

A. Müller & E. Kautzsch

The Book of Proverbs

in Hebrew



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THE present edition of the *Sacred Books of the Old Testament* in Hebrew exhibits the reconstructed text on the basis of which our new Version in the *Polychrome Bible* has been prepared by the learned contributors mentioned on the inside page of the back cover.

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Departures from the Received Text are indicated by critical marks: — \circ (i. e. V = Versions, designate a reading adopted on the authority of the Ancient Versions (α , β , &c. indicate that the respective glosses relegated to the foot of the page are omitted in the Versions, esp. Θ , cf. Prov. 25, 21); — \circ (i. e. c = conjecture) are used for Conjectural Emendations; and \circ (i. e. נקוד) for changes involving merely a departure from the Masoretic points, or a different division of the consonantal text (e. g. 30, 1). A פסוק indicates transposition of the Masoretic פסוק פתח ; — \circ are used in cases where the קרי has been adopted instead of the כתוב , and \circ for changes introduced by reason of Parallel Passages. A small note of exclamation, (e. g. 24, 31) calls attention to readings deliberately preferred on the strength of some Heb. MSS or early printed editions of good authority. Doubtful Words or Passages are enclosed in notes of interrogation (?). Occasionally two critical marks are combined, e. g. \circ (i. e. Deviations from the Received Text suggested by the Versions as well as by Parallel Passages; or \circ (i. e. Departures from the Masoretic points, supported by the Versions, &c. [] calls attention to transposed passages, the traditional position of the words in the Received Text being marked by [] while the transposed words are enclosed in []. In addition to these brackets, [], braces, { }, and parentheses, (), are used if there are two or three transpositions on the same page (e. g. 23, 2, 8). In cases where two or three consecutive words are transposed the traditional sequence is indicated by 1 2 3 &c. respectively prefixed to the individual words (e. g. 10, 31, 32). Transposition of consonants is indicated by figures above the respective letters (e. g. 14, 32). Passages corrupted beyond emendation are indicated by, while \circ point to *Lacunæ* in the original.

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Headings (1, 1; 10, 1; 24, 23; 25, 1; 30, 1; 31, 1) and *Introductory Lines* (1, 2-7; 22, 17-21) have been printed in RED, also the *Acrostic Letters* in the Alphabetical Poems (24, 1, 3, 5; 31, 10-31).

The Ancient Versions are referred to in the *Notes* under the following abbreviations: — M = Masoretic Text; Θ = LXX; C = Targum; S = Peshita; A = Arabic Version; J (i. e. Jerome) = Vulgate; E = Ethiopic Version; A = Aquila, O = Theodotus; Σ = Symmachus. Θ^{A} means Codex Alexandrinus (A Θ^{P} = Codex Ephraemi Syri rescriptus Parisiensis C); Θ^{S} = Sinaiticus (S), Θ^{V} = Vaticanus (B). The symbol \circ &c. in connection with Θ^{S} denotes corrections in the version of the poetical books, supposed to have been inserted in the 7th cent. A. D.

The heavy-faced figures in the left margin of the *Notes* (1, 2 3 &c.) refer to the chapters, the numbers in () to the verses of the Hebrew text. The mark \wedge means *omit(s)* or *omitted by*; *alt.* = *as an alternative*; 1^o, 2^o = *first or second occurrence*, respectively. AV = Authorized Version; RV = Revised Version.

Pro.



The Book of Proverbs

MÜLLER & KAUTZSCH

THE SACRED BOOKS

OF

A CRITICAL EDITION OF THE HEBREW TEXT

PRINTED IN COLORS, WITH NOTES

PREPARED

UNDER THE EDITORIAL DIRECTION OF

PAUL HAUPT

PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY, BALTIMORE



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BY

A. MÜLLER AND E. KAUTZSCH



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1901

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DAVID NUFF, 57-59 LONG ACRE

THE

CRITICAL EDITION OF THE HEBREW TEXT

WITH NOTES

BY

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משלי



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(7) 1.11 נצפנה לנקי חנם (8) 1.11 בני (9) 10 כי רגליהם ליע ירוצו ויטהרו לשפך דם:

(10) 21 בעיר אטרק (11) 22 ולצים לצון חמרו להם (12) 23 אודיעה רבני אתכם

- 3,11 מוסר יהוה בני אל תמאס ואל תקץ בתוכחתו:
12 כי את אשר יאהב יהוה יוכיח *כִּכְאֵב את בן ירצה:
- 13 אשרי אדם מצא חכמה
14 כי טוב סחרה מִפְּחַד כֶּסֶף
15 וְיָקָרָה הוּא מִפְּנֵי־נֵיִם
16 אֲרֶךְ יָמִים בַּיּוֹמָה
17 דְרִכָּהּ דְרִכֵּי נֶעֱם
18 עֵין חַיִּים הִיא לְמַחְזִיקִים בָּהּ
19 יְהוֹה בַּחֲכָמָה יֹסֵד אֲרִיץ
10 כ בְּדַעְתּוֹ תְּהוֹמוֹת נִבְקְעוּ
11 וְאָדָם יִפִּיק תְּבוּנָה:
12 וּמַחְרוּץ תְּבוּאוֹתָהּ:
13 וְכָל חֲפְצֵי־סֵי לֹא יִשׁוּוּ בָּהּ:
14 בְּשִׂמְאוּלָה עֲשֶׂר וּכְבוֹד:
15 וְכָל גַּת־בְּתוּיָהּ שְׁלוֹם:
16 וְתַמְכִּיָה מְאֲשְׂרֵי־סֵי:
17 כּוֹנֵן שָׁמַיִם בַּתְּבוּנָה:
18 וְשַׁחֲקִים יִרְעֻפוּ טָל:
19 נֹצֵר תְּוִשִּׁיָה וּמוֹמָה:
20 וְחָן לְגִרְגָרְתֶּיךָ:
21 וּרְגֵלְךָ לֹא תִגּוֹף:
22 וְשִׁכְבַת וְעִרְבָה שְׁנַתְךָ:
23 וּמִשְׁאֵת רְשָׁעִים כִּי תִבֹּא:
24 וְשִׁמְרֵי רֵגְלְךָ מִלִּכְרֹד:
25 בְּהִיּוֹת לֹאל יִדְמֶךָ לַעֲשׂוֹת:
26 וּמַחֵר אֲתָן וְיִישׁ אֲתָךְ:
27 וְהוּא יוֹשֵׁב לְבֶטֶח אֲתָךְ:
28 אִם לֹא נִמְלֶךְ רַעִיָה:
29 וְאֵל תִּיתֶיֶחֱרַר בְּכָל דְרָכָיו:
30 וְאֵת יִשְׂרָיִם סוֹדוֹ:
31 וְנֹנָה צַדִּיקִים יִכְרֶךְ:
32 וְלַעֲנִיּוּיִם יִתֵּן חֵן:
33 וְכַסְיִלִים מְרִים קִלּוֹן:
34 וְהִקְשִׁיבוּ לְדַעַת בִּינָה:
35 תּוֹרַתִי אֵל תַּעֲזוּבוּ:
36 רֶךְ וַיְחִיד לִפְנֵי אֲמִי:
37 יִתְמַךְ דְּבַרִּי לִבְךָ:
38 וְאֵל תֵּט מְאֲמְרֵי פִי:
39 וּבְכָל קִנְיָנְךָ קִנְהַ בִּינָה:
40 אַהֲבָה וְתַצְרֶךְ:
41 תִּכְבַּדְךָ כִּי תַחֲבַקְנָה:
42 עֲטַרְתַּ תַּפְאֵרֶת תִּמְנַנְךָ:
43 וְיִרְכוּ לְךָ שְׁנוֹת חַיִּים:
44 הַדְרַכְתֶּיךָ בְּמַעֲנְלֵי יִשְׂרָאֵל:
45 וְאִם תִּרְוִין לֹא תִכְשַׁל:
- 4,א שִׁמְעוּ בָנִים מוֹסֵר אֲבִי
2 כִּי לֶקַח טוֹב נָתַתִּי לָכֶם
3 כִּי בֶן הִיִּיתִי לְאֲבִי
4 וַיְרַנֵּי וַיֹּאמֶר לִי
5 שִׁמְרֵי מִצְוֹת־יְהוָה אֵל תִּשְׁכַּח
6 רֵאשִׁית חֲכָמָה קִנְהַ חֲכָמָה
7 אֵל תַּעֲזוּבָה וְתִשְׁמַרְךָ
8 סִלְסֵלָה וְתִרְוֹמֶמְךָ
9 תִּתֵּן לְרֵאשֶׁתְךָ לְחַן חַן
10 שִׁמְעוּ בָנִי וְקַח אֲמִרִי
11 בְּדֶרֶךְ חֲכָמָה הִרִיתֶיךָ
12 בְּלִכְתֶּךָ לֹא יִצַר צַעֲדְךָ

* 3:11-12

(א) 4:7-4 ותיה: קנה חכמה קנה בינה

	ואל תטש תורת אמוך: עֲגָדְסָם עַל נִגְדֹתֶיךָ: וּדְרַךְ חַיִּים תִּלְכְּחֶתָּהּ וְאִמּוֹסֶר: בִּהְתְּהַלְכְּךָ תִּפְנַחָה אֶתְךָ וְהִקִּיצוֹת הִיא תִשְׁיַחְךָ: מִחֻלְקֶת לִשְׁוֹן נִכְרִיָּה: וְאֵל תִּקְתָּךְ בַּעֲפֵצֵיָּהּ: וְאִשֶׁת אִישׁ נִפְשׁ יִקְרָה תִצּוֹר: וּבִנְדוּיוֹ לֹא תִשְׁרַפְנָה: וּרְגִלּוֹ לֹא תִפְוִינֶתָּה: כִּי יִנְנוּב לְמֵלֵא נִפְשׁוֹ: אֵת כָּל הַזֶּן בֵּיתוֹ יִתֵּן: מִשְׁחִית נִפְשׁוֹ הוּא יַעֲשֶׂנָה: וְחִרְפָּתוֹ לֹא תִמַּחָה: וְלֹא יִחְמוֹל בְּיוֹם נִקְסָם: וְלֹא יֵאבֵד כִּי תִרְבַּח יִשְׁחָד:	6. נָצַר בְּנֵי מִצּוֹת אֲבִיךָ 21 קִשְׁרָם עַל לֶבֶךָ תִּמְיֵד 23 כִּי נָרַ מִצּוֹה וְתוֹרָה אֹר 22 * * * * * בִּשְׂבָכְךָ תִּשְׁמֵר עֲלֶיךָ 24 לְשִׁמְרֶךָ מֵאִשֶׁת יָדָע 25 אֵל תִּחְמַד יִקְיָה בִּלְבָבְךָ 26 כִּי יִבְעַד אִשָּׁה וּזְנֵה עַד כִּבֵּר לַחֵם 27 הִיחַתָּה אִישׁ אִישׁ בַּחֲיוֹן 28 אִם יִהְלֶךְ אִישׁ עַל הַגְּחָלִים ל לֹא יִבְוֹו לְנֹגֵב 31 וְנִמְצָא יִשְׁלֵם שְׁבַעֲתַיִם 32 נֶאֱפָ אִשָּׁה חֹסֵר לֵב 33 נָגַע וּקְלוֹן יִמְצָא 34 כִּי קִנְיָה חִמַּת גֹּבֵר 35 לֹא יִשָּׂא פָנָיו כָּל צַפֵּר
	וּמִצּוֹתַי תִּצְפֵּן אֶתְךָ: וְתוֹרָתִי כִּאִישׁוֹן עֵינֶיךָ: 20 פְּתַבְּסָם עַל לֹחַ לְבָבְךָ: וּמֹדַע לְבִינָה תִקְרָא: מִנְכִּרְיָה אֲמִרְיָהּ תִחְלִיקָה:	7. א. בְּנֵי שֹׁמֵר אֲמִרְי 2 שֹׁמֵר מִצּוֹתַי וְחִיָּה 3 קִשְׁרָם עַל אֲזַבְעֹתֶיךָ 4 אֲמַר לַחֲכָמָה אַחֲתִי אֶת 5 לְשִׁמְרֶךָ מֵאִשָּׁה זֹרָה 6 כִּי בַחֲלוֹן בֵּיתִי * * * 7 וְאֵרָא בַּפְתָּאִים אֲבִינָה 8 עֹבֵר בְּשִׁיק אֲצֵל פְּנֵיהָ 9 בְּנִשְׁפָּ בַעֲרֵב יוֹם 10 וְהִנֵּה אִשָּׁה לִקְרָאתוֹ 11 הַמִּיָּה הִיא וְסִרְרַת 12 פַּעַם בַּחֲוִין פַּעַם בְּרַחֲבַת 13 וְהַחֲזִיקָה בּוֹ וְנִשְׁקָה לוֹ 14 וּבַחֲיוֹ שְׁלָמוֹם עֲלֵי 15 עַל כֵּן יִצְאֵתִי לִקְרָאתֶךָ 16 מִרְבָּדִים רִבְדֹתַי עֲרִשִׁי 17 נִפְתִּי מִשְׂבָּכִי 18 לִכְה נְרוֹה דָדִים עַד הַבֶּקֶר 19 כִּי אֵין הָאִישׁ בְּבֵיתוֹ 20 צָרוֹר הַכֶּסֶף לִקְחַת בִּירוֹ 21 הַסֹּתוֹ בְּרַב לִקְחָהּ 22 א. הוֹלֵךְ אַחֲרֶיהָ פִּתְאֵם 23 ב. בְּשׁוֹר אֵל טַבַּח יִקְיָא ו 23 א. * * * * *
	בַּעַד אֲשֶׁנְּכִי נִשְׁקַפְתִּי: 25 בְּבָנִים נַעַר חֹסֵר לֵב: וּדְרַךְ בֵּיתָהּ יִצְעַד: בְּאִישׁוֹן לִילָה וְאֶפְלָה: שִׁית וּזְנֵה ו בְּבֵיתָהּ לֹא יִשְׁכְּנוּ רַגְלֶיהָ: 30 וְאֲצֵל כָּל פְּנֵה תֵאֲרֹכֵ: הַעֲזֵה פְּנֵיהָ וְתֵאֲמַר לוֹ: הַיּוֹם שְׁלַמְתִּי נִדְרֵי: לְשַׁחַר פְּנֶיךָ וְאִמְצֹאֶךָ: הַמִּיתִי- אֲטוֹן מִצְרִים: 35 מֵר אֲהַלִּים וּקְנָמוֹן: יִתְעַלְסֵהוּ בְּאֶהֱבִים: הֵלֶךְ בְּדֶרֶךְ מִרְחֹק: לַיּוֹם הַכֶּסֶף יִבֵּא בֵיתוֹ: בַּחֲלָק שְׁפִתֶיהָ תִדְרִיחֵנוּ: 40 * * * * * כְּמֵהָר צַפּוֹר אֵל פַּחֲוֹ: וְלֹא יָדַע כִּי בְנִפְשׁוֹ הוּא:	6 כִּי בַחֲלוֹן בֵּיתִי * * * 7 וְאֵרָא בַּפְתָּאִים אֲבִינָה 8 עֹבֵר בְּשִׁיק אֲצֵל פְּנֵיהָ 9 בְּנִשְׁפָּ בַעֲרֵב יוֹם 10 וְהִנֵּה אִשָּׁה לִקְרָאתוֹ 11 הַמִּיָּה הִיא וְסִרְרַת 12 פַּעַם בַּחֲוִין פַּעַם בְּרַחֲבַת 13 וְהַחֲזִיקָה בּוֹ וְנִשְׁקָה לוֹ 14 וּבַחֲיוֹ שְׁלָמוֹם עֲלֵי 15 עַל כֵּן יִצְאֵתִי לִקְרָאתֶךָ 16 מִרְבָּדִים רִבְדֹתַי עֲרִשִׁי 17 נִפְתִּי מִשְׂבָּכִי 18 לִכְה נְרוֹה דָדִים עַד הַבֶּקֶר 19 כִּי אֵין הָאִישׁ בְּבֵיתוֹ 20 צָרוֹר הַכֶּסֶף לִקְחַת בִּירוֹ 21 הַסֹּתוֹ בְּרַב לִקְחָהּ 22 א. הוֹלֵךְ אַחֲרֶיהָ פִּתְאֵם 23 ב. בְּשׁוֹר אֵל טַבַּח יִקְיָא ו 23 א. * * * * *

	נצרה כי היא חייך:	4,13 החזק במוסר אל תרף
	ואל תאשר בדרך רעים:	14 בארה רשעים אל תבא
	שפה מעליו ועבר:	15 ויפרעוהו אל תעבר בו
	ונגולה שנתם אם לא יכשי-לו:	16 כי לא ישנו אם לא ירעו
5	ויין חמסים ישתו:	17 כי לחמו לחם רשע
	לא ידעו בפה יכשלו:	19 דרך רשעים כאפלה
	הולך ואזר עד נכון היום:	18 וארח צדיקים כאור נגה
	לאמרו הט אוגך:	20 בני לדברי הקשיבה
10	שקרב בתוך לבבך:	21 אל יזילו מעיניך
	ולכל בשרו קרפא:	22 כי חיים הם למצאיהם
	כי ממנו תוצאות חיים:	23 כל משמר נער לבך
	וקלות שפתים הרחק ממך:	24 קטר ממך עקשות פה
	ועפעפיך יישרו נגדך:	25 עיניך לנכח יביטו
15	וכל דרכיך יבנו:	26 פלם מעגל רגלך
	קטר רגלך מרע:	27 אל תט ימין ושמאול
	לתבונתי הט אוגך:	5,א בני לחכמתי הקשיבה
	ודעת שפתיך ינצרו:	2 לשמר מזמות
20	וחלק משמן חפה:	3 כי נפת תטפנה שפתי זרה
	הדה כחרב פיות:	4 ואחריתה מרה כלענה
	שאל צעדיך יתמכו:	5 רגליה ירדות = מות
	נעו מעגלתיך לא תדע:	6 ארח חיים פן תפלם
25	ואל תסורו מאמרי פי:	7 ועתה בנים שמעו לי
	ואל תקרב אל פתח ביתה:	8 הרחק מעליה דרכך
	ושנתיך לאבזרי:	9 פן תתן לאחרים הדרך
	ועצבך . . . נכרי:	10 פן ישבעו זרים בחדך
	בכלות בשרך ושארך:	11 ונהמת באחריתך
30	ותוכחת נאין לבי:	12 ואמרת איך שנאתי מוסר
	ולמלמדי לא הטיתי אוני:	13 ולא שמעתי בקול מורי
	בתוך קהל ועדה:	14 כמעט הייתי בכל רע
	וגוולים מתוך בארך:	15 שתה מים מבורך
35	ברחבות פלגי מים:	16 יפצו מעינתיך היוצה
	ואין לזרים אתך:	17 יהיו לך לבדך
	ושמח מאשת נעורייך:	18 יהי מקורך ברוך
	לדייך ירוך בכל עתי:	19 אילת אהבים ויעלת חן
	ותקבק חק נכריה:	20 ולמה תשנה בני בורה
40	וכל מעגלתי מפלם:	21 כי נכח עיני יהוה דרכי איש
	ובחבלי חטאתו יתמך:	22 עוונותיו ילכדני
	וכרב אילתי ישנה:	23 הוא ימות באין מוסר

	לשמר מזוות פתחי: ויפק רצון מיהוה: כל משנאי אהבו מות:	8,34c.b לשקד על דלתתי יום יום לה בי מצאי מצא= חיים 36 וחמאי חמם נפשו
5	חצבה עמודיה שבעה: אף ערכה שלחנה: על גפי מלמי קרת: חסר לב ואמרה לו: ושתו בין מסבתי: ואשרו בדרך בינה: ויוסיפו לך שנות חיים: ולצת לבדך תשא:	9,א חכמות בנתה ביתה 2 טבחה טבחה מסכה ייגה 3 שלחה נערתיך תקרא 4 מי פתי יקר הנה ה לבו לחמו בלחמי 6 עובו פתאים וחיו 11 כי בי ירבו ימך 12 אם חכמת חכמתך לך
15	כי־פֹתֵהּ וכל ידעה כל־מה: על כסא מרמי קרת: המישרים ארחותם: וחסר לב ואמרה לו: ולחם סתרים ינעם: בעמקי שאול קראיה:	13 אשת כסילות המיה 14 וישבה לפתח ביתה 15 לקרא לעבדי דרך 16 מי פתי יקר הנה 17 מים גנובים ימתקו 18 ולא ידע כי רפאים שם



	תקעת לור כפך נלכדת באמרי פך: לך התרפס ורחב רעך: ותנומה לעפעפך: וכצפור מיד יקוש:	6,א בני אם ערבך לרעך 2 נוקשת ב־שפת־יך 3 עשה זאת אפוא בני והנצל 4 אל תתן שנה לעיניך ה הנצל כעבי מ־פח־
25	ראה דרכיה וחכם: תבין בקיין לחמה: מתי תקום משנתך: מעט חֶקֶק ידים לשבב: ומחסרך כאיש מגן:	6 לך אל נמלה עצל 8,7 זאין לה קנין ⁸ ומשל 9 עד מתי עצל תשכב י מעט שנות מעט תנומות 11 ובא כמהלך ראשך
30	הולך עקשות פה: מרה באצבעתיו: ככל עת מדנים ישלח: פתע ישבר ואין מרפא:	12 אדם בליעל איש און 13 קרין בעיניו מולל ברנליו 14 תהפכות בלבו חרש ירע 15 על כן פתאם יבוא אידו

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- (א) 9.7 יסר לין לקה לו קלון
 ב אל תוכח לין פן ישנאך
 ג תן לחכם י י י ויחכם עוד
 ד תמלת חכמה יראת יהוה

(ב) 6.3 כי באת בבך רעך (ג) 7 אשר (ד) 6 אנרה בקציר טאכלה

	והקשיבו לאמרי פי: אל תתע בנתיבותיה: ועצמים כל הרגיה: ירדות אל חדרי מות:	7,24 ועתה בנים שִׁמְעוּ לִי כֹה אֵל וְשֹׁשֶׁן אֵל דְּרִבְיָהּ לַבֶּדֶךְ 20 כִּי רַבִּים חֲלָלִים הַפִּילָה 27 דְּרִבְיָהּ שְׂאוּל דְּרִבְיָהּ בֵּיתָה
5	וּתְכַוְנָה תִתֵּן קוּלָהּ: בְּתִלְיָדָי נְתִיבוֹת נִצְחָה: מִבּוֹא פְתָחַיִם תִּרְנָה: וְקוּלִי אֵל בְּנֵי אָדָם: 10 וְכִסְלִים הִכְיִינוּ לָב: וּמִפְתַּח שִׁפְתַי מִיִּשְׂרָאֵל: וְתוֹעֵבַת שִׁפְתַי רִשְׁעִי: אֵין בְּהֵם נִפְתַּל וְעָקְשׁ: וַיִּשְׂרִים לְמִצְאֵי דַעַת: 15 וְדַעַת מִחֲרוּץ נִבְחָר: וְכָל חֲפָצִים לֹא יִשְׁוּוּ בָהּ:	8,א הֲלֹא חֲכָמָה תִּקְרָא 2 בְּרֹאשׁ מַלְמִים עָלַי דֶּרֶךְ 3 לֵיד שְׁעָרִים לְפִי קֶרֶת 4 אֲלִיכֶם אִישִׁים אִקְרָא ה הִכְיִנוּ פְתָאִים עֲרָמָה 6 שִׁמְעוּ כִּי נִגְיָדִים אֲדַבֵּר 7 כִּי אִמַּת יִהְיֶה חֲבִי 8 בְּצַדֵּק כָּל אֲמָרֵי פִי 9 כָּלֵם נִלְחָיִם לְמִבְּיָן י קָחוּ מוֹסֵר-- וְאֵל כֶּסֶף יא כִּי טוֹבָה חֲכָמָה מִפְּנִינִים
20	וְדַעַת יִמְזָמֹת אִמְצָא: וּפִי תִהְפְּכֹת שִׁנְאַתִּי: לִי כִינָה לִי נְבוֹרָה: וְרוֹנִים יִתְקַקּוּ צַדֵּק: וְנִדְיָכִים כָּל שִׁפְטֵי אֶרֶץ: וּמִשְׁחָרֵי יִמְצָאֵנִי: הוֹן עֲתָק וְצַדֵּקָה: 25 וְתִבּוֹאֲתִי מִכֶּסֶף נִבְחָר: בְּתוֹךְ נְתִיבוֹת מִשְׁפָּט: וְאִצְרַתִּיהֶם אִמְלֹא:	יב אֲנִי חֲכָמָה שִׁכְנַתִּי עֲרָמָה יג שִׁנְאַתִּי וְנִגְאוֹן וְדֶרֶךְ רַע יד לִי עֵצָה וְתוֹשִׁיָה טו בִּי מַלְבִּים יִמְלָכוּ טז כִּי שָׂרִים יִשְׂרוּ יז אֲנִי אֲהַבִּים אֶחָב יח עִשָׂר וְכִבּוֹד אֲתִי יט טוֹב פְּרִי מִחֲרוּץ וּמִפֶּז כ בְּאֶרֶץ צַדֵּקָה אֶהְלֵךְ כא לְהַנְחִיל אֶחָבִי יֵשׁ
30	קִדְם מִפְעִלֵי מָאוּ: מִרְאֵשׁ מִקְדָּמֵי אֶרֶץ: בְּאֵין מַעֲיָנוֹת יִנְכַבְּדֵי מַיִם: לִפְנֵי נִבְעוֹת חוֹלְלָתִי: ... עֲפָרוֹת תִּבְּל: בְּחֶקֶן חוּג עַל פְּנֵי תְהוֹם: 35 <בְּעֵצוֹן> עֵינֹת תְהוֹם: וּמַיִם לֹא יַעֲבְרוּ פִּי ... מִשְׁחַקֵּת לִפְנֵי כָּל עֵת: וּשְׁעֵי אֶת בְּנֵי אָדָם:	כב יִהְיֶה קִנְיָ רֵאשִׁית דְּרִבְיָהּ כג מַעֲלוֹם נִסְכְּתִי כד בְּאֵין תְּהִמּוֹת חוֹלְלָתִי כה בְּטָרַם הָרִים תִּקְבְּעוּ כו עַד לֹא עִשָׂה אֶרֶץ וְחִיצוֹת כז בְּהִכְיִנוּ שָׁמַיִם שֵׁם אֲנִי כח בְּאִמְצוֹ שְׁחָקִים מִמַּעַל כט בְּשׁוּמוֹ לִים חֶקֶן ל בְּתִקְוֵי מוֹסְדֵי אֶרֶץ לא וְאֵהִיָּה אֲצִלוֹ אֲמוֹנִי יוֹם יוֹם לב מִשְׁחַקֵּת כְּתִבְּל אֶרֶצוֹ
40	שִׁמְעוּ מוֹסֵר וְחֲכָמוֹ: - [וְאִשְׂרֵי דְרִבְיָהּ יִשְׁמְרוּ] -	33,324 וְעֵתָה בְּנִים שִׁמְעוּ לִי [] 321,324 אִשְׂרֵי אָדָם שִׁמְעוּ לִי

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	10,23	כשחוק לבסיל עשות ומה	וחכמה לאיש תבונה:
	24	מגזרת רשע היא תבואנו כה כעבור סופה ואין רשע	ותאזות צדיקים לתן: וצדיק יסוד עולם:
5	26	כחמין לשנים וכעשן לעינים	כן העצל לשלחיו:
	27	יראת יהוה תוסיף ימים	ושנות רשעים תקצרנה:
	28	תוקלת צדיקים שמחה	ותקות רשעים תאבד:
10	29	מעונו ליתים דרך יהוה ל צדיק לעולם כל יומם	ומחמתה לפעלי און: ורשעים לא ישכנו ארץ:
	31 ^a , 32 ^b	פי צדיק ינוב חכמה	⁶ כי פי רשעים תהפכות:
	31 ^b , 32 ^a	שפתי צדיק ידעון רצון	ולשון יתהפכות בתפרת:
15	II, א	מאזני מרמה תועבת יהוה	ואבן שלמה רצונו:
	2	בא זדון ויבא קלון	ואת צנועים חכמה:
	3	תסת ישרים תנחם	וסלף בגדים יישדם:
20	4	לא יועיל תין כיום עברה	וצדקה תציל ממות:
	ה	צדקת תמים תישר דרכו	וכרשעתו יפל רשע:
	6	צדקת ישרים תצילם	ובהזת בגדים ילכדו:
	7	ובמות אדם תאבד תקוה	ותוקלת אונים אברה:
25	8	צדיק מנרה נחלין	ויבא רשע תחתיו:
	9	כפה חנף ישחת רעהו	ובדעת צדיקים יחלצו:
30	10	בטוב צדיקים תעלין קריה	ובאבד רשעים רנה:
	11	בכרכת ישרים תרום קרת	ובפי רשעים תהרס:
	12	כו לרעהו חסר לב	ואיש תבונות יחרישו:
	13	הולך רכיל מגלה סוד	ונאמן רוח מכסה דבר:
35	14	באין תחבלות יפל עם	ותשועה ברכ יועין:
	15	רע ירוע כי ערב זר	ושנא תוקעים כומת:
	16 ^a	אשת חן תתמד בבוד	וכסא קלון אשה שנאת ישר:
40	16 ^{b,c}	הון עצלים יחסרו	ותרו יצים יתמכו עשר:

— 10:23-11:16 —

רשע 11.7 (2)

6.16 שש הגה שגא יהוה
 17 עינים רמות לשון שקר
 18 לב חרש מחשבות און
 19 יפיח כובים עד שקר

ושבע תועבות נפשו:
 וידים שפכות דם נקי:
 רגלים ממהרות לרוץ לרעה:
 ומשלח מדגים בין אחים:

5



10

10,8 בן חכם ישמח אב ובן כסיל תוגת אמו:

15

2 לא יועילו אוצרות רשע
 3 לא ירעיב יהוה נפש צדיק
 4 ראש עשה כף רמיה
 5 אגר בקיץ בן משביל

וצדקה תציל ממות:
 והות רשעים יהדף:
 ויד חרוצים תעשיר:
 נרדם בקציר בן מביש:

20

6 ברכות לראש צדיק
 7 ובר צדיק לכרכה

ופי רשעים יכסה חמס:
 ושם רשעים ירקב:

25

8 חכם לב יקח מצות
 9 הולך בתם ילך קטח

ואויל שפתים ילכט:
 ומעקש דרביו יקדע:

30

10 קרין עין יתן עצבת
 11 מקור חיים פי צדיק

ופי רשעים יכסה חמס:
 ועל כל פשעים תכסה אהבה:

35

12 שגאה תעורר מדגים
 13 בשפתי נבון תמצא חכמה
 14 חכמים יצפנו דעת

ומחמת דלים רישב:
 תבואת רשע להשאת:

40

15 הון עשיר קרית ענו
 16 פעלת צדיק לחיים

ועזב תוכחת מתעה:
 ומוצא דבה הוא כסיל:

17 ארה לחיים שומר מוסר
 18 מכסה שגאה שפתי שקר
 19 ברכ דברים לא יחדל פשע
 20 כסף נבחר לשון צדיק
 21 שפתי צדיק ירעו רבים

וחושך שפתיו משביל:
 לב רשעים יכמעט:
 ואוילים כחמר לב ימותו:

22 קרבת יהוה היא תעשיר ולא יוסף עצב עמה:

- 12, טי דרך אויל ישר בעיניו
16 אויל ביום יודע כעסו
וּשְׁמַע לְעֵצָה חָכָם:
וּכְסֵה קִלּוֹן עָרוֹם:
- 17 יפיה אמונה יגיד צדק
18 יש בוטה כמדקרות הרב
19 שפת אמת תפון לעד
וְעַד שִׁקְרִים מְרָמָה:
וּלְשׁוֹן הַכֹּמִים מֵרָפָא:
וְעַד אֲרִנְיָעָה לְשׁוֹן שִׁקְרָ:
- ב מְרָמָה בִּלְבַב חֲרָשֵׁי רַע
21 לֹא יֵאָנֶה לְצַדִּיק כֹּל אֶזְוֹן
22 תוֹעֵבֶת יְהוָה שִׁפְתֵי שִׁקְרָ
23 אֲדָם עָרוֹם פֶּסֶה דַּעַת
וּלְיַעֲצֵי שְׁלוֹם שְׂמָחָה:
וּרְשָׁעִים מִלֹּאוֹ רַע:
וְעֲשֵׂי אֲמוּנָה רְצוּנוֹ:
וּלֵב כְּסִילִים יִקְרָא אֶזְוֹלָתָ:
- 24 יד חרוצים תמשול
כֹּה דֹאָנָה בִּלְבַב אִישׁ יִתְּשַׁחֲנֶנּוּ
וּדְבַר טוֹב יִשְׁמַחֲנֶנּוּ:
וּדְרַךְ רְשָׁעִים תִּתְּעָם:
וְהוֹן יִקְרָא אֲדָם חֲרוּוֹן:
וּדְרַךְ יַעֲבֹרָה אֶזְוֹל מוֹתָ:
- 25 בן חכם מווסר איהב
2 מפרי פי איש יאכל טוב
3 נצר פיו לשמר נפשו
4 מתאוה ואין נפשו עצל
ה דבר שקר ישנא צדיק
6 צדקה תצר תם דרך
7 יש מתעשר ואין כל
8 כפר נפש איש עשרו
9 אור צדיקים ישמח
י . . . בודון יתן מצה
11 הון ימבְהִיל ימעט
12 תוחלת ממִשְׁכַּח מחלה לב
וּרְמִיָה תְהִיָה לְמָסָ:
וּדְבַר טוֹב יִשְׁמַחֲנֶנּוּ:
וּדְרַךְ רְשָׁעִים תִּתְּעָם:
וְהוֹן יִקְרָא אֲדָם חֲרוּוֹן:
וּדְרַךְ יַעֲבֹרָה אֶזְוֹל מוֹתָ:
וּלְיָן לֹא שְׁמַע גְּעָרָה:
וּנְפֶשׁ בְּגֵדִים חֲמוֹם:
פֶּשֶׁק שִׁפְתָיו מִחַתָּה לוֹ:
וּנְפֶשׁ חֲרָצִים תִּדְשָׁן:
וּרְשָׁע יִבְאִישׁ וַיַּחֲפִירָ:
וּרְשָׁעָה תִּסְלַף הַטָּאָתָ:
מִתְרוֹשֵׁשׁ וְהוֹן רַב:
וּרֵשׁ לֹא שְׁמַע גְּעָרָה:
וְנֵר רְשָׁעִים יִדְעַךְ:
וְאֵת יַנְוְעָצִים חֲכֵמָה:
וּקְבִין עַל יַד יִרְבֶּה:
וְעֵין חַיִּים תֵּאָוֶה בֹאָה:

	ועבר שָׁרוּ אִבּוֹרָיו:	17,11 גַּמַּל נִפְשֵׁי אִישׁ חֶסֶד
	וּרְעֵי צְדָקָה יִשְׁכְּרוּ אִמְתּוֹ:	18 רִשְׁעֵי עֵשֶׂה פִּגְעַת שִׁקְרָה
	וּמִרְדֵּף רַעַה לְמוֹתוֹ:	19 יְרַעַה צְדָקָה לְחַיִּים
5	וּרְצוֹנוֹ תְּמוּמֵי דָרֶךְ:	כ תוֹעֵבֶת יִהְיֶה עֵקֶשׁ לֵב
	וּרְעֵי צְדִיקִים נִמְלֵט:	21 יָד לֵיד לֹא יִנְקָה רַעַ
	אִשָּׁה יִפֶּה וְקָרַת טַעֵם:	22 גֹּסֶם זָחָב בְּאֶף חוּזֵר
10	תִּקְוֹת רִשְׁעִים עִבְרָה:	23 תִּאֲזוֹת צְדִיקִים אֵךְ טוֹב
	וְחֹשֶׁךְ מִיִּשְׂרָאֵל אֵךְ לְמַחְסוֹר:	24 יֵשׁ מִפֹּזֵר וְנוֹסֵף עוֹד
	וּמִקְוֶה גַם הוּא יִזְרָא:	כה נִפְשׁ בְּרָכָה תִּהְיֶה
	וּבְרָכָה לְרֹאשׁ מִשְׁבִּיר:	26 מִנֵּעַ בֶּרֶךְ יִקְבְּהוּ לְאִים
15	וְדַרְשׁ רַעַה תְּבוֹאֲנוּ:	27 יִשְׁחַר טוֹב יִקְשֵׁר רִצּוֹן
	וּכְעֵלָה צְדִיקִים יִפְרְחוּ:	28 בּוֹטַח בְּעֵשְׂרוֹ הוּא יִבּוֹל
	וְעַבְדֵי אֵייל לְחֶבֶם לֵב:	29 עֹבֵר בֵּיתוֹ יִנְחַל רוּחַ
20	וְלִקַּח נַפְשׁוֹת חֶבֶם:	ל פְּרִי צְדִיק עֵין חַיִּים
	אֵף כִּי רִשְׁעֵי וְחוֹטֵא:	31 הֵן צְדִיק . . . יִשְׁלֵם
	וְשׁוֹנֵא תוֹכַחַת בְּעַר:	12,א אֱהָב מוֹסֵר אֱהָב דַּעַת
25	וְאִישׁ מוֹמֹת וְרִשְׁעֵי:	ב טוֹב יִפְקֵר רִצּוֹן מִהוֹה
	וְיִשְׂרָשׁ צְדִיקִים בַּל יִמוּט:	ג לֹא יִבּוֹן אָדָם בְּרִשְׁעֵי
	וּכְרָקֵב בַּעֲצֻמוֹתָיו מִבִּישָׁה:	ד אִשֶׁת חֵיל עֲשָׂרַת כַּעֲלָה
30	תַּחְבְּלוֹת רִשְׁעִים מִרְמָה:	ה מַחֲשׁבוֹת צְדִיקִים מִשְׁפָּט
	וּפִי יִשְׂרָאֵל יִצִּילֵם:	6 דַּבְּרוּ רִשְׁעִים אֶרְבִּידָם
	וּבֵית צְדִיקִים יַעֲמֵד:	7 הַפּוֹךְ רִשְׁעִים וְאִינֵם
	וּנְעוּנָה לֵב יִהְיֶה לְבוֹן:	8 לְפִי שִׁקְלוּ יִהְלֵל אִישׁ
35	מִמֵּתִכְבֵּד וְחָסֵר לֶחֶם:	9 טוֹב נִקְלָה וְעֹבֵד לוֹ
	וּרְחַמֵי רִשְׁעִים אִבּוֹרָיו:	י יוֹדַע צְדִיק נִפְשׁ בְּהַמְתּוֹ
	וּמִרְדֵּף רִיקִים חֶסֶד לֵב:	11 עֹבֵד אֲדַמְתּוֹ יִשְׁבַּע לֶחֶם
40	וְיִשְׂרָשׁ צְדִיקִים אֵי יִתֵּן:	12
	וְיִצֵּא מִצְרָה צְדִיק:	13 בְּפִשְׁעֵי שִׁפְתַּיִם יִמּוֹקֵשׁ רַעַ
	וְגִמּוּל יָדָיו אָדָם יִשִּׁיב לוֹ:	14 מִפְּרִי פִי אִישׁ יִשְׁבַּע ^א

- 14,11 בית רשעים ישמד ואהל ישרים יפריח:
- 12 יש דרך ישר לפני איש ואחריתה דרכי מות:
- 13 גם בשחק יבאב לב ואחריתו שמחה תונה: 5
- 14 מדרכיו ישבע כוג לב ומאמעליו איש טוב:
- 15 טי פתי יאמין לכל דבר וערום יבין לאשרו:
- 16 חכם ירא וסר מרע וכסיל מתעבר ובוטח:
- 17 קצר אפים יעשה אילת ואיש מזמות ישנא:
- 18 נחלו פתאים אילת וערומים יכתרו דעת:
- 19 שחו רעים לפני טובים ורשעים על שערי צדיק: 15
- 20 גם לרעהו ישנא רש ואהבי עשיר רבים:
- 21 בז לרעהו חוטא ומחונן עניים אשריו:
- 22 הלוא יתעו הרשי רע וחסד ואמת הרשי טוב:
- 23 בכל עצב יהיה מותר ודבר שפתים אך למחסור:
- 24 עפרת חכמים ערמיה- לולית^{1,2,3} כסילים אילת: 25
- 25 בה מציל נפשות עד אמת ויפת טובים ומרמה:
- 26 כיראת יהוה מבטח עו ולבניו יהיה מחסה:
- 27 יראת יהוה מקור חיים לסור ממקשי מות: 30
- 28 כרב עם הדרת מלך ובאפס לאם מתת רון:
- 29 אך אפים רב תבונה וקצר רוח מרים אילת:
- ל חיי בשרים לב מרפא ורקב עצמות קנאה:
- 31 עשק דל תרף עשהו ומכבדו חנן אכין:
- 32 ברעתו ידחה רשע וחסה ביתו^{1,2,3} צדיק:
- 33 כלב נכון תנות חכמה ובקרב כסילים תודע:
- 34 צדקה תרומם גוי וחסד לאמים חטאת:
- לה רצון מלך לעבד משביל ועברתו יתהיה מביש: 40
- 15,א מענה רך ישיב תמה ודבר עצב יעלה אף:
- 2 לשון חכמים תיטיב דעת ופי כסילים יביע אילת:
- 3 בכל מקום עיני יהוה צפות רעים וטובים:

13 בן לדבר נחבל לו וירא מצוה הוא ישלם:

14 תורת חכם מקור חיים לסור ממקשי מות:

15 שכל טוב יתן הן ודרך בנדים אי-דם:

16 פֶּלַל עָרוֹם יַעֲשֶׂה בִדְעַת וּכְסִיל יִפְרֹשׂ אֵילַת:

17 מִלֵּאךְ רָשָׁע יִפְלֵל בָּרַע וְצִיר אֲמוּנִים מִרְפָּא:

18 רִישׁ וּקְלוֹן פּוֹרַע מוֹסֵר וְשֹׁמֵר תּוֹכַחַת יִבְבֵּד:

19 תְּאֻוָּה נְהִיָּה תִעָרֵב לַנֶּפֶשׁ * * * * *

20 וְתוֹעֵבֶת כְּסִילִים סוֹר מֵרַע: וְרַעָה כְּסִילִים יִרְוַע:

21 חֲטָאִים תִּדְרֹף רַעָה וְאֵת צַדִּיקִים יִשְׁ-יַג: טוֹב:

22 טוֹב יִנְחִיל בְּנֵי בָנִים וְצַפּוֹן לְצַדִּיק חֵיל חוֹמָא:

23 רַב אֲכַל נִיר רֵאשִׁים וְיֵשׁ נִקְפָּה בְּלֹא מִשְׁפָּט:

24 חוֹשֶׁךְ שִׁבְטוֹ שׁוֹנֵא בְּנוֹ וְאִהָבוּ שִׁחֲרוּ מוֹסֵר:

25 זֶה צַדִּיק אֲכַל לְשִׁבְעַת נִפְשׁוֹ וּבִטֵּן רָשָׁעִים תַּחֲסֵר:

26 14,א יְהִיבֹמֹת^א בְּנֵתָה בֵּיתָה וְאֵילַת כִּידִיקָה תִּהְרָפְנוּ:

27 הוֹלֵךְ בְּיִשְׁרוֹ יֵרָא יְהוָה וְגִלְזוֹ דְרַכּוֹ בּוֹזֵהוּ:

28 בְּפִי אוֹיֵל חֲטָר גֵּאוּהָ וְשִׁפְתֵי חֲכָמִים תְּשִׁימְרוּ-ם:

29 בְּאֵין אֲלָפִים אֶבֶזֶס בָּרַ וְרַב תְּבוֹאוֹת בְּכַח שׁוֹר:

30 הָ עַד אֲמוּנִים לֹא יִבּוֹב וְיִפִּיחַ כּוֹכָבִים עַד שִׁקְרָה:

31 בְּקֶשׁ לֵין חֲכָמָה וְאֵין וְרַעַת לְנִבּוֹן נִקְלָה:

32 חֲכָמַת עָרוֹם הִבִּין דְרַכּוֹ וְאֵילַת כְּסִילִים מְרָמָה:

33 וּבִין יִשְׁרִים רְצוֹן: * * * * *

34 לֵב יוֹדַע מֵרַת נִפְשׁוֹ וּבִשְׁמַחְתּוֹ לֹא יִתְעַרֵב זֶר:

ל15 מאור עינים ישמח לב שמועה טובה תדשן עצם:

- 31 און שמעת תוכחת חיים
 32 פורע מוסר מואם נפשו
 33 יראת יהוה מוסר חכמה
- 5 בקרב חכמים תלין:
 ושימע תוכחת קונה לב:
 ולפני כבוד עניה:

- 16,א לאדם מערכי לב
 2 כל דרכי איש זך בעיניו
 3 גל אל יהוה מעשיך
 4 כל פעל יהוה לִמְעַנְהוּ
 5 תועבת יהוה כל גבה לב
 6 בחסד ואמת יִכְפֹּר עֹון
 7 ברצות יהוה דרכי איש
 8 טוב מעט בצדקה
 9 לב אדם יחשב דרכו
- 10 ומיהוה מענה לשון:
 ותכן רוחות יהוה:
 ויבגו מחשבתוך:
 וגם רשע ליום רעה:
 יד ליד לא ינקה:
 וביראת יהוה סור מרע:
 גם אויביו ישלם אתו:
 מלב תבואות בלא משפט:
 ויהוה יכין צעדו:

- 1 קסם על שפתי מלך
 11 פלם ומאזני משפט ליהוה
 12 תועבת מלכים עשות רשע
 13 רצון מלך - שפתי צדק
 14 חמת מלך מלאכי מות
 15 באור פני מלך חיים
- 16 כמשפט לא ימעל פיו:
 מעשהו כל אבני כים:
 כי בצדקה יפון כסא:
 20 ולבר ישרים יאהב:
 ואיש חכם יכפרנה:
 ורצונו כעב מלקושי:

- 16 קנה חכמה - טוב מחרוין
 17 מסלת ישרים סור מרע
 18 לפני שבר נאון
 19 טוב שפל רוח את עניו-ים
- 25 וקנות בינה נבחר מכסף:
 26 לשמר נפשו נצר דרכו:
 ולפני כשָׁלוֹן גבה רוח:
 מתחלק שלל את גאים:

- 30 ובוטח ביהוה אשריו:
 ומתק שפתים יסיף לקח:
 ומוסר אנלים אזלת:
 ועל שפתיו יסיף לקח:
 מתוק לנפש ומרפא לעצם:
 35 ואחריתה דרכי מות:
- 31 משביל על דבר ימצא טוב
 32 לחכם לב יקרא נכון
 33 מקור חיים שכל ל-בעליו
 34 לב חכם ישביל פיהו
 35 צוף דבש אמרי נעים
 כה יש דרך ישר לפני איש

- 36 נפש עמל ועמלה לו
 37 כי אכף עליו פיהו:

- 40 ועל שפתיו כאש צרכת:
 וגרָגֵן מפריד אלוף:
 והוליכו בדרך לא טוב:
 קרין שפתיו כלה רעה:
- 37 איש בליעל ברה רעה
 38 איש תהפכות ישלח מדון
 39 איש חמס יפתה רעהו
 ל עצה: עיניו לחשב תהפכות

- 15.4 מרפא לשון עין חיים וסלף בה שכר ברות:
ה אויל ינאין מוסר אביו ולשמר תבחת יערם:
6 בית צדיק חסן רב ובתבואת רשע נעכרת:
7 שפתי חכמים יזרו דעת ולב כסילים לא כן:
8 זבח רשעים תועבת יהוה ותפלת ישרים רצונו:
9 תועבת יהוה דרך רשע ומדרך צנקה יאהב:
י מוסר רע לעזב ארח שונא תוכחת ימות:
11 שאול ואכהון נגד יהוה אף כי לבות בני אדם:
12 לא יאהב לין הוכח לו אל חכמים לא ילך:
13 לב שמח ייטב פנים ובעצבת לב רוח נכאה:
14 לב נכון יבקש דעת ופיי כסילים ירעה אולת:
ט כל ימי עני רעים וטוב לב משתה תמיד:
16 טוב מעט ביראת יהוה מאוצר רב ומהומה בו:
17 טוב ארחת נקך ואהבה שב משור אבום ושנאה בו:
18 איש המה יגרה מדון וארך אפים ישקיט ריב:
19 דרך עצל כמשכת חדק וארח ישרים סללה:
כ בן חכם ישמח אב וכסיל אדם בוזה אמו:
21 אילת שמחה לחסר לב ואיש תבונה יישר לבת:
22 הפך מחשבות כאין סוד וכרב יועצים תקום:
23 שמחה לאיש כמענה פיו ודבר בעתו מה טוב:
24 ארח חיים למעלה למשכיל למען סור משאול מטה:
כה בית גאים יסח יהוה ויעב גבול אלמנה:
26 תועבת יהוה מחשבות רע וטהרים אמרי נעם:
27 עכר ביתו בוצע בצע ושונא מתנת יחיה:
28 לב צדיק יהנה לענות ופי רשעים יביע רעות:
29 רחוק יהוה מרשעים ותפלת צדיקים ישמע:

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	17,24 את בני מבין חכמה זה בעם לאביו בן כסיל	ועיני כסיל בקצה ארץ: וממר לזולדתו:
	26 גם ענוש לצדיק לא טוב	להבות נדיבים עלי יתאר:
5	27 חושך אמריו יודע דעת 28 גם אויל מחריש חכם וחשב	וקר רוח איש תכונה: אטם שפתיו נבון:
	18,א לתאווה יבקש נפרד 2 לא יחפין כסיל בתכונה	בכל תושיה יתגלע: 10 כי אם כהתגלות לבו:
	3 כבוא רשע בא גם בו	ועם קלון חרפה:
	4 מים עמקים דברי פי איש	נחל נבע מקור חכמה:
15	ה שאת פני רשע לא טוב	להטות צדיק במשפט:
	6 שפתי כסיל יבאו כריב 7 פי כסיל מקתה לו 8 דברי נרנן במתלהמים	6 ופיו למהלמות יקרא: ושפתיו מוקש נפשו: 20 והם ירדו חדרו בטן:
	9 גם מתרפה במלאכתו	את הוא לבעל משחית:
	י מגדל עו שם יהוה 11 הון עשיר קרית עו	25 בו ירוץ צדיק ונשגב: ובחומה נשגבה במשכתו:
	12 לפני שבר ינבה לב איש 13 משיב דבר בטרם ישמע	ולפני כבוד ענוה: אולת היא לו ובלמה:
30	14 רוח איש יכלכל מחלהו 15 לב נבון יקנה דעת	ורוח נבאה מי ישאנה: ואון חכמים תבקש דעת:
	16 מתן אדם ירחיב לו 17 צדיק הראשון כריבו 18 מדינים ישבית הגורל	ולפני גדלים יתנו: 19-י בא רעהו וחקרו: ובין עצומים יפריד:
35	19 מקרית עו	ו ככרית ארמון:
	כ מפרי פי איש תטבע בטנו 21 מות וחיים ביד לשון	20 תכואת שפתיו ישבע: ואהביה יאכלו-ו פריה:
	22 מצא אשה מצא טוב 23 תחנונים ידבר רש 24 ייש רעים להתרועע	ויפק רצון מיהוה: ועשיר יענה עזות: ויש אהב דבק מאח:

	בדרך צַקָּה תמצא:	16,31 עֲמַרְתָּ תפארת שיבה
	ומשל ברוחו מלכד עיר:	32 טוב אָרֶךְ אַפַּיִם מנבור
5	ומיהוה כל משפטו:	33 בחיק יוטל את הנורל
	מבית מלא זבחי ריב:	17,8 טוב פת תרבה ושלוה בה
10	ובתוך אחים יחלק נחלה:	2 עבד משכיל ימשל בבן מביש
	זבחן לבות יהוה:	3 מִצְרָף לִבְסָף וכויר לזהב
	שקר מוין על לשון הוה:	4 מרע מקשיב על שפת און
15	שמח לא-בד לא ינקה:	ה לענ לרש חרף עשהו
	ותפארת בניס אבותם:	6 עֲמַרְתָּ וקנים בני בניס
20	אף כי לנדיב שפת שקר:	7 לא נאוה לנבולו שפת יתר
	אל כל אשר יפנה ישביל:	8 אבן חן השחד בעיני בעליו
	ושנה בדבר מפריד אלוף:	9 מכסה פֶּשַׁע מִבְּקֶשׁ אהבה
	מהמות כסיל מאה:	י תחת נערה במבין
25	ומלאך אכורי ישלח בו:	11 מרי יבקש רע
	ואל כסיל באולתו:	12 פנוש דב שכול באיש
	לא תמיש רעה מביתו:	13 משיב רעה תחת טובה
	ולפני התגלע הריב נמוש:	14 פוטר מים ראשית מרון
30	תועבת יהוה גם שניהם:	15 מצדיק רשע ומרשיע צדיק
	לקנות חכמה ולב אין:	16 למה זה מחיר ביד כסיל
	ואח לצרה יולד:	17 בכל עת אהב הרע
35	ערב ערבת לפני רעהו:	18 אדם חסר לב תקע כף
	מנביח פתחו מבקש שבר:	19 אהב פֶּשַׁע אהב מצה
	ונהפך בלשונו יפול ברעה:	20 עקש לב לא ימצא טוב
40	ולא ישמח אבי נבל:	21 ילד כסיל - תונה לו
	ורוח נקאת תיבש גרב:	22 לב שמח ייטיב גו-ה
	להטות ארחות משפט:	23 שחד מחק רשע יקה

- 20,א לִין הַיִּין הַמָּה שְׂכָר וְכָל שְׁנָה בּוֹ לֹא יִחַסְבּוּ:
- 2 נָהֵם כְּכַפִּיר אֵימַת מֶלֶךְ מִתְעַבְרוּ חוּמָא נִפְשׁוּ:
- 3 כְּבוֹד לְאִישׁ שֶׁבֶת מְרִיב וְכָל אוֹיֵל יִתְנַלְעֵ:
- 4 מִחֲרָף עֵצֶל לֹא יִחְרַשׁ וְיִשְׁאֵל בְּקִצִּיר וְאִין:
- ה מִיָּם עֲמָקִים עֵצָה בְּלֵב אִישׁ וְאִישׁ תְּבוּנָה יִרְלַנָּה:
- 6 רַב אָדָם יִקְרֵא אִישׁ חֶסֶד וְאִישׁ אֲמוּנִים מִי יִמְצֵא:
- 7 מִתְהַלֵּךְ בְּתָמוּ צְדִיק אֲשֶׁרֵי בָנָיו אַחֲרָיו:
- 8 מֶלֶךְ יוֹשֵׁב עַל כֶּסֶף דִּין מְזַרְהָ בְּעֵינָיו כָּל רַע:
- 9 מִי יֵאמֵר וּזְבִיתִי לְבִי טִהַרְתִּי מִחַטָּאתַי:
- י אֲבָן וְאֲבָן אֵיפָה וְאֵיפָה תוֹעֵבֶת יִהְיֶה גַם שְׁנֵיהֶם:
- יֵי גַם בְּמַעַלְלָיו יִתְנַכֵּר נֶעַר אִם זָךְ וְאִם יִשְׂרָ דְרָכּוֹ:
- יב אִין שְׁמַעַת וְעֵין רֵאָה יִהְיֶה עֲשֵׂה גַם שְׁנֵיהֶם:
- יג אֵל תֵּאֱהָב שְׁנָה פִן תִּזְרַשׁ פֶּקַח עֵינֶיךָ שְׂבַע לֶחֶם:
- יד רַע רַע יֵאמֵר הַקּוֹנֵה וְאוֹל לּוֹ אוֹ יִתְהַלֵּל:
- טו יֵשׁ זֶהָב וְרַב פְּנִינִים וְכָלֵי יִקָּר שְׁפֹתַי דַּעַת:
- טז לֶקַח בְּנֵדּוֹ כִּי עֵרַב זֶר וּבַעַד נִכְרֵיִם חִבְלָהּ:
- יז עֵרַב לְאִישׁ לֶחֶם שִׁקָּר וְאַחַר יִמְלֵא פִיהוּ תְּצִין:
- יח מַחֲשָׁבוֹת בְּעֵצָה תִּכּוֹן וּבַתְּחִלָּתוֹת עֲשֵׂה מִלְחָמָה:
- יט גִּילָה סוֹד הוֹלֵךְ רִכְוִל וּלְפִתָּהּ שְׁפֹתָיו לֹא תִתְעַרֵב:
- כ מִקְלָל אֲבָיו וְאִמוֹ יִדְעַךְ נָרוֹ יִבְאִישׁוּן חִשְׁךְ:
- כא גַחְלָה מִבְּהִילָתָה כְּרַאשׁוֹנָה וְאַחֲרִיתָהּ לֹא תִבְרַךְ:
- כב אֵל תֵּאמֵר אֲשַׁלְמָה רַע קִנְיָה לִיהוּה וְיִשַׁע לָךְ:
- כג תוֹעֵבֶת יִהְיֶה אֲבָן וְאֲבָן וּמֵאֲזַנִי מְרָמָה לֹא טוֹב:
- כד מִיִּהוּה מְצַעְדֵי גֵבֶר וְאָדָם מִה יִכּוֹן דְרָכּוֹ:
- כה מִוֹקֵשׁ אָדָם יֵלַע קִדְשׁ וְאַחַר גְּדָרִים לְבַקָּר:
- כז מְזַרְה רִשְׁעִים מֶלֶךְ חֶסֶם וְיִשָּׁב עֲלֵיהֶם אוֹפֵן:
- כח נֶר יִהְיֶה נְשַׁמַּת אָדָם חֲפֵשׁ כָּל חֲדָרֵי בָטָן:
- כט חֶסֶד וְאֵמֶת יִצְרוּ מֶלֶךְ וְסַעַד בְּחֶסֶד בְּסֵאוֹ:
- ל תִּפְאָרֶת בְּחֹרִים בָּחַס וְהִדְרָה וְקִנְיָם שִׁיבָה:
- לא תִּבְרוֹת פָּצַע תִּמְרִיקֵי בְרַע וּמִבּוֹת חֲדָרֵי בָטָן:

- 19,א טוב רש הולך בתמו
 2 גם בלא דעת נפש לא טוב
 3 אילת אדם תסלף דרכו
 4 הון יסיף נעים רבים
- 5 מעקש ירכיבו והוא יעשי ר :
 ואין ברנלים חוטא:
 ועל יהוה יזעף לבו:
 ודל מרעהו יפרד:
- 6 עד שקרים לא ינקה
 7 רבים יחלו פני נדיב
 8 כל אחי רש שנאהו
- 9 מרדף אמרים ולא המה:
 10 שמר תכונה ולמצא טוב:
 ויפיה כובים יאבר:
- 11 לא נאנה לבסיל תענוג
 12 יוכל אדם יחאריך אפו
- 13 נהם כבפיר זעף מלך
 14 ובטל על עשב רצוני:
- 15 ודלף טרד מדיני אשה:
 16 ומיהוה אשה משכלת:
- 17 ונפש רמיה הרעב:
 18 שמר מצוה שמר נפשו
- 19 מלנה יהוה חונן דל
 20 וגמלו ישלם לו:
- 21 יסר בנגך כי יש תקוה
 22 ואל המיתו אל תשא נפשך:
- 23 גידל קמה נשא עניש
 24 כי אם תציל ועוד תוסף:
- 25 כ שמע עצה וקבל מוסר
 26 רבות מחשבות בלב איש
 ועצת יהוה היא תקום:
- 27 תיאות אדם חסרו
 28 יראת יהוה לחיים
- 29 וטוב רש מאיש כוב:
 30 ושבע ילין כל יפקד רע:
- 31 גם אל פיהו לא ישיבנה:
 32 והוכיח לגבון יבין דעת:
 33 בן מביש ומחפיר:
 34 לשנות מאמרו דעת:
 35 ופי רשעים יבלע און:
 36 ומהלמות לגו כסילים:
- 37 טמן עצל ירו בצלחת
 38 בה לין תפה ופתי יערם
 39 משרד אב יברוח אם
 40 קדל בני לישמעו מוסר
 41 עד בלזעל ילין משפט
 42 נכונו ללצים שיכטים

	ואין עצה לנגד יהוה: וליהוה התשועה:	21.א אין חכמה ואין תבונה 31 סוס מוכן ליום מלחמה
5	מכסף ומוזהב חן טוב: עשה כלם יהוה:	22.א נבחר שם מעשר רב 2 עשיר ורש נפגשו
10	ופתיים עברו ונענשו: עשר וכבוד וחיים: שומר נפשו ירחק מהם:	3 ערום ראה רעה ויגסתר 4 עקב עגוה יראת יהוה ה יצנים פחים בדרך עקש
	גם כי יזקין לא יסור ממנה:	6 חנך לנער על פי דרכו
15	ועבד לזה לאיש מלזה: ושבט עברתו יכלה: כי נתן מלחמו לדל:	7 עשיר ברשים ימשול 8 זורע עולה יקצור און 9 טוב עין הוא יברך
	ויישבת דין וקלון:	י גרש לין וצא מדון
20	* * * * * שפתיו ירועה ² מלך: ויסלף דברי בנה:	11 אהב יהוה טהור לב * * * * * 12 עיני יהוה נצרו דעת
	בתוך רחבות ארצת:	13 אמר עצל ארי בחוין
25	זעום יהוה יפול שם: שבט מוסר ירחיקנה ממנו: נתן לעשיר אך למחסור:	14 שוחה עמקה פי זרות 15 אילת קשורה בלב נער 16 עשק דל להרבות לו
30		17
		18
35		19 20 21
40	ואל תדכא עני בשער: ועקב את עקביהם נפש:	22 אל תגול דל כי דל הוא 23 כי יהוה יריב ריבם
	ואת איש חמות לא תבוא: ולקחת מוקש לנפשך:	24 אל תתרע את בעל אף כה פן האלף ארחתינו



	ועיניך דרכי תהצננה: ובאר צרה נבריה: ובוגדים באדם תוסף:	23,26 תנה בני לבך לי 27 כי שוחה עמקה זריה 28 אף היא כחתף תארב
5	למי ימדוונים למי שיה למי חכלילות עינים: לבאים לחקור מקסך: כי יהן בכאום עינוי: אחריתו כנחש ישך: ולבך ידבר תהפכות: וכשבב בראש חבל: הלמוני בל ידעתי אוסף אבקשנו עוד:	29 למי אוי למי יאבוי למי פצעים הנם למאחרים על היין 31 אל תרא יין כי יתאדם 32 יתהלך במישורים 33 עיניך יראו זרות 34 והיית כישכב כלב ים לה הבוני בל חליתי מתי אקין
10		
15	ואל תתאו להיות אתם: ועמל שפתיהם תדברנה: ובתבונה יתכונן: כל הון יקר ונעים:	24,א ל תקנא באנשי רעה 2 כי שר יהנה לבם 3 חכמה יבנה בית 4 וכדעת הדרים ימלאו
20	ואיש דעת ימאמין פת: ותשועה ברכ יועין: בשער לא יפתח פיהו: לו בעל מומות יקראו: ותיעבת לאדם לין:	ה בר חכם י י י י י י 6 כי בתחבלות תעשה לך מלחמה 7 ראמות לאויל חכמות 8 מחשב להרע 9 זמת או לל חטאת
25	ביום צרה צר פחכה: ומטים להרג אם תחשוך: הלא תבן לבות הוא יבן והשיב לאדם כפעלו:	י התרפית 11 הצל לקחים למות 12 כי תאמר הן לא ידענו זה ונצר נפשך הוא ירע
30	ונפת מתוק על חכך: חכמה לנפשך ^ב :	13 אכל בני דבש כי טוב 14 כן ידעיה
35	אל תשדר רבצו: ורשעים יכשלו ברעה: ובכשלו אל יגל לבך: והשיב מעליו אפו:	15 אל תארב רשע לננה צדיק 16 כי שבע יפול צדיק וקם 17 כנפל אויבך אל תשמח 18 פן יראה יהוה ורע בעיניו
40	אל תקנא ברשעים: גר רשעים ידעך:	19 אל תתחר במדעים כ כי לא תהיה אחרית לרע

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(3) 24,14 אם סצאת ויש אחרית ותקנתך לא תברת:

(4) 23,32 וכפגעני יפרש

	בערבים משאות: משכבך מתחתיד: ^א	22,26 אל תהי בתקעי כף 27 אם אין לך לשלם
	אשר עשו אבותיך:	28 אל תפג נבול עולם
5	בל יתיצב לפני השפים:	29 חזיק איש מהיר במלאבתו
	בין תבין את אשר לפניך: אם בעל נפש אתה: []	23,א כי תשב ללחום את מושל ב ושמת שפין בלעד
10 חדל: כנשר עיני השמים:	4 אל תיגע להעשיר ה זבי יעשיר יעשה לו כנפים
	ואל תתאז למטעמותיו: ^ב כן הוא ולבו כל עמך: והוא לחם כובים: ()	6 אל תלחם את לחם רע עין 7 כי אכול ושתה יאמר לך פתך אבלת תקיאנה ^{א,ב,ג}
15	כי יבזו לשכל מליך: ^ד	8 באוני כסיל אל תדבר
20	ובשרי יתומים אל תבא: הוא יריב את ריבם אתך:	9 אל תסג נבול יאלמנה 11 בי גאלם חוק
	ואונך לאמרי דעת:	12 הביאה למוכר לבך
25	כי תפגו בשבט לא ימות: ונפשו משאול תציל:	13 אל תמנע מנער מוסר 14 אתה בשבט תבגו
	ישמח לבי גם אני: בדבר שפתך מישרים:	15 בני אם חכם לבך 16 ותעלזנה כליותי
30	כי אם ביראת יהוה כל היום: ותקותך לא תפרת:	17 אל יקנא לבך בהקטאים 18 כי אם תצרנה יש אהרית
35	ואשר בדרך לבך: בוללי בשר למו: וקרעים תלביש נומה:	19 שמע אתה בני והכס ב אל תהי כסבאי יין 21 כי סבא וזולל יירש
	ואל תבוז כי זקנה אמך: חכמה ומוסר ובינה: ותגל יולדתך: [] יולד חכם [] ישמח בו:	22 שמע לאביך זה ילדך 23 אמת קנה ואל תמכר בה ישמח אביך ואמך 24 גיל יגיל אבי צדיק
40		

— 22,26 —

(א) 23,ד תעוּף עיניך בו ואיננו

(ב) לפני פלכים יתיצב

(ג) 22,27 לפה

(ד) וישחך דבריך הנעימים

(ה) 23,31 אל תתאז למטעמותיו

	פן	25,8 אל תצא לרב מהר מה תעשה באחריתה
	בהבלים אתך רעד:	9 ריבך ריב את רעד פן יחסדיך שמע
5	וסוד אחר אל תגל: ודקתך לא תשוב:	11 תפוחי זהב במשפיות כסף 12 נזם זהב וחלי כתם 13 כצנת שלג ביום קציר 14 נשיאים ורוח ונשם אין 15 בארך אפים יפתה קצין 16 דבש מצאת אכל דק 17 הקר רנלך מבית רעד 18 מפין וחרב וחין שנון 19 שן יקעה ורגל מועדת 20 חמין על ינתר:
	דבר דבר על יאפניו: שית חכם על און שמעת: ציר נאמן לשלחיו: איש מתהלל במתת שקר: ולשון רבה תשבר גרם: פן תשבנו והקאתו: פן ישבעך ושנאך: איש ענה ברעהו עד שקר: בוגד ביום צרה: וישר בשרים על לב רע:	21 אם רעב שנאך האכילהו 22 כי נחלים אתה חתה על ראשו 23 רוח צפון תחולל גשם 24 טוב שבת על פנת נג 25 מים קרים על נפש עיפה 26 מעין גרפש ומקור משחת 27 אכל דבש הרבות לא טוב 28 עיר פרוצה אין תומה 29,א כשלג בקיין וכמטר בקציר 2 כצפור לנוד בקרור לעוף 3 שוט לסוס מתג לחמור
15	ואם צמא השקהו: ויהוה ישלם לך: ופנים נועמים לשון סתר: מאשת מדוניים וביית חכר: ושמועה טובה מארין מרחק: צדיק מט לפני רשע: וחקר יכבדו כבוד: איש אשר אין מעצר לרותו: כן לא נאנה לבסיל כבוד: כן קללת הקם לא תבא: וישבט לגו כסילים:	4 אל תען כסיל כאולתו ה ענה כסיל כאולתו 6 חמם שחה 7 דליו שקום מפסח 8 כצור יר אבן במרגמה 9 חוח עלה ביד שפור 10 רב מהולל כל [עברים] 11 ככלב שב על קאו 12 ראית איש חכם בעיניו
20	פן השוה לו גם אתה: פן יהיה חכם בעיניו: שלח דברים ביד כסיל: ומשל בפי כסילים: כן נותן לבסיל כבוד: ומשל בפי כסילים: וישכר כסיל וישפיר: כסיל שונה באולתו: תקוה לבסיל ממנו:	13 אמר עצל שחל בדרך 14 הדלת תסוב על צירה
25	ארי בין הרחבות: ועצל על מטתו:	

25-26-19

(3) מכם

(2) 25,13 ונפש אדניו ישיב

(4) מים

(5) לחם

(7) 25,5 מערה בנד ביום קרה

24.21 וְרָא אֶת יְהוָה בְּנֵי זְמוּלָה עִם שׁוֹנִים אֶל תְּתַעַרְבּוּ:
22 כִּי פִתְאֵם יָקוּם אִדָּם וּפִיד שׁוֹנִים מִי יוֹדָע:



5

23 הָכֵר פָּנִים בְּמִשְׁפָּט . . . בַּל טוֹב:

10

24 אָמַר לְרִשְׁעֵי צְדִיק אַתָּה יִקְבְּהוּ עַמִּים יִזְעַמְוּהוּ לְאֻמִּים:
25 וְעֲלִיהֶם תִּבּוֹא בְרַכַּת טוֹב:

15

26 שִׁפְתֵיהֶם יִשְׁק מְשִׁיב יָדְבָרִים: נִכְחוּם:

27 הָבֵן כַּחוּץ מִלְּאֲכַתְךָ וְעַתְהָה בְּשֹׁדֵה לֶךְ
אֲחֵר וּבְנִיתָ בֵּיתְךָ:

20

28 אֵל תְּהִי עַד חֲנָם כִּרְעֶךָ וְיִקְפֹּאֲתֶיךָ כִּשְׁפַתְךָ:
29 אֵל תֹּאמַר כֹּאשֶׁר עָשָׂה לִי כֵן אַעֲשֶׂה לּוֹ:

25

30 עַל שָׂדֵה אִישׁ עֵצַל עִבְרַתִּי וְעַל כְּרֵם אִדָּם חֲסַר לֵב:
31 וְהִנֵּה עֹלָה בָּלוּ קַמְשֵׁנִים וְגִדְרָה אֲבָנֵי נִהְרָסָה:
32 וְאַחֲזָה אֲנִכִּי אִשִּׁית לְבִי רֵאִיתִי לְקַחְתִּי מוֹסֵר:
33 מַעֲט שְׁנוֹת מַעֲט תְּנוּמוֹת מַעֲט תִּבְקַי יָדַי לִשְׁכַּב:
34 וְבֹא יִלְמְדֶךָ רִישֶׁךָ וּמַחְסְרֶךָ כֹּאִישׁ מִגֵּן:



30

25.8

35 2 כִּבְדֵי אֱלֹהִים הִקְטַר דְּבַר וּכְבֹד מַלְכִים חִקֵר דְּבַר:
3 שְׂמִים לְרוּם וְאַרְץ לְעַמֶּק וְלֵב מַלְכִים אֵין חִקֵר:

40

4 הִגְו סִינִים מִכֶּסֶף וְיִצְאָה לְצַרְף כְּלִי:
ה הִגְו רִשְׁעֵי לְפָנֵי מֶלֶךְ וַיִּבְנוּ בְּצַדֵּק כְּסֵאִי:

6 אֵל תִּתְהַדָּר לְפָנֵי מֶלֶךְ וּבְמִקוֹם גְּדֹלִים אֵל תַּעֲמֹד:
7 כִּי טוֹב אָמַר לֶךְ עֹלָה הִנֵּה מִהַשְׁפִּילְךָ לְפָנֵי גְדִיבֶיךָ:

מסלול השלישי

(7) 25.7 אשר ראו עיניך

(3) 31 בסו פניו חרלים

(9) 24.21 אטיב לאיש בפעלו

	ואיין . . . לדור דור: ונאספו עשבות הרים: ומחירי שדה עתודים: וחינים לנעורותי:	27,24 כי לא לעולם חסן כה נלוה חציר ונראה דשא 26 כבשים ללבושך 27 ודי חלב עינים ללחמך- ^א
5	וצדיק] ככפיר יבסח: ובאדם ידע כן יארדו: מטר סתף ואין לחם: ושמרי תורה יתקרו כס: ומבקשי יהוה יבינו כל:	28,א נסו ואין רדף רשע[ים] 2 בפשע ארץ ירבים שריה 3 נבר רשע- ועשק דלים 4 עזבי תורה יתללו רשע ה אנשי רע לא יבינו משפט 6 טוב רש הולך בתמו 7 נוצר תורה בן מבין 8 מרבה הונו בנשך יובתרכות 9 מסיר אזנו משמע תורה י משנה ישרים בדרך רע 11 חכם בעיניו איש עשיר 12 בעלין צדיקים רבה תפארת 13 מכסה פשעיו לא יצליח 14 אשרי אדם מפחד תמיד 15 מוטרף רשע על עם דל: שנא- קצע יארך ימים:
10	ומבקשי יהוה יבינו כל: מעקש דרכים והוא עשיר: ורעה זוללים יכלים אביו: לחונן דלים יקבענו: גם תפלתו תועבה: בשחתו הוא יפול: ^א	16 נגיד חסר תבונות רב 17 אדם עשק בדם נפש 18 הולך תמים יושע 19 עבד ארמתו ישבע לחם כ איש אמונות רב ברכות
15	ודל מבין יתקרנו: ובקום רשעים יתפש אדם: ומודה ועזב ירחם: ומקשה לבו יפול ברעה: מוטרף רשע על עם דל: שנא- קצע יארך ימים:	21 חבר פנים לא טוב 22 נבהל להון איש רע עין 23 מוכיח אדם] תן ימצא 24 גזול אביו ^ב ואמר אין פשע כה רחב נפש יגרה מדון 26 כושח כלבו הוא כסיל 27 נותן לרש אין מחסור 28 בקום רשעים יסתר אדם
20	ועד בור יגום אל יתמכו בו: ונעקש דרכים יפול בלשחת: ומרדף ריקים ישבע ריש: ואין להעשיר לא יקנה:	29,א איש תוכחות מקשה ערף 2 ברבות צדיקים ישמח העם 3 איש אהב חכמה ישמח אביו 4 מלך במשפט יעמיד ארץ ה נבר מחליק על רעהו ו כפישע איש רע מוקש 7 ידע צדיק דין דלים
25	ועל פת לחם יפשע נכר: ולא ידע כי חסר יבאנו: ממחליק לשון [אחריו]: חבר הוא לאיש משחית: ובסח על יהוה יתשן: והולך בחכמה הוא ימלט: ומעלים עיניו רב מארות: ובאדם ירבו צדיקים:	
30	פתע ישבר ואין מרפא: ובמשל רשע יאנח עם: ורעה זונות יאבד הון: ואיש תרומות יתסנה: רשת פורש על פעמיו: וצדיק ירויף ושמח: רשע לא יבין דעת:	
35		

(ב) 24 ואסו

(ג) 28 ותמיסים יתלו טוב

(ד) 28,2 מבין

(ה) 27,27 ללחם ביתך

גלאה להשיבה אל פי:
 משבעה משיכי טעם:
 מתעבר על ריב לא לו:

5

הירה זקים יחצים:]
 ואמר הלא משחק אני:

ובאין נרגן ישחק מדון:
 ואיש מדוניים לחרחר ריב:
 והם ירדו חדרי בטן:
 שפתים חלקים ולב רע:
 ובקרבו ישית מרמה:
 כי שבע תועבות בלבו:

15

תגלה רעתו בקהל:

וגלל אבן אליו תשוב:
 ופה חלק יעשה מדקה:
 כי לא תדע מה ילד יום:
 נכרו ואל שפתך:

20

וכעס אויל ככד משניהם:
 ומי יעמד לפני קנאה:
 מאהבה מסתרת:

מי ידע דבת נשיות שונא:
 ונפש רעבה כל מר מתוק:

25

כן איש נודד ממקומו:
 וימתקרה מיעלת נפש:
 ובית אה תבוא ביום אידך
 מאה רחוק:

30

ואשיבה חרפי דבר:

פתאים עברו נענשו:
 ובעד נכרים חבלהו:
 קללה תחשב לו:
 ואשת מדוניים נשונה:

35

ואיש יחיד פני רעהו:

ושמר אדניו יכבד:
 כן לב האדם לאדם:
 ועיני האדם לא תשבענה:

40

ואיש לפי מהללו:
 לא תסור אגלתו:

שית לבך לעדרים:

26, טמן עצל ידו בצלחת

16 חכם עצל בעיניו
 17 מחזיק באזני בלב עבר

18 כמתלהלה [במות]

19 כן איש רמה את רעהו

20 באפס עצים תכבה אש

21 פחם לגחלים ועצים לאש

22 רברי נרגן כמתלהמים

23 כסף ויניים מצפה על חרש

24 בשפתיו ינכר שינא

כה כי יתן קולו אל תאמן בו

26 מיכסה שגאה במשאון

27 ברה שחת בה יפול

28 לשון שקר ישנא דכו

27,א אל תתהלל ביום מחר

2 יתללך זר ולא פיך

3 ככד אבן ונטל החול

4 אכזריות חמה ושטף אף

ה טובה תוכחת מגלה

6 נאמנים פצעי אוהב

7 נפש שבעה תבוס נפת

8 כצפור נודדת מן קנה

9 שמן וקמרת ישמח לב

י רעד ורע אביך אל תעזב

טוב שבן קרוב

11 חכם בני ושמח לבי

12 ערוב ראה רעה נסתר

13 קח בגדו כי ערב זר [השנים]

14 מדרך רעהו בקול גדול בבקר

15 דלף טורד ביום סגריר

16

17 ברזל כברזל יתיד

18 נצר תאנה יאכל פריה

19 כ . . . הפנים לפנים

כ שאול ואבדה לא תשבענה

21 מצרף לבסף וביר לזהב

22 אם תכתיש את האויל בתוך

[הריופות ובעלי]

23 ידע מדע פני צאנך

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	30,12 דור טהור בעיניו	ומצאתו לא רחין:
	13 דור מה רמו עיניו	ועפעפיו ינשאו:
	14 דור חרבות שניו	ומאכלות מתלעתיו
	לאכל עניים מארץ	ואביונים מאדם:
5	15 לעלוקה שתי בנות	הב הב
	שלוש הנה לא תשבענה	ארבע לא אמרו הן:
	16 שאול זרחם
10	ארץ לא שבעה מים	ואש לא אמרה הן:
	17 עין תלעג לאב	ותבו ליקחת אם
	יקרוה ערבי נחל	ויאכלוה בני נשר:
15	18 שלשה המה נפלאו ממני	וארבעיה לא ידעתים:
	19 דרך הנשר בשמים	דרך נחש עלי צור
	דרך אניה בלב ים	ודרך גבר בעלמה:
	21 תחת שלוש רגוה ארץ	ותחת ארבע לא תוכל שאת:
20	22 תחת עבד כי ימלך	וגבל כי ישבע לחם:
	23 תחת שנואה כי תבעל	ושפחה כי תירש גברתה:
	24 ארבעה הם קטני ארץ	והמה חכמים מחכמים:
	25 בה הנמלים עם לא עו	ויכינו בקיץ לחמם:
	26 שפנים עם לא עצום	וישימו בסלע ביתם:
25	27 מלך אין לארקה	ויצא חצין כלו:
	28 שממית בידים תתפש	והיא בהיכלי מלך:
	29 שלשה המה מיטבי צעד	וארבעה מיטבי לכת:
30	ל ליש גבור בבקמה	ולא ישוב מפני בל:
	31 ודורר מתנים או תיש	ומלך
	32 אם נבלת בהתנשא	ואם זמות יד לפה:
	33 כי מיין הלב יוציא חמאה	ומיין אף יוציא דם:



31,א

40	2 מה ברי -מה למואל	בכורי אמר אליך
	ומה בר בטני	ומה בר נדרי:
	3 אל תתן לנשים חילך	והרכיך -לממחות- מלכין:
	4 אל למלכים שתו יין	ולרוזנים אים שכר:

• 31-32 •

(א) 30.16 עצר (ב) 30: כן דרך אשה מנאפת אכלה ומחתה פיה ואמרה לא פעלתי אין:

(ג) 31.4 אל למלכים למואל (ד) 33 ומיין אפים יוציא ריב

	והכמים ישיבו אף: ורגו ושלחק ואין נחת: וישרים יבקרוו נפשו: והכסם באחור ישבתנה:	29,8 אנשי לצון יפיהו קריה 9 איש תכס נשפט את איש אויל י אנשי דמים ישנאו תם 11 כל רוחו יוציא בסיל
5	כל משרתיו רשעים: מאור עיני שניהם יהוה: כסאו לעד יבון: ונער משלה מבייש אמו: וצדיקים במפלתם יראו: ויתן מעדנים לגפשך:	12 משל מקשוב על דבר שקר 13 רש ואיש תככים נפגשו 14 מלך שופט באמת דלים 15 ישבט ותוכחת יתן חכמה 16 ברכות רשעים ירבה פשע 17 יסר בנד ויגיתך
10	ושמר תורה אשרהו: כי יבין ואין מענה: תקוה לכסיל ממנו: ואחריתו יהיה מדון: ובעל חמה רב פשע: ושפל רוח יתמד בבוד: אלה ישמע ולא יגיד: ובוטח ביהוה ישנב: ומיהוה משפט איש: ותועבת רשע ישר דרך:	18 כאין חזון יפרע עם 19 בדברים לא יסר עבד 20 הוי' איש אין בדבריו 21 מפנק מנער עבדו 22 איש אף יגרה מדון 23 נאות אדם תשפילנו 24 חולק עם גנב שונא נפשו 25 בה חרדת אדם יתן מוקש 26 רבים מפקשים פני מושל 27 תועבת צדיקים איש עול



25	לאותי אל יאקל: ולא בית אדם לי: ודעת קדשים ארע: מי אסף רוח בחפניו מי ה־ח־יִק־ב־אפסי ארץ ומה שם בנוי: מנן הוא להוסים בו: פן יוביח בך ונבובק: אל תמנע ממני בטרם אמות: ראש ועשר אל תתן לי: ואמרתי מי יהוה ותפשתי שם אלהי: פן יקללך ואשמת: ואת אמו לא יכרך:	30,א נאם הנבר לאותי אל 2 כי בער אנכי מאיש 3 ולא למדת חכמה 4 מי עלה שמים ויכרד מי צרר מים בשמלה מה שמו ה כל אמרת אלוה צרופה 6 אל תוסף על דבריו 7 שמים שאלתי מאתך 8 יקוא ודבר בוב תרחק ממני 9 פן אשבע וכחשתי ופן אקיש וגנבתי י אל תלשן עבד אל אדניו 11 דור אביו יקלל
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-43- Critical Notes on Proverbs -53-

THE PRINCIPAL commentaries and critical notes on the Book of Proverbs are referred to in the present notes under the following abbreviations: -

BAUMG. = A. J. BAUMGARINER, *Étude critique sur l'état du* 5
texte du livre des Proverbes d'après les principales traductions
anciennes, Leipzig, 1890.

BERTH. = E. BERTHEAU, *Die Sprüche Salomo's* (in *Kurzgefasstes*
Exegetisches Handbuch zum AT), Leipzig, 1847.

BICK. = G. BICKEL, *Kritische Bearbeitung der Proverbien*, in 10
the Vienna Oriental Journal, vol. 5 (1891), pp. 86ff.

CHAJES = H. P. CHAJES, *Proverbia Studien zu der sogenannten Salomonischen*
Sammlung C. 1-xxii. 16, Berlin, 1899.

DEL. = FRANZ DELIUSCH, *Das Salomonische Spruchbuch*, in KEH. und 15
DELIUSCH, *Bibl. Commentar über das AT*, Leipzig, 1873.

DYS. = JOH. DYSERINGK, *Kritische Scholien bij de vertaling van het boek der*
Spreuken, in *Theol. Tijdschrift*, Leyden, 1883.

EW. = H. EWALD, *Die Dichter des Alten Bundes*, part 2, second edition,
Göttingen, 1867.

FRANK. = W. FRANKENBERG, *Die Sprüche übersetzt und erklärt* in W. NO- 20
WACK's *Handkommentar zum AT*, Göttingen, 1898.

GRÄTZ. = H. GRÄTZ, *Exegetische Studien zu den Salomonischen Sprüchen*, in
Monatsschrift für Geschichte und Wissenschaft des Judenthums, 1884, pp. 289ff.;
337ff.; 414ff.; 433ff. Cf. GRÄTZ'S critical notes on Proverbs in the second part
of his *Emendationes*, Breslau, 1893, pp. 30-33 (covers cc. 1-22). 25

HHD. = M. HILDENHEIM, *Zur Textkritik der Proverbien*, in *Deutsche Viertel-*
jahresschrift für englisch-theologische Forschung und Kritik, 2 (Gotha, 1865),
pp. 395ff.; 3 (Zürich, 1867), 51ff., and 327ff. (covers cc. 1-9).

HUZ. = F. HUZIG, *Die Sprüche Salomos übersetzt und ausgelegt*, Zurich, 1858.

JÄG. = J. G. JÄGER, *Observationes in Proverbiorum Salomonis versione* 30
Alexandrinam, Meldorpij et Lipsiæ, 1788.

KAMPH. = A. KAMPHAUSEN, *Übersetzung der Sprüche* in KAUFZSCH'S AT
second edition, Freiburg, 1896, pp. 784ff., with brief critical notes on the text
in the *Beilagen*, pp. 81ff.

LAG. = P. DE LAGARDE, *Anmerkungen zu griechischen Uebersetzung der* 35
Proverbien, Leipzig, 1863.

31: פן ישתה וישבח מחקק וישנה דין כל בני עמי:
 6 תנו שכר לאיבד ויין למרי נפש:
 7 ישתה וישבח רישו ועמלו לא יזכר עוד:
 8 פתח פיה לאדם אל דין כל בני חלוקי:
 9 פתח פיה שפט צדק ודין עמי ואביון:

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1 י שת חיל מי ימצא ורחק מפנינים מברה:
 11 טח בה לב בעלה ושלל לא יחסר:
 12 מלתחו טוב ולא רע כל ימי חייה:
 13 רשה צמר ופשתים ותעש בחפין כפיה:
 14 יתה כאניות סוחר ממרחק תביא לחמה:
 15 טו תקם בעוד לילה ותתן טרף לביתה:
 16 ממה שדה ותקחהו מפרי כפיה נטעה כרם:
 17 גרה בעיז מתניה ותאמין ורועתיה:
 18 עמה כי טוב סחרה לא יכבה בליל נרה:
 19 דיה שלחה בבישור ובפיה תמכו פלך:
 20 ב פה פרשה לעני וידיה שלחה לאביון:
 21 א תירא לביתה משלג כי כל ביתה לבש שנים:
 22 רבדים עשתה לה שש וארגמן לבושה:
 23 ורע בשערים בעלה בשבתו עם זקני ארין:
 24 דין עשתה ותמכר וחגור נתנה לבנעני:
 25 ז והדר לבושה ותשחק ליום אחרון:
 26 ית פתחה בחכמה ותורת חסד על לשונה:
 27 ופיה הלליכות ביתה ולחם עצלות לא תאכל:
 28 מז בניה ויאשרוק ויחללה בעלה:
 29 בות בנות עשו חיל ואת עלית על פלנה:
 30 ל קר חתן והבל היפי אשה יראת יהוה היא תתהלל:
 31 נו לה מפרי ידיה ויתללוה בשערים מעשיה:

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• 31:31 •

31:31 יחק לנערתיה

- r Assy. *mišlāni*, Arabic شطوړ, and that the term refers to the form (contrast above, p. 32, l. 49); it means originally neither *parable* nor *proverb* &c. but simply *a line of poetry* or *verse*, each such consisting of two hemistichs. — (According to KÖNIG, *Stilistik* (Bonn, 1900) p. 81, l. 19 מִשְׁלָּל means ἰσοπέδιον, *sententia*.)
- For cuneiform proverbs see HALÉVY, *Mélanges de critique et d'histoire relatives aux peuples sémitiques* (Paris, 1883) pp. 326 ff. and JÄGER's paper in *Beitr. z. Assy.* 2, 274 ff., esp. p. 281; cf. note 20 to my lecture on *The Book of Ecclesiastes* (Boston, 1894). *Ibid.* n. 23 I have quoted a specimen of an Assyrian מִשְׁלָּל: —
- ālu ša kakkašu dannu nakru ina pān abullišu ul iḫpaḫar
"A city whose weapon is not strong —
The enemy will not be scattered in front of her gate."

- The introductory verses at the beginning of the Book of Proverbs bear a certain resemblance to the opening lines of the Babylonian Nimrod Epic; see *Beitr. z. Assy.* 1, 102; MÜRDTER-DELLITZSCH, *Geschichte Babylonien und Assyriens* (Calw, 1891), p. 47; A. JEREMIAS, *Izdubar-Nimrod* (Leipzig, 1891), 15 p. 14. It might be well to state in this connection that it is by no means certain that the ideographic name of the hero of the Babylonian epic is to be read *Gilgames*; see *Journal of the Amer. Orient. Soc.*, vol. 16, p. ix. *Gilgames* may have been a surname like the appellation of the Babylonian Noah, *Atra-xaxis* or *Nasis-atra* (see *l. c.*, p. cxi). To read the ideographic name of the hero of 20 the Babylonian epic *Gilgames* is about as reasonable as the idea that the name *Richard I.* should be pronounced *Cœur de Lion*. Contrast KB 6, 1, p. 116.
- (8) I have pointed out in the Critical Notes on Chronicles, p. 80, l. 48 that תורה is a Babylonian loanword = *tertu*,^a the indication of the divine will from which the 25 sacred oracle is derived, while Aram. אַרְתָּא and Ethiopic *ört* correspond to the byform of *tertu*: *ärtu*. This *ärtu* has no connection with Heb. אוריים, as ZIMMERN suggests in his *Beitr. zur babyl. Religion*, part 2 (Leipzig, 1899) p. 91, n. 2; אוריים, the unfavorable, condemnatory answer of the oracle, is connected with ארר *to curse* just as *ullu*, the cuneiform technical term for the unfavorable 30 answer is akin to אלקה *curse*; *ullulu* means in Assyrian *spell-bound* from אלל *to bind*, just as *arāru* means not only *to curse* but also *to bind* (DILL., *Heb. Lang.*, p. 53; HW 70^b.138^a), or as תבר denotes both *association* (see below, note on 21.9) and *enchantment*. The technical name for the favorable answer, Heb. תמים *blamelessness, acquittal* is, in the cuneiform texts, *annu*, lit. *response*, cf. Heb. 35 ענה see below, note on 15.28^a; a connection with *annū* 'this' and Heb. הנה; ZIMMERN, *l. c.*, p. 88, n. 4) is not probable. The name of the Babylonian diviners, *barū* (cf. ברית, ZIMMERN, *l. c.* p. 90) is not concealed in הברי שמים Is. 47, 13, as ZIMMERN suggests (*l. c.* p. 85, n. 8) but we find it in Is. 44, 25; Jer. 50, 36, where we must read ברים instead of אים ברים (3 *divini*). See the abstract of my paper on *The Origin of the Mosiac Ceremonial* in No. 145 of the *Johns Hopkins University Circulars* (May, 1900) p. 37^a and my paper on *Babylonian Elements in the Levitic Ritual* in vol. 19 of the *Journal of Biblical Literature* (Boston, 1900) p. 58; cf. Crit. Notes on Ezra-Nehemiah, p. Co. l. 15.
- (10) אֶל־הַבָּא, solemnly pronounced, is a full hemistich. TOY, *Comm.*, p. 19, remarks 45 that this clause may be purposely short. Similarly the brevity of the first hemistich in 23, 35^c, מתי אקין, is intentional: after מתי אקין there is a pause, practically equivalent to our modern dash (—); it is unnecessary to insert, with BICK. and TOY, מיני (Gen. 9, 24). For this intentional brevity of certain hemistichs see Crit. Notes on Isaiah, p. 172, l. 1; cf. also Is. 40, 9, where the first hemistich 50

אֶל־הַבָּא

^a [For the *ō* in תורה — Babyl. *tertu* see Crit. Notes on Ezra-Nehemiah, p. 31, l. 23; p. 58, l. 7; Crit. Notes on Isaiah, p. 88, l. 38. — P. H.]

MÜHLAU, H. F., *De proverborum quae dicuntur Aguri et Lemuelis origine atque indole*, Lipsiae, 1809.

NOW. = W. NOWACK, *Die Sprüche Salomo's in Kurzgefasstes exegetisches Handbuch zum AT*, Leipzig, 1883.

OORI = H. OORI, *Spreuken 1-9*, in *Theol. Tijdschrift*, Leyden, 1885, pp. 379ff. 5

PINK. = H. PINKUSS, *Die syrische Uebersetzung der Proverbien textkritisch und in ihrem Verhältnisse zu dem masoretischen Text, den LXX und dem Targum untersucht*; in ZAT 14 (1894).

STRACK. *Die Sprüche Salomos*, second edition, Nordlingen, 1899 in STRACK'S and ZOCKLER'S *Kurzgefasstes Kommentar zu den Heiligen Schriften des A und NT*. 10

TOY = C. H. TOY, *A Critical and Exegetical Commentary on The Book of Proverbs*, New York and Edinburgh, 1899, in *The International Critical Commentary*. 15

VOGEL = A. SCHULTENSII *Versio integra Proverborum Salomonis et in eadem Commentarius, quem in compendium rededit et observationibus criticis auxit* GEO. JO. LUDOV. VOGEL, Halis, 1768.

WILD. = G. WILDEBOER, *Die Sprüche*, in KARL MARTI'S *Kurzer Hand-Commentar zum AT*, Freiburg i. B., 1897 cf. also WILDEBOER, *De Tijdbepaling van het Boek der Spreuken in Verslagen en Mededeelingen der Koninkl. Akad. van Wetenschappen* (Afd. Letterkunde, 4. Reeks, deel iii) Amsterdam, 1896, pp. 233-235. 20

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- I (3) Instead of מוֹפֵר הַשְּׁבִיל אֵל, which is somewhat peculiar, OORI suggests מוֹפֵר הַשְּׁבִיל; it is better, however, to read מוֹפֵר וְהַשְּׁבִיל, following 21, 16 and Dan. 1, 17.
- (4) [For אֵל פְּתָאִים read פְּתָאִים; cf. ZA 2, 275; NOLDEKE, *Syr. Gr.* 2 § 40, E; LAGARDE, *Mittheil.* 3, 29, n. 1; JÄGLER, *Beitr. z. Assyriol.* 1, 489. 30
- (6) The Hebrew term מוֹפֵר does not mean *simile, parable*, it refers to poetic lines consisting of two parallel halves or hemistichs; cf. Assyri. *mišlu* 'half' Arab. شطر, DEL., HW 432^a, and the Arabic term قصيدة i. e. *broken in two, divided in the middle*. Like Arabic شعر cuneiform poetry is generally arranged in two parallel columns, each line consisting of two hemistichs, as the Song of Moses in Deut. 32 appears in the current editions of אֵל; cf. SCHRADLER, *Die Holfahrt der Istar* (Giessen, 1874) p. 60; HAUPI, *Akkad. Sprache* (Berlin, 1883) p. 25 and pp. xxxv, xxxvi below; ZIMMERN, *Babyl. Busspsalmen* (Leipzig, 1885; *Beitr. zur Kenntniss der Babyl. Religion*, Part I (Leipzig, 1896) p. 53; ZA 8, 121; 10, 1; 11, 86; 12, 382; DELITZSCH, *Das babyl. Welterschöpfungsepos* (Leipzig, 1896), pp. 6 and 60ff., especially pp. 100ff. and pp. 92ff.; GUNKEL, *Schöpfung und Chaos* (Göttingen, 1895) pp. ix and 401ff.; CHEYNE, *Crit. Notes on Isaiah*, p. 78, l. 24. 35 40

BROWN-DRIVER-BRIGGS' Lex. translates מוֹפֵר *proverb, parable* but adds in parenthesis: "of sentences constructed in *parallelism*, usually of Hebrew wisdom, but occasionally of other types;" and TOY states in his *Commentary on Proverbs*, p. 3: "The Hebrew word מוֹפֵר (*proverb*) probably signifies *similarity, parallelism* (nearly = *comparison*), and seems to have been used at an early time of all poetry, hardly with reference to the form (parallelism of clauses, clause-rhythm, being the distinctive formal characteristic of old-Semitic poetry), but, probably, with reference to the thought (short distichs made by the juxtaposition of related ideas, originally comparisons with familiar objects. I believe, however, that מוֹפֵר means originally *equality* or *equal parts* or *halves*,

- 1 [One of the three hemistichs of this verse must be omitted; TOY cancels the first, **אל** תשובו, or rather לתוכחה, שובו, but it seems preferable to eliminate the third, אוריעה דברי אהבם, which appears to be an explanatory gloss to the second hemistich והי הנה אביעה לכם רוהי, and it would perhaps be best to transpose the first and second hemistichs, thus reading:—
 □ הנה אביעה לכם רוהי □ :שובו לתוכחה:] 5
- (26) **calamity** (cf. v. 27; 6, 15; 13, 15; 24, 22; 27, 10; for 17, 5; see p. 49, l. 16) is identical with **דא** flood Gen. 2, 6; Job 36, 27; see Crit. Notes on Genesis, p. 118, l. 3. For **שחק** = **צחק** see Crit. Notes on Judges, p. 59, l. 6. — P. H.]
- (27) **אל** K^{thib} בשאנה, transcriptional error; Q^{rè} בשואה.
אל + **עליבם צרה וצוקה**; so, too, **שצ**, yet in **ש** between the first and second 10 hemistichs of the verse in **אל**; apparently the words stood on the margin of the common archetype of **אל** and **ש**.
- (29) BICK. + **אלהים** (cf. 2, 5) against **שצ**.
- (30) [For **נאץ** cf. Crit. Notes on Ezekiel, p. 81, l. 3.]
- (33) **שאנן**, in spite of **שאננו** Job 3, 18, is not a form **קטל** (BARTH, § 143^a) but a form 15 **קטלן**, like **كسلان** *lazzy* &c. (BARTH § 206^a), so, too, **רענן**; the form **רעננה** in Job 15, 32 is adjective, not verbal; the two hemistichs of the verse must be transposed: — **בלא יוטו הקלו: וכפתו לא רעננה**. — P. H.]
- 2 (7) **נצפן** K^{thib} and so **ש**; Q^{rè} **נצפן** and so **שצ**. [For **נצפן** to predestinate see WELL- 20 HAUSEN's translation of The Psalms, p. 169, l. 36; cf. below, 13, 22. The stem of **תושקה** is **اسقى** (cf. below, p. 40, l. 32) not **يشه**. — P. H.]
- (8) **אל** K^{thib} **חסידו**, i. e. **הסידו**; or is it **הסידו** and so only orthographically different 25 from the Q^{rè} **חסידו** with which **ש** agrees? Both readings regard God as the subject of **לנצר** and **ישמר**, that *He may guard the paths of judgment and preserve the way of His saints*. Yet v. 9 presupposes that we are to regard the saints as subject to **לנצר**. Read, with OORT, **הסידו** (BICK. **הסידו**) and for **אל** **ישמר** (so, too, **שצ**), **ישמר**. This is evidently one of the not infrequent cases where the *mater lectionis* was by accident not inserted; **ישמר** then became **ישמר**, which led to the pointing **הסידו**. [For **לנצר** see below, p. 52, l. 11. For the non-assimilation of the 30 **נ** in **אל** **לנצר** cf. the Assyr. Šaf'el *ušançir* (DEL., HW 477^b; Assyr. Gr. § 49, b). In Assyrian, antedental *n* is, as a rule, not assimilated in cases where the assimilation would produce ambiguity, e. g. *enzu* 'goat' in distinction from *ezzu* 'strong,' *enzu* 'weak' in distinction from *esšu* (= *cdšu*, *hadšu*) 'new' &c. See *Hebraica* 1, 227. V. 8^b should be inserted after 7^a. — P. H.]
- (9) TOY thinks the rhythm might be improved by reading **תשמר** *thou shalt keep* 35 instead of **אל** **מישרים**.
- (14) **אל** + **רע** so, too, **שצ**; DYS., GRÄTZ (רע). This is a surprising pleonasm beside **תהפכות**; it is evidently repeated from 14^a and is, with OORT, to be struck out.
- (15) Read with DYS., WILD., STRACK, following 10, 9, **מעקשים** **אל** *whose paths 40 are crooked*; but the parallel **במעלותם** shows that the sinners are the subject. **שצ** and TOY try vainly to help the sense out by passing over the **ב** in **במעלותם**.
- (17) [For **בית** see above p. 33, l. 38. — P. H.]
 It would perhaps be better to read with BICK. and TOY, **אלהים** for **אל** **אלהיה**.
- (18) **אל** **שחה**, and so **ש**; this **שחה** is evidently intended as predicate to **ביתה**, but **בית** is 45 masculine, and if we accent the last syllable (as perfect of **שחה**) the meaning is unsuitable. LAG., OORT, BICK., following **שחה** **שחה**. [We might perhaps read: **שחתתמון ביתה**; cf. 22, 14; 23, 27; also Is. 38, 17.]
- (19) For the first hemistich, **בל באיה לא ישבוין**, cf. the line in the cuneiform description 50 of Hades (HAUPT, Nimir. Ep. 19, 30: *ana bitī ša eribušu lá açu* 'to the house whence no one issues who has once entered it; cf. JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), p. 566; SCHRADER's KB 6, 1, p. 80, l. 5; p. 188, l. 30. (P. S. — See now PEISER in his OLZ 3, 451). — P. H.]

- of the third line consists merely of הרימי practically equivalent to *Lift up!* / *אף* while אל תירא represents the second hemistich. It is by no means necessary to suppose that a second hemistich (DUBM: השמיעי שלום) has dropped out, or that הנה אדני should be transposed from the beginning of v. 10. MARH. See the translation of the opening chapter of Deutero-Isaiah in No. 145 of the *Johns Hopkins University Circulars* p. 39^b. In the same way שרי יצנני in Job 31, 35 constitute two separate clauses (or lines), and we need not insert, with DUBM, מייחן לי מנלה; but נתב in the last clause of the verse should be corrected to יכתב, following § 565, 3 *et librum scribat* (cf. BUDD's *Comm.*, p. 184 below). The words on the Luther Monument in Worms, with which the Reformer is said to have concluded his answer at the Diet on April 18th 1521, *Har stelle ich! Ich kann nicht anders! Gott helfe mir! Amen*, might form a tetrastich in Hebrew. Cf. also the last line of Prov. 30 4: ומה שסרבו and מתרשמו. — P. II.
- (11) לרב אל. GRÄTZ, DVS., KAMHL, WILD., TOY, read לרב for the sake of the parallelism with לנקי. But v. 18^a supports אל so OORT. [רב instead of אל seems to be preferable. The error may be due to the influence of v. 18^a (cf. 12 6). נצפנה לנקי הנם appears to be an explanatory gloss (TOY). — P. II.]
- (15) בני אל (so, too, 6^{Seac}); BICK., with 6^{AV} &c. Instead of אל מנתיבתם 6^{Seac} read, probably more correctly, מנתיבתם; the only certain occurrence of the fem. sing. גתיבה is Is. 43, 16.
- (16) V. 16 is omitted by 6^{VP}, HEZ., NÖW., DVS., OORT, BICK., WILD.; it is an evident gloss from Is. 59, 7. 6^{Seac}, BAUMG. support אל.
- (17) TOY thinks that we should perhaps read מפרשה רשת [which would require the emendation הנה instead of the preceding הנם of אל or פרשו instead of מרה אל. הרשת]. [נם is certainly wrong; v. 17 is a proverbial quotation. — P. II.]
- (18) WILD. prefers to read לרב, following 6 of φόνου υπερχοντες, instead of לרבם.
- (19) TOY is inclined to read אחרית such is the fate &c. instead of אל אחרית but 6 has αὐ ὁδοί (cf. ψ 1, 6 &c.).
- Instead of אל בעליו JÄG., HLID., OORT following 6 ἦν γὰρ ἀσβεβία prefer to read בעולה; yet in that case we would expect נפשי 6 ἦν ἐαυτῶν ψυχῶν.
- (20) [אל] for תבמות is amplificative plural; cf. p. 40, l. 50; p. 49, l. 3; p. 51, l. 45 and Crit. Notes on Ezekiel, p. 70, l. 50; contrast GRS-KAUZSCH⁹ § 124, e. אל תרנה in this connection (cf. 8, 5) cannot be 3 f plur. (= tarunna; cf. Arab. *ḡugirna* for *ḡugirna*, &c.); nor can it be an emphatic form of the 3 f sing. = Arab. *tarunni*; it might be explained as a form like Arab. *tamudda* for *tamud* (WRIGHT-DE GOUJON I, § 121), but, unless we read, with HLID. and OORT (WRIGHT-DE GOUJON I, § 121), it is better to point תרנה as in Job 39, 23. KONIG, *Synt.* § 348, c. — P. II.]
- (21) For אל המית 6 (ταίχεν) seems to have read המית. TOY is inclined to adopt this reading [so, too, OORT, *Em.* — P. II.] or to substitute מרמים, as in 8 2. אל overcrowds and disturbs the hemistich; it is evidently an explanatory gloss to בפתחי שערים. Cf. OORT, *Em.* see below, p. 60, l. 1. In the same way the following אמריק must be omitted as superfluous scribal expansion (so TOY; cf. below, p. 55, l. 23).
- (22) For אל תאחבו we must read תאחבו (*tahabû = tāhabû*, so, too, שאת, באר, נאב, &c for שאת, באר, נאב; see Crit. Notes on Isaiah, p. 88 l. 40. Cf. שקה 1 S 1, 17 = שאלה &c. The name בית שאן was pronounced בית שן, in the Amarna tablets it appears as *Bit šani*. Assy. s = ש cf. Crit. Notes on Ezekiel p. 64 l. 31; see English translation of Joshua, p. 84, l. 22. Cf. also below p. 36, l. 14. אל לעץ חסרו להם must be omitted, with TOY, as scribal expansion. — P. II.]
- (23) DVS., TOY prefer שובו to תשובו אל; the ת is perhaps dittogram of preceding ת. 59

^a [It is hardly necessary to state that these first two clauses are not authentic; cf. KANKE, *Deutsche Gesch. im Zeitalter der Reform.*, 6th ed., vol. 1, p. 330. — P. II.]

- 3 (26) For **א** בַּכֶּלֶךְ LAG., DYS. read בְּבַל־מִפְלִתֶיךָ following **ט** ἐπὶ πασῶν ὁδῶν σου. This would make the first hemistich too long unless we omit יהיה as dittogram of יהיה (*cf.* Crit. Notes on Ezekiel, p. 52, l. 52).
- (27) For **א** מִבְּעֵלָיו, which is somewhat peculiar, TOY reads מִרְעִיךָ *from thy neighbor*; [OORT, *Em.*, מִמְּבִינִן, and לְעֵטָה for **א** לְעֵשׂוֹת — P. H.] 5
א K^{thib} רָדָה, but Gen. 31, 29; Deut. 28, 32; Mic. 2, 1 support the Q^{re} רָדָה.
- (28) **א** K^{thib} לְרַעֲיָה, plur. *to thy neighbors*; read, with the Q^{re}, the sing. לְרַעֲיָה in agreement with the imp. sing. which follows.
- (30) Instead of **א** K^{thib} תְּרִיבִים read, with the Q^{re}, תְּרִיבִים; a root רִוַּב (*mediae* ו) *quarrel* does not occur. 10
- (31) Instead of the flat **א** תִּבְחַר אֵל *choose not* read, with HITZ. and GRÄTZ, against DEL. and NOW. but following 24, 19 and **ψ** 37, 1 (7), אֵלֶיךָ תִּתְחַר; **ט** ἠγνώσθησθε.
- 34) Instead of **א** לְלִצִּים אִם DYS. reads עִם־לִצִּים, following **ψ** 18, 27; the dittography of the ל led to the change of עִם to אִם.
 Read, with the Q^{re}, וְלִצְנָיִם; for *miserable or wretched ones* (so **א** K^{thib} עֲנִיִּים 15 cannot be opposed to the לִצִּים in the first hemistich of the verse; it should be *those bending humbly before God.* *Cf.* below, p. 49, l. 8 and RAHLFS, עֲנִי *und* עֲנִי *in den Psalmen*, Göttingen, 1892.
- (35) WILD. conjectures, following Hos. 4, 7, וְקִבְרֵי כְּבוֹדֵם מִטָּפָר בְּקִלְיוֹן; *but the glory of the fools shall be changed into shame*; TOY suggests הִרְשִׁיץ or הִרְשִׁיץ. 20
- 4 (3) TOY reads וַיִּדְרִיד לִפְנֵי אֲבִי רַךְ — כִּי בֶן הָיִיתִי יָרִיד — following **ט** ἀγαπώμενος.
- (4.5) **א** קָנָה חֲכָמָה קָנָה בֵּינָה; *and so, too, S^C but not S^G.* In the first hemistich of v. 5 of **א**, as it now exists, are fragments of v. 7 which originally (see next note) followed v. 5. וְהָיָה was added at the end of v. 4 to complete the line after the 25 connection with תִּשְׁבַּח אֵל had been broken.
- (6.7) **א** (and so, too, S^C) reads v. 6 before v. 7 although the suffixes in v. 6 can only refer to חֲכָמָה and בֵּינָה. V. 7 is lacking in **ט**, yet is not a gloss, as OORT thinks; it had dropped out of the archetype of **א****ט**, was entered later on the margin, and came in **א** to stand in the wrong place. 30
- (13) For **א** **ט** בְּמוֹכָרֵי **ט** בְּמוֹכָרֵי (so TOY); either can be right.
- (15) For **א** פָּרַעְתָּהּ (so perhaps also **ט**, **ט**, followed by **ס**, has ἐν ᾧ ἂν τόπω στρατοπεδεύσασθαι, *i. e.* according to JÄG., מִרְעִיךָ; according to LAG., מִרְעִיךָ; according to OORT, מִרְעִיךָ; the last is perhaps right. [OORT, *Em.*, מִרְעִיךָ. — P. II.]
- (16) **א** K^{thib} יִמְשְׁלוּ Q^{re} יִמְשְׁלוּ; **ט** (καὶ οὐ) κοιμῶνται = יִשְׁכְּבוּ (LAGARDE); **א** לֹא יִלְנוּ (BICK.); **ט** יִמְשְׁלוּ presupposes Q^{re}; **ס** חֲכָמִים וְחַסְדֵּם; read probably יִמְשְׁלוּ (so rightly PINK.; HILD. re-translates: יִמְשְׁלוּ; but the Hif. can hardly be supported with Job 25, 2). The true reading is obscure; OORT guesses יִשְׁהִיּוּ.
- (18.19) V. 19 must be inserted before v. 18, following HITZ. and DEL. and against **א****ט****ס****ט**. Otherwise we should have, at least, to strike out the ו before אֵרָח as a 40 dittogram of the preceding ו.
- (21) Read אֵל יִזְלוּ, or יִזְלוּ, with **ט** וְיִזְלוּ and **ט** וְיִזְלוּ, and comparing יִזְלוּ in Jer. 2, 36. **א** לֹא יִזְלוּ (in 3, 21 יִזְלוּ): means, according to the usual view, *let them not depart!* but the usage of the language recognizes only the Nif'al. **ט** (ὅπως οὐ ἐκλίπουσιν σε αἱ πηγαὶ σου = אֵל יִזְלוּ מִעֵינֶיךָ, in spite of its erroneous view of the mean- 45 ing of the verse, is a witness for the conjecture יִזְלוּ.
- (23) For **א** מְקַל־ (so, too, **ט**) read, with **ט****ס**, מְקַל־ and *cf.* Deut. 12, 21.
- (26) For פֶּלֶם see below, p. 38, l. 5.)
- 5 (2) The first hemistich has probably reached us incomplete; to read, with BICK., 50 לְשִׁמְרָהּ for **א** לְשִׁמְרָהּ does not help. **ט** ἐννοταν ἀγαθόν, but the adjective seems to be an arbitrary addition. DYS. joins to מוֹמֶת, at the end of the first hemistich, וְרַעַת at the beginning of the second; he then further arbitrarily supplements the

- 2 (22) יָחֳזוּ, so HITZ., OORT, BICK., following וְצָעַ (FRANK., Nif'al יִחְזוּ); וְיָחֳזוּ will tear them out. SIEGFRIED [TLZ '99, col. 329] suggests יִחְזוּ will be wiped away (cf. 6, 33). Or should we read יִחְזוּ in the first hemistich, so that the 3 plur. impf. would be used in both hemistichs for the passive as in Aramaic (GES.-KAUTZSCH § 144, g)?
- 3 (1) For the sing. תִּירָתִי וְ reads here and often elsewhere the plur. תִּירָתֵי; attention will not be drawn to further occurrences of this.
- (3) The third hemistich of the verse, וְקָתַבְתֶּם עַל לִוְיָ לִבְרָךְ, although found also in צָעַ, is to be struck out, with וְ, OORT, BICK.; it is a gloss from 7, 3.
- (4) For וְשָׁלַח, which was probably influenced by 13, 15; ψ 111, 10. TOY suggests שָׁלַח good repute.
- (8) וְלִשְׁרָףָהּ לְשֵׁנֶיךָ (so, too, וְ) is rather strange in spite of DILL. and BAUMG. וְשָׁרַף שְׁמוֹנָרִי סוּ and וְשָׁרַף לְבַבְּךָ presuppose either לְשֵׁנֶיךָ (= לְשֵׁנֶיךָ; cf. above, p. 34, l. 44 and below, l. 42) or לְבַשְׂרָהּ. Agreement with וְ K^{thib} speaks for 15 the first (HITZ., OORT); 4, 22, for the second (CLERICUS, GRÄTZ, BICK., FRANK., STRACK, TOY).
- (10) וְשָׁבַר with OORT, FRANK., following וְשָׁבַר; וְשָׁבַר (so, too, וְ), satiety (abundance).
- (11) וְבָנֵי וְ should probably be omitted, with TOY, as (early) scribal insertion; cf. 1, 15.
- (12) וְנָאָב with OORT, following the context; וְנָאָב which can only mean and even as a father. DYS., following וְנָאָב αὐτοῦ δέ, conjectures וְנָאָב, in parallelism with יוֹבִיחַ. But as only the Qal and Hif'il occur of the stem נָאָב, we should have at least to read, with BICK., FRANK., STRACK, TOY, וְנָאָב. For וְנָאָב TOY prefers to read אֲשֶׁר or בְּלִי אֲשֶׁר.
- (13) For וְאָרַם at the beginning of the second hemistich we should probably read, with KAMPH., WILD., OORT, Em., אֲשֶׁר (cf. 6, 12; Is. 2, 9, &c.) or, with TOY, אָנוּשׁ.
- (15) וְ מִפְּנֵי is a transcriptional error; read, with the Q^{thib}, מִפְּנֵי.
- (18) וְעֵץ הַיַּיִן is by no means ein ganz farbloses Bild (FRANKENBERG); we may safely assume that the מְשָׁלִים were conscious of the original meaning of עֵץ חַיִּים (11, 30; 13, 12; 15, 4) as well as of מְקוֹר הַיַּיִן (10, 11; 13, 14; 14, 27; 16, 22) just as modern German poets have not entirely forgotten the import of the term *Jungbrunnen*, although TOY, *Comm.*, p. 206 remarks, "there seems to be no reason to suppose a reference to a primitive *spring of life* corresponding to the *tree of life* of Gen. 2." For the *tree of life* and the *spring of life* (Assyr. *namsû*; cf. Crit. Notes on Ezekiel, p. 64, l. 27) in Oriental folklore see MEISSNER, *Alexander und Gilgames* (Leipzig, 1894), p. 16; cf. JASTROW, *Rel. of Bab. and Assy.*, pp. 510-516. See also SCHRADER'S KB 6, l. p. 248, l. 254; p. 252, l. 298. The *plant of life* is mentioned, apart from the Nimrod Epic, in the cuneiform historical texts, e. g. in an inscription of Esarhaddon (*Beitr. z. Assy.* 3, 254, 11; cf. *ibid.* p. 365): *šarrātu kima šammi balāti eli šir niše litib* 'may the kingdom be beneficial to the welfare (שָׁרָה) of mankind like the plant of life.' Cf. below, p. 60, l. 27. — P. 11.] וְ מִפְּנֵי; read, with LAG., OORT, following the parallelism, מִפְּנֵי. The singular might be explained as distributive: *every one of them will be made happy* cf. GES.-KAUTZSCH § 145, l. but in almost all analogous instances the text is doubtful. BICK. emends וְ מִפְּנֵי מִפְּנֵי וְ מִפְּנֵי.
- (21) וְ מִפְּנֵי is unintelligible; it is impossible to get from v. 20 a subject for יָלוּ. Probably the words were taken from 4, 21 to fill out a text which had become illegible (cf. English translation of Isaiah, p. 209, l. 35. וְ vité, uti παραποις; OORT מִפְּנֵי; cf. below, p. 60, l. 27. — P. 11.] וְ מִפְּנֵי; read, with OORT, TOY, in accordance with the parallelism; וְ מִפְּנֵי; cf. below, p. 40, l. 50.

5 γάρ ζωῆς οὐκ ἐπέρχεται, א בארהא דתי לא דרנא, S וְלֹא בִּזְמַן לָמַדְתָּ אֵלֶיךָ *per semitam* *vitae non ambulat*. It is impossible to take, with GRS-BUHL¹³ s. 77, אַרְחָה אִתְּךָ as a prefixed final clause subordinated to ב. The appeal to Amharic syntax (KÖNIG, *Syntax*, § 414,t) does not help matters.

In ψ 58, 3; 78, 50 פִּלַּס seems to stand for פִּלַּשׁ (see above, p. 38, l. 41); in ψ 78, 50 we must probably point פִּלַּשׁ = Assyr. *iflus* (impf. Qal), ἵκανοποίησεν, ἵκανοποίησεν *viam fecit*, S וְיִלְכֹד, while in ψ 58, 3 the Piel may be causative = *cause to make way*, or *clear the way for*, so that יְדֵיכֶם תִּפְלְשֶׁן = *your hands make way for in-justice*, or in idiomatic German: *öffnen der Ungerechtigkeit Thür und Thor* (S. 1. 3). This פִּלַּס = פִּלַּשׁ *to make way* is identical with Eth. ፈለለ: *iter fecit*, *migravit*. P. S. — Cf. PLISER in his OLZ 3, 451, n. 6.]

In the three passages in Prov., however, פִּלַּס undoubtedly corresponds to Assyr. פִּלַּס *to regard, consider*, and nowhere in OT does פִּלַּס mean *to weigh*. The original meaning of פִּלַּס *steelyard* may be *indicator*. — P. H.]

(22) אַתְּ הַרְשַׁע אַל (so, too, S¹), evidently an explanatory gloss to the preceding suffix; it appeared necessary because v. 21 did not speak of the godless exclusively. ἵκανοποίησεν; hence BICK. ילכו את האיש. TOY suggests תִּפְלְשֶׁן.

(23) אַל יִשְׁנֶה (S וְיִשְׁנֶה אֵל) is evidently corrupt. ἵκανοποίησεν presupposes יאמר or some similar verb, [probably יִשְׁפֹּחַ, cf. 13, 23; Gen. 19, 15; Num. 16, 26; in all these passages ἵκανοποίησεν uses the same verb for אַל נִשְׁפָּח. — P. H.] DYS. ינוע; TOY ינוע

6 (1-19) For the notes on vv. 1-19 see below, p. 42, ll. 51 ff.

(22) V. 22 is, with BICK. and others, to be inserted after v. 23 (cf. on the transposition 7, 3.4) תורה &c. are evidently predicates of מצוה and תורה. In the transposition of the verses the first hemistich has fallen out.

(23) Instead of אַל תּוֹכַחַת כּוֹסֵר אַל (reproofs of instruction) read, with S¹, OORT, תּוֹכַחַת וּמוֹסֵר; ו and ת have changed places.

(24) For אַל רָע read, with GRÄTZ, BICK., רָע, following ἵκανοποίησεν and v. 29; TOY ורה. For אַל לִשְׁוֹן WILD., following ΣΘ, reads לִשְׁוֹן *from the smoothness of the tongue of the strange woman* (cf. AV).

(26) For the first hemistich ἵκανοποίησεν (also S and, essentially, ἵκανοποίησεν) offers ἵκανοποίησεν γάρ πόρνῆς ὄση καὶ ἐνός ἄρτου (= *כי בער ונה כבר לחם*, BICK. FRANK. conjectures *for the price of a harlot is the price of a loaf of bread*.)

(27) [For יחתה see below, p. 61, l. 38. — P. H.]

(29) אַל כֵּן הִבֵּא וְגוֹ (so, too, S and, essentially, S¹) is an explanatory gloss to vv. 27, 28, and, as such, is struck out by BICKELL.

(30) For אַל לֹא WILD., FRANK. read הלא; ה dropped out owing to the preceding ה at the end of v. 2) (*haplography*; the traditional rendering *Men do not despise a thief* is certainly very strange.

אַל ירעב (so, too, S¹) is an element too many and an evident gloss interpreting נפשו on the basis of passages like Is. 58, 10. It disagrees with v. 31 and is struck out by BICKELL.

(35) [כִּי is here *concessive*, as in Eccl. 4, 14^a - כִּי נִסַּח לִּי Is. 1, 15 or כִּי נִסַּח Eccl. 4, 14^b; cf. the translation of Eccl. 4, 13-16 in note 23 of my lecture on Ecclesiastes, *Oriental Studies*, Boston, 1804 p. 272; see also GRS, KAUFMANN § 110, b. — P. H.]

13 GRS-BUHL.

^a [PINKISS remarks: *Mit dem Verbum פִּלַּס weis S., so oft es vorkommt, nichts Rechtes anzufangen.*

^b The Received Text עולת הפלסון in the preceding line (cf. Job 36, 23) seems to be correct; the conjecture בלבל is very improbable; contrast WILLHAUSSEN, *Skizzen und Vorarbeiten*, part 6, p. 176. אַל בלבל is, of course, impossible; but BATHGAM's emendation בלבל *ye al* does not commend itself. Perhaps we should read: תָּקַם יְדֵיכֶם תִּפְלְשֶׁן. אַף עולת תפעלו בארץ. For יְדֵיכֶם תִּפְלְשֶׁן cf. GRS-KAUFMANN § 144, m. — P. H.]

- 5 second hemistich with **מאשה נכריה**. **ὅτι** αἰσθησὶς δὲ ζωῶν χειλέων ἐντέλλεται σοι; **ὄσασα** αἰσθησὶν ἐντέλλομαι, *i. e.*, according to OORT, **יִצְרֹו לָךְ יִצְרֹו שְׁפָתַי** וידעוּת שפתי לך יצרו; yet **ו** probably read **נָתַת**, and took **יִצְרֹו** actively with an indefinite subject. According to JÄG. and BICK, **ו** read **יִצְנַ** instead of **יִצְרֹו**.
- 5 Perhaps **אָל** is to be inserted, with OORT, before **מִית**. 5
- (6) **אָל** **פָּן**; **וְשָׁלַח** involve **לֹא**; TOY suggests **בָּל**. [*Cf.* below, l. 53. — P. II.]
- (9) **אָל** **הוֹרֵךְ**; **שָׁלַח** **הִלֵּךְ** (= הוֹנֵךְ GEÄTZ, OORT, TOY; **ו** ζωὴν σου, taking **נָתַת**, as some have **קָבַר**, as meaning *soul* LAG.; *cf.* WELLSHAUSEN's translation of the Psalms, p. 187, l. 27; see, however, Crit. Notes on Genesis, p. 107, l. 51. **לִנְקָרִי** with **אָל**; TOY, following **שָׁלַח**, **לִנְקָרִי**. 10
- (10) **אָל** **בְּבֵית** must be a miswriting of some verb; **ו** (so, 100, **שָׁלַח**) εἰς οἴκους ἀλλοτρίων ἔλωσθαι, — in all probability an arbitrary addition of a verb, after **בְּבֵית** had appeared in the text. The parallelism requires something like *and thy hard-
won gain an alien snatch away*. OORT suggests **יִלְבַּשׁ**; FRANK. omits **נָתַת** before **בֵּית**, taking **נָתַת** as subject, corresponding to **נָתַת** in the first hemistich. 15
- (16) FRANK. thinks that **פָּן** or **לֹא** should be inserted before **אָל** **יִפְצֹו**. 15
- (17) According to FRANK, we should read **אָל** instead of **אָל** **אָן**.
- (18) [Verses 18- 20 give the explanation of the allegorical language in vv. 15-17 (just as Is. 51, 10^a explains the mythological allusions in the preceding line 51, 9^c); *cf.* my lecture on Ecclesiastes, p. 20 = *Oriental Studies* (Boston, 1894) p. 261. — 20 P. II.]
- (19) Read, with Graec. Ven. αἰ ταύτης φιλῖα, HIZZ., OORT, following 7, 18, **רָדִיקָה**. The reading **רָדִיקָה** of **אָל** probably originated first in the Rabbinic interpretation of the whole section (so explicitly in Midrash Mishle from v. 15 on) as bearing on the study of the Torah *her breasts will nourish thee*; *cf.* HHD.) 25
- מִדְּמַד** **בְּאַהֲבַתָּה הַשְּׂנֵה תַמִּיד** of **אָל**, although found also in **וְשָׁלַח**, is suspicious if only as a third hemistich in the verse. It is evidently a kind of softening gloss to 19^b.
- (20) The first hemistich is overloaded; we should probably, with DVS., omit **בְּנֵי** **אָל**, following **ו**; *cf.* l. 15.
- (21) [**אָל** **מִכְּעִלְתֵּי כַּפְלָם** means neither *He weighs all his paths* (TOY; RV^M *weigheth carefully*, AV *He pondereth all his goings*, Graec. Ven. καὶ πάσας τὰς ἀναστροφὰς αὐτοῦ ταλαντοῦσαι, nor *He makes plain* TOY, *all*, DEL., KAMPHL, WILD.; RV *maketh level*, but *He watches all his tracks, observes all his doings*. **Ἰ** *omnes gressus ejus considerat*, **ו** εἰς δὲ πάσας τὰς τροχίους αὐτοῦ σκοπεῖται. FRANK., who leaves **מַפְלָם** untranslated, thinks **ו** read **מַעֲפָה** instead of **אָל** **מַפְלָם**, but **פַּלַם**, 35 or rather the Nif. *naflusa*, is a common Assyrian word for *regard, observe, notice, consider*. ZIEGLER (1790 translated correctly: *auf alle ihre Lebensbahnen blickt er scharf*, comparing Job 34, 21: **וְכָל צַעְדֵי יְרֵאָה** || **וְכָל דַּרְבֵי אִישׁ**).
- For the Assyrian stem **פַּלַם** see ZIMMERN, *Babyl. Ruspssalmen*, p. 17; DEL., HW 528^a; *cf.* also post-Biblical and Aramaic **בַּלַּשׁ** *inspect, examine, search*; Syr. **فَلَم** 40 *investigate* &c., which is different from **فَلَم** *to break through* = Assyrian **פַּלַשׁ** (DEL., HW 529; *Beitr. z. Assyr.* 1 177^a s. v. *nifšū*; **فَلَم** *perforavit* is a genuine Syriac word, but **فَلَم** *perquisivit* as well as Aram. **בַּלַּשׁ** seems to be an Assyrian loan-word. In SCHULHES'S *Homonyme Wurzeln* this stem is not discussed.
- In Is. 26, 7 **הַפְּלַם יִשְׁרָה** = **מַעֲנֵל יִשְׁרָה** should be rendered: *The way of the just is plain. Thou watchest the steps of the upright* (יִשְׁרָה, which follows **מִישְׁרָה** in **אָל**, must be substituted for **צַדִּיק** in the second hemistich; contrast **ו**, **מַפְלָם מַעֲנֵל צַדִּיקִים** is nearly equivalent to **צַדִּיקִים** **יִתֵּן הַדָּךְ צַדִּיקִים** *He gives heed to the course of the righteous* in **ו** 1, 6.
- In Prov. 4, 20 **פַּלַם מַעֲנֵל רַגְלֶךָ** means *Watch the path of thy feet* or *Mind thy steps*, and **פַּלַם תֵּימֵם כָּל-הַפְּלַם** in 5, 6 (left untranslated by FRANK) must be explained in the same way; at the end of this verse is an explanatory gloss on **אָל** **תַּפְּלָם**. For **אָל** **פָּן** we must read, with the Versions, **לֹא** or **בָּל**, *cf.* **ו** ὁδοῦς

- 8 (2) Instead of בית of אֱלֹהִים read בְּתוֹךְ, with ט and GRÄTZ, DYS., as in v. 20; עֵבֶר בִּינַת בֵּית.
- (4) [For the plur. אִישִׁים cf. ψ 141, 4; Is. 53, 3; see, however, CHEVNE and MARTI *ad loc.* — P. II.]
- (5) אֱלֹהֵי הַבְּינָה in both hemistichs is strange; GRÄTZ and BICK. read in the second hemistich, הַבְּינָה; so, perhaps, also Ἐὐθεσθε; [cf. Crit. Notes on Ezra, p. 60, l. 47]. 5
- (6) For אֱלֹהֵי הַבְּינָה, which is doubtful, GRÄTZ, TOY read נְכֻחֵים *verity*, as in v. 9.
- (7) TOY conjectures, following 12, 22, תּוֹעֵבָה לִי שִׁפְתֵי רָשָׁע (or תּוֹעֵבָתִי).
- (10) Instead of אֱלֹהֵי מוֹצְרֵי *my instruction* read, with טִשְׁטֵ, OORT, and TOY, מוֹצֵר.
[The second hemistich, וְדַעַת מַחְרֹוּן נִבְחָר, does not mean *And knowledge rather than choice gold* (so AV, DEL. *et scientiam prae auro lectissimo*); אֲשֶׁר נִבְחָר מַחְרֹוּן is an attributive relative clause (= אשר נבחר מחרוין; cf. 16, 16; 22, 1; נבחר in 8, 19 must be explained in the same way, in which מחרוין is placed before נבחר for the sake of emphasis. The following בִּי, at the beginning of v. 11, is confirmative (not = *for*, but = *indeed*). דַּעַת is accusative dependent on קָחוּ. Cf. p. 44, l. 16.]
- (12) אֱלֹהֵי הַכְּמָה, which makes the first hemistich too long, may be scribal expansion. — P. II.] 15
Instead of אֱלֹהֵי שִׁבְנָתִי FRANK. reads שִׁבְנָתִי, or rather הַשִּׁבְנָתִי, following ψ 139, 3 (= *ich verstehe mich auf Klugheit, I am acquainted with prudence, I am an expert in prudence*); TOY קָנִיתִי *I possess*. [אֱלֹהֵי שִׁבְנָתִי, however, may be correct; it is a denominative verb, derived from שָׁבַן *neighbor* (27, 10; Ex. 12, 4; 3, 22; Ruth 4, 17; Jer. 6, 21; ψ 31, 12; שִׁבְנָתִי עֵרַמָּה means *I live close by, am well acquainted with, עֵרַמָּה, I am sapientia incolo solertiam, DEL.*). The phrase אֱלֹהֵי שִׁבְנָתִי עֵרַמָּה is practically equivalent to מָדַע לְבִינָה אֶקְרָא 7, 4^b. Cf. also חָלִי וְדַעַת חָלִי Is. 53, 3. — P. II.]
For אֱלֹהֵי מוֹצְרֵי דַּעַת *thoughtful knowledge* read וְדַעַת וּמוֹצְרֵי, with טִשְׁטֵ.
- (13) אֱלֹהֵי יִרְאָה יִהְיֶה שְׂנֵאת רַע (also in טִשְׁטֵ) is a hemistich too many and breaks the 25 context; BICK., who also puts v. 13 after v. 17, strikes it out as a gloss.
- (14) Instead of אֱלֹהֵי בִינָה לִי נְבוּרָה *I am understanding; I have might*, we have probably, with Ἐὐθεσθε, ἐμὴ δὲ σοφύς and יָדָא לִי *to read יָדָא וְנִי*; or, at any rate, with OORT, TOY, לִי בִינָה אֱלֹהֵי. לִי בִינָה אֱלֹהֵי would be on the analogy of numerous genuine Semitic nominal clauses expressing the identity or absolute 30 congruity of subject and predicate (cf. GES. KAUTZSCH § 141, c. d., but here contrary to the context. עֵבֶר has simply וְנְבוּרָתָא וְבִינָתָא).
- (16) Instead of אֱלֹהֵי שִׁפְתֵי כָל TOY reads, following ט, יִשְׁפְּטוּ.
- (17) אֱלֹהֵי הַכְּתִיבָה, not אֱלֹהֵי הַכְּתִיבָה as BICK. wishes to pronounce it. Read Q^hרֵי אֱלֹהֵי, with טִשְׁטֵ. Ew. points to v. 11 where also Wisdom speaks of itself in the 3^d 35 with אֱלֹהֵי. The K^hthib is a dogmatic correction intended to prevent the use of the verse in defense of the Christian λόγος doctrine; the Torah enters in the place of Wisdom. [Cf. below, p. 45, l. 24; p. 60, l. 14.]
For אֱלֹהֵי = אֱלֹהֵי cf. above, p. 33, l. 25; p. 34, l. 44.
- (19) For נִבְחָר see above, l. 11. — P. II.] 40
- (24) אֱלֹהֵי הַמַּיִם in apposition to מַעֲיֵנָתָא is strange grammatically and in sense; strictly speaking, it can mean nothing but *the most honored among the waters* (cf. Is. 23, 8f. and GES. KAUTZSCH § 133, h.). Ἐπὶ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων passes over to מַעֲיֵנָתָא, as also does § (cf. PINK.); עֵבֶר עֲסוּנֵי דְמַיָּא. [OORT suggests 45 נִבְחָרָה; TOY, מַלְאִי or נִמְלְאִי מַיִם; but perhaps we should substitute מַיִם וּמְקוֹי (Lev. 11, 36, Syr. مَحْبِلًا, Assyr. qibū' or וּמְצַאֵי מַיִם (cf. note on Is. 58, 11). — P. II.]
- (26) אֱלֹהֵי (so, too, טִשְׁטֵ and also ט, if it did not read רָשָׁעִי) does not give a satisfactory sense.
- (27) [For אֱלֹהֵי בְּחָקוֹ (= בְּחָקוֹ) it would be better to read בְּחָקוֹ; cf. Crit. Notes on Isaiah, p. 137, l. 13. The q may be due to the influence of v. 29^b where בְּחָקוֹ was corrupted to בְּחָקוֹ; see below, p. 42, l. 2. — P. II.] 50
- (28) Instead of אֱלֹהֵי בְּחָקוֹ read, with טִשְׁטֵ and OORT, TOY, בְּחָקוֹ, according to the usage of infinitives with suffixes in vv. 27-29.

- 7 (6) In place of **א** **מחלון ביתי** **ש** **ש** express **מחלון ביתה** FRANK. therefore, substitutes throughout in vv. 6.7 the 3 fem. for the 1 pers., and **ע** has **מן קתא ועירחא** **מן**. OORT reads **במחלון הבקטי**; the rhythm suggests rather **מחלון ביתי הבטתי**.
- 8' **א** **פנה** (instead of **פנתה**; G.L.S.-KAUTZSCH § 91.6; cf. notes on Gen. 40 10; Is. 28.4) is doubtful; perhaps we should read **פנתה** following **ש** KAMPH. WILD. STRACK; cf. v. 12. 5
- 9) For **א** **אישן** FRANK. reads **אשן** following 20.2) Q^rc. He adds that **אשן** is frequently used in the Evangel. Hierosol. with the meaning *time*; but this usage may be derived from the passages in Proverbs.
- 10) **א** **נצרת לב** could only mean *like one guarded of heart* (cf. 14.2 and G.L.S.-KAUTZSCH § 116,k ; **ש** (so, too, **ש**) **η ποιητὴ νέου ἐξίπτουσθαι καρδίας** (= **ומעירה**, 10 PINKUSS). OORT. *Fem.* suggests **פורת**. — P. H.
- 11) Instead of **א** **סרת** TOY reads **סובבה** cf. Cant. 3.2.3' *gadding about*
- 16) Instead of **א** **הסבות** with striped (carpets) GRÄTZ conjectured **הסבתי** *I have made beautiful*. Read, with OORT, **הסיתי**, following **ש** **ἐστρωκα**, **ש** **ممشاة** and **ע** **טיח**.
- 18) **א** **נתעלסה**, usually explained as a by-form to **עלן עלו**, is probably only a substitute for a coarser word; **ש** **ἐγκλισθημεν**; **ש** (for **ע** s **נעסיק**) read, with PINK., **נעסיק** (**נעסיק**) *we will embrace*.
- 22 For **א** **פתא**, which is doubtful, DYS., WILD. prefer to read **הפתה**, following **ש** **κερρωθείς**; the article, however, would be peculiar, and the part. **פתה** is found only in Job 5 2. TOY suggests a part. Nif. **נפתה** FRANK. **פתא**; OORT considers 20 **פתא** to be an adverb from the same stem = *like a simpleton*; cf. below, l. 5). For **א** **יבא** (so, too, **ש**) read with OORT **יבא**, following **ש** **ἀρεται**.
- 22 23) After **פתא**, at the end of the first hemistich, the second hemistich has fallen out, as the parallelism shows; 22^b **במה צפור אל פה** goes with **אל פה** in v. 23. V. 23^c (**ולא ידע כי בנפשו הוא**) coming after a hemistich that has now 25 dropped out, formed the close of the period, as 9.18 shows. 22^c **ובענם אל מיתח** and 23^a **עד יפלה הין כבדון** until the arrow cleaves his liver, in **א** are hopelessly corrupt. Nor does **ש** **καὶ ὡσπερ κύων ἐπὶ δεσμούς, ἢ ὡς ἔλαφος τοξεύματι πεπληγὸς εἰς τὸ ἦπαρ** (so, too, **ש**) help us out. Perhaps **א** **יבא** has come from a **יבל** parallel to **יבא**, so 30 GRÄTZ; cf. Is. 53.7. [RUBEN, *Crit. Remarks on some Passages of OT* (London, 1896) p. 11, n. * considers **מזכר** a by-form of **מזכר** cf. **מזכר** = **מזכר** and proposes to read **א** **אזל מזכר** and *as a hart that is caught in the fetter*. He takes **א** **אזל**, at the end of v. 22, to be a corrupt repetition of **אזל** and, following LAG., he supposes that **ש** **ὡσπερ κύων** = **בבל** is a transposition of **אזל** **אזל** 105.18; 35 149.8) which is a gloss on **אזל** **ובענם**. **אזל** **אזל** may be a contraction of **אזל**, cf. Syr. **ܐܘܢܐ**, fem. **ܐܘܢܐ**. In Assy. the words for *ram* **אזל** and *hart* **אזל** are both written alike (see DILL. HW 32^b.48^b *a a lu*. It is possible, however, that one of these words does not represent **אזל** *hart* but **وجل** *ibex*; see my remarks in *Beitr. z. Assyrl.* 1,170. TOY reads **אזל** **יבל למרפק** like a calf that is led to the 40 stall, which is very improbable. Perhaps we should arrange the hemistichs in the following order:
- | | | |
|----------------------|---|----|
| ולא ידע כי בנפשו הוא | 23 ^c . 22 ^a הולך אחרית פיתא | |
| במה צפור אל פה | 23 ^b . 22 ^b בשור אל טבה יבא | |
| עד יפלה הין כבדון | 23 ^a . 22 ^c ובזא-יבא אל נמסר יענם | 45 |
- After her the simpleton follows, not knowing his life is at stake,
Like an ox that goes to the slaughter, like a bird rushing into a snare.
Like a hart to the grip of the trap, till its liver is cleaved by the arrow.*
- Trans-position of **ענם** and **אזל** was suggested long ago by DILLIUSCH. For **אזל** cf. 6.5. **פתא** (**פתא** **אזל**); cf. 3 25' is amplificative plural = *this colossal simpleton, this arrant fool*; cf. above, p. 34. l. 31. — P. H.
- (27) Meaning and rhythm demand a repetition of **רבי** before **ביתה**; so **ש**, but opposed is **א** with **ש**; BICK. דרך.

- 8 (29) Instead of **א** **בְּהוֹקֵן אֶרֶץ**, which seems to have been introduced in error from v. 27, read, with VOGEL, **בְּהוֹקֵן, אֶרֶץ**, following **Θ** ὡς ἰσχυρὰ ἐποίησεν; **Š** has only **حجج**; **℣**, **שִׁית**.
 After **אֶרֶץ** a hemistich seems to be lacking. BICK. strikes out **אֶרֶץ מוֹסִיף אֶרֶץ** as a variant to the second hemistich of v. 27.
- (30) [For **א** **אֶמְנָן** we must read **אֶמְנָן מוֹסִיף** *morshin*, 'AV *one brought up* = pass. part. to the act. **אֶמְנָן, אֶמְנָן**; so FRANK., TOY. - P. II.]
א **וְאֵדְוִיָּה שְׁעִטְוִיָּים** = **Θ** ἐγὼ ἤηνεν ἢ προῶχουρεν (**Š**, too, read the words,; BICK. strikes out **וְאֵדְוִיָּה** as a dittogram out of which has resulted, by **שְׁעִטְוִיָּים** having been taken over from v. 31, a very strangely expressed piece of tautology.
- (31) [V. 31 seems to be a gloss.
 (32) The second hemistich of v. 32 must be transposed: 32^b and 34^a go together; cf. TOY *ad loc.* and OORT, *Em.*
- (32-33) The first hemistich of v. 32 goes with 33^a; 33^b **וְאֵל תִּפְרָעִי** must be omitted as an interruptive gloss. The order of the hemistichs in **6V** is 32^a, 34^a, 32^b, 34^b, 34^c while 33 is omitted. - P. II.]
- (33) V. 33 **℣**; **Θ** **וְאֵל** and **6V** are corrected from **א**.
- (35) Q^re with **℣**; K^dlib. preferred by DYS., yet cf. **וּבֵן** in v. 35^b **כִּי מַצֵּא מַצֵּא הַיַּיִם** or, otherwise pronounced, **כִּי מַצֵּא מַצֵּא הַיַּיִם**, has the testimony of **Θ** αὶ γὰρ ἔξοδοι μου ἔξοδοι ζωῆς and of **Š**.
- 9 (1) Instead of **א** **הַצִּבְחָה** VOGEL, FRANK., TOY, OORT, *Em.* read **הַצִּבְחָה set up**.
 (3) [**א** **תִּקְרָא** must belong to 3^b, but **תִּקְרָא עַל נְפִי מְרִמִּי קָרָת** would make the second hemistich too long; **מְרִמִּי** should probably be canceled as a gloss or variant to **נְפִי**, though **נְפִי** seems to be the Aramaic equivalent of **כַּנְפֵיַת**. For **א** **תִּקְרָא** read the plural **תִּקְרָאנָה**, thus: — **שְׁלַחַה נְעִיתִיקָה תִּקְרָאנָה עַל נְפִי קָרָת**:
 Cf. Ass.-yr. *agappu, gappu, kappu* 'wing' DEL., HW 17^a, 203^a, 340^a. The primitive form of the word for *wing* was *gappu*; this became, with a-similation of the *l* (cf. above, p. 35, l. 34), *gappu*; with partial assimilation of the initial *g* to the final *p* (cf. below, p. 61, l. 4, p. 5, l. 39) *kappu*; and with resolution of the doubling (DEL., *Ass. Gr.* § 52) *kappu*, **כַּנְף**. Cf. SCHULTHEISS, *l.c.*, p. 17. - P. II.]
- (4) Instead of the perf. **אֶקְרָה** of **א** **Θ** ἔπειν, **℣** **אֶמְרֵה** read, with OORT, FRANK. **אֶקְרָה** (1st sing. cohort.); according to PINK. this may be what is meant by **אֶקְרָה** in **Š**. Cf. v. 16.
- (7-10) Although read by **א** and **Θ** **℣** these verses are a later insertion, as GRAIZ saw. They do not address the simple as do vv. 4-6 and 11 ff.; further, **ב** in v. 11 joins excellently with v. 6.
 (9) **א** **לֵךְ** is either corrupt, or a word has dropped out after **לֵךְ**; **Θ** (and so, too, **Š**, **δίδου σοφῶν ἀφοροῦν**; **℣** **אֵלַי לֵךְ** **מֵאֵל**).
- (13) **א** **מַחְשֵׁבָה**; but instead of this ab tract noun, which is very strange here, read **א** with OORT, TOY, **מַחְשֵׁבָה**. **Θ** ἐνδεῆς ψωμου = **מַחְשֵׁבָה**, JAG. γίνεσθαι.
 For **א** **לֵךְ** for the meaning *amplēton*, we might perhaps, refer to 2 S 18 22; Job 13 13; cf. GILS-KAUFZSCH 3 137, c¹ read, with JAG., HEZ., GRAIZ, LAG., OORT, *Em.*, following **Θ** ἀλογῶν, **לֵךְ** **בְּלֵךְ**; yet PINK. doubts; **Θ** can only, he think, like **℣**, have set some expression which appealed to him in the place of the colorless **מַחְשֵׁבָה**. **Š** **℣** **מַחְשֵׁבָה**.
- (14) Instead of **א** **כִּפָּא** TOY reads **כִּפָּא**; cf. v. 3.
 (16) For **א** **אֶמְרֵה** read, with OORT, as in v. 4, **אֶקְרָה** (1st sing. cohort.), **Θ** παρκαλύπτουμαι λέγουσα; **℣** **אֶמְרֵה**.
- 6 (1) Instead of the plur. **בְּפִי** of **א** read, with **Θ** **℣** and JAG., BICK., TOY **בְּפִי** sing.
 (2) Instead of **א** **כִּי אֶמְרֵה בִּיךְ** (so, too, **Š** **℣**), which has been taken from 2^b, read, with OORT, TOY, following **Θ** χαίρη, **בְּשִׁפְתַּיךְ**.

- 11 (19) Instead of the strange כן just (as?) of א (so, too, **U** **US** and **DVS.**, **BICK.** read, no less strangely. כן. The parallel מדרה requires a participle; read, therefore, רעה with **KAMPH.**, **WILD.**, **TOY**, following 15, 14; Hos. 12,2 (where רעה רעה stands beside רעה); **ψ** 37,3. [*Cf.* also **OORT**, *Em.*
- (25) For א ירהא we must read, with **FRANK.**, ירהה (*cf.* **ارواه**) or ירהה (so **GRÄTZ** and **OORT**, *Em.*), **I inebriabitur**; **HITZ.** pointed ירהה = ירהה P. 11.]
- (28) For א יפול (so, too, **USC**) read יפול with **EW.**, **DYS.**, **OORT**, *Em.*, and the parallelism. Notice the *plene* written form as regularly in the case of יפול.
א וקבלה and so, too, **SC**; **U**, followed by **BICK.**, δ δὲ ἀντιλαμβάνομενος (= וקבלה **JÄG.**) and, correspondingly, for א יפרחו (so, too, **SC**), **פרח**.
- (30) א פרי עדיק (so, too, **SC**); **U** מפרי עדיקה (or עדיק, **BAUMG.**, **FRANK.**, **TOY**) with the arbitrary addition φέβεται.
א ולקח נפשות חכם (so, too, **U**); **U** (**S** ἀφαιρούνται δὲ ἄωροι ψυχὰι παρανόμων = ולקחה נפש חכם). So **JÄG.** renders, according to whom נשף is to be expunged as an attempt to correct נפש. *Cf.* *Crit. Notes on Isaiah*, p. 90, l. 7. **FRANK.** thinks that **U** read חכם instead of א חכם; for ἄωρος = חכם *cf.* 10,6; 13,2.
- (31) For א בארץ (so, too, **U** **U** offers μόλις. This is most probably right, but the Hebrew equivalent cannot be reached; **GRÄTZ** suggests בהקצט, but that means *almost*. [In order to give במעט the required meaning *hardly, scarcely*, it is necessary to insert the negative, במעט לא ישלם, in modern Hebrew this combination 20 is not uncommon: במעט לא יוכל לקרא means *he can hardly read* = Arab. ما يعرف. **U**'s version of this line, εἰ δὲ μὲν δίκαιος μόλις σώζεται κ. τ. ε. is quoted in 1 Peter 4, 18. א בארץ represents of course an intentional alteration, for dogmatic purposes, of the original text; *cf.* below, l. 43. — P. 11.]
Instead of א ישלם (so, too, **U**) read, with **US** and **GRÄTZ**, **BICK.**, ישלם; *cf.* 13. 13. 25
- 12 (9) For א וקבר לו (so, too, **U**) read, with **US** and **HITZ.**, **BICK.**, **FRANK.**, **STRACK**, וקבר לו; **DYS.** reads וקבר and *heaps up*; **GRÄTZ**, וקבר and *has a span* (of oxen). [For עמר *cf.* *Crit. Notes on Isaiah*, p. 122, l. 51; but we should perhaps read עבר (*Assyr. ebiru*, **DEL.**, **HW** 11^b, below); *cf.* Josh. 5. 11. 12 (P). — P. 11.]
- (12) Instead of the unintelligible א חקד רשע מצור רעים (followed by **U**) **US** offer ἐπιθυσία ἀσέβων κακάι = חקלת רשעים רעים (**JÄG.**), thus omitting מצור. [The original text may have been חקד מצור רשעים; *cf.* 14, 11; מצור (*cf.* Eccl. 9, 14) = חקד or מצורה Is. 29, 7; Ez. 19, 9 *cf.* **I munimentum pessimorum**). א חקד רשע before מצור may be a misplaced variant to רעים (*cf.* below, p. 56, l. 48; p. 57, l. 51). — P. 11.]
- For א יתן, with which פרי is generally but arbitrarily understood, read יתן or יתן with **DYS.**, **GRÄTZ**, **KAMPH.**, **WILD.**, **STRACK**, **TOY**, following **U** ἐν ὀχυρώμασιν; **S** **נפש** sprout, bear (**PINK.**) thus rendering (פרי) יתן (**S** (ed. **MIDDEL-DORP**) **חסמ**).
- (13) For א מנקש *cf.* 20, 25; 29, 6 we should perhaps read מנקש himself, with **GRÄTZ**, **KAMPH.**, **WILD.**, **TOY**, **OORT**, *Em.*, following 6, 2 and **U**; **DYS.** reads מנקש.
- (14) א + טוב so, too, **USC**) is a mistaken limitation of a general statement; [*cf.* above, l. 23; p. 44, l. 35; also p. 41, l. 3' and p. 62, l. 6. — P. 11.]
Read, with the K'thib, וישב; Q^{re} ישיב = one (or God) will recompense him. [*Cf.* below, p. 52 l. 44; p. 55, l. 35 and *Crit. Notes on Numbers*, p. 43, l. 31.]
- (17) The stem of עד witness, עדי, means originally to repeat, Gen. 43,3 בני עד העד may be translated: the man told us repeatedly; a witness is a person who repeats the facts of a case. Afterwards the stem עד to repeat, to reiterate came to mean to make a solemn declaration (עדוה); *cf.* A syr. us' id (**DEL.**, **HW** 32^b); the translation testimony for עדוה is incorrect. — P. 11.]
- (25) Instead of א ישחקה and ישחקה read, with **USC**, ישחקה and ישחקה. The cases in which a masculine predicate is used after a feminine subject are either due to special reasons (*anacoluthon* &c.) or are textually suspicious; *cf.* the list in

10 in Jer. 9, 6 (הגני צרפם ובחנתים), ὁ ἰδοῦ ἐρίῳ πυρίῳσσω αὐτοῦς καὶ δοκιῶ αὐτοῦς; Zech. 13, 9 (ובחנתים... צרפתים, ὁ πυρίῳσσω... καὶ δοκιῶ; ψ 66, 10 צרפתני... בחנתני, ὁ ἐδοκίμασας ἡμᾶς καὶ ἐπύρωσας). It is not necessary to suppose that ὁ πεπορω-
 μένος is a transcriptional error for πεπειραμένος (so LAGARDE). In Prov. 8 10 ὁ ὦ
 8, 19 κρείσσω ἀργυρίου ἐκλεκτοῦ for אִל בַּחֵר; in 16, 16 both מִיב מַחְרִין and
 נַחֵר מַכְּהָרָה are translated ἀρετώτερος χρυσοῦ or ὑπὲρ ἀργύριον; so, too, in 22, 1
 (אִל מַעֲשֵׂר רַב = ὁ ἀρετώτερον ὄνομα καλὸν ἢ πλοῦτος πολὺς; in 21, 3 we
 find ὁ ἀρεστά παρὰ θεοῦ μάλλον ἢ θυσίων αἶμα = אִל לַיהוָה מִנְחָה.

For the corrupt אִל בַּמַּעַט, at the end of the verse, ἄσχετος *dross* would suggest
 סִינִים (cf. 25, 4; for 26, 23 see below, p. 62, l. 46) or בָּרִיל [Is. 1, 25; but neither
 סִינִים nor בָּרִיל could have been corrupted to אִל בַּמַּעַט. The original reading must
 have been נִמְאָם; cf. Jer. 6, 30 where אִל נִמְאָם = ὁ ἀργύριον ἀποδοκιμασ-
 μένον = δοκιμάζω, נִמְאָם = ἀποδοκιμάζω, נִמְאָם practically = δόκιμος. Read
 therefore: — כִּפֵּה נִבְחֵן לְשׁוֹן צִדִּיק לֵב רַשָּׁעִים נִמְאָם: כִּפֵּה נִבְחֵן לְשׁוֹן צִדִּיק
 15 means throughout *preferable* and is nowhere used attributively, but is always
 participial predicate; cf. above, p. 41, l. 11. — P. H.]

(23) For אִל הַחַמָּה FRANK. suggests הַחַמָּה (= *an object of wrath*) parallel to בַּחֵר at
 the beginning of the first hemistich; TOY prefers הַחַמָּה.

(24) Only God could be subject of אִל יְהוָה, but He has not been mentioned previously.
 20 ὁ δεκτὴ, following which BICK. emends: רָצֵן. Read יְהוָה with HITZ., following §
 10 and ἄσχετος and ἄσχετος would then be object, not subject, of יְהוָה; cf. GES-
 KAUTZSCH § 121, a. [OORT, *Em.* suggests יְהוָה or יְהוָה. — P. H.]

(29) אִל לְהַם, but the abstract noun is strange. Read, with ὁ and in accordance
 with the parallelism, לְהַם; אִל express the same but in the plural. Perhaps
 25 we should dis-regard the accentuation and combine, with FRANK., following 13 6;
 Job 4, 6, לְהַם רַדָּךְ (to be pointed לְהַם?), so that יְהוָה would be the subject, not רַדָּךְ יְהוָה.

(31) In this transposition, which is suggested by the sense, we follow HITZIG.

11 (3) Read the Q^re, יִשְׂרָם, corresponding to the impf. תִּנְחַם; the K^rthib יִשְׂרָם (is the
 30 perf. meant?) is simply a transcriptional blunder.

(6) For אִל הַיָּהּ TOY prefers הַיָּהּ, following ὁ ἄσχετος; this is grammatically easier, but
 mars the rhythm. [Perhaps we should read הַיָּהּ; cf. 19, 13; Lam. 4 20. — P. H.]

(7) The first hemistich is evidently too long; אִל רָשָׁע (so, too, ἄσχετος) seems added in
 order to prevent the offense that might be taken at a statement that this took
 35 place at the death of every man [Eccl. 9, 4]. ὁ avoids the difficulty by adding צִדִּיק
 instead of רָשָׁע, and the negative: τελευτήσαντος ἀνδρός δικαίου οὐκ ἄλλοται ἔλιψ.
 אִל וְהִיחָלָה (so, too, ἄσχετος); ὁ τό δέ καύχημα = וְהִיחָלָה.

(9) אִל בָּפֶה is right, הַנֶּה is subject like צִדִּיקִים; ὁ reads בָּפֶה wrongly.
 For אִל יִשְׂחָה HITZ., BICK. read מִשְׂחָה; CHAIKES (p. 11) and TOY. חַחַשׁ, following
 40 ὁ παρῖς. TOY, however, gives מִשְׂחָה as an alternative.

10. אִל תְּצִיץ and so ἄσχετος rejoices; § 10 = תְּצִיץ; it probably took תְּצִיץ in the
 sense *to be equipped, active, strong* (PINK.), hence v. 9 אִל = יִחַזַּק; ὁ,
 meaninglessly, κατήρθωσεν. LAG. suggests for this: καταρχήσαιο. ὁ jumped
 from קָרָה to קָרָה and dropped out, in consequence, vv. 10^b and 11^a. The addition
 45 to the text of ὁ in some Greek MSS, καὶ ἐπ' ἀπολεία ἀσεβῶν ἀγαλλίματι
 μὲν εὐλογίας δικαίων ὑψωθήσεται πόλις is from Θ. So LAG. who further
 ascribes 10^a, 11^b and 12, 13 to the same source.

12. [For the recurrence of the initial ב in vv. 9-12 cf. below, p. 54 l. 31. — P. H.]

(16) The second and third hemistichs of this verse are added from ὁ ἄσχετος against אִל ἄσχετος
 with EW., HITZ., BICK. BICK. however reads 16^c: — אִל יִשְׂחָה יִשְׂחָה.
 Instead of אִל וְרִצִּים (so, too, ἄσχετος) which does not suit the context, read וְרִצִּים,
 with ὁ ἀνδρείοι and HITZ., EW., BICKELI.

- 14 (1) For **א** חכמות נשים *the most prudent among women* (cf. Jud. 5, 29), read חכמות, with DELITZSCH, DYS., WILD., STRACK, TOY, OORT, *Em.*, on the analogy of 1, 20; 9, 1; [cf. above, p. 34, l. 31. — P. II.] **א** נשים is an explanatory gloss (so TOY).
- (3) For **א** נאמה חכמה, FRANK. read נמה; cf. 10, 13.
Instead of the grammatically impossible cf. GES-KAUTZSCH § 47, g) of **א** read חכמות with **ש** and HITZ., LAGARDE, OORT, *Em.*
- (4) For **א** אבנם KROCHMAL. (see GRÄTZ', FRANK., CHAJES, TOY read אבם (*without oxen there is no grain*).
- (7) **א** וכל ידעת שפתי דעת **א** (so, too, **ש**) is evidently corrupt; literally it runs *Go from the presence of a foolish man, and thou dost not know lips of knowledge*. **ש** (according to JÄG.), **ס**, and HITZ. read **א** וכל ידעת שפתי דעת; similarly BICK., only **ה** וכל ידעת שפתי דעת; cf. 10, 21. [We must bear in mind, however, that **א** does not necessarily mean *from the presence* (cf. **א** Num. 22, 5; **א** Gen. 2, 8, &c.); **א** need not be identical with **א** &c. The verse may therefore mean, *Walk in the presence of a foolish man, and thou wilt not know lips of knowledge*, i. e., If you are in constant intercourse with a fool **א**, מתערב לאיש כסיל, cf. 20, 19; or **א** בא את איש כסיל, 22, 24, you will not learn very much. — P. II.]
- (9) **א** אשם אשם means literally, but without the least connection with the second half of the verse, *the guilt offering mocks at fools*. Quite differently **ש** (and **ס**) οἰκτιὰ παρανόμων ὀφειλήσουσιν καθαρισμόν and **ש** בכלי מהלין בחטאה 20
- (10) For **א** **ו** FRANK. reads **ו** following **ש** ὕβρει; contrast TOY.
- (11) **א** יצרת; similarly **ש** יצרת, and probably **ס** **ו** will rejoice presupposes the same reading. Against this **ש** οὐκ ἔσονται and **ש** **ו**, probably following 12, 7 יצרת. 25
- (13) For the grammatically impossible **א** (with **ש**) אחריתה שמחה (cf. the case in Is. 17, 6, which is quite analogous, and GES-KAUTZSCH, § 131, n. note 1) it is certainly an easy correction, taking the **ה** over to שמחה, to read אחרית השמחה; so HITZ., DYS., BICK., WILD., CHAJES. According to Jäg. this was the reading of **ש**, but that is uncertain, as is, also, the reading of **ס**. Yet since the article here would be very strange, אחריתה must rather be due to a mistaken repetition from v. 12^b. Cf. below, note on 16, 13. 30
- (14) Instead of the meaningless **א** מעלין read **א** ושמעתי with CAPPELLUS, DEL., BICK., KAMPH., FRANK., STRACK, TOY, OORT, *Em.*; cf. Jer. 17, 10; Zech. 1, 4. 6. **ש** ἀπό τῶν διανοημάτων αὐτοῦ; **ס** **ו**; **ש** **ו**; **ש** **ו**. 35
- (17) For **א** ישנא WILD. suggests, following **ש** **ש**, **א**, but the man of deliberation keeps calm; of the stem **ש**, however, only the P'lel **א** [contrast p. 35, l. 15; p. 34, l. 46. — P. II.] occurs in OT. TOY, following **ש** πολλά υποφέρει suggests **א**; but πολλά, which is almost indispensable, is an arbitrary addition.
- (21) **א** K'hib עניים; the Q'rē עניים is unnecessary; contrast above, p. 37, l. 15. 40
- (22) CHAJES p. 16, note ε) proposes to read in 22^b וחסדו אתהרשי טוב; but His mercy shall be with them that devise good. Perhaps we should insert, with TOY, **ל** before the second הרשי. [For הכסד ואמת, i. e., kindness and faithfulness, not mercy and truth, see Crit. Notes on Psalms, p. 80, l. 27; cf. TOY'S Comm. on Prov., p. 295. — P. II.] 45
- (24) **א** **א** does not give a satisfactory sense; **ש** πονοῦργος, and following it HITZ. **א** (cf. Job 5, 13) and DYS., WILD., FRANK., OORT, *Em.*, which in 1, 4 and elsewhere is used in a good sense; **א** or **א**; cf. below, l. 51. [For **א** **א** at the beginning of the second hemistich read, with GRÄTZ, FRANK., TOY, OORT, *Em.*, in accordance with the parallelism, **א** (cf. 1, 9; 4, 9). For the second **א** GRÄTZ and TOY prefer **א**, in the same way **א** at the end of the first hemistich. — P. II.] 50
- (25) Instead of **א** **א** (so, too, **ש**) we would expect a participle parallel to **א**

- 12 Ges.-Kautzsch § 145 u. Nor can לֵב be construed as feminine. According to ALBRECHT ('ZAT' 16,81) the K'thib should be pointed יִשְׁמְחֶנָּה and יִשְׁמְחֶנָּה.
- (26) For אִי יָתֵר (= יָתֵר?) read יָתֵר, with HILZ, BICK., STRACK, although אִי יָתֵר might be explained as a 'rhythmical' jussive at the beginning of the clause; cf. the numerous instances in Ges.-Kautzsch § 109,k. 5
For אִי מִרְעִיזוּ (so, too, 63C) read מִרְעִיזוּ, with DÜDLERLIN, HILZ, DEL., NOW., BICK., KAMPH., WILD., STRACK; cf. Job 39,8.
- (27) For אִי יָקָר אָרָם read, with 63C and BICK., יָקָר אָרָם.
- (28) Instead of אִי נִתְיָבָה read יָבֵרָה, with 63C, BICKELL, and OORT, Em.
For אִל (so אִי according to the best evidence, cf. BÄR, Liber Proverborum, 1) p. 49; meaning *no death* read לֵא with all the Ancient Versions and almost all commentators; only BERTHAU, DEL., and probably BAUMG., are opposed.
- 13 (1) Since אִי מוֹסֵר אָב cannot mean *is the result of a father's instruction*, as DEL. renders, the verb governing it must have dropped out. C for es sense with 15 מִקְבֵּל מִרְדּוּתָא; מִקְבֵּל מִרְדּוּתָא; an equally violent rendering of אִי is attempted by 6' (so, too, 6' ὁ ὑπήκοος πατρί; they regard מוֹסֵר as a passive participle from מוֹסֵר (FUNK). Read, with DYS., following 12, 1, מוֹסֵר אָרָם (Grätz prefers אָרָם), and compare on the object coming first, ψψ 11,7; 99,4; [contrast Crit. Notes on Isaiah, p. 136, l. 35. — P. H.]
- (4) Instead of אִי נִפְשָׁא, which is grammatically impossible (it could be explained 20 only as an archaic form like יָתֵר, בָּנֵי, &c.; cf. Ges.-Kautzsch § 50,n), read נִפְשָׁא, with DYS., BICK., OORT, Em.; in 63C the verse runs quite differently.
- (6) For אִי תוֹי prefers תוֹי הִפְצֵת (so one MS.)
- (9) Grätz and Toy read יָרָה *shines brightly*, following 2 K 3,22; Is. 58 10, &c., instead of אִי יִשְׁמָה which is certainly strange. 25
- (10) Instead of אִי רָק (so, too, C) we would expect a participle, as a subject must be expressed; 63 κακόζ = רָק (so, since VÖGLL, most commentators; FINK. thinks that it is rather רָק) is certainly not original.
For אִי נוֹעֵצִים FRANK. prefers נִנְעִים *with the lovely* cf. 11,2'. This is probably right since in all other passages נִנְעִין means nothing but *to take counsel, to counsel* 30 *with others*. [So, too, OORT Em. — P. H.]
- (11) אִי מִזְבֵּל (so, too, 63C), according to the usual but linguistically impossible rendering, *'gained' by fraud*, is evidently a transcriptional error for מִזְבֵּל; 6 ἔπι-σπουδαζουμένη = מִזְבֵּל (Vogel and almost all commentators'; cf. 20,21 Q'rè.
- 13' For אִי יִשְׁלָם we should perhaps read, with FRANK., following 6 ὑψάσει, יִשְׁלָם, 35 *will keep well, will be safe*. Cf. 11,31 where יִשְׁלָם אִי יִשְׁלָם = 6 σωθήσεται.
- (15) Instead of אִי אֵיתֵן read אֵיךְ, with JĀg., DYS., following 6 ἐν ἀποσείῃ and 63C.
- (16) Instead of אִי כָּל־עֵרֹם *every prudent man* read כָּל with KAMPH.; cf. 16,4.
- 17 For אִי רָשָׁע we should perhaps read, with Grätz, Toy, רָע.
אִי יִפֵּל so, too, 63' *falls into evil*; the context absolutely requires (hence even 40 LUTHER *bring't Unglück*) יִפֵּל; so ARNOLDI, NOW., DYS., BICK., KAMPH., WILD., FRANK., STRACK, OORT, Em.
- 19' The first and second hemistichs of this verse are not parallel; two hemistichs have probably dropped out between them.
- 20' Instead of the Q'rè הִלֵּךְ הִלֵּךְ 63C and perhaps also 6' read הִלֵּךְ imper. 'הִלֵּכְךָ and 45 similarly the second K'thib, הִלֵּכְךָ; so 6(?) ; but 63C follow the Q'rè הִלֵּכְךָ. For the second imperative as expression of the certain consequence of an action *thus thou wilt become wise* cf. Ges.-Kautzsch § 115,f.
- (21) For אִי יִשְׁלָם (so, too, 63C; though, perhaps, with another pronunciation', to which God must be understood as subject, read תִּשְׁלַם with Ew., KAMPH., Toy, following 6 καταλύμεθα; cf. the same translation of תִּשְׁלַם Gen. 31,25; Ex. 15,9; Deut. 28,45 and often; the parallelism with מִרְעִיזוּ is exact.
- (22) [For צָפַן *predestined* see above, note on 2,7. — P. H.]

- 16 (13) **א** **מְלָכִים** is a repetition by mistake from v. 12; read **מְלֶךְ** with **Ⓞ** (which has the sing. even in v. 12) **ⓈⓃ**; also **יֵאָהֵב** in v. 13^b agrees with the sing. [The plural, however, may be amplificative (**מְלָכִים** = *the great king, even the greatest king*; cf. above, p. 34, l. 31. — P. II.]
- (16) **א** **מִה** is probably a dittogram by mistake from the preceding **מִה** in **חֲמֵה** (so GRÄTZ); it should be struck out, following **ⓄⓈⓃ**. [Contrast below, note on 30, 13, p. 67, l. 41. — P. II.]
- (19) Read **עָנִים**, with the Q^rè and the sense; K^thib **עָנִים**; cf. above, p. 37, l. 15.
- (22) In-stead of **א** **שָׁכַל בְּקָלָיו** read **שָׁכַל לְבַעְלָיו**, with DYS., GRÄTZ, WILD., TOV. OORI, Em., following **ⓄⓈ** (*haplography*). 10
- (27) For **א** **שָׁפְטוּ** with the K^thib and **ⓄⓃ**; Q^rè **שָׁפְטוּ** is unnecessary (**ⓈⓃⓃⓃ**).
- (30) For **א** **עָצָה** should perhaps, following Is. 29, 10; 33, 15, read **עָצָה**, with GRÄTZ, TOV. FRANK, prefers in these three passages, **עָמָן** (= **عَمَّان**; cf. Assyr. **אמין** *to be narrow*, DLL, HW 88^a; but transposition of **מ** is not exceptional. — P. II.] 15
- 17 (5) For **א** **לְאִיר** (so, too, **Ⓝ**) read **לְאִיר** with GRÄTZ, following **Ⓞ** ἀπολλυμένω (parallel to **לְרֵשׁ**).
- (7) CHAJES' suggestion (p. 28) to read **א** **לִנְבֵן** for **א** **לִנְבֵל** deserves consideration. It goes without saying that *pretentious speech is not proper for a fool*.
- (11) **א** **אֶךְ מְרִירָה בְּקִשְׁרָעָה** requires the translation *only rebellion does the evil man seek*; 20 hence **Ⓞ** ἀντιορίας ἐρείπει πᾶς κακός. On the other hand, **Ⓢ** renders **مِحْلًا** **وَنَبْرًا مَرِيرًا** and **Ⓝ** **נִבְרָא מְרִירָה בְּעִי בִישָׁחָה**; did they read, as TOV supposes, **אך** as **איש**?
- (13) K^thib **רָמִישׁ**; the Q^rè requires unnecessarily **רָמִישׁ**.
- (18) **א** **לִפְנֵי רֵעֵהוּ** = *before (in the presence of) his neighbor*, which must be artificially 25 interpreted as *for his neighbor*. But **Ⓞ** has τῶν αὐτοῦ φίλων, and **Ⓢ** **سَدِينِهِ** and **Ⓝ** **עַל חֲבֵרֵהָ** can hardly have read differently from **א**. [**לִפְנֵי רֵעֵהוּ** refers to the creditor (**מַלְוֶה**), not to the debtor (**לוֹהֶה**, cf. 22, 7; **עָרַב לְרֵעֵהוּ** or **עָרַב לְרֵעֵהוּ** 6, 1 means *to give security to another (not for another person)*. For **עַ** cf. 18, 17. A man who pledges himself in this way, **בָּא בְּפִי רֵעֵהוּ** 6, 13. In the latter passage **עַ** 30 refers again to the creditor, not to the debtor. **أنا ضامن لك** means *I pledge myself to thee (not for thee)*. *To give security for a thing or for a man* is **ضَمِنَ كَفْلًا** **كَفْلًا** **بِشَيْءٍ** or **بِالشَّيْءِ** *praestare rem*, cf. Prov. 22, 26, or *de re*, or **كَفَلَ بِرَجُلٍ**. **كَفَلَ** may be construed also with **عِن** or **عِن** **كَفِيلًا** **لَهُ** **ل** or with the accusative (**كَفَلَ الشَّيْءَ**) *he made him guarantee the thing*. In the same way **عָرַב** is 35 construed with the accusative of the person for whom security is given, cf. 11, 15; 20 16; 27, 13. *He gave security to the man for his brother* is **عָرַב אֶת אָחִיו לְאִישׁ** or **عָרַב** **لְפָנֵי** **אִישׁ** in German, *er übernahm dem Manne gegenüber Bürgschaft für seinen Bruder*; cf. Greek ἐγγυᾶσθαι τινα πρὸς τινα or τιμὴ τιμῆ). In Syriac the verb **עָרַב** *to become surety for a person* may be construed either with the accusative or 40 with the prepositions **ב**, **ל**, or **עַל**. The correct explanation of our passage is given in DILLIUSCH's commentary, who quotes FULSICHLER's translation *apud alterum* (sc. *creditorum pro debitorum*). TOV renders, *who becomes security to another*, and adds, "The *another* refers to the creditor. *To another* is lit. *in the presence of his neighbor*." See also GES. BURL¹³ s. v. **עָרַב**. — P. II.] 45
- (21) For the participle **יֹלֵךְ** as *casus pendens*, which is, at the same time, equivalent to a conditional clause (as in Gen. 9, 6, cf. GES. KAUFZSCH § 116, w. **א** **לְתִקְוָה** (so, too, **Ⓢ** would mean *'it happens to his sorrow*). Probably, however, the **ל** is only a dittogram of the **ל** preceding; hence **Ⓞ** ἄδύνη, **Ⓝ** **חִיבָעָה**. [The prefixed **ל**, however, might be emphatic in this case; see above, p. 48, l. 15. — P. II.]
- (22) **א** **נָקָה** (so, too, apparently **Ⓞ**) according to the usual interpretation = *healing*; read, with DYS., **נָקָה**, following **Ⓢ** **مَعَال** and **Ⓝ** **נִשָּׂא**.

- 14 but the conjecture **קָרָעוּ** *plans their destruction* HIEZ., DYS., TOY) is not successful.
- (26) For **אֵל עַל** CHAJES [p. 6] prefers the adjective **עַל**. It is true that the suffix in **בָּנֵי** would then have a natural antecedent which is lacking in the Received Text.
- 32 For **אֵל** **בְּמִתָּהוּ** so, too, **עַל** which could only mean *frisks in his death*, read **קָרָעוּ** 5 with **Θ** πεποιθὸς τῆ ἑαυτοῦ σαύτητι (cf. I K 9, 4; so **§** and DYS., BICK., KAMPH., FRANK., TOY, OORT, Em).
- (33) The tenor of **אֵל** in the second hemistich is not without difficulty; but to insert a negative before **הִרְעֵה** (so **Θ §**; **ע** cuts the knot with **שָׂשׂוֹנָה הַתִּירֵד** *fully is recognized*, is too arbitrary (cf. above, p. 44 l. 37). For **אֵל הִרְעֵה** TOY reads **לִקְרָא**. 10
- 34 **אֵל הָסַר** = **אֵל הָסַר** is doubtful; in Lev. 20 17 it may be a euphemism; perhaps we should read, with JÄG., GRÄTZ, following **Θ** φλασσοῦσι, **הָסַר** (cf. 28.22; see, however 25 17).
- 35 **רֵעֵךְ מִלֶּךְ** is not predicate (FRANK.) as in 15,8; 16,13; in that case the **ל** prefixed to the following subject would have to be taken as the emphatic **ל** (cf. Crit. Notes 15 on Ezra-Nehemiah, p. 58, l. 29 and below, p. 49, l. 50; p. 52, l. 11). The construction is the same as in 15,10^a,24^a, &c.; **§** **حَجَّجُوا**. — P. II]
If **אֵל הָיָה** were a sound reading, we would expect after it **לְמַשִּׁיחַ**. DYS.'s and WILD.'s conjecture of **הִרְעֵה** cannot be defended with **Θ** τῆ δὲ ἑαυτοῦ εὐστραφίῃ ἀφαιρείται ἀτιμίαν. CHAJES [p. 43, following **Θ** omits **ל** before **עָבַר** but prefixes 20 it to **מַשִּׁיחַ**.

- 15 (2) The conjecture **הִטִּיף** (DYS., GRÄTZ, KAMPH., FRANK., TOY, OORT, Em) deserves notice as it corresponds to the parallel **יָבִיעַ** much better than **אֵל הִטִּיב**.
- (6) **אֵל** (and, also, **סֵעַ**) **בֵּית עָרֶךְ** (here **בֵּית** is *accus. loci* = **בְּבֵית**; cf. especially GLS. 25 KAUFZSCH § 118, g; contrast Crit. Notes on Ezra-Nehemiah, p. 71, l. 25; but **Θ** ἐν πλεονασμῶσιν δικαιοσύνη = **בְּרֵבוֹת עָרֶךְ** (JÄG.); BICK. **בְּרֵבוֹת עָרֶךְ**.
For the second hemistich of **אֵל**, **Θ** had originally **οἱ δὲ ἀσεβεῖς ὀλοῦνται ἐκ γῆς ἀπολοῦνται**; a younger doublet, in which **סֵעַ** agree, is **καρποὶ δὲ ἀσεβῶν ἀπολοῦνται**. 30
- 7) For **אֵל יָרִיד** FRANK., TOY prefer **עֵרִיד**, following **Σ** φυλάσσομεν.
- (12) For **אֵל** **אֵל** TOY reads **אֵת**, following **Θ** μετά; (cf. Crit. Notes on Ezekiel, p. 45, l. 35, p. 99, l. 32; p. 115, l. 31; contrast *Ibid.*, p. 109, l. 7. — P. II.]
- (14) Instead of the K^{thib} **וְפָיִן** (which comes from **פָּיִן** in v. 13, read the (9^{re}) **וְפִי** with **Θ §**. 35
- 15^b For **אֵל** **וְטִיב** it is perhaps better to read, with TOY, **וְטִיב**.
- (19) For **אֵל** **יִשְׂרָאֵל** TOY prefers **הַרְצִים** following **Θ** ἀνδρείων; cf. 10.4.
- (24) **לְמַעַל** and **מִמָּה** (cf. Eccl. 3.21) may be subsequent additions. The omission of **ל** before **מִמָּה**, after the preceding **שְׂאִיל**, may be due to haplography. — P. II.]
- (26) For **אֵל** **וְהָרִים** FRANK. is probably right in conjecturing **וְרִצִּיעַ** *but His pleasure* 40 *are &c.*
- 28^a **עָרֶךְ יִהְיֶה לְעֵינַי** cannot mean *The righteous considers his word* (TOY) or *das Herz des Gerechten denkt nach, wenn es antworten will* (GILSBACH § 5, 7), *הֵנָּה* but *the mind of the righteous meditates* (cf. 24,2 *a response, tries to give a favorable answer* cf. below, p. 66, l. 33; **§** *mens justis meditatur obedientiam*. 45 GRÄTZ suggested **לְאֲזִינָה**, following **Θ §**, HIEZ: **עָרֶךְ** *denkt an, andhofft*. — P. II
- 31) Instead of **אֵל** **עָרֶךְ** so, too, **עַל**; in **Θ** the verse is missing; cf. LAG. on v. 27^b, HIEZ. suggests **הָנֵם**; but this makes poor sense.

- 16 4 **אֵל** **לְמַעַנָּהּ**, but the article is here syntactically impossible; cf. GLS.² § 127, i. 50
- (11) Very attractive is FRANK.'s conjecture **לְהַחֲזִיק בַּמִּשְׁכָּלִים וּבַמִּשְׁכָּלִים לְהַחֲזִיק** *steady and and scales are judgment for JHVH*, i. e., the employment of false balances will be judged by JHVH.

18

nounced *iš*? (GÉS.-KAUTZSCH, § 47, b, note); cf. Aram. אִישׁ (LIDZBARSKI, *Ephyr.*, p. 214, Assy. *išū* DEL., HW 310), *idu* 'hand' (fem. *illu* 'side', *itti* 'my side' = אִישׁ,⁵ originally אִישׁ; see *Beitr. z. Assyrl.* 1, 172^b; see also Crit. Notes on Chron., p. 61, l. 31. The *nota accusativi* אִישׁ (LIDZ., p. 230) has no connection with the preposition אִישׁ (contrast GÉO. HOFMANN, *Phon. Inschr.*, 1889, p. 39), but is originally identical with אִישׁ, אִישׁ representing a form *ith* (Punic *ythi* or *jith* (like *bin* 'son'; cf. NÖLD., *Mand. Gr.*, p. 204, n.) while אִישׁ = *iāth* (contrast DELITZSCH, *Proleg.*, p. 109 below), i. e. a form like *dāmu* 'blood.' The א in אִישׁ is just as irregular as the מ instead of שׁ in Arabic اللیس (Assyr. *lašū*, i. e. *lašū* = *lā-šū*; cf. אִישׁ = قائم &c.). It is, however, possible that the א in אִישׁ is a שׁ (SFG 10 20, 3; GGN 25 Ap. '83, 101) = א, so that the מ in Arabic would be quite regular, and the א in the Heb. *nota accusativi* and Aram. אִישׁ and אִישׁ (NÖLD., *Syr. Gr.*² § 287, n. 1²) would then have to be explained in the same way as the א in אִישׁ instead of אִישׁ (see *Beitr. z. Assyrl.* 1, 181).³ In Assy. (DEL., HW 51^b, 160^b) we find *āti*, *āši*, *īāti*, *īāši* — all = אִישׁ. The original meaning of *īāš*, *īāt* 15 was *being*, cf. Assy. *āšū* 'living being, animal' (DEL., HW 143^b), and the *nota accusativi* was originally used only before pronominal suffixes like *īā* in Arabic and *kīā* in Ethiopic;⁴ the use of אִישׁ before nouns⁵ is secondary.

The form for the second person, Heb. אִישׁ, should be *ātuka* in Assy., but instead of *ātuka* written *attuka*; cf. DEL., HW 160 and above, l. 9) we find 20 *kātu*, *kāšu* (DEL., HW 357^a), the pronominal suffix being prefixed. This is due to the influence of the forms for the first person. *āti*, *āši*, alongside of which we have *īāti* and *īāši*. The initial *i* is here undoubtedly identical with the א in the Aramaic form of the *nota accusativi* אִישׁ, but it produced the impression of the suffix of the first person -*ia* being prefixed. Therefore the final *i*-vowel con- 25 taining the suffix of the first person was no longer preserved but changed into *-u* and *-a*, on the analogy of other nouns, and the suffix *-ka* of the second person was prefixed, *kātu*, *kāšu* instead of *ātuka*, the feminine forms (*kāti*, *kāši*) being subsequently differentiated on the analogy of the personal pronoun, *anta*, *anti*; so, too, *šāšu*, *šūāšu* 'him' for *āšūšu*, *īāšūšu*; *nīāši* 'us' for *āšīni*, 30 *īāšīni*, &c. (DEL. § 55, b). Contrast *Beitr. z. Assyrl.* 1, 296. 328. 457. 467. — P. H.]

19

(1) Instead of אִישׁ אִישׁ, which does not correspond exactly to the parallel hemistich, read אִישׁ אִישׁ, with HITZ., GRÄTZ, following אִישׁ (א is lacking in this chapter for vv. 1-3) and 28, 6. 35
Read אִישׁ אִישׁ, with HITZ., KAMPH., STRACK., TOY, following אִישׁ.

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^a That is, *iš*, not *'iš*; see *Beitr. z. Assyrl.* 1, 260, n. 27; cf. *ibid.* p. 328.
^β The preposition אִישׁ *with* is not a feminine form of the ASSYR. preposition *ina* (LAGARDE, *Mittheil.* 1, 220); *ina* corresponds to Ethiopic *en* in אִישׁ; and אִישׁ: (cf. Assy. *ina balli*, Heb. אִישׁ, DEL., HW 174^a) contrast DILLM.² § 106, 23; § 170, 5.
^γ *alnam* has, of course, no connection with *liš*. In WRIGHT-DE GORJE 2, 83, below, it is explained as a modification of *ریت = رأیت*; but it seems to be an emphatic form of the precative *لو* *lū* (DEL., HW 373^b below) just as the rare *لات* (WRIGHT-DE GORJE 1, p. 96, below) appears to be an emphatic form of the negative *لا*. Cf. GGN 25 Ap. '83, p. 98, n. 2; RECKENDORF § 132 and p. 709.
^δ This remark has been misunderstood in GÉS.-JRHILF, 82^b. NÖLDFEKE does not mean to say that אִישׁ *being* is different from the *nota accusativi*; he only wants to emphasize the fact that the archaic use of אִישׁ in cases like אִישׁ (where אִישׁ = Assy. *īati*) is different from the common reflexive use of אִישׁ.
^ε For אִישׁ = אִישׁ cf. above, p. 50, l. 5.
^ζ In *īā* and *kīā* the final consonant has been dropped, while the initial *k* in Ethiopic represents a prefixed pronominal element.
^η Cf. DELITZSCH, *Proleg.*, p. 117 below; HW 154^a.

- 17 (26) אַל עַל־יָשָׁר (so, too, apparently וְשֵׁר = *on account of* or *in spite of uprightness*, gives a very feeble sense and stands, further, in no intelligible relationship with 26^a; it also fails to explain the נִם which indicates a climax. Of corrections לְיָשָׁר (DVS.) or בְּלִי יָשָׁר (GRÄTZ, TOY), do not help at all. Read, with KAMPH., following ψ 31,24, יָרַר עַל־יָרַר *in abundance, in full measure*. [So too OORT, *Em*] 5
- (27) וְקָרַת with the K^thib; the Q^rè changes unnecessarily קָרַת *[dignified of spirit]*.
- (28) וְשֵׁר נִם; BICK. even strikes out נִם, but there is no reason to suspect אַל.

- 18 (1) אַל לְתַאֲוֶה so, too, שֵׁר; but וְ has προφάσεις, hence CAMPFELT, HILZ, FRANK, CHAIKES (p. 30 read תַּאֲוֶה; cf. Jud. 14 4. 1
- (3) For אַל רָשָׁע (so, too, וְשֵׁר) read רָשָׁע with J. D. MICHL., HILZ, DVS., TOY. For אַל קָלוֹן TOY reads קָלוֹן *involence*.
- (4) אַל הִקְמָה (so, too, שֵׁר; but see BAUMG.); וְ תַיִם as in 10,11; 13,14; 14,27; 16,22.
- (5) [אַל שָׂא should be pronounced שָׂא; cf. above, p. 34, l. 44. P. H.]
- (8) אַל כַּמְתִּלְהֵמִים as in 26,22; but the rendering *dainty food* is nothing but a guess, 15 and the form part. Hithpael² would certainly be very strange. LOHR (H.Z. 19) col. 652) considers it to be miswriting for מִקְתִּיקִים (Cant. 5,10; Neh. 8,10) brought about by the preceding לְמַתְּנֵהּ in v. 6.
- (10) אַל יְרוּן (so, too, וְשֵׁר); HILZ., perhaps rightly, יָרוּן.
- (14) For אַל מְחַלְהֵהוּ FRANK, reads מְחַלְהֵהוּ (*The wrath of a man may be endured by him who soothes him*); CHAIKES p. 43 suggests מְחַלְהֵהוּ *the courage of a man makes him endure suffering*.
- (17) Read, with the Q^rè, וְקָרַת; K^thib וְקָרַת; [cf. 20 4 and contrast 2,7; 17,27. For קָרַת cf. 25,8.9 and Crit. Notes on Ezra-Neh., p. 69, l. 37. P. H.]
- (19) Instead of אַל's strange מִן נִשְׁפָּע נִשְׁפָּע וְשֵׁר וְ has ἀδελφός ὑπὸ ἀδελφοῦ βοηθηόμενος ψ 25 κ.τ.λ. = מִן נִשְׁפָּע נִשְׁפָּע וְשֵׁר (VOGEL); so, too, שֵׁר וְשֵׁר and וְשֵׁר (מְעַרְרֵהוּ, which is also read, is, according to PINK., only a correction. HILZ's ingenious conjecture מִן נִשְׁפָּע מִן נִשְׁפָּע does not give a satisfactory sense. For מְעַרְרֵהוּ K^thib, = מְעַרְרֵהוּ or מְעַרְרֵהוּ; Q^rè, with similar meaning, מְעַרְרֵהוּ; cf. p. 43, l. 16), וְ has καὶ ὑψηλή ending for = וְעַרְרֵהוּ (JAG.); שֵׁר וְשֵׁר; וְשֵׁר וְשֵׁר. 30
- (21) אַל וְאֵתְּהֵה (so, too, שֵׁר; וְ οἱ δὲ κρατοῦντες αὐτῆς = וְאֵתְּהֵה; so DVS., perhaps rightly; BICK. וְאֵתְּהֵה). [OORT, *Em* וְאֵתְּהֵה. P. H.]
- For אַל יִצְחַל (so, too, שֵׁר; cf. above p. 35, l. 28; p. 30, l. 43) read, with DVS., יִצְחַל following וְ ἔδοντα.
- (24) Instead of אַל אֵישׁ in the usual interpretation אֵישׁ רַעִים means *one who has many comrades* 35 read אֵישׁ with GRÄTZ, FRANK., TOY, following שֵׁר. According to the Masora parva שׁ might be expected here for אֵישׁ as in 2 S 14,19 and Mic. 6 10. [In Mic. 6,10 we must read instead of אַל שָׂא, with WELHAUSEN, NOWACK, GES. BUTH., שָׂא *shall I overlook or wink at* (שָׂא), in parallelism to אַל תִּצְחַל (RV, *shall I be pure*), at the beginning of the following verse, for which we must point, with I *namquid justificabo* AV, *shall I count them pure* תִּצְחַל *shall I acquit him* (שָׂא, v. 10) or תִּצְחַל *shall he be pure* GUTHL. in KAUFZSCH]. SCHURRER (1783) proposed to read אֵישׁ instead of אַל אֵישׁ, see RYSSSEL, *Micht*, p. 100, n. 2. It is not necessary to read the Hif. declarativum תִּצְחַל RYSSSEL, p. 107: in Assyrian the Piel *uzakki* is used in the meaning to *declare* 45 free DEL., HW 254^b).

In 2 S 14, 19 KLOSTERMANN, DRIVER, BUDDE, LOHR take אַל שָׂא as = שׁ, with the Masorah, but H. P. SMITH and GRS. BUTH. adopt PERLES' suggestion, reading אֵישׁ instead of אַל שָׂא; it would perhaps be better to read שָׂא Deut. 2,17 &c. following שָׂא אֵלָּה אֵלָּה אֵלָּה אֵלָּה; cf. Ἐ ἁ-ἁ-ἁ-ἁ; ὠ ἁ-ἁ-ἁ-ἁ; 3 ἁ-ἁ-ἁ-ἁ; ἁ-ἁ-ἁ-ἁ; ἁ-ἁ-ἁ-ἁ; ἁ-ἁ-ἁ-ἁ; ἁ-ἁ-ἁ-ἁ &c. The Hebrew phrase is equivalent to *Thou hast 'cornered' me or thou hast hit the nail on the head*.

As to שׁ in Prov. 18,24, it cannot be denied that שׁ may have been pro-

- 20 (20) **בְּאִישׁוֹן** with the K^cthib (*cf.* 7,9^a); Q^ré **בְּאִישׁוֹן**.
- (21) The K^cthib **מִבְּחַלַּת** is evidently a transcriptional error; the Q^ré **מִבְּהֶלֶת** is also read by **שׁצ**; *cf.* 13,11 where **מִבְּהֶלֶת** is to be read for **מִבְּהֶלֶת**.
- (25) **מִלֵּעַ קָרַשׁ אָדָם יִלַּע קָרַשׁ אֵל** is syntactically impossible. Nor can we point, with EWALD and BERTHEAU, **יִלַּע** as a substantive, **יִלַּע**. We must read, as in 12,13 (see above, p. 45, l. 40), **מִלֵּעַ קָרַשׁ אֵל** (*cf.* 6,2) instead of **מִלֵּעַ קָרַשׁ אֵל**. **מִלֵּעַ קָרַשׁ אֵל** is an attributive relative clause, **יִלַּע** (point **יִלַּע**; *cf.* below, p. 67, l. 20) is shortened impf. Qal (*cf.* above, p. 46, l. 4) of **לָעָה** = **לָעָה** *to speak rashly*, and **קָרַשׁ** = **κορβάν** Mark 7,11. **לָעָה** "קָרַשׁ" is practically equivalent to **נָדַר בְּשִׁנְנָה** and **נָדַר**; *cf.* Eccl. 5,5. For **בְּקָר** we need not refer to Lev. 27,33; in our passage the verb means simply *to consider*. The idea is, a man should not make a rash, inconsiderate vow but should consider the matter before he binds himself. **שׁ**'s rendering of this line, **παρὶς ἀνδρὶ ταχὺ τὸ τῶν ἰδίων ἀφίστασθαι, αὐτὰ γὰρ τὸ εὐσταθεῖα μεταβοεῖν γίνεταί**, is free but correct; it does not presuppose a different text. The primary meaning of **μεταβοεῖν** is not *repentance* but *reconsideration, afterthought*. — P. H.]
- (26) **אֵל יִשָּׁב** is impf. consec. joined to a participle expressing a repeated action (*cf.* GES-KAUTZSCH § 111, u. It is questionable, however, whether the text is not intended for **יִשָּׁב** as simple *modus rei repetitæ*. For **אֵל יִשָּׁב** GRÄTZ and CHAJES (p. 3) prefer **אָנֹכִי** (*he shall bring upon them their own iniquity*); *cf.* 2 S 16,8 *al.* and exactly the same phrase in **שׁ** 94,23. [For the recurrence of the initial **מ** in vv. 21-25 *cf.* p. 54, l. 31. — P. H.]
- (27) For **אֵל נָר** it is perhaps better to read, with CHAJES (p. 36), **נָר**.
- (28) [For **הָסֵר וְאָמַת** see above, p. 47, l. 43; for **אֵל בַּחֲסֵד** in the second hemistich we should probably substitute **בְּצַדִּיק**, following **שׁ** **ἐν δικαιοσύνη**. — P. H.]
- (30) **תְּמָרִיק** with the K^cthib, although a Hif. from **מָרַק** is not found elsewhere; for the Q^ré **תְּמָרוֹק** *cf.* Est. 2,3.9.12.
- 21 (4) **אֵל נָר** is evidently **נָר** *breaking up of fallow ground* (Lat. *novale*) and is thus of intention distinguished from **נָר** *light*; yet some MSS read **נָר**, **שׁצ** express **נָר**. HITZ. conjectures **נָב** *fruit*, CHAJES (p. 42) **נָר**. **נָר** is an Assyr. loanword (just as **פְּנוּר**, **פְּנוּר**, **פְּנוּר**, **פְּנוּר**, **פְּנוּר**, **פְּנוּר**, &c.) which has passed also into Aram. and Arab. (*cf.* FRÄNKEL, *Aram. Fremdw.*, pp. 94,131), but in these languages **נָר** means *yoke*, not *tillage*; *cf.*, however, **נִירוּ** *sa egli* (= **הַקְּלָא**), DEL., HW 461^b. Heb. **נָר** *tillage* is properly *subactio agri*. The stem of Ass. *niru* 'yoke, collar' is **نجر**. — P. H.]
- (6) **נָרָה** (so, too, **שׁצ**); **שׁ** **ἰδὼκεῖ** (= **רָהָה** JÄG; so HITZ.). Instead of the meaningless **אֵל מִבְּקָשִׁי** (so, too, **שׁצ**) read **מִבְּקָשִׁי**, with CAPPELLUS, WILD., OORT, *Em.*, following **שׁ**; HITZ., EW., DVS., TOY, **מִבְּקָשִׁי**.
- (8) **נָר** is supposed to be an intransitive adjective (derived from **נָר** *gazira*, impf. **יִנְזַר** *jauzaru* 'to commit a crime, to be laden with iniquity,' syn. **נָר**, **נָר**) like **נָר** (**נָר**) Gen. 11,30 (so KÖNIG ii,1,556, n. 1); but it is impossible that the initial **נ** should have been preserved in this case: **נָר** is probably nothing but a corrupt dittogram of the following **נָר** (so STADL, TLZ '94, col. 234). As in a great many cases, the dittogram has displaced the original word qualifying **אֵל**, *cf.* e. g. v. 26 and Crit. Notes on Isaiah, p. 169, l. 21. In **נָר** Gen. 11,30 the **נ** for **נ** is simply due to an accidental error; so, too, in the Oriental **נָר** at the end of 2 S 6,23; *cf.* DRIVER *ad loc.* See also Crit. Notes on Numbers, p. 49, l. 11. — P. H.]
- (9) **מְרֻנִים** (*cf.* p. 50, l. 20) with the K^cthib; Q^ré **מְרֻנִים**. — [TOV, following GRÄTZ, reads **מְרֻנִים** instead of **מְרֻנִים** (*cf.* 25,24), but the Received Text would seem to be correct; **בֵּית חָבֵר**, however, probably does not mean *house in common* (KVM) but *conjugal chamber*, although the Assyr. **bit ebiri**, quoted in my *Akkadische Sprache* (Berlin, 1883 p. xxxiv was based on the incorrect publication of the cuneiform text in iv R¹ 27 11^b. The new edition in iv R² shows that we must read, not **bit ebiri**, but **bit emuti** as in iv R¹ 40^a *cf.* Nimr. Ep. 81,40.48). **Bit emuti** means

19 (7) The first two hemistichs of v. 7 form one line independent and complete in itself; the third clause belongs to a second line, the first hemistich of which is lacking in א (cf. DRIVER'S *Introd.*⁶, p. 399, below). א has two additional hemistichs before this second line, but without connection with the v. 7 of א.

א with the K^{thib}; Q^{re} לֵי לִי לְהִימָן תֵּבִיב; cf. 26 2; Ezra 4.2; ψ 100 3 5

(8) According to א's punctuation שֹׁמֵר would be *casus pendens* and equivalent to a conditional clause (cf. above, note on 17 21) and לִמְצָא would have to be understood as dependent on some verbal idea like *it happens* (cf. GLS.-KAUTZSCH § 114 h.i). But for א לִמְצָא we should perhaps read לִמְצָא with DYS., TOY, following א εὐρήσεται and א (cf. 16,20; 17,25). [It is not impossible that we have in this א לִמְצָא a trace of the prefixed emphatic ל (cf. above p. 48, l. 15); א לִמְצָא לִי אֶלֶּלֶל (see Crit. Notes on Ezekiel, p. 49, l. 19; p. 63, l. 41); cf. also לִמְצָא in 2.8; לִמְצָא in 6.24; 7.5; לִמְצָא 16.30; לִמְצָא 30 14. In Is. 38,20 הֵיחָה לְהוֹשִׁיעֵנִי seems to be imperative (so MARTI, *alt.*) with prefixed emphatic ל. To add לִמְצָא with CHILANE, or שֹׁמֵר or קוֹם (MARTI would mar the rhythm. — P. H.)

(11) Instead of א לִמְצָא (for which we should expect at least the impf. as the *modus rei repetitæ*, GES.-KAUTZSCH § 107 e) read לִמְצָא with GRÄTZ, FINK., WILD, following א and corresponding to the parallel עֲבָרָה.

(16) As almost all the antithetic hemistichs standing second are joined on with א, read אֵלֶּלֶל, with א δὲ καταρροῶν, KAMPH, WILD, STRACK instead of א לִמְצָא; א ו and ב were transposed, or א fell out after the preceding א (*metonymy*). FRANK's and TOY's suggestion to read following 13 13 אֵלֶּלֶל for א לִמְצָא (ditto-gram from following א) deserves consideration.

אֵלֶּלֶל with the Q^{re} (so א and BICK., perhaps also א ἀπολείπει, cf. Job 4 21.; K^{thib} אֵלֶּלֶל and so א. DYS. conjectures אֵלֶּלֶל.

(19) Instead of א נָלַל (K^{thib}) which is an evident transcriptional error read, with the Q^{re}, אֵלֶּלֶל. Yet it is certainly a question whether the original reading was not something absolutely different; cf. HITZIG.

(20) א לִמְצָא; it is perhaps better to read with FRANK., following Syr. Sir. 2 3, אֵלֶּלֶל *on thy paths* but Cod. Ambros. also אֵלֶּלֶל.

(22) א לִמְצָא; Ew., FRANK., following א καρπὸς הַבּוֹאָה produce, income, gain

(28) א לִמְצָא; better perhaps אֵלֶּלֶל with FRANK. following 15 28.

(29) For א לִמְצָא judgments, punishments read, with WILD, FRANK., following א ἀστίρες (cf. Job 21,9) אֵלֶּלֶל; cf. 10,13; 26,3, and note on Num. 25 5.

20 (2) For א אֵלֶּלֶל CHAJES (p. 36) reads אֵלֶּלֶל *the command* of the king; better perhaps אֵלֶּלֶל, as the plural is used exclusively in Proverbs.

3 [It would perhaps be better to point, with GRÄTZ, FRANK., אֵלֶּלֶל instead of א לִמְצָא (cf. ψ 127, 2), unless we prefer to read אֵלֶּלֶל, following א ἀποστρέφεισθαι — P. H.] CHAJES' suggestion (p. 24) to read for א אֵלֶּלֶל, following 18 1, אֵלֶּלֶל deserves con- 40 sideration *a fool quarrels about everything, or better with every one*.

4 (אֵלֶּלֶל) with the Q^{re} and א, K^{thib} אֵלֶּלֶל; cf. above, p. 50, l. 23.

(6) Instead of א אֵלֶּלֶל, with indefinite subject read אֵלֶּלֶל, following אֵלֶּלֶל and KAMPH.; (cf., however, Crit. Notes on Ezra-Neh., p. 33, l. 28 and above, p. 45, l. 45. — P. H.) אֵלֶּלֶל arose through ditogrophy of the א; read אֵלֶּלֶל with אֵלֶּלֶל and KAMPHATHEN. 45

(8) [The אֵלֶּלֶל on which the Babylonian *barā* (see above, p. 33, l. 38) seated him- self before rendering a decision is called, in the cuneiform ritual tablets *barā di'ani* (cf. IS 1,9; 4,18); see ZIMMERN, *Beitr. zur Babyl. Religionsg.*, p. 104, l. 122.

9] For the recurrence of the initial א in vv. 7-9, cf. p. 54, l. 31. — P. H.]

(11) Instead of א אֵלֶּלֶל (so, too, אֵלֶּלֶל; according to BICK, it comes from 21,8) read אֵלֶּלֶל, with א.

(16) אֵלֶּלֶל with the K^{thib}; the Q^{re} so, too, אֵלֶּלֶל; א is lacking for vv. 14-19) אֵלֶּלֶל comes from 27,13.

- 21 neither *schwiegerväterliches Haus* [DELITZSCH, *Assyr. Wörterb.*, p. 151, l. 15 nor *Haus der Verwandtschaft* DLL., HW 82^a; *emūtu* means *union* and corresponds to עמית. It is not impossible that עמית, which we find exclusively in Levit. and in Zech. 13,7, is a Babylonian loan-word. Perhaps we should read in all passages עמית instead of עמית; cf. below, p. 57, l. 18 and contrast Crit. Notes on Ezra-Neh., p. 66, l. 53. As to עמיתו Zech. 13,7, translated by WILLHAUSEN, *Kl. Proph.*, p. 49: *mein Vertrauter*, cf. *ibid.* p. 195 (*intimus*), *3 vor coherentis mihi*, *3 صحبا : نعمد*, *3 שילטינא חבריה רבניתה דרמי ליה*, it might be well to add that Assyr. *emū* means not only *to be united*, but also *to be like*; see ZIMMERN, *Busspsalmen*, p. 69. [For NE 81,46 cf. now KB 6,1, p. 1355]. — P. II.] 10
- (11) **א** לִהְיֶה; **ש** לִהְיֶה; so HILZ., but probably in **ש**'s text ל had dropped out *haplography*, after the ל in לבהשכל which immediately precedes [PINKUS]. 10
- (19) מרונים, cf. note on v. 9.
- (20) **א** יִשָּׁב (so, too, **ש**; **ש** read for it יִשָּׁב) got into the verse, according to BICK., from v. 17 and is to be struck out as rhythmically overloading the verse. 15
- (21) **א** עֲדָקָה (so, too, **ש**) is to be struck out, with **ש**, BICK., and OORT, *Em.*, as a repetition by mistake from 21^a.
- (26) Instead of **א** תִּאֲהֶה (so, too, **ש**) there must of necessity have been a subject which formed the antithesis to עֲדָקָה; in **ש** ἀσεβῆς ἐπιθυμεῖ ὄλην τὴν ἡμέραν ἐπιθυμίας κακῆς, beside תאנה which had already forced its way into the text 20 [perhaps dittography of preceding התאנה. — P. II.], the original reading רָע (or רָשָׁע? GRÄTZ has plainly survived. [OORT, *Em.* suggests קָל. — P. II.]
- (27) For **א** תוֹעֵבָה (so, too, **ש**) read תוֹעֵבֶת יהוה, with DYS., following **ש** and 15, 8.
- (28) **א** וְאִישׁ שִׁמֵּעַ לְנֹעַר דִּבְרֵהּ and *a man who hears will speak for ever* is absolutely unintelligible; similarly **ש**, only **ש** has φηλασσοόμενος, *i. e.*, according to CAPPELLUS, לנער, **ש** has لِنَعْر and **ש** שרראיה. HILZ. suggests לנער דבר ואיש שמת לנער דבר.
- (29) וְכֵן with the K^{thib} and **ש**; Q^{rè} and **ש** וְכֵן; cf. above, p. 41, l. 5. וְכֵן with the Q^{rè} and **ש**; **ש** and K^{thib} וְכֵן.
- 22 (3) וְנִסְתַּר with the Q^{rè}; K^{thib} וְנִסְתַּר 30
- (4) [The recurrence of the initial ע in vv. 2-4 cf. 11,9-12; 20 7-9, 24-26, is accidental cf. p. 53, l. 6; these verses form no *groups* (DRIVLER, *Introd.*, p. 395, n. 4); cf. below, p. 53, l. 18. — P. II.]
- (5) **א** צִנִּים (so, too, **ש**; **ש** passes over one of the two words, probably פתים according to PINK.) is suspicious in that פתים follows without a conjunction. Its meaning also is a question; elsewhere the word means *thorns*, and צננה means *fish hooks*. DYS.'s conjecture of צפונים *hidden*, so, too, GRÄTZ deserves consideration. FRANK. and TOY prefer to read צמים, following Job 18,9, where צמים stands in parallelism with נה, but the text there is very doubtful.
- (8) **א** וְיִקְלָה; so all texts, but unintelligible. 40
- (10) **א** וְיִשְׁבַּח רֵיחַ (so, too, **ש**); **ש** read וְיִשְׁבַּח בַּת רֵיחַ (or וְיִשְׁבַּח). The text is evidently corrupt.
- (11) After ריח, following **ש** Κύριος, **ש** אלהה, fill in יהוה, which is absolutely required by both rhythm and sense. [OORT, *Em.* suggests יהוה אלהה. — P. II.]
- In **א** the parallel hemistich to 11^a has dropped out; **ש** has δεκτοὶ δὲ ὅσων πάντες ἄμωστοι, *i. e.*, according to BICK., וְרַצְנוּ כְּלִיתְמִימֵי דְרָךְ, 45
- In **א** the remains of a second line of two hemistichs have been joined into one hemistich which, it is true, will bear explanation as antithesis to v. 11^b (*Truth can be gained through a pure heart; the king, through graceful words*). The fact is, however, that only הן has survived of the original third hemistich (BICK. restores הן יפיעא גבן דבר הן) and in the fourth, instead of **א** וְעָהוּ (so, too, **ש**), we must read, with BICK., וְרָעָה, following **ש** ποιηαίει.



23 (29) [The interjection אָבוּי (ἄπ. λεγ.) seems to me doubtful; Ὁ θόρυβος; Ἰ *Cujus patri* 5
vacat; Ἰ רוּדָא *f. e. ἰῶοῶ*; DALMAN רִדְנָא *excitement*, Ἰ ἰῶοῶ; Graec. Ven. τί τι
 αἰ, τί τι φεῦ; J. D. MICHAELIS (Göt. 1778) translated *Uhelkeit*; ZIEGLER Lpz.
 1791) *Ekel*, comparing אֵבָא 'nausea'; KÖNIG, *Lehrgeb.* ii, 1, 339, derives
 אָבוּי from אָבָה *to desire*. In GESENIUS' *Thesaurus* אָבוּי was translated *paupertas*,
miseria and considered to be an abstract form to אָבוּי. Perhaps we should substitute
 אָבָה for אָבָה. In Assyrian the interjection *a-a*, i. e. *ā* = אָבָה is not un-
 frequently found alongside of *ā'a* = אָ; see DELITZSCH in ZIMMERN, *Babyl.*
Busspsalmen, p. 116, below; *Assyr. Wörterbuch*, p. 218; *Handwörterbuch*, p. 32^b;
Assyr. Gr. § 54; ZIMMERN, *Beitr. zur babyl. Religion*, I (Lpz. '96), p. 23 below; 10
cf. Crit. Notes on Ezeziel, p. 87, l. 39. For the Assyr. *ā* = Heb. *ō* see ZA
 2, 261, n. 3; contrast DELITZSCH, *Assyr. Wörterb.*, p. 215, n. 4. The Ancient
 Versions may have read מְהוּקָה (*cf.* 15, 16); although this is doubtful (אָמָאָה,
 Ἰ ἁφροβία, Ὁ ἀφροβία, corrected by LAG. to ἀσέβεια, but ἀφροβία may
 be used in the sense of ἀσέβεια). — P. II.] 15
 מְהוּקָה or מְהוּקָה with the K^othib; the Q^orē, as elsewhere, מְהוּקָה; see above,
 p. 50, l. 29.

(31) The K^othib קִישׁ (*purse*) is a manifest transcriptional error for the Q^orē כֶּשֶׁת.

(32) אֵל בְּנַחֵשׁ יִשְׁךְ אֵל וּבְצַעֲנֵי יִפְרֵשׁ אֵל is evidently a doublet to אֵל בְּנַחֵשׁ יִשְׁךְ אֵל.

(34) אֵל חָבַל and the meaning is uncertain, and the whole phrase is peculiar. Nor is 20
 אֵל חָבַל like a sailor asleep during a gale (so FRANK, following Ὁ; TOY
 any more satisfactory. [It is improbable that כָּשָׁב should be used
 in both hemistichs. Perhaps we should substitute חָבַל at the end of the verse,
 for the first כָּשָׁב, and read אֵל חָבַל חָבַל בְּלֵב יָם הַיָּיָהּ *thou wilt be like a sailor in the*
midst of the sea, like a person suffering from seasickness on the high seas. The 25
 pointing חָבַל instead of אֵל חָבַל is suggested by Ὁ ὤσπερ κυβερνήτης; but חָבַל does
 not mean *helmsman*, nor is it necessary to restrict its use to professional sailors:
 any passenger on a ship may be called חָבַל, just as we speak of a passenger
 who does not suffer from seasickness as being a *good sailor*. Cf. also *Sindhad*
the Sailor, &c. For the etymology of חָבַל note حَبَلٌ sea coast; cf. Zeph. 2, 5. 30

Thus the first hemistich refers to the nauseating effect of intemperance, the
 squeamishness of the stomach: excessive drinking turns the stomach of the
 wine-bibber; cf. Job 20, 14: 35
 לַחֲמוֹ בְּמַעְיָו הַנֶּפֶךְ מֵרַחַת פִּתְיָם בִּקְרָבוֹ
 and the gloss *ibid.* v. 16. The second hemistich probably describes the last
 stage, the stupor caused by an overdose of intoxicating liquors; ראש must be the
 word for *poison* cf. 32^a אֵשׁ נַחֵשׁ יִשְׁךְ אֵשׁ אֵהְרִיתִי נַחֵשׁ 32, 33, and the last word of
 the verse, which was displaced by חָבַל, was perhaps מֵרַחַת; cf. Matth 27, 34
 (οἶνος μετὰ χολῆς μεμιγμένους). The ב before ראש is the ב *instrumenti*. I would
 therefore restore this line as follows: —

וְהָיִיתָ יַכְחֵבֵל בְּלֵב יָם אֵשׁ נַחֵשׁ בְּרֵאשׁ מֵרַחַת: 40

And thou wilt be like a seafaring man in the midst of the sea

And like one fallen asleep after a draught of poisonous gall.

literally like one sleeping through the poison of gall. The rendering *Or as he*
that lieth upon the top of a mast (so AV) is impossible: a man cannot lie or
 sleep upon the highest point of a mast. Nor is TOY's rendering much better: 45
Thou wilt be like one who is sleeping at sea, like one asleep in a violent storm;
 (cf. above, l. 22; Ὁ ἐν πολλῷ κλύδωνι. *Sleeping at sea* is a perfectly normal con-
 dition, and even in a violent storm to be asleep is certainly more comfortable
 than to be awake. Besides, we must remember Matth. 8, 24.

P. S. — BUDGE (viii/2 '00) suggests לֵבֵב for אֵל שָׁבַב in the first hemistich. If 50
 we adopt this reading, אֵל שָׁבַב could be explained as a misplaced gloss on שָׁבַב (cf.
 below p. 60, l. 21), or אֵל שָׁבַב might be connected with Arabic خَيْال which is used
 of deadly poison, سَمٌّ قَاتِلٌ; cf. Assyr. xabbilu 'pernicious' (HW 267^a). *Kakābu*

23 (4;5) The first hemistich of v. 4 is combined by D. H. MULLER with the three hemistichs of v. 5 in the following manner: —

קִּיּוֹן אֵל תִּזְנֵן לְהַעֲשִׂיר כִּי עֲשִׂיר יַעֲשֶׂה לּוֹ כְּנָפַיִם
 יֵשׁ כְּנָשָׁר יִעֲקוּבָה הַשָּׁמַיִם הַהֶעֱיִיבָה עֵינֶיךָ בּוֹ וְאַיִנְנוּ

Toil not to make thyself rich. For riches makes itself wings.

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Like an eagle it flies heavenward, if thou makest thine eyes fly after it, it is gone.

The ה before העיף would have to be omitted. D. H. MULLER'S line can only mean *Laissez du deñen Blick dar auf hñfliegen?* — *Let ist es 'see DILLIUSCH'S Comm., p. 366*, but never *Laissez du deñen Blick dar uf hñfliegen*, without ה, as a conditional clause. ה cannot be used as a conditional particle. — P. H.

(5) **א**ל התעורר (so, too, 637) is an unnecessary third clause; BICK. gets from התעורר a termination for v. 4^b and strikes out **ב**י ואיני as borrowed from Job 7,8. For התעורר (so K^{thib}; Q^{re} הַתְּעוּרָה *will thou cause to fly?*) 6 has ἐπιπτόσης, § 11, 7, 8 תיצד. [PAUL RUBEK, *Crit. Remarks on Some Passages of OT* London, 1896, p. 4 (*ad* Is. 8, 22) finds in העיף a stem עיף *to see*, from which he derives העפעפס, 15 pointing to the analogy of βάλεπαρ from βάλεται. He translates **א**ל התעורר עיניך בו *if thou lookest at it with pleasure*. For ה = *if* see above, l. 10. — P. H.]

Instead of **א**ל קשה (so, too, 637) read, with BICK., **ט**, עשר, since an expressed subject is absolutely essential.

The K^{thib} הניף is evidently a transcriptional error for העיף (Q^{re}). 20

(7) **א**ל כמו שער בנפשי — similarly 637) in the first hemistich is unintelligible.

Of the second hemistich of this line only קרהו has survived.

(8) On v. 3^b as continuation of v. 8^a see above in the note on v. 3; v. 8^b, although its present position in **א** is supported by 637, must be placed, with BICK., after v. 9. [It seems to be a gloss to 8^b. — P. H.] 25

(10) Instead of **א**ל עולב (so, too, 637) read, with REUSS, DYS., BICK., WILD., **ט**, and the parallelism.

(17) **א**ל ביראת **ט**; **ט** ירא אהתי *fear JHVH.*

(18) 37 presuppose the present **א** and do not indicate any gap; but 6 has ἐὺν γὰρ τηρησῆς αὐτά; following this, read either, with BICK., **ב**י אש תצנקה, or, with 30 GRÄTZ, תשקצקה. [DORE, *Em.* inserts תשמחה, and after אהתיה, לך.]

(20) למו is a contraction of *la'umil* — see WRIGHT-DE GORJE, l. § 81, remark c; *cf.* Crit. Notes on Judges, p. 66, l. 1) and is therefore always plural (= להם, never singular = לו). The passages where למו seems to stand for לו (GES.-KAUZSCH § 103, f, note 3) must be corrected accordingly. In Is. 44, 15 CHEVAL. reads לו 35 for **א**ל; in ψ 11, 7 WILHAUSEN substitutes **א**ל פניו for **א**ל; in Job 27, 23 SILBERED. corrects **א**ל פניו כפינו to ישפקי עליו כפינו; in the same way he restores in Job 20, 23 וימטר עליו for **א**ל וימטר עליו; and in Job 22, 2 he gives כי יסבן עליו משביל for **א**ל יסבן עליו משביל.


(22) In 22^b we have an *aniprophesis*; *cf.* Crit. Notes on Ezra, p. 71, l. 31. — P. H. 40

(24) Instead of the unused forms גל גל K^{thib} read, with the Q^{re}, גל גל. In the second hemistich read, with the Q^{re}, ויניך and וינקה inst ad of **א**ל K^{thib} וילך and וישמה. According to the K^{thib} וילך would be *vires pendens* and equivalent to a conditional clause *cf.* above, on 17, 21) with following *Witz apodosis*; *cf.* GES.-KAUZSCH § 143, d. 45

(25) V. 25 stands before v. 24 as apodosis to v. 23. It is strange that the mother should be mentioned take; **ט** is probably right in omitting **א**מך at the end of the first hemistich [**א**מך may be a misplaced gloss *cf.* above, p. 45 l. 35], with *Witz explicativum* *cf.* Crit. Notes on Ezra-Nehemiah, p. 68, l. 53; Crit. Notes on Ezekiel, p. 116, l. 2] — on עלהך at the end of the second hemistich. — P. H. 50

(26) ויניקה with the K^{thib}; Q^{re} תצנקה, so 637 and BICKILL.

(27) For **א**ל וניקה (so, too, 37) we should probably read, with GRÄTZ, following 6, וניקה; in 2, 16; 7, 5 this stands parallel to תצנקה. [*cf.* H. *ad* ultimum, § 11 = 11]

- 24 (17) Instead of the K^{thib} אִיִּקָּה follow ⲬⲚⲤ and read the Q^{rè} אִיִּקָּה; the change is required also by בְּכַשְׁלָא.
- (21) For אִם שְׁנֵיהֶם אֶל־תִּתְקַבֵּר עם שְׁנֵיהֶם אֶל הַתְּעִירָב FRANK., partly following Ⲭ, reads שְׁנֵיהֶם אֶל־תִּתְקַבֵּר *be not overhearing with either of them*. But would not this admonition be rather superfluous? 5
- (22) שְׁנֵיהֶם אִם so too, ⲬⲚⲤ cannot be satisfactorily explained; Ew. suggests שְׁנֵיהֶם *those who rise up against them*, scil. JHVH and the king), BICK. שְׁנֵיהֶם. It is, perhaps, simpler to read, with DYS., שְׁנֵים as in the preceding line.
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- 26) [אִם דְּבָרִים makes the second hemistich too long and may be scribal expansion, cf. above, p. 55, l. 23. — P. II.]
- (27) Since the first two clauses form a complete line we must recognize the existence of a gap after אַחַר; BICK. supplies לֶךָ אֲשֶׁר. 15
אִם must be explained as perf. consec. after a disconnected adverb of time: *afterwards, then thou mayest* &c. Cf. the illustrations given in GES.-KAUTZSCH § 112, 60.
- (28) [For אִם הֵנָּה D. H. MÜLLER, *l. c.* prefers חָסֵה, following Ex. 23, 1; Deut. 19, 16; שְׁשׁ 27, 12; 35, 11. — P. II.] 20
For אִם הִפְתִּיתָ read, with Ew., הִפְתִּיתָ = Ⲭ παύσῃ. אִם הִפְתִּיתָ could be explained only as P^{iel} of פָּתַח with the prefixed interrogative הִי, but for an interrogative particle after ׀ there would hardly be any analogy, except perhaps in הִלֹּא 2 S 15, 35. A question, however, is out of place here, if only on account of the preceding prohibitive clause.
- (29) [The last clause of the verse, אִם אֲשִׁיב לְאִישׁ כַּעֲשׂוֹ אִם seems to be an explanatory gloss. D. H. MÜLLER, *l. c.*, inserts the words after תִּאֲמַר אִם, making כַּאֲשֶׁר עָשָׂה אִם אֲשִׁיב לְאִישׁ כַּעֲשׂוֹ the second hemistich. — P. II.] 25
- (31) אִם with the majority of MSS. including Cod. Erfurt. 3, Jaman., and Petropol. a. 1010) as well as in accordance with the statement of SAMSON HANSAQDĀN (about 1240 A. D.) and according to the *editio princeps* (Naples, 1486, *Compl.*, BÄR, and GINSBURG. קִמְשָׁ corresponds to Arabic قَمَشَ [قَمَشْتِ] *things thrown aside as of no use. تَقْمِشُ to eat what one may chance to find, even if it be worthless*]. The spellings קִמְשׁוֹנִים (so edd. Soncin. & Mant.) or קִמְשׁוֹנִים and קִמְשׁוֹנִים must be rejected. [Cf. Crit. Notes on Isaiah, p. 167, l. 24.] 35
The following clause קִמְשׁוֹנִים is an explanatory gloss on אִם קִמְשׁוֹנִים (cf. GES.-KAUTZSCH § 117, *l. end*). D. H. MÜLLER, *l. c.*, leaves אִם קִמְשׁוֹנִים in the text, as second hemistich to אִם קִמְשׁוֹנִים, and inserts after it, as first hemistich to אִם קִמְשׁוֹנִים, following 15, 19; 18, 5, 5; Mic. 7, 4; Hos. 2, 8, מְשׁוֹכַת הַדְּקוּן הִסְרָה *its hedge of thorns was removed*. In this way he arranges the five verses (30-34) in two stanzas, each consisting of three lines or six hemistichs. — P. II.] 40
- 34) Instead of אִם מִתְהַלֵּךְ read, with DYS., TOY, OORT, *Em.*, בְּמִתְהַלֵּךְ, following 6, 11 and Ⲭ. Instead of the inexplicable plural מִתְהַלְּקֵי of אִם read the singular, מִתְהַלְּקֵי, as in 6, 11, with ⲬⲚⲤ; [cf., however, above, p. 34 l. 31. — P. II.] 45



- 25 (4) אִם לְצַרְהָ כְּלֵי אִם; Ⲭ καθαρόν ἄπαν (according to DYS., WILD., TOY = כְּלֵי, FRANK. 50 (צִרְוָה), but Ⲭ مَلَأَ مَعَهُ, Ⲭ מלא מֵ, מלא מֵ עַרְמָא, Ⲭ מאן מֵן עַרְמָא. Verse 5, whose structure is exactly the same, shows that we must read אִם קִמְשׁוֹנִים; אִם קִמְשׁוֹנִים.

- 23 *elippa* = **ركب المركب** is common in Assyrian (DELL., HW 649); **בלב ים** — Assyrian *ina libbi tãndi* SCHRADER'S KB 1 p. 104, l. 59; DELITZSCH, HW 698^v. As a rule, we find in Assyrian *ina gabal tãndi* HW 579^v = **הים בהיך הים** Ezek. 26 5; Neh. 9, 11, also *ina kirib tãndi* HW 594^b. For **היך** cf. **הקלא** Ezra 4 22.
- 35 For the brevity of the hemistich **סתי אקין** see above, note on 1. 10. The entire verse is probably a gloss of an „antiteotoler,” who admits that intoxicating liquor may be poison, but a very palatable and comparatively harmless poison from which he does not propose to abstain in the future. The two verbs **הכיני** and **הלמיני** represent conditional clauses: *If they have struck me* or *They may have struck me*. **סתי** is here conjunction, = **معنى** و **اهلأ**.

- 24 (1) Note the alliteration in v. 1: — **אל תקנא בהנשי רעה** **ואל תתעו לתוה אתם**
 and in v. 3: — **בחכמה יבנה בית** **ובתכינה יתכונו**
 In the 2 stanza, however, there is no trace of it; nor is the alphabetical device carried through. Cf. in 31, 2: — **מה ברי ומה בר בטני** **ומה בר גררי**
 and in v. 11 of the last chapter: — **כחש בה לב בעלה**

ibid., v. 21: — **לא תירא לביה משלג** **כי כל ביהה לבש שנים**
 In all these cases, however, this alliteration may be accidental; cf. above, p. 54, l. 31. — P. II.

- (5) **אל** **קנור** can only be made intelligible by adding a verb, such as **קנור** following 31, 17. But evidently **קנור** is to be read, with HETZ., DYS., GRÄTZ, BICK., KAMPH., WILD., TOV., following **קנור**, and also **קנור** (cf. Job 9, 4). Such comparisons are very common in the style of the Book of Proverbs (also in Ecclesiasticus): not only persons are compared with each other (cf. 16, 32; 19 1; 27, 10; 28, 6) but also conditions and actions (15, 10f.; 16, 8, 10; 17, 1; 21 9, 19; 25 7, 24). Further, we have perhaps to add, with BICK., TOV. **קנור** after **קנור**. The suggestion of GRÄTZ that **קנור** may be a corruption of **קנור** (see above, p. 41, l. 10) breaks down on the alphabetical arrangement; (cf. however, above, l. 14).

(6) **אל**; DYS., following **אל**, with **אל**, following **אל**, with **אל**.

(9) Instead of **אל** read **אל** (BICK., **אל**), with **אל**.

- (10) The beginning of the first hemistich is lost; BICK. supplies **אל**. D. H. MÜLLER, *l.c.*, makes **אל** the first hemistich and inserts a second **אל** before **אל**. He combines this line with the following two verses, and translates the passage as follows: *If thou hast been slack in the time of trouble of others, thy strength may fail on the day of thy own trouble. Therefore deliver these* &c. If we adopt this explanation, it would be better to read, at the beginning of the second hemistich, **אל**; but the proposed restoration is hardly satisfactory. — P. II.]

- (14) **אל** should be read, with BICK., instead of **אל**; something, also, has fallen out after it. BICK. supplies **אל**. **אל** is probably intended for **אל** with mutation of Qāmeç to Seghól under the influence of the following **אל** (cf. **אל** and **אל** for **אל** before gutturals; GES. KAUFMANN § 37, d¹). The form **אל** could be supported only by the doubtful analogy of **אל** Gen. 46 3; of **אל** we have, in addition to **אל**, only **אל** and **אל**; cf. GES. KAUFMANN § 69, m. **אל** — however, seems to be intended not as an infinitive but as an emphatic imperative like **אל**, **אל**, &c. — P. II.]

The last two hemistichs of this verse, although **אל** is supported by **אל** are struck out by BICK. as borrowings from 25, 16 and 23 18.

- (15) **אל** mars the rhythm and is perhaps better omitted, following BICK. and TOV.

¹ **אל** may alliterate with **אל**; cf. CASANOWICZ, *Lexicon hebraicum* (Boston, 1894), p. 28.]

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find **קָטַף** **זָיִד** in the same meaning, it would seem that all these various forms are subsequent modifications of **קָטַף**. LAGARDE's theory that **קָטַף** is shortened from **קָטַף** (*cf.* RECKENDORF, *Arab. Synt.* § 112) is not probable. The **קָ** in **קָטַף** represents a partial assimilation to the **קָ** (see *Beitr. z. Assyrl.* I, 264 below) and the **טַ** in **קָטַף** a subsequent assimilation of the **טַ** to the initial **קָ** (*cf.* above, p. 42, l. 29). **זָיִד** is a word like **זָיִד** *present* which is originally identical with **זָיִד** *sheep*; see *Crit. Notes on Isaiah*, p. 204, l. 6.

(18) For **מִצִּיץ** we must substitute **מִצִּץ**, stem **מִצִּץ** or **מִצִּץ**, Assyrl. *napāṣu* 'to strike, to smash,' DEL., *HW* 475^a. — P. II.]

19) Instead of **מִצִּץ**, which can only mean a *pasturing* (see below), not a *crumb-ling tooth* as it is commonly explained, deriving from **מִצִּץ** = **מִצִּץ**, read, with OORT (see below, l. 18; *cf.* *Em.*), **מִצִּץ**, following **κακοῦ**, and with similar meaning **מִצִּץ**. For **מִצִּץ** read, with HITZ, &c., **מִצִּץ**. How **מִצִּץ**'s curious text arose from Haggadic interpretation see indicated in the Introduction to *Ekha rabbathi* p. 13 of WÜNSCHE's translation), and *cf.* M. T. HOUTSMA in ZAT '95, pp. 150f. **מִצִּץ** is passed over by **מִצִּץ**, nor is it contained in v. 20^a which is a doublet to v. 19^b. We must strike it out, with LAGARDE (he regarded it as = **מִצִּץ** and originally a gloss on **מִצִּץ** in v. 18^a) and with OORT (*Festbündel* . . . *aan Dr. P. J. Veth*, pp. 21f.). Yet this strangely shortens the second hemistich.

(20) **מִצִּץ** **מִצִּץ** (so, too, **מִצִּץ** but not **מִצִּץ**) is evidently, apart from **מִצִּץ** for **מִצִּץ** and **מִצִּץ** for **מִצִּץ**, a doublet of 19^b and therefore to be struck out, with HITZ., LAG., BICK., OORT, WILDEBOER.

Instead of **מִצִּץ** (so, too, **מִצִּץ**; also in **מִצִּץ** is to be read for **מִצִּץ**, see PINK.) the context requires some word meaning *wound*. **מִצִּץ** ὡς περ ὄζος ἔλκει ἀσύμφορον from ἔλκει *sore, ulcer*; hence GRÄTZ, OORT (see above, l. 18), **מִצִּץ** Lev. 13, 30; BICK. guesses **מִצִּץ** על **מִצִּץ** על **מִצִּץ**; [but it is more probable that something has dropped out before **מִצִּץ**, perhaps **מִצִּץ** (contrast ἐπιχέων ἔλαιον, Luke 10, 34.) The emendation **מִצִּץ** seems to be correct (contrast TOY *ad loc.*). **מִצִּץ** has in Lev. 13, 30-37; 14, 54 θραύσμα, for which it would be better to read τραύμα, as in Lev. 13, 31 (ἄσπερον). The special meaning of **מִצִּץ** in Lev. is *linea tonsurans* and *linea sycosis*. — P. II.]

(21) Strike out, with BICK., following **מִצִּץ**, **מִצִּץ** and **מִצִּץ** (so, too, **מִצִּץ**) as explanatory glosses. [*Cf.* below, note on 31, 16.]

(22) **מִצִּץ** can hardly denote *heap* or *snatch up and put upon* (TOY), but it may mean *to burn*; *cf.* Ethiopic **ገግግ**: *ḡatūna* 'to be kindled, to burn,' **ገግግ**: *ḡatūna* 'to kindle, to light,' **ግግግ**: *māxtōt* 'lamp, candlestick, torch' (see *Johns Hopkins University Circulars*, March, 1884, p. 51^a and *GES., Thes.*, s. v. **מִצִּץ**). Nor is this meaning unsuitable in 6, 27 and Is. 30, 14. In **מִצִּץ** must be derived from **מִצִּץ** (*cf.* WELLMANSEN, *Skizzen und Vorarbeiten*, part 6, p. 175; so, too, GRÄTZ, *Comm.*). Jerome in his *Psalterium juxta Hebraeos* renders *torrebit* or rather *torrebit* (*cf.* NESTLE, *Psalterium Tetraglottom*, Tub., 1879; A, πτοή-σαι σε = **מִצִּץ**). Nor does post Biblical **מִצִּץ** (Aram. **מִצִּץ**) mean *schurren*, *schuren* (DALMAN'S *Wörterbuch* s. v.). Assyrl. *ḡatū*, which BROWN-DRIVER-BRIGGS' Lexicon compares, has no connection with this stem, but corresponds to Arab.

مِنْ حَزْنٍ أَوْ فِرْعَانَ أَوْ مَرَضٍ فَتَنْخَشِعُ = **مِنْ حَزْنٍ أَوْ فِرْعَانَ أَوْ مَرَضٍ فَتَنْخَشِعُ**. *Cf.* Assyrl. *ḡatū ša murši* DEL., *HW* 295^b below, *ḡatū* NE 51, 9, *ḡatū* 'overthrow.' — P. II.]

27) Instead of the meaningless **מִצִּץ** of **מִצִּץ** (**ἄσπερον** δὲ χρὴ λόγους ἐνδιδέξουσιν; **מִצִּץ** **מִצִּץ** **מִצִּץ**) it is perhaps, on the whole, best to read **מִצִּץ**, with DEL., DYS., BICK., following Ex. 18, 18; yet both the masculine plur. and the parallelism make this reading somewhat dubious. FRANK., following **מִצִּץ** (see above l. 47) reads **מִצִּץ** **מִצִּץ** **מִצִּץ** *therefore use thy compliments* (lit., words of praise *sparingly* (*cf.* v. 17; Is. 13, 12)). [**מִצִּץ** = ASSYRL. *ušāqir*, see *Zeitschrift für Keilschriftforschung*, vol. 2, p. 269 DEL., *HW* 240^a. — P. II.]

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- 25 (7) אֶשֶׁר רָאוּ עֵינֶיהָ אִל (so, too, ט; also טִב but with the addition λέγτε) is taken by BICKELL, FRANK, with v. 8^a, where we should have then to read, with BICK., אֶלְתַּחַא (not תוּחַא, FRANK).
- (8) אִל; FRANK., טוּ, כִי (for how will thou fare in the end &c.), but the following clause, מִהַ תֵּשֶׁה אַחֲרֶיהָ, is the first hemistich of a second line, and the second 5 hemistich of the first line, except אִל, is lost.
- (11) For אִל תַּפְחֵי FRANK., טוּ פַּהֲחֵי, goldene Gravuren auf silbernen Bildstücken [sic!], which is supposed to mean like golden gravings on carved figures of silver; טוּ: Like *graved work of gold and carved work of silver*, just as 'indelible'. But what are goldene Gravuren or golden gravings? And are those 10 engraved on stones more easily effaced?

[LUTHER'S rendering *Goldene Apfel in silbernen Schulen* AV, *apples of gold in pictures of silver*) cannot be justified, but is certainly better than the translations suggested by modern commentators. I believe that אִל במשכות is a corruption of בשכות (Syr. ܚܫܩܬܐ) on branches, plural to שוכת עצים (ἄ κλάδος ἔσθλου) 15 Jud. 9,48. There may have been even a collective noun משכות *Getzeig* so that we might read במשכות כסף. Also טִב נגורא appears to mean *branch*, rod; the Pacl נגר *to whip* may be denominative. (P. S. — I have since noticed that HEF. translated *Goldene Apfel an silbernen Zweigen*, reading מַשְׁכָּת for אִל במשכות.)

It is not impossible that the unintelligible עֶלְאָפְנֵי of אִל, at the end of the line, 20 is a misplaced and corrupted gloss on במשכות or בשכות, for עֶלְאָפְנֵי; cf. ψ 104, 12 (מבין עפאים יהנו קול); Dan. 4.9.11.18. At any rate this conjecture is better than the traditional combination of אִל with עֶלְאָפְנֵי אִל (إقَان) or عَفَان or عَلَى عَفَانِهِ = Prov. 15,23; so ABULWALID) or with עֶלְאָפְנֵי פְנִים = عِلْءِ وَجِيهَةٍ = *in his way*, so BEN EZRA); cf. DELITZSCH's Commentary, p. 494, l. 4 and Ges.-BUHL¹³ s. 71. 25

However that may be, so much seems to me certain that we have here a mythological reminiscence, just as in the case of עֵץ חַיִּים and מְקוֹר חַיִּים cf. above, p. 36, l. 30, viz. an allusion to the Semitic prototype of the golden fruit of the Hesperides; cf. the אֵלֶיהֶם נָן אֱלֹהִים in Ezek. 28, 12ff. see TOY's notes in our new English translation of Ezekiel, p. 155, l. 6) and the description of the garden of the gods 30 in the Babylonian Nimrod Epic (ed. HAUPT, p. 63, ll. 48-51), where the trees of the gods (*iççe şâ ilîni*) bear pearls, *sându*; see my article *Wo lag das Paradies?* in *Über Land und Meer*, 1894/95, No. 15) as fruit *inbu*, the branches (*xunmatu*) hanging full of them, pleasant to the sight (*ana diggâli lâbat*; Gen. 3,6 הוא תאנה הוא להשכיל 35 on Daniel, p. 24, l. 42), while the foliage *axçavaltu* = *axçaxatu*; cf. *خوص*, Syr. ܫܘܫܢ, foliage, esp. palm leaves; DELITZSCH, *Krone* = פֶּאֶרֶה, Is. 10,33 consisted of lapis lazuli *uknu*; see *Johns Hopkins University Circulars*, July '04, p. 111); the fruit it bore was beautiful to behold (*ana amâri ç'âx*; cf. DEL. HW 560^b. 284^{ab}; see also SCHRADER'S KB 6,1, p. 208, ll. 47-51. I would therefore restore 40 v. 11 as follows: — (3) עֶלְאָפְנֵי אִל תַּפְחֵי הֵב בְּשׂוּכֹת; [2] כֶּסֶף דָּבָר דָּבָר יַעֲתֵהּ; Like *apples of gold on branches of silver* is a word spoken in due season.

It is a legendary reminiscence just as we speak of the Golden Age, the Philosopher's stone, the Holy Grail, &c. Contrast ZAT 21,80. P. H.]

- (12) Instead of אִל מוכיה read, with HEF., שִׁיחַ, following ἄ λόγος; טִב מַחֲסֵה 45 = תוּחַת? GRÄTZ; BICK. דָּבָר.
- (13) וְנִפְשׁ אֲרֵנֵי שִׁיב אִל (so, too, טִב; but ἄ φαχίς δὲ τῶν αὐτῶ χρωμένων ἀφελεί is a superfluous element in the verse, and is probably only an addition to the comparison completely expressed in the preceding two clauses.
- (15) For אִל קִצְוֵי FRANK, suggests קִצְוֵי an angry one; טוּ שְׂקָם קִצְוֵי, anger is appeased. 50
- (16) [ד is not a secondary formation derived from דָּר but פֶּה is a compound of ב and ד cf. e. g. Lev. 25,29). Syr. פֶּה means both *enough* and *already*, just as قد (e. g. زيدٌ قَدْ زيدٌ what is enough for Zeid and وكان قد مضى سنة. As we

- 26 earthenware (دهن برصاحי), not to covering vessels of base metal with silver. — P. 11.]
- All הלקים so, too, 3C is usually, but artificially, explained as *fervent lips*, i. e. overflowing with assurances of friendship; read, rather, with BICK., הלקים, following 6 λεία, cf. Gen. 27, 11 &c. where λείος = הלק; GRÄTZ prefers הלקים. 5
- 24) All בשפתיו with the Q'rè and 63C; K'thib: בשפתו.
- 26) All leaves the suffix in רעה unexplained; read חכמה, with 6 δ κρύπτων, 3 *مخفيا*, 3 *מכסה*; [so, too, OORT, *Em.* HITZ. read חכמה, and BICK. חסה.]
- (28) All רבו; cf. on this reading, to which witness is expressly borne by QIMHI and others, BÄR, *Liber Proverbiorum*, p. 19; GINSBURG, רבו. Further, 6 ἀλήθειαν, 10 3 *ألمة*, 3 *ארחתא דקושטא*, can hardly have read otherwise. REISKE, EW., HITZ., ארני; TOV קליו (*befools its possessor*).
- 27 (6) All ונערתות, but unintelligible; DVS. conjectures ונערות; read, with BICK., ונערות, following 6 ἐκούσια. 3 read ונערות, but 3 *ובישן*. 15
- (9) All ופתק רעהו פצעת; so, too, 3C, but unintelligible; read, with HITZ., BICK., ופתקרהה ופתקרהה following 6 καταφιγγυται δὲ πὸ συμπιυσμάτων ψυχή. KAMPH. renders quite differently: *but a friend is sweeter to a man than fragrant woods* (=: פצעו נפש; for נפש cf. Is. 3, 20, but contrast Crit. Notes on Isaiah, p. 82, l. 10). For KAMPH.'s rendering it would be better to read with DVS. רעה for 20 רעהו. [OORT, *Em.* reads רעה and בעצבת. — P. 11.]
- (10) All ורע with the Q'rè; ורעה K'thib. All אחיה אל (so, too, 63C) has arisen from taking the proverb in a sense originally foreign to it; read, with BICK., אח and omit אל, which is better both in rhythm and meaning. 25
- (12) For All נסתר we should perhaps read, with TOV, נסתר.
- (13) For All נבירה (so, too, 3), which could only refer to a harlot (cf. 5, 20; 6, 24, &c.), read, with REUSS, STRACK, נברים, following 6 τὰ ἀλλότρια, (which VOGEL regards, but probably wrongly, as a translation of נבריה), and 20, 16 K'thib.
- (14) [The first hemistich seems too long; בקול גדול and בבקר may be scribal expansions. — P. 11.]
- 15 For All בשתקה, which could be nothing but Nif. of שיה with abnormal transposition of ה and י cf. Ges.-KAUZSCH § 75, x), read בשתקה, with OLSHAUSEN, STADE, BICK., TOV. [For שיה cf. note 107 of the paper cited above, p. 33, l. 43. — P. 11.]
- (10) All צפניה צפה רוח ושמן ימינו יקרא is hopelessly corrupt. 6 βορέας σκληρός άνεμος, 35 δνόματι δὲ ἐπιδύσιος καλεῖται; so, too, 3C. BICK. צפניה צפה רוחות וקמן וקניה; WILD. צפניה צפן רוח *the Northern region hides wind*, but a masculine predicate after a preceding feminine subject is impossible.
- [TOV calls all the readings that have been suggested for this line, *desperate expedients*. 6's rendering is intelligible but incorrect. It is possible that the author 40 of this משל meant to allude to the fact that the North (more accurately North-west) wind is indeed cold and rough in winter (cf. 25, 23), but pleasant and refreshing during the summer months, while the South (or more accurately the Southeast) wind is called *favorable* (ميسين), although it is, especially during the summer months, just as unbearable as the sirocco (cf. BENZINGER'S *Heb. Arch.*, p. 30 and *ibid.*, p. 31 f. ad-o. BÄDFELER'S *Palästina*, p. lvii, and Luke 12, 55: ὄταν [ιδετέ, νότον πνεύματα, λέγετε ὅτι καύσων ὄταν].
- In view of the numerous etymologies in J we can safely believe that the author of this line was conscious of the connection between רוחות and ימין; nor need we doubt the fact that ימין meant *favorable, propitious* in Hebrew (cf. בנימן Gen. 50 35, 18 just as in Arabic. Assyr. *limnu* 'evil' is probably a compound of *li-imnu* cf. above, p. 51, l. 10) 'not right, inauspicious' (see *Beitr. z. Assyrl.* 1, 467); cf. Assyr. *li-bantu* 'sin.' ZIMMERN, *Beispielsamen*, p. 37, n. 2.

- 26 2 [In the cuneiform incantations we find *May the discus of the head* (Assyr. *muraq qaqqadi*, that is, perhaps, *oxycephalus*, St. Anthony's cure, see ZA 8, 182) fly away like a bird (Assyr. *kama lu ári áltáruš*, DEL., HW 545; cf. also ZIMMERN, *Riesenspalmen*, p. 101; DEL., HW 650 s. n. שחש. — P. H.)
לא K'thib with 𐤄𐤅; Q'rê לָי; cf. above, p. 52, l. 5. 5
- (5) [V. 5 may be a corrective interpolation; cf. my note on the corrective interpolations in Eccl. *Johns Hopkins University Circulars*, June 1891, p. 115, n. A and above, p. 45, l. 42, also p. 58, l. 6; p. 65, l. 28. Possibly v. 8, which interrupts the connection between vv. 7 and 9, should be inserted after v. 4. — P. H.]
- (6) 𐤌 𐤍 𐤏 𐤐 is unintelligible; 𐤌 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 (read 𐤒 𐤓 𐤔 𐤕) similarly to 𐤈. Ew. conjectures 𐤍 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗; BICK. 𐤍 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 (without 𐤍). 10
- 7) 𐤌 𐤎 𐤏 is grammatically impossible and probably to be emended, with DYS., to 𐤎 𐤏 *they hang down* since 𐤎 𐤏 could hardly stand out of pause. DEL., BICK., KAMPH., WILD., STRACK, 𐤎 𐤏 *hanging down*; HITZ. 𐤍 𐤎 𐤏 𐤐. 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊. 15
- 8) Instead of 𐤌 𐤎 𐤏 (so, too, 𐤇 and BICK.; § 2) read, with DYS., GRATZ, TOY, 15
𐤎 𐤏; 𐤄 𐤅 ἀποδεσμεῖται.
- (10) 𐤎 𐤏 𐤐, which is unintelligible at the end of the verse, is to be put, with BICK. and OORI, *Em.* after בל.

The second 𐤎 𐤏 of 𐤌 is probably due to the mi-placing of עברים; read, with BICK., 𐤎 𐤏. 𐤄 𐤅 also cf. PINK. read the end of the verse 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗. 20

- (17) For 𐤌 בּוּנִי ב's reading κερκου - בניב JAG. deserves consideration. [6's reading *till* instead of *ivy* is perhaps preferable: if you take a snappish cur by the ears he will hardly be able to bite, but if you take hold of his tail the case is different. — P. H.]

𐤌 עבר is either to be struck out, with 𐤄, as a false addition, so TOY, to מתעבר, 25 besides being rhythmically superfluous, or to be attached to the first hemistich, as is done by DEL., Now., DYS., BICK., KAMPH., WILD. (It would seem to be more natural to read, with I *commissetur rive alterius* and 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 *intermeddling* so, too, TOY instead of 𐤌 מתעבר 𐤇 מתנצי (contrast DELITZSCH's *Commentary*, p. 427, below). For 𐤎 𐤏 𐤐 𐤑, we must substitute, with 30
HITZ., 𐤎 𐤏 𐤐. 𐤄 προσετύ; ἀλλοτρίῃ; κτίστου; *who takes up the quarrel of another man*. In the Arabic Version, ed. LAB., *كلم من يمسك ذنب كلب*, Kp1015, however, does not mean here *حكمه* but *تتخانى* cf. Herod. 5 5. The transposition of the two consonants in 𐤌 מתעבר was, of course, influenced by the preceding עבר 35
at the end of the first hemistich.² We have here an intentional paronomasia, cf. I. M. CASANOWITZ, *Paronomasia* (Boston, 1894, p. 68, No. 291. The preposition על does not militate against the correctness of the reading מתעבר. In the first place, we may read 𐤌 = ל 20, 19, furthermore, על may have the meaning *in addition to* (Gts. BUHLP's 𐤏), 𐤒, cf. על על, על על, &c. — P. H.) 40

- (18) Some qualification of במתלהלה can hardly be dispensed with; BICK. supplies במקנת which, changed into זכות, has found its way to the end of the verse.
The removal of זכות compels us to add ו before 𐤌 הצים. 45
- (21) For 𐤌 𐤎 𐤏 WILD., following PRETUS' *Analekten*, p. 90, suggests מפה *bellous*, but the parallelism is in favor of the Received Text. 45
- (23) [𐤌] makes the first hemistich too long and should be omitted (cf. above, p. 44 l. 11); the כפה used for glazing pottery Sir. 38, 30^a was, of course, not כפה ציף but כינים, i. e. *lituige* ἀθούρεοι; or *lead monoid*. The *litium oxyrationis* is the smooth superficial covering. As הרש is always *to burn* in distinction 50
from vessels of metal (cf. Lev. 6, 21 𐤎 𐤏 must refer to the process of glazing 50

^a [ZIEGLER remarks in his translation of Proverbs (Leipzig, 1791) that עבר belongs to בלל; so, too, DATHE (1789). — P. H.]

- 28 For **A1** נָסוּ DYS., GRÄTZ read נָס; they regard the **v** as due to dittography of the **v** that follows.
- 2' **Σ** follow **A1**; **Θ** δι' ἀμαρτίας ἀσεβῶν κρίσεις (= רבים JÄG.) ἀνὴρ δὲ πανούργος κατασβέσει (= ידעך Ew., HITZ.) αὐτάς. GRÄTZ ידעכו; BICK. מַבְיֵן יִתְבַּיֵּן; unless we are ready to adopt BICK.'s emendation we must omit מַבְיֵן as an explanatory gloss to ידע (cf. Neh. 10, 29); otherwise the hemistich would be too long. 5
- 3' For **A1** הָיָה (so, too, **Σ**) read הָשָׁעָה (TOV, קְבִיר רַשָּׁע עֵשָׂק) as in v. 15. **Θ** ἐν ἀσεβείαις points to the same reading. HITZ. takes הָשָׁעָה = ראש; [so, too OORT, *Em.*].
- (4) **A1** הָשָׁעָה; **Θ** **Σ** read הָשָׁעָה.
- (6) For **A1** הַרְבִּים the basis of which must be some artificial interpretation, read **10** הַרְבִּים, with **Θ** **Σ**, STRACK following BEN EZRA', KAMPF., TOY; GRÄTZ prefers הַרְבִּי. [The idea underlying the dual is the *double life* the עֵשָׂה leads. Cf. Sir. 2, 12; Prov. 20, 10, 23; Dent. 25, 13; אַבְנֵי יֶאֱבֵן (AV, *divers weights*; see GES-KAUZSCH § 123, f.; 1 Chr. 12, 33) בְּלֵא לֵב וּלְבָב (AV, *not of a double heart*); cf. 12, 3 בְּלֵב וּלְבָב יִדְבְּרוּ (AV, *with a double heart do they speak* and our *double-dealing, double-* 15 *eyed, double-faced, double-handed, double-hearted, double-tongued* (German *doppel-* *zungig*) &c. The *two ways* do not refer to the good way and the bad way between which the man has to choose (TOV) but to the two parts the עֵשָׂה acts, one secretly, and the other openly, the evil way which he pursues and the good way which he pretends to follow (so FLEISCHER in DELHIZSCH'S Comm. and 20 WILDEBOER). — P. 11.]
- (8) **וּבִתְרֵבִית** with the K'athib and **Σ**; **Q'** **רֵב** and **Θ** וּבִתְרֵבִית, and so BICK. [וּבִתְרֵבִית, however, may be a scribal expansion, suggested by Lev. 25, 36; Ez. 18, 8, 13, 17; 22, 12. — P. 11.]
- (10) The unnecessary third hemistich of **A1** is found also in **Σ**; it exists, too, in **Θ**, 25 but there, by the addition of another hemistich, it has been developed into an independent verse of quite different context; BICK. וְהִשְׁעִים מִבֵּן הַמִּשְׁתִּים יִנְחֵלוּ מִבֵּן יִבְאָזוּ. The hemistich is doubtless to be struck out as an antithetic scribal expansion. [Cf. p. 68, l. 36 and Crit. Notes on Isaiah, p. 164, l. 12.]
- (12) For **A1** הַפֶּשַׁת; we must read הַפֶּשֶׁת from הַפֶּשַׁת = חֲבַט to imprison, Syr. حَص, Arab. حيس; cf. Job 40, 13 פְּנֵיהֶם חֲבַט כְּמִטְוֶן, which is rightly translated by GEO. HOFMANN (*Hob*, Kiel '91): *Kerkere ein ihren Trotz in der Unterwelt*. In the cuneiform incantatory legend of the Descent of Istar² to Hades (Obv., l. 38' the same expression is used: *uppiši ma* (= *huppiš + ši*; cf. Crit. Notes on Ezekiel, p. 115, l. 45; DEL., HW 116^b).³ The *š* in Assy. פֶּשַׁת₃ = حيس as well as in הַפֶּשַׁת 35 in our passage is due to partial assimilation of the original **ב** to the following **ש**; cf. Mandaic הַפֶּשַׁת = הַפֶּשַׁת honey, Assy. *dīšpu* (for *dīšū, dībū* cf. Assy. *ušpēlu* for אַשְׁבַּעַל, *ipiši* for יִבְשֵׁי, DEL., HW 514 s. v. פֶּשַׁל, 188^a below); see Crit. Notes on Isaiah, p. 84, l. 45 and Notes on Ezekiel, p. 67, l. 13; cf. ZA 4, 298. The form הַפֶּשַׁת may have been preferred in order to distinguish it from חֲבַט to 40 *be bound up, bandaged, dressed* (Is. 1, 6; Ez. 30 21). **Θ**'s rendering of **A1** הַפֶּשַׁת יִהְיֶה, ἀλίσκονται ἀνθρώποι is quite correct; ἀλίσκονται, however, does not mean here they *perish* (وَالنَّاسُ يَفْتَنُونَ) and *the ruins of humankind* (cf. 3's *ruine hominum*) but they are caught, captured, اسرى حيس, سبي). It is by no means necessary to suppose, with JÄGER, that **Θ** read הַפֶּשֶׁת; cf. UMBRIH'S Commentary, Heidelberg, 1826, p. 381 45 or הַפֶּשֶׁת (JÄG., p. 88; nor need we emend to הַפֶּשֶׁת or יִשְׁטַט (DYS.) or יִפְטוּ (PERLES; cf. WILD.) or יִסְתֶּה TOV. **A1**'s reading הַפֶּשַׁת is supported by **Σ** מַבְיֵן בֵּרֵךְ יִנְשָׂא and **Σ** מַבְיֵן בֵּרֵךְ, as we must read instead of the received מַבְיֵן בֵּרֵךְ (ZAT 14, 211). — P. 11.]

² *cf.* —

³ [Cf. the reference in SIEGFRIED-STADE'S *lexicon*, p. 184^b, above.]

⁴ In SCHRÄDNER'S KB 6, 1, p. 82 *uppiše* is translated *treat her*, but this rendering is marked as doubtful. — P. 11.]

27 I would therefore propose, with due reserve, the following restoration of the text:

צפון ברוח יקשה- [ייקרא] והיפן יפין שמה- []

For **א** ברוח הקשה = **ש** ἐν πνεύματι τῷ σκληρῷ, and for צפון and היפן see Cant. 4,16. It is evident that היפן might easily have dropped out before יפין, and it is curious that we have in **א**, instead of two derivatives of יפן at the beginning of the second hemistich, two derivatives of צפן at the beginning of the first hemistich.

(17) For **א** יקר we must read, with **ש** יקר, impf. Hof. of חדר, and for **א** יקר, in the second hemistich, יקר or יקר, impf. Hif. OORI, *Em.* reads יקר and יקר. — P. 11.] **א** פני is perhaps to be struck out, following **טו**.

(18) [האנה should be pronounced תאנה; see above, p. 34, l. 44. — P. 11.] After יקר we should perhaps add נו, with DYSERINCK.

(19) Instead of **א** מים the parallelism would lead us to expect a noun governing הפנים in the genitive; **ש** ὡς περὶ οὐχ ὅμοια (= ?), so, too, **ש**. HILZ. conjectures **ב**סם; VOGEL, BICK, FRANK., **טו**, OORI, *Em.*, following **ש**, **ב**כו.

(20) **א**צרה with the K^othib; it is, perhaps, only a miswriting of אצרה which occurs everywhere else [cf. however, שלמה = سليمان (gent. שילוני) — سيلون, patron. of שלה, גלה (gent. גלני); see GES.-KAUFZSCH § 19, l. — P. 11.]. Q^{re} אצרה, but according to others, ואצרה.

(21) Instead of **א** מהללו we should, perhaps, read, with **ד**ש., **ש**הללו, following **ש**שש; **ש**הללו.

(22) The first hemistich is evidently overburdened; **א**, followed by **ש**, reads **ב**מכתש, a reading which was probably due, in the first instance, to **ב**תחוש; BICK, strikes it out, following **ש**ש. NESTLE (*Expository Times* 8,6, p. 287) thinks that the הריפיה (probably to be read, with CHEYNE, הריפיה, ה to be taken as a radical on account of 2 S 17, 19) is a mistake for some form derived from צרה with the meaning *crucible*, and that the same word lies behind בעלי notice, before ה, as in **ש** 12,7 (cf. WELHAUSEN *ad loc.*). On the other hand, CHEYNE (*loc. cit.* 8,7, pp. 335f.) reminds us that בתוך הריפיה is supported by **ש**, except that **ש** read הריפיה in the midst of insults and paraphrased its reading ἐν νέσῳ συδερπίου ἀτυδιζων. The word בעלי, which belongs to the language of the Mishnah, CHEYNE further holds, is only a variant of **ב**מכתש, and this again is only an example of the explanatory additions which transcribers delight in.

א מעליו (= so, too, **ש**) is to be struck out, with BICK, following **ש**ש.

(23) For **א** עזרים we should perhaps read, with **ש**, עזריה.

(24) Instead of **א** נאם read יצין, with **ד**ש., following **ש** ὀδέ and **ש**. The final י appears in **א** as the first consonant of the following word.

Under **א** נור some expression parallel to חסן must lie concealed; GRÄTZ suggests **ש** עשר, **טו** אצר, **ש** παραδιδουσι, **ש** **ש**עמר, **ש** שלם do not help. BICK, conjectures חיל before נור.

נור נור with the K^othib; Q^{re}, unnecessarily, נור נור.

(25) [For **א** גלה we should perhaps read גלה, although, in OT, גלה is used exclusively of the shaving of the hair, but cf. **ש** **ש** = **ש**رجى = **ש**رجى.

שא does not mean *aftergrowth* (**טו** but *fresh verdure, shoots from the seed*, comprising all plants in their incipient stage. In Gen. 1,11 **ש**א denotes shoot from the seeds both of **ש**שב and of **ש**ש. — P. 11.]

(27) **א** ליהם ביתה (= so, too, **ש**ש) is to be struck out, with BICK., **טו**, following **ש**; it is a gloss on ללהם, and overburdens the hemistich.

For **א** וחיים (= so, too, **ש**ש) GRÄTZ most suitably conjectures **ש**חק on the analogy of 31,15.

28 (1) For **א** רשע read **ש**שעים and, reversed, for **א** צדיקים read **ש**צדיק (= so, too, OORI, *Em.*); **ש** has the singular in both hemistichs while **ש**ש and **ש**ש have the plural.

- 30 אִלּוּ לֹא־יִשְׁתַּחֲוּי לְאֱלֹהִים (so, 100, א; ב; τοῖς πιστεύουσιν θεῶ καὶ παύομαι; Ὡ has only אֱלֹהִים) cannot be proper names, in spite of Neh. 11,7. Long ago J. D. MICHAELIS conjectured אֱלֹהִים אֶל אֲשֶׁר יִשְׁתַּחֲוּי, and so most modern commentators read, except that instead of אֱלֹהִים [Ez. 43, 8] the Qal אֱלֹהִים should evidently be read, with DAHLER [contrast Crit. Notes on Isaiah, p. 196, l. 11; note 5
 אֱלֹהִים Prov. 8, 30, וְאֵתְּנָה 24, 32, &c. — P. H.]. EWALD's view *With me is God* (reading אֱלֹהִים אֶל אֲשֶׁר like אֶל עֲשֶׂנוּ) and *I prevail* (reading אֱלֹהִים אֶל אֲשֶׁר) has been defended by SMEND in his *Religionsgesch.*, p. 480 (second ed.). [OORT, *Em.*, אֱלֹהִים.]
- (3) For אֱלֹהִים לֹא לְמַדְרֵי we should perhaps use, with GRAFZ, SMEND, the reading of ב; θεός δεδιδάχεν με = אֶל לְמַדְרֵי (אֶל); in that case we should have to translate the 10 second hemistich: *and I have learned the knowledge of the Holy One.*
- (4) Instead of the meaningless הַקִּים of אֱלֹהִים (so, 100, א; ב; read הַקִּים, with ב; ἐκράτησεν. For אֱלֹהִים לֹא, so, 100, א; ב; אֶל, read אֶל אֲשֶׁר, with ב;.
 [For the brief hemistichs אֶל אֲשֶׁר שָׁמַע בְּנֵי וְאֵתְּנָה שָׁמַע בְּנֵי see above, p. 34, l. 13. — P. H.]
 אֱלֹהִים כִּי תִרְעֶנּוּ (so, 100, א; ב; א) is rhythmically superfluous and should be struck out, 15 with ב; as a gloss from Job 38, 5.
- (5) For אֱלֹהִים in all probability יהוה stood originally; cf. ψ 18, 31.
- (6) [The form הַקִּים (cf. Ges.-Kautzsch²⁹ §§ 28, d; 75, q) indicates the correct pronunciation of apocopated imperfect forms. Even forms like הַקִּים or הַקִּים, strictly speaking, not dissyllabic. It is a mistake to pronounce הַקִּים, &c. 20 as dissyllabic forms, *ḥi had* &c. They are all monosyllables and should be sounded as though they were written يَحْنُ, يَفْتَحُ, يَخْتَدُ; the *a* in הַקִּים and הַקִּים is merely an auxiliary vowel as in נַחַל which does not differ in pronunciation from נַחַל; הַקִּים is simply *ihn*, the initial *i* being pronounced without a preceding *h*, while the final *n* is simply a sonant nasal as in English *listen*, which is 25 not dissyllabic but practically *lišni*. Cf. *Beitr. z. Assyriol.* 1, 204, 328.
- (8) I believe that 8^c is a subsequent addition just as the final hemistich of the chapter, 33^c, and v. 20; but it seems to me that not only 8^c, 20, and 33^c but also 10, 15^a, 17, 32 are out of place and must be relegated to the margin. I do not mean to say that vv. 10, 17, 32 are glosses, they may be genuine משלים, and may 30 have belonged to the collection, but they are not in their proper place in this section of *numerical* proverbs and should be inserted elsewhere. — P. H.]
- 10 אֶדְרֵנִי with the Q'rē; ק"ח אֶדְרֵנִי.
- (13) [I can hardly believe that מִה רַבּוּ עֵינַי represents an exclamative clause;³ it is not taken as an exclamation in the Versions: ב; SWI 1E, p. 464] has ἐκτρονον κακόν; 35 οφθαλμούς οφθαλμούς ἔχει in the Arabic Version: الولد الردي له عينان هائلتان, *generatio cuius oculi sunt oculi*; א; also has a relative clause, וְאֵתְּנָה דְרַסְרַסְ עֵינַי, and the original reading of א; may have been וְאֵתְּנָה דְרַסְרַסְ עֵינַי; the א; we find before י in the Received Text may be a subsequent insertion; it is hardly probable that the conditional-temporal א; אֶל (NOLD² § 258³ is a correction of the 40 exclamative א; (NOLD² § 232, A, 3. The א; may be the enclitic emphatic *ma*, which is so frequent in Assyrian and in Arabic. In a great many cases in Arabic where א; is said to be indefinite we have this emphatic particle, e. g. in cases like *بِعَيْنِي مَا لَأرَيْتَكَ* &c. Cf. my remarks on the particle א; in the *Johns Hopkins University Circulars*, No. 114 p. 109 (cited in Ges.-Kautzsch²⁹ § 105, 45 n. 3; see also RECKENDORF, *Die syntact. Verhältnisse des Arabischen*, Leyden 1895-98, pp. 165 & 425. The emphatic *-ma* appears in Hebrew in three forms: - (1) as א; cf. above, l. 41; - (2) as א; in א; &c. (Assyr. *ki ma* &c.; cf. my *Akkad. und Sumer. Keilschrifttexte*, Leipzig, 1881, p. 195; - (3) א;.
- Nor can א; וגם בזאת לא שָׁכַחְתָּ: מִה אִשְׁלַח לְמַדְרֵי in Ezek. 16, 30 be an exclamative 50

29-30-31

³ [In 15, 23^b the case is different. — P. H.]

- 28 (16) Toy omits **וא** נגיד as a gloss. This improves the rhythm. — P. II.]
 For **וא** נגיד read נגד, with REUSS, BICK, FRANK, TOY, following **ש**.
ש's reading תבואת תבינת **וא** תבינת deserves consideration, it is accepted by EW.,
 GRAIZ, KAMPH, WILDEBOER.
 Instead of the K'thib שניא read the Q'ré שניא, with **ש** and BICK. (TOY, שניא . 5
- (18) **ה**רבים for **וא** רבים as in v. 6^b.
 Instead of **וא** באחת, which cannot mean *all at once*, read באחת or בשחת, with
 LAG., GRÄTZ, BICK., KAMPH, STRACK, OORI, *Em.*, following § and perhaps
 also **ש** [see PINK., § 6. Toy omits באחת as a gloss.]
- (23) For **וא** אחריו, which gives no meaning in this place and is rhythmically super- 10
 fluous, read אחריו with BICK., at the end of the verse. This reading, it is true,
 has not the support of the Versions; **ש** δδου; אחריו; LAG. באחריו; **ש** קדמי; **ש** קדמי.
 The meaning *afterwards, at last* (STRACK in his Commentary: *schliesslich*
 is uncertain; the reading of **וא** seems to be influenced by dogmatic considera- 15
 tions, to make God the speaker therefore the accentuation אחריו, with טנה
 instead of the disjunctive רביע קדמי as attested by WICKES.; [*cf.* p. 41, l. 30].
 Toy cancels אחרי as gloss or dittogram. [OORI, *Em.* reads אחריו בן.]
- (24) **וא** באמו so, too. **ש** is rhythmically superfluous and should be struck out,
 with DYS., BICK., as a scribal expansion. 20
- 29 (2) **וא** ברבות צדיקים; but ברבות צדיקים when the righteous rule, as suggested by TOY,
 would better suit the parallelism.
- (6) For **וא** בפצע so, too, **ש**, probably following 12,13, which gives no satisfactory
 sense, read with PINSKER [see DILL. *in loc.*], בפצע in the step (*cf.* 1 S 20 3 or,
 with MANDLKERN (oral communication), בפצע in stepping. 25
- (10) For **וא** יבקשו נפשו so, too, **ש**; **ש** נשמ is evidently only a guess on the basis of
 the parallelism, which could only mean *they seek his life* (Ex. 4 19; 1 S 20 3,
 read יבקרו נפשו, with DYS., KAMPH, following Ez. 34, 11f. Toy prefers ירעמו for
וא ישרים [so, too, OORI, *Em.*, *cf.* however, בקש in Ez. 34, 4, 16; Eccl. 3, 6; see 30
 Crit. Notes on Ezekiel, p. 94, l. 40.
- (16) For **וא** ברבות Toy [*cf.* above, l. 21] prefers ברבות.
- (19) For **וא** ענה to respond see above, p. 48, l. 44. — P. II.]
- (21) **וא** תנזן; **ש** δδουτηθησεται; **ש** נתנזן; **ש** נתנזן (*i. e.* *נתנזן is torn away* PINK.). Read
 תנזן, with BERTHELAU, STRACK. [OORI, *Em.* suggests נתנזן. 35
- (24) For אלה *cf.* Jud. 17, 2; Lev. 5, 1 which must be translated: *If a person, in spite
 of his having heard the adjuration of the judge, sin by not giving testimony
 when he is a witness, no matter whether he have seen the thing or only heard
 of it, and thus in. ur. guilt &c.* The apodosis to the four coordinated conditional
 clauses begins in v. 6, not in v. 5. *Cf.* the translation in *Johns Hopkins University* 40
Circulars, July '04, p. 114^a and contrast BÄNDSCH *ad loc.* — P. II.]



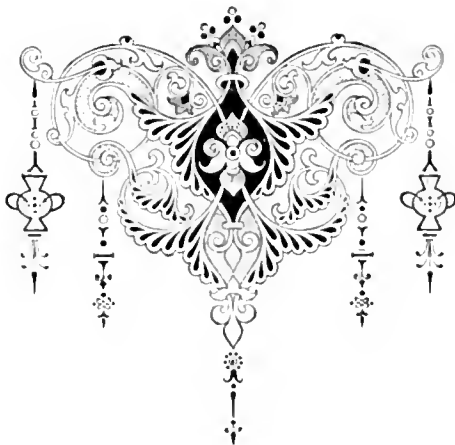
- 30 For the section 30-31,9 see MUEHLER'S dissertation quoted above, p. 32, l. 1. 45
 For v. 30 *cf.* *Ipheti ben Eli Karaite in Proverbiorum Solomonis caput AVA*
Commentarius ed. ZACHARIAS AULRICH, Bonnæ, 1876. See also E. J. DILLON,
The Septuagint of the OT London, 1875, pp. 133—156; 269—272.
- (1) אגור may mean *hired slave*; *cf.* Arab. أجير, Assyr. agru, agarru (DILL., HW
 17^b), or *thinker*, *cf.* Assyr. agirru (DILL., HW 18^b); the etymology is, of course, 50
 very uncertain. — P. II.]
 For **וא** תפשא, which probably means *the oracle or prophetic utterance* [*cf.*
 note on Num. 23, 7] we must read, with DYS., either תפשא or תפשא.

- 31 τωσαν; 𐤀 𐤃𐤁𐤀 𐤃𐤁𐤀, 𐤃𐤁𐤀 𐤃𐤁𐤀, 𐤃𐤁𐤀 𐤃𐤁𐤀, 𐤃𐤁𐤀 𐤃𐤁𐤀, 𐤃𐤁𐤀 𐤃𐤁𐤀; both 𐤀 and 𐤃 begin the verse with an imperative. *Beware*,
 𐤀 with the Q^{re}; 𐤃 with the K^{thib}. KAMPH. suggests 𐤀𐤀 'so, too, OORT, *Em.*,
 i. e. *Textus Hebraici Emendationes quibus in Vetere Testamento Neerlandice*
vertendo usi sunt A. KUENEN, I. HOOYKAAS, W. H. KOSTERS, H. OORT, *edidit* 5
 H. OORT. Lugduni Batavorum, typis E. J. Brill, MCM]; but see KÖNIG, *Lehr-*
gebäude, vol. 2, p. 245, note 2.
 (8) 𐤀𐤀 𐤃𐤁𐤀; but perhaps the 𐤀 is due to dittography (the following verse begins
 with 𐤃𐤁𐤀) and we must read, with DVS., TOY (*all who suffer*), 𐤃𐤁𐤀.



10

- (11) For the alliteration in the first hemistich see above, note on 24, 1.
 (15) According to TOY 𐤀𐤀 𐤃𐤁𐤀 𐤃𐤁𐤀 is a gloss, a repetition or explanation of the
 second hemistich. 15
 (16) 𐤃𐤁𐤀 with the Q^{re} and 𐤀𐤃; K^{thib} 𐤃𐤁𐤀 (= 𐤃𐤁𐤀 DVS.; 𐤃𐤁𐤀 GRÄTZ). [I should
 prefer to read 𐤃𐤁𐤀, omitting 𐤃𐤁𐤀 which spoils the rhythm; 𐤃𐤁𐤀 is a subsequent
 explanatory addition just as 𐤀𐤀 and 𐤃𐤁𐤀 in 25, 21 or 𐤀𐤀 in Eccl. 3, 5. - P. II.]
 (18) 𐤃𐤁𐤀 with the K^{thib}; Q^{re} 𐤃𐤁𐤀.
 (21) For the alliteration in this verse see note on 24, 1. 20
 For 𐤀𐤀 𐤃𐤁𐤀 we should, perhaps, read 𐤃𐤁𐤀, with LUTHER &c., following 𐤃
 δισσῶς which, however, 𐤃 takes with v. 22.
 (25) 𐤀𐤀 𐤃𐤁𐤀, perhaps better 𐤃𐤁𐤀 for the same reasons as in 30, 25 ff. (*Cf.* above,
 p. 68, l. 26).
 (27) K^{thib} 𐤀𐤀 𐤃𐤁𐤀 is transcriptional error for 𐤃𐤁𐤀; so Q^{re}. 25



30

clause; perhaps we should read, with enclitic εἰσφατικὴ ἤχη — ולא שבעת מהב אכלה — ולא שבעת מהב אכלה לְקַתְּךָ *verzehrend war deine Gluth* (شعوتك وشعفتك) — לְקַתְּךָ = לְקַתְּךָ; cf. Ex. 3, 2. Note also cases like אַל שָׁמַעְתָּם for שָׁמַעְתָּם, Jer. 3, 13 & c. For the emphatic *ma* in Arab. *Allihumma* see Crit. Notes on Numbers, p. 48, l. 45 (cf. also Arab. *halumma*, Heb. הַלֵּם; see also WRIGHT DE GOLIEB 2, 343, l. 10. 5

In Ezek. 19, 2, on the other hand, the *ma* after קַמְתִּי seems to correspond to the Assyr. *mā* 'thus, as follows,' introducing *oratio directa* (cf. DEL., *Ass. Gr.* § 78; HW 387^b): *ma* may be combined with the preceding קַמְתִּי so that the קַמְתִּי begins with קַמְתִּי like the second allegory in v. 10.

The matter deserves further investigation. 10

The prefixed ל in אַל־ is perhaps the emphatic particle = Assyr. *lūkkal*, cf. above, p. 52, l. 11 and below, p. 86, l. 28; otherwise we should have no apodosis.

(15) Cf. CHEANE, *PSBA* 23, 143. — P. H.]

(16) אַל עַצֵּךְ (so, too, *SZ*) is struck out by BICKELL. ὁ ἕρως γυναικός probably read only אַרְוָה. 15

(17) For אַל לְקַתְּךָ cf. GES.-KAUTZSCH § 24, c) we should perhaps read, with FRANKL., TOY, following ὁ, קַמְתִּי; cf. 23, 22^b.

(18) קַמְתִּי with the Qr^o; וְאֵיבָע K^othib.

(20) Both the subject-matter and the prosaic form of this verse prove it to be a later addition (cf. above, p. 67, l. 28^c; so DAHLE, HETZ., DEL., FRANKENBERG. 20

(24) Omission of אַל־ in the second hemistich would improve the rhythm; it is probably a gloss on אַל־אֵיבָע. OORT, *Em.* reads אֵיבָעֵךְ. — P. H.]

(25) אַל קַמְתִּי, impf. consec. in the same way v. 26; קַמְתִּי, v. 27; אַרְוָה, might be explained as indicating *facts* known by experience; according to KÖNIG, *Synt.* § 399, f the emphatic copulative connection may be used instead of other coordinating conjunctions. But we should probably point קַמְתִּי & c. as simple *modus rei repetitæ*, just as we have the simple impf. in a negative clause in v. 30. 25

(28) For אַל שָׂתַתּוּ we should perhaps read, with MÜHLAU, DYS., following ὁ ἐπάλωτος ὄν, שָׂתַתּוּ [so, too, OORT, *Em.*

(29) The first hemistich would gain by omitting אַל־. — P. H.] 30

(31) The text is hopeless; DYS. conjectures ingeniously וְתִשׁ מְתַנַּחֵשׁ וְדַר.

For אַל אֲקִים עִמָּךְ ὁ has ἀνηγορεύων ἐν ἔθνεσιν; so, too, *صعدا صا حصلا*, and *עצמי את עמיתך ונטלתי את עמיתך*. HETZ. conjectured אַל אֲקִים, DYS. אַל אֲקִים, BICK. אַל אֲקִים.

(33) The third clause of v. 33 may be the complement to a lost hemistich; but it is probably nothing but scribal expansion added by some one who felt called upon to append a moral. [cf. p. 65, l. 29; p. 62, l. 8. — P. H.] 35



40

31 (2) The addition אַל־אֲקִים אַרְוָה אֲמַר אֲקִים בְּרִי is preserved in ὁ; its omission in אַל and *SZ* is probably due to *homoteleuton* of בְּרִי. [The second אַרְוָה, however, is better omitted. OORT, *Em.* inserts אַרְוָה אַרְוָה after אַל־. — P. H.]

(3) Instead of the curious אַרְוָה of אַל we should perhaps read, with DYS., KAMPFL., WILD., אַרְוָה; cf. Cant. 7, 13 and above, p. 38, l. 22. TOY suggests אַרְוָה. 45

For אַל אַרְוָה GESENIUS conjectured אַרְוָה (so also DEL., WILD., STRACK, TOY, OORT, *Em.*); MÜHLAU better אַרְוָה, *those who errate*. ὁ εἰς ὑστεροβουλίαν, *§ 185-186, ὁ ἐν ἔθνεσιν*.

(4) אַל אַרְוָה אַרְוָה, similarly *SZ*; but ὁ has μετὰ βουλῆς πάντα ποίει, is rhythmically superfluous and evidently only a ditogram of the words which follow, 50 with the addition of אַרְוָה.

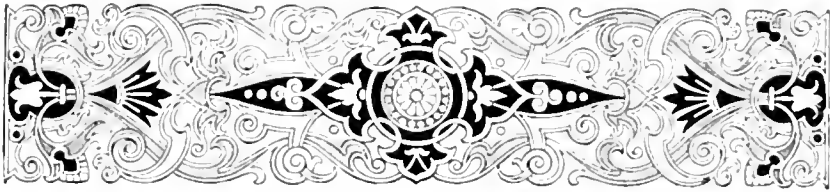
The evident gap after אַרְוָה should probably be filled with אַרְוָה or some such expression; ὁ ends the verse with οἱ δυνάσται θυμώδεις εἰσὶν, οἶνον δὲ μὴ πινέ-

After 24 22 **A** and **G** differ also in the arrangement of the text: after the *Collection of Aphorisms* in 22, 17-24, 22 **G** has the first half of the *Sayings of Agur ben-Jakoh* (30, 1-14), preceded by five proverbs not found in **A** (see below, p. 82, l. 32; then follows the conclusion of c. 24, *viz.* vv. 23-34, containing the additional small collection of *Aphorisms of the Sages* אגם אלה חכמים, and there- 5 after comes the second half of the *Sayings of Agur ben-Jakoh* 30, 15-33, containing the *Numerical Proverbs* (see above, p. 67, l. 32) and followed by the *Sayings of Lemuel* in 31, 1-9.

In the final chapters 25-31 the arrangement is practically the same in both recensions except that, as stated above (ll. 2, 6), the *Sayings of Agur and Lemuel* 10 30-31, 9) precede in **G** cc. 25-29, the first section (30, 1-14) being inserted between vv. 22 and 23 of c. 24 and the final section (30, 15-31, 9) after the last verse of c. 24: thus cc. 25-29 are inserted, in **G**, between vv. 9 and 10 of c. 31; and the section 24, 23-34 אגם אלה חכמים is interposed between vv. 14 and 15 of c. 30. This arrangement of **G** (22, 17-24, 22; 30, 1-14; 24, 23-34; 30, 15-33; 31, 1-9; 15 25-29; 31, 10-31) is manifestly inferior to that of **A**. — P. II.



- I (7) Between 7^a and 7^b of **A** two additional hemistichs are inserted in **G**:— 20
 σύνεσις δὲ ἀγαθὴ πᾶσι τοῖς ποιούσιν αὐτήν·
 εὐσέβεια δὲ εἰς θεὸν ἀρχὴ αἰσθήσεως,
 The first of these is derived from ψ 110 (**A** 111), 10, where, also, it is preceded by ἀρχὴ σοφίας φόβος Κυρίου; the other is evidently a second translation of 7^a (so, too, **T**04). 25
- (12) Instead of 12^b **G** reads καὶ ἄρωμεν αὐτοῦ τὴν μνήμην ἐκ γῆς, which is probably derived from ψ 33 (**A** 34, 17 του ἐξολεθρευσαυ εκ γης το μνημόσυνον αὐτων. It may be a substitute for some illegible passage in the Hebrew original (so LAG.; cf. Crit. Notes on Isaiah, p. 80, l. 6; p. 86, l. 15; p. 138, l. 28; p. 152, l. 3, &c. 30
- (14) In **G** 14^b has a double translation:—
 κοινὸν δὲ βαλλάντιον κτησίμμεθα πάντες
 καὶ μαροῦπιπτον ἐν γρηνηθήτω ἡμῖν.
 The first and freer rendering is to be regarded, with JÄG., LAG., and BAUMG., as the original; the second is lacking in Cod. 23 of HOLMES and PARSONS.
- (18) **G** adds a third clause ἡ δὲ καταστροφή ἀνδρῶν παρανόμων κακὴ for the end (or 35 destruction) of the goddess is evil, Heb. ער ששך אנש גרה (DILL.). This brings to mind **G**'s version of Job 8, 19: ὅτι καταστροφή ἀσεβοῦς τοιαύτη, but is probably nothing but an explanatory gloss to the preceding θησαυρίζουσιν αὐτοῖς κακά.
- 21 Between 21^a and ^b **G** inserts ἐπὶ δὲ πύλαις δυναστῶν παρεδρεύει and she sits at the door of the mighty, which is evidently derived from 8, 3 where παρὰ γὰρ πύλαις δυναστῶν παρεδρεύει is an inaccurate translation of **A** קרת לפי ערש רל. 41
- (27) **G** (but not **G**^p) adds a fourth clause ἡ ὅταν ἐρχηται ὑμῖν ὀλιθρος, an evident doublet to 27^c, καὶ ὅταν ἐρχηται ὑμῖν ὀλίφις καὶ πολιορκία, which was subsequently added and connected by means of ἡ. According to LAG., this fourth clause 27^d was rather a second translation of 27^a καὶ ὡς ἂν ἀφίκηται ὑμῖν ἄρῳ 45 ὄμβρος, which was moved down here because a parallel was required for 27^c.
- 2 (2) **G** gives two translations of 2^b: καὶ παραβαλεῖς καρδίαν σου εἰς σύνεσιν and παραβαλεῖς δὲ αὐτήν ἐπὶ νοουθήτησιν (**G**^p νοουθεσίαν) τῶν υἱῶν σου. The first rendering is, without doubt, a correction of the second and more original one, which presupposes as Hebrew original: אגם אלה חכמים. It is probably connected with the reading אגם א in 3^a which is attested by **C**.
- (16) It is useless to attempt to trace **G** τοῦ μακράν σε ποιησαὶ ἀπὸ οὐδοῦ εὐθείας καὶ



Appendix



Additional Lines and Hemistichs

found in the

SEPTUAGINTAL VERSION OF THE BOOK

and

Lines wanting in that Version.



THE SEPTUAGINTAL VERSION of the Book of Proverbs contains a number of מְשֻׁלִּים and hemistichs not found in the received Hebrew text (*cf.* 1, 7, 14, 18, 21, 27; 2, 2, 19, 21; 3, 15, 19, 22, 28; 4, 10, 27; 5, 3, 23; 6, 8, 11, 25; 7, 1; 8, 21; 9, 6, 10, 12, 18; 10, 4; 11, 16; 12, 11, 13, 26; 13, 9, 11, 13, 15; 14, 22; 15, 1, 18; 16, 1-3, 5, 17, 26, 30; 17, 5, 6, 21; 18, 22; 19, 7; 22, 8, 9, 14; 24, 22; 25, 10, 20; 26, 11; 27, 20, 21; 28, 10, 17; 29, 25). On the other hand, a number of hemistichs of 10
 11 are not represented in 6 (*cf.* 7, 25; 8, 29; 11, 3^b, 4, 16^a, 11^b; 13, 6; 15, 31; 16, 1-3; 18, 23-19, 2; 20, 14-19; 21, 5, 18; 23, 23; 25, 9), and it is impossible to attribute all the clauses wanting in 6 to subsequent scribal
 12 expansions of the Hebrew text. Some of the additional proverbs in 6, however, may be mere *variants* or *versional doublets* (*cf.* 1, 14, 27; 2, 2, 19, 21; 3, 15; 4, 10; 5, 23; 6, 25; 9, 6; 14, 22; 15, 1, 18; 22, 8, 9; 28, 17; 29, 7, 25) or *illustrative quotations* (*cf.* 1, 7; 3, 16, 28; 9, 12; 12, 11; 13, 13; 26, 11) and *explanatory glosses* (*cf.* 1, 18; 4, 27; 13, 15; 22, 14) or *corrective interpolations* (*cf.* 4, 27; 7, 1 and 6's
 13 omission of 11, 3^b, 4; see also above, p. 62, l. 6 which afterwards crept from the margin into the text; others may have been found by the Greek translators, as subsequent expansions of Hebrew scribes, in their Egyptian re-
 14 cension of the Hebrew text (*cf.* 7, 1; 8, 21; 9, 12, 18; 10, 4; 12, 11, 13; 13, 13; 16, 1-3, 17; 17, 5, 21; 19, 7; 22, 11, 14; 24, 22; 25, 10, 20; 27, 20, 21); but we can
 15 hardly suppose that all of the additional lines in 6 are based on a Hebrew original (*cf.* 4, 27; 5, 3; 6, 8, 11; 14, 23; 17, 6). The cases in which 6 seems to have preserved some מְשֻׁלִּים which formed part of the original Hebrew text of the Book of Proverbs (*cf.* 11, 16; 27, 20, 21) are exceptional. Some of the additional proverbs of 6 are not given in 3. A Hebrew version of the additional
 16 25 lines found in 6 is appended to FRANZ DEHIZSCH's commentary on *Das salomonische Spruchbuch* (Leipzig, 1873) pp. 543-547.

- 4 and on p. 543 he renders more literally:—

ררבי ימין יודע יהוה וררבי שמאל נעקשו:
הוא ישר מעגלותיך ומצעדיך בשלום יבינס:

According to EWALD (*Sprüche Salomo's*², p. 94) the Hebrew text read as follows:—

כי ירך סימין לך יהוה והנבות הם משמאלך:
הוא ישר מעגליך והליכותיך בשלום ינקם:

We doubt, however, whether these two verses are derived from a Hebrew original: the first contains a gloss on **III** 27^a in which *right and left* is interpreted ethically and made to apply to the right and to the crooked ways; the second, on the other hand, is a dogmatic correction (*cf.* above, p. 70, l. 16) of **III** 26 where man is commanded to *remove his foot from evil*, and consequently looked upon as capable of molding aright his own ways. LAG.'s suggestion deserves consideration that it was a Greek speaking Christian who, having in mind the much discussed doctrine of the *two ways*, first added these words.

- 5 (3) **Θ** prefixes μή πρόσχε φαύλη γυναίκι *heed not an evil woman*. This is evidently not based on a Hebrew original but is an imitation of v. 1, σὺ ἐμὴ σοφία πρόσχε, freely expanded in order to bridge the chasm between vv. 2 and 3 of **III**.
(23) **Θ** has two translations of v. 23^b. The first, οὗτος τελευτᾷ μετὰ ἀπαιδευτων, which is probably the original rendering, takes **2** in the sense *among* and **γ** 20 **μοσρ** as paraphrase of a personal adjective, *dissolute* (*cf.* GES.-KAUFZSCH, § 152, u). The second, καὶ evidently substituted for the original οὗτος in order to obtain a better connection) ἀπύλετο δὲ ἄφροσύνην, is a later correction which was subsequently inserted after 23^b.

- 6 (8) After v. 8 **Θ** has a long addition which may perhaps be divided, with SWEETE, into seven hemistichs:—
ἡ πορεύθητι πρὸς τὴν μέλισσαν
καὶ μάθε ὡς ἐργάτις ἐστίν,
τὴν τε ἐργασίαν ὡς σεμνὴν ποιεῖται·
ἢς τοὺς πόνοὺς βασιλεῖς καὶ ἰδιῶται πρὸς υφείαν προσ- 30
ποθεινὴ δέ ἐστιν πᾶσιν καὶ ἐπίδοξος· [φέρονται,
καίπερ οὐσα τῆ ῥώμῃ ἀσθενής,
τὴν σοφίαν τιῆσασα προήχθη.

Or go to the bee, and learn how diligent she is, and how nobly she does her work. || Kings and people use her labors for their health, and with all she is honored and beloved. || Although weak in strength, she is highly esteemed, because she honors wisdom. There can be no question of a Hebrew original for this addition (HILZ, LAG., TOY). It originated with some Greek who thought that the bee was at least as well suited as the ant to be an example of diligence and prudence; but to the Hebrew OT such a view of the bee, as BAUMG. rightly points out, is quite foreign.

- (11) After a somewhat arbitrary translation of this verse **Θ** adds:—

εἰ δὲ ἀσκνὸς ἦς, ἤξει ὡσπερ πηγὴ ὁ ἀμητός σου,
ἡ δὲ ἔνδεια ὡσπερ κακὸς δρομεὺς ἀπαυτομολήσει.

*But if thou art uncared, thy harvest wealth will come as a fountain,
And want will desert thee like a bad runner.*

These words are evidently an antithesis to v. 11 of **III**, but in all probability were balanced against **Θ** in its present form. It is therefore useless, with LAG. and others, to labor over a supposed Hebrew original and its possible origin. The reference to harvest is derived from v. 8, and the comparison of it to a richly streaming fountain may have been suggested by such passages as Amos 5, 24.

- (25) **Θ** renders 25^b in a double form: first, by μηδὲ ἀγρευθῆς σοῖς ὀφθαλμοῖς which is the original translation; it presupposes **Γ** 25 **בעבע** instead of **III** 25 **בעבע**, but

- 2 ἀλλότριον τῆς δικαίας γνώσεως. οὐδέ, ἡ σὲ καταλάβῃ κακὴ βουλή τοῦ αἰθέρος
 Hebrew original. Toy's judgment p. 51 of his Commentary is correct: "This
 is not a scribal heterogram of the particular words of 31, but an independent,
 allegorizing reading of the schools. The next section also is taken as a descrip-
 tion of moral folly and is introduced by the words οὐδέ, ἡ κ. τ. λ." 5
- (19) 31 gives two translations of 19^b: οὐδέ μὴ καταλάβωσιν τρίβους εὐθείας (certainly
 only a free rendering of 31 ⲛⲓⲛ ⲛⲁⲓⲛⲁⲓ and not another reading) and οὐ γὰρ κατα-
 λαμβάνονται ὑπὸ ἐνωσίων ζωῆς ⲛⲓⲛ ⲛⲁⲓⲛⲁⲓ. The first, and more exact,
 translation must again be considered, with LAG. against BAUMEI., to be a cor-
 rection of the second and somewhat strange rendering. The variant ὑπὸ ἐνωσ- 10
 ῖων ζ. has probably arisen under the influence of 3, 2 (so Toy), although 31 there
 renders ⲛⲓⲛ ⲛⲁⲓⲛⲁⲓ with ἔτη ζωῆς.
- (21) In 31 we find two translations of this verse. One, rendering it χρηστοὶ εἰσὶν
 οἰκότερες γῆς, ἀκακοὶ δὲ 31* καὶ ὅσοι ὑπολειφθήσονται ἐν αὐτῇ, is found in 31^{ScA}
 and along with the other form, in *Compl. Ald.* This is regarded by LAG. and 15
 BAUMEI. as the more original. The second rendering, ὅτι εὐθεῖς κατακοινηώσουσι
 γῆν, καὶ ὅσοι ὑπολειφθήσονται ἐν αὐτῇ, is the text of 31^V and, according to Toy,
 appears to show the hand of an Alexandrian reviser.
- 3 (15) Between 15^a and ^b 31 has two doublets: οὐκ ἀντιτίθετα (31^{ScA} ἀντιτίθετα) 20
 αὐτῇ οὐδὲν πονηρὸν φερέ, with JCG., GRAE, BAUMEI., ποθητόν) and ὠγνωστός
 ἐστὶν πῶς τοῖς ἐγγίξουσιν αὐτῇ. The latter would probably run in Hebrew
 הַלֵּא עֲבָרָה לְבַל אֵיךְ עָרַב, and thus varies absolutely from 31. According to LAG.
 these two hemistichs, but in reversed order, represent the original translation,
 while 15^{a,d} is the work of a reviser. 25
- (16) After v. 16 31 has two additional hemistichs. One of these ἐκ τοῦ στόματος αὐτῆς
 ἐκπορεύεται δικαιοσύνη is almost word for word from Is. 45, 23 (changing αὐτῆς
 to μου, as the utterance is from the mouth of God) and the other ἴσχυον δὲ καὶ
 ἔλεον ἐπὶ γλώσσης φορεῖ is a rough rendering of 31 ⲛⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ in Prov. 31, 2^b. 30
- (22) After this verse 31 repeats v. 8 with slight variants.
 31^V adds οὐ γὰρ οἶδας τί τέξεται ἢ ἐπιτύσσεια from 27, 1, only writing οἶδας instead
 of γινώσκεις.
- 4 (10) 31 gives two translations of 10^b: — καὶ πληθυνθήσεται (31^{ScA} + σοι) ἔτη ζωῆς σου 35
 and ἔτι σοι γένονται πολλά ὁδοὶ βίου. The latter departs much more from 31
 but is no doubt more original (JCG., LAG., BAUMEI.). The strange ὁδοὶ does not
 point to a different reading ⲛⲓⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ, LAG.) but is only a transcriptional
 error induced by ὁδοὺς in v. 11 (so Toy).
- (27) After this verse 31^V, but not 31^{Sc}, add four lines:— 40
 ὁδοὺς γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ θεός,
 διεστραμμένα δὲ εἰσὶν αἱ ἐξ ἀριστερῶν.
 αὐτὸς δὲ ὀρθὰς ποιήσει τὰς τροχίους σου,
 τὰς δὲ πορείας σου ἐν εὐθείᾳ προάξει.
For God knows the ways of the right hand, 45
But the ways of the left are crooked.
Thy paths He Himself will straighten
And lead forward thy ways in peace.
- On p. 39 of his commentary DEL. has the following very neat rendering into
 Hebrew:— 50
 כִּי דַרְנִי מִיְמִינִים יָדַע יְהוָה וְעַקְשִׁים דַּרְנִי מִשְׂמָאלִים:
 הוּא יַפְלֵם מִעַנְלוֹתַיךְ אַרְחוֹתַיךְ בְּשָׁלוֹם יַצִּילֵחַ:

ⲡⲣⲟⲩⲛⲉⲃⲟⲥ

* The asterisk in 31^{Sc} &c. denotes corrections by the original scribe.

9

διαπορεύεται δὲ δι' ἀνύδρου ἐρήμου
καὶ γῆν διατεταραμένην ἐν διψῶδεσιν,
συνάγει δὲ χερσὶν ἀκαρτίαν.

Who preps himself on lies hunts the wind, | he pursues fluttering birds; ¶ for he abandoned the ways of his vineyard | and wandered from the paths of his farmland; he strays through waterless wastes | and a hound in regions of thirst; and he gathers with his hands unfruitfulness. According to Ew. (p. 125) the Hebrew original ran:—

נשען על שקר רעה דוחות והוא ירדה צפרת כנף:
כי עוב דרבו כרמו ומעגלי שנהו תעה:
ויעבר בישומן בלי מים וארץ שפסת צייס:
ואסף בידיו גלמוד

DEL., on the other hand, rendered it:—

הנשען בשקר רעה רוח והוא ירדה צפרים פפות:
כי עוב שבילי כרמו והועה בנתיבות שנהו:
ועיבר סדבר אין מים וארץ יסודה לצמאין:
ואסף בידו שרפה

Here, too, the possibility of a Hebrew original cannot be denied. In form and content these verses have real life and weight. But they are certainly not the original sequel of 9 v. 12. They appear to have been added (perhaps as an illustrative quotation) by a later sage in order to warn the disciples of that true wisdom, which springs from the fear of JHWH (cf. v. 10^c), to keep aloof from false and lying wisdom (above all, probably, from heathen philosophy), which promises satisfaction but brings only sad disappointment.

(18) 6 adds four double hemistichs:—

ἀλλὰ ἀποπήδησον, μὴ χρονίσης ἐν τῷ τόπῳ,²
μηδὲ ἐπιστήσης τὸ σὸν ὄμμα³ πρὸς αὐτήν·
οὕτως γὰρ διαβήσῃ ὕδωρ ἀλλότριον
καὶ υπερβήσῃ ποταμιὸν ἀλλότριον·
ἀπὸ δὲ ὕδατος ἀλλοτρίου ἀπόσχου,
καὶ ἀπὸ πηγῆς ἀλλοτρίης μὴ πῖης,
ἵνα πολὺν ζήτησις χρόνον,
προστέθῃ δὲ σοι ἔτη ζωῆς.

(2) 6^{S c. 3 A} + 7; (3) so all except 6^V which reads ζομα. — (7) This hemistich in 6^{S c. 3 A}; 6^V.

But flee, linger not in the place, nor let thine eye dwell on her; ¶ for so passest thou through strange water | and over a strange river. From strange water abide thou far | and from a strange fountain drink not. ... that much time thou mayest live | and that years of life may be added to thee. The Hebrew original ran according to Ew. (p. 126):—

כי אם נד אל תאחר במקמה
כי בן העבר בנהר זר
ומים זרים הנצל מהם
למען תחיה ימים רבים
ולא תשית עיניך בה:
ותפסח על מים נכרים:
ומפעין נכרי אל תשת
ויוספו לך שנות חיים:

DEL. renders (p. 543):

אך סוד ממנה ואל תאחר במקומה
כי בן העבר מים זרים:
והקדנא ממים זרים
למען תחיה ימים רבים
ואל תשא עיניך אליה:
ואל תשת ממקום זר:
ויוספו לך שנות חיים

The last line agrees exactly with Ew.'s translation.

That these lines are based on a Hebrew original must be admitted. But they are certainly the addition of some one who missed an express statement of how dangerous the counsel of Folly in v. 17 must be. Advice is therefore first given in four hemistichs how the danger of being led astray by the adulteress may be

6 μηδέ ἄρρ. is only a free rendering of **א** and does not presuppose **קרה**, as BAUMG. thinks. The second rendering, μηδέ συναρπασθῆς ἀπὸ τῶν αὐτῆς βλαφῶρων, which subsequently pushed its way into the text, is later and more exact.

7 (1) Between vv. 1 and 2 **Θ** adds:— 5
 πλὴν δὲ αὐτοῦ μὴ φοβου ἄλλον.

DILL. (p. 543) renders this: **בני בבר את יהוה רקיה ואלו לא יתלן**
 This verse has undeniably a Hebrew flavor, and Ew. held that its original ran:

בני בבר את יהוה רקיה ואלו לא יתלן

He was inclined to insert this after v. 3 on account of its breaking the connection so badly between vv. 1 and 2. More probably this verse is a protest on the part of some reader, Hebrew or Greek, against the overemphasis upon a human command as opposed to the fear of God which should alone be considered.

(25) The second hemistich in this verse, which is lacking in **6V**, is supplied by **6S^{ca}V** &c. in the form καὶ μὴ πληνηθῆς ἐν ἀνθρώποις αὐτῆς from **Θ**; cf. MIDDLETORPE 15
Cod. Syr. Hexapl., p. 576.

8 (21) **Θ** adds:— 20
 ἐὰν ἀναγγεῖλαι ὑμῖν τὰ καθ' ἡμέραν γινόμενα,
 ἀνημονεύου τὰ ἔξ αἰῶνος ἀμωμήτου.
If I declare to you what takes place from day to day,
I must remember to recount the things that have been from eternity.

This may be based on a Hebrew original. According to EWALD (p. 122, it ran:—

אם אנוד לנב אשר ליום יום ואנוד אשר ליום יום

while DILL. (p. 543) renders it:— 25
כי אנוד לנב את אשר יקרה יום יום אנוד מה לספר מעולם

But it is certainly only an addition for the purpose of facilitating the transition from the section which described τὰ καθ' ἡμέραν γινόμενα (vv. 1-21) to that on τὰ ἔξ αἰῶνος (vv. 22ff.); so BAUMGARTNER.

(29) The omission of v. 29^b in **Θ** can be due to accident only. The insertion in **6S^{ca}V** ἐν τῷ τίθεσθαι τῇ θαλάσῃ ἀκριβισιὸν αὐτοῦ καὶ ὕδατα οὐ παρελεύσονται στόματος αὐτοῦ is derived from **Θ**. 30

9 (10) **Θ** renders v. 6^a ἀπολείπετε ἀπροσόνην reading **ינס** with all other Versions, and apparently rightly, instead of **א** **ינא** **ינא** **ינא** εἰς τὸν αἰῶνα βασιλεύσητε (a free rendering of **א** **ינא**, influenced by Wisd. 6, 20 ἐπιθυμία ἄρα σοφίας ἀνάγει ἐπὶ βασιλείαν). The further addition καὶ ζητήσητε ἀπρόνοιαν *and seek after insight* may be explained on the supposition that to the above free rendering, as so often, a correction καὶ ζήσητε was added. From this arose by error ζητήσητε, and then the necessary object was added in the form of ἀπρόνοιαν. This hypothesis would seem to be simpler than LACI's that ἀπρόνοιαν, originally a gloss to ἀνύσαν in the third hemistich, had come to stand after ζήσητε, and that ζήσητε had then, for the sake of sense, been changed by a reviser to ζητήσητε. 35

(10) The addition in **Θ** τὸ γὰρ γινῶμαι νόμον διανοίας ἐστιν ἀρετῆς *for to know the Law is the test of true knowledge* (according to DILL., p. 543 = **לדעת תורה נכונה** **לדעת**) cannot be regarded as a second, and still less, as LACI, BAUMG., as the authentic translation of **א** 10^b. It is rather the gloss of some transcriber for whom all wisdom and knowledge of God was comprised in the study and knowledge of the Law. 45

(12) Between vv. 12 and 13 **Θ** adds:— 50
 ὃς ἐρείδεται ἐπὶ φερόσιν, οὕτως ποικίλναι ανέμου,
 ὃ δ' αὐτὸς διώξεται ὄρνεα πετομένα·
 ἀπέλειπεν γὰρ οδοὺς τοῦ εαυτοῦ ἀυπελώνος,
 τοὺς δὲ ἄζονας τοῦ ἰδίου γεωργίου πεπλάνητα·

12 (26) After v. 26^a Ⲭ^A &c. (but not Ⲭ^V) add:—

αἱ δὲ γυνῶμαι τῶν ἀσεβῶν ἀνεπιτεκεῖς *but the plans of the godless are unfair.*

LAC. sees in this, no doubt rightly, the original translation of v. 10^b. Then follows in Ⲭ^V and, in brackets, also in Ⲭ^{Sa,c}: — ἀμαρτάνοντας (Ⲭ^V + δέ) καταδιώζεται κακά. That this hemistich comes from 13,21^a is certified by the fact 5 that in Ⲭ^S and some minuscules 13,21^b is further added.

13 (6) The omission of this verse in Ⲭ^V can only be accidental, Ⲭ^A &c. read δικαιοσύνη φυλάσσει ἀκάκουσ ὁδῶ, τοὺς δὲ ἀσεβεῖς φαύλους ποιεῖ ἀμαρτία. The second hemistich here takes **ⲡⲤⲤⲠ** erroneously as subject; nevertheless it may be the 10 work of the first translator (so LAC.).

(9) After this verse Ⲭ^V **Ⲛ** after v. 13) add:—

μακάρι δόλια πλανῶνται ἐν ἀμαρτίαις, ———— ⲛⲓⲛⲟⲩⲛⲓ

δίκαιοι δὲ οἰκτεῖρουσιν καὶ λείψουσιν.² (2) Ⲭ^A ἐπισημαίνεται.

For the second hemistich *εἴ*, with LAC., ψ 37 (Ⲭ 36^a), 21^b: — ὁ δὲ δίκαιος οἰκ- 15 τεῖρει καὶ δίδωι. Ew. p. 148) translates this addition: —

נפש מרמה תופה בחטאת וצדיק חנן ומלך

DEL. renders:— נפש רמיה תשנה בחטא וצדיק חנן ומלך

A connection with vv. 9 or 10 cannot be established, TOY remarks, The couplet is not improbably a combination of glosses. 20

(11) Ⲭ reads as a third clause in the verse: δίκαιος οἰκτεῖρει καὶ κυχρῶ = *וּצְדִיק חָנן וּמֶלֶךְ*, evidently only a misplaced variant to 9^a (see above), following ψ 112 (Ⲭ 111), 5:— 25 *χρηστός ἀνὴρ ὁ οἰκτεῖρων καὶ κυχρῶν.*

(13) After v. 13 Ⲭ^S add three hemistichs:—

ὕψ δολίῳ οὐδὲν ἔσται ἀγαθόν· 25

οἰκέτη δὲ σοφῶ εὐδοοὶ ἔσονται πράξεις,

καὶ κατευθυνθήσεται ἡ ὁδὸς αὐτοῦ.

Ew. (p. 149) translates: — *בן מרמה אין לו טוב ועבר משכיל יצילת ררכונו*

and DEL.:— *בן מרמה אין לו טוב ועבר חכם יצליחו מעשיו ויאשר רכבונו*

The content suggests 17,2 (Ew.), and a Hebrew original is very probable. TOY 30 says, This is apparently a scribal addition, taken, perhaps, from some current collection of proverbs.

(15) Between 15^a and ^c Ⲭ reads τὸ δὲ γινῶμαι νόμον διανοίας ἔστιν ἀγαθῆς, word for word the addition in 9,10. The addition here is intended to explain what is 35 meant by σύνεσις ἀγαθῆ in 15^a.

14 (22) All MSS offer a double translation. First, a younger:—

πλανῶμενοι τεκταίνουσι κακά.

ἔλεον δὲ καὶ ἀλήθειαν τεκταίνουσιν ἀγαθοί·

then: — οὐκ ἐπίστανται ἔλεον καὶ πίστιν τέκτονες κακίον, 40

ἀληθοσύνα δὲ καὶ πίστεισ παρά τέκτοσιν ἀγαθοίσ.

which can be recognized again as the older by its deviating further from **Ⲙ**. In this second case the translator probably read:

לא ידעו חרשי רע חסר ואמת וחסר ואמת להרשי טוב

Can we regard this as the original text, or is it merely due to ditto-graphy of 45 *וחסר ואמת*? The latter view is the more probable one, unless *וחסר ואמת* were arbitrarily supplied from the second hemistich in order to provide an object for *ידעו*. On the other hand, *להרשי* may possibly be original (cf. above, p. 47, l. 42).

(23) Instead of 23^b Ⲭ gives an antithesis to 23^a (LAC.), reading **ⲡⲤⲤ** for **ⲡⲤⲤ** (HITZ.). According to LAC. this antithesis, ο δὲ ἡδὺς καὶ ἀνάληγτος ἐν ἐνδείᾳ ἔσται, was due 50 to a Christian who had in mind Luke 16, 19-31; 10, 42. For ἐν ἐνδείᾳ LAC. conjectured ἐν ὀδύνη; it may have come from the lost second hemistich *למחסור*. That ἡδὺς καὶ ἀνάληγτος is a free translation of *רבר רבר שפתים* (so TOY), is impossible.

9 best escaped, and thereafter (perhaps by another hand) a positive admonition is added on the model of 5, 15ff. strengthened with the promise of 9, 11.

10 (4) After 10,4 (but in Cod. 23 of H-1^a and in some minuscules before the addition to 9, 12 **Θ** adds:— 5
υἱὸς πεπαιδευμένος σοφὸς ἔσται,
τοῦ δὲ ἄφρονι διακόνου χρησέται.

A well trained son will be wise, and the fool will he use as a servant. According to Ew. the Hebrew original ran perhaps as follows:—

בן מוסר חכם יהיה ואויל בעבד בירו

The connection of this **של** with v. 4 is loose, but it probably had a Hebrew original which was added by some transcriber on the margin.

11 (3) VV. 3^b and 4 are lacking in **Θ**; in their place v. 10^b is inserted (JAV., LAO.); in most MSS (**6AS** &c.) the gap is filled by an insertion after v. 2 in some before v. 5; from **O**. Since **אל צדקה נצדקה**, according to the parallelism, seems to mean *almis* (so LAO.) the omission of v. 4 may be regarded, with HILDENH. and BAUMG., as a protest against the doctrine of merit from good works; cf. above, p. 41, l. 3^a.

(1) For the omission of vv. 10^a and 11^b in **Θ** 10^b was inserted in the place of v. 4; see above l. 13) and the filling of the gap from **O**, cf. above p. 44, ll. 44ff.

(16) The *plus* in **Θ** between **אל** 16^a and ^b has been accepted in our text; see p. 9, 20 ll. 39 and 41 and cf. p. 44, ll. 50ff. BAUMG., however, explains it as an addition by the translator who, not recognizing the parallelism between 16^a and ^b in **אל**, tried to help it out. TOY also doubts the originality of **Θ**'s text on the ground that *throne* is used nowhere else of a person. In this, however, he has not taken account of Is. 22, 23 (**כסא כבוד**) which was probably in the mind of the author of 16^{b,c}. 25

12 (11) After v. 11 **Θ** adds:— 5
ὅς ἐστιν ἡδὺς ἐν οἴνων διατριβαῖς,
ἐν τοῖς αὐτοῦ ὄχυρῶμασιν καταλείπει ἀτιμίαν.

Ξ renders this literally, *qui suavis est in vini demorationibus, in suis munitionibus relinquit contumeliam.* According to Ew. (p. 141) the Hebrew original was perhaps:

מתנענן בקליבות יין בציחתו יעוב קלון
מתנענן במשתי יין יעוב קלון במצורתתי :

DEL. (p. 543) renders:— *מתנענן במצורתתי* (cf. **מצור** in v. 12^a as its Hebrew equivalent. But whether **Θ** 11^{c,d} is an attempt to restore v. 12 in **אל** after it had become illegible and unintelligible (cf. above, p. 71, l. 28^a) or is simply a gloss caused by **מצור**, we cannot venture to decide.

(13) After v. 13 **Θ** adds:— 5
ὁ βλέπων λέϊα ἀληθίησεται,
ὁ δὲ συναντῶν ἐν πόλαις ἐκθλίψει ψυχάς.

According to Ew. (p. 143) the Hebrew original was:—

דרך עין ירחם ומקדם בשערים יציל נפשות:

He who is kindhearted, will find compassion; he who is helpful in the gates, will deliver souls. But the rendering of *ἐκθλίψει* by *יציל* is very arbitrary, and we should rather expect an antithesis. DEL.'s rendering is certainly better, which runs:—

מִיִּם עֵין ירחם ונגש בשערים ירסא נפשו :

Here DEL. takes **נגש בשערים** in the sense *he who carries on a trade suit* and regards **נפשו** (*crushes himself*) as possible in place of **נפשו**. The proverb is most probably based on a Hebrew original, but how it came into its present context is inexplicable.

16

ראשית היטב עשות צדק נבחר ליהוה מנבחר:
מקבשי יהוה ימצאו רעת ומישרי לבקש שלום:

DEL's rendering of the three last משלים is:—

כל מעשי עניו נלוים לפני יהוה והרשעים ביום רעה יאברו:
ראשית דרך הטוב עשות צדק ונבחר לאלהים מנבחר ובה:
דרש יהוה ימצא רעת בצדקה ודרשו בישר ימצאו שלום:

5

[For יהוה preferable see above, p. 44 l. 16. — P. H.]

(17) After 17^a Ⲅ adds three hemistichs:—

μηκος δε βίου ὁδοι δικαιοσύνης.
ὁ δεχόμενος παιδείαν ἐν ἁγαθοῖς ἔσται,
ὁ δὲ φυλάσσων ἐλέγχους σοφισθήσεται.
*and ways of righteousness bring long life.
He who accepts chastisement will be happy,
and he who heeds rebukes will become wise.*

10

Ew. regarded this as the original text, out of which the present text was shortened 15
by 17^{b,c,d} being dropped because the combination of the first and the last hemi-
stichs (17^a and Ⲅ) formed a suitable משל. That the intervening lines in Ⲅ are based
on a Hebrew original can hardly be doubted. DEL raised the objection against
their genuineness in the present context that all the ideas in the additional 20
hemistichs had already occurred, but this argument would apply to many passages
in Ⲙ. A more valid objection might be found in the fact that we have in Ⲅ a
double translation of Ⲙ 17^b. Consequently Ⲅ's arrangement of v. 17 in three
double hemistichs could only be made when the double translation of 17^b
was already in existence; otherwise one hemistich would have been lacking. Ac-
cording to Ew. (p. 167) the Hebrew original of Ⲅ 17^{b,c,d} was:— 25

וארך ימים דרך צדקה
לקח מוסר יהיה בטוב ונצח תוכחות יתכם

Similarly DEL.:— ארך ימים ררבי צדק לקח מוסר יהיה בטוב ושמע תוכחת יתכם

The original translation of 17^b was, as LAG. recognized, the hemistich standing
second in all texts (17^b in Ⲅ): — ἁγαθῶν δὲ ζωὴν αὐτοῦ φείσεται στόματος 30
αὐτοῦ, (for στόματος αὐτοῦ = דרבו instead of דרבו cf. Sir. 14, 1. The immediately
preceding, more exact translation certainly read originally δὲ before φυλάσσει,
but this had to be struck out when the three preceding hemistichs had been in-
serted after 17^a so that ὁ φυλάσσει came to stand at the beginning of the first
hemistich of a משל BAUMG.). 35

(26) In place of 26^b Ⲅ has two hemistichs, the first of which, καὶ ἐκβύζεται ἑαυτοῦ 40
τὴν ἀπίθειαν. i. e., as was pointed out by HETZL, פירו instead of Ⲙ (פיהו), is to
be regarded as the translation of Ⲙ. According to LAG. the following hemistich
(ὁ μὲντοι σκολιός ἐπὶ τῷ ἑαυτοῦ στόματι φορεῖ τὴν ἀπίθειαν) also emanated from
the first translator, "who, in the fashion of a midrash, developed statement and
contradiction out of the hemistich." But there is no contradiction in the exact
sense in this case; besides, the same translator, after having read פירו for Ⲙ פיהו
in 26^b, could not read פיהו in 26^c. This third hemistich can, therefore, only be
the gloss of some one who intended to give a more exact translation of 26^b,
based on the reading פיהו. 45

(30) The superfluous third hemistich, οὗτος κἀινός ἐστιν κακίας (= כר הרעה), originally 50
belonged, it may be supposed, to v. 27^a, where it was superseded by οὐδέστι
ἑαυτῷ κακί, i. e. כרה רעה (JAG., LAG.).

17 (5) After v. 5^b Ⲅ reads a third hemistich: — ο δὲ ἐπισπλαχνίζομενος ἐλεηθήσεται. 50
In this case the addition of an antithesis after the fashion of a midrash is con-
ceivable (see above, l. 40), and it may even, perhaps, have stood already in the
Hebrew text of the translator (according to DEL. = עני עלי יהים).

- 15 (1) The beginning of this verse in **6**, ἀρχὴ ἀπόλλυσιν καὶ ἠφρονίους, is, in reality, a parallel translation of 14, 35^b (L.A.G.); only the translator read מבי instead of מביש (J.A.G.). DELITZSCH, on the other hand, presupposes as the Hebrew original: —
 חסה נב תאבד נבינין.
 (2) **6** read originally: ἐν πλεοναζούσῃ δικαιοσύνῃ ἰσχὺς πολλή, οἱ δὲ ἀσεβεῖς οὐκ ἐκ τῆς (ל'מתב, L.A.G.) ἀπολούνται. i. e., according to J.A.G., קצק, the translator confusing עבר with קצק *uproot, pluck up*. Eccl. 3, 23, or תבב, which TOY also holds to have been the original reading. The younger and more exact version, which is not yet in **6**^S, reads: — οἴκοις δικαίων ἰσχὺς πολλή,
 καρποὶ δὲ ἀσεβῶν ἀπολούνται. 5 10
- (18) Of the two translations in **6** of this verse the first, by its greater exactness, shows itself to be the younger which was subsequently added by a reviser. The second μακρόθυμος ἀνὴρ κατασβέσει κρίσει,
 ὁ δὲ ἀσεβὴς ἐρείπει μαλλον.
 transposes the two hemistichs. BAUMG. holds that this was done not by a clumsy compiler; but if this conjecture were correct this verse would have a different form. Further, the second translation read עקק for חסה. For ἀσεβεία = חסה (L. ψ 72 (Al 73, 6; Jer. 6, 7; Ez. 12, 19; Hab. 2, 17).
- (31) This verse was originally lacking in **6**, but a reason for its omission cannot be discovered. In Cod. 23 of H-P and in a number of minuscules it is inserted according to the rendering of the other Greek translators: — οὗς ἀκούον ἐλέγχους (תתב, not תתב as L.A.G. supposes. τῶς ἐν μέσῳ σοφῶν ἀλώθησεται. 20

16 (1) In place of the first three verses of this chapter **6** reads in some MSS after 15, 33:
 ὄση μέγας εἶ, τοσοῦτον ταπεινοῦ σιωτόν· 25
 καὶ ἐναντὶ Κυρίου (τοῦ Θεοῦ) ἐυρήσεις χάριν.
 Then in all MSS:
 πάντα τὰ ἔργα τοῦ ταπεινοῦ φανερά παρὰ τῷ Θεῷ,
 οἱ δὲ ἀσεβεῖς ἐν ἡμέρᾳ κακῇ ὀλούνται.

Finally after v. 5 which however, according to L.A.G., is a subsequent addition 30 in **6**, put together from 11, 20^a and 21^a.
 ἀρχὴ οδοῦ ἀρεθῆς τὸ ποιεῖν τὰ δίκαια,
 δικτὰ δὲ παρὰ Θεῷ μαλλον ἢ θύειν θυσίας,
 οὐ ζητῶν τὸν Κύριον ἐυρήσει γνῶσιν μετὰ δικαιοσύνης,
 οἱ δὲ ὀρθῶς ζητοῦντες αὐτὸν ἐυρήσουσιν εἰρήνην. 35
The greater thou art, the more do thou humble thyself;
then wilt thou find grace before Him.
All the works of the humble are open before God,
but the godless will perish on an evil day.
The beginning of the good way is the doing of that which is right;
this is better pleasing to God than slaughtering of sacrifices.
He who seeks Him, will find knowledge and justice,
and they who seek Him uprightly, will find peace. 40

The substitution for Al 16, 1-3, 5 of four entirely different משלים was evidently due to the confusion which must have existed in the Hebrew text from which **6** 45 was translated. In **6** these verses are arranged as follows but with several variations in different MSS: — 15, 27; 16, 6; 15, 28; 16, 7; 15, 20; 16, 8, 9; 15, 30; 32, 33; then the two first of the above משלים; then 16, 5 and thereafter the two other משלים. Nevertheless we cannot doubt that these four משלים are based on a Hebrew original, though it may have been somewhat younger than Al 16, 1-3 50
 According to EW. this Hebrew text may have run as follows:—

ולפני יהוה תמצא חן כן ידך ענה נפשך
 ורשעים ביום רעה יאבדו כל דרכי ענו גנת יהוה

19

The first מַשַּׁל forms an independent whole which no doubt goes back to a Hebrew original. EW.'s restoration of that original (p. 183) runs:—

רעה טוב לירוע תקרב ואיש תבונה ימצאנה:

DEL.'s rendering probably comes nearer the original text:—

שכל טוב יקרב לירועי ואיש תבונה ימצאנו:

5

The second מַשַּׁל is very difficult, and the above translation is only an attempt. The text is evidently very corrupt. Only one thing seems certain, namely that the last hemistich is intended to correspond to the superfluous third hemistich in **Al** v. 7, although the corruption of לא ימלט into לא תמה can hardly be explained. But the principal difficulty lies in the fact that this last hemistich contains 10 neither a sequel nor an antithesis to the preceding, probably owing to the corruption of the latter. EW. (p. 184) conjectured that the original ran:—

רעה רבים יהוה ומרבה אמרים לא ימלט:

He who has too many friends has much evil;

and he who pursues words will not be saved.

15

i. e., *he who pursues the empty words of hypocritical friends.* But this interpretation is artificial and forced in the highest degree. Nor is DEL.'s restoration, proposed on p. 14 of the introduction to his Commentary, any better:—

מִרְעֵ רַבִּים יִשְׁלַם רַע מְרַדֵּף אִמְרִים לֹא יִמְלֹט

He who is the friend of many will be rewarded with evil;

he who pursues words will not be saved.

20

On p. 307 of DEL.'s Commentary this last hemistich is explained to mean that courting the friendship of as many as possible is a pursuit of words which mean nothing and lead to nothing. On p. 545 DEL. gives as a literal translation of the last but one hemistich:— 25 וּמְרַבֵּה רַעִה יִרְעֵ עַרְתָּמוּ.

20 (14) VV. 14-19 are lacking in **G**; in Cod. 23 of H-P and some minuscules (*cf.* above, p. 82, l. 41) they are added from **Θ**. The omission of these verses is probably due to the insertion of vv. 20-22 in **G** after v. 9 (so TOY).

30

21 (5) V. 5 is lacking in **G** for no apparent reason; the addition in Cod. 23 of H-P and 6 minuscules is taken again from **Θ** (*cf.* above, l. 28).

(18) V. 18^b [^]**G**; the addition in Cod. 23 of H-P and some minuscules καὶ ἀντὶ εὐθέων ἀσύνθετος (*alii* ἀσύνετος or παράνομος), which corresponds exactly to **Al**, is according to LAG. due to a later hand. 35

22 (6) V. 6, [^]**G**, is added again from **Θ** in Cod. 23 of H-P and some minuscules.

(8) After v. 8 **G** adds two hemistichs:—

ἄνδρα ἰλαρόν καὶ δότιν εὐλογεῖ ὁ θεός,

ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει.

40

The first hemistich is a more exact (and therefore probably later) though not entirely literal translation of v. 9^a, i. e., a doublet of the freer translation which follows. The second hemistich, on the other hand, is a doublet of the translation of v. 8^b, the only difference being that the translator read, and rendered by ματαιότητα, some other word than **Al** שָׁבַט. LAG. conjectured that he read תְּבַט, 45 which, however, is unknown to the OT; BAUME. thought that it was תְּבַל, which is graphically difficult; EW. was probably right in supposing that it was שָׁוָא; *cf.* ψ 25 (**Al** 26), 4 &c.

(9) After v. 9 **G** again has two additional hemistichs:—

νίκην καὶ τιμὴν περιποιεῖται ὁ δῶρα δούς,

τὴν μέντοι ψυχὴν ἀφαιρεῖται τῶν κεκτημένων.

50

The first hemistich, according to EW. (p. 201), ran in the original: נָצַח וּבְבוֹר יִקְנֶה נָצַח וּבְבוֹר יִקְנֶה נָצַח וּבְבוֹר יִקְנֶה. DEL. p. 354^a presupposed

- 17 (6) After v. 6 **6V** &c. (in **6A** &c. after v. 4 adds this double hemistich:—

τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων,
του δὲ ἀπίστου οὐδὲ ὀβολός.

*To the faithful belongs the whole world of treasures;
but to the unfaithful not an obolos.*

5

LAG. considers this distich to be a transformation of v. 7; it was read:

לא נהג לנבל אף כי לנדיב שפעת נהג

and in translating it the order of the hemistichs was inverted. But this hypothesis is so artificial that it has rightly met with no acceptance. It is another question whether this verse ever had a Hebrew original. EW. (p. 171) thought it to had, and translated back reading ἀπλήστου for ἀπίστου, following 28,25):—

אישי אמונים כל תקניתי הן ולרחק נפש אין נרה

DEL., on the other hand, rendered:—

למאמין כל איצרות עולם ולאשר אינני מאמין אף לא אנוהה:

But both translations cover up the strangeness of the expression ὁ κόσμος τῶν χρημάτων, EW. rendering κόσμος by the obscure תבנית [*cf. Crit. Notes on Ezekiel*, p. 85, l. 39. P. II.], while DEL. arbitrarily inverts *nomen regens* and *nomen rectum*. Toy may be right in maintaining that the form is Greek. A reason for the addition cannot be discovered, unless it be that πιστά re-occurs in v. 7.

- (21) **6** reads, as a third hemistich, υἱὸς δὲ φρόνιμος εὐφραίνει μητέρα αὐτοῦ. Regarding this antithesis to 21^b, our opinion is the same as in the case of the addition to 17,5 (see above p. 79, l. 52). In Hebrew this hemistich would run:

ובן חכם ישמח אביו (*cf. 101,1*).

- 18 (8) Instead of v. 8 **6** has, as JĀG. recognized, a variant to the translation of 19,15. The thought is akin to that of **11** 18,9 but not to 18,9 in **6**. The anticipation of 19,15 in this passage is, therefore, just as inexplicable as the omission of 18,8; this latter verse joins well to 18,7 and can hardly be a later addition

- (22) After v. 22 **6** adds the following double hemistich:

ὅς ἐκβάλλει γυναῖκα ἀγαθὴν ἐκβάλλει τὰ ἀγαθὰ,
ὁ δὲ κατέχων μοιχαλίδα ἄφρων καὶ ἀσεβής.

*He who casts off a good wife casts off good,
and he who retains an adulteress is foolish and godless.*

LAG. rightly considers this משל to be a transformation of v. 22, which was added to the Hebrew text. **11** מצא אשה טובה מצא טוב; and, as Toy remarks, ^b is the natural antithesis. Quite uncalled for is EW.'s hypothesis that this verse was added by a later hand in order to reduce the apparently too great praise of wives. DEL. recognized that the glossator was led by **11** מצא אשה טובה, nevertheless he translated:—

- (23ff.) VV. 18,23-19,2 are lacking in **6**; in Cod. 23 of H-P and some minuscules they have been added from **Θ**.

- 19 (7) After v. 7^{a,b} **6** adds two משלים:—

ἐνοια ἀγαθὴ τοῖς εἰδόσιν αὐτήν ἐγγίει,
ἄνηρ δὲ φρόνιμος εὐρήσει αὐτήν.
ὁ πολλὰ κακοποιῶν τελευτοῦργεῖ κακίαν,
ὅς δὲ ἔρεθίζει λόγους οὐ σωθήσεται.

*Good consideration is near to those who understand it, (or, who care for it; cf. Gen. 39,6); | and an intelligent man will find it. | He who works much evil, finally consummates evil, | and he who irritates to violent words or rather, irritates with words, following, with DEL., BAUMG., the reading of **6** Corp^h, λόγους) will not escape.*

- 24 Several indications, like *νίος* in the first hemistich and *ὡσπερ φλόξ* = *שׂא* in the tenth, point to a Hebrew original, which is restored by DEL., beginning from the third hemistich, as follows:—

בל לשון אל תאמר שקר למלך ומלשינו אל יצא כל שקר;
 חרב לשון מלך ולא בשר וכל אשר נתן בידה ישרו;
 אם יקרה אפו יאכל אדם עם נידהם
 ויגרם עצמותיהם ויקרה כשלהבת
 עד כי יהיו מאכל לבני נשר;

But the last line here says the opposite of the Greek text; we should probably render: *לבלתי היות*.

In his *Jahrbucher für Bibl. Wiss.*, II (1863) pp. 18 ff., Ew. regarded these verses as an original element in Proverbs, adding a retranslation into Hebrew; but in the second edition of his *Salomonische Schriften* (Göttingen, 1867) there is not a word about them, so he seems to have himself given up all belief in their originality. Certainly, both the structure, with its lack of exact parallelism or clean cut antithesis, and the thought, with its wild and in part absurd exaggerations in the sixth hemistich, are at variance with the spirit of the Hebrew Book of Proverbs. BAUMG. finds additional arguments against the originality of this section in the prolix development of the same thought and in the fact that these verses are omitted in the other Versions.

- 25 (1) The omission of *9^a* in *6* is to be explained by *homoteleuton*: the translator passed over from *רעך* at the end of v. 8 to *רעך* at the end of v. 9.

- (10) *6* adds after *10^b*, *The hostility and enmity to thee will not pass away, four hemistichs*:—

ἀλλ' ἔσται σοί ἴση θανάτω,
 χάρις καὶ φιλία ἐλευθεροῖ,
 ἣς τήρησον σεαυτῷ, ἵνα μὴ ἐπονεϊδιστος γένη,
 ἀλλὰ φύλαξον τὰς ὁδοὺς σου εὐσυναλλάκτως,
but will be to thee like unto death.

Favor and friendship make free;

preserve them for thyself, that thou mayest not incur reproaches.

Guard thy ways rather, easy of intercourse.

Ew. thinks from the bad Greek of these verses that they have been translated from Hebrew, but attempts no retranslation. According to DEL. the original ran as follows:—

כי תהיה לך כמות;
 ותנצנצם פן תכלם;
 חן ורעות יעשו חורים
 אך שמר דרכיך בערבות נפש;

- (20) After v. 20 *6* adds this *משל*:—

ὡσπερ σῆς ἐν ἱματίῳ καὶ σκιάληξ ἐξίλιψ,
 οὕτως λύπη ἀνδρός βλάπτει καρδίαν.

*As the moth in a garment and the worm in wood,
 so grief eats out the heart of man.*

It can hardly be doubted that this *משל* is based on a Hebrew original, though it may have been added later on account of its affinity in thought with v. 20.

EWALD (p. 224) translates:— *כס בבנר הקב בעץ ותגת איש פכת לבו* and DELITZSCH:— *קצץ בבנר וכרקב בעץ כן תוגת איש טבלה לבו*

- 26 (1) After v. 11 *6* adds a *משל* which was recognized by JÄG. to be identical with Sir. 4,21 (in Sir., however, these lines are joined to v. 20 with *ἔστιν γάρ*):—

ἔστιν αἰσχὺνη ἐπάγουσα ἁμαρτίαν,
 καὶ ἔστιν αἰσχὺνη, δόξα καὶ χάρις.

There is a shame which brings sin,

and there is a shame which leads to honor and favor.

22 as Hebrew original: – היה וקרה לאיש מתן, but considered this hemistich a variant translation of v. 19^b; BAUME, on the other hand, thinks it is a gloss to 18,16. Following HIZ, the second hemistich has been generally regarded as a variant translation of 1,19 (את נפש בעליו יקח). But this cannot possibly mean *and conquers the soul of him who receives the gift* (Ew.); it can only mean *but (μέντου) it snatches away the life of its possessor* (Θ wrongly takes בעליו as a real plural; see, however, above, p. 34, l. 31). In 1,19 this is at once plain, for there the seeking of illegal gain is the grammatical subject; בעליו refers to him who is guilty of this striving after unjust lucre. In this passage, on the other hand, it must refer to him who seeks to give bribes and thus endangers his life, *viz.*, if he is caught by a just judge. It cannot refer to him who receives bribes; cf. above, Ew.'s translation p. 81, l. 52 and 3 *animam autem auferit accipientium*. It cannot be denied that this interpretation is somewhat artificial; nevertheless it is far more probable than to supply, with DEL., as subject to ἀφαιρείται, *carelessness* in opposition to munificence.

(11) For the hemistich missing in A1 after v. 11^a cf. above, p. 54, ll. 44ff.

(14) After v. 14 all texts of Θ read the following addition:—

εἰσὶν ὁδοὶ κακαὶ ἐνώπιον ἀνδρός,
καὶ οὐκ ἀγαπᾷ τοῦ ἀποστρέψαι ἀπ' αὐτῶν·

ἀποστρέφειν δὲ δεῖ ἀπὸ ὁδοῦ σκολιᾶς καὶ κακῆς.

There are evil ways before a man – and he hates to turn from them; † but from a crooked and evil way one ought to turn. Form and thought show that we have here no verse but a prosaic gloss (to v. 14^a). Nevertheless it is probable, especially on account of ἐνώπιον ἀνδρός, that the gloss lay before Θ in a Hebrew garb. According to DEL. the Hebrew original ran: —

יש רבים רעים לפני איש ולא יחפץ לפנות מהם אך היה לו לפנות מהם ויחפץ.

23 (23) V. 23 is lacking in Θ. Its originality, at least in the present context, is certainly dubious, since it breaks the connection between vv. 22 and 23ff. In Θ^{comf} &c. this verse is added as usually from Θ.

24 (22) After v. 22 Θ adds several hemistichs, ten to eleven in number according as the verse is divided:—

λόγον φουλασσόμενος υἱὸς ἀπιστίας ἐκτός ἐσται,
δεχόμενος δὲ ἐδέξατο αὐτόν.
μηδὲν ψεύδος ἀπὸ γλώσσης βασιλεῖ λεγέσθω,
καὶ οὐδὲν ψεύδος αὐτοῦ ἀπὸ γλώσσης μὴ ἐξέλθῃ.
μάχαιρα γλώσσα βασιλέως καὶ οὐ σαρκίνη·
ὅς δ' ἂν παραδοθῇ, συντριβήσεται,
εἴαν γὰρ ὀξύθη ὁ θυμὸς αὐτοῦ,
σὺν νέυροις ἀνθρώπων ἀναλίσκει,
καὶ ὅσα ἂν ἀνθρώπων κατατρίψει,
καὶ συγκαίει ὡσπερ φλόξ,
ὥστε ἄβρωτα εἶναι νεοσσοῖς αὐτῶν.

A son who keeps the word of God will be kept from destruction.

..... (beyond translation)

By no tongue shall a lie be said to the king,

and no manner of lie shall pass his tongue.

The king's tongue is a sword and not of flesh,

and whoever is given over to it will be shattered.

For when his wrath is violently excited,

it consumes men and their sinews.

And gnaws in pieces the bones of men,

and burns them up as with fire,

so that they are unequal to young eagles.

29 7 ᾠ translates אֵל 7^b twice JAG : the second translation καὶ πτωχὸς οὐχ ὑπάρχει
 νοῦς ἐπιγνώσων *and a beggar has no judicious understanding* presupposes שׁ
 in the beginning for אֵל רשע. This change, however, must not be considered,
 with JAG., as a transcriptional error, but, with LAG., as an intentional alteration (cf. 5
 above, p. 70, l. 16). It is an example of the frequent playing with texts on the
 formula, *Read not this but that*, and does not involve any real textual variant.
 We may therefore pass over BAT-MO.'s remark that שׁ may be a misunder-
 standing of the abbreviation רשע for רשע, and that the second rendering is in accord-
 ance with the translator's usual method rather than the first.

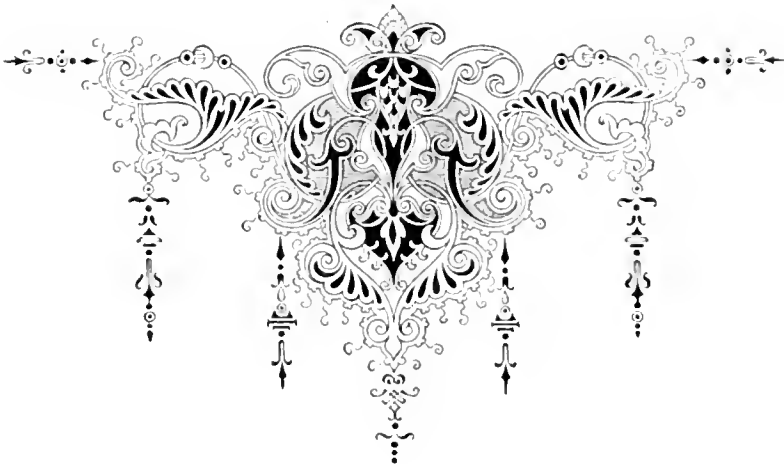
(25) The third and fourth hemistichs in ᾠ: 10

ἀσεβεία ἀνδρὶ δίδωσιν σφάλμα,
 ὅς δὲ πέποιθεν ἐπὶ τῷ δεσπότῃ σωθήσεται.

are evidently a parallel to v. 25^{a,b}:

φοβηθέντες καὶ αἰσχυνθέντες ἀνθρώπους υπεσκελίσθησαν·
 ὁ δὲ πεποιθὼς ἐπὶ Κυρίῳ εὐφρανθήσεται. 15

According to LAGARDE, both translations are by the first translator who, after
 having joined 25^a to 25^b, translated the whole v. 25 a second time. But it is
 difficult to see what led him to do anything of the kind. It is much more natural
 to suppose that the object of the second translation, i. e. ᾠ 25^{c-d}, was a more
 exact rendering of אֵל. LAG. himself admits that ἀσεβεία is intended to render 20
 אַרְמַת חַרְרַת אָדָם *fear of man* as opposed to θεοσέβεια.



- 26 In the recently found Hebrew fragments of Sir. these words run as follows:—
 בִּישׁ בִּשְׁת מִשְׁאַת עֵין וּישׁ בִּשְׁת כְּבוֹד וְהֵן
 SCHECHTER and TAYLOR, *The Wisdom of Ben Sira* (Cambridge, 1899) print on p. 4 of their Hebrew text: - בִּישׁ בִּשְׁאַת עֵין. In the original manuscript the **א** is crossed out and not simply marked as *delendum* by a superimposed dot (cf. Crit. Notes on the Psalms, p. 80, l. 33). This **א** is, of course, nothing but a transcriptional error due to the **א** in the following מִשְׁאַת. I would therefore read simply בִּשְׁת. The two dots above the **ש** and **ב** in the original are placed a little more toward the left; they represent, of course, the הוֹלם of the initial **ב** and the diacritical point of the **ש** (contrast GES-KAUTZSCH, § 8, g.). Both dots as well as the **ל** under the **ש** were added by a later hand to avoid all possible misunderstanding. SCHECHTER and TAYLOR translate this מִשְׁלָה on p. xviii:—
*For there is a shame (?) that ladeth with iniquity;
 and there is a shame that is honor and grace.*
 For עֵין מִשְׁאַת they refer (on p. xviii) to Lev. 22, 16: והִשִּׂיאוּ אֹתָם עֵין אֲשֶׁמָּה and to Zeph. 3, 18: מִשְׁאַת עֲלֶיךָ הַרְפָּה [מִשְׁאַת, or rather מִשְׁאַתה cf. above, p. 34, l. 44] is fem. part. Hif. of נִשְׂא to pronounce (cf. Crit. Notes on Numbers, p. 57, l. 8 for מִשְׁאַת = *manšī tu, manšī'atu*; cf. GES-KAUTZSCH, § 53, o. - P. II.] In the Notes on the Text (p. 41) SCHECHTER and TAYLOR remark on מִשְׁאַת: "The dot indicates that the letter is to be canceled. For כְּבוֹד וְהֵן, cf. ψ 84, 12." Cf. also RYSSL in 20 *Theol. Studien und Kritiken*, 1900, p. 375. We cannot explain why this quotation was introduced in this passage; TOV suggests that it may be due to a Christian scribe.

- 27 (20) After v. 20, and in very loose connection with it, **Θ** adds:—
 βδέλυγμα Κυρίῳ στηρίζων ὀφθαλιόν,
 καὶ οἱ ἀπαίδευτοι ἀκρατεῖς γλῶσσῃ.
*He who stares with his eye is an abomination to JHWH;
 and fools are of impudent tongue.*
 Ew. (p. 235) and DEL. agree in retranslating (cf. 16, 3):—
 תועבת יהוה עצה עיניו ובסלים עי לשון
 Here and in v. 21, if anywhere, we may have some original lines of Proverbs which have been lost in **Θ**.
 (21) After v. 21 **Θ** adds:—
 καρδιά ἀνόμου ἐκζητεῖ κακά,
 καρδιά δὲ εὐθὺς ζητεῖ γνῶσιν.
*The heart of the wicked seeks evil;
 but an honest heart seeks after knowledge.*
 Ew. (p. 236) retranslates these lines as follows:—
 לֵב רָשָׁע יִבְקֵשׁ רָעוּת וְלֵב יִשְׂרָאֵל יִרְשֵׁת דַּעַת;
 while DELITZSCH renders:—
 לֵב רָשָׁע מִבְּקֵשׁ רָע וְלֵב יִשְׂרָאֵל מִבְּקֵשׁ דַּעַת;
 On the probable genuineness of this מִשְׁלָה cf. above on v. 20 (l. 32).

- 28 (10) On the fourth hemistich which **Θ** adds, καὶ οὐκ εἰσελεύσονται εἰς αὐτί, cf. above p. 65, ll. 25 ff. So much is certain that this hemistich is not "a third corruption of **Θ** 10^c" but an expansion of v. 10^c into a מִשְׁלָה, which may be even original.
 (17) After v. 17 **Θ** adds a variant of 29, 17 and 18^a. But the difference between the third hemistich in the addition here (28, 17^c) and 29, 18^a is so great that it is doubtful whether they are renderings of the same original. In **ΘV** 28, 17^c runs as follows:— οὐ μὴ ὑπακούσῃς (ἄσέβη ὑπακούσει, which DEL. translates: לא ישמע עם (אל) פריצי עם) ἔθνευ παρανόμῳ *listen not to godless people*. On the other hand 29, 18^a runs: οὐ μὴ ὑπάρξῃ (ἄσ ὑπάρξει) ἔξηγητῆς ἔθνευ παρανόμῳ *give thyself not away as a leader for godless people*.

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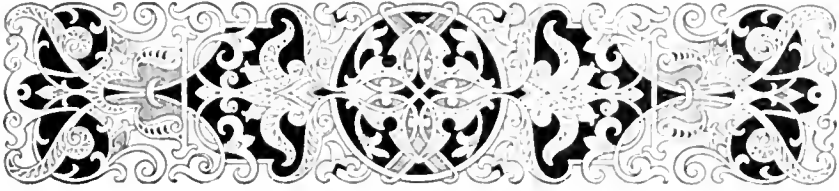
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Addenda.

PP. II. CC. VV.

31, 36

[Add. — J. D. MICHAELIS, *Lesarten der Consonanten sowohl als der Punkte, welche er in der deutschen Übersetzung dem gedruckten Text vorgezogen hat oder gleich schätzt in Neue orientalische und exegetische Bibliothek*, Part 7, pp. 168ff. — P. II.]

32, 20 (I. 1)

On the strophic division of the Prologue to Proverbs *cf.* the views of D. H. MÜLLER in his *Strophenbau in den Proverbien* (Vienna, 1901) pp. ii ff. He divides 1, 8-19 into a two line introduction and two five line stanzas, substituting for אִם יִאמְרוּ אֵלֶיךָ in 10^b אִם תִּבְאֵן from 10^c. It is true that אִם תִּבְאֵן is an awkward anticipation as it is not stated to what end the sinners try to mislead us. This warning is not introduced before the beginning of the second stanza (vv. 15 ff.).

Ibid., pp. 4 ff. c. 5 is divided into three seven line stanzas and one final three line stanza, the introduction (vv. 1, 2) being considered a part of the first stanza.

Ibid., pp. vii ff. c. 8 is divided into three double stanzas and one final single stanza, each of five lines. To obtain this he omits v. 11 (as the gloss of a reader from 3, 14f., 13^a (so, 100, BICKELL), 20^{a3}, 30^{b2} וְאֵתָהּ שֵׁשׁ, 33^b וְאֵלֶיחָפְרָה), 33^a follows 32^a, then 34^a and 32^b, then 34^{b-c} & c.

33, 13 (6)

[Contrast my paper *The Beginning of the Babylonian Nimrod Epic* in vol. 22 of the *Journal of the American Oriental Society* (New Haven, 1901).]

40 (8)

Cf. DUHM's commentary on Jeremiah (Tübingen, 1901) p. 305.

35, 22 (2, 7)

See Dr. K. J. GRIMM's paper on הוֹשִׁיעַ in 38, 21 (5, 18) *Cf.* p. 75, l. 36. J.A.O.S. 22.

52, 15 (19, 8)

Cf. also Hos. 12, 3 עֵקֶב כְּרָבָבוּ עַל יַעֲקֹב וּלְבָקָר עַם יִשְׂרָאֵל וּלְבָקָר עַל יַעֲקֹב כְּרָבָבוּ; see Dr. K. J. GRIMM's dissertation *Euphemistic Liturgical Appendives in the OT* (Baltimore, 1901) p. 76; *cf.* also GIES-KAUTZSCH § 114, p.

62, 16 (26, 8)

GEO. BEER in his review of TOY's Commentary on Proverbs (*Theol. Literaturzeitung* 26, 287, May 25 '01) suggests מְרַנְנֵא, מְרַנְנֵא = μαρμαριώτης *pearl* for אִם מְרַנְנֵא he who honors a fool is like a man who mixes up pearls with stones). He raises the question whether μαρμαριώτης is not a Semitic loanword.

48 (23)

The Syriac term for *lithurge* is ܠܝܬܘܪܓܘܬܐ. — P. II.



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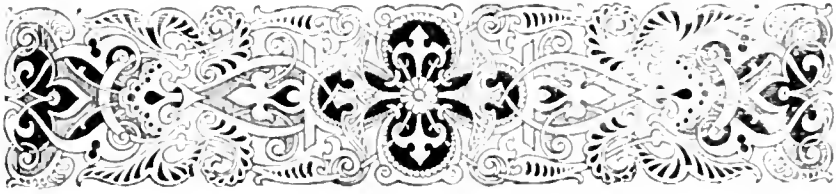
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Ezra-Nehemiah: H. GUTHRIE (Leipzig) and L. W. BATHEN (New York).
35 Chronicles: R. KUHL (Leipzig).

¹ Died vii.30'98. • ² Died vi.24'99. • ³ Died ix.12'92. • Died x.14'98.
- Professor A. KUENEN who had agreed to do the Book died vii.10'91.





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