

it is repeated twice, in 6 a and 8 a (versions only one in each), perhaps a word for moon should be inserted after **וּמִנִּי** | e Job 10, 22 | f Cant. 2, 11 | g G: **συντελείας** S: **אֲהֲרִיתָא**; cf Jer. 29, 11. Sir. 7, 13. **תְּקוּהָ**. 8] h 6, 17 a b | i all versions but H read in b; G L S: increasing | j L: in consummatione, an error from 7 b; M: **בְּתִשְׁבֹּתִי** K. 14, 2, the only instance of Hith. in O T and only here in Sir. | k G L S om. **נִבְלִי**, Is. 34, 4. | l N H, or perh. **מִצְרָה**, Mal. 3, 3. 9] m collective: G S L pl. | n after M; G: **κόσμος** | o M: **כְּשִׁרִיק** (perh. **שִׁרְקָן** Sm.) | p v. 30. 45, 2. Job 25, 2. 10] q S L G: with holy words | r S: **דִּינָה** 38, 22. 45, 5 | s after M (sing). G: and do not faint; S: do not change **שָׁנָה** | t S: and in their courses. cf with H, Ps. 63, 7. 90, 4. 11] S om. the rest of the chapter. | a, G L H agree. | u M: **עִישָׁה**; Gn. 9, 13 | v G om. | w M: **נִהְדָּרָה** G: **ὤμαιον**; 36, 6. 46, 2. 50, 5. 12] x with C N after G: M: **הוּד** Is. 40, 22. Job 22, 14 | y M: **בְּכַבְדּוֹ** | z G: hands of the Almighty | a with Sm. Gen. 49, 24. 13] b with Sm.; G = **בְּתוֹרָתוֹ** (?) | c Ezek. 9, 4 | d M: **בְּקָר** | e two M readings: **יָקוֹם** and **וִיקוֹם**. Is. 50, 11. Pr. 20, 18 | f G: **κρίματος αἵτου**. 14] g M: **לִמְעַנִּי**; G: **διὰ τοῦτο** | h G L (= **וּנְפִתָהוּ**) Job 38, 22. Ps. 135, 7 | b, following Le. 15] entirely obliterated in H. See Sm. Le. for treatment of G L. 17] i Ps. 29, 8. See Sm. on the confusing of **ὠνειδισεν** and **ὠδήγησεν**. | j after M; **וְלַעֲפָתָהּ** appears to be a transliteration of **σαλευθήσεται**, G 16 a | k M om. | l Ez. 13, 11. Ps. 107, 25. 29 | m Ps. 68, 10. 18] n Smend's citation of 42, 12 for „Anblick” is precarious, as the text is corrupt | o G: its whiteness. **לָבָן** is N H | p M: **יֵהֱנָה**; G: the eye marvels. The Aram. word **יִנְהָר**, proposed by C N, appears to be the best offered. The reference is evidently to snow blindness | q, general expression for raining. | r G: **ἐκστήσεται**. 19] s G + **ἐπὶ γῆς**, | t after M. G: **χεῖά**; L: effundet | u Sm. finds **כִּפְדָּר** in **כִּסְפִּיר**; G. almost certainly = **אַסְסִי** (**ἀκρα**) | v G = **צִינִים** (Sm.). 20] w Ps. 147, 18. G **πνέουσι** is transitive | x **וּבְרָקָב** is senseless. Wellhausen and Bacher, as quoted by Sm.: **וּבְרָקִיעַ** (**רִקְיעִין**, N H = metalplate). Perhaps **יֵהֱנָה** Job 37, 10 | y G regards as prepn. **ἀφ' ἑαυτοῦ** | z **עָסַר** H means to cover over, especially of water so that **מַעֲסַד** may have been read, which G connected with **עָסַד** I to gather (sheaves); it might, however, be free for **מַעֲסַד** | a N H and Aram. Ez. 37, 6. 8. Notice use of **נָקַר** in Job 30, 17, which could be a translation of **παγίσσα** 19 b; G (**καταλυσαι**) may have read some derivative of **יָצַק**; Job 37, 10 | b Neh. 4, 10. 11. Ch. 26, 14. Is. 59, 17. 21] c G = **יַבְלֵג** (or **יַבִּיל**, Sm.). **הַרִים** is written over **כְּהָרִב** in Cod., and should be inserted, as both G L have it | d Is. 44, 15. Ez. 39, 9 and notes under v. 4 | e with Sm.; G: **ἀποσβέσει** 3, 30. C N cite Ez. 7, 11 (stateliness) | f the only occurrence of this form; Dt. 32, 2. 33, 28. G may have had Job 11, 17 in mind, regarding **תַּעֲפֶה** as from **עָף** “to fly” and then “to hasten” | g to be read in b with G | h Job 36, 28. G L = **פִּוּנֵעַ** (Sm.) Ex. 23, 4. Numb. 35, 19 | i G free. Pr. 15, 30 | j Is. 35, 7. 45, 10. 23] k so Str. Am. 9, 5. Ez. 32, 14. cf **הַשְׂקִים** Is. 57, 20. | l G: **ἄβυσσος** or m; the sense of the verse is mythological, at least G | n after G | o G = **Ἰησοῦς** (Post-Christian (?). L adds in hoc signo). But it may be that “Rahab” was carelessly thought