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RUTH iii 13 b.

AN EXPLANATION OF B'S INSERTED WORDS.

ἐὰν δὲ μὴ βούληται ἀγχιστεύσαι σε, ἀγχιστεύσω σε ἐγώ, ζῆ Κύριος, σὺ εἶ Κύριος· κοιμήθητι ἕως πρωῒ.

σὺ εἶ Κύριος is peculiar to B. Hatch and Redpath are in error in giving A B.

In the MS G. 1 (Trinity College Library, Cambridge) the two lines containing Ps. xiv 6 appear as:—

צדיק: עצת עני תבישו כי אתה

יהוה מחסהו: מי יתן מציון ך

—I do not reproduce the vowel-points and accents; but it is to be noted that צָדִיק is pointed but unaccented, while the preceding word is accented יְהוָה . The ך is added small, as shewn, but I think is by the original hand. In the second line may be seen a 'fill-up' commonly found in G. 1, here before a following י.

The text of B in Ruth iii 13 and the text of G. 1 in Ps. xiv 6 unite in representing a tradition, that, where a 'fill-up' is needed before the Holy Name, את (so undoubtedly in the Codex copied by G. 1—i. e. אֵת) must be used.

In Ruth iii 13 G. 1 shews חי at the end of the line, with a space preceding, thus—

חי אנכי

—B's $\text{ζῆ Κύριος, σὺ εἶ Κύριος}$ is due to a conflation of two Hebrew readings, viz. :—

חי אנכי

and

אנכי חי את

H. W. SHEPPARD.