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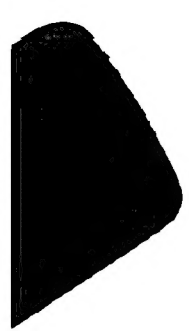
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THE  
DOUBLE TEXT  
OF  
JEREMIAH  
(MASSORETIC AND ALEXANDRIAN)  
COMPARED

TOGETHER WITH AN APPENDIX  
ON THE OLD LATIN EVIDENCE

BY

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“Those who believe the study of the Scriptures to be alike their duty and their privilege, will surely grudge no pains when called upon to separate the pure gold of God's word from the dross which has mingled with it through the accretions of so many centuries.”

Scrivener, *Introduction to the Criticism of the Text of the New Testament.*

## PREFACE.

**M**Y object in the following pages has been to make some contribution towards an examination of the text in one of the most interesting of the prophetic books. A large part of my aim is indeed accomplished if I have succeeded in marshalling some of the evidence in a way that may assist the labours of other workers in the same field.

I have not sought to discuss, or even enumerate, *exhaustively* the variations between the M.T. and the LXX. I therefore from time to time omit to notice such small variants as the occurrence, unrepresented in the Greek, of מֶלֶךְ יְהוּדָה, נְאֻם יְהוָה, and the like, unless there be some local reason for drawing attention to them, *e.g.* if a passage is characterised by *many* such accretions—a word which, as it will be seen, I consider to represent, speaking generally, their nature. On the other hand accretions in the Greek, as rarer, are carefully noticed.

In chap. xi. and onwards I omit the letters prefixed in the previous chapters to most of the notes, and explained in the Introductory chapter (pp. 13-15, 18-22). I have assumed that the use of these letters in the earlier part of the notes is sufficient to convey information as to the proportions assumed by the different kinds of variation which may be observed in a comparison of the Hebrew and Greek Texts.

In consequence of an interval which unavoidably occurred between the printing off of my notes on the first ten chapters of the prophet and that of the remainder, three recently published critical works came into my hands too late to be consulted in the former part of the book, viz. the Commentaries of Giesebrecht (Gi.)<sup>1</sup> and of Cornill (Cor.)<sup>2</sup> and the annotations on O. T. passages by Perles<sup>3</sup>. As will be seen in consulting my notes on chaps. xi.-lii., I have there made repeated reference to both Giesebrecht and Cornill, often disagreeing with their views. As regards the earlier portion of these

<sup>1</sup> *Das Buch Jeremia übersetzt und erklärt*, von D. Friedrich Giesebrecht, being part of the *Handkommentar zum A. T.* Göttingen, 1894.

<sup>2</sup> *The Book of the Prophet Jeremiah. Critical edition of the Heb. Text arranged in chron. order, with notes*, by C. H. Cornill (Eng. tr. by C. Johnston), in the *Critical Edition of the Sacred Books of the O. T., printed in colours*, ed. Paul Haupt, Leipzig, Baltimore, London, 1895.

<sup>3</sup> See p. 150.

notes (chaps. i.–x.), I would point out two passages, where Giesebrecht appears to have hit upon the right emendation :

(a) In vi. 6 הוֹי עִיר הַפָּרָק is an ingenious and very possible conjecture. He compares Nah. iii. 1.

(b) In viii. 18 read מִבְּלִיגְתִּי = מִבְּלִיגְתִּי.

In v. 28 Cornill's account (p. 47) of עָבְרוּ (to be "emended to עָבְרוּ, in accordance with Deut. xxxii. 15") is probably the right one.

In iii. 1 I accept Perles' (p. 48) emendation of לֵאמֹר to לֵךְ אִמֶּר (out of לֵאמֹר).

At a time when increased recognition has begun to be accorded to the importance of Versions, it is hoped that the Appendix on the Old Latin evidence to the text of Jeremiah may be of some interest and utility.

In a work containing such multifarious detail, I cannot hope that no errors remain undetected. I have used my best endeavours to secure accuracy, and take this opportunity of expressing my acknowledgment of the great help afforded me from the care and skill displayed by the printers and readers of the University Press.

## CORRIGENDA.

P. 35, l. 24 *for* "all" *read* both.

P. 38, l. 15 *for* ΠΥΞ *read* ΠΥΞ̄.

P. 39, l. 13 *for* (iv. 31,) viii. 2, 20, x. 4 *read* (comp. iv. 31, viii. 2, ix. 4,) viii. 20.

The passages within the parenthesis, although not cases of *transposition* for the sake of sound, furnish us with parallel phenomena. See also p. 19.

P. 45, ll. 13, 14 *for* "superavi" *read* Desperavi.

P. 60, l. 12 after "verb" *insert* would give ΠΦΥΞ̄.

P. 72, l. 19 *dele* "In l.... παραλυθήσονται."

P. 77, l. 3 *dele* XII.

P. 85, ll. 23, 24 *dele* "SH. and St Jer....O'."

P. 117, ll. 15, 16 *for* "they seem...(ἀφανισμὸν)" *read* It is quite possible that it was absent from their Heb. text.

P. 150, l. 13 *for* "may" *read* might.

P. 150, l. 14 *for* "note" *read* note and App. ad loc.

P. 152, l. 10 *insert* (before ΔΥ) ΤΙΡΩ.

## INTRODUCTORY CHAPTER.

To students of the Old Testament the phenomena presented by the earliest Greek version as compared with the Massoretic text, have always presented features of attraction. It needs but a slight amount of study of the Septuagint to perceive how very various were the qualifications and character as translators<sup>1</sup> of those who had charge of the work. The general closeness of rendering which belongs, for example, to the greater part of the Greek Pentateuch stands in sharp contrast with the amount of blundering and inaccuracy found in Isaiah or in the Minor Prophets.

In the Book of Jeremiah the interest evoked by a comparison of the two texts has long been recognised as of a special type<sup>2</sup>, the nearest Biblical approximation to which is supplied by the double text of Tobit or of Judith.

<sup>1</sup> Even in this Book alone inconsistencies of rendering (see e.g. critical notes on ii. 6, *καὶ ἀκόρπυ*, iii. 13, *κατακιριεύσω*, vi. 23, *ζιβύνη*) point to the employment of more than one translator.

<sup>2</sup> Origen in *Ep. ad Afric.* (Migne, *Patrol. Gr.* xi. Paris, 1857, p. 56) and St Jerome in the Prologue to his Comm. on Jer. (Migne, *Patrol.* 24 Paris, 1845, p. 680) refer to the variations.



In the Critical Notes, which form the body of the present work, I have sought to examine the variations between the two texts. Accordingly I have in the first place taken chapters i-x, and aim here (see p. 17) at "a tolerably minute examination" in order to classify as accurately as possible the causes of the variants. In the later chapters on the other hand I have been content with somewhat less minuteness of detail. In them accordingly the letters prefixed (see pp. 17 ff.) to most of the notes in the earlier chapters are omitted. But nowhere have I consciously passed over a deviation of text which presented any feature of interest.

In the Appendix I have arranged, in as succinct a form as seemed attainable, Old Latin authorities (MSS. or patristic quotations). The importance of this branch of evidence is, I think, undoubted. The clearly accidental character e.g. of Codex B's omission of *ἐκ μήτρας* in i. 5 (see p. 28) is borne out by overwhelming O. L. testimony.

We may conveniently arrange the divergences between the two texts of this prophet under three headings :

1. There is a difference in the position (and in the order of sequence) of the prophecies uttered against foreign nations. In the Hebrew text these stand near the end of the Book, while in the LXX. they follow upon chap. xxv. 13, and are differently arranged among themselves.

2. Besides some passages of considerable length (the longest are chaps. xxix. 16–20, xxxiii. 14–26<sup>1</sup>, xxxix. 4–13, lii. 28–30), there are a very large number of shorter expressions which are found in the Hebrew only. It will be convenient in practice to call these *omissions*, provided that the word be not understood to imply anything more than that they are absent from the LXX.'s text.

3. There are an immense number of other divergences between the two texts, viz. additions, transpositions, and substitutions of very various kinds, these last suggesting Hebrew, in some cases more or less resembling, in others quite unlike, the Massoretic Text.

Referring for the first of these three divisions to the discussion in the Critical Notes *in loco*, we proceed to deal with the others, so far as they concern chapters i–x, separately and in minute detail.

#### A. “*Omissions.*”

These (in common with other variations) have been ascribed to carelessness on the part of copyists (St Jerome), or to their ignorance (Hitzig, Umbreit), or to haste in their transcription of the LXX.'s Hebrew original (so Dean Payne Smith in *Speaker's*

<sup>1</sup> A Messianic passage. We may note that, as the Apocrypha indicates, the Alexandrian Jews do not seem to have been at all as much influenced as their brethren of Palestine by the hope of a personal Deliverer.

*Comm. Introd. to J.*, Vol. v. pp. 324 f.); or on the other hand to the translators' design, this last view finding numerous defenders (Naegelsbach, Keil, etc.)<sup>1</sup>.

The first two hypotheses have few, if any, supporters. Of the third I cannot but feel on a careful examination of the subject, that even were it admissible as an explanation of the "omissions," it would fail to explain the numerous other divergences. But neither is the view which attributes the variations to design on the part of the translators, by any means a satisfactory account of the case. For if we choose any passage of at least eight or ten verses in length, and compare closely the two texts, we shall, I think, be persuaded that the aim of the translators was *on the whole* to give a faithful and close rendering of the Hebrew before them, their literal reproduction of the original often amounting to a fault. Honesty and straightforwardness are stamped upon their work. Their general accuracy, unless when special reasons intervened which induced them to depart from it, although it is not of course to be judged from a nineteenth century standpoint, is in fact such that we become more and more convinced that in the case of that class of variations of which we are now treating, they must in the great majority of cases have been justified by the Hebrew text

<sup>1</sup> For a fuller statement see Prof. G. C. Workman (= Wo. in the Critical Notes), *The Text of Jeremiah*, Edinburgh, 1889, pp. 6—10.

which they had before them. Their evident desire was to solve, not to shirk, difficulties. Those difficulties necessarily confronted them. For Hebrew had ceased to be a living language, and much was only known to them by tradition<sup>1</sup>. Accordingly when under these circumstances there came a rare or difficult word to be dealt with<sup>2</sup>, we look with interest for their treatment of it. The two methods, to which, as we can clearly see, they ordinarily had resort, were (*a*) conjecture<sup>3</sup> (sometimes by the help of a cognate language or dialect<sup>4</sup>), and (*b*) transliteration<sup>5</sup>. When a translator deals in the main with difficulties thus, it is impossible to suppose that his reason for omitting whole passages is because it appeared to him that they were difficult or might easily be dispensed with<sup>6</sup>.

<sup>1</sup> Passages in these chapters, which seem to throw some light on the amount of grammatical knowledge possessed by the translators are ii. 6, 17 [Gk. 16], 20; vi. 16, 18; vii. 28, 32.

<sup>2</sup> But when the difficulty lay in the *construction*, there is at least one instance in these chapters where they seem to have been not unwilling to cut the knot by omission (iii. 1,  $\text{רָאָה}$ ; comp. x. 13).

<sup>3</sup> Probably a certain amount of lucky guess-work is latent in their translation.

<sup>4</sup> e.g. iii. 5.

<sup>5</sup> e.g. viii. 7.

<sup>6</sup> See A. Scholz, *Der Masoretische Text u. die LXX-Uebersetzung des Buches Jer.*, Ratisbon, 1875, pp. 22—25. Elsewhere (p. 105) in that work he adduces in support of the same view an argument, which is less convincing, viz. that, inasmuch as in the time of the LXX. translators Hebrew had ceased to be a living language, acquaintance with the Hebrew law of parallelism must also have died out. If then, he argues, the LXX. had abridged the

Again, we find frequent "omissions" of *simple* Hebrew words, such as must have been well known to the translators. It is hard to suppose that men who at any rate on the whole rendered with such an amount of literal accuracy would have arbitrarily omitted easy and appropriate words or sentences. Hence we are led to the conclusion that these were absent from the text with which they had to deal<sup>1</sup>.

But perhaps the strongest argument of all for the superiority of the text represented by the LXX. consists in the general character of many of their "omissions."<sup>2</sup>

Hebrew text, they must have spoilt the parallelisms; whereas we find that they have not done so, and that in fact the Alexandrian text has sometimes the advantage in this respect. But surely, it may be replied, for the Jew this idiom did not cease with the familiar use of his national speech. The Apocryphal Books, e.g. *Wisdom*, abound in it. Moreover we may observe that idioms and other forms of speech survive even with those who have wholly lost their hold upon that which was the mother tongue of previous generations. Such expressions as "he did it, *and he drunk*" (i.e. while he was drunk), in common use among the less educated (English speaking) classes in Ireland, are a literal rendering into English of an Irish idiom. See Dr Douglas Hyde's *Irish Folk Tales ('Beside the Fire')*, London, 1890, p. xlix. The same writer gives as another illustration the phrase "to let on," meaning, to pretend.

<sup>1</sup> See Scholz, p. 17.

<sup>2</sup> I have considered it sufficient for the present purpose, if the "omission" were attested by the Vatican MS. (B), as probably representing the original LXX. more closely than any other individual MS. Chap. i. 17 (om. a) is however almost the only case in these chapters, where that MS. stands unsupported.

And here we may distinguish

(a) Short expressions indicating that tendency to explanation or needless amplification so strongly marked in later Jewish (Palestinian or other) literature<sup>1</sup>, e.g. the words "Jeremiah," and "I see" in chap. i. 11 (comp. 13), and also such short epithets as "king of Babylon," "king of Judah," etc. Some placed in this class may well have been marginal glosses, e.g. v. 28 *bis*, or an accidental repetition, e.g. viii. 3 (הַנְּשֹׂאִים), x. 25 (וְאֵלֶּהוּ);

(b) Longer "omissions," viz. chaps. x. 6—8, 10, where the logical connexion of the Greek version is decidedly to be preferred to the unnatural arrangement of the Hebrew text<sup>2</sup>;

(c) Passages or expressions which are found elsewhere in this or other Books in *both* texts, e.g. viii. 10<sup>b</sup>—12 (cp. vi. 13—15).

The manner in which this class of variants may have arisen will better appear, if we glance at the position occupied by the Jews resident in Egypt, and, in particular, in Alexandria.

<sup>1</sup> Neh. chap. ix. on the one hand, and the Epistle of Jeremiah (= Baruch vi.), "certainly of Greek origin" (Schürer, *The Jewish People in the Time of Jesus Christ*, Div. ii. Vol. iii. Edinb. 1885, p. 195), on the other supply us with abundant illustration.

<sup>2</sup> See Workman, p. 126, and, for exhibition of the two texts of chap. x. 2—16 in parallel columns, Scholz, p. 60 ff. So for convenient comparison of the M.T. and LXX. in xxvii. 5—22 see W. Robertson Smith's *O.T. in the Jewish Church*, 2nd ed., London and Edinburgh, 1892, p. 104, or (for vv. 16—22) Scholz, pp. 62 ff. On xxix. 16—20 see Scholz, p. 165.

As early as B.C. 650 Psammetichus I. is said to have employed Jewish mercenaries in his war against Ethiopia<sup>1</sup>. There was also at an early period a strong Greek element in Egypt. We find Jer. (xlv. 21) referring under the appellation of "fatted bullocks" to the "hired men," viz. Ionian and Carian soldiers, who according to Herodotus (ii. 163) were 30,000 in number, and lived in a fertile district on the Pelusiac branch of the Nile. After the overthrow of Egypt by Alexander and under the rule of the Ptolemies Greek influence and the Greek language became thoroughly established in Egypt; so that among the Jewish part of the population Hebrew as a living tongue disappeared, and was only retained for religious purposes, except so far as it was studied by the few from patriotic or literary motives.

It is clear that such of the sacred Books as depended for their preservation and study upon the devotion or literary interest of individuals only, would be liable to a far larger amount of alteration, intentional and otherwise, than those which, through their use in public worship, secured a larger amount of attention, and consequently, comparatively speaking, more of verbal accuracy in their trans-

<sup>1</sup> Schürer, Div. ii. Vol. ii. p. 227, quotes to this effect Aristeas in his *Epist.* ed. M. Schmidt, in *Merx's Archiv für wissenschaft. Erforschung des A.T.* Halle, 1870, Vol. i. pp. 253 ff. Aristeas was a court official of Ptolemy II. (Philadelphus, B.C. 285—247). His celebrated letter may also be found in Hody, *De Bibl. Textibus orig.* Oxford. 1705, pp. i—xxxvi.

mission<sup>1</sup>. At first after the Return it would appear that the Torah alone had this 'fence' round it, and it is not quite clear at what time, and owing to what causes, the custom of reading a lesson from 'the prophets' took its rise. But whether this use sprung from Antiochus's prohibition of the reading of the Law<sup>2</sup>, or from the protest on the part of the orthodox against the Samaritans<sup>3</sup>, who rejected the remainder of the Old Testament, we can easily see that between Jeremiah's own day, and such a date as accords with either of the reasons we have just mentioned<sup>4</sup>, there had elapsed quite enough time to account for the introduction of additions (some of them probably, to begin with, in the form of marginal glosses or comments) to the original text of the prophet, additions which, as we shall presently note, on the whole indicate an early date by being couched in good Biblical Hebrew.

<sup>1</sup> Scholz strangely enough takes the opposite view (p. 226), considering that their use in the synagogue would directly induce additions to the text.

<sup>2</sup> So Vitranga, *De Symb. Vet.* pp. 1008 ff. Elias Levita (end of the 15th century) there quoted, seems the earliest to maintain this opinion.

<sup>3</sup> See Fürst, *Der Canon des A.T.* Leipzig, 1868, p. 51. There is no real authority for including, as he does, the Sadducees. The commencement of the Samaritans' formal schism may be placed in the time of Nehemiah (Neh. xiii. 28).

<sup>4</sup> See also Dr Ryle's conjecture as to the possible influence of Hellenic culture (*The Canon of the O.T.*, Macmillan, 1892, p. 108) where he also quotes Prof. Cheyne's suggestion (*The Origin of the Psalter*, London, 1891, p. 363), viz. "something like a reaction against the spirit of Ezra."



So far as we are warranted in forming an opinion from the very slender evidence in our possession, the reading of the later Books was not introduced into the public worship of the Egyptian Jews by any means so early as in Palestine<sup>1</sup>. The decree of Antiochus would not be likely to have any direct operation on this branch of the nation. It is true on the other hand that there were Samaritans living in Egypt, and that in the course of the reign of Ptolemy Philometor (B.C. 181—146) the dispute as to the rival claims of Jerusalem and Gerizim was brought before the king's tribunal (*Jos. Ant.* xiii. 3. 4). But they do not seem to have entered Egypt earlier than the time of Ptolemy I. (Lagi, B.C. c. 323—285)<sup>2</sup>.

If then we are to suppose that the public reading of 'the prophets' (and consequent tendency towards the fixing of their text) in Palestine was a thing which long preceded their introduction into the Alexandrian worship<sup>3</sup>, we may ask how it is that we do not find the state of the case with regard to

<sup>1</sup> We may observe that the Book of Wisdom comments on the Mosaic history but on none other; also that Philo's quotations from Books other than the Mosaic are comparatively few.

<sup>2</sup> See *Jos. Ant.* xii. 1. 1. πολλοὺς αἰχμαλώτους λαβὼν ἀπὸ...τῆς Σαμαρείτιδος...κατέκτισεν, ἅπαντας εἰς Αἴγυπτον ἀγαγών.

<sup>3</sup> Philo gives three brief accounts of public worship in the synagogue (quoted by Schürer, *Div.* ii. Vol. ii. p. 76), in only one of which (*Fragm.* apud Euseb. *Præf. Evang.* viii. 7, 12—13, ed. Gaisf., from the first Book of the *Hypothetica*) he speaks, and even there somewhat vaguely (τῶν νόμων ἀκροᾶσθαι), of the reading of the Scriptures.

“omissions” in the LXX., or, as we may now venture to call them, additions in the Massoretic text of Jeremiah, exactly the reverse of that which actually presents itself? How is it that these are many, while the cases where we find words or passages in the LXX. unrepresented in the M.T. are comparatively few?

The answer is a simple one. Hebrew, as we have seen, soon ceased to be a living language among the Egyptian Jews. Their brethren who remained in Babylonian exile, as well as those who returned, were but gradually losing their hold upon the tongue of their forefathers. At Babylon they doubtless lived to a large extent apart from, and out of sympathy with, their conquerors, while at Jerusalem the *genius loci*, if nothing else, would naturally impel a considerable number to keep up their study of the Hebrew text, and not satisfy themselves with the Aramaic rendering of its contents, which, although needful in Nehemiah's time (Neh. viii. 8) for the mass of the people, is shewn by a large part of the post-exilic Biblical Hebrew literature not to have been required for some time after the Return.

In Egypt the change would be much more rapid. In the first place we find that a general destruction “by the sword, by the famine, and by the pestilence”<sup>1</sup> was prophesied for those who fled to Egypt on the overthrow of Jerusalem. It there-

<sup>1</sup> Jer. xlii. 17 ff.

fore appears that until Ptolemy I. (Lagi) introduced from Palestine captives and a large number of other settlers<sup>1</sup>, the number of Jews in Egypt was inconsiderable.

Again, with those few, active pursuit of commerce, not retrospection, the energy and excitement of city life, not resentment and regret, must have been the prevalent characteristic, occupying, as they did, those two out of the five quarters of the city, which were close to the river<sup>2</sup>. Accordingly the Hebrew text, at least that of 'the prophets,' thus neglected, and soon to become unintelligible to the vast majority, remained comparatively free from the particular class of corruptions which we are now considering<sup>3</sup>, while, even if the settlers, who arrived in Ptolemy Lagi's time, brought Hebrew MSS. of the sacred Books with them (which may well be doubted), these would seem to have had little, if any, influence upon the text of the Prophet, as already existing in Egypt.

On the whole we may claim to have established

<sup>1</sup> Jos. *Ant.* xii. 1 ff. So Schürer, as referred to on p. 8. Aristæus's words are, *τοὺς μὲν μετέφαινον, οὗσι δὲ ἔχμαλώτιζε.*

<sup>2</sup> As early as the foundation of Alexandria rights of citizenship were bestowed upon Jewish settlers. See Jos. *Ant.* ii. 4, *Ant.* xix. 5. 2, referred to by Schürer, *Div. ii.* Vol. ii. p. 228. See him also on pp. 244 ff.

<sup>3</sup> This seems a much more probable account than that of Scholz, who, as I have said, ascribes (p. 226) the number of additions found in the M.T. to the early use of it in Palestinian worship.

a good case against the M. T. in this respect; if we can shew, as the following list of "omissions"<sup>1</sup> to be examined in the critical notes claims to do, (a) that in very few cases, if any, are they necessary, (b) that in one or more cases they form a disturbing element<sup>2</sup>.

Thus we may conclude that the "omissions" to be observed in the LXX. of Jeremiah, speaking generally, exist only in consequence of its nearer approximation to the original form of the Hebrew text; or, to express it more briefly, that this class of variants is, as a rule, *recensional*<sup>3</sup>.

"Omissions"<sup>4</sup> (called *om.* in the Critical Notes) may be subdivided as follows:

<sup>1</sup> See p. 3.

<sup>2</sup> So nearly Scholz, p. 124. On p. 221 he compares the case of the additions to Esther and Daniel. Had these additions been composed earlier and written in Hebrew or Aramaic, they would have obtained Jewish recognition as canonical, just as the insertions in Jeremiah. An objection to the view which I am advocating might be considered to lie in the fact that those passages in the M. T. which have no counterpart in the LXX. are for the most part written in pure Hebrew. But among Palestinian Rabbis we have no reason to doubt that care would be taken to render the language of any such additions as a rule strictly Biblical. Yet the word  $\eta\lambda\lambda\epsilon\gamma\sigma$  in chap. x. 7 has a late appearance, while the use of  $\eta\lambda\lambda\epsilon\gamma\sigma$  for  $\eta\lambda\lambda\epsilon\gamma\sigma$  in the same verse (and perhaps in v. 6 also, lacking in the LXX.) points in the same direction.

<sup>3</sup> Examples on the other hand of probably non-recensional variants of this kind, i.e. *real* omissions through accident or otherwise on the part of the LXX., will be found in ii. 7, iii. 1, iv. 11, viii. 21, and more or less probable ones in i. 3, vii. 26, x. 13.

<sup>4</sup> In these and the following tables cases plainly doubtful as to

*a.* Short expressions indicating a tendency to explanation or amplification, or to accidental repetition. Some examples of this class may well have arisen through marginal glosses.

i. 4, 10, 11 *bis*, 13, (17,) 18 *ter*. ii. 6, 9, 19, (21,) (22,) 34. iii. 9, 10, 11, 17, 25. iv. (1,) (5,) (8,) 10, \*12, 19, 23, 30. v. 14, 17, 20, (28 *bis*). vi. 6, 9, 11, 13 *bis*, (28,) 29. vii. 1, 3, 4, 8, (10,) (11,) 13 *bis*, (15,) 16, (20,) 21, \*24, (27,) 28. viii. 3 *ter*, (5,) 8, (13,) 14 *bis*, 17. ix. 2, 5, 6, 14 *bis*, 16, 17, 21, (23). x. (3,) 5, 16 *bis*.

*b.* Longer "omissions."

x. 6—8, 10.

*c.* Passages or expressions which are found elsewhere in this or other Books in *both* texts.

i. 15. ii. 1—2, 17. iii. \*7, 8, 10. v. 19. vii. 2 *bis*, 28. viii. 10<sup>b</sup>—12. ix. 8, 9 *bis*, 12, 16 (x. 19).

class are placed within parentheses. An asterisk denotes some special feature of interest brought out in the critical notes. The numbering in all cases is that of the M. T. From viii. 23 to ix. 25 (inclusive) the numbering of O' differs by one from that of the Heb. Scholz's list (pp. 48 ff.) of "omissions" requires some sifting. Taking the first ten chapters of the Book, we should make the following corrections in his list of "Kleinere Zusätze zum hebräischen Texte."

iii. 22. The words he gives occur also in the LXX. with one variation. For "*v.* 14" read *v.* 24. viii. 11. Instead of an addition of one word to the Hebrew, there are absent from the LXX. part of *v.* 10 and the whole of *vv.* 11, 12. v. 17. "regulos" is represented in the LXX., though by a loose translation. x. 16. Prefix *et* to "Israel virga."

*d.* "Omissions" which cannot be placed under any of the above.

i. 3, 5, 10 *bis.* ii. 2, \*2—3, \*7. iii. 1, 8. iv. 7, 11. v. \*1, 8, 15, 26, (28 *bis.*) vi. 23. vii. 26. viii. 21. ix. 4, 6. x. 13, \*18, 25.

### B. *Other divergences.*

By considering one particular class of variants which could be conveniently treated apart, we have attained to what is at least a presumption in favour of the form of the prophet's text represented by the LXX. We now proceed to the other kinds of variation which may be observed on comparison of the texts (additions, transpositions, substitutions etc.), in order that we may enquire whether these also are (i) all recensional, or (ii) all non-recensional, or lastly, whether they are not (iii) a mixture of both, and capable to some extent of a corresponding classification.

The second of these three alternatives may be at once put aside, as failing to account for the phenomena. The first of them is virtually that adopted by Prof. Workman in the work already mentioned. His view is clearly given in the following sentences :

"In this discussion the variations are not in any sense, or, indeed, in any instance, regarded as intentional. They are regarded simply as textual characteristics, or as recensional peculiarities. This

theory assumes that the translator, in every case, endeavoured to reproduce the text before him, as literally and as faithfully as the genius of his language would justly allow....An occasional instance of each class of variation may have arisen from oversight, on the part of the translator or transcriber, but not properly from intention. A variation, moreover, may have been due sometimes to accident, but never to design."<sup>1</sup>

The latter part of Prof. Workman's book consists of a "Conspectus of the Variations," produced by printing so much as is needed of the M.T., and, in parallel columns with it, the text of the LXX. rendered literally into Hebrew. Thus, if his theory be sound, we have before our eyes side by side (so far as the two texts differ) the older (and better) Hebrew text, and its corrupt counterpart, which received Jewish sanction, and thus passed into the Christian Church.

Both Dr Driver<sup>2</sup> and Prof. H. P. Smith<sup>3</sup> have commented on this theory, and besides other criticisms have pointed out with abundant illustrations, to quote the words of the latter<sup>4</sup>, that the "Conspectus contains a number of alleged readings of the Greek translators which are probably not variants at all." It does not, in fact, distinguish

<sup>1</sup> pp. 16, 17.

<sup>2</sup> *Expositor*, 3rd Ser. Vol. ix. (1889), pp. 321—337.

<sup>3</sup> *Journal of Bibl. Lit.* Vol. ix. (1890—1891), pp. 107—117.

<sup>4</sup> p. 110.

between variations which are really, and those only apparently, recensional.

My object in the pages that follow is to deal with the question in a somewhat different manner, and, by a tolerably minute examination of the first ten chapters of the Book, to indicate the complex character of the problem, by calling attention to the many causes which have combined to produce divergences. At the same time I attempt to shew approximately<sup>1</sup> the comparative share which each of these causes has had in the production of so striking a result.

Prof. Workman tells us<sup>2</sup> that "there must have been a worthy cause for such remarkable divergences." It is this assumption of a *single* cause which vitiates his whole result. He tells us in effect that the reason why we possess what amounts to a double text of Jeremiah is that the LXX. translated with the most admirable literalness and fidelity a recension which was immensely superior to the M.T., in fact, one which was well-nigh perfect.

On the contrary, as we shall see in detail, the divergences are to be attributed, not to one but to many causes; and it has seemed important to treat separately the "omissions," as being on a different footing from those other classes of variants, with which we now proceed to deal. These,

<sup>1</sup> By means (as presently explained) of the letters prefixed to most of the critical notes. In the case of very minute additions however I do not intend the list to be quite exhaustive.

<sup>2</sup> p. 11.



unlike the former class, we shall see to include a large amount of the non-recensional element, and to owe their origin to causes varying much in the extent of their operation.

They may be grouped as follows, while for detailed comment the reader is referred to the critical notes, the Greek letter at the head of the note in each case indicating the class under which the variant falls or appears to fall.

1. Additions in the LXX. (*a*).

It will be convenient to subdivide these as regards their origin. Some are obviously introduced from more or less parallel passages (Par.); others may be considered as interpretative or Midrashic (Midr.); while others again, conveniently classed under the above general heading, are really combinations of two readings or confluents (Confl.)<sup>1</sup>.

<sup>1</sup> There are of course a few cases where the "addition" appears to be a part of the genuine text. Of these ix. 25 [Gk. 26] furnishes an interesting example.

It may here be noted that Scholz in his list (pp. 57 ff.) of "Kleinere Zusätze zum griechischen Texte," makes no attempt at any subdivision, and thus places under the same heading additions of very various origin. We may also make the following corrections in his list, so far as it deals with these chapters: i. 1 omit *δς*. iii. 18 insert *καί* before *ἀπό*. For v. 22 read v. 21. iv. 28 is a case of transposition, not addition. v. 4 is a case of loose translation, not addition. vi. 1 is a misreading of the Heb. on the part of the LXX., not an addition. For v. 12 read v. 16. vii. 9, read *τοῦ κακῶς εἶναι ὑμῶν*. v. 16, a loose translation, not an addition. v. 26, a mistranslation, not an addition. ix. 4, a wrong division of words, not an addition. ix. 6, the word probably represents the original Heb. text. v. 22, read *τῆς γῆς ὑμῶν*. x. 2, a misreading of the Heb. text, not an addition.

*a.* Par. i. 15, 18. ii. 17, 19, 28. iii. \*7, 8, 17.  
v. \*17. vii. 4, 10, 11. ix. 13.

*b.* Midr. i. 1, 9. ii. 20, 31. iii. 12 *bis*, \*22.  
iv. 2, 15, (16). v. 27. vi. \*13, \*16 *bis*. vii. 28.  
viii. 23. ix. 12. x. 12<sup>1</sup>.

*c.* Confl. ii. 29. iv. \*1, 19, 29. viii. \*7, 16, 21.  
ix. \*15. x. 9, 20.

*d.* Other additions.

i. 1, 14. ii. 6, 13, 23. iii. \*1, 8, (for 18 see  
 $\lambda$ , p. 21), (for 19 see  $\eta$ , p. 20). iv. 4, 10, 26. v. 18.  
vii. 13, 18 *ter*, 24, 31, 34. viii. 2, 13. ix. (\*6,) 21,  
23, \*25.

2. Transpositions of words or letters, ( $\beta$ ).  
Here we may distinguish between

*a.* Transpositions which appear to have been  
made for the sake of *sound* :

ii. 19, 32. viii. 20, (comp. for parallel phenomena  
iv. 31. viii. 2. ix. 4 [5]).

*b.* Other transpositions :

ii. \*15. iii. 2, 9. iv. 26, 28. v. 11. vi. \*13.  
vii. 9. ix. 1. x. 4, 5.

3. Variations arising solely from substitutions  
of words or letters (including  $\gamma$  or  $\delta$  consonantal), with  
or without vowel change, ( $\gamma$ ).

i. 2 *bis*, 4, 14, 18. ii. \*6, 12, (15,) 16 *bis*, 19,  
20, 21, (23,) 24 *ter*, 31, 33, 34. iii. 3 (*bis*), 4, 8, 15  
*bis*, 20, 21, 22. iv. 1, 4, 7, 20 *bis*, 29 *bis*. v. 2, \*6,

<sup>1</sup> For Midrashic renderings which do not involve *additions* to the  
LXX. see p. 21.

7, 10 *bis*, 17, 24. vi. 2 *ter*, \*6, 9, 14, 18 *bis*, 19, 23, (27,) 29. vii. 29. viii. 3, 6 *bis*, 14. ix. 9, 10, 14, \*16, 18. x. 2, 3, 4, \*13, (17,) 18, 19 *bis*, 20 *bis*.

4. Inaccuracies (other than omissions) caused by ignorance of the meaning of the Hebrew word, and arising generally from its rarity, or rare use in the sense it bears in the individual passage, ( $\delta$ ).

(i. 6). ii. 6, 23, (23,) 24, 25, 31 *bis*. iii. 2, \*17, 21. v. 4. vi. 3, \*5, 6. vii. 29. viii. 5, 6, 7, 15, 16, 17. ix. 9, \*13. x. 20.

5. Differences consisting only in vocalisation and pointing (including  $\gamma$  or  $\gamma'$  vocalic), ( $\epsilon$ ).

i. 12. ii. 13, 17, 19, 23, 25, 27, 34. iii. 1, 5, 16 *ter*, 19 *bis*, \*22. iv. 4, 5, 6, 11, 19, 21, 31. v. 6, 14. vi. 6 *bis*, 15, 18, (20,) 23 *bis*, 27 *bis*, 30. vii. 31, (\*32). viii. 6, 7, 13, 16. ix. 1, 4, 5, 7, 11, 19 *bis*. x. 3, 14, 24 *bis*.

6. Different division of words, ( $\zeta$ ).

ii. 20, 33. v. 6. vi. 25. viii. \*18. ix. \*4.

7. Errors which may have arisen from words written in a contracted form, or wrongly supposed to be a contraction, ( $\eta$ ).

ii. 2-3, (11,) 27 *bis*, 37. iii. 6, 7, 19. iv. 17. v. (1,) 24. vi. 7, 11, (12,) 15. viii. 7, 14, 18. x. 17.

8. One root mistaken for another of kindred form, ( $\theta$ ).

ii. (\*36). iii. 6 *ter*, 9. iv. 16, 19, \*22. v. 8. vi. 1. vii. 10.

9. A root taken in a wrong sense, which is borne however elsewhere by that root, ( $\iota$ ).

viii. 15.

10. Error owing to the influence of Aramaic idiom, ( $\kappa$ ).

iii. 2, 5. vii. 8.

11. Inaccuracies arising from national or local feeling, deference to Egyptian susceptibilities, desire to avoid discredit or misconception, or other such considerations, ( $\lambda$ ).

ii. 16, 18, 29. iii. 18. v. 13.

12. Inaccuracies arising from the desire to avoid harsh language as to Jeremiah or Jews generally, ( $\mu$ ).

i. 17. viii. 2. ix. 21, 25.

13. Midrashic changes, not being additions, ( $\nu$ ).

ii. \*23. iii. 1, 19. iv. 30. vi. 16.

14. Variations arising from miscellaneous, often unknown, causes, ( $\xi$ ),

*a.* from desire for parallelism, harmonizing, or smoothness.

i. 7. ii. 19, 30. iii. 18. iv. 3, (8). v. 4, (28).  
vi. 4, 19, 23. viii. 2. ix. 18.

*b.* from errors in the M.T.

ii. 30. (vii. \*18).

*c.* from errors of ear.

ii. 18, 33. (v. 31). (x. 21).

*d.* from liturgical reasons.

(iii. 16. v. 15).

*e.* from insertion or omission of the negative.

ii. 25, 31 *bis.* iv. 1. v. 2, 3, 10.

*f.* from motives of reverence.

v. 12.

*g.* from lack of grammatical knowledge.

vii. 28.

*h.* from the influence of Hebrew linguistic usage.

ii. 2.

*i.* from other causes.

i. 16 *bis.* ii. (11,) 13 *bis,* 17, 21, 22, 23 *bis,* 24, 25, 26, 28, 31. iii. 1, 3, 5, 6, 7, 12, 13, 14, 16, 20, 21, 22, 23. iv. 1 *quinquies,* 4, 5, 7 *bis,* 8, 10 *bis,* 11, 13 *bis,* 14, 15, 20 *ter,* 21, 23, 24, 26, 29, 30, 31 *bis.* v. (1,) 13, (28,) \*31. vi. 4, 6, 8, 9, 11 *bis,* 13, 15 *ter,* 21, \*22 *bis,* 23, 29. vii. 4, 11, 16, 20 *bis,* 21, 23, 24, 25, 31, (\*32,) 32. viii. 2, 3, 4, 5, 6, 8, 9, 16. ix. 2 *bis,* 3, 4, 7 *bis,* 9, 11, 15, 19, 21, 23. x. 1, 2, 15, 17, \*18 *bis,* (19,) 20 *bis,* 23, 24.

It need scarcely be said that some of these variations are doubtless nothing more than corruptions of the original text of the LXX. Such cases we find e.g. in iii. 6 (*πορνεῦσαι*), v. 31 (*ἐπεκρότησαν*), vi. 4 (*ἐκλείπουσιν*), vi. 19 (*τῶν λόγων μου*), and to these we might add ix. 21 [22] (*ἔσονται*). Nevertheless certain, or even highly probable, cases of corruption play but a small part

in these chapters<sup>1</sup>. It follows that, so long as the sense offered us by the LXX. in any passage is a reasonable one, its comparative freedom from *obvious* corruptions strengthens its claim upon our acceptance of its reading.

We may note with regard to a conflation in particular, that it is composed (*a*) of two *readings*, in which case it may or may not present us with the LXX's original text, or (*b*) of two *renderings*, in which case we are certainly dealing with a corrupt reading of the Greek.

A few words should be said as to indications of illegibility in the MS. or MSS. used by the translators. Uncertainties in the text arising from this cause need not surprise us. While both the public reading of the Torah, and the careful preservation of its rolls in the synagogue, would tend to secure that portion of the Scriptures against corruption or other injury, we have reason to think (see p. 9) that such protective influences were not at work in the case of the other Books till a considerably later period. When we take into account the Jewish view of these Books, as inspired indeed, but inferior to the Law, and to be classed with oral tradition under the common title *Kabbala*, when we consider the probable paucity of copies in Egypt, and further, how easily the letters on a huge roll of leather with ink of a kind to be easily

<sup>1</sup> More rarely still do we find cases, e.g. x. 9, where both texts shew *clear* signs of corruption.

washed off, could be rendered obscure or illegible<sup>1</sup>, we shall have little difficulty in believing that the LXX. translators had to face obstacles arising from such causes as these.

Obviously it is impossible to do more than indicate cases where there seems ground for believing that variations between the Hebrew and Greek texts had for their origin MS. illegibility. Apart then from the many instances where we may well suppose a small portion of one word—it may be a single letter—to have been indistinct or obliterated, we find now and then a group of loose or faulty renderings, which suggest this as a very possible source of error. Such groups are to be found e.g. in ii. 21–23, iii. 3, 4, x. 25, and see especially x. 17–22.

To sum up briefly the most important conclusions to which we seem to be led by the above-mentioned considerations, as expanded and illustrated in the critical notes which follow :

1. The MS. or MSS. upon which the translators worked shewed a fairly accurate text, though here and there in somewhat bad preservation.

2. The tendency to diffuseness, characteristic of later Judaism, began, probably soon after the prophecies were collected, to expand by means of slight additions the original Hebrew text.

<sup>1</sup> See W. Robertson Smith, *O. T. in the Jewish Church* (2nd ed.), pp. 71, 161 with notes containing references to authorities for the above statements.

3. This tendency was likely specially to affect the writings of Jeremiah, as a prophet whose memory was of marked interest to the post-exilic Jews. Witness the well-known traditions which grew up around his name.

4. This tendency, though distinctly traceable in the Hebrew text upon which the LXX. worked, operated much more slightly among Egyptian Jews than with their brethren elsewhere, owing to differences (*a*) of language, (*b*) of surroundings and modes of life.

5. The character of the translators' work was on the whole good, ranging from fair accuracy to literalness even to a fault, wherever no reason intervened inducing or compelling them to be inaccurate. Among such reasons we may trace the following.

(*a*) Subjective reasons:

(i) A desire for smoothness, e.g. a deviation induced by considerations of sound.

(ii) A desire to interpret by alteration or addition (Midrashic changes).

(iii) National or local feeling.

(iv) A desire to avoid harsh language towards Jeremiah or Jews generally.

(*b*) Objective reasons:

(i) Illegibility of the Hebrew text.

(ii) Ignorance of the meaning of the Hebrew word or expression.



(iii) Misconception of the word, owing to the sense which it had come to bear in the Aramaic. This however was but very slight in its effects, as we might expect.

(iv) Slips of eye or ear.

6. They naturally were led into some errors in consequence of not always choosing wisely among two or more possible alternatives, e.g.

(i) Wrong vocalisation or wrong division of words.

(ii) Errors arising from contractions, or supposed contractions.

(iii) The mistaking of one root for another of kindred form.

In the notes which follow, I have taken the readings of uncial MSS. (BNAQ) from Dr Swete's edition of the LXX.<sup>1</sup>, making use of his lettering also, on the few occasions when it has seemed needful to note alterations by later hands. For the evidence of cursive MSS., of the other Greek versions (Aquila, Symmachus, Theodotion) as well as of the Syro-Hexaplaric (SH.) version<sup>2</sup>, I have made use of Field's *Hexapla*.

<sup>1</sup> Cambridge, 1887—1894. In one or two passages, where there seemed a possibility of doubt, I have verified B from the autotype.

<sup>2</sup> Except in a few cases where it has seemed important to verify afresh.

## CRITICAL NOTES.

i. 1. *a d.*<sup>1</sup> **דְּבַרִּי**. τὸ ῥῆμα τοῦ θεοῦ ὃ ἐγένετο ἐπί. The balance is probably just in favour of the M.T., as being a somewhat unusual form, found however in the opening of Amos and Koheleth. O' gives us a very frequent introductory form, with this difference that we should have expected Κυρίου (יהוה) instead of θεοῦ. The θεοῦ of *v.* 2 (see note there) may account for this variation.

*a b.* **אֲשֶׁר**. ὃς κατῴκει. An interpretative (Midrashic) insertion, by no means implying a variant from the M.T.

2. *γ.* **יהוה**. τοῦ θεοῦ (A θεοῦ). It is unlikely that O' would, without any apparent reason, violate their rule, carefully to distinguish the words for Lord and God. The Heb. may easily have altered an original **אלהים**, so as to correspond with the opening words of *v.* 4. Q, 22, 36, and others (and so SH.) have Κυρίου.

<sup>1</sup> For the meaning of the letters thus prefixed to most of the notes see pp. 13 ff., 18 ff.

γ.  $\text{אָמֹן}$ . 'Αμώς. So in 2 K. [4 K.] xxi. 18 ff. (but there A has 'Αμμών), 2 Chr. xxxiii. 20 ff., through the confusion on the part of O' between  $\text{י}$  and  $\text{י}$ . Here Compl. (and so SH.) has 'Αμών. It seems improbable that O's Hebrew text was wrongly spelt in all these places.

3. *om. d.*  $\text{עַד-הַיּוֹם}$ . ἕως. The omission of  $\text{עַד}$  probably arose from the recollection of such a passage as xxxix. [xlv.] 2, or lii. 6 ff. We cannot be sure whether it was done by O', or had an earlier origin.

4. γ and *om. a.*  $\text{אֵלַי לְאָמֹן}$ . πρὸς αὐτόν. O's reading is the better of the two, that of M.T. being adopted for smoothness, and followed by AQ, III. 23, 41, and others (πρὸς με, adding λέγων), and so SH. Compl. Ald.

5. *om. d.*  $\text{מִתְּרַחֵם}$ . O' *vacat*, but B<sup>ab</sup>NAQ repair the clearly accidental omission of ἐκ μήτρας.

6. (δ.)  $\text{אֶהְיֶה}$ . ὁ ὦν. So also in xiv. 13, xxxii. [xxxix.] 17, while iv. 10 has simply 'Ω. In Ex. iii. 14 (*bis*) ὁ ὦν translates  $\text{אֶהְיֶה}$ . But perhaps the original reading in Jeremiah was in all four places ω, whence came ὦν (comp. ἀκούων for ἀκούω in iv. 22, and τῶν λόγων for τῷ λόγῳ in vi. 19), and then ὁ ὦν. In favour of this view is the fact that 'N (though in Jud. vi. 22 it is 'A  $\text{א}$ ) is rendered ὦ in 2 K. [4 K.] iii. 10, vi. 5, 15 (in this last A omits); so  $\text{אֶהְיֶה}$  is ὦ ὦ in Ezek. xxx. 2.

אֲדֹנָי יְהוָה. δέσποτα Κύριε. See on ii. 22.

7. ξ a. עַל. πρὸς. The frequent employment of אֲלַ where עַל would be more usual is a feature which the M.T. of Jeremiah shares with the Books of Samuel. For instances in the latter see Dr Driver, *Notes on the Hebrew Text of the Books of Sam.*, p. 77, as well as for the much less frequent cases of the converse use, which the Hebrew text here illustrates. From this looseness of practice a translator would feel the more free to give the smoother rendering. Wo. however (p. 198) makes it a case "that may be explained by dictation or oral transmission."

8. אָמַר יְהוָה. λέγει Κύριος. This is the normal rendering (εἶπεν in i. 19, but AQ λέγει). It may be noted that in something less than one quarter of the total number of occurrences φησὶν is the verb used (the only cases in chs. i—x. being ii. 3, and in Q ix. 2 [3], 5 [6]). Hence Wo. in those cases considers O' to have found אָמַר in their text. This seems quite unnecessary.

9. a b. אֶת-יָדוֹ. O' adds πρὸς με.

10. om. a. וְלִהְיוֹת וְלִהְיוֹת. καὶ ἀπολλύειν.

Probably the briefer text is to be preferred both here and (still more clearly) in the similar passages xviii. 7, xxxi. [xxxviii.] 28. The natural shrinking which they would have from calling

the attention of foreigners to their own national sufferings at the hand of God, while it may account for the omission of a whole passage such as xxix. [xxxvi.] 16–20, would hardly form a sufficient reason for leaving out one only of a series of verbs, had they found it in their Heb. text. Aq. Theod. support M.T. SH. makes both verbs to be additions from the Heb. text; so St Jer.

*om. d.* עַל־הַגּוֹיִם. ἐπὶ ἔθνη.

*om. d.* וְעַל־הַמַּלְכוֹת. καὶ (AQ\* *vid.* καὶ ἐπὶ βασιλεῖς) βασιλείας.

11. *om. a.* יִרְמִיָּהּ. (B *vacat*) NAQ Ἰερεμία.

*om. a.* אֲנִי רֵאָה (and so in *v.* 13). O' *vacat*.

Probably both this and the preceding are Midrashic insertions in the Heb. (marked with an asterisk in 88 and SH. here and *v.* 13). In the somewhat similar passage xxiv. 3, as Wo. (p. 283, notes *h* and *k*) somewhat obscurely points out, the words 'ר א' are absent from the Heb. as well.

12. ε. דְּבַרִּי. τοὺς λόγους μου, reading דְּבַרִּי.

13. *om. a.* אֲנִי רֵאָה. See on *v.* 11.

14. *a d.* מִצָּפוֹן. ἀπὸ προσώπου βορρᾶ.

γ. תִּפְתָּח. ἐκκαυθήσεται (Aq. Symm. ἀνοιχθήσεται). O' desired to connect the Heb. word etymologically with the preceding נִפְתָּח (perhaps read by them נִפְתָּח Niph. ptc. from פָּתַח), ὑποκαίόμενοι

(Aq. Symm. *φουσηθέντα* or *ἐμφουσηθέντα*), pointed by Mass. as pass. ptcp. Καὶ of נִפְחָה פוּחַ although properly *to breathe, to blow*, is used in Hiph. of kindling in a literal (Ezek. xxi. 36) or metaphorical (Prov. xxix. 8) sense. Hence they may have chosen to read תִּפְחָה, and then either cancelled one פּ or else read the word as a Po'lal of פּוּחַ.

15. *om. c.* מִשְׁפָּחוֹת. O' *vacat.* Aq. Symm. *συγγενείας* (a certain correction of *εὐγενείας*, which SH. gives as their reading). The Heb. seems to have been suggested by xxv. 9.

*a a.* מַמְלָכוֹת. τὰς βασιλείας...τῆς γῆς. The addition, taken apparently from xv. 4, xxiv. 9 etc., may well have been in the first instance a marginal gloss. Accordingly its position is uncertain, O' putting it after *βορρᾶ*. There would appear to have been an early confusion in the Heb. text between מַמְלָכוֹת and מַלְכֵי, of which 88 and SH. retain traces.

16. ξ i. וְדַבַּרְתִּי מִשְׁפָּטֵי אוֹתָם. καὶ λαλήσω πρὸς αὐτοὺς μετὰ κρίσεως. A free translation.

ξ i. וַיִּקְטְרוּ. καὶ ἔθυσαν. In Hos. iv. 13; 2 Chr. xxv. 14 alone elsewhere is קָטַר rendered (without variant) by *θύειν*. *θυμιᾶν* (*θυμιάζειν*) mostly represents this root both in Jer. and elsewhere. See Hatch and Redpath, *Concordance to LXX. etc.*, Oxford, 1892, s. v. *θυμ*.

17. (*om. a.*) אֱלֹהִים. B *vacat*. The word is not likely to have been omitted, if genuine. It is supported however by NAQ and SH.

μ. פִּן־אַחַתְךָ לְפָנֵיהֶם. μηδὲ πτοηθῆς ἐναντίου αὐτῶν. SH. follows the Heb. in its text, O' in its margin. M.T. is plainly right. Its apparently harsh language doubtless led to the substitution, and would certainly not have been introduced by an 'improver' of the text. It survives in a Greek form only in MS. 88, and that corruptly, μήποτε <sup>ζε</sup> πτοήσει (corr. πτοήσω) σε. St Jer. however testifies to it as the reading of O' ("ne forte timere te faciam"), while giving apparently as a preferable alternative "nec enim timere te faciam vultum eorum." Compl. has μηδὲ πτοηθῆναί σε ποιήσω, not on the authority of any Greek MS., but simply by way of an attempt at rendering O' as given above in St Jer.'s Latin. So elsewhere; e.g. in ii. 1, 2. With a view further to mitigate harshness there was also added without substantial change (NAQ have the ἐγώ) the last clause of vv. 8, 19; all three verses being on the whole similar in thought, and of a specially encouraging, not threatening, character.

18. *om. a.* גִּלְעָמֹד בְּרֹזֶל. O' *vacat*.

γ. גִּלְחָמוֹת. και ὡς τεῖχος (גִּלְחָמָה). The *matres lectionis* (see Scholz, pp. 38, 114) seem to have been less regularly inserted in the time of O'.

a a. **נְחֹשֶׁת**. χαλκοῦν, to which is added ὀχυροῦν (but B<sup>b</sup>AQ -ρόν, <sup>κ</sup> ἰσχυρόν), apparently to explain the preceding figure, and suggested by xv. 20, where ὀχυρόν (M.T. **בְּצוּרָה**) comes in O'. Here it spoils the parallelism.

om. a. **עַל-כָּל-הָאָרֶץ**. O' vacat. Aq. ἐπὶ πᾶσαν τὴν γῆν.

om. a. **לְכַהֲנֵיהָ**. O' vacat. Theod., 88, SH. supply, but with an asterisk; 22, 36, and others without one.

ii. 1, 2, om. c. : **וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר : הָלוֹךְ וּקְרָאתָ בְּאָזְנֵי יָד' לֹא** και εἶπεν. SH. and St Jer. testify to the absence of the clauses from O' (inserted with asterisks by SH., and stated by St Jer. to be added from Theod.). Compl. under these circumstances (see on i. 17) retranslates St Jer.'s Latin. See Field *ad loc.* The Heb. may have been suggested to a transcriber from the many parallel expressions (xxix. 29; xxxvi. 6, 15, etc.).

2. om. d. **לְךָ**. O' vacat. Theod. has σοί.

ξ h. **בְּלֻלְתֶּיךָ**. τελειώσεως αὐτοῦ (<sup>κ</sup> τελιω- τητός σου τῶ. AQ τελειώσεώς σου τοῦ). The translators have transferred to the Greek equivalent the special turn which Heb. usage has in this word given to the sense borne by the root form.



SH. testifies virtually to *νυμφείων σου* as the rendering of Aq. and Symm., although owing to the form of spelling (*νυμφίων*) in the MS. which it used, it renders "thy betrothed." So Field *ad loc.*

2, 3. *om. d* and *η*. O's MS. seems to have erred both in defect and excess, omitting 'במ' בנ' 'ר' לא (whose genuineness it is hard to doubt), and writing twice over the words אחרִי קדשִׁי ישראל. Perplexed by the repetition, they read אחרִי on its second occurrence as (= יהוה) אמרִי. For this and other indications in this Book and elsewhere that O' found abbreviations in their text, and so could assume them as something familiar, see Dr Driver, *Notes on the Heb. Text of the Books of Samuel. Introd.* p. lxx.

6. *δ. ושׁוּחָה. και ἀβάτω.* The root seems to have troubled the translators of this Book. Comp. their rendering in xviii. 20, and ('ק) 22 (its only other occurrences in Jer.). Hence they were willing to render as though it were שׁוּחָה (שׁוּחָה), often elsewhere (vi. 8, xii. 10 etc.) rendered *ἄβατος*, and of very frequent occurrence.

Obs. that the M.T. supports BN against A for the order of the words *ἀπ. κ. ἀβ.*

γ. וְצִלְמוֹת. και ἀκάρπω. Either the MS. was indistinct, or a different and less skilful translator may have been at work: for 'צ is rendered correctly (if we accept its Mass. pronunciation) in xiii. 16.

The word which *ἀκ.* represents is clearly גַּלְמוֹד, and it would be tempting to follow Wo. in assuming that this somewhat rare word (Is. xlix. 21 ; Job iii. 7, xv. 34, xxx. 3) was not only O's reading, but also the original Hebrew here. Unfortunately however for his view, everywhere else it is an *adjective*, and so (Job xv. 34 is not a case in point) would need the fem. ending, not likely to be omitted, especially in the face of the parallelism just preceding (בְּאֶרֶץ עֲרֵבָה וְשׁוּחָה). See specially Is. xlix. 21. If O' read the word as גַּלְמוֹד (not גַּלְמוֹדָה), it shews that even those Greek-speaking Jews who possessed a knowledge of their national tongue, had lost some of their feeling for grammatical Heb. usage. (For other passages which seem to throw light on the amount of grammatical knowledge possessed by the translators see Introductory chapter, p. 5.) Aq. Symm. Theod. had *καὶ σκιᾷ θανάτου*. St Jer., quoting Theod., shews ("imagine mortis") that he himself considered the expression to be made up of the roots צַלַּם and מוֹת

*om. a* and *a d.* שֵׁנִי. *om. B\* A* (Q *ἀνὴρ. & ἀνός*), all adding however οὐθέν. שֵׁנִי is an easy amplification for a Heb. copyist.

שֵׁנִי אִשׁ. *ἄνθρωπος ἐκεῖ* (NQ *ἐκ. υἱὸς ἀνθρώπου*). MSS. 22, 23, 26, and others, and so SH. and

also Compl., have *υἱὸς ἀνθρώπου*, which St Jer. gives as the reading of O'.

7. *om. d.* אֶרֶץ. O' *vacat*. Taking 'ב as the name of the well-known hill, as they also do in iv. 26, they thought 'נ inappropriate. Were it not for the latter passage (where see note) one might be inclined (with Scholz) to consider the 'נ as an interpretative addition on the part of M.T. SH. in the text follows O', but in the margin agrees with M.T.

8. הַתּוֹרָה. τοῦ νόμου, but NAQ add μου and so SH.

9. *om. a.* נְאֻם־יְהוָה. B\* N\* *om.* But λέγει κύριος is found in A Q 23, 26, and others. So SH. and Compl. M.T. is an insertion by a copyist for clearness.

11. (ξ i or η.) גַּי. ἔθνη. This need not be anything more than a loose rendering. But O' may have read the word 'גַּי = גַּיִם.

12. γ. וְשִׁעְרוּ חֲרָבוֹ. καὶ ἔφριξεν (after ἔφρ. MSS. 33, 36, and others, and so Ald., add ἡ γῆ. So SH. marg.) ἐπὶ πλείον. M.T. is clearly right; but the two imperatives with asyndeton were rough; so O' avoided the second by reading הַרְבֵּה, Aq. Symm. the first by reading שִׁעְרוּ (καὶ πύλαι αὐτοῦ).

13. *a d.* רְעוּת. καὶ πονηρά, probably reading a conjunction in their text, for they would scarcely

go out of their way to introduce so Hebraic a construction.

ξ i. לַחֲצַב. και ὠρυξαν, a free rendering.

ξ i. בְּאֲרוֹת בְּאֲרוֹת. λάκκους. O' practically deleted one of the words, as though they thought that it had been written twice over in their copy.

ε. יִכְלוּ. δυνήσονται...συνέχειν, reading יִכְלוּ.

It so happens that nowhere else in O.T. except in x. 10 (which is lacking in O') does the Hiph. of כוּל appear with י defective.

15. (γ.) וַיִּשְׁתִּי. οἱ ἔταξαν, very possibly reading ששיתו.

β b. נִצְתָה כ' (נִצְתָה כ'). κατεσκάφησαν, reading נִתְצוּ. It is noteworthy that conversely where M.T. has the expression עָרִיו נִתְצוּ (iv. 26) O' has ἐμπεπυρισμένοι (A Q add πυρὶ), reading נִצְתָה (to which Wo. needlessly adds בְּאֵשׁ). O's rendering of נִצְתָה in ix. 9 [10] is probably to be otherwise explained. See note there.

16. λ. נֶפֶח. Μέμφεως. Noph was a colloquial form of Memphis. See Sm. *Dict. of Bible*, s. v. Noph.

γ. יִרְעוּךָ. ἔγνωσάν σε, reading 7 for 7. The text of A.V. ("have broken") derives from רעע.

γ. קִדְקֵד. και κατέπαιζόν σου, either reading וִירְקֵד (וִירְקֵד), or seeing some form of the root

קלם, which appears (Hithp.) in 2 K. ii. 23, and is rendered *κατέπαιζον* (so *ἐμπαίξονται*, Ezek. xxii. 5; comp. Hab. i. 10, and *קלִּם*, *ἐμπαυγμός*, Ezek. xxii. 4). This seems more likely than the hypothesis of Scholz, who (p. 36) connects O's rendering with the root קרף.

17. ξ i. הַלֹּא־זָאת תַּעֲשֶׂה לָּךְ עֲזִיבָךְ. (16)

*οὐχὶ ταῦτα ἐποίησέν σοι τὸ καταλιπεῖν σε*; Puzzled by the construction they rendered in defiance of grammar. Pesh. and Vulg. render the verb as 3rd p. fut. Niph. (תַּעֲשֶׂה).

ε and α a. אֶת־יְהוָה. (16) ἐμὲ (17) λέγει Κύριος, reading אֶת־י and supplying אֶת־י, perhaps in order to harmonize with the last part of v. 19.

om. c. בָּעֵת מוֹלֶכֶךָ בְּרָרְךָ. O' *vacat*. An amplification, suggested by v. 6.

18. λ. שְׁחֹר. Γηών. The root שחר, *to be black, muddy* ("nigra fecundat arena," Verg. *Ge.* iv. 291), is used in Cant. i. 5, 6 of a tanned face, in Job xxx. 30 of a diseased skin, in Lam. iv. 8 as a symbol of intense blackness of visage, as the result of starvation. It is significant that in all cases of the occurrence of the substantive (Jos. xiii. 3; Is. xxiii. 8; 1 Chr. xiii. 5) O' avoids its transliteration, as though fearful of Egyptian disapproval. Here however, unlike the other cases where they have gone further afield for a rendering, they adopt the name of the river (Gen. ii. 13, where O' reads

as here) which is identified with the Nile by Jos. *Ant.* i. 1. 3. The other Greek translators (see SH. marg.) had no such difficulty and gave Σιώρ.

ξ c. נָהָר. ποταμῶν. The plural is a slip, which may well have been caused by the occurrence of Γηὼν as the last word of the parallel clause.

19. β a. רַעַתְךָ and מְשׁוּבוֹתֶיךָ. The proper renderings (ἡ κακία σου and ἡ ἀποστασία σου) are transposed in O', it would appear for the sake of sound, inasmuch as thus the p, s, and t sounds come together, and then the k sounds. Similar transpositions occur ii. 32, (iv. 31,) viii. 2, 20, x. 4. Scholz (p. 110) makes them to be errors of 'ear' in dictation; but it seems unlikely that they are to be assigned indiscriminately to that source.

om. a. רַע וְרַע. πικρόν. רַע and the conjunction were inserted, so as to carry on the duplication of expression existing in the earlier part of the verse.

ε and a a. אֶת־יְהוָה. ἐμέ, λέγει Κύριος. See on 17.

γ. וְלֹא פָחַדְתִּי אֶלֶיךָ. καὶ οὐκ εὐδόκησα (AQ\* ηὐδ.) ἐπὶ σοί. O' did not perceive that the suffix of פָּ is objective, *fear of (towards) me*. Hence they seem to have chosen to read בַּחֲרָתִּי, in spite of the fact that that verb is not elsewhere found constructed with אֶל.

N.B. אַתָּךְ, suggested by Wo., looks a somewhat portentous word.

ξ a. אֲדֹנָי יְהוִה צְבָאוֹת. Κύριος ὁ θεός σου 2°.

This seems a tolerably clear case of harmonizing on the part of O'. There is no apparent reason why, if the expression here had been originally identical with that in the earlier part of the verse, it would have been altered by a Heb. copyist. See also on v. 22.

20. שְׁבַרְתִּי and נִתְקַתִּי. συνέτριψας and διέσπασας; but Q, 22, 23, 26, and others, apparently with SH. (Δομο), have διέρρηξας; and so Compl. Ald. M.T. is probably wrong in pointing these verbs as 1st p. s., instead of making them 2nd s. f., as M.T. itself has done in the case of לִמְדַתִּי in v. 33. Obs. that there is no καὶ in B or N connecting the verbs.

γ. לֹא אֶעְבֹּר ק'. οὐ δουλεύσω ('ב' אֶעְבֹּר).

ך was changed to ך when the preceding verbs were taken to be in the 1st person.

a b. σοι is Midrashic (NAQ<sup>a</sup> om.).

ζ. אַתָּ צֵעָה. διαχυθήσομαι, reading אַתָּ צֵעָה, which they seem to have considered a possible form of Hithp. of צֵעָה. SH. gives Aq., Theod. as having συγγινομένη (probably a corruption of σὺ γινομένη) ἐν στρώματι πορνῆς.

יִעַנְךָ. κατασκίου (comp. ἀλσώδους in iii. 6).

Wo.'s substitute עֲנַת (rendered by *κατ.* Ezek. xx. 28) is quite a needless change. *Κατ.* is sufficiently near the former in sense, as applied to a tree. So εὔσκιος occurs as rendering of 'ר in xi. 16.

21. ξ i. זָרַע אֱמֶת. ἀληθινήν. A free rendering.

(*om. a.*) לִי. Ο' *vacat.*

γ. סוּרִי. εἰς πικρίαν. The somewhat obscure substantival use of the pass. ptcp. puzzled O', while the simple participial use of the same word in (ק) xvii. 13 gave them no trouble. Hence they chose here to read either (*a*) לְמִרְוֶה, or לְמִרְוֶת, a word which they have also rendered by *πικρία* in Deut. xxxii. 32, or less probably (*b*) לְמוֹר, *myrrh*, which is found once in the Pent. (Ex. xxx. 23), but is not either there or elsewhere rendered by them *πικρία*.

22. ξ i. נִכְתַּם עוֹנֵךְ. κεκηλίδωσαι ἐν ταῖς ἀδικίαις σου. A free translation.

(*om. a.*) יְהוָה אֲדֹנָי נֶאֱמַר. λέγει Κύριος; A adds ὁ θεός σου. The hard and fast tradition perpetuated by the M.T. as to the pointing of the Sacred Name when in juxtaposition with אֲדֹנָי is clearly later than the time of O'. We find, corresponding to this combination in M.T., the following renderings:

(*a*) Κύριος (*Κύριε* or *Κυριέ μου*), here and in vii. 20, xlix. 5 [xxx. 5], l. [xxvii.] 31; so Jos. vii. 7; 2 S. vii. 19 [1°], 20; Is. xlix. 22; Ps. lxxviii. [lxxix.] 21;



(b) κύριος Κύριος (κύριε Κύριε or κύριέ μου, Κύριε) e.g. Jud. vi. 22; 2 S. vii. 19 [2°]; 1 K. viii. 53; Is. xxviii. 16, xxx. 15, lii. 4; Am. v. 3; Ps. cix. [cviii.] 21, cxl. [cxxxix.] 8, cxli. [cxli.] 8;

(c) Κ. ὁ θεός (Κ. ὁ θ. σου), e.g. ii. 19; Deut. iii. 24; Am. iii. 11; Hab. iii. 19;

(d) δέσποτα Κύριε, e.g. i. 6, iv. 10;

(e) more loosely, O's Heb. text probably differing; e.g. Κύριε βασιλεῦ τῶν θεῶν, Deut. ix. 26.

It is of course possible that in such cases as (a) one of the words in M.T. may have been afterwards added.

23. ξ ἰ bis. אַחֲרַי הַבְּעָלִים. καὶ ὀπίσω τῆς Βάαλ. A loose translation.

η or ξ ἰ. דְּרָכַי. τὰς ὁδοὺς σου.

ν. נִיָּן. ἐν τῷ πολυανδρίῳ. Suidas, *Lex.*, s.v. has π. = μνήμα, τάφος, ξενοτάφιον. SH. here translates similarly, giving however Aq., Symm. as ἐν ταῖς φάραγξι (these may have rendered by ἐν τῇ φάραγγι. See Field *ad loc.*). The primary meaning of the Heb. word was necessarily well known to O' (comp. vii. 31 f. etc.), but as the valley of Hinnom<sup>1</sup> and its connexion with sepulture would be unfamiliar to the ordinary Gentile reader, this was interpreted for his benefit. On the contrary in vii. 32 (where see also note), owing to the fulness of the Heb., an interpretation was not so much

<sup>1</sup> נִיָּן, not קמץ or לַחַי, was the name specially given to that one among the valleys in the immediate neighbourhood of Jerusalem. See *Quart. Statement of Pal. Explor. Fund*, Jan. 1889, pp. 38 ff.

needed. But although not there given, it appears (and so for תַּפְּת, διάπτωσις) in the parallel passage, xix. 6.

a d. דְּעִי. καὶ γνῶθι, freely.

δ. בְּכַרְהָ. ὀψέ. The Heb. word (occurring here only) puzzled O', who translated as though it were בְּעַרְבָּ. The conjecture of Michaelis (*Obs. Phil. et Crit. in Jer. etc.*, ed. J. F. Schleusner, Gött. 1793) that they read the Heb. as a verb בְּכַרְהָ (comp. Arabic root), would surely rather require πρωτ̄.

ε. קָלָה. φωνὴ αὐτῆς (קָלָה). For this with the previous word Aq. Symm. Theod. have δρομὰς κούφη.

γ or δ. מְשַׁרְכַּת דְּרַכֶּיהָ. ὠλόλυξεν. (24) τὰς ὁδοὺς αὐτῆς. The root 'שׁ is ἄπαξ λεγόμενον. Hence O' may have treated it as = שַׁרַק, which occurs xix. 8, xlix. 17 [xxix. 18], l. [xxvii.] 13 (Lam. ii. 15, 16). In all these places however that root is uniformly rendered by συρίζω. Therefore there is much to be said for Döderlein's view (*Repert. Bibl. et Orient. Lit.* i. 233), that ὠλ. is the rendering of a variant on 'ב' ק', viz. בְּנָה בְּקָלָה, where 'ב' is probably intended for the fem. ptcp. בְּנָה (I should suggest, with less change, בְּנָתָה קָלָה i.e. בְּנָתָה קָלָה), while 'מ' was passed over as inexplicable. Aq. Symm. (see Field's note) have συμπλέκουσα ὁδοὺς αὐτῆς.

24. γ. פָּרָא. ἐπλάτυνεν. O' read as from

the root פִּרַץ, thus rendered Gen. xxviii. 14, or possibly פָּתַח, which πλ. represents in Gen. ix. 27; Deut. xi. 16; Prov. xx. 12, xxiv. 28.

γ. לָמַד. ἐφ' ὕδατα, reading לַיְמֵי or עַל-יַיְמֵי.

We may note that these two changes were consequent upon their commencing the sentence with הִרְכִּיחַ, which itself followed naturally upon their failure to understand מִשְׁרֵי.

γ. שָׂאֵפָה רִיחַ. ἐπνευματοφορεῖτο. O' saw here the root שָׂאֵפָה (so Wo.), which occurs in Niph. in xlvi. [xxvi.] 15. It may well have been the fault of their MS. Nevertheless שָׂאֵפָה is a word which has shewn itself to be unfamiliar to O' in other places, e.g. Ps. lvi. [lv.] 2, 3, lvii. [lvi.] 4, although the translator of xiv. 6, שָׂאֵפוּ רִיחַ, εἴλκυσαν ἄνεμον (so Aq. here εἴλκυσεν ἄνεμον), dealt with it successfully. It does not occur in the Pentateuch.

δ. תִּאֲנַתָּה. παρεδόθη. Clearly (against Wo.) they connected with the root אָנָה, known to them through Ex. xxi. 13, where it is rendered by the same verb.

ξ i. בְּחַרְשָׁהּ. ἐν τῇ ταπεινώσει αὐτῆς (and so Theod.). O' either intend their rendering to be a euphemism for *in menstruis eius*, or, perplexed by the expression "in her month," connect with the root חָרַשׁ, *conterere*, which appears in Hoph. Is. xxviii. 27. Aq. has ἐν νεομηνία αὐτῆς. 'Ο Ἑβραῖος has ἐν τῷ ἀροτριᾷ (בְּחַרְשָׁהּ).

25. ξ i. מִיַּחַד. ἀπὸ ὁδοῦ τραχείας, freely.

Aq. Symm. (ἀπὸ) ἀνυποδεσίας.

ε. וַתֹּאמֶר. ἢ δὲ εἶπεν. Probably the ' had been lost or obliterated. Then, as consequential changes, the subsequent first persons were rendered as thirds.

δ and ξ e. וְנֹאֵם. Ἄνδριοῦμαι, while אֵל is omitted (see on v. 31), or אֵל read instead of it. O' connect the word both here and in xviii. 12 with אֵשׁ. It is somewhat rare and does not occur in the Pentateuch. St Jer., seeking apparently to give some sense to O's rendering, expands to "In malo proposito agam viriliter," but in Vulg. has "superavi."

26. הִבִּישׁוּ. αἰσχυνθήσονται. Aq. has ἡσχυναν (or κατήσχυναν). But it is only in 2 S. xix. 6 that this verb is transitive in Hiph. See Jer. vi. 15, viii. 12, xlvi. 24, xlviii. 1 (*bis*), 20, l. 2 (*bis*). Spohn's conjecture (*in loco*) that O' must have read בִּישׁוּ would suggest that he also had failed to realise this fact.

ξ i. בֵּית. οἱ υἱοί. Wo.'s בְּנֵי is a fair example of his many needless changes.

27. η. אָמְרוּ לְעַיִן. τῷ ξύλῳ εἶπαν. אָמְרוּ might easily be got from 'אמרי.

ε. יִלְדָתְנִי ק'. Σὺ ἐγέννησάς με (יִלְדָתְנִי כ'). The plural is more likely in this case to have been

changed to the sing. (for the sake of harmonizing) than the converse. Consequently O' and the 'ב probably represent an early corruption, which never became universal.

η. פְּנִים. πρόσωπα αὐτῶν, easily got from 'פני.

28. ξ i. יִקְוּ אֶם-יִשְׁעוּן. εἰ ἀναστήσονται καὶ σώσουσιν (NAQ add σε), freely.

a a. יְהוָה. O' adds καὶ κατ' ἀριθμὸν...Βάαλ.

The form of the clause is clearly suggested by the Heb. of xi. 13.

29. λ. הֲרִיבֶנּוּ. λαλεῖτε. O' shrank from what might savour of impiety. Hence we need not consider (with Wo.) that they had not our text before them. Aq. Symm. δικάζεσθε.

a c. בְּלַכְּם פִּשְׁעֵתֶם. πάντες ὑμεῖς ἠσεβήσατε καὶ πάντες ὑμεῖς ἠνομήσατε (but A om. ἠσεβ...ὑμεῖς) and so SH. A double rendering. 'ב is translated by ἀσεβεῖν in v. 8, iii. 13, and elsewhere, and by ἀνομεῖν in Is. xliii. 27; comp. Job xxxv. 6. St Jer. testifies to the present text of O'.

30. ξ a. לְקַח. ἐδέξασθε. O' changed the person for the sake of parallelism with ἐφοβήθητε in the next clause.

ξ b. חֶרֶבְכֶם. μάχαιρα. Aq. Symm. μάχαιρα ὑμῶν. O' suits the parallelism. The pron. suffix is evidently a slip, caused by the ending of the next word.

31 [Gk 30].  $\gamma$  and  $\xi e$ .  $\text{מִן־הַיּוֹרֵךְ}$ . *καὶ οὐκ ἐφοβήθητε*. O' saw in these words the root  $\text{נָרַךְ}$ , finding also, or supplying from the parallel clause, a negative; for which characteristic of O' see further *infra*.

$\xi i$ .  $\text{וְנָרַךְ}$ . *ἀκούσατε*, freely.

*a b*.  $\text{וַיֹּהֲרֵךְ}$ . O' adds *τάδε λέγει Κύριος*.

$\delta$ .  $\text{מִן־פְּלִיָּה}$ . *κεχερσωμένη*. Aq. has *ὀψύγονος*, Symm. *ὄψιμος*, both connecting the Heb. (as Field points out) with  $\text{פְּלִיָּה}$ , for which O' has *ὄψιμος* in Ex. ix. 32.  $\text{וְד}$  is *ἄπαξ λεγόμενον* and evidently not familiar to O', who rendered by a guess.

$\xi e$  and  $\delta$ .  $\text{וְנִרְנַן}$ . *οὐ κυριευθησόμεθα* (A *δουλευθησόμεθα*). Aq. has *ἀπέστημεν*, Symm. *ἀνεχωρήσαμεν*. O' seems to have taken the verb (a rare one) as though from  $\text{הָרַךְ}$ , but in a passive sense which occurs in v. 31 (see that passage), and to have conjectured that  $\text{נָרַךְ}$  had been accidentally omitted or that it was to be understood from the following clause. Comp. note on  $\text{מִן־הַיּוֹרֵךְ}$  above, and in general, for the freedom with which O' deals with small and frequently used words and specially  $\text{נָרַךְ}$ , see Wellhausen, *Der Text der Bücher Samuelis*, p. 26. See also note on v. 2, and comp. other instances within these chapters in v. 25, v. 3 (here also see note), 10, ix. 4 [5]. We might of course explain *οὐ κυρ.* as a roundabout way of expressing the active sense of  $\text{הָרַךְ}$ , but then probably it would have been rendered without such circumlocution.

32.  $\beta a$ . דַּתְּשַׁכַּח בְּתוֹלָה עֲדִיָּה כְּלָה וּגו'.  $\mu\eta$   
 ἐπιλήσεται νύμφη τὸν κόσμον αὐτῆς καὶ παρθένος  
 κ.τ.λ. The renderings of 'ב' and 'כ' are transposed.  
 Both words are of frequent occurrence elsewhere in  
 Jer. May they not here have been changed for  
 the sake of alliteration (putting the  $a$  and  $u$  sounds  
 together), on the principle illustrated by Wellh.  
 (*Der Text d. B. Sam.*) p. 10? See other examples  
 in note on  $v$ . 19.

33.  $\xi c$ . לִכֵּן. οὐχ οὕτως; probably an error of  
 ear in dictation. Comp. 1 Sam. iii. 14 [13].

$\zeta$  and  $\gamma$ . אֶת־הָרְעוֹת לְמַדְתָּ ק'. σὺ ἐπονηρεύσω  
 τοῦ μιᾶναι, reading אֶת־הָרְעוֹת לְטַמֵּא. O' appa-  
 rently supports 'כ' (לְמַדְתִּי) archaic for the 'ק'), for  
 the ' is needed to complete the suggestion of the  $\aleph$   
 to their eyes, and their rendering very possibly  
 presents the original text.

34.  $\gamma$ . בְּכַנְפֶיךָ. ἐν ταῖς χερσίν σου. Aq.  
 Symm. (καὶ ἐν τοῖς πτερυγίοις σου) agree with M.T.,  
 which is also the better reading in itself.

*om. a*. אֲבִיוֹנִים. O' *vacat*. The Heb. may  
 well be a gloss on the following words. Aq. Symm.  
 Theod. have πενήτων. So Vulg. *pauperum*.

$\epsilon$ . אֱלֹהֵי. δρυί, reading אֱלֹהֵי, but this is no  
 improvement upon the obscurity of the Heb.

36. ( $\theta$ ). תִּזְלִי. κατεφρόνησας, viewing the

word as Hiph. of לול or לל, which voice appears also in Lam. i. 8. I have placed this in the class where one root has been mistaken for another of kindred form. But why should not O' be so far right that 'ת may be the Kal fut. (תולִי) of one of those roots? We should thus (a) avoid the Aramaic dropping of the נ, so rare in Heb., (b) obtain a root whose meaning is at least as apposite as that of אול, (c) fully justify the use of מאר, which, as M.T. stands, hardly accords with the sense of אול.

37 [Gk 36]. η. להם. ἐν αὐτῆ (לה read as though לה).

iii. 1. om. d. לאמר. O' vacat. The construction in the Heb. is somewhat harsh. 'לא is probably to be connected with מנא of the previous verse.

a d. הִשׁוּב אֵלֶיהָ. μὴ ἀνακάμπτουσα ἀνακάμψει πρὸς αὐτόν; Did O' (or their Heb. original) read השוב (= הִשׁוּב), as finding (in marg. or text) a gloss תשוב (= תִּשׁוּב), with or without a consequential gloss אליו, and as considering 'ת to be part of the original text, and אֵלֶיהָ to be a correction? Against this conjecture on the other hand is to be reckoned the fact that in no less than six other cases (xxii. 24, xxxi. [xxxviii.] 33, 39, xxxii. [xxxix.]



28, xxxiv. [xli.] 2, li [xxviii.] 57) O' presents us with a similar Hebraism, *unrepresented in M.T.* It may be said that this would scarcely be done by Greek-speaking Jews. *Idioms* however have a remarkable tenacity of life, as compared with the *words* of a language. See p. 6.

ν. הָאָרֶץ. ἡ γυνή. Midrashic. O' failed to recognise here an instance of the prophet's frequent intermingling of the image and the thing signified. SH. in its text follows the Heb.

ε. רְעִים. ἐν ποιμέσιν (רְעִים).

ξ i. שׁוּב. καὶ ἀνέκαμπτες, apparently (rightly) taking Heb. as infin. abs. (not as Targ. Pesh. St Jer. as imperative), but giving it the meaning of a past tense. Better, *And thinkest thou to return?* literally, *And is it (a matter of) returning?*

2. κ. שָׁפָה. εὐθείαν. Comp. Numb. xxiii. 3, where εὐθείαν stands for שָׁפָה (שָׁפָה). The word seems to have had difficulties for O'. In xii. 12 they render by διεκβολή, in xiv. 6, νάπαι, in iii. 21 and vii. 29, χείλη, but probably in these two cases reading שָׁפָה. In iv. 11 they omit the word. They seem to have taken the notion of εὐθείαν from the Aramaic sense of שָׁפָה (שָׁפָה), *trivit, fricuit*. Comp. even in Heb. הַר־נִשְׁפָּה (Is. xiii. 2), *mons lævis, abrasus, nudus arboribus*. So εὐθὺς occurs in connexion with the clearing of a passage, Is. xl. 3, 4.

β b. Obs. BNA have εἰς εὐθ. τ. ὀφθ. σου (A adding λέγει κύριος). Q has τ. ὀφθ. σου εἰς εὐθ.

δ. פְּעָרְבִי. ὡσεὶ κορώνη (פְּעָרְבִי). עָרְב would be a fairly familiar word, as occurring three times in the Pentateuch, while עָרְבִי (עָרְבִי) does not appear outside the less well-known Is. Neh. Chr.

וְתַחֲנִיפִי. καὶ ἐμίανας. Symm.'s rendering, καὶ ἔνοχον ἐποίησας, is strange, and suggests the root חִיב. In Mic. iv. 11 he also translates in like manner תַּחֲנַף by κατακριθήσεται (καταδικασθήσεται).

3. γ. וַיִּמְנְעוּ רַבִּים וּמִלְקוֹשׁ לֹא הָיָה. καὶ ἔσχεσθε ποιμένας πολλοὺς εἰς πρόσκομμα σεαυτῆ. מִלִּי seems to have been read either מִנְשׁוּל (yet for this πρ. is an unlikely rendering, inasmuch as in vi. 21 מִבִּי is translated ἀσθενίαν, and כִּשְׁל is frequently translated by ἀσθενέω) or מִוִּקֶּשׁ (so Wo.); comp. Exod. xxiii. 33, xxxiv. 12; the whole clause being thus read וְרַעִים רַבִּים לְמוֹקֶשׁ לָךְ הָיָה.

ξ i. וּמִצֵּחַ. ὀψις, freely.

(γ.) In the last clause of this verse πρὸς πάντας perhaps arose from a marginal gloss intended by a Heb. scribe as a correction of, or variant for, הַכָּלִים, which with the preceding word may have been read by O' (so Wo.) מֵאֵין תִּבְלָמִי. It is true, as

Dr Driver points out (*Expositor*, 3rd Ser. vol. ix. 1889, p. 325), that such Hebrew will not construe, but it does not seem certain that O' would have perceived this.

4 γ. מַעֲתָה. ὡς οἶκον. MS. 88 (which is closely allied to SH.) has οἰκεῖον, but this does not agree with SH. itself, which moreover in marg. preserves the Heb. reading. O' perhaps read מַעֲנָה (so Wo. with J. D. Michaelis, *Obs. Phil. et Crit. in Jer. etc.* ed. J. F. Schleusner, Göttingen, 1793), for מַעֲנָה is rendered κατοικητήριον in xxi. 13. It seems however quite as likely that they here read בֵּיתָה (so Scholz, p. 90). Perhaps O's Heb. MS. was here difficult to decipher. The latter part of the verse they translate loosely, as though they read נַעֲרִיךָ.

5 ε. יִשְׁמַר. φυλαχθήσεται (NA διαφ.), reading יִשְׁמַר.

κ. לְנֶצַח. εἰς νῆκος, from the Aramaic and Syriac sense of the root. Contrast εἰς τὸν αἰῶνα in l. [xxvii.] 39; also their rendering of Niph. ptcp. in viii. 5.

ξ ζ. הֲרַעוֹת. τὰ πονηρὰ ταῦτα, not quite literally.

6 θ. מִשְׁבָּה. ἡ κατοικία, apparently taking it to be = מוֹשָׁב, and so in vv. 8, 12, omitting the word in v. 11. Elsewhere (ii. 19, iii. 22, v. 6,

viii. 5, xiv. 7; Hos. xi. 7; Prov. i. 32) מְשׁוּבָה (— בּוֹת) is an abstract noun. Read therefore (with Michaelis) מְשֻׁבָּה (Hoph. ptcp. of שָׁבָה). The root שׁוּב, occurring twice (תְּשׁוּבָה, שְׁבָה) in v. 7, and again (שׁוּבָה) in v. 12, may have helped towards the Mass. reading of the word. Perhaps we should also read הִלְכָה.

ξ i. רַעֲנָן. ἀλσώδους. See on ii. 20. Aq. renders, more freely than is his wont, εὐθαλοῦς.

η. וְתֹנִי. καὶ ἐπόρνευσαν (A<sup>\*vid</sup> -σεν), apparently reading 'ותוני' as a contraction for וְתֹנִינָה. The תְּמַחִי however of xviii. 23 for תְּמַחָה (2 p. m.) suggests that both that case and this are Aramaic forms. Comp. הִחֲלִי in Is. liii. 10.

7. ξ i. עֲשֵׂתָהּ. πορνεῦσαι αὐτήν. The construction of the following simple accus. (ταῦτα πάντα) with this verb is harsh, and it is probably a corruption of ποιῆσαι, which has arisen from the preceding ἐπόρνευσαν.

η. תְּשׁוּבָה. ἀνάστρεψον (תְּשׁוּבָה).

om. c and a a. בְּגֹדְהָ אַחֲוֹתָהּ יְהוּדָה. τὴν ἀσυνθεσίαν αὐτῆς ἢ ἀσύνθετος Ἰουδά. בְּגֹדְהָ, though confined to this passage, is probably an actual word, and the true reading in vv. 7, 10. Otherwise there would have been no reason for

not conforming to the בְּגֵרָה of v. 8. Was O's reading בְּגֵרָה יְהוּדָה, with (marg.) gloss בְּגֵרָה, suggested by the בְּגֵרָה of v. 8, but regarded by O' as an accidentally omitted part of the text, and read by them בְּגֵרָה, as opposed to the pointing transmitted by M.T.? בְּגֵרָה, *perfidia*, occurs in xii. 1 (*ἀθετήματα*). At any rate אֲחֻתָּהּ would hardly have been omitted (and so in vv. 8, 10), if O' had had it before them. It may therefore be taken as a subsequent amplification, suggested by Ezek. xxiii. 11 (*bis*), doubtless a very familiar passage to the earlier post-exilic Jews. The other Greek versions have ἡ ἀσυνθ. ἡ ἀδελφὴ αὐτῆς.

8. אֲרָא. καὶ εἶδον. If we are to accept Prof. Cheyne's proposal (so as to harmonize with the latter part of the verse) to read here (with Ezek. xxiii. 11) אֲרָא (so here Kenn. 137, and Pesh.), the corruption of the Heb. text will have been early enough to be adopted by O'.

*a d.* περὶ πάντων ὧν καὶ εἶδον, περὶ πάντων ὧν κατ. So B\*. But B<sup>ab</sup>NAQ *om.* ὧν 1°...πάντων 2°.

*om. d.* אֲרָא. O' *vacat*.

γ. נִשְׁאָפָה. κατελήμφθη, not reading נִתְפָּשָׁה (as Wo.; comp. 2 Chr. xxv. 23; Ps. lxxi. [lxx.] 11), but נִשְׁאָפָה. Comp. x. 19, where נִשְׁאָפָה is so rendered.

*a a.* אֲלֶיהָ. O' adds εἰς τὰς χεῖρας αὐτῆς, evidently a gloss, taken from Deut. xxiv. 1, 3.

*om. c.* אֲחֻתָּהּ. O' *vacat*. See on v. 7.

9.  $\theta$ .  $\text{מִקֵּל}$ . *eis ouθέν*, connecting the word somehow ( $\text{מִקֵּל}$ , suggested by Mich., is otherwise unknown) with  $\text{קֵל}$ . Targ. Pesh. Vulg. interpret  $\text{מ}$  as the preposition, and connect with the same root. So A.V. and R.V. "through the lightness." Ges. however (see *Theo. s. v.*), in spite of this consensus, inclines to  $\text{קוֹל}$ , *voice*.

om. a.  $\text{וְתַחֲנַף אֶת־הָאָרֶץ}$ . O' *vacat*.

$\beta$  b.  $\text{וְאֶת־הָעֵץ וְאֶת־הָאֶבֶן}$ . τὸ ξύλον καὶ τὸν λίθον.

10. om. c.  $\text{אֲחֻתָּהּ}$ . O' *vacat*. See on v. 7.

om. a.  $\text{נְאֻם־יְהוָה}$ . O' *vacat*. The Heb. insertion was either for a euphemistic reason (so as not to end the paragraph with  $\text{שִׁקָּר}$ ), or merely as amplifying or explanatory. MSS. 26, 36, and others (and so SH.) and Aq. Symm. Theod. have the words.

11. om. a.  $\text{מִשְׁבָּה}$ . O' *vacat*, doubtless rightly.

12. a b.  $\text{שׁוּבָה}$ . O' adds πρὸς μέ.

$\xi$  i.  $\text{לֹא־אֶפִּיל}$ . οὐ στηριῶ, freely. Comp. Vulg. *avertam*.

a b.  $\text{אֶפֶס}$ . μηνιῶ. O' adds ὑμῖν.

13.  $\xi$  i.  $\text{שְׁמַעְתֶּם}$ . ὑπήκουσας (A ἤκουσας).

O' need not have read  $\text{שְׁמַעְתֶּם}$  (as Wo. makes them do). Targ. and Pesh. favour M.T., and such a change of number is itself far from alien to the

genius of Heb. (e.g. *vu.* 18, 'ב 19 (*bis*); Numb. xiii. 22, xxxiii. 7; 1 S. ix. 4), and here would also quite fall in with J.'s tendency to mingle the image and the thing signified. (See on iii. 1.)

14. שׁוֹבְבִים. ἀφεστηκότες. Contrast *v.* 22, ἐπιστρέφοντες.

ξ i. אֲנִי בְעַלְתִּי. ἐγὼ (A pref. ἰδοὺ) κατακυριεύσω. Besides the strangeness of the tense here, we may contrast the verb used in xxxi. 13, ἠμέλησα. Yet the Heb. verb must have the same meaning in both places, and in favour of the sense *husband* is not only the context here, but the usage of the word elsewhere in O. T. Aq. Symm. have ἔσχον ὑμᾶς. Vulg. *vir vester*.

15. γ. רָעָה. ποιμαίνοντες (A ποίμαινες *sic*), reading רָעִים.

γ. וְהִשְׁכִּיל. μετ' ἐπιστήμης, as if through confusion between the sounds of ב and ן. For a similar interchange, comp. x. 3.

16. (ξ d.) בְּרִית יְהוָה. διαθήκης Ἁγίου Ἰσραήλ. Probably not a recensional variation. It was known to SH. (marg.), which however agrees with M.T. It may have been suggested by some liturgical form.

ε and ξ i. וְלֹא יִזְכְּרוּ-בּוֹ. οὐκ (A καὶ οὐκ) ὀνομασθήσεται (יִזְכֵּר). MS. 88 adds with asterisk ἐν αὐτῇ. (So SH.)

ε. יִפְקְדוּ. ἐπισκεφθήσεται (יִפְקְדוּ).

ε. יַעֲשֶׂה. ποιηθήσεται. This last (inconsistently omitted by Wo.) was very naturally, and perhaps rightly, read by O' יַעֲשֶׂה, and thereby determined the treatment of the two previous verbs.

17. a a. בְּעֵת הַהִיא. ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ, agreeing with the Heb. of l. [xxvii.] 4, 20, and the earlier part suggested also by the preceding and following verses.

om. a. לְשֵׁם יְהוָה לִירוּשָׁלַם. O' *vacat*. Probably a Heb. gloss, suggested by xxiii. 6, if with Prof. Cheyne (*Pulpit Comm.*) we read there 'רן (to which  $\aleph$  still testifies) for יִשְׂרָאֵל.

δ. שִׁרְרוֹת. ἐνθυμημάτων (A ἐπιθ.). The study of this word in its eight occurrences in M.T. of J., together with its varying representation in O', in itself amounts to a disproof of Wo.'s theory<sup>1</sup>. In xi. 8, xiii. 10 O' does not render in any way. It is possible, though unlikely, that to these vii. 24 should be added. (See note there.) In ix. 13 [14], xvi. 12, xviii. 12 O' has τὰ ἀρεστά, in xxiii. 17 πλανή. Wo. accordingly 'retranslates' the Greek in each passage into the ordinary Heb. equivalents. But thus according to his principles the pre-Septuagintal text (to quote Prof. H. P. Smith) "did not contain the word at all, but always had some other word in its place," an hypothesis, which, utterly improbable in

<sup>1</sup> See Dr Driver in *Expositor*, l.c. p. 328, and Prof. H. P. Smith in *Journal of Bibl. Lit.* l.c. p. 112.



itself, is rendered still more hopeless, as Dr Driver points out, by "the fact, that in the two other places where the word occurs in the Old Testament, Deuteronomy 29, 18 [19], Ps. 81 [80], 13, it is represented in LXX. by ἀποπλάνησις (as by πλάνη in Jeremiah 23, 17) and ἐπιτηδεύματα." Doubtless the word was strange to O', and consequently they were in each case guided by the context.

We may note that words ending in יֵת-יָת, while somewhat rare in other Bibl. Heb., are favourites with J., and are very frequent in Aramaic. Comp. מְלִכּוֹת, כְּרִיתוֹת (three times) for מְמִלְכָה, גִּרְוֹת (for מְלוֹן), חֲנּוֹת. For other examples see Knobel, *Jer. Chaldaizans*, Breslau, 1831.

18. λ. צִפּוֹן. O' adds καὶ (A om. καὶ) ἀπὸ πασῶν τῶν χωρῶν. The tendency to supplement or expand existing, though to a less extent, in O', may here be explained as connected with a natural desire to include Jews living in Egypt.

ξ a. אֶת-אֲבוֹתֵיכֶם. τοὺς πατέρας αὐτῶν. O's alteration is for the sake of smoothness. Heb. idiom however (see on v. 13) is very tolerant of such changes of person.

19. η. אִמְרָתִי. O' adds Γένοιτο, Κύριε, which is their rendering in xi. 5 of אִמְן יְהוָה, and is introduced here, as following upon the translators' assumption that אֲנִי refers to the prophet, an assumption not altogether unnatural, when we consider that

the pronoun is emphatic, as though to indicate a change of speaker. Aq. Symm. and SH. are against the words, which O' (see Wo. p. 192, who refers to Movers and Hitzig) probably got out of the אִךְ (אִמֵּן יְהוָה בִּי) which follows. See on ii. 2, 3.

ν. צְבִי. θεοῦ. Midrashic. Misled by the following צְבִאת (which they render Παντοκράτορος) they did not perceive that צְבִי is descriptive of the inheritance, not of its Divine Owner. The rendering of the other Gk. Verss. here is uncertain.

ε. תְּשׁוּבֵי ק', תְּקַרְאֵי ק'. καλέσατε, ἀποστραφήσεσθε (אQ ἀποστραφήση), following 'ב (תְּקַרְאֵי, תְּשׁוּבֵי). So Pesh. But SH. and Vulg. agree with 'ק.

20. γ. מִרְעָה. εἰς τὸν συνόντα αὐτῆ. The Heb. is suspicious, as the only case where בָּנָה is constructed with מִן. מ and ב were similar in ancient writing. See Wo., p. 273.

ξ i. בְּגִדְתָם. ἠθέτησεν (א-σαν), a loose translation, by no means warranting us in assuming, with Wo., a different text.

21. δ. שְׂפִיִם. χειλέων, reading שְׂפִי, as that word is thus rendered in Ezek. xxiv. 17. See further above on v. 2.

ξ i. תְּחַנוּנֵי. καὶ δεήσεως, loosely.

γ. יְהוָה אֱלֹהֵיהֶם. θεοῦ Ἁγίου αὐτῶν, appa-

rently reading for the first word (perhaps owing to illegibility of MS.) קָדֵשׁ. I cannot construe Wo.'s conjecture אֱלֹהֵי קִדְשָׁם.

22. שׁוֹבְבִים. ἐπιστρέφοντες. See on v. 14.

ξ i. אֲרָפָה. καὶ (probably not recensional, and perhaps introduced by a copyist) ἰάσομαι. We find above 30 MSS. with אֲרָפָה (see Kenn.). Comp. Prov. xviii. 9, מִתְרַפָּה, ὁ μὴ ἰώμενος (obs. also the inserted negative; for which see on ii. 31). Inasmuch as רָפָה is a neuter verb in Kal, we cannot (with Mich.) translate אֲרָפָה by *remittam*, and the Mass. punctuation (as a ל'ה verb) also involves a borrowing of meaning from רָפָה, as in xix. 11, li. 9, and so in other Books. So we may comp. the subst. מְרַפָּה in viii. 15 (in these the Heb. note suggests נ as the more correct spelling), and פְּרָה in ii. 24 (so best editions) as against פְּרָאִים in xiv. 6. Observe that, although רָפָה (in Hiph.) may appear the more suitable of the two roots to be connected with such a word as מְשׁוֹבְבָה, yet in Hos. xiv. 5 רָפָה (with no variant) is joined with the same word.

γ. מְשׁוֹבְבֵיכֶם. τὰ συντριμματα ὑμῶν (A αὐτούς). Συντ. is used in vi. 14 to render שָׁבַר (and so συντριμμός in iv. 20 and συντριβή in iv. 6); but the Heb. tempts the conjecture that O' read

מִשְׁבְּרֵיכֶם, a word used of waves, either literally (Jon. ii. 4) or as a figure for calamity (Ps. lxxxviii. 8; 2 S. xxii. 5, where the parallel in Ps. xviii. 5 has חֲבָלִי). I cannot find that מִשְׁבְּרוֹת (suggested also by Mich.) "is a word in actual use" (H. P. Smith, l. c. p. 115).

*a b* and *ε*. הִנֵּנוּ אֲתָנּוּ לְךָ. ἰδοὺ δοῦλοι (Q οἶδε) ἡμεῖς (A ὑμ.) ἐσόμεθά σοι. O' seems to have inserted δ. (omitted however by many MSS. and by SH.) as epexegetical. To suppose, with Wo., that they had a different text, is wholly unnecessary. We may decline Prof. H. P. Smith's conjecture (l. c. p. 117) אֲנַחֲנוּ for אֲתָנּוּ, if we point אֲתָנּוּ, a use of אֲתָ which can hardly be called impossible in itself, in the face of such a passage as Hag. ii. 17 *s. fin.*, and which, even had it no Bibl. support, would probably have presented, as far as classical Heb. is concerned, small difficulty to the translators.

23. ξ *i*. מִנְבְּעוֹת הַמּוֹן הָרִים. οἱ βουνοὶ καὶ ἡ δύναμις τῶν ὀρέων, loosely.

N.B. This verse furnishes a good example of O's readiness to render the same Heb. word, occurring twice (אֲבִן), by different words, ὄντως and πλήν.

24. מִנְעוּרֵינוּ. ἀπὸ νεότητος ἡμῶν. NAQ have αὐτῶν and so SH.; Pesh. Vulg. as M.T., which is clearly right.

25. *om. a.* לִיהוָה אֱלֹהֵינוּ. ἔναντι τοῦ θεοῦ ἡμῶν.

iv. 1. ξ *i*, *quinquies*. Probably O' found the Heb. somewhat illegible. At any rate they made a wrong choice here and at the beginning of *v.* 2, in the person of the five verbs (תָּסִיר, תָּשׁוּב, תָּנַד, תָּנַד, תָּנַד), the first four of which however are in themselves ambiguous in this respect, and they failed to recognise the clue afforded by the suffix in שְׁקוּצִיךְ.

*om. (a).* וְאֵן. ἔάν.

*a c.* מִפִּי. ἐκ (Q ἀπὸ τοῦ) στόματος αὐτοῦ (A *om.* ἐκ στ. αὐ.) καὶ ἀπὸ τοῦ (N\* A *om.* τοῦ) προσώπου (NQ add μου; A adds αὐτοῦ). O's rendering is conflate, as including the corruption מִפִּי. For loss of ך comp. xlvi. [xxvi.] 12 (קְלוּנְךָ, φωνήν σου) and so שַׁת for שַׁנַּת on the Moabite stone.

γ and ξ *e.* וְלֹא תִנְגַּד. εὐλαβηθῆ (תִּנְגַּד). For O's freedom in dealing with לָא etc. see on ii. 31.

2. *a b.* O's addition (at the end), τῷ θεῷ ἐν Ἱερουσαλήμ, found also (but ׀סד׀ has an asterisk) in SH., is apparently Midrashic.

3. ξ *a.* וְלִירִישָׁלַם. καὶ τοῖς κατοικοῦσιν Ἱερ. (A *om.*), assimilating to the language of many other passages, viz. *v.* 4, xi. 2, 9, xvii. 20, xviii. 11, xxv. 2, xxxv. [xlii.] 17, xxxvi. [xliii.] 31.

We may note that in these wherever the word

שִׁנְיִן occurs (viz. here and in the following *v.*; so xi. 2, 9, xviii. 11) Wo. considers O' to have read שִׁנְיִן, although no Heb. sing. has a more undoubted claim to a collective sense, when the context so requires. (See Deut. xxvii. 14; Jos. ix. 6, x. 24; Jud. ix. 55, xv. 10, xx. 33, 36, 42; 1 S. xiv. 22; 2 S. xv. 13; 1 K. viii. 2 etc.) See H. P. Smith, l. c. p. 113, on this *v.*, and p. 111, on ii. 6.

4. *a d* and γ. לִידְוֹהָ. τῷ θεῷ ὑμῶν. Symm. has τῷ κυρίῳ, Vulg. *Domino*.

ξ i. וְהִסְרֵנּוּ. καὶ περιτέμεσθε, but N<sup>a</sup>A περιέλεσθε (A -θαι). The latter rendering was probably suggested by its occurrence in *v.* 1.

ε. חֲמַתִּי. ὁ θυμὸς αὐτοῦ (AQ μου), as though the words of the prophet. This is not noticed by Wo.

5. *om.* (a). וְאָמַרְוּ. εἶπατε (NA pref. καὶ).

ξ i. מְלֵאן. μέγα, freely.

הַמְבַצֵּר. τὰς τειχήρεις, and so SH. A has τ. ὀχυράς, adopted from viii. 14. Τειχ. occurs here only in J., while πόλεις ὀχ. is a frequent expression in J. and elsewhere.

6. ε. נִסְ. φεύγετε (נס or נס). See *v.* 21.

הַעֲיִזוּ. See on vi. 1.

7. γ. מְסַבְּכֵן. ἐκ (NAQ τῆς) μάνδρας αὐτοῦ, possibly reading מְסַבְּכֵן. Comp. Ps. x. 9 [ix. 30].

*om. d.* וּמִשְׁחִית. ἐξολεθρεύων, an easy con-

fusion of eye, owing to the ending of the previous word.

ξ i. אֲרָצָה. τὴν γῆν. See following note.

ξ i. עָרִים. καὶ πόλεις (Q αἰ π. σου). Wo. (as H. P. Smith, l. c. p. 110, points out) in making O' read וְהָעָרִים, has failed to note that BNA *all* have καὶ πόλεις (without the article). Probably O' read it as עָרִים, and then made their rendering of the preceding אֲרָצָה to conform to it.

θ. תְּצִינָה. καθαιρεθήσονται. The rendering is defensible, with the Heb. as it stands. Comp. the sense of נָצַח (but in Niph.) in 2 K. xix. 25; Is. xxxvii. 26. If however we are to look on O' as translating a variant, H. P. Smith (l. c. p. 109) is doubtless right in thinking that as καθαιρέω is used<sup>1</sup> as the rendering of נָתַן, it is probable that their copy had a word derived from that root. He does not however explain how the word תְּצִינָה, which he assigns to them as on the whole their probable reading, can possibly be formed from those root-letters.

8. ξ i. עַל-זֵמַת. ἐπὶ τούτοις, freely.

(om. a.) הָאֵין אֲרָצָה. ὁ θυμός (Q adds ὀργῆς).

In the face of Is. xiii. 13 we cannot feel at all sure that O's Heb. text was not the same as ours. MSS.

<sup>1</sup> Not however, as he says, "twice" but once (lii. 14) in J.

23, 26, (so SH.,) Compl. Ald. have  $\acute{\omicron} \theta. \acute{\omicron} \rho \gamma \eta \varsigma$ . 'Οργή θυμοῦ (obs. the order) is the rendering of 'N Π in v. 26.

(ξ a.) מִמְּנוֹ. ἀφ' ὑμῶν (N\* ἡμ.). An easy and frequent corruption of ἡμῶν, even if the reading be not original, and a free rendering by way of conforming to the earlier part of the v. Pesh. Vulg. agree with M.T.

10. אֱהֵא. Ω. See on i. 6.

ξ i. אֲדֹנָי יְהוִה. δέσποτα Κύριε. See on ii.

22.

om. a. יְהִי לָכֶם. ἔσται (AQ add ὑμῖν). O' would hardly have disregarded the second word.

a d. וְנִגְעָה. καὶ ἰδοὺ (N\* AQ om. ἰδ.) ἤψατο (Q ἄψεται).

ξ i. דְּנִפְשׁוֹ. τῆς ψυχῆς αὐτῶν, freely.

11. ε. אֵמַר. ἐροῦσιν, freely.

ξ i. חָצ. πλανήσεως. None of the conjectures are quite satisfactory. Probably the word was more or less illegible. Aq. (πνεῦμα) λαμπήδονος, Symm. (πν.) καύσωνος. St Jer. (ventus) urens sive roris (read erroris).

om. d. שְׁפִים בְּמִדְבָּר. ἐν τῇ ἐρήμῳ, thus omitting to render 'ש. See on iii. 2.

12. om. a. מֵאֵלָה. O' vacat. The Heb., however we may explain it, is awkward. Perhaps it represents a post-Septuagintal error, מֵאֵל not



properly erased, but accompanied by the marginal correction מלא. Either the subsequent copyist who inserted the latter in the text, or another one added the ה to מלא, so as to obtain a word of familiar appearance. Aq. Symm. Theod. have ἀπὸ τούτων, while MSS. 22, 36, and others have these words without, and 88 (so SH.) with, an asterisk.

מִשְׁפָּטִים. κρίματα BNA (Q adds μου). Wo. (מִשְׁפָּטִים) is therefore on his own principles wrong in making O's Heb. MS. differ here from M.T.

13. ξ i. בְּעֵנָיִם. ὡς νεφέλη, freely.

ξ i. שִׁדְדָנוּ. ταλαιπωρούμεν. A free translation, but supported by several other instances in this Book alone (*v.* 20 *bis*, ix. 18 [19], x. 20, xii. 12). So שִׁדְדָנוּ is rendered by ταλαιπωρία in *v.* 20 (where see note), vi. 7, xx. 8, and שִׁדְדָנוּ in vi. 26, xv. 8, li. [xxviii.] 56.

14. ξ i. תָּלִין. ὑπάρχουσιν (AQ ὑάρξ.), freely.

15. a b. מָדַן. ἐκ Δὰν ἤξει. Midrashic. MS. 88 has ἤξ. ἐκ Δ. SH. relegates the verb to its marg. Vulg. om.

ξ i. וּמִשְׁמִיעַ. καὶ ἀκουσθήσεται, freely.

16. (a b.) הִנֵּה. ἰδοὺ ἤκασιν. This may be Midrashic, and part of O's genuine text, but rather

its origin would seem to be as a variant for the ἔρχονται of the later part of the *v*.

θ. נְצָרִים. Συστροφαί, *bands, troops*. O' connected with root צָרַר, which they translate by this substantive in Hos. iv. 19, xiii. 12; and by the corresponding verb in Ezek. xiii. 20; Prov. xxx. 4 [xxiv. 27].

17. η. מְרַתָּה. ἠμέλησας. O', as Wo. points out, has the support of the Targ. (סְרִיבָת). But Aq. and the other Greek translators have 3rd pl., and so SH. If we assume the word to have been originally written מֵרַת, it could be read (comp. *v*. 19) either as 2nd p. s. f. (מְרַת) or 3 p. s. f. (in sense of 3rd p. pl.). Comp. הִגְלָת, xiii. 19; עֲשָׂת, Lev. xxv. 21, הִרְצָת, Lev. xxvi. 34 (so וְהִית as 'כ' in 2 K. ix. 37). Among those who adopted the latter reading the ה final would naturally soon be added.

19. *om. a.* מְעִי 2°. O' *vacat* (AQ τὴν κοιλίαν μου).

θ. אֹחֻלָּה ק'. ἀλγῶ. The 'ב' אֹחֻלָּה, seems, as Ges. says, to have arisen from a confusion of 'ק' and of אֹחֻלָּה (אֹחֻלָּה) which some MSS. (Kenn. gives 19) exhibit. There is no parallel for this sense of יָחַל. On the other hand נְחָלָה (fem. ptcp. Niph. of חָלָה) is twice in this Book (x. 18 [19], xxx. [xxxvii.] 12) rendered ἀλγηνά. It is therefore most probable that O' here saw that root.

a c. הוֹמָה־לִּי לְבִי. μαιμάσσει ἡ ψυχὴ μου, σπαράσσεται ἡ καρδία μου (N\* om. the whole). A conflate rendering.

ε. שְׁמַעַתָּה ק', שְׁמַעַתִּי נ'. ἤκουσεν. As soon as the ' of the old form of the 2nd s. f. was gone, as appears to have been the case in O's original, שְׁמַעַתָּה could be read as either person. Comp. v. 17.

20. γ. שָׁבַר 1°. ταλαιπωρίαν (Q -ίας), reading שָׁבַר. See on v. 13. שָׁבַר 2° is rendered συντριμμόν. See on iii. 22. In Is. lx. 18 שָׁבַר and שָׁבַר are rendered (in reversed order) by σύντριμμα and ταλ.

ξ i bis. שָׁבַר (שָׁבַר). τεταλαιπώρηκεν bis. See on v. 13.

ξ i. אֶהְיֶה. ἡ σκηνή (A σκηναί), freely.

γ. רָגַע. διεσπάσθησαν. רָגַע is (a) to frighten (Is. li. 15) or (b) to shrink, to be quiet through terror (Job vii. 5). I can find no authority for the assertion of Schleusner (notes on Michaelis, *in loco*) that רָגַע can mean *discindere*. O' clearly read the root letters of קָרַע.

21. ε. נָגַ. φεύγοντας. Comp. v. 6.

ξ i. אֶשְׁמָעָה. ἀκούων, a corruption of ἀκούω (so Q\*), which is itself a loose rendering. SH. has fut., and so Vulg. *audiam*.

22. θ. אֵוִיל. οἱ ἡγούμενοι (and so SH.),

explained by *ισχυρούς*, which is their rendering of אֱלִי (אֵילִי ק'), *strong ones* (i.e. *chief men*) in 2 K. xxiv. 15, a passage naturally very familiar to Jews of the Dispersion.

23. ξ i. תָּרַוּ. οὐθέν, similarly rendered 1 S. xii. 21 (*bis*); Is. xl. 17, 23; Job xxvi. 7.

om. a. וְבָרוּ. O' *vacat*. The word is rendered ἀκατασκευάστος in Gen. i. 2, and occurs elsewhere only in Is. xxxiv. 11, where also O' omits. This is very suspicious, as the word must have been quite familiar to them.

24. ξ i. הִתְקַלְקְלוּ. παρασσομένους. As H. P. Smith (l. c. p. 113) points out (against Wo.'s desire to give O' a different original), the root is similarly rendered in Eccl. x. 10.

25. נִדְדוּ. ἐπτοεῖτο; but Aq. μετηναστεύθησαν.

26. ξ i. עָרִיוּ. αἱ πόλεις. O' disregarded the pronoun, as inconsistent with their view of the meaning of בְּרַמְלָה. See on ii. 7.

β b. נִתְצוּ. See on ii. 15.

a d. אֶפֶן. O' adds ἠφανίσθησαν, which may well be a marg. correction of ἐμπεπυρ.

28. β b. וְלֹא נִחַמְתִּי. καὶ οὐ μετανοήσω, ὄρμησα. O's order is certainly a more natural one.

29. ξ i. וְרַמָּה. καὶ ἐντεταμένους. רַמָּה is translated by the same verb in Hos. vii. 16.

γ. כָּל-הָעִיר 1°. πᾶσα (Q ins. ἡ) χώρα, probably reading כָּל-אֶרֶץ. The Targum (כָּל-יְתֵבֵי-אֶרֶץ), "all the inhabitants of the country," points to this reading.

γ. כָּל-הָעִיר 2°. πᾶσα πόλις.

These two together form a somewhat perplexing problem. At any rate the article, originally it would appear absent on both occasions, might easily creep in, with עִיר from the readiness with which the word would be supposed to refer to Jerusalem alone, with אֶרֶץ to increase the dramatic effect, assisted also by parallelism, and by the occurrence of this word in *vs.* 23, 27. While we thus obtain הָעִיר 2°, and (for אֶרֶץ the original reading for הָעִיר 1°,) הָאֶרֶץ, the latter word, if written רַמָּה, might easily, by confusion of eye with the next line, be copied as הָעִיר.

a c. בָּאֵן בְּעֵבִים. εἰσέδυσαν εἰς τὰ σπήλαια, καὶ εἰς τὰ ἄλσῃ ἐκρύβησαν. The former clause of these may possibly represent a variant בְּחָרִים, of which however there is no trace otherwise. עֵבִים on the other hand, as bearing an unusual sense, can scarcely fail to be the original reading of the Heb., and may, as Schleusner (*in loco*) suggests,

have been correctly rendered ἄλση, *thickly wooded hills*, which by a would be corrector, connecting it with an Arabic root, *to be concealed*, was altered to σπήλαια, thus giving rise to the present conflate rendering.

30. *om. a.* שָׁדֵד is suspicious, as being anomalous in gender, and not represented in O', although well known to them. See on v. 13. MSS. 23, 36, and others have ἡ ταλαίπωρος; Aq. Symm. ταλ., unless (see Field's note) Aq. had προνενομεμένη, "vastata," which St Jer. attributes to him.

ν. תְּקַרְעֵי. ἐγχρίση. Midrashic.

ξ i. תְּתִיפֵי. ὁ ὠραισμός σου, freely.

יִבְקִשׁוּ. ζητοῦσιν. So B, but NAQ have the harder and more accurate ζητήσουσιν.

31. ξ i. צָרָה. τοῦ στεναγμοῦ σου, freely.

ξ i. תְּתִיפֵחַ. ἐκλυθήσεται. The Heb. root is probably connected with נִפַח, פּוּחַ. O' translated freely.

(β a.) תְּפִרֵשׁ. παρήσει. Is this word (employed here only to render the Heb. root) an illustration of O's occasional tendency to use for translation a word of similar sound? See on ii. 19.

ε. לְהַרְגִים. ἐπὶ τοῖς ἀνηρημένοις, reading לְהַרְגִים.

v. 1. *om. d.* אִישׁ אֶם-יֵשׁ. εἰ ἔστιν. M.T. is probably a kind of conflation, being a combination

of the contracted (שׁי' נ) and full form of the second and third words (so Movers, mentioned by Wo.). Scholz's interpolation of נצמ is violent.

ξ i or η. לה. αὐτοῖς (Q\* αὐτῆ). This may well be considered as a rendering κατὰ σύνεσιν, although it may have been read as 'לה = ׀הם.

2. γ. ׀נ. λέγει Κύριος, reading ׀נ, supplying its usual subject, and joining the expression to the previous words.

ξ e. ישבע. οὐκ...ὀμνύουσι. For the introduction of the negative see on ii. 31. Here it may possibly have arisen out of the ל of לבן. In this and many other cases, by making the sentence interrogative, we may of course restore the sense to that of M.T.

3. ξ e. הלוא לאמונה. εἰς πίστιν, a case of the converse kind to the preceding.

4. δ. נואלו. διότι οὐκ ἐδυνάσθησαν (N ἡδυν., AQ ἡδυνήθ.) In l. [xxvii.] 36 παραλυθήσονται. The Heb. verb is somewhat rare, and therefore loosely translated.

ξ a. אלהיהם. θεοῦ, freely. The pron. is omitted for the sake of parallelism.

5. נתקו. διέρρηξαν. The Heb. root was rendered in ii. 20 by διασπάω.

6. γ and ζ. ערבות. ἕως τῶν οἰκιῶν, reading (not

עַד בַּיִת, with Wo. and so Driver, *Samuel, Introd.* p. xxxi, but) עַד בְּתִי. This accounts both for O's plural, and (by thus transferring the ' from the verb which follows) for their rendering by a past tense (ὠλόθρευσε). The only approaches to a parallel in the Heb. are in עָרַב זֵאֲבֵי in Hab. i. 8 and Zeph. iii. 3. In the latter passage O' renders ἔ τῆς Ἀραβίας. Prof. Cheyne (*Pulpit Comm. in loco*) points out that we have no reason to suppose that עָרַב makes pl. עֲרֵבוֹת. Understand therefore of *the deserts* (pl. of עֲרֵבָה).

ε. שִׁקַּד. ἐγρηγόρησεν, reading שִׁקַּד.

7. וַאֲשָׁבַע. καὶ ἐχόρτασα. Other MSS. have ש, thus giving the meaning, *I caused them to swear.*

γ. יִתְגַּוְרְדוּ. κατέλυον (A -οντο), reading Hithp. of גַּוְר (and so SH.). It may be noted that the root גַּוְר, *to drag, seize*, supplies the only similar verbal form in J. (xxx. 23), viz. מִתְגַּוְרֵר.

8. θ. מִיּוֹגֵיִם ק'. θηλυμανεῖς, evidently connecting this difficult word with זָנָה.

om. d. מִשְׁבָּיִם is unrepresented in O'. All proposed ways of construing it are beset with difficulties, and early tradition varies. Aq. Theod. have ἔλκοντες (מִשְׁבָּיִם), and so St Jer.; Symm. ἐλκόμενοι (מִשְׁבָּיִם) and so MS. 88 and SH. It looks like an early (marg.) conjecture for indistinct letters in the text.



10. בְּשִׂרוֹתֶיהָ. ἐπὶ τοὺς προμαχῶνας αὐτῆς.

The word was unfamiliar to O', who however have dealt with it with fair success.

γ *bis*. הִסִּירוּ וְגו'. O' appear to have been quite baffled by the latter part of this verse. For הִסִּירוּ they seem to have read (ὑπολίπεσθε; AQ -λείπ-) הִשְׁאִירוּ, and for נְטִישׁוֹתֶיהָ (τὰ ὑποστηρίγματα αὐτῆς) either לְמִשְׁעָנֶיהָ, or, less probably, לְאִשְׁוֹתֶיהָ. The latter substantive, it is true, occurs (ק) l. [xxvii.] 15 (O' there rendering ἐπάλληξαις), but the former presents on the whole an easier misreading of the Heb. consonants, if somewhat indistinctly written. In either case the ך seems to have been read as ל ('נ is doubtless *vine-tendrils*, as in xlvi. 32; Is. xviii. 5).

ξ *e*. לֹא. O' *vacat*. See on ii. 31.

11. β *b*. נִאֲמַרְיָהוּ. B has λέγει Κύριος earlier in the verse; NAQ omit. The words therefore were probably altogether absent from the original text, though found in Aq. Symm. Theod., and with an asterisk in MS. 88, SH.

12. ξ *f*. לֹא-הוּא. Οὐκ ἔστιν ταῦτα. The natural meaning of the passage is, *It is not really God who speaks*. O's desire appears to have been to get as far as possible from the irreverent sense which the words might conceivably bear, viz. *He (God) is not*.

13. ξ i. וְהַדְבִּיר. καὶ λόγος Κυρίου. A free translation, which assumes the Heb. to be a substantive, which however is not found elsewhere (except possibly Hos. i. 2). To make the word to be a Pi'el ptcp. with **ד** omitted is of course possible, though the only undoubted instance of such omission (in Pi'el), except where **ד** is also the root letter of the verb, is that in Eccl. iv. 2 (שִׁבַּח).

ג. נָה יַעֲשֶׂה לָהֶם. BNQ have οὕτως ἔσται αὐτοῖς, but A omits. It is very possible that O' or a copyist may have omitted the words, as thinking it to be too much to the national discredit that the formula of cursing should have been used towards the prophets. SH. inserts them without an asterisk.

14. om. a. אֱלֹהֵי. O' *vacat*. ὁ θεός is inserted with asterisk by MS. 88 (so SH.).

ε. נָתַן. δέδωκα (נָתַן).

15. om. d. In the earlier part of this verse the omission of all from the second to the fourth נָה is a familiar kind of error which may well have been committed by transcribers, or, conceivably, by the translators themselves. Aq. Theod. and so MS. 88, SH., support M.T.

ξ (d). The latter part of the verse, if it be indeed meant to represent the present Heb. text, is a very free translation, closely conforming however to the Heb. of Deut. xxviii. 49, a passage which may have been specially familiar to the

Egyptian Jews for liturgical reasons. But when we notice that the first three words of *v.* 16 are also absent from O' (supplied with an asterisk in MS. 88, SH.), it looks as though their MS. was defective or illegible here. Possibly the omitted words may represent an accidentally dropped line of the original.

17. *a a.*  $\text{קָטַנְתָּן}$ . O' adds (but  $\text{N}^*$  *om.*)  $\text{καὶ τοὺς ἐλαιῶνας ὑμῶν}$ . The passage Ps. iv. 8, which Wo. (p. 75) adduces in defence of O' here, seems rather to weaken, than to support, his case. Not only is it unlikely that the words, if representing a Heb. original, would *in both places* have dropped out of the text used by O' between the time of that version and that of the M.T., but also, by disregarding them, the triple parallelism, so carefully maintained up to this point throughout the verse, is continued till the ear shall be satisfied by the comparatively long final clause. The addition would have been easily suggested to O' or a transcriber by any of the passages Ex. xxiii. 11; Deut. vi. 11; Jos. xxiv. 13; 1 Sam. viii. 14. SH., evidently by accident, marks the words as though  $\text{ὑμῶν}$  alone were unrepresented in the Heb.

*γ.*  $\text{שִׁשְׁרִי}$ .  $\text{ἀλοήσουσιν}$  (Q -σωσ-), reading doubtless  $\text{ר}$  for  $\text{ר}$ , inasmuch as this verb is used more frequently than any other to translate  $\text{שִׁרַּר}$  (including subst.  $\text{שִׁרִּי}$ ), viz. in Deut. xxv. 4; Jud. viii. 7 (in B); Is. xli. 15; Mic. iv. 13; 1 Chr. xxi. 20.

18. *a d.* יהוה. Κύριος ὁ θεός σου.

19. *om. c.* וְעִזְבֶתְם אוֹתִי. O' *vacat.* ἐγκατελίπετέ με (καὶ) is found however in Q XII, 22, 33, 36, and others (so SH.) and appears in Compl. Ald. The Heb. may have been suggested by such passages as xxii. 9; Jud. x. 10, 13.

20. בִּיהוּדָה. ἐν τῷ Ἰουδα. οἶκῳ appearing in Q marg. is omitted in BNA. Wo. not only ignores this fact in his *Conspectus*, but also adduces this (p. 78) as one of the three passages which he cites to shew "superior parallelism due to the additions in the Septuagint."

*om. a.* לְאֵמֶר. O' *vacat.*

24. η and γ. בְּעֵתוֹ שְׁבַעוֹת תְּקוֹת. κατὰ καιρὸν πληρώσεως προστάγματος ('בעתו' שבעת ה'). The rendering of the first word suggests that contractions were familiar to the translators. For the next word, while they clearly read the initial letter as ש, the probability is that they understood it as the construct (whether sing. or pl.) of שְׁבַעָה, occurring in three other places (Is. xxiii. 18, lvi. 11; Ezek. xxxix. 19) as against Wo.'s שְׁבַעָה, which is otherwise ἄπαξ λεγόμενον (Ezek. xvi. 49). Theod. and Aq. (but apparently in his 2nd ed., see Field's note) read as ש, and so SH. (שֶׁבַעָה).

O' may have chosen ש, as finding some difficulty in recognising the 'coordinated' or 'suspended'

const. state in  $\text{שׁוֹרֵי חַ' קְצִיר}$ , *weeks of—appointed ones of—harvest*. Other instances of this construction are found in xiv. 17, xlvi. 11; Gen. xiv. 10; Deut. xxxiii. 19; Jud. xix. 22; 1 S. xxviii. 7; 2 S. xx. 19; 2 K. x. 6, xvii. 13  $\text{ק'}$ , xix. 21; Is. xxiii. 12, xxxvii. 22, xlvi. 1; Job xx. 17; Lam. i. 15, ii. 13.

26. *om. d.*  $\text{יְשׁוּרֵי כֶּשֶׁף}$ . O' *vacat*. Aq. Symm. according to St Jer., connected 'י with  $\text{יֶשֶׁר}$ , *upright*, but made it a proper name "*Iasir, quasi rete aucupis; quod etiam qui bonus inter eos videtur et rectus, instar aucupis tendat insidias.*" Although this is far from satisfactory, it is not easy to make anything better out of the present text. We may observe that O's rendering of the rest of the *v.* is opposed to the accentuation of M.T.

27. *a b.*  $\text{בְּבִלְוָב}$ .  $\omega\varsigma$   $\text{παγίς ἐφεσταμένη}$  ( $\text{ἐφ.}$  with its tendency to 'improve' has  $\text{συνεσταμένη}$ ).  $\text{ἐφ.}$  is Midrashic.  $\text{παγίς}$  is meant doubtless (not so Wo.) as a translation of  $\text{ב'}$ , of which, as a rare word (elsewhere only in Am. viii. 1, 2) they inferred the meaning, and perhaps quite correctly, from the context. Prof. Cheyne (*Pulpit Comm. ad loc.*) says, "Hitzig seems right in inferring that the 'cage' was at the same time a trap (comp. Ecclus. xi. 30, 'Like as a partridge *taken in a cage* [ $\text{ἐν καρτάλλῳ}$ , a peculiar kind of basket], so is the heart of the proud')." For the word  $\text{καρτ.}$  see vi. 9.

28. *om. (d bis and a bis).*  $\text{דְּבַר־יָדַע, שְׁמֵנוּ עֲשֵׂתוּ}$ ,

וַיִּצְלִיחוּ. O' *vacat*. It would seem that the marked divergence of the Heb. and Gk texts here is due to a combination of very various causes. Of the first two Heb. words 'ץ is so rare (only Hithp. Jon. i. 6, and there in quite a different sense) that, even if it was plainly written, it may well have suggested no meaning whatever to the translators. The same can scarcely be said of 'שׁ, as that verb at any rate occurs twice in Deut. xxxii. 15 (not elsewhere in the Pent.), a verse however where there is also a good deal of deviation between the two texts. On the whole in the case before us we may incline to suppose that it was indistinctly written. It is difficult to understand any reason for the omission of the remaining words, if they formed part of the text. On the other hand their presence dislocates the balance, and spoils the parallelism in both parts of the verse, while there is by no means a consensus as to either the meaning of the somewhat strange collocation of words 'עָבְרוּ ד' ר', or the pointing of the middle one, Symm. Theod. reading 'עָבְרוּ, and explaining *παρέβησαν τοὺς λόγους μου εἰς πονηρόν*. So St Jer. *Praeterierunt sermones meos pessime*. Can these, together with 'ץ, be an early gloss (or two separate glosses) "words of (concerning) a wicked man," "and they (*enallage*) prosper"?

ξ a or i. אֲבִיּוֹנִים. *χήρας*. אֲבִיּוֹן on its first occurrence in this Book (ii. 34) has no Greek

counterpart (see note there); in the two remaining cases (xx. 13, xxii. 16) O' has found no difficulty, rendering each time by *πένης*. The rendering here is therefore probably a free one suggested by the preceding *יְתוֹם*, with which *אֶלְמָנָה* is so frequently coupled, specially in Deut.; and the variant may have been suggested by Is. i. 23.

31. ξ (c). *יָרְדוּ עַל-יְדֵיהֶם*. *ἐπεκρότησαν ταῖς χερσὶν αὐτῶν*. The *o* of the verb (*ἐπεκρότησαν*) is evidently a slip for *a*. (It is worth noting that the converse mistake occurs in Tischf.'s Roman text of O' in Am. vi. 5, where the reading of the Sixtine ed., 1587, and of B itself is *ἐπικροτοῦντες*). In Aq. (*ἐπεκρότουν ἐχόμενοι αὐτῶν*) the same error appears. So Vulg. *applaudabant*, and SH. Symm. has a different verb (*συνεπίσχυσαν αὐτοῖς*). Theod.'s rendering (*συνήνουν αὐτοῖς*) is specially interesting, both as shewing that the error, which it thus implies and expresses by a synonym, was as old as his day, and as illustrating the character of his translation as a revision of O' rather than an independent work. Wo. actually maintains the correctness of *ἐπεκρότ.*, making O' to have read *אֶלְמָנָה*, and relegating *יָרְדוּ* to a parenthesis.

ξ i. None of the Gk versions except Aq. (*ἐχόμενοι αὐτῶν*) seem to have got hold of the exact sense of the Heb. expression *עַל-יְדֵי*, viz. *under the direction, leadership*. For examples see

Ezra iii. 10; 1 Chr. xxv. 3; 2 Chr. xxiii. 18. The other Gk renderings refer these words to the priests instead of the prophets, and indeed it would seem likely that it was in such a view that the change of *a* to *o* (see preceding note) originated.

vi. 1. θ. הָעֵזָר. Ἐνισχύσατε, taking the root to be עָזַר, *to strengthen*, which however, on the two other occasions on which it is found in Hiph. (Prov. vii. 13, xxi. 29), denotes shamelessness or obstinacy. On the other hand עָזַר, *to take refuge* (Is. xxx. 2), gives us here (and elsewhere, iv. 6<sup>1</sup>; Ex. ix. 19; Is. x. 31) the sense of gathering (possessions etc.) into a place of safety or for flight, and thus harmonizes with the words that follow. Aq., less literal than usual, has ὀρμηθήτε.

מִקְרָב. Vulg. (and so SH. marg.) has *in medio*. The origin of the inaccuracy may well be the fact that in the passage iv. 6 (referred to in the last note) "the fenced cities," including Jerusalem, were to be the places of refuge. Here on the contrary they were to flee from Jerusalem southwards.

2 [Gk 1]. γ. הַגְּזֵרָה. γίνεται. O' read הַגְּזֵרָה, joining it with the preceding verse. Wo. apparently considers (contrary to his general principles) that the γίνεται had no corresponding Heb. in O's text,

<sup>1</sup> תַּעֲלֹזִי in xi. 15 was evidently read in O' (διαφεύξῃ) תַּעֲלֹזִי from עָזַר, not, as Wo., תַּחֲלֹצִי.



and that נְהִיָּה was the original of their ἀφαιρεθήσεται.

γ *bis*. וְהִמְעַנְנָה דְּמִיתִי. καὶ ἀφαιρεθήσεται τὸ ὕψος σου. עֲנַג must have been a sufficiently familiar root to O', as it occurs Deut. xxviii. 54, 56 (*bis*). Hence we must suppose that their MS. was indistinct, or that the present Heb. text is corrupt. The conjectural emendation which involves least change is that of Schleusner (*Nov. Thes. in LXX. etc.*, Glasgow, 1822, s.v. ἀφαιρέω), וְהִמְנַעָה. In the second word O', taking נ for נ, probably read דְּמִתִּי.

3. δ. אֶת-יָדָיו. τῇ χειρὶ (N τὴν χεῖρα) αὐτοῦ (A αὐτῶν). In almost all the places where נ means *locus*, Numb. ii. 17 (in Deut. xxiii. 13 O' *vacat*); Jos. viii. 20; Is. lvii. 8; Ezek. xxi. 24 [20] O' have failed to understand it. Is. lvi. 5 is about the only exception.

4. ξ i. קָרְשׁוּ. παρασκευάσασθε, freely.

קָרְשׁוּ. ἐκλείπουσιν, apparently an error for an original ἐκκλίνουσιν. Comp. the use of ἐκκλ. as the rendering of the same verb in xiv. 8. The Gk verbs becoming identical in the two clauses, this would help towards the other slip of still further assimilating this clause to its predecessor by ending it with τῆς ἡμέρας (so BN) instead of τῆς ἐσπέρας. The latter reading is still preserved in A Q, 23, 33.

and others, while 86, 88 (so SH.) have τ. ἔσπ. in text and τ. ἡμ. in margin.

ξ a. עָרַב. τῆς ἡμέρας. See preceding note.

5. δ. אֲרָמֵנוֹתַי. τὰ θεμέλια αὐτῆς, loosely. The Heb. word does not occur in the Pentateuch, and but twice (1 K. xvi. 18; 2 Chr. xxxvi. 19) in the historical Books. It receives very varied treatment at the hands of O', viz. ἄμφοδα (so in xvii. 27, xlix. 27 [xxx. 16], where comp. the inconsistent treatment of the two in Wo.'s *Conspectus*), ἄντρον, βάρις, βασιλειον, γῆ (see on ix. 20), θεμέλιον, ναός, οἴκοι, πόλις, πυργόβαρις, χώρα. Three only of these (βάρις, βασιλειον, πυργόβαρις) can on Wo.'s principles be taken as a rendering of אֲרָמֵנוֹתַי, while for the remaining eight, according to him, different words must be assumed as found by O' in their Heb. original. Looking therefore at these eight (which represent six separate Books and twenty-four passages), we see that an examination of O's treatment of the passages where אֲרָמֵנוֹתַי occurs in M.T. supplies an argument against Wo. of the same nature, and at least as decisive, as that furnished us by the case of שְׂרָרֹתַי (see on iii. 17). It is true that the word θεμέλιοι (θέμελια) is used in several cases to render יְסוּדֹתַי or מוֹסְדוֹתַי, one or other of which words Wo. considers to have stood

<sup>1</sup> Read in Hatch and Redpath's list of cases (and so in both Trommius and Kircher) Ps. 136 (137). 10 (not 7); ἕως ὃ θεμέλιος ἐν αὐτῇ.

in O's Heb. text here. But this of itself proves nothing. In nine passages besides the present (seven of them occurring in Am. i. ii.) *θεμ.* corresponds to 'ארם. In all four occurrences in this Book Aq. Symm. render by βάρις.

6. *om. a.* יהוה צבאות. Κύριος. (Q adds τῶν δυνάμεων.)

ε. כרתו. Ἐκκοψον (Q -ψατε), suggesting that in O's copy it was written without the *mater lectionis*.

ε. עצה. τὰ ξύλα (Q θεμέλια) αὐτῆς, reading the word as though it were the הצע of Deut. xx. 19.

ξ i. ושפכו. ἔκχεον, probably recensional. At any rate there is no apparent reason why O' should have omitted the conjunction.

δ. סללה. δύναμιν. O' seem to have been quite at sea as to the exact meaning of this word. In xxxii. [xxxix.] 24 they render by ὄχλος, and in xxxiii. [xl.] 4 by χάρακες.

γ. הפקר. ψευδής. A case where a comparison of the other Gk versions yields interest. The construction in M.T. is far from smooth, and very possibly corrupt. It may have been for this reason that O' was induced to read the word as השקר. Whether this variant actually existed in their time or not, Aq. seems to have found it.

He has *ἄδικος*, a frequent rendering of שָׂקֵר by O' themselves in J. and elsewhere. Symm. on the other hand (*τῇ πόλει τῆς ἐπισκοπῆς*) testifies to our present M.T. in some shape.

7. בְּהַקִּיר בֵּיר (בּוֹר כ') מִימֶיהָ. ὡς ψύχει λάκκος ὕδωρ (Q adds αὐτοῦ). The Heb. root is either (a) קוּר, found but twice elsewhere (2 K. xix. 24; Is. xxxvii. 25, both times in K̄al and in the sense of *digging for water*), or (b) קָרַר, a root found in cognate languages only, *to keep cool*. The latter sense is followed not only by O' but by Symm. and St Jer., who also tells us that "*pro lacu...in Hebraico BOR dicitur*," thus giving no indication of the existence of the K'ri. The latter (which occurs nowhere else) may be intended to mean בְּיָר, *a well, fountain*, and to indicate that the Mass. adopted the Rabbinic view; viz. that which makes the root קוּר to have the sense of *pouring forth*, this interpretation certainly making the point of the comparison plainer.

η. פָּנִי. ἐπὶ πρόσωπον αὐτῆς, apparently read as 'פָּנִי = פָּנִיהָ. MSS. 22, 36, and others, as well as Aq., have μου. SH. and St Jer. on the other hand follow O'.

8. ξ i. תִּקַּע. ἀποστῆ, a free rendering (so also in Ezek. xxiii. 17) of a word, which must have been known to O', as occurring in Gen. xxxii. 26 [25, ἐνάρκησεν].

9. *om. a.* צְבֹאוֹת. Ο' *vacat* (Q τῶν δυν.).

See on ii. 22.

γ. עוֹלְלוּ יְעוֹרְלוּ. Καλαμᾶσθε, καλαμᾶσθε (עוֹלְלוּ עוֹלְלוּ). Comp. for this verb as rendering 'ע Jud. xx. 45.

ξ i. הִשָּׁב יְדֵי. ἐπιστρέψατε.

סְלִסְלוֹת. κάρταλλον. Ο' may be right in identifying the Heb. word (which is ἄπαξ λεγ.) in sense with סְלִים of Gen. xl. 16, but it seems at least as likely that it is another form of זִלְזָלִים, *vine-tendrils* (Is. xviii. 5).

11. η. הִחַמַּת יְהוָה. τὸν θυμόν μου. See on ii. 2, 3.

ξ i. נִלְאַיתִי הַכִּיל. καὶ ἐπέσχον καὶ οὐ συνετέλεσα αὐτούς, a very loose translation of M.T. 'Επ. has the same sense as in Gen. viii. 10 etc. (so Acts xix. 22).

ξ i. שָׁפַךְ. ἐκχεῶ. The Heb. imperative is harsh. Our R.V. however has gone back to it.

*om. a.* וְעַל. ἐπί 2°.

בְּחַגְרִים. νεανίσκων. The fact that Aq. Theod. seem (see Field's note) to have had *πονηρευομένων* (עֲרוּמִים?) would point to an early corruption, and possibly the original expression is lost.

12. (η.) וְנָשִׁים. καὶ αἱ (N om. αἱ) γυναῖκες αὐτῶν. Wo.'s וְנָשִׁיהֶם (וְנָשִׁוֹתֵיהֶם is an obvious slip) is quite uncalled for.

13. ξ i. בָּצַע בָּצַע. συνετέλεσαντο (AQ -σαν) ἄνομα (Q τὰ ἄν.). A close parallel for this free rendering is found in Prov. i. 19 (כָּל-בָּצַע בָּצַע. πάντων τῶν συντελούντων τὰ ἄνομα). Comp. Is. xxiii. 15 (ἀνομία).

om. *a bis* and β *b* and *a b*. וּמִנְבִיא וְעַד כֹּהֵן. ἀπὸ ἱερέως (AQ ins. καὶ) ἕως ψευδοπροφήτου. If this were the only case to be dealt with, we should be tempted to decide in favour of O's order (SH. however agrees with M.T.), arguing thus. If M.T. had been the original form, we can see no reason why the translators should have objected to the priest being (as is implied by the parallelism of the verse) a more important person than the prophet, and so should have transposed these substantives. On the other hand, when the memory of the prophets had faded into the past, and priestly control over records had become paramount, the change from the Heb. text suggested by O' to the present one would be very conceivable. It may be objected that in three other passages, viz. xiv. 18, xxiii. 11, 33 (in 34 the variation of order does not occur) the same phenomenon presents itself, while this reasoning does not apply. The framers of M.T. however

may well have made their treatment of this passage their guide on the subsequent occasions. *Ψευδο(πρ.)* is Midrashic; so on eight other occasions in this Book, once only (Zech. xiii. 2) elsewhere.

14. (בַּי) O' *vacat*. Symm. has τῆς θυγατρὸς, but the best Heb. Editions omit<sup>1</sup>. The word is obviously an insertion from the parallel passage, viii. 11 (where O' *vacat*).

עַל-נִקְלָה. ἐξουθενοῦντες, *making light of [it]*, an excellent rendering. From Aq.'s ἐπ' ἀτιμία (especially if compared with Symm.'s μετ' εὐκολίας), it may be conjectured that here, as well as elsewhere (see on vii. 3, viii. 5), his knowledge of Heb., combined with extreme literalness, was overborne by a desire to differ from O', which, as the standard Version of Greek-speaking Christians, could not fail to be viewed with prejudice by a follower of R. Akiba.

γ. יָאָ. ποῦ. Not a free translation; nor yet, as suggested by Spohn<sup>2</sup>, a sign that they read יָאָ, but the rendering of יָאָ, to which Ποῦ corresponds in 1 S. x. 14 (so to נָאָ in Jer. xv. 2).

15. ξ i. הָעֲבָה. ἐξελίποσαν. Probably meant

<sup>1</sup> Over 20 mss. are cited by Kenn. as omitting, and many are added by de Rossi.

<sup>2</sup> *Jer. Vates e Vers. Alexandrinorum etc.* Leipzig, 1794 and 1824, i. 101.

as a loose rendering of the Heb., *failing* to heal a wound, this being a continuation of the metaphor of the preceding verse. 'N at any rate was a word with which O' had no difficulty in dealing on its seven other occurrences in this Book.

η. הַבְּלִים. τὴν ἀτιμίαν αὐτῶν, reading 'הבלם as הַבְּלָמָה, which is thus rendered by O' in iii. 25, xx. 11, li. [xxviii.] 51.

ε. בְּנִפְלִים. ἐν τῇ πτώσει αὐτῶν (בְּנִפְלִים). Comp. נִפְלִים, πτώσεως αὐτῶν in xlix. 21 [xxix. 22].

ξ i. פְּקָדָתִים. ἐπισκοπῆς, a free rendering, unless we take the reading of A Q, ἐπ. αὐτῶν (פְּקָדָתִים), and so explain on the analogy of the two previous cases. The αὐτῶν however may better be considered as inserted from the parallel passage x. 15.

ξ i. יִבְשְׁלוּ. ἀπολοῦνται. ἀσθενέω is the verb used in v. 21 and five other places in J. as renderings of 'ב'. This therefore seems to point to some early Heb. variant, which may be connected with the ἀπολοῦνται occurring in v. 21.

16. a b bis and v. Not only are O's insertions of Κυρίου and καὶ ἴδετε Midrashic, but their translation of מְרִנֵּוּ by ἀγνισμὸν (A ἀγιασμὸν) is of the same character. The kindred מְרִנְעָה of Is. xxviii. 12 is there rendered by them ἀνάπαυμα ;



here the nature of that *rest* is explained as *divine rest, sanctity*. That even the translators of a Book so badly rendered as Isaiah should have recognised the usual sense of the root רגע is so far against Schleusner's conjecture (notes on Michaelis *in loco*) that the Midrashic translation here arose from looking on the word as based upon a similar root found in Arabic, and meaning, *to return*.

18. ε. שְׁמַעוּ. ἤκουσαν (שְׁמַעוּ).

γ. וְדַעִי. καὶ οἱ ποιμαίνοντες (וְדַעִי).

γ. עֲדָה אֶת-אֲשֶׁר-בָּם. τὰ ποιμνία αὐτῶν, reading (for עֲדָרוֹת (עֶ אֶת), a pl. however not found elsewhere. They render עֲדָר by π. in xiii. 17, li.

[xxviii.] 23. The remaining words with them doubtless coincided with M.T. We need not be surprised that the use of 'ב' אֶת-אֶ as virtually equivalent to a pronoun suffix did not prove a difficulty to them, inasmuch as Aq. himself here supplies a close parallel, rendering μαρτυρίαν τὴν οὖσαν ἐν αὐτοῖς.

19. γ. מִשְׁבוֹתָם. ἀποστροφῆς αὐτῶν, and so in xviii. 12, reading in both places מִשְׁבָּתָם, which noun they render similarly in v. 6. It is somewhat singular that except in that instance and in ii. 19 and viii. 5 the word מִשְׁבָּה has been something of a stumbling-block to them in this Book

(iii. 6, 8, 11, 12, 22, xiv. 7), while 'חמ has been accurately translated nine times.

עַל־דְּבָרַי. τῶν λόγων μου. This strange construction seems to be a corruption of τῶ λόγῳ μου (NQ), which is read by Compl. Ald. (so SH.). A has τοῖς λόγοις μ.

ξ a. וַיִּמְאַסּוּ-בָהּ. ἀπώσαντο, a free rendering, for the sake of smoothness.

20. (ε) תָּבוֹא. φέρετε, reading תָּבִיא, and perhaps using for this purpose the י which follows; or φ. may be a corruption (easy in uncials) for φέρεις (תָּבִיא), which agrees with Pesh. and Vulg.

21. ξ i. וְכִשְׁלוֹ בָם. καὶ ἀσθενήσουσιν (AQ add ἐν αὐτῇ), freely.

וְאֶבְדּוּ ק'. ἀπολοῦνται ('יאבדו כ').

We may observe that l. [xxvii.] 41—43 is a close adaptation of the three verses (22—24) which here follow.

22. ξ i. וְגוֹי גָדוֹל. καὶ ἔθνη (A ἔθνος μέγα), followed by the verb in the sing., (but Q ἐγερθήσονται). Aq. Symm. Theod. have (καὶ) ἔθνος \*μέγα καὶ βασιλεῖς πολλοί, shewing that by their time the text here had become completely conformed to that of l. 41. With their reading SH. agrees, but makes the κ. β. π. alone to be the additional matter supplied by the Heb. The ἔθνη (BNQ) is probably a conjectural emendation of a scribe, consequent

upon a removal from his copy of  $\mu. \kappa. \beta. \pi.$  unaccompanied by a correction of the following verb from pl. to sing. The passage is interesting, in exhibiting a M.T. *partially* revised (as containing לְגִדּוֹל), and in illustrating the character of B as shewing what Ceriani (quoted by Driver, *Notes on Samuel, Introd.* p. 1) calls 'the unrevised text of LXX., as it was before Origen.'

ξ i. מִי־רַבְּתֵי־אֲרָץ. ἀπ' ἐσχάτου τῆς γῆς, freely ; but so always elsewhere (xxv. 32 [xxxii. 18], xxxi. 7 [xxxviii. 8], l. [xxvii.] 41).

23. ξ i. וְכִידּוֹן. καὶ ζιβύνην, lance. In l. [xxvii.] 42 O' renders ἐγχειρίδιον. This is possibly an example of their being influenced by the sound of the Heb. word (reading however in that case כ for כ). See on ii. 32 for transpositions arising from the same cause.

ε. יִרְחֹמוּ. ἐλεήσει. The *mater lectionis* at the end was absent.

ξ a. קוֹלָם. φωνὴ αὐτοῦ, so as to harmonize with ἐλεήσει.

om. d. וְעַל. ἐφ'.

γ. יִרְכָּבוּ עָרוֹךְ. καὶ ἄρμασιν παρατάξεται, reading יִרְכָּבוּ עָרוֹךְ.

ε. בְּאִישׁ. ὡς πῦρ (בְּאִישׁ). Similarly in l. [xxvii.] 42.

25. אֶל-תִּצְאוּ ק'. μὴ ἐκπορεύεσθε ('תִּצְאוּ כ'), and similarly for the following verb.

ζ. לְאֵיב מְגוֹר. τῶν ἐχθρῶν παροικεῖ, not as Wo. (לְאֵיבִים מְגוֹר), but dividing the words differently, and so reading לְאֵיבִים גָּר.

26. עָלֵינוּ. ἐφ' ὑμᾶς, probably a corruption for ἐφ' ἡμᾶς.

27. ε (and γ). בְּעַמִּי מְבַצֵּר. ἐν λαοῖς δεδοκιμασμένοις. This rendering took the first word to be the pl. const., and read the second apparently as a subst. from the root בָּחַן. This latter word however has given rise to much difficulty. St Jer. testifies to the sense "clausum atque circumdatum" as that given to the word by O' as well as by Symm. who accordingly, by the testimony of MS. 86, had πολιορκουμένῳ. Ἐν λαοῖς (μου) συγκεκλεισμένοις is the reading found in MSS. 86, 88, 98 (so SH.), and ἐν λαῶ (μου) συγκεκλεισμένῳ in 22, 36, and others. Aq. διηρημένῳ, but perhaps διηρμένῳ (see Field's note). Vulg. has *robustus*. There is much to be said for the view, mentioned by Prof. Cheyne, that 'D was a marg. gloss, intended as a reminder of the parallel passage in i. 18.

ε. וְתִדַּע וּבַחֲנֹת. καὶ γνώση με ἐν τῷ δοκιμάσαι με. All that is needed (not so Wo.) is to suppose that O' read it as וְתִדַּע וּבַחֲנֹת, and rendered rather freely.

28. *om. (a).* סְרֵי סוֹרְרִים. ἀνήκοοι. ἀν. is used to render סוֹרְרֵי in v. 23. In the face of such expressions as קָדֶשׁ קָדְשִׁים (Ex. xxix. 37 etc.), קְדָשֵׁי הַקְּדָשִׁים (Lev. xxi. 22 etc.), עֶבְדֵי עֲבָדִים (Gen. ix. 25), we can scarcely suppose that the translators would have failed to recognise the force of this method of expressing the superlative. We must therefore consider סְרֵי to have been absent, rightly or wrongly, from their original. 21 Heb. MSS. have שְׂרֵי, supported by Targ. (רַבְרַבֵּיהוּן), Pesh. (ܫܪܝܘܬܝܢܐ), Vulg. (*principes*). So Aq. ἄρχοντες.

29. ξ i. נָחַר. ἐξέλειπεν 1° (A ἐξέλειπεν), a free rendering of Niph. of נָחַר, *to burn*. A parallel occurs in Ezek. xv. 4. In the next clause ἐξέλειπεν (A ἐξέλειπεν) renders תָּם. Obs. the identity of the Gk rendering of different Heb. verbs in the immediate context.

*om. a* and γ. וְרָעִים לֹא נִתְקַוּ. πονηρία αὐτῶν οὐκ ἐτάκη (Q -κησαν), reading רָעִים לֹא נִמְקָ.

30. ε. קְרֵאוּ. καλέσατε (קְרֵאוּ).

vii. I. *om. a.* O' *vacat*. The Heb. preface was introduced for the sake of smoothness, but purposely expressed in somewhat vague terms, so as not to commit its introducers to the identification

(in substance) of the following prophecy with that of ch. xxvi. Aq. Symm. Theod. (and so SH.) agree with M.T. in this and the following verse.

2. *om. c.* **וְאָמַרְתָּ... עֵמֶר.** O' *vacat*. The Heb. was suggested by the words which (in xxvi. 2) introduce what is at any rate a similar prophecy. The **שַׁעַר** here, as opposed to the **הַצֵּר** of the later passage, may easily have its source in the language of xxvi. 10. Comp. xxxvi. 10, where both are mentioned. Tradition also might easily influence the wording of such an insertion in reference to one, memories of whom were cherished, and whose connexion with the Messianic hope was marked (Matt. xvi. 14; comp. John i. 21, vi. 14, vii. 40).

*om. c.* **לִיהוָה... הַבָּאִים.** O' *vacat*. The Heb. was suggested by such passages as xvii. 20, xxii. 2; just as O' (or a copyist) made a similar insertion in xix. 3.

3. *om. a.* **צְבָאוֹת.** O' *vacat* (Q τῶν δυν.). See on ii. 22.

**וְאִשְׁכְּנָה אִתְּכֶם.** καὶ (A ins. οὐ) κατοικιῶ ὑμᾶς. Aq., deviating from M.T., has καὶ σκηνώσω (וְאִשְׁכְּנָה) σὺν ὑμῖν.

4. *a a.* **הַשָּׂקֶר.** O' (or a copyist) added ὅτι τὸ παράπαν οὐκ ὠφελήσουσιν ὑμᾶς, suggested by the last words of v. 8.

*om. a.* **יְהוָה הַיְכָל 3°.** O' *vacat*.

ξ i. הַמָּה. ἐστίν, a loose translation. Comp. 2 Chr. viii. 11, where 'ה, referring, as here, to a building or group of buildings, is similarly rendered.

7. לְמֵן-עוֹלָם וְעַד-עוֹלָם. ἐξ αἰῶνος καὶ ἕως αἰῶνος. The exact Heb. expression is not found elsewhere. The nearest approach is in Ps. ciii. [cii.] 17, where, as here, O' brings out that it is *a parte ante*, as well as *a parte post*.

8. κ. הִנֵּה. εἰ δὲ (Q\* adds καὶ), reading הִן; and taking it in the Aramaic sense. Spohn's view (l.c. i. 114), that εἰ δὲ is a corruption of ἰδοὺ, is less good.

om. a. לָכֵן. O' *vacat*. The Heb. is apparently an insertion from v. 4, where the word is duly rendered.

9. β b. O' (or a copyist) changed the order of the first three verbs to accord with that of the Decalogue.

10. a a. τοῦ κακῶς εἶναι ὑμῖν (belonging in sense to the preceding v.), an insertion suggested by the Heb. which occurs in a similar context at the end of v. 6.

om. (a). בְּבַיִת הַזֶּה. ἐν τῷ οἴκῳ (A om.).

θ. נִצַּלְנוּ. Ἀπεσχήμεθα, taking it as = נִצַּלְנוּ.

This verb occurs in Niph. in Ezek. xlii. 6. The root would be known to O' through Gen. xxvii. 36, while in Eccl. ii. 10 the Kal is found in a sense

still closer to that which they attribute to the verb in this instance. The loss of נ (if they read the same consonants in their text as we do) would probably not give them much trouble. Although they did not recognise תִּזְלִי in ii. 36 (see note there) as a case of the kind, yet in xxii. 23 their rendering (καταστενάξεις) of what M.T. gives as נַחֲנַחַת can only be explained by their reading it נַאֲנַחַת = נַנַּחַת.

11. *om. (a).* הִיָּה. O' *vacat.*

ξ i. הַבַּיִת הַזֶּה. ó οἶκός μου, freely.

a a. עָלָיו. ἐπ' αὐτῶ (N\* αὐτῶν) ἐκεῖ. The last word is probably suggested by such passages as 1 K. viii. 16, 29.

13. *om. a.* נַאֲם-יְהוָה. O' *vacat.*

*om. a.* הַשָּׁמַיִם וְדַבֵּר. O' *vacat.* 'ה, coupled with another infin., is frequent in J. In v. 25, xxv. 3, 4, xxvi. [xxxiii.] 5, xxxii. [xxxix.] 33, xxxv. [xlii.] 14, xlv. [li.] 4 it is represented in O', while in xxxv. 15, as here, it is found in M.T. alone. The remaining occurrences in M.T. (xi. 7, xxix. 19) are passages lacking in O'.

a d. שְׁמַעְתָּם. ἠκούσατέ μου.

14. וְעָשִׂיתִי. καὶ ποιήσω; but AQ τοίνυν καὶ γὰρ π.



לְבֵית. τῷ οἴκῳ; but A τῷ τόπῳ τούτῳ, freely.

15. *om.* (a). אֶת-כָּל-אֶחָיִכֶם. τοὺς ἀδελφοὺς ὑμῶν.

16. ξ i. וְאַל-תִּשְׁתַּחֲוֶי נָשִׁיתַי בְּעָדָם רְנָה וְהִתְפַּלֵּה וְאַל-תִּפְגַּע-בֵּי. καὶ μὴ ἀξιοῦ τοῦ ἐλεηθῆναι αὐτούς, καὶ μὴ εὐχου καὶ μὴ προσέλθης μοι περὶ αὐτῶν (A *om.* καὶ μὴ εὐχ...αὐτῶν) freely. The rendering on the later occurrence of the first clause (xi. 14) is closer (καὶ μὴ ἀ. περὶ αὐτῶν ἐν δεήσει καὶ προσευχῇ).

*om.* a. אֶתָּךְ. O' *vacat.*

18. *a d ter.* αὐτῶν is three times inserted by O'; probably only as a free rendering in each case.

ζ (b). לְמַלְכַּת הַשָּׁמַיִם. τῇ στρατιᾷ τοῦ οὐρανοῦ, the other Gk Versions τῇ βασιλίσση τοῦ οὐρανοῦ. But in xliv. [li.] 17, 18, 19, 25 'ד (with note 'ד רסר) is rendered τῇ βασιλίσση τοῦ οὐ. and so Symm. and presumably the others. Stade (*Zeitschrift für die alttest. Wiss.* 1886, pp. 123-132), holding that the context proves 'ד ה'ש to refer to the worship of the heavenly bodies, maintains that the difference of rendering on the part of O' suggests that they read here 'לצבא הש'. He considers however that מַלְכַּת (מַלְכוּת) was the original reading, and that it was perhaps owing to the new sense which the 'kingdom of heaven' came later to bear for the Jews, that the Mass. pronunciation arose,

and with it the interpretation, *queen of heaven*. In a later article however (*ibid.* pp. 289–339) he inclines to the belief that צבא was the original word, altered as ‘eine euphemistische Correctur’ to the synonymous expression לַמַּלְאָכִים, with א inserted in xliv. according to the requirements of the later and stricter orthography. He considers that this use of א as synonymous with צ arose from the Rabb. exegesis of Gen. ii. 1, 2 (מְלַאכֵתוֹ = צְבָאָם).

He holds that the τῆ β. of xliv. may have arisen from the influence of later versions on O’s text. There are however, we may reply, many instances of O’s inconsistent renderings of the same Heb. pointing (suggesting different translators). Moreover on this later hypothesis the unanimity of the other Gk Versions in τῆ βασ. remains obscure. Kuenen (*Gesammelte Abhandlungen zur Bibl. Wissenschaft, übersetzt von K. Budde, Freiburg in B. und Leipzig, 1894*) controverts Stade, and maintains the sense ‘queen of heaven.’

וְהָיָה. καὶ ἔσπεισαν. A has καὶ σπείσαι. This, though in a sense more literal, is yet inferior as a rendering of the Heb. infin., which, as is shewn by the absence of ל, is not to be coupled with לַעֲשׂוֹת.

20. om. (a). יְהוָה אֱלֹהֵינוּ. Κύριος. See on ii. 22.

ξ i. עץ. πᾶν ξύλον, freely.

ξ i. הַשָּׂדֶה. τοῦ ἀγροῦ αὐτῶν (Q om. αὐτ.), a tolerably clear case of free rendering, as the presence of the article prevents us from conjecturing that O' read 'שדה = שָׂדֶה.

וְעַל-פְּרִי הָאֲדָמָה. A differs from M.T., having καὶ ἐπὶ πάντα (so Q πάντα) τὰ γενήματα (this is the spelling in B<sup>N</sup> also) αὐτῆς, and at end of v. introduces from iv. 4 or xxi. 12 καὶ οὐκ ἔσται ὁ σβέσων. This however may represent a variant on M.T. here, as several of Kenn. and de Rossi's MSS. have מַנְבֵּה

21. om. a. 'צְבֹאוֹת א' י. O' vacat.

ξ i. בְּשֵׁר. κρέα, freely.

23. ξ i. בְּכָל-הַדֶּרֶךְ. ἐν πάσαις (N om. πάσ.) ταῖς ὁδοῖς μου, freely.

24. a d. שָׁמְעוּ. ἤκουσαν (A Q εἰσήκ.) μου.

ξ i. וְלֹא הָטוּ אֶת-אֲזָנֵם. καὶ οὐ προσέσχεν (A προσέσχον) τὸ οὖς αὐτῶν, a free rendering, repeated v. 26, where however N (not A) has -σχον, and so SH. there, though not here.

om. a. בְּמַעֲצוֹת בְּשָׂרֹת. τοῖς (N ἐν τοῖς) ἐν-θυμήμασιν (A ἐπιθ.). It is probable that 'ב' is the contribution of a glossator, to explain the rare word 'ש, and so was not found in O's text. If so, ἐνθ., as rendering of 'ש, agrees with iii. 17, where see note.

25. ξ i. אֲבוֹתֵיכֶם. οἱ πατέρες αὐτῶν, freely.

יום השנים. ἡμέρας καὶ ὄρθρου. See on v. 13.

26. אֶת-עֲרֹפֹם. τὸν τράχηλον αὐτῶν. Wo., substituting צוֹאֲרֵם, is not only inconsistent (see xvii. 23, and xix. 15) but wrong. See further in Dr Driver, *Expos.* l.c. p. 328.

*om. d.* הִרְעוּ. *O' vacat.* It is possible however that they may have read הִרְבִּיה or הִרְבּוּ. The M.T. has scarcely the air of an insertion.

27. *om. (a).* אֶת-כָּל... (28) אֱלֹהֵיהֶם. *O' vacat.* It may be a case in which it preserves the (shorter and) more genuine text, but on the other hand the similarity between the commencement of the two verses renders very conceivable an accidental omission from the first to the second אֱלֹהֵיהֶם on the part of the translator.

28. *a b.* אֱלֹהֵיהֶם. *O' adds τὸν λόγον τούτου.*

*ξ g.* זֶה הַגּוֹי. τούτο τὸ ἔθνος, illustrating weakness in Heb. grammar.

*om. a.* יְהוָה אֱלֹהֵיו. Κυρίου; *Q adds τοῦ θεοῦ αὐτῶν.*

*om. c.* וְנִכְרְתָה. *O' vacat.* The Heb. was perhaps suggested by Joel i. 5, where the verse ends with נִכְרְתָה מִפִּיכֶם.

29. *δ.* שָׁפִים. χειλέων. See on iii. 2, 21.

γ. עֲבַרְתוּ. τὴν ποιούσαν (Q ποιήσασαν) ταῦτα, reading 7 for 7.

31. ε. בְּמוֹת. βωμόν. The number may easily have been ambiguous from omission of 1. The Targ. also, as Wo. points out, took it as sing., but Aq. Symm. as pl.

a d. צִוִּיתִי. ἐνετείλαμην αὐτοῖς.

ξ i. וְלֹא עָלְתָה עַל-לִבִּי. καὶ οὐ (A οὐδέ, without καὶ) διενοήθην ἐν τῇ καρδίᾳ μου, a free rendering, and so in xix. 5. On the other hand we have the literal rendering of the same idiom in A in 2 K. [4 K.] xii. 5 [4], δ εἰὰν ἀναβῆ (B has λάβη) ἐπὶ καρδίαν κ.τ.λ. Comp. ἀνέβη ἴασις in viii. 22.

32. ξ i or ε. וְלֹא-אָמַר. οὐκ ἐροῦσιν ἔτι, either reading אָמַר, or, more probably, rendering freely, while avoiding, as it is interesting to notice, the *personal* use of the verb in the sense of call, which would be incorrect Heb.

ξ i. הִדְרִיגָה. τῶν ἀνηρημένων, a free rendering.

בְּתַפְת. ἐν τῷ Ταφέθ, but A ἐν τῷ τάφῳ Ταφέθ.

מֵאֵין מְקוֹם. διὰ τὸ μὴ ὑπάρχειν τόπον, *from want of room elsewhere*. This is more accurate than A.V. (with which agrees text of R.V.).

33. נִבְלָת. οἱ νεκροί. So in xix. 7, but xxxiv. [xli.] 20 has τὰ θνησιμαῖα.

31-33 are found in substance again xix. 5-7. It is instructive to compare M.T. and O' in the two passages. In the later one (i) the expression "and their daughters" is absent from both Heb. and Gk, thus throwing a certain amount of doubt upon its genuineness here; (ii) *עלות לבַעַל* is not represented in O'; and so for (iii) *וְלֹא דְבַרְתִּי* (a few Gk MSS. and SH. read it); while (iv) a different translator's hand is suggested by the fact that there *תַּפְּת* and *גִּיָּי* (see on ii. 23) are translated respectively *διάπτωσις* (but not so MS. 88, SH.) and *πολυάνδριον* (*bis*; so MS. 88, SH.), at which St Jer. records his surprise.

34. *a d.* *וְהָאָרְץ*. *πᾶσα ἡ γῆ*. So four MSS. cited by Kenn. and one more by de Rossi.

viii. 1. *וְיֹצִיאֵם כ*. *ἐξοίσουσιν*, against *וְיֹצִיאֵם כ*.

2. *וְשִׁטְחוּם*. *καὶ ψύξουσιν*. For this sense of *ψ.*, *to spread out to dry in the open air*, see 2 S. [2 K.] xvii. 19, and comp. *ψυγμούς* in Numb. xi. 32.

*a d.* *וְלִירָח*. O' adds *καὶ πρὸς πάντα τοὺς ἀστέρας*.

ξ i. *וְהָרְשָׁוָה*. (*ὦν*) *ἀντείχοντο*, a loose translation. The same Heb. root in xxxviii. [xlv.] 4 corresponds to *χρησμολογεῖ*. Here Wo. makes O' read *בְּמִן*; there by a still more violent substitution *בְּנִבְּ*.

ξ α. **יִפְדּוּ**. *κοπήσονται*. The Heb. root, as occurring frequently in a sense connected with burial in Genesis and elsewhere, must have been familiar to O'. It is natural to conjecture that either from illegibility in their MS. or for some other reason they (or an early copyist) imported the present rendering from the parallel passage, xvi. 4 (**יִסְפְּדוּ**). It may be worth noting however that in xxv. 33 [xxxii. 19], where both verbs occur in a similar context in M.T., they appear to have been absent from O''s text.

(β α and) μ. **לְדָמָן**. *εἰς παράδειγμα*, apparently euphemistic (Wo. suggests **דָּמָן**, but xxv. 33 is against it); so in ix. 21 [22], xvi. 4, in both of which passages, as here, Jews are spoken of. O' apparently did not think it necessary to be so tender of the feelings of other nations. At any rate in xxv. 33 [xxxii. 19] the rendering is *εἰς κόπρια*.

3. γ. **וְנִבְחַר**. *ὅτι εἴλοντο* (NA -λαν-). The literalness of the translation in the case of the following words (*καὶ πᾶσι κ.τ.λ.*) makes it probable that the same is the case here, and that O' read **פִּי נִבְחַר**. Conversely in xxxvii. [xliv.] 16 O' (*καὶ ἤλθον*) has preserved the right reading, where M.T. has **פִּי בָא**. See further in Dr Driver's note on I S. ii. 21.

om. α. **הֲרָעָה**. O' *vacat*.

ξ i. בְּכָל־דְּמִקְמוֹת. ἐν παντὶ τόπῳ, freely.

om. a. דְּנִשְׂאָרִים 2°. O' *vacat*. Evidently an accidental repetition from the previous line, as Prof. Cheyne (*Pulpit Comm. in loco*) points out. His argument however against the word as violating grammatical concord cannot be maintained. מְקוֹמוֹת occurs 17 times in O. T. On 13 of these occasions there is no such concord as would determine the gender; in 3 it is masc. In the remaining case (2 S. xvii. 12) the word whose gender is determined by it is fem. in 'כ, but masc. in 'ק

om. a. אֱלֵיהֶם (4)...נָאם. O' *vacat*. From SH. however it would appear that of the five Heb. words now unrepresented וְאָמַרְתִּי originally found a place in O'. Καὶ ἐρεῖς might easily be omitted by confusion with the immediately preceding ἐκεῖ, the ὅτι being subsequently inserted to introduce the fresh utterance, which turns from the description of the punishment to dwell upon the conduct that has led to it.

4 ξ i. דְּיִפְלוּ וְלֹא־יִקוּמוּ. Μὴ ὁ πλῆτων οὐκ ἀνίσταται; perhaps the Heb. was indistinct.

5. om. (a). יְרוּשָׁלַם. O' *vacat*. עָם at once masc. and fem. (for fem. use comp. Ex. v. 16; Jud. xviii. 7) points to some early corruption.

נִצְחָת. ἀναιδῆ. The notion of perpetuity



belonging to the root (comp.  $\text{לִנְצַח}$ ,  $\epsilon\acute{\iota}\varsigma\ \tau\acute{\epsilon}\lambda\omicron\varsigma$  in Pss. *passim*) is well expressed here by O's rendering (Ct. iii. 5 for rendering of  $\text{לִנְצַח}$ ). On the contrary Aq. Symm. ( $\phi\iota\lambda\acute{o}\nu\epsilon\iota\kappa\omicron\nu$ ) and St Jer. (*contentiosa*) all translate as though the root were  $\text{נָצַח}$ ; from which however it would be difficult to derive M.T. Is it one of the cases (see on vi. 14) where we may suppose Aq. to have chosen to differ in spite of better knowledge, and so to have influenced the work even of Christians as Symm. and St Jer.?

ξ i.  $\text{קָטְרוּקָו}$ .  $\kappa\alpha\tau\epsilon\kappa\rho\alpha\tau\acute{\eta}\theta\eta\sigma\alpha\nu$ , surely a loose translation as regards voice, yet acquiesced in by Wo.

δ.  $\text{בְּתַרְמִית}$ .  $\acute{\epsilon}\nu\ \tau\eta\ \pi\rho\alpha\iota\rho\acute{\epsilon}\sigma\epsilon\iota\ (\alpha\upsilon\tau\acute{\omega}\nu)$ . So in xiv. 14 ( $\text{ק}$ ), while in xxiii. 26 the rendering is  $\tau\acute{\alpha}\ \theta\epsilon\lambda\acute{\eta}\mu\alpha\tau\alpha$ . It is evident that O' was dependent upon the context for the meaning of this word, which, possessed of the frequent Aramaic ending  $\text{ת'}$ —, characteristic of J. (see on iii. 17), occurs but twice outside this Book, and is absent from the Pentateuch. So in Ps. cxix. [cxviii.] 118 they have  $\acute{\epsilon}\nu\theta\acute{\upsilon}\mu\eta\mu\alpha$ , while they are more fortunate in Zeph. iii. 13,  $\delta\omicron\lambda\acute{\iota}\alpha$ .

ב. γ.  $\text{וְשָׁמַעְתִּי וְשָׁמַעְתִּי}$ .  $\acute{\epsilon}\nu\omega\tau\acute{\iota}\sigma\alpha\sigma\theta\epsilon\ \delta\eta\ \kappa\alpha\iota\ \acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\tau\epsilon$ . By much slighter changes in M.T. than those which Wo. proposes ( $\text{וְשָׁמַעְתִּי וְשָׁמַעְתִּי}$ ) we

may obtain O's rendering. They took the first word to be 2nd p. s., then gave it (wrongly) a future (=imperative) sense, while for the second they read **נָא שְׁמַעִי**. Wo.'s comment on the passage (p. 138) is far from convincing.

δ. **לֹא־כֵן**. οὐχ οὕτως (a rendering of M.T. which Wo. defends. See preceding note). Comp. xxiii. 10 (where, in order to maintain this rendering of **כֵּן**, they were obliged to omit the negative particle) and xlviii. [xxxii.] 30: so in 2 K. [4 K.] vii. 9, xvii. 9; Is. xvi. 6. In Prov. xv. 7 on the other hand we have οὐκ ἀσφαλείς (καρδίας). Here the Targ. (**בְּדַבְרֵי שֵׁר**) and Pesh. (**כַּלְבֵּן**) give the correct sense.

ξ *i* and ε. **כָּלָה שָׁב**. διέλιπεν (reading **כָּלָה**)  
ὁ τρέχων, a free rendering.

γ. **בְּמַלְחָמָה**. ἐν χρεμετισμῶ (αὐτοῦ), reading  
**בְּמַצְהָלָה**. 'מַצ' is so rendered v. 16, xiii. 27.

7. δ. **חֲסִידָה**. ἡ ἀσιδά, a transliteration (comp. χαυῶνας in vii. 18). So in Job xxxix. 13, whereas Deut. xiv. 18 [17] has πελεκᾶνα, Zech. v. 9 ἔποπος, Ps. civ. [ciii.] 17 ἔρωδιού.

ε. **מוֹעֲדֵיהָ**. τὸν καιρὸν αὐτῆς. Kenn. cites three MSS. which omit 'י, to which de Rossi adds one, and two more *pr. manu*.

*a c.* **וְעִגְוֹר** (וְסוּס כ') **וְסִים**. καὶ χελιδῶν ἀγροῦ,

*στρουθία*. These names of birds were evidently not familiar to O', whose addition of *ἀγ.* to *χελ.* hardly (with Wo.) points to an identification of it with the *שִׁרְיָי* of Ps. l. [xlix.] 11, but is rather the result of conflation, the transliteration *ἀγοῦρ* being corrupted into the present form. The second conjunction has probably been lost in the process of corruption.

7. *מִשְׁפָּט*. τὰ κρίματα, reading *מִשְׁפָּטִי*, the more readily because of the י (י"י) which follows.

8. *om. a.* *אֲכַן הִנֵּה*. O' *vacat*. א' may well be a marginal gloss on the first part of the verse, and ה' an insertion suggested by the הִנֵּה of the next verse.

ξ i. *לְשֹׁקֶךָ עֲשֵׂה*. εἰς μάτην ἐγενήθη, freely.

9. ξ i. *בְּדָבָר*. τὸν νόμον (NAQ τὸν λόγον).

10. *om. c.* From כ' to the end, also υν. 11, 12, O' *vacat*. The passage is almost identical with vi. 12–15, and is probably interpolated here.

13. *a d* and ε. *דְּפִדְּנֵי הִדְּנֵי*. (καὶ) συνάξουσιν τὰ γενήματα αὐτῶν. O' read *דְּפִדְּנֵי וְדְּפִדְּנֵי*, refusing to recognise the play on the roots *הִדְּנֵי* in *Καὶ* and *הִדְּנֵי* in Hiph., but making the second word a substantive known to them from Ex. xxiii. 16 (*συντελείας*), xxxiv. 22 (*συναγωγῆς*). Comp. *הִדְּנֵי* (*συναγωγήν*), Is. xxiv. 22. As for the *καί*, a γ may

have been suggested by an abbreviation of the previous word (י"י).

*om. (a).* וְאַתָּן לָהֶם יַעֲבְרוּם. O' *vacat*. The Heb. words are as obscure as anything in the Book, and all proposed renderings of them as they now stand are forced, e.g. (i) And I deliver them up to those who pass over them, (ii) And I gave them that (viz. my Law) which they transgress, (iii) And I appoint unto them those that shall pass over them. The clause is perhaps a corruption of an interpolation. Prof. Cheyne would point the ך with Sh'va. Adopting this punctuation, I would conjecture the clause to have read thus וְלֹא אַתָּן לָהֶם עֲבָרוּם. The corruption of 'y into its present form would lead to the subsequent omission of the negative. In the time of Aq. Theod. the ך seems to have been absent from the last word. They render καὶ ἔδωκα αὐτοῖς καὶ παρήλθεν αὐτούς (וְעֲבָרוּם).

14. γ. וְנִדְמָה. καὶ ἀποριφῶμεν (AQ ἀπορρ.), reading וְנִדְמָה. Comp. xlvii. [xxix.] 5, li. [xxviii.] 6. Aq. Symm. (καὶ σιγήσωμεν) SH. apparently took the word as the Mass., viz. as K̄al, pointed in the Aramaic form (comp. נִדְמָה in Lam. ii. 10). On the other hand the Niph. (נִדְמָה); see xlix. 26, l. 30, li. 6), to which some (e.g. Keil *in loco*) consider this Mass. pointing to be equivalent,

would mean, *Let us perish*, whereas the Hiph. which follows (*has reduced us to silence*) agrees better with the former sense.

om. a. שָׁם. O' *vacat*.

om. a. יְהוָה אֱלֹהֵינוּ. ó θεός.

η. לַיהוָה. ἐναντίον (Q ἐνώπιον) αὐτοῦ (ל' read as לו').

15. ı. קָנָה (Aram. for קָנָה, so xiv. 19). *συνήχθημεν*, taking the root in the sense borne by Niph. in iii. 17 (*συναχθήσονται*).

δ. בְּעַתָּה. σπουδή (but in xiv. 19 *ταραχή*). Scholz (p. 89) suggests בְּאֵלֶּה. Perhaps this is a typographical error for בְּהֵלָה, inasmuch as the latter in xv. 8 (so Ps. lxxviii. [lxxvii.] 33) is rendered by *σπουδή*.

16. ξ i. נִשְׁמַע. ἀκουσόμεθα (A -σομαι). The word is ambiguous, even when pointed. The subsequent verbs determine the sense, and shew that O' made the wrong choice.

δ. נִחְרַת. φωνήν ὀξύτητος. The Heb. word occurs elsewhere (and there in a masc. form) only in Job xxxix. 20, where O' has *στηθέων*, perhaps connecting it with the Aram. חֲרִי (στήθος in Dan. ii. 32). Here they apparently saw a substantive from the root חָרַח. This is easier than to suppose

(with Wo.) that they identified the word with **יְהִרָה** of Jud. v. 22. It would hardly have suggested **ὄξ**. rather than some simpler expression such as they employed there (**σπουδῆ ἔσπευσαν**).

a c. **אֲפִירִיו**. **ἵππασίας ἵππων αὐτοῦ**, a conflation of renderings. The Heb. is used of heroes (xlvi. [xxvi.] 15; but O' there **μόσχος**) or oxen (Ps. xxii. 13 etc.), but is twice elsewhere used by J. for *horses*, where O' has not been equally successful in perceiving its meaning (xlvii. [xxix.] 3, **ποδῶν**; l. [xxvii.] 11, **ταῦροι**).

e. **וַיִּבְרָא וַיֵּאָכְלוּ**. **καὶ ἤξει καὶ καταφάγεται**.

The *matres lect.* apparently were absent.

17. δ. **צַפְעָנִים**. **θανατοῦντας**, evidently a loose rendering in the absence of more precise knowledge. Accordingly O' varies on the other occurrences of the word (Is. xi. 8 **ἐκγονοὶ ἀσπίδων**, lix. 5 **ἀσπίδες**; Prov. xxiii. 32 **κεραστής**). Aq. characteristically has in his 2nd ed. **σκοπεύοντας** (or **σκοπευτάς**), the first two letters suggesting the root **צַפַּה**, while in the 1st ed. he has **βασιλισκοὺς**.

Vulg. has *regulos*.

om. a. **נְאֻם־יְהוָה**. O' *vacat*.

18. ζ. **מִבְּלִי גְהָה**. **Ἀνιάτα**, reading the Heb.

as two words **מִבְּלִי גְהָה**, and the verse as a part of the sentence commenced in v. 17. The root **גְהָה** is used in a similar sense in Hos. v. 13, where

in the parallel clause to that containing it O' employs *ἰᾶσθαι*. The Heb. here is *אָפֵאֵץ לֵעַ*, and is almost certainly the result of some early corruption. Five MSS. (see Kenn.) read *מִבְּלִי נִיתִי*, and one *מִבְּלִי נָתִי*; de Rossi adds thirteen more. So apparently Theod. *ὅτι οὐκ ἔστιν ὑβρις*, connecting the latter word with *גִּוְהַ* (xiii. 17) = *גִּוְהַ*. The Pesh. connected the word with *בְּלָה* and *יָנָה* (*כַּלְלָה כַּסְלָה*). On the other hand from the sense of *בְּלָה*, *to be joyful* (Ps. xxxix. 14), we have the renderings of Aq. *τέρψις* or *ίλαρότης* and of Symm. *ἐμπαιζεις μοι*.

*ה. לְבִי. καρδίας ὑμῶν.* If we can argue anything as to a verse so corrupt as this appears to be, we may suppose that O' read *לְבִי*, and put on the wrong affix, an error which followed from their way of taking the earlier part.

19. *שׁוֹעַת. κραυγῆς.* SH. marks with an asterisk. H. and P. mention 23 MSS. as omitting the word.

*מִלְכָּה. βασιλεύς (Q\* ἰατρός).* It is unlikely that O' would have failed to render the pronoun. It is probably therefore a corruption in O's Heb. MS., to which the sound of the corresponding Aram. would lend itself. Wo. is in error in saying that the Targ. (*מִלְכָּה*) agrees with M.T.

20. *β a.* קִצִּיר... קִיץ. *θέρος* generally corresponds to the second of these and *ἄμνητος* to the first. The two Gk words however are in this case reversed. It is by no means necessary to suppose that the order of O's Heb. text was not that of M.T. The transposition may be explained on the principle mentioned on ii. 32 (-a-η-, a-η-). See other references in note on ii. 19.

21. *om. d.* הַשְּׁפָרְתִי. O' *vacat*. Apparently an accidental omission. *Συνετρίβην* is found in MSS. 22, 36, and others, and SH. agrees.

*a c.* הַצָּרִי (22) הַחֻזְקָתִי. *ἀπορία κατ-  
ίσχυσάν με ὠδῖνες ὡς τικτούσης, (22) μὴ ῥητίνη.* O' combines the blunder and the correction. 'הַצָּרִי was first read in the sense which הַצָּרִי bears in l. [xxvii.] 43 (*θλιψις*; in xlix. 24 [xxx. 13] the l. word is lacking in O'), and afterwards corrected (in marg.) in accordance with the rendering of הַצָּרִי in xlv. [xxvi.] 11, li. [xxviii.] 8 (*ῥητίνη*), and so finally incorporated in the text.

22. עֲלִתָּה אֲרָכָה. *ἀνέβη ἰασις*, a Hebraism. Comp. on vii. 31. So Hiph. of עָלָה is represented by *ἀνάγειν* in xxx. [xxxvii.] 17, xxxiii. [xl.] 6.

23 [Gk and A.V. ix. 1]. *a b.* וְאַבְנֵה. O' adds *τὸν λαόν μου τοῦτον*.

ix. 1 [2]. *β b* and *ε.* אֲרָחִים. *ἔσχατον*, reading אֲחֻרִים (as pl. of אַחֹר), *back regions*. Comp. O's



mistake in Job viii. 13, where אֲרָחֹת is rendered τὰ ἔσχατα.

2 [3]. ξ i. קִשְׁתָּם. ὡς τόξον (A τόξος), freely.

ξ i. שִׁקְרָא וְלֹא לְאִמּוֹנָה גְבֵרָה. ψεύδος καὶ οὐ πίστις ἐνίσχυσεν. O' thus (i) stops the verse differently from M.T., (ii) omits the ל of 'אִמּוֹנָה', which very probably was an accidental insertion in the Heb. induced by the neighbouring juxtaposition of ל and א, (iii) perhaps found גְבֵר (גְבֵרָה) and read it as sing. From (ii) it follows that 'אִמּוֹנָה and שִׁקְרָא are to be connected in sense with the preceding, not the following, words.

om. a. נְאֻם־יְהוָה. O' vacat (Q φησὶν Κύριος).

3 [4]. ξ i. כָּל־אָח. ἀδελφοῖς αὐτῶν (A ἐαυτῶν), freely.

4 [5]. om. d. וְאִמְתָּ. ἀλήθειαν. The ו may easily have been inserted, owing to the ending of the previous word.

ε. לְמַדָּה. μεμάθηκεν (reading לְמַדָּה, which could be pointed as sing. or pl.).

4 [5] and 5 [6]. ξ i and ζ and ε. נְלִיאָה (5) שְׁבֵתָהּ. καὶ οὐ διέλιπον τοῦ ἐπιστρέψαι. (6) τόκος ἐπὶ τόκῳ. Scholz (p. 90) supposes that O' read נ as ל and supplied 'das gewöhnlich nicht geschriebene א' (thus reading לֹא לֹא). Or they may have understood a negative before נ. The next word

they divided, so as to read **שָׁב תוֹךְ בְּתוֹךְ**, the **מְרַמָּה בְּמְרַמָּה** suggesting this as a parallel arrangement. The *τόκος ἐπὶ τόκῳ* shews that O's tendency pointed out by Wellhausen (*Der Text der Bücher Sam.*, p. 10) to render a Heb. word by a familiar Greek one of similar sound is not confined, as in the examples he there gives, to unfamiliar Heb. words. Indications of the same tendency are pointed out on ii. 32.

5 [6]. *om. a.* **נָאִם יְהוָה**. O' *vacat* (Q φησὶν Κύριος).

6 [7]. *om. a.* **יְהוָה צְבָאוֹת**. Κύριος (Q adds τῶν δυν.).

*om. d.* **אֵיךְ**. O' *vacat*. They may have interpreted it as a contraction (**אֵיךְ יְהוָה בִּי**, see on iii. 19), and considered it, in the face of the opening words of the *v.*, a needless repetition.

(*a d.*) **מִפְּנֵי**. O' adds *πονηρίας* (π substituting τῆς). This seems a tolerably clear case of a word having fallen out of the original Heb. text. If π. were merely introduced through the influence of **רָעַת** in vii. 12, it is probable that they would have used the *κακία*, which had been employed there, while π. points to an independent rendering.

7 [8]. ε. **שְׁחַט ק'**. *τιτρώσκουσα*, reading with **שְׁחַט כ'**. The Mass. emendation is not a happy one. The pass. ptc. can only be explained *sharpened* (identifying with Aram. **שְׁחַי**; so Targ.

פְּגִירֵי דֵי מַחְרִיף, *like an arrow that is sharpened*,  
and so Pesh. (מִנִּיָּן).

ξ i. מְרַמָּה דְּפִיר בְּפִיו. δόλια τὰ ῥήματα τοῦ  
στόματος αὐτῶν, a loose rendering, but, so far as  
the division of clauses is concerned, more symme-  
trical than M.T.

ξ i. אָרְבוּ. τὴν ἔχθραν. Wo.'s proposal  
(רְאִינָה) seems quite needless, when we have אָרְבַּ  
translated by ἐχθρός in 1 S. xxii. 8.

8 [9]. om. c. בָּם. O' vacat. See the parallel  
expressions in v. 9, 29.

9 [10]. ξ i. נָשְׂנוּ. λάβετε, apparently reading  
נָשְׂנוּ.

om. c. וְנָהִי. O' vacat. Probably an insertion  
from vv. 17, 18, 19, inasmuch as the word presented  
no difficulty to O' there, or in xxxi. 14 [xxxviii. 15],  
although a somewhat rare one outside J. and  
confined to later Books.

δ. תִּנְאֵן. τὰς τρίβους. The word seems not  
to have been familiar to O'. In xxv. 37 [xxvii. 23]  
they render τὰ κατάλοιπα, if that be not a corrup-  
tion. In xxiii. 10 however they have νομαί. We  
may observe that תִּנְאֵן seems also to have been a  
difficulty to them. Besides νομή as its rendering,  
they have κατάλυμα, κατάλυσις, τόπος.

γ. נִצְּנוּ. ἐξέλιπον. This is generally ex-

plained as a confusion between נתן and נצת. That confusion no doubt had its effect elsewhere, but another explanation seems here to have a higher claim to probability. Exactly the same Greek is found in Zeph. iii. 6 as a fair though somewhat free rendering of נצת, the Niph. of צדד, to lay waste. It therefore seems not too much to conjecture that O' read נ in the present case also. N.B. נצתה is correctly rendered by them in v. 11 [12].

om. c. עובר. O' vacat. Probably inserted from v. 11.

10 [11]. γ. לגלים. eis metoikian, apparently reading it as גלות, which in xxiv. 5 is rendered τοὺς ἀποικισθέντας. In li. [xxviii.] 37 they seem to have connected it with כלה (ἀφανισμόν). It is remarkable that in 2 K. [4 K.] xix. 25 (οἰκεσῖαι) they have been equally unsuccessful with this word.

11 [12]. ε. דבר. λόγος (N<sup>a</sup>A ó λ), reading דבר.

ξ i. ונגדה. ἀναγγειλάτω ὑμῖν (AQ ἡμῖν), loosely.

12 [13]. a b. יהוה. Κύριος, adding πρὸς μέ.

om. c. ולא-הלכו בה. O' vacat. M.T. was probably suggested by xxxii. 23.

13 [14]. δ. שררות. τῶν ἀρεστῶν (A ἐραστῶν). See on iii. 17.

*a a.* לְבַם. O' (supported by scarcely any Heb. MSS.) adds τῆς κακῆς, suggested by vii. 24.

14 [15]. *om. a.* צָבָאוֹת. O' *vacat* (Q τῶν δυν.).

*om. a.* אֶת-הָעַם הַזֶּה. O' *vacat*. The words are absent from both texts in the parallel passage xxiii. 5.

γ. לְעֵנָה. ἀνάγκας. In the parallel passage (xxiii. 15) the rendering is ὀδύνην (A ὀδύνας), which word is used Job xxx. 16 to represent עֵנִי. It is therefore clear that in both passages of J. the ל was ignored by O'.

15 [16]. ξ *i* and *a c.* עַד בְּלוֹתֵי אֹתָם. ἕως τοῦ ἐξαναλώσαι (but NQ ἕως οὐ ἐξαναλώσω) αὐτοὺς ἐν αὐτῇ. The last two words suggest an erroneous reading of the following בָּה (בָּה = בּו) preceding its right rendering as τὰδε.

16 [17]. *om. a.* צָבָאוֹת. O' *vacat*.

*om. c.* הַתְּבוֹנְנֵי וְקָרְאוּ. καλέσατε. The insertion in the Heb. was apparently suggested by ii. 10. Some MSS. (including 22, 36) have σύνετε καὶ (with which SH. agrees).

γ. הַתְּבוֹנְנֵי...וְתְבוֹאֲנָה. καὶ ἐλθέτωσαν (NA ἐλθάτ.)...καὶ φθεγξάσθωσαν. It seems a little suspicious that the same Heb. verb and in the same part of it (in slightly different forms) should be used in both parts of the *v.* Contrast the two imperatives קָרְאוּ and שְׁלַחוּ. We are thus pre-

pared to give favourable consideration to O', who seem to have read the Hiph. of תַּבַּעְנָה, נָבַע, which is found Ps. cxix. 171, while φθ. is used to render Hiph. of this root in Ps. lxxviii. [lxxvii.] 2, xciv. [xciii.] 4. Outside the Psalter the verb is very limited in its use (Prov. i. 23, xv. 2, 28; Eccl. x. 1). Hence the familiar root בּוֹא would easily be substituted.

17 [18]. *om. a.* וַתִּמְדַּרְנָה. O' *vacat* (but MSS. 22, 36 have καὶ ταχυνάτωσαν).

עָלִינוּ. ἐφ' ὑμᾶς, but probably originally ἡμᾶς and altered for smoothness, and so for the two following suffixes, by a frequent change in MSS.

18 [19]. γ. מְצִיּוֹן. ἐν Σειῶν (NAQ Σι.). For confusions of מ and ב in the MSS. used by O' see Driver, *Samuel, Introd.* p. xxv, and comp. pp. lxv, lxviii.

ξ *a.* הִשְׁלִיכוּ. ἀπερίψαμεν (NAQ ἀπερρ.), altering the person of the verb on account of the preceding עֲזַבְנוּ. SH. has 3rd sing. (understanding אֲרִי as nom.) in text, and 1st pl. in marg.

19 [20]. ξ *i.* יְהוָה. θεοῦ (A Κυρίου), and so SH.

ε. אֲזַנְכֶם. τὰ ὦτα ὑμῶν (ΑΖΝΙΚΕΣ).

ε. דְּבַרְפוֹ. λόγους (דְּבַרִי) στόματος αὐτοῦ.

נְהִי. οἰκτρον, but NA have οἰκτρόν, while in

the previous verse BNA have *οἰκτροῦ*, although Q and some cursives (so Compl.) have there *οἴκτου*.

20 [21]. δ. בְּאַרְמְנוֹתֵינוּ. *εἰς τὴν γῆν ὑμῶν*. For 'א see on vi. 5, and for the 2nd p. pron. (*bis*) comp. *v.* 17 [18]. O' seem to have read ד for ר, and connected the word with אֲרָמָה.

21 [22]. *om. a.* דְּבַר נְאֻם־יְהוָה. O' *vacat*, but MSS. 22, 36, and others have *θανάτω*, reading the Heb. as דְּבַר (just as they deal with דְּבַר in Is. ix. 7 [8]), and connecting with the previous *v.* St Jer. ascribes this reading "morte" to O' and (so MS. 86) to Theod. SH. inserts with an asterisk this (כסל) and the three words that follow. Prof. Cheyne's conjecture seems a happy one, that דְּבַר has been misplaced, and that it originally stood in the second clause of *v.* 20 [21], thus balancing מוֹת, as in Ps. lxxviii. 50. As he points out, the four words which commence this *v.* in M.T. "are in three important respects contrary to the style of Jeremiah; (1) such a prefix as 'speak' is unique; (2) the phrase "נְאֻם is also unique in Jeremiah; (3) where our prophet does use the form "נְאֻם it is not at the beginning of a verse."

ξ i. וְנִפְלְאוּ. *καὶ ἔσονται*. Possibly only a loose rendering. It is better to regard it as a very early error for *πέσονται* (so Scholz, p. 2, note).

μ. בְּדָמַי. *εἰς (AQ\* om. εἰς) παράδειγμα*. See on viii. 2.

*a d.* הַשָּׂדֶה. τοῦ πεδίου τῆς γῆς ὑμῶν.

23 [24]. *om.* (a). וְהָא. O' *vacat*.

*a d.* מִשְׁפָּט. καὶ κρίμα. The Babylonian Jews read 'מ.

ξ i. חֲפִצְתִּי. τὸ θέλημά μου, freely.

25 [26]. μ. יְהוּדָה. 'Ιδουμαίαν (NAQ τὴν 'Ιδ.).

The Targ. on this *v.* runs עַל מִצְרָאִי וְעַל יְהוּדָה. There is therefore no justification for Wo.'s claim (see his note in *Conspicuous in loc.*) that it supports O'. O' may have objected to the disgrace involved in placing Judah between Egypt and Edom in this list (MSS. 22, 23, 36 have 'Ιουδαίαν, while SH. reads 'Ιουδαίαν). It is more likely however that it was a transcriptional error, possibly made in good faith, but probably helped by the unwillingness referred to above. The result at any rate produced an absurd tautology.

*a d.* עֲרֵלִים. O' adds σαρκί. It seems unlikely that a word so much needed for the parallelism of the clauses should have been originally lacking, while it is not hard to see a reason for its disappearance from M.T. If the כָּל-מִלְּבַע' of *v.* 24 [25] be understood, as seems necessary, of nations circumcised in the letter though not in the spirit, viz. all those enumerated in this *v.*, it will follow that 'ע in the literal sense could not be predicated of them. To any therefore who understood (as the Mass. appear to have done) כָּל-דְּגוּיִם of this *v.*



to be merely resumptive of those already named, and not to refer rather (as St Jer. saw) to the others (unnamed and uncircumcised), **בְּשָׂרָם** (which appears also in the Targ. **בְּשָׂרָהוֹן**) would present a difficulty to be solved only by the omission of the word. St Jer. is decided as to the practice of the rite by Egyptians, Edomites, Ammonites and Moabites, together with "Israelitas in solitudine commorantes."

x. 1. **ξ i. אֲשֶׁר דִּבֶּר יְהוָה. Κυρίου δὲ ἐλίλησεν** (AQ add *Kύριος*), freely.

2. **ξ i. דִּרְךָ. τὰς ὁδοὺς**, freely, so as to harmonize better with the next clause.

**תִּלְמָדוֹ. μανθάνετε** (*Α πορεύεσθε*, probably not implying a variant). The construction of **לְמַד** with **אֵל** is strange, but O' appears to have had it, translating by *κατά*.

**וּמֵאֲתוֹת. καὶ ἀπὸ τῶν σημείων. N<sup>o</sup>**, though virtually identical in sense, has a noteworthy variant, *θηρίων*.

γ. **הַגִּוִּים מִהֵמָּה. αὐτὰ τοῖς προσώποις αὐτῶν**, reading **מִפְּנֵיהֶם הֵמָּה**, perhaps owing to illegibility in the earlier word.

3. **ε. בְּרָתוֹ. ἐκκεκομμένον**. In view of the facility with which *matres lect.* might be misplaced, O' may be considered to have read **בְּרָתוֹ**.

*om. (a).* **יְדִי. O' vacat.**

γ.  $\text{בְּמַעֲצָוָה}$ . καὶ χώνευμα, as though reading  $\text{קְצוּצָה} = \text{קְצוּצָה}$ .  $\text{קְצוּצָה}$  is rendered χωνευτὰ in 1 K. vii. 16 [3 K. vii. 4]. For interchange of  $\text{ב}$  and  $\text{ק}$  comp. iii. 15.

4 γ.  $\text{יִפְתָּי}$ . κεκαλλωπισμένα (NAQ add ἐστίν), reading (so Wo.)  $\text{מִפְתָּי}$ .

β b.  $\text{בְּמַסְמְרוֹת וּבְמַקְבֹּוֹת}$ . ἐν σφύραις (*hammers*, used to render  $\text{פְּטִיִּשׁ}$  in l. [xxvii.] 23) καὶ ἤλοις. The Heb. words can scarcely have been so unfamiliar, as to lead O' to an accidental transposition of their senses. It is very possible that it may have been done purposely by them or their Heb. original, by way of conforming to the similar passage, Is. xli. 7, where  $\text{מַסְמְרֵם}$  is more closely joined with the verb. That the last part of that verse in O' is verbally identical with their v. 5 here, although M.T. in the two places does not lend itself to such identity, would be almost conclusive for the above mentioned view, were it not that the omission here of *θήσουσιν αὐτὰ* in NA (so in 22, 23, 26, and other MSS. and Compl.) makes us doubtful whether it is genuine.

5. *om. a* and β b.  $\text{וְלֹא יִדְבַּרְוּ}$ . O' *vacat*. The remainder of the v. in O' follows v. 9.

6-8. *om. b*. O' *vacat*. On a comparison of the shorter and the longer texts in the passage vv. 4-10, the logical superiority of the former and of the Greek order (see last note) will be apparent.

9. *a c.* נָבִי'... אֲרָגִי. ἀργύριον τορευτόν ἐστίν, οὐ πορεύονται, ἀργίριον προσβλητόν (N προβ. and adds ἐστίν) ἀπὸ Θαρσεὶς (N -σις) ἤξει. A conflate rendering, the earlier part representing a text in which תְּרִשְׁתִּי may have been illegible. In the later part of the verse there is probably in both texts corruption such as can scarcely now be disentangled.

10. *om. b.* See on *vv.* 6–8.

12. *a b.* הַשֵּׁנִי. O' prefixes Κύριος, it may be by way of clearness, and indeed it is almost needed here in consequence of the break in the logical connexion caused by *v.* 11, whose subject-matter no less than its language (Aramaic) indicates that in this place at any rate it is an intruder, although its history cannot now be traced with any certainty. In li. [xxviii.] 15–19 however, where the Heb. is all but identical with *vv.* 12–16 here, O' also introduces the same Midrashic Κύριος without equally good reason, and that too, although there are signs that their translation there is an independent one, e.g. in *v.* 15 ποιῶν, ἐτοιμάζων, συνέσει, as against ποιήσας, ἀνορθώσας, φρονήσει here.

13. *om. d.* וְהָיָה לְהִלָּל. O' *vacat*, perhaps on account of the difficulty of the Heb. expression, although such a method of dealing with difficulties was somewhat rare with them (see note on p. 5). They were bolder in li. [xxviii.] 16, εἰς φωνὴν ἔθετο, rendering וְהָיָה by ἦχος instead of πλῆθος as here.

.. הָאָרֶץ ק'. τῆς γῆς. 'כ' has אָרֶץ.

γ. הָרֶחַ. φῶς, an early error (from parallelism) for ἀνεμούς, which is in Compl. Ald. (this combines ἀνεμούς φῶς) with MSS. Q, 22, 23, 36, and others, and so SH.

14. ε. נִסְכּוֹ. ἐχώνευσεν (AQ -σαν), while li. [xxviii.] 17 has -σαν (but there A -σεν). Probably -σαν (נִסְכּוֹ) is O's genuine text in both places. Taking into account the generally independent character of the rendering in the two passages, we need not suppose that the Heb. consonants in them differed any more than in M.T.

15. ξ i. תַּעֲתֵּיִם. ἐνπαιγμένα (AQ ἐμπ.). Aq. here has μεμωκημένα, *vain*, and so O' in li. [xxviii.] 18. MS. 233 has here the erroneous reading ἐμπεπηγμένα (and so SH.).

16. om. a. וְיִשְׂרָאֵל שָׁבַט. O' vacat. וְיִשְׂבַּט, without 'ש', occurs in the parallel passage li. 19. O' rendering the clause there virtually as here. In both cases theirs probably represents the genuine text. In Ps. lxxiv. 2 the words שָׁבַט נַחֲלָתָךְ are found in reference to Israel. A glossator who had these words suggested to him by the passage here, may easily have written in the margin of li. those two words, and here 'ש' 'נ' וְיִשְׂבַּט, a subsequent copyist introducing into the body of the text as much as would make sense in each case. There was no reason in either passage why O' should have objected to the words, if genuine,

while that they can have been omitted by accident in both is very improbable, in view of the independent character of the rendering (see on *v.* 12).

*om. a.* צְבֹאוֹת. *O' vacat.*

17. η. דָּפְדָּן. Συνήγαγεν, reading 'דָּדָן, and understanding it as דָּפְדָּן.

ξ i. מֵאֲרָץ. ἔξωθεν. This may be merely a free rendering, but as there are signs that *O'* found a difficulty in reading the *v.*, this word as well as others may have been somewhat hard to decipher.

בְּנִעְתָּךְ. τὴν ὑπόστασίν σου, probably expressing the sense fairly well; St Jer. less well *confusionem*.

יִשְׁבֵּת ק'. κατοικοῦσα (*A* pref. ἦ).

(γ.) בְּמִצֹּר. ἐν ἐκλεκτοῖς, as though reading בְּמִבְחָר (see xxii. 7, xlvi. [xxxi.] 15). So also *SH.* *Aq.* has ἐν περιοχῇ, *Symm.* ἐν πολιορκίᾳ, St Jer. *in munitione*. But *M.T.* may after all have been *O'*'s reading. See 2 K. [4 K.] iii. 19, where *A* has (in a conflate reading) ἐκλ. as rendering of that word.

18. γ. קִרְעָה. σκελίζω (*Aq.* *Symm.* σφενδονήσω). Prob. *O'* read צ for ק. The root קִרַּע, *to be lame*, though a somewhat rare one, must have been known to them as occurring Gen. xxxii. 32 [31] (ἐπέσκαζεν). It is also found in the 1st ptc. *Kal* in Mic. iv. 6, 7 (συντετριμμένην), Zeph. iii. 19 (ἐκπεπιεσμένην). In each place it bears a neuter

signification. In the present case however they seem to have read into the  $\text{K}\alpha\lambda$  a Hiph. sense, or one suggested by  $\text{צִלְע}$ , *costa, crus*. St Jer. seems to have found a fut. tense in O', interpreting *supplantabo*.

om. d.  $\text{הָאָרֶץ בַּפֵּעַם הַזֹּאת}$ .  $\text{τὴν γῆν ταύτην}$ .  
For omission of  $\text{בִּפְ$  see following notes.

ξ i.  $\text{וְהִצִּירְתִּי לָהֶם}$ .  $\text{ἐν θλίψει}$ . The MS. was probably only so far legible as to shew to O' the root of the verb. The subsequent recovery of it however enabled Q<sup>ms</sup>, 22, 23, 26, and others (so SH.) to *add καὶ ἐκθλίψω αὐτούς*, while Compl. *substitutes* these words.

ξ i.  $\text{לְכַעַן יִמְצְאוּ}$ .  $\text{ὅπως εὕρεθῆ ἡ πληγὴ σου}$ .  
The sense of the Heb. is obscure, whether with M.T. we take the verb as active, having its object expressed, or with O' as passive. Perhaps  $\text{בַּפֵּעַם}$ , accidentally omitted, it would seem, from the text of O's Heb. MS. (for the phrase  $\text{בַּפֵּעַם הַזֹּאת}$  gives them no trouble in xvi. 21) was so faintly indicated on the margin that while casting about for something to complete the sense, they were able to read in the word  $\text{מַכַּת}$  (=  $\text{מַכַּתָּךְ}$ ), suggested as actually presenting itself to their eyes in the next v., and suitable for the meaning here also (see a somewhat similar case in notes on v. 20). Aq. Symm. have  $\text{ὅπως ἐλεγχθῶσιν}$ , while the words  $\text{ἡ πλ. σου}$  are wanting in MSS. 23, 86, and in SH. and Compl. St Jer. renders (*tribulabo eos*) *ut invenientur*.

19. *om. c* or  $\xi$  i. אֲנִי. οὐαί לִי may easily be an insertion suggested by iv. 31, xv. 10, or xlv. 3. O', if they found the second word at all, read it as though it were לִי; and so for the two possessive suffixes (שְׁבָרִי, מִכְּתִי) which follow in this *v.* They were forced to this by not perceiving that the prophet (not the Lord, as in the previous *v.*) is now speaking and identifying himself with his nation. Wo. (p. 140) refers to similar changes of person in xiii. 17, xiv. 17, xlviii. 31. As he points out, personal lamentations on the part of the prophet as a rule do not appear in O'. In defence of their text as the better one in that respect he adds that the formula with which xiv. 17 begins "properly introduces a divine address, and not a human lamentation." But the argument seems to have little force. It is quite easy, with M.T., to take the words עֲנִי etc. as put by the Lord into the prophet's mouth.

γ. לִי. τὸ τραῦμά σου (A *om.* σου; Q μου). M.T. can scarcely be anything but a corruption of לִי. Aq. Symm. have ἀρρώστημά μου, and so Targ., while St Jer. and SH. have the pron. of the 2nd p.

γ. אֲנִי. καὶ κατέλαβέν σε (AQ με), as though אֲנִי.

20.  $\xi$  i. אֲהִלִּי. ἡ σκηνή σου (Q μου). See on *v.* 19.

a c.  $\text{טָזַע}$ . *ἐταλαιπώρησεν, ὤλετο*, a conflate rendering. *Ταλ.* has already on four occasions (iv. 13, 20 *bis*, ix. 18 [19]) represented the Heb. root, and occurs again (xii. 12). *ὤλετο* may have been placed in marg. by one who had in mind its use to render  $\text{ז}$  in xlvi. [xxxi.] 1, 15, 18, 20, xlix. [xxx.] 3, 10 [xxix. 11]. St Jer. gives no sign of being acquainted with the doublet.

$\aleph^*$  has (for *ὤλετο*) *ῥήχετο*, a verb which is used for  $\text{ז}$  in Hos. x. 14.

δ.  $\text{דֵּרְרַיִם}$ . *αἱ δέρρεις σου (Q μου)*. The Heb. word is one which seems to have caused much perplexity to O' in the Pentateuch. In Ex. xxxv. 18 they omit the whole *v.*; in xxxix. 40 [20] the portion of the *v.* containing  $\text{ד}$  is omitted. In Numb. iii. 26, iv. 26 O' substitutes a vague generality for the names of articles enumerated. In Numb. iii. 37, iv. 32 they render by *κάλος*, in Is. liv. 2 by *σχοινίσματα*. In the present case it was treated by them as =  $\text{תִּיגִי}$ , as suggested by the end of the *v.* See on *v.* 18 (last note).

γ.  $\text{וְאֵיִם וְאֵצִי}$ . *καὶ τὰ πρόβατά μου οὐκ εἰσὶν* (reading  $\text{וְאֵצִי}$ ).

γ.  $\text{תָּוֶן}$ . *τόπος*, reading  $\text{תָּוֶן}$ , which is rendered by *τ.* in xlix. 19 [xxix. 20].

ξ i.  $\text{מִקְוֵי}$ . *τόπος*. The  $\text{י}$  may have been swallowed up by the previous  $\text{י}$ , these two letters being very like each other in MSS.



21. ξ (c). לֹא הִשְׁכִּילוּ וְכָל-מַרְעִיתָם נִפְוָצָה. οὐκ ἐνόησεν πᾶσα ἡ νομή, καὶ διεσκορπίσθησαν. The inaccuracy of rendering may have arisen from obscurity in the writing of the last words. On the other hand Scholz (p. 110) attributes it to an error of ear in dictation.

22. תַּנִּים. στρουθῶν. In ix. 10 [11], li. [xxviii.] 34 תַּנִּין (תַּנִּין) is translated by δράκων (so Theod. here), whereas in xlix. 33 [xxx. 11] it is represented as here by στρ. This last stands for יַעֲנָה (or בַּת י) in Lev. xi. 16 [15]; Deut. xiv. 15 [14], besides Is. xliii. 20; Job xxx. 29.

23. ξ i. לֹא-לְאִישׁ הַלֵּךְ וְהָבִין אֶת-צַעְדּוֹ. οὐδὲ ἀνὴρ πορεύσεται καὶ κατορθώσει πορείαν αὐτοῦ, freely.

24. ε bis. יִסְרַנִּי. παιδευσον ἡμᾶς, reading יִסְרַנְנִי, and similarly in the last word of the v.

ξ i. בְּאַפְךָ. ἐν θυμῷ.

25. מִשְׁפָּחוֹת. γενεάς, but Q, 22, 23, 36, and others with Compl. and Ald. have βασιλείας (probably Midrashic).

om. d. וְאַכְלָהּ. O' vacat, doubtless rightly, 'א' being obviously superfluous and forming in connexion with the following word a case of διττογραφία in M.T.

xi. 2. . שְׁמַעוּ... וְדַבַּרְתֶּם. 'Ακούσατε... λαλήσεις.

The people as well as Jer. were to hear; he alone was to speak. Hence O' is probably right in making the second verb sing. The same result may be attained by pointing וְדַבַּרְתֶּם. The change of שְׁמַעוּ to the sing. (so Pesh. *שמע*) would be more natural than that O' and M.T. should conspire, in the case of 'ש' and 'ר' respectively, in turning a sing. to a plural.

6. וּבְחֻצוֹת. καὶ ἔξωθεν. So often, e.g. xliv. [li.] 6, 9, 17, 21; Aq. Theod. καὶ ἐν τοῖς ἐξόδοις.

7. This *v.* and all but the last clause of the following one are absent from O'. Gi. (p. xxxii) discusses O''s manner of dealing with the passages which occur (in substance) twice in M.T. In about 30 cases (see Kuenen's enumeration<sup>1</sup>) O' contains them in both places; in seven cases (exclusive of xxxix. 4—10), it omits them in one. Those seven (some however exhibiting much difference of detail) are as follows: (1) *vi.* 13—15 = *viii.* 10<sup>b</sup>—12, (2) *vii.* 24—26 = *xi.* 7, 8, (3) *xv.* 13, 14 = *xvii.* 3, 4, (4) *xvi.* 14, 15 = *xxiii.* 7, 8 (but placed by O' at the end of the chapter), (5) *xxiv.* 8—10 = *xxix.* [xxxvi.] 16—18, (6) *xxx.* [xxxvii.] 10, 11 = *xlvi.* [xlvii.] 27, 28, (7) *xlvi.* [xxxi.] parts of 40, 41 = *lix.* [xxix.] 22. (I have italicized the references where O' is

<sup>1</sup> *Historisch-kritische Einleitung etc.* Theil II. *Die prophetischen Bücher* (Auth. German transl. by C. Th. Müller), Leipzig, 1892, p. 243, note 11.

found. It may be added that *xxiii.* 5, 6, as compared with *xxxiii.* [xl.] 15, 16, is yet sufficiently distinct from it to be excluded from this list.) See also on xv. 13.

In (1) Gi. maintains that the connexion in thought appears broken by O's insertion, and that it is therefore the earlier passage, not the later, which is the gloss. This however does not seem obvious. In (2) Gi.'s account is that O', considering that the substance of these *vv.* had already appeared in *v.* 4, omitted them for the sake of shortening. It seems rash, in the absence of better evidence, to assume this. The love of amplification may just as well have led to their insertion in the Heb. at an early date. An inducement to such amplification would be found in the abruptness of the brief historical clause "but they did them not" (*v.* 8) inserted in the account of the message with which the prophet was charged (*iv.* 2 ff.).

13. מִזְבְּחֹת לְבִשָׁת׃ O' *vacat*; an obvious gloss. For comments on use of בִּשָׁת as a substitute for בַּעַל, as well as for O's use (frequent in Jer.) of the fem. article with the word see Dr Driver's *Samuel*, p. 195.

14. בְּעֵר׃ 2°. ἐν καιρῷ (בְּעֵת), as at the end of *v.* 12 and in ii. 27, 28).

15. הַרְרִים׃ μὴ εὐχαί (הַרְרִים) ...; but very possibly both M.T. and O's original represent

corruptions of חֲלָבִים suggested (so Gi.) by Irenæus's words "non enim adipēs et carnes pingues auferent a te injustitias tuas."

אִן תֵּעָלֶי. ἢ τούτοις διαφεύξῃ; reading אִן תֵּעָלֶי. It is true that עָלַי is rendered in xv. 17 by εὐλαβεῖσθαι, somewhat kindred in sense to the verb employed here, but the other explanation of O's reading is more natural. If however the loss of the ל be objected to (but comp. for the loss of a letter such cases as vi. 19 מִשְׁבֹּתָם, ἀποστροφῆς αὐτῶν, xxii. 22 רָעַתְךָ, τῶν φιλοῦντων σε, xlix. 9 [xxix. 10] הִשְׁחִיתוּ, ἐπιθήσουσιν) we may conjecture that they saw the root חָלַח.

16. פְּרִי. O' *vacat*. The word is rather suspicious. It does not suit its context, and may have originated in a conjecture for an obscurely written פֶּה.

הַמְלָה. περιτομῆς; as though deriving from מַל. The Heb. subst. occurs elsewhere only in Ezek. i. 24, where of the three available chief MSS. B omits (giving the *v.* in a very abbreviated way), while A, and (as an insertion from Theod.) Q, rendering the whole more closely, read הַמְלָה (τοῦ λόγου).

גְּדֹלָה הַצִּית אֵשׁ עָלֶיהָ. ἀνήφθη πῦρ ἐπ' αὐτήν (A ἐν αὐτῇ), μεγάλη ἡ θλίψις ἐπὶ σέ. Here, as in

the last case but one, conflation seems to have a hand in the reading of O'. Gi. suggests **הַצִּדְתָּ אֶשְׁעֲלֶיךָ**, as the text represented by the second clause of the Greek, while *ἀν. πῦρ* entered the text later as a correction.

19. **מִשְׁחַבְּתָּ**. λογισμὸν, adding *πονηρόν* (Q om. *πον.*; A adds *κατά σου*), λέγοντες Δεῦτε καί. These words of O' are probably (against Gi. p. xxvi) an interpolation, the last part of which may well have been suggested by xviii. 18 (*bis*).

**נִשְׁחִיתָהּ**. ἐμβάλωμεν; probably reading **נִשְׁחִיתָהּ**. For the loss of **ח** comp. vi. 19, xlix. 9 [xxix. 10].

**בְּלֶחֶם**, probably (so Cheyne *ad loc.* and others) an early corruption for **בְּלֶחֶן**. Comp. for this word Deut. xxxiv. 7. See specially Gen. xxx. 37, Ezek. xvii. 24, xxi. 3, in which three passages the reference, as here, is to wood.

20. **אֶת־דִּבְרֵי**. τὸ δικαίωμα μου; but in xx. 12 τὰ ἀπολογήματά μου.

22. **הַבְּחִירִים**. οἱ νεανίσκοι αὐτῶν; a pretty clear case of somewhat loose translation on O's part. It is unlikely, if we consider the subsequent context, that an original **הַבְּחִירִים** would have been altered. Here the evidence of a paraphrase like the Targum, quoted by Gi. in favour of the pron. aff., seems scarcely worth reckoning.

23. **אֲנָשִׁים**. τοὺς κατοικοῦντας; although in v. 21 τοὺς ἄνδρας.

xii. 3. הַתְּקַם... לְטַבְּחָהּ. O' *vacat*; probably by an inadvertence, for the words are wanted for parallelism. נָתַק is a favourite verb with J. (ii. 20, v. 5, vi. 29, x. 20, xxii. 24, xxx. 8). Of MSS. which insert the clause 22, 36 (with ast.), 88, and others (so Theod. SH. with ast.) have ἄθροισον (pointing to the reading רִגְרַם, so translated xviii. 21), while διασπάω, διαρρήγνυμι and the like are elsewhere O's renderings. So Targ. (אַתְּקַנְנִין), Pesh. (ܘܒܘܬܘܢ), and St Jer. (*congrega*).

4. וְעֵשֶׁב כָּל-הַשָּׂדֶה. καὶ πᾶς ὁ χόρτος τοῦ ἀγροῦ (A om. ὁ and τ. a.). The disagreement as to the place of the adjective suggests that it is an addition. SH. and Pesh. agree with O'.

אֶת-אַחֲרֵיתֵינוּ. ὁδοὺς ἡμῶν (אַרְחֻתֵינוּ). The change from M.T. would be a tempting one, but we can hardly decide with confidence.

5. הַתְּחַרָּה. παρασκευάση (א-ζη). The only other occurrence of חַרָּה in Taph'el is in xxii. 15, where O' has παροξύνῃ. See note there.

אַתָּה בּוֹטַח. οὐ (א' A σου; Q σὺ) πέποιθας. O's reading was ours, and they did not hesitate to insert a negative (see on ii. 31, xviii. 18). We avoid that necessity, if with Hitzig we read בּוֹרַח.

6. בְּגֵרָה. SH. ascribes to Symm. the rendering προσδοκᾶν. Doubtless (see Field) his real reading was προέδωκαν, as given in MS. 86 (and 88).

מְלִי אֲחֵרִי. ἐκ τῶν ὀπίσω σου ἐπισυνήχθησαν. O' failed (in spite of success in iv. 5) to see the force of מְלִי. Vulg. plena voce. אַחֵרִי from אָחַר, *arsit*, given by SH. as Symm.'s interpretation of מְלִי, was probably due (as pointed out by Bensly; see Field) to a confusion between ἐνεπρήσθησαν and ἐνεπλήσθησαν.

9. הָעֵיט צְבוּעַ. μὴ σπήλαιον ὑαίνης (A ληστῶν)...; deriving from Arabic roots. There is however no reason to doubt the ordinary rendering of the M.T.

הָתִי (Hiph. of תָּא). ἐλθέτωσαν (NA -θάτ-); taking it as Καλ (וְתִי).

11. שָׁמָּה. ἐτέθη (AQ ἐγενήθη); reading הָמָּה, pass. ptc. Targ. Pesh. Vulg. render as though הָמָּה, with the pl. subject of v. 10 understood.

שָׁמָּה נִשְׁמָה. ἀφανισμῶ ἠφανίσθη (N ἠφ. ἀφ.); thus dividing the v. differently, and reading הָמָּה.

12. שָׁפִים. διεκβολήν. See on iii. 2.

שָׁדִים. ταλαιπωροῦντες. See on iv. 13.

13. קָצְרוּ... וְרָעוּ. σπείρατε (A ἐσπείρατε)... θερίζετε (AQ θερίσατε). The pointing of M.T. is recommended on the whole by the context. The affix of תְּבוּאֵיכֶם, which forms the only objection, is probably an early corruption of the affix of the

3rd p., owing to the verbs having been taken as imperatives. M.T.'s reading is followed by MSS. 22, 33, 41, and others, SH. Vulg. Compl. Ald. This will involve taking **שׁוּב** as imperative, as does O'.

**נָחֵל**. *οἱ κληροὶ αὐτῶν*. O' read the root **נָחֵל**, **נָחֵלָה** being often (e.g. Gen. xlviii. 6) thus rendered by them. It is remarkable that Aq. (*ἐκκληροδοτήθησαν*) and Symm. (*καὶ κληρονομήσετε*) took the same view.

**מִתְבֹּאֲתֵיכֶם**. *ἀπὸ καυχήσεως ὑμῶν*; reading **מִתְבֹּאֲתֵיכֶם**, a word which O' renders thus on several occasions in Ezek. (xvi. 12, 17, 39, xxiii. 26, 42, xxiv. 25).

**מִתְרֹן אֵן**. *ἀπὸ ὄνειδισμοῦ ἔναντι*. The two Heb. words they seem to have read **מִתְרֹן אֵן**, and to have inserted *ἔν.* to soften the harshness of the combination of this word with *אֵן*.

14. **שְׁכֵנֵי**. *τῶν γειτόνων*. O' shrunk from this application of the pron., as anthropomorphic. So Gi. See on xxxi. 20.

xiii. 1. **תְּבִיאָה**. *διελεύσεται*; a tolerably clear example of a free rendering.

7. **בְּמִנְתֵּיו**. *κατώρυξα (ἄ -αν) αὐτό*. This looks like a mistake (for *κατέκρυψα*) induced by the preceding *ῶρυξα*. SH. has in marg. **סִדְמָה**.

9, 10. **הָהָה עָהָה : הָהָה**. *τὴν πολλὴν ταύτην*



ὑβρις; taking the first word as part of *v.* 10, and reading (for הָעָם) הַגָּאוֹן. The fact that thus the adj. preceded its subst. probably gave them but little trouble. SH. follows (but with an ast.) the M.T., which is doubtless right, וַיְהִי later in *v.* 10 implying the existence of הָעָם.

10. הָרַע. O' *vacat*. Probably a marg. gloss, intended to follow לְבָם, after the analogy of the phrase 'שר' לב' in five out of its eight occurrences (see note on iii. 17).

הַהֲלָכִים בְּשָׂרָהּ לְבָם. O' *vacat*. Aq. Symm. and SH. (with ast.) recognise the clause, Theod. (and ? Aq.) adding הָרַע. See preceding note.

11. אֶת-כָּל-בַּיִת יִשְׂרָאֵל וְאֶת-כָּל-בַּיִת יְהוּדָה. τὸν οἶκον τοῦ Ἰσραὴλ καὶ πᾶν (N<sup>marg.</sup> πάντα; Aq πάντα τὸν) οἶκον Ἰούδα. Here SH. has preserved to us an indication of the genuine text, by placing πάντα also before the first τὸν οἶ., while marking from that πάντα to καὶ (inclusive) with an asterisk. Thus Judah, as *v.* 9 of itself suggests, is alone spoken of, and M.T. and O' alike represent a more or less full gloss upon the original Hebrew.

Between this *v.* and *v.* 14 (incl.) there are many traces of slight expansion of the original.

12. נָבֵל. ἀσκός. See on xlvi. 12 for the more accurate rendering κεράμια (corrupted to κέρατα).

14. וְנִפְצָתִים. καὶ διασκορπιῶ αὐτούς. This loose rendering of the Heb. root is consequential upon the inaccuracy referred to above.

16. וְשָׁמָּה. καὶ ἐκεῖ (וְשָׁמָּה). The affix refers to אֵר, which is fem. also in Job xxxvi. 32.

17. גַּפְשֵׁי. ἡ ψυχὴ ὑμῶν (thus even Aq.); so later עֵינַי. οἱ ὀφθαλμοὶ ὑμῶν. The M.T. however is preferable, the pron. having perhaps been altered (see v. 14 "saith *the Lord*") from fear of anthropomorphism. Comp. other cases in note on xxxi. 20.

וְדָמַעַתְדָּמַע. O' *vacat*. The verb occurs here only. This fact, emphasized by its absences from the similar passages in this context (where, as here, עֵין, יָרַד, and דָּמַעָה are combined) may have induced the omission.

גַּפְשֵׁי. συνετριβη (גַּפְשֵׁי).

18. וְלִגְבִירָה. καὶ τοῖς δυναστεύουσιν (וְלִגְבִירָה).

The special sense of the word had been forgotten, as is shewn also by O's rendering in 1 K. xv. 13 (ἡγουμένην); 2 Chr. xv. 16 (apparently λειτουργούσαν). For a concrete rendering of a noun read by them as an abstract see on xxiv. 5.

מִרְאֵשׂוֹתֵיכֶם. ἀπὸ κεφαλῆς (AQ τῆς κ.) ὑμῶν (מִרְאֵשִׁיכֶם). O' is probably right, the subst. in M.T. expressing the *place of the head* (as מִרְאֵשׂוֹת

in Gen. xxviii. 11; 1 Sam. xix. 16, xxvi. 7), rather than *the head* itself.

19. הַגְּלָת שְׁלוֹמִים. ἀποικίαν τελείαν. Read, as in Am. i. 6, גְּלוֹת שְׁלֵמָה, the 'הג' of M.T. arising from dittography of the ה of פְּלָה under the influence of the previous הַגְּלָת.

20. עֵינֶיכֶם. (Α τοὺς) ὀφθαλμούς σου. The M.T. is probably a slip, owing to the plural sense of the reference.

Ἱερουσαλήμ; an insertion (suggested by v. 27) to explain (so Gi.) the reference in the imperatives. The sing. number doubtless (rather than the K'ri) represents the original.

21. אֲלֵפִים. μαθήματα (Α μαθητάς); thus giving the Aramaic sense of the root, found once (Prov. xxii. 25) in M.T.

25. מַרְיָךְ. τοῦ ἀπειθεῖν ὑμᾶς (Μῆριχ).

xiv. 3. בְּשׁוֹ...רֵאשָׁם. O' *vacat*; perhaps an amplification in M.T.; yet, if so, it is strange that so unusual a word as וְהַכְּלִמְךָ should occur. Thus it is more likely that the eye of the scribe passed accidentally from רֵיקָם to רֵאשָׁם.

4. בְּאֶרֶץ. O' *vacat*.

6. שְׁפִים. νάπας. See on iii. 2.

פְּתִיגִים. O' *vacat*.

7. מְשׁוּבְתֵינוּ. αἱ ἁμαρτίαι ἡμῶν. See on vi. 19.

לְךָ. ἐναντίον σου, ὅτι (Q om. ὅτι) σοί. ἐναν. σου, a marg. gloss, demanded, when it entered the text, the introduction of ὅτι for the sense.

8. וּנְאֻרָה. καὶ ὡς αὐτόχθων (וּנְאֻרָה).

9. נְדָהֶם. ὑπνῶν (נְדָהֶם).

10. וַיִּפְקֹד חַטָּאתָם. Ο' vacat (Aq. Theod. καὶ ἐπισκέψεται ἁμαρτίας αὐτῶν). The clauses חַטָּאתָם... וַיְהִי are found in Hos. viii. 13.

13. אֲהֵה. Ο ὦν. See on i. 6.

2° לָכֶם. ἐπὶ τῆς γῆς καί; apparently suggested by v. 15.

14. וְתַרְמִית (ק). καὶ προαιρέσεις. See on viii. 5.

15. בְּחָרָב וּבְרַעַב יִתְמוּ. Ἐν θανάτῳ νοσερῶ ἀποθανοῦνται καὶ ἐν λιμῶ συντελεσθήσονται. Aq. Theod. have (for the whole of the above) ἐν ῥομφαίᾳ καὶ λιμῶ τελευτήσουσιν. The first four words of Ο' are apparently taken from xvi. 4 (מִמּוֹתַי תִּחְלָאִים יָמָתוּ), while, whether owing to their insertion or not, the Greek for בְּחָרָב, which is doubtless genuine, disappeared early.

16. יִהְיוּ. καὶ ἔσονται (וַיְהִי, easily corrupted in such a context).

17. עֵינַי. ἐπ' (Q ἐπὶ τοὺς) ὀφθαλμοὺς ὑμῶν.

See on x. 19 for change of person.

בְּתוֹלַת פְּתַעְמֵי. For other instances of this construction see on v. 24.

18. גַּם-נְבִיא גַם-נְהִינָן. ἱερεὺς καὶ προφήτης.

For the inversion of order see on vi. 13.

סָחַרְוּ. The notion of wandering to and fro, or trading, which belongs to this verb (e.g. Gen. xxxiv. 10, 21) seems here inappropriate. Hence Gi. suggests that we substitute שׁ for ס (for שׁחַר see on ii. 18), taking the root in the sense of sinking (to the earth) in mourning garb.

19. גַּעְלָהּ. ἀπέστη. See on xxxi. [xxxviii.] 32.

קָוָה. ὑπεμείναμεν; thus rendering more successfully than in viii. 15.

בְּעַתָּה. ταραχή. See on viii. 15.

21. אֶל-תִּגְבַּל. μὴ ἀπολέσης. Gi. (p. xx) suggests with some probability that this rendering was influenced by the meaning of the somewhat similar root חבל. It is remarkable on the other hand that the verb חבל (which does not however happen to occur in Jer.) is never so rendered by O'. Thus it is after all very possible that O' here read אֶל-תִּאֲפֹד.

xv. 1. אֶל-הָעַם הָאֵהָה. πρὸς αὐτοίς. Spohn's

conjecture (*ad loc.*) that the words τὸν λαὸν τοῦτον were removed from this place (αὐτούς being substituted) and were inserted in the next clause, so that Moses and Samuel should become the objects of the preposition, involves a most improbable procedure on the part of an early editor or copyist. On the other hand if we take O's reading, as above, to be the genuine one, then a Heb. copyist, hesitating to admit that such persons as M. and S. could under any circumstances fail to obtain a hearing, would most naturally place his emendation (אלה'ה) in the margin. The words, which may well have been in the actual MS. used by the translator, met with varying treatment. In the Greek version they were made to belong to the later clause, while in the Heb., as represented by M.T., they took the place of an original אֱלֹהִים.

6. נְלֵאִיתִי הַנְּחָם. και οὐκέτι ἀνήσω αὐτούς; reading הַנְּחָם (נוח), perhaps from fear of anthropomorphism. The Vulg. is remarkably inaccurate, *laboravi rogans*.

7. הָאָרֶץ. λαοῦ μου. Throughout the rest of the *v.* also the rendering of O' is exceedingly loose.

מִדְרָכֵיהֶם לֹא שָׁבוּ. διὰ τὰς κακίας αὐτῶν; very freely.

8. עֵיר וּבְהֵלוֹת. τρόμον και σπουδήν. So in

R.V. "anguish and terrors," correcting A.V. "terrors upon the city." For  $\text{רַע}$  see on xlvii. 7, and for  $\text{בְּה}$  on viii. 15.

10.  $\text{נָשָׂוּ, נְשִׂיתִי}$ .  $\omega\phi\acute{\epsilon}\lambda\eta\sigma\alpha, \omega\phi\acute{\epsilon}\lambda\eta\sigma\epsilon\nu$  (Vulg. *foeneravi, foeneravit*), a corruption as early as Philo (who however reads *-σαν*, *De Confus. Ling.* § 12 of the Tauchnitz ed., i. 411 of Mangey's, London, 1742. See Dr Ryle's *Philo*, p. 298 f.), for  $\omega\phi\acute{\epsilon}\iota\lambda\eta\sigma\alpha, -\sigma\epsilon\nu$ , the verb, which renders  $\text{נָשָׂו}$  in Deut. xv. 2; Is. xxiv. 2. Origen (*in Jerem. Hom.* xi. 3, § 3) says that the majority of the MSS. have  $\omega\phi\acute{\epsilon}\lambda$ . but the most accurate and most in accord with the Heb.  $\omega\phi\acute{\epsilon}\lambda$ .

$\text{בְּלָהָ (בְּלוֹ ק') מִקְלָלוֹנִי}$ . (So Baer and Delitzsch.)  $\eta\ \iota\sigma\chi\acute{\upsilon}\varsigma\ \mu\omicron\upsilon\ \acute{\epsilon}\xi\acute{\epsilon}\lambda\iota\pi\epsilon\nu\ \acute{\epsilon}\nu\ \tau\omicron\iota\iota\varsigma\ \kappa\alpha\tau\alpha\rho\omega\mu\acute{\epsilon}\nu\omicron\iota\varsigma\ \mu\epsilon$ . See viii. 6, xx. 7 for the unwillingness of O' to put an affix to  $\text{בְּל}$ . Here they read  $\text{בְּלָהָ}$ , while for the nom. which they supply see next note. As regards  $\text{מִקְ}$ , a form so anomalous grammatically is extremely suspicious. Therefore we should probably read (with Gi.)  $\text{בְּלָהֶם קְלָלוֹנִי}$ .

11.  $\text{וְיָמָּה}$ . The almost invariable form (xlv. 25 is the only exception) is  $\text{וְיָמָּה}$ . We trace its existence here (as Gi. points out) in O's  $\eta\ \iota\sigma\chi\acute{\upsilon}\varsigma\ \mu\omicron\upsilon$  ( $\text{בְּחִי}$ ) in the last clause of v. 10.

$\text{וְיָמָּה}$ .  $\gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$  ( $\text{וְיָמָּה}$ ).

$\text{וְיָמָּה לְאֵלֵי שְׂרֵיתֶיךָ ק' (שְׂרוֹתְךָ ב')}$ .  $\kappa\alpha\tau\epsilon\upsilon\theta\upsilon\nu\acute{\omicron}\nu\text{-}\tau\omega\nu\ \alpha\upsilon\tau\acute{\omega}\nu$ . We can scarcely determine O's

reading of the word 'שׁר. אִם-לֹא they probably took to be a strong asseveration. Vulg. has "si non reliquiae tuae (in bonum)," understanding the word as שְׂרִיתָּךְ = שְׂאִרִיתָּךְ. So Targ. with Aq., but Pesh. has וְ אִם-בְּכֶמֶךָ. The 'כ' is doubtful in sense, שְׂרִיתָּךְ or שְׂרִיתָּךְ, *thy deliverance*, from שָׂרָה, or שְׂרִיתָּךְ, *I have been hostile to thee*, from שָׂרָר = צָרָר. There has probably been considerable corruption in the *v*. One of the two expressions introduced by בְּעֵת may well have stood earlier, while with O' לְטוֹב comes immediately before אֶת-הָאֵיב.

12. הִירָע. εἰ γνωσθήσεται; reading ד for ר.

It is remarkable that the Vulg. *Numquid foederabitur?* is supported by Aq. (μη ἀρμόσει;), who thus would read the word הִירָע, fut. Niph. of רָעָה. O' evidently were hopelessly confused over the *v*. They omit one בְּרִזָּל, read apparently צָפוּי (which in Numb. xvii. 3, 4 [xvi. 38, 39] they render περίθεμα) for מִצָּ, and end the sentence with the first word of *v*. 13.

13. The text of the parallel passage, xvii. 3, affords help towards emendation.

לֹא בְמַחִיר. ἀντάλλαγμα. The parallel text preserves the genuine בְּמוֹתָיָךְ (without לֹא). The



early corruption of this word involved the prefixing of a negative ; so Aq. Targ. Vulg. (" gratis ").

וּבְכֹל-חַטֹּאתֶיךָ (ק) *διὰ πάσας τὰς ἀμαρτίας σου*. It is not needful to assume that בְּחַטֹּאת of xvii. 3 was the original reading here also. As Gi. points out, all the versions agree so far as בְּחַטֹּאתֶיךָ. The conjunction and the כֹּל doubtless are accretions, to which accordingly the testimony outside M.T. and O' is more slender.

The *v.* is an important one, as bearing on the treatment of duplicate passages by O'. See on xi. 7. In the seven cases there enumerated in which such duplicates appear but once in O', it is always (taking O's order) on the *second* occasion that the passage is lacking. This seems hardly the result of accident. It is open to us to suppose that O' omitted either (*a*) because on each of the second occasions the passage was unknown to them, or (*b*) because they saw no need of giving it a second time. But against (*a*) we have just seen that the present passage is pretty clearly genuine in its second occurrence (xvii. 3), and hereby therefore disposes us in favour of (*b*). We are thus left free in these cases to consider on its merits the M.T. of both the earlier and later passage. Further, the corruption of a text such as this (whether we regard it as a very early interpolation from xvii. 3, or as a genuine part of the

Book,) in despite of the neighbourhood of the uncorrupted text, testifies alike to the carelessness of the Book's guardians during some portion of its sojourn in Egypt, and to the faithfulness, even though not wholly according to knowledge, of the Greek translators in refusing to make the obvious change suggested by the parallel passage.

14. וְהֶעֱבַרְתִּי. καὶ καταδουλώσω σε. Here, as in xvii. 4, the ך should be restored. Possibly a contracted mode of writing may account for the absence of the pron. affix which appears in the parallel place. In the later part of the *v.* it seems rash in the face of so many instances in which a verb occurs in the same voice with a trans. and an intrans. meaning, to assume with Gi. on the strength of Deut. xxxii. 22 that קָרַחַה should be used to correct אִישׁ קָרַחַתֶּם in the parallel *v.*

15. אַתָּה יִדְעָתָּ. O' *vacat*. It is hard to suppose that they would have omitted words so simple and obvious in their relation with the context. May they not be a gloss, intended as a melancholy comment in the light of history on the לֹא יִדְעָתָּ of *v.* 14? תִּקְחֵנִי on the other hand may easily be a case where O' omits from perplexity as to the sense of the clause.

16. נִמְצָא. ὑπὸ τῶν ἀθετούντων; reading מִנְצֵי. Comp. 1 Sam. ii. 17. See Wo.'s somewhat

unconvincing defence (p. 259) of O's rendering of this *v*.

םלִּאֲוִי. συντέλεσον αὐτούς (פִּלִּי).

17. וְלִעֲוָי. ἀλλὰ εὐλαβούμην. It is noteworthy that while O' also mistook this verb in xi. 15 (διαφεύξῃ), and li. [xkviii.] 39 (καρωθῶσιν), they were more successful in l. [xkvii.] 11 (κατεκαυχᾶσθε).

18. כִּי־אֲבִי. οἱ λυποῦντές με (כִּי־אֲבִי).

קִצְוִי. κατισχύουσίν μου (קִצְוִי). Comp. the rendering of this word in viii. 5.

הִשְׁתָּוִי. στερεά. The Heb. was evidently unfamiliar to O'. Their attempt here however is good in comparison with that in xvii. 9.

xvi. 1, 2. O' omits *v*. 1, but inserts in 2 [1] (after γυναῖκα) λέγει Κύριος ὁ θεὸς Ἰσραήλ. Thus with them the prophecy has the air of a fragment, of which the commencement has been lost, and which was subsequently altered for the sake of harmonizing with the form of M.T.

4. לְדָמִי. εἰς παρίδειγμα. See on viii. 2.

πεσοῦνται suggests that וְפִלִּי either formed part of the original text, or more probably was a marg. variant for וְכִלִּי.

5. הַרְחִמְסִי... מִנִּי. O' *vacat*. The Heb. is clearly an addition by way of comment on the unusual expression וְשָׂאֵן מִנִּי.

7. לָהֶם. ἄρτος (לָחֶם); rightly, as both the parallelism and Is. lviii. 7 shew. St Jer. seems to have read both ("inter eos...panem") and certainly the former words improve the sense. See Schwally, *Leben nach dem Tode*, Giessen, 1892, p. 22, quoted by Cor. (p. 58). The corruption in M.T. might arise through the influence of the repeated לָהֶם in v. 6.

עַל-אֲבָל. ἐν πένθει αὐτῶν. The pron. which M.T. attaches to the next word points rather to the reading אֶל-אֲבָל, to the existence of which however the Vulg. ("lugenti") alone testifies.

לְנַחֲמוֹ. εἰς παράκλησιν; thus rightly omitting the pronoun.

אוֹתָם. αὐτόν; probably rightly. The corruption in the Heb. would be a natural result of that of לָחֶם in the previous clause.

12. שְׂרָרוֹת. τῶν ἀρεστῶν (Ἀέρας). See on iii. 17.

13. יוֹמָם וְלַיְלָה. O' *vacat*.

14, 15. See on xi. 7, xv. 13, xxiii. 7, 8. Cor. (p. 65) considers the verses to form an authentic passage, but to be absolutely inappropriate here. For his proposal with regard to them see on xxxiii. 14—26.

17. לֹא נִסְתַּרְנוּ מִלְּפָנֶיךָ. O' *vacat*.

18. רֵאשׁוֹנָה מִשְׁנָה. διὰ πάσας, but B<sup>1</sup> N A Q

διπλᾶς. The first Heb. word seems to have been inserted in reference to the promise of *vv.* 14, 15. The second *may* be a reminiscence of Is. xl. 2, although the expression there is פְּלִיִּים.

מְלֵא. ἐπλημμέλησαν, a very possible corruption for ἐπλησαν. See the latter verb in xix. 4.

19. אֶדְ-שִׁקְרָה. Ὡς ψευδῆ (בְּשִׁקְרָה); an example of O's tendency to disregard a weak letter like א. See on vii. 10.

xvii. 1, 2. O' *vacat*. St Jer.'s suggestion (*Comm. in loco*) that the Greek translators omitted the passage "ne scilicet aeterna in eos sententia permaneret" may well be accepted as correct. But see next note.

3, 4. O' *vacat*. See on xv. 13, 14. Cor. however (p. 59) thinks it probable that the omission of verses 1—4 here was caused by the scribe's eye wandering from יהוה of xvi. 21 to the same word in xvii. 5.

4. וְשִׁמְטָהּ וְבָרָה. Perles' (p. 41) mentions the conjectural emendation וְשִׁמְטָהּ חוֹבָרָה, which is ingenious, but leaves the meaning rather forced. No such objection attaches to his (p. 40) excellent הַגְּהִיתָ instead of הִתָּהּ הֵן in ii. 10.

5. וְשָׁם בְּשִׁרְ זִרְעוֹ. καὶ στηρίσει σάρκα βραχίονος αὐτοῦ ἐπ' αὐτόν. This rendering indicates a

<sup>1</sup> *Analecten z. Text-critik d. A. T.*, Munich, 1895.

certain lack of intelligence. They read **בְּשֵׁר** and referred it to the man who looks to another as more powerful, whereas the word clearly refers to the latter. Hence they had to insert *ἐπ' αὐτὸν* for the sake of the sense. Wo.'s defence of O's text (p. 87) is unsatisfactory.

8. **יִרְאֶה ק'**. *φοβηθήσεται*; following **יִרְאֶה כ'**, and rightly, as the parallel **יִרְאֶה** shews. **ק'** is an adaptation to *v. 6*. So Vulg. *timebit*.

9. **עֲקֹב**. *βαθεία* (*βουθία*; MSS. 22, 36, and others *βαρεία*). Vulg. has "pravum."

**וְאִנְשֵׁי**. *καὶ ἄνθρωπος*. So in *v. 16* and *Is. xvii*.

11. For another rendering see on *xv. 18*.

11. **קָרָא**. *ἐφώνησεν πέρδιξ*; a conflate rendering. So Pesh. Rabbinic interpreters incline to the meaning *λερον*. Gi. is unwilling to decide, rendering simply "ein Vogel."

The parallelism of the *v.* supports Gi.'s interpretation of the sentence. 'He that acquireth riches, but not by right, is a bird that guardeth those which she hath not borne (hatched).' In Wo.'s discussion of the passage (p. 254) he seems to see no difficulty in his assumption of the loss of one **קָרָא** from the Heb. text.

12. **מִרְאֵשׁוֹן כְּקוֹם**. *O' vacat*, owing probably to homoioteleuton. It is difficult to conceive the words to have been inserted as an expansion of the

Heb. They were read by Aq. Symm. SH. Pesh. Vulg. ("a principio, locus").

13. וְסוּרֵי (ק) בְּאֶרֶץ יִפְתָּבוּ. ἀφεστηκότες ἐπὶ τῆς γῆς γραφήτωσαν. We want וְסוּרֵי, and the Vulg. (Clem.) has indeed *recedentes a te*, but Cod. Amiat. omits *a te*. Ewald (quoted by Cor. p. 68) emends to וְסוּרֵי, and continues בְּאֶרֶץ יִפְתָּבוּ, thus getting rid of an awkward figure, and at the same time improving the parallelism.

מִי־חַיִּים. πηγὴν ζωῆς. The omission of ὕδατος (found in the rendering of the same words in ii. 13) can only be ascribed to an early error. The corresponding Heb. word is essential to the passage.

16. לֹא-אֲצַתִּי מֵרְעָה אַחֲרָיָהּ. οὐκ ἔκοπίασα κατακολουθῶν ὀπίσω σου. O's Heb. seems to have been the same as ours. Puzzled however by 'רְעָה אַחֲרָיָהּ, but perhaps understanding it in the sense of *feeding after thee*, i.e. *following thee as a sheep its shepherd*, they rendered somewhat loosely. On the other hand, if we point מֵרְעָה, we improve the parallelism of the *v*. So Aq. Pesh. Aq. renders אֲצַתִּי ἐκραταίωσα (? אֲצַתִּי).

17. מִחֶסֶד. φειδόμενός μου; taking it to be from the root חָסָד.

20. שְׁמַעוּ. O' *vacat*, but B<sup>ab(marg.)</sup> NA have ἀκούσατε.

21. **וְהִבְאֵתָם**. καὶ μὴ ἐκπορεύεσθε. This appears to be a very early corruption, although there is no variant surviving. It evidently arose from some confusion with the similar collocation of words in *v.* 27. The same verb is rendered by *εἰσφέρειν* in *v.* 24. So here the Compl. has *εἰσφέρητε*.

23. ὑπὲρ τοὺς πατέρας αὐτῶν; an addition suggested by *vii.* 26. See however *Wo.* (p. 81) for another view.

24. **וְשָׁמַעְתֶּם**. ἐὰν εἰσακούσητε (*A* ἀκούσ.; *Q* ἀκοῆ ἀκούσ.). The **וְשָׁמַעְתֶּם**, when viewed in the light of the facts commented upon in the note on *iii.* 1, would appear not to have been found by *O'* in their Heb. text. *Deut.* xxviii. 1 or *Zech.* vi. 15 may have suggested its insertion here.

25. **וְשָׂרִים**. καὶ ἄρχοντες; interesting as a virtually certain example of a pre-septuagintal insertion in the Heb. text. Its spuriousness is shewn by **וְשָׂרִיהֶם** which follows. It has been suggested by parallel passages (*ii.* 26, *xxv.* 18, *xxxii.* 32, *xliv.* 17, 21), but has not been inserted in *xiii.* 13, *xxii.* 4.

26. **וּזְבָח וּמִנְחָה**. καὶ θυσίαν καὶ θυμιάματα καὶ μίμνα. The first two substantives give us a conflate rendering. **וְ**, although translated *θυμ.* 1 *S.* *ii.* 29, *iii.* 14; 2 *K.* *x.* 24 (in *A*), is yet ordinarily represented by *θυσ.*, which accordingly found its



way into the text. *Mánva* is meant as a transliteration of the Heb. (comp. viii. 7). St Jer. however (*Comm. in loco*) corrects the spelling to *μαναά*. So here and in xli. [xlvi.] 5 MSS. 22, 33, and others.

27. אֲרַמְנוֹת. ἄμφοδα. See on vi. 5.

xviii. 2. אֲשַׁמְיעַךְ. ἀκούση. It is noteworthy that while the Vulg. has *audies*, the Pesh. on the other hand follows M.T. O' however may have read the word as we do. Comp. in iv. 5 דִּשְׁמִיעוּךְ, ἀκουσθήτω, and similarly in iv. 15. In Deut. iv. 10; I Sam. ix. 27 the Hiph. of this verb is similarly rendered. Comp. xix. 9.

4 בַּחֲמַר בְּיַד הַיּוֹצֵר. ἐν ταῖς χερσὶν αὐτοῦ; reading בְּיָדוֹ, doubtless rightly. ה' ב' was an explanatory gloss, and its admission to the text drew with it, through the influence of the wording of v. 6, the addition of בַּחֲמַר, which however Baer and Del. (see their *Adnot. crit. ad loc.*) read, as above, בַּחֲמַר. So Aq. Theod. Vulg. ("e luto").

הַיּוֹצֵר. αὐτοῦ. See preceding note. The tendency to amplification in this context is specially illustrated in vv. 6, 8.

7. וְלִנְתוּן. O' *vacat*. See on i. 10.

8. אֲשֶׁר דִּבַּרְתִּי עֲלֶיךָ. O' *vacat*. The clause was inserted for the sake of parallelism. So Gi.

12. נוֹאֵשׁ. ἀνδριούμεθα. See on ii. 25.

מִחֲשָׁבוֹתֵינוּ. For comment on O's rendering see on vi. 19.

שֶׁרָרֹת. See on iii. 17.

14. The point of the *v.* seems to be to contrast the steadfastness of the snow and the springs of water with the fickleness of the people. Its obscurity however has caused much perplexity to translators. מִצֹּר שְׂרִי. ἀπὸ πέτρας μαστοὶ (שְׂרִים), which Wo. (p. 261) renders "(Shall) protuberances (depart) from rocks?" an explanation however which appears to stagger even so uncompromising a defender of O's text. See Field for Aq. ἀπὸ στερεοῦ ἰκανοῦ (שְׂרִי, *the Almighty*); Symm. πέτρας μαστῶν (so Pesh.). Cor.'s suggestions (p. 50) שְׂרִין and הִיזֹנֵב are good. See his whole note.

אִם-יִנְתָּשׁוּ. μὴ ἐκκλινεῖ (ἐκκλίνῃ); reading יִנְשָׁתוּ, a root found in this sense in Is. xix. 5.

מִים זָרִים קָרִים נוֹלִים. ὕδωρ βιαίως ἀνέμῳ φερόμενον. For זָרִים (supported by Aq. Symm. Pesh.) זָרִים (*proud*, occurring in xliii. 2) is one conjecture. Again in favour of considering (') to have read צ for ז is the fact that צ is rendered similarly by them in Is. lix. 19. For the other

words they appear to have read קָרִים and נוֹלִים (זולל). Best of all however is Perles' view (*l.c.* p. 29) that O' read זָרַם and understood it as a contracted form of זָרַמִּים. (He compares for a somewhat similar mistake Ps. xi. 6 פָּחִים for פָּחִי.) The Targ. accordingly here, as he points out, renders נַחֲתִין, translating in Ps. lxxvii. 18 זָרַמוּ מִים by אֲחִיתוּ מֵיָא. See further in his note.

Cor. (p. 50) ventures to restore מ' ז' ק' to מִים. He compares for אַחַד (the Mediterranean) Deut. xi. 24 and other passages, in all of which however the words have the article.

15. וַיִּבְשְׁלוּם. και ἀσθενήσουσιν (וַיִּבְשְׁלוּ). So Symm. omits the suffix, as well as Pesh. and Vulg. ("impingentes").

17. עָרַף וְלֹא־פָנִים אֲרִאֵם בְּיוֹם אִידָם. δείξω αὐτοῖς ἡμέραν (אֲרִאֵם יוֹם) ἀπώλειας αὐτῶν. The first words of the Heb. are unlikely to be an insertion from xxxii. 33, inasmuch as there they refer to the people, here to God. O' therefore probably omitted them as anthropomorphic. The reading of אֲרִאֵם as Kal changed the construction of יוֹם from an accus. case to an abl. of time and hence induced the prefixing of בְּ.

18. וְאֵל־נִקְשִׁיבָה. και ἰκουσόμεθα. Gi., al-

though no blind defender of O', thinks that here they may be right, the clause then meaning *Let us take hold of his words*. It is however more than doubtful whether usage will warrant any other meaning than *hearken* in a favourable sense. For the variants caused by O's insertion or omission of the negative see references given on ii. 31; see also on iv. 1, xxiii. 32, xxxi. 37, xxxvi. 25, xlix. 21, li. 3, 58.

19. לְקוֹל יְרִיבֵי. τῆς φωνῆς τοῦ δικαιώματός μου. The parallelism of the clauses supports O'. The first ' of 'ר' may easily have arisen as an accidental addition to the preceding word.

20. כָּרוּ שִׁחָה. συνελάλησαν ῥήματα (deriving 'ש from ש'ח); a Midrashic rendering (for O's treatment of שִׁחָה in this Book see on ii. 6), which is followed by an alternative gloss (arising from disapproval of the extreme freedom of that rendering), viz. καὶ τὴν κόλασιν αὐτῶν ἔκρυψάν μοι. Its form may have been suggested by the last words of v. 22. Gi. (*ad loc.*; see also his p. xxv) goes so far as to make the Heb. clause itself a later addition, pointing out that in v. 22 it is differently rendered (ἐνεχείρησαν λόγον). Wo.'s defence of O' as it stands (p. 87) is quite inconclusive.

21. וְדָגְרָם. καὶ ἄθροισον αὐτούς; as though it were וְדָגְרָם. For this treatment of ד see on vii. 10, xliii. 2.

23. מְשָׁלִים (ק) וַיְהִי. γενέσθω ἡ ἀσθένεια αὐτῶν; reading מְשָׁלִים.

xix. 2. גַּי. τὸ πολυάνδριον. See on ii. 23.

בְּיָדָם. υἱῶν τῶν τέκνων αὐτῶν; reading (so Wo.) בְּנֵי-נִינִם.

3. καὶ ἄνδρες Ἰούδα was suggested by xvii. 20, while καὶ οἱ εἰσπ...ταύταις was suggested by xvii. 20 or by xxii. 2. Conversely, for a similar insertion in M.T. comp. vii. 2 with note.

4. וּמְלֵא. ἔπλησαν. The conjunction has crept in, owing to וּמְלֵא being taken as part of the preceding enumeration, and not as the subject of this verb.

5—7. Comp. notes on vii. 31—33. There is also a strong resemblance between v. 5 and xxxii. [xxxix.] 35.

5. עֲלוֹת לְבַעַל. O' *vacat*. For 'לב' xxxii. 35 has לְמִלְכָּה. עַל is not elsewhere used in reference to the worship of Molech. This fact supports O' here.

וְלֹא דַבַּרְתִּי. O' *vacat* (AQ οὐδὲ ἐλάλησα). The words do not occur in vii. 31.

וְלֹא...לְבִי. οὐδὲ διενσήθην ἐν τῇ καρδίᾳ μου. See on vii. 31.

7. וּבִפְתִי. καὶ σφάξω (Q κ. κατασφάξω); a

strange rendering, if genuine. St Jer. makes no comment, translating *Et dissipabo*. Spohn conjectures *σπαράξω* as O's original rendering, pointing out that they represent the Heb. verb in Nah. ii. 3 (comp. *v.* 11) by *ἐκτινάσσειν*.

8. *וְשִׁמְתִי*. *καὶ κατάξω*; so BN, but AQ have *καὶ τάξω*, of which the other is a corruption.

*יִשָּׁם*. *σκυθρωπάσει*. So in l. [xxvii.] 13.

9. *וְהֵאֲבִילָתִים*. *καὶ ἔδονται*. For the rendering, as though of *Καί*, comp. note on xviii. 2.

*'נפ' ומב' נפ'*. O' *vacat*. The words are probably repeated from *v.* 7. The expression is a frequent one in this Book (xxi. 7, etc.).

11. *לְהִרְפֶּה*. See on iii. 22.

*וּבְתַפְתִּי... לְקַבֵּר*. O' *vacat*. The absence of connexion shews the clause to be an insertion borrowed in substance from vii. 32.

12. *וְלִתַּת*. *τοῦ δοθῆναι*. The *י* is an accidental repetition of the previous letter.

13. *הַטְּמֵאִים*. *ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν*. In M.T. *הַטְּ* must refer *attributively* to *בְּתִי*. But we want it as a predicate. If for this purpose we attach the *הַ* to the end of the previous word, thus reading, as in Is. xxx. 33, *תַּפְתֵּהּ*, the objection remains that *טְמ* should occur earlier in the *v.*, whereas O' bears testimony at least to the present

*position* of the word. Cor. therefore, who argues (p. 69) as above, and Gi. decide (though the former somewhat doubtfully) for **הַפָּמָה** (agreeing with **מִקּוֹם**).

**וְהִפְסִיחַ**. *καὶ ἔσπρισαν*, reading, as in xxxii. [xxxix.] 29, **וְהִפְסִיחוּ**.

xx. 2. **וַיִּכֶּה פ' אֵת יר' הַנ'**. *καὶ ἐπάταξεν αὐτόν* (**וַיִּכֶּה**; comp. xxvi. 23).

**בְּנִימִין**. *οἴκου ἀποτεταγμένου*. According to Gi. O' read the word as though **בְּתַמִּין**. At any rate they connected the last part with the root **מָנָה**.

3. **וַיְהִי מִמְחֶרֶת**. O' *vacat*.

**מִגּוֹר מִסְפִּיב**. *Μέτοικον*; taking the other meaning of the root **גָּוַר**. It is remarkable that while Aq. (see St Jer. *ad loc.*) did the same in his 2nd ed. ("peregrinum"), in his 1st ed. he strangely took it as "circumspicientem."

4. **לְמִגּוֹר**. *εἰς μετοικίαν*. See previous note.

**וְאֵת-כָּל-יְהוּדָה**. *καὶ σὲ καὶ πάντα Ἰούδα*; reading (not the startling Heb. which J. F. Schleusner adopts from Cappellus **וְאֵת וְכָל**, but) **וְאֵתְךָ**; **וְאֵת-כָּל**, the accidental repetition of the four letters bringing about the loss of one of the groups.

פְּבִלָּה. O' *vacat*.

5. וְאֶת-כָּל-יִקְרָה. O' *vacat*.

וּבְזוּזוֹם וּלְקַחֹם. O' *vacat*. Aq. Symm. have the words.

6. פִּשְׁחֹר. O' *vacat*.

הִבֵּא וְשֵׁם. O' *vacat*.

7. פִּלָּה. διετέλεσα; refusing to accept the combination of כָּל with a pronoun. See on viii. 6, xv. 10.

8. מִדִּי אֲדַבֵּר אֲזַעֵק. πικρῶ λόγῳ μου (מִדִּי דָבַר) γελάσομαι; taking the verb in the sense of צַחֵק.

וְשָׂד. καὶ ταλαιπωρίαν. See on iv. 13.

וּלְקָלָם. καὶ χλευασμόν (N̄ εἰς χλεύασμα, AQ εἰς -μόν). So N̄<sup>a</sup> ART in Ps. xliv. [xliii.] 14. קָלָם is not found outside the two passages, קָלָסָה (ἐμπαιγμός) occurring Ezek. xxii. 4.

9. לֹא-אֲזַכְּרֶנּוּ. Οὐ μὴ ὀνομάσω (Q ins. ἔτι) τὸ ὄνομα Κυρίου; Midrashic.

בְּלִבִּי. O' *vacat*.

עֲצָר. φλέγον; MSS. 23, 26, and others φλεγόμενον and so SH. A conflate rendering is given by MSS. 22, 36, and others, φλεγόμενον καὶ συνεχόμενον.



כָּל־כָּל. πάντοθεν; as though from כל.

וְלֹא אֶחָד. καὶ οὐ δύναμαι φέρειν.

10. מְגֹר. συναθροισμένων. They seem to connect with the unused אָרַב, *to bind, collect*.

הִגִּידוּ וַנִּגִּידְנָו. Ἐπισυστήτε καὶ ἐπισυστῶμεν. The root suggested to them גִּיד, *a troop*. Comp. σύστρεμμα as their rendering of this last word in 2 Sam. iv. 2; 1 K. xi. 24 (in A). This seems much preferable to Gi.'s view (p. xxii), that they may have seen the root גָּו.

צִלְעֵי. τὴν ἐπίνοϊαν αὐτοῦ; apparently to be explained as a very free rendering. The subst. ἐπ. does not occur elsewhere in the O.T., except in the Apocryphal Books. The verb ἐπινοεῖν renders שָׁם in Job iv. 18.

11. יִבְשְׁלוּ וְלֹא יִכְלוּ. καὶ νοῆσαι οὐκ ἠδύναντο; reading ' וְשָׁכַל לֹא ' through the influence of the following הִשְׁכִּילוּ. For a misreading produced by a neighbouring influence of this kind see note on lii. 21 (נָבֹג, κύκλω). So we may explain Is. xxxiv. 14, where ὄνοκένταυροι, used to render אֲיָא, represents also לִילִית in the next line.

16. יְהוָה. O' adds ἐν θυμῷ.

17. מִרְחֹם. ἐν μήτρᾳ (AQ add μητρός). ׀ and ׄ were easily confused. See on iii. 4. See also xiv. 19 (בְּצִיֹן, ἀπὸ Σιών), xvi. 4 (מִמּוֹתֵי, ἐν θανάτῳ),

xxv. 9 (וְהִחַרְמֵתִים), καὶ ἐξερημώσω αὐτούς), xxxviii.  
 [xlv.] 24 (בְּדַבְרֵים), ἐκ τῶν λόγων), xlv. [xxvi.] 10  
 (בְּאֶרֶץ, ἀπὸ γῆς), 25 (מִנֵּא, τὸν υἱὸν αὐτῆς), xlviii.  
 [xxxi.] 32 (בְּבָכִי, ὡς κλαυθμόν), li. [xxviii.] 20  
 (בְּךָ, ἐκ σοῦ), lii. 12 (עָמַד, עָבַד).

18. לָמָּה זֶה. ἵνα τί τοῦτο. The readiness to translate so very Hebraic an idiom may serve to indicate the vitality of Heb. turns of language among even the Greek-speaking Jews of Alexandria.

xxi. 2. נְבוּכַדְרֶאֱצַר. O' *vacat*.

3. צְדָקָתוֹ. O' adds βασιλέα Ἰούδα (Q om.); not so Targ. Vulg. SH. The Pesh. has simply מַלְכָּא.

4. אֱלֹהֵי יִשְׂרָאֵל. O' *vacat*, while Aq. Symm. Theod. have the words. Symm. has the words אֲשֶׁר בְּיַדְכֶם, which follow.

אֶת־מֶלֶךְ בָּבֶל. O' *vacat*. Aq. Symm. Theod. have the words.

וְאַסְפֵּתִי אֹתָם. O' *vacat*. Symm. has the words. Of these four groups of words it is specially unlikely that the last would have been omitted by O', had they found it in their Heb. text. Again, if we admit the second and third to be later insertions in M.T., the *v.* read without these additions, brings מַסֵּב sufficiently near to אֶל־הַת to avoid any suspicious harshness.

5. **חֲזָקָה**. *κραταιῶ*. But **ℵ\*** prefixes *ὑψηλῶ*, and so text of SH. St Jer. (in *Comm.*) has "forti" but adds "sive excelso." O' renders by *ὑψ.* in Exod. vi. 1, xxxii. 11, but almost everywhere else has *κρατ.* or *ἰσχυρός*.

**וְנִחְמָה**. O' *vacat* (AQ in *fine καὶ παροργισμοῦ μεγάλου*).

7. **וְאֵתְדַגַּשׁ**. O' *om.* 1. The omission makes the language to harmonize better with such passages as viii. 3, xxiv. 8.

**בֵּי־נְבוֹ מ' ב' ו**. O' *vacat*; an insertion from one of the following, xxvii. 36, xxxii. 28, xlv. 30 (in xxix. 21 **נְבוֹ** is probably a gloss).

**וְנִיֵּד** 2°. O' *vacat*; against the testimony of similar expressions, e.g. xix. 7.

**וְהִכְנַם**. *καὶ κατακόψουσιν αὐτούς (וְהִכְנַם)*.

**לֹא־יִחְוֶם**. *οὐ φείσομαι*. As Gi. points out, O' having read the previous verb in the pl., would have here read the existing M.T. in the same number. Thus they must have had **וְנִיֵּד וְנִיֵּד**, readings which are supported by xiii. 14. The corruption in the Heb. was obviously induced by reading **וְהִכְנַם**, a change which itself arose from the intrusion of **בֵּי־נְבוֹ וְנִיֵּד**. See above.

9. **וְנִבְרָבַר**. O' *vacat*; a frequent insertion. See on xxxviii. [xlv.] 2.

(כ') יִחִי. ζήσεται.

לְשׁוֹל. εἰς σκῦλα; adding. καὶ ζήσεται (יִחִי)  
from xxxviii. [xlv.] 2.

10. נִאֲמַם יְהוָה. O' *vacat*.

11. In the first clause understand מִן־מַטְרָן from  
v. 8. The construction baffled O'. See p. 5, note 2.

12. וְהִצִּילֵנִי. καὶ κατευθύνετε, καὶ ἐξέλεσθε. It  
is unlikely, in the face of the parallel passage,  
xxii. 3, that such a word as וְהִצִּילֵנִי has fallen out  
of the text. Rather, καὶ κατ. is a gloss on the  
words which follow.

תִּצִּי. ἀναφθῆ; reading תִּצִּי. Comp. ix. 11  
[12], xi. 16, xvii. 27, 1. [xxvii.] 32.

מִפְּנֵי ר' מ'. O' *vacat*; an insertion from iv. 4,  
with which קָרִי here agrees.

13. צָר. Σόρ. The word has been very vari-  
ously translated (Aq. 1st ed.? στερεά, 2nd ed. Τύρος,  
Symm. πέτρα, Theod. συνεχόμενη), probably owing  
in part to the obscurity of the reference. In xviii.  
14 O' seems to have had no difficulty in rendering  
by πέτρα.

תִּת. πτοήσει; so Vulg. *percutiet*, taking it as  
Hiph. from תִּת instead of Kal from תִּת.

14. וּפְקִדְתִּי... יְהוָה. O' *vacat*.

xxii. 1. רָר. Πορεύου καὶ κατίβηθι; probably

a combination of the original and an amended rendering.

2. **וְעַבְדֶיךָ**. *καὶ ὁ οἶκός σου*.  $\aleph^{ca}$  <sup>vid</sup> prefixes *καὶ οἱ παῖδες*, and Q replaces *ὁ οἶ.* by *οἱ π.* Thus *π.* was probably the original word, with *οἶ.* substituted. Cheyne (*Pulpit Comm. ad loc.*) however (from whose note it is not gathered that the combination "and thy servants and thy house" is at the best extremely doubtful) connects the *οἶ.* with that of *xxi. 11, 12.*

4. **וְהָיָה וְגו'**. *αὐτοὶ* ( $\aleph^*$  *αὐτοῦ*) *κτλ.* So Vulg. The pl. was suggested by *xvii. 25*, where see note.

5. **הִשְׁמַעוּ**. *ποιήσητε*; through the influence of this verb in *v. 4.*

6. **נִשְׁבָּה (ב')**. *κατοικηθησομένας* (*נִשְׁבָּו ק*). Mich. conjectures *עָרְיָה*, *a bare floor* (for *עָרִים*) in support of *ב'.*

7. **וְקִדְשֵׁתִי**. *καὶ ἐπάξω* (*A εἰσ.*); Midrashic. MSS. 22, 48, and others have *κ. ἀγιάσω*; so text of SH. In li. [xxviii.] 28 a different account (see note there) is probably to be given of the rendering of *קִדְ*.

10. **לְמַת**. *τὸν τεθνηκότα*. The passage *xvi. 5 ff.* seems responsible for M.T.'s omission of the article, which is here clearly wanted, as referring to Josiah.

12. **הַגְּלוּ**. *μετώκισα* (Q *-σαν*); so Vulg. *transuli*. The Greek is however probably an early error for *-σαν*, which was read by SH. (So Compl.)

13. הָיָה. O' *vacat* (AQ ω). Ω followed by OO might easily fall out. It is however very possible, as Perles says (*l.c.* p. 17), that O' may have read ה' בונה as הַבֹּנֶה.

14. הָאֵמַר אֲבָנָה. ῥκοδόμησας. The repeated change of persons in this and the next *v.*, though consonant with Heb. idiom, is reduced by O' to uniformity (ῥκοδ...μὴ βασιλεύσεις;).

15. מִתְחַרָה. παροξύνη (Q παρωξύνθης). See on xii. 5. Here, as in that passage, the verb needs an object. Accordingly we must make the clause end with אֲבִיךָ.

בְּאֵרֶן. ἐν Ἀχάζ, but A has Ἀχαάβ (and so Arabic. Comp. 1 K. xxii. 39), as though reading בְּאֶחָב. Cor. (p. 62) suggests that this was written without the second א (comp. *v.* 23 נִחַנְתָּ), and then was corrupted through בְּאֵרֶן of *v.* 14. In the remainder of this *v.* and in the next O' evidently were hopelessly at fault.

16. οὐκ ἔγνωσαν at the beginning looks like the translation of a marg. Heb. gloss on the last clause of the *v.* Why should the words which Gi. conjectures as their "viell. ursprünglich" original, viz. לֹא יָרַע, have been lost?

17. אֵין עֵינֶיךָ וְלִבֶּךָ. οὐκ εἰσὶν οἱ ὀφθαλμοί σου οὐδὲ ἡ καρδία σου. O' adds καλή, thus injuring the force of the sentence.

מַרְצָה. φόνον. SH. read πόνον. Vulg. has *cursum*. Comp. the Greek in xxiii. 10.

18. יהודה. O' adds Καὶ (AQ Οὐαὶ) ἐπὶ τὸν ἄνδρα τοῦτον.

יהוה אחות. O' *vacat*.

יהוה יהיה (כ'). O' *vacat*. The word does not suit the parallelism. The variants (e.g. A om. οὐδὲ... κύριε; Q adds to κύρ., καὶ οἱμοὶ ἀδελφέ) indicate a deep-seated corruption. SH. places an ast. before οὐ (μὴ) κόψ. The most probable account is as follows. As אחות is not likely to be an insertion, and as O' would naturally feel a difficulty in understanding its application, they seem to have decided to cut the knot by omitting the second member of each division of the lament. This was the easier, if the last member (see above) had by their time become corrupt. See further on xxxiv. 5.

20. מַעְבְּרִים. εἰς τὸ πέραν τῆς θαλάσσης; reading מַעְבָּרִים. It is remarkable that in Numb. xxxiii. 44 they render, as here, by πέραν, while there, in vv. 47, 48, they transliterate (ἀβαρίμ).

21. בְּשִׁלּוֹתֶיךָ. ἐν τῇ παραπτώσει σου, and so SH. |Δζζζ. But the sense is undoubtedly as Aq. Symm. ἐν τῇ εὐθηνίᾳ σου; so Vulg. *abundantia*.

22. רְעִיךָ. τοὺς ποιμένας σου. Aq. Symm. (ἑταίρους) read רְעִיךָ. Vulg. has *pastores tuos*, but St Jer. suggests "amatores sive amici tui."

רַעֲתֶיךָ. τῶν φιλοῦντων σε; as if רַעֲיֶיךָ were repeated here.

23. נִחַנְתָּ. καταστενάξεις (נִנְחַתִּי), Vulg. *congemuisti*. The omission of the נ (נִנְחַתִּי) led to the transposition of the נ and ח, and thus to the connecting of the word with חֲנָן ("How gracious etc." A.V.).

24. יִהְיֶה. γεγόμενος γένηται. See on iii. 1. "The expression of a condition is often emphasized by the addition of the infin. abs." Driver, *Samuel etc.* Note on i. 11. A *doubtful* example (see note there) of the Heb. idiom, which O' thus preserves, is to be found in xvii. 24; not so Exod. xv. 26; Deut. xi. 13. For other instances see Gi. here, or Driver on 1 S. xx. 6.

25. וְבִיד. O' *vacat*.

וְבִיד נְבוֹ' מ' ב' ו. O' *vacat* (Aq. Theod. *hab.*). Gi. would also reject הַפְּשָׁרִים.

26. עַל-הָאָרֶץ אַחֲרָת. εἰς γῆν. The grammar of the M.T. is dubious. Probably therefore אַחֲרָת entered the text before the article, which was inserted to harmonize with 'עַל דָּא' of v. 27. Aq. Theod., while adding *ἐτέραν*, leave the γῆν anarthrous; and so SH.

27. לְשׁוֹב שֵׁם. O' *vacat*.

28. הָעֶצֶב נְבוֹהָ נִפְוֵן הָאִישׁ הָזֶה כְּנִידוֹ. ἡτι-



μώθη 'Ιεχονίας. 'ע' probably perplexed O', while the three words following 'נב' entered the text later.

מִדְּרֹעַ. ὄτι. So in xxvi. [xxxiii.] 9.

29. אֶרֶץ. O' *vacat*. Comp. vii. 4.

30. This *v.* serves to illustrate more than one interesting point connected with the double text, viz. the tendency of M.T. to insert stock phrases, while yet it is unsafe to explain thus *all* O's "omissions"; and again, the weakness in grammar shewn here and there by the translators, although on the other hand they were prepared to deal with a difficulty suggested by the *subject-matter*.

נָה אָמַר יְהוָה. O' *vacat*.

עֲרִירִי גֵבֶר. ἐκκήρυκτον ἄνθρωπον. "Childless,"

as the natural sense of the Heb. adj., must have been familiar to O' from Gen. xv. 2 etc. But Jehonias appears to have had children according to 1 Chr. iii. 17 ff. Hence they gave the Midrashic rendering, *proscribed, banished*. Further, despite the order of the Heb. words, they connected them thus, as though reading 'ג' ע'.

לֹא-יִצְלַח בְּיָמָיו. O' *vacat*. Had גֵּבֶר also (see last note) been absent from their text, we might have taken the clause 'ג' ל' יצ' ב' as an insertion, although (against Wo. p. 33) it much improves the balance of the sentence. As things stand however, it seems best to assume that the later words of the clause are genuine. The recurrence of 'ל' יצ' might

easily lead to the omission of those words by O'. Comp. the omission in xxiii. 2.

xxiii. 1. מְרַעֲתִי. τῆς νομῆς αὐτῶν (AQ μου); reading 'מרעית, and understanding it as םת—.

2. הָרַעִים 2°. O' *vacat*. See end of note on xxii. 30.

3. צֵאנִי. τοῦ λαοῦ μου; Midrashic.

מִכָּל. ἐπὶ πάσης (but NAQ ἀπό).

4. וְלֹא יִפְקְדוּ. O' *vacat*.

5, 6 are very similar to xxxiii. [xl.] 15, 16, where O' is lacking. See note on xi. 7.

6. וְיִשְׂרָאֵל καὶ Ἰσραήλ, but N has κ. Ἱερουσαλήμ. The יְרוּשָׁלַיִם of the parallel passage xxxiii. 16 should probably be restored here. Cheyne (*ad loc.*) considers that xxxii. 30, 32, li. 49; Zeph. iii. 14 (in that passage O' supports him) afford parallels. See further his reference to Grätz's illustration from Zech. i. 19.

וְיִשְׂרָאֵל יְדוּצָדֶק. ὁ καλέσει αὐτὸν Κύριος Ἰωσεδέκ. N\* Ἰωσεικείμ seems to be a trace of a misreading of the pron. suff. Here successive applications to individual leading men may well have caused varieties of reading. Ἰωσεδέκ (יְדוּצָדֶק) is mentioned Hag. i. 1 etc.; Zech. vi. 11; Ezra iii. 2 etc.; Neh. xii. [xxii.] 26. At the same time it is unsafe to assume that the translators would have

thought it needful to transliterate the suffix of 'צ. Their  $\sigma\epsilon\delta\epsilon\kappa$  may therefore represent צִדְקָנִי. The virtual duplication of יְהוָה in the Greek (K. being the subject of the preceding verb) suggests that the passage had been tampered with even before the time of O'.

It is of course possible that the name of God may not have originally entered at all into the proper name placed in apposition with the suff. in יְקָרְאֵי, and may only have come into it through the accidental presence of the preceding יְהוָה. See Wo.'s defence of this view in his discussion of the passage, pp. 239 ff. We cannot however let pass unchallenged his statement that "even the Massoretic accentuation seems to shew clearly that 'Jehovah' belongs to the word preceding." The accent is indeed in form identical with one of the Distinctives (לְגֵרְמִיָּהוּ), but in accordance with the somewhat intricate laws of Heb. accentuation must here be virtually a Conjunctive, פְּזִיק by name, whose function is to divide words, which, though connected in sense, "it might nevertheless seem desirable, for the sake of effect in the reading, to separate by a slight pause<sup>1</sup>." Thus it is plain that

<sup>1</sup> Wickes, *Treatise on the Accentuation of the twenty-one so-called Prose Books of the O. T.*, Oxford, 1887, p. 120. See further on his pages following, and contrast the functions of לְגֵרְמִיָּהוּ as given pp. 22, 119.

the accentuation, whatever its authority may be worth, is in favour of connecting 'צ' 'י'.

7, 8. O' *vacat*, but the *vi.* appear after *v.* 40 with slight variations (on which see Cor.'s note on xxxiii. 14—26, p. 65), this discrepancy in their position falling in with the supposition of their spuriousness in this place. See also on xi. 7, xv. 13.

9. שָׁבוֹר. *συντετριμμένος*; reading שָׁבוֹר.

דְּבָרֵי קְדָשׁוֹ. *εὐπρεπείας δόξης αὐτοῦ*. They seem to have read (for 'ד) דְּרָר. Their Heb. MS. was perhaps blurred. Nowhere else does *δόξα* represent 'ק. The nearest parallel is נְקִדָּשׁ, *δοξασθήσεται*, Is. v. 16.

10. פִּי מִנְאֵפִים מְלֵאָה דְאָרְץ. O' *vacat*. There can be little doubt (against Gi.) that one or other of the two clauses of the *v.*, which end in 'אָ, is spurious. To the absence of the first of these from O's text may be added the fact that it bears a sufficient similarity to the second to justify us in conjecturing it to be a gloss on a blurred text, and suggested by *v.* 14. Further, this harmonizes with the logical connexion of the whole passage, in which, if we follow O' as our guide, the iniquities of the prophets and priests become gradually more clearly indicated, till they are at last definitely specified in the last sentence (*v.* 14).

אֱלֹהִים. *τούτων (אֱלֹהִים)*; quite justifiably. See

last note. That the familiar rule "Proclivi lectioni praestat ardua" by no means always applies in such cases is illustrated by *v.* 17. See note there on לִמְדָה.

נִאוֹת. See on ix. 9 [10].

מִדְּרֹצָתָם. ὁ δρυμὸς (but NAQ δρόμος) αὐτῶν.

לֹא־כֵן. οὕτως (AQ οὐχ οὕτως). See on viii. 6.

14 יְדֵי מַרְעִים. χειρῶν πολλῶν (AQ πονηρῶν); dividing the words after the *ד* and reading the latter part as רַבִּים.

לְבַלְתִּי שָׁבוּ. τοῦ μὴ ἀποστραφῆναι. To make the Heb. grammatical we must alter to שָׁב (or יִשָּׁבוּ).

15. See on ix. 14 [15].

16. הַנְּבִאִים הַנְּבִאִים לָכֶם. O' *vacat*. presented no difficulty to O' in *v.* 25. We may therefore consider that the second word was absent from their text here.

17. אִמְרִים אִמֹר. λέγουσιν (Aq. Symm. add λέγοντες). This, as being a case the converse of those enumerated in note on iii. 1, makes it plain that the idiom, while surviving among the Alexandrian Jews, had ceased to have any real significance to their ears. Compare note on *v.* 39.

לְמִנְאִצֵּי דְבַר יְהוָה. τοῖς ἀπωθουμένοις τὸν λόγον (לְמִנְאִצֵּי דְבַר) Κυρίου; much more smoothly.

וְכֹל הַלֵּךְ בְּשִׂרְרוֹת לְבָבוֹ. καὶ πᾶσιν τοῖς πορευο-  
 μένοις τοῖς θελήμασιν αὐτῶν, παντὶ τῷ (Q om. τῷ)  
 πορευομένῳ πλανῆ καρδίας αὐτοῦ (N\* -των); by con-  
 fflation. For πλ. as rendering of 'רש see on iii. 17.

18. בְּסוֹד. ἐν ὑποστήματι. The nearest paral-  
 lel to this rendering is the ὑπόστασις of v. 22. On  
 the other hand in vi. 11 we have συναγωγή and  
 in xv. 17 συνέδριον.

וַיִּשְׁמַע. O' *vacat*; obviously an insertion for  
 the sake of smoothness.

דְּבָרוֹ ק', דְּבָרֵי (דְּבָרֵי?) כ'. O' *vacat*. MS. 88  
 and SH. agree with 'כ'.

20. תִּתְּבוֹנְנוּ בָּהּ בִּינָה. νοήσουσιν αὐτό (AQ  
 αὐτά); reading 'דתב'. Comp. xxx. 24.

22. מִדְּרָכָם דָּרַע ו'. O' *vacat*; inserted for the  
 sake of improving the parallelism. Ezek. xiii. 22  
 may have suggested it.

23. O' makes this v. an affirmation, not a  
 question; and rightly. God, as universally present,  
 can never be at a distance. Such is the thought  
 of v. 24. But later the v. was made interrog. in  
 order to meet the difficulty presented by the later  
 Jewish conception, viz. that God dwelt wholly  
 apart from men. So Gi. M.T. however is fol-  
 lowed by St Jer.

26. תְּרַמִּית. τὰ θελήματα. See on viii. 5.

27. אֶת-עַמִּי. O' *vacat*.

שְׁמִי 1°. τοῦ νόμου μου; either an early error of ear, or a marg. gloss on 'שׁ.

28. נְאֻם־יְהוָה. (29) Οὕτως οἱ λόγοι μου, λέγει Κύριος. O' is to be preferred. A slight confusion in M.T. has carried הַנְּ into the next v.

29. הֲלֵא. οὐκ ἰδού (N οὐχί; A Q οὐχ) seems a double rendering, ἰδ. being the original one.

31. הַלְקָחִים לְשׁוֹנָם. NAQ have τοὺς ἐκβάλλοντας προφητείας (A -τείαν) γλώσσης (A -σση). This and v. 30 are lacking in B. The expression puzzled the translators. They therefore gave a conjectural rendering, which can only be paralleled by that in Job xxii. 22 קָח־נָא מִפִּי תוֹרָה. ἔκβαλε (but not so NA) δὲ ἐκ στόματος αὐτοῦ ἐξηγορίαν.

וַיִּנְאֻמוּ נְאֻם. NAQ have καὶ νυστάζοντας νυσταγμὸν ἑαυτῶν (Q αὐτῶν). They connected the words with נום.

32. עַל־נְבִיאֵי חֲלֻמוֹת שֶׁקֶר. πρὸς τοὺς προφήτας τοὺς προφητεύοντας ἐνύπνια ψευδῆ (A ψ. ἐν.). Cor. (p. 62) considers an original הַנְּבִיאִים to have been omitted from the Heb. text, not accidentally, but by way of support to the idea (see note on xxix. 8) that "dreams...are entirely outside the province of all prophecy, whether false or true."

וַיִּסְפְּרוּם. καὶ οὐ διηγούντο αὐτά; but NAQ

omit *οὐ*. For O's treatment of the negative see on xviii. 18.

33. אֲרֵהֲנָבִיא אֲרֵכֶהֶן. ἡ ἱερεὺς ἡ προφήτης (N ó πρ.). See on vi. 13.

אֶת־מַה־פִּשְׁאָה. Ὑμεῖς ἐστε τὸ λῆμμα; rightly dividing אֶת־מַה־פִּשְׁאָה. SH. attributes to Aq. (and so in Zech. ix. 1) the rendering ἄρμα (אֲרָמָה) instead of ἄρμα, to which St Jer. testifies.

36. תִּזְכְּרוּ. ὀνομάζετε (Q -ζητε); reading תִּזְכְּרוּ. Comp. the Hiph. as rendered in Josh. xxiii. 7; Is. xix. 17, xxvi. 13; Am. vi. 10.

וְהִפְכֶתֶם... אֱלֹהֵינוּ. O' *vacat*; a later addition, as the accumulation of epithets suggests.

37. יְהוָה... יְהוָה י°. O' *vacat* (Q *hab.*); probably an insertion suggested by v. 35. The additional epithets of God in the Greek of vv. 37, 38 point however to corruptions in O' as well.

38. וְאֵת־אֱמָרוֹ. O' *vacat*.

39. וְנִשְׁתִּי אֶתְכֶם נִשָּׂא. ἐγὼ λαμβάνω (נִשְׁתִּי). O' is clearly right, on account of the נִשְׁתִּי, which is the prevailing word in the passage. An original נִשְׁתִּי was wrongly ascribed to the root נִשָּׂא, and the י inserted accordingly. It is remarkable that although O' were quite willing to represent, as far as might be done in Greek, the usage by which the finite verb is emphasized by an infin. abs., even



when the Heb. text contained nothing to justify such representation (see instances on iii. 1), they yet were also not unwilling to ignore the idiom, when it did appear. Comp. note on *v.* 17.

מַעַל-פְּנֵי. O' *vacat* (Q *hab.*); inserted from vii. 15.

For O's insertion of *vv.* 7, 8 at the end of this chap. see on *v.* 7.

xxiv. 1. וְאֵת-הַמִּסְגֵּר. καὶ τοὺς δεσμώτας (N\* om.); as though reading מִסְגֵּר. The Heb. word occurs elsewhere in xxix. [xxxvi.] 2 (where O' has δ. καὶ τεχνίτου); 2 K. xxiv. 14, 16 (τὸν συγκλείοντα); Is. xxiv. 22 (ὄχύρωμα), xlii. 7 (δεσμῶν); Ps. cxlii. [cxli.] 8 (φυλακῆς).

3. See on i. 11.

5. אֶת-גְּלוֹת יְהוּדָה. τοὺς ἀποικισθέντας Ἰουδαίους (NAQ Ἰούδα). For the tendency to substitute the concrete for the abstract comp. vii. 32 (הַהֲרִגָה), 34, xiii. 18, xix. 34, xxx. [xxxvii.] 19, xlvii. [xxix.] 7, xlviii. [xxxix.] 3.

6. הִזְאָת. O' adds εἰς ἀγαθὰ (Q om.) from the previous clause.

8. פִּי. O' *vacat*.

9. לְרַעָה. O' *vacat*; a gloss on 'עָ, or "merely a dittogram" (Cor. p. 61).

לְשִׁנְיָה. εἰς μῖσος; as though לְשִׁנְיָה. Yet in

Deut. xxviii. 37 ; 2 Chr. vii. 20 they render διήγημα, and in 1 K. ix. 7 λάλημα.

10. וְלֹא־בֹתֵיהֶם. O' *vacat*; perhaps an insertion from 2 Chr. vi. 25.

xxv. See Cor. (pp. 53 f.) for the extensive changes adopted by him in the main from Schwally (*Zeitschrift d. A. T. Wissenschaft*, viii. 177—190).

1. הִיא...בְּבַל. O' *vacat* (Q *hab.*); a gloss.

2. יִרְמִיָּהוּ הַנְּבִיא. O' *vacat*; a gloss consequential on the preceding.

(2°) כֹּל. O' *vacat*.

3. מִן. 'Ev. It is not likely that כֹּל would here have been altered to מִן, and as this preposition is written in full, the case differs from the simple confusion of letters dealt with in note on xx. 17.

אֲמֹן. 'Amós. See on i. 2.

הִיא...אֵלַי. O' *vacat*; taken from i. 2.

וְלֹא שְׁמַעְתֶּם. O' *vacat*; an insertion from such passages as vii. 13.

4. וְשָׁלַח יְהוָה. καὶ ἀπέστειλλον. This *v.* breaks the connexion, is unsuitable in its Greek form to the mouth of Jeremiah, as referring to past generations of prophets, and is therefore an interpolation in both texts. That the Greek gives

us the older form is shewn by (*a*) its coincidence with the language of vii. 25 f. (comp. xi. 7 f.) from which it is taken, (*b*) the absence of notification of a change of subject. M.T. seeks to remove this harshness, and, in doing so, alters the construction from that of 'י conversive,' as though indicating a date when that construction was at least obsolescent.

את-כָּל-עַבְדָּיו. τούς δούλους μου. See previous note.

5. לְאִמֵּר is a harsh construction, as the passage now stands, but not so (see note on *v.* 4) if joined to *v.* 3 (when וְלֹא שׁ is there omitted).

נָתַן יְהוָה. ἔδωκα; by way of harmonizing with their form of the previous *v.* This is a clear indication (against Wo.) that O' were not in the habit of firmly adhering to the Heb. text before them when they saw what appeared to them to be an adequate reason for change.

6. אֹתִי. με. Here the change by way of harmonizing affects both texts. The Heb. was originally ' את (= אֶת-יְדֹהָה).

וְלֹא אֲרַע לָכֶם. τοῦ κακῶσαι ὑμᾶς. Here the harmonizing is confined to the Heb., O' giving us the rendering of לְרַע לָכֶם, which strangely enough has only survived in its Heb. shape in the gloss forming the greater part of *v.* 7.

7. נְאֻם יְהוָה. O' *vacat*. The words were inserted through failure to perceive that the preceding אֵלַי referred to the prophet, and that it was consequently connected with v. 3.

לְמַעַן... לָכֶם. O' *vacat*; a gloss, suggested by the similar language of v. 6.

9. אֶת-כָּל-מְשַׁפְּחוֹת. πατριάν (NAQΓ prefix τήν). πᾶσαν must have fallen out, as is shewn by the subsequent pl. suffix.

נְאֻם... עֲבָדַי. O' *vacat*; an obvious gloss. Observe the harshness of the construction of אֵלַי. For O's non-recognition of this title of Neb. in M.T. see on xxvii. 6 [xxxiv. 5], xliii. [l.] 10, and Wo. pp. 243 f.

הָאֱלֹהִים. O' *vacat*; a gloss.

וְהַחֲרַמְתִּים. καὶ (A om. καὶ) ἐξερημώσω αὐτούς; reading ב for מ. For other instances of this confusion see on xx. 17.

וְלַחֲרָבוֹת. καὶ εἰς ὄνειδισμόν; as though reading וְלַחֲרָפֹת. It is remarkable however that the Hiph. of חָרַב is thus rendered in six instances.

10. קוֹל רַחִים. ὄσμην μύρου. We can hardly imagine the Greek to be original. ר in the sense of millstones must have been sufficiently familiar

to the translators through Exod. xi. 5 ; Deut. xxiv. 6, where they have *μύλον*. But the fact that רִיחַ in its ordinary sense of *odour* was rendered generally by ὄσμή, coupled with the corruption of *μύλον* into *μύρου*, easy where the context seemed to suggest it, would lead to marg. glosses, in time taking the place of the text.

11. וְעִבְדוּ הַגּוֹיִם הָאֵלֶּה אֶת־מֶלֶךְ בָּבֶל. καὶ δουλεύουσιν ἐν τοῖς ἔθνεσιν. Here and in v. 12 O' preserves for us the original Heb. They read בַּגּוֹיִם, but failed to understand the meaning of 'ע when constructed thus, viz. *to make to serve*. (Comp. xxxiv. 9.) The sense of the clause is that 'the families of the north' shall bring the Jews and the peoples who border upon their land into bondage. Later the Heb. copyist, failing also to perceive this sense, changed 'בג into 'הג, a change which, providing 'ע with a subject, left it without an object. In order to supply one 'ב 'אֶת־מ' was inserted.

12. עַל־מֶלֶךְ־בָּבֶל וְ. O' *vacat*. When, owing to the misunderstanding of v. 11, עִבְדוּ had changed its subject, the reference of הַגּוֹיִם הָאֵלֶּה was no longer clear. Hence the addition 'ב 'עֲלֵם, and later in the v., of וְעַל־אֶרֶץ פְּשָׁדִים.

נֶאֱמַר יְהוָה אֶת־עֵוֹנָם. O' *vacat* (A Q φησὶν Κύριος).

וְעַל־אֶרֶץ פְּשָׁדִים. O' *vacat*. See last note but one.

13 [14]. **וְיַחְזִיקֵנִי יְהוָה לְפָנַי לְעַלְמֵי־עוֹלָם**. *â*  
*ἐπροφήτευσεν Ἰερεμίας ἐπὶ τὰ (N\* om. τὰ) ἔθνη.*  
 Thereupon follows τὰ Αἰλάμ, Q adding ἐν ἀρχῇ  
*βασιλέως Σεδεκίου βασιλέως Ἰούδα λέγων,* all this  
 now standing in xlix. 34 of M.T., and there forming  
 the heading of one of the prophecies against  
 foreign nations. See the discussion which follows  
 as to the position of those prophecies.

14. O' *vacat.* See following discussion.

At this point occurs the most marked discrepancy as to order between the two texts. Here follow in O' the prophecies against foreign nations, while in M.T. they form chaps. xlvi.—li. Also the prophecies are quite differently grouped in the two texts.

Thus two distinct questions present themselves:

1°. Are we to prefer the position which O' assigns to the prophecies as a whole?

2°. Are we to prefer O's grouping?

To the first question we are disposed to answer, Yes; to the second, No.

1. In favour of the position which they occupy in O' are the following considerations:

(a) It is unlikely that the words "which J. hath prophesied etc." (end of v. 13) should be from the prophet himself. The most natural account of this clause is that it formed, as it now forms in O', the heading of the collection of prophecies against foreign nations, and therefore that these had their place here (as in Isaiah and Ezekiel) and not at the

end of the Book. When Heb. editors of the text removed them to the end, the clause in question was by mistake left behind (comp. the converse proceeding pointed out in the note on li. 64), and considered to be the conclusion of the preceding sentence.

(b) *v.* 14 implies such a removal, for it can only be reasonably explained as an editorial comment (otherwise O' would have it) afterwards inserted for the sake of smoothness.

(c) We should *a priori* expect the prophecies to appear in the company of the kindred matter which here follows (*vv.* 15—38).

(d) O's general respect for their Heb. text and scrupulousness in dealing with it (see p. 5) does not accord with the supposition that they made so striking a change.

On the other hand against O's text may be pleaded :

(a) It is not unnatural that the earlier and later portions of this chapter should be thus divided.

(b) That by the Greek arrangement the passing of sentence upon the nations (*vv.* 15—38 [xxxii. 1—24]) is made to follow (whereas it should naturally precede) the announcement of punishments as set forth in detail in the prophecies themselves.

Neither of these arguments seems very weighty as against the probabilities on the other side. They are both mentioned by Gi. (p. xxxiii), who however, following Kuenen (*l. c.* p. 218) and Orelli

(*Kurzgef. Comm.* iv. 217) is inclined for a third position, viz. immediately after chap. xxv. But in the absence of clearer evidence than these authorities can adduce, we may well hesitate to suppose that the prophecies have been displaced in both texts.

2. Taking now the second of the above questions, we consider the *grouping* of the prophecies.

It may prove convenient to exhibit in parallel columns (*a*) the grouping in M.T., (*b*) that in O', (*c*) the order adopted in the somewhat imperfect summary found in xxv. 19—26<sup>1</sup>.

( <i>a</i> ) M.T. xlvi.—li.	( <i>b</i> ) O' [xxv. 14— xxxi.]	( <i>c</i> ) M.T. vv. 19—26.
2 Egypt	8 Elam	Egypt
4 Phil.	1 Egypt	[Uz (near Idum. & Eg.)]
9 Moab	9 Bab.	Phil.
6 Ammon	2 Phil.	Edom
5 Edom	5 Edom	Moab
8 Damascus	4 Ammon	Ammon
7 Kedar and Hazor	7 K. and H.	Tyre and Sidon
1 Elam	6 Damascus	"the islands"
3 Bab.	3 Moab	[Arabia and] "mingled people"
		[Zimri]
		Elam
		Medes

It is obvious that columns (*a*) and (*c*) are in close correspondence as regards order, especially

<sup>1</sup> The figure prefixed to each name in the columns (*a*) and (*b*) refers to the position occupied by the name in (*b*) and (*a*) respectively. In column (*c*) [ ] indicate that the name is lacking in O'.



when we eliminate the names in [ ]. It is also clear that the names, as gathered from *vv.* 19—26, given in (*c*), were not liable to any such regrouping as might befall the prophecies themselves. In favour of that order there is thus (*a*) a strong presumption to start with, (*b*) the fact that Egypt is the most natural country, with which to begin such an enumeration, inasmuch as it was “the nation whose overthrow by Nebuchadnezzar would be the signal to the rest of a similar fate<sup>1</sup>.”

(*c*) If we regard the geographical position of the places mentioned, it is plain that there is no comparison between the orderly arrangement of the M.T. and the confusion exhibited by the grouping in O’.

We therefore conclude in favour of the M.T. in this respect. It is hard in fact to believe that the prophecies originally standing (if the results of the first part of our discussion be admitted) immediately before xxv. 15, were in anything resembling O’s present order. If we put the further question, Why then was the alteration made? it is true that we can obtain no very satisfactory reply. We may

<sup>1</sup> *Camb. Bible for Schools and Colleges, Jer. and Lam.* p. 284. Wo. (p. 113) objects to this statement on the ground that the prophecy “would not necessarily be so understood, until after the events predicted had transpired (*sic*).” But surely a prophecy uttered in such close connexion with the victory at Carchemish, might well have suggested this thought either to the prophet himself or to those who first collected his prophecies.

with Kuenen<sup>1</sup> consider that it was in part caused by the historical point of view belonging to the time of the translators. We may on the other hand (to take the two most striking examples of the displacement in O') suppose that the position of Elam (a short prophecy of six *vv.*, as compared with the twenty-six *vv.* to which Egypt, thus displaced, extends) may be merely the result of so slight a consideration as the available amount of room at the end of a roll, while again the large space still occupied by Babylon in the Jewish mind might easily suggest a much earlier position in the sequence.

We must however remember in any conjectural answers to this question that after all the word *alteration* may be an unsuitable one. O's disorder conceivably arose simply because the prophecies existed in Egypt in a more or less detached form, and were put together without conscious reference to the grouping in any copies of the collective works of Jeremiah.

<sup>1</sup> *l. c.* p. 218, note 14. "Als der griechische Übersetzer lebte, war Persien—welches zwar nicht mit Elam identisch ist, aber doch daran angrenzt—von den Griechen unterworfen; es ist nicht unwahrscheinlich, dass der Übersetzer—oder der Besitzer der Handschrift, welcher er folgte—darin eine Erfüllung der Prophetie des Jeremia sah, und sie deshalb als höchst beachtenswert voranstellte. Aus denselben oder ähnlichen Gründen kann er den Weissagungen wider Egypten und wider Babel den zweiten und dritten Platz angewiesen haben, während er die übrigen in der Reihenfolge aufnahm, in der sie ihm in die Hände oder vor die Augen kamen."

xxv. 15 [xxxii. 1]. הַחֶמֶר. τοῦ ἀκράτου (הַחֶמֶר).  
 חֶמֶר is rendered thus in Ps. lxxv. [lxxiv.] 9.

אֹתוֹ. O' *vacat*. The object, as being evident, was not expressed, or it may have been included in the verb, then to be read וְהִשְׁקִיתָהּ.

16 [xxxii. 2]. וְשָׁתוּ. O' *vacat* (AQ<sup>a</sup> καὶ πίνονται); a gloss.

וְהִתְנַעֲשׂוּ. καὶ ἐξεμούνται; a free rendering. The word is more literally translated by the pass. of ταρασσειν in v. 22 and by κυμαίνειν in xlv. [xxvi.] 7.

18 [xxxii. 4]. וְלִקְלָלָהּ פִּיּוֹם הַיּוֹם. O' *vacat*.

20 [xxxii. 6]. וַיָּאֵת בְּלִמְלֶכֶי אֶרֶץ הָעוֹזַיִם. O' *vacat*. Gi. considers this clause to be a gloss. On the other hand O' may easily have omitted it through an error of the eye. SH. read (and without an ast.) καὶ πάντας τοὺς βασ. νήσων, the last words being an easy corruption for τῆς γῆς Οὐζ.

22 [xxxii. 8]. הָאֵי. O' *vacat*.

23 [xxxii. 9]. תִּימָא and בָּא are represented in O' by θαιμὰν (N\* Θωμεὰν) and 'Ρὼς (N\* 'Ρῶθ) doubtless through error.

24 [xxxii. 10]. וַיָּאֵת... (1°) עָרַב. O' *vacat*.

25 [xxxii. 11]. וַיָּאֵת... (1°) זִמְרִי. O' *vacat*.

Zimri would here be out of place. "Durch die Stellung sind Araber, Phoenicier, Aethiopen ausgeschlossen" Gi. *ad loc.* See also Wo. p. 44.

מְדִי. Περσῶν. The word is evidently an alternative rendering of עֵילִם. It may, as introduced from the marg. into the wrong place, have supplanted an original Μήδων (which Compl. has), or perhaps the words מְדִי...וְאֵת have been added to the Heb. text by those who were dissatisfied at the omission of the Medes (mentioned in li. [xxviii.] 11, 28), in which case the whole clause, καὶ π. β. Π. will be a dittography of וְאֵת עֵילִם כְּלֵם' עֵילִם.

26 [xxxii. 12]. הַצֶּפֶן. ἀπηλιώτου (A τοῦ ἀπ.).

O' uses the word elsewhere only in Ezek. xxi. 3 [xx. 47], xxi. 9 [4], each time in the expression ἀπὸ ἀπ. ἕως βορρᾶ (מִנְּגַב צֶפֶן), apparently taking it as the quarter of the wind which blows *from* the midday sun. Hence its use here is inexplicable, unless we suppose that the full reading was וְאֵת-כ' מ' הַצֶּפֶן וְאֵת-כ' מ' הַצֶּפֶן, and that the Greek translators omitted the latter part, because it made צ the recipient, and not (as in v. 9, and i. 15) the executor, of vengeance.

הָאָרֶץ. O' *vacat*; obviously an insertion, spoiling the grammar.

וּמִלְךָ...אֲחֵרֵיהֶם. O' *vacat*; a clause suggested by the latter part of v. 25, making use of the cipher form (called technically Atbash, because in it

א = ת, ב = ש, etc.), which probably came into existence later than J.'s time. See Wo., pp. 245 ff.

29 [xxxii. 15]. הַנְּקָה תִּנְקוּ לֹא תִּנְקוּ. καθάρσει (Q καθαρισμῶ) οὐ μὴ καθαρισθῆτε. O' failed to comprehend the interrogative 'ת; so omitted it.

30 [xxxii. 16]. הִירָד. οἶδε; corrupted from 'Αιδάδ, a transliteration of the Heb. Comp. xlviii. [xxxi.] 33. The last four words of this v. are transferred by O' to the next sentence.

32 [xxxii. 18]. יֵעוֹר. ἐκπορεύεται; less literal than the rendering in vi. 22 (ἐγερθήσεται).

מִדְּכַתִּי-אֶרֶץ. ἀπ' ἐσχάτου τῆς γῆς. See on vi. 22.

33 [xxxii. 19]. בַּיּוֹם הַהוּא. ἐν ἡμέρᾳ Κυρίου; probably a slip, original or otherwise, in the Greek.

לֹא... יֵאָדָּפוּ. O' *vacat*. M.T. is an insertion drawn from viii. 2.

לְדָמָן. εἰς κόπρια. See on viii. 2.

34 [xxxii. 20]. וְהִתְפַּלְשׁוּ. καὶ κόπτεσθε (Q κ. κόψασθε). But in vi. 26 they render by καταπάσσειν, and in Ezek. xxvii. 30 by στρωννύειν.

וְהִתְפַּלְשׁוּ. O' *vacat*. If we read the Heb. thus as a subst., it shipwrecks the grammar; if as a verb in Taph., וְהִתְפַּלְשׁוּ (so Baer and Del.) or וְהִתְפַּלְשׁוּ, it somewhat harshly introduces the Lord as speaking. The word is probably corrupt.

“Es ist vielleicht nur aus verwischtem **ונפלתם ככלי** entstanden, und neben der Correctur stehen geblieben.” Stade in *Zeitsch. d. A. T. Wiss.* 1881, p. 68 note.

34 [xxxii. 20]. **כְּכֵלֵי חֲמָדָה**. ὡσπερ οἱ κριοὶ (כְּכֵרֵי) οἱ ἐκλεκτοί. As Schwally (*l. c.* p. 137 note) points out, **כְּכֵלֵי** occurs in Hos. xiii. 15; Nah. ii. 10; 2 Chr. xxxii. 27, xxxvi. 10, and the variant **כְּכֵרֵי** might easily arise through the influence of **אֲדִירֵי הַצֵּאֵן**. Grätz however (quoted by Gi. *ad loc.*) suggests that [the original read **חֲמָר**, comparing xviii. 4.

37 [xxxii. 23]. **נְאוֹת**. τὰ κατάλοιπα. The Greek is possibly a corruption for *καταλύματα*, but in face of the circumstance that the latter word renders **סְבוּ** in v. 38, this is improbable. For O's treatment of 'נ see on ix. 9 [10].

**אֲהִי־הוֹה**. θυμοῦ μου (Q Κυρίου); reading 'י **הָאֵ** as 'פֵּאֵ. Comp. vi. 11, xxvii. 18 [15]. Comp. also the converse instance (noticed by Wo., p. 193) in Jon. i. 9, where **עֲבָרֵי** is rendered by Δοῦλος Κυρίου ('עֲבָרֵי).

38 [xxxii. 24]. **תָּרוֹן הַיִּזְנָה**. τῆς (AQ *om.* τῆς) *μαχαίρας τῆς μεγάλης*; reading **רָבָרְבָ**, and doubtless rightly. Comp. xlv. [xxvi.] 16, l. [xxvii.] 16, where **רָבָרְבָ** occurs in this phrase. In those two passages

'הי is rendered Ἑλληνικῆς, as though הַיִּנְנָה from יִן. Here O's treatment is less easy to explain. Possibly they read יְדֵהָ, and translated freely. So Pesh. reads (ܠܫܘܢܐ), and one of Kenn.'s MSS. has הוּהָ הַיּוֹנָה יְהוּהָ. St Jer. renders by *columba*, i.e. Nebuchadnezzar, in reference to the Jewish belief that his standards bore that device.

וּמִפְּנֵי... אֲפֹ. O' *vacat*. The clause is an insertion. Accordingly the pron., as Gi. remarks, "schwebt in der Luft."

xxvi. [xxxiii.] 1. מַמְלַכּוֹת. βασιλέως. O' is doubtless a corruption of βασιλείας. The Heb. itself however (see Wellhausen, *Der Text d. Bücher Sam.* I S. xv. 28) is in all probability a corrupt form of מַמְלַכּוֹת.

מֶלֶךְ יְהוּדָה. O' *vacat* (Q *hab.*); a gloss.

2. עַל-כָּל-עָרֵי יְהוּדָה הַבָּאִים. ἅπασι (AQ πασι[ν]) τοῖς Ἰουδαίοις καὶ πασι (NQ *om. κ. π.*) τοῖς ἐρχομένοις. עָרֵי has been introduced from xi. 6.

3. וְנַחֲמֵתִי. καὶ παύσομαι; euphemistically, as in *vs.* 13, 19. See xxxi. [xxxviii.] 20. On the other hand μετανοεῖν is the rendering in iv. 28, viii. 6, xviii. 8, 10.

6. הַזֹּאת (ק'). O' *vacat* (AQ ταύτην); probably an accidental omission. See *ivi.* 9, 12.

7. וְהַגְּבֵאִים. καὶ οἱ ψευδοπροφήται. So in *vv.* 8, 11. See on vi. 13.

8. צָהָה. συνέταξεν αὐτῷ (צָהָה; comp. xx. 2).

9. מִדְּוָע. ὅτι. See xxii. 28.

10. שְׁעַר־יְהוָה הַחֲדָשׁ. πύλης (A adds Κυρίου and Q οἴκου K.) τῆς καινῆς. SH. testifies to 'יה. Pesh. and Vulg. read 'ש בַּיַּת 'יה; but there seems no sufficient ground for rejecting the genuineness of O's reading, especially as the words 'ב, 'י, having just preceded, were wholly needless to repeat.

19. וַיִּנְחָם. καὶ ἐπαύσατο. See on xxxi. 20.

20. עַל־הָעִיר הַזֹּאת וְ. O' *vacat*. Gi. defends the Heb. as agreeing with the wording of *v.* 6. But the argument seems precarious.

21. וְכָל־גְּבוּרָיו. O' *vacat*. The expression is not found elsewhere in Jer.

וַיִּבְקֹשׁ. καὶ ἐζήτησαν (Q -τησαν); reading וַיִּבְקֹשׁ.

הַמֶּלֶךְ. O' *vacat*.

וַיֵּרָא וַיְבָרַח. O' *vacat*.

22. אֶת־אֵלְנָתָן... מִצָּרִים. O' *vacat*; doubtless a gloss. Gi. points out that what we read of Elnathan in xxxvi. 12, 25 would make such an act as this on his part unlikely.

23. הָעָם. λαοῦ αὐτοῦ; misunderstanding the



Heb. expression, for which comp. 2 K. xxiii. 6. In xvii. 19 on the other hand (comp. 2 Chr. xxxv. 5, 12, 13) **בְּנֵי הָעָם** seems to mean the laity.

xxvii—xxix. [xxxiv—xxxvi.]. These chapters are specially interesting in connexion with the problem of the double text. As Wo. (p. 221) says, "The peculiarities appear not only in the frequency, but also in the form, of the divergences." To these peculiarities (to be dealt with in due course) we add (i) such forms as (a) **יְרֵמְיָהּ** (xxvii. 1 etc.) for **יְרֵמְיָהוּ**; so **צִדְקִיָּה** (xxvii. 12 etc.), **יְכַנְיָהוּ** (xxviii. 4 etc.), **חַנְנְיָהוּ** (xxviii. 1 etc.), (b) the later form **נְבוּכַדְנֶאֱצַר** (frequently; e.g. xxvii. 6, but not in xxix. 21), as against the form with **ך** which occurs elsewhere in this Book, (ii) the epithet **רֶגְבִּיָּא**, which is added to J.'s name to an extent out of all proportion to the rest of the Book. If, as Gi. suggests, these chaps. were copied out and sent to Babylon for the especial behoof of the exiles, it is easy to understand that just such divergencies might appear from the influence of the errors and additions (e.g. the greater part of xxvii. 22 [xxxiv. 18]) naturally arising in such MSS., as compared with the copies remaining in Palestine.

xxvii. [xxxiv.] 1. *O' vacat* (Q marg. *hab.*; reading *βασιλέως*. See on xxvi. 1); obviously a later insertion, either in its present form, or more probably with Zedekiah's name (see on xxviii. 1),

to whose time these three chaps. without doubt belong. In the latter case the substitution of Jehoiakim arose through the influence of xxvi. 1. We may note, as agreeing with the spuriousness of the *v.*, the peculiar spelling both of this name and of Josiah in the original.

2 [1]. אֱלֹי. *O' vacat*; rightly, in accordance with the style of the narrative sections. So Cor. (p. 70).

3 [2]. וְשִׁלַּחְתֶּם. καὶ ἀποστελεῖς αὐτούς. Both texts seem corrupt in the matter of the pron., which has crept in through the influence of the preceding נִתְּתֶם.

מִלְאֲכִים. (A τῶν) ἀγγέλων αὐτῶν. The absence of the article would of itself make the Heb. suspicious. Read therefore מִלְאֲכִיהֶם.

הַבָּאִים יְרוּ. τῶν ἐρχομένων εἰς ἀπάντησιν αὐτῶν (N-τῶ) εἰς Ἱερ. (Q εἰς Ἱερ. εἰς ἀπ. αὐ.). The words εἰς ἀπ. αὐ. are clearly a gloss, as the variation in their position helps to shew.

5 [4]. אֶת-הָאָרֶץ... הָאָרֶץ. *O' vacat.*

וּבְזִרְוֵי. καὶ ἐν τῷ ἐπιχείρῳ (Q βραχίονί) μου. So in xlvi. [xxxi.] 25.

6 [5]. וְעֵתָה. *O' vacat.* They would scarcely have omitted the word, had they found it in their text.

אֶת-כָּל-הָאָרֶץ הָאֵלֶּה. τὴν γῆν (A adds πᾶσαν; Q π. τ. γ.). *O'* (against Gi.) preserves the genuine

reading, which thus perfectly fits in with the previous *v*. Subsequent scruples as to the attributing of a *world-wide* dominion to the king of Babylon induced various modifications. Accordingly Aq. Symm. have *πάσας τὰς γαίας (ταύτας)*, Vulg. "omnes terras istas," and so Pesh.; while SH. adopts *πᾶσαν τὴν γῆν ταύτην*.

עֲבָדֶיךָ. δουλεύειν αὐτῷ; reading לְעֲבָדֶיךָ, and rightly. The subsequent loss of the ל was easy, owing to the ending of the previous word. For the title given by M.T. to Neb. see on xxv. 9.

7. O' *vacat*; Q marg. *hab.* with slight variations and with *ὀργῆς* instead of *γῆς*, in which it is supported by SH. "The idea that the dominion of the Chaldæans is to be merely transitory, and is to fall to pieces after the third generation, is decidedly inappropriate in this place, where it is much more to the interest of the prophet to depict the power of Nebuchadnezzar as terribly as possible" (Cor. p. 70).

Evil-Merodach, son and successor to Nebuchadnezzar (c. 562 B.C.) reigned two years (Abydenus, *Fr.* 9, Berosus, *Fr.* 14), or two years and a few months, according to the tablets dated in his reign. He was killed in a rebellion led by his sister's husband, Neriglissar (= Nergal-sharezer), who in three or four years was succeeded by a young son Laborosoarchod, murdered after nine months' reign (*Sm. Dict. of Bible*, Evil-Merodach and Nergal-sharezer).

Thus the *v.* taken literally is not in accordance with history. It is possible that this may account for its omission by O'; but the view seems much preferable that the definite fixing of a termination to the power of Babylon, an announcement which is quite out of harmony with the context, stamps the *v.* as a gloss. In that case it will either be very early, i.e. before the commencement of Neriglissar's reign, or on the other hand sufficiently late for the exact relationship of the above series of rulers to have been forgotten.

8 [6]. אֲשֶׁר (1°) וַיָּאֵת... O' *vacat*; a gloss, in the earliest form of which Neb. was referred to by the pron. only (אֲתוֹ). The וַיָּאֵת, as Gi. suggests, may be explained as having lost a subsequent בָּנָה taken from *v.* 7.

וּבְדָבָר. O' *vacat*.

עַד־תָּמִי אֲתָם. ἕως ἐκλείπωσιν (N<sup>ca</sup> A -λείπ.). The transitive use of תָּמַם is unusual (occurring however in Ps. lxxiv. 7). O' seems to have omitted the suffix and 'א. Possibly (as Gi. thinks) the Targ. דְּאֲמַסְרָא preserves for us here the original reading תָּתִי, for which we may comp. similar expressions in this context (xxvi. 24, xxvii. 6).

9 [7]. חֲלֻמֵיכֶם. τῶν ἐνυπνιαζομένων ὑμῖν; reading apparently חֲלֻמֵיכֶם, which the context seems to demand. The M.T. may have been introduced here from xxix. 8.

10 [8]. וְדַחַתִּי אֶתְכֶם וְאַבְדֶתֶם. O' *vacat*. The words were suggested by *v.* 15.

12 [10]. בְּעַל מַלְךְ בְּבַל. O' *vacat*. See next note.

14 [11]. לֹא תַעֲבְדוּ אֹתוֹ... O' *vacat*. Probably it is owing in some degree to the recurrence of בְּבַל מַלְךְ that this omission has come about. M.T. has every appearance of being genuine, and receives a general support from Pesh. SH. Vulg.

15 [12]. לְכֶם. ὑμῖν; adding ἐπ' ἀδικῶ ψευδῆ. The gloss, introduced to prevent any possible misapprehension, is a double one, both words rendering לְשֹׁקֵר. O' begins *v.* 16 [13] with a second rendering of לְכֶם (ὑμῖν). Probably the above-mentioned gloss was in some of O's MSS. introduced after the ὑμῖν of *v.* 15 [12], in others before it. In the latter case the pron. might easily be transferred to the beginning of the next sentence.

16 [13]. עֲתֵה מְדַרְהָ. O' *vacat*; obviously an explanatory gloss.

17 [14]. O' *vacat*, but it substitutes οὐκ ἀπέστειλα αὐτούς. M.T. harmonizes both in substance and style with the rest of the passage, and is therefore probably to be accepted. In that case we can only conjecture that O's MS. may have been worn or otherwise illegible.

18 [15]—22 [18]. Nowhere is the discrepancy between the two texts more marked than in this passage, and nowhere is it more dangerous to dogmatize. In favour of M.T. it may be urged (*a*) that its amplifications suit the general style of these chapters, (*b*) that O' bears signs (notably in the grammar of *v.* 16 [19]) of omission, (*c*) that, inasmuch as the vessels here enumerated were in point of fact returned to Jerusalem, there was an obvious inducement for O' to omit the latter part of *v.* 22.

On the other hand it may be said that the amplifications in M.T. are quite of a nature to be introduced at Babylon or elsewhere by people keenly interested in every circumstance connected with the Captivity, and that inasmuch as the non-fulfilment of the prophecy of 22<sup>b</sup> was no hindrance to its retention in the text which has come down to us, we need not be hasty in assuming that it would disappear from the Greek version, which on the whole exhibits signs of faithfully minute translation. O' is however doubtless somewhat corrupt in its present form.

18 [15]. פִּנְעוּ-נָא בִּיהוָה. ἀπαντησάτωσαν  
μοι; reading, very possibly rightly, בִּי, which was  
afterwards (comp. xxv. 37) taken as a contraction  
(בִּידֹה = בִּי).

צְבָאוֹת. O' *vacat*.

לְבִלְתִּי...בְּבִלְתָּה. O' *vacat*. The absence of any

actual mention of that which should be the subject of their prayer involves a harshness which would naturally lead to some such clause as M.T.

19 [16]. **צְבָאוֹת... וְעַל-יָתֵר הַפְּלִים.** *Kai τῶν ἐπιλοίπων (ἄ ὑπολ.) σκευῶν.* It is clear from considerations of grammar that one or more of the objects specified in M.T. have fallen out of the Greek, unless as Cor. (p. 71) proposes, we read *κ. ἐπὶ τ. λοιπῶν σκ.*

**הַנּוֹתָרִים... הַזֹּאת.** *O' vacat.*

20 [17]. **נְבוּכַדְנֶאֶצַּר.** *O' vacat.*

**בֶּן-יְהוֹיָקִים מ' יְהוֹ.** *O' vacat.*

**בְּבִלְהָ... וִירוּשָׁלַם.** *O' vacat.*

21. *O' vacat.*

22 [18]. **וְשָׁמָּה... הָיָה.** *λέγει Κύριος (ἄ adds ὁ θεός).* See introductory note on these verses.

xxviii. [xxxv.] **ו. בְּשָׁנָה הָיָה... יְהוֹדָה.** *O' vacat.* The first two words were lost through a confusion of the eye (between **בְּשָׁנָה** and **בְּשָׁנָת**). The rest correspond to the Heb. of xxvii. **ו** in its earlier and more accurate form. See note there. Cor. (p. 70) considers this *v.* to be out of place and transfers it to the head of xxvii.

**אֶת-כָּל-כְּלִי.** *τὰ σκεύη.* **כָּל** would of course be easily lost before **כְּלִי**. On the other hand its absence from *O'* in the next *v.* cannot be thus explained.

אֲשֶׁר... בְּבֵל. O' *vacat*.

4 בֶּן-יְהוֹ... יְהוּדָה. O' *vacat*.

וְאֶת-כָּל-גְּלוֹת. και τὴν ἀποικίαν.

הַבָּאִים... יְהוָה. O' *vacat*.

5. לְעֵינַי... כָּל-הָעָם. κατ' ὀφθαλμοὺς παντὸς τοῦ λαοῦ και κατ' ὀφθαλμοὺς τῶν ἱερέων. O's transposition of the substantives may well have been caused by the last words of the *v*.

8. וְלָרְעָה וְלָדָבָר. O' *vacat*.

10. אֶת-הַמּוֹטָה. ἐν ὀφθαλμοῖς παντὸς τοῦ λαοῦ τοὺς κλοιούς; reading the last word in the pl., as also in *v*. 12, in accordance with its other occurrences in the M.T. of this section. The earlier words are suggested by *v*. 11.

11. בְּעוֹד שְׁנַתִּים יָמִים. O' *vacat*. The words are introduced from *v*. 3.

14. הָאֱלֹהִים. O' *vacat*. See on xxvii. 6.

אֶת-נְבֻכַדְנֶצַּר. O' *vacat*. M.T. gives us accordingly the *later* form of the name. See introductory note on xxvii—xxix.

וְעַבְדָּדוּ... לוֹ. O' *vacat*; an insertion suggested by xxvii. 6.

15. שָׁמַעְנָא חֲנַנְיָה. O' *vacat*; but perhaps owing only to an error of the eye.

16. פִּי... יְהוָה. O' *vacat*; introduced from



Deut. xiii. 6, where however (as Gi. points out), unlike the present passage, actual idolatry is spoken of.

xxix. [xxxvi.] 1. יָתֵר. O' *vacat*. See Gi., who supports the omission. His reasons do not seem quite conclusive; for the word might well be used by one like Jer., if, as is probable, there were already gaps in the number of those whom he thus addressed. Still O' would scarcely have omitted the word, had it been genuine.

הַנְּבִיאִים. O' adds ἐπιστολὴν εἰς Βαβυλῶνα τῆ ἀποικία. There could scarcely be a more obvious interpolation. Yet see Wo., p. 86.

אֲשֶׁר...בְּבִלְהָ. O' *vacat*. The persons addressed are (against Gi.) quite sufficiently defined by both the preceding and following words, without this extension. SH. inserts the clause, but marks with ast. only the words ἀπὸ...Βαβυλῶνα. Aq. Theod. have the words.

2. שָׂרֵי...וְיְהוֹשֵׁלָם. O' *vacat*; possibly an accidental omission.

וְהַחֲרָשׁ וְהַמְסַנֵּר. καὶ παντὸς ἐλευθέρου καὶ δεσμώτου καὶ τεχνίτου (Q τ. κ. δ.). The first words look like a rendering of וְכָל-הַחֲרָשִׁים as a variant upon וְהָחַרְשׁ. This is less disturbing to the present Heb. text than to suppose that they stand for וְכָל-הַשָּׂרִים (as a variant for וְיְהוֹשֵׁלָם).

3. נְבוֹכַדְנֶצַּר. O' *vacat*. Comp. xxviii. 14.

5. גִּנּוֹת. παραδείσους; but rendered κήπους in v. 28.

6. וְתִלְדָּנָה פְּנִים וּבְנֹת. O' *vacat*.

7. הָעֵיר. τῆς γῆς. This rendering reminds us of iv. 29. Either they read here (as probably there) הָאָרֶץ, or their interpretation is Midrashic.

8. וְקִסְמֵיכֶם. καὶ μὴ ἀναπειθέτωσαν ὑμᾶς οἱ μάντις ὑμῶν.

אַתֶּם מַחְלָמִים. ὑμεῖς ἐνυπνιάζεσθε. The Hiph. is not found elsewhere, its form is Aram. rather than Heb., and the causative sense is not needed. Hence, and inasmuch as O' seems to have read Καί, we may conjecture with some confidence that the case is one of dittography. Cor. however (p. 61) would further change אֶ to אֵ, because in xxiii. 25, 27, 28 (so in O' v. 32, where see note; comp. O' in xxvii. 9) it is "the false prophets who have dreams and use them as the vehicle of their false prophecies."

10. הַטּוֹב. O' *vacat*.

אַתְּכֶם. τὸν λαὸν ὑμῶν (Q τ. λ. μου). Pesh. SH. Vulg. agree with M.T. Gi. suggests that the Greek may be due to the reflection that at the end of the 70 years those now addressed would be dead.

11. אֲנִי... (י°) אֲנִי. O' *vacat*; an accidental omission, arising from the recurrence of אֲנִי.

אֲחֵרִית וְתִקְוָה. ταῦτα. Aq. Theod. Pesh. SH.  
 (صلح: اسلح: اف صلح) Vulg. support M.T. The  
 words were perhaps illegible in O's Heb. text.

12. וּקְרַאתֶם אֹתִי וְהִלַּכְתֶּם. O' *vacat*. Illegi-  
 bility, as in the last case, may explain the omission.  
 However, as the M.T. stands, וְדַל looks strange.  
 Symm. has instead καὶ εὐρήσετε, Targ. וְאֶקְבֵּל  
 צְלוֹתְכֶן. Hence M.T. seems corrupt.

14. וְנִמְצֵאתִי לָכֶם. καὶ (Q om. κ.) ἐπιφανοῦμαι  
 ὑμῖν. This *may* be a rendering of the present Heb.

נִמְצֵאתִי... מִשָּׁם. O' *vacat*. The tenor of the *v.*  
 shews it to be a later addition, relating, as it does,  
 to a *general* dispersion, unsuitable to the present  
 context.

16—20. O' *vacat*. It is difficult to believe  
 that a passage so thoroughly apposite in its method  
 of dealing with the circumstances of the earlier  
 period of the exile could be a later composition.  
 We note also that Theod. (and apparently Aq.  
 Symm.) Pesh. SH. Vulg. place it here. A grave ob-  
 jection however to that position is that it severs  
 the logical connexion existing between *vv.* 15 and  
 21. A clue to the solution of the problem is given  
 by those MSS. (Lucianic) which place the passage  
*before v.* 15. It is impossible to say how the  
 dislocation arose. Gi.'s suggestion (see his careful  
 note on the whole passage) that the cause was the

occurrence of פִּי followed by אֶמַר at the beginning of *vv.* 15 and 16, seems dubious. The omission by O' is more easily accounted for, if we attribute it either to the occurrence of the substance of most of these *vv.* already in xxiv. 8—10<sup>a</sup>, or to the translators' dislike to call Egyptian attention to the detailed threats of punishment directed against Israel, or last and perhaps best (with Cor., p. 61, who however condemns the passage as an early insertion), to the passing of the writer's eye from בבלה (*v.* 15) to בבלה (*v.* 20).

21. בֶּן-קוֹלִיָּה. O' *vacat*.

בֶּן-מַעֲשִׂיָּה... שֶׁקֶר. O' *vacat*.

23. שֶׁקֶר. O' *vacat*; introduced from *v.* 21.

הַיּוֹדֵעַ (ק') וְעַד. *μάρτυς*. The Heb., as it stands, is ungrammatical, while the פִּי can only be explained as equivalent to דָּוָא יִדְעַ. Probably the word is a gloss.

25—29. O' misunderstands this passage, failing to see that what we have to deal with in the earlier part of it is a letter from Shemaiah to Zephaniah and others at Jerusalem. This is so clearly put in M.T. that we can only attribute the bulk of the variations to the state of O's Heb. text. Hence the straits to which they are reduced, e.g. in making the prophet speak of himself in the 3rd p. (*v.* 27), in the omission (*ibid.*) of a negative,

in the mention (v. 29) of an unexplained βιβλίον, and in general in the utter lack of logical connexion which prevails throughout their version of vv. 25—29.

25. כֹּה...בִּירוּשָׁלַם. O' *vacat*; but substitutes Οὐκ ἀπέστειλά σε τῷ ὀνόματί μου, suggested by v. 31.

וְאֵל כָּל-הַכְּהֹנָיִם. O' *vacat*.

25, 26. יְהוָה : לְאֹמַר. εἶπεν Κύριος (so BN; AQ εἰπεῖν K.).

26. פְּקָדִים. ἐπιστάτην. The sing. is supported by Symm. Targ. Pesh. Vulg., but M.T. can scarcely have arisen from it. The *thought* includes the duties of Zeph. and his predecessor. Hence the plural.

אֶל-דְּמַהֲפֹכֶת וְאֶל-הַצִּינֹק. εἰς τὸ ἀπόκλεισμα καὶ εἰς τὸν καταράκτην; a case of transposition, inasmuch as 'מָה is rendered by κατ. in xx. 2.

27. לֹא גַעַרְתֶּם. συνελθοδορήσατε (N̄ ἐλοιδ.; Q οὐκ ἐπετιμήσατε).

28. כִּי עַל-כֵּן שָׁלַח אֱלֹהֵינוּ. οὐ (N̄ om. οὐ; AQ ὅτι) διὰ τοῦτο ἀπέστειλεν πρὸς ὑμᾶς (Q<sup>a</sup> ἡμᾶς).

גִּנּוֹת. κήπους. See v. 5.

32. יוֹשֵׁב. O' *vacat*.

בְּתוֹךְ-הָעַם הַזֶּה. ἐν μέσφ ὑμῶν.

וְלֹא-יֵרָאָה. τοῦ ἰδεῖν; reading לְרֵאוֹת.

לְעַמִּי. ὑμῖν. Unless we suppose that these particular words were illegible in the text used by O', there seems no reason why they should not have rendered them. On the other hand M.T. in each of the two cases is an easy expansion.

נְאֻם־יְהוָה. O' *vacat*.

בִּי...עַל־יְהוָה. O' *vacat*. M.T. was suggested by Deut. xiii. 6 (see on xxviii. 16). O' here substitutes οὐκ ὀψονται, a marg. gloss on τοῦ ἰδεῖν.

xxx. [xxxvii.] 5. שְׁמַעְנִי. ἀκούσεσθε; a change arising obviously from the difficulty of reconciling the use of the 1st p. with the utterance as spoken by the LORD.

6. אִם־יֵלֶד זָכָר. εἰ ἔτεκεν ἄρσεν. We may note that this use of the Καί in a sense emphatically limiting it to the female is by no means in universal accord with Heb. usage, e.g. ii. 27; Gen. iv. 18, x. 8, 13 etc.; Ps. ii. 7. O' adds to the above the following gloss: καὶ περὶ φόβου ἐν ᾧ καθέξουσιν ὄσφυν καὶ σωτηρίαν.

מִדָּוָע. διότι. This, as a substitute for διατί, is often presented to us elsewhere, e.g. by Q in ii. 31, by א<sup>א.ב.</sup> AQ in viii. 19.

לִירְקוֹן. εἰς ἰκτερον (*jaundice*). 'ר' is rendered ἄγρα in Deut. xxviii. 22.

7. הָיָה. ἐγενήθη (as the last word of v. 6); connecting with הָיָה. So ἐγένοντο in Mic. ii. 1.

8. מֵעַל צִנְאָרָה וּמִסְרֵרֵתֶיךָ. ἀπὸ τοῦ (NAQ om. τοῦ) τραχήλου αὐτῶν καὶ τοὺς δεσμούς αὐτῶν. O', reading the 3rd p. in both cases, harmonizes with the rest of the *v*. The Heb. is easily accounted for, the language being suggested by ii. 20 (and perhaps Is. x. 27), while the variation of person is far from unusual. However the two cases of that variation here are by no means on all fours as regards support from other versions. 'צ is supported by Aq. Symm. Theod. Pesh. Vulg. In the case of 'סמ Pesh. (not Vulg.) supports the 2nd p., against which reading can also be pleaded the parallelism which might be expected with עֲלֵי.

וְלֹא יַעֲבֹדוּ-בֹ עֹד זָרִים. καὶ οὐκ ἐργῶνται αὐτοὶ ἀλλοτρίοις (A ἐν ἀλλ.); failing to understand the Heb. idiom. Comp. xxv. 11.

9. שָׁא. O' *vacat*; thus restoring the balance of the clauses.

10, 11. O' *vacat*. The *vi*. occur in both texts in xlvi. [xxvi.] 27, 28. See on xi. 7, and on xv. 13. Their language suggests that they are made up from various passages of this and other prophets. For the solemn introductory הִנֵּנִי see Is. xli. 8. Neither is Israel elsewhere in this Book (except in the parallel passage) called עֲבָדִי (an expression found Ezek. xxxvii. 25). For the language of *v*. 11 comp. xv. 20, xlii. [xlix.] 11, and for other arguments (perhaps less convincing) against the

genuineness of the *vv.* See Gi. and Cor. *ad loc.* The latter (p. 66) calls attention to "the sudden appearance here of Jacob-Israel, while elsewhere throughout the whole speech only Judah-Israel is mentioned, and Jacob alone occurs in *vv.* 9, 18."

12. אָנֹשׁ לְשִׁבְרֶךָ. ἀνέστησα σύντριμμα (A adds σου); thus connecting the first word with נִשְׁאָה.

נִחְלָה. ἀλγηρά. See on iv. 19.

13. לְמִזֹּר רַפְאוֹת. εἰς ἀλγηρὸν ἰατρούθης. In Hos. v. 13 מִן (ὀδύνην) is parallel to לְיָ. This, while so far justifying O's rendering, leaves the use of the word here in the opposite sense unexplained. The division of the *v.* in M.T. is supported by xlvi. 11, which supplies the second clause here.

תַּעֲלָה. ὠφέλια (Q -εἰα); connecting with the

Hiph. of יעל, as in xlvi. [xxvi.] 11.

15. O' *vacat*; but see next note. The first part is suggested by x. 19, xv. 18; the second is identical with the latter part of *v.* 14; for the third see below.

16. כָּלֵם בְּשִׁבִי יִלְכוּ. κρέας αὐτῶν πᾶν ἔδονται (כָּלֵם בְּשִׁבִי יִלְכוּ). Yet in xxii. 22 O' rendered 'בש' correctly. O' proceeds to insert here a rendering of 15 b, viz. ἐπὶ πλῆθος ἀδικιῶν (ἢ δικαίων; A ἀδικίας) σου ἐπληθύνθησαν αἱ ἁμαρτίαι



σου, ἐποίησαν ταῦτά σοι, the last three words representing M.T.'s conclusion to v. 15.

17. אֲרָכָה. τὸ ἴαμα. Comp. ἴασις in viii. 22.

צִיּוֹן. θήρευμα ὑμῶν; reading צִיָּד or צִיד = צִידְכֶם.

But this does not suit the context. Other conjectural emendations are צִיּוֹן, a monument, a (mere) way-mark for the traveller (so J. D. Michaelis), צִיָּד (Is. xxv. 5, xxxii. 2), a desert, a dried-up place (Graetz), עֲנִיָּה, pitiable (Gi.).

18. אֲהֲלִי. O' vacat. The translators were puzzled, probably as being unaware that this term was not necessarily used in its literal sense. Comp. 1 K. viii. 66.

וּמִשְׁבֹּתָיו. καὶ (Q τὴν) αἰχμαλωσίαν (A τὴν ἀποικίαν) αὐτοῦ; reading apparently וּמִשְׁבֹּתָיו. Compare O's treatment of the actual מִשְׁבֹּתָיו in this Book. See on iii. 6.

וְאֶרְמוֹן. καὶ ὁ λαός (Q<sup>a</sup> ναός); to be added to the list of renderings of אֶרְמוֹן given in note on vi. 5.

19. תֹּדָה. ἄδοντες; a loose rendering (see on xxiv. 5); but comp. xxxiii. [xl.] 11 for one still more free.

וְדַבְּרֹתַי וְלֹא יִצְעָרוּ. O' vacat.

20. וְהֵיוּ. καὶ εἰσελεύσονται; Midrashic.

וְעֵדָתוֹ. καὶ τὰ μαρτύρια αὐτῶν (וְעֵדָתוֹ).

21. אֲדִירוּ. ισχυρότεροι; perhaps reading אֲבִירִים (= אֲבִירִים).

This *v.* bears conspicuously the marks of an unskilled translator. In the middle the reference of the obj. pron. is changed from the sing. to the plural. וְנִשְׁׁוּ is rendered καὶ ἀποστρέψουσιν (Q however has ἐπιστ.) and לְנִשְׁׁוּ by ἀποστρέψαι (AQ ἐπιστρέψαι). Comp. on *vv.* 23, 24.

22. O' *vacat.*

23, 24. Repeated almost *verbatim* from xxiii. 19, 20. The variations in O' are sufficient to make a different and less skilled translator to be probable; e.g. הִנֵּה...סַעַר is here rendered ὅτι ὀργή Κυρίου ἐξῆλθεν θυμώδης, ἐξῆλθεν (N ἐπήλθεν) ὀργή, but there ἰδοὺ σεισμὸς παρὰ Κυρίου καὶ ὀργή ἐκπορεύεται εἰς συνσεισμόν.

23. מְתַהַלְלִים. στρεφομένη; in xxiii. 19 מְתַהַלְלִים and συστρεφομένη. Gi. considers that מְתַהַלְלִים was the original reading in both places.

24. תְּבוֹנֵנוּ בָּהּ. γνώσεσθε (N ἐπιγν.) αὐτά. Comp. xxiii. 20.

N.B. In some Heb. Bibles xxxi. 1 (בְּעֵת וְגו') is given as xxx. 25, and xxxi. 2 as xxxi. 1, and so on to the end of that chapter.

xxx. [xxxviii.] 2. חֵן נֶצֶם. εὖρον θερμόν (DH). Aq. Symm. Theod. have χάριν. St Jer. "ridicule Latini codices...*lupinos* interpretati sunt."

עִם שְׂרִידֵי. *μετὰ ὀλωλότων*, reading עִם שְׂרִידֵי (or possibly שְׂרִידֵי).

לְהַלֹּךְ לְדֶרְגֵינוּ יִשְׂרָאֵל. *βαδίσατε καὶ μὴ ὀλέσητε τὸν Ἰσραήλ*. Possibly the ἰ (see Perles, p. 74) is the old nominative ending. O' may have seen the root דרג in the word, but it is more likely that they read לְ[א]-תְּרַחֲצוּ. The best emendation (so Gi.) seems to be לְמַרְגֵנוּ (so Vulg. *ad requiem suam*). For sense of עָרַג see on iv. 20, l. 34.

3. לִי. *αὐτῶ*. The following ἰ (not rendered by O') may have produced this variant. Cor. however (p. 66) suggests that the Heb. copyist "stumbled at לִי, which would refer to יִשְׂרָאֵל in v. 2, because the whole subsequent address, after בְּתוֹלַת יִשְׂרָאֵל, is in the feminine."

4. עָרַג 1°. *ὅτι* (but *NAQ ἔτι*).

עָרַג 2°. O' *vacat* (*AQ ἔτι*. Comp. next note).

עָרַג. *ἐπιλήμψει* (*NA -ψη; AQ λήμψη*). Comp.

iv. 30, where *κοσμεῖν* is the verb used.

5. עָרַג. *ὅτι* (*NA ὅτι ἔτι; AQ ἔτι*).

נִטְעוּ נִטְעוּ. *φυτεύσατε* (but *NA<sup>c</sup> Q<sup>a</sup> φυτεύσαντες φυτ.*; *AQ<sup>a</sup> φύσαντες φυτ.*); reading simply נִטְעוּ.

וְהִלְלוּ. *καὶ αἰνέσατε*; reading וְהִלְלוּ. But even if, with O', we substitute ה for the פ of M.T., it is very possible that the verb may be used in a

special sense corresponding to the subst. **הַלֹּגְלִים** used (Lev. xix. 24; Jud. ix. 27) of harvest or vintage gatherings.

6. **נְצָרִים**. ἀπολογούμενων (א -νου); an unexplained rendering. Gi. suggests an original **בְּצָרִים**, *vine-dressers*, from the previous context.

7. **הוֹשִׁיעַ יְהוָה אֶת-עַמּוֹ**. Ἐσωσεν Κύριος τὸν λαὸν αὐτοῦ; reading **הוֹשִׁיעַ יְהוָה אֶת-עַמּוֹ**. As Gi. points out, from the use of the expression liturgically (Hosanna) the 2nd p., as in M.T., might easily arise. O's form is therefore to be preferred, the more so, as Targ. supports it. Cor. (p. 66) considers M.T. to be an intentional alteration, owing to the non-fulfilment of the promise.

8. **בְּמִוְעַד הַפֶּסַח**. ἐν ἑορτῇ πάσκα; reading **בְּמִוְעַד הַפֶּסַח**.

**הָרָה וְיִלְדָת יֶחֱדוּ**. καὶ τεκνοποιήσῃ; rendering 'ו' very loosely, and omitting the other two words.

9. **יִבְאוּ**. ἐξῆλθον; reading **יִבְאוּ**.

**וּבְתַחֲנוּגִים**. καὶ ἐν παρακλήσει; *perhaps* reading **וּבְתַחֲנוּגִים**, but on the other hand we find the kindred subst. **תַּחֲנוּגָה** always rendered by ἔλεος in this Book (xxxvi. [xliii.] 7, xxxvii. [xliv.] 20, xxxviii. [xlv.] 26, xlii. [xlix.] 2).

**לֹא יִכְשָׁלוּ אֲוִלִיכֶם** and **אὐλίζων** and οὐ μὴ πλανηθῶσιν; renderings not found elsewhere.

10—14. See Cor.'s reasons (p. 66) for believing these *vv.* to be spurious.

12. The *v.* is remarkable for its loose renderings; ἤξουσιν for נִהְרֶה (though used four words earlier for בָּאָה), καρπῶν for יִצְדָּר, ξύλον ἔνκαρπον for גֵּן רוֹה, here (as J. F. Schleusner observes *ad loc.*) giving the species for the genus, as in the previous case the genus for the species.

לְדֹאֲבָה. πεινάσουσιν; reading לְדֹאֲבָה.

13. יִחְדּוּ. χαρήσονται; reading יִחְדּוּ (or יִחְדּוּ). Pesh. represents both (أَحْسِرُوا سِرًّا).

וְנַחֲמָתִים. O' *vacat*. The parallelism is against the word.

מִיְגוֹנָם. O' *vacat*. Some such word however is needed. See next note.

14. וְרִיִּיתִי. Μεγαλυνῶ καὶ μεθύσω. The first word probably represents the מִיְגוֹנָם of *v.* 13, which they seem to have connected with גָּאָה.

הַכֹּהֲנִים. τῶν ἱερέων υἱῶν Λευι (א ט. υἱ. Λ. τ. ἱερ.).

The last words are evidently a gloss.

דָּשָׁן. O' *vacat*; perhaps from the difficulty which the word presents in connexion with וְרִיִּיתִי.

15. עַל-בְּנֵיהָ 1°. O' *vacat* (AQ *hab.*). Pesh. omits the words on their second occurrence. The other authorities are in favour of them. It is of

course possible that an accidental omission of these words in some MS., followed by an insertion of them from the margin in different places in two copies, may be the origin of their recurrence here in M.T. If we are to choose between their two positions, the first seems preferable.

17. לְגַבּוּלָם... וַיֵּשׁ. μόνιμον τοῖς σοῖς τέκνοις.

These words are clearly meant as a rendering of תְּקוּהָ לְאַחֲרֵיתָךְ, while the remainder of the M.T. is unrepresented. MSS. 22, 36, and others however agree to prefix καὶ ἔσται ἐλπίς τῆς ἐσχάτης σου, as though considering the preceding words to be the rendering of the *second* part of the *v*. We can scarcely understand the brevity of O', combined with lack of correctness in grammar, unless by supposing some injury to have befallen their Heb. text; for the parallelism demands two clauses.

19. שׁוּבִי. αἰχμαλωσίας μου; reading שׁוּבִי; but wrongly.

נִחַמְתִּי. μετενόησα. This suits the parallelism, as opposed to παρεκλήθην of Aq. (but see Field); with which agree Targ. (מִתְנַחֵם עֲלֵנָא) Pesh.

סִפְּקֵתִי עַל-יָרֵךְ בְּשֵׁתִי. ἐστέναξα ἐφ' ἡμέρας αἰσχύνης; reading apparently סִפְּדַתִּי עַל-יוֹם בְּשֵׁת.

וְגַם-נִכְלַמְתִּי. καὶ ὑπέδειξα.

20. O' ignores the interrogative character of

the first part of the *v.*, apparently because to their minds it expressed a doubt, or more than a doubt, of God's power.

... מִי רִבְרִי בּוֹ. ἀνθ' ὧν οἱ λόγοι μου ἐν αὐτῷ.

Gi. suggests that the context rather requires a word expressing indignation, and suggests פְּהַתְעַבְרִי

בּוֹ. Even if we retain the text, we may safely give בּוֹ a hostile sense, as in Numb. xxi. 7; Ps. l. 20.

הִמּוֹ מַעֲיָ. ἔσπενσα; Midrashic. Compare the treatment of a similar phrase in iv. 19, and for the fear of anthropomorphism xxvi. 3 with references; also xii. 14, xiii. 17, xviii. 17, xxvi. [xxxiii.] 19, xxxvi. [xliii.] 26, xlii. [xlix.] 10, (xlviii. [xxxi.] 31), xlix. 35 [xxv. 15].

21. צִיִּיִם. Σειῶν (NAQ Σιών). But St Jer. (see Field *ad loc.*) seems to have found Σειωνίμ, a transliteration (through ignorance of the meaning of the word) which might easily be corrupted to the present text.

תַּמְרִים. τιμωρίαν. The same sort of corruption (arising from a transliteration) has taken place here. We cannot however accept M.T., 'ת not being found except in the sense which it bears *v.* 15 (and which O' had no difficulty in dealing with there). Read therefore (with Gi.) תַּמְרִים, literally, *palms*; here in the sense fixed by the 'צ of the parallel clause, but not recognised by O'. Aq. has πικρασμούς, Vulg. *amaritudines*.

לְמַסְלָה. εἰς τοὺς ὄμους (N<sup>ca</sup> A add σου); apparently a corruption of οἴμους.

אֵלָה. πενθοῦσα; probably reading אֵלָה. Comp. וְאֵלָה, perhaps = καὶ πενθήσουσιν in Is. iii. 26.

22. הַבַּת הַשׁוֹבְבָה. θυγάτηρ ἠτιμωμένη. Comp. xlix. [xxx.] 4, θυγ. ἰταμίας. Aq. in both places has ἡ ῥεμβεύουσα.

חַדְשָׁה בְּאֶרֶץ נִקְבָּה תְּסוּבֵב גְּבֵר. σωτηρίαν εἰς καταφύτευσιν καινήν, ἐν (N εἰς) σωτηρία (AQ ἡ σωτ.; N -ρίαν) περιελεύσονται ἄνθρωποι; a Midrashic rendering, which is intended to indicate that such shall henceforth be the freedom from danger of attack, that women will suffice for the land's defence, while men discharge the avocations of peace. It is clear however that O's present text is somewhat different from that which St Jer. speaks of, "quoniam te creavit Dominus salute in plantationem novam, in salute tua circuibunt homines." Vulg. accords with M.T.

23. נְוֵה-צֶדֶק דָּר דְּגִלְדָּשׁ. ἐπὶ δίκαιον ὄρος τὸ ἅγιον αὐτοῦ; ignoring the first word, possibly as so much resembling the ending of the previous one, and setting Heb. grammar at nought in their rendering of 'ה' 'צ.

24. וַיֵּשְׁבוּ... עָרָיו. καὶ (N<sup>ca</sup> AQ οἱ) ἐνοικοῦντες ἐν ταῖς πόλεσιν Ἰούδα (A om. τ.; NQ τῇ Ἰουδαίᾳ) καὶ ἐν πάσῃ τῇ γῆ αὐτοῦ; not seeing that בָּהּ refers



back to the אֲרִי of the previous *v.*, and not understanding how עָרִי could be the subject of the verb. The words *καὶ ἐν π. τ. γ. αὐ.* represent a gloss.

וְנָסְעוּ בְעֵדָר וְאֶפְרַיִם יִחְדְּדוּ. ἄμα γεωργῶ, καὶ ἀρθήσεται ἐν ποιμνίῳ. There is a good deal to be said (see J. D. Michaelis *ad loc.*) for pointing the first of these words either יִחְדְּדוּ, *laetabuntur*, or יִחְדְּדוּ, *arabunt*, thus closing the *v.* with two short and well-balanced clauses of appropriate meaning. 'Αρθ. represents the root נָסַע (comp. Numb. ii. 17, ἀρθήσεται; 1 K. v. 31 [3 K. vi. 2], 2 K. iv. 4) in the sense of *journey, advance*, which verb however O' read in the sing. Aq. Symm. Pesh. Vulg. (*minantes*) read it as the ptcp.

25. דָּאֲבָה. πεινώσαν. See on *v.* 12.

28. וְלִדְרֵעַ... לְנִתְשׁ. καθαιρεῖν καὶ κακοῦν.

See on i. 10.

32. בְּעֵלְתִּי. ἠμέλησα (so in Heb. viii. 9). See on iii. 14. The clear sense of M.T. there forbids us to accept O' as a rendering of the Heb. We may read therefore ג for ב (comparing O's translation of גַּעַל in xiv. 19), a change which is commended by the improved sense thus obtained.

33. נִתַּתִּי. διδούς δώσω (AQ om. δώσω). See on iii. 1, xxii. 24.

35 [36]. חֲקָה. O' *vacat*. The word may be

a gloss upon **הַחֲקִים** of the next *v.* It may also however, as Gi. suggests, be a corruption of **מִחֲקֵי**, borrowing the **מ** from **יִמָּם**. This would much improve the balance of the clauses, but it assumes that the corruption had taken place before O's time, who accordingly omitted the word.

**רָנַע**. *καὶ κραυγὴν*, but *ὁ ταρασσων* in Is. li. 15, where M.T. is word for word the same as in this clause. O' seems here to have read **וְרָנַשׁ** (so Wo., with **וְרָנַו** as an alternative). For the meaning of **רָנַע** see on iv. 20.

37 [35]. **יִמְדוּ**. *ὑψωθῆν*; as though reading **יִרְמִו**. Their failure to understand the general drift of the *v.* led to their subsequent mistranslations. For their introduction of a negative see on xviii. 18.

39. **וְנִסַּב גְּעָתָהּ**. *καὶ περικυκλωθήσεται κύκλῳ ἐξ ἐκλεκτῶν λίθων*. For *περικυκ. κύκ.* see on iii. 1. In Ezra [2 Esd.] v. 8 **אֲבָן גְּלִל** is rendered *λίθοι ἐκλεκτοί*. Accordingly O' probably saw the same root here. Targ. has **בְּרִיכַת עֲגֻלָּא**, *the pool of the calf*, Pesh. **לְהַרְבֵּי**, *to the hill*.

40. **וְכָל...וְהִדְרִישׁוּ**. O' *vacat*, probably owing to the recurrence of **וְכָל**, rather than (with Gi. p. xxxi) to the unintelligibility of the words.

xxxii. [xxxix.] 2. וְאִן. Καλ.

5. וְאִן אֶת־צִדְקֵיהֶוּ יוֹלֵךְ. εἰσελεύσεται Σεδεκίας;  
perhaps reading וְאִל, and disregarding the אֶת.

There can be however but little doubt that the Hiph. is right. This may be an example of O's tendency, with which Wellhausen (*Text. d. Bücher Sam.* p. 10) deals, to use the same Greek verb for the rendering of Καλ and of other voices indifferently.

עָר... יְהוּה. O' *vacat*. The Heb. is all but identical with xxvii. 22 [xxxiv. 18], where O' is also lacking.

כִּי... תִצְלִיחוּ. O' *vacat*; a natural gloss to creep into the text in the time of the exile.

6. Clearly the original form of the *v.* began with וְיָהּ (omitting וְיֵאמֶר יֵרֵם). Of the two changes natural on the part of those who desired greater clearness, M.T. represents the one, O' the other.

7. מִשְׁפַּט הַגְּאֻלָּה לְקִנּוֹת. κρίσις (NAQ κρίμα)  
παραλαβεῖν εἰς κτήσιν. This would stand fairly enough as a somewhat free rendering of the M.T. When however we find that הַגְּ in *v.* 8 (see note there) meets with such different treatment, we must conclude that in the earlier case O' either failed to understand it (which is unlikely, as the word occurs frequently in Lev. xxv.), or did not find it in their text.

8. אֲשֶׁר-בְּעֵנְתוֹת אֲשֶׁר בְּאֶרֶץ בְּנֵי־מִן. τὸν ἐν γῆ Βενιαμὲν τὸν ἐν Ἀναθὼθ (Q τὸν ἐν Ἀν. ἰν γῆ Βεν.). The words 'א' ב'א' ב'נ', in themselves superfluous, are further condemned by the variation in position.

וְלֵךְ הַגְּאֻלָּה. καὶ σὺ πρεσβύτερος; reading 7 for א.

9. אֲשֶׁר בְּעֵנְתוֹת. O' *vacat*.

11. אֶת-הַחֲתוּם הַמְצוּהָ וְהַחֲקִים וְאֶת-הַגְּלוֹי. τὸ ἐσφραγισμένον; but NA add καὶ τὸ ἀνεγνωσμένον (Q pref. ἀνεγνωσμένον καὶ). 'ה'מ' ו'ה'ח' are probably a gloss, while on the other hand וְהַגְּלוֹי will be observed to have considerable support. See Field's note, which also mentions Cappellus's conjectural variant ἀνεωγμένον. See also Stade's discussion of the passage in *Zeitsch. d. A. T. Wissenschaft* v. pp. 175—178.

12. הָעֵדִים. τῶν ἀνδρῶν τῶν παρεστηκότων; (עֵמְדִים; NAQ vary slightly, Q adding μαρτύρων).

הַכְּתוּבִים. καὶ γραφόντων (Q γραψάντων). It is remarkable that Targ. (דְּכַתְּבִין) Pesh. (ܩܬܘܒܝܢ) and Vulg. (*qui scripti erant*) all represent הכתובים, a reading which is found in 14 of Kenn.'s MSS. and 34 of de Rossi's. Can O' have had originally γραφέντων?

הַיֹּשְׁבִים. O' *vacat*.

14. אֶת־דִּסְפָרִים הָאֵלֶּה. O' *vacat*.

וְאֵת הַחֲתוּם. O' *vacat*. The word was introduced from *v.* 11.

דִּגְלוֹי. τὸ ἀνεγνωσμένον. See on *v.* 11. Stade l. c. gives as resultant text of *v.* 14

כֹּה אָמַר יְהוָה צְבָאוֹת לְקוֹחַ אֵת סֵפֶר הַמְּקָנָה  
הַזֶּה אֵת הַחֲתוּם וְאֵת הַגְּלוֹי וְנָתַתָּה בְּכַלִּי חֲרֹשׁ  
לְמַעַן יַעֲמַד יָמִים רַבִּים :

17. אֵיִהָהּ. 'O ὤν. See on i. 6.

הַנְּטוּיָה. τῶ ὑψηλῶ καὶ τῶ μετεώρῳ (N om. κ. τ. μετ.; Q om. τῶ 2°); a conflate rendering.

18, 19. יְהוָה צְבָאוֹת שְׁמוֹ : גְּדֹל. O' has (with slight variations in NQ), as second clause of *v.* 19, ὁ θεὸς ὁ μέγας ὁ παντοκράτωρ καὶ μεγαλώνυμος Κύριος. The last five words of the Greek represent in the main the four Heb. words given above, the variant arising in some way from a scribe's error, while the words ὁ θ. ὁ μ. seem to be an accidental repetition from *v.* 18. See Wo., pp. 76 f.

19. גְּדֹל. Q' pref. Κύριος.

פְּקָחוֹת. O' *vacat*.

וּכְפָרִי מַעֲלָלָיו. O' *vacat*. The words come from xvii. 10.

20. וּבְאָדָם. καὶ ἐν τοῖς γηγενέσιν; a remark-

able rendering, as though hinting at the derivation of the Heb. word. The nearest parallel is in Ps. xlix. [xlvi.] 3, where γηγ. renders בְּנֵי אֶרֶץ.

21. וְגַמְוֹרָא גְדוֹלָה. (22) καὶ ἐν ὁράμασιν μεγάλοις.

The words agree with Deut. xxvi. 8; comp. Deut. iv. 34. It is noteworthy that O's rendering of them in both those passages is precisely the same as here; thus connecting 'D with הָאֵל.

23. וַתִּקְרָא. συμβῆναι, but B<sup>ab</sup> N<sup>c</sup> A Q pref. καὶ ἐποίησαν. In either case O's rendering, if not corrupt, is peculiar.

24. הַפְּלִלוֹת. ὄχλος. See on vi. 6.

וְהִדְבֵּר. O' *vacat*. The word is introduced from such passages as xxi. 7, xxiv. 10.

וְהִנֵּף רֵאָה. O' *vacat*; a natural accretion.

25. וְהֵעֵד עֵדִים. O' *vacat*, but substitutes καὶ ἔγραψα (A *eis*) βιβλίου καὶ ἐσφραγισάμην, καὶ ἐπεμαρτυράμην μάρτυρας.

26. יִרְמִידוֹ. μέ; rightly.

28. יְהוָה. Κύριος ὁ θεὸς Ἰσραήλ (N om. ὁ θ. 'I.).

הַגְּנִי נִתַּן. Δοθεῖσα παραδοθήσεται. See on iii. 1. They may possibly have read תִּתֵּן תְּנָתֶן (comp. v. 4); but this is made very improbable by the fact that they render the same Heb. similarly elsewhere, viz. xxxiv. [xli.] 2.

30. אֵל. μόνοι; apparently a very early error

for *μόνον*. Aq. *πλήν*, Symm. 1st ed. and Theod. *μόνοι*, Symm. 2nd ed. *διόλου*. See Field.

יְהוָה... בְּנֵי בְנֵי. O' *vacat*. This part of the *v.* is weak. Also why should its reference, in spite of the preceding clause, be confined to Israel? It may therefore be safely taken as a gloss.

33. וְלִמְדָּם. *καὶ ἐδίδαξα* (B<sup>b</sup>A om.). It is possible that O' may have found וְלִמְדָּם, as Gi. suggests, but their giving to 2° וְלִמְדָּם precisely the same rendering would make it probable that with them, as with us, the two words were identical in form. This argument is however *somewhat* weakened by the fact that B<sup>b</sup>A do not recognise 2° וְלִמְדָּם.

34. לְטִמְאוֹת. *ἐν ἀκαθαρσίαις αὐτῶν* (לְטִמְאוֹת or) בְּטִמְאוֹת.

35. לְמִלְכָּה. *τῷ Μολόχ βασιλεῖ* (Q om. β.); a double rendering.

36. לְבֵן. O' *vacat*.

אֲתָם אֲמַרִים. *σὺ λέγεις* (אֲתָם אֲמַרִים); probably rightly, and so in *v.* 43. The M.T. would arise, as an emendation, out of xxxiii. 10, and, as regards the second word, would only involve the difference between אֲמַר and אֲמַרִים.

וּבְרָבָר. *καὶ ἐν ἀποστολῇ*. Everywhere else 'ר is rendered *θάνατος* or *λοιμός*. The present render-

ing may be illustrated by the same word as representing מְשַׁלַּחַת (Ps. lxxviii. [lxxvii.] 49), apparently in the sense of a pestilence as sent by God. Comp. the use of ἀποστ. in Baruch ii. 25.

39. אַחַד *bis*. ἐτέραν *bis* (אַחַד).

40. לְהִיטִיבִי אוֹתָם. O' *vacat*. Gi. suggests that the words may have been inserted as the result of a corruption in those immediately preceding, where accordingly he proposes the emendation לֹא אֲשַׁנֵּת מִרְחָמָם, on the ground that the expression in M.T. rather suits the people's relation to God than His to them.

41. וְשִׁשְׁתִּי. καὶ ἐπισκέψομαι; a remarkable rendering. The Heb. expression is supported, as Gi. points out, by Deut. xxviii. 63, xxx. 9.

43. וְנִקְנָה הַשָּׂדֶה. καὶ κτηθήσονται ἐτι ἀγροί; as though reading עַד שָׂדֶה. The sing. may have come through the influence of the שָׂדֶה of the earlier part of the chapter.

אַתָּם אֹמְרִים. σὺ λέγεις. See on v. 36.

xxxiii. [xl.] 2. עֲשֵׂה יְדוּהָ. ποιῶν γῆν. The Heb. pron., as it stands here and later in the v., has no definite reference, unless, as is proposed by Gi., we transpose *vi.* 2, 3. Accordingly O' gives a rendering, which may have been suggested by Is. xlv. 18, but is more likely to be an indication that they read עֲשֵׂה הָאָרֶץ.



4. **הַפְּלִלֹת**. *χάρακας* (Q -κα). See on vi. 6.

**הַחֲרָב**. *προμαχῶνας*; Midrashic.

5. **בְּאֵיִם לְהִלָּחֵם אֶת-הַכַּשְׂדִּים**. *τοῦ μάχεσθαι πρὸς τοὺς Χαλδαίους*. M.T. seems corrupt. We want the Chaldeans to be the subject of this, as they must be of the next clause, and this almost certainly involves the excision of **אֶת** (though read by O'), as it is difficult to find a clear case of that particle accompanying the subject of any but a passive verb. Neh. ix. 32 is perhaps the most plausible instance. 1 S. xvii. 34 (see Driver there) is best explained otherwise. In the present passage by the omission of **בְּאֵיִם** O' does not after all to any appreciable extent get rid of the obscurity in the sense. (So generally Cor. p. 64. See his further remarks.)

6. **מַעֲלָה**. *ἀνάγω* (A ἐπ.). See on viii. 22.

**וְהִפְתִּים וְגַלִּיתִי לָהֶם**. *καὶ φανερώσω αὐτοῖς καὶ ἰατρεύσω αὐτήν* (N<sup>c</sup> καὶ ἰατ. αὐτήν κέν εἰρήνη καὶ φαν. αὐτοῖς εἰσακούειν καὶ ἰατ. αὐτήν; A καὶ ἰατ. αὐτοὺς καὶ φανερώσω αὐτοῖς εἰσακούειν καὶ ἰατ. αὐτούς; Q is as A, except that it reads *φανεροί*); reading the first word **וְהִפְתִּיה**, from which the form in M.T. would easily arise owing to the neighbouring **לָהֶם**.

**עֲתַרְתָּ**. O' *vacat* (N<sup>c</sup>-AQ καὶ ποιήσω αὐτοῖς).

'תּוּ is אַπ. λεγ. It is taken to mean *abundance*, as connected with the root which occurs in that sense in Ezek. xxxv. 13; Prov. xxvii. 6. This sense is however dubious here, and has not the support of any early authority. Aq. has (? 1st ed.) εἰσακούειν, and (? 2nd ed.) ἰασιν. Symm. has προσευχήν; so Vulg. *deprecationem*. Although the root frequently bears that sense, it seems to have no relevancy here.

8. וְסִלְחָתִי. καὶ οὐ μὴ μνησθήσομαι (ἄ μνησθῶ); although as lately as xxxi. 34 they rendered ἴλεως ἔσομαι.

9. וְהִתָּה לִי לְשֵׁם שִׁשׁוֹן. καὶ ἔσται εἰς εὐφροσύνην; thus omitting לִי and שֵׁם. Inasmuch as *in sense* Jerusalem is the subject of הִתָּה, Gi. ingeniously conjectures that in לִי לְשֵׁם we have fragments of that word. If so, the case is an interesting one, as presenting a corruption which O' dealt with by omission and Heb. scribes by unsuccessful emendation.

10. וּבְחֻצוֹת. καὶ ἔξωθεν.

וּמֵאֵין יוֹשֵׁב. O' *vacat*.

11. תּוֹדָה. δῶρα (AQ add αἰνέσεως). See on xxx. 19. In xvii. 26 'ת appears as αἶνεσις, but there the context would exclude the sense of gifts, which is at least a possible one here.

אֶת־שִׁבּוֹת. πᾶσαν τὴν ἀποικίαν (A τ. ἀπ. πίσεως).

14—26. *O' vacat.* Whether these *vv.* are to be attributed to the prophet himself, or whether we are to see in their language (e.g. *v.* 18 הַפְּהָנִים הַלֹּוִים, and the absence of a single definite personage as the object of Messianic expectation) traces of a subsequent writer, it is very improbable that *O'* would have designedly omitted them. The proclamation of the Messianic hope, and of the permanence of David's line, the emphasis placed upon the priestly office, as well as the renewal of the assurance to the people as a whole, given in the concluding *vv.*, would have all appealed strongly to such men as the translators. We must therefore conclude that they were wanting in their Heb. text.

As to the question whether they were rightly so wanting, see *Gi.*'s summary of the opinions of previous commentators, and discussion of the evidence. He decides against the genuineness of the passage, but points out that the expressions (*v.* 18) הַפְּהָנִים הַלֹּוִים, (*v.* 21) הַלֹּוִי הַכֹּהֵן, (*v.* 22) הַלֹּוִי מִשְׁרָתִי אֲתִי are so well adapted to the time of *Jer.*, though not used by him elsewhere, that if the writer is to be placed much later than the time of *Malachi*, we must allow that he is purposely employing an archaism.

*Cor.* (p. 65), summarily rejecting the present passage in *M.T.*, would substitute *xxiii.* 7, 8, as

being (*a*) most appropriate here in respect of subject-matter, (*b*) authentic in itself, as supported by all the versions in xvi. 14, 15 (see note there), in which particular place however it interrupts the sense, (*c*) at least suspicious in xxiii. in view of its varying *position* in M.T. and O'. See note on v. 7 there.

In this passage not only are vv. 14—16 almost a repetition of xxix. 10, xxiii. 5, 6, but v. 17 is closely connected with xxxv. [xlii.] 19, while there is a likeness between 20, 22, 25, 26 and xxxi. [xxxviii.] 35—37.

xxxiv. [xli.] 1. מַמְלָכוֹת. O' *vacat*; and so SH. But the Heb. which remains is still rough and probably needs some correction.

וְכָל־הָעַמִּים. O' *vacat*.

נְלַחֲמִים. ἐπολέμουν αὐτὸν (but NAQ om. αὐτόν).

עָרֵיהָ. τὰς πόλεις Ἰούδα; an amplification suggested by i. 15. Comp. Zech. i. 12.

2. 1° וְאָמַרְתָּ. O' *vacat*. It is true, as Gi. says, that we have but one other instance in this Book (xxxv. 2) of הִלְךְ אֵל, whereas ה' joined by ך to a verb of speaking is frequent. It by no means follows however that this is an adequate defence of M.T. here; for the very rarity of the one, combined with the frequency of the other con-

struction might well be the cause of the introduction of 'א.

הַגְּנִי נִתַּן. Παραδόσει παραδοθήσεται. See on xxxii. 28.

וְשָׂרְפָה. καὶ συλλήμψεται αὐτήν καὶ καύσει αὐτήν (Q\* om. κ. κ. αὐ.). וְלִכְרָה, which O' seems to have read, may be genuine (so Gi. p. xxvi), but again such passages as v. 22, xxxvii. 8 (comp. xxxii. 3, xxxviii. 3) suggest an interpolation.

3. אֶת-עֵינָי מִלֶּךְ-בָּבֶל. τοὺς ὀφθαλμοὺς αὐτοῦ.

וּפִיהוּ אֶת-פִּיךָ יְדַבֵּר. O' *vacat*; but AQ have καὶ τὸ (A om. τὸ) στόμα αὐτοῦ μετὰ τοῦ στόματίς σου λαλήσει. In Pesh. the pronouns change places, evidently in order to harmonize more closely with the previous clause. The expression in xxxix. 5 (וַיְדַבֵּר אֵתוֹ מִשְׁפָּטִים) used of Nebuchadnezzar is sufficiently like this to justify us in accepting the words and so in conjecturing that the omission in B<sup>x</sup> is accidental, while at the same time the two expressions are sufficiently different to make it improbable that they are an insertion suggested by that passage. The form given in Pesh., as introduced for an obvious purpose, is clearly the later.

4. עָלֶיךָ לֹא תָמוּת בְּחָרָב. O' *vacat* (Q οὐκ ἀποθανῆ ἐν ῥομφαίᾳ). It is hard (against Gi.) to see a sufficient reason for O's omitting these words, if genuine.

5. **וּבְמִשְׁרָפוֹת**. *καὶ ὡς ἔκλαυσαν*. O' read **ב** for **ב**, and translated as though it were the root **כפד**; so below, **יִשְׂרְפוּ**, *κλαύσονται*. Aq. has *τοὺς ἐμπυρισμοὺς* and *ἐμπυρίσουσι*. This rendering was incumbent upon him, owing to his extreme literalness. It is unlikely that the original form of O' was *ἔκαυσαν, καύσονται*.

**הַמְּלָכִים הָרִאשֹׁנִים אֲשֶׁר-הָיוּ לְפָנָיִךְ**. *τοὺς βασιλεύσαντας πρότερόν σου*.

**וְהוּא אֲדוֹן**. *καὶ ἕως ἄδου*; looking like the corruption of a transliteration. But B<sup>a</sup> <sup>μαρκ.</sup> adds *ὦ κύριε*, and AQ\* insert the same before *κ. ε. ἄδ.* This may be, as Perles (p. 83) suggests, a reminiscence of xxii. 18, where however **הָרָה** was left untranslated. See note there.

7. **הַגּוֹתְרוֹת**. O' *vacat* (AQ<sup>a</sup> *τὰς καταλειμμένας*; Q\* *-λειμ.*).

8. **לְהֵם**. O' *vacat*. So Vulg.

9. **לְבַלְתִּי עֲבַד-בְּם בְּיַהֲדֵי אֶחָיִהּ אִישׁ**. *πρὸς τὸ μὴ δουλεύειν ἄνδρα (N -ας) ἐξ Ἰούδα (A Ἰσραήλ)*. O' read **מִיַּהֲדֵי**, and apparently had not **אֶחָיִהּ**. They also failed, as in xxv. 11 (see note there) to perceive the sense of **עֲבַד ב**. Gi. considers that neither **בִּיה** nor **מִיַּה** represents the original reading, and that the *v.* ended with **בְּם עוֹד** (comp. *v.* 10), while the latter word was corrupted to **מִיַּהוֹדֵי**, the **מ** arising from dittography, through **בְּם**, and then being

altered, as in M.T., to ב in order to harmonize better with the sense of that word. Thus according to him both אָחִירָהּ and אִישׁ are glosses. The latter however is distinctly represented in O', and is in all probability genuine.

10. וַיִּשְׁמְעוּ. καὶ ἐπεστράφησαν; apparently by confusion of eye with וַיִּשׁוּבוּ which begins v. 11.

לְבַלְתִּי (11)... חַפְּשִׁים. O' *vacat*; a mistake owing to the recurrence of חַפְּשִׁים, while the omission would be rendered all the easier, since the word וַיִּשׁוּבוּ had been already dealt with (see last note) by the scribe. It is curious that חַפ itself has not been rendered in either v., although represented in vv. 9, 16 (ἐλευθέρους). It should be added that לְבַלְתִּי עֲבַדְכֶם עוֹד וַיִּשְׁמְעוּ here may well be an accidental repetition of the same words as ending v. 9 (see note there) and beginning v. 10.

14. שִׁבְעָה. ἑξ; to harmonize with the numeral that follows, and not to be accounted for by any difference in their Heb. text.

תִּשְׁלַח. ἀποστελεῖς (תִּשְׁלַח); thus agreeing more closely with the words of Deut. xv. 12.

מֵעַמְּךָ. O' *vacat*. The word may easily have been introduced later from the v. in Deut.

אֲבוֹתֵיכֶם. O' *vacat*.

15. וַתִּשְׁבוּ אֲתָם. Καὶ ἐπέστρεψαν (Ἄ ἔστρ.);

and so for *συνετέλεσαν* which follows. We can only suppose that this retention of the person of the former verbs was caused by a failure of attention on the part of the translator or a copyist.

16. **וַתִּכְבְּשׁוּ אֶתְכֶם.** O' *vacat*. The clause is suggested by *v.* 11.

17. **אִישׁ לְאָחִיו וְ.** O' *vacat*.

**לְזַעֲוָה ק'** *εἰς διασποράν*, but in *xv.* 4 *εἰς ἀνάγκας*.

18. **אֲשֶׁר לֹא-הִקְיִמוּ אֶת-דְּבָרֵי הַבְּרִית**. These words, though appearing in O' (but not N\*A), are clearly an early interpolation, meant as an explanation of the immediately preceding **אֶת-בְּרִיתִי**, which was thus erroneously interpreted to refer to the broken covenant with the released slaves.

**אֲשֶׁר כָּרְתוּ לְפָנַי הָעֵגֹל**. *ἣν ἐποίησαν κατὰ πρόσωπόν μου, τὸν μόσχον*. If we read **לְפָנַי**, and alter O' to correspond, the grammatical difficulty in connexion with **עֵגֹל** disappears. The traditional pointing of **לְפָנַי** seems to have arisen from the pron. aff. in **בְּרִיתִי**.

**אֲשֶׁר כָּרְתוּ לְשָׁנִים וַיַּעֲבְרוּ בֵּין בְּתָרָיו**. *δν (N om. δν) ἐποίησαν ἐργάζεσθαι αὐτῶ*. O' did not find **לְש' וְ**, and in the absence of these words gave a vague rendering to the remainder. **לְש' וְ** were the addition of a scribe whose eye sprang from



3° אֲשֶׁר to 2° אֲשֶׁר, and, writing in consequence of this mistake כרתו over again, completed the sense (having regard to the subsequent context) by inserting לשנים. So apparently Gi.

19. וְשָׂרֵי יְרוּשָׁלַם. O' *vacat*.

וְכָל עַם הָאָרֶץ. καὶ τὸν λαόν.

חֲעֲבְרִים... הָעֵגֶל. O' *vacat*. Gi. considers (but quite needlessly) that O's omission is because of the consciousness of their foregoing ill-success, "da sie nach v. 18 mit dem Kalb nichts anzufangen wussten."

20. וְבִיד מִבְּקֵשֵׁי נַפְשָׁם. O' *vacat*. The words would naturally be inserted, as being suggested by such passages as xix. 7, xxi. 7 etc., and the parallelism of the v. is affected by their absence only so far that the latter section thus becomes considerably longer than the former. It is true that there is otherwise a general consensus of authority for them (SH. without an ast., Targ. Pesh. Vulg.), but we can hardly suppose that O' would have intentionally omitted them, while their *accidental* disappearance is extremely improbable, when we consider that they are absent also from v. 21.

נְבִלָתָם. τὰ θνησιμαῖα αὐτῶν. See on vii. 33.

21. וְבִיד מִבְּקֵשֵׁי נַפְשָׁם. O' *vacat*. The words receive the same support from other versions as in v. 20 (see note there). The two occurrences thus

stand or fall together. The question however of their effect on the parallelism in this *v.* involves that of the treatment of the words which follow. See next note.

וּבִיד חֵיל מְלָךְ פְּבַל. *καὶ δύναμις βασιλέως Βαβυλῶνος.* O' omits בִּיד, and treats ח as nominative, thus shipwrecking the grammar of the Greek clause. Thereby however they have preserved for us, as Gi. says, an indication of the original shape of the Heb. text; viz. that it formed the beginning of a new sentence (making *v.* 22) וְחֵיל מְלָךְ הָעֵלָה מֵעֲלֵיכֶם הֲנִי וְגו' etc." It is true that this change, if we also omit the words dealt with in the preceding note, leaves *v.* 21 with but one member, but this does not seem to be a very serious objection to the arrangement.

הָעֵלִים מֵעֲלֵיכֶם. *τοῖς ἀποτρέχουσιν (A οἱ ἀποτρέχοντες) ἀπ' αὐτῶν;* as though reading לְעֵלִים מֵעֲלֵיהֶם.

xxxv. [xlii.] 2. הַלְטָכוֹת. *τῶν αὐλῶν;* but in *v.* 4 both *παστοφόριον* (and so in 1 Chr. ix. 26) and *οἶκος* (so in xxxvi. [xliii.] 10, 20).

4. בְּנֵי חֲנָן. *υἱῶν Ἰωνᾶν υἱοῦ Ἀνανίου (N Ἀναν, N\* Ἀννανίου),* but Q om. Ἰ. υἱοῦ.

5. לְפָנַי בְּנֵי בֵית-הַרְכָּבִים. *κατὰ πρόσωποι*

*αὐτῶν*. Here only is בְּנֵי used in their designation. See *vv.* 2, 3, 18. O' therefore is to be preferred.

7. לֹא־תָטְעוּ וְ. O' *vacat*.

8. לְכֹל אֲשֶׁר צָוָנוּ. O' *vacat*.

11. נְבוּכַדְרֶאֱצַר. *Ναβουχοδονοσόρ*. See introd. note to chaps. xxvii.—xxix.

אַרְם. *τῶν Ἀσσυρίων*; not reading אֲשֶׁר, but giving this sense to אַרְם, inasmuch as it formed an important portion of the Assyrian Empire, and these bands were sent by Nebuchadnezzar.

בִּירוּשָׁלַם. *ἐκεῖ*.

12. אֶל־יְרֵמְיָהוּ. *πρὸς μέ*. It is more natural to retain the 1st p. in accordance with the previous context, thus taking 'ר as a gloss.

14. הוֹגֵם אֶת־דְּבָרֵי יְהוֹנָדָב. *ἔσθησαν ῥήματα* *υἱοὶ Ἰωνάδᾰβ*; freely, and not implying a different text.

עַד־הַיּוֹם... אַבְיָהֶם. O' *vacat*.

15. הַשְּׂפָם וְשִׁלַּח. O' *vacat*; introduced from such passages as vii. 25. See on vii. 13.

16. אֲשֶׁר צָוָם. O' *vacat*.

17. יְהוָה... יִשְׂרָאֵל. *Κύριος*; "an altogether unparalleled accumulation of Divine names, in which M.T. stands entirely alone." Cor. p. 59.

יַעַן... עָנִי. O' *vacat*.

18. וּלְבֵית הַרְכָּבִים אָמַר יְרֵמְיָהוּ. O' *vacat*.

The spuriousness is indicated by this use of the 3rd p., as compared with the preceding context.

כָּה. διὰ τοῦτο οὕτως (לְכֵן כָּה); taken by confusion of eye from the opening of the next *v*.

שָׁמְעֵתֶם. ἤκουσαν υἱοὶ Ἰων. υἱοῦ 'P.; and so the remaining 3rd persons in the *v*. appear as 2nd persons. Gi. defends M.T., considering the change in O' to be consequential (but how so?) upon the error of eye referred to in the last note. Rather we may say that the introduction of the gloss (וּלְבֵית וְגו') at the beginning of the *v*. led to the change in the persons.

וְתִשְׁמְרוּ אֶת-כָּל-מִצְוֹתָיו. O' *vacat*.

19. לְכֵן... יִשְׂרָאֵל. O' *vacat*. Having accidentally given לְכֵן (see note on כָּה, *v*. 18), they did not repeat it. The rest is a gloss.

לְיוֹנָדָב. τῶν υἱῶν Ἰωνᾶδίου; Midrashic.

כָּל-הַיָּמִים. πᾶσας τὰς ἡμέρας τῆς γῆς; Midrashic.

xxxvi. [xliii.] 1. הָיָה הַדָּבָר הַזֶּה אֶל-יְרֵמְיָהוּ. O' *vacat*. הָיָה הַדָּבָר הַזֶּה אֶל-יְרֵמְיָהוּ. εἰγενήθη λόγος Κυρίου πρὸς μέ. The rest of the chapter is in the 3rd p. The Greek

however has very much the air of the original opening as written by the prophet himself, while M.T. gives us the same as altered to agree with the form of the sequel.

2. **יְשׁוּאַל**. Ἱερουσαλήμ (but AQ\* as M.T.); rightly.

**יְאִשְׁיָהוּ**. O' adds βασιλέως Ἰούδα.

6. **וּבִאתָ אֵתָהּ**. O' *vacat*.

**בַּמְּגִלָּה אֲשֶׁר-כָּתַבְתָּ מִפִּי אֶת-דְּבָרֵי יְהוָה**. ἐν τῷ χαρτίῳ (NAQ χάρτη) τούτῳ. Gi. thinks that O's omission is to be accounted for by their having failed to understand the construction. It is true that some Greek MSS. (and the Vulg.) wrongly place ' **אֶת-דְּ** ' in the relative sentence, but this is a very different thing from omission. Rather, the six Heb. words seem to be a badly combined pair of glosses. The aff. in **תִּקְרָאֵם** is no objection to this view, as its antecedent has been *virtually* mentioned in the previous clause (**בַּמְּגִלָּה**). Gi. (*ad loc.* and p. xxxi) says that the claim of the words ' **אֶת-דְּ** ' to stand in the Heb. text is shewn by the fact that the pronoun referring back to them in the concluding word of the *v.* (**תִּקְרָאֵם**) is rendered by O'. Since however O's rendering there is ἀναγνώση αὐτοῖς, *to them* (the hearers), it is plain that his argument falls to the ground.

9. **הַחֲמִשִּׁית**. τῷ ὀγδόῳ, but AQ τῷ πέμπτῳ,

and so text of SH. If before the time of our oldest Heb. MSS. numbers were expressed by letters, there is nothing surprising in the confusion of ה and ח. "[The number *eight*] seems to tally with the notices in 2 K. xxiv. The vassalage of Jehoiakim is there said to have lasted three years; [upon] this followed the rebellion; while the siege of Jerusalem was reserved for the short reign of Jehoiachin. Now, as this siege must have been the punishment of Jehoiakim's rebellion, and as the reign of the latter king lasted eleven years, we are brought to the same date as that given by Josephus [*Ant.* x. 6. 1] for the commencement of the vassalage, viz. the eighth year." Cheyne *ad loc.*

2° וְכָל־הָעָם...בִּירוּשָׁלַם. και (A pref. ὁ) οἶκος Ἰούδα. The Heb. is altered to accord with the end of v. 6.

12. שִׁמְעֵיָהוּ. Σελεμίου (Σ Σεδεκίου). Apparently the error arose under the influence of the Σ. of v. 14.

וְאֶל־נָתָן. και Ἰωναθάν (AQ\* Ναθάν). In v. 25 we find Ἐλναθάν (A Ναθάν). (In xxvi. [xxxiii.] 22 O' omits the name.) Accordingly in the present case Ἰων. seems an early lapse into the common name, while, as the error was not repeated in v. 25, A in both places and Q\* here, puzzled at the diversity, omitted the sacred part of the name.

13. בְּסֶפֶר. O' *vacat*.

14. אֶל-בָּרוּךְ. πρὸς Βαρούχ υἱὸν Νηρίου; a gloss.

אֶת-יְהוָה. O' *vacat* (A τὸν Ἰουδαί; Q τὸν Ἰουδαίον); apparently an accidental omission.

15. שָׁב. Πάλιν (שָׁב). The M.T. reading is more natural and graphic. Targ. however is not, as Gi. says, in its favour (תָּוַב).

16. פָּחַדוּ. συνεβουλεύσαντο; loosely.

17. הִגְדַּנָּא לָנוּ. O' *vacat*.

מִפִּי. O' *vacat*; a gloss, which spoils the sense, and has been introduced from v. 18.

18. יִקְרָא אֵלַי. ἀνήγγειλέν (Q -γελλέν) μοι Ἰερεμίας (Q om. Ἰε.).

בְּיָדוֹ. O' *vacat*. They may easily have been ignorant of the meaning of this ἄπ. λεγ. As however they do not very frequently resort to omission by way of escaping a difficulty, we should probably read (so Gi.) by metathesis of letters בְּיָדוֹ, but at the same time consider (not so Gi.) that the word is a gloss. See Wo., pp. 47 f.

20. אֶל־שָׁמַע הַסֵּפֶר. Ἐλεισά (AQ -σαμά), and so in v. 21.

אֵת כָּל-הַדְּבָרִים. πάντας τοὺς λόγους, but A (not, as Gi. says, "LXX") adds τούτους.

22. בְּחֻדְשׁ הַתְּשִׁיעִי. O' *vacat*.

חֲתָת־תְּחָתַי. καὶ ἐσχάρα πυρός (שְׂחָתָה תְּחָתַי); doubtless rightly. The תְּחָתַי is in itself suspicious.

מִבְּעָרָת. O' *vacat*.

23. יִקְרָעֶהָ. ἀπέτεμνεν (A ἀπέτεμεν) αὐτάς (NA αὐτά). The pl. pron. is not after all inaccurate, inasmuch as the Heb. tense indicates that this operation was performed for *every* three or four leaves. In the Targ. the pronoun is altogether unrepresented. Pesh. Vulg. have it in the sing.

24. פָּחַדוּ. ἐζήτησαν; but AQ and others have ἐξεζήτητ., and so SH. These point to the original ἐξέστησαν, which appears in MSS. 41, 87, and is adopted in Compl.

25. אֶלְנָתָן. Ἐλναθάν (A Ναθάν). See on i. 12.

לְבַלְתִּי שָׂרִי. πρὸς τὸ (N<sup>ca</sup>AQ ins. μὴ) κατακαῦσαι. The misunderstanding which induced the omission of the negative (for such omissions see on xviii. 18) probably was caused by the בָּל. We can hardly however suppose that O' would have failed to be corrected in their view by the following clause, had it stood in their Heb. text.

וְלֹא שָׁמַע אֱלֹהִים. O' *vacat* (Q καὶ οὐκ ἤκουσεν αὐτῶν; so MSS. 86, 88). See last note.

26. וְאֶת־שְׁלֹמֹה בֶן־עֲבֵדָאֵל. O' *vacat*.



וַיִּסְתַּרְם יְהוָה. καὶ κατεκρύβησαν (Q<sup>c</sup> adds ὑπὸ Κυρίου); softening the expression, in order to avoid anthropomorphism. Comp. xxxi. [xxxviii.]

20.

31. אֶת-עֵינֵיכֶם. O' *vacat*.

עֲלֵיהֶם. ἐπ' αὐτόν, but  $\aleph$ AQ<sup>\*</sup> αὐτούς (perhaps 'עָלַי read as עָלוּ).

אִישׁ יְהוּדָה. γῆν Ἰούδα ( $\aleph$ <sup>\*</sup> τὴν Ἰδουμαίαν,  $\aleph$ <sup>ca</sup> τ. Ἰουδαίαν; Q τ. γ. Ἰούδα); an early error.

32. וַיִּרְמִיָּהוּ... הַסֵּפֶר. καὶ ἔλαβεν Βαρούχ χαρτίον ἕτερον. The M.T. (against Gi.) has probably arisen from the influence of the command in v. 28.

xxxvii. [xliv.] ו. מֶלֶךְ. O' *vacat*. Here the absence of the article is in itself suspicious.

בְּנִיָּהוּ בֶן-יְהוֹקִים. Ἰωακείμ (but AQ pref. Ἰεχο-νίου υἱοῦ); an accidental omission.

4 הָעָם. τῆς πόλεως (reading הָעָר). MSS. 23, 62, 88, 233 have τοῦ ὄχλου, and so SH.

5. הַצָּרִים עַל-יְרוּשָׁלַם. O' *vacat*.

מֵעַל. ἐπί (but  $\aleph$ <sup>ca</sup>AQ ἀπό); an obvious error.

7. תֹּאמְרוּ. εἰρεῖς (perhaps 'תֹּאמְרוּ read as תֹּאמְרוּ). Hence O's reading, as given in the next note.

אֲתִבְּכֶם אֲלֵי. πρὸς σέ. O' were thus led (see last note) to read as אֲלֵי ('אלי), and ignore אֲתִבְּכֶם, as though an error in their Heb. text.

9. **לֹא-תִשְׁתַּחֲוּוּ לְאֱלֹהֵי נַפְשֵׁיכֶם**. *μη ὑπολάβητε ταῖς ψυχαῖς ὑμῶν*; confusing Hiph. of **שָׁחַ** with Kal of **שָׁחַ** (although they recognised the former in iv. 10); so in xlix. 16 [xxix. 17] **וַיִּשְׁחַתְּ**, *ἐνεχείρησεν*.

12. **לְחַלֵּק מִשָּׂרָף**. *τοῦ ἀγοράσαι ἐκεῖθεν* (*N<sup>sc.a</sup> marg.* adds *ἄρτον*; so MSS. 22, 36, and others, and so SH. marg.). This supports the possibility that here (as in v. 13) we have a case of transposition of letters, and that O' read **לְחַלֵּק**, a verb which they thus render in 2 Chr. i. 16 (comp. Neh. x. 32 [2 Esd. xx. 31]). Aq. Theod. have *μερισθῆναι*, and Symm. *μερίσασθαι*; thus taking it (rightly) to refer to an inheritance.

13. **בְּעַל פְּקֻדָּתָא**. *ἄνθρωπος παρ' ᾧ κατέλυεν* (AQ *κατέλυσεν*); reading the root **קִפַּח** by transposition, inasmuch as *καταλύων* corresponds to **קִפַּחְתִּי** in Is. xxxviii. 12.

15. **בֵּית הָאֵסֶר**. O' *vacat*.

16. **כִּי בָא**. *καὶ (N\* ὅτι) ἦλθεν (N<sup>sc.a</sup>);* obviously rightly. For a converse case see on viii. 3.

**הַתְּנִיחַ**. *τὴν χερέθ* (MS. 88 *τὴν ἀνιώθ*); thus making no attempt to get rid of the word (see on xxxviii. 14 and p. 5). Aq. has *ἐργαστήρια*, Vulg. (*in*) *ergastulo*.

17. **וַיִּקְחֵהוּ**. *καὶ ἐκάλεσεν αὐτόν*; a free rendering.

**בְּבֵיתוֹ**. O' *vacat*.

דְּבַר. ὁ λόγος (but  $\aleph$ AQ om. ὁ); inaccurately, the Heb. being indefinite.

19. עֲלֵיכֶם וְ. O' *vacat*.

20. שְׁמַע־נָא. O' *vacat*.

וְאֵלֶּי תִשָּׁבֵנִי. καὶ τί ἀποστρέφεις με;

xxxviii. [xliv.] 1. וּפִשְׁחוֹר בֶּן־מֶלֶךְ־כַּיִּי. O' *vacat*;

apparently an accidental omission, helped by the occurrence of פֶּשׁ already in the enumeration.

2. וּבְדָבָר. O' *vacat*; as often, e.g. xxi. 9, xxvii. 8 [xxxiv. 6], xxxii. [xxxix.] 24, xlii. [xlix.] 17, xliv. [li.] 13.

3. כִּה. ὅτι οὕτως (כִּי כִה); probably rightly.

4. דִּרְשׁ. χρησιμολογεῖ, but B<sup>1</sup> $\aleph$ AQ have χρῆσμ. See on viii. 2.

5. אֵין הַמֶּלֶךְ יוֹבֵל אֶתְכֶם דְּבַר. οὐκ ἠδύνατο ὁ βασιλεὺς πρὸς αὐτούς; reading אֶתְכֶם, and thus making the clause a remark of the narrator. The tense of יוֹבֵל will then be explained as denoting the permanent condition of the king. The endeavour to make the words part of Zedekiah's speech would easily lead to the change to אֶתְכֶם.

6. וַיִּקְחוּ אֶת־יְרֵמְיָהוּ. O' *vacat*.

דְּבוֹר. λάκκον (but  $\aleph$ AQ τὸν λ.). The anomalous insertion of the article in the Heb. perhaps arose from the דְּבַ of xxxvii. 16.

וַיִּשְׁלַחוּ אֶת־יְרֵמְיָהוּ בְּחַבְלִים. καὶ ἐχάλασαν αὐτὸν (Q sub "πάντες" with ast. adds ἐν σχοινοῖς) εἰς τὸν λάκκον. The last words of both texts are probably glosses.

וַיִּמְבֹּעַ יְרֵמְיָהוּ. καὶ ἦν (Q\* om. ἦν); reading וַיְהִי, afterwards supplanted by the gloss.

7. אִישׁ סָרִיס. O' *vacat*.

8. מִבֵּית הַמֶּלֶךְ. πρὸς αὐτόν. Each is probably a gloss.

9. אֲדַנִּי הַמֶּלֶךְ. O' *vacat*.

הִרְעוּ... תַּחֲתָיו. ἐπονηρεύσω ἃ ἐποίησας τοῦ ἀποκτεῖναι τὸν ἄνθρωπον τοῦτον; altered thus in order to express more literally and fully the actual facts.

11. בְּחַבְלִים. O' *vacat*.

12. שִׁים נָא... יְדִיָּהּ. ταῦτα θές (Q θές ταῦτα); M.T. (but not so Gi. p. xxxi) constructing its gloss by the help of v. 11.

14. אֶל־מְבוֹא הַשְּׁלִישִׁי. εἰς οἰκίαν ἀσελειαήλ (א ἀσαליהל, Α σαλαθιήλ, Q\* ἀσιλειαήλ). Whatever may have been the precise nature of O's perplexity, their treatment of the word may make us hesitate to assume (with Gi. and others) that in many of the preceding passages they arbitrarily altered and shortened the Heb. text with which

they were dealing. Gi. conjectures that as in 2 S. xxiii. 8 הַשְּׁלֵשִׁי is an error for הַשְּׁלֵשִׁים (but this is by no means certain; see Driver there), so here too we should add a ם, and understand the expression as referring to the entrance of the king's body-guard. See 2 K. vii. 2 etc.

16. בַּפֶּתַח. O' *vacat*.

נַפְשָׁךְ... אֲשֶׁר 2° O' *vacat*.

20. בְּקוֹל. τὸν (A om. τὸν) λόγον. Here only in O.T. is λ. a representative of קוֹל, which with very few exceptions appears as φωνή. Thus O' seem to have read דְּבַר; a fact which is important in relation to v. 27. See note there.

22. הַמַּבְעֵן. καταλύσουσιν (Q κατισχύσουσιν); reading הַמַּבְעֵן, and making הַגְּלִי the object.

23. תִּשְׂרֹף בְּאֵשׁ. κατακαυθήσεται (תִּשְׂרֹף). So Targ. Pesh., suiting the parallelism. The תִּשְׂרֹף is of course by no means a conclusive objection.

25. מִהֲדַבַּרְתָּ אֶל־הַמֶּלֶךְ. τί ἐλάλησέν σοι ὁ βασιλεύς; (Q τί ἐλάλησας πρὸς τὸν βασ.); This is only a slip; for the converse words at the end of the v. are correctly translated.

27. הַדְּבַר. λόγος Κυρίου. Whether O' actually read the Divine Name, or only inserted it as Midrashic, there is a good deal to be said (against

Gi.) for their rendering, taken in connexion with τὸν λόγον of v. 20, where see note. It was *this* word which was not reported. See Wo.'s sensible remarks (pp. 92 f.) on O's reading here.

28 and xxxix. [xlvi.] 1. וְהָיָה... יְרוּשָׁלַם. Καὶ ἐγένετο. The Heb. words clearly belong to the beginning of the next ch., as even the marg. note suggests. The omission of all but the first may be due either to their absence from O's Heb. text, or to failure to perceive their connexion with xxxix. 3, owing to the long digression. Vulg. has *et factum est ut caperetur Ierusalem*.

xxxix. [xlvi.] 1. בְּשָׁנָה רִבְעִישִׁית... בְּחָדְשׁ יְהוֹשֻׁפָּט. τῷ (N pref. ἐν) μηνὶ (AQ ἐν τῷ ἔτει) τῷ ἐνάτῳ τοῦ Σεδεκία (so B<sup>8</sup>; B<sup>ab</sup>NAQ -ίου) βασιλέως Ἰούδα (AQ add ἐν τῷ μηνὶ τῷ δεκάτῳ). BN thus exhibit an early error, which acted upon their rendering of lii. 4. (See note there.) Verses 1, 2 here, over long for a parenthesis, break the connexion and are apparently an abbreviated edition of lii. 4—7 (so Gi.). Unlike vv. 4—13, they appear to have come into the text by O's time.

3. In both M.T. and O' no less than six princes are enumerated. In the M.T. of v. 13 on the other hand (O' is there lacking) four only (besides Nebuzar-adan) are given, one of them differing in name from any of those in v. 3. The great variation in the spelling of the names in the Greek MSS., both as compared with each other and

with M.T., makes it evident that they were sufficiently unfamiliar to the Jewish ear. Gi.'s proposed restoration of the text reduces the number of names to two. He argues thus.

1°. Nergal-sharezer stands in both *vv.* 2°. The first part of Samgar-nebo is a confusion for Sar-mag = Rab-mag, *chief of the magicians* (the title of 1°), while the latter portion, as never ending a name, is to be transferred to the beginning of the 3rd name. (With this arrangement Septuagint MSS. agree, prefixing *καὶ* to the *Ναβου.*, while in *NAQ* the *καὶ* before *Σαμαγ.* is absent.) 3°. Sarsechim, thus becoming Nebo-sarsechim, is an error for Nebo-shasban of *v.* 13. 4°. Rab-saris is a title, *chief of the eunuchs*. According to this view, 5° and 6° are a gloss, perhaps a marg. note introduced for the purpose of correcting the Samgar.

4—10. *O' vacat.* The *vv.* interrupt the train of thought, and seem an abbreviated edition of *lii.* 7—16 (= 2 *K.* xxv. 4—12).

11—13. *O' vacat.* This passage we may also consider a gloss, though not with the same absolute confidence as that which precedes. According to *lii.* 12 Nebuzar-adan did not enter Jerusalem till four weeks later than this time, while xxxviii. [xlv.] 28 seems to imply that immediately upon the taking of the city the prophet was set free. See further discussion of the question in Gi. *רַבִּי* (*v.* 13) is itself a word which in this sense rarely, if ever, occurs as early as Jeremiah's time. *Comp.* xli. 1.

14. לְהוֹצִיאֵהוּ אֶל-הַבַּיִת. καὶ ἐξήγαγον αὐτόν.  
'ב' sounds obscure, but must mean Jer.'s house.  
It is probably a gloss, embodying some tradition.

16. וְהָיוּ... הַדְּוָא. O' *vacat*.

xl. [xlvii.] 1. יְרוּשָׁלַם ו. O' *vacat*.

3. וַיָּבֵא. O' *vacat*.

וְהָיָה... הַזָּא. O' *vacat*.

4. הַיּוֹם. O' *vacat*.

בָּנָא וְאֲשִׁים. (NAQ ἦκε) καὶ (A om. κ.) θήσω.

4, 5. וְאִם-רַע... וְשָׁבָה. εἰ δὲ μὴ, ἀπότρεχε (NQ  
ins. καὶ) ἀνάστρεψον (A εἰ δὲ μὴ, ἀπόστρεψον καὶ  
ἀπότρεχε). We may take this to represent an  
original וְאִם לֹא לָכָה שָׁבָה, becoming חָרַל  
(comp. Zech. xi. 12), and the negative amplified  
into רַע... בְּבָל by way of harmonizing with the  
earlier part of the v. הַלֵךְ is rendered by ἀποστρ.  
xxxvii. [xlv.] 9. The remainder of v. 4 in M.T.  
was suggested by Gen. xiii. 9, while the words  
וְעוֹדְנֵנוּ לֹא-יִשׁוּב are a picturesque gloss.

5. בְּעָרֵי. ἐν γῆ ('באר'); to be preferred.

הָעָם... בְּעֵינֵיךָ. τοῦ λαοῦ ἐν γῆ 'Ιούδα· εἰς  
ἅπαντα τὰ ἀγαθὰ ἐν ὀφθαλμοῖς σου, but N\* τοῦ λ.  
εἰς πάντα τὰ ἀγ. ἐν γῆ (N' om. γῆ); Q\* τοῦ λ. εἰς π.  
τ. ἀγ. ἐν.

וְאַרְחָה ו. O' *vacat* (Q ἐστιατορίαν καί).



7. וְנָשִׁים...הָאָרֶץ. και γυναῖκας αὐτῶν.  
'הא ומדלת הא seem to have been suggested by lii.  
16.

8. וַיֹּנְתָן בְּנֵי. υῖός. Thus "Jonathan...scheint nur ein Doppelgänger seines Bruders," Gi. He appears no more here nor in M.T. or O' in 2 K. xxv. Another trace of his absence from the earliest text remains in the fact that בְּנֵי is represented in Targ. by a singular. So also many MSS. in Kenn. and de Rossi.

9. מַעְבֹּר. ἀπὸ προσώπου (NA ins. τῶν) παιδων; reading מַעְבְּרִי, which is found in 2 K. xxv. 24. It is remarkable that there O' seem to have read מַעְבֵּר, rendering πάροδον.

10. יָשָׁב. O' adds ἐναντίον ὑμῶν (Q om.).

12. וַיֵּשְׁבוּ...שָׁם. O' vacat.

מֵאֵר. O' adds και ἔλαιον (from v. 10).

15. לָמָּה יִכְבָּה נַפְשׁ. μὴ (AQ add ποτε) πατάξῃ σου ψυχὴν; freely.

xli. [xlvi.iii.] 1. וְרַבִּי הַמֶּלֶךְ. O' vacat; probably a gloss. For רַבִּי see on xxxix. 13.

2. בֶּן-אֲחִיקָם...אָתוּ. O' vacat.

3. אָתוּ אֶת-גְּדֻלְיָהוּ. μετ' αὐτοῦ.

אֶת אַנְשֵׁי...יִשְׁמַעְיָאֵל. O' vacat.

5. מִשְׁלוֹ. και (Q om. κ.) ἀπὸ Σαλήμ (A Σαλώμ).

שָׁלֵם is mentioned as עִיר שְׁכָם in M.T. of Gen. xxxiii. 18, but perhaps 'ש there is not a proper name. See Cheyne on the present verse. Wo. (pp. 254 f.) adduces the Genesis passage to confirm O's reading here. But the influence of a passage doubtless familiar to Alexandrian scholars may have induced the rendering Σαλήμ here, and A's variant strengthens this view.

6. הִלֵּךְ הִלֵּךְ וּנְכָה. (A και) αὐτοὶ ἐπορεύοντο και

ἔκλαιον (הלכ' הִלֵּךְ וּנְכָהִים). Failing to understand that apparent and not real mourning is meant, O' felt bound to ascribe it to those who had just been spoken of as κοπτόμενοι. Cor. (p. 73) strangely remarks in support of O', "It is impossible to see any motive for Ishmael's weeping."

7. הוּא... אֵתוֹ. O' *vacat*.

8. בָּם. ἐκεῖ (שָׁם); but Q om.

9. אֵת כָּל-פְּנֵי הָאֲנָשִׁים. πάντας. Gi. (p. xxxi) denies that M.T. is a gloss.

בִּיד-גְּדֻלָּהּ. φρέαρ μέγα (בִּוֹר גְּדֹל). The Heb. is scarcely intelligible, while the Greek is probably right.

10. וַיִּשָּׁב. και ἀπέστρεψεν (וַיִּשָּׁב).

וְאֵת-כָּל-הָעַם... בַּמִּצְפָּה. O' *vacat*.

וַיִּשְׁבּוּ... נִתְגִּיָּה. O' *vacat*, but Q marg. has και

*ᾠρθρισεν* (וַיִּשְׁכַּם) κτλ., which may be the original form of the gloss. For that reading Kenn. and de Rossi adduce several MSS.

12. הַאֲנָשִׁים. τὸ στρατόπεδον αὐτῶν; reading אַנְשֵׁיהֶם.

13. וַיִּשְׁמְחוּ. O' *vacat*.

14. וַיִּסְבוּ... מִן־הַמִּצְפָּה. O' *vacat*.

וַיֵּלְכוּ אֶל־יוֹחָנָן בֶּן־קִרְיָח. πρὸς Ἰωανάν.

15. מִפְּנֵי יוֹחָנָן. O' *vacat*.

16. בֶּן־נַתְנִיָּה... בֶּן־אֲחִיקָם. O' *vacat*.

גְּבָרִים. δυνατούς; possibly reading the word as גְּבָרִים. Comp. xliii. [l.] 6, xliv. [li.] 20.

וְטַף. καὶ τὰ λοιπά. Comp. xliii. [l.] 6.

17. בְּגֵרֹת כְּמֵדָם ק' (כְּמוֹהֶם כ'). ἐν Γαβηρωχαμά (χ *sup. ras.* B'), Ν ἐν γῆ Βαηρωχαμά, Α ἐν γῆ Βηρωθχαμαάμ, Q\* ἐν γῆ Βαρωθχαμαάμ. All these, M.T. included, are doubtless corruptions of the original. Gi. conjectures the first word to have been גְּדֵרוֹת. So Aq., and Josephus, whose words (*Ant.* x. 9. 5) are "εἰς τινα τόπον, μάνδραν λεγόμενον."

xlii. [xlix.] 1. וַיִּזְנֶיָה בֶּן־הוֹשַׁעְיָה. καὶ Ἀζαρίας υἱὸς Μασαίου (N\* Ἀννανίου, N<sup>c</sup>-Q Ὠσαιίου, Α Μασαίου). Ἀζαρ., as in xliii. [l.] 2, where M.T. itself has עֲזַרְיָה, is probably right. M.T. may be

due to the idea that the names of captains should correspond as closely as possible here to those given in xl. [xlvii.] 8. *Μαασ.* is as in xliii. 2, where M.T. is as here.

2. בְּעֵדְנֵנוּ. O' *vacat*.

9. אֱלֹהֵי... לְפָנָיו. O' *vacat*.

10. אִם-שׁוּב תֵּשְׁבוּ. εὐὰν καθίσαντες καθίσητε (reading יֵשׁוּב).

12. וְרַחֵם. καὶ ἐλεήσω; so וְהֵשִׁיב, καὶ ἐπιστρέψω. Apparently the Heb. words were read as infin. abs., and so considered as carrying on the person of אַתָּה.

14. לֹא לְאִמְרֵי לֹא. O' *vacat*. It is almost too vivid for a gloss, and was probably omitted by O', through their failure to understand the construction of the solitary לֹא.

15. שְׂאֵרֵי יְהוּדָה. O' *vacat*.

שׁוּם תִּשְׁמַן. δώτε. See on xxiii. 39.

17. הָאֲנָשִׁים. οἱ ἄνθρωποι (Q οἱ ἄνδρες). O' adds καὶ πάντες οἱ ἀλλογενεῖς, as though reading וְכָל-הַזָּרִים. This was perhaps suggested to them (so Gi.) by הַזָּרִים of xliii. 2, although it is scarcely probable, as the Greek for that word (see note) survives for us only in Q.

וְגִבְרָתָם. O' *vacat*. See on xxii. 24, xxxviii. 2.

שָׂרִיד וּפְלִיט. σωζόμενος; so for 'ש' ו' פ' in xliv.

[li.] 14, σεσωσμένος.

18. וַחֲמַתִּי. O' *vacat*.

לְאֵלֶּהָ וּלְשִׁמְהָ. εἰς ἄβατον (N\* Αἴγυπτον) καὶ (N\* om. καὶ) ὑποχείριοι; thus omitting 'לָהּ. καὶ ὑπ. may well be a gloss.

19. דִּבְרַי יְהוָה. ἃ ἐλάλησεν Κύριος. Probably the Heb. has early lost an opening אֲשֶׁר דִּבְרַי יְהוָה through an error of eye. For the formula see x. 1, xliv. 1, xlvi. 13, l. 1. O', feeling the abruptness, supplied the relative. Vulg. has *Verbum Domini*.

בִּי... הַיּוֹם. O' *vacat*; through confusion of eye.

20. הִתְעִיתֶם ק'. ἐπονηρεύσασθε; reading הִרְעִיתֶם.

אֶלְהֵינוּ פֶּן הִגְדַּלְנוּ ו'. O' *vacat*.

21. וְאַנְד... הַיּוֹם. O' *vacat*.

אֶלְהֵיכֶם וְלִכְל. O' *vacat*. Gi.'s view that O' purposely omitted וְלִכְל is unlikely, as thereby they would have wantonly made their rendering harsher.

22. יִדְעַ תִּדְעוּ פִּי. O' *vacat*.

וּבְדַבְרִי. O' *vacat*. See v. 17.

xliii. [1.] 2. אֲזַרְיָה בֶן-הוֹשַׁעְיָה. Ἀζαρίας υἱὸς Μασσαίου (B<sup>ab</sup> Μνασσαίου, N\* Μασέου, N<sup>ca</sup> Μασσίου, A Μασαίου, Q Ὠσαίου). See on xlii. 1.

הַזֵּרִים. O' *vacat* (Q οἱ ὑπερήφανοι).

אֲמָרִים. οἱ εἶπαντες (N<sup>a</sup> A -πόντες, Q<sup>\*</sup> εἶπαν).

We can recover the art. in M.T., if (with Gi.) we emend to וְהַמְּרִים, *and the rebellious*. That O's rendering is consistent with such a reading, in other words that the loss of the N, which is involved in referring the word to אֲמַר, would not be a very serious difficulty with them, we gather from such passages as vii. 10 (see note there) and xlix. 8 [xxix. 9].

אֶתָּה מְדַבֵּר. O' *vacat*.

אֱלֹהֵינוּ. πρὸς ἡμᾶς; reading אֱלֵינוּ. M.T. however is on the whole the more probable, when we compare the language of xlii. [xlix.] 20.

5. מִכָּל־הַגּוֹיִם... שָׁם. O' *vacat*.

יְהוּדָה. O' *vacat* (A Ἰούδα).

6. אֶת־הַגְּבָרִים. τοὺς δυνατοὺς ἄνδρας. See on xli. 16.

וְאֶת־הַטֹּף. καὶ τὰ λοιπά (A καὶ τὰ νήπια κ. τ. λ.; Q τὰ νήπ. λ.). So in xli. [xlviii.] 16.

9. בְּמִלֵּט בְּמִלְבֵּן אֲשֶׁר בְּפֶתַח. ἐν (N ἐπὶ) προθύροις, ἐν πύλῃ. O' have omitted מִלֵּט (which occurs here only), perhaps as being unknown to them. We may however adopt Gi.'s suggestion that they read בְּלֵט, with Aq. Symm. Theod., who

have ἐν (τῷ) κρυφίῳ or ἐν ἀποκρύφοις; so (with ast.) SH. and MSS. 88 and (without ast.) 22, 36, and others. If O' read thus, they may have considered the word as already sufficiently expressed by their κατάκρυψον. מַלְבֵּן is a subst. which occurs elsewhere only in Nah. iii. 14 (πλίνθον) and ? 2 S. xii. 31 (τοῦ πλινθείου). MS. 88 with ast. (so Q<sup>margin</sup>. ἐν τῷ π.) has ἐν πλινθίῳ in the present passage. Probably (so Gi.) it is a corruption of מַלְפָּנֵי, and stood immediately before פָּתָּה. After the word had thus been corrupted to a subst., אֲשֶׁר נִשְׁמָה was inserted for the sake of the sense, and O', finding this form of text, omitted 'מ and took אֲשֶׁר as though it were אֲשֶׁר מִשְׁמָה misplaced.

10. עֲבָרֵי. O' *vacat*. See on xxv. 9.

וְשִׁמְתִּי. καὶ θήσει; rightly, as the following נִטָּה shews. M.T. arose from the influence of לְקַחְתִּי.

מִמְנָתִי. κατέκρυψας (N<sup>o</sup> -ψα). M.T. is probably right, as the reading from which the other is more likely to have come. Not so however Gi. or Cor. (p. 73).

שִׁפְרִיחַ ק'. τὰ ὄπλα (AQ add αὐτοῦ). The word is ἄπ. λεγ. and was doubtless not familiar. The present is not the only instance of a strange use of ὄπλα in this Book. See li. 12.

12. וְהִצִּיתִי. καὶ καύσει. See on שְׂמֵתִי in v.

10.

וְעָטָה. καὶ φθειριεῖ (A φθερ.); and so עָטָה, φθειρίζει (A φθερ.); a decidedly unsuccessful guess, although Cor. (p. 73) confidently defends it. O' failed to conjecture any suitable application of a word which must in its ordinary sense have been familiar. For Aq. and Symm. (? καὶ ἐξερευνήσει τοὺς βώλους Αἰγύπτου) see Field's full note.

13. בֵּית שֶׁמֶשׁ. Ἡλίου πόλεως τοὺς ἐν Ὠν (AQ\* ἐν Ἐνών); a double rendering.

אֲשֶׁר בְּאֶרֶץ מִצְרַיִם. O' *vacat*; a gloss, to distinguish from Beth-shemesh in Palestine (so Gi.).

וְאֶת-בְּתֵי אֱלֹהֵי מִצְרַיִם. καὶ τὰς οἰκίας αὐτῶν. The form in M.T. arose through v. 12.

xliv. [li.] 1. וּבְנֵף. O' *vacat*.

2. הַיּוֹם הַזֶּה. O' *vacat*.

וַאֲיֵן בָּהֶם יוֹשֵׁב. ἀπὸ ἐνοίκων (AQ\* ἐνοικούντων); as though reading 'מַאֲיֵן.

3. לְעֵבֶד. O' *vacat*. The occurrence of the word in this connexion (contrast v. 8) and its construction (לְאֵל) are in themselves suspicious.

דְּמָה... וְאַבְתִּיכֶם. O' *vacat*.

6. בְּעָרֵי. ἐν πύλαις. Considering the number of cases, in which O's rendering suggests the loss



of a letter from the present Heb. text, we may decide to consider that they here read **בְּשַׁעְרֵי**, rather than that *πύλαις* is an error for *πόλεσιν*. If the latter had been O's rendering (now found, according to Holmes and Parsons, only in MS. 106; so Compl.), there would have been the less reason for the corruption, as **בְּעָרֵי** is rendered by *ἐν πόλεσιν* (without a variant in H. and P.) in *v.* 17.

8. **לְמַעַן הַכְרִית לָכֶם**. *ἵνα ἐκκοπήτε*; reading doubtless **לְמַ' הַכְרִיתְכֶם**. The prep. in M.T. comes from *v.* 7.

9. **נָשִׁיו**. *τῶν ἀρχόντων ὑμῶν*. Read (with Gi.) **שָׂרָיו**, comparing the language of *vv.* 17, 21, viii. 1.

**וְיָאֵת רְעֵיתֵיכֶם**. O' *vacat*.

**וְיָאֵת רְעֵת נְשֵׁיכֶם**. *καὶ τῶν κακῶν τῶν γυναικῶν ὑμῶν*; but, as Gi. points out, this may be a gloss by way of correcting *ἀρχόντων* above, and thus the words may not have a rightful place in either text.

10. **לֹא דָבָא**. *καὶ οὐκ ἐπαύσαντο*; freely.

**וְלֹא יָרָא**. O' *vacat*.

**בְּתוֹרָתִי**. O' *vacat*.

**לְפָנֵיכֶם**. O' *vacat*.

11. **בְּכֶם לְרָעָה**. O' *vacat*.

- 11, 12. אֶת-כָּל-יְהוּדָה וְלִקְחָתִי אֶת-שְׂאֵרֵיהֶם.  
 πάντας τοὺς καταλοίπους.  
 12. יְהוּדָה...בְּאֶרֶץ. O' *vacat*.  
 בְּחָרֵב (2°)...יָמְתוּ. O' *vacat*. Most of this is  
 a gloss suggested by xlii. [xlix.] 17.  
 לְאֵלֶּהָ. O' *vacat*.  
 13. וּבְרֵבֵר. O' *vacat* (AQ καὶ ἐν θανάτῳ).  
 See on xlii. 17.  
 14. פְּלִיט וְשָׂרִיד. σεσωσμένος. See on xlii.  
 17.  
 15. לְאֱלֹהִים אֲחֵרִים. O' *vacat* (AQ θεοῖς ἑτέ-  
 ροις).  
 הַעֲמֹדֹת. O' *vacat*.  
 17. לְמַלְכַּת הַשָּׁמַיִם. τῆ βασιλίσση τοῦ οὐρα-  
 νοῦ. See on vii. 18.  
 18. וְהִסְךָ-לָּהּ נִסְכִּים. O' *vacat*.  
 19. לְהַעֲצֵבָהּ. O' *vacat*. According to Gi.  
 (p. xxx) the word was unintelligible to them. It  
 probably means, *to represent her* (by the shape of  
 the cakes. Comp. יָדִיךָ עֲצֵבוּנִי, Job x. 8). Vulg.  
*ad colendum eam*, Aq. ἐν κακώσει (or εἰς κάκωσιν),  
 Symm. τῷ γλυπτῷ αὐτῆς.  
 20. הַגְּבָרִים. τοῖς δυνατοῖς. See on xli. 16.  
 21. הַקָּטָר. τοῦ θυμιάματος; as though read-  
 ing קִטְרָת. The M.T. is ἄπ. λεγ. and suspicious.

קַטְרָתָם. ἐθυμιάσαμεν; but B<sup>ab</sup>A\* ἐθυμιάσαν,  
 א'Q ἐθυμιάσατε, A ἐθυμιάσατο.

אתם. O' *vacat*; but they may have found  
 אתה, referring to קַטְרָתָם. See above.

22. יִכַּל. ἠδύνατο; reading יִכַּל.

מֵאִין יוֹשֵׁב. O' *vacat*.

23. עַל-כֵּן. καί.

כִּי־זֶה הַיּוֹם. O' *vacat*.

24. כָּל-יְהוּדָה... מִצָּרִים. O' *vacat*.

25. אַתֶּם וְנָשִׁיכֶם. ὑμεῖς (A adds *ai*) γυναῖκες, as  
 though reading אַתְּנָה הַנָּשִׁים. This is better, on  
 account of the gender of the following תִּרְבְּרְנָה.

It is not absolutely necessary that the three masc.  
 affixes which follow should be altered. Comp.  
 Exod. i. 16 (וַחֲיָה), ii. 17 (וַיִּגְרְשׁוּם and צִאֲנָם); so  
 Cant. vi. 9 *bis*; Ruth i. 8, 9, 11, 13, 22.

2° אַתְּ-נִדְרִיכֶם. O' *vacat*.

27. עַד-כָּלוּתָם. εἰν (B<sup>ab</sup>AQ εἰως ἄν) ἐκλίπω-  
 σιν (A -λείπ.).

28. מִן-אֶרֶץ מִצְרַיִם. O' *vacat*.

מִמֶּנִּי וּמֵהֶם. O' *vacat*. The earlier form was  
 doubtless מ' או מ'.

29. בְּמָקוֹם... עַל־כֵּם 2°. O' *vacat*; by an error  
 of eye.

30. פִּרְעָה. O' *vacat*.

xlv. 3 [li. 33]. יָגוֹן עַל־מַכְאֲבֵי. κόπον ἐπίπονόν μοι (Q μου). We should rather read (so SH.) κόπον ἐπὶ πόνον μου with Compl.

4 [li. 34]. וַיָּאֵת כָּל־... הִיא. O' *vacat*.

xlvi. 1 [xxv. 14]. אֲשֶׁר הָיָה דְבַר־יְהוָה אֶל־... יְרֵמְיָהוּ הַנְּבִיא עַל־דְּגוּיִם. Ἄ ἐπροφήτευσεν Ἰερεμίας ἐπὶ τὰ (A\* om. τὰ) ἔθνη. See on xxv. 13 [14].

3 [xxvi.]. מַגֵּן. ὄπλα. So v. 9, and in 1 K. x. 17, xiv. 26, 27, and elsewhere.

5 [xxvi.]. רָאִיתִי. O' *vacat*; thus saving us from the difficulty, or according to Schwally (l.c. p. 191, note), the impossibility of taking מַדְרֹעַ as equivalent to מָה.

וַמָּגוֹם. φυγή. Ὡ elsewhere is a *place of refuge* (Ps. cxlii. 5; Job xi. 20), not the act of flight. If therefore we are to accept O's rendering (so A.V. and R.V. "are fled apace") we should read, as they probably did, the infin. abs.

7 [xxvi.]. מֵיַם. ὕδωρ (A\* om.); perhaps by confusion of eye with the מַיִם of the next v.

8 [xxvi.]. מַצְרִים. ὕδατα Αἰγύπτου; perhaps meant as Midrashic (comp. the figure as used in Is. viii. 7), and not as translating a variant on the מֵיַם of v. 7.

וּבְנֵהֲרוֹת יִתְגַּעְשׂוּ מֵיָם. O' *vacat*. The words are wanted for the parallelism. O' may have omitted them under the impression that they were an erroneous repetition.

וְעִיר. O' *vacat* (Q πόλιν καί).

9 [xxvi.]. וְהִתְהַלְלִי. παρασκευάσατε (A κατεσκευ., AQ\* pref. καί). They have been more successful in xxv. 16 [xxxii. 2], καὶ μανήσονται, and li. [xxviii.] 7, ἐσαλεύθησαν.

2° הַפְּשִׁי. O' *vacat*; but see next note.

וְהִרְבֵּי. O' pref. ἀνάβητε; but this may be a corruption of ἀναλάβετε, as a rendering of הַפְּשִׁי. 'ת occurs again with קָשָׁת in Am. ii. 15.

10 [xxvi.]. וְרַב. ἡ (N om. ἡ) μάχαιρα Κυρίου (Q om. K.).

בְּאֶרֶץ. ἀπὸ γῆς ('מא). For other examples of the confusion of ב and מ see on xx. 17.

11 [xxvi.]. בְּתַגְלִת בַּת-מִצְרַיִם. For examples of this construction, see on v. 24.

12 [xxvi.]. קְלוֹנֶךָ. φωνήν σου (קוֹלֶךָ); most probably rightly, as better suiting the parallelism. For other examples of the loss of ן see on iv. 1.

14 [xxvi.]. בְּמִצְרַיִם וְהִשְׁמִיעוּ. O' *vacat*.

בְּנֵי. εἰς Μέμφιν. See on ii. 16.

וּבְתַחֲפִנְחָם. O' *vacat* (Q hab.).

סְבִיבֶיךָ. τὴν σμίλακά σου. In xlviii. [xxxii.]

17, 39 O' had no difficulty in rendering סְבִיבֵי by *κυκλόθεν αὐτοῦ* and τοῖς κύκλω αὐτῆς. Their reading here was probably סְבִיבֵי from סְבִיבֵי. The only occurrence indeed of this last word in M.T. of the Book (iv. 7; where see note) does not here help us, as O' may have had a different reading there. Nevertheless it seems better to conjecture that they thus translated somewhat freely in this passage, than that their Heb. text was read by them with a nearer approach to the sound of this Greek word, and that they were thereby led to adopt it as their rendering. For examples of this latter tendency see iv. 31, ix. 4 [5], xlviii. [xxxix.] 26.

15 [xxvi.]. הִסְתַּחֵם. ἔφυγεν ἀπὸ σοῦ (NAQ om. ἀπὸ σοῦ) ὁ Ἄπιδ; reading הִסְתַּחֵם. As Cheyne (*ad loc.*) remarks, "The authority of the Egyptian-Jewish version in a prophecy relative to Egypt is not slight." הִסְתַּחֵם, which in M.T. is found elsewhere only Prov. xxviii. 3, is Aramaic, and in the Targ. of Prov. x. 3 represents הִסְתַּחֵם. Considering then that this last root occurs in the parallel clause here, the reading הִסְתַּחֵם is a very natural error.

אֲבִירִיךָ לֹא עָמַד. ὁ μόσχος ὁ ἐκλεκτός σου οὐκ ἔμεινεν; a duplicate rendering of an original אֲבִירִיךָ. That the word should be sing. is shewn by what follows. If anything were needed to

confirm this emendation, it would be found in the occurrence of the roots נוד (see preceding note) and עמד in close connexion in v. 21.

16 [xxvi.]. הַרְבֵּה פִּשָּׁל. και (Q<sup>p</sup> om. και) τὸ πλῆθος σου ἠσθένησεν; reading, according to Gi., וְעָרְבָה. But 'ע is elsewhere rendered by σύμμικτος (xxv. 20, 24 [xxxii. 6, 10], l. [xxvii.] 37). It is thus more likely that they recognised the root רבה (Schwally, l.c. p. 193 proposes רַבָּה), reading the next word פִּשָּׁל.

הַרְבֵּה הַיִּזְנָה. See on xxv. 38.

17 [xxvi.]. קָרְאוּ שֵׁם. καλέσατε τὸ ὄνομα (קָרְאוּ שֵׁם). This gives a much better sense. So Pesh. פִּסַּס, and Vulg. *nomen*.

פִּרְעָה. Φαραὼ Νεχαώ.

שָׂאוֹן. Σαών, *desolation*, "the fittest name for the fallen monarch." So Cheyne (*ad loc.*), who for this naming with a symbolic sense compares xx. 3, Is. xxx. 7.

שָׂאוֹן הָעֵבִיר הַמֹּעֵד. Σαών Ἐσβεῖ (AQ Ἐσβεῖ) Ἐμωήδ. Gi. suggests that for 'הע they read הַשְּׂבִיחַ or הַשְּׂבִיחָה.

18 [xxvi.]. הַמֶּלֶךְ יְהוָה צְבָאוֹת. Κύριος ὁ θεός (Q om. ὁ θ.).

פְּתָבוֹר. ὡς τὸ Ἰταβύριον. So in Hos. v. 1, and in Jos. *Bell. Jud.* iv. 1. 8, *Ant.* v. 1. 22, xiii. 15. 4.

19 [xxvi.]. וְנִצְתָּה. καὶ κληθήσεται Οὐαί; a paraphrase of the text, either as it stands, or with the letters צ and ת transposed. See on ii. 15, ix. 9 [10].

20 [xxvi.]. קָרָץ. ὑπόσπασμα; Vulg. *stimulator*. The Heb. is אֲפ. לֵעָץ.

בָּא בָּא. ἦλθεν ἐπ' αὐτήν (בָּה); doubtless rightly. So Pesh. (ܣܠܫܘܢ) and Vulg. (*veniet ei*).

22 [xxvi.]. בְּנִחְשׁ יֵלֵךְ. ὡς ὄφεις συρίζοντος (A\*<sup>vid</sup> -τες); evidently an early error for σύροντος (so Spohn). For σύρω used of serpents comp. Deut. xxxii. 24; Mic. vii. 17.

בְּחִיל. ἐν ἄμμω (בְּחִיל).

23 [xxvi.]. יִחַקֵּךְ. εἰκασθῆ. Spohn suggests ἐτασθῆ.

25 [xxvi.]. אָמַר יְהוָה. See on xv. 11.

מִנָּה. τὸν (Q om. τ.) υἱὸν αὐτῆς; reading בְּנָה (or possibly נִינָה). For confusion of ב and מ see on xx. 17. The מ itself however (see Nah. iii. 8) is probably an accretion, suggested by the מ of the previous word.

2° וְעַל-מְצָרִים... וְעַל-פְּרָעָה. O' *vacat*, owing to a confusion of eye, through the recurrence of אֶל-פ'.

26 [xxvi.]. O' *vacat*. The expression בְּיָמֵי קָדָם is at least suspicious in the mouth of Jeremiah. The whole is doubtless a gloss, inserted by one who



desired somewhat to soften the dismal forecast for Egypt, especially as words of corresponding comfort follow for his own people. Similar glosses occur xlvi. [xxxi.] 47, xlix. [xxx.] 6. In xlix. 39 [xxv. 19] this gloss has effected a lodgment in both texts.

27, 28 [xxvi.]. These *vv.* in M.T. are substantially identical with xxx. [xxxvii.] 10, 11, which are lacking in O'. See on xi. 7.

27 [xxvi.]. **וְשָׁנָה**. *καὶ ὑπνώσει* (N\* om.).  
Comp. xlvi. [xxxi.] 11, *ἀνεπαύσατο*.

28 [xxvi.]. **אֲנִי**. O' add *ἡ ἀπτήτης καὶ τρυφερὰ παρεδόθη*; a gloss erroneously introduced from xxvii. [1.] 2, which in O' immediately follows.

xlvi. [xxix.] 1. **אֲשֶׁר... הַנְּבִיא**. O' *vacat*.

**בְּטָרָם... אֶת-עֵזָה**. O' *vacat*. If this, like the other prophecies against foreign nations, is (as seems clearly shewn by xxv. 1, 13) to be assigned to the 4th year of Jehoiakim (B.C. 604) that date conflicts with these words of M.T., inasmuch as Herod. (ii. 159) makes Necho capture Gaza (*Κάδυστις*) after the battle of Megiddo (c. B.C. 608). Cor. (p. 55), though not noticing this discrepancy of date, points out that the M.T. "can hardly have formed part of the original text, since from the whole style of description...and from the analogy of the other oracles forming part of this group, Nebuchadnezzar is the only enemy with whom the Philistines can here be threatened."

3. מִקּוֹל שְׁעֵטַת פְּרָסוֹת אֲבִירָיו. ἀπὸ φωνῆς ὀρμῆς αὐτοῦ, ἀπὸ τῶν ὀπλῶν (N<sup>o</sup> καὶ) τῶν ποδῶν αὐτοῦ. Thus O' read or understood a ׀ before 'פ, and did not see the reference of 'אב to steeds. See on viii. 16.

4. אֶת-פְּלִשְׁתִּים. O' *vacat*; a gloss on the following words.

שְׂאֵרֵית אֵי כַפְתָּר. τοὺς (A τὰς) καταλοίπους τῶν νήσων. This suggests that O' closed the *v.* with ('א =) אֵים, and that 'כפ is a gloss, owing to the connexion of the Philistines with that place (Deut. ii. 23; Am. ix. 7). Gi. on the contrary thinks that they omitted it from the geographical difficulty involved in taking it to mean Cappadocia, as do Aq. Theod. Targ. (קַפּוּטְקַיִ) Pesh. Vulg.

5. נִדְמָתָה. ἀπερίφη; reading ך for ך. Comp. viii. 14. Vulg., taking M.T. as though from םׁׁ or םׁׁׁ, has *conticuit*.

עֲמָקִים. Ἐνακείμ; probably rightly, M.T. being harsh. Aq. (τῶν κοιλάδων) read עֲמָקִים. Similarly in 1 Chr. xii. 15 we should correct M.T. to הָעֲנָקִים. Comp. the statement in Josh. xi. 22. Krochmel (quoted by Cheyne *ad loc.*) proposes עֲקָרִין.

6. הָיִ. O' *vacat*, also connecting the last three words of v. 5 with 'חָרַב לִי, to which the reflexive sense of 'תַּג is unsuited.

וְרָמִי. καὶ ἐπάρθητι (וְרָמִי).

7. תִּשְׁקָטִי. ἡσυχάσει (תִּשְׁקָטִי), but A -σεις. M.T.'s error was caused by the preceding תִּשְׁקָטִי.

וְאַל-חֹף הַיָּם. καὶ ἐπὶ τὰς παραθαλασσίους. For concrete in place of abstract see on xxiv. 5.

שָׂם יַעֲרָה. ἐπὶ τὰς καταλοιπούς, ἐπεγερθῆναι; reading for the first word שָׂם, and in the second seeing the root עִיר, to be hot, excited, which appears as a substantival form in xv. 8; (Hos. xi. 9).

xlviii. [xxxi.] 1. הַבִּישָׁה. O' vacat.

הַמְשַׁנֵּב וְחַתָּה. Ἀμάθ (αὐτὸ κραταίωμα; A Ἀμ. τὸ κρ.) καὶ Ἀγάθ (NAQ καὶ ἡττήθη). O's MS. seems to have been in some way defective. The testimony of Aq. Theod. is not clear. Symm. has τὸ κραταίωμα (? καὶ ἡττήθη). That ὁ should be joined with fem. verbs renders M.T. also suspicious. Gi. proposes some such emendation as עָר מוֹאֵב.

2. תְּהִלַּת מוֹאֵב. ἰατρεία (Q ἀγαυρίαμα) Μωάβ (A ἐν M.). They read תְּעִלַּת, although this word is rendered by ὠφελία (ὠφέλεια) xxx. [xxxvii.] 13, xlv. [xxvi.] 11.

בְּחִשְׁבֹּן. O' pref. ἀγαυρίαμα (Q om.); a gloss corrective of the preceding ἰατρεία.

לָכֵן וְנִכְרִיתָנָה. ἐκόψαμεν (Q δεῦτε καὶ ἐκκόψωμεν) αὐτήν.

גַּם־מִרְמֵן תִּדְבֹּרִי. καὶ παύσιν παύσεται. So Vulg. *ergo silens conticesces*, but Symm. (probably) ἔτι, Μαδμηνά, σιωπήση.

3. צַעֲקָה. κεκραγόντων. For concrete in place of abstract see on xxiv. 5.

4. הַשְּׂמִיעוּ זַעֲקָה (צַעֲוִיָּה כ') צַעֲוִיָּה ק'. ἀναγγείλατε εἰς Ζόγορα; very possibly rightly. Aq. (and probably) Symm. support M.T. as to 'צ. "Zoar and Horonaim are mentioned together, not only in v. 34, but also in Is. xv. 5." Cheyne (*ad loc.*). See next note. The 'ק is suggested by xlix. 20, l. 45.

5. מַעֲלָה (הַלְחֹת כ') הַלְחִית (ק') בְּבָבִי. ἐπλήσθη Ἀλώθ ἐν κλαυθμῶ; thus reading the first word מַלְאָה, taking the 'כ as a proper name, and including the next word in the clause (against M.T.). The *v.* is almost identical with Is. xv. 5, which supports the 'ק.

בְּבָבִי. κλαίων. The בְּבִ looks like ditto-graphy, and O' considered it as such. Is. xv. 5 has simply בּוּ, which probably is the original reading here also.

בְּמוֹרָד. ἐν ὁδῶ; loosely.

צַרִּי. O' *vacat*. The word is absent from Is. xv. 5 (see last note).

6. בְּעֵרוֹעַר. ὡσπερ ὄνος ἄγριος; reading rightly בְּעֵרוֹד.

7. **בְּמַעֲשֵׂיךָ וּבְאֲצִדוֹתֶיךָ**. ἐν ὀχυρώμασιν σου (בְּמַצְדוֹתֶיךָ; see v. 41). So Vulg. *in munitionibus tuis*. 'צַמ was easily corrupted into 'צֹא, while the first word is an insertion referring to the idol Chemosh mentioned later in the v. So Cor. (pp. 55 f.). Compare for 'מַע in this sense, **מַעֲשֵׂה יְדִי**, Deut. iv. 28 and elsewhere.

8. **וְעִיר לֹא**. οὐ μὴ (AQ pref. καὶ πόλις); apparently an accidental omission.

9. **צִיָּן**. σημεῖα (A -εῖον); reading or understanding **צִיָּן** (comp. iv. 6) or better (so Gi.) **צִיָּן** (xxxii. 21), a waymark. Aq. ἄνθος, Symm. βλάστημα.

**נִצַּן תִּצַּן**. ἀφῆ ἀφθήσεται (AQ ἀναφθ.); as though from a root equivalent to **נִצַּן=תִּצַּן**, to *kindle*. Aq. ἀνθοῦσα ἐξελεύσεται, Symm. (better) ἐξόδω ἐξελ. and so Targ. This makes **נִצַּן=תִּצַּן**, and such a root would suit well enough **צִיָּן** (see last note). The neighbourhood however of **עֲרִיָּה** here suggests that we should emend (so Schwally, l.c. p. 197) in accordance with iv. 7, to **נִצַּח תִּצַּח**.

**מֵאֵין יוֹשֵׁב בְּהֵן**. πόθεν ἔνοικος αὐτῇ (AQ αὐτῆς; A ἀπὸ ἐνοικούντων αὐτάς); an unusual rendering. See iv. 7, 29, ix. 10 etc.

10. **וְאָרָר**. O' *vacat*.

11. **שָׁאֵן**. ἀνεπαύσατο. Comp. xlvi. [xxvi.] 27, ὑπνώσει.

**וְשָׁקַט**. καὶ πεποιθώς. Comp. xlvi. [xxvi.] 27, ἡσυχήσει.

**אֶל־שִׁמְרֵיוֹ**. ἐπὶ τῇ δοξῇ αὐτοῦ; apparently connecting the subst. with **שָׁ**. In its two other occurrences they either ignore it, rendering very loosely (Is. xxv. 6) or translate φυλάγματα (Zeph. i. 12).

12. **וְנִבְלֵיהֶם**. καὶ τὰ κέρατα (a corruption of κεράμια) αὐτοῦ; reading **וְנִבְלָיו**. The pl. aff. of M.T. is unaccountable. Aq. has αὐτοῦ, but Symm. αὐτῶν.

13. **מִבְּטָחָם**. ἐλπίδος αὐτῶν, πεποιθότες ἐπ' αὐτοῖς. 'מב appears as ἐλπ. in ii. 37 [36]. Here we have a double rendering.

15. **וְעָרְיָהּ עָלָהּ**. πόλις αὐτοῦ. The word following 'ע seems to have been early dubious. Accordingly O' omitted it, while M.T. read **עָלָהּ** in spite of the lack of grammatical concord. Either 'ע is to be accepted in spite of this, and explained, *are gone up in one mass of smoke* (in which case O's omission was occasioned by failure to understand it), or, which seems more likely, the verb governed by **עָרְיָהּ** early became defective, and was supplied conjecturally by M.T. Vulg. is

*ascenderunt*. To read the first word of the *v.* שִׁדְדָה is tempting, and has the further advantage that it saves us from making מִוֹאֵב of both genders. It does not however account for the difficulty which עלה causes, as discussed above.

שָׁמוּ... נָאָם. O' *vacat*.

16. אִיָּד. *ἡμέρα*. Gi. conjectures a misreading of the consecutive letters דָּי, and nothing better than this seems forthcoming.

17. נָדָה. *κινήσατε*. So xviii. 16, but in xv. 5 *δειλιᾶν* is the verb used.

יָדַעַי. *ἔκδοτε*, but Q has *εἰδότες* and so MSS. 22, 23, 36, and others, and SH.

18. בְּצַמָּא. *ἐν ὑγρασία*. One text or the other seems corrupt. Gi. conjectures לְאֶרֶץ, comparing Is. xlvii. 1. This does not however help us with ὑγ. Another hypothesis is that O' read בְּבַצָּא = בְּבַצָּה (see Job viii. 11, xl. 21), or that their original word was *ξηρασία*. SH. however agrees with their present reading.

בְּתִדְיָבוֹן. *Δαιβών* (N *Δεβών*, Q<sup>a</sup> *Ἀδαιβών*, AQ pref. *θυγάτηρ*) *ἐκτρίβεται* (NQ *-βηται*; Q om.). בְּת is perhaps a duplication of the ending of וְשָׁבַת, which in O' ends its clause. Hence Δ. was thought to lack a verb, and *ἐκτρ.* was supplied.

בְּתִדְיָבוֹן. *δτι* בְּתִדְיָבוֹן מִוֹאֵב עָלָה בָּךְ שָׁחַת מִבְּצָדֶיךָ.

ἔλετο Μωάβ· ἀνέβη εἰς σέ λυμαινόμενος ὀχύρωμά  
(A -ματα) σου; thus reading **דַּשְׁ** and apparently  
**תַּשְׁחַח**.

19. **וְנִמְלֹטָה**. καὶ σωζόμενον; Q κ. ἀνασ. (**וְנִמְלֹטָה**).

20. **חַתָּה**. συνετριβη. **בְּאֵימ** being masc. else-  
where in the v., we must read **חַתָּה**, and consider  
that the ה crept in through the following one.

**הַיְלִילֵי וְזַעֲקֵי קַ**. ὀλόλυξον (Q -λυξε) καὶ κέ-  
κραξον; reading wrongly (with 'כ) the sing. fem.  
See last note.

21. **וְאֵל-יְהוָה**. καὶ (NAQ pref. ἐπὶ) 'Ρεφὰς  
(N\* 'Ραφάθ; Q 'Ιασσα).

24. **אָרַץ**. O' *vacat*.

25. **וְזָרְעוּ**. καὶ τὸ ἐπίχειρον αὐτοῦ. See on  
xxvii. 5.

26. **בְּקִיאוּ**. ἐν χειρὶ αὐτοῦ. The Heb. word  
is rightly translated Is. xix. 14; Prov. xxvi. 11.  
Here O', failing to understand it, adopt the expe-  
dient of representing it by a Greek word of which  
its sound reminds them. See on xlvi. 14.

27. **הַשְׁחֹק**. εἰς γελοιασμόν; reading, probably  
rightly, **לְשֹׁחֵק**.

**נִמְצָאָה כַּ**. εὐρέθη (but Q -θησαν); reading  
(with ק) **נִמְצָא**.

**מִדֵּי דְבָרֶיךָ**. O' *vacat*; possibly, owing to their



not understanding the sense ; but rather, the words were suggested by the **מִי רִבְרִי** of xxxi. 20.

**בּוֹ תִתְנַוֶּרֶר**. ἐπολέμεις αὐτόν; reading **תִּתְנַוֶּרֶר** or **תִּתְנַוֶּרֶה**. But M.T. is very possibly right in the sense of *shaking the head in mockery*. Comp. the Hiph. in xviii. 16.

28. **עֲזֹבוּ**. κατέλιπον; -λειπ. **א**<sup>c. a</sup> A (**עֲזֹבוּ**); and so for the imperatives that follow.

**בְּעֲבָרֵי פִי־פִחַת**. ἐν πέτραις στόματι βοθύνου. Πέτ. is perhaps a corruption of πέρασιν.

29. **גִּאָה**. ὕβρισεν (**גִּאָה**).

**וּגְאוּתוֹ**. O' *vacat*.

**וְרָם**. καὶ ὑψώθη (**וְרָם**).

30. **עֲבָרְתוֹ**. (A τὰ) ἔργα αὐτοῦ; reading **עֲבָרְתוֹ**.

**וְלֹא־כֵן בְּרִיּוֹ לֹא־כֵן עָשׂוֹ**. οὐχὶ τὸ ἱκανὸν αὐτῷ (NAQ αὐτοῦ) οὐχ οὕτως ἐποίησεν; In Is. xvi. 6, which is substantially identical with this *v.* as far as **בְּרִיּוֹ**, **לֹא כ' ב'** are connected, not as here separated, by the accents. Doubtless we should emend this *v.* accordingly. The last three words of M.T. are a gloss, although early enough to be recognised by O'. They read here **בְּרִיּוֹ**, but evidently were quite as much at sea with regard to the meaning as they were in Is. l.c., where they

have ἡ μαντία σου. (See note on viii. 6.) Aq. has here (but see Field, and comp. his note on l. [xxvii.] 36, where O' *vacat*) καὶ οὕτως τὰ ἔκλεκτα αὐτοῦ, and Symm. οὕτως ὁ βραχίων αὐτοῦ.

31. לַיְלִיל, אֲזַעֲקָ. ὀλολύζετε, βοήσατε; perhaps to avoid expressions which might savour of anthropomorphism. See however on x. 19.

וְלִמּוֹנָב. O' *vacat*. The word hardly looks like a gloss. Gi. (p. xxxi) seems right in thinking that O' deliberately omitted it.

אֶל-אֲנָשֵׁי קִיר-חָרֶשׁ. ἐπ' ἄνδρας κειράδας (A κιδάρας) αὐχμοῦ. אֲנָשֵׁי, as in Is. xvi. 7, may very well have been the original here also. The αὐχ. seems a duplicate rendering of חָרֶשׁ, which is already represented in the transliteration κειρ. here and in v. 36. Vulg. *muri fictilis*; Aq. Symm. τοίχου ὀστρακίνου. It is possible however that κειρ. may be a rendering of חָרֶשׁ, *bald-headed, shaven*.

יִהְיֶה. O' *vacat*. If we hesitate to change to אִהְיֶה, we must consider the subject to be indefinite (*one will mourn*). Vulg. *lamentantes*, and so Targ. Pesh. have the plural. Theod. καὶ μελετήσει; Aq. Symm. καὶ μέλος ἐρεῖ.

32. מִבְּבִי. ὡς κλαυθμὸν (בְּבִי); thus pointing us to the reading בְּבִי found in the parallel passage, Is. xvi. 9. For confusion of ב and ב see on xx. 17.

עָרֵי דָּם יְעֹרֶר. πόλεις (B<sup>N</sup>\* πόλις) Ἰαζήρ. The  
 דָּם is clearly an accidental repetition, but it may be  
 earlier than O'. In that case they read עָרֵי (with  
 'I. in apposition); otherwise יְעֹרֶר.

דָּשָׁן. δλεθρος; as in v. 8. In v. 3 it is (and  
 more accurately) the rendering of דָּשָׁן. Is. l.c. has  
 דָּהָר, of which דָּשָׁן may be a corruption.

33. מִבְּרַמְלָה וְ. O' *vacat*; taking 'ב for a proper  
 name (see on ii. 7), and so omitting it as geogra-  
 phically distant from the subject of the prophecy.

הַשְּׁבִי לֹא-יִדְרֶךְ הַיָּד הַיָּד לֹא הַיָּד. πρωτ  
 οὐκ ἐπάτησαν (N\* ἐπάτησας, A ἐπατήθησαν), οὐδὲ  
 δείλης οὐκ ἐποίησαν αἶδε. Gi. suggests that πρωτ  
 has arisen from a gloss בְּבָרָה, introduced here  
 through the influence of the parallel, Is. xvi. 10  
 (בְּבָרָהּ), and taken as = בְּבָרָהּ, with the help of  
 the subsequent corruption of αἶδαδ to δείλης. It  
 seems however much easier to suppose that 'השֶׁב  
 (which Gi. makes O' to omit) was read by them  
 הַשְּׁבִי. This done, they became hopelessly con-  
 fused as to the remainder of the v. In M.T. we  
 should probably amend (from Is. l.c.) יִדְרֶךְ הַיָּד to  
 הַיָּד. The last word in O' is a corrupted trans-  
 literation.

34. עָרֵיהֶן. αἱ πόλεις (N\* πόλις) αὐτῶν  
 (עָרֵיהֶם).

עֲגֻלַּת שְׁלִישִׁיהָ. καὶ ἀγγελίαν (AQ -λία) Σαλασειά (N\* om. κ. ἀγγ. Σ.). The ἀγγ. is probably a corruption of a transliteration, the word being originally taken, and rightly, as a proper name. 'שׁ on the other hand is the ordinal, "the third" Eglath, i.e. as having two neighbours of the same name.

36. קִיר-חָרֶשׁ. κειράδας (N\* κιδάρ, A κειδά-  
ρεις). See on v. 31.

יִתְרַת עֲשָׂה אֲבָדוֹ. ἃ περιεποιήσατο ἀπόλετο ἀπὸ ἀνθρώπου; the last two words being inserted as an attempt at interpretation.

37. רָאִישׁ. O' add ἐν παντὶ τόπῳ.

38. וּבְרַחֲמֵיהֶּ פְּלוֹ (ק') מִסְפֵּד. καὶ ἐπὶ (Q ταῖς) πλατεῖαις αὐτῆς. But MSS. 22, 33, 36, and others (without ast.), and so SH., add ὄλαις κοπετός. The latter word, if not also the former, seems therefore to have been early omitted by accident.

נִאֲמַיְהוּהָ. O' *vacat*; but it has φησὶν Κύριος earlier (after συνέτριψα). This difference of position in the two texts illustrates the character of the insertion, as a frequent gloss.

39. אֵיךְ חָתָה הַיְלִילֹ. πῶς κατήλλαξεν; The least change possible is (on account of the masculines that follow) to read חָתָה, understanding Moab as the subject. So Gi. Possibly הַיְלִילֹ is a gloss. There remains κατηλ. Cappellus (*Notae Crit.*

*ad loc.*, quoted by J. F. Schleusner) suggests that it is a corruption of *κατέαξεν*; Spohn *ad loc.* that O' had 'Αγάθ (see *v.* 1), *ὀλόλυξον*. Thus *לִּיהִ* would be retained as part of the original text. In *v.* 1 however 'A. represents *הַתָּה*, not *אֵיךְ הִ*.

40. *הִנֵּה... מוֹאֵב*. O' *vacat*; a gloss, supplied by xlix. 22 [xxix. 23], as is the latter part of *v.* 41.

41. *וְהָיָה... מִצְרָה*. O' *vacat*. See last note.

43. *פַּחַד וּפְחִית וּפַח*. *παγίς καὶ φόβος καὶ βόθυνος*, transposing the order of the words. In the parallel passage, Is. xxiv. 17, the arrangement of the three substs. is as M.T. there and here, thus giving the order required for *v.* 44.

44. *אֱלֹהֵי*. *ταῦτα (אֱלֹהֵי)*. Vulg. omits the word.

45, 46. O' *vacat*. The verses are taken from Numb. xxi. 28, 29, xxiv. 17.

47. O' *vacat*; doubtless a gloss. *עַד ה' מ' מ'*, as Gi. points out, is a formula otherwise unknown, and apparently suggested to the glossator by *v.* 21.

xlix. [xxx.] 1. *מֶלֶכָם*. *Μελχόλ* (Q *Μολχόμ*, and so SH.). It is evidently the proper name, and not "their king," and so in *v.* 3.

*תִּתְּנֵהּ*. *τὴν Γαλαὰδ* (Q *τὸν Γάδ*); possibly rightly, and supported by Am. i. 13.

2. *בְּנֵי-עַמּוֹן*. O' *vacat*. The passage, Am. i. 14, which resembles this, does not contain the words.

לְתֵל שְׁמֵמָה. *eis ābaton kai eis* (N om. *eis*) *ἀπώλειαν*. We must apparently take *āβ.* as a very free translation of לְתֵל, for O' understood it accurately enough in xxx. [xxxvii.] 18, עַל-תֵּלָהּ, ἐπὶ τὸ ὕψος αὐτῆς.

וּבְנֵתֶיהָ. *kai βωμοὶ* (NAQ pref. *οὐ*) αὐτῆς; reading *וּבְנֵתֶיהָ*; but M.T. seems to fit the context better.

אֶת-יְרֵשׁוֹ. *tḥn ārchḥn αὐτοῦ*; either reading *אֶת-יְרֵשׁוֹ*, or rendering freely, but giving up thereby any attempt at preserving the paronomasia.

3. עֵי. O' *vacat* (Q Γαί). Symm. ἡ ἰσχὺς (עַי); so MSS. 22, 36 (adding Γαί), and others, supported by two MSS. of Kenn. K. H. Graf would amend to עַי.

וְהֵתְשׁוּטְטָנָה בְּגֵדֵרוֹת. O' *vacat* (Q *hab.*); MSS. 22, 36, and others have *καὶ διαδράμετε διὰ τῶν τριγῶν* (θριγῶν). But after *σάκκους* NQ have *καὶ ἐπιλημπτεύσασθαι* (A κ. ἐπιλημπτεύεσθαι), a verb which renders Hithp. of *עָשָׂה* in 1 Sam. xxi. 15. Aq. for 'בג' has *ἐν φραγμοῖς*.

מֵלֶכֶם. *Μελχόλ*. See on v. 1.

4. בְּעֵמְקֵים זָב עֵמְקֵךְ. *ἐν τοῖς πεδίοις Ἐνακείμ* (N<sup>o</sup> om. 'Εν.). O' thus doubly represents the first word, omitting the others. These latter look also like a somewhat corrupted dittography of the previous letters. MS. 88 (and so SH.) *ἐν τ. π. Ζῆβ*

πεδίοις σου, 22, 36, and others Ἐν. διέρρευσε τὰ πεδία σου, Symm. ἐν ταῖς κοιλάσι διέρρευσεν ἡ κοιλάς σου.

הַשׁוֹבְבָה. (Q τῆς) ἰταμίας. See on xxxi. 22.

וְזָרַח is rendered by ἰτ. in xlix. 16 [xxix. 17].

בְּאַצְרְתֶּיהָ. O' add ἡ λέγουσα for smoothness.

5. וְאִין מִקְבֵּץ לְנִדָּד. οὐκ (NAQ pref. καὶ) ἔστιν (AQ ἔσται) ὁ συνάγων; thus omitting לְנִדָּד, which may easily be a later addition, as the same phrase is used without it in Is. xiii. 14; Nah. iii. 18.

6. O' *vacat*. See on xlvi. 26.

7 [xxix. 8]. הֲאִין. O' do not recognise the interrogation. The ה may be conjectured to have arisen from the last letter of יְהוּה immediately preceding, for, as O' shew us, צְבֹאוֹת, which now separates the two words, is an insertion in M.T.

מִבְּנִים. ἐκ συνετών. O' read the word as we do, but made it the Καλ ptcp. (not elsewhere found) of בָּן. Otherwise we must suppose them to have read מִמְּבִנִים or מִנְּבִנִים.

7, 8 [xxix. 8, 9]. נִסְרָחָה חֲכָמָתָם : נִסְרָחָה חֲכָמָתָם. ὤχετο σοφία αὐτῶν, ἠπατήθη ὁ τόπος αὐτῶν, but N<sup>o</sup> ἠπ. τὸ πρὸς (N<sup>o</sup> τόπος) αὐτόν. Schwally, l. c. p. 201, considers ἠπ. (a corruption of ἐπ.) ὁ τ. αὐ. to represent a variant of 'נסר' חכ, viz. נִדְרָכָה מִכּוֹנְתָם.

(Gi. prefers נִרְמָסָה), while according to him נִסֵּי הַפִּי is a gloss, and therefore unrepresented in O'. It is so far in favour of Schwally's view that it seems impossible to substitute for הַפִּי any word of similar appearance which shall at all answer to τόπος. N's rendering suggests לִפְנֵי. But surely O' read נִסֵּי, and saw in it the root נִשָּׂא, which is rendered by the same verb in iv. 10. For their willingness to assume the disappearance of the נ, see on vii. 10, xliii. 2.

אִד עֲשֵׂוּ. δύσκολα ἐποίησεν (עֲשֵׂוּ, rendered, for the sake of the following words, as sing.). 'N is translated τροπή in v. 32 [xxx. 10] and by ἀπώλεια in xviii. 17, xlv. [xxvi.] 21.

9 [xxix. 10]. הִשְׁחִיתוּ דֵּימָם. ἐπιθήσουσιν χεῖρα (NAQ -ρας) αὐτῶν (הִשְׁחִיתוּ דֵּימָם). In the passage, Obad. 5, from which this is probably drawn (הִלְלֵנוּ יְיָ), O' were more successful (οὐκ ἂν ἔκλεψαν τὰ ἱκανὰ ἑαυτοῖς;). That passage seems to have influenced the Vulg. here, "rapuissent quod sufficeret sibi." Comp. in Obad. "Nonne furati essent sufficientia sibi?"

10 [xxix. 11]. הִשְׁפִּתִּי. κατέσυρα (A κατηραύνησα). As הִשְׁפִּתִּי is the word in Obad. 6, we may (with Gi.) conjecture here הִשְׁפִּתִּי, as better suiting the idea of a hiding-place. O' however seem to have read as we do, inasmuch as they



represent **אָשַׁח** (not, as Kircher, by *ἀνασύρειν* Is. xlvii. 2, but) by *περισύρειν* Gen. xxx. 38, while A's variant points in the same direction. (See Joel i. 7.)

**וְנִחַבְתָּ**. *κρυβῆναι*; taking it as Niph. infin. abs. (**נִחַבְתָּ**).

**שָׂדֶד זָרְעוּ וְאָחִיו וְשִׁבְנֵי**. *ἄλονται διὰ χεῖρα ἀδελφοῦ αὐτοῦ* (**אָ** σου; A Q *καὶ*) *γείτονός μου* (A Q *αὐτοῦ*); reading (with other obvious changes) **בְּזָרְעוֹ**, and pointing to the overthrow as caused by a neighbour, Israel; so too Obad. 18—21.

10, 11 [xxix. 11, 12]. **וְאֵינָנִי : עֲזָבָה**. *καὶ οὐκ ἔστιν ὑπολιπέσθαι*. M.T. is clearly right both in the stopping and in taking 'ע as an imperative.

11 [xxix. 12]. **אֲנִי אֶחָיָה**. *ἵνα ζήσεται καὶ ἐγὼ ζήσομαι* (Q om. κ. ἐ. ζ.); a duplicate rendering.

12 [xxix. 13]. **שָׁתוּ**, **תִּנְקָה** 1°. O' *vacat*. Aq. Theod. *hab*.

**כִּי שָׁתָה תִשְׁתָּה**. O' *vacat*, but A Q *ὅτι πινὼν πίεσαι*, and so (but with *πίνων*) MSS. 22, 33, and others; 36, 48, and others (and so SH.) *ὅτι πίνουσα πίη*.

13 [xxix. 14]. **לְחָרָב**. O' *vacat*.

**בְּצָרָה**. *ἐν μέσῳ αὐτῆς*. Probably **בַּצַּ** had fallen out of O's Heb. text (*ἐν μ. αὐ.* being only a gloss). Hence they took **תִּהְיֶה** as the 2nd p. They had no difficulty in dealing with 'ב in 22 [xxix. 23], taking it however there as a common

noun. MSS. 22, 36, and others have Βοσὸρ ἐν μέσφ μέρους αὐτῆς. 'ב is also supported by Aq. Symm. Theod.

16 [xxix. 17]. תַּפְּלִצְתָּךְ. ἡ παιγνία σου; perhaps connecting the word with תַּפְּלִצְתָּךְ, the idol mentioned in 1 K. xv. 13; 2 Chr. xv. 16. 'תַּפ, according to Gi., is a corruption of a gloss, הַפִּיצוֹתֶיךָ.

הָשִׂיא. ἐνεχείρησεν. See on xxxvii. 9.

שָׁכַנִּי. κατέλυσεν. שָׁכַן is similarly rendered xxv. 24 [xxxii. 10].

מָרוֹם גְּבֻעָה. ἰσχὺν βουνου ὑψηλου; including doubtless a gloss.

17 [xxix. 18]. מִכּוֹתָהּ...שָׁמַיָּם. συριεῖ (Q ἐκστήσεται καὶ συρ. ἐπὶ πᾶσαν τὴν πληγὴν αὐτῆς). The clause 'מִכּ...שָׁמַיָּם' is a gloss from xix. 8.

18 [xxix. 19]. יְהוָה. Κύριος Παντοκράτωρ.

19—21 [xxix. 20—22]. This passage is to a large extent identical with l. [xxvii.] 44—46.

19 [xxix. 20]. מִן־אֵי. ἐκ μέσου (N<sup>o</sup> om. μ.). In xii. 5 ἐν φρυάγματι, while in l. [xxvii.] 44 ἀπὸ alone, expresses the word.

אֶל־נְיָה. εἰς (A τὸν) τόπον. See on ix. 9 [10].

אֶרְיָצְנִי. ἐκδιώξω αὐτούς; as though reading, with M.T. (ק) in l. [xxvii.] 44, אֶרְיָצְנִי.

וּמִי בְּחֹרָר. καὶ τοὺς νεανίσκους; a free render-

ing. So in l. [xxvii.] 44 we have *καὶ πάντα νεανίσκον*.

קָרַבְּ. ἐπιστήσατε (A -σεται); perhaps an error arising from the sound of the following ἀντιστήσεται. In l. [xxvii.] 44 O' have ἐπιστήσω.

אֲנִי־יָגִיד. ἀντιστήσεταιί μοι; and so in l. [xxvii.] 44. So in Job ix. 19 אֲנִי־יָגִיד is ἀντιστήσεται; Dan. xi. 2 מִיָּגִיד (probably we should read מִיָּגִידִי), ἀνθεστήκασιν (Theod. ἀναστήσονται). Apparently in each case they connect with the root יָגַד, appearing, e.g. Ps. xx. 9 (וְיָגִידֵנִי).

20 [xxix. 21]. מִיָּגִידִי. συνψηθῶσιν (N συνῶσιν; A Q συνψηφισθῶσιν); as though reading מִיָּגִידִי. In the parallel passage (l. [xxvii.] 45) M.T. is as here, and O' have again a passive (διαφθαρή).

מִיָּגִידִי. κατάλυσις αὐτῶν. See on 19 [xxix. 20]. In l. [xxvii.] 45 the rendering is νομή.

21 [xxix. 22]. הֲלֹךְ עִמָּשׁ בְּיַם־הַיָּם. קַוְּצֵ. καὶ κραυγὴ θαλάσσης οὐκ ἠκούσθη, but A Q καὶ (Q om. καὶ) κρ. σου ἐν θαλάσση οὐκ ἠκ. MS. 88 κραυγὴ σου ἐν θ. ἐρυθρᾶ ἐξηκούσθη ἢ φωνὴ αὐτῆς; so (but om. ἢ and with σου for αὐτῆς) 22, 36, and others. Σου would appear to be a corruption of Σούφ, while ἦρ is probably an early gloss. For O's insertion of the negative see on xviii. 18.

22 [xxix. 23]. וְיַעֲלֶה וְ. O' *vacat*.

וְיִדְאָה. *δψεται*; reading ו for ו.

וְיִצְרָה. *ὀχυρώματα αὐτῆς*. See on v. 13 [xxix. 14].

23 [xxx. 12]. וְיִמָּ. O' *vacat*; perhaps from perplexity as to the meaning. Schwally, l. c. p. 202, suggests that וְיִמָּ may have been a gloss on וְיִמָּ. Cor. (p. 57, where see his discussion of other conjectures) considers that the primitive reading in this part of the v. was וְיִמָּ בַּהּ מִדְּאָה.

וְיִדְאָה. *ἐθυμώθησαν* (א\* ἠθ.). This seems an early error for *ἠθυμήθησαν* (וְיִדְאָה); for elsewhere in this Book ו is rendered by *φοβεῖσθαι* (xvii. 8), *λόγον ἔχειν* (xxxviii. [xlv.] 19, xlii. [xlix.] 16).

24 [xxx. 13]. וְיִצְרָה וְ... בְּיִלְדָה. O' *vacat*. Aq. Theod. represent the clause from וְ on-wards. SH. also omits וְ יִצְרָה. This portion therefore is probably a gloss. The remainder is needed for the parallelism.

25 [xxx. 14]. עִיר תְּהִלָּה (תְּהִלָּת ק) קְרִית. *πόλις ἐμήν; κώμην ἠγάπησαν*. O' had either a different or a defective text.

26 [xxx. 15]. וְיִדְמָ. *πесоῦνται*; reading וְיִדְמָ, as is shewn by l. [xxvii.] 30, where *ῥιφήσονται* represents וְיִדְמָ. See on viii. 14 for other instances.

בַּיּוֹם הַהוּא. O' *vacat*.

27 [xxx. 16]. אֲרַמְנֹת. ἄμφοδα. See on vi. 5.

בְּיַד הַדָּד. υἱοῦ Ἀδέρ. So elsewhere (1 K. xv. 18, 20, xx. [xvi.] 1; 2 K. xiii. 3, 24; Am. i. 4). Wo. (p. 265) defends the form, both on the ground of its uniform occurrence in O', and on that of its being akin, or equivalent, to the title of an Assyrian deity appearing in the word Adrammelech (2 K. xvii. 31, xix. 37).

28 [xxx. 6]. וְלִמְלָכֹת הַצֹּר. (AQ τῆ) βασι-  
λίσση τῆς αὐλῆς (לְמַלְכֹת הַצֹּר).

וְשִׁדְדוּ. καὶ πλήσατε; but Q rightly πλήξατε.

30 [xxx. 8]. נָדוּ. O' *vacat*; probably a gloss; for they do not fail to render it (though variously) elsewhere in this Book.

הַצֹּר. ἐν τῇ αὐλῇ. See on v. 28.

31 [xxx. 9]. וְלֹא-בָרִיחַ. οὐ (A οὐδὲ) βάλανοι  
οὐ (Q<sup>a</sup> οὐδὲ) μοχλοί; a double rendering.

32 [xxx. 10]. לְשָׁלָל. εἰς ἀπώλειαν. שׁ re-  
ceives diverse renderings; in xxi. 9 σκῦλα, in  
xxxviii. [xlv.] 2, xxxix. [xlvi.] 18 εὔρεμα.

קְצוּצֵי פָּה. κεκραμένους (B<sup>ab</sup>NQ κεκαρμένους)  
πρὸ προσώπου αὐτῶν. The same Heb. in ix. 26  
is rendered περιχειρόμενον τὰ κατὰ πρόσωπον  
αὐτοῦ. This of itself corrects the κεκραμ. פָּה in  
both places was connected by O' with פָּה.

33 [xxx. 11]. חזור. ἡ αὐλή. See on v. 28.

תגים. στρουθῶν. See on x. 22.

34 This v. is in the main equivalent to O's xxvi. 1, which is however there the *end* of the Elam section.

35 [xxv. 15]. הַנְּנִי שִׁבֵּר. Συνετριβη (NAQ συντριβήτω); to avoid anthropomorphism. See on xxxi. 20.

36 [xxv. 16]. הַגִּי. ἔθνος. The ה arose by dittography, יהיה preceding.

37 [xxv. 17]. רָעָה. O' *vacat*; κακὰ (N *hab.*) having fallen out before κατὰ.

1. [xxvii.] 1. אֶל-אֶרֶץ... הַנְּבִיא. O' *vacat*.

2. וְשִׂאוּ-נֶסֶם הַשָּׁמַיעוּ. O' *vacat*; owing to the recurrence of 'ש'.

בֵּל. O' add ἡ ἀπτόητος, ἡ τρυφερά.

תת. παρεδόθη; possibly a corrupt form of παρελύθη. Comp. v. 36 וְחָתוּ, καὶ παραλυθήσονται.

הַבִּישוּ... גְּלוּלִיהָ. O' *vacat*.

3. נָדוּ הַלְּכוּ. O' *vacat*. The words are suggested by ix. 9.

5. בָּאוּ וְנָלוּ. καὶ ἤξουσιν καὶ καταφεύξονται. Probably neither text is right. Read, with Cor. (p. 76) ב' וְנָלוּהָ (p. 76). So Pesh. (ܠܘܠܘ ܟܘܠ). He compares li. 10, xxxv. 11.

7. נִשְׁמָם. ἀνώμεν αὐτούς (reading נִשְׁמָם).  
Comp. Is. ii. 9.

נִוְה־צֶדֶק. νομὴ δικαιοσύνης. See on ix. 9 [10].

וּמְקוֹה. τῷ συναγαγόντι (מְקוֹה).

יְהוָה. O' *vacat*.

8. בְּעֵתוֹדִים. ὡς περ δράκοντες; apparently a corruption of τράγοι, inasmuch as the word 'עַת is shewn to be not unfamiliar to O', by their rendering ἔριφοι in li. [xxviii.] 40.

9. וּמַעֲלָה. O' *vacat*.

גְּדֻלִים. O' *vacat*.

11. בְּעֵגְלָה דִּשְׂא (thus and not דִּשָּׂה. See Baer and Del. *Adnot. Crit.*). ὡς βοΐδια ἐν βοτάνῃ (דִּשְׂא). So Pesh. (ܕܝܫܐ) and Vulg. Yet this wrecks the Heb. grammar, which demands the ptcp. (*trampling*). Targ. (בְּעֵגְלֵי רִבְקָה) is right. Correct Gi.'s note accordingly, and see, for the use of רִבְקָה in connexion with threshing, Levi, *Neuheb.* ii. *Ch. Wörterb.* s. v.

בְּאֵבִירִים. ὡς ταῦροι. See on viii. 16.

12. חֲפָרָה יוֹלְדֵתְכֶם. O' *vacat* (A ἐνετράπη ἡ τεκοῦσα ἡμᾶς; Q with ast. ἐν. ἡ τ. ὑμᾶς). The words are also absent in MSS. 23, 26, 86, 106, and in SH. They appear (in Q's form) in Symm. and Theod. For ἐν. MSS. 22, 36, and others have

κατωρύγη. Comp. Symm. in Ps. lxx. [lxxi.] 24. See Field on both passages.

הַגֵּה. μήτηρ ἐπ' (Q eis) ἀγαθά. Gi. suggests Mic. i. 12 as the source of O', which, as compared with M.T. *here*, appears incapable of explanation.

צִיָּה וְעַרְבָּה. O' *vacat*.

14 פִּי... חֲטָאָה. O' *vacat*.

15. הָרִיעוּ עֲלֶיהָ. καὶ κατακρατήσατε (AQ ἐπ') αὐτήν. O's choice of verb is strange. Κατακροτ. has been suggested (comp. v. 31). It is otherwise unknown in O', although Liddell and Scott give it without reservation as occurring there. Elsewhere in this Book κατακρατεῖν renders the Hiph. of קִזַּח (v. 43, viii. 5), or Καλ of שָׁפַח (xl. [xlvii.] 10).

אֲשִׁיחֶתִּיהָ ק'. αἰ ἐπάλξεις αὐτῆς. See on v. 10.

16. חָרַב הַיּוֹנָה. μαχαίρας Ἑλληνικῆς. See on xxv. 38.

17. עֲצָמוֹ. τὰ ὀστά αὐτοῦ (יוֹצֵצֵי).

18. אֶל-מֶלֶךְ בָּבֶל. ἐπὶ τὸν Βαβυλῶνος; but B<sup>ab</sup> <sup>ματ.</sup> NAQ insert βασιλέα.

19. וְהַבִּשְׁן. O' *vacat*.

21. עַל-הָאָרֶץ מְרַתִּים עָלָה עֲלֶיהָ. (20) ἐπὶ τῆς γῆς, λέγει Κύριος. (21) Πικρῶς ἐπίβηθι ἐπ' αὐτήν. O', not understanding מְ, divided the sentences wrongly (finding also הָאָרֶץ: אֶל in their text). Although they read the last two words as



we do, Gi. proposes to substitute עֵלָם for עֲלֵיהָ, as in Is. xxi. 2, so as to supply a subject for the imperative.

וְאֶל-יוֹשְׁבֵי. καὶ ἐπὶ τοὺς κατοικοῦντας ἐπ' αὐτήν (Q ἐν αὐτῇ; N\* om. the whole; A om. ἐπ'). 'יושב' may have been read, and taken to represent יוֹשְׁבֵיהָ.

פְּקוֹד. ἐκδίκησον; failing to recognise the proper name, which occurs also in Ezek. xxiii. 23, and there is treated as such by O'.

חֶרֶב וְהַחֶרֶם. μάχαιρα (חַרֵּב) καὶ ἀφάνισον. 'ח is very possibly a gloss (as Gi. suggests) on the following imperative. The transitive sense which it here bears can be paralleled only by v. 27.

אֲחִירִיהֶם. O' *vacat*.

22. בְּאֶרֶץ. O' *vacat*.

גְּדוֹל. O' add ἐν γῆ Χαλδαίων.

24. יִקְשְׁתִּי. ἐπιβήσονται; but B<sup>ab</sup>NQ ἐπιθήσονται. The verb does not occur elsewhere in this Book. The corresponding substantive is correctly translated in v. 26.

בְּבָל. ὡς (Q om. ὡς) Βαβυλών; doubtless a corruption of ὦ B., perhaps induced by the sound of γνώση dwelling on the ear.

26. בְּאֶרְצָהּ מִקֵּץ. ὅτι ἐληλύθασιν οἱ καιροὶ αὐτῆς. O' seem to have read as we do, or possibly

מִקְצָה, as in li. [xxviii.] 31. *Καιρὸς* is their rendering also in Gen. vi. 13; Lam. iv. 18 [19] (*bis*); Dan. viii. 17 (and ?ix. 26); 2 Chr. xxi. 19.

מֵאַבְסִיָּה. τὰς ἀποθήκας αὐτῆς; rightly, but Vulg. has *ut exeant qui conculcent eam*, as though the word were connected with בּוֹס.

סִלְוָה כְּמִוְעֵרִים. ἐραυνήσατε (B<sup>ab</sup> N<sup>o</sup> Q ἐρευν.; A pref. και) αὐτήν ὡς σπήλαιον (N om. ὡς σπήλ.). O' probably read סָל as we do. In Is. lvii. 14 they translate καθαρίσατε. 'עַר they seem to have read as מְעָרִים or מְעָרָה.

27. חֲרִבוּ. ἀναξηράνατε. See on v. 21.

פְּרִיָּה. αὐτῆς πάντας τοὺς καρπούς (Q π. τ. κ. αὐ.); reading פְּרִיָּה.

28. נִקְמַת הַיְכָלוֹ. O' *vacat*.

29. אֵל-קְדוֹשׁ. θεὸν ἅγιον ('אל קד). See on li. 5.

30. יִפְּצוּ. ῥιφήσονται. See on xlix. 26.

בְּיִוֵּם הַדָּגָא. O' *vacat*.

31. פְּקָדֹתֶיךָ. ἐκδικήσεώς (NA pref. τῆς) σου (Q\* om. σου); reading פְּקָדֹתֶיךָ.

32. בְּעֵרְיוֹ. ἐν τῷ δρυμῷ αὐτῆς; reading בְּעֵרְיוֹ. Comp. (where M.T. agrees with O') xxi. 14

34. אֶת־דִּיבָם. πρὸς τοὺς ἀντιδίκους αὐτοῦ (אֶת־דִּיבָיו).

לְמַעַן הִרְגִיעַ. ὅπως ἐξάρη. For the Heb. root see on iv. 20, and for ἐξάριεν in an active sense, xviii. 7, where it renders the root נָתַשׁ.

36. חָרַב אֶל-הַבְּרִים וְנָאֵלוּ. O' *vacat*. See note on xlvi. 30. Wo. is going too far, when, in maintaining the absence of the clause from O's Heb. text, he says (p. 46) "they are all simple words and easy to translate." בְּרִים is used but once elsewhere (Is. xlv. 25) of persons (comp. too O's difficulty in xlvi. [xxxi.] 30), while 'נָא also is somewhat rare.

37. וְאֶל-כָּל-מַחֲרָבֵי. O' pref. μάχαιραν ἐπὶ τοὺς μαχητὰς αὐτῶν; an accidental repetition from the similar words of v. 36.

38. חָרַב. O' *vacat*. חָרַב was read by SH., with which MSS. 22, 36, and others agree. It is hard to imagine that O' would under the circumstances have omitted the word, had it stood in their Heb. text.

וַיִּבְשׁוּ. καὶ κατασχυυθήσονται (וַיִּבְשׁוּ), which is supported by Ps. xcvi. 7. See next note.

וְבָאֵלִים יִתְהַלְּלוּ. καὶ ἐν ταῖς νήσοις οὖ (אֵלֶיךָ; AQ om.) κατεκαυχῶντο. Gi. points out that Ps. xcvi. 7 serves to correct both these words. וְבָאֵלִים יִתְהַלְּלוּ there give us וְבָאֵלִים here. O' read בָּאֵלִים, thus testifying to

an early corruption. Kenn. has as variants ובה מים, ובאי מים, ובאליים, מים. Symm. supports M.T. (*ισχυροί*), and Vulg. *portenta*. Aq. has *είδωλα*, Targ. וּבַטְעוֹתָא, by which, as Gi. points out, אֱלֹהִים is without exception rendered in the prophets.

39. צַיִם. *ινδάλματα*. In Is. xiii. 21 we find *θηρία*, xxxiv. 14 *δαιμόνια*.

אֶת-אֵיִם. *έν ταῖς νήσοις*; taking the wrong sense. Is. xiii. 22, xxxiv. 14 have *ὄνοκένταυροι*.

בְּנוֹת יַעֲנָה. *θυγατέρες σειρήνων*. So in Mic. i. 8.

לְנֶצַח. *εις τὸν αἰῶνα*. See on iii. 5.

וְלֹא-תִשְׁכַּח... וְדָר. *O' vacat*.

41—43. This passage strongly resembles vi. 22—24

42. וְכִידָן. See on vi. 23.

יִרְכָּבוּ עָרוֹךְ. *ίππάσονται παρεσκευασμένοι* (B\* *παρασκ.*; א *παρεσκ. ίππ.*). Comp. the rendering in vi. 23.

כְּאִישׁ. *ὡσπερ πῦρ*. See on vi. 23.

44—46. See also notes on xlix. 19—21.

44. נֹה. *O' vacat* (AQ *τόπον*).

li. [xxviii.] i. לֵב קָמִי. *Χαλδαιούς*; doubtless representing the original reading, subsequently altered by the figure of Atbash. Other instances are found in v. 41, xxv. 26 [xxxii. 12], where see

note. As Wo. says (p. 246), this species of cipher-writing may have been adopted during the time of the Babylonian captivity. There is no reason to suppose that it was known to the prophet, or even after his time employed outside Palestine.

חַרְחָה. *ἄνεμον καύσωνα.*

2. זָרִים וְזָרָה. *ὑβριστάς, καὶ καθυβρίσουσιν* (A -βριούσιν; Q -βρίσωσιν) *αὐτήν*; reading ח for ז. M.T. however is so far right (comp. xlix. 36), but we should read זָרִים, in order that both verbs may be from the same root.

בִּי-הָיוּ עָלֶיהָ. *οὐαὶ ἐπὶ Βαβυλῶνα* (reading חָיָה).

3. אֶל-יָדְרֶךָ הַדֶּרֶךְ (ק). *τεινέτω* (N<sup>c.a</sup> marg. pref. *ἐπ' αὐτήν*; Q pref. *ἐπ' αὐτῆ*) *ὁ τείνων.* It seems tempting to read אֶל, and so אֶל later. We then omit 2° יָדְרֶךָ in accordance with ק (For U's omission of negative see on xviii. 18.) Doubtless there is some corruption in the text. The M.T. is harsh indeed in its construction (אֶל-יָדְרֶךָ = אֶל-יָדְרֶךָ = אֶל-יָדְרֶךָ), even when we connect with עָלֶיהָ of v. 2, but yet it has the advantage over the reading of the negative (with 2° יָדְרֶךָ retained), that it makes the same persons to be addressed throughout the sentence, and does not, like the other, require that the first part should refer to the besieged, the second to the besiegers.

יִתְעַל. περιθέσθω; reading apparently יִתְאַל.

Wo. also suggests יַעֲטָה.

בְּסֵרִינוּ. ὦ (ὡς) ἐστὶν ὄπλα αὐτοῦ. Comp. xlvi.

[xxvi.] 4, θώρακας. Cor. (p. 77) says that O's rendering of this and the preceding word points to a reading 'סר' וַיִּתְעַל עָלָיו סר', whence he conjectures as the original, 'בסר' (the enemy) וַיִּתְעַל הָעֵלָה.

5. מִקְרוֹשׁ יִשְׂרָאֵל. ἀπὸ τῶν ἁγίων Ἰσραήλ; as though the adjective (in defiance of grammar) were applied attributively to Israel. In l. [xxvii.] 29 the context (אֶל־יְדוּהָה) saved them from this particular error, and so in ii. 2 (where however see note). The frequency of the expression in Isaiah should of itself have guarded the translators sufficiently.

6. תִּרְמוּ. ἀποριφήτε. See on viii. 14.

7. גוֹיִם 2°. O' vacat.

8. צָרִי. ῥητίνην. See on viii. 21.

9. נִרְפְּתָה. See on iii. 22.

10. אֶת־צַדִּיקֵינוּ. τὸ κρίμα αὐτοῦ; not implying any difference of text. In illustration of the thought that the rights of the holy nation (or individual) involve judgment upon the enemy comp. (so Gi.) the use of צַדִּיק in Is. lxii. 1; Ps. xvii. 1.

11. **הַשְּׁלֵטִים**. τὰς φαρέτρας. So in Ezek. xxvii. 11. In 2 S. viii. 7 we find χλιδῶνες (*bracelets*), in 2 K. xi. 10 οἱ τρισσοί (*the triple things*), in Cant. iv. 4 βολίδες (*missiles*), in 2 Chr. xxiii. 9 τὰ ὄπλα. Thus the word was for the most part a puzzle to the translators. The probable meaning is none of these, but *shields*.

**מַלְכֵי**. βασιλέως (N\* -ων, N<sup>p</sup> -ως). Comp. v. 28.

**מוֹמְתוֹ**. ἡ ὀργὴ αὐτοῦ. Comp. ἐγχείρημα in xxiii. 20, xxx. [xxvii.] 24.

**הַיְכָל**. λαοῦ αὐτοῦ; but MSS. 26, 36, 41, and others (and so SH.) have ναοῦ αὐτοῦ. The reading of the uncials seems to have been an early error.

12. **דַּי**. σημεῖον; and so in v. 27. See on the other hand the rendering in iv. 6, 21.

**הַמְּשָׁמֵר**. φαρέτρας (N\* -τραν, N<sup>p</sup> -τρας). The word seems, owing to the influence of v. 11, to have been accidentally substituted for φύλακας, a frequent rendering, found here in MSS. 22, 96, and others, (and so SH.).

**בְּאֵרֵי**. ὄπλα. See on xliii. 10.

13. **בְּצֵעַ תְּמָנָה**. ἀληθῶς εἰς (NA ἐπὶ) τὰ σπλάγχνα σου; (בְּצֵעַי תְּמָנָה). Aq. ἀλήθεια πλεονεξίας σου. Symm. renders 'N by πῆχυς. Vulg. *pedalis præcisionis tuæ*. The expression in M.T. is however a strange one. Gi. proposes 'צַעַי תְּמָנָה. תְּמָנָה occurs

in Niph. Job vi. 17, xxiii. 17, in the sense *to be extinguished*.

14. בְּנִפְשׁוֹ. κατὰ τοῦ βραχίονος αὐτοῦ; apparently an accidental substitution of an equally familiar formula.

כִּי אִם-מֵלֶאֱתִיךָ. διότι Πληρώσω σε; thus supporting the simple כִּי against כִּי אִם, which latter it is difficult to take in the sense of *surely*. Gi. suggests כִּי אִם לֵאמֹר אֶתְךָ.

הִירָד. οἱ καταβαίνοντες (הִירָד or 'הִירָד). But possibly κ. is a corruption of καταπατοῦντες. In Is. xvi. 9 הִירָד is rendered by καταπατήσω.

15—19. This passage is almost identical with x. 12—16, where see notes.

17. נִבְעַר. ἐματαιώθη; but A Q (as in x. 14) ἐμωράνθη.

20. בְּךָ מִמְּלָכוֹת. ἐκ σοῦ (Q ἐν σοί, and so MSS. 22, 23, 26, and others, and SH., this last with the other reading in marg.) βασιλείς. If the first מ were by accident taken into the previous word, this with the confusion of ב and מ (for this see xx. 17) would combine to produce מְמֶךָ, and would go a good way towards explaining βασ. The same mistranslation of 'מ' however recurs in v. 27 in BN.

22. וְנִפְצְתִי בְךָ זִקְן וְנִעַר. O' *vacat*. The



translators also make the preceding and following clauses to change places.

23. וְצִמְדָּו. καὶ τὸ γεώργιον αὐτοῦ. Elsewhere in O' γ. is not used in this sense. In Gen. xxvi. 14 it renders עֲבָדָה, in Prov. xxiv. 30 [45], xxxi. 16 [xxix. 34] שָׂדֶה, while צִמְדָּו appears elsewhere as δύο (βόας, 1 S. xi. 7), κόχλαξιν (1 S. xiv. 14), ζεύγη (βοῶν, Is. v. 10).

25. דְּמִשְׁחִית. τὸ διεφθαρμένον; probably taking the word as a subst. (? מִשְׁחִית = מִשְׁחָה of Ezek. ix. 1).

מִן־הַסֵּלְעִים. ἐπὶ (but NAQ ἀπὸ) τῶν πετρῶν.

27. מַמְלָכוֹת אֲרָמֻט. βασιλεῖς ἄρατε; but AQ βασιλείαις Ἀραρέθ (Q -ρέτ). MS. 88 βασιλείας Ἀραρέθ, and so SH. (with -ράθ). Ἄρατε is doubtless a corruption.

מִנִּי. παρ' ἐμοῦ; a similar mistake to that of Ps. xlv. [xliv.] 9, where מִנִּי, *stringed instruments*, appears as ἐξ ὧν.

מַפְסָר. βελοστάσεις. The word is used to render פָּר, *a battering-ram*, in Ezek. iv. 2, and דִּיִּק, *a watch-tower*, in Ezek. xvii. 17, xxi. 27 [22]. In Nah. iii. 17 (its only other occurrence) מַפְסָרֶיךָ appears as ὁ συμμκτός σου. O' was thus unacquainted with the word.

כִּי־לֵק סָמָר. ὡς ἀκρίδων πλῆθος. סָמָר occurs

here only, and the verbal root is found but twice (Ps. cxix. [cxviii.] 120, καθήλωσον; Job iv. 15, ἔφριξαν). Hence O's failure to interpret rightly. See Field's note for discussion of the word.

28. קָרַשׁוּ. ἀναβιβάσατε; corrupted from ἀγιάσατε (read by MSS. 22, 36, and others, and by SH.), and arising from the ἀναβ. of the previous clause. But see on xxii. 7.

מְלִכֵי. τὸν βασιλέα.

מְרִי. τῶν Μήδων καὶ πάσης τῆς γῆς. It is clear that O' cannot have had these words, when rendering מְלִי by a sing. They are therefore a gloss, probably suggested through the absence from their text of the gloss which now ends the v. in M.T. See next note.

וַיָּאֵת כָּל-אֶרֶץ מִשְׁלָתוֹ. O' *vacat* (A καὶ πάσης τῆς γῆς ἐξουσίας αὐτοῦ); clearly a gloss. The masc. pron. has no antecedent. Wo.'s comments on this v. (pp. 83 f., 143) are by no means convincing.

30. נִשְׁתָּה. ἐθραύσθη; loosely. The verb occurs but three times in M.T. O' were more successful in Is. xli. 17 (Καί), ἐξηράνθη, but see Is. xix. 5, πίνονται.

הִצִּיתָ. ἐνεπυρίσθη; reading הִצִּיתָ. The Hoph. does not, it is true, occur elsewhere, but on account of the parallelism is probably right here.

31, 32. **וְהַמְעַבְרוֹת : מִקְצָה**. (32) ἀπ' ἐσχάτου τῶν διαβάσεων αὐτοῦ.

32. **וְהַמְעַבְרוֹת**. καὶ τὰ συστήματα (B<sup>a</sup>b Q -στημ-) αὐτῶν (AQ αὐτοῦ). It is strange that O' should have rendered the word rightly (ἔλη), not only in its two occurrences in the Pentateuch (which would naturally from the subject-matter be specially familiar to Jews dwelling in Egypt, viz. Exod. vii. 19, viii. 1 [5]), but also in Is. xxxv. 7, xlii. 15. In the only other occurrence of the word (Ps. cvii. [cvi.] 35) it appears as λιμένας or λίμνας.

**וְנִבְהָלוּ**. ἐξέρχονται; loosely. The verb does not occur elsewhere in this Book. For O's treatment of **וְנִבְהָלוּ** see on viii. 15 and xv. 8.

33. **בְּתִבְבֵּל**. Οἶκοι (Q -κος) βασιλέως Βαβυλῶνος; reading **בְּתִי**. Βασ. seems a gloss, suggested by such passages as xxxiii. [xl.] 4, (xliii. [l.] 12, 13).

34. **וְנִבְהָלוּ מִבְּרִיחַ (ק) (ק) הַמְּמִי (ק) (ק) פְּלִי רִיק**. κατέφαγέν με, ἐμερίσατό με, κατέλαβέν με σκότος λεπτόν, Ναβουχοδ. β. B. The verb **וְנִבְהָלוּ** occurs here only in this Book. Elsewhere O' renders it mostly by ἐκταράσσω or ἐξίστημι. Gi. (p. xxii) proposes **וְנִבְהָלוּ**. The variety in position of **וְנִבְהָלוּ** suggests that the words are a gloss in both texts. σκότος λεπτόν seems a corruption for σκεῦος κενόν. MSS. 22, 36, and others

give both these as a conflate rendering, κατέλαβέ με ὡς σκότος λ...κατέστησέ με ὡς σκεῦος κ. SH. also gives κατέλαβεν (before ἐμερ.), apparently as a corruption of κατέφαγεν.

34, 35. קָדְרִיחֵי (ק) חֲמִסִּי וְשֹׂאֲרֵי. (35) ἐξῶσάν με οἱ μόχθοι (ἐχθροὶ) μου καὶ αἱ ταλαιπωρίαί μου; reading חֲמִסִּי וְשֹׂאֲרֵי. Gi.'s conjecture (p. xxi) וְשֹׂאֲרֵי (for וְשֹׂאֲרֵי) is barred by O's usage elsewhere. See on iv. 13, 20.

37. לְגַלִּים...תְּנִים. O' *vacat*. The remaining words at any rate were in all probability absent from their Heb. text. For 'ל see on ix. 10 [11].

וְשֹׂאֲרֵי. O' *vacat*.

38. יִשְׂאֲגוּ נַעֲרָו. ἐξηγέρθησαν. MS. 88 (supported by SH.) adds οἱ παῖδες αὐτῶν (נַעֲרָו). So 22, 36, and others, οἱ νεανίσκοι αὐτῶν. The root 'ג in this sense is not found elsewhere in M.T., and hence may have been omitted by O' as unintelligible. 'ש is rightly rendered in ii. 15 (ὠρύοντο) and loosely in xxv. 30 [xxxii. 16] (χρηματιεῖ *dis*). In Hos. xi. 10; Am. iii. 4, 8 it is translated ἐρεύξεται. It is thus *possible* that the present Greek text may be corrupted from ἐρεύξονται. So Aq. Theod. render here in the second clause.

39. יַעֲלֹו. καρωθῶσιν (καθαρώσιν); a word not found elsewhere in O'. Gi. suggests that they read יַעֲלֹו.

40. אֲוִרִידִם. και (AQ om. και) καταβίβασον  
(א<sup>o</sup> -σω) αὐτούς (וְאֲוִרִידִם).

41. שִׁשִּׁי. O' *vacat*. See on v. 1.

43. אָרֶץ. O' *vacat*.

44. עַל־בֵּל בְּבַל. ἐπὶ Βαβυλῶνα. The shorter reading is probably right. Gi. points out that בַּל בֵּל might, it is true, easily fall out before בְּבַל. Yet inasmuch as (a) it was not Bel but Babylon (v. 34) which had been the devourer, and (b) the parallelism of the clause וְלֹא...גוֹיִם with the language used in Is. ii. 2; Mic. iv. 1 in reference to *Jerusalem*, indicates a city or nation here also, he thinks it best to consider M.T. to contain a gloss, perhaps facilitated by the letters of בֵּלֶעַן.

44—49. גַּם־חֹמַת...יִשְׂרָאֵל. O' *vacat*. The cause of the omission was the similarity between גַּם לְבַבֵּל נִפְלוּ and גַּם חֹמַת בְּבַל נִפְלָה.

50. מִחֶרֶב. ἐκ γῆς. We can only conjecture that the word was obscurely written, and that under these circumstances the influence of the following word הִלְכּוּ determined the rendering.

52. יֵאָנֻק. πρесоῦνται. The verb and corresponding subst. have been successfully dealt with by O' in their other occurrences. Here probably

obscurity of writing was the cause of the mistranslation.

53. תְּבַצֵּר מְרוֹם עֲזָה. ὀχυρώση (Q ὑψώση) τὰ τείχη (B<sup>ab</sup> τὰ ὑψη, N<sup>\*</sup> ὑψη, N<sup>ca</sup> AQ ὑψος) ἰσχύι (N<sup>ca</sup> AQ -χύος) αὐτῆς; apparently reading for 'מ by an early error חמות. Comp. (i. 18;) xv. 20; Deut. xxviii. 52; Is. ii. 15, xxii. 10 for the connexion of 'בצ and 'ח.

55. וְהִמּוֹ גַלְיָהֶם. ἠχοῦσαν. 'ג may easily be a gloss, introduced under the influence of v. 22, xxxi. 34, where 'ה and 'ג are connected.

56. עָלֶיהָ עַל-בָּבֶל. ἐπὶ Βαβυλῶνα. 'ל ב' was probably a gloss upon 'על, and found by O' already incorporated in the text. They thus omitted the wrong word.

שׁוֹרֵד. ταλαιπωρία. See on iv. 13.

חֲתָתָה. ἐπτόηται.

קִשְׁתָּם. τὸ τόξον αὐτῶν (קִשְׁתָּם). We may note that this is the form (שׁ with and ת without Dagesh) adopted by Baer and Del. here as well as in Ps. xxxvii. 15 and Is. v. 28. See their *Adnot. Crit.* on the last-named v.

כִּי אֵל גַּמְלוֹת. ὅτι ὁ θεὸς ἀνταποδίδωσιν αὐτοῖς (N<sup>\*</sup> om. αὐτ.); reading אֵל אֲוֹתָם.

יְהוָה שׁ יֵשׁ. (57) Κύριος ἀνταποδίδωσιν (N<sup>\*</sup>

om. Κύρ. ἀντ., *N<sup>ca</sup> hab.*; Q<sup>a</sup> pref. αὐτός; AQ add αὐτῇ τὴν ἀνταπόδοσιν). O's apparent omission of שָׁלֵם by no means implies necessarily that they had not the present M.T. See on xxiii. 39.

57. וְהִשְׁבַּרְתִּי. καὶ μεθύσει μέθη (see on iii. 1).

The change to the 3rd p. was consequential on the wrong division of the verses, as it involved the close connexion of this verb with the preceding one.

פָּחֹתִיָּה. O' *vacat.*

וְגִבּוֹרִיָּה. O' *vacat.*

וַיִּשְׁנֹוּ... יִקְיִצּוּ. O' *vacat.* The clause is borrowed from v. 39.

58. חוֹמַת. τεῖχος; thus agreeing with M.T. of v. 44.

הִרְחַבְתָּהּ. ἐπλατύνθη (הִרְחַבְתָּהּ).

וַיִּגְעֹוּ. καὶ οὐ κοπιήσουσιν. For the insertion of a negative see on xviii. 18.

עַמִּים בְּרִידִיק וְלְאֻמִּים בְּרִי-אִישׁ. λαοὶ εἰς κενόν, καὶ ἔθνη ἐν ἀρχῇ (בְּרִאִישׁ). In the similar passage, Hab. ii. 13, O' were slightly more successful with the somewhat infrequent בְּרִי (λαοὶ ἱκανοὶ... ἔθνη πολλά). Perles' conjectural emendation (l.c. p. 50) of אִישׁ to אִישׁ (comp. this root in Niph. in ii. 25, xviii. 12) is a good one. The י may easily have fallen out through the בְּרִי preceding, while we shall moreover gain a parallelism with רִיק.

59. אֶת־שָׂרִיָּה יְרַמְיָהוּ הַנְּבִיא אֶת־שָׂרִיָּה. ὁν ἐνετείλατο Κύριος Ἱερεμία τῷ προφήτῃ εἰπεῖν τῷ Σαραία; altering in order to agree more nearly with the language of such passages as xxvi. [xxxiii.] 8.

אֶת־צִדְקִיָּהוּ. παρὰ Σεδεκίου.

שָׂר־מְנוּחָה. ἄρχων δώρων (מְנוּחָה). So Targ. (רַב תּוֹקֵר בְּתָא). Vulg. *princeps prophetiae* is obscure. נְבוּאָה seems too daring a conjecture.

Doubtless as to the sense of 'מ Symm. is in the right, (Σαραίας δὲ ἦν) ἐπὶ τῆς ἀναπαύσεως (thus SH. corrects MSS. 86, 88, which represent Symm. as ἐπὶ τῆς ἀναβάσεως), (*prince of*) *the camping-place, quarter-master-general.*

60. אָחָד. O' *vacat*; NAQ add ἐνί.

62. יְהוָה. Κύριε Κύριε (NQ om. K. 2°).

64. הַרְעָה. τῶν Χαλδαίων (NAQ<sup>s</sup> τῶν κακῶν, Q<sup>s</sup> κακῶν); an early gloss, substituted for the text.

וַיַּעֲפוּ עַד יְרַמְיָהוּ... O' *vacat*. 'י clearly has to do with 'י which ends v. 58. As Gi. suggests, 'רַמְ... עַד may have originally stood there, and if so, on the removal of those words to their present place, 'י may either intentionally or by accident (Cheyne, *Introd. to chaps. l. li.*, says the latter) have been transferred with it. The sense will be "To 'they shall be weary,' thus far are etc."



lii. 2, 3. O' *vacat*.

4. הַעֲשִׂירִי. τῷ ἐνάτῳ (A ἐβδόμῳ; Q δεκάτῳ).

Ἐν. seems to have come in here through the mistake in xxxix. [xlvii.] 1, where see note. While both A and Q have there the right reading, A is here unsuccessful in its emendation.

דִּיק. τετραπόδοις (Q adds λίθοις). In 2 K. xxv. 1 'ד is translated by περίτειχος.

6. שְׁחַרְשָׁתִּי בְּחַרְשֵׁי בְּתִשְׁעָה לַחֹדֶשׁ. ἐν τῇ (AQ\* om. ἐν τῇ) ἐνάτῃ τοῦ μηνός (Q pref. with ast. ἐν μηνὶ τῷ τετάρτῳ). O's rendering is accidentally defective, xxxix. 2 supplying the words which are here lacking.

7. יִבְרְחוּ וַיֵּצְאוּ מִהָעִיר. ἐξῆλθον; rightly, thus keeping closer to the Greek of Kings (v. 4).

בֵּין הַחֲמַתַּיִם. ἀνά μέσον τοῦ τείχους (A τῆς πύλης) καὶ τοῦ προτειχίσματος; explanatory.

8. אֶת־צַדִּיקֵיהֶוָה. αὐτόν.

9. רַבְלָתָהּ. εἰς Δεβλάθα. 'ח 'א are absent also from Kings (v. 6).

11. הַפְּקֻדֹת. μύλωνος. So in xxxix. [xlvii.] 7 Q<sup>maab</sup> inserts (after Βαβυλῶνα) καὶ δοῦναι αὐτὸν εἰς οἶκον τοῦ μύλ.; a trace of tradition.

12. הִיא...בְּבֵל. O' *vacat*; an insertion perhaps suggested (so Gi.) by 2 K. xxiv. 12.

עָמַד לְפָנַי. ἐστηκώς κατὰ πρόσωπον; thus

reading עֲמַר. Both however should probably be emended (so Gi.) to עֲבָר (מֶלֶךְ), as in Kings (v. 8). For confusion of 'ב and 'מ see on xx. 17.

13. יְרוּשָׁלַם. τῆς πόλεως. M.T. is borrowed from Kings (v. 9).

14. וְאֶת-כָּל-חֹמֹת. καὶ πᾶν τεῖχος. In Kings the corresponding verse (v. 10) is lacking.

17. נִחְשְׁתֶם. O' add καὶ ἀπήνεγκαν (QG om.). Kings (v. 13) has וַיִּשְׂאוּ.

18. וְאֶת-הַסְּרוֹת. καὶ τὴν στεφάνην. So also Exod. xxvii. 3, apparently taking the word as equivalent in sense to סֵר, which they render in the same way in Exod. xxv. 24, 25 [23, 24]. O's ordinary rendering of סֵר is λέβης, e.g. i. 13. So apparently Aq. Symm. here.

וְאֶת-הַיַּעֲיִם. καὶ τὰς φιάλας. In Kings (v. 14) O' transliterate (loosely) the word. Φ. however appears with them as its rendering in Numb. iv. 14. O' here add καὶ τὰς κρεάγρας. This word generally renders מֹלֶג or מֹלֶג. Once (2 Chr. iv. 11) it represents סֵר. It may therefore (as an alternative rendering to στεφάνην) do the same duty here. In that case מֹפְרוֹת will be unrepresented.

וְאֶת־הַמִּזְרָקִית. O' *vacat*. This word is ordinarily rendered by *φιάλη*. In Kings however (*v.* 14) it is lacking, and so may well be a gloss here and genuine in *v.* 19.

וְאֶת־הַכַּפּוֹת. O' *vacat*. The word occurs in the next *v.*

The above account of these words seems preferable to that adopted by Gi. According to him the first two substantives in M.T. are those which are not represented in O'.

לְקַחוּ. O' *vacat*.

19. וְאֶת־הַמִּזְרָקִית וְאֶת־הַמַּחְתּוֹת וְאֶת־הַסַּפִּים. και τὰ (N τὰς) σαφφῶθ και τὰ (N<sup>o</sup> A Q<sup>o</sup> τὰς) μασμαρώθ (Q<sup>o</sup> τὰς μασμαῶθ); thus pointing to a considerable corruption of text, and to the omission of 'וְאֶת־דַּמָּן.

וְאֶת־דַּפִּירוֹת. O' *vacat*. The words και τοὺς ὑποχυτήρας, which stand in this place, seem to be a second rendering of 'וְאֶת־דַּמָּן. It is in itself unlikely that 'דַּמָּן would occur in both *vv.*, and if it did, O' would scarcely render it differently in the two.

וְאֶת־הַכַּפּוֹת. και τὰς θυίσκας. So in Kings (*v.* 14); Numb. vii. 14 etc.

20. הַמַּכְנֹת. τῆς θαλάσσης. In Kings also (*v.* 16) the subst. troubled O', who there trans-

literate (*μεχωνώθ*). In the Temple as built by Solomon the 'מב ("bases") were under the lavers, while the bulls supported the "sea" (1 K. vii. 25, 43). Hence O's substitution of *θαλ.* here. As however there is no mention of the bulls in the parallel place in Kings (*v.* 16), they may be an early interpolation in the M.T. here.

פְּלִדֵּי־פְּלִים הָאֵלֶּה. O' *vacat*. The words occur in Kings (*v.* 16) in M.T. and O'.

21. שְׁמֹנֶה עֶשְׂרֵה אֲמָה. *τριάκοντα πέντε πηχῶν.* Both texts of Kings (*v.* 17) agree with M.T. here as regards the number, which also corresponds with that given in 1 K. vii. 15 [3]. It is hard to account for the error, even on the assumption that numbers were at any period of the history of the text represented by letters (יה and לה).

נְבוֹב. *κύκλω* (*Γ* om.); reading סְנִיב, which occurs in *vv.* 22, 23. For O's tendency to adopt this mode for getting out of a difficulty see on xx. 11.

22. τὸ μῆκος; an explanatory insertion.

2° וְרִמּוֹנִים. *ὀκτὼ ῥόαι τῷ πήχει τοῖς δώδεκα πήχεσιν*; probably a gloss in both texts. That in O' apparently rests upon the statement in *v.* 23 that the total number of pomegranates was one hundred. This, allowing one for each corner, would leave eight for each of the "twelve cubits," specified in *v.* 21.

23. רָחַהּ. ἐν μέρος (B<sup>ab</sup>AQ pref. τό); a free and indeed inaccurate rendering of the Heb., which, as it stands, must mean *on all (four) sides*, i.e. *towards each wind*, but is in all probability corrupt.

24. אֶת־שָׂרִיָּה and אֶת־צַפְנִיָּה. O' *vacat* (Q Σαραίαν and Σοφονίαν).

25. וּמִן־הָעִיר לָקַח סָרִיס. καὶ (AQ ins. ἐκ τῆς πόλεως ἔλαβεν) εὐνοῦχον.

שָׂר. O' *vacat*; apparently erroneously. The word stands in both texts in Kings (v. 19).

26. רַבְלָתָהּ. εἰς Δεβλάθα. So in Kings (v. 20), but there in v. 21 we have 'Ρεβ. (A Δεβ.).

27. וַיְמַתָּם. O' *vacat*; probably a gloss. If so, it was inserted in the Heb. of Kings (v. 21) early enough to be represented in O'.

וַיִּגְלֵ... אֲדַמְתּוּ. O' *vacat*. The same remark applies here.

28—30. O' *vacat*. M.T. is an insertion from some other source, as appears from the discrepancy in the years of Nebuchadnezzar's reign as well as in the numbers of the captives, when compared with the accounts in 2 K. xxiv. 12, 14, xxv. 8.

31. בְּעֶשְׂרִים וַחֲמִשָּׁה. ἐν τῇ τετράδι καὶ εἰκάδι. In Kings (v. 27) the number is twenty-seven in both texts. Probably there was a difference in this detail of the tradition.

וַיִּצַח אֹתוֹ. καὶ ἔκλειπεν αὐτόν (NAQ om. κ. ἐκ. αὐτ.), καὶ ἐξήγαγεν αὐτόν. As Gi. points out, the first Greek verb seems to represent a corruption of וַיִּשְׁלַחְהוּ (reading ג for the ש), and so far to represent a (probable) gloss.

34. אֲרַחֵת. O' *vacat*; perhaps considering the word superfluous or an accidental repetition.

כָּל יְמֵי חַיָּו. O' *vacat*.



## APPENDIX

### ON THE OLD LATIN EVIDENCE, WITH NOTES ON THE LUCIANIC RECENSION OF THE SEPTUAGINT.

IN the following notes a colon divides each reading from that which succeeds it; spaced letters are used to call attention to a rendering which differs in sense from both M.T. (') and B (even where such rendering does not necessarily imply a variant); small capitals call attention to an agreement with M.T. (') against B. In all but the above-mentioned cases simple italics are used for the Latin. The reading of the Vulg. (Cod. Amiat.) heads each note and is preceded by an asterisk. When *part* of a reading appears within ( ), that part is only introduced in order to furnish a more ready clue to the state of the evidence, and not as implying a variant. Otherwise ( ) indicate that the testimony thus given is attended by circumstances (e.g. of possible or certain spuriousness) which weaken its force. In readings marked [ ] the quotation is apparently not meant as a formal one<sup>1</sup>.

<sup>1</sup> In the case of Sang [ ] indicate a lacuna in the MS.



Evidence in the form of Biblical mss. for the O. L. text of this prophet is but scanty. It consists of (a) the Würzburg fragments (W in the following notes), a portion of which was brought to light by Münter<sup>1</sup> and the whole more recently edited in a facsimile form by Ranke<sup>2</sup>, who (praef. p. ix) places them "medio circiter saeculo"; (b) the St Gallen palimpsest (Sang), a fragment, of which an inaccurate version appeared in the 2nd ed. of Tischendorf's *Monumenta sacra et profana*, but which has just been freshly transcribed by F. C. Burkitt, M.A., Trinity College, Cambridge<sup>3</sup>.

The early patristic references, although sometimes failing us for a considerable space, yet occasionally are fairly numerous. In these the numbers in thicker type denote the Book, Sermon etc. referred to, any following figures the chapter or section or both, as the case may be. "Hier," when not followed by a specific reference, denotes St Jerome's rendering of the passage in his Comm. on Jeremiah, while "tr hom or" means his translation of the Homilies of Origen upon this Book, the number following in ( ) here and in some other citations of St Jer. being that of the Benedictine page. Reference to a passage of

<sup>1</sup> *Miscellanea Hafniensia Theologici et Philologici Argumenti*, ed. Münter, Tom. ii, Hafniae, 1824, pp. 112—122.

<sup>2</sup> *Par Palimpsestorum Wirceburgensium, Antiquissimae V. T. versionis Latinae fragmenta*, ed. Ernestus Ranke, Vienna, 1871. The fragments are as follows: xii 12—xiii 12; xiv 15—xv 11; xv 13—17; xvi 14—19; xvi 21—xvii 6; xvii 8—10; xviii 16—xx 4; xx 6—xxiii 39; xxxv 15—19; xxxvi 2—11; xxxvi 28—xxxvii 11; xxxviii 23—xl 5; xli 1—17.

<sup>3</sup> It contains xvii 10<sup>b</sup>—17 (somewhat mutilated); xlix [xxix] 13<sup>b</sup>—17. Mr Burkitt has kindly permitted me to use his transcription for these notes.

the Bible is made by Arabic figures, e.g. Ps 2 12 = Ps ii 12 (but Ps 2 § 39, Ps ii section 39). In such cases the second number indicates the last verse mentioned in the edition used, not necessarily that on which the patristic authority is at the moment commenting. In Priscillian the number refers to the page of Schepss<sup>1</sup>, in Tycon. to Mr Burkitt's edition<sup>2</sup>.

The references to Philo are those of Dr Ryle's ed.<sup>3</sup>, in which "the sections are taken from the Tauchnitz edition, but the column and page of Mangey's edition are always added" (Ryle, p. xlvi).

Here and there in the following notes I have added the Benedictine pagination ("Bened. pag.") where it seemed advisable.

In citing patristic authorities I have included some, e.g. Cassiodorus (ob. c. 570), who flourished considerably later than St Jerome's time. They serve in some measure to illustrate the *gradual* acceptance of the Vulgate, and the mixed character of Latin texts.

In chapters i—v I have added in the form of foot-notes readings supplied by MSS. (as given by Holmes and Parsons) which have been held to represent Lucian's recension. Of the 12 MSS. available for the purpose in these chapters (22, 23, 36, 48, 51, 62, 82, 90, 108, 144, 231, 233) six (22, 36, 48, 51, 82 and 108) have stronger testimony from experts than the rest as to their claim to a Lucianic character. I have kept the two classes distinct; thus Luc 4 + 2 (+ 1) means that the reading is

<sup>1</sup> *Priscilliani quae supersunt*, etc. 8vo. Vienna, 1889.

<sup>2</sup> *Texts and Studies* III. 1. *The Rules of Tyconius*, 8vo. Cambridge, 1894.

<sup>3</sup> *Philo and Holy Scripture*, 8vo. London, 1895.

supported by four of the more strongly attested and two of the less strongly attested, together with another of the latter class, whose evidence is in some way weakened.

For particulars as to the editions here used, as well as for general results of the subjoined examination of O. L. and of Lucianic evidence see the latter part of this Appendix.

i. 2. \*DOMINI Hier<sup>1</sup>.

i. 3. \*USQUE AD CONSUMMATIONEM Hier<sup>2</sup>.

i. 4. \*AD ME DICENS<sup>3</sup> Hier.

i. 5. \*DE VULVA Hier Ir c haer 5 15 3 Tert an 26 Cypr test 1 21 de lap 10 Vict Pett Apoc 11 5 Hil Ps 119 5 Hier tr hom or i (746) 2/2 xi (843) (but *de v. matris tuae* ib i (752)) id am 4 13 Ambr exp Luc 1 15 (ib 25 *in v.*) de fide 1 2, 4 112 Aug ep 32 187 op imp con Iul 4 134 Auc qu. ex vet test ap Aug 44 Pros Aqu de voc 2 11 Leo Mag ser 30 Mar Merc hypog 8 26 2/2 : *in UTERO* [Hil trin 6 20] Aug retract 1 26 de div qu 68 6 (comp de pec mer 1 30) : *in VULVA* Faust et Marc trin 2 4 Hier Is 6 6 (Gal 1 15 ep 1 4) Pet Chrys ser 143 : *de v. m.* Ambr de ben pat 51 de int Iob et D 2 21.

\*et (*prophetam*) Auc quaest ex vet test ap Aug 44: om et Hier.

i. 6. \*A A A : AH AH AH Hier : *qui es* Hil de trin 4 8 Hier is 3 4: *quis es?* Ambr Ps 118 3 26, but comp Ps ib 34, where we find (without an interrogation) *iuvenis (bis)* for *puer* and *per* for *secundum*. See also tr hom or i (747, 753). *Qui es* is doubtless a genuine O. L. reading. In Jer iv 10 (see Hier's *Comm. ad loc.*) O. L. had *O.* O. L.

<sup>1</sup> Luc 0 + 1.

<sup>2</sup> Luc 4 + 3.

<sup>3</sup> Luc 1 + 1 : πρὸς αὐτὸν λέγω Luc 3 + 2.

elsewhere has *qui est* (Ex iii 14 *bis*; so Hil etc.) or *O* (2 K vi 5 Hil) or *Oo* (Ezek xxx 2 Hier) or is lacking (2 K iii 10, vi 5). The reading  $\omicron \ \omega\nu$  of this and three other passages in this Book (see critical notes) is probably an early corruption, and, as representing the Ineffable Name, it suggested as one of its Latin renderings an interrogation which should refer to the uncomprehended nature of God.

i. 9. \*OM (after *manum suam*) *ad me* Hier<sup>1</sup>: *hab id* tr hom or i (747, 754, 755) Cassiod Ps 50 12.

i. 10. \*et SUPER (before *regna*) Hier: om *super* Ambr Ps 43 3 Hier Soph 1 13 tr hom or i (747, 755 *bis etc*) Vigil Taps c varim § 71 Fac Herm pro def tr cap § 5 Cassiod *ib.*<sup>2</sup>

\* *ut evellas et destruas et disperdas* ET DISSIPES Hier Aug de doct chr § 17 Joh Cass coll (xiv) de spir sci 3 2 Eugip exc Aug 267: *eradicare suffodere evertere* DISPERDERE Aug Ps 50 8: [*ad destructionem et aedificationem*] id Ps 88 3: *erad et disp* Hier tr hom or i (747): *e. et suff.* *ib.*: *erad* *ib.* 755 2/2, and *erad et subvertere et disp* *ib.* xi (756, 844), *erad et suff et disp* *ib.* i (758) Ezek 1 1 ff Soph 1 13, *ut ante eradicaret et suffoderet et perderet* Hier Eccles 3 (408) (but ? a loose quotation of xviii 7, 9): *ut evellas et destruas* Vigil Taps *ib.*: *eradicare et effod et disp* Fac Herm *ib.*: *eradicare et demolire et perdere* ET EXTERMINARE Cassiod *ib.*: [*ut aedifices et destruas*] id Ps 88 2.

i. 11. \*IEREMIA Hier id Eccles 12 (491).<sup>3</sup>

\* EGO VIDEO Hier<sup>4</sup>: om id Eccles *ib.*

i. 12. \*VERBO MEO: VERBUM MEUM Hier id Eccles *ib.*

i. 13. \**ollam succensam...a facie Aquilonis* Hier Eucher form spir int § : *olla succensa ab Aquilone* Aug Ps 59 10.

\* EGO VIDEO Hier<sup>5</sup>: om id Is 41 25 Ezek 24 1.

<sup>1</sup> Luc 0 + 1.

<sup>2</sup> Luc 4 + 2 (+ 1).

<sup>3</sup> Luc 4 + 6.

<sup>4</sup> Luc 4 + 4.

<sup>5</sup> Luc 4 + 3.

i. 14. \* AB AQUILONE Hier id Is 14 14 (252) Ezek 40 21 Joel 2 18 Soph 2 12 Tit 2 2 Eucher form spir int 3 2/2 : *a facie Aquilonis* [Hier Ezek 1 4 Os 4 1 Zech 2 6].

\* PANDETUR Eucher ib 2/2 : APERIENTUR Hier, who adds *sive exardescunt* : *exardescunt* id Is ib Joel ib Soph ib Tit ib : *exardescunt* id Ezek 40 20, 41 8, 42 1, Os ib : *succenditur* (in ref to the *olla*) id Is 14 32 (264) : *accenditur* id Ezek 1 4.

i. 15. \* COGNATIONES Hier id Is 22 (222).<sup>1</sup>

\* OM τῆς γῆς Hier id Is ib.<sup>2</sup>

i. 16. \* *et loquar* IUDICIA MEA CUM EIS Hier<sup>3</sup>.

i. 17. \* *et surge* Hier : om Gaud Brix ser 2 : *et exsurge* Ps Aug spec 119.

\* AD EOS Hier<sup>4</sup> : om Lucif Cal de non parc in D. del 13 2/2 : *ad populum* Gaud Brix ib.

\* *ne formides* (*timeas* Hier) *a facie eorum* : nec enim timere te faciam vultum eorum Hier : *ne timeas a fac. eo. nec* (al *ne*) *form. in conspectu eorum* Lucif Cal ib 3/3 : so with *faciem* Ps Aug spec 119. Thus the corruption seems to have appeared early in the Greek, for of the accuracy of its original rendering (see critical note) we have sufficient evidence.

i. 18. \* ET IN COLUMNAM FERREAM Hier<sup>5</sup> (om *in* Hier ep 66 6 but the context there is very loose) : om Lucif Cal ib 13 et 14. For Joh Cass's form of vv. 18, 19 see remarks on him at the end of these notes.

\* *aereum* : *aeneum* Hier.

\* OM *firmum* Hier : *hab* Lucif Cal ib.

<sup>1</sup> π. τ. βασιλείας τῶν βασιλέων (thus differing from both) Luc 4 + 2.

<sup>2</sup> ἀπὸ β. τ. γῆς (thus agreeing with B) Luc 3 + 6.

<sup>3</sup> καὶ λαλήσω μετὰ κρίσεώς μου πρὸς αὐτούς Luc 3 + 2.

<sup>4</sup> Luc 4 + 6.      <sup>5</sup> Luc 4 + 4.

\*SUPER OMNEM TERRAM Hier: om Lucif Cal<sup>ib</sup>.

\*et SACERDOTIBUS Hier<sup>1</sup>: om Lucif Cal<sup>ib</sup>.

ii. 1. \*ET FACTUM EST VERBUM DOMINI AD ME DICENS,  
VADE ET CLAMA IN AURIBUS IERUSALEM Hier Gildas<sup>47</sup>.<sup>2</sup>

ii. 2. \*DICENS Hier: et dices Gildas<sup>ib</sup>.

\*miserans adolescentiam tuam Hier.

\*et caritatem tuam (om et c. t. Hier) et caritatem de-  
sponsationis TUAE Hier.

\*IN DESERTO, IN TERRA QUAE NON SEMINATUR Hier<sup>3</sup>.

ii. 3. \*delinquunt: -quent Hier.

\*mala venient: mala inducam Lucif Cal<sup>athan 2 1, 4</sup>

ii. 5. \*in me patres vestri Lucif Cal<sup>de non conv c haer 8</sup>  
Gildas<sup>47</sup>: p. v. in me Hier Gildas<sup>80</sup>.

ii. 6. \*et inviam (καὶ ἀβάρῳ) Hier: et ignota Lucif  
Cal<sup>ib</sup>.

\*ET IMAGINEM MORTIS Hier<sup>5</sup>: et sine fructu Lucif  
Cal<sup>ib</sup>.

(for οὐθὲν) \*VIR Hier Lucif Cal<sup>ib</sup>.

\*neque habitabit homo (om ἐκεῖ) Hier: neque commo-  
ratus est ibi filius hominis Lucif Cal<sup>ib, 6</sup>.

ii. 7. \*in TERRAM Carmeli Hier: in Carmelum  
Lucif Cal<sup>ib</sup>.

\*optima: bona Hier Lucif Cal<sup>ib</sup>.

ii. 8. \*dominus Hier Lucif Cal<sup>ib</sup> Gildas<sup>80</sup>: deus  
Ps Aug<sup>spec 46</sup>.

\*et tenentes legem Gildas<sup>ib</sup>: et seniores legis meae

<sup>1</sup> Luc 4 + 4.

<sup>2</sup> Luc 4 + 4.

<sup>3</sup> Luc 2 (+ 2) + 1.

<sup>4</sup> κατὰ ἀράξω (ἐπάξω), thus differing from both M.T. and B, and supported in so doing by O. L. evidence.

<sup>5</sup> Luc 4 + 2.

<sup>6</sup> ἰδὲ ἀνθρ. Luc 4 + 4, thus differing from both M.T. and B, and supported in so doing by O. L. evidence.

Lucif Cal<sup>ib</sup>: *et cultores legis meae* Ps Aug<sup>spec</sup> <sup>ib</sup>: *et t. legem meam* Hier: *t. l. m.* id Zech 11 8.<sup>1</sup>

ii. 9. \*AIT DOMINUS Hier Gildas<sup>ib</sup>.<sup>2</sup>

ii. 10. \**transite* (עָבְרוּ אֶלְתֵּרֶה) Hier: *circuite* Fulg Rusp<sup>ep</sup> 12 8.

\**et considerate vehementer et videte* Hier: *interrogate minis* Tert<sup>adv iud</sup> 13.

ii. 11. \*GENS Hier Fulg Rusp<sup>ep</sup> 12 8: *gentes* Tert<sup>ib</sup>.

\**populus vero meus mutavit gloriam suam in idolum* Hier, who adds *sive de quo ei nihil proderit*; as Hier (but om *vero* and *idolo*) Joh Cass<sup>coll</sup> (x) de or 5 2.

ii. 12. \*OBSTUPESCITE *coeli super hoc et portae eius DESOLAMINI vehementer* Hier: *expavit coelum super isto* Tert<sup>adv iud</sup> 13: (for עָבְרוּ) *multo magis* Cypr<sup>test</sup> 3 59: *obstupuit coelum super hoc et horruit valde* Hier<sup>ep</sup> 96 8: *o. c. s. h. et exh. terra vehementer* Hier Os 6 11: *expectavit (coelum)...inhorruit multo vehementius* Aug<sup>con ep parm</sup> 2 20: *exhorruit coelum super haec vehementer* Ps Aug<sup>spec</sup> 144.

ii. 13. \**duo enim mala: d. m.* Hier id<sup>ep</sup> 96 8 Ezek 47 1 Vigil Taps<sup>con varim</sup> 3 22: *d. pessima* Hier Os 10 9: *duo haec m.* Tert<sup>adv iud</sup> 13: *haec maligna* Cypr<sup>ib</sup>: *duo nequam* Aug<sup>ib</sup> Vigil Taps de trin 12 (Bened pag 324): *haec duo m.* Ps Aug<sup>spec</sup> <sup>ib</sup>.

\**et foderunt* (om *et* Hier) Hier id Ezek 32 17, 47 1 Hos 1 1, 10 9 Am 4 7 Tert<sup>ib</sup> Cypr<sup>ib</sup> (comp *et effod* id<sup>ib</sup> 1 3 de cath eccl un 11 ep 70 1) Zen Ver 2 59 Philast de haer 20 Aug<sup>ep</sup> 2 121 12 Ps Aug<sup>spec</sup> <sup>ib</sup> Paul Nol<sup>ep</sup> 50 12 Vigil Taps de trin <sup>ib</sup> con varim <sup>ib</sup> (Cassiod Cant 4 15): *et fecerunt* Ambr Ps 61 5: *et effoderunt* Carth Conc A.D. 255 Aug<sup>con ep parm</sup> 2 20: (*ut derelinquerent*) *et foderent* Opt Mil 4 9.

<sup>1</sup> Luc 2 + 5.

<sup>2</sup> Luc 4 + 6.

\* *cisternas* : CISTERNAS CISTERNAS Hier (Cassiod ib) : *lacus (id est cisternas)* Hier Ezek 32 17 : *lacus* Tert adv iud 13 Cypr test 1 3 8 59 de cath eccl un 11 ep 70 : Carth Conc A.D. 255 Lact div inst 4 30 Ambr Ps 61 5 Zen Ver ib Philast ib Opt Mil ib Aug con ep parm 2 20 Ps Aug spec ib Paul Nol ib Hier Ezek 47 1 Os 1 1, 10 10 Am 4 7 Na 2 9 Vigil Taps de trin ib Bened pag 324 id con varim ib : similarly Philo de prof 8 36 : 575.

\* *quae continere non valent aquas* Hier (Cassiod ib) : *qui non poterunt aquam continere* Tert adv iud 13 Ps Aug spec 36 comp οἱ οὐ δύνησονται συσχεῖν ὕδωρ Philo ib : *qui non poterunt aquam portare* Cypr test 1 3 ; so with *potuerunt* Vigil Taps 12 Bened pag 324 : so with *possunt* Cypr de cath eccl un 11 ep 70 : Zen Ver ib Aug con ep parm 2 20 Carth Conc A.D. 255 : *qui non poterant aquam continere* Cypr test 8 59, but comp *poterunt portare* id ib 1 3 : *qui non habent venam* Lact ib 4 30 : *qui non possunt capere aquam* Philast ib : *qui non possent aquam continere* Opt Mil ib : so with *possunt* Hier Na 2 9 : *quae aquas continere non possunt* Hier Ezek 32 17 : so with *qui* id Am 4 7 : so with *qui* and *aquam* id Ezek 47 1 : *quae aquas non valent continere* id Os 1 1 : *qui non possunt aquas continere* id ib 10 10 : *qui non tenent aquam* Aug ep 2 121 12 Paul Nol ep 50 12 : *qui aquam non possunt continere* Vigil Taps con varim ib.

ii. 18. \*TURBIDAM Joh Cass coll (xxiv) de mortif 24 (J C is quoting the original and discussing its application to "*t. atque coenosum*"): *Sior* Hier : *geon* Ambr Tob 28 Ps 1 3 : *aquam geon turbidam* id ep 51 5 : *aquam geon* id Is 52 4 Ezek 29 3 (comp 31 introd) Os 2 5 Ab 2 15.

\*FLUMINIS Hier Joh Cass ib: *fluminum* Hier Is 50 2, 52 4.

ii. 19. \**arguet te MALITIA tua et AVERSIO tua increpavit (-pabit Hier) te* Hier, who adds *sive erudiet te prae-*



*varicatio tua: emendabit te abscessio tua* Ir c haer 4 37 7 :  
*derelictio tua et nequitia tua* Cypr test 8 59 : *arg. te pr. t. et*  
*malitia tua corripiet te* Hier Is 19 18 Bened pag 294 : *corr. te pr.*  
*tua* id Ezek 5 17 : *M. tua et AVERSIO tua* Joh Cass ib et coll (xxiii)  
 de velle bon etc 9.

(*quia*) *MALUM ET amarum (est)* Hier<sup>1</sup>: *amarum* Cypr  
 ib : *M. ET am.* Joh Cass coll (xxiv) ib : *quam MALUM ET am.*  
 id coll (xxiii) 9 comp q. *M. ET am.* 16.

\* *te DOMINUM Deum tuum* Hier Joh Cass coll (xxiv) de  
 mortif 24 : *me, dicit Dominus* Cypr ib.

\* *et non ESSE TIMOREM MEI APUD TE* Hier : so, with  
*meum,* Joh Cass ib : *et non speraveris in me* Cypr ib.

\* *Dominus Deus EXERCITUUM* Hier : *D. D. tuus*  
 (loosely) Cypr ib : *Dominus* Joh Cass ib.

ii. 20. \* *confregisti...rupisti* Hier Gildas 47 : *contribu-*  
*lasti...dirupisti* Cypr ib.

\* *non serviam* (om σοί) Hier Cypr ib Gildas ib.

\* *prosternebaris* Hier : *confundar* Cypr ib : *diffundar*  
 Hier Os 4 10.

ii. 21. \* *vineam electam* Hier Faustus de grat 1 12 Prim  
 Adrum Apoc 8 Gildas 47 : *v. fructiferam* Ambr de fide 4 165 Ps  
 36 9 Hier Is 5 1, 32 9 Ab 3 17 Fulg Rusp ad mon 1 23 : *vitem fruct.*  
 Hier tr hom or 13 (866) : *vineam frugiferam* Ruf Aqu bes rub  
 Hier Ezek 15 1 Mic 4 8 Zach 14 15 Mal 3 7 : *vitem fructuosam* Ambr  
 Luc 6 20 Paul Nol ep 10 2 : *vitem universam fructiferam* Ps  
 Aug spec 112 : *v. veram* Fac Herm def tr 11 3.

\* *omne SEMEN verum* Hier id Faust ib Gildas ib : om  
 Ambr de fide 4 165 Prim Adrum ib : *totam feracem* Ruf  
 Aqu ib : *totam veram* Ambr Ps 36 9 Hier Is 5 1, 32 9 Mic 4 8 Ab 3 17  
 Zach 14 15 : *universam v.* Hier tr hom or xiii (866) : *vineam veram*

<sup>1</sup> πικρὸν καὶ πόν. Luc 3 + 1.

Hier Mat 15 13, 26 29, 27 34 : *veram* Ps Aug spec ib : *omnem veram* (Hier Ezek 15 1) Hier Mal 3 7 : om *πᾶσ. ἀληθ.* (Ambr Luc 6 20, but see above) Paul Nol ep 10 2 Fulg Rusp ib.

\*om *mihi* Ambr de fide ib Ruf Aqu ib Paul Nol ib Hier tr hom or ib Is 5 1, 32 9 Ezek 15 1 Ab 3 17 Mat ib Ps Aug ib Faustus de grat 1 12 Fulg Rusp ib Prim Adrum ib Gildas ib : *hab* Hier.

\*IN PRAVUM *vinea aliena* Hier Gildas ib : *in amaritudinem VITIS ALIENAE* Ambr de fide ib Ruf Aqu ib Hier Is 32 9 Ezek 15 1 Ab 3 17 Mat ib Ps Aug spec ib Paul Nol ib Faustus ib Fulg Rusp ib Prim Adrum ib : *in am. vinea aliena* Hier Is 5 1 : *in am. vitis aliena* Hier tr hom or ib Aug Ps 55 1 Joh 8 80 1 Faustus ib.

ii. 22. \* *in iniquitate tua* Hier : *in iniquitatibus tuis* id tr hom or 13 (867 bis) : *contritiones vestras* Ps Aug spec 23 : *iniqu. tua* Gildas ib.

ii. 23. \* *post BAHALIM* Hier : *p. Bahal* Prisc 19.

\* *ambulavi : abii* Hier Prisc ib.

\* *vias suas* Hier : *v. tuas* Prisc ib.

ii. 24. \* *ASSUETUS in solitudine* : *ASS. solitudini* Hier.

ii. 25. \* *A NUDITATE* Hier : *ab aspera via* Lucif Cal de non conv cum haer 8 Hier ep 122 1 : *a v. aspera* Hier ep 12 2 Is 57 10.

\* *et DIXISTI* Hier : *quae autem dixit* Lucif Cal ib.

\* *DESPERAVI, NEQUAQUAM FACIAM* Hier : *confortabor* Lucif Cal ib.<sup>1</sup>

ii. 26. \* *CONFUSI SUNT* Hier : *confundentur* Lucif Cal ib.

\* *DOMUS* Hier : *fili* Lucif Cal ib.

ii. 27. \* *DICENTES ligno, Pater meus es tu ; et lapidi, Tu me genuisti* Hier Aug Ps 65 17, 113 4 : *ligno dixerunt quia pater meus es tu ; et lapidi : Tu g. me* Cypr test 8 59 : *dicit*

<sup>1</sup> οὐ βούλομαι Luc 4 + 2, thus agreeing with M.T. rather than B.

*lap., P. m. es tu* Ambr de off min 1 117 [*noli ligno dicere, P. m. es tu* id Luc 7 13 Bened pag 1463]: *lig. dixerunt, P. m. es tu; et lap., Tu gen. me* Hier ep 122 1.

\**verterunt ad me tergum et non faciem* Hier Jus Urgell in Cant expl 49: so, with *dorsa sua* Hier ep pech 5: so, with *dorsa* and *f. suas* id Zach 7 8: *converterunt ad me dorsum et n. f. suam* (loosely) Cypr ib: so, without *suam*, Aug Ps 113 introd: *convert. ad me dorsum* Ruf Aqu ben iud 1: *v. contra me scapulam recedentem* (loosely) Hier Ezek 8 15.

ii. 28. \***SURGANT et LIBERENT** Hier: **RESURGANT et SALVAM...FACIANT** Hier Is 57 12.

\***TE** Hier id ib.<sup>1</sup>

ii. 29. \**quid vultis mecum IUDICIO CONTENDERE* Hier id ep 132 20 Aug Ps 142 2 de pecc mer 2 14 Eugip exc aug 1 Gildas 47: *ut quid loquimini ad me* Lucif Cal de non conv cum haer 8.

\**omnes dereliquistis me (me der. Gildas) dicit Dominus* Hier Aug Ps 142 2 Gildas ib: *omnes vos impie egistis et o. vos deliquistis in me, d. D.* Lucif Cal ib.

ii. 30. \**frustra* Hier Am 4 4 Aug ep 93 3 Joh Cass coll (vi) de nece san 11 Gildas ib: *sine causa* Cypr ad dem 7 Hier Is 1 5. 9 8 Soph 2 1 Mal 3 6 Aug con ep parm 8 29 Ps Aug spec 32.

\***RECEPERUNT** Hier Aug ep ib con ep parm ib Gildas ib: **EXCEPERUNT** Cypr ib: *recepistis* Hier Is 1 5. 9 8 Am ib Soph ib Mal ib Ps Aug spec ib Joh Cass ib.

ii. 31 [30]. \***VIDETE** Hier: *audite* Gildas 47.

\***OM** τῆδε λέγει Κύριε. Hier Gildas ib.

\**terra* **SEROTINA** Hier Gildas ib: *t. in incultum derelicta* Tert marc 4 31.

\***recessimus** Hier Gildas ib.

ii. 33. \***MALITIAS TUAS DOCUISTI** Hier: *tu malignatus es ut coinquinares* Lucif Cal pro ath 2 1.

<sup>1</sup> Luc 4 + 4.

ii. 37. \* *nihil habebis prosperum* Salv<sup>de gub 7 11</sup> : *n. in ea hab. pr.* Hier.

iii. 1. Si reliquerit uxor virum suum, et alii nupserit, et voluerit postea reverti ad eum : numquid suscipiet eam, et non detestabitur? *pro quo scriptum est iuxta Hebraicam veritatem, quod in Graecis et Latinis codicibus non habetur* Et tu reliquisti me; tamen convertere, et suscipiam te, dicit Dominus Hier<sup>ep 122 2</sup>, an extraordinarily loose rendering.

iii. 2. \*(*in*) *directum* Hier<sup>1</sup>.

iii. 3. *frons* Hier : *facies* Hier<sup>ep 117 9</sup> Ezek 7 18 Os 2 5 Eucher<sup>form spir int 6</sup> Vigil Taps<sup>con eut 1 4</sup>.

\*OM *πρὸς πάντας* Hier id<sup>ib. 2</sup>.

iii. 4. \* *ergo saltem AMODO voca me : pater meus, dux virginittatis meae tu es (es tu Hier) Hier : non ut Dominum me vocasti neque ut patrem et principem virg. tuae* Hier<sup>1s 54 1</sup> (very loose) : *non ut Dom. me invocasti aut pat. aut prin. v. tuae* id<sup>Os 2 19</sup> : *non ut Dom. me voc. et patr. et prin. v. t.* id<sup>Joel 1 8</sup>. Comp. οὐχ ὡς οἶκόν με ἐκάλεσας, καὶ πατέρα, καὶ ἄνδρα τῆς παρθενίας σου Philo<sup>de cherub § 14 i 148</sup>, where Dr Ryle (p. 298) points out that Philo is laying stress on the reading ἄνδρα.

iii. 6. \* *AVERSATRIX Israel* Hier : *habitatio domus Israel* id<sup>tr hom or xiv (869 et 873)</sup> Gaud Brix<sup>ver 8</sup>.

\* *FRONDOSUM* Hier : *nemorosum* id<sup>ib</sup> Gaud Brix<sup>ib</sup> : (*frondoso* Hier<sup>Os 4 10</sup>, but this is rather a citation of ii. 20. See crit. note there).

\* *et FORNICATA EST ibi* Hier : so, with *illic* for *ibi* id<sup>ib</sup> Gaud Brix<sup>ib</sup> : *et fornicati sunt ibi* (Hier<sup>ep 22 1</sup>. See previous note)<sup>2</sup>.

<sup>1</sup> om *eis eib*. Luc 3 + 1.

<sup>2</sup> Luc 0 + 1.

<sup>3</sup> ἐπόρρευεν Luc 3 + 5, thus agreeing with M. T. against B.

iii. 7. \*FECISSET Hier: *fornicata est* id<sup>ep</sup> ib Gaud Brix  
ib: *forn. es* lib de poenit ap ambr 10, but *forn. est* ib<sup>22</sup>: *fornicati  
sunt* Hier Os 4 10.

\**convertere* Hier: *revertere* Gaud Brix ib Hier ep ib Os ib.

\*SOROR EIUS *Iuda* Hier<sup>1</sup>.

iii. 8. \*OM εἰς τὰς χεῖρας αὐτῆς Hier (so Gaud Brix ib,  
but his omission is not significant, as these closing words  
are not wanted to complete the sense): *in manu eius* id  
tr hom or xiv (870): so with *manus* id ib.

\*SOROR EIUS Hier id (870) but om id ib (870 et 875).<sup>2</sup>

iii. 9. \**et facilitate fornicationis suae contaminavit  
terram* Hier: *et facta est fornicatio eius in nihilum* id ib.

\*CUM LAPIDE ET LIGNO Hier<sup>3</sup>: *lignum et lapidem*  
Cyp<sup>ep</sup> 63 18: *in lignum et lapidem* Hier Is 57 4.

iii. 10. \*SOROR EIUS Hier: om id tr hom or (870 et 876 ter).<sup>4</sup>

\*AIT DOMINUS Hier: om id ib.<sup>5</sup>

iii. 11. \*AVERSATRIX Hier: om id (870).<sup>6</sup>

iii. 12. \*OM πρὸς μέ Hier: *hab* Tycon reg 7 (p. 75) Hier  
Zach 2 6 Auct qu ex utr test 102.

\*AVERSATRIX Hier: *habitatio* Hier Zach ib.

\**ait: dicit* Hier id Zach ib Auct qu ex utr test ib.

\**avertam* Hier, who adds *sive firmabo: firmabo*  
Auct qu ex utr test ib.

\*OM ὑμῖν Hier: *hab* Auct qu ex utr test ib.

iii. 15. \*SCIENTIA Hier Ferreolus reg ad mon 37: *pas-  
centes* Cyp<sup>test</sup> 1 14 8 66 de hab virg 1 ep 4: Lucif Cal ath 1 2 1 22 8 3  
de non parc in D. del 11 ib 22 Aug con cresc don 8 8: om Aug ser 46 23  
ib 313 2.

<sup>1</sup> Ἰουδὰ ἡ ἀδελφὴ αὐτῆς Luc 4 + 3, thus agreeing with M. T.

<sup>2</sup> Luc 4 + 2, thus agreeing with M. T. against B.

<sup>3</sup> Luc 3 (+ 1) + 1 (+ 1).

<sup>5</sup> Luc 3 + 3.

<sup>4</sup> Luc 4 + 2 (+ 1).

<sup>6</sup> Luc 4 + 2.

\* *ET doctrina* Hier Ferreolus<sup>ib</sup> : *cum disciplina* Cypr<sup>ib</sup>  
Lucif Cal<sup>ib</sup> Aug con cresc don<sup>ib</sup> ser 46 23<sup>ib</sup> 313 2.

iii. 16. \* *NEQUE (NEC Hier) RECORDABUNTUR ILLIUS*  
Hier<sup>1</sup>.

iii. 17. \* *IN TEMPORE ILLO* Hier : *in illis diebus et in*  
*t. i. Prim Adrum* in Apoc 8.

\* *IN NOMINE DOMINI IN IERUSALEM* Hier<sup>2</sup> : *om in*  
*Ier Prim Adrum*<sup>ib</sup>.

iii. 19. \* *PRAECLARAM* Hier<sup>3</sup>.

\* *vocabis, cessabis* Hier Joh Cass coll (xiii) de prob dei 8.

iii. 20. \* *amatorem suum* Hier Joh Cass<sup>ib</sup> : *virum*  
*suum* Hier<sup>ep</sup> 69 5.

\* *contempsit* Hier Joh Cass<sup>ib</sup> : *despicit* Hier<sup>ib</sup>.

iii. 22. \* *et sanabo* Hier id Ezek 47 6 Na 2 9 : *et ego sanabo*  
id Is 51 9.

\* *AVERSIONES vestras* Hier : *contritiones v.* id Is<sup>ib</sup> Ezek<sup>ib</sup>  
Na<sup>ib</sup> : *tribulationem vestram* lib de poenit ap ambr 25.

\* *ECCE NOS VENIMUS AD TE* Hier<sup>4</sup>.

iv. 3. \* *ET IERUSALEM* Hier : *et qui inhabitant Hier.*  
Cypr<sup>test</sup> 1 8 : *et qui inh. in Hier.* Lact de div inst 4 17 : *et om-*  
*nibus qui habitant in Ier.* Zen Ver 1 13 6 : *et habitatori (al-*  
*-ibus)* Hier Joh Cass coll (iv) de conc car et spir 19.

iv. 4. \* *DOMINO* Hier : *deo vestro* Tert marc 1 20 Cypr<sup>ib</sup>  
Lact<sup>ib</sup> (one MS. *dom. deo v.*) Hier Eph 2 12 : *deo* Tert adv iud 3 :  
om *Dom. d. v.* Zen Ver<sup>ib</sup>.

\* *ET AUFERTE* Hier : (*circumcidimini deo*) *et circumci-*  
*dite* Tert adv iud 3 : *et circumcidimini* id marc 1 20 4 : v 4 : (*cir-*  
*cumcidite vos deo vestro*) *et circumcidite* Cypr<sup>ib</sup> Lact<sup>ib</sup> : *et*

<sup>1</sup> Luc 4 + 2 add ἐν αἰσῶν.

<sup>2</sup> Luc 3 (+ 1) + 3.

<sup>3</sup> δὲ μαθητῶν Luc 4 + 1, agreeing with M.T.

<sup>4</sup> αἰθε (with Q; see critical note) Luc 2 + 4, thus agreeing with M.T. rather than B.

nolite circumcidere carnem praeputii vestri Hier  
Eph 2 12 : om Zen Ver<sup>ib.1</sup>

\**indignatio* MEA Hier : *ira* MEA Cypr<sup>ib</sup> Lact<sup>ib</sup> Zen  
Ver<sup>ib</sup>.

iv. 7. \**de cubili suo* Hier : *de* Iordane Hier Zach 11 3.

\**ET praedo* Hier<sup>2</sup>.

\**terram TUAM* Hier<sup>3</sup>.

\**civitates TUAE* Hier<sup>4</sup>.

iv. 8. \**ira FURORIS* Hier<sup>5</sup> : *ira* Ps Aug<sup>spec 23</sup>.

iv. 10. \**heu heu heu* Hier. See on i. 6.

\**erit VOBIS* Hier<sup>6</sup>.

\**et ecce pervenit* Hier<sup>7</sup>.

iv. 11. \**urens* Hier, who adds *sive roris* : but see  
crit. note.

iv. 12. \**EX HIS* Hier<sup>8</sup>.

\**loquar* Hier (לִּדְבַר, λαλώ ; Q has -λήσω)<sup>9</sup>.

iv. 14. \**MORABUNTUR* Hier Joh Cass<sup>coll (vii) de an mob 4</sup> :  
*erunt* Ps Aug<sup>spec 23, 10</sup>

iv. 19. \**VENTREM MEUM* 2<sup>o</sup> Hier id Ezek 3 3 Ambr<sup>ob</sup>  
val 29 sug saec 42 : om Ambr<sup>ep 36</sup> Euch<sup>er form spir int 7</sup>.

\**sensus cordis mei turbati sunt in me* Hier : *s. c. m.*  
*conturbant me* id Ezek<sup>ib</sup> : *s. c. m. conturbati sunt* Euch<sup>er ib</sup>.

<sup>1</sup> τὴν ἀκροβ. τ. καρδίας ὑμῶν (ἡμῶν) Luc 3 + 3, thus agreeing with  
M.T., but one Luc MS. (51) has τὴν σκληροκαρδίαν τ. κ. ὑμ.

<sup>2</sup> Luc 1 + 2.

<sup>3</sup> τὴν γῆν σου, Luc 3 + 6, thus agreeing with M.T.

<sup>4</sup> ins. σου Luc 3 + 5.

<sup>5</sup> Luc 1 + 5.

<sup>6</sup> Luc 4 + 6.

<sup>7</sup> om ἰδοὺ Luc 0 + 3, thus agreeing with M.T.

<sup>8</sup> Luc 4 + 4.

<sup>9</sup> λαλήσω Luc 4 + 6.

<sup>10</sup> ὑπάξουσιν Luc 3 (+ 1) + 4.

- iv. 20. \*TABERNACULA MEA Hier<sup>1</sup>.  
 iv. 21. \*AUDIAM Hier<sup>2</sup>.  
 iv. 22. \*STULTUS Hier Gildas<sup>47</sup>: *duces* Hier<sup>Mic 7 7</sup>.  
 iv. 29. \**omnis civitas* (כָּל־דְּוֵעִיר 1<sup>o</sup>) Hier, who adds  
*sive regio*.  
 \*universae urbes Hier<sup>3</sup>.  
 iv. 30. \*VASTATA Hier<sup>4</sup>.  
 \*quaerent Hier<sup>5</sup>.  
 v. 1. \**et considerate et quaerite* Hier: om *et cons.* id  
 adv pel 2 26: *et quaer....et cognoscite*, inverting order, Aug  
 quaest in hept 1 40 Eugip exc Aug 74.  
 \*VIRUM Hier id adv pel ib: HOMINEM Aug<sup>ib</sup> Eugip<sup>ib</sup>.<sup>6</sup>  
 \*om וְיִדְּוֹן Hier id adv pel ib Aug<sup>ib</sup> Eugip<sup>ib</sup>.  
 \*eis: EI Hier<sup>7</sup>: propter eum id adv pel ib: peccatis  
 eorum Aug<sup>ib</sup> Eugip<sup>ib</sup>.  
 v. 2. \*QUODSI ETIAM Hier: QUAMVIS ENIM id adv  
 pel ib.  
 \**et hoc falso iurabunt* Hier: fraudulenter (= לֹא כֵן)  
 IURANT, *et hoc ipsum in mendacio* id adv pel ib.  
 v. 3. \*respiciunt fidem Hier Gildas<sup>48</sup>.  
 v. 4. \*dei sui Hier<sup>8</sup>.

<sup>1</sup> ins μον Luc 3 + 3, thus agreeing with M.T.

<sup>2</sup> Luc 4 + 5 against the ptcp ἀκούων, but two MSS. (23, 90) have ἀκούω instead of the future. Thus on the whole Luc agrees with M.T.

<sup>3</sup> πᾶσα χώρα Luc 4 + 2 (thus agreeing with B against M.T.).

<sup>4</sup> ἡ θαλάσσι. Luc 4 + 3, thus agreeing with M.T. against B.

<sup>5</sup> Luc 0 + 3.

<sup>6</sup> ἄνδρα Luc 4 + 5, thus agreeing with M.T. against B.

<sup>7</sup> αὐτῇ Luc 4 + 4, thus agreeing with M.T. against B.

<sup>8</sup> Luc 3 + 2.



v. 6. \*AD VESPERAM Hier Cassiod Ps 101 11: *usque ad domos* id Na 2 11.<sup>1</sup>

v. 7. \*saturavi Hier<sup>2</sup>.

v. 8. \*emissarii Hier: om Ir c haer 4 41 3, 5 8 2 Hier de perp virg 8 adv Iov 2 37 Ezek 8 10 Zach 9 5 Ps Aug spec 45 Salv de gub 7 4, but id ib 4 24 has *insanientes* (without *emiss*) and so Hier ubique.

v. 11. \*AIT (DICIT Hier) DOMINUS Hier<sup>3</sup>.

v. 13. \*haec ergo venient (even. Hier) illis Hier<sup>4</sup>.

v. 14. \*DEUS Hier<sup>5</sup>.

v. 17. καὶ τοὺς ἐλαιῶνας ὑμῶν<sup>6</sup>.

\*TU HABES *fiduciam* (TU *fid.* HAB. Hier) Hier (תְּחִיבָהּ הַתְּחִיבָהּ, ὑμεῖς πεποιθήσατε)<sup>7</sup>.

v. 19. \*DERELIQUISTIS ME ET<sup>8</sup>.

v. 22. \*et a facie mea non dolebitis Hier who adds, *sive timebitis* Gildas<sup>48</sup>: om Ambr hexam 3 2 11 (shewing that he sometimes quoted from memory): *a f. m. n. formidabit* Hier Is 51 13.

v. 23. \*recesserunt (ἦσαν, καὶ ἐξέκλιναν; B\* vid Q om καὶ) Hier Gildas ib.<sup>9</sup>

v. 24. \*serotinam Hier<sup>10</sup>.

<sup>1</sup> ἐκ τῶν οἰκιῶν (MS. 144 has ὡς τ. οἰ.) Luc 3 + 1, an example of a conjectural emendation, supported by Luc MSS. and based on O', without any connexion with the Heb.

<sup>2</sup> καὶ ὑπερίσταν αὐτοῖς Luc 3 + 2.

<sup>3</sup> om Luc 4 + 5.

<sup>4</sup> So Luc 4 + 3 (+ 1), thus agreeing with M.T. and B.

<sup>5</sup> Luc 3 + 1 (+ 1), thus agreeing with M.T. against B.

<sup>6</sup> Luc 1 (+ 1).

<sup>7</sup> οὐ πέποιθας Luc 3 + 2, thus agreeing with M.T. against B.

<sup>8</sup> Luc 3 + 6, thus agreeing with M.T. against B.

<sup>9</sup> om καὶ Luc 3 + 4.

<sup>10</sup> ἐν καιρῷ αὐτοῦ (a double rendering of ἰσχυρῶς) inserted between δψ. and κατὰ καιρὸν by Luc 4 + 2.

v. 26. \**impii* Hier Gildas<sup>48</sup>: impietates Ps Aug  
spec 29.

\*INSIDIANTES QUASI AUCUPES *laqueos* (יִשׁוּר בְּשֵׁרָךְ  
יְקוּשִׁים) Hier Gildas<sup>ib</sup>: et loquentes vana Epp Decret  
S. Stephano adscr. This rendering appears to represent  
some such Heb. as בְּשֵׁרָיִךְ קֵשׁ. If so, it has the in-  
terest of preserving an attempt at the emendation of a  
deeply-seated corruption in M.T.

v. 28. \*INCRASSATI SUNT ET IMPINGUATI Hier Gil-  
das<sup>ib.1</sup>

\*SERMONES meos pessime Hier Gildas<sup>ib.2</sup>

v. 30. \**stupor et mirabilia facta sunt in terra* Hier  
Gildas<sup>80</sup>: *pavor et horrenda facta sunt super terram* Aug  
de doct chr 4 30: *horribilia f. s. s. t.* Ps Aug spec 46.

v. 31. \**applaudebant manibus suis* Hier Gildas<sup>ib</sup>:  
*plausum dederunt m. s.* Aug<sup>ib</sup> (with whom the whole v.  
differs a good deal in detail from Vulg.): *plauserunt m. s.*  
Ps Aug spec ib.

vi. 7. \**aquam* SUAM Hier: om *suam* id Is 14 15 Bened  
pag 253.

vi. 13. \**et a* PROPHETA *usque ad* SACERDOTES  
(-DOTEM Hier Gil) Hier Gildas<sup>80</sup>: *a sacerdote u. a. pseudo-*  
*prophetam* Ps Aug spec 46 Faust et Marc lib prec 33.

vi. 14. \**et* NON Hier id adv iov 2 37 Aug Ps 147 14: *et ubi*  
Ambr Ps 118 D 14 Hier ep 82 Aug con litt pet 2 157 Ps Aug spec ib  
Faust et Marc<sup>ib</sup> Gildas<sup>ib</sup>: CUM NON ESSET Fac ep Herm  
con moc.

<sup>1</sup> ἐλιπαρώθησαν, ἐστεατώθησαν Luc 4 + 3, thus agreeing with M.T.  
against B.

<sup>2</sup> τῶν λόγων μου εἰς πᾶσαν (before κλειω 1°) Luc 3 + 2, thus  
supporting a modified form of M.T. against B.

vi. 15. \**quia (qui Gil) ABOMINATIONEM FECERUNT* Hier Gildas<sup>ib</sup>: *defecerunt* Faust et Marc<sup>ib</sup>.

\**ERUBESCERE* Hier Gildas<sup>ib</sup>: *ignominiam suam* Faust et Marc<sup>ib</sup>.

\**INTER RUENTES* Hier Gildas<sup>ib</sup>: *in ruina sua* Faust et Marc<sup>ib</sup>.

\**visitationis suae* Hier: om s. Faust et Marc<sup>ib</sup>: so, with *eorum*, Gildas<sup>ib</sup>.

\**CORRUENT* Hier Gildas<sup>ib</sup>: *infirmabuntur* Faust et Marc<sup>ib</sup> (see critical note).

vi. 16. \**OM Κυρίου* Hier id Na 2 2 Ambr Ps 118 7 22: *Domini* Hil Ps 118 3 Hier Is 3 13 Ps Aug<sup>spec</sup> 5 Cassiod Ps 127 1: *dei* Hil Ps 127 1, 137 4.

\**OM καὶ ἴδετε 2°* Hier id Is<sup>ib</sup>: *et quaerite* Hil Ps 118 3: *et videte* Ambr<sup>ib</sup> Hil Ps 127 1, 137 4 Hier Na<sup>ib</sup> Ps Aug<sup>spec</sup> <sup>ib</sup> Cassiod<sup>ib</sup>: *quaerite (viam bonam; loosely)* Hier Is 57 10.

\**refrigerium* Hier: *purificationem* id Is 57 10: *sanctificationem* Ps Aug<sup>spec</sup> <sup>ib</sup>.

vi. 18. \**AUDITE* Hier, who adds *sive audiverunt: audierunt* Ir<sup>c</sup> haer 4 36 2; *audient* Cypr<sup>test</sup> 1 21.

\**CONGREGATIO, quanta ego faciam eis* Hier, who adds to *congreg.*, *sive qui pascitis greges: et qui pascunt pecora in eis* Ir<sup>ib</sup>: so with *pascent* Cypr<sup>ib</sup>.

vi. 20. \**affertis (ΝΙΖΗ φέρετε)* Hier Ir<sup>c</sup> haer 4 17 2.

vi. 26. \**super NOS* Hier, who adds *sive super vos*.

vi. 28. \**principes declinant (-nantes Hier)* Hier: *pr. declinantium* Gildas<sup>80</sup>.

vi. 29. \**defecit* Hier Joh Cass coll (vi) de nece san 11 Gildas<sup>ib</sup>.

\**consumptum est plumbum* Hier: om Joh Cass<sup>ib</sup> Gildas<sup>ib</sup>.

\* *malitiae enim (autem for enim Gildas) eorum non sunt consumptae* Hier Gildas <sup>ib</sup>: so with *vestrae* for *eorum* Joh Cass <sup>ib</sup>.

vi. 30. \* *vocate* Hier Joh Cass <sup>ib</sup>: (*argentum vestrum*) reprobum est Ambr <sup>Luc 22 57</sup>.

vii. 2. \* *QUI INGREDIMINI PER PORTAS HAS, UT ADORETIS DOMINUM* Hier: om Ir <sup>4 17 2</sup>.

vii. 3. \* *Dominus EXERCITUUM* Hier: om EX. Ir <sup>ib</sup>.

vii. 4. \* *OM ὄτι...ὕμᾶς* Hier Salv <sup>de gub 7 11</sup>: *quia (quoniam Ir) in totum non proderunt vobis* Ir <sup>ib</sup> Ps Aug <sup>spec 5</sup>.

\* *templum Domini, templum Domini* Ir <sup>ib</sup> Hier <sup>ep 58 3 adv iov 2 37</sup>: T. D. T. D. T. D. Hier Salv <sup>ib</sup>.

\* *est* Hier Ir <sup>ib</sup> Salv <sup>ib</sup>: om Hier <sup>adv iov ib</sup>.

vii. 5. \* *bene direxeritis* Salv <sup>ib</sup>: *benedixeritis* Hier: *emundate* Ir <sup>4 36 2</sup>: *emendantes emendabitis* Lucif Cal <sup>de ath 2 1</sup>.

vii. 11. \* *FACTA EST* Hier: EST Lucif Cal <sup>ib</sup>.

\* *domus ista* Hier, who adds *sive mea: d. mea* Lucif Cal <sup>ib</sup>.

vii. 13. \* *DICIT DOMINUS* Hier Gildas <sup>80</sup>.

\* *MANE CONSURGENS ET LOQUENS* Hier Gildas <sup>ib</sup>: *ante lucem* Cassiod <sup>Ps 126 3</sup>, but this perhaps is a reminiscence of *v. 25* or of *xxv. 4*.

\* *AUDISTIS* Hier Gildas <sup>ib</sup> Cassiod <sup>ib</sup>.

vii. 14. \* *faciam om et* Hier Gildas <sup>ib</sup>: *et fac.* Ambr <sup>ep 40 14</sup>.

\* *domui huic* Hier Gildas <sup>ib</sup>: *domui* Ambr <sup>ib</sup>.

vii. 15. \* *OMNES fratres vestros* Hier: *f. 7*. Ambr <sup>ib</sup>.

vii. 16. \* *nec ASSUMAS pro eis LAUDEM et orationem* (OM κ. μ. εὐ.), *et non obsistas mihi* Hier: *et ne postulareris pro his* IN PRECE *et oratione* (OM κ. μ. εὐ.) Tert <sup>pod 2</sup>: *et noli postulare illis misericordiam* (OM κ. μ. εὐ.) Ambr <sup>ib</sup>: *nec ASSUMAS pro eis deprecationem* (OM κ. μ. εὐ.) *et non*

*obsistas mihi* (much closer to M.T. than to O) Hier <sup>adv</sup> iov 2 30: *et ne postulaveris misereri illius, et non accesseris ad me pro eis* Fac ep Herm <sup>pro def tr</sup> 18 5.

\*TE Hier id <sup>adv iov ib</sup> Dan 9 2 Ambr <sup>ib</sup> Fac ep Herm <sup>ib</sup>: om *te* Tert <sup>ib</sup>.

vii. 18. \*REGINAE *coeli* Hier, who adds *sive militiae*: militiae c. id Is 57 6.

vii. 21. \*EXERCITUUM, DEUS ISRAEL Hier: om Ir c haer 4 17 3 Auct qu ex utr test <sup>103</sup>.

vii. 23. \*IN OMNI VIA Hier: *in omnibus viis meis* Ir <sup>ib</sup> Tert <sup>marc 4 31</sup>.

vii. 24. \*(*et non*) AUDIERUNT Hier Tert <sup>ib</sup>: OBAUDIERUNT Ir <sup>ib</sup>.

\**nec inclinaverunt aurem suam* Hier: *nec intenderunt* Ir <sup>ib</sup>: *et non adverterunt au. s.* Tert <sup>ib</sup>, the last adding however exegetically, *et non intendit auribus suis*.

\**in voluntatibus suis* (om *suis* Hier) *et in* (om *in* Hier) *pravitate* Hier: *in cogitationibus (cordis malitiae suae)* Ir <sup>ib</sup>: *in iis quae concupiverunt (corde suo malo)* Tert <sup>ib</sup>.

vii. 25. \**et misi* Hier Ir 4 36 5 Ambr <sup>Luc 15 17</sup>: *et emisi* Tert <sup>ib</sup>: *mittebam* Max Taur <sup>ser 4</sup>.

\**per (hanc Hier) diem, consurgens diluculo* Hier: *inter diem et ante lucem* Ir <sup>ib</sup>: *ante lucem* [Tert <sup>ib</sup>] Ambr <sup>ib</sup> Max Taur <sup>ib</sup> Cassiod <sup>Ps 126 3</sup>, but this perhaps is a reminiscence of xxv. 5. (See on v. 13.)

vii. 26. \**et PEIUS OPERATI SUNT (quam patres eorum)* Hier: om *et peius...eorum* Ir <sup>ib</sup>: om *et p. o. s.* Tert <sup>ib</sup>.

vii. 27. \*OMNIA...EOS Hier Gildas <sup>49</sup>: *hunc sermonem* Ir <sup>ib</sup>.

vii. 28. \*HAEC EST GENS Hier Gildas <sup>ib</sup>: *hoc genus* Ir <sup>ib</sup>.

\* *Domini DEI SUI* Hier Gildas <sup>ib</sup>: *Domini Ir* <sup>ib</sup> Ps Aug <sup>spec 32</sup>.

\* *ET ABLATA EST* Hier Gildas <sup>ib</sup>: om Ir <sup>ib</sup> Ps Aug <sup>spec ib</sup>.

vii. 29. \* *FURORIS SUI* Hier: *facientem haec Ir* <sup>4 36 2</sup>.

viii. 4. \* *numquid qui cadet (al. cadit) non resurget?* Hier id Am 8 11 Ps Aug <sup>spec 23</sup>: so with *cadit* Hier <sup>tr hom</sup> or Is 51 12 Ezek 27 Mic 7 8 ep 7<sup>8</sup> Lucif Cal de reg apos 12 Joh Cass coll (xiii) de prof dei 3 Prosp Aqu adv coll 2 Bach Mon de rep 21 Fulg Rusp ep 7 8 Gildas 49: *qui ceciderit resurget* Tert poenit 8: *numquid qui cadit (but Cod A has cadet) non resurget?* Cypr <sup>test 8 114</sup>: *n. q. cadit non adiiciet ut resurgat?* Ambr Ps 36 24: *nonne qui ceciderit resurget?* Pac ep 1 5 par ad poenit 12 *n. q. cadet non surget?* Hier Is 51 9.

viii. 5. \* *IN IERUSALEM* Hier Fulg Rusp <sup>ib</sup> Joh Cass <sup>ib and 7</sup> Gildas <sup>ib</sup>: om Ps Aug <sup>spec ib</sup>.

\* *contentiosa* Hier (see critical note) Joh Cass <sup>ib 3 et 7</sup> Fulg Rusp <sup>ib</sup> Gildas <sup>ib</sup>: *malignam* Ps Aug <sup>spec ib</sup>.

\* *APPREHENDERUNT* Hier Gildas <sup>ib</sup>: *TENUERUNT* Ps Aug <sup>spec ib</sup>: *INDURAUERUNT* Joh Cass <sup>ib 3 et 7</sup> Fulg Rusp <sup>ib</sup>.

\* *MENDACIUM* Hier Gildas <sup>ib</sup>: *praesumptionem* Ps Aug <sup>spec ib</sup>: *facies suas* Joh Cass <sup>ib</sup>: *cervices suas* Fulg Rusp <sup>ib</sup> Joh Cass <sup>ib 3</sup>.

viii. 6. \* *ATTENDI ET AUSCULTAVI* Hier Gildas <sup>ib</sup>: *praebete ergo aurem et audite* Ps Aug <sup>spec ib</sup>.

\* *NEMO QUOD BONUM EST (loquitur)* Hier Gildas <sup>ib</sup>: om Ps Aug <sup>spec ib</sup>.

\* *OMNES CONVERSI SUNT* Hier Gildas <sup>ib</sup>: *defecit quia currebat* Ps Aug <sup>spec ib</sup>.

\* *IN PROELIO: AD PROELIUM* Hier: *in hinnitu suo* Ps Aug <sup>spec ib</sup>: *IN PROELIUM* Gildas <sup>ib</sup>.

viii. 7. \* *et hirundo ET CICONIA* Hier id Is 38 15 Gildas

49: *et hir. (hyr Cypr) ruris (agri for ruris Ambr) Cypr* test 1 3  
 Ambr hex 6 4 20 ep 23 6: *et hir. et ru. (pass.) Lact* div inst 4 11:  
*et hir. cui cellae agri Ps Aug* spec ib.

\*IUDICIUM Hier Cypr<sup>ib</sup> Lact<sup>ib</sup> Ps Aug<sup>spec ib</sup> Gildas<sup>ib</sup>:  
*iudicia Ambr* hex 6 4 20.

viii. 8. \*VERE (אֲבֵן הַנֵּהָר) Hier: om Cypr<sup>ib</sup> Lact<sup>ib</sup>  
 Ps Aug<sup>spec 46</sup>.

\*mendacium OPERATUS EST Hier: *in cassum facta est*  
 Cypr<sup>ib</sup> Lact<sup>ib</sup>: *in vanum f. e.* Ps Aug<sup>spec ib</sup>, (adding me-  
 tatura vestra).

N.B. *scribae confusi sunt* Cypr<sup>ib</sup> Ps Aug<sup>spec ib</sup> differing  
 from M.T. and O's division סַפְּרִים : הַבִּישָׁן.

viii. 9. \*verbum Hier Cypr<sup>ib</sup> Lact<sup>ib</sup> Ps Aug<sup>ib</sup> Salv  
 de gub 4 1.

viii. 16. \*AUDITUS EST Hier (id de ben iac patr): *au-*  
*diemus Ir* 5 30 2.

\*FREMITUS Hier (id de ben etc): *vocem velocitatis Ir* ib,  
 (adding *equorum eius*).

\*(*hinnituum*) PUGNATORUM eius Hier: *hinnitus (de-*  
*cursionis) equorum eius Ir* ib.

\*et VENERUNT et DEVORAVERTUNT Hier: *et veniet et*  
*manducabit Ir* ib.

viii. 17. \*REGULOS Hier Joh Cass coll (xviii) de trib gen  
 mon 16 bis.

viii. 21. \*CONTRITUS SUM Hier Gildas 49, but G.  
 omits \**et contristatus* of Hier.

viii. 22. \*(*quare igitur non*) *est obducta cicatrix* Hier  
 Joh Cass coll (iii) de trib abren 8: ASCENDIT *sanitas* Ambr de  
 lap virg 33: ASC. *curatio* Hier Ier 22 8 Ezek 27 17: ASC. *sanatio*  
 Ezek 47 6: *obd. est cic.* Gildas<sup>ib</sup>.

viii. 23 [ix. 1]. \*ΟΜ τὸν λαὸν μου τοῦτον Hier id ep 39

et 98 25 Joh Cass coll (ix) de orat 29 Gildas 35 et 49 Siric ep 1 7 : *hanc plebem* Chrom Aqu Mat Tract 3 3 : *populum istum* Hier ep 122 1 : *pop. hunc* Cypr apol adv Theod ap Mar Merc xi resp orth Dion Exig. ep decr p sir 7 : (*et plorabo*) istud Fac ep Herm pro def tr 2 4.

ix. 1 [2]. *in solitudinem* (-ne Hier) *diversorium* (al. *in diversorio* for *in sol. div.* Hier) VIATORUM Hier Gildas 49 : *in deserto habitationem novissimam* Ir 4 25 3.

ix. 2 [3]. \**extenderunt* Hier Gildas <sup>ib</sup> : *extendit* Lucif Cal athan 2 1 : *extendit* (*lingua eius mendacium et non fidem*) Fac ep Herm pro def tr 2 4.

\**quasi arcum* Hier Gildas <sup>ib</sup> : *sicut a.* Lucif Cal <sup>ib</sup>.

\**mendacii* Hier Gildas <sup>ib</sup> : *in falso* Lucif Cal <sup>ib</sup> : *mendacium* Ps Aug <sup>spec</sup> 43.

\**et non veritatis : confortati sunt* Hier Gildas <sup>ib</sup> : *et fides non invaluit* Lucif Cal <sup>ib</sup> : *et non f. inv.* Ps Aug <sup>spec</sup> <sup>ib</sup>.

\**quia de malo ad* (in Hier) *malum egressi sunt* Hier Gildas <sup>ib</sup> : *quia de* (a Ps Aug) *malis mala exierunt* Lucif Cal <sup>ib</sup> Ps Aug <sup>spec</sup> <sup>ib</sup>.

\**DICIT DOMINUS* Hier Gildas <sup>ib</sup> : *om* Lucif Cal <sup>ib</sup> Ps Aug <sup>spec</sup> <sup>ib</sup>.

ix. 4 [5]. \**ET veritatem* Hier id Zach 8 10 (but he goes on loosely, *non loquitur*) : *om et* Lucif Cal <sup>ib</sup>.

\**DOCUERUNT* Hier, who adds, *sive didicit* Aug Ps 139 10 : *didicit* Hier Zach <sup>ib</sup> Lucif Cal <sup>ib</sup>.

ix. 4 [5], 5 [6]. \**(ut inique agerent)* LABORAVERTUNT (so Aug <sup>ib</sup>). *HABITATIO TUA IN MEDIO (DOLI)* Hier : *reverti voluerunt et non obreliquerunt usuram super usuram* (DOLUM SUPER DOLUM) Lucif Cal <sup>ib</sup> : *ut...lab.* (as Vulg.) Joh Cass coll (xxiii) de velle bon etc 1 5 : *laborant* (*ut inique agant*) Gildas <sup>68</sup>.

ix. 5 [6]. \**DICIT DOMINUS* Hier Lucif Cal <sup>ib</sup>.



ix. 6 [7]. \* *Dominus EXERCITUUM* Hier: om *exerc.*  
Lucif Cal <sup>ib.</sup>

\* *QUID (enim aliud faciam)?* Hier: (*quia*) *sic faciam*  
Lucif Cal <sup>ib.</sup>

\* *OM πονηρίας: (a facie filiae sive a fac.) malitiæ (fil.)*  
Hier: *malignitatis* Lucif Cal <sup>ib.</sup>

ix. 7 [8]. \* *vulnerans* Hier Lucif Cal <sup>ib.</sup> Ps Aug <sup>spec 15.</sup>

\* *dolum locuta est; in ore suo* Hier: *maligna verba*  
*oris eorum* Lucif Cal <sup>ib.</sup>: *dolosa v. o. e.* Ps Aug <sup>spec ib.</sup>

\* *insidias* Hier: *inimicitiam* Lucif Cal <sup>ib.</sup> Ps Aug <sup>spec ib.</sup>

ix. 8 [9]. \* *visitabo* Hier Lucif Cal <sup>ib.</sup> Ps Aug <sup>spec ib.</sup>

\* *om* □<sub>3</sub> Hier Lucif Cal <sup>ib.</sup> Ps Aug <sup>spec ib.</sup>

ix. 9 [10]. \* *ASSUMAM* Hier, who adds *sive assumite*:  
*accipite* Ambr de fide 8 119 Vigil Taps Trin 5 Bened pag 247 c. varim  
1 44: *accipe* (al. *accipite*) Vict Vit de pers 8 2.

\* *AC LAMENTUM* Hier: om Ambr <sup>ib.</sup> Vigil Taps <sup>ib.</sup> Vict  
Vit <sup>ib.</sup>

\* *INCENSA SUNT* Hier, who adds *sive defecerunt: defe-*  
*cerunt* Ambr <sup>ib.</sup> Vigil Taps <sup>ib.</sup> Vict Vit <sup>ib.</sup>

\* *PERTRANSIENS* Hier: om Ambr <sup>ib.</sup> Vigil Taps <sup>ib.</sup> Vict  
Vit <sup>ib.</sup>

ix. 12 [13]. \* *OM πρὸς μέ* Hier Gildas 49.

\* *ET NON AMBULAVERUNT IN EA* Hier Gildas <sup>ib.</sup>

ix. 13 [14]. \* *PRAVITATEM* Hier Gildas <sup>ib.</sup>

\* *OM τῆς κακῆς* Hier Gildas <sup>ib.</sup>

ix. 20 [21]. \* (*fenestras*) *NOSTRAS* Hier id ep 22 26 adv  
iov 2 8 loel 2 1 Abd 11 Na 3 13 interp hom or in Cant 2 Bened pag 529 (but  
in all but loel there is a variant *vestras*): *per fenestram*  
(om. pr<sup>on</sup>) Ambr de fug saec 1 3: so *-tras* id Ps 118 42: *fen.*  
*vestras* Hier Ezek 20 7 Paul Nol ep 41 2 (but one MS. *nostras*)  
Maxim Taur <sup>hom 78.</sup>

ix. 23 [24]. (*nosse*) *ME* Hier Salv de gub 7 11: om *me*  
Ir c haer 4 17 3 Cypr test 8 10 Hil Ps 123 2 Zen Ver 1 3 2 Aug

ep 55 6 Ps Aug spec 22 et 75 Hier Zach 10 12 tr hom or iv (791) vii (811)  
 (Leo Mag<sup>ep</sup> ad demetr 12) Fulg Ferr ep 7 4 Prim Adrum Apoc 2 :  
*scire et intellegere Deum, et facere iudicium et iustitiam in  
 medio terrae* Lucif Cal athan 1 10 : *int. et sc. in D. (dominum)  
 gloriari (3/3) et iud. et iust. super terram (2/2)* id athan 2 2.

\* *et iudicium* Hier Cypr<sup>ib</sup> Lucif Cal (see above) Hier  
 Zach<sup>ib</sup> Ps Aug spec 75 Zen Ver<sup>ib</sup> Fulg Ferr<sup>ib</sup> : *et iud. after  
 iust. Ir<sup>ib</sup> : (facere) iud. et iust. Prim Adrum<sup>ib</sup>.*

\* *haec enim PLACENT MIHI* Hier : *in his est voluntas  
 mea* Cypr<sup>ib</sup> Lucif Cal athan 2 2 (2/2) Ps Aug spec<sup>ib</sup>.

N.B. Hil Ps 51 : quoting loosely ends with *sed qui  
 gloriatur, in Domino gloriatur.*

ix. 25 [26]. \* *OM carne* Hier Lucif Cal<sup>ib</sup> : *hab* Hier  
 Is 52 1 Eph 2 12.

x. 2. \* *vias* Hier Cypr<sup>test</sup> 3 34 Ps Aug spec 44.

\* *(nolite) discere* Hier (see critical note) : *ambulaveritis*  
 Cypr<sup>ib</sup> : *(nolite) incedere* id<sup>ib</sup> 3 59 : *(nolite) ambulare* Ps  
 Aug spec<sup>ib</sup>.

\* *(quae timent) GENTES* Hier : *(quia timent) illa in per-  
 sonis suis* Cypr<sup>test</sup> 3 59 ; *(timentes) a conspectu facies eorum*  
 Ps Aug spec<sup>ib</sup>.

x. 3. \* *PRAECIDIT* Hier : *excisum* Cypr<sup>ib</sup> Ps Aug spec<sup>ib</sup>.

\* *manum* (sic) ; *MANUUM* Hier : om Cypr<sup>ib</sup> Ps Aug  
 spec<sup>ib</sup>.

x. 3, 4. \* *IN ASCIA. Argento et auro (DECORAVIT  
 ILLUD)* Hier : *et conflatum aurum et argentum* Cypr<sup>ib</sup> : *et  
 conf., argento et auro* Ps Aug<sup>ib</sup>.

x. 4. \* *DECORAVIT ILLUD* Hier : *speciose composita  
 sunt* Cypr<sup>ib</sup> : *exornata sunt* Ps Aug<sup>ib</sup>.

\* *CLAVIS ET MALLEIS* Hier : *in malleis et in clavis* Cypr  
<sup>ib</sup> : *et m. et cl.* Ps Aug<sup>ib</sup>.

\* *compegit* Hier : om Cypr<sup>ib</sup>.

x. 5 [9]. \**in similitudinem palmae fabricata sunt, et non loquentur* Hier: quia confixibilia sunt Cypr<sup>ib</sup>: quia fixa sunt Ps Aug<sup>spec</sup> ib.

\**portata tollentur* (al. *tolluntur* Hier) Hier: *tollentes tollunt illa* Cypr<sup>ib</sup>.

x. 6—8. *vacat* (ut O') Cypr<sup>ib</sup>.

x. 9. \**de Tharsis affertur, et aurum* Hier: *a Tharsis. venit aurum* Cypr<sup>ib</sup> (who adds Moab for \**de Opaz, מופאץ*).

\**et manus aerarii* Hier: om Cypr<sup>ib</sup>.

x. 11. \**eis*: om Cypr<sup>ib</sup>.

\**de terra et de his quae sub caelis* (caelo Hier Aug) *sunt* Hier Aug Ps 47 15: *de t. et de sub caelo* id Ps 98 1 2/2: *a terra et de sub caelo* id con faust 18 7: *de t. quae est sub caelo* Ir c haer 8 6 3: *a t. et de sub caelo isto* Cypr<sup>ib</sup> Ambr<sup>hex</sup> 1 3 9: *de sub c.* Fulg Rusp<sup>ep</sup> 12 8.

x. 12. \**OM Dominus* Hier id tr hom or v (792) but *hab* ib (793): *hab* Ambr<sup>ib</sup> Ps Aug<sup>spec</sup> 54 et 56 et 132.

\**praeparat orbem in sapientia sua* Hier: *et correxit in sap. sua or.* Ambr<sup>ib</sup>: *erexit orbem in sap. s.* Hier tr hom or v (793): om Ps Aug 54 et 56 et 132.

N.B. The Spec. is clearly quoting this passage and not, as Wehrich *ad loc.*, li. [xxviii.] 15, 16.

x. 13. \**AD VOCEM SUAM* Hier: om Ambr<sup>ib</sup> Ps Aug<sup>spec</sup> ib.

x. 14. \**stultus factus est omnis homo ab scientia sua* Hier: *infatuatus est homo a sci. sua* Ambr<sup>ib</sup>.

x. 20. \**tabernaculum MEUM* Hier: *t. tuum* Ps Aug<sup>spec</sup> 46 et 140.

\**VASTATUM EST* Hier (al. *destitutum est*): *miserum factum est, periit* Ps Aug<sup>spec</sup> ib.

\**funiculi MEI* Hier, who adds *sive...pelles MEAE*: *pelles eius* Ps Aug<sup>spec</sup> ib.

x. 23. \* *nec viri est ut ambulet et dirigat gressus suos* Hier id adv pel 1 39 Joh Cass coll (iii) de trib abren 13 : *neque vir ibit et corrigit cogitationem suam* Lucif Cal athan 22 : (*non est in hom. via eius*) et a Domino gressus hominis diriguntur Hier ep 717 : *neque vir ibit et corrigit v. s.* Aug Ps 118 12 : (*non est in homine via eius*) *nec viri est ut ambulet et dirigat gressus suos* id de pecc mer 2 7 et 26 : *nec viri est ut dirigat iter suum* Prosp Aqu de voc 1 8 et 24 : *neque viri est ut corrigit viam suam* Fulg Rusp ep 17 41.

x. 24. \* *corripe* ME Hier Aug de pecc mer 2 26 Fulg Rusp ad mon 1 28 : *doce nos* Lucif Cal ib : *corripe nos* Ambr Ps 118 10 Hier Is 5 25 Ezek 13 9 Zach 1 2 Joh Cass coll (vi) de nece san 11 3 : *emenda nos* anon tract adv novat.

\* *in furore* TUO Hier id Zach 1 2 Aug ib Joh Cass ib Fulg Rusp ib : *in ira* Lucif Cal ib : *in furore* Ambr ib Hier Is 5 25 Ezek 13 8.

\* *ad nihilum redigas* ME Hier : *ne paucos facias nos* Lucif Cal ib : *ut nequaquam p. nos f.* Hier Ezek 13 8.

x. 25. \* *provincias* Hier, who adds *sive generationes* : *regna* Lucif Cal ib Hier Ezek 9 8 et 13 8.

\* *ET DEVORAVERTUNT EUM* : om Hier Lucif Cal ib.

xi. 14. \* *in tempore* 2<sup>o</sup> Hier Tert de pud 2 Cypr de laps 19 ad fort 4 : om Gildas 49.

xi. 15. \* *MULTA* Hier Gildas 81. See critical note for Ir c haer 4 17 3.

xi. 16. \* *FRUCTIFERAM* Hier id Is 17 8 Bened pag 28 Gildas ib.

xi. 19. \* *CONSILIA* Hier : *cogitatum* Tert marc 4 40 Cypr test 2 15 Jul Firm Mat de err prof rel 27 : *cogitationem* Lact div inst 4 18 : *consilium* Ambr de fide 4 165 Hier tr hom or viii (814 etc) : *cogitationem malam* Fulg Rusp ad tras 1 12.

\* *mittamus* Hier id tr hom or ib Commod carm apol 274 Tert

marc 8 19 (al. *coniiciamus* or *iniic.*) Cypr test 8 15 et 20 Lact ib Jul Firm Mat de err prof rel 27 Eucher form spir int 4 Fulg Rusp ib : *coniiciamus* Tert ib 4 40 : *immittamus* (al. *mittamus*) id adv iud 10 : *iniiciamus* Ambr Ps 35 1 de fide 4 165 Ruf Aqu in symb apos 22.

\* *in panem eius* Hier id tr hom or ib Tert marc 8 19 4 40 adv iud 10 Cypr test 8 15 et 20 Lact ib Jul Firm Mat ib Ambr Ps 35 1 de fide 4 165 Ruf Aqu ib Eucher form spir int 7 Fulg Rusp ib : *in pane eius* Commod ib Eucher ib.

xii. 3. \*SANCTIFICA EOS IN DIE OCCISIONIS Hier : s. EOS IN D. INTERFECTIONIS *eorum* id Soph 1 7 tr hom or viii (818).

xii. 9. \*AVIS DISCOLOR Hier : *spelunca hyaenae* id Is 65 5 tr hom or viii (820).

xii. 13. \**hereditatem acceperunt* Hier : *cleri eorum* Hier ep 51 1, 52 5 Os 5 7 Am 8 4. Comp. *cleri eorum non proderant eis* id tr hom or vii (809 bis).

*a FRUCTIBUS vestris* Hier, who adds (to *a fr.*) *sive a glorificatione vestra : a gloria v. W : a gloriatione v.* Hier tr hom or vii (810 etc *quinquies*) : *a glorific. v.* Ps Sulp Sev ep ad sor 16.

\* *propter IRAM FURORIS* Hier, who adds *sive ab opprobrio in conspectu* id ib (810) : *et in properia (sic) ante Dm* W : *ab opprob. in consp.* Ps Sulp Sev ib.

xii. 14. \**vicinos MEOS* Hier : *vic. W.*

xiii. 1. \**INFERES ILLUD* Hier : *transibis W ;* Hier tr hom or vii (811).

xiii. 7. \**ABSCONDERAM illud : defoderam W.*

xiii. 9, 10. \**MULTAM. POPULUM (et POP. Hier) ISTUM* Hier : *(sic dispergam contumeliam Hierusalem) multam istam W.*

xiii. 10. \**PESSIMUM* Hier : om W.

\**ET AMBULANT IN PRAVITATE CORDIS SUI* Hier, who adds *sive in directione c. s. :* om W.

- xiii. 11. \***OMNEM domum Israel et omnem domum Iuda**  
Hier: *d. Istr. (Isr.) et o. d. I. W*; Hier <sup>tr hom or vii (811)</sup>.
- xiii. 20. \***oculos VESTROS** Hier id Mal 2 3.
- xiv. 7. \***TIBI (peccavimus)** Hier Aug <sup>quaest in hept 5 55</sup>.
- xiv. 9. \***VAGUS** Hier: *dormiens* Vigil Taps de Trin 8  
Bened pag 223.
- xiv. 14. \***et SEDUCTIONEM** Hier Mar Vict Afer <sup>ep</sup>  
athan etc Gildas <sup>81</sup>: *et praesumptiones* Ps Aug <sup>spec 49</sup>.
- xiv. 15. \***IN (om IN Hier) GLADIO et fame consumentur**  
Hier Gildas <sup>ib</sup>: *morientur et in fame consummabuntur* W.
- xiv. 16. \***ERUNT** Hier Gildas <sup>ib</sup>: *et erint* W.
- xiv. 17. \***virgo filia populi mei: f. plebis meae** W.
- xiv. 18. \***PROPHETA QUOQUE et SACERDOS** Hier:  
*sacerdotes et profetae* W.
- xiv. 19. \***ABOMINATA EST** Hier: *(a Sion) recessit* W.
- xiv. 21. \***NEQUE FACIAS NOBIS CONTUMELIAM (solii)**  
Hier: *ne perdas* W.
- xv. 6. \***laboravi** rogans Hier: *etiam non parcam* W;  
*et ultra non sinam te* Hier <sup>tr hom or x (835)</sup>.
- xv. 7. \***TERRAE** Hier, who adds *sive populi mei:*  
*plebis meae* W.
- \***A VIIS SUIS NON SUNT REVERSI** Hier Joh Cass <sup>coll (vi)</sup>  
de nece san 11: *propter malignitates eorum* W.
- xv. 10. \***non FOENERAVI, nec FOENERAVIT (FEN. Hier)**  
Hier: *non profui, neque profuit* W; Ambr de exc frat 2 34  
Hier <sup>ep 96 4 tr hom or i (747) xi (841 etc)</sup>. Comp. οὐκ ᾤφέλησα,  
οὐδὲ ᾤφέλησάν με Philo de confus ling 8 12 i 411.
- \***OMNES** Hier: *virtus mea defecit* W; Ambr <sup>ib</sup> Hier <sup>tr</sup>  
hom or xi (846 etc *ter*). Comp. ἡ ἰσχύς μου ἐξέλιπεν Philo <sup>ib</sup>.
- xv. 11. \***DICIT** Hier: *fiat* W.
- \***SI NON RELIQUIAE TUAЕ** Hier: *consummatio illorum* W.
- xv. 13. \***(dabo) GRATIS** Hier, adding *sive absque pretio*

id tr hom or xi (848), but without *gr.* ib (849): (*dabo*) *immu-  
tionem* W.

\**in omnibus peccatis tuis* Hier: *propter omnia peccata  
tua* W; Hier tr hom or xi (849).

xv. 14. \**et ADDUCAM (inimicos tuos)* Hier, who adds *sive  
sive servire te faciam inimicis tuis: et dabo te in servitudi-  
nem inim. t.* id tr hom or xi (850): *et tradam* W.

xv. 15. \**TU SCIS* Hier: *tu cognovisti* id ib: om W;  
Aug con litt pet § 235.

xv. 16. \**INVENTI SUNT* Hier, who adds *sive ab his  
qui reprobant: a contemnentibus* id tr hom or xi (851 bis): *ab  
his qui spernunt* Aug ib.

\**ET COMEDI EOS* Hier: *consumma* (al. *-mavi*) *eos* id tr  
hom or xi (851): so, with *illos* Aug ib.

xv. 17. \**et GLORIATUS SUM* Hier, who adds *sive  
metuebam: sed verebar* W: *sed timebam* Hier tr hom or xi  
(853 bis) Aug ib.

xv. 18. \**DOLOR MEUS* Hier, who adds *sive...qui con-  
tristant me: (ut quid) iniurantes me* W: *qui contristant  
me* Cypr ep 73 6 Aug de bapt con don § 20 con litt pet ib.

\**factus est...PERPETUUS* Hier, who adds *sive...confor-  
tantur: convalescent* W: *praevalent* Cypr ib Aug de bapt  
etc ib con litt pet ib.

\**DESPERABILIS* Hier, who adds *sive...fortis: solida est*  
W; Cypr ib Aug de bapt etc ib: *valida est* id con litt pet ib.

N.B. Obs. at end of v. \**facta est mihi quasi menda-  
cium aquarum infidelium* Hier, comp. with *facta est mihi  
sicut aqua mendax, non habens fidem* Hier tr hom or xi (855):  
so, with *facti sunt* Aug ep 108 6. These renderings are much  
closer to O' than is Vulg.

xvi. 2. \*(*OM et*) *non accipies uxorem: noli accipere ux.*  
Hier: *et tu ne accipias ux.* id ep 22 21.

xvi. 18. \*PRIMUM DUPLICES Hier id tr hom or xii (860 etc):  
 DUPLICITER W (but see crit. note).

\*IMPLEVERUNT Hier id ib: REPLEV. W.

xvi. 19. \**vere mendacium* Hier: *quoniam falsa* Hier  
 tr hom or ib (863 bis): *quam f.* Aug con faust man 18 7 Ps Aug spec 44.

xvii. 1. \*SUPER ALTITUDINEM (al. LATIT. Hier)  
 CORDIS EORUM Hier, who adds *sive in pectore c. e.*:  
 (SCRIPTA EST, JUDA, CULPA TUA GRAPHIO FERREO ET  
 UNGUE ADAMANTINO, ET SCRIPTA EST) IN PECTORE ET IN  
 CORDE TUO Ambr de spir san 8 14: *in p. cordis tui* id apol dav alt  
 62: *super pectus cordis eorum* Hier tr hom or ib (864).

xvii. 1—4. om W.

xvii. 5. \*ET PONIT CARNEM BRACHIUM SUUM Hier  
 Eugip vita sev 5 2: *et confirmavit c. brachii sui* W; Ps Aug  
 spec 107: *et firmat c. b. s.* Aug con faust man 18 8 de grat et lib arb 6  
 (Leo Mag ep ad dem 8): *et firmavit c. brachii sui* Hier ls 31 1:  
*et firmat c. b. s.* Prosp Aqu lib con coll 16 [36] 1 Eugip exc Aug 283:  
*et p. spem carnem b. s.* Cassiod Ps 30 13, 107 8: so with *c. sp.*  
 id ib 88 13 om id Ps 59 11.

xvii. 8. \**timebit: erit sollicitum* Hier, who adds *sive*  
*...timebit*; W; Aug con faust man ib Fulg Ferr ep 7 4.

xvii. 9. \*PRAVUM Hier id Am 4 13 adv pel 1 39: *grave*  
 W; Aug con faust man ib de civ Dei xviii 33 1.

\**et INSCRUTABILE (quis cognoscet illud?)* Hier id Am 4  
 13: *et homo* W; Ir c haer 8 18 3 Tert marc 8 7 de car chr 15 Cypr  
 test 2 10 Lact div inst 4 13 inst epit 39 (44) Hil Trin 4 42 Ambr Ps 39  
 5, 43 20, 61 2, 118 3 de inst virg 99 de poenit 1 12 Zen Ver 8 7 3  
 Hier eccles Bened pag 417 ls 17 11 Ben pag 282 Aug con faust man ib 3/3  
 de civ Dei ib Vigil Taps con eut 1 13 Eugip exc Aug 50 Commod  
 carn apol 370: *homo* Ir c haer 8 19 1, 4 33 11 Tert adv iud 14 (al.  
*et h.*) Vigil Taps trin 8 Bened pag 222.

xvii. 11. \*PERDIX Hier id tr hom or iv (780 etc) 4/4: *clam-*



*avit perdix* Sang; Ambr hex 6 13 ep 1 32 1 Hier ep 132 4 Aug con faust man 18 12 Philast praef in lib de haer Eucher lib form spir int 5: [*p. qui c.* Ambr ep 1 46 14].

xvii. 12. *\*(solium gloriae) altitudinis* Hier: (*thronus virtutis) exaltatus est* Ambr Luc lib 6 6 60 *thr. gl. exaltatus* (AB INITIO LOCUS) Hier tr hom or iv (781 etc.) 3/3: (*sedes autem g.) ex. est (sanctificatio nostra)* Aug con faust man 18 13: om Sang.

Thus Sang Ambr Aug omit 'מב 'מק.

xvii. 13. *\*recedentes in terra scribentur* (al. *describantur* Hier) Hier: *qui discesserunt a terra scribentur in libro mortis* Sang: *derelinquentes te super terram scribentur* Hier ep 129 1: *relinquentes autem te in terra scrib. id* adv pel 2 17: *recedentes super terram scribantur* Aug con adv leg 1 44: so with *deced.* Hier tr hom or iv (787) and, with *disced. (790 bis): discedentes a terra evertantur* Ps Aug spec 144: *recedentes* (al. *rec. a te) in t. scribantur* Joh Cass coll (xvii) de defin 25 19: *rec. a te in t. scribentur* Prim Adrum in Apoc 4 (Migne, p 880).

*\*(venam) AQUARUM VIVENTIUM* Hier, who adds (to *venam) sive fontem* Salv de gub 4 1: [*fontem vitae* Sang Hier tr hom or iv (788, 791) Ps Aug spec ib Vigil Taps de trin 12 Bened pag 325.

xvii. 16. *\*(et) ego (ego autem for et ego* Hier) *non sum turbatus, te pastorem sequens* Hier, who adds *non laboravi sequens te: ego autem non [labo]ravi subsequens [te]* Sang: *non l. sequens post te* Ambr de virginat 102 ep 2 85 2: *non l. sequens te* Hier ep 130 7 Ezek 13 3: *ego autem non l. subsequens te* Aug de cons evang 8 16: so, inserting *post* Hier tr hom or iv (781, 791, 792) *ego autem non l. te sequens* Joh Cass de coen inst 1 10.

*\*(et) diem hominis non desideravi* Hier: [*et diem*] h.

*non de[sideravi]* Sang : (*et d. h. non concupiui* Hil Ps 51 3  
Ambr de virginit ib Hier ib Aug de cons evang ib Ps 36 33, 67 14, 140 9 :  
*et d. hominum non c. id* Ps 137 8.

xvii. 20. \*AUDITE Hier Tycon 5 (p 62).

xvii. 21. \**nec INFERATIS PER* Hier : *et nolite exire*  
Tycon ib.

xvii. 23. \*OM *super patres suos* Hier : *hab* Tycon ib.

xvii. 24. \**si audieritis (me)* Hier : *si (me) aud.* (al.  
*quaesieritis*) Tycon ib.

xvii. 25. \**et principes* Hier Tycon ib.

xvii. 26. \**et victimam (-mas* Hier, who adds *sive*  
*thymiamata) et sacrificium* (Hier adds *sive manna*) Hier :  
ET INCENSA *et manna* (thus reducing the conflate to a  
single reading) Tycon ib.

xvii. 27. \*DOMOS Hier : *itinera* Tycon ib 2/2.

xviii. 2. \**audies* Hier Hil Ps 2 § 39 Ambr de int iob et dav  
2 20 Vigil Taps con ent 4 20 (Vict Tun de poenit ap ambr 27).

xviii. 4. \**e luto manibus suis* Hier : *in m. eius* Hil  
Ps 2 § 39 Vigil Taps ib : *in m. s.* Ambr ib Hier 1s 45 9 (Vict  
Tun ib). The presence in the Vulg of *e luto* shews  
(see crit. note) that St Jerome's reading of the two  
following words was identical with our own. It is thus  
interesting to see how he was led, apparently by conside-  
rations of smoothness, to retain contrary to his wont the  
text which was in possession, although it was at variance  
with the form which the Heb. had already assumed in  
his day. Comp. xxii. 12.

xviii. 7. \**(ut eradicem)* ET DESTRUAM (*et disperdam*)  
Hier id ep 122 3 adv pel 8 6 : *ut feriam eos (et perdam)* Hil ib :  
*ut tollam eos (et ut perdam eos)* Vict Tun ib : *(ut) auferam*  
*eam (et disperdam)* Hier Am 9 12 : *(eradicavit)* DESTRUXIT  
*(et perdidit)* id Ab 3 9 : *et auferam (et disp. eos)* id Soph 2 12 :

(*ut evellam*) ET DESTRUAM (*et disp.*) Joh Cass coll (xvii) de defm 25 : (*ut evellam*) ET DESTR. (*et eradicem*) Faust Rheg de grat Dei 2 10 : (*ut evellam et dissipem*) ET DESTRUAM (*et disp.*) Gildas 36.

xviii. 8. \*QUOD LOCUTUS SUM ADVERSUS (-SUM Hier) EAM Hier : om Hil<sup>ib</sup> Faust Rheg<sup>ib</sup> Vict Tun<sup>ib</sup> Hier Am 9 10 (comp. his very loose quot. Soph ii 12) Aug ser 22 6 : *quod l. s. ut facerem ei* Hier adv pel 8 6 ep 122 3 Joh Cass<sup>ib</sup> Gildas<sup>ib</sup>.

xviii. 12. \*DESPERAVIMUS Hier, who adds *sive confortabimur* id ep 122 3 : DESPERAMUS Gildas 50.

\*COGITATIONES...*nostras* Hier id<sup>ib</sup> Gildas<sup>ib</sup>.

\**pravitatem* Hier, who adds, *sive quod placuit* id<sup>ib</sup> Gildas<sup>ib</sup>.

xviii. 14. \**de petra* AGRI Hier, who adds as the rendering of O' *Numquid deficient de p. ubera (aut nix de Lebano, aut declinabit aqua violenter sublata vento)?* Gildas<sup>ib</sup> : *de p. ubera* Ambr Ps 118 D 31 de virginibus 1 22.

\**aquae erumpentes* FRIGIDAE *et* (om *et* Gildas) *delucentes* Hier Gildas<sup>ib</sup> : *aqua quae fertur valido vento* Ambr Ps<sup>ib</sup> : *val. ven. quae portatur* id de virg<sup>ib</sup>.

xviii. 15. \**et impingentes* Hier, who adds *sive impingentes* : *et inp.* Joh Cass coll (xxiv) de mortif 24.

xviii. 17. \*DORSUM ET NON FACIEM *ostendam eis* IN *die perditionis eorum* Hier : *ost. eis diem perd. eor.* W.

xviii. 18. \**et* NON *attendamus* Hier : *et audiemus* W.

xviii. 19. \**vocem* ADVERSARIORUM *meorum* Hier : *r. iustitiae meae* W.

xviii. 20. \*FODERUNT FOVEAM Hier : *locuti sunt verbum* W.

xviii. 21. \**et* DEDUC *eos* Hier : *et confringa (sic) illos* W.

xviii. 23. \*FIANT CORRUENTES Hier: *fiat infirmitas eorum* W.

xix. 2. \*VALLEM Hier Eucher lib form spir int 4: *multitudinem virorum* W.

\*filii ENNOM Hier: *filios filiorum meorum* W: *filiorum ENNON* Eucher ib.

xix. 3. \*OM κ. ἄν. Ἰούδα Hier W.

\*OM καὶ οἱ εἰσπ...ταύταις Hier W.

xix. 4. \*ET *repleverunt: replerunt* W.

xix. 5. \*IN HOLOCAUSTUM BAHALI (BAALIM Hier) Hier: om W.

\**nec ASCENDERUNT in cor meum* Hier: *neque cogitavi in corde meo* W.

xix. 7. \**et DISSIPABO* Hier: *et interficiam* W.

xix. 8. \**et PONAM* Hier: *et statuam* W.

\**obstupescet* Hier: *contristabitur* W.

xix. 9. \**et CIBABO EOS* Hier: *et edent* W.

\*ET QUI QUAERUNT ANIMAS EORUM: om W.

xix. 11. \*ET IN THOFETH...AD SEPELIENDUM Hier: om W.

xix. 12. \**ut* (ET Hier) *ponam* Hier: *ut detur* W.

xix. 13. \*IMMUNDAE Hier: *immunditiarum* W.

\**et libaverunt libamina* Hier: *et immolarunt hostias* W.

xx. 2. \**et percussit PHASSUR* (PHASUR Hier) IER. PROPHETANTEM (PROPHETAM IER. Hier) Hier: *et p. cum* W.

\*BENIAMIN Hier: *domus abiecta (sic)* W.

xx. 3. \*CUMQUE ILLUXISSET IN CRASTINUM Hier: om W.

\*PAVOREM UNDIQUE Hier: *translationem* W.

xx. 4. \**in* PAVOREM Hier: *in translationem* W.

\**et OMNEM IUDAM* Hier: *et te et om. Iu.* W.

- xx. 6. \*VENIENS (-NIES Hier) *et ibi* Hier: om W.
- xx. 7. \*OMNES Hier: *consummavi* W: *exegi* Hier  
ep 18 15: *complevi* id tr hom or xi (851).
- xx. 9. \*IN CORDE MEO Hier Ambr Ps 118 3 4 et 3 26 off  
min 3 102: om Hier tr hom or xi (841).
- \**(ignis exaestuans)* CLAUSUS(*que*) Hier: *(i. ardens) flammigerans* W: *(i. ard.) flammans* Ambr Ps 118 3 4 et 3 26: so,  
with *flammigerans* id Luc lib vii § 132 off min ib: *(i.) flammig.*  
id Ps 38 4, 118 3 19 ep 1 43 15: *(i.) inflammans* id de is et an 77:  
*i. ard.* Hier tr hom or ib.
- \**(et defeci)* FERRE Hier, who adds *(to defeci) sive dissolutus sum; undique* W; Ambr de is et an ib ep ib Ps 118  
3 4 et 3 26 off min ib Hier tr hom or ib.
- \**non sustinens* Hier: *et non possum ferre* W: *et f. non p.* Ambr de is et an ib ep ib Ps 118 ib off min ib Hier tr hom or ib.
- xx. 10. ET TERROREM Hier: *tumultuantium* W.
- \*PERSEQUIMINI *et PERSEQUAMUR eum* Hier: *adstate et superstemus ei* W.
- xx. 16. \*OM ἐν θυμῷ Hier id adv pel 2 27.
- xx. 17. \*A vulva Hier: *in v. matris* W: *in v.* Hier  
adv pel ib.
- xx. 18. \**quare* (ἵνα τί τοῦτο) Hier id adv pel ib: *ut quid ergo* W.
- xxi. 2. \*NABUCHODONOSOR Hier: om W.
- xxi. 3. \*OM βασιλ. Ἰ. Hier W.
- xxi. 4. \*DEUS ISRAEL Hier: om W.
- \*ADVERSUM REGEM BAB. ET Hier: om W.
- \*ET CONGREGABO EA (EOS Hier) Hier: om W.
- xxi. 5. \**forti* Hier: *valido* W.
- xxi. 6. \*ET BESTIAE: *et pecora* W.
- xxi. 7. \**qui (derelicti sunt)* Hier: *quae etc.* W.
- \*IN MANU N. REGIS BAB. ET Hier: om W.

- \*ET IN MANU 2<sup>o</sup> Hier: om W.  
 \*et PERCUTIET eos Hier: *et contrucidabunt eos* W.  
 \*non MOVEBITUR (FLECTETUR Hier) Hier: *non parcam*  
 W.
- xxi. 9. \*ET PESTE Hier: om W.  
 \*vivet Hier W.  
 \*QUASI SPOLIUM Hier: *in utilitate et vivet* W.
- xxi. 10. \*AIT DOMINUS Hier: om W.  
 xxi. 12. \*et ERUITE W: *et recte agite et liberate* Ps  
 Aug <sup>spec 10.</sup>  
 \*(*ne forte*) EGREDIATUR Hier, who adds *sive ut non*  
*egred.: succendatur* W; Ps Aug <sup>spec ib.</sup>  
 \*PROPTER MALITIAM STUDIORUM VESTRORUM Hier:  
 om W; Ps Aug <sup>ib.</sup>  
 xxi. 13. \*solidae Hier: (*qui inhabitas*) *Sor (in*  
*campestri)* W.  
 \*percutiet Hier, who adds *sive terrebit: pavorem...*  
*incutiet* W.
- xxi. 14. ET VISITABO...DOMINUS Hier: om W.  
 xxii. 1. \*DESCENDE Hier: *vade et des.* W.  
 xxii. 2. \*et SERVI TUI Hier: *et PUERI* W.  
 xxii. 4. \*ipsi et Hier: IPSE et W.  
 xxii. 5. \*AUDIERITIS Hier Gildas <sup>50</sup>: *fuertis* W.  
 xxii. 6. \*inhabitabiles Hier: *quae non inhabitantur*  
 W.
- xxii. 7. \*et SANCTIFICABO Hier, who adds (*aedifi-*  
*cabo*): *et SANCIAM* W.  
 xxii. 10. \*mortuum Hier: *defunctum* W.  
 xxii. 12. \*transtuli Hier: *transmigravi* W.  
 xxii. 13. \*VAE Hier: o W; Ambr <sup>ep 1 30 4</sup> Ps Aug  
<sup>spec 118.</sup>  
 xxii. 14. \*QUI DICIT AEDIFICABO Hier: *aedificasti*  
 W; Ambr <sup>ib 1 30 5.</sup>

xxii. 15. \*CONFERS TE Hier : *tu exacerbatus es* W.

\*CEDRO Hier : *in acham* W.

xxii. 15, 16. \**iustitiam* TUNC CUM BENE ERAT EI?  
(16) IUDICAVIT Hier : *iust. bonam nescierunt. non iudicasti* W.

xxii. 17. \*TUI VERO OCULI ET COR (*ad avaritiam*)  
Hier : *non sunt oc. tui neque tuum cor bonum* W : so, with  
*cor tuum*, Ir<sup>c</sup> haer 4 18 3.

\*CURSUM Hier : *homicidium* W ; Ir<sup>ib</sup>.

xxii. 18. \**ad Ioachim (-cim Hier) filium Iosiae regem*  
*Juda* Hier : *ad istum virum* W.

\*(*frater*) ET VAE frater (SOROR Hier) Hier : om W.

\*ET VAE INCLYTE Hier : om W.

xxii. 20. \**ad* TRANSEUNTES : *trans mare* W.

xxii. 21. \**in* ABUNDANTIA tua Hier : *in lapsu tuo* W.

xxii. 22. \**pastores tuos* Hier, who adds *sive amatores*  
t. W (רְעִיָּה).

\*MALITIA TUA (רְעִיָּה) Hier : *amatoribus tuis* W.

xxii. 23. \**congemuisti* Hier : *congemisces in eo* W.

xxii. 24. \**fuert* Hier Gildas<sup>50</sup> : *effectus fuerit ut fiat*  
W : *factus fuerit* Ir<sup>c</sup> haer 8 21 9.

xxii. 25. \*ET IN MANU 1° Hier : om W.

\*ET IN MANU N. REGIS BAB. ET Hier : om W.

xxii. 26. \**in* terram ALIENAM Hier : *in eam t.* W.

xxii. 27. \*UT REVERTANTUR ILLUC Hier : om W.

xxii. 28. \*NUMQUID VAS FICTILE ATQUE CONTRITUM  
VIR ISTE *Ieconias* (al. *Chonias* Hier) Hier : *depretiatus est*  
*Jeremias (sic)* W : *inhonoratus est Iech.* Ir<sup>c</sup> haer 8 21 9 Hier  
Os 8 8 tr hom or iii (111) : *depretiatus est Iech.* Ambr de int iob et  
dav 2 20 : *abiectus est Iech.* id Luc lib 8 40.

\*QUARE Hier : *propter quod* W ; Ambr Luc<sup>ib</sup> : *quoni-*  
*am* Ir<sup>ib</sup>.

xxii. 29. \**terra terra* (TERRA again Hier) Hier W ;  
Ambr Luc ib ep 1 25 4 Hier Is 26 19 tr hom or Ezek 4 : *terra* Ir ib  
Ambr de int iob etc ib.

xxii. 30. \*HAEC DICIT DOMINUS Hier : om W ; Ir ib  
Ambr Luc ib de int iob etc ib.

\**(scribe virum istum) STERILEM* Hier : (*s. v. i.*) *repro-*  
*batum hominem* W : (*s. v. hunc*) *abdicatum hom.* Ir ib : (*v.*  
*i.*) *abdicatum* Ambr Luc ib de int iob etc ib.

\*IN DIEBUS SUIS NON PROSPERABITUR Hier : om W ;  
Ir ib Ambr Luc ib.

xxiii. 1. \**(gregem) pascuae MEAE* Hier Gildas 82 :  
(*oves*) *a pascionibus suis* W : *oves MEAS* (but rest of v. very  
loosely quoted) Ps Aug spec 46.

xxiii. 2. \*QUI PASCUNT Hier Gildas ib : (*ad eos*) *qui*  
*pastores sunt (plebis suae)* W : QUI REGUNT Ps Aug spec ib.

xxiii. 3. \*GREGIS mei Hier : *plebis meae* W.

\*DE omnibus (terrīs) Hier : AB omni (terra) W.

xxiii. 4. \*ET NULLUS QUERETUR (QUAER. Hier) EX  
NUMERO Hier : om W ; Ps Aug spec 46.

xxiii. 6. \**et Israel* Hier W (*et Istrahel*) ; Hil Ps 131 6 :  
Aug de civ Dei 18 33 1.

\**quod vocabunt* (Hier adds *sive vocabit*) *eum, Dominus*  
*iustus noster* Hier Aug ib : *q. v. eum Dom. Iosedec* W.

xxiii. 7, 8. om W. N.B. After v. 39 W is lacking.

xxiii. 9. \*EBRIUS Hier : *contritus* W.

\**a facie* VERBORUM SANCTORUM *eius* Hier, who adds  
*sive et facie decoris gloriae eius* : *a specie honore eius* W.

xxiii. 10. \*QUIA ADULTERIIS (al. ADULTERIS Hier)  
REPLETA EST TERRA Hier : om W.

\*MALEDICTIONIS Hier, who adds *sive iuramenti* : *is-*  
*torum* W.

\*CURSUS eorum Hier W.



\*DISSIMILIS Hier : NON SIC W.

xxiii. 14. \**manus* PESSIMORUM Hier : *manibus* MALIGNIS W.

xxiii. 16. \*QUI PROPHEETANT VOBIS Hier Gildas <sup>ib</sup> : om W ; Cypr <sup>de cath eccl un 11 ep 43 5</sup> Ps Aug <sup>spec 50</sup>.

xxiii. 17. \**dicunt* Hier W Cypr <sup>ib</sup> Ps Aug <sup>spec ib</sup> Gildas <sup>ib</sup>.

\**his qui* BLASPHEMANT AD (om AD Hier : *qui* ME Bl. Gildas) ME Hier Gildas <sup>ib</sup> : LOCUTUS EST DOMINUS Hier, who adds (to *bl. me*) *sivi abiiciunt verbum meum : eis qui abigunt v. Domini* W : *eis qui abiciunt v. Dei* Cypr <sup>de cath etc ib</sup> : so with *Dom.* <sup>ep ib</sup> : *his qui repellunt v. Dom.* Ps Aug <sup>spec ib</sup>.

\**et omni* QUI AMBULAT (*et omnibus qui ambulat* Gildas) IN PRAVITATE CORDIS SUI Hier Gildas <sup>ib</sup> : *et omnibus ingredientibus in voluntatibus suis, omni eunti in errore cordis sui* W : *et omn. ambulantibus in vol. suis* Cypr <sup>de cath eccl un 11</sup>.

xxiii. 18. \**in* CONSILIO Domini Hier Gildas <sup>ib</sup> : *in substantia Dom.* W (so *subs.* for *consilio* in v. 22) ; Mar Vict Afer <sup>adv ar 1 30, 2 3</sup> Ambr <sup>de fide 3 122</sup> Ps Aug <sup>spec 104</sup> Foegad <sup>de fil div 4</sup> Vigil Taps <sup>de trin 8 Bened pag 248 con varim 1 44 con pall ar 2 4</sup> Vict Vit <sup>de pers 8 2</sup> : *in s. mea* Mar Vict Afer <sup>adv ar 1 59</sup> Vigil Taps <sup>con ar sab etc 2 19</sup>.

\**et vidit* ET AUDIVIT (*sermonem eius*) Hier Gildas <sup>ib</sup> : so with *verbum eius* Vict Vit <sup>ib</sup> : *et v. verbum eius* W Mar Vict Afer <sup>adv ar 1 30, 2 3</sup> : *et v. verbum meum* <sup>ib 1 59</sup> : *et audissent v. m.* Vigil Taps <sup>con ar sab ib</sup> : *et videbit verbum Domini* Foegad <sup>ib</sup> Vigil Taps <sup>con pall ar ib</sup> : *et vidit v. eius* Ps Aug <sup>spec ib</sup> : *et videbit verbum Dei* Vigil Taps <sup>con varim ib</sup> : *et v. v. eius* id <sup>de trin ib</sup>.

xxiii. 20. \**intelligitis* (-GETIS Hier Gildas) CON-

SILIVM EIUS Hier Gildas <sup>ib</sup>: *intelligent ea* W; Ir <sup>c</sup> haer 4 26 1: *cognoscetis ea* Cypr <sup>test</sup> 1 4.

xxiii. 22. \*A VIA SUA MALA ET Hier Vict Vit <sup>de pers</sup> 3 2: om W; Cypr <sup>de cath eccl un</sup> 11 Ambr <sup>de fide</sup> 3 22 Ps Aug <sup>spec</sup> 104 Vigil Taps <sup>con ar sab</sup> 2 19 <sup>de trin</sup> 5 Bened <sup>pag</sup> 248 <sup>con varim</sup> 1 44 <sup>con pall ar</sup> 2 4 Prim Adrum <sup>in Apoc</sup> 2 (Migne p 322).

xxiii. 23. \*(Putasne) *Deus (Numquid D. Hier) e vicino ego sum, dicit Dominus (om d. D. Ir)? et non Deus de longe?* Hier: *Deus adpropinquans (approp. Ir Cassiod) ego sum, d. Dom. (om d. D. Ir), et non Deus a (Ir Ps Aug de for a) longinquo* W; Ir <sup>c</sup> haer 4 19 2 Ps Aug <sup>spec</sup> 8 Cassiod Ps 138 9: *ego D. adproximans et non D. de longinquo* Cypr <sup>test</sup> 3 56 <sup>de laps</sup> 27 <sup>de dom or</sup> 4 Fulg Rusp <sup>ad tras</sup> 2 16 (id <sup>ser</sup> 16): so with *proximans* Fulg Rusp <sup>ib</sup> 2 7: so with *sum D. approx.* id <sup>ep</sup> 14 5: *ego sum D. approx. et eorum (sic; sed lege, et non) D. de longinquo* id <sup>con ser fest</sup> 1 5: *D. appropians ego sum et non D. de longe, d. D.* Hil Ps 118 8: *ego sum D. approp. et non de longe* id Ps 129 2: *D. adpropinquans ego sum* Ambr Ps 118 36: *Deus adpropinquans ego et non de longe, d. D.* Hier <sup>ls</sup> 29 14: *ego D. approp. et non de longe* id <sup>ib</sup> 55 7: *ego D. approp. et non de longe Deus, d. D.* <sup>ib</sup> 66 19: *ego D. approp. et non D. de longe, d. D.* id Ezek 23 36: *D. appr. ego et non D. de longe* id Mic 2 10: *ego Dom. appr. et non de longe* id <sup>Soph</sup> 3 1: *ego Deus appr. et non de longinquo, d. D.* id <sup>Mat</sup> 21 33: *ego D. appr. et non de longe* id <sup>Eph</sup> 2 14: *D. approp. ego et non procul* id <sup>adv pel</sup> 2 27: *ego D. approx. et non de longinquo* Vict Vit <sup>de pers</sup> 3 15.

xxiii. 26. \*SEDUCTIONES Hier, who adds *sive voluntates cordis sui: voluntates* W.

xxiii. 27. \*POPULUS MEUS Hier: om W.

\*NOMINIS MEI Hier: *legis suae* W.

xxiii. 28. \*DICIT DOMINUS Hier id <sup>adv pel</sup> 1 13 <sup>ls</sup> 30 25

Am 9 9 Zach 4 8 Eucher lib form spir int 4 : *sic etiam verba mea,*  
d. D. W.

xxiii. 29. \* *Numquid non* Hier : NONNE W ; Cassiod  
Ps 17 32.

xxiii. 31. \* QUI ASSUMUNT LINGUAS SUAS Hier : QUI  
ACCIPIUNT sibi linguis W.

\* ET AIUNT : DICIT (DOMINUS) Hier : *et dormitant*  
*somniantes* W.

xxiii. 32. \* *ad prophetas* (OM qui prophetant) *somniantes*  
*mendacium* Hier : *ad prof. qui profetant somnia falsa* W.

\* qui NARRAVERUNT (al. NARRANT Hier) *ea* Hier : *et*  
ENARRANT *ea* W.

xxiii. 33. \* *vel* PROPHETA *aut* SACERDOS Hier : *aut*  
*sac. aut* profetes W.

\* UT QUID VOBIS *onus* : *vos estis onus* adding *sive*  
*assumptio* Hier : *vos estis dictio* W.

xxiii. 36. \* (*non*) MEMORABITUR Hier : (*nolite*) *nomin-*  
*are* W.

\* ET PERVERTITIS (al. PERVERTISTI Hier)...DEI  
NOSTRI Hier : om W.

xxiii. 37. \* HAEC DICES...DOMINUS 1° : *haec dices,*  
adding *sive dicetis* (al. *dicitis*)...DOM. Hier : om W.

xxiii. 38. \* SI AUTEM...DIXERITIS Hier : om W.

xxiv. 5. \* TRANSMIGRATIONEM IUDA Hier : *translatos*  
I. Ambr hex 8 59.

xxiv. 6. \* OM eis *ἀγαθά* 2° Hier Auct qu ex utr test  
102 : *in bona* Ambr hex 8 59 Prosp Aqu de voc om gent 1 24.

xxiv. 8. \* om *יָד* Hier (Cypr de pasch comp 11).

xxiv. 9. \* AFFLICTIONEMQUE Hier : (om Cypr *ib*).

\* *in* PROVERBIUM Hier : (*in odium* Cypr *ib*).

\* ET PATRIBUS EORUM Hier : (om Cypr *ib*).

xxv. 4. \* *et* MISIT DOMINUS Hier : *misi* Cypr test 1 2

Lact *div inst* 4 11. N.B. Sabatier's citation of Cassiod. should read Ps 126. See my note on vii. 13, 25.

\*OMNES *servos* SUOS Hier : *servos meos* Cypr <sup>ib</sup> Lact <sup>ib</sup>.  
xxv. 5. \**cum diceret* (-rem Hier) Hier : *dicens* Cypr <sup>ib</sup> Cassiod <sup>Ps 126</sup> 3, but see on vii. 13, 25 : *cum dicerem* vobis Lact <sup>ib</sup>.

\*DEDIT DOMINUS Hier : *dedi* Cypr <sup>ib</sup> Lact <sup>ib</sup>.  
xxv. 6. \**me* Hier Cypr <sup>ib</sup> et ad fort 3 (de aleat 8) Lact <sup>ib</sup> Iul Firm Mat <sup>de err prof rel 28</sup> Zen Ver 1 15 2.

\*ET NON AFFLIGAM *vos* Hier : *ad disperdendos vos* Cypr <sup>ib</sup> Lact <sup>ib</sup> Iul Firm Mat <sup>ib</sup> : et disperdam *vos* Zen Ver <sup>ib</sup>.

xxv. 9. \**mittam...AD* (om AD Hier) N....SERVUM MEUM Hier : [*vocavi* N. s. m. Hier <sup>Soph 1 7</sup>].

xxv. 15. \*(*vini*) FURORIS Hier, who adds *sive meri* : (*v.*) *meri* Tycon <sup>reg 4 (p 53)</sup> Ambr <sup>Ps 37 2</sup> Hier <sup>ep 18 15 Is 51 17</sup> Ezek 23 28 tr hom or 9 (822) : om Hier <sup>Is 6 8</sup>.

\*DE ILLO Hier : om Tycon <sup>ib</sup> Ambr <sup>ib</sup> Hier <sup>ep ib Is 6 8</sup> (but earlier part of *v.* is also very loosely quoted in that passage) <sup>51 17 Ezek ib tr hom or ib</sup>.

xxv. 16. \*ET BIBENT Hier <sup>id ep ib Is 51 17 Ezek ib tr hom or ib</sup> : om Tycon <sup>ib</sup> Ambr <sup>ib</sup>.

\**et* TURBABUNTUR (*inebriabuntur* Hier, who adds *sive voment*) *et insanient* Hier : *et voment et ins.* Tycon <sup>ib</sup> Ambr <sup>ib</sup> Hier <sup>ep ib Is ib Ezek ib tr hom or ib</sup>.

xxv. 18. \*ET IN MALEDICTIONEM, SICUT DIES ISTA Hier : om Tycon <sup>ib</sup> Hier <sup>ep ib</sup>.

xxv. 20. \*CUNCTIS REGIBUS TERRAE AUSITIDIS Hier : om Tycon <sup>ib</sup>.

xxv. 22. \*TERRAE INSULARUM Hier : om Tycon <sup>ib</sup>.

xxv. 23. \**Theman et Bus* Hier : *Theman et Bosor* Tycon <sup>ib</sup>.

xxv. 24. \*ET CUNCTIS REGIBUS *Arabiae* Hier: om Tycon <sup>ib.</sup>

xxv. 25. \*ET CUNCTIS REGIBUS ZABRI: ZAMRI Hier: om Tycon <sup>ib.</sup>

\*MAEDORUM Hier: *Persarum* Tycon <sup>ib.</sup>

xxv. 26. \*AQUILONIS (al. Babylonis Hier) Hier: a *Subsolano* Tycon <sup>ib.</sup>

\*TERRAE Hier Tycon <sup>ib.</sup>

\*ET REX SESACH BIBET POST EOS Hier: om Tycon <sup>ib.</sup>

xxv. 29. \*QUASI INNOCENTES INMUNES ERITIS? NON ERITIS INMUNES Hier: *purgatione non eritis purgati* Tycon <sup>ib 2/2.</sup>

xxv. 38. \*(a facie) IRAE columbae Hier, who adds *sive a f. gladii magni: a. f. gl. col. id Soph 1 7.*

xxvi. 2. \*ad omnes CIVITATES *Juda, de quibus veniunt* Hier: *omni Judae, iis qui v. Ambr de poenit 2 30.*

xxvi. 3. \*et POENITEAT ME (*mali*) Hier, who adds *sive quiescam a malo: et POENITEBIT ME Ioh Cass coll (xvii) de defn 25.*

xxx. 8. \*de collo TUO, et vincula illius Hier: a *cervice illorum et v. illorum Cypr test 1 13: so, with eorum in both places, Hil Ps 131 1.*

\*et non DOMINABUNTUR EI (eis Hier) AMPLIUS ALIENI Hier: *et non operabuntur aliis Cypr <sup>ib.</sup>: et non op. ipsi ADHUC aliis (al. aliis dis) Hil <sup>ib.</sup>*

xxx. 9. \*QUEM Hier: om Cypr <sup>ib.</sup> Hil <sup>ib.</sup> Cassiod Ps 131 1.

xxx. 10, 11. Very loosely quoted Hier <sup>adv petr 2 28.</sup>

xxxi. 2. \*invenit GRATIAM in deserto POPULUS, QUI REMANSERAT gladio Hier: *quasi calidum in deserto, inveni Israel cum occisis gladio id Is 65 8.*

xxxi. 8. \*INTER QUOS ERUNT COECUS ET CLAUDUS

Hier: *in die festo* (adding, *Paschae diem significat*) Tert de bap<sup>t</sup> 19.

XXXI. 9. \*VENIENT Hier, who adds *sive egredientur: exierunt* Ambr de int iob et dav 8 7.

\*ET IN PRECIBUS: *et in misericordia* Hier: *et in consolatione* Ambr <sup>ib</sup>.

XXXI. 12. \*CONFLUENT Hier: *venient* Ir <sup>c</sup> haer 8 34 3.

\*ET OLEO Hier: *fructuum* Ir <sup>ib</sup>.

\*HORTUS IRRIGUUS Hier, who adds *sive quasi lignum fructiferum: lignum fructiferum* Ir <sup>ib</sup>.

\**esurient* Hier Ir <sup>ib</sup>.

XXXI. 13. \*SIMUL Hier: *gaudebunt* Ir <sup>ib</sup>.

\*ET CONSOLABOR EOS Hier: 'om Ir <sup>ib</sup>.

XXXI. 14. \*ET INEBRIABO Hier: *et magnificabo et inebr.* Ir <sup>ib</sup>.

\*SACERDOTUM Hier, who adds *sive filiorum Levi: sac. filiorum Levi* Ir <sup>ib</sup>.

\*PINGUEDINE (יִשְׁבֵּן) Hier: om Ir <sup>ib</sup>.

XXXI. 15. \**plorans* (-rantes Hier) FILIOS SUOS Hier id Mat 2 17 Bened pag 15 Ambr P<sup>s</sup> 37: [*R. ploravit f. s.* Ambr <sup>cp</sup> 44 9].

O.L., like Pesh, (see crit. note) omits 'בְּנֵי לְי on its second occurrence in M.T. The evidence is as follows:

\**super eis: super filiis suis* Hier: om Hil Mat 2 7 Ambr P<sup>s</sup> 37: Eucher hom de bland lugd Vict Cap <sup>ev</sup> harr int 10.

XXXI. 19. \*CONVERTISTI ME Hier: *captivitatis meae* Ambr de poenit 8 36.

\**egi poenitentiam* Hier: *poenit. egi* Ambr <sup>ib</sup>.

\*PERCUSSI FEMUR MEUM. CONFUSUS SUM Hier, who adds (after *meum*) *sive ingemui* and (after *conf. s.*) *sive ex die confusionis: ingemui super dies confusionis* Ambr <sup>ib</sup>.

\**et ERUBUI* Hier, who adds *et ostendi te: et subiectus sum tibi* Ambr <sup>ib</sup>.

xxx. 19, 20. \**adolescentiae meae.* (20) *Si filius honorabilis mihi Efraim* (Ephr. Hier) *si puer delicatus* Hier: a iuventute mea dilectus mihi est *filius Eph., puer in deliciis* Ambr Luc 1 15 de poenit 2 38.

xxx. 22. \**FEMINA CIRCUMDABIT VIRUM* Hier (id de ben lac patr): *in qua salute circuibant homines* Aug op imp con Iul 8 84: *faciam novum in femina, quod omnes mirabimini* (very loosely) Rust diac con aceph.

xxx. 32. \**DOMINATUS SUM* Hier: *neglexi (-cl-)* Cypr test (1 11) 8 20 Lact div inst 4 20 Aug Ps 118 33 de civ Dei 17 3 2 de spir et litt 33 Prosp Aqu de voc om gent 9.

xxx. 33. \**DABO* Hier id adv iov 2 27 Aug Ps 45 3. 118 33 de civ Dei ib de spir et litt ib Prosp Aqu ib Leo Mag ser 95 1 Fulg Rusp ep 17 49: *dans* Cypr ib Hier Is 51 8, 54 12 Aug quaest in hept 5 11 ser 155 6 Opt Mil 7 1 (de sch don 7): *dando* Aug ser 212 2: *scribam* Chromat Aqu Mat 3 1.

xxx. 37. \**MENSURARI POTUERINT* Hier: *exaltatum fuerit* Cypr test 8 20.

xxxii. 17. \**HEU heu heu* Hier, who adds *sive qui es: quis es?* Ambr apol davalt 62.

\**EXTENTO* Hier, who adds *sive excelso: excelso* Vigil Taps c varim 1 11.

xxxii. 41. \**et LAETABOR* Hier, who adds *sive et visitabo: et visitabo* Aug con duas ep pel 4 14 Prosp Aqu de voc om gent 1 9 (Leo Mag ep ad demetr 15).

N.B. St Jerome's Comm. is lacking after xxxii. 44.

xxxiii. 25. \**SI PACTUM MEUM INTER DIEM ET NOCTEM ET LEGES COELO ET TERRAE NON POSUI: si non esset testamentum meum in custodia die ac nocte, praecepta coeli et terrae non dedissem* Cassiod Ps 32 11.

xxxv. 7. \**NON PLANTABITIS* Joh Cass coll (xxi) de rem quin 4.

xxxv. 15. \**CONSURGENS DILUCULO:* om Ir c haer 4 36 5.

- xxxv. 16. \*QUOD PRAECEPERAT EIS : om W.
- xxxv. 17. \**Dominus* EXERCITUUM, DEUS ISRAEL :  
*Dom.* W.
- xxxv. 18. \**obedistis : audierunt filii Nadab filii  
Rachab* W.
- \*ET CUSTODISTIS OMNIA MANDATA EIUS : om W.
- xxxv. 19. \*HAEC DICIT DOMINUS EXERCITUUM DEUS  
ISRAHEL Joh Cass coll (xxi) de rem quin 4 : om W.  
\**de stirpe Ionadab (-bab W) W : Joh Cass ib.*  
\**cunctis diebus (om terrae) Joh Cass ib : omnibus d.  
terrae* W.
- xxxvi. 2. \*ISRAEL : *Hierusalem* W.  
\*IOSIAE : *I. regis Iuda* W.
- xxxvi. 6. \*INGREDERE ERGO TU : om W.  
\*DE VOLUMINE...DOMINI : *carthas istas* W.
- xxxvi. 9. \*ET UNIVERSAE MULTITUDINI...IN IER. :  
*et in domo Iuda* W.
- xxxvi. 31. \*INIQUITATES SUAS : om W ; Ir<sup>c</sup> haer 3 21 9.  
\**super* EOS W ; Ir<sup>ib</sup>.  
\*VIROS *Iuda* : domum *I.* W : *terram I.* Ir<sup>ib</sup>.
- xxxvi. 32. \*IEREMIAS AUTEM...SCRIBAE : *et accepit  
Baruch chartam aliam* W.
- xxxvii. 1. \*REX : om W.  
\*(*pro*) IECHONIA FILIO *Ioachim* : (*pro*) *Ioachim*  
W.
- xxxvii. 4. \*(*in medio*) POPULI : (*per mediam*) TURBAM  
W.
- \*QUI OBSIDEBANT IERUSALEM : om W.
- xxxvii. 5. \*AB : *ad* W.
- xxxvii. 8. \**haec dicit Dominus* DEUS ISRAEL ; *sic  
dicetis regi Iuda qui misit vos : sic d. Dms Des (sic) ad  
regem Iuda quum miserunt ad te* W.



xxxvii. 8. \**nolite* DECIPERE ANIMAS VESTRAS: *n. praesumere animis vestris* W.

xxxvii. 17. \*(*putasne, est*) sermo (a Domino)?: (ubi est) *verbum* (Domini? veniat) Ambr<sup>ep</sup> 85 3.

xxxviii. 23. \**comburet* IGNI: *comburetur* W.

xxxviii. 25. \*QUID LOCUTUS SIS CUM REGE: *quid locutus est rex* W.

xxxviii. 27. \*NIHIL ENIM FUERAT AUDITUM: *quia non est auditum verbum Domini* W.

xxxviii. 28. \*ET FACTUM EST... IERUSALEM: om W, which also omits xxxix. 1, 2, 4—10, 11—13.

xxxix. 14. \*UT INTRARET IN DOMUM: *et eiecerunt eum* in Iafreth W.

xxxix. 16. \*ET ERUNT IN CONSPECTU TUO IN DIE ILLA: om W.

xl. 1. \*DE IERUSALEM ET: om W.

xl. 3. \*ET ADDUXIT: om W.

\*ET FACTUS EST VOBIS SERMO HIC: om W.

xl. 4. \*HODIE: om W.

\*VENI *et ponam* W.

xl. 4, 5. \*SI AUTEM... SED HABITA: et si malum est oculis tuis venire te mecum in Babyloniam, *revertere* W.

xli. 1. \*ET OPTIMATES REGIS: om W.

xli. 2. \*FILIIUM AHICAM... EUM: om W.

xli. 3. \*CUM GODOLIAM (*sic.* אֶת־גִּדְיָאִים): *cum eo* W.

\*ET VIROS... ISMAHEL: om W.

xli. 5. \**et de* SELO: *a Salem* W.

xli. 5, 6. W is confused. *in domum Domini, Et exierunt in obviam eis et euntes flebant et dicebant, introite etc.*

xli. 7. \*IPSE ET VIRI QUI ERANT CUM EO: om W.

- xli. 8. \*INTER EOS: *ibi* W.
- xli. 9. \*OMNIA CADAVERA VIRORUM: *omnes* W.  
\*PROPTER GODOLIAM, (IPSE EST): *magnus est* W.
- xli. 10. \*ET CAPTIVAS DUXIT: *et revocavit* W.  
\*ET UNIVERSUM POPULUM, QUI REMANSERAT IN MASPETH: om W.  
\**et abiit* UT TRANSIRET *ad filios Ammon: et abiit trans Ammon* W.
- xli. 12. \*VIRIS: *exercitum eorum* W.
- xli. 13. \*LAETATI SUNT: om W.
- xli. 14. \*ET REVERSUS EST...IN MASPETH: om W.  
\*(*reversusque*) ABIIT *ad (Iohanan) FILIUM CAREE: (reversi sunt) ad Ionan* W.
- xli. 15. \*A FACIE IOHANAN: om W.
- xli. 16. \*FILIO NATHANIAE...FILIUM AHICAM: om W.  
\**fortes: potentes* W.  
\**et PUEROS: et reliqua* W.
- xli. 17. \*(*peregrinantes*) in CHAMAAM: *in Chabercila* W.
- xlii. 2. \*PRO NOBIS Hier <sup>1a 3o 1.</sup>
- xlii. 10. \**si quiescentes manseritis* Hier <sup>ib.</sup>
- xliii. 2. \*TU LOQUERIS Hier <sup>ib.</sup>  
\*DEUS NOSTER Hier <sup>ib.</sup>
- xliii. 10. \*SERVUM MEUM Hier <sup>ib.</sup>  
\**et ponet: et ponam* Hier <sup>ib.</sup>  
\**abscondi* Hier <sup>ib.</sup>  
\*SOLIUM SUUM Hier <sup>ib.</sup>
- xliii. 12. \**et succendet* Hier <sup>ib.</sup>  
\*ET AMICIETUR...AMICITUR Hier <sup>ib.</sup>
- xliv. 21. \*HORUM (*recordatus est...?*) Salv <sup>de gub Dei 645.</sup>
- xliv. 22. \*POTERAT Salv <sup>ib.</sup>  
\*EO QUOD NON SIT HABITATOR: om Salv <sup>ib.</sup>
- xlvi. 8. \*AEGYPTUS: *aqua Aegypti* Ps Aug <sup>spec 156.</sup>

- xlvi. 20. \*STIMULATOR Hier Is 19 2 Bened pag 202 Na 3 8.  
\*veniet ei Hier ib.
- xlvii. 3. \*a strepitu pompae armorum, et bellatorum eius: a voce impetus eius, ab armis et a pedibus eius Ps Aug spec 130.
- xlvii. 6. \*O: om Hier Zach 5 1.
- xlviii. 2. \*(non est ultra) EXULTATIO in Moab Hier Is 15 1 Bened pag 184.
- xlviii. 7. \*in munitionibus tuis ET IN THESAUROS TUIS (a double rendering. See crit. note) Hier Is ib: in mun. l. id Ezek 25 8.
- xlviii. 11. \*requievit Eucher lit form spir int 8.  
\*in FAECIBUS suis Eucher ib.
- xlviii. 16. \*INTERITUS: dies Hier Ezek 25 8.
- xlviii. 25. \*abscisum est cornu Moab, et brachium eius contritum est: quomodo fracta est virga fortis, baculus gloriosus Hier Is 15 1 Bened pag 184.
- xlviii. 26. \*in vomitu suo Hier ib.
- xlviii. 27. \*in derisum Hier ib.  
\*reperisses eum Hier ib.
- xlviii. 29. \*superbus est valde (ὑβρισεν, 7783) Hier ib.
- xlviii. 31. \*eiulabo: clamabo Hier Is 16 7 Bened pag 190.  
\*ET AD MOAB Hier ib.  
\*ad viros muri fictilis Hier ib.  
\*LAMENTANTES Hier ib.
- xlviii. 32. \*DE planctu: sicut fletum Ambr de el et leian 61.  
\*AD MARE Iazer: civitas I. Ambr ib.
- xlviii. 33. \*SUSTULI: nequaquam calcator uvae solitum celeuma cantabit; mane non calcaverunt, meridie autem non fecerunt (om aīde) Ambr ib.<sup>1</sup>

<sup>1</sup> The note in Migne points out that the Roman ed. for *meridie etc.* has *neque vespere sec. cel.*

xlvi. 37. \*OM ἐν π. τ. Hier Is 15 2 Bened pag 185 : *hab id Ezek 7 18.*

xlix. 7. \*NUMQUID NON *est...?* Hier Abd 1.

xlix. 9. \*rapuissent QUOD SUFFICERET SIBI Hier Abd 4.

xlix. 10. \*DISCOPERUI (κατέστυρα) : DISCOOP. Hier ib.

\*celari : celare (al. -ri) Hier ib.

xlix. 12. \*et tu quasi innocens RELINQUERIS? non eris inn. : et tu dum mandata videberis non mundaberis Sang.

\*SED BIBENS BIRES : om Sang.

xlix. 13. \*ET IN DESERTUM : om Sang.

\*BOSRA : in parte tua Sang.

\*civitates eius : c. tuae Sang.

xlix. 16. \*ARROGANTIA Hier Abd 2 : *lusus tuus* Sang.

\*DECEPIT Hier ib : *adquisivit (hoc tibi)* Sang.

\*QUI HABITAS Hier ib : *habitavit* Sang.

\*ALTITUDINEM collis Hier ib : *munitionem c. excelsi* Sang.

xlix. 17. \*STUPEBIT ET *sibilabit super omnes plagas eius : sibilabit* Sang.

xlix. 18. \*DOMINUS : *Dom. omnipotens* Sang.

xlix. 19. \*DE SUPERBIA Hier Abd 7.

\*ad PULCHRITUDINEM Hier ib.

\**(subito) currere EUM faciam* Hier ib.

xlix. 22. \*ASCENDET ET Hier ib.

\*EVOLABIT : VOLABIT Hier ib.

\*BOSRAM Hier ib.

xlix. 24. \*ANGUSTIA...PARTURIENTEM Hier Is 17 1  
Bened pag 193.

xlix. 27. \*MOENIA Hier ib.

\*BENADAD : BENADAB Hier ib.

xlix. 28. \*ET AD REGNA ASOR Hier Is 21 13 B. p. 218.

\*et VASTATE Hier ib.

- xlix. 31. \**non* VECTES Hier *ib.*
- xlix. 32. \**qui sunt* ATTONSI *in comam* Hier *ib.*
- xlix. 33. \*ASOR Hier *ib.*
- xlix. 35. \*ECCE EGO CONFRINGAM : *confringantur*  
Tycon <sup>reg 4</sup> (p 49).
- xlix. 37. \*MALUM : om Tycon *ib.*
- l. 17. \*EXOSSAVIT EUM : CONFRINGET OSSA ILLIUS  
Hier <sup>Is 56 8</sup> : (*comedit...*) *ossa eius* Ps Aug <sup>spec 114</sup>.
- l. 39. \**struthiones* (*θρυ. σερ.*) : *filiae sirenum* Ambr  
de fide 8 4.
- li. 7. \**inebrians omnem terram* Hier <sup>Ion 3 6 tr hom or 2 2/2</sup>  
(765, 766) : *inebr. omnes gentes* id Am 5 25.  
\*om <sup>□יג</sup> 2° Ambr de el et ieun 56 : *propter hoc (prop-  
terea) commotae sunt gentes* Hier <sup>tr hom or 2 (765)</sup>, but om  
*gentes* <sup>(766 et 767)</sup> [(*a quo inebriatae sunt*) *gentes* Ambr <sup>Ps 118 741</sup>].
- li. 8. \**resinam* Ambr de ios pat 17 Hier <sup>tr hom or 2 (768)</sup>  
Joh Cass coll (vii) de an mob 31 4.
- li. 9. \*(*non*) *est sanata* Hier <sup>Ezek 47 6</sup> : (*non*) *est  
curata* id <sup>Eccles 7</sup> : *s. (n.) e.* Ambr *ib.*
- li. 11. \*REGUM Hier <sup>Is 21 1</sup>.
- \*MENS *eius* Hier *ib.*
- \*TEMPLI *sui* Hier *ib.*
- li. 12. \*CUSTODIAM Hier *ib.*
- \*INSIDIAS Hier *ib.*
- li. 16. \**dante eo vocem, multiplicantur aquae in coelo :  
et multitudinem aquarum in c.* Cypr <sup>test 8 59</sup> : *et posuit sonum  
aquae in c.* Vigil Taps <sup>c varim 1 11</sup> : *in voce posuit sonum  
aquarum in c.* Ps Aug <sup>spec 132</sup>.
- li. 25. \*(*mons*) PESTIFER : *m. corrupte* Ambr <sup>Luc lib</sup>  
8 6 29 de fide 8 118.
- li. 27. \**regibus* ARARAT Hier <sup>Is 21 1</sup> Bened pag 213.
- \*MENNI Hier *ib.*
- \*THAPSAR : TAPSAR Hier *ib.*

- \* *quasi bruchum ACULEATUM* Hier *ib.*  
 li. 28. \* *SANCTIFICATE* Hier *Is ib Dan 5 30.*  
 \* *regES* Hier *ib.*  
 \* *OM κ. π. τ. γῆς* Hier *ib.*  
 \* *CUNCTAMQUE...EIUS* Hier *Is ib* : so with *illius* for *eius*  
*id Dan ib.*  
 li. 33. \* *FILIA Babylonis* Hier *Dan ib.*  
 li. 37. \* *IN TUMULOS: IN TUM. arenarum* Hier  
*Is 21 1 Bened pag 212.*  
 li. 38. \* *RUGIENT, excutient comas: exsurrexerunt* Ps  
*Aug spec 114.*  
 li. 39. \* *(ut) sopiantur: ut soporentur* Ps *Aug spec ib.*

We may add a few general remarks upon the character of citations from the Latin in the fifth century, as found in John Cassian and Leo Magnus. In the case of the former there is little or no trace of Old Latin influence. A good illustration of the fact that his quotations were from the Vulg. is the following: i. 18, 19

Vulg.	Coll xviii 13.	Joh Cass. Ib xxiv 25.
Ego quippe dedi te	Ecce enim . . .	Ecce enim dedi te
hodie in civitatem	. . . . .	in columnam ferream
munitam et in colum-	. . . . .	et in murum aereum.
nam ferream, et in	. . . . .	. . . . .
murum aereum, super	. . . . .	. . . . .
omnem terram, regi-	. . . . .	. . . . .
bus Iuda, principibus	et pr. . . . .	et principibus, et sa-
eius, et sacerdotibus,	dotibus eius, et . .	cerdotibus eius, et .
et populo terrae. Et	. . . . .	. . . . .
bellabunt adversum	. . . . .	. . . . .
te, et non praeval-	. . . . .	. . . . .
bunt; quia ego tecum	. . . . .	. . . . .
sum, ait Dominus, ut	. . . . . ut	sum, ut eruam te, ait
liberem te.	eruam te.	Dominus.

We further see from the above that he was willing to trust in some degree to his memory.

So in v. 3 ('percussisti...reverti') Joh Cass col (vi) de nece san 11 is virtually identical with the Vulgate.

In the case of Leo Magnus on the other hand there are plain traces of O. L. influence. The passage last referred to (v. 3) supplies an interesting example.

Vulg.	Cypr ep ad Dem 7.	Leo Mag ser 84 (al 82) 1.
Percussisti eos et non doluerunt; attrivisti eos et renuerunt accipere disciplinam.	Verberasti eos, nec doluerunt; flagellasti eos, nec voluerunt accipere disciplinam.	Flagellasti eos et non dol.; castigasti eos et nol. accip. disc.

Here Leo was evidently following (from memory) the O. L.

In his citation of Joel ii. 12, 13, there is an indication of a *mixture* of texts. The omission of *in* before *fletu* and *planctu*—so at least Cypr de lap 29 ep 55 22 (comp. ad Novat 9) and others—suggesting the O. L., while the same is more clearly indicated in v. 15 by *praedicate curationem* (so Hier cites more than once, and for *cur.* see Cypr test 8 19 while Vulg. has *vocate coetum*). At the same time the latter part of v. 12 presents an inaccurate recollection of both versions.

If we might assume the genuineness of Leo's *Epistola ad Demetriadem*, we should find other examples of the influence of O. L. in his case.

(a) Ep ad Demetr 4 (Ps xciii. 11) 'sapientium' (but Amiat has *hominum*) with Tert c marc 5 6 and Cypr de bono patient. 2.

(b) Ib 4 (Ps ix. 23 [x. 3]) 'et qui iniqua gerit' (so

St Augustine and Cassiodorus in their Commentaries *ad loc*). Vulg. has *et iniquus*. On the other hand, in the immediate neighbourhood of these (ib 5) we have him (Job ii. 3) in substantial agreement with the Vulg., while the O. L. (ms. Maj Monast) there has 'Animadvertisti ergo famulum meum Job, quia non est quisquam similis illi super terram, homo innocens, verax, Dei cultor, abstinens se ab omni malo.' The citation of Job i. 3, which immediately succeeds, is as obviously taken from the Vulg., while that of ii. 7 clearly shews acquaintance with both versions. A summarizing of xlii. 10, 13 follows, and cannot be reckoned to either side. Then comes vii. 1, a conspicuous case of indebtedness to O. L.

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From the above examination of evidence supplied from O. L. sources we may deduce the following general results.

1. The O. L., as we should naturally expect from its origin, gives in general its support to the Septuagint, where that Version differs from the Massoretic Text.

2. Where O. L. evidence favours the M.T. against the Septuagint as represented by B, there is generally a fair amount of other strong evidence, whether of Greek MSS. or of Versions, in support of the former. E.g. xvi. 18, xvii. 20, xix. 8, xxii. 7, 13, xxiii. 10 (*bis*), 14, 29, xxxvii. 4. On such occasions W is supported by AQ rather than N. In xl. 4 however (*veni*, נִיב, ηκε; see crit. note) we have a case of support from N.

3. Now and then however we find O. L. supporting M.T. against B (or an otherwise strongly supported Septuagint reading), without any such collateral evi-



dence on the side of the former. Instances are xviii. 21, xxiii. 31<sup>1</sup>.

4. Very rarely do we find a tolerable amount of O. L. evidence in support of any of the best Greek uncials for a reading which is opposed both to M.T. and to B. In xxxi. 33 the omission of *δύσω* (with AQ) is a case in point, supported by Cypr Aug and Opt Mil (as well as by Hier twice).

In respect of the character of O. L. *manuscript* evidence we may note the following points:

(i) As regards W.

(a) It sometimes supports B against obviously right readings of other principal uncials (e.g. xxxvii. 1, 5).

(b) Its support of Ambrose suggests an Italian type of text (e.g. xxii. 28 *bis*; comp. 29).

(c) It is clearly non-African. Obs. in xxiii. 17 how a Greek (BNAQ) conflation, adopted by W, is rejected by Cypr, and comp. W's support of O' in xxiii. 28 [29].

(ii) As regards Sang.

It is too scanty to speak with much confidence as to details. It is however obviously a form of O. L. text, but in one passage at any rate (*de[sideravi]* xvii. 16) it seems influenced by the Vulg. and in three cases (xvii. 13, xlix. 13 *bis*) gives us a unique reading.

#### LUCIANIC MSS.

In chapters i—v. the Lucianic evidence differs from B as follows:

<sup>1</sup> We may observe how in xxiii. 6 (*καὶ Ἰερ.*) O. L. supports M.T. and BAQ against *κ*, although this last probably preserves the true text.

(i) It agrees with M.T. *in supplying omissions.*

In such cases it is

(a) supported by one or more principal Greek MSS.

i. 4 (AQ), 11 (NAQ), 17 (NAQ); ii. 6 (NQ), 9 (AQ), 28 (NAQ); iii. 10 (Q supports ΓΝ); iv. 7 *ter* (Q), 8 (Q), 10 (AQ), 20 (ΓΝ is partially supported by A); v. 1 (Q), 19 (Q) = 15 cases.

(b) Not so supported.

i. 3, 11, 13, 18 *bis*; ii. 1, 2, 19; iii. 7, 8, 10 (‘ ‘ ’), 11, 16, 17; iv. 12 (‘NB), 30; v. 4 (‘N), 14, 28 *bis* (but see crit. note) = 20 cases.

(ii) It agrees with M.T. *otherwise.*

(a) Supported etc.

i. 2 (0 + 1; Q), 4 (1 + 1; AQ); iii. 6 (A\* vid), 9 (N), 22 (Q); iv. 10 (‘N) N\* AQ), 12 (λαλήσω Q), 14 (AQ), 30 (0 + 3; NAQ); v. 1 (Q) = 10 cases.

(b) Not so supported.

i. 9 (0 + 1); ii. 6, (25); iii. 3 (0 + 1), 19; iv. 4 = 6 cases.

(iii) It differs from both M.T. and B.

(a) Supported by O. L. evidence.

ii. 3, 6 (*vi. ανθ.* but in this case NQ agree with Luc.), 8 (but here NAQ have *μου*) = 3 cases.

(b) Not so supported.

i. 15, 16; iii. 2; v. 6, (7), 11 (but in this last Luc receives *some* support from B); v. 24 = 8 cases.

N.B. In i. 10 Luc 4 + 2 (+ 1) agree with B against M.T. in omitting *ἐπί 2<sup>o</sup>*.

In iv. 29 Luc 4 + 2 agree with B against M.T. in reading *πᾶσα χώρα*.

In v. 17 Luc 1 (+ 1) agree with B against M.T. in reading *κ. τοὺς ἔλαι. ὑμῶν*.

The summary of cases given above shews

(a) that a large proportion of the total number of Lucianic variants consists in the assimilation of the Greek to the Heb. text by the supply of "omissions":

(b) that of these variants again a large proportion (in these chapters it is as 4 to 3) are without support from any principal Greek uncial:

(c) that many Lucianic variants of other kinds receive support from one or more principal Greek uncials.

(d) that in a few cases Lucianic readings, differing from M.T. and B, receive O. L. support. There is however but one case in these five chapters (ii. 3) where such a reading is without support from at least one principal Greek uncial.

This last point, viz. a connexion between O. L. and Lucianic readings, seemed to justify an examination of the remainder of the Book with this special subject in view. The result of such an examination gives Luc MSS. supporting O. L. evidence in

x. 25. Luc 4 + 3 βασιλείας (but so too Q).

xvii. 13. Luc 3 (+ 1) + 2 ἀπὸ τῆς γῆς (so  $\mathfrak{N}^{c-a}$ ).

xxi. 9. Luc 3 (+ 1) + 2 εἰς ὠφέλειαν.

xxxix. [xlvii.] 14. Luc 2 + 0 εἰς Ἰαφίθ.

xl. [xlvii.] 4, 5. Luc 4 + 1 have additions like those of W.

xlviii. [xxxi.] 31. Luc 3 + 1 have τείχους κειράδας (-δος).

It will be seen therefore that in the last four cases we have Luc and O. L. readings unsupported by any principal Greek uncial.

## LIST OF LATIN AUTHORITIES USED IN THE APPENDIX.

\* \* \* *The numbers following the names of writers indicate, unless fl. be prefixed, the year of death. Parentheses enclosing numbers denote uncertainty. Where no edition is specified, Migne has been used.*

Altercatio Simonis et Theophili

Ambrosius 397; de Off and Hex are taken from Gilbert,  
Leipzig, 1839

Anonymi Tractatus adv. Novatianum

Arnobius Afer (313)

Auctor lib de voc gent

Auctor quaestionum ex utroque Testamento

Augustinus 430

(Ps) Augustinus *Speculum*<sup>1</sup>

Bacharius Monachus fl 401

Breviarium Fidei adv. Arianos *post* 300

Cassianus (Johannes) (443); Petschenig, Vienna, 1886—88

Cassiodorus (575)

Chromatius Aquileiensis (407)

Commodianus (250); Dombart, Vienna, 1887

<sup>1</sup> Liber de Div. Script. sive Speculum quod fertur S. Augustini, the second of the two edited by Weihrich, Vienna, 1887, and "generally considered to contain a degenerate African text" (Burkitt, *Tyronius* p. lxi, quoting Sanday's opinion in *Stud. Bibl.* i. 249 and S. Berger, *Vulgate*, p. 6).

- Cyprianus 258 ; Hartel, Vienna, 1868  
Dionysius Exiguus 550  
Epistolae Decretales S. Stephano adscriptae  
Eucherius 450  
Eugippius (520) ; Knoell, Vienna, 1885, 1886  
Facundus Episcopus Hermeianensis (571)  
Faustinus Presbyter (400)  
Faustinus et Marcellinus (400)  
Faustus Rhegiensis c. 492  
Ferreolus Uceticensis 581  
(Julius) Firmicus Maternus (360) ; Halm, Vienna, 1867  
Foegadius (or Phoebadius) c. 392  
Fulgentius Ferrandus c. 549  
Fulgentius Ruspensis 533  
Gaudentius Brixianensis fl. 405  
Hieronymus 420  
Hilarius 368 ; the Psalms are taken from Zingerle, Vienna,  
1886  
Irenaeus 202 ; Stieren, Leipzig, 1848  
Justus Urgellensis (550)  
Lactantius (325) ; Brandt, Prague, Vienna, Leipzig, 1890  
Leo Magnus 461  
Lucifer Calaritanus 371 ; Hartel, Vienna, 1886  
Marius Mercator (452)  
Novatianus c. 255  
Optatus Milevitanus fl. 411 ; Ziwsa, Prague, Vienna, Leipzig,  
1893  
Orosius fl. 415  
Pacianus *ante* 392  
Paschasius diaconus c. 512  
Paulinus Nolanus 431 ; Hartel, Vienna, 1894  
Petrus Chrysologus 454  
Philastrius (387) ; Oehler, Berlin, 1856  
Praedestinatus (460)  
Primasius Adrumatanus c. 554  
Priscillianus 385 ; Schepss, Würzburg, 1886

Prosper Aquitanus (465)  
Rufinus Aquileiensis 410  
Rusticus diaconus fl. 550  
Salvianus fl. 429 ; Pauly, Vienna, 1883  
Siricius 398  
(Ps) Sulpicius Severus ; Halm, Vienna, 1866  
(Maximus) Taurinensis (470)  
Tertullianus c. 240 ; Reiffersheid and Wissowa, Vienna, 1886 ;  
but his books against Marcion are taken from Oehler,  
Leipzig, 1854  
Tyconius *ante* 383 ; Burkitt, Cambridge, 1895  
Victor Capuanus 554  
(Marius) Victorinus Afer fl. 360  
Victor Vitensis c. 490 ; Petschenig, Vienna, 1881  
Victorinus Pettavensis c. 290  
Vigilius Tapsensis fl. 484  
Zacchaeus Christianus fl. 420  
Zeno Veronensis c. 380



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