finis mundi est, in quo offerunt Deo filii Dei filios arietum. Filii arietum agni sunt qui ponuntur ad dexteram” (Arnobius Min.).
XXIX 6 τὸν Δισθανόν in loose apposition to αὐτᾶς; but Latt. vitulum Libani.

ὁ ἤγαπημένος ἡρίων i.e. οἰκ. see Dt. 32, 15 33, 28, Isai. 44, 2. 
μονοκερώτων ὅραμα ὁμιλεί · v. 22. Rom. unicornuorum, Mil. V. unicornium.

“Nam et ipse dilectus et unicus patri exinanivit se nobilitate sua et factus est homo sicut filius Iudæorum ignorantium justitiam Dei et superbe jactantium tanquam singulare justitiam suam.” August.

7 A has φλόγαν here; so 8 εἰκόναν 73, δισπλοίδαν 109, κούλαδαν Joel 3, R χεῖραν 74.11.

9 καταρτίζομένου ἡρίων] Either a technical term of mæeutics, ("Ad plenum et perfectum partum producere," Schleusner); or, Schl. suggests from 18, 34, it may mean "Qui confirmat pedibus velocitatem et firmitatem tribuit." ἡρίων then will have been = make strong, v. J. & L. ad Ps. 10, 5.

καταρτίζ. Mid. in lxx; act. and pass. N.T. and classical; mostly confined to Pss. in lxx, with various originals;— 8 ἰματα | 68, 10 74 16 80 16 89 36 | 40 7ARIO | 11 8 ἡθων | 17 5 οὐκέτι | 18 34 χειρα | 68 29 μετο.

10 τῶν κατακλυσμόν[ ἕλμβολ] 5 as = ἁμα, v. 17, 4.

κατοικαίει ἢσίς i.e. ἦσίς; or Gk. crpt. for κατοικαίει. PsR. inhabitat, V. inhabitare facit.

κατοικίζειν in Pss. always = ἢσίς; it has the place as obj. in 93, 1, Isai. 54, 3, Jer. 6, 8 17, 25, Ezek. 36, 38, 11 12; in the other occurrences of it in the Pss. (4, 8 67, 107 36 113) and more often the inhabitant is the obj. Apolinarius agrees with PsR. giving a curious interpretation of κατακλ.: 

Ναιετάει Basileus ἀρετᾶς κρουνηθὼν ιοῦσας.

XXX I + εἰς τὸ τέλος BRU.

ἐγκαινισμὸν ἡλικόν] Num. 7, 10 (cf. 7, 38).

2 ὑπελαβές με [λυτίνιον] V. suscepisti. Cf. Acts 19. This use of ὑπέλ., though quite different from that of 17, 12, may have been suggested by the resemblance of ἡλικόν τοῦ ὑμῶν.
THE PSALTER OF THE CHURCH

XXX 6 ὡργῇ [v. 45. ὁ τὸ ἐσπέρας, εἰς τὸ πρω[ι] v. 466.

7 ἐν τῷ εὐθηνὰ μου [בֵּיתוֹ] so 1227 (cf. Job 2128, Dan. 0 41 1121,24); εὐθηνεῖν 1288 (םה), 1234 (שֵׁנָאנוֹת), Dan. 0 41 (רִעַנֶה).

8 παρέσχον ἥψετορα] Gk. crpt. for the common παρέσχον (Horol.).

τῷ κάλλει μου ἡ ἡρα] i.e. ἤρην. Latt. + a me; PB. from me; not LXX.

9 πρὸς τὸν θεόν μου [יוֹלְדָא] The parallel of 10433 1462. V. Ad Deum meum; hence PB. to my Lord.

II ἡκουσεν, ἡλπησεν με, ἔγνηθη] i.e. ἰδιοφύτης; ἰδιοφύτης.

II 12 εἰς χαράν κληρονομεν. τὸν σάκκον μου [יוֹסֶף] Stuff made of haircloth, sackcloth; hence through Gk. and Lat. the Engl. sack. “A borrowed word in Hebr. and prob. of Egyptian origin. Cf. Coptic sok. This remarkable word has travelled everywhere, together (as I suppose) with the history of Joseph.” Skeat, s.v.

περιξωσάς με εὐφροσύνην] v. 213.

13 ἴδων μου ὑπὸ] i.e. ὅπωρ. Cf. 169 579 1083. PB. follows SM. decantabit tibi (bonus quisque).

κατανυγῳ ὁ διὸ] the subj. being equiv. to the 1st person. v. 45.

XXXI 1 + ἐκοστάσεως. “A song springing from the outward and inward conflict (LXX ἐκοστάσεως probably by a combination of v 23 ἐν ἐκοστάσει ἦν with i Sam. xxiii 26 [Ἡ = σκεπαζόμενοι LXX]) of the time of Saul.” Delitzsch. Hesych. explains φρενὸς ἐκοστασίας by δ ἐν αὐτῶν μη ὁν (e.g. Gen. 221); Suidas θαυμασμός καὶ ἄλλοις. Ἐκστ. represents such words as ἠθέρα (Gen. 2733) | מַעְרֵה | 2 Chron. 155 | מָחֵר | i Sam. 117 | שְׁמָה Jerem. 530.

Del.’s explanation seems the only one available, but it is not satisfactory, as neither MT. nor LXX titles (except of 102) speak of the Psalmist’s feelings.

2 + καὶ ἐξελοῦ με from 712. PsR. et eripe me; not V.
XXXI 4 καὶ διαθέσεις με ἵνα ἴσον [v. 23].

6 παραθήσομαι ἵνα [Lev. 6].

7 ἔμπνεσας] i.e. ἐνίηγας for ἐν. V. odist.

τοὺς διαφυλάσσοντας Ἰς καὶ σοφοῖς] Dt. 7, Hos. 12, Prov. 6, (παράτηρος); Dt. 32, 19 (γνώριμος); Lev. 19 (η τρίτην); Wisd. 10. Διαφ., as compared with φ., emphasises the thought of duration.


9 ἐν εὐρυχώρῳ βιμόρῃ [115 ὑπὸ = εἰς πλατυσμῶν]. εὐρυχ. recurs 104, Hos. 4, Mt. 7.

The simple εὐρός (ends of Exodus and Ezekiel, Judith 7, Job 11, 38) and εὐρύς (3 times in Exod. 38) are used in LXX in statistics of dimension but not for absolute breadth. √πλατύς is used more generally.

εὐρυχώρος and πλατεία (of absol. breadth) are altern. readings, Judges 18. “Εὐρός freq. in all poets exc. Attic, who hardly use it save in lyrics...nor is it common in prose.” L. & S.

II ἡσθένησε] v. 27.

ἐν πτώχειᾳ] i.e. πτώχου.

I2 παρὰ πάντας τ. ἐ. ῶμᾶς] i.e. more than all, a grammatical though not probable rendg. The prepn. has met with various treatment. Rom. V. super omnes. Mil. Prae omnibus. Jer. apud omnes. PB., AV. among all. Par. Psr. Because of; and so Syriac, attaching the words to previous verse.

Ἀδεχῶς ὑπὲρ πάντας γενόμην περισσότερον εὐθρούς. Apolin.

I4 παροικούντων] i.e. ἐξ ἔθνος referred to ἐν sojourn; the adjacent words explaining the ἐ; cf. 34, 120 (παροικία) | 567 61 (παροικείν) | Jerem. 20, 4 (μέτοικος, -ίαν).

I6 οἱ κληροὶ μου ἱστοὺς] Gk. crpt. for καθορ. Rom. (with Roman and Sar. Missals) tempora mea (cf. 4, 26); Mil. and V. sortes meae.

I7 ἐπιφανον τὸ πρόσωπον σου] the rendering of Num. 6, cf. Ps. 67.

I8 καταχθείησαν Ἰδρύμα] v. 4.
XXXI 18 εἰς τὸν θόνον] v. 9
19 ἀλαλανόν] dumb, 38\(^{14}\) (ἁλαλανόν), Mk. 7\(^{37}\) 9\(^{17,23}\) only.
(κωφός = deaf and dumb.)
20 ὡς πολὺ τὸ πληθὸς ὁ ὅραμα | + Κύριε.
ἐξειργάσω ηπαε] as 7\(^{14}\).
21 ἀπὸ ἀντιλογίας] as Dt. 1\(^{12}\).
22 εὐλογητὸς, generally of the Lord (but v. Judges 17\(^{2}\), Gen. 12\(^{2}\) 24\(^{31}\) (Oxf. text)); εὐλογημένος, of God or men.

 refrain 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\(^{9}\) 19\(^{5}\) 36\(^{3}\) 58\(^{8}\) 64\(^{9}\) 105\(^{28}\) 106\(^{46}\) [106\(^{34}\) 114\(^{8}\) p.m.] 110\(^{3}\) 120\(^{6}\) 123\(^{4}\) 127\(^{1}\) 144\(^{2}\) 145\(^{15}\). Or perhaps they read ἐλῑ lost in the αὐτοῦ.

περισχεῖς] Both the Heb. and the Greek are ambiguous: see on 60\(^{11}\). PsR. circumstantiae, V. munita.
23 ἐκστάσει] v. v. 1. PsR. pavore, V. excessu mentis; cf. 68\(^{28}\).

ἀπερρυμμαί, ἵνα δοθῆ] V., PB. Ἀπορρ. renders exceedingly Zech. 11\(^{10,14}\).
Or possibly ἡγερμονία is here understood as הגרום, cf. Mic. 2\(^{9}\) (Jon. 2\(^{5}\) ἀποσσομαί, which Lam. 3\(^{54}\) = הגרום).
ἀπα here and 7\(^{5,6}\) without original | 58\(^{2}\) ἥλιος | 58\(^{12,12}\) 73\(^{13}\) 139\(^{11}\) | 124\(^{2,3,4}\) 125 | cf. Gen. 18\(^{9,13}\) 20\(^{11}\), Num. 22\(^{11}\).

διὰ τούτῳ] as if = λέγεται 73\(^{10}\); so 66\(^{19}\).
+ Κύριε BR. not Ch. Texts.
24 + ἄτι V., PB., AV.

ἐλθέσας] altern. meaning.
ἐκ[ητε] | al. τ] v. 12\(^{8}\).

τόσος ἐπισκόπως Π. Taking (not possibly) יִלָל הַר c. sqq., to avoid imputing excess to God. PsR. retribuet his (Mil. iis) qui abundanter faciant superbiam. V. retr. abundanter facientibus sup.

XXXII 2 οὗ] al. ψ. Latt. cui.

ἐν τούτῳ στόματι αὐτοῦ] v. Isai. 53\(^{9}\), 1 Pet. 2\(^{20}\), Rev. 14\(^{5}\). PsR. in ore ejus, V. in spiritu ejus. It is said however to
come from Symmachus who Eccl. 7* has διὰ λόγων σου for ἐστιν.

XXXII 3 ἀπὸ τ. κρ. ἡμών.

4 (ἐστράφην) εἰς ταλαιπωρίαν] i.e. ἡ μέση (ἡμέρα) from ὑπὸ (Bä.) v. 17.

ἐν τῷ ἐμπαγήναι ἀκανθανὸν μὴ βαθύνων] The first word they take as vb. or subst. of Arabic root; for the second they read ἐνοχ.

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

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

κατ' ἐμοῦ] i.e. ἡμᾶς.

τ. καρδίας μ. ἁμαρτία] Gk. crpt. for ἁμαρτίας; or to avoid tautology (cf. 465). PsR. cordis, V. peccati.

6 εἰδέτειν θλίψιν] paraphr. Sus. 15, Lk. 9 62 14 35, Hebr. 6 (the context in N.T. use has always reference to rejection for non-use of privilege); ἀνεύθετος Acts 27 27.

7 τῆς περιεχοῦσης με] i.e. ολίγαν (taking ἅ ὑπερ γε as fem.) from ἀρνομενίμης besiege; cf. 31 22 and v. 12.

τὸ ἀγαλλιάμα μου λυτρωσαί με μὴ ἐμῆς ἐμῆς] i.e. ἐμῆς, with ἐμῆς as Piel imperative.

ἀπὸ τῶν κυκλωσάντων με] ἄνθρωπον, i.e. 'I should not try to define what the LXX read too precisely: μ for μ, and then something from ἀνθρωπος; perh. ἐμῆς, or ἐμῆς (impossible really), taken

* "Allein nach Hi. bei Field und Cod. 264 gehört diese Übersetzung Σ an, der auch Kohel. 79 ὅρ διὰ l. σ. übersetzt." Bä.
to = ἀπὸ τ. κ. μὲ; or possibly ἀπὸ (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 ἀπὸ v. 7.

XXXII 8 ἐπιστηρίῳ ἑνίκα ἰνδορίζων στηρίζων ὅφθαλμος αὐτοῦ Ὅι. Perh. associating ἰν with ἱν. Στηρίζω τοὺς ὅφθ. μὲν is used Amos 9, Jerem. 24 for ἰνδορίζων ἰνδοὶ ἰνί. ἰνδοὶ (ἔστε is not found); and express actuation of character by circumstances, not (as a rule) inward change of it; e.g. St John 20:27 μὴ γινοῦν ἀπιστος ἀλλὰ πιστὸς: or in the 3rd p. (to which the above statement of use does not apply) γινέσθω δὲ δ θεὸς ἀληθῆς.

κημφὸς ἱρις] K. = nassa, a wicker trap for fish (Dict. Ant.). Hence, a muzzle for biters (L. & S.). Ezek. 19:9 = מַה. τὰς σιαγόνας αὐτῶν ἦν] Prob. a guess to suit the context; but v. 103.5. Apolin. ξυνέαξον.

ἀγξαὶ ἀλλὰ] Hesych. takes ἀγξαὶ as infin. (= χαλινώσαι) which it probably is, but Mil. V. constringe. The infin. with τὰς σιαγ. as object is a mechanical rendering; cf. 34.13. Τὸῦ would have been expected here with infin., but its omission is common enough. mss, not knowing what to make of the word, have ἀγξάς, ἀγξ(ε)ις, ἀγξαὶς.

τὸν μῆ ἐγγύζοντων ἐλὲ κρόβω] i.e. ἐλέπετο; sing. by plur. as αὐτῶν above; cf. 55:19.

XXXIII 1 + τῷ Δανεήδ. 2 κιθάρα ἄρον] Gen. 31.27. The word itself in the form κινόρα is also used in Samuel, Maccabees, Nehemiah. Kt. also = מַנְבָ. Ps. 81.2.


3 Latt. + ei (29°), PB. to him; following ac. and other mss.
XXXIII 5 ἐλεημοσύνην ἡ ἀρκή v. 24.
6 ἐστερεωθήσαν [ἐλεημοσυνῆ] seems interchanged with the ἐκτίσθησαν of v. 9; cf. 8.4.
7 ἀσκόν ὑπὲρ [i.e. ἀσκή] so 783.
8 σαλευθέρωσαν [γνώρισ] careless rendering (2224 correctly φοβηθήσατο).
9 ἐκτίσθ. v. on v 6.
10 διασκεδάζει τὰ ἀρχαὶ [διασκ. in LXX mostly = ἠμομ or ἀφο; to disannul, treat as void, esp. covenant or law as Gen. 17.14. Frequent in nearly all parts. The idea of scattering is very rarely required in it; but v. Exod. 3225, Job 3824, Wisd. 24; v. also 2 Chr. 168, Job A 2417, Eccl. 128, Isai. 93.10. Not found in N.T. The usual word for scatter is διασκορπίζειν.
+ καὶ ἀδετεῖ βουλᾶς ἀρχόντων] V., PB.; an ancient doublet (Bä).
14 ἦς ἐτοιμὰν κατοκιστηρίου αὐτοῦ [κοιμάς] Ex. 1517 ἐν ἔτ. κατ. σου ἡ ἁπάντησις; cf. 1 K. 813 etc. and Ps. 1017. ἡ δὲ is apply. confused with ἡδὲ 578, etc. and by hendiadys the former noun is turned into an adjective.
15 κατὰ μόνας ὑδηνέ] i.e. ἡμ., which would however not be so applied. K. μ. Mk. 410, Lk. 918 and classical.
17 σωθήσεται [i.e. κτισθήσεται.
19 διαθέσαι αὐ. [ὁ λόγος] Gen. 7, etc.
+ διτ V., PB.
XXXIV 1 τῷ πρόσωπῳ αὐτοῦ [πρόσωπον]
καὶ ἄπελευσεν ἡ ἀρχή.
3 ἐπινεοθησεται ὁ ἄνθρωπος] Aram. reflexive as passive, Bä.
5 τῶν παροικίων μου [μνημονεύω] altern. root, v. 3114; taken no doubt to refer to the title of the Ps. Al. with Horol. θλάψεων, cf. v 18. 20; Latt. tribulationibus.
6 προσέλθατε [i.e. ἔρχονται; but as to the Invisible.
THE PSALTER OF THE CHURCH

XXXIV 6 φωτίσθητε] i.e. ἔρχεται. The MT. pointing as perfects is necessitated by their reading μετοχή (Bä.). LXX however in last line do not distinguish ἄλλα from ἄλλα.

τά πρόσωπα υμῶν μετοχή] i.e. λόγος.
7 + αὐτοῦ V., PB., AV.
8 παρεμβαλει τον ἄνθρωπο] The ordinary rendering, Gen. 33 18, Ex. 14 9. But V. (referring to the derivation of the Gk.) immittet, cf. Sir. 11 8 (Ps. 40 6 ἐνέβαλεν, Rom., V. immisit, Mil. misit).
10 + πάντες.

ὑστερημα] absol. of want of necessities of life, Lk. 21 4; cf. for cogns. Mk. 12 44, Lk. 15 14, Phil. 4 11, 12, Hebr. 11 37.

II πλούσιοι καθιρείς] v. 10 8, and cf. the contrast of πλούτευν and πενήν in the Magnificat.
+

διάφαλμα.


ἀγαπάν ιδείν ἡμέρας ἁγαθάς] cf. 32 9; obj. before infin. as sts. in Aramaic (Dan. 2 16, 18 16, 4 15, 5 18, 19); as adverbial, but paraphrased by adj. in agreement. So PB.

BU only, with I Pet. 3 10 (TR. WH.), have ἦδ. ἡμ. ἁγ. Horol. V. with most mss and a few of Pet. ἡμ. ἦδ. ἁγ. PsR. cupid videre dies bonos. St Peter who (allowing for accommodation) does on the whole follow the LXX closely in this passage, diverges only here, reading ἀγαπάν καὶ for ἀγαπᾶν. Can the ptcp. have been written ἀγαπᾶν (v. 14 3), and then it being taken for inf. καὶ inserted?

I4 πανουν [ἐν] v. 12 8 | τοῦ μυῆς λ. 'αλεξ] v. 8 3.
16 + ὁμ.

I8 + οἱ δικαιοι V. SM. PB. AV. Either (1) οἱ δ. is supplied in translation as AV., or (2) δικαιοσύνη lost after ζαλά, or (3) (v. Par. Psr.) ννν 16 and 17 transposed.

συντετριμένους τὴν καρδιάν] (al. τῆς καρδιᾶς, cf. Isai. 61 1), accus. as Isai. 36 22 ἐσχισμένοι τοὺς χωτῶνας | Job 17 9 καθαρός χεῖρας (al. χερσί) | Gen. 41 40 τὸν θρόνον ὑπερέξῳ σου ἑγὼ (Quoad thronum major te ero. Biel) | I Tim. 6 5 διεφθαρμένων τὸν νοῦν.
20. 21 There is an uncertainty to which verse Κύριος belongs. The Church texts have it with both, ἀντῶν δι' Κύριος,
(21) φυλάσσει Κύριος.
22 θάνατος] i.e. θανάτῳ with οὗ as adjective.
22. 23 πλημμελήσουσι] Lev. 4:13 5:10.
XXXV i Δικαστόν] so 431 7422. The usual rendering exc. in Samuel, where δ. = στήσει.
Δ. act. of a judge 351, 1 Sam. 7:6,15—17 8:6,6,20 12:7 24:13,16, 1 Esdr. 8:28, Wisd. 2:19, Bar. 2:1; with accus. of the parties generally (Wisd. τῷ ἀνεξίκακῳ ἀντὶ); of the faulty party Ps. 35:1; αναμέσων with the two parties 1 S. 24:12; dat. of the innocent party 1 S. 24:16. Δ. is used of adopting one side in the other passages of the Pss. and Lam. 3:38, with acc. of the cause. Δικάζεσθαι mid. means to go to law Judges 6:21,22, Sir. 8:14, Hos. 4:4, Mic. 7:2 (ὁραμα), Jer. 15:10; with dat. = on behalf of (a person); μετά τοῦ i.e. the opponent. Sir. 8:14.
τοῦς ἀδικοῦντας ἴδιοι [general sense.
πολέμησον with acc. as Exod. 17:8, 1 M. 11:41,50, 4 M. 4:21, etc.
2 στόλου γι' i.e. v. 5:18.
θυρεός ἔτει] V. scutum. As if oblong like a door; the word was used first apparently in Polybius' time.
βομφαίαν τῆς] Ezek. 12:14 has βομφ. ἐκχέω (Β ἐκκενώσω) (cf. Ez. 5:12) for γερά ἐν ῥή (in Ex. 15:9, Lev. 26:33 LXX paraphrase). LXX may then have read ῥή; but more probably rejected more exact readings on the ground of poetical form or of associations, δόρυ (the general rendering γαῖσος (Josh.) λόγχη (Judges and Job) ἠθύνη (Isai. and Jerem.) σερόμαστος (2 K. 11:10). Possibly βομφ. here = spear, v. 9:7. 'να is rendered στόλου 46:10 57:8, Nah. 3:3, Hab. 3:11, but δ. has been occupied ν 2 by ναλ.
V. effunde frameam.
XXXV 3 καὶ σύγκλεσον ἐφεξῆς “All versions differ from MT. in taking δι as an imperative” (Bä.). MT. by punctuation couples it with τὴν ασθένη as (spear and) lance.

5 χοῦς ὅμοιος χοῦς seems to be the common reading though without support in uncials V., SM. pulvis, PB. dust. v. 14.

+ αὐτοῦς] V., PB., AV.

7 δωρεάν δώρη As a gift, for nothing (modern English gratuitously), imitated in V. gratis.

διαφθοράν τροχή] v. 916; so PB. paraphrasing “To destroy me.” August. reads Quoniam gratis absconderunt mihi muscipula suae corruptionem.

ἀνελεισον ἐρήμων] giving the Kal a transitive sense, or confounding with ἐρημών.

8 ἡ θῆρα θηρίου Possessive absorbed in rel. clause. παχυς the usual rendering of θ is taken before and after in the v for ἡρα; θῆρα here must = ἀγρός, the only other instance being in Rom. 119; unless so in Prov. 118 ἐκ θῆρας = ἡραί. V. captio.

10 + χειρός] cf. 7212 BR.

στερεωτέρων αὐτοῦ] V. fortiorum ejus.

II—I4. The imperfects seem meant to help present a picture. So v 20.

13 ἐν τῷ αὐτοῦ παρενοχλεῖν μοι] i.e. ὅτι τὸν; μοι supplied. Παρεν. with dat. as 1 Sam. 2815 (με Α), Mic. 63 (for ἔσται), Dan. O 618,20, Acts 159. Or possibly Gk. crpt. for ἐν τῷ αὐτοῦ εὐνοχεῖσθαι. ἐνοχλ. (not παρενοχλ. *) is used of ill health as Gen. 481, 1 Sam. 1914, Mal. 113; cf. ὀχλοῦμενοι of possessed Lk. 618. Beil quotes Herodian and Diod. Sic. for the same sense of ἐνοχλ. V. cum mihi molesti essent.

I4 ἡμέτερον τῷ | εὐπρέστον] τῷ. [v. 263.

+ οὖσ (bis) | ὡς πενθών] i.e. ἡμέτερον.

* But Theodotion and the Quinta here ἐν τῷ αὐτοῦ παρενοχλεῖσθαι.

(Quoted by Bä.)
XXXV 14  καὶ  δόθη i.e. δεῖ.

ἀστὶν ὅσον ἀστὴρ ἦμετερον οὐτως εὐηρεστον] V. Quasi proximum (et Sar. Brev.) quasi fratrem nostrum sic complacebam. “Hæc constructio inquit sanctus Thomas est mirabilis quia non habent hi accusativi unde regantur.” Le Blanc. Apolin. understands the accus. as objects of εὐηρ. and to refer to the bad men: ὃς φίλω ὃς τε κασιγνήτῳ τόσον ἄνδανον αἰεί. Aug. as obj. of complacebam but refers them to God. “Quando gaudemus in oratione, quando mens nostra serenatur, non prosperitate seculi sed luce veritatis. Qui sentit hanc lucem novit quod dico, et videt hic agnoscitque quod dictum est sicut proximum sicut fratrem n. sic. compl. Sic enim anima placet Deo non longe posita. In illo inquit movemur et sumus; quasi fratri, quasi propinquu quasi amico. Si autem non est talis ut possit sic gaudere sic lugere sic propinquare sic adhæerere et videt longe se inde, faciat quod sequitur, tanquam lugens etc.” He does not explain the construction but seems to understand, “At one time I had God for my neighbour and brother, was pleasing to him and had calm of mind [getting both out of complacebam]; (again a cloud came over me and) I was dejected and humbled.” These notes seem a conversational exposition, extempore suggestions, not thoroughly thought out, and taken down by a hearer.

15 καὶ κατ’ ἐμόνοι Ἰωλάντα against my side taken as paraphr. for against me (so apply. Bä.). Or perhaps as Ἰωλάντα and ιοι omitted as not understood; μαστιγος is guessed for it 3818.

Here μαστιγος = καθηει as connected with νακε to smile.

ἐγνων] PsR. takes this as 3rd plural ignoraverunt.

dημιουργηθησαν] i.e. ἤδη | κατενυγηθησαν] V. 45.

16 ἐπειρασίᾳ με Βαλνιν.] i.e. Βαλνιν.

ἐξεμπυκτηρισάν με μυκτηρισμον] i.e. Μυκτηρισμον; με supplied.

17 μυκτηρισμον λιμος] V. 2221.

18 + Κύριε ορ καί.

19 καὶ διανεύοντες [ὑπό] τοῦ ιεροῦ, a good case of confusion of י and י. Cf. 767, 13, 14415a.

20 εἴμοι μὲν δὲν [καὶ] i.e. 'I implying an intervening 'א not, or else 'א = to him. Cf. Gen. 2311 παρ' εἴμοι γενοῦ = καὶ καὶ.


23, 24 + Κύριε Mil. not V.

25 The form varies between εἰποὺςαν, εἰποῦσαν, εἰποῦσαν.

εὐγε εὐγε γάρ V., PB. repeat.

κατεπλήκτων αὐτῶν [ὁ] so 6916 10617 10727 1243. In

5810 κ. = י. 1416 = נ. שומא.

27 οἱ δὲ λεγόντες ἦσαν [ἕως] LXX refer the ptcp. to men well wishing, treating number loosely.

XXXVI 2 φησίν δὲ παράνομος τού άμαρτάνειν εἰς έαντόν] i.e. έν λαῷ φησίν λέγεται βακρεῖ βαλω.

φησίν καὶ] Num. 243.

In conspectu ejus. "In cujus conspectu? Cujus timor non est ante oculos eius." Aug.

3 ιύλα] merged, v. 3120.

4 οὐκ ήθελε. [ὃ] Paraphr. by neg. 759 11930.

ἀγάθουνα] ἱστός] formed by LXX to represent verbs of the root νόμος. Here absolute; 49../../49 with dative; 51 with accus.

5 + παρή.

προσώχθησεν [ὁμι] V. odivit (so Rom. Mil. August.), now commonly printed audivit.

8 ως επλήθυναν οἱ μοί Bā. compares Prov. 1727 μακρόθυμος = παράθετος.

XXXVI 13 + πάντες PsR., PB., but not V. nor Sarum Brev.

XXXVII 1 ἡ παρακήλων θηρατήλα The phrase (same Heb. and Gk.) recurs vv 7, 8. Elsewhere παράκ. is transitive, = "provoke to jealousy"; for Hiphil of κρίνει 7828, Dt. 3223b, and for Piel of ἔρα D. 3221a, I K. 1422; cf. Sir. 309. Biel gives here a passive equivalent, ἑκ δυνητήριη, and quotes (from Suidas) Theodoret ad h. l. παρεθηκέναι, παρακήλων εἰς μύησιν τῶν κακῶν συζώντων. The books however all accent as active. The Hebr. reflexive is elsewhere by Aramaism regarded as passive 343; and a difference of voice between παράκ and ζ. is implied in rendering the first ἐν, the second ἐν by simple accus. The Gk. interpreters by explaining as = μὴ δομοθέτης (or equiv.) include imitation in παράκ.

ἡ οίλου ἀνεκτήλα] Active voice as elsewhere Gen. 301, Num. 1129, Prov. 2419, Sir. 911.

Here again Hesych. followed by Biel μημοῦ, μεταδώκε, which from the Hebr. cannot have been the translator’s intention.

2 + ταχύ (2°).

3 καὶ ποιμανθήσῃ Π Πορευόμενον λύρει] In referring the vb. to ἡ pascere the LXX are followed by Church Versions generally, including the famous "Bleibe im Lande und nähre dich redlich." (But Syr. ἀναρκεῖ seek after.) LXX do not readily recognise the vb. ἐν comitari, Judges 1420 Pi. ἐφελισεν | Prov. 1320a συμπορευόμενος | Prov. 2224 Hithp. ἵσθι ἔταιρος. But Prov. 1320b 1514, Isai. 4420 they refer to ἔνω; Pr. 287 293 to ἡ pascere; Hos. 122 = πονηρῶν.

ἐπὶ τῷ πλούτῳ αὐτῆς Π Πορευόμενον λύρει] i.e. πλοῦτι, cf. v 16. ‘Him in late Hebr. is wealth Eccl. 59. ἰσκιμ (Targ. and Syr.) is a different word, but of course this might have been read here.’ D. 11930 ἡμῶν = ἀληθείας.

4 κατατρόφησον ἔτη] ἀν. λεγ. suggested by likeness of form to ἔτη which 369 13911 Gen. 215 = τρυφή.

5 ἀποκαλύψεος ἔτη] i.e. λέε imper. Piel of ἅλε Num. 2231.
XXXVII 7 ὑποτάγηθι δομ. So 62.6, v. 4.5.

ικέτευσον ἡμῶν] perhaps suggested by ἦν ημῶν (J. & L.), or by ἦλθεν (45 18 λυσάνευεν).

ἐν τῷ ὑπ' αὐτοῦ (Bs) ῥᾶρκα.

8 ιν] omitted, though it has influenced the following word (731).

IO ζητήσεις ἡμῶν] mutual influence of v 36.

καὶ οὐ μὴ εὕρης ἀληθῶς] Gen. 5 24.

I2 παρατηρήσεται διὸ] παρατηρ. (1) as with unfriendly mind Ps. 130 8, Dan. 9 11, SUS. 12, 15, 16, Mk. 3 2, Lk. 6 7 14 1 2 20, Acts 9 24, cf. διαπαρατ. 2 Sam. 3 30. [Field on Lk. 20 20: "Watching their opportunity. This seems the force of παρατηρήσαντες absolute positum." (2) Of observance of days Exod. 12 40 Symm., Gal. 4 10. The verb in Θ, Mk. 3 2, Lk. 20 20 and Horol. Ps. 130 8 is active, in Symm. passive, the rest middle.

I3 προβλέπει] i.e. perhaps ἡμᾶς?

I4 τοὺς εἴδεις τῆς καρδίας ῥῆρα] a commoner phrase 32 11 97 11 (but perhaps influenced by identity of consonants). Cf. 44 27.

I6 πολέμιοι.

I8 τὰς ὁδοὺς οἰνοι] contrast ὧν 7 14.

20 ἁμα τῷ δοξασθήναι αὐτούς καὶ ὑψωθήναι [καὶ κυρὶς ἓρων] (as infinitives, pronoun supplied). For this ἁμα with infin. cf. Judges 3 21 (aor., no orig.): 9 33 (aor. ἔρχονται); 19 56 A (pres. ὄρεν ἑρέπεται Κρέπ; Ezek. 23 40 (pres.); Dan. O 16 (aor. οὐκ ἔκλειπτες] i.e. ἐλιβί inf. abs.

21 διδοῖ] as if from διδόω (W-M. III. § 16 note). Deissmann gives from papyri the forms διδώ, διδά (3rd s.), διδοῦντας.

22 εὐλογοῦντες] i.e. θεοῦ | καταράμενοι] i.e. θεοῦ.

24 οὐ καταραχθήσεται ἱλίῳ ἄλι] Shall not be dashed down.

K. is often used of falling from a height, cum impetu ruere; cf. 102 31 ἐπάρας κατέρραξας με. "τὸ κατέρραξας ἐκ μεταφορᾶς τέθεικε ἐπαιρόντων εἰς ὑφος τι καὶ κατὰ τοῦ ἐδάφους καταρρηγνύνων." Theodoret ap. Biel. Though he fall he shall not be cast headlong. Par. Psr.
XXXVII 24 ἀντιστηριον] as against opposing force. PsR. with Hebr. and LXX, Quia Dominus firmat manum ejus. The fig. of a slip on a precipitous path. V. (followed by SM.) continues the first half of the verse in a different and beautiful manner, Quia Dominus supponit manum suam. Cf. Aug. Conf. 8. 11 "Projice te in eum, noli metuere; non se subtrahet ut cadas; ...excipiet...te." PB. while agreeing generally with the rest, follows V. in referring his to the Lord.

25 καὶ γὰρ ἡ] τ' καὶ γὰρ = ἡ 19\(^{19}\) 41\(^{10}\) 71\(^{22}\) 83\(^{9}\) 84\(^{4}\) 7 85\(^{13}\) 119\(^{23}\) 129\(^{2}\) 139\(^{10}\) = ἡ 58\(^{3}\) 65\(^{14}\) 68\(^{8}\) 71\(^{17}\) 77\(^{18}\) 93\(^{1}\) 96\(^{10}\) = ἡ 62\(^{8}\). D.

26 ἐλεᾷ] PB. supplies "The righteous" with AT. and Mil.

28 + ἀμωμοὶ ἐκδικηθήσονται] al. ἀνομοὶ δὲ ἐκδικηθήσονται. V. Injusti punientur, PB. The unrighteous shall be punished. Ἄμωμοι, Gk. crpt. of ἀνομοὶ. This line then and the preceding εἰς τὸν αἰ. φυл. form doublets. Reading ἄγαν ἄγαν ζεύγωροι we get the missing γ couplet (Hupfeld).

33 οὔδε μὴ καταδίκασαι] Clerical error for -άσῃ (Swete).

35 ὡς τὰς κέδρους τοῦ Διβάνου ἤρεμα] i.e. ἐς τὰς [κέδρους] τοῦ Διβάνου [καὶ οὐράριστη ὦ ὄμνισιν. PB. green baytree after SM. lauris frondose.

36 καὶ παρθῆλθον θυσία] V., PB. The 1st p. is largely accepted as original. Hitz. Par. Psr.
XXXVII 36 + ὁ τότος αὐτῶν. V., PB. from ν 10 and το 16.  
37 ἀκακίαν, εὐθυτήτα] i.e. θή, χεί V., PB., v. 25 21. SM. as MT.  
[οδε] aor. coordinate with φύλασσε, ὁρα being rarely used in  
this sense (Exod. 14 18).  
ἐγκατάλειμμα ἤτοι ῥῶ.  
XXXVIII 1 + περὶ σαββάτου. If εἰς ἀνάμνησιν means  
"For use with the sin-offering" (Hebr. 10 3), περὶ σαββάτου  
may stand for "on the sabbath," the preposition being wrongly  
chosen. Περὶ does not else appear in titles. "Perhaps  
equivalent to ἄπαξ?" Delitzsch.  
τῷ θυμῷ [ἦν] either with (instrum.) or because of thy wrath  
(as τῇ ἀπιστίᾳ Rom. 11 20).  
3 ἐνεπάγγελμα ρήμα] v. 9 16. SM. defixa sunt, PB. stick fast.  
ἐπιπτόμενας] i.e. ἡμᾶς. Fut. etc. in σ late, cf. σαλπίσω,  
v. Veitch.  
4. 8 ἵσσος θειός] A healthy condition, result not process.  
Cf. πώρωσις (Arm. Robinson's Ephesians), ὑποτύπωσις 2 Tim.  
1 13 etc. But on the other hand in N.T. ἵσσος is always the  
process Lk. 13 32, Acts 4 22, 50.  
5 ὑπερήφανος] with acc. as Prov. 29 47 (31 26), and classical.  
ἐμά' ἐμέ καλών.  
6 προσώπεσαν] stank into the bargain, besides their pain.  
Cf. Exod. 36 7 προσκατέλημα, Num. 21 50 προσεέκαυσαν.  
7 ἐως τέλους ἑαυτῶν.  
8 ἡ ψυχή μου δολόλι] Gk. crpt. for ψύα, ψύαι (s. or pl.).  
(ψύα = ψυφή, AV. Fifth rib 2 Sam. 3 27 etc.)  
ἐμπαγμὸν ἡπικλή as if οἶλον.  
Horol. and many MSS οἰτι αἱ ψύαι (al. ψύαι) μοι ἐπληθεθησαν  
ἐμπαγμάτων. PsR. Anima mea completa est illusionibus, V.  
Lumbi mei impleti sunt ill.  
9 ἐκακώθην ἡμῖν, v. 76 3.  
10 B καὶ for Κύριε.  
II τὸ φῶς] V. lumen, PB. (misprint) sight.  
[ὁμ] om. BnR. PsR. PB.; καὶ αὐτὸ the rest with Horol. V.
XXXVIII 12 μου 3ο supplied.

ἡγησαν καὶ ἔστησαν ἔννοιαν ὑποκρίσεως, i.e. ἐννοία ὑποκρίσεως.

13 καὶ ἔξεβιδαζότος (al. -ἀσαντο) ὑποκρίσεως] Confusion with ἔστησαν: cf. τικεῖς στ. 116 etc. | Δωδεκά 522 | Σεκελάκ 1 Sam. 276; cf. also 419 422 4914 102 25 (and ? U’s spelling γιγρας 196; μάστιγγαις 3210). An Egyptian confusion. Thumb, pp. 134. 136. Deissm. gives ex. of absol. use of βιάζω, εάν τις βιάζηται ἀπρόσδεκτος ἤθοσία παρὰ τὸν θεοῦ, “If any one forces his way.”

17 + οἱ ἐχθροι μου, V., PB.

18 εἰς μάστιγας [άλλη] no available sense of the Hebr.

÷· αύτός [τοί] as MT.

+ ἐνεργ. ἐμέ.

21 ἐνδιεξαλλόν [συμβαν] Ἐνδιαβ. recurs 7115 11094, 20, 29, Num. 2222 (all ἑαυτόν) and seems nowhere to imply accusation, only practical opposition (generally malicious); v. 1096.

δικαιοσύνην [νόμο] Mil. justitiam; al. with Horol. ἁγαθωσύνην. V. bonitatem.

The following found at the end of this verse in some mss. and commented by Theodoret is regarded as genuine by Bä. who retranslates it:—

καὶ ἀπερριφθαν με τὸν ἁγαπητὸν ὡσεὶ νεκρὸν ἐβδολυγμένον = ἃ ἑαυτόν νεώτερον ἤκουσεν.

XXXIX 2 ἑθεμάτω] Bä. refers to 1 Sam. 924 (ἐθεμάτω = τεθειταί), where however the perf. tense helps to give the meaning. Rather LXX read ἑθέματα.

φυλακήν [εἰμισθ] interpreting metaphor.

ἐν τῷ συστῆμα ἑαυτῷ] i.e. himself or free transl. posts himself; συστῆμα. often occurs with hostile context, as Exod. 321, 1 Macc. 244, and in the Pss. recurs 10738 11827 1419. It occurs 16 times in the Canon. SS.; in 2 the original is uncertain; the remaining 14 stand for 11 Hebrew words.

3 καὶ ἐσπανυμένη [ὁμιλία] i.e. ὡς ὁρισμένη. ἧν ῃ is often rendered by ταπειν. 1010, 18 389 4420 5110, 19 724 7421; but v. 45.
XXXIX 3 ἄνεκανωθῇ [paraphr.]

5 ἵνα γυνὴ ἄνθρωπος

τῇ ὑποτερῷ ἐγὼ ἀλήθεια ἄν, Mt. 1920. Mid. in the same sense with acc. Cant. 72, Dt. AF 158; act. same sense with gen. Lk. 2235.

6 παλαιὰς ταχείᾳ] Gk. crpt. for παλαιστάς. 1 K. 712(26), PsR. veteres, V. mensurabiles.

ὑπόσταισις μου ἡ ἀλήθεια] so 8948.

ὑπόστ. “very common in Gk. authors esp. from Aristotle onwards in widely different senses” G-Th. “What is set underneath”; perhaps not in the Bible of verbal action. There seems to be in the Bible a frequent thought of the literal meaning, i.e. conscious metaphor; there is a contrast to what is above, on the outside, visible, present. Frequent reference to the literal meaning would explain the freedom of use; and forbid the inference that the fig. in neighbouring passages is applied identically; in vv 6 and 8 obviously the use is quite different; in the same way Hebr. 314 and 111 must be treated each on its own ground; there is little strength in the argument from one to the other.

(1) Υπ. is used of substructure or foundation Nah. 28, Ezek. 4311. Then fig. of property as the mainstay of life, substance Dt. 112 116 and often in Papyri; of food Judges 64, Wisd. 1621 (v. Deane ad l.); and so of what is fig. solid as here. “The substance of me, all that is solid and real in me,” so 13915.

(2) Support to human weight, as Ps. 693 firm footing under the water; fig. a stay for the mind outside it, Ruth 112, Ezek. 195 ἁπάντα, Ps. 398 ἐντάξει; an anchorage of hope in the future (Hebr. 619 illustrates the facility with which the thought of under-support acquires a reference to the future).

(3) In (2) the man is the burden and the support is regarded as outside him. Perhaps we may to some extent distinguish a figure where the man is the support, and adverse circumstances the burden. The figure is mainly military, derived
from ὑφίστασθαι for "support the weight of an attack" (Xen. Cyrop. 4.31, Josh. 108, 1 M. 726, Ps. 1303); but the substantive is not so used in O.T. "Steadiness of mind, firmness, courage, resolution. οἱ δὲ Ρώδιοι θεωροῦντες τὴν τῶν Βυζαντίων ὑπόστασιν Polyb. 4. 50. 10, οὐχ οὖν τὴν δύναμιν ὡς τὴν ὑπόστασιν αὐτοῦ καὶ τόλμαν καταπεληγριένων τῶν ἐναντίων Id. 6. 55. 2." Pss. Sol. 157 1726. Cf. also Heb. 314, 2 Cor. 94 1117.

(4) Of real being as underlying show whether truthful or unreal, τῶν ἐν ἀέρι φαντασμάτων τὰ μὲν ἐστὶ κατ᾽ ἐμφασιν τὰ δὲ καθ’ ὑπόστασιν, Arist. de mundo. Η αὐγῆ ὑπόστασιν ἰδιαν οὐκ ἔχει γεννᾶται δὲ ἐκ φλογός, Philo de incorr. mundi. So of the invisible being of God as compared with the exhibited χαρακτῆρ Heb. 13; of the being of false gods as contrasted with their εἰδις Ad Diogn. 21. Hence Hebr. 111 ἐλπιξομένων ὑπ. "The reality of things hoped for, so that they are real to us, not mere thoughts." Connected with this is the meaning of personality in theol. language distinguished from the investing nature. (Much of the above is derived from Cremer and Grimm-Thayer.)

Augustine here (substantia mea ante te est semper) identifies subst. with aurum, argentum, mancipia, prædia.

The question is of course not what לְהַנָּה means; LXX will not have rendered it more loosely than in 1714 (γῆς), 492 (οἰκουμένη), if we take ὑπ. in 396 8948 as = substance, i.e. the whole nature belonging to the person μοι.

Biel understands it here as "Tempus quo subsisto," "vitæ meæ tempus."

XXXIX 6 τὰ σύμπαντα ματαιότητι, πᾶς ἄνθρωπος ζῶν [כֶּלֶל חָבָל] πᾶς ἀ. ζ. in loose apposition to τὰ σύμπ. V. universa vanitas, omnis homo vivens, where therefore universa is neut. pl.

7 μέντοιγε יָנָק Μέντ. here only in the Bible.

The Milan Breviary of 1619 has "Quanquam in imagine Dei ambulet homo, tamen frustra conturbatur," but now "Q. i. i. transeat h. tamen vane c."
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XXXIX 8 τίς η ὑπομονή μου ἤκινοι] perh. reading vb. as subst.
οὐχὶ [λα] removed here from v. 9 (Bā.). λα is rendered as interr. 7\textsuperscript{12}, but by μὴ. v. also 7\textsuperscript{7}.
9 [λα] v. preceding verse.
10 + με. Not V.
11 ἀπὸ τῆς ἴσχύος τεταρτομένη.
12 ἀράξηνης ὄν] From the idea that the spider spent herself in drawing the web out of her bowels; or as August. “Quanquam et ipsis telis aranearum quid tabidius...Araneam attende et ipsum animal quod tabidum est. Pone supra leviter digitum. Ruina est. Nihil omnino tabidius.”
SM. “Tabescere facis quasi tinea (vestem arrodens) expetibile (robur) eius,” followed by PB.

τῆς ψυχής αὐτοῦ οὐρολόπη.

13 ἐνωτισα] with gen. (as 17\textsuperscript{1} BU); though it is not clear which genitive.

Rom. V. take ἐνω. with the following, Auribus percepie lacrinas meas. Mil. with preceding, Deprecationem meam auribus percepie. Therefore Rom. V. continue Νε sileas a me, Mil. (taking τῶν δ. as a sort of privat. gen. with μὴ παρ.) lacrimitis meis ne sileas.

πάροικος [ν] Gen. 15\textsuperscript{18}, Ex. 2\textsuperscript{22} alien (v. Deissm. p. 228 for profane use in this sense).

ἐν τῇ γῇ ἐστιν] from 119\textsuperscript{19}. Rom. in terra, Mil. V. apud te.
παρεπιθημον [בֵּשָׁנָה] Gen. 23\textsuperscript{4}, 1 Pet. 1\textsuperscript{1}. v. Deissm. p. 149.
The synonyms occur in pairs:
προσήλυτοι καὶ πάροικοι Lev. 25\textsuperscript{28}, 47.
ἀλλοτρίωι...ἐνοικ Lam. 5\textsuperscript{2}.
ἐνοικ καὶ παρεπιθημοι Hebr. 11\textsuperscript{13}.
ἐνοικ καὶ πάροικοι Eph. 2\textsuperscript{19}.
πάροικοι καὶ παρεπιθημοι 1 Pet. 2\textsuperscript{11}.

Rom. Quoniam incolae ego sum apud te in terra. So Mil.
omitting in t. V. and Augustine as Mil., except V. advena, Aug. inquilinus for incola.

XXXIX 14 ἀνέσε μοι. 

ἀναψύξω [βιλβαν] followed by V. 'PB. recover my strength, straight from Münster, ut vires recuperem: and this from the Jews, who took the word to mean be strong (Kimchi here strengthen myself from the sickness): see comfort in my 2nd Glossary' (D.). AV. as PB.

τρό του με ἀπελθεῖν καὶ οὐκέτι μὴ ὑπάρξω [καὶ οὐκ έιναι] Hebraic syntax (cf. 218) though not that of original.

ἀναψύχειν] transit. in class.: neuter in LXX. Hesych. explains by ἀναπάυειν (with which the same is the case), ἀναπνείν.

XL 3 ταλαιπωρίας ἄνει. 

5 τὸ ὅνομα [םי] i.e. [םי].

ὅνομα has several times got in out of place; 2514 BA (in a doublet for רָע) | 4427 for רָע | 5912 נ.א. for שָׁע שֶם, the rest reading νόμον | 636 for στόμα | 7214 נ.י | 119155 A and 1304, Gk. crpt. for νόμον, the original being read as נוּם.

םי read as סי 5023. | ματαιότητας [שָׁע].


6 נוֹלְכִים omitted, v. 3122.

τοῦ διάλογου οὖν] In respect to thy thoughts W-M. III. § 31.


7 σῶμα [םי] Gk. crpt. for ωτία, the σ coming from the previous ἡθέλησας. Bos (? originator of this explanation) compares Eccles. 1015 A τοῦ ἀφρονός σκοτώσει for κοπώσει | Isai. 403 Q + διὰ τῆς σαββάτου i.e. ἀβάτου (but Swete only ἀβ. not σαββ.) 2 Sam. 1519,22 Σεθεβελ.

Conversely Isai. 3619 3713 some mss have τόλεως Ἐσφα-ροναίῳ for διωρίσσει.

Cf. also the treatment of final or init. σ between vowels in U 2217 τὰ θαυμάσιαισσων, and 234 255 276 291 3316; or reversely 2512 τὰς τρίβου σου, A 4512 482 503; and otherwise U 242 θαλασῶν, R 517 ἐκισθησεν.
De Wette's suggestion עֲנֶהֶם (Gebein) may also be worth mentioning in view of the occasional confusion of gutturals and of sibilants. *Body* is thought a fair paraphr. of עֲנֶהֶם in AV. Exod. 24\(^{10}\); and may at that time have been considered an equivalent. The Welsh Bible has for עֲנֶהֶם תֵוֹדָה Gen. 7\(^{18}\) etc. O fewn *corph y dydd hwnw*.

**XL 7** קָטַפְּרִיתָּנּוּ (v. 29\(^{9}\)) is a general word for preparing or making. They will then have understood תֵּכֶר (elsewhere = δρόσωσέν) in the sense of cutting and shaping; unless they read some form of ןב (which should be תְאִלָה).

Some prefer to regard σῶμα...μοι as paraphrase; if so it is something of the nature of *obscurum per obscurius*.

PsR. *corpus* (V. aures) autem perfecesti mihi.

περὶ ἀμαρτίας ἁμαρτάνῃ π. ἀ. is almost an indeclinable substantive; yet there is no other LXX passage where it cannot be taken as adverbial. It came to be one word, whence περιαμαρτέαν, -τίζειν, -τυσμός used by other Translators.

8 ἐν κεφαλὶ (הָנַגְלָה בַכְּרֵל) κ., though said to be properly only the knobs at the end of the wooden stick round which the sheet was rolled, is here and elsewhere simply the volume itself Ezek. 3\(^{1}\), 2 Esdr. 6\(^{2}\). Of capitals of columns Ex. 36\(^{96}\).

9 καρδίας (BR. Rom. V. PB.) שֵׁם] κοιλίας & AT. Mil. ventris, SM. viscerum.

II τὴν δικαίοσύνην μου] 'τι taken with ἤ from a reminiscence of 69\(^{6}\); hence the alteration of pronom. suffix.

I2 μὴ μακρύνῃς ἀλλὰ σιν...

ἀντελάβοντο μου (אָנוֹוֹה) from context, v. I2\(^{8}\).

I3 ἤδυνασθήνη] an Ionic form found in Xenophon (Veitch).

I6 κομισάσθωσαν (ἐν κοπάλι) i.e. ἄνθρωπος, Bā.

παρακρήμα βρύκου] cf. 70\(^{4}\) παραντίκα. A guess.

I7 + κύριε PsR. not V.

**XL I 2** + καὶ τὸν πένητα, as 37\(^{14}\) 40\(^{18}\) 74\(^{21}\).

3 [ἐνσαί] Transit. v. 7\(^{6}\).

καὶ μακαρίσαι] i.e. ῥάσιν! or ῥάσιν!; αὐτῶν supplied.
XL I 3 παραδεί αὐτόν ῥοήνα] The person assimilated. For -δεί v. W-M., pp. 95. 360; the termination as vbs. in ὠ.

ἐλς χείρας ἅμμαβ Ρεμος, Mil. in manibus, V. in animam.

9 κατέθεντο πρότερον] κ. is not a word of frequent occurrence: but with obj. λόγον Judith 11 10 μή παρέλθης τὸν λόγον αὐτοῦ ἄλλα κατάθου αὐτὸν ἐν τῇ καρδίᾳ σου. “To place something where it may await the time for use.” Here nearly = “sowed slanders.” Found Jer. 39 (32)14 (a variant) = πρότερον in an addition to 2 M. 4 10; Acts 2427 καταθέσαι χάριν.

“There is an odd use of πρότερον in 2 Sam. 15 24 where it must = set down (LXX ἐστῆσαι), though I think we ought to read πρότερον. I would suggest that the LXX read here, or supposed that they read, πρότερον.” D. For confusion of ἡ and ἡ v. 38 13.

κατ’ ἐμοῦ ὑπὲρ] i.e. ὑπὲρ. Ach.

Mή 1] generally for ἡ in questions 30 10 50 18 85 8 6 88 11-13 Gen. 30 2 etc. ‘μὴ—οὐκ or οὐχί, usually, as Num. 11 28, Jer. 8 4 expecting the answer yes, is here said in a tone implying that the answer yes is feared.’ D.


12 τεθληκας] for the Attic ἡθελ. An Egyptian form according to Phrynichus, but found elsewhere, Thumb, p. 170.

14 γένοιτο ἡμῖν] So throughout Pss.

XL II 2 ἐπιτυποθεῖν ἑρυθρ] to suit context, but v. Driver’s Joel 1 20.

πηγάς ἔσκισι] attraction of form, cf. 18 16.

ἐπὶ λύον ὑπὸς ἐς] an exactness not always observed.

3 διαλεγόν] om. with Rom. But ἦ λαλον ἀλ is rendered by Mil. V. Ad Deum forteum (al. fontem) vivum.

διάθησαι [ἡμᾶς] (cf. 1718). This time MT. agrees with LXX in shrinking from the simple rendering, cf. Is. 1 12.
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XLII 5 ταύτα ἐμνήσθην] v. 25.6.

ἐν τόπῳ σκηνῆς] i.e. ἡ θεσ. (not found elsewhere without a suffix). The renderings of 276 (σκηνή) and 763 (τόπον) are here combined (Bä.).

θαυμαστής Φώτον] i.e. Φώτος: cf. Judges 525, "a lordly dish."

ἡχοῦ ἡχόν] altern. meaning, 97 7718. mss and editions vary for the genitive between ἡχοῦ (ὁ ἡχός), ἡχοῦς (τὸ ἡχός), ἡχοῦς (ἡ ἡχό). Latt. sonus epulantis.

6 ἐνατί περίλυπος Gen. 4.6.

Ῥυμ] om. with PsR. as also in v 12 and 435. V. in all three places adhuc.

σωτηρίον] The reader as often is left to make what he can of the nominative; in apposition to αὐτῷ or vocative or a new sentence. "My God is the health." Cf. 4514 482 665 68631 784, Exod. 1211, Num. 4162330 2224 286 315, Dt. 88 3316, Josh. 1345, 1 Sam. 99, 2 K. 1832, 2 Chron. 856, 2 Esdr. 91, Neh. 54, Isai. 2817 3320, Rev. 312. Similarly accus. Neh. 413, 2 Sam. 1512, 2 K. 12616. Perhaps in view of the instances it is best to acquiesce simply in Prof. Moulton's expression; "It is only that his grammatical sense is satisfied when the governing word has affected the case of one object." Expositor, Jan. 1904.

6. 7 τοῦ προσώπου μου ὁ θεός μου] i.e. ἡ ἴαλος, so v 12 and 435.

7 μικρόν ἡλίας] If printed Μικρόν, it would convey the right impression. PB. From the little hill of Hermon, misunderstanding under influence of SM. ab Hermonim a monte exiguio.


ἐἰς φωνὴν ἄλω] Hebraism, at the sound, as Mt. 1241 μετενόησαν εἰς τὸ κήρυγμα.

καταρακτῶν] (from καταράσσειν to dash down 3724), (1) Cata- racts, waterfalls as here, (2) A sea bird from pouncing on fish Lev. 1117, Dt. 1417, (3) Portcullis, (4) Stocks locked by dropping a beam Jerem. 203, (5) Sluices Gen. 82.
XLII 8  πάντες—διηλόθουν] same Hebr. and Gk. as Jon. 2⁴. ὦ μετέωρος μοι [88⁸ 93⁴]. Liftings up i.e. surges (? out at sea); but Latt. misunderstanding, omnia excelsa tua. μετέωρος, in the air, aloft, not resting on firm support below and so the derivative is appropriate to waves. As applied to mountains it may be paralleled by our word soaring.

9 δηλώσει  ἀπ' οὗ] al. ὁδὴ αὐτοῦ. Δηλ. Gk. crpt. for ἦν αὐ. Bä.; but rather ἦν αὐ. seems to me certainly a correction in A after the Hebrew. I doubt ἀπ' ὁδηγος [Dt. 33¹⁰] for ἀπ' οὗ. Did they read, or think they read, ἀπ' αὐτοῦ or ἀπ' ἀνατολάς;? ('Urim' is δηλοί or δηλωσεις). The κ in Egyptian Aramaic papyri resembles κ much more than ι does. κ with the right hand stroke obliterated might be mistaken for κ (see Ges.’ table). But we must not hope to explain everything in LXX; not knowing ἀπ' οὗ they may have just taken a parallel verb to εὐπλεκται, though δηλ. certainly suggests that they saw here some word suggestive of light or manifestation.' D. Rom. [nocte] declaravit [apud me], Mil. canticum ejus apud me (repeating ap. me in next clause), V. canticum ejus.

10 + μου at end, not Latt.

11 εν τῷ καταβαλασαι] al. -θλασθεῖν i.e. Pi. or Pu. inf. of εἰρν. θλάν often=ץ רז Judges 10⁸, 1 Sam. 12⁴. PB. doublet “Are smitten asunder as with a sword.” SM. “Quasi cum gladio (condicunt) ossa.”

οἱ θλίβοντες με  ἢρρίς] V. Qui tribulant me, inimici mei. Mil. omits Qui—me. Rom. omits in—mei. PB (as V.) Mine enemies that trouble me, but removing while to this clause.

XLIII 1 + ψαλμὸς τῷ Δανεὶδ.

2 v. 42¹⁰.

4 τον εὐφραίνοντα] Ptcp. paraphrasing substantive. τὴν νεότητά μου  ἅλη. Referred, to avoid pleonasm, to a form found Dan. 1⁰ and in Arabic, signifying Age. ‘Also in Samaritan, often for Heb. וְזוּ; and in the Talmud וְזוּ=his contemporary.’ D. As וז has not in itself any limitation to
youth, it looks as if the translator had directly gained the word from the passage in Daniel.

**XLIV** 1 + ψαλμός.

3 ἦ χειρ σου ἥδις τὰ ἑραμά v. 97.

4 αὐτοῦν ἡμῖν v. 174; but 981 ἃ = αὐτῷ (because accus. there would be less reverent).

5 καὶ οἱ θεοὶ μου οἱ ἐντελεόμενοι] i.e. ἄνωθεν τὰ ἔντελα κ.λ. Ἐκδ. 6014 10814.

6 κερατίσωμεν] V. ventilabimus cornu; figure on figure, the bull tossing like the winnowing shovel, as it throws up the corn to the wind. PsR. vent. without cornu.

ἐξουθενώσωμεν[ν] δόμος in Pss. always as if = νοβ, 6014 10814.

‘Perhaps confusing with Aram. וַעֲנָס to despise.’ D.

8 om. B p.m.

9 ἐπαινεσθεοθόμεθα] i.e. לִבְּנָה Pu. (In 343 the same pass. = Hithp.)

10 ἡτοι] SM. longe abes, PB. Thou art far off. Cf. 4424 (non absis) | 741 (abies) | 777 (elongabit se).

+ ὁ θεὸς most mss. Rom. V.; not Βς Mil.

11 + ἡμῶν] Latt. PB.

παρὰ τοῖς ἐχθροῖς ἡμῶν ἡμᾶς PsR. præ inimicis nostris.

“Thou hast worsted us more than have our enemies.” For παρὰ with acc. = αἱ v. (e.g.) 86 312 458 1355. V. Post inimicos nostros. “So as to be inferior to our enemies.”

12 ἐν τοῖς ἑθεστὶ διεσπερᾶται ἡμᾶς בנוים וירתח Lev. 2633; also in Jerem. and Ezek. Frequently of the dispersion of Isr. among the Gentiles.

13 πλήθος] Prob. taking יבדר or some sim. form as subst.

ἀλαλάγμασιν] Gk. crpt. for ἀλλάγῃ, or ἀνταλλάγῃ. V. commutationibus; and so PsR. now, but originally jubilationibus.

15 παραβολήν [μίλ] π. properly, a comparison, and so an illustration (Aristotle). A standard instance of misfortune, “to point a moral or adorn a tale.” Cf. 495.

17 παραλαλούντος [ηθ] Hardly found elsewhere. V. obloquentis.
XLIV 19 καὶ ἐξέκλινας] i.e. ἀνδρί.  
20 κακώσεως εὖρη] paraphr.  
καὶ ἐπεκάλυψεν] ἔλεγη as 3rd fem. assimilating to Num. 16.  
Contrast the rendering of Exod. 15.  
بالغ as superfluous with the subject, v. 17.  
27 + Κύριε with V., PB. Litany.  
XLV 1 ὑπὲρ τῶν ἄλλωσιςεμένων ἰσορρόπων] connecting with ἀλλα λεπτομένη change, i.e. ἰσορρόπης (relative and pres. ptcp.) Bā. Cf. ἰσορρόπης = τεχνησεμένη 22.  
Aug. refers pro iis qui commutabuntur to the conversion of the heathen “sed et unusquisque nostrum ex vetere homine in novum commutatur.”  
ὑπὲρ 2o supplied. | τοῦ ἀγαπητοῦ Ἰησοῦ] abstr. for concrete.  
2 ἐγερθέντο ὃν ἔλεγεν] v. 19.  
δευτεράριου ἱεροσόλυμου] V. velociter scribentis, formed like ἰσογράφος πολυγράφος (ἰδιόγραφος passive).  
3 δραίος κάλεσεν ἐκεῖνοι] making two words of the re-duplicate form; cf. Driver on Jer. 46, Expositor, July 1904.  
4 + σου 2o.  
5 τῇ δραίοτητί σου] by reason of thy beauty. The qualities to which thy beauty bears witness justify the call.  
ἐντείνον] i.e. ἐνέξεθα (Jer. 9. 9 as pointed, but usually Qal) bend (thy bow); cf. 90.  
V. intende (which generally = πρός χεῖς).  
βασιλεύει βασιλεύει] softening the fig. Bā. Cf. κατακυρίευε 110.  
(Bασιλεύεισον = ascend the throne.)  
6 + δυνατέ] so PsR. not V.  
8 ἔχρυσε σε…ἐλαιον] Isai. 25, Rev. 3 etc.  
9 Σμύρνα Ἰερόν] Exod. 30.  
στακτῷ ἄλαθεν] στ. (Exod. 30 = νῦν) is said to be the first drawn liquid of myrrh and so the best.  
ἀπὸ ] [v. 7.  
βάρεσι] “Derivatur nimirum a ἱερὸ arch, palatium”
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(Biel). “Baris verbum est ἐπιχώριον Palæstīnæ, et usque hodie domus ex omni parte conclusæ, et in modum ædificatæ turriæ ac mœnium publicorum βάρεις appellantur” (Jerome, ap. Biel). β. in 48 and πυργοβάρεις 122 render ἀραμ. PsR. renders βάρεις by gradus, πυργοβ. by turres. But according to Stephanus Rom. has here domibus, which he explains to mean “ex capsulis elephanto osse elaboratis.” He suggests that the translators were thinking of βαρός or βάρος instead of βάρεις, and wrote gravibus changed by copyists into gradibus*. But would this take place with gradus 48?

XLV 9 ἐκ ὁν] with V., PB., AV.

10 ἐν τῇ τυμπ Σου ἡ ἀριθμήτητα] i.e. ὥσπερ ἡ ἐπιθετικὴ as though from a subst. ἡμᾶς.

ἐν ἰματισμῷ διαχρόνῳ νυμφιώτης ό την ἄνω κατακλημένη διάχρ. 2 M. 5.

+ περιβεβλημένη πεποικιλμένη from v. 14. V., PB.

πεποικ. loosely referred to βασιλεύσα; another reading however is πεποικιλμένου.

12 (I3) καὶ προσκυνήσουσιν αὐτῷ] taken from v. 12 i.e. ἐν ὑπάρξει.

13 θυγατέρες ἡ βα] i.e. ἡ βα; or the confusion of mss may point to a Gk. crpt.

λιτανεύσωσιν ὁλ] 2 M. 14.

+ τῆς γῆς B, not the rest nor Latt.: but Rom. takes omnis into end of this verse (divites plebis omnis).

14 ὅ δέξα αὐτῆς] i.e. ἀναλύει: Suffix regarded as anticipatory of the following subst. Cf. ἱερνζ 16 (Aram.).

βασιλέως] so Mil. V., but R. with Rom. βασιλεύων.

ἐσεβών] Heshbon Bσ only. Gk. crpt. for the ἐσωθεν of the rest. Latt. ab intus.

ἐν ἃ] i.e. ἂ.

κροσσώτως κρυσσώτις βοὸς ὁ βοὸς] In fringed raiment of gold. Exod. 28 14 ἀραβαρά = κροσσώτα as subst. The word of the Ps. (בּוּם) has occurred in Exod. 28 (where it is rendered

* From information supplied by Canon Evans.
ἀστυδίσκας). But this illustrates an occasional practice of the LXX Pss., to derive a rendering from the context of a previous instance, v. 15 38\(^{18}\) 94\(^{21}\) 106\(^{15}\) and 143\(^{6}\), cf. 68\(^{14}\).

**XLV 14** περιβελθημένη i.e. ἧμισώ. Possibly referred to δόξα, but probably to θυγατρός, v. 42\(^{6}\).

πεποκυλμένη ῥαγίθρα] a substantially correct paraphr. (Ezek. 16\(^{10}\) ποκιλα = ῥαγίθρα). Hence PB. in ν 12 "wrought about with divers colours."

**I 5** ἀπενεχθήσονται ἑυρίσκεται as if fem. sing. with plur. subj. For ἀπε. cf. 60\(^{11}\) ἀπάξει = ἤρισε.

**I 7** ἐγεννηθησαν νήρια] Local spelling for ἐγεννῆθη. (Deissmann p. 184). It has however misled V. nati sunt. The confusion has reacted on ἐγενόμην, reviving the radical meaning, Josh. 5\(^{4}\), Esdr. A. 4\(^{16}\), Gal. 4\(^{4}\). Cf. 65\(^{11}\) 87\(^{4,5}\) 90\(^{2}\).

**I 8** ἔμφυσσονται ἀριθμοί] the 1st person sing. seeming inconsistent with πᾶσι γενέσι, cf. I 45\(^{5,6}\).

**XLVI 1** ὑπὲρ 1\(^{o}\) ἰ. | κρυφλῶν ὁλυσικ] v. 9\(^{1}\).

**2** ἡμῶν ἃν] Latt. naturally render the Gk. Deus noster; but the Collect for the 23rd S. after Trin. Deus refugium nostrum et virtus.

tais εὑρόσαται αἰμας ἀλλα] incorrect: influenced by 119\(^{143}\).

**3** παράσσεσθαι ἡμῖν] v. 6\(^{8}\).

ἐν καρδίας ὄρμη.

**4** τὰ υδάτα αὐτῶν ἐνυσίμων] The suffix, referring (κατὰ σύνεσιν) to υδῶν, is accommodated by LXX to θαλασσῶν. V. (in spite of maris) eorum, but PsR. ejus. In the next line all have the sing. αὐτοῦ ejus.

**5** τοῦ ποταμοῦ] v. 9\(^{7}\).

τὰ ὀρμηματα ἤμισω] Prov. 21\(^{1}\) (perh. copying this) ὀρμή = ἤμισω. "อำนาจ = Impetus (as V. here) either literal as Dt. 28\(^{40}\) ὀρμ. ἄετοῦ, or mental Exod. 32\(^{22}\), Amos 1\(^{11}\). Cf. for this passage Josh. 4\(^{18}\) ὀρμησε τὸ ὕδωρ | Hos. 5\(^{10}\) ἐκχεῖ ὡς ὕδωρ τὸ ὀρμημαί μου. "The currents of the river" to avoid tautology, cf. 43\(^{4}\). Possibly ὀρμ. was a local term of irrigation.
XLVI 5 ἡγιασθεν τὸ σκῆνωμα αὐτοῦ] i.e. ἀπὸ τῆς εἴρητες.

6 τῷ προσώπῳ (B) Ῥβήν θεονομοὶ (Rom. vultu suo) apparently Gk. crpt. of τὸ πρὸς πρωί πρωί Bb a AT Horol. (Mil. a matutino in matutinum, V. mane diluculo). Perhaps τῷ προσώπῳ πρωί was the original of both. ‘τὸ πρωί πρωί is read by one or two mss in Ex. 36:8, Lv. 61:16, I Chr. 9:27, but I do not see elsewhere τὸ πρῶς Π. π. Both readings are very strange. (Judg. 19:25 ὑπὸ θεονομοὶ = τὸ πρωί A.) But in πρῶς there does seem to me some confusion with ἐν. Cf. for τῷ, Gen. 24:63 τὸ πρῶς δείλης, also Ps. 30:9 90:6 τὸ ἐσπέρας, Gen. 8:11, Num. 28:8, Dt. 23:11 τὸ πρῶς ἐσπέραν, Prov. 27:1 τὰ εἰς αὐριων.’ D.

7 ἐκλιναν] the intrans. use of κλ. does not recur in the Pss., but is frequent elsewhere.

+ ὁ ὑψιστὸς after φωνὴν αὐτ. (exc. BΧ), so Hor. PsR. not V.

9 τῆραμα οὐράνιον] alternative meaning.

10 διπλον τὴν Ὑριν] v. 5:13. | θυρεοῦσ διπλον] i.e. διπλον referred to Aram. διπλον scutum. Bä. who is inclined to prefer this rendering.

11 σχολαστὴς ρωμα] Exod. 5:8,17. | 12 om. ἔλλην v. 3:9.

XLVII 1 υπέρ 5.

5 ἡμῖν τὴν κληρονομιᾷ αὐτοῦ ἄφεν] read carelessly as ἄφεν (for overlooking of τ in terminations v. 64:7); ἄφεν though mechanically = ἡμῖν probably taken as dir. obj. (v. 17), the meaning being given by Rom. nos in hereditatem sibi and Mil. nos hereditatem suam. But V. nobis hereditatem suam.

ἡμῖν referring to καλλονήν. So V.

9 + πάντα before τὰ ἔθνη, some mss with PsR.

10 μετὰ] i.e. ὡς. V. cum (Deo), PB. unto the people (a doublet, possibly original, v. Par. Psr.), from SM. adjunguntur populo Dei.

οἱ κραταιοὶ [ἱγνοῖς] as fig. = chieftains. SM. eo quod Dei sit veluti scuto protegere terram.

ἐπήρθησαν] disregarding number or reading ἠγιασθεν, "Because the mighty of the earth (belong) to God, they are highly exalted."
τοῦ θεοῦ 2ο] Latt. Dii, Lat. crpt. of Deī. August. “Quoniam dīi fortes terrae valde elevati sunt. Qui sunt dīi? Populus ille Dei, vitis illa Dei de qua dicit, Iudicate inter me et inter vineam meam. Ibunt in tenebras exteriores.” The strong gods of the earth are the Israelites of earthly human nature, lifted with pride, who will not sit down with Abraham, Isaac, and Jacob.

XLVIII 1 + δευτέρφ. σαββάτων.

3 εὐρίζω τὸν ναὸ, so B, the rest εὐρίζων.

εὐρίζω is rare, εὐρίζων ἀπ. λέγ. There are questions both as to their meaning and as to their connection with the Hebr.

(i) εὐρίζω] εὐ = ναὸ; Ρύζω = either τὸν a branch (“in several Talmud passages,” J. & L.) or = νιῦ fruit Bā. This would agree with Aq. καλὸς βλαστήματι. Θ. seems to acquiesce in this reading εὐρίζω, perhaps making nothing of the original. Another hexaplar rendering (Quinta) nearer the Hebr. is εὐκλάδῳ.

εὐρίζω is taken in two ways:—

a. With an eye to the Hebrew, of beautiful vegetation, either literal or spiritual (in the latter case possibly agreeing with ἀγαλλιάματι). If the LXX meant this they have been successful in concealing their meaning. No one who could not refer to the Hebr. has so understood it.

b. Interpreting Gk. as original, well rooted i.e. firmly founded. Suidas ἀντὶ τοῦ ἐπιμόνω, καλῶς ἐρρυζωμένῳ. V. Fundatur. This could however hardly be a translator’s intention.

(ii) εὐρίζων: a. read by Chrysostom as εὐ Ρύζων = καλῶς Ρύζων, καλῶς πηγάδος i.e. Κύριος εὐ Ρύζων ὄρη Σ. This practically goes with (i) b.

b. εὐρίζων = εὐρίζων Apolin. Dilatans (exultationes) PsR. August. Syro-Hex. Λαξεῦ, associating ἔπει with ησυ Gen. 9:37, (perhaps reading a reduplicated form) and with some allusion to that passage; “Enlarging Sion to embrace the whole earth.”
It would be an anomalous formation but the LXX are fond of verbs in -ιςω. εὑρίσκω has some countenance in the other translators, but for the great majority of their readers the LXX would have invented a word to mislead, and successfully.

Symm. ἀπ᾿ ἄρχης ἀφωρισμένω. For ἀφ. v. 68. 

XLVIII 4 οὖν ἀντιλαμβάνεται αὐτής [καὶ γίγαντες] v. 9. For the ἕ cf. 42. ἕ as if of an Aramaic infinitive, cf. 127. Αὐτής supplied. The tense is somewhat unusual, cf. 49.

5 After Bas. AR add τῆς γῆς with V., PB.


περιλάβετε] A slight forcing of the word. Take her all round, i.e. by observation.

I3 διδοθήσασθε] i.e. ἰδίᾳ.

ἐν τοῖς πύργοις αὐτῆς. Ἀβραάμ.

I4 δύναμιν γῆς] as if from בּלִים.


I5 ἀλλαζόν ὡς om. | εἰς τὸν αἰ. τοῦ αἰ.] v. 10.

τὸν εἶναι ἑτοῖμον ἀλλακτικόν om. B only.

πομανεί 'ν] suggested by such contexts as 80, Gen. 31.

eἰς τοὺς αἰώνας ad fin.] i.e. τοῖς ἄνεοι (otherwise the plural is ἄνεοι).

XLIX 3 οὐ τε γνησείς ἡμᾶς γῷ. (1) Prov. 2 9 = בִּין dem (elsewhere γίγαντες). (2) Jerem. 32 (39) the indigenous contrasted with Israel. (3) Wisd. 7 Adam is the γηγ. πρωτόπλαστος as Gen. 2.
The meaning (2) will fit here: the non-Israelite native races בָּרָאִין, בָּנָי; and the Israelite שְׁמִיאִים בּוֹרָא.

XLIX 5 παραβολὴν ἐν λόγῳ (cf. v 13 παραστασις λήμθη = τὸ ψευδής) II. accompanies the Hebr. in its various meanings, comparison, parable, proverb. For the rendering cf. Num. 237.18, Ps. 441578.3.


7. 8 Anacoluthon, as if it were τοὺς πεπρ. in v 7 governed by λυτρ. v 8.

οὐ λυτροῦται] i.e. θλῖθος, although it is not a very usual correspondence of tenses.

9 καὶ τὴν τιμὴν] i.e. ἡ κοινοὶ (Esth. 14) subst. constr.

ἐκοπίασεν [ἡμᾶς] Gk. crpt. for ἐκόπιασεν, PsR. laboravit, V. laborabit. Cf. 2 Sam. 237.10 (B and A).

12 οἱ τάφοι αὐτῶν [dddd] i.e. ἱδρυμένοι, generally accepted. PB. renders MT. They think, practically equivalent to AV. “Their inward (thought) is.”

ἐπεκαλέσαντο κ.τ.λ.] taking ἧμερας as object, v. 179.

13 συνήκεν [ὁ ἵλι] i.e. ἵλις, as v 21.

παραστασις λήμθη] cf. v 5. Some mss παρεστασις. Double augm. as 1516 T ἑπεκατηράσατο | Num. 211 (Vat. text not Swete) κατερπανόμευσε | Judges 189 A ἑντεφιπτησάμεν | 1 Sam. 3018 ἡ πολιορκήθην.

+ τοῖς ἀνοίητοι καλ.

ὡμοιώθη [ὁ νῦν] mistaking root. | αὐτῶι supplied.

14 σκάνδαλον [λέγει] confusion with νῆσις, which is however mostly = ἀταθεῖσης.

σκάνδ. must here = stumbling block, not trap (but Apolin. δικτυων).

μετὰ ταῦτα [ἐφημίσατε].

eὐλογήσοντι Bk p.m. Ἰουδαί Gk. crpt. for εὐδοκήσοντι, cf. 119108 σ, through εὐλογ. v. 3813, Apolin. ἐπαινήσοντι. Rom. benedictent, Mil. bene prosperabuntur, V. complacunt.
XLIX 15 ἀπέντρο ῥα] taking ὑ rightly (D.) as transitive, (the ministers of Providence) place them.

θέουθαι (regularly = ἡ τινὶ or ὁ μὴ) is very rarely middle in sense (1 Sam. 15:19 τοῦ θέουθαι ἔπει τὰ σκῦλα); but V. positi sunt.

ἡ βοήθεια αὐτῶν Ἰσραήλ i.e. Ὀρφεὺς, v. 19, 15.

ἐκ τῆς δόξης αὐτῶν [ἀ] Νῦν ἤτοι] a guess from end of v 18.

Some ms ad fin. + ἐξοφθηκαν. PsR. expulsi sunt.

17 μὴ φοβοῦ] used as Lk. 127. There is a touch of sympathy in this present imperative as though to allay an actual present inclination. The aor. imper. or the fut. indic. (of φοβεῖσθαι) is used rather with the distant or contingent. The present in a different sense Jerem. 102.

18 συγκ. αὐτῶι] prepn. treated freely.
19 εὐλογηθήσεται] i.e. prob. ἡ βασιλεία neglecting gender.

εὐμελολογηθήσεταί σου] i.e. βασιλεῖ.

αὐτῶι] Perhaps ἡ is not rendered, being taken as only emphasising the subject, and the αὐτῶ is supplied.

20 εἰσελθήσεται ἡ θυσία; ὑπεται ἡ κυρία] loose renderings.

So V., PB.


L 2 εὐπρέπεια μετάλλη] ἡ μετάλλη] and related words are often used of beauty, especially in Ezek. 2312 2724.

τῆς ἐραίνης αὐτῶι] i.e. ἦτοι. PB. gives a compromise, taking MT. verse-division, but with LXX referring ἐτομπ. to God (unless ἐτομπ. is in apposn. to Σιων, v. 42).

2 (3) ὁ θεὸς ἐμφανῶς ἀνεύ ὁμοίων ἑξισθήσεται] Taken over from v 2. ἐμφ.] as adverbial use of the infin. v. 126 941.

καταγις ἡ ἡμέρα.

5 αὐτῶι] i.e. ἢ. | τοὺς ὅσοι αὐτῶι] ἢ ἀνέβησι. | τὴν 8. αὐτῶι] ἢ ἔρχεται. Persons assimilated to context. But the imperative remains to justify MT:

6 κρυτῆσης ἠπείπῃ] So V., PB. as substantive.
7 σοι ἐπὶ] supplied.

διαμαρτυρομαι τὴν ἡμέραν] as 819; though in both a future would
be expected; in both al. διαμαρτυροῦμαι. Cf. 1 Sam. 8:1 -ὑργή (so printed); in other places Exod. 18:28, Jer. 39:44 διαμαρτυρία.

δαμ. is used generally of testifying by God or in God's name to men, exc. Ex. 21:28, Jer. 39:32,44; these last have an accus. of the witnesses called, v. also Dt. 4:26 31:28.

L 9 δέξομαι ἡνίκα I will receive (i.e. at Thy hands).
χειμάρους Θεία ἀνάγων. v 13 = τράγων.

10 δρυμοῦ] the commonest rendering of ἥνικα and synonyms.
ἐν τοῖς δρεσίν καὶ βόσκες ἰδαναστήρας] i.e. Αναστήρας. ἡνίκα is not elsewhere used in the singular of cattle.

II τὰ πετελάν τοῦ οὐρανοῦ ὑπὸ την ἂνοιξτή ὑποτὺς] cf. 44:27.


16 διὰ στόματός σου ἱεροτάτησιν.

18 συνέτριπτες] i.e. ἰνῆδι. | + ἔτειες at end supplied.

19 τὸ στόμα σου ἐπέλενάσε κακίαν ἡ Είνας ἱππακράτησι] loosely rendered. | περιέπλακε ἡ ζυγική.

20 σκάνδαλον ἐπὶ.


22 ἀρπάζῃ ἡ Ἰωάν] 3rd pers. to suit τοῦ θεοῦ, in spite of

υυ 21, 23; cf. v 5.

23 θυσία] i.e. ἰνῆδι. | ἐκέλ] i.e. ἵππω. | ἡ v. 17:9.

LI 3 + μέγα V., PB.
LI 4 ἐπὶ πλεῖον [ה]ברק in 62³ = חרב, cf. 3 M. 5¹⁷, 18.
Rom. V. amplius, Mil. multum.
πλοήν] exactly for בְּּרָּם, as Gen. 49¹¹ etc.
6 ἐν τοῖς λόγοις σου] i.e ἡ(ον)τάρα.
νικήσῃς ἡμῖν] כְּבָּר in Syr. = conquer (frequent.). * recurs
73¹³ 119⁹ q.v. Nnc. recurs with Hebr. original only Prov. 6⁹⁵, Hab. 3¹⁹.
ἐν τῷ κρίνεσθαι σε] either Ἑξῆς taking suffix as object, or more probably Εκ τοῦ contr. niph. infin. for 'יה, a contraction which occasionally occurs. So V., PB. In mechanical renderings it is hard to fix a criterion of interpretation; but 37⁹⁹ makes it probable that the translator thought of this as “prevail when thou prosecutest.” The idea of God being judged is a violent one, and not led up to; and win is of prosecutor rather than defendant. The fact that win cannot apply to a judge, may have led to preferring another pointing to the obvious MT. one. There is nothing clearly to show how St Paul took it in Rom. 3⁴, but v 6 fits in with this; as the office of judge has more akin to a just prosecutor’s than to a defendant’s. Field takes κρίνεσθαι here accordingly as = go to law.

7 ἐκκρίσεσθεν με τὴν ἀνθρωπίνη] In Gen. 30 ἐγκρίσεσθαι for μιτι of cattle, which would be more naturally of conception simply. Can it have been associated with κύον?

8 τὰ δοκιμακαὶ τὰ κρύφια τῆς σοφίας σου ὁμοθήμων] The first word moved into the second line. For ב v. 17⁹.

+ σου to complete a wrong sense.

9 παντεσμικο[με] ἄνθρωπον] The Hebrew being difficult to render literally is interpreted according to the law Num. 19¹⁹.

10 ἀκουστείς με ἀκολουθοῖσυ [άκ from a form ἀκούστος = ἀκουστός (v. Jelf § 318). Lit. “to make heard,” but also “to make hear.” It has here 2 acc., as in Judges 13³⁸, Cant. 2¹⁴: acc. of person only Cant. 8³²; acc. of thing only Ps. 66⁶ 76⁹, Jerem. 30 (49)². The original is always יִשְׁמָץ. In Sir. 45⁵ it takes acc. of pers. and gen. of thing.
LI 10 tetapetognoména] i.e. ἡμᾶς, cf. 7421.
11 ἀπόστρεψον τὸ πρόσωπόν σου] v. 10.11. PB. Turn (+ away Comm. Serv.).
12 εὖ μοὶ ῥῆ.
14 ᾱγεμονικῷ ἀνομία] a derived sense, princely. Ἦγ. is taken by old interpreters psychologically to distinguish the leading from the other elements of the soul. Suidas ἄγεμονικῶν. o νόος ἢ τὸ κυρίωτατον τῆς ψυχῆς ἐν ὧν αἱ φαντασίαι καὶ αἱ ὀρμαὶ γίνονται καὶ ὅθεν ὁ λόγος ἀναπέμπεται ὧπερ εἶναι (= ἔστι) εὖ τῇ καρδίᾳ.
16 τὴν δικ.] cogn. acc. shall make thy righteousness its joy. Cf. 523.
18 διὰ εἰ] i.e. ἰδὴ, ἡμᾶς. Cf. 5513.
19 θυσία τῷ θεῷ ὁ ἱερεὺς ἄνομοι] for the dative cf. 29616 662 968 1226.
20 + Κύριε | οἰκοδομηθήτω] i.e. ἡμῖν.
LI 2 Δωρκ] cf. 3813. Ἀμφιέλευς ἄκουσαν.
3 ánòmian ἄνομοι] "[Aquila, Quinta] ὅνειδος nach aram. Sprachgebrauch. LXX lassen dabei ἄνομοι aus: oder sprechen vielmehr ὅνειδος ἄνομοι." Bähr. ἄνομος a common Aramaic word (Syr. and Tg.) = reproach. In O.T. Lev. 2017, Pr. 1494; and vb. Pr. 2510." D.
ἐγκαινία ἄν.] Makest iniquity thy boast, cf. 5116; but V. δ ὑστεροῦν ἀνομίαν "Qui potens es in iniquitate."
γλα.] in apposition to ῥῆματα. The Lat. versions vary, perhaps originally reading linguam dolosam. Rom. In linguam dolosa. Mil. 1619 ad linguam dolosam (from 1203), Mil. (now) et linguam dolosam. V. linguam dolosa.
7 + διὰ τοῦτο, or for διῇ. V., PB.
kal τὸ ῥίζωμά σου] i.e. ἔστῳ.
8 + kal ἐραυσίν.
LII 10 κατάκαρπος [ץ] Hos. 147 ὡς ἐλαία κατάκαρπος

4 ad fin.+non est timor Dei ante oculos eorum Mil. (not Rom.).
5 + πάντες (from 144).
6 ἀνθρωποπαρέκκλω [ץ] misread ἡπτή, which is rendered ὑποκρίτης Job 3420 3628 (Bä.). V. eorum qui hominibus placent, PsR. hominum sibi placentium, Pss. Sol. 4 title.
κατηγοροῦσαν [ץ] Rom. Dum avertet Dominius, Mil. In convertendo Dominius, V. Cum converterit Deus, PB. ...the Lord...
From 1261.

LIV 1 ἐν ὑμνοῖς Ἑβόννας. | 2 + ἵσου.
4 ἐνώτισαι with acc. as 552; with gen. 3913; absol. in pass.
of the faculty 13517.
6 + γὰρ. | 7 τοῖς ἐκθρ. Dat. incommodi. | 9 ἐρρόωσι μὲ ἑλλ. ἱππατικά.

LV 3 ἀδολεσχία] outside the Pss. ἀδολεσχία occurs only
1 Sam. 116, 1 K. 1827, 2 K. 911, ἀδολεσχεῖν Gen. 2468, Sir. 714,
35 (32)9; and a few times in other translators; always = §10
(Lam. 219 Gk. crpt. for וית). V. exercise etc. In class. use,
generally of frivolous talking, prob. ἀδοσ and λέσχη talking to
satieties L. & S.

Biel meditatio, confabulatio, giving a Scholion on this place,
μεταφρασμός, μέριμνα, φλυαρία; Hesychius here ἐν λύπη. The
old interpreters seem only to feel firm ground in interpreting
by the original Hebrew or by context, e.g. Phavorinus ἄδολ. τὸ
φιλοσοφεῖν, ὡς τὸ δὲ δοθέως σου ἀδολεσχεῖ ἐν τοῖς δικαιώμασί
σου, καί τὸ παιζέων ὡς καὶ ἐξήλθεν Ἰακώβ (sic) ἀδολεσχήσαι εἰς
τὸ πεδίον. τὸ φλυαρέων καὶ μακρολογείν, ὡς τὸ ἀδολεσχεῖς ἀνθρωπε.
καὶ τὸ ὀλγοφορεῖν ὡς τὸ ἦδολεσχησα καὶ ὀλγοψύχησε τὸ πνεῦμά
μου (from Biel).

6 B omits the verse. The rest σκότος = יַעַל.
7 καταπαύσω [ץ] V. requiescam, PB. Be at rest.
κ. intrans. as Gen. 2, Exod. 10, Judges 8, Hebr. 4,8,10 etc. Also transit. Ps. 74 (?) 85, Num. 25, 2 Chron. 16, Acts 14 etc. (The above include all the instances in Pss. and N.T.)

LV 9 προσεδέχομαι τὸν σάλοντα με θυσίαν με μελέτην] i.e. ἂν μὴ τῇ τὴν θυσίαν (quoted by Bä.). Perh. influenced by 69. The rendering of tenses in this Ps. seems to show the LXX viewing the affliction as in the past.

ἀπὸ ἐλευθερίας [ὑπὲρ τὸν] ρήμα understood mentally, 'perhaps associated with σαλῶ or guessed at.

10 καταπόντισσαν [ἐν] v. 52, 2 Sam. 20, 20, 20.

11 κυκλώσει ἡ ξυλίτης.

ἐπὶ τὰ τέιχα αὐτῆς] patrolling along the top of her walls, v. 23.

12 1] transferred from ἡσ to beginning of next line ἡνών. 

20] om. So Rom. V. but Mil. in medio ejus (bis). The subject of κυκλ. is variously indicated in versions and editions.

κόσος (Βν) [ר] crpt. of τόκος (which the rest have), similar in sound to ר.

Comparing 10 with 55, with 55, 11 we have,

τοί or ὁμοί] 

πυκνάς 

δόλος

tοῖον 

τόκος (al. κόσος)

κόσος 

πόνος

ונא 

πόνος 

ἀνωπία.

πλατειαὶ] The Places or Plätze of foreign towns.

13 [δε] i.e. ל] [ר] (bis), as 51, 18.

14 ἰσόπυξεν] ἰσόπυξεν) 13(9) ἵσος τῷ ὄνειρον του ἐκ νυμφών, Phil. 20.

ἔγερμαν μου ῶμῖν] So of the dukes (i.e. duces) of Edom (Hebr. and Gk.) Gen. 36. ‘A sense, fairly suitable for the tribal chiefs of Edom, given to a word of the same form (though really another word), meaning associate, companion. So AV. guide, here and Pr. 27; and even RV. (but see RVm.) Jer. 3, Mic. 7, D.
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LV 15 ἐγλύκανας ἐδέσματα νῦν ὑμῖν. 
[ἔγλ.] num. and pers. assimilated to v. 14.
[ἴδ.] as if = δόξ (132τ θέρα). Bähr however thinks ἔδ. a Gk. 
crpt. of ἐδράσματα (cf. κραταῖσσα 2514).
[δόξ] rendered 64σ συντροφίας | 834 γνώμην | 898111βουλή.
ἐν ὁμονωμ. υμίν | V. cum consensu, PB. as friends.
16 ἐλέητω θάνατος ἀνίψου K. ἀνίψι̣ Q. | The Qr̩̄e 
word-division. The vb. guessed.
17 εἰσήκουσέν μον ἡμῖν] i.e. ἡμῖν: or 'paraphr. 
suggested by 'called' just before.' D.
18 διηγήσομαι ἡμῖν] 105 (ἐγγὐ generally = ἀδόλεσχεῖν, but 
sometimes μελετῶν).
[καὶ ἀπαγγελὼ ταύτα] The same verb is rendered ἡχησαν 
464 | ἐπάραξθησαν 467 | συνταράσσεσ 42613 | λιμώξουσιν 59715 
eὐφράσθην 774.
19 ἀπὸ τῶν ἐγγιζόντων μοι] i.e. 'ἐγγιζόντων, cf. 329.
ἐν πολλοῖς ἦσαν σὺν ἐμόι] exactly literal. σὺν is unusual.
20 καὶ ταπεινώσει αὐτοῦ] i.e. ἡμῖν; omitting following 1 
(or ἔπειτα οἱ Bähr). So V., PB., AV.
[ἀντάλλαγμα] exchange rather than change; something taken 
in exchange, an equivalent, 1 K. 212, Job 2815; Jerem. 1513, 
Mt. 1626. V. commutatio; Apolin. oὐ γὰρ λύτρον ἔχουσι, under-
standing by ἀντάλλα. redemption (cf. v 19). August. vv 20–22, 
"Qui sic moriuntur in ipsa perversitate, in ipso schismate, non 
est illis commutatio. Humiliabit illos Deus...in damnatione." 
He applies it to God's punishment of Donatists who have 
wronged the covenant with Abraham by forsaking the unity of 
the Church, or rather been divided from it by the wrath of God.
Appropinquavit cor illius "ut intelligamus cor illius." Aug.
21 ἐν τῷ ἀποδίδονα] i.e. ἡμῖν, pron. omitted as super-
fluous.
[ἐβεβήλωσαν] number accommodated to sqq.
22 διεμερίσθησαν ἀπὸ ὅργης τοῦ προσώπου αὐτοῦ καὶ ἡγγισαν] 
i.e. ἐγγυσαν τῷ ταύτῃ δόλῳ (Bähr). | boltedς ταθεῖα.
LV 23 τὴν μεριμνάν σου ἐκβολία] a paraphrase.
sάλον ἑνῶν] 66\(^9\), the metaphor of seafaring nations. V. fluctuationem.

24 + κύριε at end. V., PB.

LV 1 ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἄγιων μεμακρυμμένου

As λαὸς for ἄνωμοι shows, there must be some paraphrase. It occurs to me that μεμακρυμμένος suggests a ptcp. μεμακρυμμένος; and this leaves ἅν ἄνωμοι; “God’s Dove, the removed ones,” paraphrased as by LXX. Cf. Tg. “On the congregation of Israel which is like a silent dove at the time when they are removed from their cities; and turn to praise the Lord of the world as David the humble and perfect [ὁ παντελής explained as = ὁ ἠλπιτός, as in Aquila] did when the Philistines took him in Gath.”

D.

2 κατεπάτησαν με] i.e. ἐκπλήθει as from ἔχθρι (cf. Hosea 10\(^{14}\)
Μακ Bā.). Similarly in v 3 and 57\(^4\). Also in 139\(^{11}\) κατ. stands for ἐκπλήθει. It is not the rendering of Gen. 3\(^{15}\); but in Job 9\(^{17}\) = ἐκτράφη.

3. 4 ἀπὸ ὑψοὺς] i.e. ἐκπλήθει.

ὑψοὺς ὑπό τοῦ is placed 4 words too soon to follow ἔχθρι; the num. and pers. of φοβηθήσονται (Ἀνάθει) being suited to the new context. V. follows MT. in these points; Rom. follows the LXX. Mil. adopts a still more confused compromise\(^*\).

5 τοὺς λογοὺς μου] i.e. ἐκπλήθει.

+ ὅλην τὴν ἑμέραν with Rom.; but not Mil. V.

6 ἐβδολύσασον ὑπὲρ τοῦ

7 παρακλῆσαιν ὑπὲρ τοῦ] as 61\(^5\), altern. meaning. Cf. 31\(^{14}\) 34\(^5\); but in 22\(^{24}\) ὅ = φοβηθήσωσαν.

ὑπήμενα ὑπὲρ\(^*\) Gk. crpt. for -av, v. p. xviii.

τῇ ψυχῆς μου] for dative v. 33\(^{20}\). Rom. expectavit anima mea, Mil. -verunt -am -am, V. sustinuerunt animam meam.

8 ὑπὲρ τοῦ μηθενός σώσεις αὐτούς] i.e. ἐλεήσομαι ἐν αὐτοῖς. ὑπὲρ τοῦ μηθενός for no consideration and so = οὐ (the neg. μη being

\(^*\) i.e. ab alt. d. non timebo both before and after Quoniam...debellant me.
determined by the defin. art.); σωφεσ, κατάξεις Hebr. futures
in imperative sense (1016); 'מ as imper. Piel; or "Wilt thou
save them on behalf of vanity?" i.e. without any good object.
But the rendering is mechanical, and hard to adjust gram-
matically to a meaning. V. Pro nihilo.

Apolin. takes it as = μή σωφες: οὐδὲ κότω καθέλοις κρυνερῳ
cakokerya philo.

Μηδὲν as a subst. again 8118 but in a different sense.

**LVI 9** τὴν ζωὴν μου ἄριστον] interpreting as Tg. dies vaginationis
meae Bä. Cf. 37 B, ζωὴ = χρόνο.

ἐκσεγγειλά σοι θὰ πάσῃ χρεομᾶ] i.e. τὸ κὺρίον; 'Ν as dative, Bä.

ὃς εὐτελές τὸ εὐτελές ἀποσφυγόντες Bä.;
or rather ἄριστον.

ὁσ καὶ ἐν τῷ ἐπαγγελίᾳ σου τὴν ἐπιφάνειαν ἀλήθη] a loose rendering
of a difficult expression. ἀλήθη is paraphrased again in v 14.

10 ἅν] om. with Rom. but Mil. V. *tunc.* + se. | ιερόν ἑω.

11 ῥῆμα...λόγον] ἐβάβει (bis), and PB. *rejoice...comfort me,*

λαλήσσα (bis) for variety.

13 ἢ, ἢ merged in one σου, v. 3132. PsR. *Vota que*
readdam laudationis tibi. V. V. tua qu. r. laudationes t.

14 καὶ ἀλήθη | εὐφραετήσαι τὰ συνάρτ. v. 263.

Except Bä p.m. most mss with Horol. PsR. insert (before
καὶ τ. πόδ.) τοὺς ὀφθαλμοὺς μου ἀπὸ δακρύων from 1163.

**LVII 3** εὐφραετήσαντα ὀρατόν] v. 12.

4 ἐσαύρεν εἰς οὐνείδος θεριν] τι only here with Divine subject.
κατασκοι] v. 562. | The ἀλήθη moved back to the end of v 3.

5 + ἐρρύσατο] to suit next variation. | έκ μέσου 'Μη; i.e. θολώμενος.

7 εἰς αὐτὸν ἡμῶν. | 8. ad fin. Horol. with άν + ἐν τῇ δόξῃ

μου. | ad fin. PsR. + Domino.

9 εὐθερμοθομείσατο ἐρθροῦ ζωὴν ἡμῶν.

**LVIII 2** ἄρα I.e. ἀπλα (ap. Bä.);
eὐθείᾳ] neut. pl. v. 19.
LVIII 3 συμπλέκουσι] i.e. ἰὴρομάτι (instead of ἰῷ) Bä., who prefers it. So V., PB. Συμπλέκ. inexact (as περιπλέκε 50¹⁹); V. renders both of them by concinnare.

4 ἐλαληθαῖα i.e. ἱδρύ. | 5. ἡ μῆνα 2ο om. | καὶ βυσσώσις prob. = μύη.

6 φαρμάκου τε φαρμακευνομένου λοσίρον] loosely rendered, as if ῥόμπιν ῥάμπιν a charm concocted. PsR. veneficia quae incantantur. V. (drawing to the Hebr. as if the Gk. were φαρμάκον with a middle verb) Venefici incantantis.

παρὰ σοφοὶ] i.e. ἄναμμα. PsR. a sapiente, V. sapienter.

7 συνετρύπης, συνεθλασεν] i.e. ἀνύπα, ῥάμπη.

τὰς μυλὰς ῥωμὺν[] Job 2917, Prov. 3014, Joel 16. L. & S. give no example of this use of μύλη.


9 κηρός ἀνδρίασι] conjectured from the next word; or a more elegant figure substituted.

ἐπέτεισε (sic Bn) πάρ τῆς ἡμέρας] = ἡμέρα κελλί.

10 τὰς ακάνθας ϝμῶν] altern. meaning.

πρὸ τοῦ συνείναι τ. ἀ. ὅ. τὴν ράμφον] when two accus. follow an infinitive the order is generally subject, object, as no doubt intended here. Mil. V. Prīsiquam producant (V. intelligenter) spīnæ vestræ rhamnum, Rom. Pr. producant spīnas vestræ rhamnus*

καταπλήθαι ϝμᾶς ωστὶν] Gk. crpt. either for ἐπιστᾶσι or for αὐτοῦ (pl. for s.).

II + ἀσέβῶν] So Rom. (impiorum); but not νΤ. Mil. V.

* "Prīsiquam producent spīnæ vestræ rhamnos. Spīnæ naturam hanc habent ut in virgulto magis quam in arboribus prūrant. Rhamnus autem arbore est spīnea nullum omnino afferens pomum. Ergo prīsiquam spīnæ vestræ in arborum durität conversæ radicūtus fundatūe permaneant et effētæ, rhamnus quasi viventes absorbēt vos spīnosa et obdūrata iniquitas vestra." Arnobius M.
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LVIII II τὰς χεῖρας αὐτοῦ ρουράν] cf. 74.3.
I2 eι ἡρα ἡν. | ἡρα τὶς v. 31.23.
κρινών αὐτούς] i.e. ἡλίσθη, cf. 17.14 104.17 107.17 139.16, Judg. 5.18 A.

LIX I τὸν οἶκον αὐτοῦ θαυμᾶ] the pronoun supplied.
4 ἐθέρευσαν ἵνα ἔρως ἡμῶν] the rendering of ἱνα 94.21.
ἐπέθεντο ἔρως.
5 ἐκατακούσαν καὶ κατεύθυνα] ἀλατός ὁ οἰκονομός Gk. crpt. for κατεύ-
θυναν (v. 56.7). Hence V. cucurri et direxi, cf. 62.5.
6 τῶν ἐργαζόμενων τήν ἀνομίαν βασιλείαν.
7 Λαμβάδων Νικόλαι] λ. τάνν πεναν Hesych.; cf. Dt. 28.20
ἐκλειμιαν = ἡπείραν. Symm. ἂχορτασιαν (from Biel).
IO τῷ κράτος μου] i.e. θύμι.
II ο θεός μου τὸ ἔλεος αὐτοῦ] i.e. ἐν τῷ ἐλευθερώ.
12 τῷ νόμῳ σου ὑποκρίτα] Gk. crpt. of τοῦ λαοῦ μου; or of τ.
νομοτάτος σ. (so ἀ.σ.) from ἑξή, the possessive being accommo-
dated. PsR. legis tuae, V. populi mei.

I3. I4 διαγγέλῃσαι συντελείαν εν δραγί συντελείας [i.e. ἀργεῖ] ὀν ἐν
πάντων καὶ συντελείαις] i.e. ἐπειδή ἡπείραν ἐν τῇ ἐλλοχή.[neglecting gender].
ὡς Neh. 1.8.9, Zeph. 1.18, Jer. 4.27 al. Cf. ἡλίσθη Ps. 119.96.

diaγγελ.] of public proclamation Exod. 9.17, Lev. 25.9, Sir.
43.2, 2 M. 3.34. Mil. Compellentur in consummatione in ira
consummationis, (so Rom. but om. in con. August. for it
consummationes). V. Annuntiabuntur in cons. (rest as Mil.).
“Obscurum” Aug. Compellentur perhaps subjunct. ‘= be accosted,
a variant for annunt. and hardly more unsuitable.’ D. In con-
summ. = συντελεία. “Consummatio id est mors”—Theodore
(?) Mopsuest.) says διαγγελήσωνται ἀντὶ τοῦ ἐσονταὶ...ἀπὸ
tοῦτων ὃν πράττοντοι ἀπὸ τοῦτων συντελεσθήσονται καὶ ἀποθανόντω-
ται.—Chrysostom τὴν εν δραγί συντελείαν τὸ μέλλον λέγει κρι-
τήριον. From a Catena Patr. Græcorum.

I8 ὁ θεός μου ὃτι ἄντιλήμμπτωρ μου εἰ ὁ θεός μου τὸ ἔλεος μου
ἐν ᾗ ἐμοί i.e. ἐν τῇ ἱδρυμοι, i.e. κατεύθυνε ἡ ἡραν.
LVIII 1—LX II

X I τοῖς ἀλλοιωθησομένοις [cf. 45].  

ένα ὡς = 6. 

ἐν τῷ θαύμῳ] i.e. τάχιστον.

ὁσπορε ὑπεντύρισεν [from ἡμέρα] i.e. ὡς από 

οσπορε in Pss. occurs only in the titles of 3, 34, 56, 59, 60, also in Job 26 34 29 36, Isai. 16 3 13, Tob. 6 13 7 11].

ἐρυπρίζειν common in LXX, esp. of wasting by fire. Not classical nor in N.T.


3 ὀκτείρησας ἐξωθήσεται. [ἡμᾶς ἔν] so RV.

4 συνετάρεσας αὐτήν ἀνέτρεχε.

5 κατανύξων ἀνεύχη] of piercing (conjecture to suit context): v. 4. (ὑπάρχ Isai. 51 34 = πρόωσεως.)

6 σταμασίων αὐτήν] v. 4. τοῖς ἀνέσεως] as if ἀνέσεως.

8 κοιλάδα [κοῦκ] k. not sharply distinguished from φάραγγε but generally wider; φ. rather a ravine with torrent bed. Latt. for κ. convallum.

9 βασιλεὺς μου ἠρέμησα] i.e. either reading ἠρέμησα, or interpreting ἠρέμησα historically.

10 τῆς ἐλπίδος μου ἡ ὁρίζει] referred to Aram. root (Dan. 3 30), for dignity. Cf. 58 3.

ἐκτενῶ [Perhaps indicating a contemptuous stride over the conquered country; ἐπὶ (τῶν 'I.) then as in 23 3.

ὑπετάγησαν ἡ ὀρθόρρυθμά] i.e. ἔν, connecting with ἔν and giving the meaning “to be worsted.” Cf. Dan. 2 40 in the light of its interpretation.

11 περιοχῆς [μέλη] 'ίν usually means siege enclosure; but it is sometimes used of defensive enclosure, i.e. ramparts. Cf. Zech. 9 2, 2 Chr. 8 5 11 5 32 10. Περιοχῆ, a surrounding, might be either one or the other,—it stands, for instance, for ἡ ἡμέρα “hold,”  

M.  

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1 S. 224, 2 S. 57 al.; but 2 K. 2410 252 and also Ezek. 48 seem to support the sense of hostile surrounding, besieging. Cf. also use of περιέχω. D. v. 3122. In Isai. 273 the two senses form doublets of ἦν ἀκηδόν, τόλμη πυρὸς πολιουρκομένη. Rom. V. in civitatem munitam, Mil. in civitatem circumstantiā.

LX I2 Mil. omits Deus 20, not Rom. V.

14 έξουδενώσει δορυφορή] v. 446.


3 εν τῷ άκηδόνασαν ηὐσυνήμα] άκ. = to feel άκηδόνη, which from meaning without care, came (cf. άπαλγεύν) to be applied to despondency, enervated dejection, indifference of mind amounting to torpor. 11928 ενύστατον η ψυχή μου ἀπὸ άκηδίασ (Μουσα); Sir. 296 λόγων άκ. the despondent answer of a borrower; Is. 619 (ταβάν) πνεῦμα άκηδίασ (Bar. 31). Suidas άκηδ. ραθυμία, χάθηδων, λύπη. | Άκηδάλφευν 1021 1434 (forms of ημέρα) Sir. 2214; v. Bp. Paget on the Seven Deadly Sins. Here aor. inf. = pres. inf., v. Plummer S. Luke 321.

ψυφώσας με εἰρήνη, person suited to context.

6 κληρονομάν τόισ φόβ. | ἰδιαίτερα] v. 5110.

7 Through taking ἔτη with line a, a confusion has arisen in some mss.; πρὸς τὰ ἔτη, εἰς τ. τ. v. annos ejus c. sqq.

ἐως ημέρας μοι] i.e. τὸν. Cf. 588 ἐως οὗ ἀποθεώσων | 1428 ἐως τὸ ἐν δυναμικῷ | 1428 ἐως οὗ ἀνταποδοθεῖ | Isai. 828 ἐως καιροῦ ἡμῶν; and 9416. 'At the time of, when, must in these cases have been interpreted from the context as = until.' D.

8 + αὐτοῦ.

τὸς μοι] Aramaic. | έκεῖθεν, παροιμία] v. 128. αὐτόν perhaps originally αὐτὸν = ἦν: in the effort after sense first written -οῦn (BR), and then omitted (the other mss).


LXII I Ἰσαοῦν ἡ νοτίωτα] v. 45.

3 ἐπὶ πλείων δωρά] cf. 514.

4 ἐπίτεθεον τῶν τραχαί.] | φονεότερα] i.e. ἀφρότερα.
LXII 4 πάντες [Rom. universos, Mil. omnes vos, V. universi vos.

ός τοῖς ῥήκοις] either dat. of instrument, or ως with constr. of δομοῦς. [φραγμῷ] = macerie (V.) 89. Le Blanc explains the dat. either as a sort of apposition to in hominem, or understanding incumbitis: so the Douay "as if you were thrusting down."

ἀπομένω τετράδῃ] From absence of art. LXX probably read the η with the former word η λέγειν. For the rendering cf. 36. 13. 5 τὴν τιμην μον] i.e. ἵνα, taking μ as ἵνα. PsR. hon-orem meum, V. pretium meum. [ἐδραμον] i.e. ἔδραμεν. Cf. 50. 18.

ἐν διψει βοῶ] Gk. crpt. for ἐν ψεῦδει. 'So already Eusebius in Com. thinks σφάλμα τι γραφικὸν συνέβη for ψεῦδει.' D. Or from combined error of eye and ear for ἀνεμένει.

V. in pretium and cucurri (cf. 59) takes alternative renderings of Gk. not coinciding with the Hebr.

9 ποια συναγωγή ἐπελεβάμεν] i.e. ἐπελεβάμεν. For β v. 17. 9.

If ἐκχείετε is present cf. for non-contracted form 283; in short stems the pres. imper. is sts. used as = aorist, cf. Judges 6. 9 ἐκχεε. Or it may be aor. (T have ἐκχείατε). The change of α to ε does occur ('In der Sprache Aegyptens nicht gerade selten.' Thumb, p. 66).

10 τοι τῶι λαβώις] i.e. ἥλιος from Ἡλίου Bä., 58. 64. 7.

ἐκ ματαιότητος ἐκ τῶι Νομῶι.

II ἐπιφοβεῖτε πάντες] conject. from the parallel, Bä.

ῥέμα Βούγη] i.e. ἰερ. 78 20 ιος 41 Lev. 15. 25. In 92 15 ὑν = πληθυνθέονται, a plain unfigurative rendering which would have suited LXX here had they read as MT.

LXIII 1 Ἰδομαλός ἀνοίγει] τιτ. Apolin. Ἰονᾶς. As least familiar Ἰδομ. might have seemed original; but cf. Isai. 44. 26 B (which may indicate the same district as the Hebr.).

2 ἰδίων] taken to emphasise the suffix of the next word; the emphasis is rendered by placing πρὸς σέ before verb, v. 9.

ποσαπλώσ] (here only) i.e. ἠπόσ, = 35. 17 πότε, 78. 40 ποσάκιος.
LXIII 3 ὄφθην σοι ἔχων] The voice altered; from the idea of reverence and the example of Exod. 24\textsuperscript{11} καὶ ὄφθησαν ἐν τόπῳ τοῦ θεοῦ ὁ ἄνθρωπος Ἰσραήλ.

4 [ὡς σήμα] Plur. ἀπ. λέγ. in the Bible; perhaps for an intensive effect. Cf. 18\textsuperscript{12}.

6 καὶ χειλῆ ἀγαλλιάσεως αἰνεῖτε τὸ ὄνομά σου ἴσως ἡ χείλη "Ρ江山リす"[.] As it stands χ. is of course subject and ὄν. accus.; but originally χείλη = Hebr. accus. (v. 12\textsuperscript{3}), generally in this case rendered by dat. Horol. χείλει.

ὄνομα σου crpt. of στόμα μου which is read by many MSS and by the Ch. Texts; the pronoun accommodated. PsR. labia exultationis laudabant nomen tuum, V. labiiis exultationis laudabat os meum.

7 ἐν τῷ ἄρθρῳ ἀναβλέπεις μου] μου 2\textsuperscript{o} B only.

10 εἰς μάθην ἀναθέλει] i.e. ἀναθελ.

II [παραδοθήσονται] ὑεροὶ] to suit context: the same is rendered θελεύνην in 75\textsuperscript{o}. The niphal in 77\textsuperscript{8} is read otherwise.

μερίδες] i.e. ἄνθρωπος (plur. constr. of άνθρωπος).*

LXIV 2 + πρὸς σέ[ not ι Latt.

3 The verse is omitted by B p.m. only.

συντροφῆς ὑπὸ] συντρ. Judges 14\textsuperscript{8} a swarm of bees; generally a gathering for a bad or questionable purpose. ἦ ὀμόνοια καὶ ἦ ἑπὶ κακῶ συμφωνία. Suidas. 2 K. 15\textsuperscript{15}, 1 M. 14\textsuperscript{44} (neutral), Acts 19\textsuperscript{40} (simly. the verb 2 Sam. 15\textsuperscript{31}, 2 K. 9\textsuperscript{14} 15\textsuperscript{15}). Another use is given by Hesych. λαὐλαψ = ἄνεμον συντροφῆ μετὰ ὅτε οὐ; so Hos. 4\textsuperscript{19}, Sir. 43\textsuperscript{17} συντροφῆ πνεύματος (Hos. 13\textsuperscript{11}.

5 ἡ ἐδάφνα κατατοξεύσοντων αὐτῶν ἥρι ὅπως] In v 8 both words are differently rendered.

7 ἐξελιταν ὑπὸ] as = ἰππά. ἦ is occasionally neglected in such terminations. The translator may have thought it capable of insertion 10\textsuperscript{8} 22\textsuperscript{22} 47\textsuperscript{5} 77\textsuperscript{7} 118\textsuperscript{18} 119\textsuperscript{51}.

ἐξερευνάτες ἐξερευνήσεις ἵστρον σάτρα ὁ θεὸς] i.e. ἵστρον ἰστρότοις.

προσελεύσεται] i.e. βργί..

* The plural of ἰππά would be ἰππάι or ἰππάμεν, D.
LXIV 7 καὶ καρδία βαθείᾳ] a mechanical rendering. Latt. ad cor altum.
3 καὶ ψωθησεται] i.e. σώθησιν. ὑπερτεων] i.e. ἑαυτοῦ. Cf. 1166.
9 καὶ ἐξουθενήσας αὐτὸν ὧν εὑρίσκω ὑπερμέτοιοι] B p.m. only, with Rom. pro nihilo habuerunt contra eos. The rest ἐξουθενήσας. Mil. V. infirmae sunt contra eos, and Apolin. Ἡπεδωματος γλωσσῶν (debilitus linguis). Ἐξουθ. Gk. crpt. for ἐξουθ. v. 272 76; and for ἀπεθανειν transitive cf. Mal. 28 (Bä.).
οὐκ ὑπερμέτοιοι om. by B, acc. to LXX practice (3129) involving here perhaps a loose treatment of number (ἵον, ὁδ.).
ἐταράξηθησαν ὑπερμέτοιοι.
LXV 1 V. adds “Aggæi, Ieremie et Ezechiel populo transmigrationis quando incipiebat proficisci.” So Apolin. Jerome (instead of רְשׁוֹ) “de profectione.” Bä. suggests a confusion of רְשׁוֹ with the Aramaic מִבְּרָא a caravan.
2 πρέπει] Prob. referring to root = ὅμοιονθαυ, and accommodating sense.
+ ἐν Ἰερουσαλήμ. Some mss, Latt. PB.
3 εἰσάκουσον] i.e. ὕποτε. | μου supplied or read ἡμᾶς.
ὑπερηφανώμεσαν] cf. παρηγόμενον 11951.
ἡμᾶς[ίνοι] i.e. μετανοεῖν or treating number loosely.
τὰς ἀσέβειας ἠμῶν σὺν ἰλάσῃ] the classical use of ἰλάσκει is trans. to propitiate a person, the LXX use generally intrans., both mid. and passive, propitiatus esse vel fieri with dat. of person favoured. In the Pss. (all = ἔχετω) it has dat. of offence forgiven 2511 (י) | 7838 (no Hebr. prep.) | 799 (לע). Here acc. of offence, as Hebr. 217 and (with ἐξελ.) Sir. 285, Dan. 924; in these three the subject being the mediator. Where the offended, i.e. God, is the subject it is passive in N.T. Luke 1813.
5 ἄγιος] i.e. ἅγιος.
6 θαυμαστὸς ἀναρχ] in loose apposition, 455 6838, Exod. 3410. ὤπο. ὁ = φοβερός.
καὶ τῶν ἐν θαλάσσῃ μακράν ὦριοῖ] om. B. Possibly τῶν is a subsequent addition. Latt. et in mari longe.
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τὸ ὀίδωρ ἑπαύσῃ] B only. The rest κύτος, an inexact paraphr. Κύτος is not the swelling (κύματα collectively) but the volume or extent of the sea. In Dan. O 48 it paraphrases ἀντίον aspectus, i.e. the volume, or spread of the tree. “Schol. ad [Ps. 658] κύτος interpretatur κοίλωμα, πλάτος ἡ βάθος. Suidas ὄγκος [bulk], χώρημα [capacity].” Biel. PsR. fundum, V. profundum.

After αὕτης some mss with Horol. and PsR. add τὸ δυσστή-

σεται.

tαραχθήσονται] i.e. τὴν ἔρα.

9 ἐστέρας] V. Vespere, perh. altern. spelling of vespertae (Mil.); but Rom. vesperti looks like a mechanical rendering of ἐστέρας.

10 ἐπλῆθυνας] i.e. ἡβι or Hebraic paraphr.

ἡ ἐτοιμασία σου] i.e. ἡδοτός: σου supplied, cf. 1017.

II πλῆθυνον τὰ γενήματα αὐτῆς ἡρών ἡμῶν] Perhaps the translators gave it up and provided a suitable substitute.

γενήμα. So the Uncials. Very common in LXX for the produce of land: also in Polybius, Lk. 1218, 2 Cor. 910, in the Synoptists (γεν. τῆς ἀμπελου), and in Egyptian papyri c. 230 b.c. Never νν in papyri; they fluctuate between ν and νν in those forms which otherwise are common to γίνομαι and γεννάω (Deissmann). Cf. 4517 8745 902, and the spellings of A, ἄμαρτάνειν 392, ἀνεπισταννομένους 446.

εὐφρανθήσεται ἡμῖν.

ἀνατελλοῦσα] i.e. ἡμῖν Ἔτ. Bä. The root is freq. with vegetable reference, as Gen. 318 ἅνθισεν; Jerem. 235, Ezek. 167, Zech. 38 ἅνθα etc., Ps. 727 928 ἢμ. 12 τῶν στέφανον] i.e. ἡβαρβα ρ, not wanted as a verb, ‘ἐβα ρ’ being brought into this verse.

καὶ τὰ πεδία σου ἡβαρβα ρ.

πλησθήσονται ἡμῖν.

I3 πλησθήσεται ἡμῖν.

Nv 11—13 are to some extent re-written by LXX in the spirit of the original, details not being clear to them.

LXVI 1 + ἀναστάσεως] For the genit. v. 29.¹ Bä. explains ἀν. by II 9 τοῦ θεμένου τὴν ψυχὴν μου εἰς ζωήν, which seems not enough to give a character to the whole Ps. Ἀναστήναι and cogns. very often = ἡ εἰρήνη Gen. 7⁴.²³, Exod. 26³⁰, Ps. 78⁵.⁶ etc. Can ἀναστ. here = ἡ εἰρήνη misread for ἡ ῥήματα, i.e. a Psalm at the setting apart of victims, vv 13—15? But ἡ ῥή might not exactly fit in here; v. Hastings, DB. s.v. Offer. | θεψ] Horol. κυρίῳ.

2 Ῥαβδὸν 1⁰] om. unless δὴ takes its place.

δόξαν αὐ κεφα] cf. 29.².


4 + ὑποτέ αδι κα. Some mss with Horol. PsR.

5 + τέκνα, v. 34¹⁹. | φοβερὸς] ref. to θεοῦ v. 4² ⁶¹.

ἐν Βουλαίς ἡ ὁλυμπία.

6 ὁ μεταστρέφων] i.e. ἠρήν.

7 ἐν τῇ δυναστῇ τοῦ αἰῶνος αὐτοῦ ἡ ἀποκράτισσα ὁ υἱὸς τῆς ᾿Ανάστασι καὶ τοῦ αἰῶνος αὐτοῦ [αὐτοῦ] mis-placed. There is some confusion in mss; originally ἐν τῇ δυναστῇ τοῦ αἰῶνος αὐτοῦ. who ruleth eternity in his power.” V. in æternum.


9 μου ὧν (bis)] i.e. ν.

11 ἐν ἀνάστασι ἡμῶν ὑμῶν ἑαυτοὺς ὑποτάσσετε] al. with Horol. ἐπὶ τῶν νότων ἡμ. ¹² ἀνθρώπους ἡμῶν ἐκ] Rom. hominem, Mil. V. Jer. homines. eis ἀναστάσιν μὴ] i.e. ἡμῖν. Bä. comparing 1 Sam. 16²⁸ (ἀνάστασι = ἡμῖν) and Exod. 8¹⁸(¹³).

Lev. 5, Ps. 106, and διαστολή Num. 30. Also for other words Gen. 30, Lev. 22.

LXVI 15 μεμβαλλόμενα ὑμῖν.

+ καὶ. PsR. cum incenso et arietibus, V. c. inc. arietum.

ποιήσω ἵνα] Hebraism of translation, or mechanical rendering; cf. Exod. 29, etc.; i.e. ποιεῖν follows ἵνα in these passages in taking a special sacrificial meaning; a fact which Prof. T. K. Abbott (in his pamphlet Τοῦτο Ποιέτε) strangely denies. Some MSS ἀνάλογος, Latt. offeram. | + σου 20.

16 τὸν κύριον διὰ 

17 καὶ ὑπωσά] equiv. of pass. διαβαλλεῖν. | ὑπὸ τὴν γλ. ὑπὸ of rest with acc. ἱ8 ἱ8 4 ἱ8 4 and elsewhere, e.g. Κ. 13 ὑπὸ δρᾶν. With acc. also Ps. 18, 47, 106, 144. For ὑπὸ with gen. v. 2. + in Pss.

19 διὰ τοῦτο [ἔκ] i.e. ἔκ, v. 31, + μου 10.

LXVII 1 τοῖς Δαυείδ ῥυθ] i.e. ῥυθ.

2 The renderings correspond with those in Num. 6, exc. that ἐπὶ here = Ἰκι, in Num. Ἰκι: Ἰκι here = ὁ ἱδρ γιάγεσαι, in Num. ἱδρ γιάγεσαι.

LXVIII 2 ἀναστήσων ὁ χρόνοι] Num. 10 ἐσεγερθητι; otherwise the rendering is the same.

3 ὅς ἐκλείπη τις ἅρμα.

ἐκλαίρωσα] i.e. ἐκλαίρωσα, at least if one may suppose with Hitzig that the LXX understood the construction to be that of a personal plur. with fem. sing. vb. (Ges. § 145 k): otherwise, it will be a case of loose rendering.

+ óuws.

4 + διάψαλμα after ἔφφανθ. ? ἔλα of v 5 misplaced.

5 ἐπὶ δικασμὸν ἃς καὶ] (cf. Isai. 513). (Riding) on the West i.e. on the glory of the sunset, as V. ascendit super occassum. In this sense ἐπίβας. occurs with acc. 76: generally with ἐπί and acc. Gen. 24, Dt. 33, 1 Sam. 25, 30, Esth. 6; with ἐπί and gen. Num. 22, 2 Sam. 18, Jer. 22: with ἐπί and dat. Jer. 17.
"Heavens" is a Jewish interpretation of the word properly rendered 'deserts'; 'as it were upon an horse' comes from Münster' (Par. Psr.), "qui orbibus cœlorum veluti equo insidet," v.e. being obviously added to distinguish from sitting upon a throne.


7 μονοτρόπους μύριοι] The solitary. ἀπ. λεγ. in LXX; used in the same sense Eur. Andr. 281. (?) Derived in LXX from the Alexandrian stage.

Perhaps from the Ps. and not from common use came its ecclesiastical application to monastic life. Otherwise both in general use and in interpreting this passage, the termination -τρόπος seems to have been more obviously taken, so as to make μονότροπός = either of one kind, monotonous, or of one moral character, simple, consistent, or sometimes there is an inclination to make it = μονότροφος from τρέφω.

Rom. Cyprian Aug. (so PB) unanimēs, Mil. V. unius moris. ἐν ἄνδρεια τάραξαι] 'a slight paraphrase. רחשב is to be skilful or successful (late Hebr. and Aram.).' D. Eccles. 2 21 4 5 10 ἄνδρεια | Eccles. 10 10 ἄνθρωπος = ἄνδρεια | Eccles. 10 10 ἄνθρωπος = τοῦ ἄνδρειου.

ὁμολογὸς ἴδι] v. 236 (ἴδι = ἰδι). | παραπομπαλωντᾶς = συνειρμός]

667. | τ. κατακομβὰς | i.e. שִׁכְגוֹן.

ἐν τάφοις ἥτις οὕτως] Paraphr. Prof. Flinders Petrie has kindly supplied the following:—"Dwelling in the tombs would not be possible in the Delta; but there are plenty of rock-tombs at Alexandria, Ptolemaic and Roman. These however would hardly be empty in 200 B.C. The nearest rock-tombs in Egypt would be at Memphis. But I should rather think the reference to be good Syrian and not Egyptian in its source. Nothing is more likely for dwellings than the large rock-tombs about Jerusalem; and there seem such even far south of Hebron in the wilds which are parched and uninhabited."
Rock-tombs are not in good soil but in bare rocky faces. It would not be likely that the rock-tombs as far up as Beni Hassan and the Thebaid would influence Alexandrian Jews. But probably Jerusalem and the ranges of tombs there would be familiar to all educated Jews. Of course all opened rock-tombs are used for robbers, and even for sheep-folds, as now daily are those near ‘Absalom’s tomb.’


10 **βροξὴ** [σινα] 105, Mt. 7. Not found earlier.

**ἀφορεῖς** [χωγ] Regular in Pentat. for θύ θυμων wase (as = separate, consecrate) and ἀφόρσιμα = ἀφορεῖ. Exod. 29, Lev. 10.

11 **τὰ [οὖ τὸς ἡε]** PB. Thy congregation. Altern. meaning, though different root. Cf. V. 31 74. Perhaps here PB. is now preferred, in the other two places: LXX: cf. 2 Sam. 23.

κατοικουσιν] i.e. οἵτινες. V., PB. fut.

12 **τοῖς εὐαγγ.** ἡμῖν διαβολόρ] neglig. gender.

13 **δινάμει** ἀλλι. **ὅσι** ἡμῖν.

14 **ὅσι** αὐτήρτῳ] i.e. ἀνύφι; diminut. from ἀριθ. (B.). Cf. τοὺς ἄνθρωπος 60; 127; ἄριστος 45. PsR. (with R) dílecti (semel).

**ἀπαιροῦσι τῶν** as if from ἀνάπλη; v. 65. The dat. is not suggested by the original. Perhaps = “distribute to the beautiful house.” Cf. Judges 5.

**διελέσθαι** [κληρον] i.e. apply. ἀποκ, the τ. lost between ἀποκ and τ. **διελέσθαι** τοῖς κλήρον [κληρον] βις καθαρὸν εἰς Ἰσραήλ **ὅσι** ἡμῖν. Perhaps the translator there in similar perplexity identified it with the κληρον of Dt. 18 (synon. with the ἱλή rendered κλήρος in v. 1, 2), and understood “amid the portions of the tribes.” In Judges 5 B’s διανοιάς shows a reference to Gen. 49 (understood
as in A.V., cf. Ex. 23⁸) and A’s transliteration Μοσφαιδόμ. shows that the original was unknown. ‘I should have thought κλ. was a guess κατὰ σύνεσιν.’ D.

LXVIII 14 περιηγυρομέναι of overlaying with metal as περιχαλκοῦν, περιχρυσοῦν.

τὰ μετάφρεσα αὐτῆς γενομένα] 91⁴, Dt. 32¹¹. M. is variously defined as ὃ μεταξὺ τῶν ὄμων τόπος, τὸ αὐτόν ἄκεφος ἢ ὄψι πάθος, τὰ νῦντα, ὅτι ἐξόπλισεν τῶν φρενῶν κείται. V. Posteriors dorsi ejus.

ἐν χλωρότητι χρυσόν [βρακχάρισμ] (Num. 22⁴ τὰ χλωρᾶ = χρῶ), Rom. (for ἐν χλ.) In viriditate, Mil. V. in pallore (cf. Catull. 64¹⁰⁰ magis fulgore expalluit aurum), Jer. In viole, Psalt. Romanum (originally) in specie.

15 ἐν τῷ διαστέλλειν ἂν μή] identifying with ἢρῳ Gen. 25²³ 3⁰⁴⁰; “distribute His own captains in marshalling the host” or less probably “divide and scatter the enemy’s.” Apolin. renders, Ἄθανάτου πέμπτος ἔως βασιλῆς ἐπ’ αὐτῆς.

τὸν ἐπονομάζον τῆς] cf. 91¹ ὑ = τῶν θεοῦ τῶν οὐρανοῦ. ὑ is not found elsewhere in Pss. V. for ἐν τῷ δ. dum discernit. The late use of dum = quum, kept now and then by V., is common in PsR. Cf. in the Funeral Responsory, Dum veneris judicare, Dum discussio venerit.

ἐπ’ αὐτῆς γνὼ- ἔπὶ “on Salmon” as a hill.

χιονωθήσονται [βλέπῃ] For the plur. cf. v 3. X. is ἄπ. λεγ. The Gk. interpreters take brightness as the point of the fig., λευκανθήσονται, λαμπρωνθήσονται. Suidas suggesting also ψυχρανθήσονται. On the analogy of τυροῦν, χιονοῦν would = make into snow: of χρυσοῦν, μνελαὸν it would = make snow, cover with snow (or snow whiteness).

16 ὅρος πίνων τῆς ῥᾶ v. 22¹⁸.

τετυρωμένον [βέβαιον] connecting with Aram. בֵּית and Heb. הַבֵּית (Job 10¹⁰) cheese. (It has been suggested that the Tyropeon owes its name to a similar misunderstanding of בֵּית.)

τετυρ. in 119⁷⁰ = in the pride of wealthy security; cheese no longer liable to be spilt like milk; but here in a good sense.
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LXVIII 17 ὑπολαμβάνετε [ταῦτα] suspect. This use has no parallel in LXX nor (apply.) classically (for the use in Xen. Ages., v. L. & S., is different). Biel develops a sense from the use of ὑπολ. as = rejoin. "Contradicitis...Hoc sensu alias verbum occurrere nos docuit Suidas (ὑπολαβόν, ὑπονοόσας ὑ ὁποκρουθεὶς ὑ ἀντεισπὼν ἀντικρουόσας). Versio igitur τῶν ὦ hic convenit cum illa Aquilæ eis τί ἐρήμετε;" Bp. Challoner annotating the Douay seemingly has an eye to the LXX; "Why suspect ye [V. suspicamini] curdled mountains [accus.]" (which he takes as mountains enriched by God's grace), "Why do ye suppose or imagine [LXX ὑπολαμβάνετε] there may be other such curdled mountains?...the mountain favoured...is but one." (The words in [...] are not the Bishop's.) 'Perhaps as ἡζα does mean to lie in wait, watch enviously, the LXX mean something of this sort by ὑπολ. assume, suspect.' D. v. end of Ps. for a Table of the use of ὑπολ. in LXX. Perhaps the original Lat. rendered ὑπολ. mechanically suspicitis; hence PsR. to make sense suspicitis*; V. accomm. to Hebr. suspicamini, Jer. (with Aq.) contenditis.

18 τὸ ἀρμα [γερ] Collective; rendered by sing. 2 K. 614,15 10(2) (? Judg. 528 B, 2 K. 219 50), more often ἀρματα Exod. 1417,18,23, Judges 47, 2 Sam. 16, 1 K. 109(B9).

ἐνθημεροῦντων ἰερεὺς] i.e. ἰερεὺς v. 1234 (Bä.). V. lebántium.

19 καὶ γὰρ ἀπειθοῦντες τοῦ κατασκηνώσαν κύριος ὁ θεὸς εὐλογητὸς (1ο) θεὸς [ἡ ἡθίμ ἐκ ἀλήθειας] Perhaps "(receivedst gifts that in men) why even in the rebellious (for the nom. v. 42) thou mightest dwell." Rom. etenim qui non credunt inhabitare. Dominus Deus benedictus (1ο). Mil. V. etenim non credentes inhabitare (V. hab.) Dominum Deum.

20 Κύριος ὁ θεὸς from v 19; εὐλογητὸς 2ο supplied.

* Suscipio, suspicio with derivatives are liable to confusion not only by copyists. The Lat. translator of Iren. Contr. Hær. evidently intending to be literal renders ὑπόθληθας by suspicio III v. 1. 2 (Deane).
LXVIII 20 ἡμέραν καθ' ἡμέραν ὑμῖν ὁ θεός [cf. 619]. PsR. Benedictus Dominus de die in diem, V. Ben. Dominus die quotidian.

καὶ κατευδοσεὶ ἡμῖν [αιτομελήντης] read as = αἰτομελήντης (a foreign ear getting over the difficulty by playing fast and loose with gutturals and sibilants): κατευδ. for ἡλικιωτίς, Kal 45, Hiph. 37.

For dat. of pron. = suffix cf. 2 Chr. 265 καὶ εὐδοκοσευν αὐτῷ Κύριος ἀνατέλειον.

ὁ θεός τῶν σωτηρίων ἡμῶν ἑαυτήν ἐγὼ ἐ provid.

21 κυρίου 2ο om. with Rom.; not Mil. V.


22 κυριηφήν] v. 17.

πλημμελείας] (from πλημμελής out of tune); usu. for ἀσφαλή, Lev. 515, 16; but also for synomymes. Perhaps chosen as a milder word than ἀμαρτία.

23 ἐν βυθοῖς [αἰματεία] ב for מ.

24 βαφτῇ [ὁ δοχεῖται] V., PB.; i.e. prob. ὁ δοχεῖται 581.

παρ' αὐτῷ] וַחַר וָתֵב] V., PB., AV.

25 ἠθερηθέναιν αἰ π. [הל שָׁנ] equivalent, or (Bä.) הָנָה.

PsR. visi sunt gressus tua, V. viderunt ingressus tuos.

26 ἀρχοντες] i.e. בַּיְרָם, cf. 876.

ἐχόμενοι [ῥάμ] as often: 9415, Gen. 4128, 2 Sam. 211.

νεανίδων] PsR. juvenum, V. juvenculum.

28 νεότερος [יוֹנֶד] 11914.

ἐν ἑκοστάσει] i.e. ולא (ἐκοστ. = ἡμεράς Gen. 221, 1518); cf. Hos. 5εξεστη B = 'ב הַנּוֹרְא (דּוֹר Exod. 1918). PsR. ἰβι B. adolescentor in favore, V. ἰβι B. adolescentulus in mentis excessu.

Cf. 3123.

ἡγεμόνες αὐτῶν [ὁ δοχεῖται] Bä. refers to Ezek. 179 where ἡμερήσιμον = γνωμα, but apply. (Biel) in sense of consilium, voluntas. Was ηγι suggested by Reges or Reguli, known as a foreign word for chieftains?

29 ἐντελεῖ ὁ θεός ἄντι ἡμῶν [i.e. αἰματεία] הַנָּא, the suffix omitted to assimil. to next line.

30 σοι ὀψουσί] cf. Mt. 1717 φέρετέ μου αὐτόν (|| Mk πρὸς με).
LXVIII 31 ἣ συναγωγή] in apposition to θηρίους or continuing its construction, v. 42.

τοῦ μὴ ἀποκλεισθήναι τοὺς δεδοκιμασμένους τῷ ἀργυρῷ ἡμέρᾳ θανάτου [i.e. θανάτῳ ἱνα τί θάνῃ οὐδὲν ποιήσῃ] Ba.

τοῦ μὴ = καὶ, v. Ps. 8, add. note. Cf. Gen. 20, Ruth 1 etc. διασκόρπισον] i.e. ὁ θεός.

32 πρέσβεις τὴν ἁπάντησιν.

προφθάσας] πρ. elsewhere either absolute, as v 26; or with infin. Jon. 4; or with acc. of person preceded 1 Sam. 20; v. Ps. 95. Here it is either causative “shall make her hand go quickly”; or absol. with χειρα as adverbial accus. cf. 63.

34 + ψάλατε τῷ θεῷ. τὸν οὐρ. τοῦ οὐρ. v. 2

κατὰ ἀνατολάς] through the region of the East: not necessarily towards the East, Lev. 16. V. Ad Orientem.


36 θαυμαστὸς ἡ ἡμέρα] v. 65.

ἐν τοῖς ὀστοῖς αὐτοῦ ζῷοις τῷ μισκορίζῳ al. (with Horol.) ἁγίοις. Usu. ἁ. = ἱερός; ἁ. = ἅγιος.

+ αὐτοῦ 250.

ADDITIONAL NOTE ON ὑπολαμβάνω IN LXX.

I. Outside the Pss.

(A) Where there is a clear original it is always ἒν; and ὑπολ. = rejoin, i.e. answer bringing in a new consideration; often at the beginning of speeches in Job as 4 37: also Dan. O 3, cf. 4 M. 813, Lk. 1020.

(B) Where no corresponding Hebr. or Aram., ὑπολ. means (1) suppose; with ὅτι Job 253, Lk. 748; subj. clause τι Esdr. 220, Job 202 (changed reading), 2 M. 24 and (virtually) Wisd. 172; two acc. (to suppose a thing to be so and so), Wisd. 1224 138, 2 M. 1212; parenthetical with ὡς 2 M. 629 (confusion), 4 M. 518, Acts 215.

(2) suppose with regard to the future, anticipate, expect.
LXVIII 31—36; ὑπολαμβάνειν; LXIX 1—5

2 Chr. 258, 1 M. r16 (aor. inf.); 3 M. 311 (pres. inf.); 3 M. 38, Esth. 818 (164 E) fut. inf.; Tob. 618 (ὅτι with fut. ind.), Jerem. 37 (44)9 (λέγωντες and direct clause).

(3) think, conceive, with simple object. Dan. O 213 ὑπέλαβες τῇ καρδίᾳ σου paraphr. of ῥυήνιν λοῦβον.

II. In the Pss. there is always a distinct original; but the meaning is often difficult.

(1) In three cases with accus. object the orig. is referred to ἡσσείμι imagine, 172 ὑπέλαβον με ὅστις λέον ἔτοιμος εἰς θήραν “They thought of me as a lion (thinks of its prey)” | 5021 ὑπέλαβες ἀνομίαν (as Dan. 220) “Thou thoughtest wickedness” | 4810 ὑπελάβομεν τῷ ἐλεόσ σου “We thought of thy mercy” or (with fut. reference as above) “We expected.”

(2) ὑπελ. = ὠνόμασαν 7316, absolute. “I meditated in order that I might know*.”

(3) = ἔμπνευσεν 302 nearer the literal meaning, as Acts r9.

V. renders fairly 5021 7316 existimo : [6817 suspicor]: 301 suscipio. But mechanically, and differing practically from the Gk., 1712 4810 suscipio.

LXIX 2 + μου V., PB., AV. | 3 ἐνπάγην ἐμὴν κατην[δε] | v. 388.

3 οὐν] (otherwise ἔλην, ἐλην) esp. of sediment, mud under water.

ὑπόστασις ὑπόστασις] footing under the surface, V. substantia: see on 396.

τῆς θαλάσσης ὑπόστασις] i.e. ὑπόστασις; or perhaps simply paraphr.


4 ἔβραγχασε [γραφη] from βράγχος a sore throat.

ἀπὸ τοῦ ἐγγύησθεν B] Gk. crpt. for ἐγγύησθειν i.e. ἐγγύησθειν. Latt. dum spero. | ἀπὸ = in consequence of, as Lk. 2245.

5 οἱ ἑκβροὶ μοι οἱ ἑκδιώκουσι με ἀδίκως] μετάκειται Αἰβων ἵνα πίηση]

* Cf. Symmachus’ periphrasis (Bā.) of 7336 καὶ ὡς παραλογιζόμενοι αὐτῶν ὑπελάμβανον ἐν τῇ καρδίᾳ αὐτῶν.
The order changed to avoid adverb with noun. Latt. as MT.; but Rom. (1687, not the Breviary 1593) takes *injuste c. sqq.*

**LXIX** 5 ἀποτινύω = class. ἀποτίνω.

7 ἔντραπελησαν] om.

ἐντραπελησαν] Be put out of countenance, a late development of the classical "respect, reverence," freq. in LXX. So N.T. 1 Cor. 4:14 (act. ἐντρέποντα), 2 Thess. 3:14, Tit. 2:8 (2 aor. p.): and ἐντραπέντες 1 Cor. 6:8 15:34. Εντρέπομαι with acc. "to reverence" Mt. 21:37 (and parallels), Lk. 18:2, 4, Heb. 12:9.

10 καταφαγεται] al. κατέφαγε with Horol. Latt. Alford, reading (with WH) καταφαγεται in Jn. 2:17, notes, perhaps correctly, on the T.R. κατέφαγε, "conformation to LXX." The ms readings are however noticeable, as given in Swete and Alford. In the Ps. καταφαγεται Bn; κατέφαγε(ν) BnCnA-R. In St John καταφαγεται "ABPN rel [a large number of uncials] copt Heracl Naz Cyr"; κατέφαγε "69 latt syrr Epiph Hil."

11 καὶ συνέκαμψα Ἱωνᾶν] Gk. crpt. for συνεκάλυψα = הָנָא (Bn.), Latt. *operui*.

Συγκαμ. recurs v 24 (יָנָה) and Judges Θ 5:27 (עַר). There is the same alternation of Gk. reading in 2 Kings 4:35 for ἤρωτ.

14 τῇ προσευχῇ μου ἤρωτ.

16 συνόχτω...τὸ στόμα] so Isai. 52:15, cf. Dt. 11:7, 2 Chr. 7:18, 1 K. 8:25, Acts 7:27. More often with acc. of pers. or thing confined 1 Sam. 23:8, Lk. 19:42.

18 ἦν μὴ ἐν ἃν] om. by B alone.

20 + γάρ.

21 προσευδόκησεν] i.e. ἠμέτρητα, neglecting gender.

η θυσιᾷ μου ἤλι] as sts. cf. 2 K. 6:11.

καὶ ταλαιπωρίαν] making ἤλιον a subst.

συλλυπούμενον Ἠφσα] Mk. 3:5.


χολή σάρα] Dt. 29:18 32:32. For any bitter liquid, as שֵׁבֶר for various sweets.
LXIX 22 eis thn diethan] when I was thirsty, cf. 42\(^8\).

23 kal eis antapdoein] i.e. ἐν τῇ τῆς ἐκθέσει Bä. supplying kal, and taking all the ἐ as coordinate.

24 νῶτον ἄμμον] 66\(^{11}\).

26 ἡ εὐαυλίς αὐ. μὴ ρεῖν] Num. 31\(^{10}\). *Ep. Suidas defines as oikia εὖ ἐν τῇ ἀνθιν (stabulum vel cubile) ποιοῦνται (144\(^{14}\) = ἀνομία).

27 τὸν πραγμάτων μου ἵλιν] paraphr. or guess. προσέθηκαν ἔρυς] i.e. ἱππός.

30 ἰναντίων, and om. ἵλιν after the MT. not LXX of 42\(^6\). Rom. salus vultus tui, Mil. V. salus tua Deus.

31 εἰς αἰνεσει ἠρμωνόν] v. 50\(^{14}\).

μετ' ἀνάθεις ῥήματος] Singing withal, or (instrumental) with a song; cf. 21\(^{7}\).

32 μόρχων νέον ἤ χοιρίν.

33 ἐκθέσει] i.e. ἐκ θεοῦ, so V., PB.; cf. 22\(^{27}\).

34 εἰσήκουσεν] i.e. ἐπέλθει. | εἰσοδεύσας] Mil. annullavit.

36 οἰκοδομήσονται αἱ πόλεις τυχὼν.

LXX I. 2 eis to σώσας με Κύριον ἵλιν] placed a word too soon, and taken with v 1. Some MSS with Ch. Texts after προσεχοις insert Κύριε, eis to bοηθῆσαi μου στενου.

4 παρασύκτικα αἰσχυνομένοι] cf. 40\(^{16}\) (where ἐλυθε = παραχρημα). V. statim, PB. for their reward soon (doublet).

+ μοι V., PB. | 6 bοηθησον σωθήσον.

LXXI I + τῷ Δανείδ οἰων Ἰωναδαβ καὶ τῶν πρῶτων αἰχμαλωσθέντων. οἰων κ.τ.λ. will naturally indicate not authorship but the first coming of the Ps. into public and popular use from being a literary monument. Sons of Jon. are only known else as the Kenite tribe of Jer. 35. There seems nothing in the Ps. to suggest them. R reads Ἀμώναδαμ, a Levitical name, r Chron. 6\(^{22}\) (f) 15\(^{10}\)\(^{11}\) (-δαβ); or of Judah Ex. 6\(^{23}\), Num. 1\(^{7}\) (-δαβ, al. -δαμ).

3 eis θεὸν ὑπερασπισθήν καὶ τὸ τοῦν ὄχυρον λεγον ἵλιν ἀνθιν] i.e. ἐν τῷ Ναζαρήτῳ Λέβα ζητοῦσιν Bä.
LXXI 4 ἀδικοῦντος κήρυ [as connected with μή.]
8 ὅπως ὑμνήσω τὴν δόξαν σου] expanding suffix of κήρυ.
V., PB.

9 γύρων] as usu. for γύρος (which ἡ has here); a more familiar ending chosen, cf. 92. But cf. also 625 R κατηρούντο | 119182 A ἀγαπούντων | 119166 A προσεδόκουν; conversely 498 A λυτρώται for λυτροῦται.


νησία] om. B only.

15 πραγματικά] i.e. τοιούτα as plur. of τοιοῦτον; 'but perhaps they read an abstract τοιοῦτα.' D.

Πρ. (1 Kings 732 91, 1 Chr. 2821, 2 M. 231) Gk. crpt. of γράμματες. But Biel adduces passages from Polybius and Diod. Sic., in which, as in 2 M. l.c., the meaning historia tractatio suits, and he would apply it here. PsR. negotiationes, V. litteraturam.

17 θαυμάσια] in neut. plur. always a subst., unless in Job 375, Sir. 4814, and for ἅλι; θαυμάσιος is rarely adjectival
Judith 1014, Sir. 3929, 4 M. 713 154.

18 καὶ δόμ. | προσβελόν γαβὴ] πρ. here only of old age.
In Gen. 4332 τὰ πρεσβεία of the eldest brother's rights. | πάσῃ τῇ γενεᾷ τῇ ἔρχομενοι Ἀφρίκη καὶ Λίλια.

19 ἔως ψίστων | So 928 (cf. PB. 568).

ψίστος is used in two ways (i) Masc. sing. as epithet or title of God; regularly for μὴ, Dan. μὴ. (ii) Neut. plur. with prepns. for heaven: of the literal sky Sir. 2618 ἦλιος ἀνατέλλων ἐν ψίστοις Κυρίου; of God's habitation as Job 312 ἐξ ψίστων. | 1620 ὁ δὲ συνιστάρ μου ἐν ψίστοις. Otherwise only Job 253 neut. sing., and Dan. O 727 -στοῖ f. l. for -στου.

18. 19 τοῖς βραχ., τὴν δόν., τὴν δικ.] objects of ἀπαγγείλω, as is ἀ ἑποί. μεγαλ.
LXXI 20 ἐντευτρέψας, 2ον πάλιν.
21 τὴν δικαιοσύνην σου ἡλιόλιεν] PsR. justitiam. Al. μεγαλασμάτων, V. magnificentiam.
+ at end καὶ ἕκ τῶν ἅβ. παλ. ἀνή. με from v 20, with Mil. (not Rom. V.).
22 ψαλμοῦ ἱλα] paraphr. Exc. in the titles ψ. is rather of music than words. Biel quotes Schol. on Aristoph. ψ. κυρίως δὲ τῆς κιθάρας ἡχος; but Cyril’s Lex. λόγος μονοικός ὡσει εὐρόθμος κατὰ τοὺς ἀρμονικοὺς λόγους πρὸς τὸ ὀργανὸν κρούεται. Here more naturally of verbal action. Cf. I S. 16:18 εἰδότα τὸν ψ. ( металл). Outside the titles it recurs in the Pss. only 81:5 95:2 147:1, cf. Jdth 16:2, Job 30:31, Amos 5:23. In these passages music is the most natural meaning, unless in 95:2 which will allow the rendering “In sacred tunes.”
23 ἀγαλλ.] PB. will be fain, i.e. glad. Limited use has practically changed the meaning of fain.
LXXII 1 εἰς Σ. ἐδι] εἰς to distinguish from authorship.
2 κρίνειν ἁλίσ. | 3 + σου.
3 ἀναλαβέτω ἦλθ] v. 78:70. The ἀνα- here = ὑπ., as often. (N.T. of the Ascension, cf. ἀνάγεται 2 K. 21; προανατάσσειν 137:6.)
ἐν δικαιοσύνῃ ἠλεπον] taken with next verse. But some mss δικαιοσύνην. So Mil. V. Susceptiant...colles justitiam, Rom. (doublet)...justitiam. 4 In sua justitia judicabit. (Cf. 68:20 εὐλογ. repeated.)
4 συκοφάντην ἡθύ] The original of συκ. and cognates is always ἡθύ, which is also rendered by ἀδίκειν, καταδικαστεῖν, except Gen. 43:18 τοῦ συκοφαντῆσαι ζήτητε; | Lev. 19:11 -ἡσει ἀδίκημον | Amos 2:8 οἴνον ἐκ συκοφαντῶν ἀττικήν ἰτί.
As the meaning of ἡθύ is to oppress, and often specifically by fraud or extortion, that would be prima facie the LXX view of the corresponding Greek. Συκοφ. properly specifies further false accusation or witness (Field as below, but v. Plummer on Lk. 3:14). It does so certainly in Lev. 19:11 (supr.) and naturally or possibly in other places, as Lev. 6:2 (5:21) ASΘ (ἐσυκοφαντῆσε),

8—2
Eccl. 57, and esp. where the oppression is by legal process as Am. 28 (sup.). But taking the passages as a whole it is unnatural to press συκοφ. further than 'v or to insist on false accusation where evidently wrong is spoken of more generally, as Job 359 LXX, Jerem. 66 Aq. (δλη συκοφαντία). In some places it is distinctly improbable. Eccl. 41 (3 times) συκ. succeeds by ἵσχυσ, not cunning; Gen. Aq. 2620 (συκοφαντία· ἐσυκοφάντησαν γὰρ αὐτόν, reading ρῆσυ for MT. ρῆσυ) false accusation or legal process is out of the question; Dt. ASO 2414 (ού συκοφαντήσεις) the employer simply withholds wages, he does not extort by law; Isai. Aq. 524 (καὶ Ἀσσυρ ἐνεκεν οἴδειν ἐσυκοφάντησεν αὐτόν) the Assyrians' oppression of Israel cannot have been thought of as συκοφ. in the strict sense; Lk. 198, whatever the publican's ultimate resort, the greater number of extortions would work by fear directly. The Greek translators' instances point to such a modification in the use of συκοφ. that while the narrower sense was not obsolete, it could be used for oppression in general, or anyhow for any oppression taking the form of wrongful exaction and extortion; and look as if Field (Notes on N.T. Translation, pp. 56, 57) had gone too far in objecting to the R.V. rendering "exact wrongfully," because it ignores "the false accusation which is of the essence of the word." V. calumniatorem, v. 1096. Grimm-Thayer agrees with R.V. as to Lk. 198.

LXXII 5 καὶ συμπαραμενεὶ ἔναλον i.e. ἄναλον, cf. Eccles. 715 Bä.


6 πόκον ν] a reminiscence of Gideon.

7 ἀνατελεῖ ἡρωκες] v. 6511. | δικαιοσύνη] i.e. ἥξ.
LXXII 5—LXXIII 4

LXXII 7 ἐγὼ σὺ ἀντανακληθῆ [βασιλεὺς] paraphr. v. 10.5.

8 τῆς οἰκουμένης ἡμῶν. | 9 Αἰδηνίας ἤρχετος 74.14.

10 Ἄραβων Ἀβέδ] v. 15. | 12 ἐκ χειρὸς δυναστῶν i.e. ἀλλήλ. 
Job 34.19 29.12 LXX (quoted by Bā.). | +χειρὸς from similar contexts Ps. 18.1 106.10 etc.

14 ἐκ τόκου ἡμᾶς] v. 55.12.

ἔντιμον ῥοῦμ] ἐν. has like τιμή a double meaning, precious as here, or honoured as Dt. 28.58 (διδώμενος): PsR. præclarum, V. honorabile, take the meaning not intended.

τὸ ἄνωμα αὐτῶν περί ἔντιμον i.e. περί ἔντιμον.

Mil. (alone) alters pronouns, et præcl. nomen ejus coram ipsis.

15 προσευξομαι περὶ αὐτοῦ ἡτοι ἀπὸ κυρίου.

16 στήριγμα ὁ ἄνωμα μετάτιθεν ἐν ἡμῖν. 'o unknown; perch. the meaning was suggested by ἡμῖν as used 118.22, Isai. 28.16.

ὑπεραρθησεται ὑπὲρ ἕν ὄνομα] i.e. (?) ἐν ἔνδυμα. Or ὧν for ὑπὲρ; and verb paraphrased.

17 + ἐντιμοῦμενον.

διαμενει ἡμῖν] V. permanet, SM. Coram sole propagabitur nomen eius, PB. shall remain...among the posterities, a sort of doublet.

+ πᾶσαι αἱ φυλαι τῆς γῆς. Gen. 12.3.

μακαριότερα] Mil. beatificabunt, Rom. V. magnificabunt.

18 ἄνωμαι om. cf. 68.9.

19 + καὶ εἰς τὸν αἰτ. τοῦ αἰτ.] v. 10.16.

20 ἐξάπτων ἡμῖν] the common rendering, 37.29, Gen. 21.15.

οἱ ἄνωμοι ἡτοι] i.e. ἡτοι.

LXXIII 1 ἡμῶν ἡμᾶς v. 23.6.

2 ἐπού δὲ ἔναν] v. 9.7. | 3 θεωρῶν] v. 2.6.

4 ἀνάνευσις ἄνωμα] refusal (so ἀνανεύω Num. 30.6 and classical). | ἀνανεύω] one word as MT.

Devotional writers drawing simply on AV. understand by There are no bands in their death, “Death is to them a straightforward process without struggle or agony” (v. Bourdillon,
Bedside Readings II. 26). The LXX may have taken ἔν (Isai. 58: συνδεσμον) similarly: meaning by ἀνάνευσις (Rom. declinatio) reluctance, protracting struggle. The V. respectus and Jer. Quia non recogitaverint refer ἔν to ἔν to ἔν, with meaning practically = PB. They are in no terror of death. Hesych. with an eye to this place makes ἀνάνευσις = ἀναβλώσις, ἀνάπαυσις, ἀνάνηψις, apply. from ἀνανεῶ, to lift up the head (Polybius ap. L. & S.). 'Ανάπ. does not fit in well with the other two, but agrees with an Arabic rendering “Non est requies in morte illorum,” and with the Milan “reclinatio” repose. Augustine (reading declinatio and flagello) “Non est temporale flagellum eorum sed firmum in sempiternum.” Apolin.:—

τοῖς ἄφικτοι άεί καὶ ἀνόστιμος ἔπλετο τότιμος καὶ σθεναράς μάστιγες ἐπὶ πληγῇ βαρεῖας.

Le Blanc (a commentator on the V.) “non videntur unquam morituri propter...stabilem sanitatem qua fruuntur”; or “Non declinant...mortem qui de ea non cogitant confidentes in optima constitutione corporis sui.”

LXXIII 4 καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν ἄλατον στερ. a paraphr. of ἄλατον fat,—and so stout, solid. Or ? ἄλατον = ἀλατόν, taking the ἀλατóν (οὐκ ἔστω) to cover the whole verse. Cf. τάρμα = στήριγμα 105; for μάστιξ (sickness) cf. Mark 3:10 5:28,34, Lk. 7:21, Ps. 32:10 (Alford), also 2 M. 9:11; for ἐν in paraphr. 17:66 68:7 88:6 118:18. Apol. and Aug. as above do not carry on the negative here, but refer to eternity of punishment.

6 ἐκφάτησεν αὐτοῦς [καὶ ἠφήκα] V. tenuit, PB. holden. "throughout surrounding as with a collar being understood to express ‘grasping of the neck.’ Cf. our colloquial usage of the verb to collar.” J. & L.

καὶ and some mss + εἰς τέλος after ἀπερηφ. from 74. PsR. superbia eorum in finem.

ἀδικίαν καὶ ἡσι:] connecting ἐν with μειον (101): or περιεβ. = ἡσικρύπτε, and ἀδικ. and ἀσεβ. doublets.

7 ἢσελέστηται i.e. Νξν. | ἢς εκ στέατος] Suid. καὶ στέαρ παρὰ
τὴν θεία γραφήν ἣν εὑράθεια καὶ ἡ εὐκληρία λέγεται. εἰς ὁς ἐκ στ. ἡ αἰ. αὐ. ἀντὶ τοῦ μετὰ πάσης ἀδελαὶ τὴν αὔξιαν λαλοῦσι.


eis διάθεσιν τιμήσεως (rendered Lev. 26, σκοπίαν, Nu. 3392 σκοπίας) PsR. in dispositionem, V. in affectum.

diαθ. as a state of mind 2 M. 523 ἀπεθάνατα πρὸς τοὺς πολῖτας ...διάθεσιν | 4 M. 126 ἡ κακοφθῆς δ. “They have attained a settled (evil) disposition.” Perhaps associating with μεθεξιωτικόν, “They have come to a (corresponding) intelligence, their understanding is corrupted at the root.” But Aug. emphasising transierunt and taking accus. after in as abl., “Exsolerunt metas humani generis, homines se pares cæteris non putant.” Apol. nearly as PB. (They do even what they lust), ἐστιχον ἀμφαφώντας ἐστὶν μελεδῆμα τιμῶν.

8 διανοηθησαν ἡμῖν] Perhaps as if ἦλθαν! (Aram. Neh. 57), consulted. “They thought and spoke in wickedness.”

eis τῷ ὕψος

9 διήλθεν τῆς ἡμέρας] cf. Josh. 18 (Hithp.). Δ. of words as 2 Chron. 305.

10 ὁ λαὸς μου i.e. ἡμῖν | καὶ ἡμέραν ἡμῶν] i.e. ἡμῖν, with καὶ added; or possibly ἡμῖν as = ἡμῖν.

eὐρεθήσονται τελεῖσθαι] read as ἡγούμενοι, cf. 759.

12 κατεσχόθη] i.e. (?) ἐπὶ, though not so rendered elsewhere. K. πλουτὸν = became masters of wealth, 1 M. 627 οὐ δυνήσῃ τοῦ κατασχέτων αὐτῶν. Generally with acc. V. obtinuerunt, PB. Have...in possession.

13 καὶ ἐπά] V., PB.

ἐδικαίωσα ἡμῖν] Mic. 611; alternative Aram. meaning with νικᾶν. 1 recurs 516 (νικῶσα); 1199 (κατορθωσεί).

* διαθ. recurs Job 3716, Esth. 813, 2 M. 145, 3 M 228 32.8.26, Aq. Ez. 256.
I4 ὁ ἀλεγχόν μου ἡ θυάτηρ] Rom. index meus, Mil. judex m., V. castigatio mea.
I5 ᾧ ςυνεθηκα] so 78\textsuperscript{vii} 119\textsuperscript{188}. Else only 2 Esdr. 10\textsuperscript{v}, 16\textsuperscript{v}, Neh. 1\textsuperscript{x} 13\textsuperscript{vii} and in other translations. Ἡσ. from ἀσίνθεσις. (Jerem. 3\textsuperscript{vii}–11 = יבַּבָּה, cf. Rom. 1\textsuperscript{31}.1) Suidas with other interpreters and some mss-κας. V. ecce nationem filiorum tuorum reprobavi, Rom. natio f. t. quibus disposui, M. nationem f. t. cui disposui, i.e. ἦς συνέθηκα as = συνεθήκην = διεθήκην. The perf. in apodosis here is a Hebraism.
I6 ὑπελαβον τοῦ γνώναι τοῦτο ἢ ἡ τρίτη ἡ ἡρα] “I pondered (v. 68\textsuperscript{v}) in order to know this: it is a distressing fact in my sight.” There is much inconsistency in editions in dealing with the τοῦτο. Hebr., Vulg., Rouen Psalter, Rom. Mil. (now) point after it, taking it in first line: present Gk. editions, Sarum Brev., Old Milan, Augustine point before it taking it in second line. [“A change, no doubt a renaissance move, to bring into agreement with the Hebr.” A.M.Y.B.] August. comments “Et suscepi cognoscere. Deus illi assit ut cognoscat.” Mil. alone prefixes si (et si exist.).
I7 ἀγαπητῆρον ἔμπροσθε] so 74\textsuperscript{v}, Lev. 12\textsuperscript{v}; in 83\textsuperscript{13} = ἡ ἐσχάτη (B ἡθοσκαί).
καὶ συνό ἄμελεν] + καὶ (R omits); subjunct. after ἐως.
eis [8] with direct obj., contrast the rendering 33\textsuperscript{15}.
τὰ ἐσχάτα ὑμῖν ἐρριθρὰ.
I8 πλήν ἡ τά] πλ. except, introducing qualification of preceding (here of νν 3—14). English only, German allein “Just one consideration” (the context implying a contrast to the preceding ones) and so almost = but.
διὰ τὰς δολστητασ] if this be paraphr. of ἡρα it must = “owing to thy deceitfulness” i.e. God’s purpose of deceiving them, which seems an irreverent form of expression. It will otherwise = “because of their deceit,” “in the circumstances of their slipperiness.”
LXXIII 18 ἦθου αὑτοῦ ὢν ἦσα [Thou didst assign them [their fate]. Augustine Propter dolositatem, posuisti eis, “Quia dolosi sunt, dolos patiuntur.” | Rom. Veruntamen propter dolos disposuisti eis mala | Mil. Ver. pr. dolositatem posuisti illis m. | V. V. propter dolos p. eis.”

ἐν τῷ ἑπαρθήναι τὰ ἀναγόμενα] i.e. τὰ ἁλαμβάνον (B.) , so 74. For the sense cf. 88 102. Aug. “Dejecisti eos dum extollerentur. In eo ipso quod elevati sunt” (taking dum = while).

Line 2 omitted by B only.

19 διὰ τὴν ἀνωβλαν αὐτῶν τὰ μεμεβάλλαν τὰ τιμήτα ἔνας (18). | 20 + σου. | εἰκόναν Α.

21 ἡπφαράνθη] al. ἡκεκαύθη. Rom. delectatum est, Mil. exaruit, V. inflammatum est. ἡ-φρ. from 16; the context has other parallels; cf. υψορό v 21 with 16, and v 23 with 16: also 77 where ἡφαράνθη = ἡμιθάνη.

ἡλιοσώθησαν τον υποτιθήθη] referred to ἄνθρωποι instead of οἱ ἄνθρωποι v. 77, Α for η being then an Aramaism. Rom. resoluti sunt, M. immutati sunt, V. commutati sunt.

24 μετὰ δόξης ὡς λεγεῖ Gen. 9 et alibi sæpissime’ Biel; but in that case it should have the accus. R δόξας, but the plur. is unusual, occurring 1 Pet. 1 (τὰς μετὰ ταύτα δόξας) and in a diff. sense 2 Pet. 2, Jude 8. In Isai. 3317 μετὰ δόξης = ὑψομένοις. | Zech. 28(13) τὸ ἑρῴς δόξης. Perhaps a wrong sense was taken for ἐχόμενοι (68 ἐχόμενοι). Mil. V. cum gloria.

25 τί έν. | ὑπάρχει suppl. R ἐστιν.

παρὰ σε διά του ὄναμον] i.e. τὸν τί. May be a Gk. crpt. for παρὰ σε more than thee. Or perhaps “what that thou coudest send me,” subaud. “more than thyself.” In v 22 παρὰ σοι = ἔμεν, cf. παρὰ τοὺς β. 76. V. a te.

τί (2) θελ] either paraphr. or repeated from l. 1, θελ being read as ἤ (35) and omitted (31).

28 ημῶν ἦ...ον] cf. v 2.

προσκολλάσθαι ταῦτα i.e. ταῦτα, Gen. 24. V. adhærere, PB. hold me fast.
THE PSALTER OF THE CHURCH

LXXIII 28 τῷ κυρίῳ 1ο ἵλινα] B. only (?) ; al. τῷ θεῷ. Mil. V. Deo.

τῷ κυρίῳ 2ο ὦ νιν ἤλιαν] Mil. in Deo, Rom. V. in Domino Deo.


+ ἐν ταῖς πύλαις θυγατρῶς Σιών from 9. V., PB.

LXXXIV 2 ἀ...ἐν αὐτῷ] W-M. III. § 22. 4 b. Where the pron. is repeated, the relative is generally in strict grammar, e.g. Lev. 1352 ὁ...ἐν αὐτῷ; sometimes there is a change of construction, as 1 K. 1331 οὗ (where)...ἐν αὐτῷ. For the relative, as here, pendant and conformed to some previous word cf. Lev. 1152 πᾶν σκέυος ὁ αὐτῷ ἔργον ἐν αὐτῷ | Lev. 1652 διὰ ἀν χρίσωσιν αὐτόν καὶ διὰ ἀν τελειώσωσιν τὰς χείρας αὐτῶν. From Blass’s examples it appears that in the N.T. the two pronouns are always identically constructed as Mk. 728 ὅς... αὐτῆς, Apoc. 126.14 ὁποὺ...ἐκεῖ; exc. in Apoc. 179 ὁποὺ...ἐν αὐτῶν.


ἐν τοῖς ἁγίοις σου πάρεικ] Al. τῷ ἁγίῳ σου. V. in sancto, PsR. in sanctis suis.

4 ἡμέρας ἐπιλείψει] omitted by B only.

5 ὁρίοι] om. B only. The rest καὶ οὐκ ἐγνώσαν i.e. ἵνα (ὁ), v. v. g. (Here as in 737.8.19 the LXX supply αὐτ.)

ἄσ ἐκ τῆν ἐξοδον τηκομεί] i.e. τὴκομεί = as (into); cf. Ges. § 118. 6.

·Horol. al. read ἐξοδον (Gk. crpt. for ἐξοδον) al. ἐδόν. Rom. sicut in via, Mil. V. sicut in exitu.

Apolin. takes from θεντο to ἐγνώσαν together, reading ἐξοδον: οὐκ ἔδαρσαν εἰς σημεῖα σήματα θέντες ὁδάτερ εἰσίθημις στεινῆς βεβαιῶτες ἐνερθεν.

Non cognoverunt sua signa, signa ponentes; Velut introitum angustum ingressi intra (Migne’s version).

ὑπεράνω ἐν ἀλώνι] Rom. V. super summum, Mil. dein super.

5 6 ἄξιν, πελεκύς, axe or hatchet, little difference.

λαξευτήριον. A stone-cutting tool: Hesych. λιθοτόμον σιδήρουν. Perhaps it came also to mean a tool with a stone blade,
LXXIII 28—LXXIV 18 123

Hes. explaining it as λίθῳ δευτάτῳ τεμόντι. Suidas more generally ἐργαλείων οἰκοδομικών, v. 114.8 (ἀκρότομος).

LXXIV 5 ὁς ἐν 8. 'ὁς' i.e. ὁς = as (in): cf. above on ὁς εἰς τήν εἰσ. ν 5.

6 ἔξεκοβαν τῇ i.e. τῇ, cf. 89.24 συγκόψω οἰκόται. τὰς θύρας αὐτῆς τῇ οἰκότῃ i.e. τῇ οἰκότῃ. | + αὐτήν at end.

8 ἡ συγγενεῖα αὐτῶν τῷ τῇ] as if from subst. τῆς (Gen. 21.23) whose cognate verb they do not recognise 72.17. | + δεῦτε.

καταπαύσωμεν οὕτως Perh. Gk. crpt. for κατακαύσωμεν, unless there is some confusion with τήν. (2 K. 23.11 τῇ βίβλῳ = κατέκαυσε, Job 3.17 τῇ βίβλῳ = ἔξεκασται.) PsR. comprimamus, V. quiestere faciamus. | ἀπὸ τῆς γῆς 'έτος.

9 καὶ ἡμᾶς οὐ γνώσσαται οὐδέν ἀληθὴς ἐν τῷ ἔργῳ. | ἐτυμολ. ἐρὲιμα.

II χέραν R. Rom. faciem (common phrase).

eἰς τέλος τῇ] "Some prefer to render as Piel inf. used advly. 'Bring it completely out of the midst of thy bosom,' so apply. LXX eἰς τέλος," J. & L.; or confusion with end of ν 10.

I2 τῇ| ἐν κάθισ] om. B only.

πρὸ αἰῶνος τῷ κόσμῳ [earlier] than early times (cf. Prov. 8.23), the comparative adj. being inferred from the meaning of the noun, as Job 11.17, Mic. 7.4, cf. Ps. 110.3.

13 ἕκραταλωσάς τῇ χερσί thou didst master. κραταίον as a form of κρατᾶν (L. & S.) has both its meanings, to strengthen and to master (139).

ἐν τοῖς θάνατοι] As they swim with the head just showing.

I4 λαοῖς τοῖς άλλοι: cf. 72.9.

15 τῷ τῇ φθορῇ τῷ ἥφαιστῳ ἡμῶν τῷ θανάτῳ] om. B-only.

16 (κατηρτίσω) τῷ τῷ καὶ σελήνῃ καὶ λαμπρῷ κ. τῷ. Rom. tu fæcisti solem et lunam, Mil. tu præparasti lumen et solem, V. tu fabricatus es auroram et solem.

17 ἐπολυγησάς τῷ τῷ | ἐπ. τῷ | ἐπ. τῷ, Nc. a ἐπιλαγήσας. PsR. fæcisti, V. plasmasti.

18 ἐποιήσας τῇ | + τῇς κτισεσι σου BR only. ? a gloss to explain the feminine. Rom. hujus creature tuae, Mil. V. hujus (only).
LXXIV 18 ἡράκλειαν] v. 107\textsuperscript{11}.
19 τοῖς θηρίων τὴν] i.e. ἡλίθιον, v. 68\textsuperscript{11}.
έξομολογουμένην σοι ἡμῖν] i.e. ἡμῖν.
τῶν ψυχῶν ταῖς] cf. 64\textsuperscript{8}, Job 38\textsuperscript{39}.
In this verse ταῖς = θηρίω and ψυχαί: ψυχή = ἡμῖν and ἡμῖν.
20 + σου. | ἐπιλήπτωθ. κ.τ.λ. “
21 ἑαυτοῖς ἑτέρων] 51\textsuperscript{10}.
22 τῶν ὑπὸ ἀφρονός ἄνθρωπον] sc. ὑπελεγόμενον. ἵππον with
23 τῶν ἵππων σου ἄλογον] Substituted as fitting μνήμη.
gener. of agent occurs in the Pss. only here and 26.
24 λάρισα] better (ἱερεὺς 377 = ἀρχηγός).
25 ὄριον] Substituted, i.e. ἐκείνη.
Rom. quarentium te, Mil. sup-
26 plicum tuorum, V. inimicorum t.
τῶν μισούντων σε] so V., PB.
ἀλαβάσι [τού] i.e. ἀλαβάσι; al. ἀλάβσι. Rom. ascendat semper
ad te, Mil. ascendit ad te s., V. ascendit semper.
+ πρὸς σε at end. Om. V. with some mss.
LXXV 2 καὶ ἐπικαλεσόμεθα ἡμῶν] i.e. ἡμῶν.
διηγήσομαι ἐπικρατέω + πάντα.
3 καὶ ἐν τῷ οἴκῳ] altern. and perh. preferable meaning: PB.
AV. congregation. Cf. 2 M. 14\textsuperscript{5} and Acts 24\textsuperscript{25}.
4 ἐστερέωσα] ἔστερέωσα] 93\textsuperscript{1}.
5 τοῖς παρανομοῦσιν] 5\textsuperscript{6}.
6 κατὰ τοῦ θεοῦ] i.e. ἄρεος, v. 19\textsuperscript{15} [ἀδεικάω ἐστι] 94\textsuperscript{4}.
5, 6. The pres. impers. “Cease to act proudly as you are
doing.”
7 ἀπὸ ἕξοδων] καὶ ἔστησα] 19\textsuperscript{7}, Sir. 43\textsuperscript{2}, cf. 65\textsuperscript{9}: not often of the
sun-rising: Neh. 4\textsuperscript{21} of the stars.
ἀπ’ ἐρήμων ὄρεων ἡμῶν] (B only om. ὄρεων), Gk. crpt.
for ἐρήμων (?) ; ὄρεων. altern. meaning. Mil. V. a desertis montibus.
9 ἦν] 1 lost before ”. | ἀκράτου] loose rendering.
πλήρησις] Ν\textsuperscript{2}a. Prof. J. H. Moulton says of πλήρης inde-
clinable, “My papyrus citations for this virtually begin however
with the second century, and I should hardly credit the N.T. autographs with this form,” Expositor, May 1904. (He had however just said, “the indeclinable πλήρης which should be read in Matth. iv. 28...and Acts vi. 5.”)

LXXV 9 οὕνων ἀκράτου...κεράσματος] full of the mixture of undiluted wine. Rev. 14\(^{10}\) (cf. Ps. 99\(^{1}\)). The wine has various ingredients, but not the ordinary mixture which weakens it.


R ἐκκλινεν, cf. the common spelling in LXX ἐξεκλησίασεν, and the reverse λάκον T 40\(^{3}\).

ἐκ τούτου εἰς τούτο] perh. from 144\(^{13}\).

οὐκ ἐξεκεννηθη οὐλά] read as ὠνάσιμοι, are found therein, cf. 73\(^{10}\); and for negative paraphr. 36\(^{4}\) 119\(^{20}\).

ἸΟ ἀγαλλιάσθαι] i.e. ἰναν: PsR. gaudebo, V. annuntiabo.

LXXVI 1 + πρὸς τὸν Ἀσσύριου. The only other use of πρὸς in titles is 144 πρὸς τὸν Πολιοῦ, but its meaning is not clear; as in both cases the acc. is an enemy, it may = against, but better with regard to. At the same time the phrase may refer to some use in Hezekiah’s time and not to an occasion of composition.

2 Ἰουδαια] as 60\(^{10}\) Ἰδομαια = Ἰσραή.

3 ἐν εἰρήνῃ] i.e. Ἰδομαια = Ἰσραή. [ο ὁ τῶν αὐτὸν ὡσιμ] v. 42\(^{5}\).

4 τὰ κράτη] paraphr., or Gk. crpt. for κέρατα i.e. σινιος

tips (1 K. 8\(^{8}\)). Rom. cornua arcuum, Mil. potestates arcuum, V. potencias arcuum (Sar. Brev. potencias : arcum).

ἐπλοὺ] v. 5\(^{13}\). | ad fin. + ἐκεῖ συνκλάσει τὰ κέρατα (doublet)

B only.

5 φωτίζεις ἡμᾶς] i.e. Ἰσραή (Exod. 13\(^{21}\)), Bä. V. illuminans.

ἀπὸ ὀρέων αἰωνιῶν] reading ἡμὸς, and treating it as a subst. on the analogy of ἡμὸς ἢ ἴμοι 44\(^{9}\), Isai. 23\(^{7}\).

6 ἐκαρπάκησαν] ‘Prob. a paraphr.; the ἰ if correct is Aramaic.’ D. Cf. 73\(^{21}\).


LXXVI 6 o`i áστυνετοι τῇ καρδιᾷ λέ γερ[i] from Isai. 46.12 (quoted by Bä.). (Passisted by use of γερ[ι] for animals 22.18: cf. 94.8 ἀφρόνες μύρυγ[α].) | οὐδὲν πάντες [λ] doublet.

7 ἐνυπταχάναι o`i ἐπιβεβηκότες τοὺς οπτοὺς i.e. τρήματος λεκάνης μος | v. p. xix.

8 εἰ γυνὴ 2ο. | Mil. (not Rom.) after tibi + contra faciems tuam, doublet for ἄλλοις.

ἀπὸ ἐκ [Gk. readings various, Mil. V. ex tunc: in 929 ἀπὸ τότε = ἀνίμ. | Rom. ex tunc ab [ira tua] (but acc. to Stephanus as Mil.).

9 Ἱκόντως] lapsus for ἦκοντω.

10 τῇ καρδιᾷ γίνεται] from v 6 and Mt. 11.29.

11 ἐνθύμιον ἡμῶν] as if ἐνθ. = θυμός. Perh. soreness of spirit. L. & S. give as a meaning weighing upon the heart, which might pass into rankling; and as a meaning of ἐνθύμιον to be angry at, as Demosthenes εἰ μηδείς ὑμῶν μήτε ἐνθυμιοταὶ μήτε ὁργίζεται: cf. also Gen. 6.6-7, where נִית (niph.) = successively ἐνθυμιόθην and ἐνθυμώθην. Mil. V. cogitatio.

ἐορτάσεις ἡμῶν] i.e. ἡμῖν. | σοι supplied. Or γι for γν, the suffix with the force of dative, as is possible: ἡμῖν’. D.

12 πάντες οἱ κύκλῳ αὐτοῦ οἰσοντες δῶρα] Rom. V. omnes qui in circuitu ejus offertis (V. affertis) munera. PB. follows so far as to keep this verb in 2nd pers. “bring presents” (imperative), Mil. “omnes...ejus sunt, offerte munera terribili Deo,” t. D. a doublet of terribili et ei which then follows.

13 καλ ἀφαιροῦμένῳ] i.e. ἔργοι.

LXXVII 2 Κύριον 1 εἰ γερ[i] | 3 τὸν θεόν ἱκανόν.

3 ἐναντίον αὐτοῦ τῆς σειρᾶς] i.e. ἡμῖν, with old form of suffix.

οὐκ ἑκατάτηθην ἃν ηλλʼ] i.e. ἔκακωθῆναι ηλλ. (Aram. refl. = pass.). In 389 ἦν = ἔκακωθῆν.

ἀπηνήματο] poet. style, μὴ ἀπαναίνου Job 5.17, Sir. 4.4 6.28: τί ἄπαναινη; Sir. 41.7. PsR. negavi consolari animam meas, V. renuuit consolari anima mea.

4 εὐφράνθην ἡμῖν] cf. 7.321.
LXXVII 4 ὀλιγοφθάλμες] Ps. R. defect paulisper.
5 προκατελάβοντο φυλακᾶς πάντες οἱ ἐχθροὶ μου | ἦν reading from 119. | + πάντες. | For ἦν seemingly seemingly | ιλίον | Some MSS (with Latt.) οἱ ψυχαλμοὶ. This MT. reading is rather implied by the influence of Ps. 119 in the first word.
7 καὶ ἐμελέτησα ἡγίασεν i.e. ἡγίασεν. kal ἐσκάλλων (much variety of form in MSS) σκάλλα to hoe L. & S. "ἡ in Pal. Tgs is to dig: Gen. 2655, Ex. 2133; fig. to search for, Num. 118 (for ἔρχομαι), Job 321." D. | Ps. R. ventilabam, V. scopebam, "nothing but Gk. σκοπέω to search, v. Weise's Die griechischen Wörter im Latein."
9 ἦς εἰς τέλος ἀποκόψεις τὸ ἐλεος ἀπὸ γενεάς καὶ γενεάς ως ἡμᾶς λάβεται ὁ δικαίος ἡμῶν ἀπὸ ἄλλων ὀργῆς.
ὁ δὲ συναν] as interrr. particle. | ἀποκ. τὸ Ἰ. | order reversed.
Before ἀπὸ ἀρ. al. ins. συντελέσει ἡμᾶ, Mil. (not Rom.) et complebit verbum.
11 + νῦν. | ἐπέζησεν ἡλιότητι] Kal taken by error as = Hiph. ὡς ἄλλωσις ἐνόχοι] as infin. of ἅπαν mutare. This root (mutare) replaces here the common rendering from ἅπαν year; in 7321 ἅπαν acuere: with ἅ in titles of 45. 69. 80 ἅπασι lilies. In 68 it is forsaken for ἅπαν ἐθνηνείς.
14 ἐν τῷ ἄγνωστῳ σῇραν] B only, the rest τῷ.
ως ὡς θεὸς θεμένων γενέας νεανίσκων, V., PB.
16 ἐν τῷ βραχίλων σου] σ. supplied.
18 πληθος ἵχους ὑδάτων] ὑδάτων for ὑδάτω. Freedom of an unusual kind (cf. latter part of Ps. 65). In Isai. 282 ὡς ὑδάτων τολῶ πληθος = κόμος νυμβροι πενελεῖου.
19 τροχεῖος] 8314.
ἐφανε[ Lk 79 ἐπιφανεῖα W-M. II. § 15 late.
**LXXVIII i προσέχετε**] As πρόσχες is frequent in addressing God, presents being unallowable in this case, so as a rule the pres. imper. only of this verb to men.

κλίνατε] In the case of a definite physical action the aor. is the proper tense; thus in general words of praise αλειπτε κ.τ.λ. are normal; in expressions of physical method, ψάλατε, ἀλαλάζετε, ἁσατε always aorist. Cf. Lk. 6:23, 1 Cor. 6:20.

τὸν νόμον] accus. v. 5:3.

2 παραβολάις, προβλήματα] v. 49:5.

4 ἐκρύβη] i.e. niph. ἐκρύβη.

ἀπαγγ.] perhaps agreeing with πατέρες (v 3), l. i being parenthetical.


8 κατεύθυνεν ἐν τῇ κ. ἱλαρόν] κατ. intrans. as ἱλαρόν ἵνα | 1 Sam. 6:12 ἱλαρόν | 2 Chron. 30:19 ἵνα | Prov. 9:15 29:27, Ezek. 17:9, Dan. 8:24 ἱλαρόν etc. Cf. μακρύνω 71:12.

ἐπιστωθῇ ἄριστα] was found faithful.

The meanings of πιστῶν are twofold, corresponding to the active and passive meanings of πιστός.

1 (Active). To make believing, i.e. to assure [one of something as true]. The only example in the LXX and associated books is 3 Macc. 4:19 συνεβῆ σαφῶς αὐτῶν περὶ τούτου πιστωθήναι.

2 (Passive). (a) to make [a saying] worthy of belief; esp. a promise or undertaking; by oath etc., δὲ ὀρκῶν ἐπίστου [al. ἐπιστοτοῦ*]...πλουτεῖν 2 M. 7:24; πιστώσαντος δὲ αὐτοῦ διὰ πλειώνων τὸν ὀρκμὸν 2 M. 12:25: by fulfilling it, ἢμα ὀ ἐλάλησας...πιστεύσαν 2 Sam. 7:25; so 1 K. 8:26, 1 Chr. 17:28, 2 Chr. 6:17; and (where the object is understood) 1 K. 1:36 γένοιτο οὕτως: πιστώσαι ὁ θεός. (β) to make (a person) worthy of trust, trusty, true, faithful, hence in passive to prove trustworthy, στέρξων φίλον καὶ πιστωθῇ μετ' αὐτοῦ Sir. 27:27; so Sir. 29:8, Ps. 78:8, 87. (γ) to make fit to be trusted or leant on, and so firm, secure, of things or persons

* "In forma media usitata hae de rebus significatio. Chrysost. dicit τὸν λόγον πιστοθῆσαι, sermonem seu orationem confirmare etc." Suicer.
(pass. prove strong), πιστωθήσεται ὁ οἶκος αὐτοῦ 2 Sam. 7:16; τὰ μαρτυρία σου ἐπιστῶθησαν Ps. 93:5; πιστῶσω αὐτὸν ἐν οἴκῳ μου Ἰ Chr. 17:14; πιστωθήτω τὸ ὄνομά σου 2 Chr. 1:9.

From the above passages alone one would have supposed the ἐπιστῶθης of 2 Tim. 3:14, in spite of the slight difficulty in the relative, to mean as in this psalm, 2 (β), hast proved faithful; a commendation like that in 1 Tim. 6:12 (which has the same irregularity in connection with the relative clause). The Gk. Fathers however prefer the active meaning of the implied πιστός, "wast made to believe," i.e. wast assured, or didst believe. "Chrysostomus simpliciter exponit per ἐπιστῶθης." Theophylact "μετὰ πληροφορίας ἔμαθες." Cf. Theodoret on this Psalm, "ἐκεῖνοι γὰρ βεβαιών τὴν εἰς τὸν θεόν οὐκ ἐκτίθεσαν πίστιν." Suicer (from whom these passages are taken) takes this view, and is followed by Ellicott and generally.

LXXVIII 9 ευτελοῦντες conjecture. "The exact sense of ὑψὶ is uncertain," Par. Pso.

βάλλοντες τὸξον ἡμικρ芩[το]ρι] στὸξον is perhaps an adverbial accus. as in the original, cf. 12:3.

13 ἄσκον ὑ[β] i.e. ἀναστὰς as 33:7.

15 ὃς ἐν ἀβύσσῳ πολλῇ ἐν βολὴ ἐκ τοῦ θεοῦ ἐθνον [i.e. ὑγεία] ἐνάκειν. So V., PB. ὑ[β] as adjective.

16 ὑδαρ ἵνα [ὑβ] is rendered υ 44 ὑμβρήματα.

17 παρεπικρανὰν ἡμῖν] So V., PB., losing connection with προσέθηντο.


21 ἀνεβάλλετο ἡμῖν] cf. 7:7. ὑπαίθρη (referred by LXX to the meaning transire) 78:21 89:38 = ἀναβαλέσθαι; 78:59, 62, Dt. 3:28 ὑπεριδέων. Both come to the same, postpone or pass by for the present (cf. Acts 17:30): whether in mercy or judgment is undefined: perh. theologically the difference is not great. "Quid ergo est quod ait Audivit Dominus et distulit? An distulit eos

M. 9
introducere in terram promissionis, an distulit pœnam ut prius satiaret etiam infidelem concupiscientiam?" Aug. After distulit Rom. (only) + (doublet) et superposuit.

**LXXVIII 25** ἀγγελον ἄναγκης [cf. 132.5 θεός = ἅγιος: so ἄναγκη = both θεός and ἀγγελον (8)].

**26** ἀπερήστα ἡμήν] ἀπερήστα used almost exclusively of starting on a stage of a journey; mostly = ἡμήν as Gen. 35.16, Exod. 12.37. In N.T. only in Lk. 5.35 and parallels; “common in class. Gk. esp. of the moving of fleets and armies,” Plummer. The Hebr. verb here comes from Num. 11.32 (LXX ἐξηλθεν) as the next (καὶ ἐπήγαγεν = מָנוּ הָיוֹ) from Ex. 10.13, Heb. and Gk. (v. Par. Psr. ad loc.). Sir. 30.40 (33.32) has ἔν αὐτοῖς ἀπερήστα ἀποθρᾶ of a runaway slave.

νότον μεμομένθ’] So Exod. 10.14 14.21, Ez. 27.26. ’p, like the sirocco (sherkiya, ‘Eastern’), to which it corresponds, no doubt included the S.E. and even the S. wind.” D.

ἐξ οὐρανοῦ ἐπείγοντα: ποιμέν for ב.

**Δέβα** (S)] (so Exod. 38.9, Ez. 47.20) stands also for בֵית (S) Dt. 33.23 | בֵית (S) Gen. 13.14 | בֵית (W) 2 Chr. 32.30 | בֵית (E) Gen. 28.14. Here only of the wind itself. Gloss. ms in h. l. ἄνεμον τὸν δυτικὸν ζέφυρον καλοῦμενον (Biel). V. Africem, PB. South west wind.

**28** ἐπέτετον] i.e. ἐπίλιθος.
**30** ἐστερήθησαν ἔριο. | ἀπερήστα] Hebraism.

**31** ἐν τοῖς πλεούσιν αὐτῶν [κομψότων] Gk. crpt. for πίσιν (cf. Gen. 46.29, 1 Cor. 10.5). PsR. plurimos, V. pingues.

καὶ τοῖς ἐκλεκτοῖς] i.e. ποιμενί. V., PB.

**33** ἐξαλυτών] i.e. ἐξ αἴλιον.

μετὰ σπουδῆς ἡλικίας] ‘The root in late Hebrew, as in Aram. (Ezr. 4.23), means to hasten, Est. 2.9 6.14 8.14, Eccl. 5.1.’ D.

**36** ἡγάπησαν ἡρῴοσιν] Gk. crpt. for ἡγάπησαν. Cf. 2 Chr. 18.2.

**38** οἰκτίρμοι] Mil. (doublet) misericors et pius.

ἐκκαύσει] ἔρι] i.e. ἐξ αἴλιον. Exod. 22.5.

**41** παροξύναν ὅθεν] Hence V. exacerbaerunt and PB. moved, i.e. to anger; v. Par. Psr. Gloss. ii., p. 476.
LXXVIII 42 ἡμέρας] taken by V. as gen. of time die qua, PsR. qua die.

ἐν χειρός ἡμέρας] V., PB.
45 κυνόμυτας Β' Exod. 821. PsR. muscam caninam. Rom. in 10523 cynomyia, a spelling which in V. alternates with \( \text{κνομημιας} \) (uncials all κνω.) PB. lice (confusing with οικνι). 46 ἐρυσ-[βή Λύσι] so 1 K. 837, Joel 14. | For ἀβρααμ, Joel 225. | For Ἰωάννης, Dt. 2842. It is also in Hos. 57 for ἔρῳ (aestus maxima vi omnia adurens). Acc. to the interpreters ἐρ. is not a kind of locust, but either a smaller insect, or some sort of blight or mildew. Suidas θηρίδιων τι ἐν τῷ σίτῳ γενόμενον δ' λαμαίνεται τῶν καρπῶν. Τινὲς νόσον ἐπιγνώμενον τοῖς σπέρματι ἢ κονιορτωθής φθορὰ τοῦ σίτου (Biel). Latt. σεργινί.
47 τὰς σκυμπάνους αὐτῶν υπότως] Mulberry trees (so V., PB.): but in LXX always for 'ποτεφέλος, which are properly sycamores, fig mulberries, bearing a poor sort of fruit, worth however some trouble in cultivating (v. Driver's Amos). Our sycamore is a maple, a tree of quite different kind, but with some resemblance in the leaf.

ἐν τῇ πάχνῃ ἀληθῆ] So V., PB. 'The sense suits the context, but the real meaning of the Hebr. word is unknown.' D.
48 τῷ πυρὶ βυσσίνης. | 50 ὁδοποιοῦσα δεῦροι.
50 ἐν ἀλατον ἢμᾶς] Ex. 53, 1 K. 837, Jerem. 217 and often.
51 τῶν πόνων αὐτῶν κονιόμαι] cf. 10538 πόνων αὐτῶν = ἡμῶν.
53 ἐν ἀλατίδι ἡ μᾶς] Ezek. 2836: or ἐν ἀλατίδι Ps. 49 169, Judg. 187, Hos. 218.
54 ὦπος ἤμων] perhaps Gk. crpt. of ὦπον influenced by ὦπος 29; 1 Sam. 102, Isai. 158 A are similar cases; cf. also readings of Judith 112 64 A, and v. Ps. 6518. ὦπος is rare in LXX, and when used is of time limits, Exod. 95, Neh. 26. There seems no certain instance of it neuter.
LXXVIII 56 ἐφυλάξαντο] Both act. and mid. are thus used, cf. 1194,63,67, v. 174.
57 εἰς τόξον ὀπρεσβλὸν ἡ ἡπάτη. 
59 ὑπερεῖδεν] disregarded, v. v 21. In Lev. 2640, Num. 512 ὑπ. = ἡπάτ., ὑπερεῖδεν in Num. 1.c. being treated as equivalent to παρεῖδεν. 4 M. 158. | 60 οὖ κατεσκήνωσε] i.e. ἠσᾶ. 
61 αὐτῶν γ (bis)] The application of the possessive to the Lord not being seen.
63 ἐπένθησαν] i.e. ἤσᾶ, Bā. 
64 κλαυσθήσονται] i.e. ἠσᾶ, Bā. Mil. ploraverunt, V. plorabantur.
65 κεκραυματικός [καὶ νυμφῆ] that had been overcome, altern. meaning with shouting AV. The period of the wine’s influence answers in LXX to the Lord’s apparent inaction, in AV. and PB. to his awakened vigour. | 68 οἷς] om. B only.
69 ὡς μονοκεράτων [μονοκεράτων] i.e. μονοκεράτων prob. meant by LXX as “in mighty strength.” | ἐν τῇ γῇ ἡμᾶς] i.e. ἠσᾶ. 
70 καὶ ἀνέλαβεν [Ἀνέλαβεν] ἀναλαβάνειν to lift up, esp. with personal object (Gen. 4527), “raised him from the sheepfold to the throne,” cf. 723.
71 τῶν λοχευμένων Πόλει] V., PB. 
τῶν σοφών αὐ. ἡμᾶς] i.e. ἠσᾶ 808. 
72 ἐν τῇ ἁκακίᾳ [ἁκακίᾳ] ‘So 78 261 4112 al. The word suggested innocence 2 Sam. 1511, also 1 K. 2234, and so ἁκακός for ἡ ἡ ποιμήν 820, ἡ ἡ τῆς Αἰαν. 14 al.’ D. 
LXXIX 1 εἰς ὑπεροφοιλάκιον [ὑπεροφοιλάκιον] So Mic. 16 312 (rendered in Jerem.’s quotation 3326 ἁβατον with ὑπ. as variant); ὑπ. also = ἡ ποιμήν Isai. 18 (where it is suggested by context) and 2420. The hut of the watcher of an orchard, compared as (1) lonely, (2) meanly built, perhaps come to be a proverb for solitary melancholy, unless Isai. 18 was a pattern to the rest. Rom. custodianium, Mil. V. pomorum custodiam.
2 θησαμάια πόλει] Lev. 52, Dt. 1421 of carrion: 2 K. 927, Isai. 520 of human corpses.
LXXIX 4. μυκτηρισμὸς καὶ χλευασμὸς] sneering expressed by nose and (?) lips. -μος is a favourite formation, e.g. στεναγμός, δνειδσμός, φωτισμός, ἑπισιτισμός, γλυκασμός.

7 κατέφαγον] i.e. ἔτσι.

9 Κύριε] prob. Gk. crpt. for καὶ (Κε); so V., which however in the line before has et propter (ῥήμα).

10 μήτοτε γιάλ] Gen. 27:45, Exod. 32:19 (γιάλ = iνα μή ἰ Chr. 21:3). "Λ deprecating. Hence (from context) = lest, often LXX μήτοτε, e.g. 113:10 (115:2): see my note on 1 S. 19:17, or Lex., p. 554a. In Aram. נין, lit. as to which why? is the regular word for lest.' D.

ἐν τοῖς ἑρνεύ] διναί] fitting in the common phrase, e.g. the next line, 44:12 96:10 126:2 (on the other hand, 115:2).


13 ἀνθομολογισμῷ έβα] In return for thy vindication of us, 3 Esdr. 8:8, Sir. 20:9, I.K. 2:8.

LXXX I ὑπέρ τῶν ἄλλων.] v. 60:1. | ὑπέρ (1ο) = ἢν as 5:1; ὑπέρ = ἃν 46:1 47:1; no orig. 45:1 (2ο) and possibly 9:1; otherwise ὑπέρ in titles = ἢν. It has not in them a personal object except in 56. Perh. this ὑπέρ τοῦ Ἅσσ. and the πρὸς τοῦ Ἅσσ. have the same original.

3 ἱναντίον ἵνα] cf. 85:14, of one proceeding in the same direction. | 5 τοῦ δούλου σου ἤλθ] cf. 78:1 135:12.

6 ἡμᾶς 1ο ἢ : 2ο ἢ -.

ἐν μέτρῳ ἔναπλη] ἔν = ὁρικ' in Isai. 40:13 (a loosely rendered passage).

ψωμίεις] ψ. will most naturally occur in cases of dependency, or where there is an idea of doling out: but it seems sometimes quite general, feed, as Dt. 32:13: in Sir. 29:26 the dependency is reversed. In Mod. Gk. ψωμί = ἄρτος, v. 147:17. | 7 ἡμᾶς 2ο ἦλθ.

8 + Κύριε at beginning. | + διάψαλμα at end.

ἐπίστασιν τὸ πρόσωπόν σου] ἐπιψ. for ἡμᾶ, as Num. 6:25 and derived passages Pss. 31:17 67:2 119:185, Dan. Θ 9:17. Also absolv.

LXXXIX 9 μετήρας ὑστήρ] for the more usual ἀπήρας, v. 78:26: to emphasise the destination as well as the start. Thou didst change its home.


καὶ κατεφύτευσας κυρίων] 2 masc. So V., AV. not PB. ἔπληθυθα] i.e. ἐπλήθη. Rom. repleta est terra, Mil. replevit (V. impl.) terram.

11 ἐκάλυψεν ἡμᾶς] i.e. ἡμᾶς (cf. i Sam. 21:14, Driver), or free rendering, cf. 44:20.

ἀναδενδράδες ἀνυζόν] ἀναζ. (Ez. 17:6 ἀναζέφ) Vine branches that climb trees (repeating ἐκάλυψεν).


14 οἴνος ἄγριος ἰέρ υἱὸν] al. μόνιος ἄγρ.

Mόνιος is variously taken for (1) wild boar, (2) wild ass (as in B), (3) a mad animal parted from companions. ἄγριος] as answering by derivation to ἱέρ.

V. singularis ferus. From sing. comes French sanglier a wild boar, called in some Romance dialects sulone (from solus); but the relation to μόνιος and to this passage is not clear.

κατενεμήσατο] ("un-Attic" Veitch) for κατενεμήσατο.

16 καὶ καταρτισάω αὐτήν] i.e. הָרָיו the pron. supplied, Bä. 'Not that הָרָיו can mean κατάρτ. The Qal is not in use in Hebr.; no doubt הָרָיו was taken as though הָרָיו; cf. 68:10.' D. κατάρτ. set it right, often for יְרֵא, v. 29:9.

17 ἀνακακαμμένος ἀνασκέλ] dug up, cf. 7:16.

LXXXI 1 "πέμπτη σαββάτου prefixed...in the cursive ms 156" Sw. Introd., p. 251.

ψαλμός i.2. PB. "sing we" must be simply a misprint.

3 ψαλμόν ἃρμώ] v. 71:22.
LXXXI 4 ἐν νεομηνίᾳ ἥμερα ἔτοιμα] Exod. 40.º
ἐν εὐσήμα ρήματοι] a free rendering.
Ew. = either well marked, acc. to the meaning of ἦν which is assumed by PB. and AV. appointed; or simply celebrated, distinguished, a general meaning given for an unknown word.
ὑμῶν] Gk. crpt. for ἡμῶν. V. In insigni die (Rom. die insignis, Mil. die insignis) solemnitatis vestrae, PB. In the time appointed and upon our solemn feast day.
6 αὐτῶν] a mechanical rendering, difficult to interpret. Perhaps “He placed a testimony in Joseph, even Joseph himself at the Exodus,” possibly with allusion to his dead body (Ex. 13º). PsR. eum, V. Sarum and Rom. Miss. (Introit Ps. for the September Ember Wednesday) illud.
ἐκ [LXX has not the last clause of Gen. 41.º46).
ἡν οὖν ἑγὼ ἡκοῦσθαι] Prepn. and pronouns altered to remove the difficulty.
7 ἀπέστησαν ἡμῖν.
ἀρσενῶν ἔσται] a. is used classically as verbal subst. of αἰρον in its various meanings. In LXX for substt. of Ἀνευ (which freq. = αἰρον) | 2 K. 8º ἐστὶν (ἀρσεν μ’ καρπήλων) | 2 S. 11º ἐστὶν (the food sent to Uriah) | 19º(48) ἐστὶν (ἀρσεν ἦπεν, cf. ἐπαροσις Ps. 141º. Also for ἔσται used of forced labour 1 K. 5º(49) 11º, which is the sense here.
ἐν τῷ κοφίνῳ ἔφυγε] i.e. ἔφυγε, i.e. the hod, altern. meaning now preferred.
ἔδοξεν] i.e. ἔστιν.
8 + με V., PB. | καταγείδος οὔ] V., PB.
9 + καὶ λαλήσω σοι] from 50º, so Rom. (exc. σοι) not Mil. V. ἵστρο before instead of after κ. διαμ. σι. Rom. both before and after.
διαμαρτύρομαι] al. ὑπομαι, v. 50º.
10 πρόσφατος ῥα] Dt. 32º of new-fangled gods (םכיב). πρ. new killed, fresh, of meat, then fresh generally: classical, esp. in later writers.
LXXXI 12 προσέσχεν ἡν.  
13 ἐπιστήμευματα ἡνωρ[ι]| (rendered Dt. 29\textsuperscript{18} ἀποπλάνησις | Jer. 3\textsuperscript{17} ἐνθυμήματα), V. adinventionibus, Mil. voluntatibus.  
ἐπιστήμευματα ἡνωρ[ι].  
15 ἐν τῷ μηδὲν ἔμμενοι | i.e. (apply.) In no time; there is no parallel to this meaning. In 2\textsuperscript{12} ἐν ἡμέρᾳ = ἐν τῷ ἐκεί.  
ἐπέβαλον ἐπιστήματα.  
15—17 Perh. the ἐν is meant for all the aorists. V. has indicatives in 16. 17. Cf. 51\textsuperscript{18} 55\textsuperscript{18,18} 119\textsuperscript{92} 124\textsuperscript{8,4}.  
17 ἐχορτάσεως αὐτοὺς ἔρμιν[ν] | cf. Dt. 32\textsuperscript{18,14}.  
LXXXII 1 θεού ἢ | ἐν μέσῳ δε θεοῦ i.e. ἐν βασιλεία.  
2 πρόσωπα λαμβάνετε | Lev. 19\textsuperscript{18}, Job 42\textsuperscript{8}, Mal. 1\textsuperscript{8,9} 2\textsuperscript{9}, Lam. 4\textsuperscript{16}. | 3 ὀρφανὸν καὶ πτωχὸν ὅποιοι | λλ.  
4 Mil. (with PB.) + eos in 2nd line: Rom., V. bring egenum into it.  
7 ὅμησις δὲ ἡ ἡν.  
δὲ ἐν | perh. doublet, ἐν Gk. crpt. for δῆ.  
LXXXIII 2 τῶν ὁμοωθητῶν σοι ὅμως ἡ ἡνοτι σοι [general sense conjectured; cf. a simil. confused paraphr. Isai. 62\textsuperscript{7}.  
kαταπράξεις] intrans., cf. 89\textsuperscript{10}.  
3 ἔξωσαν | Rom. sonaverunt.  
4 τῶν ἀγάλων σοῦ ἡ ἡνοτι.  
5 εἰς ἐθνοὺς κόσμου | Hebraism of transl., = ὡστε μὴ εἶναι ἔθνος.  
6 ἐν ὁμονοιᾳ ἐπὶ τὸ αὐτὸ ἡ ἡνοτι | pleonastic.  
11 'Αενδῶρ ἀνδρίνι [other transliterations Josh. 17\textsuperscript{11} Ἐδωρ, 1 Sam. 28\textsuperscript{7} Ἀελδῶρ, Νηνδῶρ [29\textsuperscript{1} Ἀελδῶν, 'Αενδῶρ]. | + ὢς.  
12 θοῦ ἡ ἡνοτι | suffix omitted as introductory (referring to object soon to be expressed ἐν οἷς) and superfluous. Aramaic, and v. Driver on 1 Sam. 21\textsuperscript{14}.  
β omitted three times, as against ὡσεὶ inserted v 11.  
13 οἰκίνεσ] introducing new sentence.  
ἐαυτοῖς] 1st pers. plur.  
tοῦ ὑπεραστήριου ἡνοτι al. ἀγαστήριον. Latt. sanctuarium.  
The rendering θ. wants explanation.
LXXXIII 15 κατακαύσαι] aor. opt. after ὠσεῖ, cf. Exod. 33\textsuperscript{11} (AF), Num. 11\textsuperscript{12} 22\textsuperscript{4} (AF), Dt. 1\textsuperscript{44} 8\textsuperscript{5} (B): so pres. opt. (ὁσπέρ εἰ) Prov. 25\textsuperscript{26}: and fut. opt. Judg. 16\textsuperscript{9} (B): with ὦς aor. opt. Num. 22\textsuperscript{4} (B), Dt. 32\textsuperscript{11}, Isai. 11\textsuperscript{9} 21\textsuperscript{1} 66\textsuperscript{20} (ὡς ἀνενεγκαίσαιν. Sw. ἄν ἐν.): ὦς εἰ with subj. Dt. 8\textsuperscript{5} (AF), 22\textsuperscript{26}, Isai. 18\textsuperscript{8}; ὅν τρόπον with subj. Isai. 7\textsuperscript{2} (But cf. the use of ὦς ἄν io\textsuperscript{15} 55\textsuperscript{10} noticed by Mr Ottley, Isaiah, p. 55.)

16 ἐν τῇ ὄργῇ σου ἀνένεκαίσαι] removing metaphor.

LXXXIV 1 ληνών] v. 8\textsuperscript{1}.

2 ὦς ἀγαπητὰ ἡδονίς ἡμῖν] PsR. Quam amabilia, V. Quam dilecta (as diligere = ἀγαπᾶν, amare = φιλεῖν, cf. e.g. Vulg. Jn. 21\textsuperscript{10,17} where Augustine has amare throughout), PB. O how amiable*. | 3 καὶ ἐν] V., PB.

4 στρουθίου] ὦραλ] 11\textsuperscript{1}. Gk. and Hebr. both used with much vagueness. "It was reserved for later naturalists to discriminate the immense variety of the smaller birds of the passerine order. Excepting in the case of the thrushes and the larks, the nat. hist. of Aristotle scarcely comprehends a longer catalogue than that of Moses." Dict. B. Sparrow.

ἐαυτῷ supplied from next line: so PB., which omits in next line.

τρυγόν[ ῥόδος] For τρ. V. turtur; Bochart and Bä. wilde Taube. PB., AV., RV. here have swallow (their rendering of ἦρος).

νοσσιάν ἢ] Dt. 22\textsuperscript{6}.


* It would be natural to associate the PB. amiable with PsR. amabilia; but though the Missal Pss. are as a rule from the Psalt. Rom., in this particular case the Sarum Missal (Introit Ps. xiv p. Trin. and Pro Rege, and Tract. In Dedic. Eccl.) draws on the Vulgate (with reponat (v. on v 4) in the Tract and another small change). The earliest form of the Introit Pss. had amabilia, but by 1206 dilecta was well established. These facts are derived from W. H. Frere’s Reproduction of the earliest known Sarum Gradual. (Amiable is of course not from amabilis but from amicabilis, and the resemblance may be accidental.)
LXXXIV 4 νοεστα ἐ. νοεστα ἐ. (cf. Dt. 22:6 (νοεστα ἐ.).
5 εἰς τοὺς αἰῶνας τῶν αἰῶνων ἡ ὁ ὑ. i.e. δεῦ V., SM., PB.
6 παρὰ σοῦ ὑ. | + Κύριε] not V.
ἀναβάσεις τὰς μορφὰς. PB. Thy ways, from note of SM. | ἐν τῇ καρδίᾳ αὐτοῦ καὶ καθὼς. PB. Thy ways, from note of SM. | ἐν τῇ καρδίᾳ αὐτοῦ καὶ καθὼς. (Schleusner); or ἀνευρ τιν νοστιν (Aram. sense, made.
εἰς τόπον] i.e. τόπον, cf. 87.
εὐλογίας] = MT. τῷ Βασίλει: PB. and AV. understand τῷ Βασίλει.
διώκει] (clotheth), gen. sense.
8 ο θεὸς ᾧ] i.e. ὅς. PB. combines "Unto the God of Gods" (cf. 22:18, 47:10). V. Deus deorum, v. 17.
II + μία] V., PB.

παραπτείσθαι] καλοθα] All but B παραπτείσθαι. Schleusner gives two meanings (i) reject, (ii) in a contemptuous sense, admit, for this quoting 1 Sam. 22:26 παράκτιοι μὲ νομιμοποιήσει. The renderings of the two passages must be connected but it is not clear how: ἐναρξῃ is rendered 1 Sam. 26:19 ἐστήρησεν.
τοῦ θεοῦ ἐν ἀλα] i.e. ἀλα. ὅ from the following.
ἐπὶ σκηνώμασιν] σκηνώμασιν] σκ. = both τάξις (I 122) and ἡμέρα (I 122). ἐπὶ possibly Gk. crpt. for ἐν, derived from Cant. 1:8 where ἐπὶ σκ. = ἐπὶ τὴν προσώπον, hard by the tents.

I2 ἔλεον καὶ ἄλληθεαν ἄγαπα ἡ ζηλοθίνων] an unusual paraphr., v. p. xv. ἦλεον must correspond to ἡμὲν and ἀλήθη. to ἐν; and ἄγαπα = loveth himself to show (Amos 5:18, Wisd. 1:1).

ὑστερήσει] a great variety of readings: perhaps Gk. crpt. for στερήσει (Biel gives Num. 24:11 ἐστέρησεν, but the uncials only ἐστέρησεν, -εσεν), v. 23.

The repeated Dominus and the Deus are variously dealt with in the Lat. versions.

LXXXV 3 τὰς ἀνομίας τῷ λαῷ σου ἃτέλει.
5 ἐπίστρεψον ἡμᾶς ἄνευ] altern. rendering.
ἀποστρέψον ἡμᾶς] i.e. prob. ἥν: involving change of prepn.
for ἡμῶν.
6 μὴ...ὁργισθήνηται ἡ ἁμαρτία...τῇ] V. numquid irasc. Al. ὁργισθῆσαι. Rom. ut non...irascaris, Mil. ne...irascaris, Gk. crpt. or perh. reading ἢ for ἥ, cf. v 7.
διατείνεις [ἡμῖν] Elsewhere in LXX only with material reference (e.g. of missiles, cords, tent), except Wisdom 8:1 διατείνει (ἡ σοφία) ἀπὸ πέρατος εἰς πέρας.
7 ὁ θεὸς ἡμῶν] i.e. Ἅγιος.
ζωοσεῖς a causative fut. found else in LXX only 80:19 (A in 138:7 has ζωόσις) but more freq. in other translators.
8 δῶγς [ἡ] 2nd pers. opt. is not freq. in optative sense. Here it may answer to change of Hebr. tense. δῶγς, a variant, 121:5 ἓδοι 128:5,6 ἀπόλου Οτ. 33:27 εὐφρανθεῖτε Judges 9:17, Ruth 1:9 εὐροῦτε | εὐδοκεῖτε Tob. 5:17 and a few more.
9 + ἐν οἷον [i.e. ἢ derived from the ἢ of next line. V. in me, PB. concerning me.
καὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαιν ἀναλαμβάνει λαόν] i.e. ἄναλαμβάνει λαόν Bä.
14 ἐναντίον] v. 80:3.
eἰς ὄνων will bear either meaning, set his steps in the way or make his steps a way. Cf. 69:22 eἰς r0.
LXXXVI 5 ἐπιεικὴς ἡλίθιον] ἑπ. here only in LXX, though cognates occur.
10 + ὁ μεγας] most uncials omit.
11 εὐφρανθῆτω] i.e. ἤδη, as Exod. 18:9 (LXX ἔξεστη), Job 3:6; Ps. 21:7 ἡ ἡλίθιον (εὐφρανθεῖς αὐτῶν).
LXXXVII 1 οἱ θεμέλιοι αὐτοῦ i.e. θεμελίων. V. fundamenta ejus; misunderstood by PB. Her f.
4 μνησθήσομαι] i.e. ἰδίος. | καὶ λαός] i.e. δῆροι.
LXXXVII 4 οὖτοι μη] dealing freely with number.
Latt. fuerunt: for the reverse v. 45.

5 Μὴτηρ Σιών ἐρεῖ ἣν] PsR. Mater Sion, i.e. ἡ πατρίς. Gk. crpt. of Μῆ τῆ Σ. or μήτη Σ. v. 41, as V. Numquid S.

The corruption μήτηρ was suggested by context, and has led to joining the first ἄνθρωπος to ἐρεῖ as subj. "Sion is my mother shall a man say, and man was born in her" (instead of ἄνθρωπος καὶ ἄνθρωπος each and every one; v. Par. Psr.).


6 διηγήσεται] i.e. ἴππει, so apply. PB. rehearse, V. narrabit.

7. καὶ ἀρχόντων τοῦτων τῶν γεγενημένων ἐν αὐτῇ. Διαπ. ἡ λεγόμενη τοιαύτην διάφορα ἐπηρεάζεται LXX, reading μόνοι, move it back to before η, which they take either as a plural or as a distrib. singular.

7. εὐφρασιομένων ὅπως] equiv. meaning.

πάντων [ὅ] b taken with preceding word, ungrammatically unless they read ὃς as 8.

ἡ κατοικία] i.e. γονίδιος, singular suffix referred to plural noun. Cf. 84; also Zech. 13 ἡ μητέρα = τῶπος (i.e. μητέρα). "The singers and trumpeters shall he rehearse" (PB.); the meaning of the verb is not clear (SM. recensebit).

LXXXVIII 1 τῷ Ἰσραήλ] cf. 89.

3 + Κύριε at end] so PsR.; om. some mss. Horol. V.


καθεύδοντες ἐν τάφῳ ἁγιάσθησι] cf. 68.

καὶ αὐτοῖς] Literal, continuing the relative clause.

7 εἶθεντὸ με] i.e. ἐπεξεργαζόμενος; so v. 9.

ἐν σκιᾷ τανάτου ὅπως ἔρρυθη] i.e. ἡ κληρονομοῦσα.

8 τοὺς μετεωρισμούς σου] v. 42. PsR. elationes, V. fluctus.

ἐπὶ ἐμὲ ἐπηγαγεῖς ἅγιον.

II ἡ λατρεία ἀναστήσοντο] i.e. ἀναστήσεις ἅγιον. So Is. 26.

"Shall physicians effect their professional success?" Cf. ἀναστήσον 41 | ἀναστήσεις ἡ ἁστυνήμενα Hos. 6 | ἀναστήσθη Acts 9 | ἔγερει Jas. 5.
LXXXVIII 13 ἐπιλελησμένη] Mil. obliterate, Rom. V. oblivionis.

14 προφθάσει σε Ἰφράτης] so 17, 18, 19, 21 4, 59, 63, 95, 119, 147, 148; τὴν προκαταλαβήσωσαν 79, and προπορεύσονται 89. προφθ. always = τὴν (exc. 68, 32, Ἰφράτης), "come to meet thee," i.e. surprise thee, as one who advances half way hastens the time of meeting.

15 προσευχήν υἱόν] Gk. crpt. for υἱόν which is also read.

16 καὶ εῦ κόποις ὑύλον] i.e. υἱόν or υἱόπλοι.

ὑψώθης δὲ ἐπετεινώθην] i.e. τὸ Ἰφράτης υἱός Ναξούς Bä. Cf. for use of Πητρ. 3511, 112, 114, and more exactly μνεῖσθαι ζημῶν εὐλογησεν 115 (ATc.a); not uncommon, Gen. 27, 14, 37, 14, 45, 38.


17 ἐτάραξάν με ἑτανήθη.

19 ἀπὸ ταλαπωρίας] i.e. ταλαπωρία, interpreting figure.

LXXXIX 1 τῷ Ἰσρ. v. 881.

τὸ ἐλέη σου Κύριε ἡμῖν] v. 26, 12.

3 εἰπάσα] i.e. ἐπηρεθή for ἐτάραξά.

ἐν τοῖς οὖν αὐτοῖς ὅμως...ομιλεῖ] cf. 10.

έτοιμασθήσεται] i.e. ἐπηρεθή Niph.

7 καὶ τὸς εἰς νεῖτος ἡμῶν] The Hebr. is perch. a double plur.

form, correctly rendered by LXX. J. & L. Cf. 29, 1.

8 εὐδοκάζομεν] 2 Thess. 1, 10. | Βουλή ὁ ὁποίον] 111, Gen. 49, 16. | μέγας] i.e. ἐπηρεθή.


13 θαλάσσας] ἰδιώς] ἱδιώς. Either as Aramaic plural, or from ἰδιώς with mark of abbreviation overlooked (D.).

Ἅρμονει μας ἔρμορον] from 427.

15 έτοιμασθή] the foundation preparing for super-

structure, v. 10, 17.

20 εἰς ὀράσει τοῖς νεῖτοις σου τὸν λαὸν Ἑβραί] Gk. crpt. for ὄρασει.

PsR. in aspectu filiis tuis, V. in visione sanctis tuis.
THE PSALTER OF THE CHURCH

LXXXIX 20 + mou at end.


22 συναντάτησεται αὐτῷ ἐν τῷ καθιστᾷ.

κατισχύσει αὐτοῦ] shall strengthen him: in another sense κ. with gen. prevail against, Jerem. 1518, Mt. 1618: cf. the two meanings of κραταιοῦν (κρατύνειν) 7413. Κατισχ. is also sometimes intrans. as Josh. 1718.

23 οὐκ ὄφελήσει ἔχοντος ἐν αὐτῷ γνώσις ἀνήισιν ἐν] V. nihil proficiet inimicus in eo. “The enemy shall make no profit by him” (referring to ἐνιάκι, lend on usury). For ὄφελεῖν intrans. cf. Sir. 58 μὴ ἔστησε ἐπὶ χρήμασιν ἀδίκως υἱόν ἐκ νυμφαίων (al. ὄφελήσει σε): 3128 εἰς ἱκανόν καὶ εἰς καθαρών τι ὄφελησαν (al. -σαν) πλείον ἡ κόπωσι: 3129 βαπτιζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἀπότομος αὐτοῦ τι ὄφελησε τῷ λουτρῷ αὐτοῦ: 3131 τι ὄφελησεν ἐν τῷ ταπεινωθῇν αὐτοῦ. Such words seem naturally to fall into an intrans. or reflexive meaning, as Lat. proficiō here, or in colloquial English “You will do no good in that way,” i.e. not succeed; “What good will he do by his washing?” i.e. will he get. ὄφ. will have at the same time to imply, either technically or colloquially, pecuniary advantage. This is supported in LXX by ὄφελεῖα = ὑπὸ 3010, Job 223 (Jude 16); and also by Jerem. 1510, where ὄφελεῖν transitive refers to gain made by usury, though either the correspondence is not exact or the clauses are in reverse order: οὔτε ὄφελησα οὔτε ὄφελησε με οἶδεις: ἐκ τῆς ἀναθείματος τῆς ἐκδόσεως τῶν Ο’ οὐκ ἔχει οὖσα, ὑπὲρ τοῦ ταπεινωθῆναι καὶ τὰς λουτρὰς ἐκδοσεῖς ἐγνώμεν γραφικὸν.
εἶναι ἀμάρτημα." Origen seems to regard ωφειλήσα, -έν as having no considerable ms authority, and they involve a mirabilis constructio as truly as 35\textsuperscript{14}. The variants in Sirach however may show that the use of ωφελείν which these places seem to imply was one which fell out of use and knowledge.

LXXXIX 23 + προσθήσει] from 2 Sam. 7\textsuperscript{14}, 1 Chron. 17\textsuperscript{9}, so Mil. V. but not Rom.

24 καὶ συγκόψω ῥησομυ] Dt. 9\textsuperscript{21} B.

τροπώσομαι ἦ] First found in LXX; not in Pentat. Active, Judges 20\textsuperscript{35} A. Generally mid. and pass. as 2 Sam. 8\textsuperscript{1}, 2 Chron. 18\textsuperscript{34}.

36 έν τῷ ἀγών μου] neut. for abstr.

38 ὡς η οἰκείη κατηγορεμένη] possibly, as one variant has it, ὡς = ἐστεί, copyists growing less sensitive to the rule of the article. (Cf. Num. 19\textsuperscript{10}, 2 Chron. 21\textsuperscript{3}, Oxf. ed.) Or κατ. = η κατ., it being more easily broken in the case of a ptcp., cf. 1 Cor. 8\textsuperscript{12}. Or understanding ἐστείν as in the 2nd line, “as the moon is perfected and as the witness is faithful.”

39 ἀνεβάλου] v. 7\textsuperscript{8} puttest off helping.

40 κατέστρεφας ἡ] so 132\textsuperscript{18}. Ps.R. seems to interpret ἀγιάσμα rightly as sanctitatem (v. 93\textsuperscript{5}).

The LXX recognize in το the meaning insigne, diadem, only when forced by the context (Exod. 20\textsuperscript{6} κηλίδι πέταλον τὸ ἀγιάσμα; 2 Sam. 1\textsuperscript{10}, 2 Chron. 23\textsuperscript{11} βασιλεῖον): often = cogn. of ἀγιάζω. Lev. 21\textsuperscript{12} οὐ καθέστατος τὸ ἀγών ἐκλατον, cf. Lev. 25\textsuperscript{8,11} | 2 K. 11\textsuperscript{12} (of the diadem) transliterates Ἰέζερ. | Cf. of Nazirites (ינוו) Amos 2\textsuperscript{11} εἶς ἀγιασμὸν | Judg. 16\textsuperscript{17} ἄγων | In Num. 6 by cogns. of εὐχαριστεῖ | Lam. 4\textsuperscript{7} Ναζενίαδοι.

44 ἢν neglected. | τὴν βοήθειαν ῥώ] v. 19\textsuperscript{15}.

45 ἀπὸ καθαρισμοῦ αὐτοῦ] aυτόν supplied from suffix, or Gk. crpt. for αὐτοῦ: v. Swete’s variants. "It is open to doubt whether it should be translated as AV. (and PB.)..., or
‘Thou hast made him to cease from his splendour’ (י = יִבְנֶה)… as LXX.” J. & L. Cf. alternate readings Acts 19. 27.

LXXXIX 46 ἐσμίκρυνας ἡμέρας.

τοῦ θρόνου αὐτοῦ (B only) ἤν [א, ב] Gk. crpt. of χρόνου: or ἡ as a subst., derived (falsely) from הָלוּ.

κατέχεια ἡμέρα.

κ. αὐ. αἰσ.] The class. cases; as Gen. 39. 21; cf. Ex. 24. 8 [τῷ αἴμα] κατεσκέδασε τοῦ λαοῦ.

48 τὸς ἐκπόντασις μου] giving a 1st p. s. suff. to ἦ, v. 44. 39. μὴ γὰρ] ἡμεροῖς.

51 ὥς om., so Latt., PB.

τὸν δούλων objective, and ἢβνων subj. gen. with ὀνείδισμοῦ.

52 οὖ] cogn. acc. attracted into gen. and standing with ἀντάλλα, for a double acc. after ὀνείδισμον, cf. 95. 9.

ἀντάλλαγμα τῷ ἔργῳ] V. commutament. ἦ, rendered 77. 20 ἐξήν [19. 12 ἀναπόδησις | 40. 16 (ἤνα) παραχρήμα | 70. 4 παραγνήκα | 119. 13 ἄπαντος | 119. 12 ἅ τ' ἀντάμευσιν. Apolinarius' version is ὁ δὲ τεοῦ Χριστοῦ καὶ εἰκόνα λωβῆσαντο.

Some Latins take ἀντ. as the reverse of Christ in his Passion when compared with previous glory.

XC I καταφυγῆ ηῶν] so 91. 9. A sort of gloss.

2 γεννηθηναι ἡλίου i.e. γεννη. V. fierent (cf. v. 1 εγεννηθης = γεννη = V. factus es): v. 45. 17 87. 4. 5.

καὶ πλασθῆναι i.e. ἡλίου.

2. 3 μὴ] i.e. 88. V. doublet tu es Deus, Ne. Mil. as Gk., Rom. varies.

5 τὰ ἐξονιδέωματα αὐτῶν γεννηρῶν] Not apparent how they got ἐξονιδ., which is found only Dan. 4. 14 ἦν (lowest of men).

ἐκ τῶν ἐστονταί ὁ γὰρ] ? “will (often) last for years,” i.e. ἤν (plures) annos. The optatives (= as often Hebr. futures) seem to show that ἤν is meant to paraphrase something vicious, as evil successes, etc. He prays that these, however long they seem to last, may really be short-lived and pass quite away. V. que pro nihilo habentur, eorum anni erunt. “Eorum” to
correspond to the Gk. must go with the subst. clause *quae—hab.* and not with *anni.* PsR. however unfolds in another direction, "*Quae (Mil. quia) pro nihilo habentur, anni eorum.*"

Apolin. : Μωυσέα σφισάν ἔργα γενήθεσαι εἰς ἐνιαυτοῖς.

XC 6 σκληροθείη καὶ ξηρανθείη[ ] doublet for ξηρανθείη  ξηρ. from Symm. (ξηρανθείης), Bā. Latt. induret et arescat, PB. dried up and withered. | 8 o αἰῶν ημῶν i.e. ημῶν, Bā.  
9 ἐξελίπον ὦς [i.e. ἔξελθον] i.e. ἔξελθον νόμον i.e. νόμος Bā.

ὡς ἀράχνη (Ἡ νυμ. p.m.) έμελετῶν άγαβής άράχνης "(Targum) only sicut aranea ; ἐμελ. a doublet" Bā., i.e. ἀράχνη (spider Aram.) and some form of מנה. Bā seem to take ἐμελ. as 1st sing.; the other mss with Latin (meditabuntur, ? Lat. crpt. for -antur) as 3rd plur.; the spider is here supposed to exhaust herself in web spinning, as the snail on its slimy track. ("Contra herbam et araneam et contra flo(re)s fœnī, Domine, qui semper misertus es hominibus quid moveris?" Arnobius Minor.) PB. A tale = apply. a narration. 'Jerome quasi sermonem loquens (דוע): SM. veluti sermonem (sc. illico transeuntem). Cf. Rashi הבד מנה. PB. rendering might come from Jer. incorrectly paraphrased, but more probably from SM.' D.

10 ἐν ἐνιαυτῷ (B only) מנה] Gk. crpt. for ἐν αὐτῷ, i.e. τοῖς δέσετον, the nom. left pendant as sometimes, v. 105106. καὶ τὸ πλεοῦν αὐτῶν ἀράχνης Bā.  
ἐπίθεα 11 referred to Arab. root (quoted by Bā.). ζητητις מנה] as if from יִשְׁבַּב silere.  
+ ἔφ' ημᾶς] PsR. not V.  
kai παιδευθησόμεθα יִשְׁבַּב] i.e. יִשְׁבַּב.  
11 ἀπὸ τοῦ φῶσου τοῦ θυμοῦ σου άγαβής άράχνης בֶּן בֶּן i.e. מנה. Some mss insert the σου after φῶσου.  
tοῦ θυμοῦ (Bsp.m. only)] Gk. crpt. for τοῦ θυμῶν.  
12 τὴν δεξιὰν σου מנהעניך מנה] i.e. דִּבְּרִי. Most mss + οὕτως.  
kai τούς παιδευμένους מנהעניך מנה] "= לִבְּךָ Isai. 66a, Prov. 1513." Bā. Or referred to יִשְׁבַּב (rendered 12 παιδεῖας).  
13 παρακλήθητε יִשְׁבַּב] as often Gen. 2467 3736, Dt. 3236, M.  
10
Ps. 119\textsuperscript{52} 135\textsuperscript{14}. “Comfort thyself, do the gracious work which is pleasing to thee.” Mil. V. Deprecabilis esto, Rom. deprecare (imper. pass.) taking παρακαλεῖν in the sense of intreat.

XC I 4 ἐνεπλήσθημεν [i.e. ἀνεύῃ].
15 ad init. ἡμᾶς] om. B al.: others ἐφρανθήμεν (with PsR. (delectati sumus, V. lectati sumus), i.e. ἵναι: Horol. (Gk. crpt.) εὐφρανθεῖμεν.

ἀν] relative attraction from acc. of time.
16 καὶ τε] i.e. ἅ νὰ. | τε ἐπὶ] Hebraism.
καὶ ὅμηγησον] i.e. ἦν ἐκεῖνος 45\textsuperscript{5} 25\textsuperscript{5}.
17 ὃς ἦν οὐκ ἑκεῖνον... 2\textsuperscript{0}] omitted by B only with Rom. Retained by Mil. V.

XCI 1 = ἄλοις ὀνής τῶν Δανείδ. | ἐν βοσθείᾳ Ῥαμ. τοῦ θεοῦ τοῦ οὐρανοῦ ἡγιάσει] cf. 68\textsuperscript{15} ἐπουράνιοι.
2 ἐφε] i.e. ἃ ἀν.
3 καὶ ἀπὸ λόγου παρακάλωσι] i.e. ὁφυής.[
4 ἐν τοῖς μεταφρένοις αὐτοῦ ἰσόπλον] v. 68\textsuperscript{14}.
ἐπισκιάσει ἃς] sim. sound.
κυκλώσει σε] i.e. ἥσαν]! The verb in the sense surround is Aramaic: in Hebrew it means only go about for trade. Gender is disregarded.

6 ἀπὸ πράγματος] i.e. ἰδίᾳ, as v 3.
ἀπὸ συμπτόματος ἀρρεν] as = ἰδίᾳ 1 Sam. 6\textsuperscript{9} 20\textsuperscript{9}; σ. is not elsewhere used absolutely of evil hap.
καὶ δαμοῦν] ἰδίᾳ. So for ἰδίᾳ 106\textsuperscript{37}, Dt. 32\textsuperscript{17}.
Δ., in 96\textsuperscript{5} = Μητριάκι, is found beside in the canonical SS. only Isai. 13\textsuperscript{31} 34\textsuperscript{14} 65\textsuperscript{8.11}. It occurs 9 times in Tobit and 2 in Baruch.

On δαμ. μεσημβρινοῦ Theodoret says:—μετὰ τῆν παρὰ τοῦ πολλοῦ κατέχουσαν τεθείκει δόξαν: εἰκὸς δὲ καὶ τοῦ τῶν ἀνθρώπων ἐπιβούλους μετὰ τροφῆς καὶ κόρον ὡς ἐφ’ έτοιμον θήραμα τρέχειν, καὶ τοὺς ἑρήμους τῆς ἄνωθεν κηδεμονίας καταδουλεύσατοι ῥαδίως.

7 κλῖτος] not a class. word; and this use for side or corner is peculiar to LXX; κ. 128\textsuperscript{3} = ἱππότης, which 48\textsuperscript{3} = πλευρά.
XI 13 Βασιλίσσαν. "So called, says Pliny, from a spot resembling a crown on its head: medieval authors furnished it with a certain comb or coronet." Murray.

14 ἡ λεύκαν [i.e. λέυκη. Σκεπάσω αὐτόν ἡ ἱεραὶ] v. 920, σκεπ. from like sound.

XCI 2 τὸ ἐξομολογεῖσθαι, ψάλλειν, καὶ ὑπό τοῦ ἀναγγέλλειν all for ὅ with Hebr. inf. τοῦ δὲ = "(It is good to thank and sing) in order to tell etc." exactly rendered in V. "Bonum est consilere...et psallere...ad annuntiandum...misericordiam tuam," but v. Mic. 3, where τοῦ γνῶναι (ἰδίας) is subject of ἐστιν.

4 ἐν διακεχόρῳ ψαλτρῷ ἰδίας τοῦ ἱεροῦ] 917 ἰδίας διαψάλματος = ἴδιος Πλάτων.

8 καὶ διέκυψαν ἣν ζήλου] ‘LXX clearly thought of the rare ζήλος to look or peep out, Cant. 2 (= ἐκκυπτων LXX), also in Tgg. (though only Prv. 24) and late Heb. (Talm.).’ D. A. of looking out of a cave 2 Sam. 2420, Hdt. 3. 145. 1, Greg. Naz. Theol. Orat. 113 (mystical allusion to Moses on Sinai); of looking down Jdg. 528 A, 2 Sam. 616, 2 K. 920, Ps. 142 8512. Bä. mentions a reading διέκυψαν (? broke into blossom). Suidas so understands διέκυψαν, "χόρτῳ παραπλησίως ἀπὸ τῆς γῆς διακυπτάντες ἤρθισαν." Cf. 1 M. 923 καὶ ἔγενετο μετὰ τῆς τελευταίας Ἰουδαίων ἐξεκύψαν οἱ ἄνωμοι ἐν πάσιν τοῖς ὄροις Ἰσραηλίτη καὶ ἀνέτειλαν πάντες οἱ ἐργαζόμενοι τῇ ἀδικίᾳ: (simly. 1 M. 228 from Ps. 1464 | 1 M. 727 from Ps. 793 | 1 M. 424 from Ps. 1061). Rom. V. apparucent, Mil. profecerint. Various cpds. of κυπτω are used of looking (here=ἐν; in Cant. 2, || clause of l.c., λέυκη; otherwise, where from Hebr., = ἑλώνω); διεκ. as above; διεκκ. 2 M. 318, ἐκκ. Ps. 10219, Cant. 610, Jer. 61, 1 M. 419; εἰσκ. 1 S. 1316; κατακ. 2 K. 932; παρακ. Cant. 29, Gen. 268, Jdg. 528 B, Sir. 212928, al. These are mostly of looking out (and generally down), but παρακ. is of either in or out, and occurs in N.T. Lk. 2412, Jn. 20511, Jas. 125, 1 Pet. 112; v. Field (Notes on N.T. Transl.) on Lk. 2412.
THE PSALTER OF THE CHURCH

XCII 10 ὑπονοεῖται Latt. PB.
καὶ τὸ γῆρας μον[.] i.e. ἐν τῷ χρόνῳ, as a subst.; or infin. used as subst. of the forms found 1737711. (J. & L.) 'Rather ἐν τῷ χρόνῳ.' D.
I2 τὸ οὐς μον ῥυσιμοῦν] sing. in Latt. PB.
I5 τὸ ποτέ ῥυσιμοῦν] Gk. crpt. in B for the ἐπὶ of other mss. V.
adhuc. πληθυνθησόμαι πληθυνθησέται οὐ ἁπλάπαζεν.
πληθυνθησόμαι, read apply. as ῥυσιμοῦν.

The two lines of v 15 take in each the first word from the following line.
I6 ὁ θεὸς μου ῥυσιμοῦν.

XCIII 1 + eis τὴν ἡμέραν τοῦ προσαββάτου ὅτε κατάκαμπται ἡ γῆ. αἰῶνος ὑδής τῷ Δανειδ. | προσαββ.] Mk. 1542.
κατάκαμπται purely aorist, unless the use of the present in titles (v. 961) implies possibility of a perfect meaning; so φυσιδημῆται 961 q.v.; cf. Josh. 55 ἀνέστραπται [I K. 6(γ)12 A ἁκοοῦσαι | 2 K. 67 εἴρηκε | Dan. O 530 ἔχονται (all unrepeated forms, v. Moulton, Exp. Dec. 1904, p. 448). "It is very soon obvious that the Perfect encroaches on the Aorist markedly in the period covered by the Ptolemaic and Roman papyri...; but I have hardly found any passages in which the perfect could be said to be used for the aorist." Prof. J. H. Moulton, Expositor, Apr. 1901 on the Papyri.

The following perfects occur in the Pss.: ἐπικάλεσθαι 1011 | ἐγκαταλείπεται 1014 | ἐσοφοῦσαι 154 | κἐκόλληται 2216 | ἁπὲρρυμαται 3128 | κἐκαταλείπεται 3829 | τεθέληκας 4112 | κἐκρατεῖται 542 | ήσυχασθήκας 7315 | σεσαλεύμαται 9418 | τετάρακτα τα 10922 | ἐστήρικται 1128 | εὐλογήκαμεν 11826 1298 (var.) | μεμαθηκέναι 1197.

ἐστηρίκται ἡμᾶς i.e. ἡμᾶς 754. So Latt. PB.

3 om. line 3 with PsR. But κακὰ A, Horol. ἄνδοτος ὁι ποταμοὶ ἐπιτρήπεις αὐτῶν; so V. | 4 μεταγραμμι[.] v. 888.

XCIV 1 + ψαλμὸς τῷ Δαυὶδ τετράδι σαββάτων.

tetr. for ordinal as we say "Number Four": of day of month Zech. 7: tetr. καὶ εἰκάδι Hagg. 2 etc., cf. Zech. 819 Νηστεία η
tetras | 2 M. II80 μέχρι τριακάδος Ξανθικοῦ (so in other Greek).
επαρπησάτατο πυθόλ] as indicat.; v. 12. | 4 ἀδίκιαν πίνῃ.
6 ὀρφ. Ῥ: προσήλυτον Ἰωάννη] interchanged to bring ὀρφ.
next χήραν.

προσήλα. = Ῥ Exod. 1248.

8 ποτὲ φρονήσατε Ἣττον τεινῆνιον so Latt. aliquando sapite.
Gk. crpt., perh. -ate was originally a slip of the pen. Thumb
gives little support to a future in -ate. At the same time there
are passages where a fut. ind. reads more naturally than an
aor. imper., φυλάξασθε Lev. 2022, Dt. 248 | εορτάσατε Num. 2912.
(In the Oxford and other texts of Num. 2913 προσάραστε is an
error, Swete with the facsimile has only προσάξετε.) Cf. also
B ἀρείτε 111, ἤλπισαν 229, and 474 A ὑπάταξεν, and v. 10729,
though most of these may be ordinary lapsus.


15 εἰς οὐ δικαιοσύνην εἰποτρέψῃ εἰς κρίσιν

 النوع] as if = ὑπὸ Ῥ (Gen. 2619); cf. also 617: ἵνα μὴ accus. whither.
+ διάφαλμα.

16 ἐπὶ πονηρευμένους ψυκτριώτ] Quis consurget mecum
adversus malignantes? Can some such verse have been the
origin of the use of Malignants in the Civil War? Malignity
would hardly have been thought their chief mark even in
Puritan eyes.

17 παρφθησεν ἡνὴρ] without ἄν in apodosis. Hebraism
(παρουκεῖν mostly = ἔρχεται). | τῷ ἔδρα ἡρίον] v. 45.


τῶν ὄνων μου ἂν ἠρξασθή ἡγᾶπησαν Isai. 57 νεόφυτον ἡγαπημένον = ἡγάπησαν
(cf. Jer. 3120) | Ps. 119207 ἡγᾶπησα = ἐρίσατε. The rendering of
ἡγᾶπησα in 11916, 47, 70 is by μελετῶν. This is perhaps the only
place in the Bible where ἡγᾶπησα has a non-personal subject.
Another reading here is εὐφραναν. Rom. V. consolationes tuæ laetificaverunt, Mil. exhortationes t. deletaverunt.

XCIV 20 ὀ πλᾶσσων] agreeing with θρόνος; but Latt. take it as vocative, Qui fingis laborem in præcepto.
21 θηρεώσουσιν ἣλιον, i.e. ἵλιον, 14012, Gen. 273; or Genesis v. 594.
23 καὶ ἀποδόσεις ἥλιον] i.e. ἤλιος. [ὴν πονῆσαν αὐτῶν ὑπερθύμβοι] taken with the preceding, β being neglected.
πολυπλῆθες r° omitted; so PsR.: but V. disperde eos, disperde illos. Many MSS add κόρε, and prefix κατά to the two substantives.

XCV The invitatary (the form of the Psalt. Romanum used at Matins, identical with Rom.) differs from V. as follows:—
4 ad init. + quoniam non repellet Dominus plebem suam; and for (ipsius sunt) read ipse conspicit.
5 for (et siccam manus ejus formaverunt) read et aridam fundaverunt m. e.
6 for (et ploremus ante Dominum) read ante Deum, ploremus coram Domino.
7 for (et nos populus pascuae ejus et oves manus ejus) read nos autem pop. ejus et o. pascuae ejus.
8 for (irritatione) read exacerbatione.
10 for (offensus) read proximus: for (et isti) read ipsi vero.
11 for (ut) read quibus.
Mil. (no invitatary) differs from V.: 2 For (præoccupemus) præveniamus. | 5 as Rom. | 6 et plor. otherwise as Rom. | 7 for (et nos) nos autem, and om. pascuae. | 8 as Rom. | 10 for (off.) infensus, and ipsi autem. | 11 as Rom.

XCV I + αἰνος φωνῆς τῷ Δανειῷ, cf. Hebr. 47.
2 προφθασώμεν τῷ κυρίῳ] προφθ. is used mechanically by LXX for ἡ, v. 8814.
4 ad init. + οτί οὐκ ἀπώσηται Κύριος τόν λαὸν αὐτῶ from 9414.
τὰ πέρατα ἐρήμων. | ἐστὶν ἀπὸ τῶν ἀνθρώπων.
αὐτῶν ἐστιν] Rom. ipse conspicit. ? from 10432 "Qui respicit terram...qui tangit montes." | 5 ἔρημον ἔστιν | Gen. 110.
XCIV 20—XCVI 6

XCIV 6 δεύτε ἀνεβ] rendered 100° εἰσέλθατε.
δ. in ν I = יָבַל. V., PB. follow in losing the distinction.
προσέσωμεν αὐτῷ “Lk. 847 προςπ. αὐτῷ. Ita etiam Polybius et Plutarchus locuti sunt.” Biel. Also Hdt. and Dramatists.
L. & S.
καὶ κλαύσωμεν ἰναρήν] i.e. ἰναρήν (cf. I Sam. 419 καὶ ἐκλαυσε = ἀφέρα | I K. 1845 καὶ ἐκλαύε = ἀφέρα). It has been less probably suggested that κλ. is a Gk. crpt. of ὀκλάσωμεν (I K. 864). | 7 Various assimilated by PsR. to 100°.
+Κύριος (before ὁ θεός) RV. with Latt. PB. but not the Sarum Breviary form of the Vulgate Psalm.
8 ἀκούστε] The PB. will hear inevitably suggests θέλητε ἀκούνεν.
παραπληκρασμῷ ἐνρήμιο] (Rom. 10630 = ἀντιλογία) π. only here and in the quot. Hebr. 38.15. Παραπληκραίνω usu. = γνώμη v. 511. περασμοῦ νόμισ] so all uncials regularly. The common reading πικρασμοῦ may be Gk. crpt. of πειρ. or may represent ἠρτι. Latt. tentationis.
10 προσωπέθσα Numb. 223. Rom. proximus fui. ? deriving from πρὸς ὀχθον ad ripam with meaning suggested by low Latin ad ripare, arriver; or crpt. of some transliteration of προσωπέθσα. Προσωπθ. occurs also 2225 365.
ἐκείνη] supplied. | ἀεὶ ὑμ] i.e. τῇ.
XCVI 1 δει σοι οἰκοδομεῖται μετὰ τῇν αἰχμαλωσίν σου ἡ τῷ Δανει[δ] For the pres. οἰκοδ. (if correct)* cf. καθίσταται 96 title, καταδιώκει 143 title.

The first line records a great historical occasion of use.
2 εὐαγγελίζω] the present of continuance to suit ἡμ. εἰς ἡμ. So PB. Be telling, cf. 37. | 5. δαμώνα δεινοπάλαι.
6 εξημολογήσεως ὡρά] from supposed connection with ἡμῶν, to confess. So 1041 1113 14813, I Chron. 2911.

* Unless it is perfect for οἰκοδόμηται. In 10313 all uncials read οἰκτελθησαν | 609 N οἰκτελθησασ | Jer. 68, Ez. 3812 κατοικίσθη | Neh. 38 οἰκοδομησαν | Neh. 418 οἰκοδομοῦσαν (imperf.), v. Jelf, Gr. Gr. § 173. 5, 6.
XCVI 6 ἁγιοσύνη [ν] v. 8.º
7 τιμήν [ν] v. 8.º. For ὑν 7. 8. 9, cf. 29.º. | 8 ἀπατε] regularly = κατα
9 σαλευθήτω ἢλις. | 10 After regnavit, Rom. + a ligno.
In no Gk. ms exc. R (in Latin letters), and in cod. 156
(which has an interlinear Lat. vers. v. Sw. Intr. p. 160) in the
Latinized form ἀπὸ τῷ ξύλῳ [sic]: an interpol. by an early Christian
hand. (v. Delitzsch ad loc.) Justin, Tryph. 7º, charges
Jews with excising it (so it must be an early addition). He
quotes the whole Ps. as proof: but oddly enough, none of the
mss of Justin have it in the Ps.: so the editors have to insert
it for the argument. Also Apol. 1. 41 (where it is in the
text).’ D. | κατάρθ. | ἡρωι] v. 93.º | 13 After æquitate (δικαιο-
σύνη) Rom. + et gentes in ira sua.

XCVII 1 + τῷ Δανεδ ὅτε ἢ γῆ αὐτοῦ καθισταται] It is not
clear what this means, nor what definite point of time it
indicates, nor indeed how it can indicate any definite point.
It is not the simple way of expressing “When the kingdom
was established in his hands.” I have suggested that αὐτοῦ
was supplied in translation, as is often the possessive, sometimes
correctly and sometimes by misunderstanding, e.g. 50º 15º 19º
23º; that τρίτη σαββατον has dropped out and that the
3rd day is described like the 6th (Ps. 93) by reference to
10 + Κύριος Latt. PB. | 11 ἀνέτειλεν ύμ] i.e. ἔδα Latt. PB.
XCVIII 1 + τῷ Δανεδ. | + κύριος so PsR. not V.
3 + τῷ Ἰακὼβ PsR. not V. Cf. Mic. 7º.º
ᾳ] The dat. is kept out of reverence (v. 44º): PB.
gains the same end by rendering victory.
6 ἐν σάλτιγγειν ἐλαταις καὶ φωνῇ σάλτιγγος κερατίνης θαυμάζω ὁ λαὸς] ἐλαταις of beaten metal. ‘A gloss from Num. 10º,
cf. Sir. 50º (18)º (Hebr. חן וק)’ D. Rom. V. ductilibus,
Mil. (as if = ἐλατίνας) abietum.
XCVI 6—CI 6

XCVIII 6 ἐνόπτου τοῦ βασιλέως Ὀυριφί | ὂς ἑκκλησίαν | al.

Kυρίων. Rom. In conspectu regis Domino, Mil. V. In c. regis

Domini.

7 σαλευθήτω σου.

9 ὡς ἐστι om. B al. but not Latt.

XCIX 1 + ὕπαλλος τῷ Δαυειδ. | ὄργιζησθώσαι ζωήν] v. 4. 5.

3 + πάντες BR. with Mil. not Rom. V.

τῷ ὅν. σου τῷ μεγ. οὗτοι φοβερον καὶ ἄγιον ἐστιν τῶν ἐνων ἁμαρτω] a careless arrangement. | 4 τιμή ἦ] v. 8. 3.

8 ὁ θεός [ὦ] voc. PB. | εὐλατος ἔχει] + πάντα.

C 3 καὶ οὐ[χ] i.e. νὴ as Kethib. | 4 ἀνέτει ἐρωτύ.

CI 1. 2 σοι Κύριε taken with ἀπομαι causes the removal of ὑπαλό to v 2, and the addition of καὶ.

3 πολούντας ἔχει] read as ptcp., sing. or pl.

καρδία σκαμβή χελκο ὠλο [κ] c. præcc.

σκαμβή] so Symm., Prov. 215 (LXX καμπυλαι or σκολιαι ?); connected with κάμπτω (L. & S.).

4 ἐκκλησίας ἄπτε ἐμού τοῦ πονηροῦ οὐκ ἐγινωσκον ἡ μακάμ] The two verbs are simply correlated as the sense seemed to require.

οὐκ ἐγ.] I refused to acknowledge him. V. smoothing the construction, Declinamentum a me malignum non cognosebam.

5 ἔξεδωκον ἡμῖν.

τούτῳ οὐ συνήθεισιν] i.e. ἔβαλε ἑν ταῖς.

6 μοι ἐλευθερεύει ἀποκλήσι] (Exod. 2831(39)) i.e. as to the king.

The classical sense of public service is not lost in this stem, but becomes service to a person (suiting Oriental thought).

(1) It is used most often of sacred service (λειτουργία, ἔκκος only thus) whether in heaven or earth, including that rendered to sacred persons, Moses (Josh. 11 A), Elijah (1 Kings 1921), Elisha (2 K. 615 443). Cf. Rom. 1527, Phil. 228.30.

(2) To kings, 1 K. 14.15 105, 2 Chr. 94 1719 228, 3 M. 55: to the king's heir, 2 Sam. 1318: τὸν κρίτην τοῦ λαοῦ Ἰων. 10: μεγιστάς Sir. 810. In Sir. 1025 οἰκέτη σοφῷ ἐλευθεροι λειτουρ-
γρηγορεῖται, it is therefore implied that the oikēs attains high
public station.

CI 7 ὑπερηφανίαν [ἡμι:] reading ἡμι, or referring to ὑμῖν;
cf. Num. 15:30 ὁδὸν ὑμῖν ὑπερηφανίας, also Micah 6:12
ὑψῶθη for ἡμῖν.

For the tenses of this Ps. v. p. xvii.

CII 3 θλιβομαι, read by some mss, is probably pres. subj.
and = ὁμαι. The occurrence of pres. indic. with ὅταν seems
to be doubtful, W-M. iii. § 42, Blass p. 218 f. Cf. 1207.

4 ὀσεὶ κάπνος [βάλην].

φρύγιον [διόπη] firewood. V. cremum, PB. firebrand.
συνεφρύγισαν so all uncials: συνεφρύγισαν in the common
text is the same word. PsR. sicut in frixoriori confrixa sunt,
V. s. cr. aruerunt.

5 ἐπλήγην [νόμος].

6 ἡπίβρῳ] PB. will scarce cleave, as if = do but cleave,
cf. 10432 "do but touch."

7 τελεκαν [τήρη: νυκτικόραξ τὸν] So Lev. 11:17,18.
oikopēs [τοβραχ] (Latt. domicilio). So 109:10 (habitationibus),
cf. Sir. 49:13 oikopēsa where V. (with apply. most Versions
including RV.) domos, AV. (apart from any original Hebrew)
ruins. Grenf. and Hunt in Papyri render estates; v. L. & S.
Perhaps whereas with us the site is oftenest where a house is
to be built, here it is where the house is no longer of account,
i.e. gone or ruined.

8 μονάζον] ἀπ. λεγ. in LXX: not found earlier.

ἐπὶ δόματι νησίου] δ. the habitable flat roof as in Papyri.
In N.T. always with ἐπὶ. Rom. V. in tecto, M. in edificio;
so 129:6 exc. there Rom. with M. has edificiorum.

9 οἱ ἐπαινούντες με] i.e. ἦλθες.

12 ἐκλείπησαν [κόσμῃ] i.e. ὤν (cf. 73:2 K. and Q.) Latt. P.B.
16 τὸ ὠνομά σου Κύριε νῷ ἔστιν] so Rom., V., PB. but
Mil. with some mss as MT.; v. 26:12.

CII 17 οτι σκότωσει ἡ β& η „| + καλ.
19 λαος ὁ κτισόμενος ἡ β& η „ “The people which is in creating” and so practically = V. populus qui creabitur,” cf. 22 22. All commentators agree in giving the ptep. בְּ a fut. force, “The people which is created then, i.e. in the time of the future generation.” Hengstenberg.
20 ευρός Μπόρος] PB. simply down.
24 ἀπεκριθη αὐτῷ ἐν ὅπου ἵνα ἤχει αὐτοῦ] i.e. ἠν γράφτης ἢ, with αὐτῷ supplied.
24. 25 τήν ὁλυνόστα τῶν ἡμερῶν μου ἀναγγειλόν μοι] i.e. ἀναγγίησεν Bä. ἀναγγ. = Ρεμάν Gen. 48 1, I K. 18 11, Job 8 10.
26 + σὺ Κύριε with Latt. PB. from Heb. 1 10.
27 ἐλέεις αὐτούς ἐπιλαμβάνει] paraphr.; or possibly Gk. crpt. for ἄλλαξες, v. Bä. and Hebr. 1 12 with its variants.
29 ὲλατνίκης.
CIII 2 τὰς αἰνεσεις αὐτοῦ ἵνα] Perh. Gk. crpt. for ἀποδόσεις or ἀνταπ.
3 εὐλατεύοντα ἠλλα] Dt. 29 20, Judith 16 15.
4 ἐκ φθοράς τόπων] v. 9 18.
5 ἐπιθυμίαν τοῦ γινήσει] Delitzsch, accepting σιαγόνας 3 9 in the sense of PB., allows ἐπιθ. here as a suitable paraphr. But the real meaning of the Hebr. word (even if the text is right) is very doubtful.

6 ἔλεος ἔλεος ἡ ἐκκλησία] v. 24 5.
7 τὰ θελήματα αὐτοῦ ὰλιθωμένοι.
8 as 86 15. | 9 ὄργισθήσεται ὀρνίθι: μηνιεὶ συνάφει.
11 + Κύριος making ἐν transit. to give equiv. sense.
CIII 12 καθ' ὁσον κ.τ.λ.] κατὰ governing the whole following clause. "According to the space between E. and W." Cf. κατὰ τὸ ὄψος, v. 11.


2 ἀναβαλλόμενος ἔφυ [a picturesque word of more loosely fitting clothing; v. L. & S.: "to throw one's cloak up round one, like περίβας, throw it over the shoulder so as to let it hang in folds," cf. the use of ἀναβάλλη in Neh. 5: 18, Ezek. 5: 3; and O. V. "With light as a robe thou hast thyself clad." Also ἀναβάλλων = shawel, Papyri. | δέρρων ἡνωρί] Exod. 26: 7: 9.

3 ἀ στεγάζων ἡρῴδαν ἡρῴδαν [2 Chron. 34: 11 apply. to cover with woodwork: here the rain clouds form the joists and boards of heaven's floor.

ὑπερφα] PB. chambers, of upper floor rooms, as still provincially, cf. 2 K. 4: 10: 11 AV. In Amos 9: 6 ἀνάβαςων in this sense. In the V. superiore ejus the pron. is referred to caelum. ἐπιβασιν ἤρῴδα] Cant. 3: 10 = ἄρῳ. Abstr. for concrete. "His mount," i.e. his chariot.

3. 4. νέφη τὴν ἐπιβ. | τῶς ἀγγέλους τοῦ | τῶς λειτουργ. τοῦ] The articles are taken with a view to Hebrew not Gk. idiom. But Heb. 1: 7 the natural Greek force is allowed.

5 τὴν ἀσφαλείαν αὐτης ἤρῶναι.

3—5 V. takes these clauses in the 2nd p. tegis, ponis, facis, ambulas, fundasti. PsR. as the Gk., the 3rd p.

6 τὸ περιβάλλων αὐτοῦ] i.e. ἠρῶναι.

ὁρη, πεδία] subjects, so Latt., but PB. accusative whither;
cf. 107. Or perhaps in PB. sense, They go up the hills and down the valleys, Num. 32. | 10 + דַּאֵ֑את.

CIV II ποτοδοσί] with MT. give drink to, V. potabunt omnes bestiae, PB. drink. | προσδεξοντα] i.e. יִשְׂרָאֵ֗ל, as v 27, cf. 69. + els. | δαναροι δְּנָאָוּ] Jer. 14, Dan. 5.

12 πετρῶν בֵּית בֵּית] Perhaps (?) for ν, and so confused with בֵּית Jerem. 4, Job 30 and Aram. בֵּית לְאִבָּא a rock (κηφάς).’ D. Schleusner suggests also with no great probability some confusion with מִשְׁרִי Judg. 15,11, Isai. 57, having alternative meanings branch and cleft of rock.

13 ποτιζων] sc. εστι, following Hebr. as often 18.

16 τού πεθανου γενη.

17 ḫαנ] om. | τού ἐρωβοῦ χειριοῦ] v. 9. L. & S. and Biel following Bochart identify ἐρωβοῦ with heron; this passage and later interpreters with η πελαργος stork. In the Latin versions is a curious dispute for the precedence. V. herodii, Rom. fulica (coot), Mil. sturni (starling). Jerome introduces another bird still, ‘Milvo abies domus ejus.’

18 χοιρογρυλλοι] Lev. 11, Dt. 14. Both halves of the word signifying πιγ, it is not clear why together they should make hedgehog. Possibly the last half has a diminutive or endearing element which is emphasised by the ordinary χοιρος preceding. Another reading is λαγως, which perhaps is used to denote the rabbit as PB. cony. | In LXX הָארֶה = δασύτους. Vulg. Prov. 30:36 "ği = lepusculus." | 21 ἄρσπασι] i.e. הָילָל.

22 κοινασθήσονται] κ. also Cant. 17, Zeph. 2:14 3:13, Jer. 40 (33) 4:19, all of animals; also Lev. 15,30, Dt. 6:11 11:1. Rom. se colocabunt, Mil. cubabunt, V. colocabuntur, v. 23.


THE PSALTER OF THE CHURCH

40:94(29) (AV. 41), also 40:14(18) LXX πεποιημένον ἐγκαταπαύεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ,

i.e. (Hitzig) κεφαλὴ ἀνδρόν

for MT. ἀνδρόν

(τῶν ἀγγέλων αὐτοῦ being a paraphr. for him). D.

CIV 28 + τὰ σύμπαντα. | 31 ἦτοι | I M. 10:21, I Cor. 16:21,
Jas. 5:12 = ἐστο.

32 καὶ ποιῶν αὐτὴν τρέμειν ὑποτασσόμενον] i.e. ὑποτασσόμενον (or ὑποτασσόμενον), as transitive. The pronoun is supplied.

34 διαλογὴ ἡ σωφρόν] ἀπ. λ. in LXX. Rom. laudatio, Mil. disputatio, V. eloquium.

CV 2 διηγήσασθε ἔτη] V. only after it + ei (3ο). Passive; cf. 34:1065.

4 κραταίωσθητε] i.e. τοιούτοι.

5 τῶν θαμαστῶν...τὰ τέρατα] after μνησθῇ. Gen. continued by Accus. v. 255]. 6 δοῦλοι αὐτοῦ] i.e. ἐν εἰδοθεῖ ν.

9 ἐν διεθετο] no rel. attraction.

τοῦ δρκου] the gen. continued (not as v 5) to make plain that it is not obj. of διεθέτο.


12 ἁριθμὸς βραχεῖς ἐν τοῖς ἔρημοι] Dt. 26:5 ἐν ἁριθμῳ βραχεῖν, ἑτερών εἰμι ἀριθμὸς. Βραχ. is used more freely for small in LXX than classically. I Sam. 14:43 βραχόν μείλε ὅσοι: Exod. 18:22 τὰ βραχέα τῶν κριμάτων ἐν.

διηγοστοῦσι] Members of a small tribe, almost always used of population; one among few: connected with what are few. Gen. 34:20 Jacob says διηγοστὸς εἰμι ἁριθμῷ, cf. I Macc. 3:16. So πολλοστοῖς, connected with what are numerous. 2 Sam. 23:20 π. ἡρωικ a man of many exploits. Prov. 5:19 richly supplied.

16 στήριγμα ἄρτου τῆς ἣμερας] Ezek. 4:16.

18 στήριγμα διηλθεν ἡ νυκτὶ ἂντοι ἦλιλα βασιλεὺς] with most interpreters. But Latt. PB. Ferrum pertransiit animam ejus, i.e. perhaps anima read as animā: or purposely following another view as Delitzsch, Hitzig; v. J. & L.'s note.
CV 19 μέχρι τοῦ ἁλεῖν ἄν οὐ ῆρήσω.
22 τοῦ παιδεύσαντι ἐμακρύνα] i.e. ἀπίστο, Hos. 10 10.
ὁ ς ὡστόν ϕιλομένι] i.e. ἤ το; so as to be like himself.
26 Quem elegit ipsum V. ipsum not emphatic, but = cum pleonastic. | 27 θεροι πολλοί] i.e. θείοι.
28 καὶ παραπίκραναν τοὺς λόγους αὐτοῦ ἀλήθεια]
awl* as ἐλ (cf. 22 33 35 20), and absorbed in the αὐτοῦ (v. 31 22 and cf. Jerem. 5 10, Eccles. 10 10); a rendering adopted to facilitate the sense. Conversely Gen. 26 32 ὄφει = ἐλ. PsR. quia exacerbabantur verbum ejus, V. et non exacerbavit sermones suos (difficult to understand, ? “The Lord did not belie his threats”), PB. and they were not obedient unto his word (practically agreeing with LXX and PsR. against V. and against MT.).
παραπίκρα] v. 5 11 107 11.
30 ἐξήρεθον] v. 7 6.
ταμείου ἥραν] Exod. 7 28 (8 3). The commoner spelling as also in Papyri, v. Deissm. p. 182 and Moulton Exp. May, 1904: “Ταμείου πεῖν and νγεέα are overwhelmingly attested by the papyri, where there are only rare examples of a curious reversion like that in Mt. 20 22.” In classical Greek “a store-room”; in LXX and NT. for small rooms favourable to privacy. Exod. 7 28 τ. τῶν κοιτώνων.
36 ἐκ τ. γ. ἀνεο.] | πόνον αὐτῶν τήν, cf. 78 51.
39 + αὐτοίς (bis). | 40 καὶ ἀλθε] i.e. ο εῖ.
ὄρτυγομέτρα ἔλιον] Exod. 1 13. The only word for quails in LXX (ὄρτυξ not being used); always sing. and collective. From the analogy of μήτρα (of wasps) ὀρτ. should = Queen quail, or leader of the flock. Aristotle however uses it for a bird of distinct species which migrates with the quails. Hesych. on the other hand ὀρτυξ ῦπερμεγέθης. The origin of the LXX use does not appear.
41 διέρρηξε τῆν.] ποταμοι ῆρη] as if subject of verb.
THE PSALTER OF THE CHURCH

CVI i in 1 Macc. 4:34 takes the form ὅτι καλὸν εἶς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

7 ἀναβαίνοντες ἡλίον i.e. Conversely Jer. 22:20 μετὰ τῶν συνήρθων = εἰς τὸ πέραν τῆς θαλάσσης.


28 καὶ ἐπελεύσθησαν ἱερεῖς καὶ διανομοῦν] Num. 25:1. Τελείων and cognates in LXX, when used of initiation, are mostly of immoral rites, as for ἐμανά, ἠστρέφν, Dt. 23:17(18) τελεσφόρος (fem.), τελεσκόμενος : 1 K. 15:23 τελετάς (abstr. for concr.) ; Hos. 4:14 τῶν τετελεσμένων. But τελεται of initiatory rites generally Wisd. 14:15, 3 M. 2:30.

29 + αὐτῶν. | καὶ ἐπληθύνθη ἡ πλῆθος] ‘Paraphr., cf. for ἡ θυρ, Gen. 28:14 πλατυνθήσεται, 30:89 νεκρῆς, 30:43 ἐπλούτησεν, Job 1:10 πολλὰ ἐποίησες.’ D. Latt. multiplicata est, PB. was great.

30 καὶ ἔκλασατο [ἐκλάσατο] ‘a parapr. based on general sense of Num. 25:6–18, and v 13 in particular. The Hebrew means really ‘intervened, mediated.’ D. PsR. exoravit, SM. oravit, PB. prayed (as if Hithpael), V. placavit.


34 ἠλ] om. A p.m.


38 ἐφονοκτονήθη ηγήθη] (Num. 25:33 Hiph. τὸ γὰρ αἷμα τούτῳ φονοκτονεῖ τὴν γὰρ), contracted bloodguiltiness, φονοκτόνος a murderer (the first part = cogn. accus.). Hence φονοκτονεῖν, to find or to make guilty of murder, cf. 1 K. 8:32 ἀνομηθήναι (ἀνήρ) = to be judged ἀνομος.

40 καὶ ἄργον θυμὸν Κύριος ὁ θεὸς ᾧν.
CVI 44 ἐν τῷ αὐτῶν ἐσακοὐσαί ἦσσεμαν] V. as if ἦσσεμαν et audivit. LXX, PsR. (cum exaudire) as MT.


CVII 4 ὃδον ἔσσεϊ] cum sqq.


πόλη κατουχητηρίου ὑπὸ τοῦ μνήμονη] so v 7. In Exod. 12.20 κατοικ.] = ἐσσαί. Rom. habitationis in both vv 4 and 7. Mil. V. here have habitaculi (which is its meaning elsewhere, as 76, Eph. 22, Rev. 18); but in v 7 habitationis. LXX in v 36 κατουχήσας. It may be abstract in meaning a city of habitation; cf. the use of σωτήριον and 1 K. 8.13 A οἰκ. κατουχητηρίου ἔτοι μικρός; also Dan. O 2.11. In 2 M. 11.2 οἰκ. κατουχητήριον is an adjective.

5 πεινώντες καὶ δυσφώντες ἡ ψυχὴ αὐτῶν] v. 90.

8 τὰ ἑλέη αὐτοῦ] i.e. ὃδε; and of course accusative, but V. misericordia. Cf. Aug. Confess. 5.10 “Deus meus cui confeitentur ex me miserationes tuae,” 67 76, but 51 “(Anima mea) confiteatur tibi miserations tuae, ut laudet te.”

9 κενήν ὕππησεν.

11 παρεπικραναν ἡμᾶς] (v. 511), with non-personal object (of law transgressed), as 105, 1 K. 13, Lam. 18 (ὁμελέα Kal) following the Hebr. Similarly παροζύπον (ὁμελέα), as 74, (ὁνομα), Isai. 54 (λόγιον).

17 ἀντελάβετο αὐτῶν δἰλοβάν] i.e. ἄνδρα (v. 5812), as if a verb of the root found 21.29.

20 + αὐτοὺς 29.

24 βυθὸν ἅτασαζόμενον] so 68, 69, Exod. 13.5. (2 Cor. 11.35).

25 ἐστη] i.e. ἔστη; (?) gender. | καὶ ἡ ψυχὴ] i.e. ὄνομα.

27 ἑταράχθησαν ἄνδραν.

29 καὶ ἑστηθεὶς (ἐστηθε) ὅσπὶ] Rom. V. statuit: al. ἐπετάμησε (Mt. 8, Mk. 4, Lk. 8.24); al. ἐπέταξε (Lk. 8.25), hence (by Gk. crpt., not in uncial) ἐπέταξε, Mil. percussit.

καταγίθα αὐτὴς σ] i.e. ἄνδρα; the rest (τῆς) καταγίδα.
CVII 29 ἡμέρας] om. θ, unless αὐτῆς somehow represents it. In the rest καὶ ἔστη εἰς ἀνέπρ. ἡ = αν. 1 K. 19", Job 416. 
τα κύματα αὐτῆς ὑπὸ λ. 
30 ἐπιμελών] θ, crpt. of ἐπὶ λιμένα. 
32 The aorists imperative in this Ps. call for a definite offering of praise for definite mercies. 
35 εἰς λίμνας δοῦνα] θ only. Gk. crpt. or popular form of λίμνας. Line 2 om. θ p.m. only. 
40 ἠξεχθή] i.e. ἠλευρίζετο. ἔν ἀβάτῳ καὶ σωπό ὄδη γέγραται δόξα θεοῦ ἐκ τῶν χρυσάνθεων. 
41 καὶ ἐβοηθήσεν ὁ Βασιλεὺς] v. 910. V. adjuvit, PB. helpeth. | πατριάς ἀναπληρεῖ] Exod. 613 etc. 
CVIII 2 + ἐστιν ἡ καρδία μου (before ἀσομαῖ) from 578. Latt. PB. 
ἐν τῇ δόξῃ μου ἡ χειρὶ μου. 
+ ἐξεγερθήτο ἡ δόξα μου καστ. T, Latt. 
8 ὑψωθήσομαι θεῖος] i.e. Ἱναίη Bā. 
10 ἐγὼ ἐλθὼν] as = ἢσα. 
ἐπετάγησαν] reading and understanding as 6010 (Ἰάκωβος = 'ὁ ἀρχιτάκτης' passive Aram.). 
11 εἰς πόλιν περιοχῆς ῥάβδων] A fortified city; unless LXX read as in 6011. Latt. in civitatem munitam. Also v. Pss. 57 and 60. 
CIX ὁ θεός τὴν αἰνεσίν μου μὴ παρασκυπηθήσης ἵνα τῷ ἡρακλήσι] i.e. apply. ἡράκλει and Hiph. ἀνανεώθη, understood by LXX as in Job 414. Παρασκυπηθήσης "to pass over in silence, omit mentioning. Polybius." L & S. Παρ. is used with acc. 1 Sam. 239, Hos. 1013: without acc. Ps. 281. PB. misprints laudum for laudem. 
2 ἐπικαλοῦμαι ὁ Θεός] equiv. pass. So Latt. PB. καὶ ἐγὼ ἐλθῶ. 
4. 5 ὅταν τὴν τάξιν = (v 4) ἀντὶ τοῦ ἀγαπᾶν με, (v 5) ἀντὶ τῆς ἀγαπῆσον σου. Latt. mistaking me of v 4 for object, render Pro eo ut me diligerent; (v 5 pro dilectione mea). 
4 ἐγὼ δὲ προσευχόμην ἡμέρας ἡμῶν ἡμῶν. 
CIX 6 κατάστησον ὁλοκλήρως] Gen. 39. 4. Καθιστ. is often used in connection with rule and authority; the object being either as here the person in power Mt. 25.21: or the power itself Prov. 29.24, 1 Chr. 25.8.

διᾶβολος [ποιησ] “not freq. in classical Greek,” Cremer; a malicious rather than a false accuser (Lk. 16.1). Generally for ἕως also for ἡ ἤτοι Esther 7.4. The corresponding verb διαβάλλω occurs Dan. O 3.8, O 6.24(25): 2 M. 3.11, 4 M. 4.1 (only): ἐνδιαβ. is more freq. (6 times): Hebr. for either verb (a. or αἰτ. or ἐνν. has ἔννοια) only, cf. 38.21.

For other words extending their meaning from the legal sphere or one akin, cf. αὐτιδικός (1 Peter 5.8), συκοφαντέων, παρακλητός.


10 ἐπιτησιμ. Lk. 16.3, Sir. 46.28.

ἐκβληθήτωσαν ἦσσι διὰ] i.e. ἦσσι Β. [ὀλοκληρ] v. 102.7.

11 ἐξεραννησάτω πίνον] i.e. πίνον. Δανειστής recurs only 2 K. 4, Prov. 29.13, Sir. 29.28 and Ó Is. 3.12.

12 ἀντιλήπτωρ ἰδικά ὄνομα [μήθη] i.e. ὄνομα aυτοῦ ἐννοια] so Latt. PB.

15 ἐξολοθρευτή] i.e. ἐχθρός.

18 ὢν ἠματιοῦ ὁ θησαυρός] so Latt. PB., i.e. (acc. to the Masoretic punctuation) ἢ ὄνομα. ‘This (or ὣς ὄνομα) would be the form of the sing. of τάξιν ὑπὸ (2 S. 10.4): cf. ἡμέρα for sαλμω swimming.’ D.

11 ἐν τῷ ἔς τεταράκτων ἡμέρᾳ] cf. 55.5 ἐπαράχθη = ἡμέρᾳ Β. Bė.

23 ἀντανακλήθη (8 p.m. but al. -θη) ἐννοια ὑπὸ ὄνομα] v. 10.6.


24 ἑλλοιωθῇ ὁ ἐπί Β. | δὲ ἐλαμβ. Μὴν.

28 οἱ ἐπανειστάμενοι μετὰ ἑλλοιωθῇ] i.e. ἠλλοιωθῇ ἐννοια, so Latt. PB.

29 ἐπανειστάμενοι ἡμέρᾳ] “Diplois, a doubled cloak, i.e. a pallium or other article of outward apparel, was partly doubled
back in the same manner as women do their shawls. It belonged to the Grecian costume and was affected by the Cynic philosophers. Hor. Ep. i. 17<sup>25</sup>.” Rich, Dict. Ant. Perhaps first occurring in LXX (always for מ), representing suitably the outer oriental robe. Cf. 1 Sam. 28<sup>14</sup> with Ps. 104<sup>2</sup>. In 1 Sam. (6 times) and Job 29<sup>14</sup> for מ; Bar. 5<sup>2</sup>.

CIX 31 καταδιωκότων ἰσομήν] ? paraphr.; or Gk. crpt. for καταδικαζόντων. | τὴν ψυχὴν μου ἐν γην.

CIX I υποπόδιον προς [ἐπ. first found in LXX. Deissm. however argues from its occurrence in Lucian, Athenaeus, and a Papyrus of 190 A.D. (καθέδρα σῶν υποπόδιῳ) that it is not of Jewish origin. | 3 μετὰ σοῦ] i.e. ἀκριβώς.

η ἀρχὴ τῆς νύκτος] i.e. ἀρχὴ; ‘or they might have imagined ἀρχή; cf. ἀρχήν for βιβλίον 107<sup>40</sup> 113<sup>8</sup>.’ D.

ἐν ταῖς λαμπρότητι ἅμας] as MT.

πρὸ ἐωσφόρου] i.e. ἀρχή (earlier) than the morning: cf. 74<sup>13</sup>. ‘Of course ἄρχε can of time mean only after.’ D.

'Εωσφόρος, the morning star, i.e. the brightest in the East in the morning twilight ἀρχῆς: of the twilight itself 1 Sam. 30<sup>17</sup> ἄρχη. Cf. 2 Pet. 1<sup>19</sup> φωσφόρος: Rev. 22<sup>2</sup> δ. ἀστήρ δ. λαμπρός δ. πρωινός. Such expressions may sometimes point to the Sun. Isai. 14<sup>12</sup> has caused ἐωσφόρος to be taken falsely as a name or Satan and so interpreted here.

ἡ absorbed in following σε, being taken as ἡν in anticipatory, v. 12<sup>5</sup>; and so omitted, see 31<sup>22</sup>.

[ﾀ ﺗ] (= δρόσος 133<sup>3</sup>) understood by reference to Aramaic (ܒܝܬ,بد masc. of ﻲאמום Talitha Mk. 5<sup>41</sup>), as = πυρέων, and omitted as superfluous, or compensated by the ἐ ε of the verb; cf. 27. For the omission cf. 19<sup>11</sup> ἡμέρα | 126<sup>9</sup> χρήσι | 127<sup>8</sup> ἡμέρα. The Syriac renders ﻲ ﻲ in the way thus assumed, understanding the line as LXX. | εἰςεύνησον τῷ σε] (al. εἰςεύν.) i.e. ἐν ἡμῖν.

6 πληρώσεις Χριστῷ] πτ. as ptcp., cf. 112<sup>1</sup> θελήσει = ἠν. Πτάμα (ἁ but al. πτάματα) πνευμ] dead bodies. Latt. ruinas.

ἐπὶ γῆς πολλῆς (ἅ only) οὗτος γῆς ἡμῶν] al. γῆς πολλήν: al. γῆς
πολλῶν. Rom. In terra copiosa, Mil. super terram multorum, V. in terra multorum.

CXI I σου κύριε υπ' v. 26.12.
2 τὰ θελήματα αὐτοῦ δοκίμασον.
εἰς τ. θ. αὐτ.] might be taken variously (a) to the full extent of (2 Cor. 10.13), (β) so as to fulfil, (γ) in respect to.
4 μετὰ ἐπουθένατο ἠλέησεν τὸν ἀνθρώπον. Literal rendering. The Gk. either = ἐμνήσθησθαι Isai. 32.10, Job 14.19, or (like the ἀνήγγειλε of v 6) = mentioned, as in St Paul, Rom. 1.9, Ephes. 1.16, 1 Thess. 1.2, Philemon 4; either rendering would be classical.
5 τροφῆν ἡμῶν] Sim. sound. | Io τοῖς ποιοῦσιν αὐτὴν ἡμῶν. CXII I TR + τῆς ἐπιστορφῆς Ἀγγαίου καὶ Ζαχαρίου. Used by those newly returned from exile. For A. καὶ Ζ. v. 146.1.
3 δόξα ἡ.
5 χρηστὸς ἄνηρ ὁ οἰκτήρων σὺ νῦν ἔσται. SM. Vir bonus miseretur, PB. A good man is merciful. | kἴρατα from κίρατω = kἴραται. | οἰκονομήσει] will manage, or perch. dispense, 2 M. 3.14, 3 M. 3.2. | 7 ἐπιτίπτουσα δῶ.)

CXXII I Ailevite παιδεῖς Κύριον υπ' ἡμῖν Latt. PB.
5. 6 ὅ ἐν ψυχῆς κατουκέων καὶ τὰ ταπεινά ἐφορὺν ἡμῶν Τανασσάρων.
8 + αὐτῶν; or (better) read ἱσόντα.

CXXIV I βαρβάρου ὑπῆρξε] of foreign language, as 1 Cor. 14.11. (B. also = cruel, brutal, מזרע Ezek. 21.8, so 2 M. 15.2.)
5 + καὶ σύ. | 6 1. 2, om. 8 p.m.
7 ἐσπαλευθήκη ὑπῆρξε.
8 λίμνας ὅσαν] (cf. 107.33). | παθῶς τοῦτον] i.e. ὑπῆρξεν.

ἀκρότομον ἔριδος ἡ ὑψηλὸν καὶ σκληροῦ τέμνοντι (hard to one who would cut it), to which Suidas adds σκληρὰ καὶ ἀτριμτὸς. Chrysost. ad h. l. τῆν
σιδήρῳ οὖν ῥοδίως εἰκονσαν ἀλλ' εἰ τῶν ἀκρων μόλις ἀποθραυμαῖς
These are not clear, but as far as appears from them ἀκρων =
originally cut off at the end, praeuptus; is used as an imposing
epithet like beetling Dt. 8:15: thence derived here, and (not
quite appropriately) Job 28:9. The sense hard in the inter-
preters seems to come from γην (στερέα Δt. 32:18, Isai. 50:7), but
to be implied Sir. 48:17. ἀκρων is found also (without original)
Josh. 5:2-3, Wisd. 11:4, Sir. 40:15; and in other translators.

CXV 2 μήποτε οὕτως v. 79:10.
3 After οὐρανοῖς + ἀνω ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς.
All uncials add the last three words in some form. PsR.
sursum in cælo et in terra (Mil. super terram), V. as MT.

4 τῶν ἐθνῶν ὑπὸ] from 135:16.
7 ad fin. PsR. + neque enim est spiritus in ore ipsorum.
9 + οίκος from 135:19 V., PB. | ἡλπίσευν] for imperative, as in
10. 11.

9, 10, 11 R has the form ὑπερασπισθ (which does not
appear elsewhere) instead of ὑπερασπισθείς.
18 οἶνος] οἶνος, Latt. PB. | 18 + οῖνοι.
CXVI 1 ἡγάπησα ἰδιαίτερα as usual. V., SM. dilesi. PB.
"I am well pleased" either from the classical ἀγαπᾶν, to be con-
tent, or from Luther's German intervening "Das ist mir lieb."

8 εἰκεῖτο τοῖς ἑρμ. | 9 εὐαρεστηθῇς τὰνάς] v. 26:2.
10 διό ὅτι] as the ὅτι of Luke 7:47, the effect being evidence
of the cause, Latt. PB. Cf. 102:5 PB., or the γὰρ of 1 Cor. 10:5.
12 περὶ supplied, as touching, in consideration of.
14 omitted by all uncc. and PsR.; supplied in Horol. V.
15 PB. dear, i.e. precious, cf. 139:17.
16 σοῦ] (?) emphatic.

* If this is meant to explain the form ἀγαπᾶμεν Chr. seems to insert a
quasi-negative. Cf. the quotation from him on p. 9.
 CXVI 17 line 2, om. \( \text{PsR.} \) with PsR.: the rest with V. as MT.

 CXVII 1 \( \alpha\iota\nu\nu\varepsilon\alpha\varepsilon\tau\omega\sigma\alpha\nu \) only? R reads \( \kappa\alpha\iota \) \( \varepsilon\tau\alpha\nu\nu\varepsilon\alpha\varepsilon\tau\alpha\varepsilon \), perhaps from an original \( \varepsilon\nu\varepsilon\nu\varepsilon\alpha\varepsilon\tau\alpha\varepsilon \). \( \text{al.} \) \( \varepsilon\tau\alpha\nu\nu\varepsilon\alpha\varepsilon\tau\omega\sigma\alpha\nu \) or as R without \( \kappa\alpha\iota \). In Rom. 1511 WH. \( \kappa\alpha\iota \) \( \varepsilon\tau\alpha\nu\nu\varepsilon\alpha\varepsilon\tau\omega\sigma\alpha\nu \), TR as R.

 CXVIII 2 \( +\, \text{oikos} \) before \( \text{I} \sigma \rho \). from 1159 with Mil. but not Rom. V.

 2. 3 \( +\, \text{οτι} \) \( \alpha\gamma\alpha\theta\sigma\) before \( \text{οτι} \) \( \text{eis} \) \( \tau\omicron\nu \), with PsR.; but V. only in \( \nu \) 2.

 4 \( \text{n} \) omits. The other uncialis with PsR. \( +\, \text{παντεσ} \) before \( \text{οι} \) \( \phi\omicron\beta\) and RT with PsR. \( +\, \text{οτι} \) \( \alpha\gamma\) as before. V. as MT. PB. follows V. in these 4 \( \nu\nu \).

 5 \( \text{ἐπηκουσε} \, \text{με} \, \text{eis} \, \text{πλατυμον} \) \( \text{τι} \) \( \text{υγινη} \, \text{βαμα} \, \text{καμα} \text{ρο} \).] He heard me and set me at large, omitting \( \text{Κυριος} \) (Bä.) with PsR. (V. Dominus). The omission may mean that LXX (with Masora and Talmud, v. J. and L. \( \text{ad l.} \)) attach \( \text{τι} \) \( \text{νεμ} \) in the sense ‘‘breadth of Yah’’ = widest breadth. Breadth does not seem to me an idea likely to be intensified by the addition of Yah (not like \( \text{the flame of Yah}, \) or \( \text{Yah}\, \text{εραδη} \), esp. when the subject of the verb is Yah also.’’ D.

 6 \( +\, \text{βοηθος} \) \( \text{[7} \) \( \text{βοηθος} \) i.e. \( \text{ρουλι} \) \( \text{v. 17}^{9} \).

 7 \( \text{εποησουαι} \, \text{τους} \, \text{εχθρους} \, \text{μου} \) \( \text{εικα} \, \text{βανια} \, \text{αριαν} \) \( \text{cf. renderings of} \) 5911 1128.

 10. 11. 12 Om. \( \text{υ} \) with PsR.; but V. quia, v. 242.

 \( \text{ημυναμη} \) \( \text{ad. } \) \( \text{σαλια} \) \( \text{αμωνεθαι} \) has both meanings, (1) take vengeance Josh. 1013, (2) repel, ward off 2 M. 629, 4 M. 1419 (\( \text{επαμ.} \)), or with accus. of persons helped, defend Isai. 5916 (cf. Acts 724), sometimes ambiguous 2 M. 1017. The Latin Versions (Rom. vindicabor, Mil. V. ultus sum) choose the former (cf. the parallel use of defensor in 83 PsR.); but repel seems to fit the context better. (Wellhausen thinks it suggests a milder meaning than destroy for \( \text{ναι} \).

 If repel is understood, LXX may have drawn the meaning from circumcision, i.e. divested myself of (my
assailants). Cf. ἀπεκδυσάμενος Col. 215 (as interpreted by Chrysostom, etc.) with ἀπέκδυσις used in ν 11 of περιτομή.

CXVIII 12 ἐκκλησάον μὲ ωσεὶ μελισσαὶ κηρίον καὶ ἑκακαθῆσαν ωσεὶ πῦρ ἐν ἀκάνθαις i.e. (Bä.) ὁμοίως καὶ ὁμοίως, which he maintains as the original reading. Or κηρίον, added to complete the sense (as is occasionally done, cf. 57καὶ ἐρρύσατο, 71οπς ὄμησω, 72εἰςομημένον), may have entered into proverbial expressions, cf. Plutarch ap. Alford, G. T., vol. iii. p. 110 "τοῖς χρήμασιν ὦσερ πηρίοις μελισσαὶ προσληπτοῦντες." Κηρίον is used with a word of kindred meaning as context; generally μελι, here μελισσαὶ, v. 1911 119103, Prov. 1624, Cant. 411 and, a peculiar use, Ez. 268,15.

ἐκκαίω. we might render “were burnt out like thorns on fire,” but ἐκκαίω is scarcely so used by LXX, except in the passage below, and often = ῥύμα (212 8947; Hiph. Exod. 228(9)) : so they either read ῥύμα or took ἐκκ. for a fair paraphr. in the context. In Sir. 4321 is a curious use of ἀποσβέσει as a parallel and practical synonym of ἐκκαύσει.

ἐν (ἀκάνθ.) supplied as paraphr. of genitive, v. 734.

13 ἀνετράπην ἴνναὶ δανὰς i.e. perhaps ἴνναὶ ; v. 647. The isolated 2nd p. causing difficulty. | 14 οὐπωςίς μου ἡ ὅρας.

16 υψωτέρ με i.e. ἢναί ρ 3 f. s. pret.: με supplied.

22 λιθο] pendant : attracted into the case of the relative.


24 αὕτη ἡμέρα σιίνα να] al. αὖ, ἡ ἡμ. PsR. Hec dies, V. Hæc est dies.

27 συντήρασθε ἀβάς] to suit context as understood.

28 ἐστὴν ὡς.

ἐν τοῖς πυκάλουσιν σιίνα ἑν] altern. meaning (for the other v. 23) in the thick branches Lev. 2340 (γ = δασεῖς): πυκ. of trees = γνύς, Job 1532, Hos. 149. PsR. in confregulationibus. V. in condensis, “Arrange the feast with the thick branches”; as a Psalm appropriate to the Feast of Tabernacles.

+ at end the words of ν 21.
CXIX 2 οί ἐξερευνῶντες [εἰρήνη] v. 12. The vb. 'ε γίγει occurs in the following verses of this Ps., and in each = ἐξερευνᾶν or ἐκκητεῖν with inconsiderable variety of reading, 2. 22. 33. 34. 56. 69. 100. 115. 129. 145.

3 οὐ γὰρ οἱ ἐργαζόμενοι [ὑλὴ ἰὸς] so Latt. PB.


9 κατορθώσει [νῦν] v. 73. | 10 ἀπόστη μεν ἱερὰς.

16 μελετῆσω [ποιεῖν] cf. vv 24. 47. 70. 117. 143. 174.

20 ἐπεποθήσει [νῦν] 'Rendered from context.' D.

21 ἐπικατάρατοι] with line 2, so Latt. PB.

22 περίελε [ὑπὸ] strip, orig. as Hebr. here, of clothing, Gen. 38. 41. 42; then without force in the περί, Ex. 32 ἑνώτια; then quite generally, Ex. 8 (Βατράχους), 2 Chr. 32 (θυσιαστήρια), Num. 30 (vows), etc. (classical use much the same).

23 ἡδολέσχει [ἡνία] so generally, but v 148 = μελετᾶν.

24 αἱ συμβουλίαι μου [ὑλὴ ἰὸς] softening the figure.

ad fin. + τὰ δικαίωματα σου.


32 ὅταν ἐπιλάτωσε] at the times when thou didst enlarge, v. 102. In their affection for the aorist LXX lose the distinction between this and vv 30. 31.

33 διὰ παντὸς [βοῦ] v. 89.

34 + μον] So 58. 69.

37 [ζησον] transit, so vv 40. 88. 93. 107. 156. 159.

38 [ὕβι] om.

39 ὑπόπτευσα [νῦν] perh. in the sense of fear, like the old English doubt, cf. Sir. 9. Latt. suspectus sum.

47 + σφόδρα with PsR. not V.

49 τῶν δούλων] Gk. crpt. of τῶ δοῦλω.

50 με παρεκάλεσεν [ὑποτιμά] perh. as ἐνοχῇ; unless a paraphr.
THE PSALTER OF THE CHURCH

CXIX 50 *ἐξήστε με* ἡστηρά is transitive on the analogy of ἐστηρά. The corresponding fut. is ἐζησόω or ζωόσω (80\(^1\)).

κ omits these two words and all v 51 except the last two words ὀδικ εἴκλωμα.

51 παρηγόμονν ἤτοι] cf. Prov. 29\(^8\) and Ps. 1\(^1\). The suffix apparently neglected. The η either as cpd. of ἀνομέω, or cf. 65\(^4\) ὑπερηφανάμωσαν.

53 ἄθυμα [ἡμῶ] In 11\(^6\), Lam. 5\(^10\) ‘= καταγιάς.

54 εν τόπῳ ναὸς.

55 ἐφύλαξα] = middle as ν 60 etc.; cf. 17\(^4\) for different use.

57 εἰ] 2nd p.; hence vocative in Latt. as in LXX but only Mil. expresses εσ τού. So PB.

ἐπα τοῦ] ‘cf. 36\(^1\) ῥο6\(^23\) [in all τοῦ = 5] and Acts 27\(^1\) ὁς ἐκρίθη τοῦ πλεῖν.’ D.

60 ἡτοιμάθην ἄναθη.

62 μεσονύκτιον] accus. for time when, cf. 137\(^7\) τὴν ἡμέραν | Gen. 43\(^1\) ἐν μεσημβρίαν | Exod. 34\(^23\) τρεῖσ καιροὺς | Josh. 2\(^3\), Zech. 1\(^8\) τὴν νύκτα | Dan. 9\(^21\) Θ ωσεὶ ωραν (Ο ἐν ωρᾳ) θυσίας ἐσπερινής. | ἔπι θης] Hebraism.

66 καὶ παιδελαν [ὑμᾶν:] 67 διὰ τουτο τὴν ὑμᾶς.

68 +Κύριε with PsR. not V. | ἐν τῇ χρηστότητι σου μέσα ημᾶς | i.e. ἀλάσβη.

69 ἐπληθύνθη ἄλοιπης. | 70 ἐπιφάνθη ὁμοι] v. 68\(^16\). | ὡς γάλα] i.e. ἐβλήθη.

71 ἐπαπελευσόμασ με ὑπήρη] i.e. ἔχεις, cf. ν 50; or from ν 75.

79 The Greek readings vary. ν ὤι, p.m. η εἰς ἐμὲ R. | or (with ἐπιστρεψ. strengthen and refresh 19\(^8\)) = με (ἢ being taken as = ἐμα) κατα. AT.

83 εν τάχυνν ὑπερ | 48\(^8\) = κρύσταλλος. | 84 ἐκ β.

85 διηγήσεσαντο ἀρετ] as if = ἄσκε (J. and L.), or (with Bä.) ἀρετα, the α derived from preceding α.

ἀδολεσχίας τοῦτοι] i.e. τόλαθι. | +Κύριε at end with PsR., not V.

91 διαμένει υἱὸς.
CXIX 98 τὰς ἑντολὰς σου] with MT. ζ p.m. only; al. τὴν ἑντολὴν σου.

μοι ἐστιν ἡ—ην[ι] al. (for μοι) ἐμοί or ἐμή.

99 ὥς] PB. with SM. om.

103 τὸ λάρυγγί μου ἠλάτο[ν] Latt. fancibus meis. PB. throat (but 137° roof of my mouth). Cant. 5.16 η = φαρυγγάς.

καὶ κηρίον with PsR. not V.

104 ad fin. + line 2 of v 102, with PsR. not V.

105 ὁ νόμος σου ἰδρύ] Latt. verbum tuum.


II2 διὰ παντὸς ἀμείψειν πλῆ] ζ p.m. only, perh. some confusion with v 44. The rest δι' ἀντάμειψειν. V. propter retributionem. No form of ἀμείβω recurs in LXX, v. 89°.

113 παρανόμως διεισπύρροι | 114 βοηθος μοι ἔφη δήμα] 91°.


ἐνθώμημα] i.e. ὅλος ὑμηρός, in Aram. = thought, as Ps. 10° Pesh., and often. D. Wellhausen however accepts MT. ὑμηρός.

119 παραβαίνοντας διεισπύρροι] i.e. ἐνθώμημα.

ἐλογισάμην ἀφει] i.e. ἀποστάτης.

120 καθήλωσον] i.e. ἕλπις "nail," as in New Heb.; cf. מַלְאָה Is. 41° al. a nail.' D. V. configere timore tuo carnes meas.

122 ἐκλέγαι μέτρον] Gen. 43° 44°. A meaning not classical, perhaps connected with the idea of succession; a guarantee viewed as a second line of defence. V. suscipe, PsR. elige, i.e. from Gk. crpt. ἐκλέγαι. SM. dulce fac (servo tuo), PB. make... to delight, connecting with μέτρον pleasant.

127 τοπάζιον ἢβ] from the sound. "In some curious way [the terms topaz and chrysolite] have become interchanged.
The t. of the ancients is the chr. of the moderns and vice versa. The ancient t. or our chr. is a yellowish-green or greenish-yellow transparent stone, not unlike some kinds of grass in appearance. It was found in Egypt and specially in an island in the Red Sea from which it derived its name.” The Rev. G. Deane, Bible Educator, II. 34.

CXIX 128 + τρόσ] as accus. whither, cf. 94\textsuperscript{15}: or Bä. for ἀντλᾶτορίων suggests ἀντλᾶτορίων, being misplaced.

κατορθούμενον] κατορθ. is used both of stability 96\textsuperscript{10} 97\textsuperscript{2}, from the fig. of upright position: and of integrity 119\textsuperscript{9}, from the fig. of straight path. (In another way 2 M. 8\textsuperscript{26} φόρον κατορθωσάσθαι.) “I pursued a straight path to the fulfilling of thy commandments.”

I30 δήλωσεν τοις] ρουμ suggesting Exod. 28\textsuperscript{80}.
I31 καὶ ἠλκυσα πνεύμα ἄναμωσει.
I33 κατακυριεύσατο] i.e. ἐπιφέρει neglecting gender of ἀν.
I36 διεξόδους τίνην] v. 1\textsuperscript{3}; either accus. after κατέβησαν used transitively (ὁδόν), as V. dederuntur, or in Jerem. 9\textsuperscript{18} 14\textsuperscript{17} καταγαγάων, or cogn. acc. as Hebr.: cf. in the prayer Ad mensam dulcissimi (Præpar. ad Missam) “Tu qui fontem miserationis nunquam manare cessabis.” A reads διέβησαν (Gk. crpt.) with PsR. transierunt. Horol. κατέθυσαν.

I37 εὐθείας] for the form v. 19\textsuperscript{9}. Horol. εὐθεῖαi αἱ κρίσεις.
I39 ἔξερθεν μὲ ἡγείσατα] ὅ elsewhere = ἀποκτεῖνω, ἀφανίζω, ἔξοδεθρεύω, ἐκδώκω, and where the Psalmist is object 69\textsuperscript{5} μισῷ, 88\textsuperscript{17} ἐκταράσσω.

ὁ ἥλιος τοῦ οἴκου σου ἔδωκε] from 69\textsuperscript{19} with Rom. zelus domus tuae: al. om. τ. οἴκ. with Mil. z. tue. V. as MT. z. meus.

I47 προεφίδοσαν μὲ (Ἀ p.m. only) ὑπὸ νῆσῳ] Gk. crpt. from v 148, με supplied.

ἀρμότικα ἡγείσαι] ἀ. Isai. 59\textsuperscript{9} = ἔδωκε contrasted with ἀγγέλ. Hesych. σκοτία, μεσονυκτιόν, ἄπρακτος ὄρα. ἀρμότικα unseasonable, Prov. 11\textsuperscript{30}, Job 22\textsuperscript{16}, Isai. 65\textsuperscript{20}, Wisd. 4\textsuperscript{5} 14\textsuperscript{15}.
CXIX 148 πρὸς σὲ ὄρθρον (ἢ p.m. only) τῷ λόγῳ ὄρθρον seems to be vox nulla and corrupted from ὄρθρον, πρὸς σὲ being supplied (R. with Latt. ad te dichulco): the rest with Horol. πρὸς ὄρθρον.

150 οἱ καταδιωκόντες με] i.e. έλεγέ, V., PB. 
ἀνωμάς οὐ] dat. after προσήγγισαν (not possible in the Heb.). Προσεγγίζειν takes the dat. Josh. 34, Tob. 69, Dan. O 921; it is often used with πρὸς and acc. Rom. iniqui (Lat. crpt.). PB. takes † adverbially. | 152 κατ’ ἀρχάς ὄρη.

156 + σφόδρα ἢ p.m. only. | τὰ κρίματα only ἢ p.m. plural.
158 ἐξητικόμην ἡμετέραν] 13921; similarity of letters.
ἀποφευτοῦνται (ἢ p.m. only) ψυχὴν] 7315: the rest (Gk. crpt.) ἀποφευτοῦνται. PsR. non servantes pactum, V. prævari-cantes. | 159 ἐν ὑ. | 166 ἡγάπησα οὖκ ἠσι [v. 9419.
167 ἡγάπησεν] i.e. οὐκ ἢ ἡγάπησα neglecting gender, Latt. P.B.
168 ad fin. + κύριε many mss. and PsR., not V.
169. 170 Gk. mss. Rom. Mil. add Κύριε at various points.
170 τὸ ἄξιομά μου ἢ οὖν ἤπνη ἢ ἤπνη] ἢ ἤπνη. in this sense Esth. 57.
173 τοῦ σώσαι με ἤν ἤνῃ.
CXIX 1  τῶν ἀναβαθμῶν ἡλικίᾳ] so 1 K. 1019, Isai. 388, of the steps of Solomon’s throne and of Ahaz’ sundial.

3 δοθεὶς, προστεθεῖ[ The opt. used here perhaps as = subj. in questions, Ep. Jer. 29; for equivalement of moods cf. 8315. Or understanding ἄν.

πρὸς γλώσσαν] i.e. ἂν. Perhaps πρὸς of standard of comparison (W-M., p. 505) “as an equivalent of thy deceit,” i.e. as a fit punishment.

4 ἐρημικοῖς ἦμιν ἢρμ] partly from sound: desert charcoal.

5 ἢ παρουκα μου ἠτάρ] i.e. prob. ἠτάρ, gender being disregarded. | ἐμακρύνθη] i.e. ἡ περ. | 6 πολλά adverbal.
7 εἰρημικός ἡ περικά] cf. 1094.

CXX 7 ἐπολέμουν μὲ νηματνεμον | δωρεάν [from 109].
CXXI 3 μὴ δῦς (al. δῶ&eta;ς) τὴν λαθα | Latt. non det.
νυστάξει] i.e. = ἔφ. | 4 ἐξυπνώσει | א only. The rest υτν.
6 ἐκκαύσει κΑ συγκαύσει RT] A very uncommon use of ἐκκαύω, which (though the commoner word) almost always = kindle, or set on fire, whether to destruction or not. συγκαύω is used of the effect of heat on human beings Gen. 31 40, Job 16 17, Jonah 4 8, Isai. 5 11. (Also to burn thoroughly Isai. 5 24, or over a large expanse Isai. 9 10.)
8 τὴν εἰσ. σ. καὶ τὴν εἴ. σ.] order reversed.
CXXII 2 ἐν ταῖς αὐλαῖς σου ἡ Ἰερουσαλήμ. | א p.m. alone om. σου, making it “in the courts of Jerusalem.” For the opposite tendency v. 26 12.
3 οἰκοδομομένη υἱονοκότης | ἡς ἡ μετοχὴ αὐτῆς] i.e. τῇ κυριακῇ Bä.
'Or rather an abstract form as τὴν Ἰερουσαλήμ Job 34 8.' D.
4 φυλαὶ but once. א p.m. only.
6 The order of lines reversed by א p.m. only. | 6 7 + δη.
ἐρωτήσατε τὰ εἷς εἰρήνην τῇ Ἰερ.] give a friendly greeting to Jerusalem. The same phrase 1 Sam. 10 4 30 21, 2 S. 8 10 takes acc. of person greeted; also 1 S. 17 22 omitting the τὰ. Here T with Horol. τὴν Ἰερ. Biel however here, salutem appreccami. In Lk. 14 38 19 42 it is τὰ πρὸς εἰρήνην. Rom. V. rogare, Mil. interrograte.
καὶ εὐθηνίᾳ [30 7 εὐθηνίᾳ μου ἔσθι] i.e. ἔσθι, subst. of form presupposed in 30 7.
τοῖς ἀγαπώσιν σε] for dat. v. 29 2.
7 πυργοβάρεσι υἱονοκότης Bârēs wh. in 2 Chr. 36 16, Ps. 48 14, Lam. 2 5 renders א, and in 45 10 ὁλοκληρωμένη, are described as domus turritae, in modum ædificatae turrium. II., which is א.א. may therefore be a rhetorical equivalent of B. The interpreters however explain by προμαχωὺς ramparts.
CXXIII 1 ART om. τῷ Δανείῳ. א as MT.
4 τὸ ὁνείδος τοῖς εὐθηνοῦσιν ἡ Ἰουδαία ἡ ἱδρυτή] disgrace in the eyes of or (disregarding context) to the prosperous.
CXXIV 1. 2 ἐν ἡμῖν γένον.

4. 5 διελθεὶς ἐν πυχὴ ἡμῶν ὁ πόρος [An extreme case of neglecting the preposition. οὗ is given its common sense of crossing a river. For neglect of ἐν cf. 21.18 (where it is object). ἐν and ὁ are confused, 47.1. διελθεῖν does not always include issuing, v. 73.7. But Latt. here pertransisset.

5 ἀναπόστατον ἦλθεν] either as Rom., V. intolerabilem; so 2 M. 1.18 85 Symm., Polybius, Xenophon (though possibly in this sense it is confined to the military sphere); or out of one's depth, cf. 69.8. Mil. immensam.

CXXV 1 LXX end line 1 at ὃ; line 2 at ἢ; reading ὡ πάντων. 3 ἄφθονε] i.e. ἄνω. | + Κύριος. | τῶν ἀμαρτωλῶν] so Latt. PB.

4 συνεκολλήθη καὶ πληθοῦσα, 5 συνεργόν, 6 συνεθόλοισ] the suffixes are neglected.

5 εἰς τὰς στραγγαλιὰς ἑπτὰς] “στρ. tortuosus nodus, nexus intricatus, Isai. 58.6 διάλυε στραγγαλια σβοιόν συναλλαγμάτων,” Biel; i.e. the word refers (i) to tightness of knot, then (ii), as here, to crookedness (from a knotted cord). Hence strangle through Lat. and French (Skeat).

CXXVI 1 αἰχμαλωσάειν ἡμᾶς] i.e. ἡμᾶς. ὡς παρακεκλητήμενοι υἱῶν εἰπάσκει] perh. reading some participial form of ὑπόν: or paraphr. 2 χαρᾶς ἰδίων] paraphr.

6 βάλλοντες al. αἰροντες ἤλθαν] V. mittentes.

ἡπτα] omitted, being imperfectly understood.

CXXVII 1 om. τῷ Σαλμῶν most of the mss. 2 οἷοι οἰκοδομοῦντες αὐτῶν ὀνομαί] 31.22.

2 τοῦ ὀρθοῦν] ὑπέρειον ὑπέρειον as though an infin. of an Aram. form, cf. 48.4.

ἐγείρεσθαι (al. -σθε) μετὰ τὸ καθησθαι] i.e. ἐκ τῶν ζυγῶν. Latt. ἐγείρ. as imperative: Vanum est vobis ante lucem surgere, surgite postquam sederitis.

5 οὗ] i.e. οὗ v. 5. The Western Church joins the last clause to v 3 Cum dederit dilectis sui somnum, ecce hereditas, etc.

3 ὁ μισθὸς τοῦ καρποῦ] i.e. τὸν καρπὸν.
CXXVII 4 τῶν ἐκτεταμένων σιωπήν [altern. meaning, τοῖς ἐκτεταμένων σιωπήν] Exod. 14:27. Elsewhere LXX give νεότης for 'ν, at least with suffix 25:7 τοῖς συχέεσι εἰς τοῦ λαόν, cf. 1 M. 5:10, 2 M. 4:11 11, also Judges 7:19. Cf. Neh. 4:16, where τῶν ἐκτετ. = ἔρυθρον read as ὑποσκεφτον, perhaps supposes an allusion to the persons of 5:13. As the translator rejects an obvious rendering, he may have had some definite meaning in mind. Can the sons of them that are shot forth be the Babylonian exiles, with a thought of his own surroundings? cf. Zech. 9:12.


(The word φαρέτρα = 11:2 ἄρτος; Gen. 27:8, ἀρ χήν.)


4 ὅ] om. with Latt. PB. | Some mss πᾶς ἀνθρ. with PsR. not V.

CXXIX 1 ἐπολέμησαν μὲ νικώδεις.


οἰ ἀμαρτωλοί | i.e. ἀσκούσι; or (quoted by Bā.) as if ἔρυθρον | Prov. 3:29 6:14 14:22.

τὴν ἀνομιάν αὐτῶν] λέξις

4 αὐξήνας | i.e. ἀρνέων Bā.; or, paraphrasing, yoke-strap, as a contemptuous expression for necks, v. 29.

8 παράγοντες] intransit. as 144:5, 2 Sam. 15:18, and in the N.T. (but 1 Jn. 2:8, 17 παράγεται). More often transit. in LXX.

εὐλογήσομεν ὑμῖν] 8 p.m. only. The rest ἡμαριν.

CXXX 3 παρατηρήσῃ] middle, with all uncials; Horol.

σὲ Ἐβραῖον ὡς] v. 37:12.


σὲ Ἐβραῖον ὡς] v. 26:12, Latt. Dominum.

5 εἰς τὸν νόμον αὐτοῦ (ὡς only) ὑμείς] 1 lost after ὑμείς. The rest λόγον σου or (ὡς.α.) λ. αὐτοῦ.

5. 6 ἅλτεσθεν ἑτεροθαλῆς] i.e. ἑτεροθαλῆς.

6 ἀπὸ φυλακῆς πρώτας μεχρὶ νυκτὸς ἰσορροπίας] a conjecture of the general sense.


2 ἐπαυσινοφρόνουν] νήσιν.

ὑψωτα] i.e. Ἐρ. v. 4:5.


ἐπὶ τὴν ψ.] i.e. τὴν ὑπόπτην.

3 ἐλπισάτω ἧμι] with Latt. AV.; but PB. with MT. (O Israel) trust.


τῆς πραύτητος αὐ.] i.e. ἡμῖν 45:5.

2. 5 τῷ θεῷ ἱερᾶς.

3. II ἐπὶ κλήρου, ἐπὶ θρόνου] of motion to.


7 προσκυνήσωμεν εἰς τὸν τόπον κ.τ.λ. ἦν ἡμῶν ὑπόλοιπον] εἰς M.
perhaps intentionally vague, corresponding to the paraphr. τὸπον κ.τ.λ., suggested by Exod. 24\textsuperscript{10} (cf. ν ιι), instead of τὸ ἐποπόδιον τῶν ποδῶν αὐτοῦ (as 99\textsuperscript{8} ιιιο\textsuperscript{1}).

προσκυνεῖν usually takes the dat. in the Pss., 29\textsuperscript{2} 45\textsuperscript{13} 99\textsuperscript{5} etc.; absol. 22\textsuperscript{20}; with ἐνόπιον 22\textsuperscript{23} 86\textsuperscript{9}. Elsewhere it takes other prepositions as ἐναντίον Gen. 23\textsuperscript{12}; accus. occasionally of object not divine Gen. 27\textsuperscript{29} (Oxf. text), 37\textsuperscript{7,9} 49\textsuperscript{8} AF, Ex. 11\textsuperscript{8}, Ruth 2\textsuperscript{10} A, 2 Chr. 24\textsuperscript{17}, Esther (13\textsuperscript{12}) C\textsuperscript{5}, 4 Macc. 5\textsuperscript{12}; and of false gods 2 K. 5\textsuperscript{13} A (?), Isai. 44\textsuperscript{15} (v. Sw.). In the three following places A has the Divine object in accus., Dt. 6\textsuperscript{13} 10\textsuperscript{20} (from Mt. 4\textsuperscript{10}, Lk. 4\textsuperscript{8}; the rest for προσκ. read φοβηθήσῃ, Hebr. נריה); Judges 7\textsuperscript{15} προσεκ. Κύριον (al. Κυρίω). N.T. has this accus. besides in Jn. 4\textsuperscript{23,24} (cf. ν 22), and of our Lord, Lk. 24\textsuperscript{92}. In Apoc. accus. only of false deities. The classical use is accus., possibly avoided in LXX as associated with false gods. Ἐπὶ with accus. is sometimes added of that over which the worshipper bows, Ἐπὶ τὴν γῆν Gen. 18\textsuperscript{2}, Ἐπὶ τὸ ἄκρον 47\textsuperscript{31}; Ἐπὶ τὴν κοίτην I K. 1\textsuperscript{47}; sometimes Ἐπὶ πρόσωπον is added. Ἡρός of direction, not object, Ps. 5\textsuperscript{8} 138\textsuperscript{2}. In 99\textsuperscript{9} 132\textsuperscript{7} εἰς may come under this head, or may take the place of dat. as sometimes in Alexandrian Gk. (Deissm. p. 117).

CXXXII 8 τοῦ ἄγιασματος σου δεῦ] cf. 96\textsuperscript{6} 8\textsuperscript{3}.

ἀνάπ. [Ἰννη] Gen. 8\textsuperscript{3}.

II οὐ μὴ ἀθετήσεις αὐτήν χαίρον μελέτω [κατέργασα] paraphr.: or cf. 89\textsuperscript{35}
οὐ μὴ ἀθετήσω = ἔχοιν ἄκλ.

13 + αὐτήν] (or ἐνα)

14 κατάπανος (as ν 8 ἀνάπανον) κατάπ. cessation generally, ἀνάπ. generally cessation of weariness: κ. is more final, ἀνάπ. often of temporary refreshment.

15 τὴν χήραν αὐτῆς καὶ ὅιος] Gk. crpt. of θήραν. Latt. viduam e Jos (which is therefore not a crpt. of victum).

18 τοῦ ἄγιασμα μου] i.e. Ἐν, cf. 89\textsuperscript{40}.

CXXXIII 1 ἵππον δὴ ἄγατον.

τι δὲ] this rendering involves the insertion of ἀλλ' η.
CXXXIII i ἀλλ' ἂν (generally = ἄνει ὡς) after interrogative in the same sense as after negative, Gen. 2817 οὐκ ἐστιν τοῦτο ἀλλ' ἂν οῖκος Θεοῦ.

2 ὃς μύρων ἄνω τῆς νήματος.

ἀνω ὡς] "edge or skirt" L. & S. From Exod. 2828 3631, LXX take this correctly as the edging of the neckhole.

3 Ἀερμόν ἠρμήθη] So Dt. 448, Josh. 1311, Cant. 48 σά. But Ps. 427 8918, Cant. 48 B Ερμ.

CXXXIV i ἢδοῦ ἡ as 1331, V. ecce nunc, PB. behold now. | + ἐν αὐλαίασ οἰκ. Θ. ἡμῶν] from 1352. Latt. PB.

CXXXV i δούλου Κύριον ἱερὰ as 1131, to supply an object.

4 εἰς περιουσιασμὸν ἐκατchief ἀρχήν so Eccl. 28 (cf. 2 Chr. 293 ὡς = δ' περιπετευόμαι). From Exod. 195, Dt. 76 142 2618, where ὡς or ὡς δώ = λαός περιουσίων: so Tit. 214, where Wace (Speaker's Comm.) explains: "περιουσίως, meaning originally 'what remains over and above,' and so 'set apart as such,' came to signify 'separate from,' with perhaps occasionally the additional notion of 'superior to.'" "Substantives in -μός are frequently used to describe a concrete thing, e.g. θεομός, χρησμός, φραγμός," Lightfoot on Phil. 26. It will indicate what Israel became by the Lord's act.

7 εἰς ὑπόκοιτον ἠμείρα] literal rendering.

I2 δούλως ἡπύ] either from 13622: or ̣ ἡπύ, cf. 805. Mil. servo, Rom. V. populo.

I3 For Κύριe 2ο ν.κ.α. T καὶ, Mil. et; Rom. V. Domine.

I4 παρακλήσεται ἁββάνη] v. 9018. PsR. consolabitur (no doubt reflexive as 773 V.), V. (alternative meaning of παρακλ.) deprecabitur.

I7 Between the two lines some mss. with PsR. insert 1156b7.

I9. 20 εὐλογήσατε] The aor. calls for a definite sensible expression of praise, a contrast to the material nature of idols and their worship.
CXXXV 21  εκ Σ.  'ολ] so all uncials. But the common text apply.  εν Σ.

CXXXVI 2  PB. + all (gods).
7  + μόνον from ν 4* with PsR., not V.
8. 9  έξουσίαν] potestatem, power exercised in government.
16  After this verse R. (with Rom.) + καί έξαγαγόντο υδωρ
έκ πέτρας ἀκροτόμου οτι κ.π.λ.
23  om. π. m. only. The rest (with PsR.) + ὁ Κύριος
before οτι.
27  Rom. V., PB. (not LXX nor Mil.) repeat ν 3.

This Psalm is treated with freedom in some Breviaries. Milan for the second half of each verse except the first and last has only quoniam bonus; it pairs 17—22 into three verses and 24. 25 into one. Sarum omits the second half of all but first and last; as does the York Breviary except on Doubles, then in full. In the Roman Breviary it is in full.

CXXXVII 1  + τῶν Δαυειδ.

Usually explained as a conjectural addition of the LXX based on the traditional ascription of the Psalter in general to David. But why here in particular. Hardly another Ps. from beginning to end bears such unmistakeable evidence in any part of having nothing to do with David as does this in the very first words, and what follows only confirms. Except here the LXX do not add a single τῶν Δ. to the Hebr. titles in this book: indeed the tendency in the Graduals is rather to omit such as are there. Of the remaining forty-three Pss., thirty or more have no titles of authorship or are not ascribed to David. I have offered in David in the Psalms a suggestion, not as the only one possible but anyhow better than the above, that Pss. 137—143 form a set marked off by change of style or tone from what is before and from what follows; and that of these Ps. 137 is introductory, so that the τῶν Δ. does not apply to it.
but to the set of which it is the preface. Some mss (with the Vulgate) add Jeremiah's name as the actual author's, cf. Lam. 4\(^{21,22}\).

CXXXVII 1 τῆς Σ. ὥμᾶς...λόγους ὅδων] so V. (now), Roman and reformed French Breviaries (Rouen, Beauvais, Amiens); but some copies of the V. up to the xvth cent. with Mil., Sar. Brev., the Missal (Offert. xx post Trin. Sarum, p. Pentecost. Roman), τοῦ Sion, PB. thee O Sion; cf. 26\(^{12}\).

3 ἐπηρώτησαν ἡμᾶς...λόγους ὅδων] Perhaps "questioned us as to the songs." Cf. Dan. O 2\(^{10}\) πᾶς δυνάστης τοιοῦτο πράγμα οὐκ ἐπερωτᾶ πάντα σοφόν, Mk. 11\(^{29}\) ἐπερωτήσω ὡμᾶς κάγω ἐνα λόγον. But in Mt. 16\(^{1}\) (alone of the N.T.) ἐπηρώτησαν αὐτῶν σημείον...ἐπιδείκα the meaning question will hardly fit. Isaii. 65\(^{1}\), Rom. 10\(^{30}\) τούς ἐμὲ μὴ ἐπερωτῶσιν those that enquired not after me. A favourite word of the Synoptists.


5 ἐπιληπθείν] i.e. ἐπιλήπθη.

6 τῷ λάρυγγι μου] 119\(^{103}\).

προανατάξωμαι ἐν Ἰν] ἀπ. λ., and ἀνατ. as v. l. Eccl. 2\(^{20}\) (Lk. 1\(^{3}\)). Here apply. ἄνα = up, and προ comes from the context, elevate to the chief place. | ἐν ἄρχῳ ἐνέπον ἄνα.

7 μνήσησθι, Κύριε, τὸν υἱὸν Ἑωμὴ τὴν ἡμέραν ἀνέβων τῆς ἱλᾶς] Perhaps the change of case (v. 25\(^{6}\)) is meant to imply the correct meaning, remember ... against the children...the day, cf. 132\(^{1}\) (H. and Gk.). Or τὴν ἡμ. is adverbial, as Latt. PB. in the day, cf. 119\(^{62}\).

ἐκκενοῦτε ὡς ὁ θεμέλιος ἐν αὐτῇ ἡ τρύπα ἡ σωμάτων αὐτῆς, Gen. 24\(^{20}\). Jerusalem as a vessel to be emptied to the dregs, i.e. the foundations. The pres. imp. = go on emptying; implying delight in the work itself, besides its result. Latt. exinanite usque (Rom. quo usque) ad fundamentum in ea.

8 ἡ παλαιπωρον] v. 17\(^{9}\). V. misera, PB. wasted with misery, conflate of the Hebr. and Latin.

9 ἐδαφεῖς ἵππον] ἐδ. The πέτρα being underfoot. It has
been remarked that the original would be more appropriate to Edom with its faces of rock. Mil. and PB. place the object after the first verb, *qui tenebit parvulos tuos et allidet* etc.

**CXXXVIII**

+ οτι ἥκουσας τα ρηματα του στοματος μου (from v 4)] after line 1 with Latt., after line 2, Horol.; | Horol. and PsR. further + πάντα before τα β.

ἀγγέλων δούλων] v. 8.

2 επι παν (το all but & p.m.) ὄνομα το ἄγιον σου Ἰερουσαλήμ] To ἄγιον σου is perhaps Gk. crpt. for το λόγιον σου. Rom. super nos nomen sanctum tuum, Mil. s. omnia n. s. t., V. s. omne n. s. t. To supply a direct obj. παν is disjoined from ὄνομα. PB. follows, only inserting the copula as if καὶ το λόγιον σου.

3 + ταχύ from 69 with Mil., not Rom. V.

ἐπάκουσόν μου] i.e. ἵνα πολυορθείς με ἵνα ἰδῇς] v. 12.

ad fin. + πολλὴ] & p.m. only; + σου T, Horol.; while Rom. V. have *multiplicabis in anima mea virtutem (Rom. + tuam)*, Mil. *mult. me in an. m. virtute tua.*

4 + πάντα.

8 Κύριε ἀνταποδώσεις ἡμῖν] reading ἡμῖν, cf. 57 and v. 7. For the 2nd pers. v. 26. So PsR., but V. *Dominus retribuet.*

**CXXXIX**

1 Some mss + Ζαχαρίου; al. + εν τῇ διασπορᾷ. + με] 29.

2 καθιδραν] of verbal action, so perhaps 1 K. 8 A, 10.

ἐγέρσιν] Judges 7 A (of waking the Midianites); Esdr. A 5 (οτι τῇ ἐγέρσει τοῦ οἶκου); Mt. 27 (of the Lord’s rising). Directly referred to the verb each time of use.

+ πάντας] before τ. διαλ. & p.m. only.

3 τῇ σφοίνον μου ἱππήρα] The meaning of the Gk. is not clear, but it can hardly suit the Hebr. *lying down.*

σχ. (rush or reed, ? Mic. 6, Joel 3 for ἧδης) is used for (1) ἰν pen, Jer. 8 and Aq. Ps. 45 2; (2) *a rope* (at least in dimin. σφοινον); (3) ἤθοις *a path*, Jer. 18, on which Origen says
of lineal measure; acc. to Hdt. (II. 6. 3) the Egyptian 60 stadia. It is not clear whether this is the same as the old Gk. measure of land of Hdt. I. 66, nor whether ρημον οχεμην. It is meant for my path, or my plot of ground.

4 + διδοκοσ] to complete a mistaken sense. Al. (for λόγος, άδικος) δόλος with PsR., but V. as MT.

5 + διδοκοσ] to complete a mistaken sense. Al. (for λόγος, άδικος) δόλος with PsR., but V. as MT.

συν ἐπιλασάς με [ιεράς] i.e. ιεράς ιεράς. ιεράς με [ιεράς] i.e. ιεράς ιεράς. ιεράς με [ιεράς] i.e. ιεράς ιεράς.

6 + σομ. | εξ ἐμοῦ γινώμεθα | γενήθηκα | γενήθηκα] v. 910. The first two lines of the verse are omitted by B p.m. only.

8 καταβαθμίζων] from context.

πάρει: άρα] Thou art there, cf. Isai. 58. παρειμί is not common in LXX, here only in the Pss.

9 τὰς πτερναίμι μου] i.e. σπείραμι. 

κατ' ὄρθον ἄρα] Gk. crpt. for ὄρθον. The word gave the copyists trouble, 119148.

11 καταπατάτησε με [ιεράς] i.e. ιεράς ιεράς. ιεράς με [ιεράς] i.e. ιεράς ιεράς. ιεράς με [ιεράς] i.e. ιεράς ιεράς.

12 αὐτῆς (bis)] i.e. πτερναίμι. The first two lines of the verse are omitted by B p.m. only.

13 + Κύρα] with PsR., not V.

14 ἔκειναι] i.e. ἄπαθεν, so Pesh. (PsR.), V., Jer.; accepted by Hitz. Bä.' D.

15 ἔποιησάς] i.e. προφήτης. 

η ὑποστάσις μου] perhaps ἄρθρο, (by confusion with μέγι) for τόπος is stature). Cf. ὑποστάσις = νησίς. 116, also ὑποστάσις = νησίς. 14011.

16 ἀκατέργαστον μου] ἄποιλα. λ. in LXX. Explained as ἀμορφωτον, ἀδιατόπωτον. Aristotle used it of food undigested.
CXXXIX 16 τὸ ἀκατ. σοῦ εἰ. οἱ ὁφθ. μοῦν] so BNA, Gk. crpt., al. as MT.

πάντες [καὶ] All men. I am only an instance.

ἡμέρας [οὐκ] i.e. οὔ, rendered by the genitive (as 1st al.). Mil. per diem, but Rom. V. dies, perhaps correcting from the Hebr. | καὶ οὕτως ἐν αὐτοῖς ἡμέρας ἡμείς.

I7 λαῦ τίς. | οἱ φίλοι μου [καὶ] altern. meaning, the suffix accommodated. | αἱ ἀρχαὶ αὐτῶν [καὶ] altern. meaning.

20 έρεις [καὶ] perhaps as if ἓρεις (i.e. ἐρείς); or from ἐρεῖς, referring to ὅτα. The LXX could not solve the Hebrew knot, and hence in turn confusion in the Gk. mss.

εἰς διαλογισμὸν τιμῶν] Rom. quia dicitis in cogitationibus vestris, V. q. d. i. cogitatione, Mil. quia contentiosi estis in cogitationibus.

λῆψονται [καὶ] i.e. perhaps καὶ, though fut. for the perf. is not very common.

τὰς πόλεις σου [καὶ] Of course an incorrect rend. here.

21 ἐξετηκόμην [μαθήται] 119.

23 ἐτασον [τῆς] Rom. V. interroga (ἐρ. as 7th al.); Mil. afflige (i.e. torture; ἐρ. as Gen. 12, Wisd. 19).


αινεῖ] 2 Th. 2:16, Hebr. 9:2, W-M. II § 11.

CXL 2 ἔσολει με [καὶ] to suit context, v. 128.

3 παρετάσσοντο ἔρωτι] ‘i.e. prob. ἔρωτι (ἐγείρει Prov. 29:22), paraphrased to suit context. Cf. ἐχθρὴ Dt. 2:9 = συνάπτειν.’ D.

5 ἔσκελοῦ με [καὶ] v. v 2.

6 + τοῖς ποσῖν μου from 576 with PsR., not V. Mil. renders impossibly ἔχ. τρ. (? ἐχόμενοι τρίβους) detinentes semitas. ἐχόμενοι for ἐχόμενοι, etc., 1416, Nu. 2:17, I Sam. 4:18 19:3, 2 Sam. 14:90, I Chr. 25:6, Job 1:14 (-αἰ).’ D.

9 + με (bis) to complete mistaken sense.

ἀπὸ τῆς ἐπιθυμίας μου] as though ἐπιθυμία Bä.

διελογίσαντο] i.e. ἔδοξεν. | + κατ’ ἐμοῦ.
CXL 9 ἐγκαταλέπτης που] ‘perhaps taken as impf. Kal from Aram. ποι— and then, of course, vocalized ποι— go out, in sense of go away.’ D. | + μήποτε.

10 τοῦ κυκλώματος αὐτῶν] i.e. ἱβερ, Job 37 12. In Ezek. 48 35 (βύτι) and 2 Chr. 4 2 (κύρ) κυ. is measure of circumference. Here probably reproducing original without definite intention.

11 περιστατα] i.e. ἡμών ὑμᾶν! (Qrē). | πυρὸς ἔναν] al. ἐν πυρί.
+ἐπὶ τῆς γῆς from the next verse. | καταβαλεῖς αὐτοὺς Ἔλ] the pers. changed.

The confusion of Ἔλ is more or less rectified in other mss. and in the Ch. Texts, which omit ἐπὶ τ. γ. But PsR. for ἔνα has the doublet ...ignis: in ignem.

ἐν ταλαιπωρίας ταραχαίς] a guess, Bā.
οὐ μὴ ὑποστῶσιν ἐνυτόμων] cf. Josh. 7 12; and on 139 15.

12 line I om., B only.

γλωσσωδῆς] ἄπ. λ. in the canon. SS., but a favourite word in Sirach 8 4 9 23 25 29, variously explained as λοίδορος or πολυλάλος.

eis kataphiqorān ταυροφόραν.

CXL I εἰσάκουσών μου, πρόσχεσις ἄναιμα] Perhaps the verbs are interchanged. 7 4 0 14 7 0 9 7 1 12 = πρόσχεσις (55 9 9 0 10 referred to other roots). The sense hasten for ἄναιμα is only clearly recognised Isai. 8 3 (? δέξως): 1 Sam. 20 38 (σπέυσον): Job 31 5 ἐσπευδάσεν. | + τῆς θείας. | 2 + ὄς.

ἐπαρσις Θεὰς] for forms attribd. to Ἰακώμ Lam. 3 47, Ezek. 24 26; (Zech. 12 7 = Θεατηρι, cf. Ez. 24 26); v. 28 9 8 1 7.

3 καὶ θύραν περιοχῆς περὶ τ. Χ. μ. ἐν φύσει ἀλλ' ἄνοιγμα φύτες] i.e. ἐκεῖνος, 7 11 15, and ἀνοίγμα (oft. = περιοχή, v. 60 11).

καὶ οὐ μὴ συνδιάσω (al. συνδιάβο); μετά τὸν ἐκλεκτὸν αὐτῶν ὅσον ἄντιμος] The last word is taken personally, “their charming people,” and the whole paraphrased.

5 πασίονμε με ἑλώρκινι] paraphr. (7 4 6 ἑλώρκινι = κατέρρεσαν).
ἀμαρτολοῦ διὰ] i.e. ἀμαρτάνεται, cf. 129 3.
CXLII 2 For Κύριον 2ο some mss with PsR. τῶν θεόν.

3 τὴν δεσπόζων μου Ἰακώβ.

4 εν τῷ ἐκλείπειν εἰς ἐμοῦ Ἰακώβ πρὸς τὸν θεόν] cf. 107, Jon. 28.

8 + Κύριος with Rom., not Mil. V.

ἐμε ὑπομένων] כ neglected; or taken as = ה, and, pronounced ḫyw (Aram.); cf. Job 36: 32 י-ח-ח (Aram.).

κατὰ οὖν ἄντρ. μοι Ἰακώβ Ἰακώβ] v. 61.

CXLIII 1 + ὅτε αὐτὸν ὁ ὦς καταδικαζεῖ. Perhaps the only occasion of composition added by LXX to Davidic titles.

3 B only omits line 1.

4 ἴδιοιδασεν] 61.

6 ἀνοδρος ἡμυ] in 63 δῦ = ἀβάτω, but ἀνοδρφ follows.

8 + Κύριος PsR., not V.


10 εν τῷ εὐθείᾳ (Bä) εἰς τὸν θεόν] Gk. crpt. for εἰς γῆ εὐθ. Rom. in viam rectam, Mil. V. in terram rectam.

CXLIV 1 + πρὸς τὸν Γολοᾶδ] would fit in well with
v i; but otherwise the whole Psalm is incongruous. The addition may properly belong to Ps. 151, and the title of that imply that sometimes it had not been recognised as ἐξοθέν τοῦ ἀποθαμοῦ, i.e. that it had once been given a place in the Psalter. If so, as not fitted to close the book, it would find a very natural place between 143 and 144; between the seven of heart-searching and depression, and the final seven of praise.

For πρὸς v. 76.

**CXLIV 1 παράταξιν βραχίονα**] Suidas explains π. as πόλεμος ἐπιπαράσκευος acies instructa: Hesych. as πόλεμος, φάλαγξ. (From Biel.) Here only for τρε, but in the history and prophets for other words, especially μαρτυρία: the sense is exclusively military, as is nearly the case with παρατάσσομαι.

3 ἑκατόθην ὀψαυτάτην] cf. 1 Cor. 8, Gal. 4, Gen. 31.

4 παράγονταν ὀποῖα] as 102; but cf. 109; and v. 129.

12. 13. 14 1st pers. throughout is changed to 3rd.

12 ἡδρυμενά] Judges 11, 13, Ruth 1, 2 K. 4 for the same Heb.; ἡδρυμενα being regularly used of children growing up. PsR. stabiliti (ḍr.). V. omits the word.

κεκαλλωπισμέναι τυοβοὺ[ ] connecting with Aram. וּי splendidour, Bā., v. 50. Rom. V. composite, Mil. decorate.

περικεκοσμημέναι τοποθετημέναι understood figuratively.

13 ἐκ τοῦτον εἰς τούτον] τό ἀλλαθὲν Μ.bluetooth i.e. ἵνα ἵνα μ. The same Gk. 75 alone.


14 οἱ βδὲς αὐτῶν παξεῖς] a sort of doublet. θε is rendered φραγμὸς Gen. 38, 1 K. 11, but so as to give a fair paraphr.

δύσοδος ἀνάξιοι.

ἐν ταῖσι ἐπαύλεσιν αὐτῶν βραχίον.
**THE PSALTER OF THE CHURCH**

**CXLIV i4** ἐμακάρισαν i.e. ἃ ἐμακάρισαν.  
**CXLV i** ο θεὸς μου ὁ βασιλεὺς μου Ἰωάννης ζήλος ημῶν] A om. μου 1° and so PsR. (Deus rex meus) and PB. But V. as MT. Deus meus Rex.  

3 σφόδρα] PB. marvellous (without comma) adverb.  
5 τῆς ἀγαπώνης σου κλονίσω. | λαλήσουσι ἄχρηστα] read as ἀργαλίζω, and καὶ added.  

διηγησόμενα τιθείσαν | 6 διηγ. τῆς γενεας] cf. 45.  
6 ad fin. + καὶ τὴν διανεμεῖν σου λαλήσουσι Β&Α] Much variation in this verse.  
9 τοῖς ὑπομένουσιν σεβίσθε] as Kal ptcp. ἑλθεῖσθαι, cf. Mal. 32 (ἐλθεῖσθαι = ὑπομενεῖ) Bä. Cf. also Lam. 328 ἑλθεῖσθαι; Nah. 17 ἀλλοτρίον; Ps. Sol. 102: al. συμπαύσων with Church Texts.  
12 σου ἢ (bis)] Latt. PB. PB. alone omits ἢ and makes ἃ δραμάσῃ coordinate with ἀρκεῖ.  
14 + the whole verse, to complete the alphabet (ἡμείς); so V., but not PB. (almost the only long addition not retained).  
15 γαρ] absorbed in αὐτῶν, 312. PsR. τυ das escam illis, V. t. d. e. illorum. | 16 σο] i.e. ἐμακάρισαν.  

**CXLVI i** ἀγαλάθων καὶ ζαχαροῦ] as compilers of a small collection from which some of the closing Pss. were derived.  
4 + πάντεσ] Latt. PB. Cf. i M. 263 ὅτι ἐπέστρεψεν εἰς τὸν χώναν αὐτῶν καὶ ὁ διαλογισμὸς αὐτῶν ἀπώλετο.  
8 σοφοὶ ἐπεξέ] ἀπ. λ. (19 in same sense σοφίζει).  
9 ἀφάνεις τῆς] V. disperdet, PsR. exterminabit (cf. V. Mt. 610).  

**CXLVII i** ἀγαλάθων καὶ Ζ.  
τῷ θεῷ ἡμῶν ζηλὼν taken with next line as dat. PsR. Deo nostro jucunda sit laudatio, V. D. n. sit j. decoraque l. Cf. Ps. Sol. 32 ἡμῶν ψαλμὸς τῷ θεῷ. | ἡμῶν ἡ ἀναγινωσκόμενα.  
2 τὰς διαστοράς] Dt. 304, Neh. 19 (sing.).  
4 ὁνόματα καλῶν] giving names. The "callleth them all by their names," of PB. and AV. may mean this, but more naturally suggests the meaning of Bar. 325.
CXLVII 5 καὶ μεγάλη ἡ ἴσχὺς αὐτοῦ ἡ Ῥοδώνικη] V., PB.  
7 ἐξάρχετε ὕμνον] Exod. 15:21 (with person. obj. αὐτῶν); the original is always ὑμνόν. Biel quotes for ἐξάρχημα from Homer to Xenophon. PsR. incipite, V. precinete.  
8 + καὶ χλοὴν τῷ δουλείᾳ τῶν ἀνθρώπων] 104.14. Latt. PB.  
9 αὐτῶν supplied.  
10 V. non in fortitudine equi voluntatem habebit, nec in tibiis viri beneplacitum erit ei.  
PsR. non in viribus equi voluntatem  
{Rom. habebit neque in tabernaculis viri beneplacitum est ei.  
{Mil. habebunt neque in tibialibus viri beneplacebunt.  
The Rom. taberna. is no doubt a Lat. crpt. though it could almost as easily be a Gk. (σκηναί) or Hebr. one (תַּנֵּך). Mil. seems to take equi and viri as nom. pl., accommodating verbs.  
12 + Ἄλληλουα. Ἀγγ. καὶ Ζ. for a new Ps.  
14 στέαρ πυροῦ] v. 81.17.  
16 ὁμοίωσον ἀνεμ. | πάσσαντος ἄνωθεν.  
20 ἐδηλώσεν αὐτοῖς μέτρον] i.e. μέτρον (25:14).  
CXLVIII 1 + Ἀγγ. καὶ Ζ.  
1. 2 ad fin. Horol. + σοι πρέπει ζωνος τῷ θεῷ.  
3 τὰ ἀστρα καὶ τὸ φῶς βασιλέως.  
5 + αὐτῶς εἶπεν καὶ ἐγένηθησαν] 33:8. V., PB.  
8 κρυστάλλος κρύσταλ] Ezek. 1:22; in Ps. 147:17 κρ. = θάυμα: 119:88  
'κ = πάχυνσι.  
13 ὑψωθη λίθοι] v. 9:10.  
ἡ ἐξουσιοδότης αὐτοῦ ἡ σωτηρία] confusion with η μεν, ἡ σωτηρία; v. 96:4.  
14 om. ἐν ἄλληλοις ad fin.  
CXLIX 2 ἐκ τῷ ποιησαντι βασιλεῖ.  
4 καὶ ψήφωσε ἡμῶν] (or ἡμῖν). PB. helpeth = ὑπ...ἐν σωτηρία.  
6 δισταμοι] in class. poetry in the same sense. Rom. V.  
ancipites, Mil. bis acuti.
THE PSALTER OF THE CHURCH


9 έγγραφον ἄνων] used by Polyb. = έγγραφον.

Om. ἀνωθεν at end.

CL 5 εὐηχοῖς ἀναλαγμοῖς] V. bene sonantibus, PB. well tuned.

ἀλαλαγμοὺς ἀναλαγμοῖς] Rom. bene tinnientibus, Mil. V. jubilationis, PB. loud.

CLI 1 ιδιόγραφος] written with his own hand, i.e. genuine. εὐμονομάχησεν] v. I S. 17¹⁰ ἄνωθεν, where the subject is both combatants, v. 144³⁴.


2 αἱ Χείρες...οἱ δάκτυλοι] For the parallel compare 144¹ | Cant. 5⁵ | Isai. 2⁸ 17⁷ 59³, and in the parallel sections Prov. 6¹²–¹⁵, 16–¹⁹, cf. ὑν 13 and 17.

ἐποι. ὄργανον...ἡμοσαν ψαλτ.] cf. Ps. Sol. 15⁵ ἐν ὄργανῳ ἡμοσμένως γλώσσῃς.

4 ἐξαπέστειλεν τὸν ἄγγελον] Dan. 6²² (where LXX omit ἀγγ.). The angel is not mentioned in the history of David except in the pestilence. καὶ ἤρεν με κ.τ.λ.] 78⁶ομεν where ἤρεν = ἀνέλαβεν.

ἐν τῷ ἐλαιῷ τῆς χρήσεως αὐτοῦ] Exod. 29²¹.


7 τὴν παρ' αὐτοῦ μάχαιραν] attraction of prepn. cf. Exod. 23¹⁶ ἐν τῇ συναγωγῇ τῶν ἑργῶν σου τῶν ἐκ τοῦ ἀγροῦ σου,

ἀπεκέφαλισα] I Sam. 31⁹, Mt. 12¹⁰; and in late profane Gk. ἡμα ὄνειδος ἐξ νυών Ἰσρ.] I Sam. 17²⁶, Sir. 47⁴.

The Respond which gives the name to the 1st S. after Trin. in the Sarum Breviary is based on vn 3, 4, “Deus omnium exauditor est. Ipse misit angelum suum et tuit me de ovibus patris mei, et unxit me unctione misericordiæ suæ.”
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Where the reference is bracketed, the word is not noticed in the notes.

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\lambda 17\textsuperscript{11}, \nu 45\textsuperscript{17} 90\textsuperscript{2}, \rho 1\textsuperscript{3}, 
\sigma 40\textsuperscript{7}

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37\textsuperscript{28} 76\textsuperscript{6} 132\textsuperscript{4}
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