

THE
ORIGINAL HEBREW
OF
ECCLESIASTICUS

XXXI. 12-31, and XXXVI. 22-XXXVII. 26

*NOW FOR THE FIRST TIME EDITED, TRANSLATED
AND ANNOTATED*

BY THE

REV. G. MARGOLIOUTH, M.A.

ASSISTANT IN THE DEPARTMENT OF ORIENTAL PRINTED BOOKS
AND MSS., BRITISH MUSEUM
FORMERLY TYRWHITT HEBREW SCHOLAR

WILLIAMS AND NORGATE
14 HENRIETTA STREET, COVENT GARDEN, LONDON
20 SOUTH FREDERICK STREET, EDINBURGH
AND 7 BROAD STREET, OXFORD

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THE ORIGINAL HEBREW OF
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PREFACE.

THE present fragments, acquired by the British Museum towards the end of 1898, exactly supply two missing portions in the *Wisdom of Ben Sira* recently edited for the Syndics of the Cambridge University Press by Professor Schechter and Dr. Charles Taylor. Fol. 1 fits in between pp. 12 and 13, and fol. 2 between 16 and 17 of the Cambridge text. Including the Oxford fragments, we, therefore, now possess, in an available form, chs. iii. 5 (beginning מכבך, last word but one)—vii. 29 (ending פחר); xi. 34 (beginning יונכך, last word but one)—xvi. 26 (ending חיהם); xxx. 11—xxxiii. 3; xxxv. 9—xxxviii. 27; xxxix. 15—li. 30¹.

When I first undertook the task of editing the Museum fragments, I did not intend to add critical notes on the relation of the Hebrew text to the Greek and Syriac versions, as a first edition of a comparatively small part of Ben Sira's Hebrew hardly seemed to require of me the

¹ The missing lines at the end of many pages as well as other lacunae have, of course, to be deducted from the above statement.

expenditure of time which I could ill afford. But the recent appearance of Professor D. S. Margoliouth's pamphlet, entitled *The origin of the “original Hebrew” of Ecclesiasticus*, has made it impossible for me to edit the present text without first subjecting it to a minute critical investigation. The result of my fresh study of the fragments is contained in the critical notes preceding the vocabulary, and also partly in additional remarks on the translation. It seems to me that when we, for instance, find that the Syriac misreads the Hebrew for “pain of the head” as “pain and poverty” (see p. 26), or “a troop of warriors” as “a young man who resembles a gazelle” (see p. 28), the textual evidence in favour of the Hebrew being the original must be regarded as very strong. On the proofs—though not demonstrable with equal directness—that may be based on (1) the style of the Hebrew, and (2) the vocabulary of the fragments, I will not dwell in this place. But it seems to me that the evidence in its entirety tends to confirm the impression which the Cairo text produced on scholars generally from the very first.

But if it is true that the Hebrew text is the original, it is equally true that very many lines have come down to us in a terribly corrupt state. From the number of duplicate lines contained in the Museum fragments¹, and also in some parts of the Cambridge publication, the present writer would conclude that readings from different recensions have been embodied in the Cairo text. The theory according to which these doublets represent translations from the Greek and Syriac respectively, is much weakened by the fact that the expected agreement between the Hebrew and one or other of the versions is often absent in these cases. If, on the other hand, a combination of various versions be assumed, it may fairly be supposed that these were only in partial agreement with the texts from which the versions were made. The opponents of the authenticity of the

¹ For details see the notes.

Hebrew text will, in the opinion of the present writer, not be able to defend their position effectively for long, and the controversy will no doubt for a much longer time centre in the great textual thesis contained in Professor Schechter's Introduction to the Cambridge *Ben Sira*. Professor Schechter's theory is a very bold one, and though the Paitanic tendencies of the Hebrew text have no doubt been overstated, his array of Biblical quotations and reminiscences challenges full and careful investigation. But whatever view any future writer may feel called upon to defend, it is to be hoped that a minute critical study of the text itself will in all cases precede any argument that may be advanced.

תולדות יהדות רוסיה

וְלֹא יָבֹא בָּקָר וְנִפְשֵׁר אֶת־[הַ]תְּמִימָה: וְכַאֲמִתָּה
וְלֹא יָבֹא עֵזֶר לְאַתְּ שִׁיךְ יְבוּם: וְכַאֲמִתָּה

תְּרֵמָה נָתָן :

¹ The reading of this word is doubtful; the lower portion of the second letter appears to be worn away on the right side, and there is a thickening at the left hand corner of the letter: in this way the letter almost gains the appearance of

Probably, however, Σ_{II} was meant (cf. the preceding hemistich), as the doubtful letter might be an ill-formed 1.

² The scribe has put strokes over the letters of the first ~~s~~ to indicate that the word (a dittography) is to be omitted.

3 Erroneously an error of the convert the correct form being צְבָא (military force) as in the margin

Evidently an error of the copyist, the correct form being *in*.
4 The marginal note (in comparatively recent ink, not earlier,

⁵ The middle part of the ו is lost, but the reading is certain.
⁶ The greater part of the remaining words is lost; perhaps נ וְ “among much people” (see the next line); but there appears to have been something more after the presumed ו.

לְבָנִי הַרְיֵי תְּהִמָּה לְאַגְנָתָה.

כְּכֹז כְּכֹז מְשֻׁמָּה מְשֻׁמָּה

כְּכֹר בָּעֵדֶן סְמָה לְבָדָה

כְּלָבֶלֶת לְבָדָה לְבָדָה : יְמִינָה פְּנִימָה

אֲזֶם אֲזֶם הַלְּבָן אֲזֶם הַלְּבָנָר

אֲזֶם אֲזֶם וְאֲזֶם שְׁאָלָה

אֲזֶם אֲזֶם וְאֲזֶם שְׁפָה

עֲדָתָה פְּנִירָה נְאַגְנָתָה :

לְבָדָה רְבָדָם הַפְּנִילָה טְרָדָה :

לְבָדָה רְבָדָם הַפְּנִילָה טְרָדָה :

לְבָדָה אֲזֶם אֲזֶם כְּכֹר
לְבָדָה אֲזֶם אֲזֶם כְּכֹר :

אֲזֶם אֲזֶם אֲזֶם כְּכֹר לְבָדָה

אֲזֶם אֲזֶם אֲזֶם כְּכֹר

לְבָדָה אֲזֶם אֲזֶם כְּכֹר :

וְאַתָּה תְּהִמָּה אֲזֶם :

וְאַתָּה תְּהִמָּה אֲזֶם :

שָׁדָא בְּאַשְׁתָּוֹלֶה כְּבָשָׂר :
בָּאָר שִׁיטָּה גְּזָר (?)

ଏହାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

רְדוֹתָא לְבַדֵּל נְחַלֶּק מִרְאשָׁה:

לען ענן לאו:

מחבר כתם נסיך עז'ן גולן

הארון והפרה [א]
11

אַתָּה נְמַנֵּה וְאַתָּה מִתְבֹּנֶן

卷之三

מה חיבר השרו ר' יונה

ପାତ୍ର ହେ ଲାଗୁ କରିବା

הַיּוֹם הַזֶּה וְעַתָּה

כטב ראנש ליעזרה יאנזון

ବିଜ୍ଞାନ ପରିଚୟ

ମୁଦ୍ରଣ ପାତା [୫୫]

לכד מלחמת נס

⁷ The clause beginning ἦπ is in rather smaller letters than the text, and stands in the margin; but appears to be in the handwriting of the original scribe. See the critical note.

So probably; but the reading *r̄r̄* is not impossible, the first letter of the word being damaged.

כמי דיאם דיזי לאניש Read in accordance with the Syriac:

The reading is certain, though the letters are nearly worn away. One should, however, expect $\eta\tau\tau\eta$; see the translation.

חידך בוווחן מטעמי¹² דבר Fol. 2 a.

ולב מבין ממעמי כוב :

ראש ותיק ישיבנה בר : ישיבנו

לב עקרוב יהן עצבה

אך יש מכחה מכחה תבעם :

כל נכ[ה] תאכל היה

על כל מהצד עין יגבר :

הואר אשה והלהל פנים

אין אשף¹⁴ מבני אדם

עד אם יש מלחאה לשון

עוז וمبرצ'ר עטהור משען : ייר כבצי

קנה אשה ראשית קניין

ובאיין אשה בע נדר :

באיין גדר ריבער כרמ

המדלָג מעיר אל עיר :

מי יאמין בחרוד צבא

הצניריע באשר יערב :

אשר אין לו בן איש אשר לא קז

הלא דין מגיע אל מות רע כנפשך נהתקד לזר :

כל אומר אמר אהברת

לטלא פבי תבל הרמות :

היא רץ¹⁶ אברת

[17] הַזׁ וְעַשְׂרֵה] מדוע כן גנזרתי

הן בווחן מטעמי [ובה]
הן (?) בנין מטעמי ובר

כל אהוב אוומר אהבת
אך יש אהוב שם אהוב
הלא דין מגיע על כוות
רע כנש נחפץ לזר:

ודע לפנים מה ארכוב :
אל תונברך בשללך :
אל יש יוציא דר אל לוי :
אל תונברך מנגן יעדם : כהנ' 19

Instead of the $\tau \alpha \omega$ appears to have been originally written, and the scribe then endeavoured to remodel it into an τ .

The word is almost entirely lost, but the outlines of π_2 are pretty clearly discernible.

For π_2 , the $\frac{1}{\tau}$ under the Σ is now only faintly recognizable.

⁶ So apparently, though not quite clear.

⁷ The spelling 'מ' for 'מ' is also found in Amos v. 16. The restoration of the words in [] seems certain.

⁹ Not sufficiently clear, but probably so.

四

፳፻፲፭

ארבעה שכנים יפרח :
שכני פנים 24

תנש כה אגדה זכר

ତେଣା ଏହି ପରିମାଣ [n] ଦ୍ୱାରା :

卷之三

ראש כל מעשה מאכ
לפלוי כל פועל היא כ

גניל

: נ

טבּוֹתָה גְּדוּלָה

Dr. W. C. L. N. 1888:

216

๔๕๙

אָמִון

אך אם יש מפהה תמיה

ନାଟ ପତ୍ର ଲିଙ୍ଗ କବିତା: ଅମ୍ବା

ଶ୍ରୀ ପାତ୍ର କଣ୍ଠ

ଶ୍ରୀମତୀ ପାତ୍ନୀ ସମ୍ମାନ ପତ୍ର

GOALS

ארכון השם

四庫全書

卷之三

2

三

କାଳ ନେତ୍ରରୁ : କାଳ ଏ କ୍ଷେତ୍ରୀ

(?)

ויש חכם ליזמו ויחכם
פרוי רשות גנויהם:

שׁוב ורעה ויהים ומota
יש חכם לרבים נחכם²⁵
ויש חכם בדברו נמאס
ומכל מאכל תענוג בנצח:
כרי דעתך על גירור:
ויהי עם ישראלי
שׁוין
לנפשך הרא גראל : נאל :

חי איש מספר ימים
חכם לא [ב]תענוג
.
.
.
.

²⁰ The reading **תענוג** is quite certain, though the letters have lost some of their clearness.

²¹ Probably so, **תענוג** is not likely.

²² May possibly be read **תערוג**.

²³ The reading **תערוג** is certain, though several letters are damaged.

²⁴ This is clearly the marginal reading, though the letters are partly rubbed away.

²⁵ For **תענוג** (?).

CHAPTER XXXI.

*The Joint Discipline (or Instruction) concerning
Eating and Drinking.*

Line 12¹. My son, if thou sittest at a great table²,
Be not greedy³ upon it⁴;

1.13 (12c). Say not, There is enough upon it,

1. 14. (For) remember⁵ that an evil eye is an evil thing.
 (13) God hates the man of an evil eye,
 1. 15. And he has created nothing more evil than it⁶.
 For on this account does the eye drop (tears) on
 every occasion,
 And from the face runneth the tear⁷.

Duplicate 14 b, 15. God has created⁸ nothing more evil than
the eye;

¹ The first Hebrew line on fol. 1 a is called 1. 12 to indicate that it begins with ver. 12 of ch. xxxi. The numbers of verses according to the Authorized Version are given in parenthesis by the side of the succeeding lines.

² Margin, "at a great man's table," which meaning the text will also bear.

³ The idea of greediness must, however, in this place be associated with that of envy proceeding from an evil eye; or else the connexion with the following lines would be broken.

⁴ Literally, "open not thy throat upon it"; or margin, "open not [the] throat upon it."

⁵ Margin, "know."

⁶ Like Syriac 13 a + b; only there, "Because God hates the wickedness of the eye," which represents another rendering of the Hebrew as it stands.

⁷ Answering to Syriac 13c+d; the marginal variants of the Hebrew text make no appreciable difference of meaning.

⁸ If this rendering (confirmed by the versions) is correct, פָּנָא (= Arabic خلق), in the sense of "to create," would appear to have been used by the Hebrews in common with the Arabs in the time of Ben Sira. The other rendering would be, "God has not apportioned anything more evil than the eye"; but the sense would not be so good. The word is pretty

Therefore does its moisture run from the face
of all¹.

- l. 16 (14). Stretch² not thine hand whithersoever it looketh,
And join not thyself with it in the dish.
- l. 17 (15). Know thy neighbour like thyself,
And carefully consider all that thou hatest.
- l. 18. Take thy seat like a man who is chosen,
And do not rush, lest thou be disliked³.
- d. 17a, 18. Know that thy neighbour is like thyself,
And eat like a man that which he⁴ has placed before thee⁵.
- l. 19 (17). Leave off first
And devour not, lest thou be rejected.
- l. 20 (18). And also if thou sittest amongst many,
Do not reach out thy hand before a neighbour.
- l. 21 (19). Surely a little is sufficient for a man of understanding⁶,
And he does not burn on his bed⁷.
- l. 22 (20 c + d). Pain, and sleeplessness, and distress, and torment,
And a distorted face are with a foolish man.

common in Ben Sira. That the root is here used in the *Kal* appears to follow from the form פָּנָן on fol. 1 b, l. 13 b. See also the Vocabulary.

¹ The margin has, "Above all, its moisture runs at everything" (i.e. on every occasion).

² Margin, "place not."

³ The meaning of line 18, which in this form is peculiar to the Hebrew (compare the next verse), is: "Sit down at the meal sedately, and with dignity; hurry and rushing are unseemly and cause dislike." The margin has: "Eat like a disciplined man, and do not rush, lest thou be found out."

⁴ Or "one."

⁵ The margin adds: "And be not glutinous, lest thou be rejected."

⁶ Alternate reading indicated over the line, "for a man of stable habits," or "for a well-mannered man." The margin has, "Surely for a well-mannered man an appointed time is enough."

⁷ Margin, "on his [inner] members." See the same word in Job xvii. 7.

¹ Grammatically speaking, the Hebrew word must here be taken as a construct plural of *shēnāh*, "sleep"; apart from the text, we should have to translate "years." The spelling may, however, be due to a copyist's error.

² Literally, “of life.”

³ Literally, "his soul."

⁴ Alternate reading over the line, "a man of stable habits," or "a well-mannered man."

⁵ Literally, “he spends the night.”

⁶ Literally, "his soul."

⁷ Beginning of fol. 1 b.

⁸ With the connotation of "keeping patient." See the critical note.

⁹ i.e. "Find out their value, even if thou dost not quite appreciate their meaning now"; compare the second clause of the preceding line.

- l. 30 (24). He who is evil¹ with regard to meat shall be troubled in the gate,
The knowledge² of his evil is lasting.
- l. 31 (25)³. Nor shalt thou show thyself valiant in wine,
For new wine has caused many to stumble.
- l. 32 (26). The⁴ furnace proveth⁵ the work of the artificer,
So is the wine with regard to⁶ the quarrelling⁷
of the scornful.
- d. 32. A man of understanding proveth every work,
So is strong drink with regard to⁶ the strife of
the scornful.
- l. 33 (27). Like waters of life is wine to man⁸,
If he drink it in its measure.
- l. 34 (27). What life is there to⁹ him who is without
wine?
For it was in the beginning¹⁰ created for joy.
- l. 35 (28). Joy¹¹ of heart, gladness, and an ornament¹²,

¹ i.e. niggardly.

² Margin, "the testimony."

³ With this verse the instruction concerning drinking begins.

⁴ The meaning seems to be: "The base material used by an unscrupulous artificer is found out by means of the smelting-pot; so does the wine bring to light the selfishness and frivolity which lies at the root of the quarrels indulged in by the scornful (i.e. persons who combine frivolous talking with a dash of blasphemy)."

⁵ Margin, "the furnace of a palace" (which makes no sense in the context).

⁶ i.e. "so does wine (in d. 32, strong drink) test," &c.

⁷ Margin, "for thou hast become the quarrelling" (which makes no sense).

⁸ See the note on the text.

⁹ Translating as if the reading were יְכָתֵב, cf. d. 34; or, perhaps translate: "What [kind of] life [is there for thee], thou who art without wine?"

¹⁰ For "in the beginning," the margin has, "the pit of shith" (i.e. the cavity at the south-western corner of the altar into which the wine of the drink-offering ran down). For references to this curious word see Levy, *Neuhebräisches u. Chald. Wörterbuch*, IV, p. 550.

¹¹ For the parallels found in Bab. Talm. tractate *Yoma*, and in the *Zohar*, see *Original Hebr. Ecclesiasticus*, Cowley and Neubauer, p. xxv.

¹² Hardly the word expected. Is יְכָתֵב a corruption of a word formed from

- Is wine drunk in its time¹ and proper season².
d. 34. What life is there to him who is without new
wine?
And from the beginning was it created³ for
rejoicing.
- l. 36 (29). Pain⁴ of the head, wormwood, and shame,
Is wine drunk in contention and anger.
- l. 37 (30). Excess of wine is a stumble for a fool;
It diminisheth strength, and causeth many
wounds⁵.
- l. 38 (31 a+b). At a banquet of wine do not . . . thy neigh-
bour,
Nor⁶
- l. 39 (31 b+c). A word of reproach do not,
.⁷

CHAPTER XXXVI.

- l. 19. ⁸ The palate proveth the tastes⁹ of a thing,
And an understanding heart¹⁰ the tastes⁹ of
falshood¹¹.
- l. 20. A froward¹² heart causeth grief,

the root **רַב**? (Syr. **لَبَدْ لَبَدْ**). Or is **רַב** to be taken as a synonym of
“joy”? For the ordinary meaning of the word see Levy, *in loco*.

¹ Margin, “in time.”

² May be so translated provisionally; see the Vocabulary.

³ Or “apportioned”; see l. d. 14 b.

⁴ See note 11 on preceding page.

⁵ Margin, “and causeth much fear.”

⁶ Margin, “[Nor] rebuke him.”

⁷ Margin (at the end of the missing line), “before the eyes of men.”

The word before this is illegible.

⁸ Beginning of fol. 2 a; it is called l. 19 because it is ver. 19 of ch. xxxvi (A.V.)

⁹ The usual meaning of the Hebrew word is “dainties.”

¹⁰ Or, “and the heart understandeth.”

¹¹ The margin has for ver. 19:—

“The palate proveth the tastes of a sacrifice,

And the gracieousness of a man of understanding the tastes of a gift.”

¹² Literally, “crooked.”

- And a man of cleverness will restore it within him¹.
- l. 21 (18). A wild beast² eats everything slain,
Yet is one slain creature more palatable than another.
- l. 22. The beauty of a woman cheereth³ the countenance,
And it surpasseth every desire of the eye.
- l. 23. So that if a healing tongue is also hers,
Her husband is not of the sons of men.
- l. 24. Get thee⁴ a wife as a first possession,
A help, and a fortress⁵, and a pillar of support.
- l. 25. For lack of a fence, the vineyard will be laid waste;
And for lack of a wife, [a man] is a fugitive and a wanderer.
- l. 26. Who will trust a troop of warriors,
Skipping from city to city?
- l. 27. Thus is a man that hath no nest⁶,
Who reposes where he pleases⁷.

¹ The meaning is apparently: “a man of cleverness will restore the morally deranged heart to a healthy condition.” Cp. the phrases **בְּנֵי נַשָּׁׁה** and **בְּנֵי נַשָּׁׁה** in Ruth iv. 15 and Ps. xix. 8 respectively. The import there is the restoration to a state of comfort.

² This is the usual meaning of **רֹאשׁ**, but we should hardly expect “a wild beast” to be introduced in this passage. The word is, however, also used as equivalent to **ψυχή** (*ψυχή*) in e.g. Job xxxiii. 18, 20, and Sirach may possibly have meant to express “the human desire or appetite” by **רֹאשׁ**.

³ Translating the marginal reading, which is evidently the right one; see the critical note.

⁴ Margin (in a late hand), “he that getteth a wife.”

⁵ Margin, “a fortified town” (either instead of “a fortress” alone, or of “a help and a fortress;” probably the latter).

⁶ So correctly the margin.

⁷ Or (with Greek), “wheresoever nightfall cometh upon him.”

CHAPTER XXXVII.

- l. 1. Every one that speaketh may say, I am a friend¹;
But there is one who but loveth the *name* of
friend².
- l. 2³. Is it not a grief⁴ which tendeth to death,
When a companion who is as thine own soul is
turned into an adversary?
- l. 3. [Alas! for a friend who says]⁵ Why have I thus
been created,
To fill the face of the world with deceitfulness?
- l. 4. An evil friend looketh for the table⁶,
But in time of distress he standeth afar⁷.
- l. 5. A good friend fighteth⁸ against a stranger,
And against adversaries holdeth he the buckler⁹.
- l. 6. Forget not a companion in the battle¹⁰,
And forsake him not in thy booty¹¹.
- l. 7¹². Every counsellor lifteth up the hand,

¹ The margin has for 1 a, "Every friend says, I am a friend."

² 1 b is only found in the margin, and the above rendering is the only one which the Hebrew can properly bear; compare the Greek and Syriac.

³ 2 a is in the text the second half of ver. 1, and 2 b is a part of the text written in the margin. The marginal reading itself has "when a companion who is as the soul," instead of "as thy soul."

⁴ See the Vocabulary.

⁵ Not a satisfactory clause; but the Hebrew, going by the remaining portions of the letters, must be read as in the text. See the critical note.

⁶ Margin, "upon the pit."

⁷ Margin, "at the south."

⁸ The variant (if to be read Nōhēl) has "inheriteth."

⁹ Line 5 is only found in the margin, but is evidently a genuine part of the original. The antithesis between an evil friend and a good one, brought out in lines 4 and 5, is also clearly given in the Syriac, though varying from the Hebrew.

¹⁰ Margin, "in the grave."

¹¹ i.e. "give him a portion of the booty gained in battle." The margin of ver. 6 is as follows:—

"Deny not a friend in the battle,

And against adversaries will he hold the buckler."

¹² The marginal reading (partly mutilated) is even less intelligible than

the text. The Greek (see the English version) gives a good sense. There may possibly be an allusion in the Hebrew text which has so far not been ascertained.

¹ Margin, "thyself."

² Cf. e.g.: אשר הפל לכם בנחלה, Judges viii. 1.

³ In the margin, "to look," vice a lost word in the text.

⁴ Margin, "thy head," apparently, by a mis-pointing of ראות (= ראות). Compare the critical note on l. 36 a, in ch. xxxi.

⁵ Beginning of fol. 2 b.

⁶ See the note in the Vocabulary; the margin has, "with a conqueror."

⁷ One should expect, "With a merchant about merchandise" (as the versions have it).

⁸ Adopting the reading of the margin. Text (נָמָת = Syr. **לְמַדְתֵּן**) “with a seller”; if read with **ש** (as written over the **ת**), “with a jealous person” (**נָמָת**).

⁹ Adopting the reading of the margin; text, "Treat not an evil man with loving-kindness."

¹⁰ Margin, "hireling"; the end of the line is not clear.

¹¹ i.e. (perhaps) "Take not counsel with an untrustworthy person concerning the trustworthiness of a person who spreads an evil report."

- l. 16 (12). But if there be one who feareth always¹.
 Whom thou knowest to be a keeper of the commandments²;
- l. 17 (12 c + d). One whose heart is like thine own heart,
 And who will come up to thee³ if thou stumblest⁴.
- l. 18 (13). And also understand the counsel of the heart;
 Who shall stand more firm to thee than it⁵?
- l. 19 (14). The heart of man telleth⁶ its tales
 Better than seven watchmen upon a watch-tower⁷.
- l. 20 (15). And besides all this, make supplication unto God,
 That he may establish thy steps in truth.
- l. 21 (16). Let the beginning of every work be reason,
 And let the beginning of every action be deliberation.
- l. 22 (17). The root of pain is the heart,
 [Whence] four portions spring forth:
- l. 23 (18). Good and evil, and life and death;
 And that which reigneth over them completely
 is the tongue.
- l. 24 (19). There is a wise man who is wise to many,
 And also redeemeth his own soul.
- l. 25 (20). And there is a wise man who is despised in his word⁸,

¹ Cf. Prov. xxviii. 14.

² Literally, “commandment,” evidently used in a collective sense; margin, “his commandments.”

³ Margin (probably), “shall be troubled on thy account.”

⁴ The mental apodosis to verses 16 and 17 is, “with such a one keep counsel.”

⁵ See note in the Vocabulary. The sense of the second clause in the margin is not clear (probably corrupt), the first clause being, “And also the counsel of his heart is so.”

⁶ Or, “his tales.”

⁷ Margin, “Better than seventy watchmen upon a tree (?)”

⁸ Or “desileth” (?) ; margin, “is foolish” (with regard to his own soul).

And deprives himself of all delectable food.

- l. 26 (22). And there is a wise man who is wise towards his own soul,
 [Bestowing] the fruit of his understanding upon his body¹.
- l. 27 (25). The life of man is a number of days,
 But the life of the people of Israel².
- l. 28 (26). A wise man in pleasure,

NOTES ON THE RELATION OF THE GREEK AND
 SYRIAC VERSIONS TO THE HEBREW TEXT³.

Ch. xxxi. 12. The heading (מוסר לְחֵם וַיָּרֹא) is neither in the Greek, nor in the Syriac; but compare Περὶ βρωμάτων at xxx. 16. For the form of the Hebrew wording compare מוסר בשת at xli. 14 (Oxford text).

l. 13 a. ספוק עליך. Gk. πολλά γε τὰ ἐπ' αὐτῆς, but Syr. ﻻ سعف (that it sufficeth *not* for me). If the Hebrew were a translation, one would almost be forced to assume that ספוק was borrowed from the wording of the Syriac, but that the sense was taken from the Greek: which is hardly likely.

l. 13 b. The natural way of accounting for the marginal עיד is to assume that it is a variant of the original Hebrew text, for the clause is not found in the Syriac, and Greek μνήσθηται=זכור of the text.

ll. 14, 15, and d. 14 b, 15. It is clear that אל חלך מען לא is a duplicate of ברא, and that רע ממען כל נס לחה, ורע ממען לא of the text.

¹ The margin substitutes or adds:—

“And there is a wise man who is wise on behalf of his people, [Bestowing] the fruit of his understanding on their bodies.”

² Margin, “Yeshurun.”

³ Only the more important points of comparison are noted here.

reproduces in different words what has already been expressed in the preceding verse. The four clauses of the Syriac verse 13 in Lagarde's edition, answer to the four clauses of the Hebrew verses 14 and 15. The Greek has only two lines (beginning with *πονηρότερον*, and ending with *δακρύει*), which appear to agree best with the two lines that follow v. 15 in the Hebrew. It is not likely that any one recension of the original Hebrew had all the six lines. But both the Greek and the Syriac must represent some Hebrew original. One is, therefore, forced to assume that the Greek is based on one recension of the Hebrew, and the Syriac on another, and that the text of the present MS. combines the readings of both recensions.

The opposite theory would be that the Hebrew now before us is a translation, and that the translator joined together the renderings from both the Syriac and the Greek. But why should he deliberately spoil his translation in this manner? The combination of two different recensions of the original would evidently (more especially if the copyist already found the variant verses in the margin of the codex before him) be a much more justifiable process than the fusion of renderings made from two different versions. It will be seen, moreover, from the following notes that there are several instances in which one or other of the duplicate lines agrees neither with the Greek nor with the Syriac.

l. 16 b. פִּיחַד, Gk. *συνθλίβον* (thrust (not) thyself). The middle sense is well brought out in both. The translator must—on either theory—have understood his original well in this place.

l. 17 b. Neither in the Greek, nor in the Syriac.

l. 18. Also in neither of these versions (assuming the two Greek lines *φάγε—μισηθῆς* to be identical with Syr. Lag. v. 16).

d. 17 a, 18. It might be argued that the marginal addition (ולא תהיה נרגן פן תמאם) looks like a translation from the Syriac (אֲלֹא תְהִי נָרְגֵן פֶּן תְמַאֵּם); but the reverse is as likely to be the case. Even if the former hypothesis were

admitted in this particular case, no gain would accrue to the translation theory. There is really no vital objection to the presence of a few isolated marginal additions from one version or another. The evidence for the originality of the Hebrew is so overwhelming that it can in no way suffer from a concession of this kind. The writing of this clause, be it noted, is also entirely different from the rest, and the entry looks cramped.

l. 20 b. If either the Greek or the Syriac were followed, the Hebrew would have been **לפניהם**.

ll. 23 and d. 23. l. 23 agrees with the Greek; only צוֹלָל (purged) is toned down into μετρίω (moderate). d. 23 agrees with the Syriac **אִישׁ נְכוֹן** (correct). Two recensions of the original are, therefore, combined here as elsewhere.

l. 26. The Syr. **מַחֲשֵׁב** agrees with **צְנוּעָה**. The Gk. ἐντρεχήσ probably represents a recension which had **מַהְרֵךְ**.

l. 27. Clause *a* is a duplicate of 21 a. The reading **קָוָה קָוָה** in clause *c* is of special interest. It differs entirely from both the usual Greek and the Syriac, and it at the same time appears to afford an explanation of the reading “vomit” in 248, Compl. and the Itala¹, for **קָוָה** might easily have been mistaken for a word coming from the root **קָנָק** (cogn. **אָקָק**)². This is, at any rate, the most natural explanation of the textual phenomenon before us, and we may, therefore, regard the reading as a case in which a rare rendering of the versions is clearly derivable from a misunderstanding of the original Hebrew.

l. 28 and d. 28. Evidently adopted into the present MS. from two different recensions. The Greek agrees more with l. 28, and the Syriac with d. 28; but both have **חַמְצֵא**, and not **גַּשֵּׂש**.

l. 32 and d. 32. Both the Greek and the Syriac (the latter more literally than the former) represent l. 32, but have no

¹ See Ball's *Variorum Apocrypha, in loco*.

² It is, indeed, not impossible that **מַפְ** actually represents a corrupt form of a word coming from the root **קָנָק**.

trace of d. 32. d. 32 b might be taken as a variant clause of 32 b, but d. 32 a shows that the whole line represents the reading of a different recension of the Hebrew. A translator from the Greek and Syriac would hardly have added d. 32 a out of his own mind; but if it belongs to a different recension of the original Hebrew, the adoption of the clause becomes intelligible.

l. 33 a. It may be assumed that the Greek translator misread the Hebrew כמי חיים (instead of כמי, as restored in accordance with the Syriac), and, therefore, rendered it by ἔφισον ζωῆς; so rightly conjectured in the commentary of Edersheim-Margoliouth (Speaker's Commentary).

l. 34, d. 34 have been adopted from two different recensions. Instead of "or (or from) the beginning" the Greek has ἀνθρώποις, which may possibly rest on a third recension.

l. 36 a. The Syriac appears to be of a conflate nature. The translator first misread ראש (head), as if it were גאש (poverty); hence **דעתا** محتدها. The following **מעט** then rests on a correct understanding of the Hebrew. The superiority of the line over the Greek and Syriac is manifest enough, and its clear classical aspect (apart from the late תחרה) is striking. But of such lines there are great multitudes. By far the greater number of the extant verses will probably stand the most searching test.

l. 37 a. The symmetry of the Hebrew is also here very striking:—

מרבה חמר | לכסיל מוקש || מוחסר כח | ומספק פצע.

The Greek translator read **מרבה חמר**, and therefore rendered πληθύνει κ.τ.λ. In the Syriac it is more properly rendered by **מרבה** (מְרַבָּה); but while the terseness of the original Hebrew line requires no verb, the Syriac adds **Ճիւ** (maketh), thus giving a prosy aspect to the line. But in any case the different renderings of the Greek and Syriac point to **מרבה** being the original.

Ch. xxxvi. l. 19 a. **דבר** after מטעמי is colourless. Ball appears rightly to refer the Greek to a reading ציר (cf. Gen. xxvii. 7); but **דבר** cannot (on the translation hypothesis)

be based on the Syriac either, for in that case אָכֵל or אָכַל would be expected.

If the reading זְבַח in *a* of the marginal line (presumably from another recension of the original) be correct (the *n* is only partly preserved), one might take it as a proof that the line was written whilst the Temple sacrifices were in vogue, particularly so as there is nothing to correspond to it either in the Greek or the Syriac. Clause *b* in the marginal line is not at all clear.

l. 20 b. The Greek ἀνταποδώσει rests on a mistaken rendering of שִׁיבְנָה.

l. 21 a. The Syr. بَعْد can be easily explained from the sense attached to תִּזְהַב in e.g. Job xxxiii. 18, 20 (see the note on the translation). A doublet to l. 21 is found in ch. xxxvi. 18 (Cambridge text).

l. 22 a. The Syr. سُبْحَد is apparently due to the Heb. הַלְלָה. The pi'el of הַלְלָה occurs nowhere else in the sense of "cheering" or "brightening"; but this meaning is in accordance with the primary sense of the root (comp. the use of the Hiph'il). For the few instances in which سُبْحَد is used in the sense of "exornavit," see Payne Smith, *Thesaurus*, col. 4024.

l. 23. This line is not found in the Syriac, and clause *a* differs much from the Greek. Fritzsche's conjecture מְרַפֵּא is here found confirmed.

l. 24. Rightly conjectured by Ed.-Marg. (only transposed): אֲשֶׁר קָרַן קָרָה אֲשֶׁה¹. The Greek read Κέρνε for קָרָה. In clause *b*, the Greek takes over the LXX rendering of עַר בְּנֵרוֹ in Gen. ii. 18, and the Syriac merely modifies the phrase there used. If the Hebrew had been a translation from either the Greek or the Syriac, the עַר would have been almost certain to appear here. But the fact is that Sirach did not in the present case merely reproduce a Biblical

¹ There is, indeed, a sufficient amount of agreement between the present Hebrew text and the conjectures made by Prof. D. S. Margoliouth and the late Dr. Edersheim in the Speaker's Commentary to show that these scholars were on the right track when writing the Commentary.

phrase, but expressed his thought in words of his own. See the remark in the preface on the dependence of Sirach on Biblical phraseology in reference to the theory of Professor Schechter.

l. 25. The Greek translator appears by a slip to have rendered instead of בָּרֶם the word בְּנֵי which stands just over it. If so, the copy before Sirach's grandson must have been written in a metrical arrangement similar to the one used in the present MS.

l. 26. It is impossible not to acknowledge that the Syr. **لَعْنَادُونَ ؟ مَنْ يَمْلِكُ ؟** (who shall believe a young man who resembles a gazelle?) is a mistaken rendering of the original נַדְרֹת צָבָא (a troop of warriors); for it so happens that the Syr. **؟ مَنْ يَمْلِكُ ؟** has an entirely different meaning from the Heb. נַדְרֹת, and **لَعْنَادُونَ** represents instead of צָבָא. The Syriac can hardly be assumed to be the original, for "a gazelle skipping from city to city" is not at all a likely phrase to be used. See Prof. D. S. Margoliouth in *Expositor*, 4th series, vol. I, pp. 309, 316.

In clause *b* the strange Syriac reading **حَلَّاَنْ ؟ سَعَدَوْسَ** is clearly a corruption of **لَعْنَادُونَ ؟**¹ (in the place where darkness sets in does he spend the night). For the Hebrew Fritzsche came very near with **הָעָרָב**.

Ch. xxxvii. l. 3. Clause *a* is difficult, and, perhaps, corrupt; but the Greek ἐνθύμημα appears to show that יְרֻן was in the original, for the word may bear the meaning of "thought" or "imagination," besides that of "friend." Comp. Ps. exxxix. 2 (Heb. יְרֻן, LXX διαλογισμούς).

ll. 4, 5. See the note on the translation. It may be added here that the χάριν γαστρός in l. 5 of the Greek may possibly be due to a mistaken rendering of נִלְחָם in the marginal Hebrew line (*feedeth* (though the Niphal is never used in that sense) instead of *fighteth*); but clause *a* of the Greek verse misses the antithesis that is found in the Hebrew and the Syriac.

l. 6 a. The Greek ἐν τῇ ψυχῇ σον appears to rest on a

¹ See Ed.-Marg. (Speaker's Commentary).

mistaken rendering of בְּקָרֶב (reading בְּקָרַב¹ instead of בְּקָרֵב). The Syr. ﻃَهُـ ﻣَلَـ (thou shalt not praise) clearly rests on a misreading of the Hebrew (חִשְׁבָּה for חִשְׁבָּה), as rightly conjectured by Ed.-Marg.

l. 14 b. טוב בשר. On the supposition that the Hebrew is a translation, one would almost expect for certain that טוב בשר was a rendering of εὐαγγελίζομαι; but the Greek has here περὶ χρηστονθείας, and the Syr. حَدِّحْ ئَسْعَـ. A close comparison of l. 12 sqq. with the versions has not appeared necessary for the present edition of the text.

l. 17 b. The Gk. συναλγήσει σοι appears to represent the marginal reading יַעֲבֵר בְּךָ.

l. 18 a. The Gk. στήσον (make to stand) represents a reading הַבָּנִים instead of הַבָּן.

The Syriac of l. 18 (Because his faith will give him life, and he also believes like unto thee) appears to be an alteration in furtherance of the ecclesiastical doctrine of faith.

l. 19. The Syriac (The heart of a man rejoices in its path, more than the wealth of the world which benefits not) is also an ecclesiastical alteration.

l. 22 a. Does the Gk. ἀλλοιώσεως represent a reading הַחֲבִילוֹת instead of הַחֲלִיפוֹת? The Syriac ver. 18 is “The Lord has created all things: good and evil, life and death; and he who rules his tongue shall be delivered from evil.”

ll. 24–26. The three Hebrew lines yield excellent sense. Three kinds of wise men (and, by implication, of wisdom) are distinguished. To the first class belong those whose wisdom, whilst being of use to many, also tends to the true happiness of its owner. Then comes the class of those who are wise, but are for some reason or other unacceptable to men, and are also personally unfortunate (compare בָּזִיזָה, והכמָת המַסְכָּן, Eccles. ix. 16; see also Eccles. ix. 1). To the third category belong those who only use their intellectual acquirements for purely selfish objects. In this case חִכָּה is mere “prudence,” not “wisdom” in its true sense, comp. Eccles. vii. 12. With this classification

¹ But even so, badly translated.

should be compared the Greek and the Syriac. It need only be remarked here that the Gk. ἀχρηστός (unprofitable) in l. 24 b appears to rest on a misreading of the last word in the line (לְאָו, as in the margin, for לְנָאָו).

It may also be remarked that the true sense of Eccl. xli. 12, where it is said that a good name will accompany a man [at death?] (ילֹך) rather than “thousands of treasures of *wisdom*¹,” is probably just this: that a good name (or character) is more important than a great deal of prudence or mere worldly wisdom. The wisdom there spoken of is, in fact, that kind of it which belongs to the third category enumerated in the present Hebrew text. A depreciating sentence on what passed for “wisdom” is, from another point of view, found in Eccles. i. 18 (For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow). Both Ecclesiastes and Ecclesiasticus were in fact composed at a time when the חכמָה had, through its abuse, entered on a stage of decadence. This decadence is much more apparent in Ecclesiastes than in Ecclesiasticus. The germ of such a depreciation is, of course, already found in the older חכמָה literature (see e.g. Prov. xxvi. 12 and xxviii. 11).

With the remarks just made compare Professor D. S. Margoliouth, *The origin of the “original Hebrew” of Ecclesiasticus*, p. 14.

l. 27. The Syriac omits this line (from ecclesiastical reasons?).

LIST OF LATE OR RARE WORDS AND FORMS, INCLUDING A FEW REFERENCES TO UNUSUAL CONSTRUCTIONS².

אֲנָסָתָה.—fol. 1 b, l. 2 a. In Biblical Hebrew, only in Esther i. 8 (סִגְנָן), but often used in Rabbinic Hebrew.

¹ If חכמָה is, indeed, the true reading. See Dr. Taylor, in the Cambridge *Ben Sira* (p. lxxi). Dr. König (*Expository Times* for Aug. 1899), accepts חכמָה, and his explanation is similar to the one independently proposed here.

² The numbering of lines in this part begins with 1 for each of the four pages of the Hebrew.

גָּלַע.—**תְּפִלָּעַ**, margin of fol. 1 a, l. 8 b. In B. H. the Hithpa'el only is found (Prov. xvii. 14; xviii. 1; xx. 3). According to Jastrow, the Niph'al is used in *Niddah* 58 b; but Levy takes it for a Nithpa'el.

נָעַל.—**תְּפִלָּעַ**, fol. 1 a, l. 8 b. The Niph'al occurs only in 1 Sam. i. 21.

נְרִגְזָן.—**נְרִגְזָן**, fol. 1 a, l. 9 c. Rabbinic, but connected with B. H. **פְּרִירָה** (from **נְרִירָה**) and **גָּרָעַ**.

דֵּין.—**דֵּין**, fol. 2 a, l. 10 b (and margin); apparently used in the same sense as the Syriac **לְסֹבֶב** (grief). See the remark of Prof. D. S. Margoliouth in the *Expository Times* for Aug. 1899 with regard to the use of the word in ch. xxxi. 21, &c. (Cambridge text); but the Syriac of the present clause does not exist, a circumstance which weakens the charge of a translator's blunder, since he would in this case not have the Syriac word which he is supposed to mistranslate.

דְּמֻעָה.—**דְּמֻעָה**, fol. 1 a, l. 4 b. The verb occurs in Jer. xiii. 17; there the meaning is simply "to weep" (**תִּרְמַעַע**), but here "the tear" (**דְּמֻעָה**) "runneth" (**חַדְמָעָה**). The Syriac has **מְחַדְּמָה**.

דָּרָר.—**יְמַקְרֵר**¹.**דָּרָר**, fol. 2 b, l. 1 b. The root **דָּרָר** is similarly used in Syriac, **ذَرَرَ**, having the sense of "pugnans"; see Payne Smith's *Thesaurus, in loco*. The form **דָּרָר** is analogous to e.g. **צָרָר** from **צָרָל**; but the root **דָּרָר** in the sense of "fighting" was quite unexpected in Hebrew. As there is (so far as I know) no trace of it in Rabbinic either, one must assume it to be a word of "middle Hebrew," i.e. belonging to the period intervening between Biblical and Talmudical Hebrew.

הַלְּלָה.—**הַלְּלָה**, in the sense of "brightening, cheering" (margin, **וְהַלְּלָה**), fol. 2 a, l. 4 a. See the critical note.

וְחַיָּה, fol. 2 a, l. 2 b. This word, which is often used in Rabbinic Hebrew, has been taken to be the Greek

¹ Kametz under **ר** on account of secondary pause.

εὐθικός (see Levy, *in loco*). If, on the other hand, it is allied with the Arabic وَيْقَنْ, the word will have to be regarded as common to the Hebrews and Arabs in the time of Ben Sira. A Greek word in the Hebrew of about 200 B.C. need not surprise us, there being several such in the book of Daniel. *Aboth* also embodies a fair number of Greek words.

נְבָר.—נְבָר, fol. 2 a, l. 1 a (margin); only found in Gen. xxx. 20.

חַבְילָה.—חַבְלָה, fol. 2 a, l. 11 a. Near this form is חַלּוֹתָא (act of destroying), quoted by Jastrow from Targum Yerushalmi on Ex. xii. 27.

חַכְמָם.—חַכְמָם (in pause), fol. 2 b, l. 13 a. If the form is not a mere mistake for יְהִכְמָם, we are here presented with a clear Syriacism.

חַלְקָה.—חַלְקָה (so probably), fol. 1 a, l. 5 a; חַלְקָה, fol. 1 b, l. 13 b. The present writer, who has, independently from Professor Smend, formed the opinion that Ben Sira often uses the root חַלְקָה in the sense of "to create" (like Arabic خلق), would commend this view to the consideration of scholars. It is (1) very remarkable that both the Greek and the Syriac uniformly translate the word by an equivalent of בָּרָא, to create; and (2) it must, I think, be allowed that, though the idea of "apportioning" is admissible in almost all (or even say, all) cases where Ben Sira uses the root חַלְקָה, the better sense is yielded by the rendering of the versions referred to. In the two instances contained in the present fragments, it so happens that (3) the word corresponds in the one case to בָּרָא, and in the other to נָצַר, in the respective duplicate lines. No surprise need, I think, be felt at finding that the Hebrews and Arabs used the root in the same sense about 200 B.C. Compare the remarks under וְתִקְרֵב. See, however, Bacher, *J.Q.R.* for July, 1897, pp. 549, 560.

חַרְחָה.—חַרְחָה, fol. 1 b, l. 14 b. See the Oxford fragments (edit. Cowley and Neubauer) and compare Dr. Driver's

Glossary. The form תְּחִרָה must now be considered well established.

בַּטְנָא.—fol. 1 a, l. 6 b. In B. H. the sense is “basket.” On Talmud טַנִי see Levy and Jastrow.

יְצֹרוֹזֵי.—**צִיר.**—fol. 1 a, l. 12 b (margin); See note on the translation. **נוֹצֶר.** fol. 1 b, l. 11 b; **נוֹצֶרְתִי.** fol. 2 a, l. 11 a. In B. H. the Niph'al only occurs in Isaiah xlivi. 10; but it is common in late Hebrew.

יְשִׁינָה.—**שִׁינָה.** (margin, יְשִׁינָה), fol. 1 a, l. 13 a. This is an altogether solitary form of the noun, instead of שִׁנָה, Syriac **مَلَأ.**

שְׁנוֹת. fol. 1 a, l. 14 a. Plural (sleeps) not used elsewhere; perhaps merely a scribe's error.

לְחַחָה.—fol. 1 a, l. 5 b; evidently taken from Deut. xxxiv. 7, and showing that the meaning attached to the phrase was “and his moisture (saliva) did not run.” Compare the Versions and Commentaries. To the point is a quotation concerning the aging of the gods found in Maspero, *Dawn of Civil.*, p. 111:—When the sun had grown old “his mouth trembled, his drivelling ran down to earth, his spittle dropped upon the ground.”

לְעַלְלָה.—**תְּלֻעָה.** fol. 1 a, l. 10 b; comp. especially יְלֻעָה קְרַש (Prov. xx. 25), and עַל, the gullet.

לְמַצְתָה.—**נְצָת.** fol. 1 b, l. 8 b. This form of the noun occurs only in Is. xli. 12.

נְשָׁק.—**קְשִׁישָׁה.** literally “produce heat.” The Hiph'il occurs in Ezek. xxxix. 9 and Is. xliv. 15; the Niph'al in Ps. lxxviii. 21. No one, however, would have divined the occurrence of the word in the present passage.

סְבָב.—**הַסְבָב.** fol. 1 a, l. 8 a, in the sense of “taking one's place at meals.” In B. H. the *Kal* is similarly used in I Sam. xvi. 11. For the Rabbinic usage of the Hiph'il see Levy and Jastrow.

סְפֻוק.—fol. 1 a, l. 2 a; **וּמִסְפָּקָה**, fol. 1 b, l. 15 b. A form **סְפֻוק** is given in Levy, III, 572; comp. **שְׁפַקָּה** (without the pause: **שְׁפָקָה**), Job xxxvi. 18, and **שְׁפָקָה**, Job xxvii. 23. To the forms given in Dr. Driver's Glossary, the Pi'el must now be added, unless **וּמִסְפָּקָה** is a defective form for **וּמִסְפָּיקָה**.

וּעֲדֹוי.—**עֲדָה**, fol. 1 b, l. 12 a. See the note on the translation.
עוֹר.—**עֲרִים**.—**עֲוֹר**, fol. 2 a, l. 12 a (margin), also l. 13 b (margin).

In the sense of "enemies" the word occurs only four times in B. H. and once in B. Aram. See the Concordances.

עַתָּה (cogn. **עַותָּה**).—**אֶל-חָעֵט**, fol. 1 a, l. 8 b; similarly used in 1 Sam. xiv. 32; xv. 19.

עֲקָר.—**עֲקָרָה** (margin, **עֲקָר**), fol. 2 b, l. 11 a. The marginal form is in frequent use in Rabbinical Hebrew.

צָלָל.—**צָלָל**, fol. 1 a, l. 14 a. See Levy, IV, 193, and comp. Payne Smith, *Thesaurus*, col. 3396.

צְנֻעָה.—**צְנֻעָה**, fol. 1 b, l. 1 a. See Dr. Driver's Glossary in the first edition of the Oxford fragments.

צָעֵר.—**צָעֵר**, fol. 1 a, l. 13 a; distinctly Rabbinic.

צָרָךְ.—**צָרָךְ**, fol. 2 a, l. 15 b. See Dr. Driver's Glossary.

וּרְאֵי.—**רָאֵה**(?), fol. 1 b, l. 12 b. The word occurs in Job xxxvii. 18 in the sense of "speculum." In the Talmud it is used in the sense of "quality" (e.g. **לֹא רָאֵי הַקְרָן**, Babyl. Talm. *Baba Kamma*, fol. 3 b). From the idea of "quality or qualification" that of "proper season" may possibly be derived; but the connexion may be held not to be sufficiently obvious.

תְּרוּמָה.—**רָמָה**, fol. 2 a, l. 11 b. This form is only found once in the Kethibh (Jer. xiv. 14).

שְׂוִית.—**שְׂוִית**, fol. 1 b, l. 11 b (margin). See the note on the translation.

שְׁכָם.—**שְׁכָם** (margin, [פְנִים]), fol. 2 b, l. 11 b. An unexpected plural, bearing witness to the sense of "portion" attributed by Ben Sira to **שְׁכָם אֶחָד** in Gen.

xlvi. 22, in agreement with Targum (חולק) and Syriac (حُدَّلَ), and opposed to LXX (*Σίκιμα*).

וְתִשְׁנֵיק.—שָׁנָק, fol. 1 a, l. 13 a. See Levy, IV, 676.

שׁוֹעַתְּנִי.—*שׁוֹעַתְּנִי*, fol. 2 b, l. 8 a. Comp. the late Hebrew and Syriac *שׁוֹעַתְּנִי*. See also D. S. Margoliouth, *Expositor*, 4th series, vol. I, p. 314.

אַתָּה (or מִי יִאמְרֶנּוּ לְךָ אַתָּה, fol. 2 b, l. 7 b, who shall show thee
faithfulness.

נְמִילֹת חָסֵד (margin) and תְּגִמֵּל חָסֵד (text), fol. 2 b, l. 3 a. A late Hebrew phrase having taken its origin in e. g. B. H. נְמִלָּתָה טָב (Prov. xxxi. 12). Cf. D. S. M., loc. cit., p. 315.

v. Note the peculiar construction in fol. 2 b, ll. 1 b, 2 b.

The relative *v* occurs in fol. 1 a, ll. 7 b, 9 a, 9 b; fol. 1 b, l. 11 b; fol. 2 a, l. 11 a.

