

# Ecclesiastes

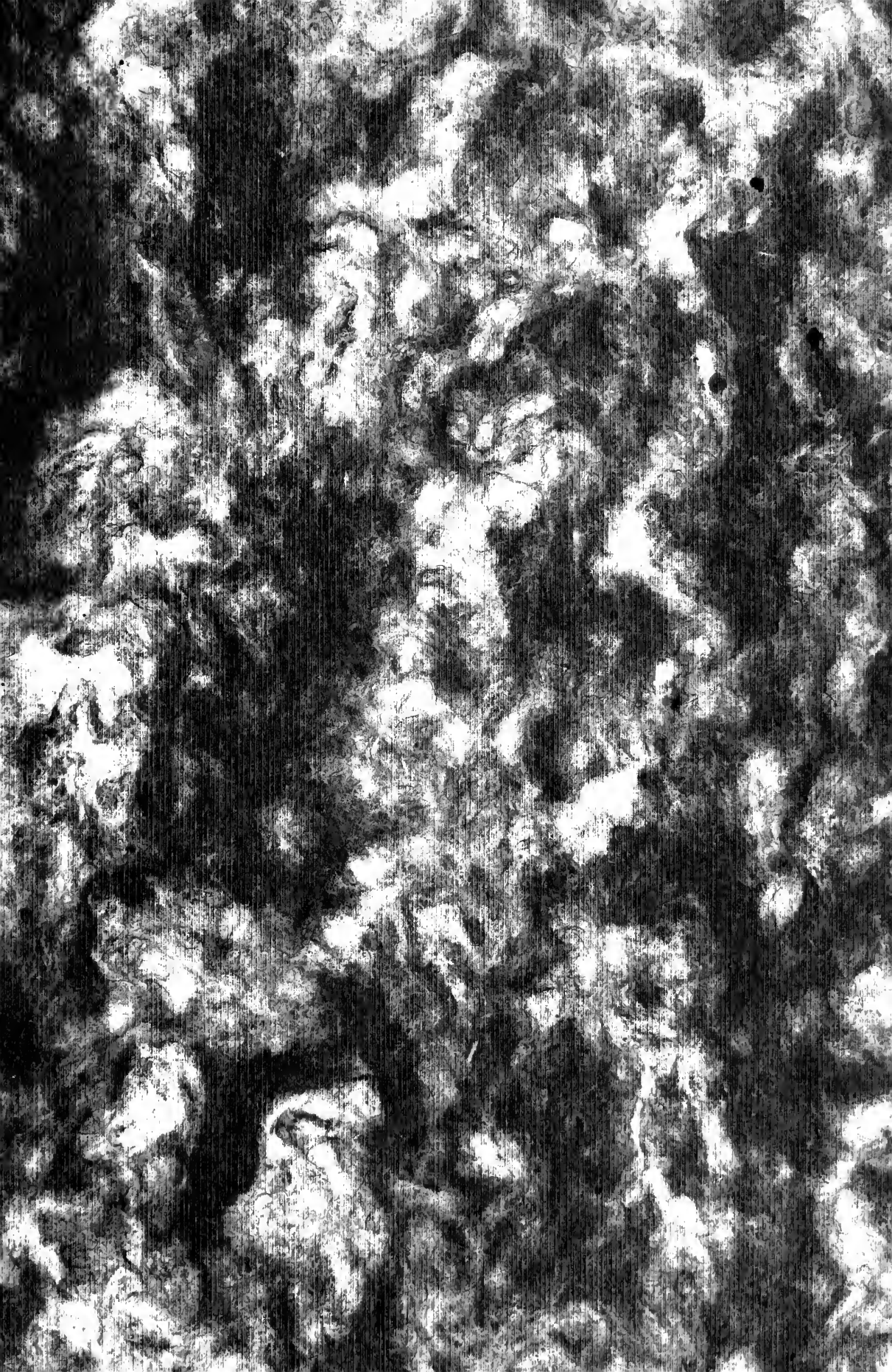
PAUL HAUPT

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The Book of Ecclesiastes

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THE BOOK  
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**Ecclesiastes**

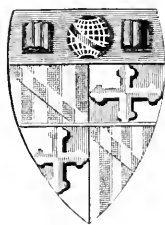
A NEW METRICAL TRANSLATION

With an Introduction and Explanatory Notes

BY

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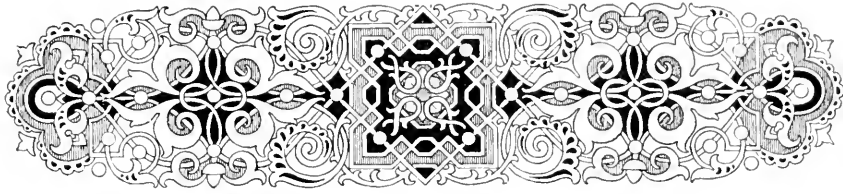
TO

**Horace Howard Furness**

AS A SMALL TOKEN

OF GRATEFUL APPRECIATION AND REGARD





## Ecclesiastes



The Book of Ecclesiastes<sup>1</sup> is unparalleled in the whole range of Biblical Literature. Ernest Renan spoke of it as the only charming book that was ever written by a Jew. Heinrich Heine called it the Canticles of Skepticism, while Franz Delitzsch thought it was entitled to the name of the Canticles of the Fear of God. From the earliest times down to the present age Ecclesiastes has attracted the attention of thinkers. It was a favorite book of Frederick the Great, who referred to it as a Mirror of Princes. But Biblical students of all ages have experienced some difficulties about this remarkable production. Some in the Jewish Church denied the inspired character of the work, until the synod of Jabneh (90 A. D.) decided in favor of the canonicity of the Book. The genuine portions of Ecclesiastes are out of place in the Canon. Their author is not a theologian, but a man of the world, probably a physician, with keen observation, penetrating insight, and vast experience.<sup>2</sup>

I believe that the genuine portions of Ecclesiastes were written by a prominent Sadducean physician in Jerusalem, who was born at the beginning of the reign of Antiochus Epiphanes (175-164) and died in the first decade of the reign of Alexander Jannæus (104-78 B. C.).<sup>3</sup> Ecclesiastes may have been a son of David, just as Jesus and Hillel<sup>4</sup>







the orthodox Pharisaic editors, who finally admitted the Book into the Canon of the Sacred Scriptures in 90 A. D. Several of the most objectionable statements are less offensive if preceded<sup>18</sup> or followed<sup>19</sup> by orthodox glosses and scattered through less questionable sections; but combined in their proper order they would have been intolerable.<sup>20</sup> For the same reason some of the love-songs in the so-called Song of Solomon seem to have been cut up and dislocated, because in their original order certain erotic allusions would have been too plain and would not have lent themselves to any allegorical interpretation for the purpose of edification.<sup>21</sup> A dislocated and bandaged arm has no force.<sup>22</sup>

We have, of course, no mathematical evidence, and I do not claim to have been present when the editorial changes were made, but my theory explains all the features of this remarkable Book. I came to my conclusions fourteen years ago, after having interpreted the Book in the Old Testament Seminary of the Johns Hopkins University for three years (1888–1891), and when I examined my notes again last winter<sup>23</sup> I found hardly anything requiring modification; in fact, I rediscovered several things which I had found in 1890. My views concerning the Old Testament have undergone considerable modifications during the past fifteen years, ever since I took up the idea of publishing a new edition of the Bible; but with regard to Ecclesiastes my first impression has remained the same in all essential points, although my notes of 1890 had become so unfamiliar to me that I regarded them just as objectively as though they had been compiled by somebody else. Certainly, nothing that has appeared during the past fourteen years, neither the commentary of Wildeboer<sup>24</sup> nor the translations of Rüetschi<sup>25</sup> and Siegfried,<sup>26</sup> have induced me to deviate from my original opinion. The arrangement of the text is practically the same which I made in 1890, a specimen of which was published in the Johns Hopkins University Circulars for June, 1891,<sup>27</sup> and reprinted in the *Oriental Studies*<sup>2</sup> (Boston, 1894).<sup>28</sup>

I have often stated that I adhere to the maxim that the probably right is preferable to the undoubtedly wrong.<sup>29</sup> Instead of prolonging my theoretical discussion of the origin of the Book of Ecclesiastes it will be better to let the great Old Testament pessimist speak for himself. The rhythm of my new English translation has been much improved by the kind assistance of the distinguished co-editor of the Polychrome Bible, Horace Howard Furness. The metrical questions<sup>30</sup> will be discussed in an article on the form of the Book of Ecclesiastes, which will be published in the fifth volume of the Johns Hopkins Contributions to Assyriology and Comparative Semitic Grammar (*Beiträge zur Assyriologie und semitischen Sprachwissenschaft*) edited by Friedrich Delitzsch and Paul Haupt. This will include my critical edition of the Hebrew text which has been in type since July, 1904.

### Notes.

(1) See below, note 1 on section I (p. 34).

(2) See my lecture on the Book of Ecclesiastes in *Oriental Studies* (Boston, Ginn & Co., 1894) pp. 242-278; cf. Siegfried's review in the *Theologische Literatur-Zeitung*, Sept. 28, 1895. Winckler, in his review of Siegfried's commentary on Ecclesiastes, in the *Orientalistische Literatur-Zeitung*, I, 313-316 (Oct., 1898) and in his paper *Zeit und Verfasser des Köheth* in his *Altorientalische Forschungen*, part 10 (Leipzig, 1898) does not seem to have been aware of the fact that Siegfried's view of the composite character of Ecclesiastes was based on my lecture published in 1894. Cf. below, nn. 26, 28.

(3) According to Winckler, *op. cit.*, part 10, p. 153, the author of Ecclesiastes was the Hellenizing high-priest Alcimus (1 Macc. 7, 9) who died in 160 B. C. (1 Macc. 9, 56). But this hypothesis (cf. Cheyne-Black's EB 1164 and Matthes' paper cited below) is just as untenable as Winckler's conjectures and interpretations, *op. cit.*, part 4 (Leipzig, 1896) pp. 351-355, or his remarks on the Book of Ruth, *op. cit.*, part 16 (Leipzig, 1901) pp. 65-78, and his remarks on Canticles, *op. cit.*, part 18, pp. 236-242. Contrast my metrical version of the Book of Canticles (Chicago, 1902) reprinted from *Hebraica*, 18, 193-245; 19, 1-32. J. C. Matthes, of Amsterdam, in his paper *Die Abfassungszeit des Predigers* in the Vienna *Biblische Vierteljahrsschrift* (1904) believes that the genuine portions of Ecclesiastes were written about 150 B. C., and that the glosses were added before the end of the second century B. C.

(4) The Davidic descent of Hillel is not certain; see E. Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, vol. 2 (Leipzig, 1898) p. 360, n. 29.

(5) Eccl. 1, 1. 12. 16<sup>b</sup>; *cf.* 2, 12<sup>b</sup> (= I, a; VI, a, ε; VII, ρ).

(6) They may have transposed sections VI and VII to the beginning of the Book in order to emphasize the passages which might be referred to Solomon.

(7) Like Epicurus (341–270 B. C.) Ecclesiastes commends companionship (4, 9) and cheerfulness (9, 7) but also contentment (6, 9) and moderation in sensual pleasures, to avoid painful consequences (11, 10). He warns against wrongdoing, since it entails punishment (7, 17; 5, 6). He does not deny (5, 2) the existence of God but he disbelieves a moral order of the universe; divine influence on this world, where there is so much imperfection and evil, seems to him impossible (see especially section II). In the same way he doubts the immortality of the soul (3, 21); death ends all consciousness (9, 10). He by no means commends nothing but eating, and drinking, and pleasure (8, 15; 2, 24; 5, 18; *cf.* 3, 12); he also preaches the gospel of work (3, 22; 9, 10). *Cf.* below, n. 4 on III; n. 9 on VIII.

Ecclesiastes' Epicurean *Ceterum censeo* that nought is good for man but eating, and drinking, and pleasure (8, 15; 2, 24; 5, 18; *cf.* 3, 12) is condemned by Jesus (Luke 12, 20) in a section which contains several allusions to the Book of Ecclesiastes (*cf.* Luke 12, 18 and Eccl. 2, 4; Luke 12, 20<sup>b</sup> and Eccl. 2, 18<sup>b</sup>, and above all, Luke 12, 27 = Matt. 6, 29 (*Solomon in all his glory*). Note also vv. 29. 30. *Μὴ μετεπιζῆσαθε* (Luke 12, 29) means: Do not be at sea (*cf.* Thuc. 8, 16) *i. e.*, in a state of uncertainty, do not go astray (*cf.* Pol. 5, 70, 10). The Peshita renders: Let not your mind stray in these things (*wə-lā niflê rī-yānkhôn bē-hālēn*).

In the Talmud, *Epikuros* means 'freethinker'; it is there a synonym of the earlier term Sadducee 'righteous,' which seems to be a euphemism for 'unrighteous'; *cf.* nn. 31–34 to my paper on Ps. 1, in *Hebraica*, 19, 139 and below, n. 1 on II.

(8) *Cf. c. g.* below, n. 23 on VI.

(9) See below, n. 9 on III. Winckler (*cf.* above, n. 2) is right in identifying the *old and foolish king* with Antiochus Epiphanes, but the *poor and wise youth* is according to Winckler not Alexander Balas, but Demetrius I. Contrast below, n. 13 on III.

(10) See below, n. 6 on VI.

(11) See below, n. 43 on VIII.

(12) For instance, 4, 14; 10, 16; 3, 16. *Bêth-hassûrîm*, the house of outcasts (4, 14) is generally considered to be equivalent to *bêth-hâ'asûrîm*, the house of prisoners, and this interpretation may have been common soon after the publication of the Book. Alexander Jannæus had been shut up in prison by his elder brother and predecessor Aristobulus (104/3 B. C.), the first Hasmonean King of the Jews, whose coronation is glorified in Ps. 2; see n. 22 to my paper in ZDMG 58, 629, cited below, at the end of n. 27. Neither Baumann (ZDMG 58, 587–595) nor Sievers (ZDMG 58, 864–866) have paid any attention to my remarks on Ps. 2 in *Hebraica*, 19, 134–146 and Johns Hopkins University Circulars, No. 163, p. 56, n. 17 (*cf. ibid.*, p. 90). Aristobulus' widow, Queen Salma Alexandra, was 37 years old when she married his step-brother Alexander Jannæus, and he was 24. Alexander Jannæus was also said

to be the son of a captive woman and therefore unfit for assuming priestly functions; cf. Joseph., *Ant.*, iii, 12, 2; xiii, 10, 5; 13, 5.

(13) Cf. Georg Hoffmann, *Hiob* (Kiel, 1891) p. 25.

(14) Some of the orthodox glosses are derived from the Book of Ecclesiasticus; contrast Nöldeke, *ZAT* 20, 91.

(15) Cf. Schürer's work, cited above, n. 4, vol. 3, pp. 97-100.

(16) Bickell, *Der Prediger über den Werth des Daseins* (Innsbruck, 1884) endeavored to show that the confusion was due to the mistake of a binder who misplaced the quires of the manuscript; but this view is untenable.

(17) Cf. I, δ. η. (18) Cf. II, θ; IV, ι; VIII, η.

(19) Cf. II, β; V, σ; VII, ηη. θθ; VIII, τ. χ. ωω (v. 13).

(20) For instance, 10, 1<sup>b</sup> (II, vii); 11, 8<sup>b</sup> (VIII, xvi).

(21) See my *Book of Canticles* (cited above, n. 3) p. 19.

(22) Explanatory scribal expansions, so common in other Books of the Old Testament, are comparatively rare in Ecclesiastes; cf. *e. g.* II, γ-ζ; III, ε. ζ. ζ. ο. π; IV, α-γ. ο-τ. αα-γγ; V, ζ. v. ξ. ο. ττ; VI, ζ. κ. π. εε. ηη. ζζ. μμ. οο; VII, α. δ-η. μ. ο. ξξ. οο; VIII, β-ζ. θ-κ. μ. v. ο. π. ββ-δδ. θθ. Nor are there many illustrative quotations (see my remarks, *ZDMG* 58, 626); cf. III, β. κ. ττ; IV, ι; V, γ. ρ. υυ; VI, φ; VIII, ωω (v. 11).

(23) I interpreted the Book again during the session 1903/4, also during the session 1894/5.

(24) In Marti's *Hand-Commentar*, part 17 (Freiburg i. B., 1898).

(25) In Kautzsch, *Die Heilige Schrift des Alten Testaments* (Freiburg i. B., 1894).

(26) In Nowack's *Handkommentar zum Alten Testament* (Göttingen, 1898); cf. above, n. 2. Siegfried asked me (March 30, 1897) to place my reconstruction of the text at his disposal, but I declined his request. His commentary showed that he had misunderstood the oral explanations which I had given him on various occasions.

(27) The translation is there printed in lines, just as Samuel Cox printed his translation of Ecclesiastes in lines, in the Expositor's Bible (London, 1890) pp. 69-110; but Cox's stichic arrangement is as unsatisfactory as Sievers' metrical analysis of the first two chapters in his *Studien zur hebräischen Metrik*, part 2 (Leipzig, 1901) pp. 563-567. According to Zapletal, *Die Metrik des Buches Kōhelet* (Freiburg, Switzerland, 1904) the entire Book of Ecclesiastes, which was written in the third century B. C., is metrical, even the Epilogue; but there is no strophic division; see *op. cit.*, pp. 6. 10. 13. Zapletal's pamphlet appeared after the publication of my metrical reconstruction of Ecclesiastes in *Kohetheth oder Weltschmerz in der Bibel* (Leipzig, 1905; I finished the final revision of the proofs on Sept. 15, 1904, and received the first copies of the book in Baltimore on Oct. 24, 1904) but Zapletal's prefatory note informs us that the discovery that the Book of Ecclesiastes is metrical was made by him during the session 1903/4. He was therefore in no way influenced by my metrical version of Ecclesiastes which I read at the general meeting of the Second International Congress on the History of Religions at Basle, on Sept. 1, 1904, nor by my metrical

reconstruction of the Hebrew text which I exhibited in the Semitic Section of that Congress, although Zapletal attended the Congress and read a paper on Ecclesiastes' belief in the immortality of the soul at one of the meetings of the Semitic Section. This coincidence is evidently an interesting case of sympathy, unless Zapletal exercised some telepathic influence on me, so that I was able to anticipate his discoveries before he published them. I have alluded to some similar psychic phenomena in n. 36 to my paper *The Prototype of the Magnificat* in the *Journal of the German Oriental Society* (ZDMG 58, 630).

(28) I stated *e. g.* in n. 5 to my lecture on Ecclesiastes, published in 1894, that the passages 2, 24<sup>b</sup>-26 (misprinted 24<sup>b</sup>. 26); 3, 13. 14<sup>b</sup>. 17; 5, 6<sup>b</sup>. 8. 18; 6, 6; 7, 13. 14. [18<sup>b</sup>]. 20. 26<sup>b</sup>-29 (misprinted 26<sup>b</sup>. 29); 8, 11-13; 9, 3, &c. consisted of subsequent additions. *Ibid.*, n. 15 I pointed out that 4, 6 must be combined with 4, 4 (misprinted 7); 5, 9-11; 6, 7-9; and that 4, 5 as well as 10, 18 (misprinted 8). 15 are glosses to 4, 6 (see now section V). At the end of that note I called attention to the fact that Eccl. 7, 11. 12 must be combined with 7, 19; 8, 1; 9, 17<sup>a</sup>; 10, 2. 3. 12. 13, and that 10, 19<sup>b</sup> (misprinted 20<sup>b</sup>) is a gloss to 7, 12 (see now VI, *o*). I added: "10, 1<sup>b</sup> belongs to 7, 16 (*cf.* 8, 14. 10; 7, 15-18; 9, 11. 12; 8, 11-13 is a theological gloss to 8, 14, &c.) while 10, 1<sup>a</sup> must be combined with 9, 18<sup>b</sup>" (see now II and VI, *o*). In n. 45 I stated that 2, 11-23 should be arranged in the following order: 11. 12<sup>b</sup>. 19. 18. 20-23. 12<sup>a</sup>. 13-17. 24-26, and that the last five words of v. 12 and vv. 16<sup>b</sup>. 18<sup>b</sup> were glosses (see now VI and VII).

(29) See my paper on David's Dirge in the *Johns Hopkins University Circulars*, June, 1903, p. 55<sup>a</sup>.

(30) The genuine portions of Ecclesiastes, which may be arranged in eight sections, comprise 195 pairs of hemistichs with 3 + 3 beats, grouped either in couplets (Sections I, V, VIII) or in triplets (Sections II, III, IV, VI, VII). Pairs of hemistichs with 2 + 2 beats occur only in the interpolations (*cf.* IV, *ξ*, 8, 2 ff. and VI, *α. γ. η*), and in one illustrative quotation (*cf.* above, n. 22) VI, *o* we find 3 + 2 beats. The final section of the Book must be divided into two halves, just as I did in my lecture on Ecclesiastes published in 1894 (see above, n. 2). Each of these two halves consists of 3 and 5 couplets, respectively. Also section III must be divided into two halves, and each half consists of two stanzas, each stanza comprising two triplets. The opening section, on the other hand, consists of three stanzas, each stanza comprising four couplets. *Cf.* my strophic reconstruction of Moses' Song of Triumph (*Hebraica*, 20, 155) and the Song of Hannah (ZDMG 58, 620). In the older poetical books of the Old Testament the end of a line generally coincides with the end of a clause, but in Ecclesiastes we find a number of cases in which the end of a clause forms the beginning of the following line or hemistich. In modern poetry, as well as in Greek and Roman poems, this is, of course, quite common; but in Hebrew poetry it is comparatively rare. In the opening pair of hemistichs for instance (1, 2) we find 3 × 2 (or 4 + 2) beats instead of the regular 3 + 3 beats; in the same way we have in the second double-hemistich of section II (9, 2) 3 × 2 beats instead of 3 + 3 beats, unless we

prefer to call this a transposition of the cesura; *cf.* 3, 1; 8, 15; 5, 1; 2, 3, 4; 9, 10, 13, 14<sup>b</sup>; 12, 5 (and the glosses 11, 7; 7, 14, 24; 1, 13; 8, 1); also Ps. 45, 4 (see note 9 on section III). *Cf.* n. 6 to my paper 'The Poetic Form of Psalm 23 in *Hebraica* (April, 1905).

## Index

### TO CHAPTERS AND VERSES OF THE AUTHORIZED VERSION WITH CORRESPONDING SECTIONS, STANZAS, AND GLOSSES IN THE PRESENT TRANSLATION.

The numerals in the first column of the subjoined table indicate chapters and verses of the traditional text of the Book of Ecclesiastes in the Authorized Version (AV). The last verse of c. 4 in the Hebrew text (LXX, Vulgate, and Luther's Bible) appears in AV as the first verse of c. 5. The last verse of c. 6 is counted in LXX, Vulgate, and Luther's Bible as the first verse of c. 7. Full-faced numerals (1, 2, &c.) refer to the chapters, ordinary numerals (1, 2, &c.) indicate verses; <sup>a</sup> and <sup>b</sup> denote first or second halves of a verse; an additional <sup>a</sup> or <sup>β</sup> means first part or second part of a half-verse; *e. g.* 9, 1<sup>b a</sup> = first part of second half (*i. e.*, third quarter) of the first verse of chapter 9.

The larger Roman numerals (I-VIII) in the second column refer to the eight sections of the present version, while the smaller Roman numerals (i-xvi) indicate the numbers of the stanzas. An additional Arabic numeral (1, 2, 3) after the number of the stanzas refers to the hemistichal pairs of a stanza; *e. g.* VI, vii, 2<sup>a</sup> = Section VI, stanza vii, first hemistich of the second hemistichal pair. The second hemistichs of hemistichal pairs are printed in separate lines, indented, (except lines with 2 + 2 or 3 + 2 beats; see above, n. 30). The Greek letters after the larger Roman numerals, *a*, 3, &c. refer to the glosses in the several sections. All smaller Roman numerals (i-xvi) indicate genuine portions of Ecclesiastes, while the Greek letters indicate secondary additions and interpolations. Apart from the ten glosses VII, *aa—kk* and the gloss VIII, *ωω*, doubled Greek letters refer to tertiary glosses.





## Ecclesiastes.<sup>1</sup>

- |                    |  |     |
|--------------------|--|-----|
| 1, 2               | “O vanity of vanities! <sup>1</sup> vanity<br>of vanities! <sup>2</sup> All is vanity!   | i   |
| 3                  | What profit has man of <sup>3</sup> his toil<br>wherewith he toils under the sun? <sup>4</sup>   |     |
| 4                  | Generations are going and coming,<br>while the earth is abiding for ever.  | ii  |
| 5                  | The sun is rising and <sup>4</sup> setting,<br>rushing <sup>3</sup> (back) to his place <sup>5</sup> to rise there.  |     |
| 6                  | The wind, it blows to the south,<br>and the wind, it veers to the north,<br>For ever veering, veering,<br>again to resume its veerings.                      | iii |
| 7                  | The streams all run to the sea,<br>and yet is the sea never full,<br>Although to their destination<br>the streams are running away. <sup>4</sup>             | iv  |
| — — —              |  |     |
| 8                  | All things are ceaselessly active; <sup>5</sup><br>no man can enumerate all,<br>Nor can all be seen by the eye,<br>nor all be heard by the ear. <sup>6</sup> | v   |
| 6, 10 <sup>b</sup> | But nothing can ever contend<br>with what is stronger than it. <sup>7</sup>  | vi  |

(a) 1, 1 The sayings of Ecclesiastes<sup>1</sup> (who was) a son of David (and)  
King<sup>19</sup> in Jerusalem

(β) 2 said Ecclesiastes (γ) 3 all

(δ) 3, 9 What profit has he who works (ε) 1, 5 the sun is  
of that whereon he toils? (ζ) he



## II.

- 9, 2 Precisely as all things are [transient], i  
 so the same fate happens to all:  
 The righteous, the wicked;<sup>1</sup> the good,  
 [the sinful];<sup>2</sup> the pure, the impure;  
 Who offers, and who offers not;  
 who swears, and who fears (all) swearing.<sup>3</sup>
- 11 Oft<sup>2</sup> under the sun have I seen ii  
 that the race is not to the swift,  
 Nor (does) the battle (bechance) to the strong,  
 Nor (does) bread (befall) to the wise;  
 Nor to the intelligent, riches;  
 nor favor to men of knowledge.
- On time and chance hang all things, iii  
 12 yet his own time no man knows:  
 Like fishes enmeshed in a <sup>4</sup> net,  
 or birds ensnared in a springe,  
 So the sons of men are entrapped  
 at the time when evil <sup>4</sup> befalls them.
- 8, 14 A vanity<sup>3</sup> <sup>4</sup> done on this earth is iv  
 that righteous<sup>1</sup> are found whose estate  
 Is the same<sup>4</sup> as though they were wicked;<sup>5</sup>  
 and wicked<sup>1</sup> there are whose estate

---

(a) 9, 2 good as well as sinful

(3) 3 This is an evil, that, no matter what is done under the sun, the same fate happens to all; yet the mind of the sons of men is full of evil,<sup>KK</sup> and afterward [they go down] to the dead.

(γ) 12 for (δ) evil (ε) suddenly (ζ) 8, 14 which is

(η) 7, 20 There is no one righteous on earth,  
 who practices good and sins not.

(KK) 9, 3 and madness is in their minds during their lives

- 8, Is the same as though they were righteous ;  
 this also, methought, is vanity.<sup>6</sup>
- 10 And thus have I noticed the wicked<sup>1</sup> v  
 interred and entering [into peace],<sup>5</sup>  
 Excluding from sanctified ground<sup>6</sup>  
 those who had (always) done right;<sup>1</sup>  
 In the city<sup>6</sup> they were forgotten ;  
 this also, [methought,] is vanity.<sup>3</sup>
- 7, 15 'A good man may perish, though righteous ;<sup>7</sup> vi  
 a bad one may live long, though wicked.<sup>8</sup>
- 16 Be therefore not over-righteous,  
 neither show thyself over-wise ;<sup>1</sup>
- 17 Be thou not over-wicked,  
 neither be thou a fool.<sup>1</sup>
- Why wilt thou ruin thyself vii  
 and die before thy time?
- 18<sup>a</sup> Well is it to hold on to this,  
 and not to withdraw from that.
- 10, 1<sup>b</sup> More precious than wisdom<sup>1</sup> and honor<sup>9</sup>  
 [at times]<sup>10</sup> is somewhat of folly.<sup>1</sup>

- 
- (θ) 8, 11 Since judgment does not (always) follow  
 with speed, on deeds that are evil,  
 The mind of the sons of men  
 is full<sup>11</sup> in their hearts<sup>12</sup> to do evil.
- 12 But <sup>λλ</sup> if a sinner sin hundreds of times,  
 and lengthen the days of his life,  
 Yet am I (fully) assured,  
 it is well with those who fear God.<sup>13 μμ</sup>
- 13 And it will not be well with the wicked,  
 and he will not lengthen his days,<sup>νν</sup>  
 Who bears no fear in his heart,  
 of God, (nor keeps His commandments).

(ι) 7, 15 All this have I seen in the days of my vanity<sup>14</sup>

---

(ζζ) 8, 12 since

(μμ) who fear Him 9, 1<sup>αβ</sup> because the righteous and the wise<sup>1</sup> and their  
 works are in the hand of God

(νν) 13 like a shadow<sup>15</sup>







- 3, 19 <sup>v</sup>One fate is to man and to beast: iii  
     as one dies, so dies the other;  
     And all possess the same soul,<sup>2</sup>  
     there is no pre-eminence in man;<sup>6</sup>  
 20 <sup>t</sup>From dust arose (one and) all,  
     and to dust shall all again turn.<sup>3κ</sup>
- 21 Who knows if the soul<sup>2</sup> of man iv  
     ascends on high (to heaven)?  
 (Who can tell) if the soul<sup>2</sup> of beasts  
     descends below to Hades?<sup>4—</sup>
- 22 I have noted that nothing is better  
     than the pleasure one<sup>λ</sup> takes in his work.<sup>5μ</sup>
- 4, 1 When I saw again (and again) v  
     all oppressions<sup>v</sup> under the sun,<sup>ξ</sup>  
     And the tears of (all) the oppressed,  
     with no one to right their wrongs;<sup>6</sup>  
     The oppressors with power supreme,<sup>7</sup>  
     with no one to right their wrongs;<sup>8</sup>

- 
- (η) 19 For the fate of the sons of men  
     and the fate of beasts is the same.
- (θ)      over the beasts      (ι) 20 to the same place all are wending<sup>14</sup>
- (κ) 19 for all is vanity (λ) 22 man
- (μ) 22 for this is his portion:  
     For who can bring him to see  
     what is to happen hereafter?<sup>15</sup>
- 10, 14<sup>b</sup> Man cannot know aught of the future;  
     who can tell him what will happen hereafter?
- (ν) 4, 1 that are practiced
- (ξ) 7, 7 Though oppression may madden a wiseman,  
     a gift<sup>16</sup> may corrupt the mind.
- 8, 9<sup>b</sup> Sometimes a man acts the tyrant  
     over others to his (own) disadvantage.<sup>17</sup>











5. To eat, and drink, and be merry  
in spite of all our toiling.<sup>σ</sup>

## VI.

- 1, 14 "I have taken (due) note of all doings<sup>1</sup> that are done (here) under the sun;<sup>8</sup>  
And lo, each one is a vanity,<sup>2</sup>  
and [all] is a striving for wind.  
15 The crooked cannot be straightened,  
what is lacking can not be made good.<sup>7</sup>

---

(σ) 5, 18<sup>b</sup> Wherewith he toils under the sun  
the numbered<sup>21</sup> days of his life,  
Which have been allotted by God;  
for this is (all of) his portion.

- 19 But every man to whom are given<sup>φφ</sup>  
Wealth and treasures, with leave to taste<sup>λχ</sup> them,  
And carry off his portion, and enjoy his toiling,  
(Must always hold it) a gift of God.<sup>22</sup>  
20 He will not think<sup>ψψ</sup> of his days of life,  
When God absorbs<sup>23</sup> his mind with pleasure.

- 
- (a) 1, 12 I, Ecclesiastes,<sup>4</sup> who (once) was King<sup>9</sup>  
Over Israel in Jerusalem,  
13 Set my heart to seek and sift,<sup>10</sup>  
By wisdom, all done<sup>1</sup> under heaven,  
It is a sore task which God has given  
To sons of men, whereon to fret.  
3, 10 The task I have seen, which God has given  
To sons of men, whereon to fret.  
8, 9<sup>a</sup> All this have I seen, and set my heart  
On all the doings done<sup>1</sup> under the sun.

(3) 9, 1<sup>a</sup> All this I laid to heart,  
and all this saw my heart.

- (7) 7, 13 Consider the work of God:  
who straightens<sup>αα</sup> what He has made crooked?  
14 In days that are happy, be happy;  
in unhappy, consider that God

(φφ) 5, 19 by God

(λχ) something of

(ψψ) 20 much

(aa) 7, 13 that









## VII.

- 2, 1 I said to myself in my heart: i  
     Come on, I will try thee with pleasure:  
 [Take pleasure] and have a good time!  
     but lo, even this, too, was vanity.  
 2 Of laughter I thought, it is mad;  
     and of pleasure, what does it avail?<sup>1</sup>  
 3 I revolved in my mind how to quicken<sup>2 a</sup> ii  
     my flesh,<sup>b</sup> and to lay hold on folly,  
 Until I might (clearly) discover  
     what is good for the sons of men,  
 Which they may enjoy<sup>3</sup> under the sky  
     the numbered<sup>4</sup> days of their life.<sup>7</sup>  
 4 I engaged in great works, and I built me iii  
     (large) mansions, and planted me vineyards;  
 5 I laid out gardens and parks,  
     and planted<sup>5</sup> all sorts of fruit trees.  
 6 Pools<sup>d</sup> also I made me to water<sup>e</sup>  
     a nursery full of young trees.<sup>6</sup>  
 7<sup>a</sup> Both bondmen and bondmaids I purchased, iv  
     and slaves were born in my house;<sup>f</sup>  
 8 I amassed both silver and gold,  
     and the products of realms and of regions.  
 I got singers, both male and female,  
     and the delights of the sons of men.<sup>g</sup>

(a) 2, 3 with wine      (3) but my mind was guiding with wisdom<sup>17</sup>

(γ) 6, 12<sup>a</sup> For who knows what is good for man<sup>λλ</sup>  
     the numbered<sup>4</sup> days of his <sup>μμ</sup>vanity?<sup>νν</sup>

(δ) 2, 6 of water (ε) from them

(ζ) 7<sup>b</sup> I also had plenty of cattle,<sup>ξξ</sup>  
     more than any of my predecessors.<sup>οο</sup>

(η) 8 a mistress and mistresses<sup>18</sup>

(ζζ) 6, 12<sup>a</sup> in life      (μμ) life of      (νν) that is, he spends them like a shadow<sup>27</sup>

(ξξ) 2, 7<sup>b</sup> herds and flocks (οο) in Jerusalem



- 2, 22 What then accrues<sup>13</sup> to a man  
 from <sup>aa</sup>his toil and the striving of his mind?<sup>ββ</sup>
- 23 Though all his days be grievous,<sup>14</sup> ix  
 and his task be full of worry,<sup>15γγ</sup>  
 And his mind find no rest at night;<sup>δδ</sup>  
 this, too, is (all) but vanity.
- 24<sup>a</sup> Nought is good<sup>εε</sup> but to eat, and drink,  
 and (try)<sup>ζζ</sup> to have a good time.<sup>16γγ</sup>
- 8, 15 So pleasure I commend, x  
 since nought is good<sup>θθ</sup> for man<sup>αα</sup>  
 But eating, and drinking, and pleasure,  
 which to him will cling in his toil  
 Throughout his allotment of days<sup>κκ</sup>  
 under the sun; [his portion it is.]

- (aa) 2, 22 all (ββ) whereon he toils under the sun
- (γγ) 5, 17 Even if his days are all gloomy,<sup>30</sup>  
 and full of sorrow and worry,<sup>ππ</sup>
- (δδ) 8, 16<sup>b</sup> Even if by day and by night  
 he does not get any sleep.<sup>ρρ</sup>
- (εε) 2, 24 for man (ζζ) in spite of his toil
- (ηη) Again have I also seen  
 that this depends<sup>21</sup> upon God;  
 25 For who can find pleasure in eating  
 and in any sensation<sup>22</sup> without Him?  
 26 To the man whom He deems good,<sup>23</sup>  
 He gives wisdom, and knowledge, and pleasure;  
 But on the sinner He imposes the task  
 of gathering, amassing, and yielding it  
 To him whom God deems good;<sup>23</sup>  
 this, too, is vanity and a striving for wind.
- (θθ) 3, 12 I know, there is nothing good<sup>24</sup>  
 but pleasure and enjoyment<sup>25</sup> of life.  
 13 But every man (on the earth)  
 who eats, and drinks, and enjoys  
 Any happiness in all of his toiling,  
 (must hold it as) a gift of God.<sup>26</sup>
- (ιι) 8, 15 under the sun (κκ) (allotted to him) by God
- (ππ) 5, 17 and illness and vexation (ρρ) 8, 16<sup>b</sup> in his eyes









## Notes on Ecclesiastes.

### I.

(1) The Greek word Ecclesiastes (Heb. *Kohleth*) does not denote an ecclesiastic or preacher, but one who addresses an *ecclesia*, or assembly, a public speaker (Lat. *contionator*) or lecturer (French *conférencier*) especially a public teacher of philosophy; *cf.* 12, 9 (VIII,  $\omega\omega$ ).

(2) Lit., breath of breaths, *i. e.*, How utterly transitory is everything. The Heb. term *hebl* means primarily breath, then anything as unsubstantial as a breath, anything that is in vain, *i. e.*, vanishes as easily as a breath; hence a vain pursuit, a fruitless effort (*cf.* n. 10 on III). All is vain, without any real value, unsubstantial and idle, fruitless, ineffectual, useless, futile, unavailing. Ecclesiastes uses the term *vanity* also in the sense of a fact illustrating the vanity of everything, *e. g.* 8, 14 (II, iv): A vanity done on this earth is, and 4, 7 (V, vi): I have noted a vanity under the sun. *Cf.* n. 5 on VI.

(3) Lit., snorting. This refers to the horses (*Phoebi anheli equi*, Ovid, *Metamorph.* 15, 418) of the chariot of the sun (2 K 23, 11). The Heb. verb does not mean 'to pant from fatigue.'

(4) Lit., to the place whither the streams are going, there they return to go.

(5) Lit., wearying themselves; *cf.* n. 14 on V.

(6) Lit., the eye is not satisfied with seeing, and the ear is not filled with hearing.

(7) Overruling necessity, destiny.

(8) Lit., his name was called, an old Babylonian phrase for *to exist*. The cuneiform account of Creation begins: At the time when the heavens above were not called, nor the earth below had a name. A name is the expression of the impression; *cf.* Gen. 2, 19.

(9) Lit., it was already in the ages that were before us.

(10) Lit., there is no remembrance of former things.

(11) Lit., to all there is a while, *i. e.*, a (short) space of time; *cf.* n. 11 on IV.

(12) Prop., temporary; lit., to everything there is a time. Nothing is timeless, termless, interminable.

(13) Just as the sea is never full, owing to the constant evaporation (Job 36, 27; JAOS 17, 162) of the water, although all streams run into it, so deaths counterbalance births. If the number of births increases, the mortality among the infants increases; if a great many people die, owing to epidemics, wars, famines, &c., this loss is offset by a marked increase in the number of marriages and births; so births and deaths are transient just as all other human actions. The power of conception and



the capability of parturition last but a certain time (about thirty years), and mortality is greater in certain periods of life: it is high among infants; then it decreases up to the thirteenth year, when it begins to increase again. Even the greatest mortality in the most deadly epidemics lasts but a limited period. The Black Death in the sixteenth century raged for three years, 1348-1351, but was followed by a period of great blessings with a marked increase in the birth-rate. In the times of the Maccabees a philosopher in Palestine might have observed the same phenomena which we find in Germany after the Thirty Years' War (1618-1648). The first three decades (170-143) of the Maccabean period (167-63 B. C.) might be called, in some respects, the Thirty Years' War of Palestine.

(14) Dropping, casting off.

(15) For instance, a lost sheep (Ps. 119, 176); *cf.* n. 12 on IV.

(16) To perish in the wilderness, &c. Abandoning, forsaking.

(17) Lit., embracing and being distant.

(18) Lit., exulting, leaping for joy.

(19) This may mean 'head of a school.'

(20) In nature.

(21) By men; *cf.* I, 14; 8, 19<sup>a</sup> (VI, i and a).

(22) Hölderlin's Empedokles says,

*Geh! Fürchte nichts, Es kehret alles wieder,  
Und was geschehen soll, ist schon geschehen.*

## II.

(1) Righteous=orthodox, wise = godfearing; wicked = unorthodox, freethinker, Hellenizer; fool = agnostic, atheist; *cf.* Pss. 14, 1; 111, 10 (see also n. 15 on V and n. 36 on VI). In Dan. 12, 3 the faithful (orthodox) Jews are called *they that are wise* (or *of understanding*); *cf.* v. 10. The Book of Daniel was written about 164 B. C. when Ecclesiastes was perhaps ten years old.

(2) Lit., I returned and saw, *i. e.*, I saw again (and again); I saw repeatedly; *cf.* IV, v; V, vi.

(3) *Cf.* note 2 on section I and n. 3 on VI.

(4) Lit., to whom it happens according to the work of the wicked.

(5) *Cf.* Isaiah 57, 2; Wisdom of Solomon 3, 3.

(6) That is, the holy city of Jerusalem. The Arabic name of Jerusalem is *et-Kuds*, Holiness.

(7) For instance, Judas Maccabæus (1 Macc. 9, 18) and his elder brother Simon (1 Macc. 16, 16).

(8) *Cf.* Job 21, 7-15; 12, 6; Jer. 12, 1.

(9) Dignity.

(10) *Cf. e. g.*, 1 Macc. 2, 41; Matt. 12, 1 ff.; Luke 14, 5.

(11) Big, prone.

(12) Lit., in them.

(13) Socrates was convinced that no one could harm a righteous man, since God would not forsake him; *cf.* 3, 15<sup>b</sup> (IV, *e*) and nn. 12, 23 on IV.

(14) In spite of the short duration of my life; *cf.* n. 3 on VIII.

(15) *Cf.* 6, 12<sup>a</sup> (VII, *rr*).

## III.

(1) Do not keep running to the Temple heedlessly, merely out of habit, or out of regard for other people. Consider when thou goest to the Temple, whither, why, and wherefore thou art going.

(2) Expounding the Scriptures.

(3) Cf. 1 S 15, 22; Is. 1, 11, 16; Mic. 6, 6-8.

(4) Ecclesiastes believed that God was not only distinct from the world, but also separated from it. According to Epicurus (cf. above, n. 7 to the Introduction) the gods resided in the *intermundia*, the spaces between the worlds. The Heb. word for *heaven* means also *ether, upper air*; cf. the birds of heaven, i. e. the air, c. g. in 10, 20 (IV, 5).

(5) If a man made a vow which he afterwards repudiated, on the plea that he had made a mistake, he was liable to attachment; his property might be seized as security for the payment of the vow and held as a pledge until satisfaction be made.

(6) That is, high favor with the people; a good reputation is better than the finest flavor (cf. our *the odor of his good name and a name of evil savor*, a malodorous reputation) sweeter than the most precious perfume; cf. Cant. 1, 3: thy name is (thrice-) clarified perfume; see my *Book of Canticles* (cf. n. 21 on the Introduction) n. 21 on No. 7. There is a paronomasia in the Hebrew: *Ṭōv-šēm miššēmū ṭōv*; cf. below, n. 12.

(7) Quiet submission to the will of fate (cf. I, vi), unresisting acquiescence, resignation.

(8) Cf. 2 Macc. 5, 17.

(9) This poor and wise youth is the young king Alexander Balas of Syria (150-145 B. C.) who was a great friend of the Jews (1 Macc. 10, 47). The old and foolish king, on the other hand, is the arch-enemy of the Jews, Antiochus Epiphanes (175-164). Old = patrician, aristocratic; cf. elder = prince, chief and our *old man*. For *wise* = religious, friend of the Jewish religion, and *foolish* = irreligious, see n. 1 on II. Alexander Balas was a boy of very humble origin (Justin says, *sortis extremæ juvenis*), but pretended to be a son of Antiochus Epiphanes, and his claims were supported (Justin says, *totius ferme orientis viribus subcinctus*) not only by Attalus II. Philadelphus (159-138) of Pergamum, Ariarathes V. Philopator (162-130) of Cappadocia, and Ptolemy VI. Philometor (181-145) of Egypt, but also by the Jews under the Maccabee Jonathan (161-143) and even by the Roman Senate.

Ps. 45 seems to be the Heb. version of the Greek *carmen nuptiale* which Jonathan presented at the wedding of Alexander Balas and the Egyptian princess Cleopatra, which was celebrated at Ptolemais in 150 B. C. (1 Macc. 10, 58). It is important to note that this poem does not allude to the ancestry of the groom, only his personal virtues are extolled, while the bride is advised to forget her father's house (the famous dynasty of the Ptolemies) and to submit to the King, should he desire her beauty. This marriage was not a love-match but a political union: three years after the wedding Cleopatra left her young husband and mar-

ried his antagonist, Demetrius II. Nicator, the son of Demetrius I. Soter who is alluded to in Ps. 45 (v. 7) as the rival of the groom.

Ps. 45 is to be rendered as follows :

- A love-song with skill I indite, i  
 1<sup>b</sup> reciting a poem on the King ;  
 1<sup>a</sup> My mind overflows with good thoughts,  
 1<sup>c</sup> a ready scribe's pen is my tongue.
- 2 Thy beauty is fairer than human, ii  
 thy lips with grace are bedewed ;  
 Therefore men<sup>a</sup> bless thee for ever,  
 3<sup>b</sup> and give to thee honor and praise.
- 3<sup>a</sup> Gird thou thy sword on thy hip, iii  
 4 } } O hero ! hail to thee ! ride  
 For truth's sake and humble rightness,\*  
 and wonders thy right hand will show thee.
- 5<sup>a</sup> Thine arrows so sharp } do thou notch, } iv  
 5<sup>c</sup> and under thee nations will fall ;  
 5<sup>b</sup> The foes of the King will perish,  
 [and, like a snake, lick the dust.]\*\*
- 6 Thy throne<sup>β</sup> is for ever and ever, v  
 a sceptre of right is thy kingdom ; †  
 7 Thou lovest right, and wrong thou hatest,  
 hast therefore vanquished<sup>δ</sup> thy rival. ‡
- 
- 12() With tribute gladden thy face vi  
 the richest, } with gold of Ophir ; } ‡  
 9 But thy brightest gem<sup>ε</sup> is the princess  
 who stands at thy right as thy consort. } †
- 8 (With) myrrh, with cassia, and aloes vii  
 are (fragrant) all of her garments ;  
 From the ivory palace (resound)  
 [the harps and lutes] (to) salute her.
- 13(ξ) The princess } } in brocaded garments viii  
 with gold most richly embroidered ;  
 14 The noble virgin is brought to the King, } η }  
 escorted by her own playmates. θ

\* That is, for the Jewish cause. \*\* Cf. Mic. 7, 17. † Balas was an impostor.

‡ That is, Demetrius I. (see below, n. 16). The literal translation of this line is: therefore God, thy God, has anointed thee with the oil of gladness above thy fellow.

§ That is, Rhodesia ; see Johns Hopkins University Circulars, No. 163, p. 53, n. 21.

- 10 Oh hearken<sup>α</sup> and incline thine ear, ix  
forget thy race and thy father's house!
- 11 Should the King desire thy beauty,  
submit; for he is thy lord.
- 16 In place of thy fathers, thy sons,— x  
the princes of earth thou wilt make them;
- 17 Thy name will they make ever<sup>κ</sup> famous,  
<sup>λ</sup>extolled wilt thou be<sup>μ</sup> for ever.<sup>ξ</sup>

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(α)	2 God	(β)	6 O God	(γ)	the sceptre of
(δ)	7 through God, thy God, with the oil of triumph				
(ε)	13 in all the treasure	(ζ)	12 that is, the Tyrian	(η)	13 within
(θ)	15 They are brought with joy and rejoicing; they enter the palace of the king.				
(ι)	10 O maiden and see			(κ)	17 and ever
(λ)	17 therefore			(μ)	by the peoples

The general enthusiasm for Alexander Balas did not last long: his own father-in-law, Ptolemy VI. of Egypt turned against him, and he was defeated by Demetrius II. in 145 B. C. He fled to Arabia, and five days after the battle his head was brought to Ptolemy—an illustration of Ecclesiastes' saying: 'tis all vanity and a striving for wind.

Transient are seeking and leaving,  
transient are affection, aversion,  
Transient are love and hatred,  
transient are wailing and triumph!

(10) That is, a vain pursuit, a fruitless effort (not *re.vation of spirit*); cf. Hos. 12, 1: Ephraim strives for wind and pursues the eastwind, *i. e.*, they strive for what is unattainable, beyond reach. Cf. above, n. 2 on I.

(11) That is, in the right mood, in the proper frame of mind, lit., in the badness (*i. e.*, sadness) of the face the heart (*i. e.*, the mind) is good. Contrast VIII, 1.

(12) Lit., thorns. There is a word-play (cf. above, n. 6, and n. 8 on IV) between *sîr* 'pot' and *sîrim* 'thorns' in the Hebrew (*hassîrim taht-hassîr*). The term *sîrim* may denote the thorny burnet (*poterium spinosum*) which is a most combustible fuel. Thorny and prickly plants abound in Palestine.

(13) This gloss appears to refer to Alexander Balas, who gave himself to self-indulgence, just as his antagonist Demetrius I. and Demetrius I.'s uncle, Antiochus Epiphanes were drunkards. Justin says: *Alexandrum insperatae opes et alienae felicitatis ornamenta velut caplum inter scortorum greges desidem in regia tenebant*. With the Jews, however,

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\* Cf. my notes on the Hebrew text in *Hebraica*, 19, 136.

Balas was popular (1 Macc. 10, 47) in spite of his doubtful origin and his failings. The present gloss expresses a different opinion.

(14) Feast.

(15) Lit., from a house of outcasts (Ewald, *Verworfenne*) he came forth to reign. The Hebrew term *sārīm* suggests the name of the Syrians and the idea of apostasy or heathenism.

(16) The first was Demetrius I. (162-150 B. C.). Balas reigned 150-145. The glossator has evidently overlooked the brief reign of the young son and successor of Antiochus Epiphanes, Antiochus V. Eupator, who reigned 164-162. Similarly Strabo XVI, 2, 40 (p. 762) disregards the brief reign of Aristobulus I. (104/3) and states that Alexander Jannæus was the first Hasmonean ruler who assumed the regal title, although Aristobulus styled himself King of the Jews. Cf. n. 12 on the Introduction.

(17) Cf. Dan. 11, 20. 21.

(18) Carousing.

#### IV.

(1) At the time of the Syrian dominion under Antiochus Epiphanes and his successors many unworthy persons, who betrayed the Jewish cause and sympathized with the Greeks, attained great prominence, while the noblest of the faithful Jews were humiliated. Cf. e. g. 1 Macc. 7, 9; 9, 25; 2 Macc. 4, 8. 13. 19. 25. For *fools* see n. 1 on II.

(2) Lit., spirit; cf. n. 48 on VIII.

(3) Contrast 12, 7=VIII, 1; also 2 Macc. 7, 9. 14. 36; 12, 44; 14, 46.

(4) Lit., earth, *i. e.*, the netherworld; cf. my note on Exod. 15, 12 (*Hebraica*, 20, 161).

(5) Constant occupation is a blessing in this world; cf. nn. 4 and 12 on VIII.

(6) That is, the wrongs inflicted *upon* them.

(7) Lit., and in the hands of their oppressors power.

(8) That is, the wrongs inflicted *by* them. The Heb. has in both cases: and there was no *menahhēm* for them; but *menahhēm* means in the first case *comforter*, in the second case *avenger*. The German *Tröster* means not only *comforter*, but also a *club* or rod for inflicting punishment. Cf. n. 12 on III.

(9) Similar pessimistic ideas are repeatedly expressed by Greek writers; cf. Theognis, 425-428; Soph., *Oed. Col.*, 1225-1228. In Cicero, *Tusc.*, 1, 48 we read: *Non nasci homini longe optimum esse, proximum autem quam primum mori*. Even Socrates regarded death as a recovery from a disease.

(10) Numerous progeny and longevity was the ancient Hebrew ideal of happiness. Cf. Pss. 127, 5; 128, 3 (*Hebraica*, 11, 143, 150)—Exod. 20, 12; Deut. 5, 16; Ephes. 6, 2; Deut. 4, 40; 6, 2; 22, 7; 1 K 3, 14.

(11) Cf. n. 11 on I.

(12) Lit., seeks, *i. e.*, takes care; He does not leave them in the lurch; cf. n. 15 on I.

(13) Persecuted; cf. n. 1.

(14) This addition may be based on the Horatian *Omnes eodem cogimur* (published about 23 B. C.).

(15) Lit., look at that which he will be after him; *cf.* VI,  $\gamma$ ; VII,  $\sigma$ ; VIII,  $\zeta$ . Socrates declared that he did not know what was in store for us after death, but he cherished the hope of a life beyond.

(16) Or bribe (*cf. e. g.* 1 Macc. 2, 18). Oppression, persecution, adversity often develop the sterling qualities of men, while favor (especially bribes) leads to corruption.

(17) Schiller says, *Allzustraff gespannt, zerspringt der Bogen*. Wellhausen quotes this phrase at the beginning of c. 17 of his *Israelitische und Jüdische Geschichte* (Berlin, 1904) p. 258, to characterize the conditions preceding the Maccabean rising in 167 B. C.

(18) Lit., tilled, cultivated.

(19) In spite of all drawbacks a monarchy is best suited to an agricultural country with a settled population.  *Cf. e. g.* Joseph., *Ant.*, xvi, 9, 1; xvii, 2, 1. Even Herod was a good ruler up to a certain point.

(20) The oath of allegiance; *cf.* Joseph., *Ant.*, xv, 10, 4; xvii, 2, 4; see also Matt. 22, 21; Rom. 13, 1. Socrates strongly emphasized the necessity of obedience to the state and its laws.

(21) Conspiracy, &c.  *Cf. e. g.* Joseph., *Ant.*, xv, 8, 3.

(22) Who can criticize his actions? Even kings under Roman sovereignty (*reges socii*) had absolute power of life and death over their subjects.

(23) Lit., who observes the law will experience no evil. A law-abiding citizen will be unmolested, *cf.* n. 13 on II.

(24) There will be a day of reckoning; but premature rebellion is unwise.

(25) Lit., if the ruler's spirit should rise against thee.

(26) Lit., causes to rest, stop.

(27) Lit., a rich man; *cf.* gloss  $\beta$ . Rich (*cf.* Lat. *rex* and German *Reich* = empire) meant originally powerful, mighty, noble, ruling.

(28) Herod the Great employed a great many spies; often he went out himself at night, in disguise, in order to ascertain the feelings of the Jews toward his government; *cf.* Joseph., *Ant.*, xv, 10, 4; 8, 4.

(29) Not to have a burial was considered one of the greatest of calamities. At the end of the Babylonian Nimrod Epic we read: He whose dead body is left in the field, his spirit finds no rest in the earth; he whose spirit has no one to take care of him, must eat the dregs of the pot, the remnants of food that lie in the street.  *Cf.* 1 Macc. 7, 17; 2 Macc. 5, 10; 13, 7.

(30) Lit., it comes in(to) vanity and goes in(to) darkness.

(31) Lit., rejoice in them all.

(32)  *Cf.* n. 20 on VII.

(33) The present German Emperor is said to have written in the Golden Book of Munich: *Suprema lex regis voluntas*, an autocratic modification of the Ciceronian *Salus publica suprema lex*; *cf.* Juvenal's *Hoc volo, sic jubeo; sit pro ratione voluntas*.

## V.

- (1) More accurately, *palm*, flat of the hand.  
 (2) More exactly, hollows of the hand.  
 (3) Lit., the sight of the eyes, *i. e.*, what is within our reach.  
 (4) Lit., wandering of the soul, *i. e.*, extravagant wishes, castles in the air. We must strive for what is within reach, not for that which is beyond it.  
 (5) Lit., will have no income.  
 (6) There is no permanent gain, it vanishes under his eyes; he can not enjoy it all, he can feast his eyes thereon only as long as it lasts.  
 (7) *Cf.* n. 2 on I. (8) Lit., there is no end to all his toil.  
 (9) Lit., and if he has begotten a son, there is nothing in his hand.  
 (10) This can hardly be a Heb. imitation of the Greek phrase *καλὸν κάγαθόν*. The meaning of the Greek term is different; *καλὸς κάγαθος* is a gentleman, and *καλὸν κάγαθον* means a noble act. *Cf.* n. 57 on VIII.  
 (11) Lit., for his mouth.  
 (12) Inactivity and indifference are foolish and suicidal.  
 (13) An absurd enterprise, a fool's or gawk's errand.  
 (14) Lit., may weary him, *cf.* n. 5 on I.  
 (15) That is, one who is so stupid that he does not know how to go to town. Is. 35, 8 affords no parallel; there *fools* is equivalent to *ungodly*, *cf.* n. 1 on II. The phrase seems to be proverbial like our *who does not know enough to come in when it rains*, or the French *il ne trouverail pas de l'eau à la rivière*, or the German (a blockhead) *mit dem man Wände einrennen könnte*.  
 (16) Lit., who knows how to walk before the living, *i. e.*, possesses *savoir-faire* and *savoir-vivre*.  
 (17) Nietzsche would have said: *Zweisedler sind besser daran als Einsiedler*. If a man stands alone, he cannot enjoy the result of his work so well as the man who can share his pleasure with someone near him. If a man is successful in his toil, and can use his gain to make his family or his friends happy, he will have a better reward than the solitary man. Even honors and recognition afford less satisfaction if we have no one near us to share our pleasure.  
 (18) Lit., but the one, how can he be warm?  
 (19) *Cf.* Job 1, 21; Ps. 49, 17; 1 Tim. 6, 7.  
 (20) Lit., which he may take away in his hand.  
 (21) See n. 4 on VII. (22) *Cf.* 3, 13 (VII, θθ).  
 (23) Engrosses, occupies; see the last paragraph of n. 47 to my paper Babylonian Elements in the Levitic Ritual (*Journal of Biblical Literature*, 19, 71). LXX, ὁ θεὸς περιστᾷ αὐτὸν; Vulgate, *Dens occupet deliciis cor ejus*.

## VI.

- (1) *Cf.* n. 21 on I. (2) See n. 2 on I.  
 (3) Lit., wherefore have I been so very wise?  
 (4) Lit., evil upon me were.

(5) Lit., also this I saw as wisdom under the sun, and it was great to me. Wisdom means also a *wise act*, just as *vanity* is used for a *vain pursuit*; cf. n. 2 on I, and n. 1 on II.

(6) This refers to the unsuccessful siege of Bethsura, a small but strongly fortified place on the boundary between Judea and Idumea, commanding the road from Jerusalem to Hebron; cf. 1 Macc. 6, 31; 2 Macc. 13, 19. The son of Antiochus Epiphanes, Antiochus V. Eupator, who was but ten years old, marched against Bethsura in 163 B. C., but his efforts were fruitless.

(7) The name of the wise defender of Bethsura has been forgotten, but the name of the traitor Rhodocus is recorded; cf. 2 Macc. 13, 21. Wellhausen, *op. cit.* (see n. 17 on IV) p. 261, n. 1 says, the Jews would have forgotten Judas Maccabæus, if the Books of the Maccabees had not been preserved by the Church.

(8) See n. 1 on I.

(9) See n. 19 on I.

(10) Study and explore.

(11) Cf. n. 15 on IV.

(12) Devices, theories, speculations.

(13) Cf. Deut. 4, 2; 12, 32; Prov. 30, 6; Rev. 22, 18, 19.

(14) Eccl. 1, 1 says: *in* Jerusalem; cf. n. 9 and II, v. *oo*.

(15) Imbibed.

(16) Socrates' conception of wisdom was the knowledge that he knew nothing; and Dubois-Reymond said at the conclusion of his address on the *Grenzen des Naturerkennens* (delivered at Leipzig in 1872): *Ignorabimus*.

(17) Lit., beautiful in its time. Socrates was convinced that whatever the deity decrees must be good.

(18) Lit., He has put obscurity (dimness) in their heart (mind). We must read *haclém*; cf. Talm. *bē-haclém* (or *bē-calém = bē-hē-calém*) 'unconsciously' and *κἀνυμμα ἐπὶ τὴν καρδίαν ἀπὸ ὧν κείται*, 2 Cor. 3, 15.

(19) Lit., far from me.

(20) Theoretically.

(21) Practical experience.

(22) Theoretical.

(23) This polemical interpolation extolling wisdom reflects the Stoic philosophy, which regarded the wise man as the impersonation of perfection.

(24) Lit., wisdom is good with an inheritance, *i. e.*, just as good as an inheritance (so AV, margin).

(25) Lit., those who see the sun. The meaning of the passage is: If a man acquires wisdom, he is as well equipped as a man who has inherited a fortune. Wisdom is even preferable to money: it ennobles life and makes it worth living. A poor wise man may be happier than a rich fool. Money may be lost, but wisdom is a treasure which moths and rust cannot consume (Matt. 6, 19; Luke 12, 33). For Schopenhauer's misapplication of this passage see n. 15 to my lecture cited in n. 2 to the Introduction; cf. n. 43 on VIII.

(26) That is, in the right (proper) place. It does not mean that the heart of the wise man beats on the right side of the body. Cf. the German phrase *das Herz auf dem rechten Fleck haben* and our *right-hearted*.



(27) According to the beliefs of the ancient Hebrews the heart is the seat of the intellect. His heart is at the right means therefore: his mind is sound (sane, rational, sensible).

(28) That is, in the wrong place. Left-hand=inauspicious; left-handed=awkward, unskilful; left-witted=dull, stupid.

(29) Lit., in the way (errand) which the fool goes. In 1 K 18, 22 *he has a way* (AV, he is in a journey) means *he has some business*; cf. also Is. 58, 13: *not doing thy own ways*=pursuing thy business; Jud. 18, 5 *our way which we go*=the errand on which we are going, *i. e.*, our undertaking.

(30) Heb. + the mouth of. Contrast the last line of II, ii.

(31) Confuse, entangle, involve in trouble. (32) Lit., better (than).

(33) Lit., are above the shout of the ruler among the fools.

(34) The fragrant ointment of the dealer in aromatic spices and perfumes; see my Book of Canticles (cf. n. 21 on the Introduction) nn. 7-10 on No. 1.

(35) That is, unfathomable.

(36) Cf. n. 1 on II. Socrates identified virtue with knowledge; he believed that no one consciously did wrong, but only through imperfect cognition. Nietzsche says, many actions are called bad which are merely stupid.

## VII.

- (1) Lit., what is it doing?  
 (2) That is, to stimulate, lit., draw, attract (lure).  
 (3) Lit., do; cf. Greek *ἐν παράπτειν* and below, n. 25, and n. 57 on VIII.  
 (4) That is, limited, few; AV, margin, the number of the days, *i. e.*, the few days (cf. AV, margin, Is. 10, 19). Shakespeare says: The sands are numbered that make up my life. Cf. the German *Seine Tage sind gezählt*, also 2 Macc. 6, 25 (for Swete's *ἀκραιῶν*, for MS. *ἀκαρπιῶν*), read, with Fritzsche, *ἀκαρπιῶν*).  
 (5) Heb. + in them. (6) Lit., a wood sprouting (out) trees.  
 (7) Works accomplished, achievements. (8) What sort of a man?  
 (9) Forethought. Heb. + under the sun.  
 (10) Lit., I turned to let my heart despair. (11) If there is a man.  
 (12) Lit., give it, surrender it. (13) Lit., falls. (14) Lit., griefs.  
 (15) Lit., and his labor much worry.  
 (16) Lit., to make his soul see good. (17) Cf. below, gloss *θ*.  
 (18) Not only one, but plenty of them; not only one wife, but a whole harem.  
 (19) Cf. IV, *u*; VI, *γ*.  
 (20) Lit., in darkness, even if his whole life is dreary and cheerless, destitute of joy, gladness and comfort; if he experiences nothing but unhappiness, grief, and worry.  
 (21) Lit., is from the hand of.  
 (22) Lit., who can eat, and who can feel?  
 (23) Lit., who is good before Him. (24) Heb. + for them.  
 (25) Lit., to do well; cf. above, n. 3. (26) Cf. 5, 19 (V, *σ*).  
 (27) Cf. 8, 13 (II, *πρ*).

## VIII.

(1) As though you were continually feasting and rejoicing; *cf.* Ps. 23, 5; Prov. 27, 9; Is. 61, 3; Luke, 7, 46. Contrast 7, 3 (III, *ι*).

(2) Lit., see (*i. e.*, enjoy) life. *Cf.* 2 Macc. 14, 25 (*εὐχόμενον, εὐστάθησεν, ἐκωνώνησεν βίον*).

(3) Temporary existence, fleeting life; *cf.* II, *ι*.

(4) Here Ecclesiastes preaches the gospel of work; see also n. 5 on IV.

(5) Do not be too anxious about the future. You must run some risk if you want to succeed in this world. Act like a merchant who sends his grain to distant lands across the sea. Do not be timid, but cautious. Do not put all your eggs into one basket, do not ship all your goods in one bottom. Be prepared for all contingencies, for we cannot control the future.

(6) Unforeseen occurrences out of the range of ordinary calculation are liable to happen at any time; but if you do not dare to run any risk, you can accomplish nothing.

(7) Even the commonest occupations are attended with risk.

(8) Snakes abound in Palestine and are often found in dilapidated buildings the stones of which are not unfrequently used for new houses. Hillah on the Euphrates *e. g.* is built entirely with bricks from the ruins of Babylon.

(9) Lit., its wielder must put forth more strength. The risk is not so great, but then it requires a greater effort.

(10) Do not lock the stable door after the steed is stolen. All your precautions help you nothing if you miss the proper moment.

(11) You must not be over-cautious, otherwise you will never accomplish anything.

(12) Work whenever you can; *cf.* above, n. 4.

(13) These lines form the basis of the well-known German students' song *Gaudeamus igitur*, originally a penitential song of two stanzas. Stanzas ii and iii are found in a manuscript of 1267; stanzas i-iii were probably known about 1717. The tune, which is a saraband, can hardly have originated prior to 1750.

(14) Amuse yourself while you are young. Pluck those flowers of pleasure which grow alongside the path of life. Be no hermit or ascetic, but do not ruin your health! *Cf.* the German (or rather, Swiss) song: *Freut euch des Lebens, weil noch das Lämpchen glüht; pflücket die Rose, eh' sie verblüht!* (by H. G. Nägeli, of Zurich, 1793).

(15) That is, thy wife; *cf.* Prov. 5, 15-18. In modern Palestinian love-songs a girl is often termed a fountain or a well; *cf.* my *Book of Canticles* (see n. 21 on the Introduction) n. 36 on No. 8. The meaning of the passage is: Do not neglect your lawful wife! Try to build up a family while you are in the full possession of your manly vigor!

(16) The sun is the sunshine of childhood when everything seems bright and happy; the moon is symbolical of the more tempered light of boyhood and early manhood, while the stars indicate the sporadic mo-

ments of happiness in mature age. More and more the number of rainy days increases, but seldom interrupted by bright moments; and when we are going down the hill, there is no sunshine after the rain, but the clouds return, and everything seems painted gray on gray.

- (17) The hands. (18) The bones, especially the backbone.  
 (19) The teeth.  
 (20) The eyes begin to lose their luster, and sight becomes dim.  
 (21) Lit., the doors toward the street are closed, *i. e.*, the exits are barred: secretions are insufficient, or vitiated, or cease; he begins to suffer from retention (*ischuria*) and intestinal stenosis.  
 (22) His digestion is impaired.  
 (23) His sleep is short; he awakens when the birds begin to chirp at daybreak.  
 (24) He is unable to hear sounds distinctly, and becomes hard of hearing.  
 (25) He hates to climb a hill, or to go upstairs, because he is short of breath.  
 (26) Lit., fears are on the way, *i. e.*, he dreads a walk even on level ground.  
 (27) His hair turns hoary. Dr. Post, of Beirut, says of the blossoms of the almond tree: Although the petals are pale pink toward the base, they are usually whitish toward their tips, and the general effect of an almond tree in blossom is white. Bodenstedt in his *Tausend und ein Tag im Orient* (2, 237) speaks of the white blossoms of the almond tree as falling down like snow-flakes.  
 (28) Lit., becomes a burden.  
 (29) The Heb. term is generally used for locusts in one of their stages of development. It may have been loosely applied to many kinds of insects, just as *bug* is sometimes used here in America.  
 (30) Lit., the poor one. In the same way we read in Ps. 22, 21:

From the jaws of the lion save me,  
 my wretched (life) from the unicorns.

*Cf.* Wellhausen's translation in the Polychrome Bible.

(31) Lit., breaks through. The soul is freed from the body, as the butterfly emerges from the chrysalis. The Greek word *psyche* means not only soul but also butterfly.

- (32) The spinal chord. (33) The brain.  
 (34) The heart loses its power to propel the blood through the body.  
 (35) The waterwheel, *i. e.*, the whole machinery comes to a stop (*paralysis cordis*) and this stoppage means dissolution.  
 (36) The grave.  
 (37) The hired mourners (*qui conducti plorant in funere*, Hor., *Ars poet.* 431).

(38) Lit., before them. *Cf.* IV, *u.*

(39) In 1 Macc. 3, 56 we read that when Judas Maccabæus (165-161) organized his army, he discharged all men who were building houses, or were planting vineyards, or were fearful (*cf.* Deut. 24, 5 and the late

Deuteronomistic addition, Deut. 20, 5-8) but at the time of the author of the present gloss there were no exemptions in time of war; John Hyrcanus (135-104) and his successors had no national Jewish army, but mercenaries (Joseph., *Ant.*, xiii, 8, 4). The soldiers of Alexander Jannæus (see n. 12 on the Introduction) were Pisidians and Cilicians. In the army of Herod the Great (37-4 B. C.) there were numerous Thracians, Germans, and Gauls (Joseph., *Ant.*, xv, 8, 4).

The meaning of the present passage is: Just as no one can avert the wind, so no one can avert his death-day. There is no exemption, just as there is no discharge from the ranks, no furlough in time of war. Even the righteous must yield to the inexorable law of death, and wickedness will certainly not exempt those who are given to it, for the wages of sin is death (Rom. 6, 23).

(40) Cf. 2 Macc. 7, 22.

(41) According to Winckler this may be an allusion to Alcimus who commanded that the inner court of the sanctuary should be pulled down (1 Macc. 9, 54); see, however, n. 3 on the Introduction.

(42) Do what you feel inclined to, and enjoy what pleases your eye. This ironical addition is based on Num. 15, 39.

(43) This passage is an interpolation. Ecclesiastes was no misogynist; cf. stanzas ii and x of section VIII (9, 9; 12, 1). Schopenhauer, who quotes Ecclesiastes twelve times, remarks: *Der geniale Kohetheth sagt: "Unter Tausend habe ich einen Menschen gefunden, aber kein Weib unter allen diesen;"* but three of the seven passages of Ecclesiastes, which Schopenhauer quotes, are interpolations, viz., 7, 4 (III, *o*) quoted in Schopenhauer's works, vol. 3, p. 731; 5, 78;—7, 12 (VI, *o*) quoted 5, 352; 6, 462;—7, 29 (VIII, *v*) quoted 4, 32. See Schopenhauer's *Werke* edited by J. Frauenstädt, and W. L. Hertslet's *Schopenhauer-Register* (Leipzig, 1890) p. 22; see also above, n. 25 on VI.

(44) Examining and counting one case after the other, making a statistical investigation.

(45) Lit., calculation (ratio, proportion).

(46) Diogenes is reported to have gone to the market place, with a lighted lantern in broad daylight, to find men. Napoleon I. said to Goethe: *Vous êtes un homme.*

(47) That is, an ideal woman.

(48) Lit., spirit; cf. n. 2 on IV.

(49) Cf. nn. 1. 19 on I.

(50) More exactly, double-hemistichs, hemistichal pairs; each line in Heb. poetry consists of a pair of hemistichs (with 3+3, 2+2, or 3+2 beats).

(51) Graceful, elegant. (52) He never sacrificed substance to form.

(53) Lit., lords (members) of the assembly, *i. e.*, parts of a collection, lines forming parts of a coherent poem, not isolated apothegms or detached aphorisms. An isolated maxim, a single proverb, as we find them in the Book of Proverbs, which was commonly ascribed to Solomon, is like the point of an ox-goad: it pricks one particular spot for a moment, urging on and stimulating, but has no lasting effect. Sayings, however, which are systematically arranged in a special collection form-

ing a coherent didactic poem, are as impressive as nails firmly driven into a board: they have a firm hold on us. This is said also with reference to the relative difficulty of memorizing isolated sayings as contained in the Book of Proverbs, on the one hand, and the coherent didactic poem of Ecclesiastes, on the other. It is much harder to learn the Book of Proverbs by heart (owing to the lack of connection between the individual verses) than the Book of Ecclesiastes which is written by one shepherd (or leader) on a definite plan and with a definite object in view.

(54) Of Epicurus and his followers.

(55) On Greek philosophy. The Greek philosophers were very prolific writers. Cf. M. Friedländer, *Griechische Philosophie im Alten Testament* (Berlin, 1904) and E. Sellin *Die Spuren griechischer Philosophie im Alten Testament* (Leipzig, 1905).

(56) Schopenhauer says, Much reading deprives the mind of all elasticity; it is like keeping a spring perpetually under pressure (quoted by Dr. James Moffat in his Literary Illustrations of Ecclesiastes in *The Expositor*, Jan. 1905, p. 79) cf. J. Frauenstädt's *Schopenhauer-Lexicon* (Leipzig, 1871) p. 57 and W. L. Hertslet's *Schopenhauer-Register* (Leipzig, 1890) p. 127.

(57) This is supposed to be a Grecism, = τῶν πᾶν ἀνθρώπων (ἐστὶν ἰρῶν); cf. n. 10 on V; n. 3 on VII. LXX, however, renders: ὅτι τῶν πᾶν ὁ ἀνθρώπων.

(58) Cf. 2 Macc. 12, 41.

(59) *Viz.*, the snares, nets, and fetters, and other pitfalls.

(60) Lit., shepherd.

### Abbreviations.

AV = Authorized Version; —c. = chapter, cc. = chapters; —EB = Cheyne-Black's *Encyclopædia Biblica* (New York, 1899-1903); —JAOS = *Journal of the American Oriental Society*; —K = The Books of The Kings; —l. = line, ll. = lines; —n. = note, nn. = notes; —p. = page, pp. = pages; —v. = verse, vv. = verses; —ZAT = Stade's *Zeitschrift für die alttestamentliche Wissenschaft*; —ZDMG = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

In the translations from the Hebrew, parentheses, ( ), indicate words implied, but not expressed, in the Hebrew, or words supplied for the sake of the rhythm. Brackets, [ ], on the other hand, indicate words or clauses which must be restored in the Hebrew text. In the translation of Ps. 45 (see n. 9 on III) braces, { }, indicate transpositions, the traditional position of the words in the Received Text being marked by { }, while the transposed words are enclosed in { }. Similarly (§) and [?] indicate transpositions of glosses.



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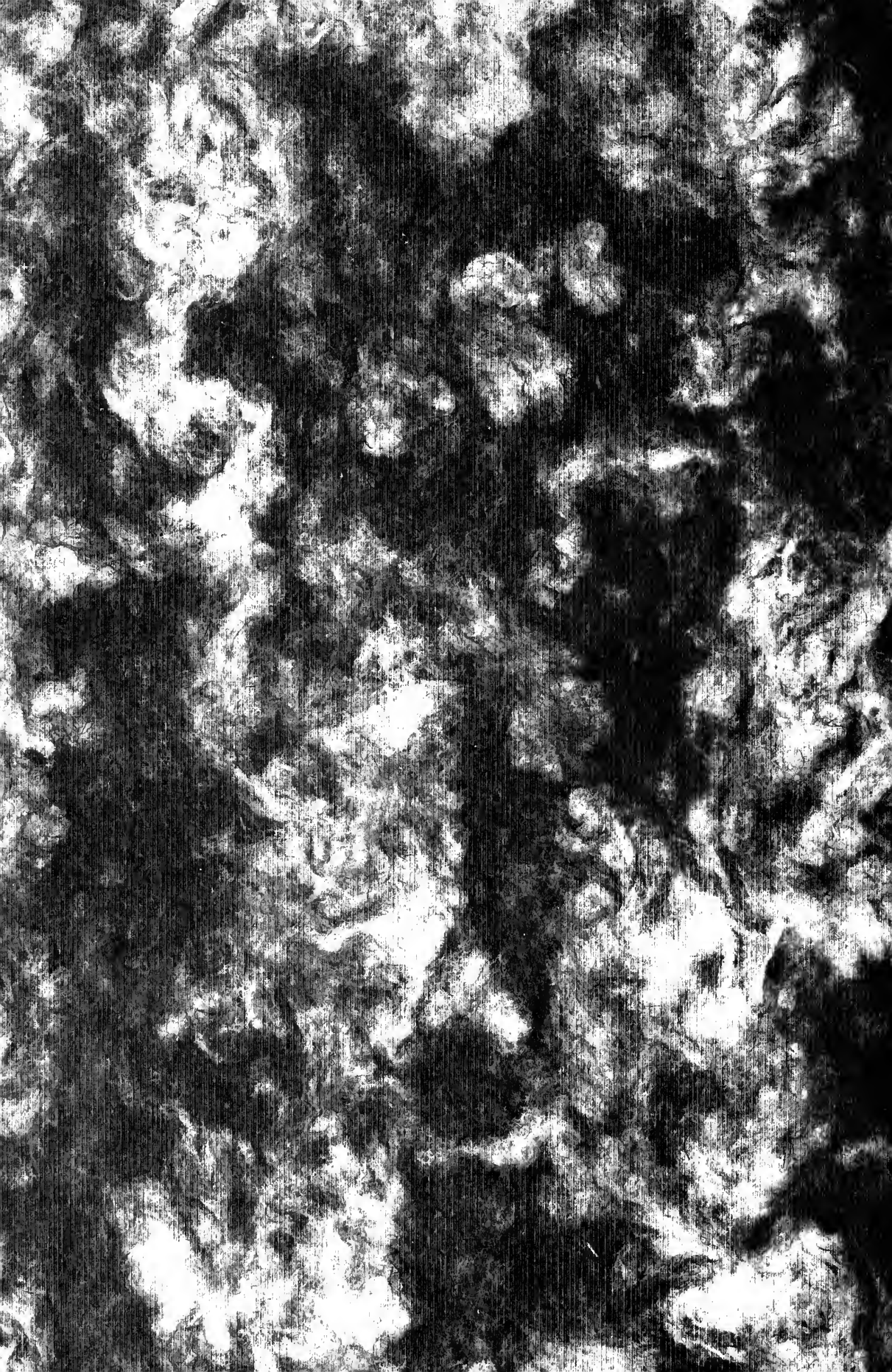
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