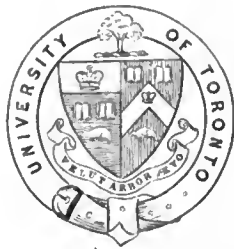


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THE WISDOM OF BEN SIRA

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# THE WISDOM OF BEN SIRA

PORTIONS OF  
THE BOOK ECCLESIASTICUS

FROM HEBREW MANUSCRIPTS IN THE CAIRO  
GENIZAH COLLECTION PRESENTED TO THE  
UNIVERSITY OF CAMBRIDGE BY  
THE EDITORS

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*EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS*

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BY

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## PREFACE.

BY a surprising series of discoveries in recent years much of the Hebrew of Ecclesiasticus, a book which had been known to the modern world only through Versions and some Rabbinic Quotations, has now again been brought to light.

The Revision of the Authorised Version of 1611, undertaken in 1870, having at length been accomplished, it was said in the Preface to the Apocrypha (1895), of the book Ecclesiasticus: "Considerable attention was paid to the text; but the materials available for correcting it were but scanty." On the 13th May in the following year, Dr Schechter at Cambridge observed in a bundle of fragments brought by Mrs Lewis and Mrs Gibson from Southern Palestine a time-worn leaf from a copy of the lost original Hebrew of Ben Sira's work.

The publication of this first fragment (ch. 39. 15—40. 8) of the WISDOM OF BEN SIRA in the *Expositor* led to the identification of the nine leaves following it (ch. 40. 9—49. 11), which had been acquired by the Bodleian Library through Professor Sayce "almost simultaneously" with the discovery of the leaf first found. The nine and the one, promptly edited by Messrs Cowley and Neubauer in Hebrew and English, with the Greek, Old Latin and Peshitto Syriac Versions, were published at the Clarendon Press early in 1897.

At Midsummer in that year Dr Schechter found in the Cairo Genizah collection at Cambridge another leaf of Ecclesiasticus from the same Codex, and afterwards from time to time six others, including the penultimate and last folios of the book, which were discovered together on the 27th August, 1897.

Two more leaves from this Codex, identified by Mr G. Margoliouth,

are now in the British Museum, as announced in the *Times* of the 4th April, 1899. The one fits in between the first and the second in order of the seven leaves just mentioned, and the other between the third and the fourth.

In the same Genizah collection Dr Schechter had detected also two pairs of leaves from another manuscript of Ecclesiasticus, on the 2nd and the 24th of September, 1897, respectively. These four small leaves, which contain in close writing more than the seven from the other manuscript, could only have been singled out from a collection of so many thousands by a careful though necessarily rapid scrutiny. They altogether lack the striking Biblical and Masoretic appearance which distinguished the Ben Sira fragments previously found.

In this preliminary edition of the eleven new leaves found by Dr Schechter, the discoverer is responsible for the Text, the Notes on the Text, and the Introduction; and the present writer for the Translation and Footnotes and the Appendix, which contains discussions of some passages extracted from the folios edited by Messrs Cowley and Neubauer. For the defects of the first part of the volume I have to offer the apology that it had to be finished quickly after the completion of the Notes on the Text. Of the Text in manuscript I have as yet read only the ninth folio (ch. 49. 12—50. 22), which was published as the first of Dr Schechter's Genizah Specimens in no. 38 of the *Jewish Quarterly Review* (Jan. 1898).

Our cordial thanks are due to Mrs Lewis and Mrs Gibson for kind permission to give herewith, for the first time, facsimiles of the folio first discovered, a fragment second to none in interest to the decipherer.

Ben Sira's book is of unique interest to the scholar and the theologian as a Hebrew work of nearly known date, which forms a link between the Old Testament and the Rabbinic writings. The first step to its right appreciation is to note its discursive use of the ancient Scriptures, and the author's free way of adapting their thoughts and phrases to his purposes.

The Hebrew restores allusions which were lost or obscured in the Versions. A simple and good example of this is supplied by the first

complete verse that we have of the original (ch. 3. 8), *My son, in word and in deed honour thy father; That all blessings may overtake thee.* The *Speaker's Commentary* corrects the rendering of the Authorised Version, "that a blessing may come upon thee from *them*," by substituting for *them* the singular *him*, "according to the better reading." The Hebrew, agreeing with neither, shews a reference to Deut. 28. 2, *and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God*, which is less clear in the Syriac, "that all his (?) blessings may come upon thee." Here, it will be noticed, Ben Sira does not quote exactly, but fits familiar words slightly disguised into a new context.

Again, the WISDOM OF BEN SIRA refers of course to the descriptions of Wisdom in the book of Proverbs. If, as an Eastern dame, she there says, *For at the window of my house I looked forth through my lattice*, the Son of Sirach must needs say of her votary that he looks in "through her window" (ch. 14. 23). And if the Paroemiast writes, *Say unto wisdom, Thou art my sister; and call understanding thy kinswoman*, it is for the later sage to represent her as "mother" and "wife of youth" (ch. 15. 2). And if she says in Solomon, *Come, eat of my bread, and drink of the wine which I have mingled*, it must be said in Ben Sira, "And she shall feed him with bread of wisdom; and give him water of understanding to drink" (ch. 15. 3).

In diction as in thought our author is a sedulous imitator of the Hebrew Scriptures. The words which he uses are not all his own, his work being more or less a tissue of old classical phrases, like a modern school composition in a dead language. Professor Israel Lévi in *L'Ecclésiastique* (p. xxiii.) remarks upon the strange misunderstandings of the Hebrew of Ecclesiasticus by its translator into Greek, and asks, "Mais quand le Siracide commet-il surtout ces bévues?" The answer is that it is in Bible passages that he most goes astray: "Quant aux néologismes, il les comprend toujours." The evidence for this strong statement will have to be well weighed. But manifestly some things in Ecclesiasticus are artificially reproduced from ancient sources, and are not necessarily expressed quite in the language of its day. The Greek

translator stumbles at an archaism when in ch. 12. 5 he puts "loaves" for "war" (Jud. 5. 8).

Looking at the Prologue to Ecclesiasticus in the light of the new discoveries, we see now that it warned us to expect what we have found. Of his ancestor's work and his own the younger Siracide wrote: "my grandfather Jesus, having much given himself to the reading of the law, and the prophets, and the other books of our fathers, and having gained great familiarity therein, was drawn on also himself to write somewhat pertaining to instruction and wisdom; in order that those who love learning, and are addicted to these things, might make progress much more by living according to the law. Ye are intreated therefore to read with favour and attention, and to pardon us, if in any parts of what we have laboured to interpret, we may seem to fail in some of the phrases. For things originally spoken in Hebrew have not the same force in them, when they are translated into another tongue: and not only these, but the law itself, and the prophecies, and the rest of the books, have no small difference, when they are spoken in their original language. For having come into Egypt in the eight and thirtieth year of Euergetes the king, and having continued there some time, I found a copy (*or* a like work) affording no small instruction. I thought it therefore most necessary for me to apply some diligence and travail to interpret this book; applying indeed much watchfulness and skill in that space of time to bring the book to an end, and set it forth for them also, who in the land of their sojourning are desirous to learn, fashioning their manners beforehand, so as to live according to the law."

Our author "was drawn on also himself to write somewhat," after the manner of the Law, the Prophets, and the other Books, wherein he had "gained great familiarity" by much study. Ben Sira the younger, not having his ancestor's intimate acquaintance with the Hebrew Scriptures, naturally missed some of his allusions to them: as a translator he confesses his inability to give the "same force" in Greek to some things written in Hebrew: and he had to bring his arduous task to an end in a limited "space of time." Thus he prepares us for some of the remarkable errors which we find in his Version.



Its literary method, well described in Professor Cheyne's *Job and Solomon* (1887) before the discovery of the Cairo fragments, should perhaps be classed with the traces of Greek culture in Ecclesiasticus. Allusions after its manner occur in the book of Baruch and the Wisdom of Solomon; but Sirach's work, which is on a larger scale, is also more systematic and comprehensive in its use and assimilation of the writings of the Fathers.

As regards his witness to Canonical Books, Ben Sira's Hebrew sometimes lightens our darkness, and sometimes only makes clearer what had been seen from the Versions before it was found. From the end of ch. 48 it was sufficiently obvious that he credited one author with the book of Isaiah as a whole; but the Hebrew was wanted to shew that in speaking of "exactness of balance and weights" (ch. 42. 4) he appropriated a phrase from Isaiah 40. 15, "the nations are counted as the *small dust of the balance*." His reference to Ezekiel's mention of Job was not apparent in the Greek of Ecclus. 49. 9, "For verily he remembered the enemies in rain, And to do good to them that directed their ways aright." Commentators on Ecclesiastes had seen imitations of it in Ecclesiasticus: now we find a seeming play upon Koheleth's much discussed epilogue in a passage of Ben Sira (ch. 43. 27), of which in the Greek it had been said, "We have no hesitation in regarding this as a bold later addition by the younger Siracide."

It is remarkable that in the Greek of Ecclesiasticus the readings of a manuscript of inferior pretensions have now and again to be preferred to those of Codices which on received principles of criticism rank above it, as for example in ch. 51. 19, where "The best MSS. have 'and in the doing of hunger,' which is evidently impossible." Agreement of the great uncial MSS. in Ecclesiasticus is sometimes a consensus of error.

One Greek manuscript alone (248), which is followed by the Complutensian Polyglot, "preserves the right order of the chapters after ch. 30." It is one of the authorities for ch. 3. 25, *Without eyes thou shalt want light &c.* (A. V.), a verse thought to be spurious, but contained in the Hebrew. In ch. 43. 23, where "The most ancient authorities read *Jesus planted it*" (R. V. marg.), it reads, with the

Hebrew, *islands* for *Jesus*. In ch. 43. 26 it stands alone in its reading *angel*, which is clearly a rendering of a word in the Cairo text. These few examples will suffice to call attention to the excellence of this late cursive Codex, and by implication of the Versions and Editions which it has most influenced.

Extracts from the *Speaker's Commentary* given in the Notes to the Translation will enable the reader to confront more or less felicitous speculations about the vanished original with the Hebrew now in our hands. One sound critical deduction from the Versions scarcely needed further verification. Professor Bickell in 1882 announced his discovery of an alphabetic poem at the end of Ecclesiasticus; and our Genizah Text, while witnessing to the truth of his theory, has itself need to be emended in accordance with it. The true reading of the acrostic is discussed at the end of the Appendix.

The first section of our edition is intended to be read in connexion with the Notes on the Text, which were written before it. Some things in them are repeated in the Footnotes, which also occasionally throw out alternative suggestions for the reading or construction of the Text. In places where this is manifestly corrupt the attempt to give a coherent rendering is sometimes abandoned, and the English merely aims at representing the Hebrew as it is. Much more time than was available is required for the solution or adequate discussion of the numerous knotty problems which the Cairo Text presents.

C. TAYLOR.

CAMBRIDGE,  
12th April, 1899.

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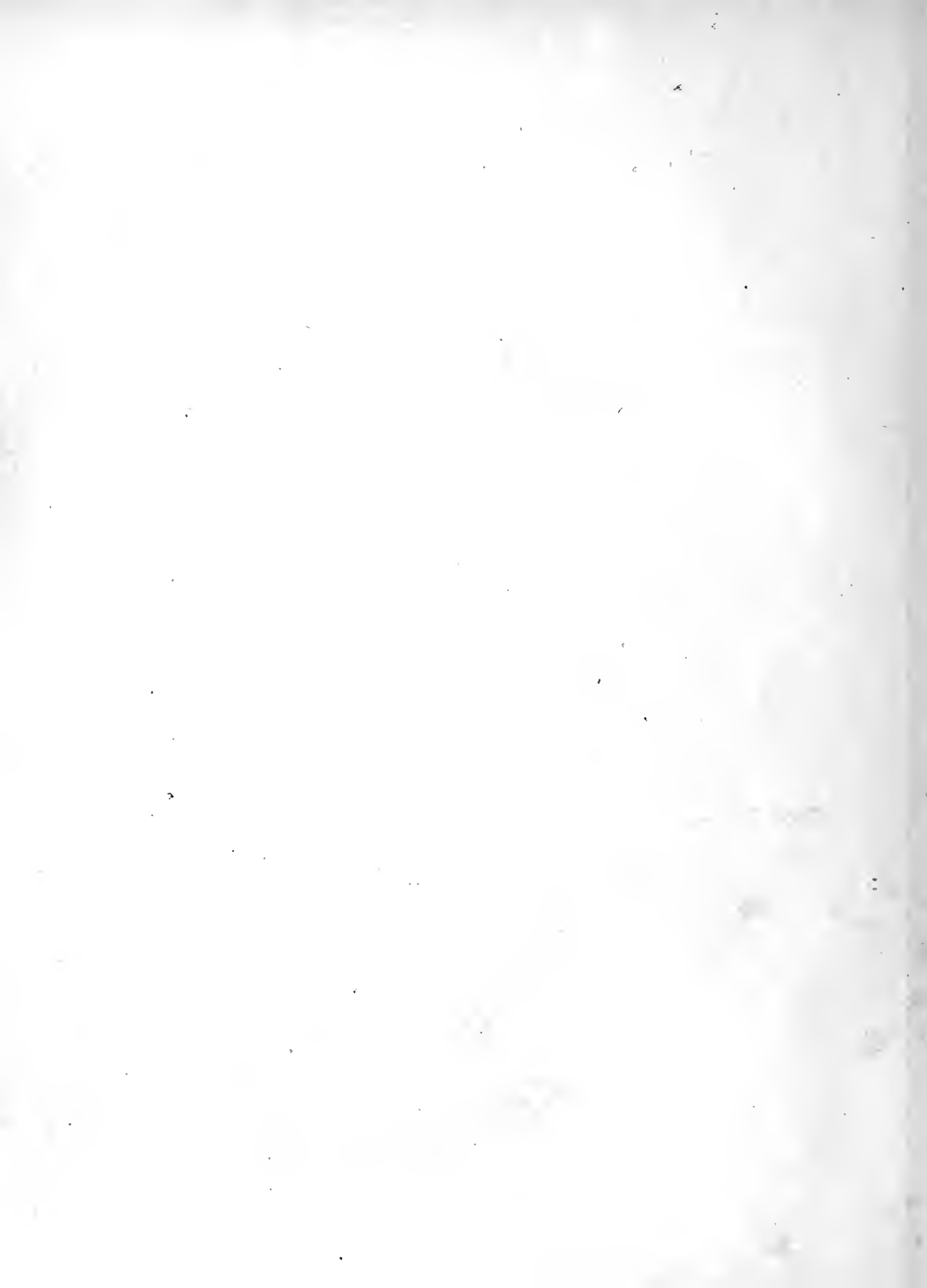
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PREFATORY NOTE.

INTRODUCTION.

NOTES ON THE TEXT.

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I.

THE WISDOM OF BEN SIRA

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PORTIONS OF ECCLESIASTICUS

**3—7 11—16 30—33 35—38 49—51**

TRANSLATED FROM THE HEBREW  
WITH FOOTNOTES

#### ABBREVIATIONS.

The letters **G** **H** **S** stand for Greek, Hebrew, and Syriac.

**H** is used of Ecclesiasticus only, and **M** for the margin of **H**.

**G** in Ecclesiasticus is in general Fritzsche's text.

E refers to Edersheim on Eccus. in the *Speaker's Commentary*.

A note of interrogation in brackets (?) means that the sense is doubtful, or that a conjectural reading of **H** has been adopted.

## THE WISDOM OF BEN SIRA.

3. 6 . . . . . that honoureth his mother.
- 8 My son, in word and in deed honour thy father;  
That all blessings may overtake thee.
- 9 The blessing of a father settleth the root;  
But the curse of a mother plucketh up the plant.
- 10 Take not honour to thyself by the shame of thy father;  
For it is no honour unto thee.
- 11 The honour of his father is a man's honour;  
And he that curseth his mother doth greatly sin.
- 12 My son, be stedfast in honouring thy father;  
And forsake him not all the days of thy life.
- 13 Yea, and though his mind fail, bear with (*or* help) him;  
And dishonour him not all the days of his life (H).
- 14 Benefaction to a father shall not be blotted out;  
But it shall be planted instead of sin.
- 15 In the day of affliction it shall be remembered unto thee,  
As heat upon hoar frost, to do away thine iniquities.

Fol. A 1 recto

3. 6 [מכבוד] S *qui matrem honorat*. Verse 4 also ends thus in the Versions.

8 [יישיוך כל ברכות] Deut. xxviii. 2 *and all these blessings shall come upon thee and overtake thee*. See note on H.

9 [תיסר] Lit. *foundeth*, cf. Isaiah li. 16 *to plant heaven and found earth*. Prov. x. 25 *the righteous is an everlasting foundation*, xii. 3 *the root of the righteous shall not be moved*.

12 [תעזבוהו] S (*it for him*) *ne desistas ab eo colendo*. E καὶ μὴ λυπήσῃς αὐτόν, reading תעזבוהו. See E, noting that S (not E) agrees with H.

13 [עזוב] This may mean *help*, in contrast with עזוב *forsake* (ver. 12). Compare Ex. xxiii. 5 *If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to HELP him, thou shalt surely HELP with him*, Neh. iii. 8 *and they FORTIFIED Jerusalem*. Or עזוב (S עזב) may have the sense *remitte debitum*, cf. Neh. v. 10. See note on H.

14—15 [צדקת...תזכר] Ezek. xxxiii. 13 A. V. *all his righteousnesses shall not be remembered*.

- 16 For he that despiseth his father doeth presumptuously ;  
And he that curseth his mother angereth his Creator.
- 17 My son, in thy wealth walk in meekness (**℣ ℑ**) ;  
And thou shalt be more beloved than he that giveth gifts.
- 18 Minish thy soul from all the great things of the world ;  
And before God thou shalt find mercy.
- 20<sup>a</sup> For great is the mercy of God ;
- 19<sup>b</sup> And he revealeth his secret to the meek.
- 21 Search not the things that are too wonderful for thee ;  
And seek not that which is hid from thee.
- 22 What thou art permitted, think thereupon ;  
But thou hast no business with the secret things.
- 23 And intrude not into that which is beyond thee ;  
For thou hast been shewed that which is too great for thee.
- 24 For many are the conceits of the sons of men ;  
And the imaginations of thoughts (**℣**) that make them to err.
- 26 A hard heart shall fare ill at the last ;  
But he that loveth good things will guide himself therein.
- 27 Many are the sorrows of a hard heart ;  
And he that is confident addeth iniquity to iniquity.
- 25 Without the apple of the eye light faileth ;  
And without knowledge wisdom faileth.
- 28 Haste not to heal the stroke of the scorner ;  
For there is no healing it: for he is a plant of evil planting.

17 [בעשרך] R. V. *My son, go on with thy business in meekness ; So shalt thou be beloved of an acceptable man.* **℣** suggests עשק (עסק).

18 [מעט...עולם] The A. V. and R. V. make the *piel* of מעט intransitive (Eccl. xii. 3), but in Ben Sira as in neo-Hebrew it is transitive. He uses עולם (iii. 18, xvi. 7) for *world*, cf. Eccl. iii. 11 *also he hath set the world in their heart.* Cf. Sirac. xlv. *init.* Heb. שבה אבות עולם, **℣** πατέρων ὑμῶν. Mishn. Ediyoth i. 4 אבות העולם. On *great things* see note on **℣**, cf. Jer. xlv. 5 *And seekest thou great things for thyself? seek not.*

22 [ואין לך עסק בנסתרות] From Deut. xxix. 28 (29) *THE SECRET THINGS belong unto the Lord our God: but the things that are revealed belong unto us and to our children for ever.*

23 [תמר] See note on **℣**. Rebel not (Ex. xxiii. 21) by intruding into (Col. ii. 18) things forbidden.

24 [רעות] So **℣** with *daleth*. **℣ ℑ** רעות with *resh*. See note on **℣**.

27 [ומתחולל מוסיף עון על עון] Sirac. v. 5 להוסיף עון על עון, Psalm lxix. 28 תנה עון על עונם. On מתחולל see note on **℣**.

25 [אישון] A. V. *Without eyes thou shalt want light.* "This verse must be omitted, as not supported by the best authorities. In the Syr. and Arab. Versions it follows after v. 27, and in the Arab. rather as a paraphrase" (E). Fritzsche, "addita sunt in (H) 248. 253. Co. Syr. Ar.: κόρας μὴ ἔχων ἀπορήσεις φωτός, γνώσεως δὲ ἀμοιρῶν (ἀμοιρος ὦν) μὴ ἐπαγγέλλου."



- 29 A wise heart will understand parables of the wise ;  
And the ear that hearkeneth to wisdom shall rejoice.
- 30 Waters quench flaming fire ;  
So righteousness maketh atonement for sin.
- 31 Whoso doeth good, it shall meet him in his ways (?) ;  
And in the time that he tottereth he shall find a stay.
4. 1 My son, mock not at the life of the poor (*or* of affliction) ;  
And make not the soul of him that is poor and bitter of soul (H)  
to pine.
- 2 Vex not the spirit (?) of the soul that lacketh ;  
And hide not thyself from one that is crushed (?) in soul.
- 3<sup>a</sup> Trouble not the bowels of him that is humbled ;  
And pain not the inward part of the poor.
- 3<sup>b</sup> Withhold not a gift from thy needy ;
- 4<sup>a</sup> And thou shalt not despise the supplications of the miserable ;
- 5<sup>b</sup> And thou shalt not give him place to curse thee.
- 6 He that is bitter of spirit crieth in the anguish of his soul ;  
And his Rock (H) shall hear the voice of his cry. *sound*
- 7 Make thyself (?) beloved of the congregation ;  
And to a potentate moreover bow the head.
- 8 Incline thine ear to the poor ;  
And answer him Peace with meekness.
- 9 Save the oppressed from his oppressors ;  
And let not thy spirit loathe right judgement.
- 10<sup>a</sup> Be as a father to orphans ;  
And instead of a husband to widows.
- 10<sup>c</sup> And God shall call thee Son ;  
And shall be gracious to thee, and deliver thee from the pit.
- 11 Wisdom teacheth (H) her sons ;  
And testifieth (H) to all that attend to her.
- 12 They that love her love life ;  
And they that seek her shall obtain favour from the Lord.
- 13 And they that retain her shall find honour from the Lord ;  
And shall have grace shewed them by the blessing of the Lord.
- 14 Ministers of holiness are her ministers ;  
And God loveth them that love her (?).

Fol. A 1 verso

31 [בררכו] G μέμνηται εἰς τὰ μετὰ ταῦτα. S *expeditus est in via sua*,  
“reading ארחות for אחרית” (E), cf. ii. 3 (E), xxxii. 22 H.

4. 3<sup>a</sup> [תחמיר] Lam. i. 20 *my bowels are troubled*. See note on H.

5<sup>b</sup> [מקום] Compare τόπον δίδόναι in the New Testament.

11 [בניה...לכל] St Luke vii. 35 R. V. *wisdom is justified of all her children*  
(Matt. xi. 19 *works*). Compare the rabbinic expression *Sons of Torah*.

- 15 He that heareth me shall judge truth (G nations);  
 And he that giveth ear to me shall dwell in my chamber within.
- 17<sup>a</sup> For I will go with him, making myself strange;
- 17<sup>c</sup> And at the first I (H) he) will try him with temptations.
- 17<sup>d</sup> And what time his heart is filled with me;
- 18 I will turn and direct him,  
 And reveal unto him of my secrets.
- 19 If he turn away and decline from me (?),  
 I will train him with fetters (or restraints).
- 19<sup>(b)</sup> If he turn away from after me,  
 I will cast him off, and deliver him to the spoilers.
- 20 My son, observe season and time (?);  
 And fear evil, and be not shamefaced unto thyself.
- 21 For there is a shame (?) that ladeth with iniquity;  
 And there is a shame that is honour and grace.
- 22 Have not respect of thine own person;  
 And stumble (H) not at thine offences.
- 23 Withhold not a word (or to speak) in season (?);  
 Nor ever conceal thy wisdom.
- 24 For by speech wisdom is made known;  
 And understanding by the answer of the tongue.
- 25<sup>a</sup> Gainsay not the truth (H) God);  
 And submit thyself unto God.
- 26 Be not ashamed to turn from iniquity;  
 And stand not against a stream.
- 27 Lay not thyself down for a fool to tread upon;  
 And be not contrary before rulers.
- 27<sup>(b)</sup> Sit not with one that judgeth unrighteously;  
 For according to his pleasure (?) thou shalt judge with him.

15 [בחדרי מבית] **וְיָזֵא לִי מִבֵּיתִי** *intra me habitabit.*

21 [משאת עון] Lev. xxii. 16 וְהִשִּׂאוּ אוֹתָם עֵין אֲשָׁמָה. Zeph. iii. 18 מִשְׁאֵת עֵין. See note on **וְיָזֵא**.  
 עליה חרפה, with variant עליך.

23 [אל תמנע דבר] Cf. Prov. xi. 26 *He that withholdeth corn*, which is rabbinically applied to Torah. Sirac. xxxii. 3 וְאַל תִּמְנַע שִׁיר. בעולם. It is doubtful how this should be emended. The translation assumes a reading בעת or בעתו followed by לעולם.

26 [שבלה] **וְיָזֵא לִי מִבֵּיתִי** (reading *beth* as *kaf*) & *stulto ne resistas*, cf. Eccl. i. 17 *folly*. Sirac. v. 9 דַּרְךְ שְׁבוּלָה. See in the Story of Aḥīqār, edited in Syriac by Dr Rendel Harris, no. 65 (p. 65) *My son, strive not with a man in his day, and stand not against a river in its flood*. See also in nos. 45—46 *My son, I have carried salt and removed lead; and I have not seen anything heavier than that a man should pay back a debt when he did not borrow. My son, I have carried iron and removed stones; and they were not heavier on me than a man who settles in the house of his father-in-law*, comparing Sirac. xxii. 14—15, and no. 6 of Dr Schechter's collection of Quotations from Ecclus. in Rabb. Lit. (F. Q. R. 111. 691).

- 28 Unto death contend (?) for justice ;  
And the Lord shall fight for thee.
- 28<sup>(1)</sup> Be not called a double dealer ;  
And slander not with (?) thy tongue.
- 29 Be not boastful with thy tongue ;  
And slack and negligent (?) in thy business.
- 30 Be not as a dog (¶ lion) in thine house ;  
And strange and fearful in thy business.
- 31 Let not thine hand be opened to receive ;  
And clenched in the midst of giving.
5. 1 Stay not upon thy strength (*or* wealth) ;  
And say not, It is in the power of my hand.
- 1<sup>(2)</sup> Stay not upon thy force ;  
To go after the desire of thy soul.
- 2 Go not after thy heart and thine eyes ;  
To walk in the pleasures of wickedness.
- 3 Say not, Who can withstand my (¶ S) strength ?  
For the Lord avengeth (¶) seeketh) them that are persecuted.
- 4 Say not, I have sinned, and who (?) shall do aught unto me,  
For God is slow to anger ?
- 4<sup>(1)</sup> Say not, The Lord is merciful ;  
And he will blot out all mine iniquities.
- 5 Trust not to forgiveness ;  
To add iniquity to iniquity.
- 6<sup>a</sup> Nor say, His mercy is great :  
He will forgive the multitude of mine iniquities.
- 6<sup>c</sup> For mercy and anger are with him ;  
And his displeasure shall rest upon (?) the wicked.
- 7<sup>a</sup> Make no tarrying to turn unto him ;  
And put not off (?) from day to day.
- 7<sup>c</sup> For suddenly shall his indignation go forth ;  
And in the day of vengeance thou shalt perish.
- 8 Trust not on riches of falsehood ;  
For they shall not profit in the day of wrath.
- 9 Be not winnowing with every wind,  
And turning the way of the stream (¶).
- 10 Be assured in thine own mind ;  
And let thy word be one.
- 11 Be swift to give ear ;  
And with patience of spirit return answer.

Fol. A 2 recto

28<sup>(1)</sup> בעל שתי כני] A doublet in the Hebrew. See ch. v. 14.

5. 8 נכסי שקר] ¶ ἐπὶ χροήμασιν ἀδίκους. S *iniquitatis* as in St Luke xvi. 9—11 ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας... ἐν τῷ ἀδίκῳ μαμωνᾷ... τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; Sirac. xxxi. 8 מומן.

- 12 If it be in thee, answer thy neighbour;  
And if not, be thy hand upon thy mouth.
- 13 Honour and disgrace are in the hand (?) of talk;  
And the tongue of a man is his fall.
- 14<sup>a</sup> Be not called a double dealer;  
And with thy tongue slander not a neighbour.
- 14<sup>c</sup> For for the thief was created shame;  
And sore reproach for (G S) the double dealer.
- 15 Little or much do not corruptly (H);
6. 1<sup>a</sup> And instead of a friend become not an enemy.  
1<sup>b</sup> Reproach shall inherit (H) an evil name and disgrace:  
So an evil man that is a double dealer.
- 2 Fall not into the hand of thine appetite;  
That it should consume thy strength like an ox (?).
- 3 It shall eat thy leaves and uproot thy fruit;  
And leave thee like a dry tree.
- 4 For fierce appetite corrupteth them that have it;  
And the joy of an enemy overtaketh (H) them.
- 5 Many a friend doth a sweet palate make;  
And gracious lips that greet (?) with peace.
- 6 Be they that are at peace with thee many;  
But he that hath thy secret one of a thousand.
- 7 Hast thou gotten a friend? get him in trial (?);  
And be not in haste to trust on him.

14<sup>a</sup> (cf. vi. 1<sup>b</sup>) [בעל שתיים] A new phrase for the Hebrew Lexicon meaning *double*, lit. *dominus duarum* without specification as in *δίγλωσσος*, *διπρόσωπος*, *διπλοκάρδιος* of the part doubled. S *ambulans in duabus*, cf. in the *perush* קב ונקי לאיש הפכפך והוא שיש לו לפעמים דרך איש ולפעמים דרך זר *Mishlé*. See also Mayor's *St James* on *ἀνὴρ δίψυχος*, *Berachoth* 28a שאין תוכו כברו, Murray *New Eng. Dict.* on 'Double' and its compounds, Clem. R. II. 12. 2 Ὅταν ἔσται τὰ δύο ἓν, καὶ τὸ ἕξ ὡς τὸ ἕσω.

6. 1<sup>b</sup> [תוריש הרפה] G ὄνομα γὰρ πονηρὸν αἰσχύνῃν καὶ ὄνειδος κληρονομῆσει, H. 253. Syr. κληρονομῆσεις (Fritzsche).

2 [ותעבה חילך עליך] Possibly this עליך is an accidental repetition of עליך *thy leaves* (ver. 3), in place of בשור *as an ox*. G ἵνα μὴ διαρπαγῆ ὡς ταῦρος ἡ ψυχὴ σου. S *ne quasi taurus robur tuum quaerat* (אָבְרָא). Isaiah v. 5 לבער, LXX. εἰς διαρπαγὴν. Thus G may have read ותבער with *resh* for *hé*, the original Hebrew being perhaps ותבעה. Supposing S to represent this reading, we have to find a suitable sense for בעה, on which see Kohut *Aruch Completum* II. 138 a. For Numb. xxii. 4 *as the ox licketh up the grass* Targ. Jon. has ותבעה ית עסבה. Compare the Greek βούλιμος, βουλιμία, *ox-hunger*. There is a Talmudic discussion about המבעה, and a Tosefta variant המבעיר with *yod*, *resh* for *hé*. On ותעבה as it stands see note on H. A. V. *Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone]*.

4 [בעליה] Prov. xxiii. 2 *if thou be a man given to appetite.*

- 8 For there is a friend that is for a season ;  
And that will not (?) continue in the day of affliction.
- 9 There is a friend that turneth to an enemy ;  
And he will make bare the strife to thy reproach.
- 10 There is a friend that is a companion at the table ;  
But he will not be found in the day of adversity.
- 11 In thy prosperity he is as thou art ;  
And in thine adversity he will remove away from thee.
- 12 If evil overtake thee, he will turn against thee ;  
And will hide himself from thy face.
- 13 Separate thyself from thine enemies ;  
And beware of thy friends.
- 14 A faithful friend is a firm friend ;  
And he that findeth him hath found a treasure.
- 15 There is no exchange for a faithful friend ;  
Nor price that can be weighed for his goodness.
- 16 A faithful friend is a balm (G S) of life ;  
He that feareth God shall obtain it.
- 17<sup>b</sup> For as he is, so is his neighbour ;  
17<sup>b(n)</sup> And as his name, so are his works.
- 19<sup>a</sup> As one that plougheth and as one that reapeth approach unto her ;  
And wait for the abundance of her increase.
- 19<sup>c</sup> For in the tillage of her thou shalt toil a little ;  
And on the morrow (H) thou shalt eat her fruit.
- 20 Rough is she to the fool ;  
And he that is void of understanding cannot bear her.
- 21 As a burdensome weight shall she be upon him ;  
And he will not tarry to cast her away.
- 22 For discipline is according to its (?) name ;  
And to the more part she is not plain (or right).

22 A. V. *For wisdom is according to her name.* "It seems impossible by any critical ingenuity to explain the first clause of this verse, since there is not any Hebrew or Greek word which would admit of a play upon the word *wisdom*" (E). מוסר (masc.) as a synonym for חכמה, cf. Prov. iv. 13 *Take fast hold of INSTRUCTION; let not go: keep her, for she is thy life*, חזק במוסר אל תרף נצרה, כי היא חייך. In Ben Sira's מוסר, from the ambiguous יסר παιδεύειν (cf. xl. 29<sup>c</sup> יסור, G παιδευμένος), there is a play also upon אסר *bind*, see vi. 25—30, passing over the two preceding misplaced verses, and cf. Sirac. xxxiii. 4 *bind up instruction.* iv. 19, where H expresses with a threefold word-play that Wisdom's training is restraining. xxi. 19 G πῆσαι ἐν ποσὶν ἀνοήτου παιδεία, S *Instar carceris est sapientia stulto.* Compare Prov. vii. 22 *וכעבס אל מוסר אויל*, and see Dr Paul Ruben on מוסר in *Crit. Remarks on some Passages of the O. T.* (London, 1896). S *her name is as her מוסר*, which means *doctrina, institutio pueri*. In Prov. iv. 13 S has *disciplinam meam*, G ἐμῆς παιδείας for מוסר. With G σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς cf. xliii. 8 *משן κατὰ τὸ ὄνομα αὐτῆς* (H *בשמו והוא*), and with לרא רבים ולא רבים יחכמו. Prov. viii. 9 *plain* (יבחים)...and right.

- 22<sup>(1)</sup> A potter's vessel is for the furnace to bake (?);  
And like unto it, a man is according to his thought.
- 22<sup>(2)</sup> Upon the bough (?) of a tree will be its fruit;  
So the thought of a man is according to his mind (?).
- 25 Incline thy shoulder, and carry her;  
And loathe not her cords (?).
- 27 Search and examine, seek and find;  
And hold her fast, and let her not go.
- 28 For afterward thou shalt find her rest;  
And she (?) shall turn to a delight unto thee.
- 29 And her net shall be to thee a strong defence;  
And her cordage robes of fine gold.
- 30 Her yoke (G Upon her) is an ornament (G) of gold;  
And her bands are thread of purple.
- Fol. A 2 verso 31 Thou shalt put her on as robes of honour;  
And crown thyself with her as a crown of beauty.
- 32 If thou be desirous, my son, thou mayest become wise;  
And if thou apply thy heart, thou shalt be prudent.
- 33 If thou art wishful to hear (H);  
And incline thine ear (H), thou shalt be instructed.
- 35 Be desirous to hear all discourse;  
And let no proverb of understanding escape thee.
- 36 See who (?) hath understanding, and seek him early;  
And let thy foot wear my (H) threshold.
- 37<sup>a</sup> And let thy mind be upon the fear of the Most High;  
And meditate (?) in his commandments continually.
- 37<sup>c</sup> And he shall make thy heart discerning (H);  
And make thee wise according as thou desirest.
7. 1 Do not evil to thyself, and evil shall not (?) overtake thee;  
2 Keep far from iniquity, and it shall turn aside from thee.  
3 Sow not upon the furrows of unrighteousness (?);  
Lest thou reap it sevenfold.

22<sup>(2)</sup> [עברת] See note on H. G xxvii. 6 γεώργιον ξύλον ἐκφαίνει ὁ καρπὸς αὐτοῦ, οὕτως λόγος (λογισμὸς 23. 248. 253. Co.) ἐνθυμήματος καρδίας ἀνθρώπου. S *Quemadmodum arboris cultura &c.* The resemblance of עברת, בעברתה (vi. 19<sup>c</sup>) suggests an explanation of the disarrangement of the text.

27 [והחוקתה ואל תרפה] See Prov. iv. 13 quoted above on verse 22.

29—30 [וימוסרתיה כו] St Polycarp *Philippians* § 1, "those men encircled in saintly bonds, which are the diadems of them that be truly chosen of God and our Lord."

33 [לשמע והט] The English represents H, which is defective.

37<sup>c</sup> [יבין לבך] 1 Kings iii. 11—12 *Because thou...hast asked for thyself understanding to discern judgment...I have given thee לב חכם ונבון*.

7. 3 [על אה] As below in verse 12. In verse 3 אה may be a corruption of און, i.e. און written with medial nun in an ancient MS. Cf. Hos. x. 4.

- 4 Seek not of God dominion ;  
Nor likewise of a king a seat of honour.
- 5 Justify not thyself before God (¶ a king) ;  
And before a king profess not understanding.
- 6<sup>a</sup> Seek not to be a ruler ;  
If thou hast not ability to quell pride.
- 6<sup>c</sup> Lest thou fear the person of the noble ;  
And suffer lucre to corrupt thine integrity (?).
- 7 Condemn not thyself in the congregation at the gate (?);  
And cast not thyself down in the assembly.
- 8 Conspire not to commit a second sin ;  
For in one thou shalt not be unpunished.
- 15 Loathe not appointed service of laborious work ;  
For it hath been apportioned of God (?).
- 10 Be not impatient (¶ short) in prayer ;  
And in almsgiving hesitate not (?).
- 11 Despise not a man that is in bitterness of spirit ;  
Remember that there is one that lifteth up and casteth down.
- 12 Devise not injury against a brother ;  
And likewise neither against a companion nor a neighbour.
- 13 Love not to make any manner of (?) lie ;  
For the consequence (¶ hope) thereof shall not be pleasant.
- 14 Prate (?) not (or Be not familiar) in a congregation of princes ;  
And repeat (?) not a word in prayer.
- 16 Esteem not thyself among the men of thy (?) people ;  
Remember that wrath will not tarry (?).

6<sup>a</sup> חיל] The word is here translated *ability* with allusion to Ex. xviii. 21—25, *Moreover thou shalt provide out of all the people able men...hating covetousness (בצנע)...And Moses chose able men (אנשי חיל) out of all Israel, and made them heads over the people, rulers (שרי) of thousands &c.* It would have been in the manner of Ben Sira to vary the word for ruler. He may have thought of חיל *wealth* as a qualification for a judge or ruler.

7 [בעדת שערי אל ואל] Lit. *in the congregation of the gates of God.* ¶ S πόλεως (עיר). The translation omits יאל before ואל. Omitting שערי, we should get the familiar phrase אל בעדת, which may have been the source of error. ¶ xlii. 11<sup>c</sup> בעדת שער ¶, ¶ εν πληθει πολλων, "lire πυλων des portes" (Isr. Lévi).

15 [בצנבא] A metaphor from military service, see note on ¶. ¶ μη μισησης επιπονου εργασιαν και γεωργιαν υπο ψιστου εκτισμενην.

13 [על כחש] Read לכחש כל כחש with ¶ S.

14 [אל תסוד] S *Hide not thyself*, as if reading תסתיר with *resh* for *daleth*. ¶ may have read either תסוד (תשוח) or תסוד, cf. xlii. 12 ¶ ¶. R. V. *Prate not in the multitude of elders.*

16 [אל תחשיבך] *Esteem not &c.*, cf. verse 17. S *ne diligas teipsum plusquam populares tuos.* ¶ μη προσλογίζου σεαυτον εν πληθει αμαρτωλων, with perhaps במרעים for במתי עם. See note on ¶.

- 17 Abase pride very exceedingly ;  
For the hope of man is the worm (H S).
- 17<sup>(1)</sup> Be not in haste to say, A breach (?) *is upon me* ;  
Commit thyself unto God, and delight in his way.
- 18 Exchange not a friend at a price ;  
Neither a brother that is attached (*or* doubted) for gold of Ophir.
- 19 Despise (*or* Reject) not a wise wife ;  
Seeing she is well-favoured above rubies.
- 20 Evil entreat not a servant that laboureth truly (?) ;  
Nor a hireling that giveth his soul (?) .
- 21 Love a wise servant as thyself :  
Withhold not liberty from him.
- 22 Hast thou a beast? see that thine eye be upon it (?) ;  
And if it be trusty (?), keep it.
- 23 Hast thou sons? instruct them ;  
And marry wives to them in their youth.
- 24 Hast thou daughters? guard their flesh ;  
And make not thy face bright unto them.
- 25 Give away a daughter, and away with a trouble (?) ;  
But join her to a man of understanding.
- 26 Hast thou a wife? abominate (H) her not ;  
Hast thou one that is hated? trust her not.
- 29 With all thy heart fear . . . . .

\* \* \* \* \*

17<sup>(1)</sup> [לאמר לפרין] Or לאמר פרין, *to say פרין* (or עלי פ'), cf. Gen. xxxviii. 29 *And she said...a breach upon thee.* Job xvi. 14 *He breaketh me breach upon breach.*

18 [במחיר ואח תלוי] G μη ἀλλάξεως φίλον ἔνεκεν ἀδιαφόρου μὴδ' ἀδελφὸν γνήσιον ἐν χρυσίῳ Σουφείρ, S *et fratrem quem habes &c.* Read in G διαφόρου, comparing xxvii. 1, xlii. 5 διαφ. al. ἀδιαφ., L. & S. *Lex. διάφορον price*, Hatch *Essays in Biblical Greek* p. 261 (1889). תלוי *attached*, from תלה i. q. תלא *suspendit*, as Is. xxii. 23—24 *And I will fasten him as a nail in a sure place.....And they shall hang upon him all the glory of his father's house.* Hos. xi. 7 תלואים למשובתי *inherent aversioni a me.* So Rosenmüller, who quotes R. Tanchum ثابتين *CONSTANTES in declinando*, Kimchi on Hos. iv. 6 הנחלים בכהנים *adherents of the priests*, and in Greek an example of ἐξαπτάομαι *deditus* (lit. *suspensus*) *sum*. Compare Ex. xxviii. 7 אֶתְּקַר, LXX. ἐξηρτημένοι (al. -ισμένοι), Syr. *et cohaerebit*, cf. Prov. xviii. 24 אהב רבב מאח. On תלוי *doubtful* see note on H.

20 [באמת] See the note on H, where it is proposed to read *by a word* (iv. 24). Or read בעבר עובר, supposing אמת to have been repeated accidentally.

22 [ראה עיניך] Read את עיני עליך, cf. Jer. xl. 4 את עיני עליך. G κατήγη σοί ἐστιν; ἐπισκέπτου αὐτά, καὶ εἰ ἔστι σοι χρῆσιμα ἐμμενέτω σοί.

25 [עסק] G ἔργον μέγα. Compare in xl. 1 עסק גדול, G ἀσχολία μεγάλη, S *negotia ingentia*. Or see note on H.



11. 34<sup>b</sup> And estrange thee to them that are dear to thee.  
 12. 2 Do good to the righteous, and find recompense;  
 If not from him, from the Lord.  
 3 No good cometh of bestowing upon (?) him that is wicked;  
 And (?) that hath not done righteousness.  
 5<sup>d</sup> A double portion of evil shalt thou obtain in time of need  
 By all the good thou shalt have brought him.  
 5<sup>b</sup> Weapons of war (H S) give not to him;  
 Wherefore should he fight with them against thee?  
 6 For God also hateth them that are evil;  
 And to the wicked he will repay vengeance.  
 7 Give to the good, and withhold from the evil;  
 4 Honour the humble, and give not to the proud.  
 8 A friend will not be known in prosperity;  
 And an enemy will not be hid in adversity.  
 9 In a man's prosperity even an enemy is a friend;  
 And in his adversity even a friend separateth himself.  
 10 Never trust an enemy;  
 For like as brass his wickedness cankereth.  
 11<sup>a</sup> And even though he hearken to thee, and go crouching;  
 Give thy heart to fear him.  
 11<sup>c</sup> Be to him as one that revealeth a mystery (H S);  
 And he shall not find opportunity to harm thee.  
 And know thou the end of jealousy (H S).

12. 3 [למנוח רשע וגם] See note on H. G οὐκ ἔσται (al. ἔστω) ἀγαθὰ τῷ ἐνδελεχίζοντι εἰς κακά, καὶ τῷ ἐλεημοσύνην μὴ χαριζομένῳ. S to him that HONOURETH the evil, cf. Prov. iii. 9 כַּבֵּד אֶת ה' מְהֵרָה. In the next hemistich, reading וגם, we should have the sense and a HEATHEN that hath not done righteousness, גוי ἔθνος standing for an individual, as often in the later Hebrew. So עם הארץ is used for one of the ὄχλος (*Jewish Fathers* II. n. 13), cf. pl. עמי הארץ (Deut. xxviii. 10), מעמיה from its people (Lev. xxiii. 29), &c. There are cases in which צדקה means simply ἐλεημοσύνη, but we may sometimes use "righteousness" with that connotation, cf. Psalm cxii. 9 *He hath dispersed, he hath given to the poor; his righteousness endureth for ever.* In chap. iii. 14 צדקה is rendered "Benefaction."

5<sup>b</sup> [כלי להם] Jud. v. 8 או לָהֶם שְׁעָרִים. G ἐμπόδιον τοὺς ΑΡΤΟΥΣ αὐτοῦ καὶ μὴ δῶς αὐτῷ, reading כלי as a verb (i. q. כלא), which S uses for withhold and give not in verse 7. See note on H.

8 [לא יודע] G οὐκ ἐκδικηθήσεται, "ἐπιγνωσθήσεται 106. 253., Vet. Lat. agnosceatur; ἐκφανήσεται H." (Fritzsche).

11<sup>c</sup> [במנלה רו] A. V. and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away. "The Syr. has here some strange variants" (E). S *Sis illi quasi secretum declarans, nec te poterit depravare; imo finem odii ejus deprehendes.* G may have given מנלה the sense of Arab. جلي polivit gladium, speculum, or may possibly have read מנלה with cheth. G at the end, reading ודע אחרית חלואה for ודע אחרית בר' קנאה, καὶ γνώσῃ ὅτι οὐκ εἰς τέλος κατίωσε. S רוא for רו (Dan. רוא), cf. ראי speculum.

- 12<sup>a</sup> Make him not to stand beside thee:  
Wherefore should he thrust thee away, and stand in thy place?
- 12<sup>c</sup> Set him not on thy right hand:  
Wherefore should he seek thy seat?
- 12<sup>e</sup> And afterwards thou shalt attain unto my words;  
And shalt lament at my lament.
- 13 Who will pity (?) a charmer that is stung;  
Or anyone that cometh nigh to a ravenous beast?
- 14 So is he that joineth himself to an impious man (Ⓔ Ⓔ),  
And walloweth in his iniquities.
- 14<sup>(1)</sup> He shall not escape, until a fire be kindled in him.
- 14<sup>(2)</sup> When he cometh with thee, he will not bewray himself unto thee;  
And if thou fall, thou shalt not be able (Ⓔ) to deliver thyself (?).
- 15 So long as thou standest (?), he will not shew himself;  
And if thou (Ⓔ) totter, he will not bear up.
- 16<sup>a</sup> With his lips will an adversary speak sweetly (Ⓔ),  
While he deviseth deep pitfalls in his heart.
- 16<sup>c</sup> And even though an enemy weep with his eyes;  
When he hath found a season, he will not be satiated with blood.
- 17 If mischief hath befallen thee, he is found there;  
As a man that would help, he will seek reward (or to supplant).
- 18 He will shake his head, and wave his hand;  
And with much whispering (?) he will change his countenance.
13. 1 Whoso toucheth pitch, it shall cleave to his hand (?);  
And he that hath fellowship with a scorner will learn his way.
- 2<sup>a</sup> What is too heavy for thee wherefore shouldest thou lift?  
And wherefore have fellowship with one that is richer than thou?
- 2<sup>c</sup> What fellowship shall earthen pot have with kettle,  
When if this smite that, it is dashed in pieces?

13 [חית שן Ⓔ θηρίοις. Prof. Margoliouth conjectured rightly that Ben Sira wrote *beast of tooth* (Ⓔ). Cf. xxxix. 30 חית שן Ⓔ, Ⓔ θηρίων ὀδόντες, Syro-hex. *teeth of beasts of tooth*. Deut. xxxii. 24 *teeth of beasts*.

17 [יחפש עקב Ⓔ. Ⓔ καὶ ὡς βοηθῶν ὑποσχάσει πτέρναν σου, Ⓔ *calces tuos evellere studebit*. Schleusner, al. ὑποσκάψει pro ὑποσχάσει. Holmes and Parsons, ὑποσκαπει 23, 253. υποχαλαση 296, 308. υποσκελεσει 307. LXX. καὶ ἔσκαλε in Psalm lxxvii. 6 (7) וַיִּחַפֵּשׂ רוּחִי. Aquila ἔσκαλλον for פָּרַי in Ps. cxix. 85.

18 [ולרובה לחש Ⓔ. ולרוב הלחש (?). Ⓔ καὶ πολλὰ διαψιθυρίσει, so Ⓔ מפני מלחש. Ⓔ for וַיִּשְׁנֵא פִּינִים (see Eccles. viii. 1) καὶ ἀλλοιώσει τὸ πρόσωπον αὐτοῦ, cf. xiii. 25, Ⓔ xxv. 16, xxxvii. 17. Ⓔ here ומסנא, reading ישנא, and so in Eccles. viii. 1 מסנתא (LXX. μισηθήσεται).

13. 3 [יענה הוא יתנוה Ⓔ. Or read יענה (Ⓔ), and רל נענה the poor is *oppressed*. In xliii. 21 ונוה בו Ⓔ, *It burneth up the produce like drought, and the STATELINESS of growing things as a flame* (C. & N.), read וכוה with *kaf* (Ⓔ as if וכבה ἀποσβέσει) for *nun*, cf. Is. xliii. 2 לא תכוה *shalt not be burned*, Prov. vi. 28 תכוונה, Is. iii. 24 *brand* (כי) for *beauty*.

- 2<sup>c</sup>(<sup>1</sup>) What fellowship shall the rich have with the poor?  
 3 The rich doeth a wrong, and he boasteth himself of it (?):  
 The poor is wronged, and he must entreat withal (?).  
 4 If thou be right for him, he will make thee serve him;  
 And if thou be brought low, he will be sparing of thee.  
 5 If thou have substance (?), he will speak thee fair;  
 And he will impoverish thee, and will not be sorry.  
 6 Hath he need of thee? then he will toy with thee (?);  
 And he will smile upon thee, and encourage thee.  
 7 So long as it profiteth he will cajole thee.  
 Twice or thrice he will shew thee reverence (?);  
 And then he will look at thee and pass thee by (?);  
 And will wag his head at thee.  
 8 Take heed that thou be not urgent (?) overmuch;  
 And be not like to them that lack intelligence.  
 9 Doth a noble draw near? be thou distant;  
 And so much the more he will approach thee.  
 10 Come not near, lest thou be put far off;  
 And stand not far off, lest thou be forgotten (Gr).  
 11 Make not bold to be free (?) with him;  
 And mistrust thou his much talk.  
 11<sup>c</sup> For with his much talk maketh he trial of thee;  
 And he will smile upon thee, and search thee out.  
 12 He that is cruel will speak peace (?) and spare not;  
 While he plotteth a plot against the life of many.  
 13 Take heed and beware;  
 And go not with men of violence.

Fol. A 3 verso

4 [יחמל] Hor. Od. 1. 34. 1 *Parcus deorum cultor et infrequens*. The note on **ח** suggests the emendation *he will NOT spare*, cf. verse 12 ולא יחמל. **Γ** και εὐαν ὑστερήσης καταλείψει (al. -θλίψει) σε, **S** *te deseret*.

6 [והשע לך] See note on **ח** observing that **ח** xliv. 8 has two readings, and cf. שעשע, שעשע. **Γ** ἀποπλανήσει σε. **S** in verse 5 נשפר שועיתה for ייטב דבריו.

7 [יהתל בך...יעריצך] 1 Kings xviii. 27 *And it came to pass at noon, that Elijah mocked them (ויהתל בהם), and said, Cry aloud: for he is a god; כי שיח וכי שיג לו*; Sirac. xiii. 26 ושיג ושיח. Jer. ix. 3—4 *Take ye heed every one of his neighbour, and trust ye not in any brother: for...they will deceive (ויהתלו ב') every one his neighbour*. Job xiii. 9 *Is it good that he should search you out? or as one man mocketh (כהתל) another, do ye so mock him?*, Sirac. xiii. 11<sup>c</sup> והקרך. יעריצך. **ח** *hif. cum acc.* "to fear, to reverence." **Γ** ἀποκονώσει σε, see note on **ח**. xliii. 8<sup>c</sup> **ח** מערין. והתעבר. והתעבר *hithp.* has the sense *iratus fui*. The translation makes it i. q. *kal* "pass by." **Γ** καταλείψει σε, **S** *a te delitescet*.

11 [אל תבטח לחפש] **Γ** μὴ ἔπεχε (al. πιστεύσης) ἰσηγορεύσθαι μετ' αὐτοῦ. חפש is perhaps a verb related to חופש *freedom*, חפשי *free*.

12 [מושל] The English is a translation of מושל, an anagram of מושל.

- 15 All flesh loveth its kind ;  
And every man him that is like unto him.
- 16 The kind of all flesh consorteth therewith ;  
And a man will have fellowship with his kind.
- 17 What fellowship shall wolf have with lamb ?  
Such is the wicked to the righteous ;
- 17<sup>(1)</sup> And so is the rich unto a man that is destitute.
- 18 How should there be (?) peace between hyena and dog ?  
How should there be peace between rich and poor ?
- 19 Wild asses of the wilderness are food for the lion :  
So the poor are the prey of the rich.
- 20 Lowliness is the abomination of pride ;  
And the needy is the abomination of the rich.
- 21 A rich man when he is shaken is held up (?) of a friend ;  
But the poor when he is shaken is thrust from evil to evil (?).
- 22<sup>a</sup> The rich speaketh, and his helpers are many ;  
And his unseemly words are overlaid (?).
- 22<sup>c</sup> A poor man speaketh (Ⓔ Ⓔ), and they hoot at him (?) ;  
Though he be wise that speaketh, there is no place for him.
- 23<sup>a</sup> When the rich speaketh, all keep silence ;  
And (?) they extol his wisdom to the clouds.
- 23<sup>c</sup> When the poor speaketh, Who is this? say they ;  
And if he stumble, they will help to overthrow him.
- 24 Good is wealth, if it be without iniquity ;  
And evil is poverty in the mouth of arrogancy.
- 25 The heart of a man changeth his countenance ;  
Whether for good or for evil.
- 26 A token of a merry heart is a bright countenance ;  
And study and meditation is wearisome thought (?).
14. 1 Happy is the man whom his own mouth hath not troubled ;  
And whose heart hath not condemned him (?).

21 [מוט בסמך] Read (?) נמוט נסמך רע. נמוט means *evil* (Ⓔ), and *friend* (Ⓔ).

22<sup>a</sup> [מכוערין] Aquila's rendering in Psalm xxii. 17 ἤσχυσαν χείρας μου καὶ πόδας μου implies a reading כִּאֲרוּ יְדֵי וְרַגְלֵי, which is explained by כִּי עָשָׂו כִּי. Hitherto כִּי has been regarded as a neo-Hebrew word. Reading at the end of the verse מחופין with *cheth* from חָפַח *obduxit* auro, argento, we get the sense that his words are *venerated over* as base with precious metal. Ⓔ they beautify his odious words. Notice in Ⓔ the two plural terminations in *yod, nun*.

22<sup>c</sup> [נע נע] They raise (ישאו) cries of נע נע. Ⓔ they say to him נע נע.

26 [ושיג ושיח] See verse 7 n. Ⓔ καὶ εὕρεσις παραβολῶν διαλογισμὸς μετὰ κόπου (al. -μοὶ μ. κόπου). The Preacher sought out...many parables...and much study is a weariness of the flesh (Eccl. xii. 9—12).

14. 1 [ולא אבה עליו דין לבו] A difficult or corrupt clause, translated above as if from some such reading as וְלֹא בָא עָלָיו דִּין לְבוֹ. With אבֵל (note on Ⓔ) for אבה

- 2 Happy is the man whose soul hath not reproached (~~It~~ failed) him ;  
And whose expectation hath not ceased.
- 3 Wealth is not comely for a little heart ;  
And fine gold is not comely for one whose eye is evil.
- 4 He that stinteth (?) himself gathereth for another ;  
And a stranger shall revel (?) in his goods.
- 5 He that is evil to himself, to whom will he be good ?  
And he will not enjoy (?) his own goods.
- 6 There is none more evil than he that is evil to himself ;  
And he hath with him the recompense of his wickedness.
- 9 In the eye of a fool (~~S~~) his portion is small ;  
But he that taketh his neighbour's portion wasteth his own (?).
- 10 The eye of him that hath an evil eye (?) is grudging (~~Gr~~) of bread ;  
And there is famine at his table.
- 10<sup>(1)</sup> An evil (~~S~~) eye lavishing bread  
Is as a fountain dried up that should well with water (?).
- 11 My son, if thou hast wherewithal, minister (~~S~~) to thine own self ;  
And if thou hast, do good unto thyself ;  
And according to the power of || thy hand, make thyself fat.
- 12 Remember that there is no luxury in Sheol ;  
And death doth not tarry ;  
And the decree of Sheol (?) hath not been declared to thee.

Fol. A 4 recto

we should scarcely want דין before לבו. *S cujus oculis non est occultatum* (? אבר) *judicium*. "The Aethiop. somewhat boldly renders, or rather paraphrases: 'Happy is the sinner who is not troubled by grief.' The Syr. has for the second clause: 'from whose eyes justice is not hidden.' Probably the Greek read מעוניי ולא התעצב מעניי; the Syr. ולא התעצם מעניי (E). *Gr* λύπη for דין, cf. xxxviii. 17<sup>c</sup> n.

9 [כושל] A. V. *covetous*. *S stulti...qui autem usurpat quod proximi sui est perdit animam suam*, "evidently mispointing רע for רע" (E).

10 [עין רע עון העיט] Reading עין רעה רעון, we get the sense *An evil eye EYES* (scans, scrutinizes) *bread*. 1 Sam. xviii. 9 ויהי שאול עון (עיון קרי) את דוד 9 *And Saul eyed David*. In ABOTH v. famine of a certain degree of intensity is called רעב של מהומה. See note on ~~It~~.

10<sup>(1)</sup> [עין טובה] *S Oculus nequam multiplicat panem & sicum projicit super mensam*, omitting מעין and מים. The English represents a play upon the senses of the word for 'eye,' which also means 'fountain,' and omits על השלחן, cf. verse 10. Jer. li. 36 *and make her spring dry*. "Some misreading of the Hebrew must have caused the Syr. rendering: *Oculus nequam multiplicat panem*" (E). But on the other hand ~~It~~ טובה may very well have crept in as an obvious correction of רעה before מרבה *multiplicans* (not -at) panem.

11 [שדוה] The pointing suits שרת with *resh* for *daleth*.

12 [כי לא בשאול] See note on ~~It~~. Eccles. ix. 10—12 *Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol....For man also knoweth not his time*. *Gr* καὶ διαθήκη ἄδου, cf. Isaiah xxviii. 15 ברית את מות כו (E).

- 13 Do good to a friend before thou die ;  
And as thy hand attaineth (?) give unto him.
- 14 Refuse not the day's good cheer.  
But encroach not upon a brother's portion (?) ;  
And covet not the desirable things of a neighbour.
- 15 Shalt thou not leave thy riches to another ;  
And thy labour to them that cast lots ?
- 16 Give to a brother (**H**), and let thy soul fare delicately ;  
For there is no seeking of luxury in Sheol.
- 16<sup>(1)</sup> And whatsoever thing is seemly to do ;  
Do it before (?) God.
- 17 All flesh waxeth old as a garment ;  
And the everlasting decree is, They shall surely perish.
- 18<sup>a</sup> As leaves grow upon a green tree,  
Whereof one withereth, and another springeth up ;
- 18<sup>c</sup> So of the generations of flesh and blood,  
One perisheth, and another ripeneth (**M**).
- 19 All his works shall surely rot ;  
And his handywork shall draw after him.
- 20 Happy is the man that shall meditate in wisdom ;  
And shall have respect to understanding.
- 21 That setteth his heart upon her ways ;  
And considereth her paths (**S**).
- 22 Going forth after her in search of her ;  
And spying all her entries.
- 23 That prieth through her window ;  
And will hearken at her doors.

16 **G** και ἀπάτησον (al. ἀγίασον) τὴν ψυχὴν σου, "Vet. Lat. iustifica ; Grotius legendum coniecit ἀγάπησον" (Fritzsche), but ἀπάτη and τρυφή are sometimes practically synonyms. See 2 Pet. ii. 13 ἐντρυφῶντες ἐν ταῖς ἀπάταις (al. ἀγάπαις) αὐτῶν, Hermae Pastor μνημονεύει τότε (?) τῆς τρυφῆς και ἀπάτης... πᾶς οὖν ἄνθρωπος ὁ τρυφῶν και ἀπατῶμενος (Sim. vi. 5. 4), L. & S. Lex. ἀπάτη 11. a beguiling of time, *pastime*. **G S** Give and take &c., see note on **H**.

16<sup>(1)</sup> [ונכל דבר שיפה] Eccles. iii. 11 והכל עשה יפה v. 17 טוב אשר יפה **S** "adds, probably as an apologetic corrective, and whatever is fair to be done before the Lord, that do" (E).

17 [נוע ינוש] **G** θανάτω ἀποθανῆ. "Dying thou shalt die (מות תמות, here literally rendered from the Hebrew, as in LXX. Gen. ii. 17)" (E). But Ben Sira, after his manner, quotes with variations. Starting from מות תמות, dying thou shalt die, he changes person and number, and the word for die, and writes *Expiring they shall expire*. **G** ἀποθανῆ for מות תמות sing., LXX. ἀποθανείσθε.

18<sup>c</sup> [בן דורות] Eccles. i. 4 דור הולך ודור בא

23—24 [בעד הלונה] He looks in at HER window, as she looks out at her window in Prov. vii. 6 *For at the window of my house I looked through my casement*. With her wall (**H** בקירה) and her window cf. Cant. ii. 9 כתלנו כו'. Prov. vii. 2—4

- 24 He that encampeth about her house ;  
And driveth his pegs (?) into her wall.
- 25 And he pitcheth his tent by her side ;  
And dwelleth in good neighbourhood.
- 26 And he will set his nest on her bough ;  
And will lodge in her branches.
- 27 And he sheltereth in her shade from the heat ;  
And will dwell in her habitations.
15. 1 For he that feareth the Lord shall do this ;  
And he that layeth hold on the law shall attain unto her (?).
- 2 And she shall meet him as mother ;  
And receive him as wife of youth.
- 3 And she shall feed him with bread of wisdom ;  
And give him water of understanding to drink.
- 4 And he shall be stayed upon her, and shall not be moved ;  
And in her shall he trust, and he shall not be confounded.
- 5 And she shall exalt him above his neighbour ;  
And in the midst of the congregation shall she open his mouth.
- 6 He shall find joy and gladness ;  
And she shall cause him to inherit an everlasting name.
- 7 Men of naught shall not attain unto her ;  
And men of arrogancy shall not see her (H S).
- 8 Far is she from scorners ;  
And liars shall not remember her.
- 9 Praise is not comely (Gr S) in the mouth of the wicked ;  
For it was not apportioned him of God.
- 10 By the mouth of the wise shall praise be spoken ;  
And he that mastereth her (H S) shall learn it.
- 11 Say not, My transgression was of God ;  
For that which he hateth he made not (H S).

*Keep my commandments, and live ; and my law as the apple (כאישון) of thine eye.... Say unto wisdom, Thou art my sister ; and call understanding thy kinswoman, may have suggested to Ben Sira the verse באין אישון כר (iii. 25), and his comparisons באם וכאשה (xv. 2), cf. Wisdom viii. 2 νόμφη.*

15. 2 [נעורים] See vii. 23 *wives in their youth*. A. V. here *and receive him as a wife married of a virgin*, R. V. *in her virginity*. "Comp. Prov. ii. 17. That γυνή παρθενίας means not virgin-wife, but wife of one's youth, seems established by LXX. Jer. iii. 4, where παρθενία is the translation of נעורים" (E).

10 [ומשל בה] Verses 9—10 "are perhaps among the most difficult verses in Ecclus. The A. V. represents the Greek text with sufficient accuracy. Nothing can be learned from a comparison with the Syriac" (E). S *Ore sapientum pronuntiabitur laus & qui potestatem habet in eam addiscent illam.*

11 [לא עשה] So S *לא בנה*, cf. Wisdom xi. 24. Gr ἄ γὰρ ἐμίσησεν οὐ ποιήσεις. "It is not necessary to correct οὐ ποιήσεις into οὐ ποιήσει" (E).

- 12 Lest thou say, He it was that made me stumble;  
For there is no need of men of violence.
- 13 Wickedness and an abomination the Lord hateth;  
And will not let it befall them that fear him.
- 14 For (?) God created man from the beginning;  
And put him into the hand of him that would spoil him;  
And gave him into the hand of his inclination.
- 15 If thou choose, thou mayest keep the commandment;  
And it is understanding (15) to do his will.
- 15<sup>(b)</sup> If thou trust in him, thou shalt even live.
- 16 Fire and water are poured out before thee:  
Upon whichsoever thou chooseth stretch forth thy hands.
- 17 Death and life are before a man:  
That which he shall choose shall be given him.
- 18 The wisdom of the Lord aboundeth:  
He is mighty in power, and beholdeth all.
- 19 The eyes of God see his works;  
And he will take knowledge of (?) all a man's doing.
- 20 He commanded not a man to sin;  
Neither did he make men of falsehood to dream.
- 20<sup>(b)</sup> And he hath no mercy on him that worketh vanity;  
And on him that discloseth a secret.
- 16. 1** Desire not the shapeliness of vain youths;  
And rejoice not in sons of wickedness.
- 2 Yea, and if they increase, delight (?) not in them;  
If the fear of the Lord be not with them.
- 3<sup>a</sup> Trust not in their life, and rely not on their issues (?);
- 3<sup>a(b)</sup> For they shall not have a good end.
- 3<sup>c</sup> For better is one that doeth acceptably than a thousand;  
And he that dieth childless than he that hath many sons of  
wickedness (?);  
And than an ungodly posterity.
- 4 Of one that (?) feareth the Lord shall a city be peopled;  
And by a family of transgressors it shall be made desolate.

Fol. A 4 verso

16—17 לפני אדם ] Deut. xxx. 15 נתתי לפניך Psalm lxxvi. 12 באש ובמים.  
“The harsh Greek rendering of 16<sup>b</sup> would represent what was elegant in the  
Hebrew original יָדָה יְשִׁלָּח” (E).

16. 3<sup>a</sup> בעקבותם ] *S neque credas bonum fore finem illorum.* *G ἐπὶ τὸν τόπον  
ἀντῶν, al. πλῆθος. Vulg. labores (κόπον).* “But from the usage in the LXX. there  
cannot be any doubt that the Hebrew original for τόπος was מקום” (E). עקב *finis*,  
as explained in the doublet 3<sup>a(b)</sup> by אחרית.

3<sup>c</sup> עושה רצון ] “The words *that is just* must be omitted as a later gloss” (E).  
*S voluntatem faciens.* Fritzsche εἰς with note, “εἰς δίκαιος 248. Co., Vet. Lat.  
unus timens deum.” Cf. Wisdom iv. 1.



- 5 Many things like these hath mine eye seen ;  
And mighty things like these (H) hath mine ear heard.
- 6 In the congregation of the wicked a fire burneth ;  
And in an ungodly nation wrath is kindled.
- 7 Seeing that he forgave not the princes of old time,  
Who ruled (?) the world by their power.
- 8 And he spared not them that sojourned with Lot (?),  
Who transgressed in their pride.
- 9 And he spared not the people of perdition,  
That were dispossessed (?) in their iniquity.
- 10 So were the six hundred thousand footmen,  
That were taken away in the arrogancy of their heart.
- 11<sup>a</sup> And if even one stiffen (*or* harden) his neck ;  
It were a marvel should he be unpunished.
- 11<sup>c</sup> For mercy and wrath are with him ;  
And he forgiveth and pardoneth ;  
But upon the wicked his indignation shall rest (?).
- 12 According to the greatness of his mercy, so is his correction ;  
He will judge each according to his doings.
- 13 He will not (H) let the wrong-doer escape with plunder ;  
Neither will he frustrate the desire of the righteous for ever.
- 14 Whosoever doeth righteousness, there is a reward for him ;  
And according to his works shall every man go forth (H)  
before him.
- 15 The Lord hardened the heart of Pharaoh, who knew him not :  
16 Whose works are manifest under heaven ;  
His mercies are seen of all his creatures ;  
And his light and his darkness (?) hath he apportioned to the  
sons of men.
- 17<sup>a</sup> Say not, I am hidden from God ;  
And who shall remember me on high ?
- 17<sup>c</sup> In the mass of people I shall not be known ;  
And what is my soul at the end of the spirits of all the sons  
of men ?

9 הנורשים] Or read *resh* for *daleth*, cf. xxxix. 23 גוים יוריש.

14 כל העושה צדקה] S *Omni justitiam agenti est praeium.* E πᾶσιν ἐλεημοσύνη ποιήσει τόπον. With יצא cf. Psalm cix. 7 יצא רשע.

15—16 יי הקשה] "Omit *vs.* 15, 16....It adds to our difficulties of interpretation that *vs.* 15, 16 are found in the Syr" (E). R. V. marg. "Verses 15 and 16 are omitted by the best authorities." Fritzsche on verse 14, "add. huic *vs.* 106. 248. Co. Syr. Ar. haec: κύριος ἐσκέληρνε Φαραὼ μὴ εἶδέναι αὐτὸν, ὅπως ἂν γνωσθῆ ἑνεργήματα αὐτοῦ τῇ ὑπ' οὐρανόν. πᾶσιν τῇ κτίσει τὸ ἔλεος αὐτοῦ φανερόν, καὶ τὸ φῶς αὐτοῦ καὶ τὸ σκότος ἐμέρισε τῷ ΑΔΑΜΑΝΤΙ." A. V. *he hath separated his light from the darkness with an adamant.* S *inter homines distribuit.* H *to the sons of* אדם. For ושבחו read וזכבו. Ex. v. 2 *Pharaoh said...I know not the Lord.*

- 18 Behold, the heaven, and the heaven of heavens,  
And the deep, and the earth;  
When he descendeth upon them, they tremble (?),  
At his visitation (?), and when he rageth.
- 19 The roots also of the mountains and the foundations of the world,  
When he looketh upon them, quake exceedingly.
- 20 Surely upon me he will not set his heart;  
And my ways who will consider?
- 20<sup>(1)</sup> If I have sinned, no eye shall see me;  
Or if I deal falsely in any secret place (?), who shall know?
- 22 Work of right who shall declare unto him?  
And of what is there hope, that I should be righteous (?)...?
- 23 They that want understanding will think such things;  
And a perverse man (?) will imagine this.
- 24 Hearken unto me, and receive my proverbs (?);  
And set your heart upon my words.
- 25 I will pour forth my spirit by weight;  
And with carefulness will I declare my opinion.
- 26 When God created his works from the beginning;  
According to their parts (H life) . . . .

\* \* \* \* \*

18 [עמודים] Did Ben Sira use עמר for מעד? If the text is right, cf. Ezek. xxix. 7 and madest all their loins to be at a stand (R. V. marg. ...shake). See note on H.

20 [לא ישים לב] A. V. *No heart can think upon these things worthily: and who is able to conceive his ways?*

20<sup>(1)</sup> R. V. *And there is a tempest which no man shall see; Yea, the more part of his works are among hidden things* (marg.). S agrees with H.

22 [כי אצוק] The translation suggests כי אצדק, cf. Job xxii. 3 *Is it any pleasure to the Almighty* כי תצדק, ib. xvii. 15 *where now is my hope?* Isaiah xxxii. 17 *work of צדקה*.

25 [ובהצנע] H και εν ακριβεία απαγγελω επιστήμη. Prov. xi. 2 וחס צנועים חכמה, Symmachus παρα δε τοις επιμελεσι σοφία. The word *careful* thus suggested for צנוע suits its parallelism with זיהר in xlii. 8<sup>c</sup> H (xxxii. 3 n.). Eph. v. 15 βλέπετε ουν πως ακριβως περιπατειτε, μη ως ασοφοι αλλ' ως σοφοι is according to the R. V. ακριβως πως κ.τ.λ., *Look therefore carefully how ye walk* H<sup>c</sup>.

30. 11 Let him not have rule in his youth ;  
 And bear not with his mischiefs.  
 11<sup>(b)</sup> Beat his shoulder while it is yet tender (?) ;  
 Bruise (?) his loins while he is yet a youth.  
 12<sup>a</sup> Bow down his head in his youth ;  
 And smite through his loins when he is a little one.  
 12<sup>c</sup> Wherefore should he harden himself (𐤎), and rebel against thee ;  
 That thou shouldest have (?) faintness of spirit because of him ?  
 13 Chastise (*or* Train) thy son, and make his yoke heavy ;  
 Lest in his folly he lift himself up (𐤎) against thee.  
 14 Better is one that is poor, and healthy in his body ;  
 Than a rich man that is plagued in his flesh.  
 15 Health of flesh (?) have I desired more than fine gold ;  
 And a joyful spirit more than rubies.  
 16 There is no wealth above wealth of sound flesh (?) ;  
 And no good above goodness of heart.  
 17 Better is to die than a life of vanity ;  
 And eternal rest than continual pain.  
 17<sup>(b)</sup> Better is to die than life that is evil ;  
 And to go down to Sheol than lasting pain.  
 18 Goodness poured upon a mouth that is closed  
 Is as an offering laid before a gravestone (?) .  
 19 What can it profit idols of the nations,  
 Which eat not, neither do they smell ?  
 So whoso hath wealth,  
 And enjoyeth not of his substance (?) .  
 20<sup>a</sup> With his eye . . . . .

Fol. B 1 recto

30. 11<sup>(b)</sup> [כפתן על חי] See note on כפתן כר 𐤎 as an *adder* &c., which it is there proposed to read כפתן עוד חי, comparing Ezek. xxix. 7 כל כתרם ובהשענם עליך תשבר והעמדת להם כל מתנים מעד. The parallelism would require חי to be a synonym for youthful, "of tender years." Below in verse 14 חי means *healthy*. Notice in 2 Sam. xxiii. 20 חיל קרי חי, "And Benaiah the son of Jehoiada, the son of a *valiant* man." The use of חי as an epithet of "green" wood in Psalm lviii. 9, *Before your pots feel the thorns כמו חי כמו חרון*, may have lead to a reading כפתו כר (Schechter), "while his *branch* is yet tender," whence (by the simple error final *nun* for *vau*) the reading as an *adder*, cf. Psalm lviii. 3—4 *they go astray as soon as they be born...like a deaf adder* &c.

17] "After a *bitter* life H., the Syr., and Vet. Lat. insert *and eternal rest than*. This was undoubtedly in the original. Possibly the words were omitted for dogmatic reasons" (E).

19—20<sup>a</sup> כן מי...לו ערש See 𐤎. A. V. *so is he that is persecuted of the Lord.* Ἐ ἐκδιωκόμενος κ.τ.λ. *S ita se habet qui divitias possidet nec utitur illis.* In some MSS. the words οὕτως ὁ ποιῶν ἐν βίᾳ κέρματα are "ex 20. 3 desumpta et male hic addita" (Fritzsche).

- 20<sup>b</sup> As an eunuch (?) embraceth a maiden and groaneth.  
 20<sup>b(1)</sup> So is he that doeth judgement with violence (?).  
 20<sup>b(2)</sup> So is an eunuch (?) that lieth with a virgin.  
 And the Lord requireth at his hand.  
 21 Give not thy soul to sorrow;  
 And stumble not by thine iniquity (𐤀𐤌 counsel).  
 22 Joy of heart, that is the life of a man;  
 And a man's cheerfulness lengthens his days (𐤂).  
 23<sup>a</sup> Rejoice thy soul, and make thine heart joyful (?);  
 And put vexation far from thee:  
 23<sup>b</sup> For sorrow hath slain many;  
 And there is no profit in vexation.  
 24 Envy and sorrow (𐤂 wrath) shorten days;  
 And care maketh old untimely.  
 25 The sleep of a good heart is instead of dainties;  
 And his food is agreeable unto him.  
**31. 1** The wakefulness (𐤀𐤌) of the rich wasteth his flesh;  
 His care (𐤀𐤌) dissipateth slumber.

Fol. B 1 verso

20<sup>b</sup>—20<sup>b(2)</sup>] *Ecclus. xx. 4 A. V. As is the lust of an eunuch to deflower a virgin.* The Hebrew runs together two passages in which **S G** have **רַמְסָנוּ**, εὐνοῦχος. This Syriac word means נאמן *faithful*, and conversely the Cairo text has סירים (for סרים) and נאמן in the two passages respectively, where the Versions have *eunuch*. 𐤀𐤌 נאמן might be thought to be a translation from **S** as נאמן is not found elsewhere in the sense εὐνοῦχος, but compare the uses of אמן, אומן, אומנת for *guardian*, and cf. note on 𐤀. At the beginning of *Bereshith Rabbah* the words of Wisdom ואהיה אמן (Prov. viii. 30) are quoted, and it is said אמן פרנוג בו. Thus *Torah* (which is Wisdom) is made to be παιδαγωγός (Gal. iii. 24), as I have pointed out in *Sayings of the Jewish Fathers* Addit. Note 55 (p. 173, 1897). For אמן the Targum has מוהימנתא, fem. of מוהימנא. Cf. Esther i. 10 מוהמן.

21—24] רין Read DAVON a synonym of ראנה, see notes on 𐤀. In the unpublished Appendix to *Sayings of the Jewish Fathers* a note on chap. 11. begins thus, "מַרְבָּה רְוִין [= דוון] רוי ודאבון נפש שמפחד תמיד בו" 𐤀.

M. Shelom. "דוון כן הוא הנרסא בערוך תרגום יגון דוונא" 𐤀 being the commentary on Aboth in so-called "Machsor Vitry," which has now been edited by Rabbiner S. Hurwitz with an Introduction by Dr A. Berliner for the מקיצי נרדמים. Verse 24 𐤀 ורין 𐤀 (?), or וחרון (𐤂 S), or ודוון which might have been misread וחרון. Ben Sira expatiates on the idea of or suggested by Eccles. xi. 10 *Therefore remove vexation (בעם) from thy heart, and put away evil from thy flesh (Targ. על בכרך, ולא תנרום ביש על בכרך, for childhood and youth are vanity, Ps. xxxix. 12, lxii. 10 הבל (xli. 11 𐤀 𐤀 הבל ארם ב. בני 𐤀). In verse 22 read האריך ימיו, 𐤂 μακροημερευσις.*

25 [יעלה] His food agrees with him, cf. note on 𐤀. 𐤂 li. 17 προκοπή, 𐤀 עלה *her yoke*. See Fritzsche's note on the disorder of the Greek text in most codices. "The Greek mss. (with the exception of 248, the *unus vetustus codex* cited by Nobilius) proceed from ch. xxx. 24 to ch. xxxiii. 16" (E).

**31. 1** שקר 𐤀. שקר 𐤀. In xlii. 9 𐤀 שקר 𐤀, בכה לאב מטמנת שקר 𐤀 (reading שקר with *daleth*) gives θυγάτηρ πατρὸς ἀπόκρυφος ἀγρυπνία, thus making מטמון (or

- 2 Care for sustenance breaketh off slumber ;  
And sore sickness (**מ**) dissipateth slumber.
- 2<sup>(1)</sup> Reproach putteth to flight a faithful friend ;  
But he that hideth a secret is beloved (?) as one's soul.
- 3 The labour (**מ**) of the rich is to gather (**ע** **ס**) wealth ;  
And if he rest, it is to take pleasure.
- 4 The poor toileth for the lack of his house ;  
And if he rest, he becometh needy.
- 4<sup>(1)</sup> The labour of the poor is for the lack of his means (?) ;  
And if he rest, it is to his lamentation (*or* he is distressed).
- 5 He that pursueth after gold shall not be innocent ;  
And he that loveth hire shall err thereby.
- 6 Many are there that have been given in pledge (?) to gold ;  
And that trusted (?) on rubies.
- 6<sup>(1)</sup> And they found not how to escape from evil ;  
Neither to save themselves in the day of wrath.
- 7 For it is a stumblingblock to the fool ;  
And whoso is simple is enticed thereby.
- 8 Blessed is the man (**מ**) that hath been found perfect ;  
And that hath not gone aside after mammon.
- 9 Who is he? and we will call him blessed :  
For he hath done wonderously among his people.
- 10<sup>a</sup> Who is he? that we may cleave (**מ**) unto him ;  
And he shall have peace, and he shall have glory.
- 10<sup>(1)</sup> For when as the peace of his life multiplieth,  
I will be a glory unto thee (?).

ח—) an adjective to a noun placed after it, as remarked in *L'Ecclésiastique*. See in the next hemistich **מ** ודאנתה **מ**, ראנה תפ... **מ**, where Smend (quoted by Lévi p. 50) reads תפריע. Cf. xliii. 22 טל פורע **ע**, **ע** ἀπαντῶσα (? פוגע). Note that מחיה, which the translation omits here, is an anagram of ימחה.

2 **ע** μέριμνα ἀγροτείας ἀποσθήσει νοσταγμόν. **Σ** *Alimenti cura*. "The Syriac rendering for ἀγροτεία, 'food,' seems difficult to account for, except as a corruption of *māmūn*, 'wealth'" (E).

2<sup>(1)</sup> **א** אהוב כנפש] See note on **מ**, or read אהוב, cf. **מ** verse 8 מצוא. Scandal spread to one's "reproach" (vi. 9) destroys friendship, which reticence would preserve. Compare also ch. xli. 22<sup>c</sup> כו' מאוהב.

4<sup>(1)</sup> **ו** ינח לו] Comparing xli. 9 **מ** we may read with a word-play ינח לו ונח לו. It would seem that כחו is a doublet of ביתו (ver. 4).

5 **ע** πλῆσθησεται. E conjectured that **ע** had ישבע, "a false reading for ישנה, of which perhaps the last letter was lost in the Greek translator's copy."

6 **מ** תכול] See note on **מ**. Wisdom i. 4 *a body that is held in pledge by sin*.

7 **מ** יוקש] Allured as by a bait. See *Journal of Philology* vol. 11. 130 (1869) art. Note on the Hebrew root יקש.

9 **מ** ונאשרנו] **מ** תאשרנו, with ת for *vau*, *nun*.

10<sup>a</sup>—10<sup>(2)</sup> **מ** תפארת... ברבות... ברכו כו' A chaos of variants.

- 10<sup>(2)</sup> Who hath blessed it (?), and made his life perfect?  
I will be a glory unto thee (?).  
10<sup>c</sup> Who was able to stray, and strayed not?  
And to do evil to a neighbour, and would not?  
11 Therefore his good is sure;  
And the congregation shall declare his praise.

\* \* \* \* \*

Fol. B 2 recto

32. 1<sup>bc</sup> Be to them as one of them;  
Take thought for them, and afterward be seated:  
2<sup>bc</sup> Supply their want, and afterward recline.  
That thou mayest rejoice in their honour;  
And receive favour at the table (?).  
3 Speak, O elder, for it pertaineth to thee;  
And be carefully wise (?), and hinder not song.  
4 In a place for wine pour not forth talk;  
And in a place for music (?) pour not forth talk:  
And wherefore shouldst thou be always (S) wise?

11 [והלהו] *S laudes ejus*. "Here more probably *his righteousness*" (E).

32. 1<sup>bc</sup> [תרבין] So *S* **סוֹבֵךְ**. רבין *proprie de quadrupedibus*.

2<sup>bc</sup> [ועל מוכר] See note on **מ**. The sense may be paraphrased *τότε ἔσται σοὶ δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοὶ* (Luke xiv. 10).

3 [והצנע שכל] **א** לכה (Mic. vi. 8), thus attesting the reading והצנע. *Ἐ ἐν ἀκριβείῃ ἐπιστήμη*. Compare xvi. 25 **מ** רעי אהוה ובהצנע אהוה, *Ἐ καὶ ἐν ἀκριβείᾳ ἀπαγγελῶ ἐπιστήμην*, *S et in sapientia*. xlii. 8<sup>c</sup> **מ** הי כל הי צנוע ואיש צנוע לפני כל הי *Ἐ καὶ δεδοκιμασμένος ἐναντι παντὸς ζῶντος*. Field's *Hexapla* on Micah's לכה והצנע gives, "Ὁ. καὶ ἔτοιμον εἶναι τοῦ πορεύεσθαι...Θ. καὶ ἀσφαλίζον τοῦ πορεύεσθαι...Ε'. καὶ φροντίζειν..." and from St Jerome, with reference to these renderings, "et nos diximus, *sollicitum ambulare*." Compare the Arabic **صنع** which *maxime de rebus adhibetur in quibus peragendis arte opus est* (Freitag). *Ἐ* in Eccles. suggests a comparison of הצנע לכה with ἀκριβῶς περιπατεῖτε (xvi. 25 n.). צנוע in rabbinic has the sense *hide*, with which might be connected צנוע *modest*, cf. Prof. Driver's Glossary in the Oxford *Original Hebrew* of Eccles., and Prof. Israel Lévi *L'Écclésiastique* p. 48. With שכל והצנע in this sense cf. St James iii. 13 ἐν πράττητι σοφίας. The reference to Eccles. vii. 16 in verse 4, Why be always wise?, *dulce est Desipere in loco*, suggests that at a festivity the sage is to be not obtrusive in his wisdom. ואל תמנע שיר. "It is remarkable that Chrysostom cites this passage (xii. 395, Ben.) with the word 'not' expressly omitted: τί ἐστὶν Καὶ ἐμποδίσεις μουσικά; ...The same reading is found in 248, Co." So E, giving a reference to Clem. *Paed.* 11. 7 (Potter p. 203), where the verses 3, 7, 8 (which *S* omits) are quoted in the form, *Λάλησον, πρεσβύτερε, ἐν συμποσίῳ· πρέπει γάρ σοι· ἀλλ' ἀπαρποδίστως λάλησον, καὶ ἐν ἀκριβείᾳ ἐπιστήμης. Νεανίσσκε, καὶ σοὶ ἐπιτρέπει ἡ Σοφία, λάλησον, εἰ χρεία σου, μὲν δὲ ἐπερωτηθεὶς· κεφαλαίωσον λόγον ἐν ὀλίγοις.*

4 [ובלה מזמור מה] *Ἐ ὅπου ἀκρόαμα μὴ ἐκχέγῃ λαλιάν, ἀκρόαμα* being "*anything heard, esp. with pleasure...as a play, musical piece*" (L. & S.). By transpositions we get שיר השפך שח with ובמי המזמור אל השפך שח with במ' for במקום ὅπου. *S* translates only the clause

- 4<sup>(1)</sup> As a seal upon a purse of gold,  
Is a hymn to God at a banquet of wine.
- 5 As a boss (?) of ruby on a circlet (**𐤏𐤍**) of gold,  
Is a concert of music (?) at a banquet of wine.
- 5<sup>(1)</sup> As a collar of gold wherein are emerald and sapphire;  
So are fine words comely at a banquet of wine.
- 6 As settings of fine gold and a seal of carbuncle,  
Is the voice of music with the pleasance of mead.
- 7 Speak, O young man, if thou be wanted;  
With compulsion if one ask thee twice or thrice.
- 8 Restrain speaking, and diminish it exceedingly;  
And be like to one that knoweth and holdeth his tongue.
- 9 Among elders set not thyself up;  
And press not (?) much on princes.
- 9<sup>(1)</sup> Before hail (**𐤏𐤍**) speedeth (?) lightning;  
And before one that is downcast speedeth favour.
- 10 Before hail (**𐤏𐤍**) speedeth (?) lightning;  
And before one that is shamefast favour.
- 11 At the appointed time tarry not;  
Get thee home and do pleasure (?).
- 11<sup>(1)</sup> At table time multiply not words;  
Even though a thing hath come into thy mind.
- 12 . . . in thy heart (?), and do pleasure;  
In the fear of God, and not with lack of understanding (**𐤏𐤍** all).

במ' היין כו. Evidently מומוור is a doublet of יין. R. V. *Pour not out talk where there is a performance of music, A. V. a musician.* "Rather an entertainment... The Latin version 'where there is no attention' is characteristic; one Greek MS. has the same mistake; the Arm. also renders 'attention,' but is otherwise faithful" (E). For עת ובל read with **S** עת ובכל.

9 [בין זקנים] **G** ἐν μέσῳ μεγιστάνων μὴ ἐξισιάζου (X. ἐξουσιάζου), καὶ ἑτέρου λέγοντος μὴ πολλὰ ἀδολέσχει, "ὅπου γέροντες (λέγοντες 248.) 248. Co. Vet. Lat. Syr. Ar." (Fritzsche). A. V. *and when ancient men are in place use not many words, R. V. And when another is speaking make not much babbling.* "The better MSS. read: *when another is speaking...* 248 and Arm. represent a middle stage, 'where there are speakers.' To us it seems evident that the received reading is correct; and a miswriting of the Greek will probably be the simplest account of the variant" (E). **G S** transpose **𐤏𐤍** thus, בין שרים אל תקומם וזקנים כו. Starting with **𐤏𐤍** we may suppose the corruption of γέροντες to ἑτέρου λέγοντος to have occasioned the transposition of μὴ πολλὰ ἀδολέσχει (**S** *noli contumelia afficere*). Cf. vii. 14 אל תסור אל בערת שרים. Jud. xvi. 16 *she pressed him daily with her words.*

11<sup>(1)</sup> [עלן] **S** *Tempore mensae ne multum garrias, dumque memoria polles domum tuam proficiscere*, thus ending with פטר לביתך from verse 11. For 'table' compare Clem. *Paed.* 11. 1, where ἡ τράπεζα τῆς ἀληθείας is contrasted with other ἐδέσματα.

12 [בחסר כל] **S** as if רצונך, and apparently בחסר without כל, which may have fallen out before על כל. The translation suggests לב for כל.

Fol. B 2 verso

- 13 And for all these things (?) bless thy Maker ;  
Which satisfieth thee with his goodness.
- 13<sup>(1)</sup> He that seeketh God may expect favour (?) ;  
And he that is a madman shall be snared thereby (?).
- 14 He that seeketh God will receive discipline ;  
And he that seeketh him diligently shall obtain an answer.
- 14<sup>(1)</sup> He that seeketh things pleasing to God shall receive instruction ;  
And he will answer him in his prayer.
- 15 He that seeketh the law shall obtain her ;  
And he that is a madman shall be snared thereby.
- 16 He that feareth the Lord shall discern judgement ;  
And shall bring forth counsels from twilight (H).
- 16<sup>(1)</sup> They that fear the Lord shall discern his judgement ;  
And they shall bring forth much wisdom (M) from their heart.
- 17 A man of violence (M) will wrest reproofs ;  
And will draw the law (?) after his need.
- 17<sup>(1)</sup> A wise man will not conceal wisdom (M) ;  
And a scorner will not keep his tongue.
- 18<sup>a</sup> A wise man will not take a bribe (H) :  
One that is proud and a scorner will not keep the law.
- 19 Without counsel do not anything ;  
And after thy doings vex not thyself.
- 20 Go not in a way set with snares ;  
And stumble not at an offence twice.
- 21 Trust not in the way of the spoiler (?) ;
- 22 And be watchful of thy latter end.
- 22<sup>(1)</sup> Trust not in the way of the wicked ;  
And be ware in thy paths.
- 22<sup>(2)</sup> In all thy ways keep thy soul ;  
For whoso doeth these things keepeth a commandment.
- 23 In all thy doings keep thy soul ;  
For he that doeth this keepeth a commandment.

13 המרוך] G τὸν μεθύσκοντά σε. "Lit. *inebriateth thee*....Drusius cites an observation of Jerome that the Hebrew language puts '*ebrietas pro satietate*'" (E).

16 מנשף] See note on H. By transposition we get מנפש ἀπὸ ψυχῆς, agreeing with S and 16<sup>(1)</sup> מלבם. G ὡς φῶς as a paraphrase, perhaps seeing a reference to Psalm xxxvii. 6 והוציא באור צדקך which is not in H.

18<sup>a</sup> חכם יוד ולין] See M and note on H. Gaab's correction διανόημα ἀλλοτρίου (Fritzsche) is not confirmed by the Cairo text.

22 ובאחריתך] G καὶ ἀπὸ τῶν τέκνων σου φύλαξαι. A sentiment "here so unnatural and inappropriate that we incline to the Syriac text, *and be of good heed in thy paths*, supposing the Greek to represent the corruption of אחרותך into אחריתך, which has occurred already" (E), cf. iii. 31 n. See in 22<sup>(1)</sup> ובארהתיך *and in thy paths*, and compare Job viii. 13 LXX. τὰ ἔσχατα for אַרְחֹת.



- 24 He that observeth the law keepeth his soul ;  
And he that trusteth in the Lord shall not be ashamed.
33. 1 Evil shall not befall him that feareth the Lord ;  
But in temptation even again he shall be delivered (?).  
2 He that hateth the law shall not be wise ;  
And he is moved as...tossed with tempest (?).  
3 A man of discernment discerneth a matter ;  
And his law . . . . .
- \* \* \* \* \*
35. 9 In all thy works (**H**) shew a bright countenance ;  
And dedicate thy tithe with gladness.
- 10 Give to God (?) according as he hath given to thee ;  
With goodness of eye, and as thy hand hath found (?).
- 11 For he is a God that recompenseth ;  
And sevenfold will he return unto thee.  
He that giveth to the poor lendeth to the Lord ;  
And who is a rewarder but he (**M S**)?
- 12<sup>a</sup> Bribe (**S** Hesitate) not, for he will not receive ;  
And trust not upon a sacrifice of oppression.
- 12<sup>c</sup> For he is a God of judgement ;  
And with him is no respect of persons.
- 13 He will not shew favour toward the poor ;  
And he will hear the supplication of the afflicted.
- 14 He will not reject the cry of the fatherless ;  
And of the widow, when she maketh much complaint (**H**).
- 15 Do not tears run down the cheek ?  
Doth she not sigh because of her miseries ?
- 16 Bitterness that is well-pleasing (**H**) is her lamentation (?) :  
Her (**G** His) cry hasteth to the clouds.
- 17<sup>a</sup> The crying of the poor passeth through thick clouds (**M**) ;  
And resteth not until it come nigh.
- 17<sup>c</sup> It will not remove till God shall visit ;  
And till he that judgeth righteously shall do judgement.
- 18<sup>a</sup> Yea, and God will not tarry ;  
And as a mighty man he will not refrain himself :

Fol. B 3 recto

35. 9 [בכל מעשך] See E on **S** *illi qui non est redditurus &c.*

11 [אלוה] See 12<sup>c</sup> אלהי הבל, xlvi. 1 אלהי הבל, xlv. 23<sup>c</sup> אלוה כל but with a small *yod* above the line and dots (..) underneath, as may be seen in the facsimile of the Oxford fol. 6 verso. In xlvi. 14 it is proposed in *L'Ecclésiastique* (p. 116) to read בוקר אהלי יעקב for אלהי בו. **H** ישיב (Ps. lxxix. 12 והשב), **M** ישלם (Prov. vi. 31).

16 [תמרורי רצון הנחה] See note on **H**. Or with רצון read אנהתה. **G** *θεραπειών ἐν εὐδοκίᾳ*, cf. Esth. ii. 12 מרוקיה (LXX. *θεραπειᾶς*) and מרוקי.

- 18<sup>c</sup> Till he smite the loins of the unmerciful;  
 And repay vengeance to the heathen:  
 18<sup>e</sup> Till he dispossess the sceptre of pride;  
 And quite cut down the rod of the wicked:  
 19<sup>a</sup> Till he render to a man his due;  
 And a man's recompense according to his devising:  
 19<sup>c</sup> Till he plead (?) the cause of his people;  
 And make them joyful (**מ**) with his salvation.  
 20 Mercy from the Lord in time (?) of affliction  
 Is as cloud (?) of rains in season of drought.  
 20<sup>(1)</sup> . . . . .

Fol. B<sub>3</sub> verso

36. 1<sup>a</sup> Save us, O God of all;  
 2 And exalt thy fear over all the nations.  
 3 Shake thy hand (**מ**) over the strange people;  
 And let them see thy mighty acts.  
 4 As thou hast been sanctified in their eyes over us;  
 So in our eyes get thee honour over them.  
 5 And let them know as we have known,  
 That there is no God but thou.  
 6 Renew signs, and repeat wonders;  
 Glorify thy hand, and strengthen arm and right hand.  
 7 Wake up indignation, and pour out wrath;  
 And subdue the foe, and drive away (?) the enemy.  
 8<sup>a</sup> Hasten the end, and visit (**ב**) the appointed time (?);  
 8<sup>(1)</sup> For who shall say unto thee, What doest thou?  
 10 Make an end of the head of the princes of Moab (**ב**);  
 That saith, There is none but me.  
 11 Gather all the tribes of Jacob;  
 And let them inherit as in the days of old.  
 12 Have mercy upon the people that is called by thy name;  
 Israel, whom thou didst surname Firstborn.

20 [בעת חזיוֹם] Read כעננ with medial *nun* at the end, cf. xxxi. 9 **מ** ת for *vau, nun*. **Ε** ως νεφέλαι. **S** *Et erubescat osor in tempore afflictionis veluti nubes pluviae tempore quo requiritur.* "Mr Douce has pointed out the resemblance" to this verse of Portia's *The quality of mercy is not strained: It droppeth, as the gentle rain, &c.* See Bp Charles Wordsworth on Shakespeare and the Bible (p. 112, 1892). *Ecclus. xiii. 1* *He that toucheth pitch shall be defiled therewith, cf. Henry IV. Pt 1 (ib. p. 340).* For another allusion to the *Apocrypha* in the *Merchant of Venice* see "A Daniel come to judgment" (*ib. p. 87*). חזיוֹם. It is remarked on xl. 13 **ב** קולות in *L'Ecclesiastique* that **S**, misunderstanding the words from Job xxxviii. 25, reads כ' קולות, *et quasi flumina levibus plena nubibus &c.* "Sa traduction de חזיוֹם par *nubes* est conforme à la tradition, entre autres au Targoum." **S** קלות *light* is a misreading (*ib. p. L.*) which points to a Hebrew original. For בעת Dr Schechter suggests also כעב (*Is. xviii. 4*), בעתר (*Ezek. viii. 11*).

- 13 Have mercy upon thy holy city;  
Jerusalem, the place of thy dwelling.
- 14 Fill Sion with thy majesty;  
And thy temple from thy glory.
- 15 Give testimony to the firstling of thy works;  
And establish the vision spoken in thy name.
- 16 Give their reward to them that wait for thee;  
And let thy prophets be true.
- 17<sup>a</sup> Hear the prayer of thy servants;  
According to thy good pleasure (?) unto thy people.
- 17<sup>c</sup> And let all the ends of the earth know (H),  
That thou art our God for ever (?).
- 18 The throat eateth every meat;  
Yet is one meat more pleasant than another (H).
- 21 A woman will receive every man (?);  
Yet is one woman beautiful (H).
- \* \* \* \* \*
37. 27 My son, prove thy soul in thy life (H in wine);  
And see thou give it not that which is bad for it.
- 28 For not all is good for all:  
Not every soul chooseth every sort.
- 29 Be not insatiable (G) for every luxury;  
And be not effuse on all dainties.
- 30 For in much luxury (H food) nesteth sickness;  
And he that surfeiteth shall come nigh to loathing.
- 31 By intemperance many perish utterly (?);  
But he that taketh heed shall add to life.
38. 1 Honour a physician before need of him (H):  
Him also hath God apportioned.

Fol. B 4 recto

36. 14 [הודר...היכלך] A. V. *Fill Sion with thine unspeakable oracles.* R. V. *Fill Sion; exalt thine oracles.* "The passage has been admirably restored by Tischendorf from the Vat. ἀρεταλογίας. The former editions had ἄραι τὰ λόγια σου... See Mayor on Juvenal xv. 16" (E). G (Swete) πλήσον Σιών ἀρεταλογίας σου, καὶ ἀπὸ τῆς δόξης σου τον λαόν σου. H S ναόν σου, cf. xlix. 12 היכל קדש, G ναὸν ἁγίων—"vulgo legitur λαόν" (Fritzsche), and see Hatch & Redpath's *Concordance*. A. V. *an holy temple.* R. V. *a people holy*, marg., "Some ancient authorities read *temple*." See note on H l. 5.

17<sup>a</sup> [ברצון עמך] S ברצון עמך. G *according to the blessing of Aaron* על עמך. See Numbers vi. 23.

37. 31 [בלא מוסר] Through lack of self-restraint, cf. vi. 22 n. On יגוע ועונו, H נועו see note on H, cf. xiv. 17 נוע יגועו, xxxv. 18<sup>c</sup> נדוע יגדעו.

38. 1 [לפני צרכו] On רעו see note on H. A. V. *Honour a physician with the honour due unto him for the uses which ye may have of him.* The words *which* &c. "must be omitted as not in the Greek...we must emend πρὸ τῆς χρείας αὐτοῦ for πρὸς τὰς χρείας" (E), but cf. H *according to thy need.* S xviii. 19 quoted by E, "before thou fightest procure for thyself an helper, and before thou art sick a physician."

- 2 From God a physician getteth wisdom ;  
And from a king he shall receive gifts.
- 3 The skill of a physician shall lift up his head ;  
And he shall stand before nobles.
- 4 God bringeth out medicines from the earth ;  
And let a prudent man not refuse them.
- 5 Was not water made sweet with wood,  
For to acquaint every man with his (M their) power ?
- 6 And he gave man understanding ;  
To glory in his (M their) might.
- 7<sup>a</sup> By them doth the physician assuage pain ;
- 8<sup>a</sup> And likewise the apothecary maketh a confection :
- 8<sup>b</sup> That his work may not fail (?) ;  
Nor health from among the sons of men (M his earth).
- 9 My son, in sickness be not negligent (?) :  
Pray unto God, for he will heal.
- 10 Flee from iniquity, and from respect of persons ;  
And from all transgressions cleanse thy heart.
- 11 Offer a sweet savour (?) as a memorial ;  
And fatness estimated according to thy substance (?) .
- 12 And to the physician also give (?) a place ;  
And he shall not remove, for there is need of him likewise.
- 13 For there is a time when in his hand is good success (?) :
- 14<sup>a</sup> For he too will supplicate unto God,
- 14<sup>b</sup> That he will prosper (H) to him the treatment (*or* draught),  
And the healing, for the sake of his (?) living.
- 15 He that sinneth against his Maker  
Will behave himself proudly (H) against a physician.
- 16<sup>a</sup> My son, let tears fall over the dead :  
Be in bitterness, and wail with lamentation.

Fol. B<sub>4</sub> verso

2 [יחכם רופא] E רפאות...תפארת E an ingenious word-play not in H. But in verses 6—7<sup>a</sup> we find להתפאר and רופא.

9 [אל תתעבר (?)] Or (?) תתעבר with kaf. G μη παράβλεψε, A. V. and R. V. *be not negligent*. The word is parallel to חאחר *tarry* in ch. v. 7<sup>a</sup>, where the note on H suggests kaf for beth.

12 [ואל ישמש מאח לנב צרכיך] So M, on which see the note on H. Supposing כתאח to have been written in an old ms. for מאתך, the one kaf would easily have been lost before the other, leaving מאח, afterwards corrupted into מאח. Note that we have here an example of abbreviations, which, as is well remarked in *L'Ecclésiastique* (p. XLVII), may have occasioned some of the corruptions in extant Hebrew MSS. In a margin it is quite natural to abbreviate, and anything in a margin may creep into the text of a later copy.

14<sup>b</sup> [פשרה] G ἀνάπανσις. S *sanitatem*. See note on H.

- 16<sup>c</sup> According to the manner of each, bury his (𐤎𐤁𐤀 their) flesh;  
And hide not thyself when they die (?).
- 17<sup>a</sup> Weep bitterly, and make grievous wailing;  
And appoint mourning accordingly (?):
- 17<sup>c</sup> A day or two because of hearsay (?);  
And be comforted for the sake of health (?).
- 18 Out of sorrow (?) cometh harm;  
So the sad of heart buildeth up trouble (?).
- 20 Set not the heart upon him (𐤎𐤁𐤀) any more;  
Dismiss his remembrance, and remember the end.
- 22 Remember his sentence, for it is thy sentence;  
His yesterday, and thine to day.
- 21 Remember him not, for there is no hope for him;  
What shalt thou profit him (?)? and thou shalt hurt thyself.
- 23 When the dead is at rest, let his remembrance rest;  
And be comforted when his soul departeth.
- 24 The wisdom of the scribe increaseth wisdom (𐤎);  
And he that hath little business shall become wise.
- 25<sup>a</sup> How shall he get wisdom that holdeth the plough (*or* goad),  
And glorieth in the stimulant (?) spear?
- 25<sup>c</sup> He is busied with oxen, and leadeth about cattle (?);  
And his discourses are with bullocks.
- 26 And his wakefulness is to victual (?) the stall:  
He setteth his heart to plough furrows.
- 27 Likewise the artificer . . . . .  
Which by night is busied (𐤎𐤁𐤀) . . . . .  
\* \* \* \* \*
49. 12 And they erected the holy temple;  
Which was prepared for everlasting glory.
- 13<sup>a</sup> Nehemiah, glorious is his memory;  
Who raised up our ruins:
- 13<sup>c</sup> And healed our breaches;  
And set up gates and bars.

Fol. B 5 recto

16<sup>c</sup> ומבשרך אל תתעלם [ואל תתעלם Deut. xxii. 1—4, Is. lviii. 7]

17<sup>a</sup> בכני וההם So 𐤎𐤁𐤀, rightly as to בכני. 𐤂𐤀𐤁𐤀 θέρμανον, see note on 𐤎.

17<sup>c</sup> [בעבור דמעה...עון] 𐤂𐤀𐤁𐤀 διαβολῆς, 𐤎𐤁𐤀 propter homines. דמעה being possibly a repetition from verse 16<sup>a</sup>, the English suggests שמעה. 𐤂𐤀𐤁𐤀 for עון בעבור עון ἐνεκεν λύπης, 𐤎𐤁𐤀 vitae causa. The note on 𐤎 suggests כעבור עונה when the time has passed. The English follows 𐤎, "health" standing for חיים as "healthy" in ch. xxx. 14 for חי. Arab. tum successorem ejus confortare, with perhaps חיים in the sense living ones. A reading חין with nun (xiii. 22<sup>a</sup> n.) corrupted into רון (cf. xxx. 21 n.) would account for 𐤂𐤀𐤁𐤀 λύπης, cf. in verse 18 מרון for מרון, 𐤂𐤀𐤁𐤀 ἀπὸ λύπης. Isaiah i. 5 LXX. εἰς λύπην for ידן. 𐤎𐤁𐤀 xiv. 1 רין, 𐤂𐤀𐤁𐤀 λύπην.

25<sup>a</sup> [מהעיר] Or (?) המעיר, cf. Job xli. 2 (10) יעירונו בו חנית for goad.

49. 12 [וירימו] See Shabbath 11a on Ezra ix. 9 לרומם את בית אלהינו 9.

- 14 Few have been created upon the earth like Enoch (?);  
And he also was taken within (?).
- 15 Like Joseph was ever a man born?  
And also his body was visited.
- 16 And Shem and Seth and Enosh were visited (H);  
And above every living thing was the glory of Adam.
50. 1<sup>a</sup> Great one of his brethren, and glory of his people,  
Was Simon, son of Johanan (H), the priest;  
1<sup>bc</sup> In whose generation the house was repaired (?);  
And in whose days the temple was fortified.
- 3 In whose generation a cistern was digged (H);  
A pit (*or* store) like the sea (?) in its abundance.
- 2 In whose days a wall was built;  
A bulwark of refuge (?) in the temple of the King.
- 4 Who took thought for his people against the spoiler;  
And fortified his city against the besieger.
- 5 How glorious was he when he looked forth from the tent;  
And when he went out from the house of the veil!
- 6 As the morning star from amid thick clouds;  
And as the full moon in the days of (?) the solemn feast.

14 כמעט] G οὐδὲ εἰς. "Syr. 'few'; doubtless an intentional alteration, perhaps from a Christian hand" (E).

50. 1<sup>a</sup> יוהנן] S Syro-hex. *Nethanya*, G *Onias* with variants (F. Q. R. x. 473). כהן as in Vet. Test. *Zadok the priest*. G adds ὁ μέγας, omitting *Great one* &c. H xlv. 24<sup>c</sup> כהונה גדולה.

1<sup>bc</sup> נפקר] G ἐπέβραψεν (? נתפר), Syro-hex. **כ**, cf. Eccles. iii. 7 ועת לתפור, Ezra iv. 12 וישא יחטוי.

3 אשיה במ] A. V. *In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass.* R. V. *the cistern of waters was diminished*, with note "The text here seems to be corrupt." S אביח and he digged. Arab. **وحفرت** was digged. G ἐν ἡμέραις αὐτοῦ ἐλατομήθη ἀποδοχείον ἰδάτων, χαλκὸς ὡσεὶ θαλάσσης τὸ περίμετρον. So Fritzsche, with note "scripsi ἐλατομήθη, **כ**, ex coniectura; libri ἡλατῶθη... χαλκός] λάκκος 111. 55. 155. 254. 296. 308," wrongly preferring χαλκός to λάκκος and not divining the Hebrew for his ἐλατομήθη (Ex. xxi. 33 LXX. ἡ λατομήση λάκκον, Heb. יכרה). For במ read with G כים, and for אשיה read שיחה or שוחה or אשוה as suggested in the note on H. The sense of the verse had been made out approximately from the Versions (E), but H מקוה from Gen. i. 10 was wanted to account for the comparison כים as a sea. On the extensive cisterns and aqueduct of ancient Carthage see Dr Thomas Shaw on Barbary and the Levant (Oxf. 1738), and Mr R. Bosworth Smith's *Carthage and the Carthaginians*. In illustration of the hyperbole כים cf. Ammianus Marcellinus xvi. 10. 14 *lavacra in modum provinciarum exstructa: amphitheatri molem solidatam lapidis Tiburtini compage, ad cuius summitatem aegre visio humana conscendit.*

5 מה נהדר] H xlv. 2 מה נהדר כנשותו יד.

6—8<sup>a</sup> בימי מועד] See G S A. V. and R. V. Nisan in uncials may have become נעוֹן.

- 7 And as the sun dawning upon (?) the temple of the King;  
And as rainbow seen in the cloud.
- 8<sup>a</sup> As budding branch (?) in the days of the solemn feast;  
And as the lotus by the watercourses.
- 8<sup>c</sup> As flower of Lebanon in the days of summer;
- 9<sup>bc</sup> And as fire of incense upon the meal-offering:  
In (*or* As) a gold plated vessel, and a chalice (*or* weighty),  
That is set with pleasant stones.
- 10 As a green olive full of berries;  
And as a wild olive tree with branches full of sap.
- 11<sup>a</sup> When he put on robes of honour;  
And clothed himself with robes of beauty.

Fol. B 5 verso

9<sup>bc</sup> יל א.א. . . . . זהב] Next after זהב in the ms. (fol. B 5r.) are traces not of any ordinary letter, but of something like a *cheth* (or *hé*) of exceptional form with the first stroke sloping down to the right. The smallness of the letter suggests that it is to be read as *cheth*. For a *hé* of like form see in the last complete hemistich of the Lewis-Gibson folio, recto, כן לרעים לרעה נהפכו. Passing over two letters, we come to the faded point of a *yod*. Between this and the *cheth* is what might at first be taken for a *mem*, but that in this script that letter ends with a slope to the left, and the stroke before the *yod* is upright. Reading it as *vau*, we see before it what looks most like a *beth*, but may have been a *pé*. Thus after זהב would have been חפוי, or possibly by clerical error חבוי. Before the *alef* are the feet of two strokes, which may have belonged to ת or ו. For examples of the flat-footed *tau* of this script see in the Lewis-Gibson folio, recto, at the end of line 1, בתרועה; and in the verso, col. 2, line 4 from the end, שינת לילה, where *nun* precedes *tau*. After the *alef* is what I take to be the nearly complete outer rim of a *teth*, round a hole in the paper. It ends in a point below to the left, and has two slight protuberances above, such as would be shewn by the *teth* of מעט in line 4 if all of it but a hair's breadth along the top were covered up. Thus, reading *vau*, *nun* at the beginning of the word, we get ונאטיל. As favouring חפוי (thus read in 1897), it may now be added that a word from חפה occurs in xiii. 22<sup>a</sup> חפ (fol. A 3v.), where מופין is wrongly corrected by a *hé* (for *cheth*) written above the line. After חפוי there was doubtless an unusual word, as the letters יל א.א. alone suggest. Supposing it to have been ונאטיל, what can this mean? (1) Kohut in *Aruch Completum* explains אִנְטִיל (i. 146 a) by the Arabic ناطل (נאטל), the Greek ἀντλίον &c., and the German *Weinmass*, *Schöpfbeimer*. Again, under נטל (v. 334 a) he gives נטלא, and from Talmud Babli also נטלא, meaning רלי לשאוב "a vessel to draw with," as in *Chullin* 107a בת רביעתא נטלא. Accordingly in the translation NATIL is rendered *chalice*. (2) For the sense *weighty* cf. Prov. xxvii. 3 ונטל החול A stone is heavy, and the sand weighty. The discordance of the Versions points to a *crux*. S reads שפיר דמפתך שפיר..., "Quasi torques aureus *eleganter distinctus*," which may have come out of the reading suggested, with חפה changed to פתח. From טיל... minus the top of ל may have come טוב (שפיר). G gives ὡς σκεῦος χρυσίον ὀλοσφύρητον, as a vessel of gold whole-hammered or "made of solid beaten metal," which may very well include the sense of חפוי overlaid as with gold beaten out. G perhaps read ונאטיל as from נטל in the sense *massive*. Syro-hex. טמימא.

- 11<sup>c</sup> When he ascended the altar of majesty ;  
And made glorious the precinct of the sanctuary.
- 12<sup>a</sup> When he received the pieces out of the hand of his brethren ;  
While himself standing by the altar-fires :
- 12<sup>c</sup> Round him a crown of sons,  
Like cedar plants in Lebanon.
- 12<sup>e</sup> And they compassed him about like willows of the brook :
- 13<sup>a</sup> All the sons of Aaron in their glory :
- 13<sup>bc</sup> With the fire-offerings of the Lord in their hand,  
Before all the congregation of Israel.
- 14 Until he finished serving the altar,  
And arranging the fires of the Most High.
- 16<sup>a</sup> Then sounded the sons of Aaron, the priests,  
With trumpets of turnery.
- 16<sup>c</sup> And they sounded, and made their glorious voice heard ;  
To bring to remembrance (?) before the Most High.
- 17<sup>a</sup> All flesh together hasted,  
And fell down upon their faces to the earth :
- 17<sup>c</sup> To worship before the Most High ;  
Before the Holy One of Israel.
- 18 And the choir uttered its voice ;  
And over the multitude they made sweet melody (?) .
- 19<sup>a</sup> And all the people of the land chanted,  
In prayer before the Merciful.
- 19<sup>c</sup> Until he finished serving the altar ;  
And had brought its customary offerings unto it.
- 20<sup>a</sup> Then he came down, and lifted up his hands  
Over all the congregation of Israel.
- 20<sup>c</sup> And the blessing of the Lord was on his lips ;  
And in the name of the Lord he gloried.
- 21 And they bowed down again a second time,  
The people all of them, before him.
- 22<sup>a</sup> Now bless ye the Lord, the God of Israel,  
Which doeth wonderously in the land.
- Fol. B6 recto 22<sup>c</sup> That bringeth up man from the womb ;  
And maketh him according to his will.
- 23 May he give you wisdom of heart ;  
And may there be (?) peace among you.

14 [עד כלותו לשרת] Fritzsche on  $\mathfrak{C}$ , “καὶ συντέλειαν λειτουργῶν, וכלה משרת, sed videtur scriptum fuisse [sic] וְגִבְרָה לְשֵׁרֶת.”

16<sup>a</sup> [מקשה] Ex. xxv. 18, 31 *beaten work*, R. V. marg. *turned*.

18 [המון בו]  $\mathfrak{C}$  ἐν πλείοσι οἴκῳ ἐγλυκάνθη μέλος, better ἐν πλ. ἡχοῦ with “106. 157. 248. Co.” (Fritzsche), Syro-hex. בסניאא יובבא חלית קינתא. Payne Smith under  $\text{כבבא}$  (1. 1537 a) has the misprint “Sir. 4, 18.”



- 24 May his mercy stand fast with Simon;  
And may he confirm to him the covenant of Phinehas,  
24<sup>(1)</sup> Which he executed (?) unto him and unto his seed,  
As the days of heaven.
- 25 Two nations my soul abhorreth;  
And the third is no people:
- 26 The inhabitants of Seir and Philistia;  
And the foolish nation that dwelleth in Sichem.
- 27<sup>a</sup> The instruction of understanding and proverbs fitly spoken (?)  
Of Simon, son of Jesus, son of Eleazar, son of Sira.
- 27<sup>c</sup> Whose heart prophesied as with a harp (?);  
And who poured forth understanding.
- 28 Happy is the man that meditateth on these;  
And he that layeth them to his heart shall be wise.
- 29<sup>b</sup> For the fear of the Lord is life.
51. 1<sup>b</sup> I will praise thee, O God of my salvation;  
1<sup>a</sup> I will give thanks unto thee (?), my God, my Father;  
1<sup>c</sup> I will declare thy name, O stronghold of my life.  
2<sup>a</sup> For thou hast redeemed my soul from death.  
2<sup>b</sup> Thou hast kept back my flesh from corruption;  
2<sup>b(1)</sup> And hast delivered my foot from the hand of Sheol.  
2<sup>c</sup> Thou hast delivered me from the evil report of the people;  
From the scourge of (?) the tongue, and from the lip of them  
that go aside to lies.  
2<sup>e</sup> Thou wast with me against them that rose up against me;  
3<sup>a</sup> Thou hast holpen me according to thy great mercy:  
3<sup>b</sup> Out of the snare of them that watched for my halting (?);  
And from the hand of them that sought my life.  
3<sup>d</sup> From many troubles thou hast saved me;  
4<sup>a</sup> And from chokings of flaming fire  
4<sup>b</sup> From flames of a fire not blown (?);  
5<sup>a</sup> From the womb of the deep  
5<sup>d</sup> From cunning lips, and weavers of lies;

26 [שעיר] ⚡ (Fritzsche) Σηειρ "ex Vet. Lat., qui praebet Seir, et conveniunt cum eo Syr. et Ar...pro ὁ μωρὸς versio aethiopica praebet Ἀμωραῖος."

27<sup>c</sup> [אשר ניבע בפתור] 1 Chron. xxv. 1—3 *who should prophesy with harps... with the harp, who prophesied &c.* Read (?) נבא בכינור or בכנור (Ps. xlix. 5), *nun* and part of *tau* being interchanged in variants. See note on ⚡.

51. 3<sup>b</sup> [סלע] Read צופי צלעי, comparing Jer. xx. 10 R. V. *For I have heard the defaming (רבת) of many, terror on every side. Denounce, and we will denounce him, say all my familiar friends (בל אנשי שלמי), they that watch for my halting (שמרי צלעי)*, cf. ⚡ אנשי שלומך (vi. 6), רבת *bis* (li. 2<sup>c</sup>). ⚡ ἐκ βροντῶν ἐτοιμῶν εἰς βρῶμα, cf. *Aruch Compl.* v. 49 a לעם *kauen, mit den Zähnen zerbeissen.* With Vet. Lat. *de portis* (⚡ πλειόνων) *tribulationum* in 3<sup>d</sup> cf. vii. 7 n.

Fol. B 6 verso

- 5<sup>b</sup> And the arrows of a deceitful tongue.  
 6 And my soul drew near unto death;  
 And my life to Sheol beneath.
- 7<sup>c</sup> And I turned around, and there was none that helped me;  
 And I looked for one that would succour, and there was none.
- 8<sup>a</sup> And I remembered the mercies of the Lord;  
 And his lovingkindnesses which are from everlasting.
- 8<sup>c</sup> He that delivereth them that trust in him;  
 And redeemeth them from all evil.
- 9 And I lifted up my voice from the earth;  
 And from the gates of Sheol I cried.
- 10<sup>a</sup> And I exalted the Lord, *saying*, Thou art my Father;  
 10<sup>a(1)</sup> For thou art the mighty one of my salvation.
- 10<sup>b</sup> Leave me not in the day of trouble;  
 In the day of wasteness and desolation.
- 11<sup>a</sup> I will praise thy name continually;  
 And I will remember thee with prayer.
- 11<sup>c</sup> Then the Lord heard my voice;  
 11<sup>c(1)</sup> And gave ear unto my supplication.
- 12<sup>a</sup> And he ransomed me from all evil;  
 And freed me in the day of trouble.
- 12<sup>c</sup> Therefore I gave thanks, and I will sing praise;  
 And I will bless the name of the Lord.
- 12<sup>c(1)</sup> O give thanks unto the Lord, for he is good;  
 For his mercy endureth for ever.
- (2) O give thanks unto the God of praises;  
 For his mercy endureth for ever.
- (3) O give thanks unto him that keepeth Israel;  
 For his mercy endureth for ever.
- (4) O give thanks unto him that formeth all;  
 For his mercy endureth for ever.
- (5) O give thanks unto him that redeemeth Israel;  
 For his mercy endureth for ever.
- (6) O give thanks unto him that gathereth the outcasts of Israel;  
 For his mercy endureth for ever.
- (7) O give thanks unto him that buildeth his city and his sanctuary;  
 For his mercy endureth for ever.

5<sup>b</sup> [וחצי לשון] See the Versions. Reading *καὶ βολῆς* (or *βολίδος*) for *Ἐ διαβολῆς* (?), we might suppose *βασιλεῖ* to be a doublet.

8<sup>a</sup> [וחסריו] *Ἐ ἐργασίας*, (?) *εὐεργεσίας* (*S*).

8<sup>c</sup> (12<sup>a</sup>) [מכל רע] A. V. *out of the hands of the enemies*. "The better MSS. have *hands of the Gentiles*" (E). Fritzsche "*πονηρῶν 23. ; vulgo ἔθνῶν.*"

10<sup>a</sup>—10<sup>a(1)</sup> [אבי אתה...ישע] Ps. lxxxix. 27. The Versions ארני for אתה.

- (9) O give thanks unto him that maketh the horn of the house of David to bud ;  
For his mercy endureth for ever.
- 12<sup>c(9)</sup> O give thanks unto him that chose the sons of Zadok to be priests ; Fol. B 7 recto  
For his mercy endureth for ever.
- (10) O give thanks unto the Shield of Abraham ;  
For his mercy endureth for ever.
- (11) O give thanks unto the Rock of Isaac ;  
For his mercy endureth for ever.
- (12) O give thanks unto the Mighty One of Jacob ;  
For his mercy endureth for ever.
- (13) O give thanks unto him that chose Zion ;  
For his mercy endureth for ever.
- (14) O give thanks unto the King of the kings of kings ;  
For his mercy endureth for ever.
- (15) And he will lift up the horn of his people :  
A praise for all his saints ;  
Even for the children of Israel, a people near unto him.  
Praise ye the Lord.
- 13 I was a youth ;  
And I delighted in her, and sought her.
- 13<sup>(1)</sup> My foot trod in her truth ;  
O my Lord, from my youth I learned wisdom.

13—29] Clear traces of Bickell's acrostic (E, note on 70) are found in these verses, and some of the missing letters are perhaps still discoverable. In 20<sup>bcd</sup> read with  $\text{G}$  לב קניתי without *vau*, as the beginning of a line ; in 23 read (?) with a transposition פנו אלי ; in 26<sup>a</sup> צואריכם ( $\text{G}$  τὸν τράχηλον ὑμῶν) without *vau* ; and in 28 begin with שמעו. Thus we get all the letters from *lamed* to *tau*, and verse 20<sup>a(1)</sup> ידי פתחה שעריה gives *yod*. I had written thus far without looking at Bickell's form of the acrostic, which is given in the Appendix. To get the *kaf*, read כוננתי נפשי for נפשי נתתי (ver. 20<sup>a</sup>). Some of the letters between *alef* and *yod* require most discussion. The first Prologue to Ecclus. in the A. V. ends thus : "This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also." The book of Proverbs ending with an "Alphabet" on the virtuous woman, it was *a priori* not unlikely that Ben Sira would end with one on Wisdom. If he did so, this would account for the title of the midrashic "Alphabet of Ben Sira." Conversely this title is testimony to the genuineness of ch. li. 13—29.

13 [נער] Solomon says in Wisdom viii. *I loved her, and sought her out from my youth, I desired to make her my spouse...I prayed unto the Lord &c.* See Dr F. W. Farrar's note on viii. 2 in the *Speaker's Commentary*, and cf. Sirac. xv. 2 *And she shall...receive him as wife of youth.*

13<sup>(1)</sup> [חכמה למדתי] To this verse corresponds  $\text{G}$  15 ἐπέβη ὁ ποῦς μου ἐν εὐθύτητι, ἐκ νεότητός μου ἔχρευον αὐτήν. Comparing 70 S with  $\text{G}$  13—15 to ἔχρευον αὐτήν, we see that either  $\text{G}$  is an expansion or 70 S are defective. The latter

- 14<sup>a</sup> And I prayed a prayer in my youth ;  
 16<sup>b</sup> And I found knowledge abundantly.  
 17 Her yoke (?) was a glory to me ;  
 And to my teacher will I give thanks.  
 18 I thought to benefit ;  
 And I would not turn when I found it (?).  
 18<sup>b(1)</sup> My soul longed for her ;  
 And I would not turn my face from her.  
 20<sup>a</sup> I gave my soul after her ;  
 20<sup>a(1)</sup> And for ever and ever I will not swerve...  
 20<sup>a(2)</sup> My hand opened her gates ;  
 And I looked for her (?), and beheld her (S) ;  
 20<sup>bcd</sup> And in pureness I found her.  
 And I gat me (?) understanding from her beginning ;  
 Therefore . . . . .  
 Fol. B 7 verso 21 My inward parts were hot (?) as an oven for her, to behold her ;  
 Therefore I possessed her as a good possession.  
 22 The Lord gave me the reward of my lips ;  
 And with my tongue will I give him thanks.  
 23 Turn unto me, O foolish ones ;  
 And lodge in my house of learning.  
 24 How long shall ye lack these things,  
 And your soul be very thirsty ?  
 25 I opened my mouth and spake of her,  
 Get ye wisdom in possession without money.  
 26<sup>a</sup> And (?) bring your necks into her yoke ;  
 And let your soul take up her burden.  
 26<sup>c</sup> She is nigh to them that seek her ;  
 And he that giveth his soul findeth her.  
 27 See with your eyes that I was a little one ;  
 And I laboured (G S) in her and found her.

view seems to be the right one. W S 13 begin about "her" without mention of Wisdom, and in 13<sup>(1)</sup> wisdom is not personified. G on Wisdom begins naturally with ἐζήτησα σοφίαν, and goes on to speak of "her." באמתה דרכה is well illustrated in the note on W by Psalm xxv. 5 הרריכני באמתך. In accordance with this and with S we should perhaps, if באמתה be right, read with a transposition דרכה רגלי באמתה. See Appendix.

17 [עלה] G προκοπή κ.τ.λ., cf. vi. 30, xxx. 25 n., li. 26<sup>a</sup>. Compare the rabbinic *Yoke of Torah*, and in the New Testament "My yoke."

18 [להיטיב ולא אהפך] G (Fritzsche) τοῦ ποιῆσαι αὐτήν, "ποιῆσαι με III. 157." Nearer to W would be τοῦ εὖ ποιῆσαι. אהפך ולא bis in 18—18<sup>b(1)</sup>. For the former אהפך we might read ארפה, cf. vi. 27 *find...let not go*. See note on W.

18<sup>b(1)</sup> [חשיקה] Or (?) מדרה, to suit the acrostic. See Appendix.

20<sup>a(2)</sup>—20<sup>bcd</sup> [ידי כו] The former verse, ending at מצאתיה (S), is too long. For ולב read with G לב, an initial word of the acrostic.

- 28 Hear, ye many (?), my teaching in my youth;  
And ye shall get silver and gold by me.
- 29 My soul shall rejoice in my age (*or* his praise);  
And ye shall not be ashamed of my song.
- 30 Work your works in righteousness;  
And he shall give you your reward in his season.
- 30<sup>(1)</sup> Blessed is the Lord for ever;  
And praised be his name to generation and generation.
- 30<sup>(2)</sup> Hitherto are the words of Simon, son of Jesus, who is called  
Ben Sira.
- 30<sup>(3)</sup> The Wisdom of Simon, son of Jesus, son of Eleazar, son of Sira.
- 30<sup>(4)</sup> Be the name of the Lord blessed henceforth and for ever.

29 [בישבתִי Or בשיבתי as suggested in the note on **¶**. **¶** *Ἐν τῷ ἐλέει αὐτοῦ... ἐν τῷ αἰνέσει αὐτοῦ.* **¶** *Laetetur anima vestra de poenitentia mea, & ne pudeat vos canticorum meorum.* Schleusner, "Cant. Tr. Puer. 14 *ἔλεος ἐστὶν ἁμαρτιῶν.*" The translation presupposes as an alternative **¶** *בשבתו נ' חשמה*, cf. 30<sup>(1)</sup> *ומשובח*, Dan. ii. 23, iv. 31—34 Heb. *I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom &c.* **¶** xvi. 16 by error *ושבתו*.

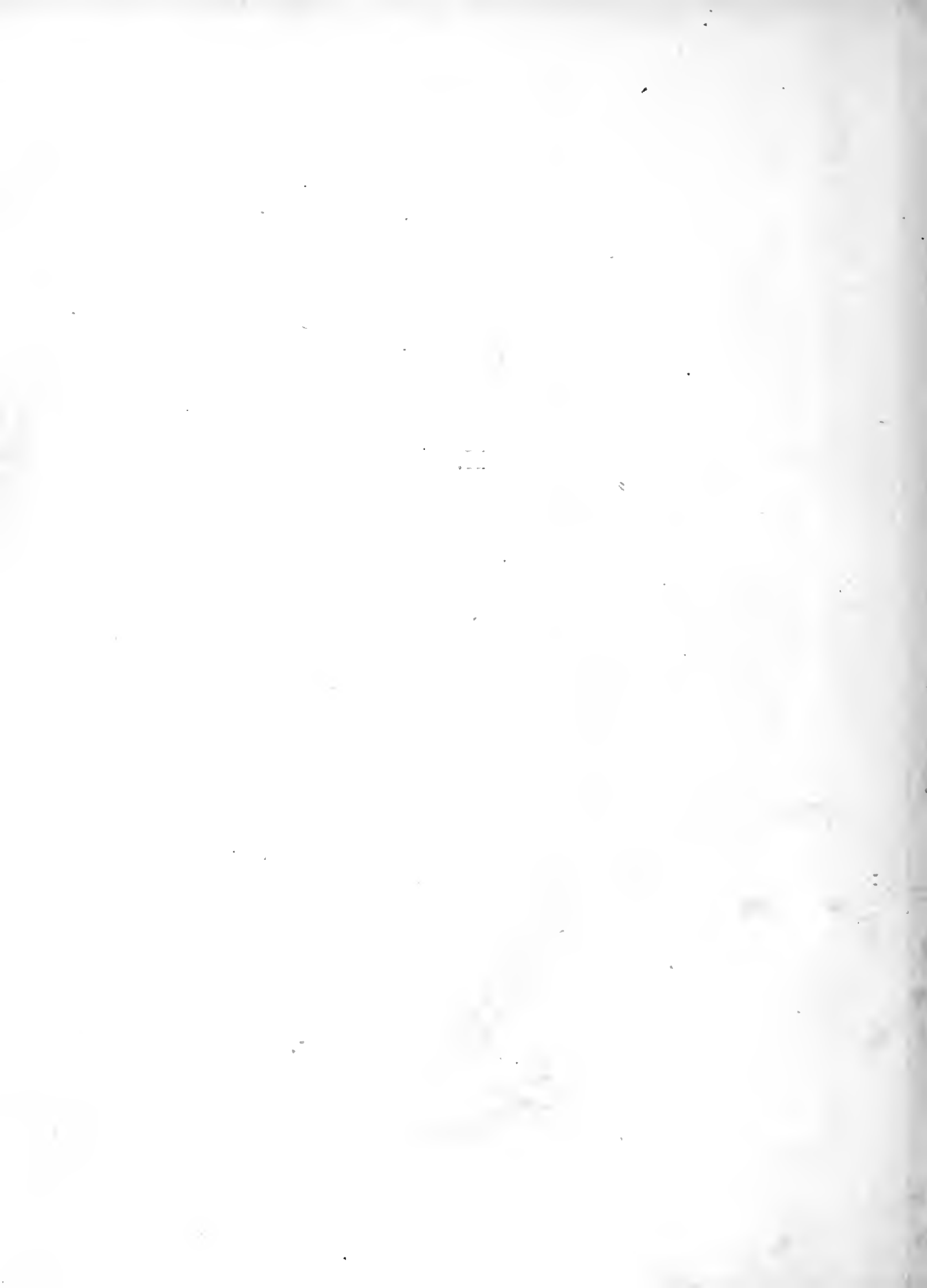
30<sup>(2)</sup> [שנקרא בן סירא] **¶** *בר אסירא*. Dr Samuel Krauss has a good discussion of the name Sira in "Notes on Sirach" in no. 41 of the *Jewish Quarterly Review* (Oct. 1898), where it is said, "I regard the word *סירא* as an abbreviation of *אסירא*... This *אסירא* Fritzsche... regards as a participle of the verb *אסר*, and it would mean *vinculus*, bound.... I however see in this word more than a mere participle; it seems to me to be the Aramaic form of the Hebrew proper name *אסיר*, without vowels *אסיר*, in Aramaic *אסירא* not *אסירא*. The name is first met with in Exod. vi. 24 as one of Korah's children, and consequently also in the similar list in 1 Chron. vi. 7, 8, 22. In Exod. vi. 24 and Chron. vi. 7, 22 the Peshita has *אסירא*.... The LXX, ed. van Ess, has Exod. vi. 24 *Ἀσείρ* (like *Σεράχ*), but in Chron. vi. 22, 23, 27 *Ἀσήρ*." Dr Krauss compares *עור*, *עורה*, *עורא*, and notices *Liezer* for *Eliezer*, and "the same shortness" in Eccles. iv. 13 *מבית הסורים* as in Sira. If the full form of the name was *אסיר* or *אסירא*, this gives additional interest to Ben Sira's play upon *אסר bind* (vi. 22 n.). In the book of Ben Sira it was *אסור למקרי* (Schechter in *J. Q. R.* iii. 691). Was it (Sanhedr. 100b) because it says in ch. xlii. 9—10 *A daughter is for her father a vain treasure &c.*? Perhaps here too was originally a word-play, which was afterwards taken too seriously. Some ancient authority having pronounced the book of Ben Sira *אסירא אסירא forbidden*, in the sense that it was not of the Hagiographa, men of later generations felt bound to prove it unfit to be read. With Sira cf. *Hikar* for *Ahikar* (ch. iv. 26 n.).



II.  
APPENDIX

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NOTES ON  
ECCLESIASTICUS 39—51  
WITH TWO FACSIMILES





## APPENDIX.

In the parts (A) and (B) of this Appendix the subsections begin with lines of text from Messrs Cowley and Neubauer's *The Original Hebrew of a portion of Ecclesiasticus* (Clarendon Press, 1897), the editors' translation being also given in each case. (C) contains a notice of Professor D. S. Margoliouth's recent publication *The Origin of the 'Original Hebrew' of Ecclesiasticus*, of which I received a copy (21st May, 1899) when on the point of revising the first proof of a portion of the Appendix. (D) is on the acrostic at the end of the book Ecclesiasticus.

### (A).

The following notes on some difficult passages in the Lewis-Gibson folio (of which facsimiles are given at the end of the Appendix) are chiefly extracts from the writer's *Studies in Ben Sira* published in no. 39 of the *Jewish Quarterly Review* (vol. x. 470—488, 1898), an article which contains also the suggestion on ch. xliii. 20 וּכְרַקֵּב in (B).

### CHAPTER 39.

15 <sup>c</sup> [בש]ירות נבל וכלי מיני	וכן תאמר בתרועה :
17 <sup>c</sup> . . . . . יַעֲרִיךְ נ .	ומוצא פיו אוצרו :
18 תהת[יו] רצונו יצליח	ואין מעצור לתשועתו :

Verse 15. [*With s]ongs of the harp and of stringed instruments, and thus with a shout shalt thou say.* Dr Smend reads נַבֵּל with two segols, perhaps rightly. In *L'Ecclésiastique* the hemistich is read [בש]ירות נבל. Perhaps it ended וכלי מינין, cf. xiii. 22<sup>a</sup> וּדְבָרָיו מְכוּעָרִין וְכָל מִינֵי שִׁירָה. מחופין. Could כ' מינין have meant instruments of all kinds (Dan. iii. 5) (וכל זני זמרא)?

Verse 17<sup>c</sup>. . . . . *appraise . . . . . and the utterance of his mouth is his treasure.* The first word of the line seems to be כְּרַבְרוּ (Smend, *Q* 5): a fragment of its second beth is, I think, clear, and the word fits in and is appropriate. If the text of the first hemistich means something like, "By

His word He ordereth all things" (*J. Q. R.*), we may compare Wisdom xv. 1 R.V., Sirac. xliii. 26  $\text{C}$ . It is scarcely possible to make the text of  $\text{H}$  agree with  $\text{C}$   $\epsilon\nu \lambda\acute{o}\gamma\omega \alpha\upsilon\tau\omicron\upsilon \acute{\epsilon}\sigma\tau\eta \acute{\omega}\varsigma \theta\eta\mu\omega\nu\acute{\iota}\alpha \acute{\upsilon}\delta\omega\rho$ , which may however correspond to a different reading in the Hebrew. Under and a little to the right of  $\text{עֵרִיך}$  is apparently a faint trace of a variant, which may belong to the text translated by  $\text{C}$ .

Verse 18. *In [his] place he maketh his pleasure to prosper, and there is no restraint to his salvation.* The beginning of the line has been read in a variety of ways. The Oxford editors well remark that the first word seems to have been altered, and its three letters as they stand seem to me to spell nothing at all. After it, and just before a slight crease across the line, is a faded stroke of exceptional form, which may be part of  $\text{א}$ , i.e. *alef* and *lamed* joined together, of which examples varying in form may be seen in the Oxford facsimiles and in chapters iii.—xvi., cf. iii. 18  $\text{לפני א}$   $\text{תמצא רחמים}$ . In the margin it seemed to me that there was a slight trace of a variant, which might be read  $\text{הפין}$ , with which the whole line would be,

$\text{הפין א}$  ורצונו יצליח ואין מעצור לתשועתו :

Fritzsche gives the Greek as,

$\epsilon\nu \text{προστάγματι αὐτοῦ πᾶσα ἡ εὐδοκία},$   
 $\text{καὶ οὐκ ἔστιν ὅς ἐλαττώσει τὸ σωτήριον αὐτοῦ},$

with the note, "Clem. Alex. *Paed.* II. 8  $\acute{\omicron}\tau\iota \epsilon\nu \text{προστάγματι αὐτοῦ εὐδοκία γίνεταί}, \text{καὶ οὐκ ἔστιν ἐλάττωσις εἰς σωτήριον αὐτοῦ}$ . ita etiam Vet. Lat." But in Potter (II. 4, p. 194) and also in Dindorf (Oxon. 1869) I find  $\text{πᾶσα εὐδοκία γίνεταί}$ . St Clement's  $\text{ἐλάττωσις εἰς}$  represents the construction of  $\text{H}$ , but the word  $\text{ἐλάττωσις}$  implies an auricular corruption of  $\text{מעצור}$  (1 Sam. xiv. 6) to  $\text{מחסור}$  ( $\text{H}$  xl. 26<sup>c</sup>), or possibly a transposition  $\text{מצעור}$ ,  $\text{ἐλαττοῦν}$  LXX. being used for both  $\text{חסר}$  and  $\text{צער}$ .

## CHAPTER 40.

6 מעט להֹקֹם כרגע ישקוט ומבין בהלֹות] . . . ש :

הָקֹ

6<sup>c</sup> מעט טע מחזון נפשו בשריר ד . . . . . רודף :

Verse 6. *A little...for a moment he is quiet, and from the midst of terror[s he is perturbed ?].* "Reading  $\text{ישָׁנָש}$ ; or ?  $\text{ירָנָש}$  is disquieted."  $\text{C}$   $\acute{\omicron}\lambda\acute{\iota}\gamma\omicron\nu \acute{\omega}\varsigma \omicron\upsilon\delta\acute{\epsilon}\nu \epsilon\nu \alpha\nu\alpha\text{παύσει}, \text{καὶ ἀπ' ἐκείνου ἐν ὕπνοις ὡς ἐν ἡμέρᾳ σκοπιᾶς}$ .

Although the word before  $\text{כרגע}$  had been read  $\text{לחיק}$ ,  $\text{לחוק}$ ,  $\text{לרוק}$ , it seemed to me to be obviously  $\text{לריק}$   $\text{εἰς κενόν}$ , of which  $\text{לרוח}$  (Eccles. v. 15) is a synonym.  $\text{חַי קֹ}$  may be read as  $\text{רוה}$  with *resh*, *vau* run

together, cf. xliii. 20 **מקורו**, **מקרה**. In **Ca** read *ὀλίγον ὡς οὐδὲν ἀναπαύσεται* (Margoliouth), supposing **EN** to have been dittographed, and **TAI** to have dropped out before **KAI**.

In **Cb** "The Armenian Version gives two very satisfactory emendations, *ἐνυπνίους* and *κοπιᾶ*" (E). Supposing *ἐκείνου*, a corruption of *εἰς κενόν*, to have been also misplaced, we may conjecture that **C** read *καὶ ἀπ' ἐνυπνίων* for **בהלות ומבין**, or that **ח** read or was understood by the translator to read **ומבין הלמות**.

**ש . . . .**] The line ends with an isolated **ש**, before which must have stood *resh* or *daleth*, since the paper is torn in such a way that a portion of any other possible letter would have remained where there is now nothing visible. A not unsuitable word to end the line is **נגרש** or **יגרש**, before which may have stood **ים** *sea* (**C** *יום* *ἡμέρα*, 248. Co. *ἡμέραις*). The sense would then be, that the man assays to rest a little but in vain, on account of dream-terrors by which he is *troubled as the sea*, as it is said in Isaiah lvii. 20, with the same contrast of the words **גרש** and **שקט**,

**הרשעים כים נגרש כי השקט לא יוכל ויגרשו מימיו רפש ומיט :**

The simile from the sea has a parallel in ch. xxxiii. 2 *ὡς ἐν καταγίδι πλοίου*; and the supposed rendering "he labours as by day," (?) *ὡς ἡμέρας κοπιᾶ* instead of *ὡς ἐν ἡμέρα σκοπιᾶς*, is illustrated by ch. xxxviii. 27 *ὅστις νύκτωρ ὡς ἡμέρας διάγει*.

Verse 6<sup>c</sup> ..... *from the vision of his soul, (he is) as a fugitive [hurrying on before] the pursuer.* **C** *τεθορυβημένος ἐν ὀράσει καρδίας αὐτοῦ, ὡς ἐκπεφυγὼς* (248. Co. *ἐκφυγὼν*) *ἀπὸ προσώπου πολέμου, S* **כפוגי, πολεμίου**.

**מעט טע**] The scribe has repeated **מעט** from the previous line. Read **ממעטע**, a participle of the form **מתמעטע** (cf. 2 Chron. xxxvi. 16 **ומתעתעים**, Payne Smith *Thesaurus Syriacus* **ܡܡܥܬܥܝܢ**), and for the whole line read,

**ממעטע מהזון נפשו כשריד הנם מפני רודף :**

So also *L'Ecclésiastique*, and in verse 6 **לריק**, but not **לרוח**.

## (B).

On the subjects of this section also see the above-mentioned very valuable commentary *L'Ecclésiastique* by Professor Israel Lévi (Paris, 1898), a French edition of the Lewis-Gibson and Oxford folios with introductory essays on the *Description du manuscrit, Langue et style de l'auteur, L'Ecclésiastique et la Bible, La version grecque, Version syriaque, &c.*

## CHAPTER 42.

	וַיִּשָׂר	3	עַל חֶשְׁבוֹן הַחֹבֵר וְאֲדוֹן	שׁוֹתֵף
תְּמוֹרֵת	אָפָה וְאָפָה	4 <sup>a</sup>	וְעַל שַׁחַק מֵאֲזִינִים וּפְלִם	
מוֹסֵר		4 <sup>b</sup>	וְעַל מְקַנְהָ בֵּין רֵב לַמַּעַט	חֶשְׁבוֹן
		5 <sup>a</sup>	וְעַל תְּמָהוֹת אִיפָה וְאֲבָן	
		5 <sup>c</sup>	וְעַל מִמְחִיו עֵבֶר בְּגָד	

Fritzsche's Greek is,

- 3 *περὶ λόγου κοινωνοῦ καὶ ὀδοιπόρων,*  
*καὶ περὶ δόσεως κληρονομίας ἐταίρων.*  
 4 *περὶ ἀκριβείας ζυγοῦ καὶ σταθμίων,*  
*καὶ περὶ κτήσεως πολλῶν καὶ ὀλίγων.*  
 5 *περὶ ἀδιαφόρου πράσεως καὶ ἐμπόρων,*  
*καὶ περὶ παιδείας τέκνων πολλῆς,*  
*καὶ οἰκέτη πονηρῷ πλευρὰν αἰμάξαι.*

Fritzsche's notes on these verses are as follows: "3. *κοινωνῶν* X. CH., Vet. Lat. *sociorum*—*καὶ* ante *περὶ δόσεως* om. III. 106. 155. al.—*ετερων* III. X. C. 106. 155. 307.—4. *περὶ ἀκρ.*] *καὶ ἀκρ.* 248. Co.—*σταθμῶν* 106. 157. Co.—*recepti καὶ* ante *περὶ κτήσεως* ex III. X. C. 106. 155. al.; vulgo om.—5. *διαφόρου* III. X. C. 155. 157. 307. Co.—*καὶ* ante *ἐμπόρων* (*εμπορου* C.) om. III. X. C. 23. 106. 155. al. Co.—*ἐμπόρων*, סַחַר."

Verse 3. *Of reckoning with a partner and a master, and of the division of an inheritance and a property.* So C. & N. with the note on *master*, "Marg. (fellow-)traveller," וְאֲדוֹן being written above וְאֲרָה. *Ἐταίρων* ... *ἐταίρων*, the former word for שׁוֹתֵף, and the latter apparently for חֹבֵר transposed to the end of the line. Also *καὶ ὀδοιπόρων* for וְאֲרָה, which resembles וְאֲדוֹן, i.e. וְאֲדוֹן written with medial *nuu*. The word וְאֲרָה *wayfarer, guest* may have been suggested to Ben Sira by אֲרָה *way* in Is. xl. 14, on which see below. A.V. *Of reckoning with thy* (R.V. *a*) *partner and travellers.* מַחְלֻקוֹת may mean *discussions* (ABOTH v. 'מחלוקת ש' והלל), not *divisions* (*Ἐταίρων*).

Verse 4<sup>a</sup>—5<sup>a</sup>. *Of the small dust of the scales and balance, and of exchange by ephah and stone (weight),* with reference (C. & N.) to Is. xl. 15 וּבְשַׁחַק מֵאֲזִינִים נְחָשְׁבוּ. וּבְשַׁחַק מֵאֲזִינִים נְחָשְׁבוּ may very well have been suggested by the preceding בְּפִלִם ... בְּמֵאֲזִינִים (ver. 12), and וְאֲרָה by the intermediate אֶת מִי נֹעֵץ וַיְבַנְהוּ וַיִּלְמְדוּהוּ בְּאֲרָה מִשְׁפַּט מִשְׁפַּט (ver. 14), cf. 2 מִשְׁפַּט מִשְׁפַּט, 21d לְכֹל מִבֵּין (Lévi, p. 59). Only חֶשְׁבוֹן could shew the reference to Isaiah's "small dust of the balance," a phrase which Ben Sira characteristically uses without regard to its original context, except that this may have suggested other words to him, including possibly חֶשְׁבוֹן (Is. נחשבו). Wisdom xi. 22 A.V. *For the whole world before thee is as a little grain of the balance,* with marginal reference "Isai. 40. 15."

Verse 4<sup>b</sup>—5<sup>c</sup>. *Of buying (marg. reckoning) between much and little, and of smiting (marg. the correction of) a deceitful [servant].*

Dr Smend reads this line as below, adding in a footnote (p. 13) “המחיר (Gr. διάφορον = מחיר) oder תמהיר (= feilschen)?,” and in a subsequent note (p. 30), “Der letzte Buchstabe in ממהיר kann des Raumes wegen kein ך sein,”—

חשבון      על מִקְנָה בֵּין רַב לְמַעַט      וְעַל מִמְהִיר [מ]מִכָּר תָּנַר :      מוסר

Lévi adopts Smend's reading, with *cheth* for *hé*, remarking (p. 47) that in the MS. *le ה est généralement plus large que le ת*, and supposing a *mem* of ממהיר to be *de trop*. Leaving a word doubtful, I would read סוהר . . . ועל ממחיר with ממחיר for מחיר *διάφορου*, comparing vii. 18 Ⲛ במחיר, Ⲙ *ἔνεκεν διαφόρου* (al. *ἀδιαφ.*). In ch. xxvii. 1 Ⲙ (Swete) reads,

*χάριν ἀδιαφόρου (A\* διαφόρου) πολλοὶ ἤμαρτον,  
καὶ ὁ ζητῶν πληθύνει ἀποστρέφει ὀφθαλμόν.*

If here too we read *διάφορου*, the word *ἀδιάφορος* vanishes from the LXX. If before סוהר came ממכר, this would account for ממחיר.

In *L'Écclésiastique* (p. 47) 'ועל תמהות (תמורת Ⲛ) כו' is translated *Et de l'équivalence des éphas*, and Ⲙ *περὶ ἀδιαφόρου* by *de la non-différence, sc. de la vente des commerçants*, Ⲙ being supposed to have rendered whatever stood for תמהות by *ἀδιαφόρου*. According to this view the Greek text is in disorder. But I think it is quite unnecessary to assume this; for either with Ⲛ תמורת, or with Lévi's תמות or תממות for תמהות, the hemistich 5<sup>a</sup> is well enough represented by Ⲙ *περὶ ἀκριβείας ζυγοῦ καὶ σταθμ.* (Is. xl. 12 *σταθμῶ . . . ζυγῶ*), which may or may not have served originally for both clauses of the line 'ועל (על) שחק כו'. Keeping the order of Ⲙ we may read after *περὶ ἀκριβείας κ.τ.λ.*, as the rendering of the next line in Ⲛ,

*περὶ κτήσεως πολλῶν καὶ ὀλίγων,  
καὶ περὶ διαφόρου (מחיר) πράσεως ἐμπόρων.*

In Ⲛ 5<sup>a</sup> תמהות may very well be a corruption of Ⲛ תמורת which, after Ⲙ and Lévi jointly, might be rendered “exact equivalence,” cf. iii. 14, iv. 10<sup>a</sup> ותמור and instead of.

There remains in Ⲙ *καὶ περὶ παιδείας τέκνων πολλῆς*, with only Ⲛ מוסר *παιδεία* corresponding to it in the MS. This accounts for the conjectural reading 'כוחו ממחיו' in the Oxford edition, the tops of the letters to the beginning of סוהר (?) being torn away. Something preserved in Ⲙ has disappeared from Ⲛ, and a marginal survival מוסר from the missing line of text now stands opposite to a line to which it does not belong. This exemplifies one of the ways in which strange dislocations may occur. A later scribe might have put מוסר into the text of a wrong verse.

## CHAPTER 43.

	מה נורא מעשי יי :	שמש מביע בצרתו חמה	2	מופיע בצאתו
נותנצח זיקים	ותנצח זיקות . . . . .	גבורתו תתוה ברק	13	
רד	וכארבה ישכון דרתו :	[בר]שף יניף שלגו	17 <sup>c</sup>	כר
מקוה	וכרקב יקפיא מקורו :	צינת רוח צפון ישיב	20	
	וכשריון ילבש מקוה :	על כל מעמד מים יקרים	20 <sup>c</sup>	
וצור	ונוה צמחים כלהבה :	יבול כחרב ישיק	21	
רטב	פורע לדרשן שרָב :	מרפא כל מערף ענן טל	22	טל פורע
אוצר	ויט בתהום איים :	מחשבתו . . שיק רבה	23	משובתו
	לשמע אווננו נשתומם :	יורדי הים יספרו קצהו	24	
	מין כל חי וגבורות רבה :	שם פלאות תמהי מעשהו	25	מעשיו
	ובדבריו יפעל רצון :	למענו יצלח מלאך	26	למענהו למען
	וקין דבר הוא הכל :	עוד כאלה לא נוסף	27	

Verse 2. [מה נורא] *The sun, when he goeth forth (marg.), poureth out warmth: how terrible are the works of the Lord!* The Greek (Fritzsche) is,

ἡλιος ἐν ὀπτασίᾳ διαγγέλλων,  
ἐν ἐξόδῳ σκευὸς θαυμαστόν, ἔργον ὑψίστου.

In the latter hemistich and in verse 8 **ח** has the Biblical **מה נורא**, which in verse 2 is followed by *works* (pl.), perhaps wrongly, but cf. Ps. lxxvi. 3 **מה נורא מעשיך**. **ח** **ס** make the sun a *terrible* (**נורא**) vessel, cf. **ח** 8<sup>c</sup> **כלי צבא**, **ח** **σκευὸς παραβολῶν** (C. & N., Swete with v. l.) an obvious corruption of **παρεμβολῶν** (Fritzsche), **ס** **מאנה**. In retranslating **σκευὸς θαυμαστόν** we accordingly think first of **כלי נורא**. But as this does not at once account for **ח** **מה**, and **ח** varies its renderings (cf. xii. 5<sup>b</sup> **ח** **כלי**, **ח** **ἐμπόδιον**), we may reasonably try another word for **σκευὸς**. Lévi suggests **מנה** as a slip of the pen for **מה**. What had occurred to me was that the error was auricular, and that **ח** read rightly *mannora*, but rendered this wrongly as if **מן נורא**. In reply to the objection that **ח** would not have understood **מן**, see the remark of Lévi quoted on p. VII.

In the former part of the verse **ח** **בצאתו** (**ח** **ἐν ἐξόδῳ**) may be right, and **ח** **בצרתו** with *resh* for *alef* is accounted for by the occurrence of **בהצהירו** nearly under it (ver. 3). If **מביע** and **מופיע** are variants, this illustrates the suggestion in ch. l. 9<sup>bc</sup> n. that the scribe may have written **ח** there for **חפוי**. **ח** (rightly as Lévi judges) takes in the two verbs and has nothing for **חמה**, which he explains as a dittograph of **מה**, "ou une

variante de שמש." But, this being sometimes feminine (ch. l. 7), there may have been a reading with מביעה or בצאתה before מה. The superfluous חמה would then obviously be המה dittographed. Finally, Psalm xix. יביע אומר 'נו having suggested מביע διαγγέλλων, חמה heat (usually sun), &c., the sense would be that the sun shining in his course proclaims, "How awful are the works of the Lord," שמש מופיע מביע בצאתו מה 'נו.

Verse 13. [ברק] *His might marketh out the lightning, and maketh brilliant the flashes [in judgement].* A corrupt marginal reading is rendered by C. & N., "His rebuke marketh out the morning, and casteth off the living substance in [judgement]." The Greek of the verse is

προστάγματι αὐτοῦ κατέσπευσε (-παυσεν) χιόνα,  
καὶ ταχύνει ἀστραπὰς κρίματος αὐτοῦ.

Neither reading gives appropriate sense. Snow does not move with speed, like lightning, and stopping the snow is not what is wanted here. The place for χιόνα is verse 17<sup>c</sup>, שלגו. Comparing ch. xxxii. 9<sup>(1)</sup>—10 ברק ינצה speedeth lightning, and rendering תתוה "marketh" (C. & N.), or "dessine" (Lévi), we get the sense that the Creator first forms the lightning, and then hurls the flashes in judgement. H. & R. *Concordance* s.v. κατασπεύδειν (נהיין), 1 Ki. 21. 8 (9) A κατασπεῦδον, B κατὰ σπουδήν.

Verse 17<sup>c</sup>. [כרשהף] *Like (marg.) darting flashes he sheddeth abroad his snow, and like locusts (when) they settle is the falling down thereof (marg.).* Ἐὶ ὡς πετεινὰ καθιπτάμενα, reading perhaps יעיף.

Lévi, "Le mot רשהף signifie ici oiseau comme dans Job. 5. 7, et peut-être Deut. 32. 24", see Gesen. *Thesaur.* Job v. 7 עוף יגביהו עוף, LXX. νεοσσοὶ δὲ γυπὸς τὰ ὑψηλὰ πέτονται. Add from Field's HEXAPLA, Aquila καὶ υἱοὶ πτηνοῦ..., Symmachus τὰ τέκνα τῶν πετεινῶν ὑψοῦσι πτερά. Whatever רשהף means in Job, Ben Sira may have taken it to mean oiseau, as in verse 20 he may have written רקב for ἀσκός.

Verses 20—20<sup>c</sup>. [וכרקב] *The cold of the north wind he causeth to blow, and congealeth his spring (marg. the pond) LIKE ROTTENNESS (?). Over every standing water he spreadeth a crust, and a pond putteth on as it were a breastplate.* Ἐὶ ψυχρὸς ἀνεμὸς βορέης πνεύσει, καὶ παγήσεται κρύσταλλος ἀφ' (al. ἐφ') ὕδατος κ.τ.λ.

The difficulty is in the word rendered *as rottenness*, but with a query. The Greek states the fact that ice is formed in cold weather; but the context seems to desiderate a simile, to stand in parallelism with כשריון, "as it were a breastplate."

Various emendations of כרקב have been thought of, but "A better solution is suggested by Job xiii. 28 (Sept.) ὁ παλαιούται ἴσα ἀσκῶ ἢ ὡσπερ ἱμάτιον σητόβρωτον, where ἀσκῶ is for רקב (A. V. & R. V. a rotten thing), in the sense leather bottle. This is a sense of the Targumic רוקבא (Syr. רקבא as in Job l. c.), on which see Kohut *Aruch Completum* s. v. רקב (1); and it gives a parallelism which is illustrated by the story of the Gibeonites, who went to Joshua with old bottles and old garments, saying, *These bottles of wine, which we filled, were new; and, behold, they be*

rent: and these our garments and our shoes are become old by reason of the very long journey," cf. Psalm xxxii. 7 LXX. ὡσεὶ ἀσκὸν ὕδατα, Joshua iii. 16 Symm. ἄσκωμα for נַד heap of waters. The LXX. rendering in Job was adopted by Abraham Geiger, see also Schleusner s. v. ἀσκός. Whatever נַד meant in the Hebrew of Job, Ben Sira may have used it in the sense there given to it by the Septuagint. See *J. Q. R.* x. 471—2.

On נַד in this sense it has been remarked, that "it is an Aramaic word which Sirach would not have used because it does not occur in holy writ. But apart from this, the possibility of the word having been used by Sirach in that sense is disproved by the incongruity of the expression. You can collect liquids in a skin-bottle, but you cannot make them freeze to it" (*J. Q. R.* xi. 159). Freezing to the bottle was however not thought of in the *Studies in Ben Sira*. Ice on water being compared in the next line to a breastplate, it was suggested that in verse 20 it is compared to the skin of a leather bottle. A writer accustomed to glass bottles might have compared it to the glass of such a bottle with water in it.

Verse 21. [וְנוֹה] *It burneth up the produce like drought, and the STATELINESS of growing things as a flame.* "Above כְּחַרְבַּת is written הַרִים (see Job 40. 20)." See xiii. 3 n., comparing on Ἐ in *L'Ecclésiastique* (p. 75), "ayant lu וְנוֹה, il n'a pas hésité à rendre exactement le sens de ce verbe," cf. iii. 30 יִכְבוּ הָאֵשׁ, Ἐ ἀποσβέσει.

Verse 22. [פֹּרֵעַ] *The dropping of a cloud healeth all things, (even) dew releasing the parched young grass, so C. & N. with query and notes.*

As care or sickness "dissipateth" slumber (xxx. 1—2 תִּפְרִיעַ), so dew or moisture may be said to dissipate scorching drought. Comparing Ps. lxxv. 12—13 יִרְעֵפוּן רֶשֶׁן כֹּר' we get the sense for this verse, that clouds drop dissipating (?) moisture to fertilise parched land, שָׂרַב in Isaiah xxxv. 7 being parallel to צִמְאוֹן. Probably רָטַב was meant to explain or replace טַל, which belongs to the left column.

Verse 23. [אֵיִם] *His counsel burneth up (?) the great (deep), and he planteth islands in the ocean.* "Reading יִטַע as Ἐ." The Greek is given in the form λογισμῶ αὐτοῦ ἐκόπασεν ἄβυσσον, καὶ ἐφύτευσεν αὐτὴν Ἰησοῦς, so Swete (vol. II. 735) with the note "αβυσσος Ν<sup>ο</sup>.<sup>α</sup> | Ἰησοῦς] Iῆ ΒΑ Ἰησοῦς AC." Fritzsche for ἐφύτευσεν αὐτὴν IHCOYC gives ἐφύτευσεν ἐν αὐτῇ NHCOYC (אֵיִם), with the MS. 248 and other authorities, remarking "insipidam lectionem αὐτὴν Ἰησοῦς vulgo receptam haud defuerunt, ut par erat, theologi qui probarent et defenderent." Vet. Lat. *et plantavit illum DOMINUS IESUS* (Fritzsche, C. & N. p. xli).

Verses 24—26. *They that go down to the sea &c. By reason of him (marg. for his own purpose, Prov. xvi. 4) [his] messenger prospereth, and by his words he performeth (his) pleasure.* C. & N. conjecture in a note, יַצִּילָהּ מִלְּאֲנָה he maketh (his) business to prosper. Ἐ 26 (Swete),

δι' αὐτὸν εὐωδία τέλος αὐτοῦ,  
καὶ ἐν λόγῳ αὐτοῦ σὺνκείται πάντα.



For this Fritzsche has

δι' αὐτὸν εὐδοία τέλος αὐτοῦ,  
καὶ ἐν λόγῳ αὐτοῦ σύγκειται τὰ πάντα,

with the note "καὶ δι' αὐτὸν εὐδοίᾳ ὁ ἄγγελος αὐτοῦ καὶ ἐν 248. Co.—ευδοκία III.—recepti τὰ πάντα ex III. X. C. 55. 106. al. Co.; vulgo πάντα."

The immediately preceding verses being on the experiences of seafarers, one is tempted to read מִלֵּךְ *mariner* for מִלֵּאךְ in verse 26, but Lévi (p. 77), taking a suggestion from Ps. cvii. 23 *They that go down to the sea in ships, that DO BUSINESS in great waters*, to which Ben Sira alludes, makes מִלֵּאךְ in א mean "*travailleur de la mer.*" Whether original or not, מִלֵּאךְ is clearly an old reading and ὁ ἄγγελος αὐτοῦ (248.) a rendering of it with the pronoun added rightly or wrongly. With מִלֵּאךְ explained as in *L'Ecclésiastique* the sense would be that mariners "font ce qu'ils veulent," by the grace of God, who *bringeth them unto their desired haven* (Ps. cvii. 30). It remains to account for the reading in Ε,

ΔΙΑΥΤΟΝΕΥΟΔΙΑΤΕΛΟΣΑΥΤΟΥ.

Change the second Τ to Γ and break up the line thus,

ΔΙ ΑΥΤΟΝ ΕΥΟΔΙ ΑΓΕΛΟΣ ΑΥΤΟΥ.

We have then only to write ΟΙ for the second Ι and ΓΓ for Γ, and to insert Ο the article, and we get

ΔΙ ΑΥΤΟΝ ΕΥΟΔΟΙ Ο ΑΓΓΕΛΟΣ ΑΥΤΟΥ.

from which, conversely, we can work back to τέλος αὐτοῦ κ.τ.λ. as a corruption of the reading of 248. Notice the accidental correspondence of τέλος αὐτοῦ with 24 קצתו א.

[רצון] To account for Ε καὶ ἐν λόγῳ αὐτοῦ σύγκειται τὰ πάντα, I can only suggest that it is due to ocular aberration, τὰ πάντα being a rendering of the word הכל under רצון, and σύγκειται a verb added for completeness.

Verse 27. *More like this we will not add, and the conclusion of the matter is, He is all.*

Mr Thomas Tyler, the author of a well known commentary on Ecclesiastes, has called attention in the *Guardian* (1897) to the correspondence of א with the penultimate verse of Ecclesiastes,

סוף דבר הכל נשמע את האלהים ירא ואת מצותיו שמור כי  
זה כל האדם :

See also in *Sayings of the Jewish Fathers* Addit. Note 51,

"With Eccl. xii. 13 (p. 96 n.) compare Ecclus. xliii. 27 καὶ συντέλεια λόγων Τὸ πᾶν ἐστὶν αὐτός [I Cor. xv. 28 ἵνα ἡ ὁ θεὸς πάντα ἐν πᾶσιν], on

which it is remarked in the *Speaker's Commentary* 'This clause is evidently a spurious Hellenistic addition by the younger Siracide.' The verse runs thus in the *Original Hebrew* of *Ecclus.* (p. 18 ed. Cowley & Neubauer):

"עוד כאלה לא נוסף וקין דבר הוא הכל :

Compare E § VII. *The Greek Version of Ecclesiasticus* (pp. 14 n., 23), and notice xlii. 25<sup>a</sup> הכל נשמע **אין**. The preceding clause has been read **אין** וקים **אין** *Ἐ πάντα ταῦτα ζῆ καὶ μένει εἰς τὸν αἰῶνα*, cf. *Eccles.* iii. 14 *whatsoever God doeth it shall be for ever: nothing can be put to it, nor anything taken from it* (xlii. 21<sup>c</sup> **אין** ולא נאצל כו' **אין**).

#### CHAPTER 44.

: שבח אבות עולם :

16 חנוך [נמ]צא תמים והתהלך עם יי' [וי]לקח אות דעת לדור ודור :

*Ἐ Πατέρων ὕμνος*, C. & N. *Praise of the Patriarchs*. Lévi (p. 80), "On serait tenté de traduire **עולם** par 'monde,' 'les pères du monde'; mais ce mot n'a pas encore, dans l'Écclesiastique, l'acception qu'il a reçue plus tard; en outre, il ne s'agit ici que des ancêtres des Israélites," but see ch. iii. 18 n. Rabbinically Ps. lxxxix. 3 **עולם חסד יבנה** is made a Scripture proof that the world is built upon "the bestowal of kindness" (*Jewish Fathers* I. n. 6).

Verse 16 **אות דעת** Cf. xlv. 10 **למען דעת**. *Enoch [was f]ound perfect, and walked with the Lord, and was taken, being an example (lit. sign) of knowledge to all generations.* *Ἐ ὑπόδειγμα μετανόιας ταῖς γενεαῖς.*

On this much discussed *μετανόιας* see *L'Écclesiastique*, which suggests that the word here perhaps does not mean *pénitence*. "Peut-être aussi faut-il le corriger en *ἐπινοίας réflexion*. M. Noeldeke propose *ἐννοίας*. *La Sapience*, 4. 15, commente assez bien ces mots en disant...οἱ δὲ λαοὶ ἰδόντες καὶ μὴ νοήσαντες..." On *Wisd.* iv. 10—14 see the *Speaker's Commentary*. A meaning of *μετανόιω* is to change one's *opinion*. For **אות כו'** the Latin has *ut det gentibus poenitentiam*. E adds, "The versions all alter this sentiment (except Aeth.)...Copt. *an example of wisdom* (*διανοίας* ?); S. H. *to be an everlasting example* (with MS. 253)." *Ἐ* notwithstanding, Enoch must somehow come under the rule that God *ἀπ' ἀρχῆς ἐκάστην γενεὴν ἐπὶ μετάνοιαν καλεῖ διὰ τῶν δικαίων*, see *Apost. Const.* ii. 55 quoted by Dr J. B. Lightfoot on *Clem. R.* vii. Enoch was a notable or instructive sign *γενεᾶ καὶ γενεᾶ* (Luke xi. 30 'I. τοῖς N. σημεῖον).

## CHAPTER 45.

- 22 אך . . . . . לא ינחל ונתוכם לא יחלק נחלה :  
 22<sup>c</sup> אשי ייני]. ל . . . . ל . . . . ישראל :  
 24<sup>c</sup> אשר תהיה לו ולורעו כהונה גדולה עד עולם :  
 25<sup>c</sup> נחלת אש לפני כבודו נחלת אהרן לכל זרעו :

Verses 22—22<sup>c</sup>. *Only [in the land of his people] he should not inherit, and amongst them he should not divide an inheritance; The fire-offerings of the Lord [should be their portion and their inheritance]. . . . . Israel.*

In the former verse Lévi reads אך בארצם (S), and explains עֵבֶר ἐν γῆ λαοῦ by auricular corruption of אֶרֶץ אֶרְצָם into אֶרֶץ אֶם. This implies

the pronunciation אֶרֶץ for what would now be אֶרֶץ, as in the HEXAPLA, or (for example) in *Arsareth* (אֶרֶץ אֶרֶת).

In verse 22<sup>c</sup> Lévi supposes אֶשֶׁי אֶשֶׁי fire-offerings of the Lord to have been written by mistake for אֶשֶׁי אֶשֶׁי I the Lord. But it may be suggested that the line began with אֶשֶׁר, cf. Εἰ αὐτὸς γὰρ μερὶς σου, אֶשֶׁר הַגּוֹיִם.

Verse 24<sup>c</sup>. *Which should be to him and to his seed, an high priesthood for ever.*

אֶשֶׁר הַגּוֹיִם [כהונה גדולה] A title “inconnu à la Bible” (Lévi). Εἰ ἱερωσύνης μεγαλείον, a peculiar rendering which gives a Greek construction to the Hebrew. Lat. *sacerdotii dignitas*. *L'Ecclésiastique* on xxxix. 30 θηρίων ὀδόντες (Deut. xxxii. 24) for חֵית שֵׁן, “G. a traité à l'état construit, ‘bête de,’ comme un génitif grec.”

Verse 25<sup>c</sup>. *An inheritance of fire in the presence of his glory was the inheritance of Aaron unto all his seed.*

Perhaps we should read in the first hemistich נחלת איש לבנו בכורו, *The inheritance of a man (Εἰ βασιλέως) is to his firstborn son*, cf. Gen. xliii. 33 *the firstborn according to his birth-right*. The inheritance of Aaron is to *all his seed*: they are all consecrated. In Num. iii. 12 the Levites are “instead of all the firstborn.”

## CHAPTER 46.

- 19<sup>c</sup> כופר ונעלם ממני לקחתי וכל אדם לא ענה בו :

Verse 19<sup>c</sup> [ונעלם] *From [whom] have I [taken] a ransom or a secret gift [perhaps נעלים a pair of sandals]? and no man answered against him.* Εἰ χρήματα καὶ ἕως ὑποδημάτων, cf. Gen. xiv. 23.

I Sam. xii. 3 כופר ואעלים כו', LXX. ἐξίλασμα καὶ ὑπόδημα. “Notre texte confirme donc la leçon des Septante... S. a pour נעלים ‘une offrande’ קורבנא, traduction fantaisiste. Il met aussi, ‘Il ne prit pas’” (Lévi). But the meaning may be that he neither exacted ‘ransom’ openly nor accepted a secret ‘offrande.’ Eccles. xii. 14 במשפט על כל נעלם.

## CHAPTER 47.

3 לנפירים שהק כגרי ולרובים כבני בשן :

Verse 3. *He mocked at lions as at a kid, and at bears as at the herds of Bashan.*  $\text{E}$  ὡς ἐν ἄρνασι προβάτων.  $\text{S}$  ארנאי. Arab. حملان.

Lévi on  $\text{E}$ , "Dans les Septante ces mos traduisent כבני צאן." As David was keeping צאן (1 Sam. xvii. 34), the word would come in naturally here. If it was ever pronounced CAN, it might easily after בני have been converted into BACAN.

## CHAPTER 48.

24 ברוח גבורה הוזה אחרית וינחם אבלי ציון :  
25 עד עולם הגיד נהיות ונסתרות לפני בואן :

Verses 24—25. *By a spirit of might he saw the end, and comforted the mourners of Zion. For ever he declared the things that should be, and hidden things before they came.*

"By a spirit of might" ( $\text{H}$   $\text{S}$ ,  $\text{E}$  μεγάλη), from Is. xi. 2. Ben Sira ascribes the book of Isaiah, including chaps. xl. sq., to Isaiah, cf. xl. 1 לנחם... לאבלי ציון 2—3 נחמו כו' Is. xl. 15 *small dust of the balance* was referred to in xlii. 4<sup>a</sup>  $\text{H}$  (p. LX).

## CHAPTER 49.

7<sup>b</sup> לנתוש ולנתוין ולהאביד להרם וכן לבנת לנטע ולהעזו :  
8 יחוקאל ראה מראה ויגר זני מרכבה :  
9 וגם הזכיר את איוב המבלבל כל ד[רכי צ]דק :  
10 וגם שנים עשר הנביאים תהי עצמתם פר[חת ממקומו]תם :

Verse 7<sup>b</sup>. *To pluck up and to break down, &c.* *L'Ecclés.* q.v., "Passage intéressant pour la critique du texte biblique et l'histoire des versions." See the facsimile facing p. xxxvii. in the Oxford edition.

Verses 8—9. *Ezekiel saw the vision, and declared divers kinds of chariot. Also he made mention of Job, who maintained all the w[ays of right]tousness.*

The Greek of the latter verse is given by Fritzsche as,

καὶ γὰρ ἐμνήσθη τῶν ἐχθρῶν ἐν ὄμβρῳ,  
καὶ ἀγαθῶσαι τοὺς εὐθύνοντας ὁδοὺς,

with καὶ κατώρθωσε (H. 106. 157. 248. 253.) as a variant.

A. V. For he made mention of the enemies under the figure of the rain, and directed (marg. did good) them that went right.

R. V. For verily he remembered the enemies in storm (Gr. rain),  
And to do good to them that directed their ways aright.

"...under the figure of the rain] Lit. in rain.... But the whole verse is so difficult and unsatisfactory that it cannot be supposed to represent the original faithfully. The Aeth. renders: 'and he mentioned the enemy with wrath,' anticipating Fritzsche's conjecture that the Hebrew זעם *wrath* was corrupted into זרם *flooding rain* in the translator's copy. The Syr., 'and even concerning Job he said,' clearly reading איוב for אויב, as Arnaldus and Geiger observed. Accepting this correction ('Job' for 'the enemy'), both these scholars imagine the reference to be to Ezekiel's mention of Job (xiv. 14). But it is improbable that so unimportant a fact would be alluded to here.... We suggest that the Greek translator misread בשעירם *in rain-shower* (Deut. xxxii. 2, which the LXX. render by ὄμβρος as in our verse), instead of בשערה *in storm*—or else 'He remembered the enemy in wrath,' if he misread זרם for זעם. Either of these corrections would make clause 1 correspond with clause 2, which would not be the case if we were to correct 'enemy' into 'Job,' the introduction of that name being also unsuited to the context" (E).

In *L'Ecclésiastique* (p. 147) it is noticed that a blot in the MS. (see the Plate facing p. xxxvii. in the Oxford edition) makes the latter part of the clause 9a illegible; the true reading is taken to be to the effect that he (the prophet) mentioned Job בזרים *parmi les étrangers*; and it is remarked "C'est une transition pour dire un mot de ce personnage, connu de l'auteur par l'ouvrage qui raconte son histoire et qu'il a beaucoup utilisé."

When Ezekiel writes, "Though these three men, Noah, Daniel, and Job were in it &c.," the thing that would strike Ben Sira, who had relations with the outer world, is that Job should have been mentioned on equal terms with Noah and Daniel, who were not strangers, as a pattern of rectitude. With ב for בן as in the ברבי, ב may have run, as Lévi suggests, 'וּגַם הַזֹּכֵר אֶת אִיּוֹב בְּזָרִים כֹּ', he made mention of Job, *son of strangers*, as one who fulfilled all righteousness. From בזרים easily comes בזעם *in wrath* (Aeth.); and with slight change or none at all the sense ἐν ὄμβρῳ (LXX.), for "זָרִים pro זָרִים dictum esse statuebant nonnulli in tpp., ut SAADIAS (السيد), ABEN ESRA, MICHAELIS, LOWTHUS al. in verbis Jes. i. 7 פְּמַהֲפֶכֶת זָרִים" (Gesen. *Thesaur.*).

Ⲭ may have read [ὄς] κατώρθωσε κ.τ.λ., for רַמְבַּלְכַּל דְּרַבִּי צַדִּק, whence with Γ for Τ,

### ΚΑΓΑΘΩCΑΙ.

Verse 10. The minor prophets; quoted in rabbinic as "The Twelve," are here referred to by Ben Sira as "the twelve prophets."

## (C).

Professor Margoliouth's *The Origin of the 'Original Hebrew' of Ecclesiasticus* (p. LVII) is referred to in this section by the letter M. The thesis maintained in it is that the Cairo Text is a retranslation, partly from the Syriac, and partly from a Persian translation of the Greek; and it is suggested that "the Hebrew translator worked with some form of *both primary versions before him*" (M p. 7).

On the relation of **Σ** to **℥** something will be said at the end of (D). That **℥** is partly a retranslation from **Γ** through the Persian was suggested by a Persian gloss in the Oxford fol. 1, recto. "Literally translated it means 'it is probable that this was not in the original copy, but was said by the translator,...'copyist,' 'reporter,' or 'narrator'" (M p. 4). "The suggestion that the Hebrew is made from a Persian translation leads to more conjectures than one cares to make" (M p. 10); for Persian is a language in which words may be freely metamorphosed by such slight change as the addition or omission or shifting of a dot. The change from **برف** *snow* to **برق** *lightning* (p. LXXII) is of this nature. The argument of M in this case is too artificial to be convincing; but with its steps reversed it would be simple and natural, and would go to prove that the Greek came from the Hebrew through the Persian.

The following subsections touch upon what I take to be the principal details in the argument of M, in the course of which it is said, "I attach little importance to several of the Persian conjectures; but some three, I think, are certain" (M p. 12). In such of them as are hereinafter discussed I do not find any that is, so far as I can judge, sound.

## I.

M p. 14 sq. (1) "We shall now collect some cases of mistranslation which the 'Original Hebrew' offers; and of these the clearest and most distinct is that in xli. 12, where the Syriac has 'take care of thy name, for that will accompany thee more than thousands of treasures of *wickedness*,' **אלפי חשבונות רבובים**; (Hebrew) 'more than thousands of treasures of *wisdom*.' Our friend was not a good enough scholar to know that **רעתא** must in Syriac be **ידעתא**, and that 'treasures' ought to be in the construct state." Afterwards it is allowed that he must have known better, "for on the margin he has suggested 'treasures of desire,' i.e. *precious treasures*." (2) "Now we know from the usage of the Peshiṭta that the word used here often stands for **און**; and the Greek 'coin' may well represent **הון** 'wealth.' Between these two readings...there is little to choose." (3) "The marginal reading **חמרה** is a correction such as without the history of the error that the ancient versions furnish us with *we should naturally approve*. It is, however, a correction which displays a kind of critical acumen which in scribes is a dangerous gift. Unless, therefore, we can trace these marginal variants to the Greek or Syriac, we must regard them with suspicion." The Hebrew under discussion is,

חמרה

מאלי אוצרות חכמה :

Here "treasures of **המרה**" seems to me to be the right reading, and **הכמה** *wisdom* a previous scribe's error, what is meant being that the best and most desirable (Prov. iii. 15) of material things are not comparable to a good name. In (1) it is assumed that the translator first ignorantly or carelessly rendered **רעתא** (as if **רירעתא**) by **הכמה**, which he knew to be inappropriate, and then invented the suitable reading **המרה**. If *wisdom* had been the right word (Col. ii. 3) in the Hebrew, a translator might have kept it in spite of the Syriac. Knowing that it was not, he would have looked back to the Syriac and corrected his rendering.

For **חמרה** there is good ancient authority. M does not notice in the Greek the reading *great treasures &c.* (H. & P., Syro-hex.), which looks like a paraphrase rather than a rendering *verbum verbo*. In the Old Latin we find *quam mille thesauri PRETIOSI et magni*, al. *magni PRETIOSI* (C. & N. p. xxxix.). Thus the reading "precious treasures" (M p. 14), which "we should naturally approve" (M p. 15) if it had support in the Versions, is found in the Latin, where it is possibly a survival from an earlier form of the Greek. **חמרה** is best explained as a clerical error, which may be illustrated by the three consecutive lines from ch. xxxii.,

וחכמות	: וכחמות רבות יוציאו מלבם :	יראי יי יבינו משפטו	16 <sup>(1)</sup>	
ויאחר למשוך	: ואחר צרכו ימשך תוחה :	איש חכם יטה תוכחות	17	חמס
	: ולץ לא ישמר לשונו :	איש חכם לא ינסה כחמה	17 <sup>(1)</sup>	חכמה

## 2.

M p. 9. "xlili. 2 (Greek) 'The sun by appearing proclaiming when he cometh forth,' a terse sentence which in itself contains much of the ninth Psalm. His appearance is a sermon; he preaches without using words...Hebrew text, 'The sun discharging in his affliction heat' (**שמש**) (**מביע בצרתו חמה**): the margin suggests, 'shining at his going forth' (**מופיע בצאתו**)...We first observe that the Greek says the sun *proclaims*, that is gives voice: whereas the Hebrew says he discharges *warmth*. Is there any language within reach in which the ideas of *speech* and *warmth* are likely to be confused?...In Persian *sukhn afshāndan* naturally means 'to utter speech,' 'to speak.' But the same words are exceedingly likely to be rendered 'to discharge heat,' if there is anything in the context to suggest it. Between the Persian word for 'speech' (**سخن**) and the Arabic word for 'heat' (**سخن**), which a Persian may use if he likes, there is nothing but the context to distinguish." It might have been added that Psalm xix. 3 **יְבִיעַ אָמַר** *uttereth speech* would help to explain the insertion of the word 'speech' (which is not in **ח**) in the supposed Persian translation, cf. **ח** xvi. 25 **אביעה במשקל רוחי**. To account for **ח** *בצרתו* it is suggested that the translator derived **ח** *ὀπτασία* from *ὀπτάνω* to *roast* (p. 9sq.), and then "softened" his expression "by the substitution of *affliction* for *roasting*."

Ⲭ ⲉⲛ ἔξῳδῳ supports Ⲛⲓ ⲛⲁⲁⲏⲟ against Ⲛⲓ ⲛⲁⲁⲏⲟ, and the simplest explanation of Ⲛⲓ is to explain it away (p. LXII sq.). M p. 16 on Ⲛⲓ ⲛⲁⲁⲏⲟ, Ⲭ Ⲛ ⲥⲉⲛⲟⲥ ⲑⲁⲛⲙⲁⲥⲟⲛ, remarks that "there are only two possible explanations; either the author used the Aramaic *mān* for 'vessel,' or the Hebrew translator of the Syriac mistook the Syriac *mānā* for 'what'." Two other explanations are given above on p. LXII.

## 3.

M p. 10. "xl. 13 (Greek) 'By his command he hurried down [v. l. 'stopped'] the snow.' (Orig. Hebrew) 'His might maketh out the lightning.' Leaving the question of the verbs alone for a moment, and confining ourselves to 'snow' and 'lightning,' it is clear that it will be difficult to find any language *other than Persian* in which the names of these objects are likely to be confused. *In Persian they differ by one dot.* Their names are Ⲛⲓ and Ⲛⲓ, *barf* and *barq*.... I believe, however, that the Greek is corrupt, and that *χειμῶνα* 'storm' should be restored for *χιόνα* in this place; the context seems to render this change necessary. *The 'Original Hebrew' is, therefore, a translation (if this explanation be right) of a corruption of a Persian translation of a corrupt reading in the Greek.*" This chain of errors leads by a marvel to a right result, for Ⲛⲓ is the obvious parallel to Ⲛⲓ (p. LXIII). Tracing the chain backwards we get Ⲛⲓ, Ⲛⲓ, Ⲛⲓ, *χιόνα*, a wrong reading, by the omission of a dot, from a right one. This, as far as it goes, is a simple and good proof that Ⲭ came from Ⲛⲓ through the Persian; and no doubt many more such arguments could be invented.

*κατέσπευσε χιόνα*] On Ⲛⲓ (? Ⲛⲓ) in verses of Ben Sira see the note on Ⲛⲓ xxxii. 9<sup>(1)</sup>—10. Ⲛⲓ Ⲛⲓ Ⲭ suggest that *χιόνα* came in after *κατέσπευσε* as a variant for Ⲛⲓ (*κεραυνόν*). Lightning and hail come together in the Old Testament, cf. Sirac. xxxix. 29 *πῦρ καὶ χάλαζα* (Ⲛⲓ).

## 4.

M p. 10 sq. "xl. 6 (Greek) 'And the moon in all things to her season, showing of times and a sign of eternity.' (Syriac) 'And the moon abides to its time, a showing of times and a sign from everlasting.'... The Hebrew text is

גַּם יְרַח יְרַח עֵתוֹת שָׁבוֹת מִמְשַׁלֵּת קִץ וְאוֹת עוֹלָם :

. . . In the first place we see why the word *moon* is doubled. The corrupt Greek 'in all' has been literally rendered Ⲛⲓ, and that word sometimes means 'the moon.'... 'Unto its time' [marg.] is probably rendered by the words Ⲛⲓ Ⲛⲓ, &c.... Having traced at any rate most of this infelicitous restoration to its home, we may now leave it there."

[Ⲛⲓ Ⲛⲓ] These two words are the key to the passage. M takes them for *moon, moon*; but Ben Sira's habit of word-play suggests that he



meant to say *Luna lunat*. In the next line but one, transposing text and margin, we get

חדש כשמו והוא יתחדש בחדשו הוא

with a play upon **חֲדָשׁ** *mouth* and a verb *renovavit se* (Ps. ciii. 5) from **חָדַשׁ** *new*, **Ⲭ** *μὴν κατὰ τὸ ὄνομα αὐτῆς κ.τ.λ.* The corrupt variant **חדש בחדשו** illustrates the rendering *moon, moon* in verse 6. Taking **יָרַח** as noun and verb, we get the sense that the *moon measures returning seasons, being a rule of time and an everlasting sign, the word "returning"* being possibly a doublet.

Gesen. *Thesaur.*, "יָרַח rad. inusit... יָרַח m. luna... mensis... Apud Arabes inde derivatum est **وَرَّخ** II. diem mensis adscripsit epistolae, et cogn. **أَرَّخ** I. II. IV. id., **تَأْرِيح** diei adscriptio, chronicon, cui dies adscripti sunt."

With **יָרַח** cf. **Ⲭ** xiii. 11 **לחפש**. A Hebrew word may have been used as a verb by Ben Sira although we have not found it so used elsewhere. If to "moon" in Arabic means to *date* a letter, it may mean in Ecclus. to date or measure (cf. *mensis*) seasons. The words **ממשלת** and **אות** are used of sun and moon in Gen. i. 14—16, and the moon is made the measurer of seasons in Psalm civ. 19 *ἐποίησε σελήνην εἰς καιρούς*.

The Greek of ch. xliii. 6 **יָרַח יָרַח כו'** in the form,

*καὶ ἡ σελήνη ἐν πᾶσι εἰς καιρὸν αὐτῆς,  
ἀνάδειξιν χρόνων καὶ σημεῖον αἰῶνος,*

is obviously not all accurate. The reading of "the remarkable MS. 248 which gives some Greek that closely resembles the Syriac" (M p. 11) is *καὶ σελήνην ἐποίησεν εἰς στάσις εἰς κ.τ.λ.*, where *εἰς στάσις* may be for *ἔστησεν*, a doublet of *ἐποίησεν*. M however goes on to say, that no. 248 "is a guide to the original; so that it seems fairly safe to render, 'The moon too maintains the indication of dates in accordance with her time, and business in general.' Business (*ēth 'ōlām*, misread *ōth*) could not be maintained without the fixing of dates; and this is rightly put before all other services that the moon renders. The word *ta'rīkh*, which seems to have been used in Carthage, and is the ordinary Arabic for 'date,' is connected with the Hebrew name for 'the moon'; but we need not suppose any reference to it here, as the passage is clear without it." For "business in general" M might have quoted Ecclus. xxxviii. 24 *they will maintain the state of the world*, but **Ⲭ** **Ⲭ** **Ⲥ** **אות** is against any such rendering of **עולם** here.

**קין** **Ⲭ** *χρόνων*, **Ⲥ** **הוצגה**, Lévi "Pour présider aux *temps*." Kohut *Aruch Compl.* VII. 173 *ב קין... עת קבוע... bestimmte Frist, festgesetzte Zeit.* **קין** is parallel to **מועד** in **Ⲭ** xxxvi. 8<sup>a</sup>, and the moon is **למועדים** (Ps. civ. 19). From **קין** it is but a step to **עתיקין** (Dan. viii. 17), and thence to **עת**. Thus **Ⲭ** **קין** may mean "times" (**Ⲭ** **Ⲥ**), but a retranslator would not have used it in that sense.

## 5.

M p. 11. "xlili. 17c (Greek) 'Like birds flying he sprinkles snow.' (Hebrew) 'Like a flame he waves his snow,' כרשף יניף שלגו. Here as before the 'original' is a long way behind the translation. The poetical comparison of the snow to a flight of birds is made to give way to a poor comparison of it to flame, which is not in the least like. Here our excursion into Persia will be very short. Of the meanings given to the Persian *parwāz* the first is 'flight, flying,' the second 'light, splendour'; *shikastan* is an ordinary word, and sometimes it means 'scatter,' sometimes 'shake'."

While there is ample authority for רשף in the sense *oiseau* (p. LXIII), it is not a word which a retranslator would have used in that sense. M by an oversight testifies to the fact that we have here a verse from the original Hebrew of Ecclesiasticus.

## 6.

M p. 12. "xlili. 22 (Greek) 'Dew confronting from the hot wind will cheer,' i.e. will refresh from the hot wind. (Hebrew) 'Dew paying (?) to the fat of the hot wind.' δρόσος ἀπαντῶσα ἀπὸ καύσωνος ἰλαρώσει. טל פורע לרשן שרב. The same as usual. The translation fine and clear, the Hebrew 'original' ludicrous. One point we see at a glance: the original has mistaken ἰλαρώσει, which is the 3rd person future active, for the dative singular of the verbal noun. Now 'the refreshingness' of the hot wind is too much for our translators to take in; and in the change from that word to 'fat' we see their attempt at criticism. I am inclined to think the Persian translator used چربی in its secondary sense of 'mildness, softness,' somewhat as the Latin translator says 'humilem efficiet eum' for the same word; the Hebrew translator takes it in its primary sense of 'fat.' What the first word in this sentence means is far from clear; the variant for 'hot wind,' i.e. 'moist,' perhaps refers to a suggestion that *sarāb* might be read *sharāb* 'drink'."

[פורע] In a literal retranslation of xlili. 22 Ⓔ,

ἴασις πάντων κατὰ σπουδὴν ὀμίχλη,  
δρόσος ἀπαντῶσα ἀπὸ καύσωνος ἰλαρώσει,

we should naturally put פוגע for ἀπαντῶσα (H. & R. *Concordance*). A comparison of Ⓔ with Ⓕ (p. LXII) then suggests that פורע was misread פוגע. For פרע *kal* in Ben Sira see xxxviii. 20 Ⓕ זכרו פרע, Ⓔ ἀπόστησον αὐτήν (λύπην).

טל... מערף] Deut. xxxiii. 28 יערפו טל. Ⓔ κατὰ σπουδὴν is best accounted for as an early corruption in the Greek. Apart from Ⓕ we might think of κατασπείδει (ver. 13), but Ⓕ suggests ἴασιν κατασπένδει.

[לרשן] This is best pointed as a verb לְרִשֵּׁן, cf. Isaiah xxxiv. 7 ויעפרם מחלב ירשן, Ⓕ xiv. 11 הדשן. The argument from the Persian assumes a pointing לְרִשֵּׁן which the context makes "ludicrous." In Vet. Lat. read *hilarem* for *humilem*.

## 7.

M p. 7. "One more illustration may be taken from Professor Smend's edition. In xl. 26c the equivalent for the Greek 'help' and Syriac 'helper' is מעין. That word (unknown in this sense in Hebrew, Chaldee, or Syriac) is the Arabic translation of the very Syriac word used here that is given in the Syro-Arabic glossaries (Payne Smith, col. 2815), &c." Here it may be remarked that מעין (a conjectural reading across a hole in the paper) is given as doubtful in the edition quoted (p. 29). Lévi ignores it in his note, "M. Bacher nous semble avoir deviné juste: מ[שעין], qui convient bien mieux au contexte et aux versions que מטמון 'trésor,' supposé par les éditeurs"; and the verse as he reads it is (p. 28),

אין [ב]יראת יי' מחסור , ואין לבקש עמה מ[שעין]:

Ben Sira writes of Wisdom in ch. xv. 3—4 והאכלתהו כו' ונשען עליה, cf. iii. 31 משען, v. 1 אל תשען. Arabisms may have been introduced into 𐤀 and 𐤁 by Arab scribes and glossators. מעין is Dr Smend's retranslation from 𐤀 𐤁 𐤌 𐤎 (C. & N., p. 8).

It will be for Persian scholars to criticise the Persian of M. In other matters some of its statements are questionable or incomplete.

ἐν ὀπτασίᾳ] See pp. LXII, LXXI. "For the rendering 'by his affliction' to correspond with ὀπτασίᾳ 'appearance' it is not perhaps possible to give as satisfactory an account...One thing that may be reasonably inferred is that the translator did not know the meaning of the word ὀπτασίᾳ. For this he is not to be blamed, as it is *recherché* and rare" (M p. 9). But (1) Hatch and Redpath's *Concordance* gives the following references for ὀπτασία, "Es. 4. 17. Si. 43. 2, 16. Ma. 3. 2. Da. TH. 9. 23 & 10. 1, 7 *bis*, 8, 16. [AQ. Ez. 1. 1; SM. Ge. 22. 2. Ez. 1. 1, 5; TH. Ez. 1. 1. Da. 9. 23 & 10. 1, 16]." (2) M seems to connect 𐤀 ἐν ὀπτασίᾳ with a wrong word in the Hebrew. It gives the sense of 𐤀 מופיע (𐤀 xii. 15 יופיע, Gesen. *Thesaur.* 'יפע); and 𐤀 translates 𐤀 בצאתו by ἐν ἐξόδῳ, rejecting 𐤀 בצרתו which M renders 'by his affliction.'

[מעין] In § 7 we should have been informed that the reading is doubtful, and that Dr Smend himself writes, "In מעין fehlt von מ die obere linke Spitze und die Nase. Nicht ausgeschlossen sind כ oder auch ב. Von ע is das (linke) Fussende, die linke und die rechte Spitze da. Letztere kann kaum ein ' sein" (p. 29), the only distinct letter of the word being the *nun*. Was מעין suggested to the decipherer by "Payne Smith, col. 2815," or 2816? A possible reading is מעון (l. 2) *habitatio, refugium*, cf. 𐤀 xiv. 27 ובמעונותיה. Hence (?) 𐤀 מעון βοήθειαν, 𐤀 *helper* (Jer. xvi. 19).

[מקוה...כים] A derivation of 𐤀 l. 3 *b* from 𐤀 through the Persian privately communicated (29th May) does not account for במ (כים), and is open to criticism in other respects.

## (D)

## CHAPTER 51.

In the *Zeitschrift für katholische Theologie* (1882) Professor G. Bickell reconstructs Ben Sira's *Alphabetisches Lied* from the Versions as follows:

בקשתי חכמה לנוכח :	13 אָנִי בעֹד נֶעַר לִפְנֵי מַעוֹתֵי
ועד קִין אדרשה :	כְּתַפְלִיתִי שְׁאַלְתִּיהָ
ישמח לבי עליה :	גְּמֵלָה כַּעֲנַב בּוֹשֵׁל
מנעורוֹתֵי חֲקֵרְתִּיהָ :	דָּרַכָה רַגְלִי בְּמִישׁוֹר
	הַמִּיתִי כַּמַּעֵט אֲזוּנֵי
	16 <sup>b</sup> רַב מִצֵּאתַי לִי מוֹסֵר :
למחכמי אתן כבוד :	17 זֹאת הִיתָה לִי לְכִשְׁרוֹן
ואקנא טוב ולא אבושה :	18 חֲשַׁבְתִּי לְעִבּוֹד אֶתְּךָ
ופני אל עבודתה שמתי :	טְבוּעָה נִפְשִׁי בַּחֹכְמָה
ואשנה ואדעה :	יְדֵי פִרְשֵׁתִי לְמָרוֹם
ובטוהר מצאתיה :	20 <sup>a</sup> כְּוַנְנִיתִי נִפְשִׁי אֵלֶיהָ
על כן לא אעזבה :	20 <sup>b</sup> לֵב קִנִּיתִי בָּהּ מִרְאֵשִׁית
על כן קניתי קנין טוב :	21 מַעֲזֵי נִכְמְרוּ לְנוֹצְרָה
ובשפתי אישבחנו :	22 נִתַּן יָהּ לְלִשׁוֹנֵי שֹׁכֵר
והתלוננו בבית מוסר :	23 סוֹרוּ אֵלַי כַּסִּילִים
ונפשכם צמאה מאד :	24 עֵד מִתִּי תַחֲסְרוּ הִנֵּה
קנו לכם חכמה בלא כסף :	25 פִּתְחֹתַי פִּי וְאֶדְבַר
ותקה נפשכם מוסר :	26 <sup>a</sup> צִוְּאֵרֵיכֶם תִּנּוּ בַּעוֹלָה
ומכונן נפשו מוצאה :	26 <sup>c</sup> קְרוֹבָה הִיא לְמִשְׁחָרָה
ואשכה לי רב מנוחה :	27 רְאוּ בְּעֵינֵיכֶם מַעֵט עֲמַלְתִּי
וכסף וזהב רב תקנו בה :	28 שִׁמְעוּ מוֹסֵר כַּמִּסְפָּר
ואל תהפרו בתהלתו :	29 תִּשְׁמַח נִפְשְׁכֶם בַּחֲסָדוֹ
ויותן שכרכם בעתו :	30 פַּעֲלוּ פַּעֲלְכֶם לִפְנֵי עֵת

Σοφία Ἰησου LI. 13—30 from Fritzsche's *Libri Apocryphi Veteris Testamenti Graece*.

- 13 ἔτι ὦν νεώτερος,  
πρὶν ἢ πλανηθῆναι με,  
ἐζήτησα σοφίαν προφανῶς ἐν προσευχῇ μου·
- 14 ἔναντι ναοῦ ἠξίου περι αὐτῆς,  
καὶ ἕως ἐσχάτων ἐκζητήσω αὐτήν.
- 15 ἐξ ἄνθους ὡς περκαζούσης σταφυλῆς εὐφράνθη ἡ καρδία μου,  
ἐν αὐτῇ ἐπέβη ὁ πούς μου ἐν εὐθύτητι,  
ἐκ νεότητός μου ἴχνευον αὐτήν.
- 16 ἔκλινα ὀλίγον τὸ οὖς μου καὶ ἐδεξάμην,  
καὶ πολλὴν εὖρον ἔμαυτῷ παιδείαν.
- 17 προκοπὴ ἐγένετό μοι ἐν αὐτῇ·  
τῷ διδόντι μοι σοφίαν δώσω δόξαν.
- 18 διενοήθην γὰρ τοῦ ποιῆσαι αὐτήν,  
καὶ ἐζήλωσα τὸ ἀγαθόν,  
καὶ οὐ μὴ αἰσχυνοῦμαι.
- 19 διαμεμάχεται ἡ ψυχὴ μου ἐν αὐτῇ,  
καὶ ἐν ποιήσει νόμου διηκριβωσάμην·  
τὰς χεῖράς μου ἐξεπέτασα πρὸς ὕψος,  
καὶ τὰ ἀγνοήματα αὐτῆς ἐπένησα.
- 20 τὴν ψυχὴν μου κατεύθυνα εἰς αὐτήν,  
καὶ ἐν καθαρισμῷ εὖρον αὐτήν·  
καρδίαν ἐκτησάμην μετ' αὐτῆς ἀπ' ἀρχῆς,  
διὰ τοῦτο οὐ μὴ ἐγκαταλειφθῶ·
- 21 καὶ ἡ κοιλία μου ἐταράχθη τοῦ ἐκζητήσαι αὐτήν,  
διὰ τοῦτο ἐκτησάμην ἀγαθὸν κτῆμα.
- 22 ἔδωκε κύριος γλῶσσάν μοι μισθόν μου,  
καὶ ἐν αὐτῇ αἰνέσω αὐτόν.
- 23 ἐγγίσατε πρὸς με ἀπαίδευτοι,  
καὶ αὐλίσθητε ἐν οἴκῳ παιδείας,
- 24 διότι ὑστερεῖτε ἐν τούτοις,  
καὶ αἱ ψυχαὶ ὑμῶν διψῶσι σφόδρα.
- 25 ἤνοιξα τὸ στόμα μου καὶ ἐλάλησα,  
κτήσασθε ἑαυτοῖς ἄνευ ἀργυρίου·
- 26 τὸν τράχηλον ὑμῶν ὑπόθετε ὑπὸ ζυγόν,  
καὶ ἐπιδεξάσθω ἡ ψυχὴ ὑμῶν παιδείαν,  
ἐγγύς ἐστὶν εὐρεῖν αὐτήν.
- 27 ἴδετε ἐν ὀφθαλμοῖς ὑμῶν, ὅτι ὀλίγον ἐκοπίασα,  
καὶ εὖρον ἔμαυτῷ πολλὴν ἀνάπαυσιν.
- 28 μετὰσχετε παιδείας ἐν πολλῷ ἀριθμῷ ἀργυρίου,  
καὶ πολλὴν χρυσὸν κτήσασθε ἐν αὐτῇ.
- 29 εὐφραυνθεὶ ἡ ψυχὴ ὑμῶν ἐν τῷ ἐλέει αὐτοῦ,  
καὶ μὴ αἰσχυνηθεῖτε ἐν αἰνέσει αὐτοῦ.
- 30 ἐργάζεσθε τὸ ἔργον ὑμῶν πρὸ καιροῦ,  
καὶ δώσει τὸν μισθὸν ὑμῶν ἐν καιρῷ αὐτοῦ.

Bar Sira LI. 13—30 from De Lagarde's *Libri Apocryphi Veteris Testamenti Syriace*.

- 13 .ܡܘܨܝܐ ܡܢ ܕܡܘܨܝܐ ܕܡܘܨܝܐ (sic) ܕܡܘܨܝܐ 13
- 14 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 15
- 15 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 16
- 16 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 17
- 17 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 18
- 18 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 20
- 19 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 21
- 20 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 22
- 21 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 23
- 22 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 24
- 23 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 25
- 24 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 26
- 25 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 27
- 26 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 28
- 27 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 29
- 28 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ 30

The Cairo Text of ch. li. 13—30, shewing the letters of Ben Sira's Alphabet which remain and the places of missing letters.

והפצתי בה ובקשתיה :	אני נער הייתי <sup>13</sup>
ארני מנעורי חכמה למדתי :	באמתה דרכה רגלי <sup>13(1)</sup>
והרבה מצאתי רעה : <sup>16b</sup>	ואתפלל תפלה בנערותי <sup>14a</sup>
ולמלמדי אתן הודאה :	עלה היה לי לכבוד <sup>17</sup>
ולא אהפך כי אמצאנו :	חשבתי להיטיב <sup>18</sup>
ופני לא אהפך ממנה :	חשקה נפשי בה <sup>18(1)</sup>
ולנצח נצחים לא אטה... : <sup>20a(1)</sup>	נפשי נתתי אחריה <sup>20a</sup>
ולא אהוץ ואביט ב. :	ירי פתחה שעריה <sup>20a(2)</sup>
ובטהרה מצאתיה ולב קניתי לה מתחלתה בעבור כ... : <sup>20bcd</sup>	
בעבור כן קניתי קנין טוב :	מעז יהמו כתגור לה להביט בה <sup>21</sup>
ובלשוני אהודנו :	נתן יי לי שכר שפתותי <sup>22</sup>
ולינו בבית מדרשי :	פנו אלי סכלים <sup>23</sup>
ונפשכם צמאה מאד תהיה :	עד מתי תחסרון מן אילו ואילו <sup>24</sup>
ומשאה תשא נפשכם :	פי פתחתי ודברתי בה קנו לכם <sup>25</sup>
ונותן נפשו מוצא אתה :	וצואריכם בעלה הביאו <sup>26a</sup>
ועמדתי בה ומצאתיה :	קרובה היא למבקשיה <sup>26c</sup>
וכסף וזהב תקנו בי :	ראו בעיניכם כי קטן הייתי <sup>27</sup>
ולא תבושו בשירתי :	רבים שמעו למודי בנערותי <sup>28</sup>
והוא נותן לכם שכרכם בעתו :	תשמה נפשי בישיבתי <sup>29</sup>
	מעשיכם עשו בצדקה <sup>30</sup>

### א

The acrostic evidently begins with אַנִּי, although Lagarde's Syriac has אַכ for אַא. In the first line of it the writer says that he was נַעַר, and afterwards he says that he was קַטָּן (ver. 27). As he was an imitator of Solomon, he may have had in mind the wise king's choice of wisdom in 1 Kings iii. 7—15 וַאֲנֹכִי נַעַר קַטָּן לֹא אָדַע צִמְתָּ וּבֵא כֹ'. Ἐπὶ πρὶν ἢ πλανηθῆναι με is judiciously rendered *or ever I went abroad* (A. V. with marg. *astray*, R. V.), which suits the context and the parallel. It is doubtful what stood in the Hebrew, this as we have it being defective at the beginning of the acrostic.

### ב

The *beth* of בַּאֲמַתָּה דַּרְכָּהּ is a spurious initial, בַּרְכָּהּ דַּרְכָּהּ belonging to the fourth line of the acrostic. The Greek

ἐξήγησα σοφίαν προφανῶς ἐν προσευχῇ μου,  
ἐναντι ναοῦ ἤξιουν περὶ αὐτῆς,

suggests בַּרְכָּשְׁתִּי (בַּרְכָּשְׁתִּיה 13) as containing the initial *beth*. Or with Bickell we may begin the line at ἐν προσευχῇ μου. Better than ἐναντι ναοῦ would be ἐναντι λαοῦ as a parallel to προφανῶς.

### ג

Bickell's suggestion for the *gimel* is convincing. Starting from the Latin *Effloruit tanquam praecox uva, laetatum est cor meum in ea* as a rendering of the Greek, he gives for the latter "vielleicht ἐξήνηθησεν ὡς περὶ κάζουσα σταφυλή," and for this in Hebrew גַּמְלָה כֹּ'. A slighter emendation of ἐξ ἄνθους, with ἐν αὐτῇ run back from the next line, would give,

ΕΞΑΝΘΟΥΣΑ ΩΣ ΠΕΡΙ ΚΑΖΟΥΣΑ ΣΤΑΦΥΛΗ  
ΕΥΦΡΑΝΘΗ Η ΚΑΡΔΙΑ ΜΟΥ ΕΝ ΑΥΤΗ.

The Authorised Version reads, "Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her." Less suitable is "From *her* flower &c." (R. V.), the context referring only to the writer's own immaturity when he began to seek wisdom. Fritzsche *male*, "post ἄνθους adde αὐτῆς, quod interpres addere neglexit."

"*till the ripening grape*]. The writer has in mind Isa. xviii. 5. If the reading adopted by the A. V. be right, the author is referring to his own lifetime...Most MSS. however have ὡς *as* for ἕως *till*, giving a difficult verse, which might be explained with Fritzsche, 'from her [Wisdom's] flower, as from the ripening grape,' &c." (E).



ἐξανθοῦσα] Bickell ἐξηγήθησεν, גמלה. See in xiv. 18<sup>c</sup> וואחד גומל, 18<sup>a</sup> צומח over גומל erased. For ἐξανθοῦσα...ἡ καρδία μου **ח** may have had גומל...לבי, or גמלתי...ולבי. In Prov. xxxi. 12 גמלתהו gives the ג.

ὡς περκαζουσα σταφυλή] Bickell בענב בושל, which **ט** is assumed to have rendered idiomatically. But perhaps Ben Sira, having in mind Isa. xviii. 5 (E), wrote כבסר ענב, and **ט** mistook כסר for an adjective prefixed to ענב, cf. xlii. 9 ἀπόκρυφος ἀργυπνία (xxxix. 1 n.). On this hypothesis it may be suggested that **ח** read,

גמלתי כבסר ענב ולבי שמח בה :

Referring to Holmes and Parsons, I find MS. authority for the conjectural reading ἐξανθοῦσα κ.τ.λ., and for A. V. *till*, in the note, “Ἐξ ἄνθους] ἐξανθουσης 23. ἐξανθουση 253. ἐξανθοῦσα 254. ὡς περκαζούσης] εως περκαζουσης III.” The documentary evidence for a wrong reading is overwhelmingly preponderant, but the A. V. by an exercise of sound judgement has brought out a right result.

Lastly, it is suggested that the *t* of *Effloruit* is a doublet and should be omitted. With this emendation we have in the Latin, exactly agreeing with the proposed גמלתי כו in **ח**,

*Efflorui tanquam praecox uva,  
laetatum est cor meum in ea.*

## ד

The initial *daleth* is preserved in דרכה, **ס** דוכה. **ט** 15 *b* ἐπέβη, which Holmes and Parsons detach from ἐν αὐτῇ, reading in their text, ἐυφράνθη ἡ καρδία μου ἐν αὐτῇ, ἐπέβη ἡ πούς μου.

## ה

Neglecting ὀλίγον in **ט** 16 as perhaps out of place, read הטיתי אזני as the beginning of the *he* line. The strange אזני in **ח** 13<sup>(a)</sup> *b* (**ס** 15 *a* **ח**, **ח**) is like a transliteration of **ס** אזני *my ear*, but see the note on **ח** li. 13<sup>(b)</sup>. **ס** 16...וצלית may be a corruption from ונצלית אזני *I inclined my ear* (p. LXXXVI), of which **ח** 14<sup>a</sup> would then likewise be a corruption.

## ו

The *vau* of **ח** 16<sup>b</sup> perhaps belongs to the “Alphabet” (Bickell).

## ז

Bickell's seventh line is **ט** 17 with זאת prefixed. It had occurred to me that the unmeaning **ח** 14<sup>a</sup> ואתפלל כו and *I prayed a prayer in my youth* might be a corruption of something like זאת תפלתי *this was my*

prayer: he asked like Solomon not for anything else, but for wisdom. When **זאת** became **ואת** the reading **ואתפלל כו'** would easily have arisen. But perhaps this belongs to the **ה** line.

Bickell does not account for **עלה ה** which, as it stands, means *her yoke*; but, with **מוסר** masc. for **Ἡ παιδείαν** just before, the reading may have been something like **זה עלה לי לכבוד**. Compare ABOTH IV. 18 (*Jewish Fathers*) **ששגנת תלמוד עולה זרון** for the use of **עלה**, VI. 2 **הרי זה** **מתעלה** for the idea of exaltation by Torah or Wisdom.

### ה

The reading **השנתי** (**Ἡ**, Bickell) is attested by **אֱלֹהֵיבָה** and gives the *cheth* of the acrostic. The same initial in the next line of **Ἡ** is doubtless spurious.

### ט

Under *teth* Bickell gives **טבועה**, but it is not easy to explain **Ἡ διαμεμάχεται** and **אֱלֹהֵיבָה** as renderings of it. Very suitable in itself would be the reading **טרדה נפשי בה**, and **טרד** is a word of Ben Sirā (xxxii. 9). It is not at once obvious how the renderings of the Versions **Ἡ διαμεμάχεται**, **אֱלֹהֵיבָה** would be accounted for, but a not impossible explanation has occurred to me.

Under **עשק** we read in Gesen. *Thesaur.*, "in Kal inusit., chald. et talmud. **עסק** operam dedit rei, Ithpa. occupatus est in re, it. litigavit. Syr. **אֱלֹהֵיבָה** pro **περιεργάζεσθαι** Sir. iii. 22...*Hithpa. litigavit.*...Gen. xxvi. 20...**עשק** (rixa) n. pr..."**Ἔσκος...μάχην ἄν τις αὐτὸ φήσκει.**"

Again, under **חשק** we read, "pr. *coniunxit*...et intrans...*adhaesit*... Arab. **عشق**...et **عشق**...**ח** et **ע** permutatis," cf. in xxxix. 18 **Ἡ** (p. LVIII) **ἐλάττωσις**, for **מחסור** with *cheth* instead of **מעצור** with *ayin* (**Ἡ Ḥ**).

The Cairo reading **השקה נפשי בה** is attested by **Ḥ**, and **Ἡ** is explained by the phonetically slight change to **עשקה**. Conversely **Ḥ** might be accounted for as reading *cheth* for *ayin*. But the acrostic as read thus far wants an initial *teth* here. The note on a saying of Hillel in ABOTH II. in the unpublished Appendix to *Sayings of the Jewish Fathers* quotes the comment **ואל תאמר שאי איפשר לשמוע אם אינך טרוד** **ועסוק במלאכה**. As **טרד** and **עסק** are thus synonyms, **טרדה** in the acrostic may have been first explained by **עסקה** (**עשקה**) in the margin, and then replaced by **עשקה**, afterwards read **השקה**, in the text. The same note on ABOTH contains the words **אלא לאלתר הט אונך לשמוע**, cf. **הטיתני אונני** (?) in the acrostic.

Passing over for the present נפשי נתתי אחריה כו', we come in the Cairo text to

: וְלֹה אַחֹז׳ וְאִבִּיט ב. : 20<sup>a(2)</sup> יְדֵי פִתְחָה שְׁעָרֶיהָ  
: וּבְטָהֳרָה מִצְאָתֶיהָ וְלִבִּי קָנִיתִי לָהּ מִתְחַלְתָּה בַעֲבוּר כ. : 20<sup>bed</sup>

Here ידי (S) אַחֹז׳ gives the initial *yod*, E reading perhaps ידי *I spread out my hands heavenward*. Another letter of the acrostic is wrapped up in the next line.

The punctuation of H is faulty. According to S the verse 20<sup>a(2)</sup> from ולה continues thus:

.אִתְּנֵהוּ לִּי אֶלְמִילְכֵי כַּח מְבַרְכֵי אֶצְמַטְמָת.

[אחוז׳] Having opened her gates, he would next see Wisdom, or look about for her. As possible readings, it may be suggested that H had אחר from חור, Syr. *יו*, *vidit*, or אהזור or אזור (S).

.... ] If there is vacant space here for four letters, H may have read ואביט בטהרה *and I perceived her brightness*. The words *and in pureness I found her*, E *καὶ ἐν καθαρῶ εὗρον αὐτήν*, might then be cancelled as a doublet. Or, reading באביט בה (S), we may suppose this to be an expansion of *ואביט בטהרה*, or of *בטהרה*.

After H כו' *my hand opened her gates*, there cannot have been anything like E *and I bewailed her ignorances*, A. V. and R. V. *my ignorances of her*. As an emendation of E 19 *d* as it stands (p. LXXVII) read,

ΑΓΝΟΤΗΤΑ ΑΥΤΗΣ ΕΠΕΝΟΗΣΑ

for

ΑΓΝΟΗΜΑΤΑ ΑΥΤΗΣ ΕΠΕΝΘΗΣΑ.

The reading *ἐπενόησα*, for which there is the authority of the MSS. 23. 55. 248. 253. 254. (Fritzsche), necessitates an alteration of *ἀγνοήματα*. With the proposed *ἀγνότητα αὐτῆς* giving the sense *and I perceived her pureness*, cf. St James iii. 17 *But the wisdom that is from above is first ἀγνή*. On E in connexion with the Latin see p. LXXXV.

## כ

Bickell's אליה כוננתי נפשי אליה represents E *τῆν ψυχὴν μου κατεύθυνα εἰς αὐτήν*. Supposing ת misread *nun*, *nun* as in עת for *cloud* (xxxv. 20 n.), and noting that אליה minus the top of ל is like אריה, which according to the HEXAPLA would be a phonetic equivalent of אחריה (xiv. 22), we easily get as a corruption נתתי אחריה נפשי נתתי אחריה, after which should perhaps come כו' לפני from 18<sup>b(1)</sup>. Having opened her gates and looked round for her and perceived her within, he directs his soul toward Wisdom, and cannot turn away his face from her.

ל-ת

Two of these letters only need be noticed here. To get the *samech* I first thought of reading with a transposition סכלים פנו אלי, but perhaps סורי is right. Compare in Jud. iv. 18 Jael's סורה (סד), *Turn in, my lord, turn in to me.*

The *shin* is contained in רבים שמעו כו, where  $\mathfrak{H}$  mispunctuates and reads, *See with your eyes that I was little; And I stood in her and found her. Ye MANY (or great ones), hear my teaching in my youth.*  $\mathfrak{C}$   $\mathfrak{S}$  read MUCH at the end of verse 27 instead of MANY at the beginning of verse 28,  $\mathfrak{C}$  27 ending πολλήν ἀνάπανσω (vi. 28), and  $\mathfrak{S}$  27—28 running thus, *See with your eyes that I laboured a little in her; And I found her abundantly. Hear my teaching while little.* Reading עמלתי for  $\mathfrak{H}$  עמרתִי, compare ch. vi. 19<sup>a</sup>—19<sup>c</sup> *And wait for the abundance of her increase. For in the tillage of her thou shalt toil a little.* Comparing  $\mathfrak{H}$   $\mathfrak{S}$  27 we might think קטן a mistranslation of ἰσχυρὸν ὀλίγον, or כחלום אס a corruption of אס כחלום אס,  $\mathfrak{H}$  הייתי ועמלתי  $\mathfrak{H}$ .

### THE GREEK AND THE LATIN.

Different parts of  $\mathfrak{H}$ , as we have seen, correspond to one another. In connexion with the acrostic should be read especially ch. vi. 19<sup>a</sup>—37<sup>c</sup> and ch. xiv. 20—xv. 8 on Wisdom.

The Latin of the acrostic, as given by Bickell (p. 324) with some alteration, begins thus,

Cum adhuc junior essem, priusquam oberrarem,  
quaesivi sapientiam palam.  
In oratione mea ante templum postulabam pro illa,  
et usque in novissimis inquiram eam.

The next three verses begin with *Efflorui* [ת] (גמלתי), *Ambulavit* (דרוכה), *Inclinavi* (הטיתי), the third of them perhaps giving also the ו by its “*et multam.*”

Next come the most difficult lines,

Multum profeci (προκοπή ἐγένετό μοι) in ea;  
danti mihi sapientiam dabo gloriam.  
Consiliatus sum enim, ut facerem illam;  
et zelatus sum bonum et non confundar.  
Colluctata est anima mea in illa,  
et in faciendo (ποιήσει) eam confirmatus sum (διηκριβωσάμην).  
Manus meas extendi in altum,  
et insipientiam (τὰ ἀγνοήματα) ejus intellexi.  
Animam meam direxi ad illam,  
et in purificatione inveni eam.  
Possedi cum ipsa cor (καρδίαν ἐκτησάμην μετ' αὐτῆς) ab initio;  
propter hoc non derelinquar.

The † line *Multum profeci in ea &c.* probably began with זֶה or אֵת. Its *danti mihi sapientiam* (τῷ δίδόντι μοι σοφίαν) suggests לְמַחְכְּמִי for לְמַלְמְדִי, cf. 𐤀 vi. 37<sup>c</sup> יְחַכְּמֶךָ, Psalm cxix. 98—99 מֵאֵיבֵי תְחַכְּמֵנִי כֹּחַ מִכֹּחַ מְלַמְדֵי הַשְּׂבִלֹתַי. Next comes *Consiliatus sum* (חֲשַׁבְתִּי).

The original of *Colluctata est* may have been טַרְדָּה (p. LXXXII). Fritzsche writes on this verse, “νόμου ex coniectura scripsi; III. 106. 155. 157. 254. praebent μου, Vet. Lat. in faciendo eam; vulgo legitur λιμοῦ, etiam in X.” Dr Swete gives for it, with variants,

διαμεμάχισται ἡ ψυχὴ μου ἐν αὐτῇ,  
καὶ ἐν ποιήσει λιμοῦ διηκριβασάμην.

The Latin *et in faciendo eam* (𐤀 18 τοῦ ποιῆσαι αὐτήν) may be retranslated וּבַעֲבַרְתָּהּ, cf. 𐤀 vi. 19<sup>c</sup> כִּי בַעֲבַרְתָּהּ כֹּחַ, and the variant μου (Swete, Fritzsche) accounts for the impossible reading of “The best MSS.” (p. IX). For -ει write -αι and we get in uncials,

ΠΟΙΗΣΑΙΜΟΥ

ΠΟΙΗΣΛΙΜΟΥ

and then

ΠΟΙΗΣΕΙ ΛΙΜΟΥ

Cf. in Hexaplar renderings of נְשׁוּעִי (Ps. xxviii. 2, xxxi. 23) ἀναβοῆσαι (-ήσει).

The *yod* line begins *Manus meas* (יָדַי), and ends with *intellexi* (W *luxi*, 23. 55. 248. 253. 254. ἐπενόησα). Before *intellexi* comes *insipientiam ejus*, the *unwisdom* of Wisdom. This suggests ΔΓΝΟΗΜΑ sing.

(for 𐤀 ἀγνοήματα), which is not unlike ΔΓΝΙCΜΑ. According to 𐤀 S, *intellexi* should be followed immediately by *et in purificatione* (W *agnitione*) *inveni eam*.

The next letters are given by *direxi* (כוֹנְנַתִּי), *cor* (לֵב); and to the remaining initial words correspond more or less aptly, *Venter meus*, *Dedit*, *Appropriate* (𐤀 ἐγγίσατε) which does not suggest סוּרוֹ (Bickell), *Quid adhuc*, *Aperui os meum*, *Collum vestrum*, *In proximo*, *Videte*, *Assumite* (𐤀 μετάσχετε) a substitute for “Hear,” *Laetetur*. The shortening of the *p* line (𐤀 26<sup>c</sup>) to *In proximo est invenire eam*, 𐤀 ἐγγύς ἐστιν εὑρεῖν αὐτήν, is explained by the homœoteleuton (αὐτήν...αὐτήν) of its hemistichs.

Bickell's Latin, which is interspersed with words from 𐤀, is “bereits nach dem Resultate des Herstellungsversuches abgesetzt” (p. 323). The letter W refers to Walton's Polyglot. On the Vet. Lat. see also E p. 29 sq.

## THE HEBREW AND THE SYRIAC.

¶ li. 13—30 (p. LXXIX) agrees closely with ⚡ (p. LXXVIII) and differs from ⚣ (p. LXXVII).

## ד—א

The ד and א lines having disappeared, and ¶ חכמה being rendered by "julpônô," there is no mention of Wisdom, the subject of the poem, in ¶ until verse 25; pronouns which should refer to Wisdom are masculine; and verse 13 seems to refer to the name of the Lord (Bickell).

## ה—ו

On ⚡ Bickell writes (p. 323), "In V. 16 a habe ich mir eine ganz evidente Emendation nach dem Griechischen erlaubt; die absurde jetzige Lesart und ich betete sein Gebet als ich klein war ist nämlich dadurch entstanden, dass man die Form 'vaç'lit' als 'v'çallit' aussprach, dann aber, um wieder Sinn in den Satz hineinzubringen, 'ç'lûtêh' hinzufügte und 'ednô' durch Weglassung eines Buchstabens in '-nô' verwandelte." With this explanation of ⚡, the Hebrew here would seem to have been derived from the Syriac. But the conjecture is open to criticism, and does not end so well as it begins. To read אֲנִי אֲנִי τὸ οὖν, instead of אֲנִי אֲנִי τὸ οὖν μου (iv. 8, vi. 33 אֲנִי), is an artificial way of accounting for אֲנִי אֲנִי, ⚣ ὀλίγον a little. The same verse may give the ו (Bickell), but this is not certain.

## ז—ח

If ¶ 17 is the ז line, it may have begun with a זח or זחא now missing. The "yoke" of Wisdom (vi. 30) is seemingly out of place here: it comes in better below in the line וְצִוְּאֵיכֶם כֹּן, with which compare in Buber's *Midrasch Mishlé* 25 b אִם נָתַתְּ צִוְּאֵרְךָ בְּעוֹלָה שֶׁל תּוֹרָה כֹּן (S. S.). Under ⚣ on p. LXXXII it is conjectured that the true initial word טרדה of the line was replaced by a synonym עסקה (עשקה). Compare ¶ xxxviii. 4 a,

אל מארין מוציא תרופות בר א ימים

In the ח and ז lines ⚡ follows ¶ which has ארפק in both, in the former case perhaps as a corruption of ארפה (vi. 27, li. 10<sup>b</sup>). For the original of ⚣ 18 διενόηθη we might have thought of ומתי (Prov. xxxi. 16) if ¶ had not preserved the ח word חשבת.

## י—י

¶ נתתי for כוננתי (⚣ κατέθυνα) in the י line, and so ⚡, both placing it wrongly before the י line. Ending the י line with וְאֵבִיט בְּטַרְרָה, note that

Ⲭⲏⲙ xlii.—xliii. (C. & N. pp. 14, 16) quote Ex. xxiv. 10 וכעצם השמים  
 לְטָהֵר, and compare what is said of her brightness in the book of Wisdom.  
 Ⲭ 20 ἐν καθαρισμῶ, xliii. 1 καθαριότητος. Ⲭ 20 rightly καρδίαν for  
 ולב in the ל line.

### מ-ת

Ⲭ פנו a synonym for סורו in the ס line, Ⲛ better סטו. Ⲭ wrongly  
 רבים at the beginning of the ש line. Ⲛ סני at the end of the ר line, Ⲭ  
 πολλήν ἀνάπαυσιν. Ⲭ at the end of the ז line παιδείαν, Ⲛ ἁγίασμα.  
 Comparing Ⲭ vi. 21—25 ומשא כו' ושאה, we may suppose that we have  
 the original form of the ז line with a *vau* prefixed in Ⲭ 26<sup>a</sup>,

וּצְוָאֲרִיכֶם בַּעוֹלָה הַבִּיאוּ      וּמִשָּׂאָה תִּשָּׂא נַפְשֵׁכֶם :

Some things in the Cairo Text require fuller consideration than was  
 practicable in this edition (p. x). In places it is "manifestly corrupt," as  
 in the passage described as "A chaos of variants" (p. XXXVII). On the  
 whole it is not unlike the part of it which contains the acrostic in ch. li.,  
 where much of Ben Sira's Alphabet is given by Ⲭ as it stands (p. LXXIX),  
 other letters can be recovered with the help of the Versions, and a few  
 remain doubtful. Possibly Bickell's initial words are right or nearly right  
 everywhere except in the מ line.





Fragment of an ancient Hebrew manuscript, likely from the Book of Ecclesiastes, showing two columns of text in Hebrew script. The fragment is heavily damaged, with significant portions missing and the remaining text obscured by dark ink or dirt. The text is arranged in approximately 15 horizontal lines, with some characters appearing to be in a different script or dialect than standard medieval Hebrew. The fragment is irregularly shaped, with jagged edges and several large holes.

ECCCLUS. LEWIS-GIBSON FOLIO. VERSO.



Handwritten Hebrew text on a parchment fragment, likely from the Book of Ecclesiastes. The text is arranged in approximately 15 horizontal lines, though many characters are obscured by dark stains and the fragment's irregular edges. Legible words include:

- Line 1: וְכִי תִרְוַעַה
- Line 2: לְכָל יוֹמָךְ
- Line 3: וְיָסֵפְךָ
- Line 4: מִלְּפָנֶיךָ
- Line 5: מִלְּפָנֶיךָ
- Line 6: מִלְּפָנֶיךָ
- Line 7: מִלְּפָנֶיךָ
- Line 8: מִלְּפָנֶיךָ
- Line 9: מִלְּפָנֶיךָ
- Line 10: מִלְּפָנֶיךָ
- Line 11: מִלְּפָנֶיךָ
- Line 12: מִלְּפָנֶיךָ
- Line 13: מִלְּפָנֶיךָ
- Line 14: מִלְּפָנֶיךָ
- Line 15: מִלְּפָנֶיךָ



III.

PREFATORY NOTE

INTRODUCTION

NOTES ON THE TEXT

THE TEXT



## PREFATORY NOTE.

IN presenting to the learned public the following pages it is my first duty to state that on me falls the sole responsibility for the Introduction, the transcription of the Text, and the Notes to it. The only exceptions are the transcription of the Persian Glosses in the text (pp. 13—15) and the commentary on them in the notes; these are the work of an Oxford scholar whose well-known modesty and dread of publicity forbid me to disclose here his name.

In the Introduction the reader will find a description of the MSS. used in this edition, as well as a discourse on the Relation of Ben Sira to the O. T. The former needs no apology, whilst the latter will probably call forth a good deal of opposition; but this is no reason for suppressing views which are the result of studies pursued for a long time with earnestness and devotion. In the printed text the lines and pages correspond exactly to those of the MSS., of which I have endeavoured to make the transcript as faithful a copy as possible. This was fortunately no difficult task, since the MSS. from which this copy is prepared are in fairly good preservation. But where the *slightest* reason for doubt existed, where a word or a letter was not quite legible at the first glance, the words or letters in question were provided with the sign v in contradistinction to the sign — occurring as *raphe* over various letters in the MSS. In places where there is some real reason to doubt the reading in the text special warning is always given in the notes. In the numbering of the verses I have followed that of the *Authorised* Version; this version recommending

itself to me both on account of its fulness (or, as it has been considered, richness in interpolations) and its arrangement of the chapters. Verses not to be found in it (which means in most cases not to be found in any Greek MS.) are indicated by repeating the number of the preceding verse enclosed in brackets. In the Notes I give a commentary on such passages as seemed to require an explanation. This I have chiefly endeavoured to accomplish by giving as many references to parallels or echoes in the Hebrew literature, Biblical and post-Biblical, as were in any way calculated to throw light on the words of our author. The hitherto published Hebrew portions of B. S. are of course of the greatest importance and in the chapters are referred to as O. H. (=Original Hebrew), whilst the references to the Hebrew chapters included in this volume use the terms *above* and *below*. Portions again of B. S. which at present exist only in the Versions are cited as *Ecclus.* Of the versions, Greek as well as Syriac, I have, while consulting them throughout, made little use in my notes; reproducing their variants only in cases when the reading suggested by them seemed to be an improvement upon that afforded by our MSS., or (as in some few instances) when the misreadings and the mistranslations of the versions were calculated to bring our text into more prominent relief. In consulting the Greek I have mostly used Fritzsche's edition of the Apocrypha; the Hebrew text, as already pointed out by many specialists, affording many readings and giving whole verses not to be found in the Codices used by Professor Swete in his edition of the Septuagint but included often in Fritzsche's text or noticed at least in the *Apparatus Criticus*. I need hardly say that I do not consider my commentary as definitive. The obscurities are too many to allow us to hope for finality in a preliminary edition; and I am as anxious for the instruction of fellow-students as they are for the publication of these texts. I am also convinced that finality will not be reached without a more thorough-going study of the post-Talmudic literature in its various branches—philosophic, gnomic and liturgical—than students are wont to accord to it. But if it is not my "duty to complete the work,"



neither did I feel at liberty to desist from it altogether. Thus the attempt is made, whilst time and further study, added to "ministering to the sages" and "discussion with the disciples," will do the rest.

In conclusion it is my pleasant duty to record my thanks to the Rev. Aaron Bensimon, Chief Rabbi of Cairo, and Mr Jussef M. Cattai, Warden of the Jewish Community in Cairo, for their exceptional liberality in placing the treasures of their Genizah at my disposal, which alone made this publication possible. To my friend Mr L. D. Barnett of Trinity College I am indebted for assistance in reading the greater part of the proofs. I have also to express my thanks to my friend Mr Reginald Q. Henriques of Cairo (originally of Manchester), to whose kindness, beginning during my stay and still continuing, I am indebted for many a precious document and important MS.

S. SCHECHTER.

*March 1899.*

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## INTRODUCTION.

THE Fragments of the "Wisdom of Ben Sira" published in this volume come from the Genizah at Cairo to which we owe the former discoveries of this Apocryphon<sup>1</sup>. These Fragments, twenty pages of which are now edited for the first time, represent *two* Manuscripts, the one occupying pp. 3—10, the other the rest of the text pp. 11—24<sup>2</sup>. For convenience' sake we shall designate them as MS. A and MS. B.

### I.

#### *MS. A.*

MS. A consists of 4 leaves of paper. Size of the paper 18 × 11 cm., whilst the space given to the writing measures only 15 × 8.5 cm. The MS. is fairly well preserved except in four places where the paper is a little damaged<sup>3</sup>. But even there the injury done is not of a serious nature, affecting only two or three letters at a time, and these can easily be supplied.

There are no marks of guiding lines in the body of the MS., but the writing is bounded by vertical lines drawn through the length of the paper. In a few cases the letters overlap these lines<sup>4</sup>. In other places the scribe prolonged a letter in order to bring up the writing as close as possible to the marginal line<sup>5</sup>. Only in three places we have something like a waving<sup>6</sup> stroke (~) intended to fill up the line, the space left being too small for the word with which the next line begins.

<sup>1</sup> See *Times* of July 6, 1896, and Mrs Lewis' *In the Shadow of Sinai*, Ch. vii.

<sup>2</sup> pp. 21, 22 were given as a Genizah specimen in the *Jewish Quarterly Review* of January, 1898.

<sup>3</sup> Cf. 5 6<sup>c</sup>, 13 23<sup>a</sup>, 16 3<sup>c</sup> and 24.

<sup>4</sup> Such are the ך of ישינוך (3 8), לף of מאלף (6 6), the יא of יהליא (12 10), and the דנה of ילמרנה (15 10).

<sup>5</sup> For instance, the ל of מכל (3 18), the ך of צורו (4 6), the ה of בתחבולתיה (6 25), and the final ם of חייהם (16 26).

<sup>6</sup> These are to be found after חרע (7 20), רנלי (16 10), and שמעשיו (ibid. v. 15).

The number of writing lines on each page is 28 (pp. 3, 5, 6, 7, 10) and 29 (pp. 4, 8, 9) respectively. On pp. 3 and 5 the scribe made use of the 29th line to insert there one word (p. 3) or two (p. 5), which enabled him to commence the following page with a new verse.

With the exception of the prolonged letters, naturally distorted, the MS. is written in square characters, with a very slight tendency towards cursive, in a rather minute hand, as may easily be imagined from the small size of the paper and the large amount of writing it contains. The only real approach to cursive is visible in the ל, which sometimes (in the minority of cases) resembles the ל in various later MSS.<sup>1</sup> and in the ך combination, the basis of which is rather rounded. This fact however need not be interpreted as pointing to a late age. We have now in the Genizah collection *dated* MSS. of a decidedly cursive character from the middle of the 11th century, and our Fragment may thus without serious objection be attributed to the same if not to an earlier period.

The country in which our MS. was written is unknown, the MS. in its defective state giving no clue. But considering the place of its discovery it may safely be attributed to the Orient or to North Africa. So far as my examination of the Genizah allows me to judge, the great majority of its documents come from these parts of the world.

The number of words in a line varies between seven and eleven. Some words are provided with vowels and *raphe*-signs<sup>2</sup>; this however is not peculiar to this MS. The tetragrammaton is represented by two *Yods* crowned by a third *Yod* (יײ) <sup>3</sup>. The words are written in one continuous line across the page, not in the two columns which are such a conspicuous feature in MS. B. It should be noted that this hemistichal division is only an imitation of the mode in which the Book of Proverbs was intended

<sup>1</sup> See Steinschneider, *Vorlesungen über die Kunde Hebräischer Handschriften* p. 31 and the *Schreibtafel* at the end of the book.

<sup>2</sup> Cf. 3 18, 24—4 2, 21—6 5, 11, 22—12 6, 13—13 2<sup>c</sup>, 6, 8, 9—14 9, 11, 16, 26—15 10—16 5, 6, 18.

<sup>3</sup> See Steinschneider *Abbréviatur des Tetragrammaton* in the *Monatsschrift für Geschichte und Wissenschaft des Judentums* vol. 40, pp. 130 seq. His conclusion that this way of representing the tetragrammaton originated with the Franco-German Jews cannot well be accepted, as may be seen from the Genizah specimens published by S. S. in the *Jewish Quarterly*, x. p. 654 seq. reproducing a ritual never known in Europe in which the tetragrammaton is given by three *Yods* יײײ. The ספר יוחסין (in the *Mediaeval Jewish Chronicles*, II. published by Dr Neubauer) has also the יײײ.

to be written, but which was only observed by the "eminent scribe" (סופר מובהק), not as it seems by the usual copyists<sup>1</sup>. Our scribe, as we shall see presently, has no claim to this honourable title, and the division of the verses is marked by two dots (:), sometimes by one dot (·)<sup>2</sup>. But even these are sometimes wrongly placed, which shows that our scribe is not always very reliable<sup>3</sup>. Altogether he must be described as a very careless copyist. For not only may he be fairly suspected of having corrupted many words and even omitted whole verses<sup>4</sup>, but it can hardly be doubted that he was not always competent to read the MS. from which our copy was prepared<sup>5</sup>. Occasionally however he corrects his own mistakes. This he does either by drawing a line through the word or letter written wrongly<sup>6</sup>, or (mostly in the case of single letters) by providing it with a dot<sup>7</sup>, or by inserting the letter or the word omitted by mistake between the lines<sup>8</sup>.

In this class of mere self-corrections must, I think, be included the few readings to be found in the margins or between the lines<sup>9</sup>. They are all supplied by the same hand, and probably taken from the same MS. Had our scribe been in the possession of a second codex, it is not only likely that the number of the glosses would have been much larger (as may be seen from MS. B), but it is certain that he would have corrected from it such passages as 4 14, it being highly improbable that one and the same verse should be illegible in two distinct MSS. Unfortunately even these self-corrections were, as it seems, sometimes neglected. This fact is suggested by the dot-signs (·) on certain passages, apparently indicating some wrong reading in the body of the MS. but unaccompanied by the right one in the margin<sup>10</sup>.

As to orthographical peculiarities, they are mostly confined to the

<sup>1</sup> See *Masechet Soferim*, ed. Müller, text c. XIII. § 1 and notes pp. 172, 173.

<sup>2</sup> E.g. 3 17—4 10<sup>c</sup>—6 16—13 2<sup>c</sup> (1).

<sup>3</sup> See 4 14, 17<sup>a</sup>—6 3—16 15.

<sup>4</sup> See notes 4 19—5 4—6, 6 16—7 15, 12 13, etc.

<sup>5</sup> See note on 4 14.

<sup>6</sup> See 3 19<sup>b</sup>—12 13—14 18<sup>a</sup>, 18<sup>c</sup>, 23—15 3—16 15, 22.

<sup>7</sup> See 4 21—15 14, 19—16 8.

<sup>8</sup> See 5 10—6 11—12 13—13 2<sup>a</sup>, 2<sup>c</sup>—22<sup>a</sup>—14 9, 18<sup>a</sup>—15 14—16 22, 23.

<sup>9</sup> See 3 14—12 14—14 16<sup>(1)</sup>, 18<sup>c</sup>—15 3, 9.

<sup>10</sup> See pp. 4, 5, 6, 8, and 9. I suspect strongly that the · of רינה (4 2) ought to have been placed above the word, marking it as a mistake, the correct reading being רנה (see note). The same was probably the case with צריך (13 6) and ותין (14 16).

frequent use of the Yod<sup>1</sup>. Other strange phenomena in the MS. cannot well be reduced to a system and are discussed in the notes<sup>2</sup>.

Lastly I must remark that our MS. shows no indication of division into chapters; unless we take as such the two blanks, the one on p. 4 (before 4 11) and the other on p. 7 (before 13 2<sup>a</sup>). The first, closed at both ends by writing, may perhaps have been meant as a פתומה, whilst the second, in which the blank continues to the end of the line, was intended for a פתוחה<sup>3</sup>. The objection to this explanation is that the context in these places would rather lead us to expect a פתוחה before 4 11, the matter following being of a decidedly fresh nature, whilst 13 2<sup>a</sup> is so closely connected with the preceding verses as to leave scarcely room there for a פתומה.

## II.

### MS. B.

This MS., consisting of seven leaves of paper (pp. 11—24), comes from the same codex of which the Lewis-Gibson Fragment, as well as the Fragments in the Bodleian, once formed a part. It is now well known<sup>4</sup> and thus requires no detailed description. The only new feature is the letter פ̄ to be found in various places, viz.: on the top of p. 16 and ibid. on the margin against line 17 (v. 18); on the top of p. 18; on the margin of p. 22 against the 12th line (v. 12<sup>e(t)</sup>). I have no satisfactory explanation for it. One naturally thinks of the abbreviation פ in the Bible standing for פתוחה. But none of the different functions which the *pethuchah* is supposed to perform<sup>5</sup> could satisfactorily account for the omission of the פ in p. 17 (before 38 1), p. 18 (before 38 25), and p. 23 (before 51 13),—which are certainly quite separated

<sup>1</sup> E.g. ייהן (4 15), היבנע (4 25<sup>a</sup>), תשיים (6 32, see however 16 20 יישים), איותה (6 37<sup>e</sup>), יסיר (7 23), צריך (13 6, but צורך in 12 5<sup>a</sup>). Cf. on this point Rapoport in the Hebrew periodical *Bikkure Ha'ittim*, x. p. 104. See also O. H. p. xxxvi.

<sup>2</sup> An exception may be made in the case of the peculiar confusion between על and אל (see notes on 4 22, 28<sup>o</sup>), 5 5, 6<sup>e</sup>), which may perhaps be accounted for by the אל combination (א) resembling somewhat a reversed ע.

<sup>3</sup> See on this point Müller (as above), notes p. 30, No. 74.

<sup>4</sup> For the best description see I. Lévi's Introduction to his *L'Ecclésiastique*, p. ix. seq.

<sup>5</sup> See Müller (as above) p. 24.

from the previous verses<sup>1</sup>,—nor for its appearance on the top of p. 18, where the verse with which the page begins<sup>2</sup> is closely connected with those that precede it.

Another feature of our Fragment is the greater number of pointed words than were to be found in the hitherto discovered pages of the same MS.<sup>3</sup> Particularly worth noting is the pointing of וְהָרָם (38 17<sup>a</sup> gl.). Two more instances appear in וְאָרַח and in חֶקֶר (O. H. 42 3, 18). It is difficult to account for these dots except by describing them as representing the *ō* vowel of the well-known Babylonian system of pointing<sup>4</sup>. But in this case we shall have to assume that there is some mistake in the former place (38 17<sup>a</sup>) on the one hand—since וְהָרָם would give no sense—whilst on the other hand we shall have to explain all the other pointings as added by another hand, for there is some difficulty in accepting that one and the same scribe would use both the Oriental and the Babylonian system, though such dual punctuation is not unknown. Lastly I shall call attention to the two Persian glosses found in this Fragment, which teach the same lesson as those known from the O. H., namely that copies of the Hebrew Ecclesiasticus were not so scarce, as its later disappearance would lead us to believe<sup>5</sup>.

Of vital differences between the two MSS. there are only to be noticed: the נִסְיוֹן in MS. A and נִסּוּי in MS. B<sup>6</sup>, the יְחֻשָׁף in MS. A and מַחְסוּף in MS. B<sup>7</sup>, and the representation of the Tetragrammaton, which MS. A, as already mentioned, gives by ׀, and MS. B by ׀׀.

It is also to be noticed that MS. A shows a closer agreement with the Syr. than MS. B. Whilst the latter in many cases corresponds with the Gr. as against the Syr. we have very few instances of this kind in MS. A, which fact points to various classes of MSS. existing in the Hebrew itself.

<sup>1</sup> Cf. also O. H. 42 9, 15 and 44 1. I must however call attention to Dr Ginsburg's statement in his *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (pp. 18, 19) that in a certain Paris MS. there occur in the Book of Proverbs seven sectional divisions "simply preceded by a vacant line without the letter ב."

<sup>2</sup> כִּי יֵשׁ עַתָּה, etc. It is not impossible that it indicates that there is a *pethuchah* on the page, but in that case we should also expect one on the top of pp. 17 and 23.

<sup>3</sup> See 30 17<sup>(1)</sup> (gl.), 20<sup>(2)</sup>—36 8 gl. and 33 26. About O. H. cf. Smend, p. 5.

<sup>4</sup> See Smend, *ibid.*

<sup>5</sup> See notes on 32 1<sup>b</sup>, 35 20<sup>(1)</sup> and O. H. 40 18 gl. and 45 9 gl.

<sup>6</sup> See note on 4 17<sup>6</sup> and text 33 1. Cf. also O. H. 44 20<sup>d</sup>.

<sup>7</sup> See 6 9 and O. H. 42 1.

## III.

*Relation of Ben Sira to the Old Testament.*

The Fragments published in this volume have revealed so many important linguistic features that an examination of the style and language of the Wisdom of B. S., particularly in its relation to the canonical Writings, is most desirable. Such an examination of course suggested itself to every Biblical student as soon as the first discovery of the original was made, and I hinted at it in my essay "*A Fragment of the Original Text of B. S.*"<sup>1</sup>; but as the whole of the first find consisted of one leaf—amounting to about a fiftieth part of the whole book—I did not consider it sufficiently representative to justify serious conclusions. It is true, as was pointed out at the time, that among the two hundred words which the first Fragment restored to us of the original Hebrew of B. S. only three occurred that could not be found in the O. T. But the statistical test, laying so much stress on the proportion which the New-Hebrew words bear to others, did not recommend itself to me as satisfactory in the case of B. S.<sup>2</sup> For B. S., though not entirely devoid of original ideas, was, as is well known, a conscious imitator<sup>3</sup> both as to form and as to matter, his chief model being the Book of Proverbs<sup>4</sup>. Now Jewish writers have at almost all periods fairly succeeded in writing a pure Biblical Hebrew. To give an instance lying near at hand I shall refer here to Benzeeb, who flourished about twenty-one centuries after B. S. and in whose Hebrew re-translation of the latter's 'Wisdom' hardly more than a dozen Rabbinisms could be

<sup>1</sup> See *Expositor*, July 1896, p. 1.

<sup>2</sup> See Professor Driver's notice in the *Guardian*, July 1896, p. 1029, as well as his *Introduction to the Literature of the O. T.* (ed. 1891), p. 483.

<sup>3</sup> The statement by some writers that the Jews were imitators is as far as the canonical writers are concerned still to be proved. It is based on the assumption that certain Biblical books could not have been composed at the date which tradition has assigned to them. The books admittedly written "after the turning-point in the Hebrew style in the age of Nehemiah," such for instance as the books of Daniel, Ezra, Nehemiah, Ecclesiastes, Esther, and Chronicles, do not show any real effort to imitate the older literary productions. They write the style of their own age.

<sup>4</sup> Among others see Schürer, *Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi*, II. p. 593, Bickell, *Zeitschrift für Kat. Theologie*, 1882, and Seligmann, *Das Buch der Weisheit*, etc. p. 20. R. Saadyah (*Sepher Haggalui*, ed. Harkavy), p. 150, considers it also as a סֵפֶר מוֹסֵר הַדְּרוֹמָה לְסֵפֶר מִשְׁלֵי.



discovered<sup>1</sup>. His success is of course due to his skill in imitating the Biblical style. The test therefore for divining the real state of the language in an age of such productions is not to be sought in what the writers have succeeded, but in what they have failed, in accomplishing. B. S.'s production is undoubtedly a successful imitation on the whole, but it is not less certain that he failed in parts. Judged by this test, which I think is the only right one, we shall arrive at the conclusion that at the period in which B. S. composed his 'Wisdom,' classical Hebrew was already a thing of the past, the real language of the period being that Hebrew idiom which we know from the Mishnah and the cognate Rabbinic literature.

Before examining the evidence of B. S.'s failure it is necessary to point out that even his success need not deceive us, for, as in the case of other imitators, it is simply due to the fact that he had already made ample use of the Bible.

The following list, containing the phrases, idioms, typical expressions, and even whole verses about which there can be no reasonable doubt that they were either suggested to him by or directly copied from the Scriptures, will best show how well he was acquainted with the Bible and how much he made use of it:—

[Uncertainty of reading or interpretation is denoted by asterisks; in each case notes and text should be consulted. In O. H., Lévi's excellent commentary should be specially consulted.]

Eccclus.	<b>3</b>	8	ישיגוך וג'	Deut.	<b>28</b>	2
"		13	עזוב לו	Exod.	<b>23</b>	5
"		18, 21	גדולת עולם... פלאות ממך	Ps.	<b>131</b>	1
"		23	אל תמר	Exod.	<b>23</b>	21
"		26	לב כבד	"	<b>8</b>	28
"		29	ואזן מקשבת להנמה	Prov.	<b>2</b>	2
"		30	צדקה תכפר חטאת	Dan.	<b>4</b>	24

<sup>1</sup> Benzeeb died 1811. See Steinschneider's *Catalogue (of the Bodleian Library)*, col. 795. A similar production of proverbs in elegant Biblical Hebrew, betraying only a very few Rabbinisms and later philosophical phrases, are the משלי אסף by Isaac Satanow, who died about 1803. As an example of a failure I will notice here, Joshua Duklo's Hebrew Version of B. S. in which the Rab. dialect is predominant. See Zeitlin's *Kiryath Sepher*, p. 71.

Eccles.	4	1	ומר נפש	1 Sam.	22	2	(etc.)
"	"	3 <sup>a</sup>	תחמיר מעי	Lam.	1	20	
"	"	10 <sup>a</sup>	כאב ליתומים	Ps.	68	6	
"	"	12	אהבו חיים... יפיקו וג'	Prov.	8	35	
"	"	13	ותמכיה וג'	"	3	16, 18	
"	"	"	בברכת יי	Gen.	39	5	(etc.)
"	"	14 <sup>*</sup>	ואל אהב מאהביה	Prov.	8	17	
"	"	17 <sup>d</sup>	ימלא לבו כי	Exod.	35	35	
"	"	20 <sup>*</sup>	עת וג'	Eccles.	3	1	
"	"	21	משאת עון	Lev.	22	16	(Zeph. 3 18)
"	"	"	כבוד וחן	Ps.	84	12	
"	"	24	במענה לשון	Prov.	16	1	
"	"	28	ויי נלחם לך	Exod.	14	14	
"	"	28 <sup>(1)*</sup>	ו' לשונך אל תרגל	Ps.	15	3	
"	"	29	ורפי... במלאכתך	Prov.	18	9	
"	5	1	יש לאל ידי	Micah	2	1	(etc.)
"	"	1 <sup>(2)</sup>	תאות נפשך	Ps.	10	3	
"	"	2	אל ת' אחרי לבך וג'	Num.	15	39	
"	"	3	מבקש נרדפים	Eccles.	3	15	
"	"	4	אל ארך אפים	Exod.	34	6	(etc.)
"	"	7 <sup>c</sup>	וביום נקם	Is.	34	8	(etc.)
"	"	8	לא יועילו וג'	Prov.	11	4	
"	"	11	ובארך רוח	Eccles.	7	8	
"	"	12	ידך על פיך	Prov.	30	32	
"	6	1 <sup>b</sup>	וקלון ת' הרפה	"	18	3	
"	"	3	כעין יבש	Is.	56	3	(etc.)
"	"	4	נפש עוזה	"	"	11	
"	"	5	חיק ערב	Cant.	5	16	
"	"	"	ושפתי חן	Ps.	45	3	(Prov. 22 11)
"	"	8	ביום צרה	2 Kings	19	3	(etc.)

Ecclus.	6	9	ריב הרפתך	1 Sam.	25	39
"	16*		צרור היים	"	"	29
"	22*		ולא לרבים וג'	Job	32	9
"	27		דרש וחקר	Deut.	13	15
"	"		והחזקתה וג'	Prov.	4	13 (Job 27 2)
"	30		פתיל תכלת	Num.	15	38
"	31		ועמדת תפארת	Prov.	4	9 (etc.)
"	33		והט אונך	"	"	20
7	15		מלאכת עבדה	Lev.	23	7 (etc.)
"	11		מרים ומשפיל	1 Sam.	2	7 (Ps. 75 8)
"	12		אל תהרוש	Prov.	3	29
"	17		ת' אנוש רמה	Job	25	6
"	17 <sup>(1)</sup>		גל אל אל	Prov.	16	3 (etc.)
"	18		בוהב אופיר	1 Chr.	29	4 (etc.)
"	19		וטובת חן	Nahum	3	4
12	3*		וגם צדקה וג'	Is.	58	2
"	6		ישיב נקם	Deut.	32	41
"	10		אל תאמין בשונא	Prov.	26	24, 25
13	12		קושר קשר	2 Kings	12	21 (etc.)
"	19		פראי מדבר	Jer.	2	24 (Job 24 5)
"	21		נדחה מרע וג'	"	9	2 (Prov. 14 32)
"	23 <sup>a</sup>		עב יגיעו	Job	20	6
"	25		ישנא פניו	Eccles.	8	1
"	26		ושיג ושיה	1 Kings	18	27
14	3		רע עין	Prov.	23	6 (etc.)
"	15		הלא לאחר וג'	Ps.	49	11
"	"		ליודי גורל	Joel	4	3 (etc.)
"	17		כבגד יבלה	Is.	51	6 (Ps. 102 27)
"	19		ימשך אחריו	Job	21	33
"	20		אשרי אנוש...	"	5	17

## חכמת בן סירא

Eccclus.	14	20	בחכמה יהנה	Ps.	1	1, 2 & 37	30
"	"	23*	המשקיף וג'	Jud.	5	28	(etc.)
"	"	26	וישים קנו	Num.	24	21	(etc.)
"	"	27	וחוסה בצלה	Jud.	9	15	(Eccles. 7 12)
15	1		ותופש תורה	Jer.	2	8	
"	"	4	יבטה ולא יבוש	Ps.	22	6	
"	"	5	ובתוך קהל תפתח פיו	Prov.	24	7	
"	"	6	ששון וג'	Is.	51	3	
"	"	"	ושם עולם	"	56	5	
"	"	7	ידריכוה מתי שוא	Job	22	15	
"	"	9*	לא נ' תהלה	Ps.	33	1	
"	"	13	ולא יאננה ל'	Prov.	12	21	
"	"	14	אלהים מבראשית ברא	Gen.	1	1	
"	"	17	לפני...חיים ומוות וג'	Deut.	30	15	(Jer. 21 8)
"	"	19	עיני אל וג'	Ps.	33	15, 18	
16	1		בבני עולה	2 Sam.	3	34	(etc.)
"	"	3 <sup>a</sup>	אל תאמין בחייהם	Job	24	22	
"	"	5	רבות כאלה	"	16	2	
"	"	6	יוקרת אש ובגוי הנף	Is.	65	5 & 10	6
"	"	10	שש מאות אלף רגלי	Num.	11	21	(etc.)
"	"	13	תאות צדיק	Prov.	10	24	
"	"	15	הקשה את לב פרעה	Exod.	7	3	
"	"	17 <sup>c</sup>	בעם כבד	Num.	20	20	
"	"	18	הן השמים ושמי השמים	1 Kings	8	27	
"	"	19	קצבי הרים	Jonah	2	7	
"	"	23	חסרי לב	Prov.	6	32	(etc.)
"	"	25	במשקל רוחי	Job	28	25	
"	"	"	אחזה דעי	"	32	10	
30	11 <sup>(b)</sup> , 12 <sup>a*</sup>		כפתן וג'	Ez.	29	7	
"	"	12 <sup>c</sup>	מפה נפש	Job	11	20	

Ecclus. 30	13	והכבד עולו	1 Kings 12	10
"	19 (gl.)*	לאללי הגוים וג'	Ps.	115 6
"	20 <sup>b(2)</sup>	ויי מבקש מידו	1 Sam.	20 16 (etc.)
"	21*	אל תתן לד'... בעונך	Ps.	31 11
31	5	ר' ח' לא ינקה	Prov.	28 20
"	6 <sup>(1)</sup>	להושע ביום עברה	"	11 4
32	3 (gl.)*	והצנע לכת	Micah	6 8
"	4	תשפך שיה	Ps.	102 1
"	16, 16 <sup>(1)</sup>	יבין משפט	Prov.	28 5
"	17 <sup>(1)</sup>	ישמור לשונו	"	21 23, 24
"	22 <sup>(1)</sup>	בדרך רשעים	"	4 19
"	22 <sup>(2)</sup>	שמור וג'	"	19 16
"	24	נוצר תורה	"	28 7
35	9 gl.	מלוה יי וג'	"	19 17
"	11	כי אל' וג'	Jer.	51 56
"	"	ושבעתים ישיב	Ps.	79 12
"	12 <sup>a</sup>	אל תשחד וג'	Deut.	10 17
"	12 <sup>c</sup>	עמו משוא פנים	2 Chr.	19 7
"	15	דמעה על להי	Lam.	1 2
"	17 <sup>c</sup>	ושופט... יעשה משפט	Gen.	18 25
"	18 <sup>c</sup>	עד ימחץ מתני וג'	Deut.	33 11
"	18 <sup>c</sup>	ומטה רשע	Ez.	7 11
"	19 <sup>a</sup>	עד ישיב וג'	Jer.	25 14 (Prov. 24 29 & 12 14)
36	2	פחדך על כל הגוים	1 Chr.	14 17
"	3 gl.	הניף יד על	Zech.	2 13 (etc.)
"	5	כי אין וג'	1 Chr.	17 20
"	6	ח' אות... האדר יד וג'	Ps.	74 11 & 44 4 (Exod. 15 6)
"	7	ושפוך חמה	Jer.	10 25
"	7*	צר... אויב	Ps.	74 10
"	8 <sup>a</sup>	קין... מועד	Dan.	11 35

Eccclus.	36	8 <sup>(1)</sup>	כי מי וג'	Job	9	12	(Eccles. 8 4)
"	"	10*	השבת ראש	Ps.	74	13	(& 8 3)
"	"	10*	פאתי מואב	Num.	24	17	
"	"	11	שבטי יעקב וג'	Is.	49	6	(Ps. 74 2)
"	"	13	מכון שבתך	Exod.	15	17	(2 Chr. 6 30)
"	"	14	ומכבודך וג'	1 Kings	8	11	(etc.)
"	"	17 <sup>a</sup>	תפלת עבריך	Dan.	9	17	(1 Kings 8 30)
"	"	17 <sup>a*</sup>	ברצונך על עמך	Ps.	106	4	
"	"	17 <sup>b</sup> gl.	ויראו כל אפסי ארץ וג'	Is.	52	10	
	37	31	בלא מוסר וג'	Prov.	5	23	
	38	2	ישא משאות	Gen.	43	34	(2 Sam. 11 8)
"	"	3	ולפני וג'	Prov.	22	29	
"	"	10	ומהכר פנים	"	24	23	(etc.)
	39	15 <sup>c</sup>	נבל...בתרועה	Ps.	33	2, 3	
"	"	17 <sup>c*</sup>	ומוצא פיו אוצרו	"	"	7	
"	"	18	ואין מעצור לתשועתו	1 Sam.	14	6	
"	"	19	ואין נסתר מנגד עיניו	Amos	9	3	
"	"	20*	מספר ל'	Ps.	147	5	
"	"	23	גוים יוריש	Exod.	34	24	(Ps. 44 3)
"	"	"	ויהפך למלח משקה	Gen.	13	10	(Ps. 107 34)
"	"	26 <sup>c</sup>	דם ענב	Deut.	32	14	
"	"	28	הרים יעתיקו	Job	9	5	
"	"	29	אש וברד	Ps.	148	8	
"	"	30*	וחרב נוקמת	Lev.	26	25	
"	"	30 <sup>c</sup>	והמה באוצר ולעת	Job	38	22, 23	
"	"	31	ישישו	Ps.	19	6	
"	"	"	ימרו פיו	Num.	20	24	(etc.)
"	"	35*	וברכו את שם קדשו	Ps.	145	21	
	40	1 <sup>c</sup>	צאתו מרחם אמו	Num.	12	12	
"	"	"	אם כל חי	Gen.	3	20	

Ecclus. 40	3	יושב כסא	Prov.	20	8
" "	"	עפר ואפר	Gen.	18	27
" 4	"	אימת מות	Ps.	55	5
" 5 <sup>c</sup>	"	נוחו על משכבו	Is.	57	2
" 9	"	חרהר וחרב	Deut.	28	22
" "	"	שד ושבר	Is.	60	18
" 11	"	כל מארץ וג'	Eccles.	12	7
" 13	"	כנחל איתן	Amos	5	24 (Deut. 21 4)
" "	"	בהויו קולות	Job	38	25
" 14	"	כי פ' לנצה יתם	"	4	20
" 15	"	שן סלע	"	39	28
" 17	"	וחסד...ימוט	Prov.	10	30
" 18	"	יין ושבר	Lev.	10	9 (etc.)
" 19	"	יעמידו שם	Deut.	25	7
" 22	"	צמחי שדה	Ez.	16	7
" 23	"	אשה משכלת	Prov.	19	14
" 24*	"	אה...צרה	"	17	17
" "	"	צדק מצלת	"	10	2
" 26 <sup>c</sup>	"	ביראת יי' מחסור	Ps.	34	10
" 27	"	כבוד הפתה	Is.	4	5
" 30	"	תבער כמו אש	Jer.	20	9
41	2 <sup>c</sup>	ואבר תקוה	Ez.	37	11 (etc.)
" 4	"	זה חלק וג'	Job	20	29 (27 13)
" "	"	תמאס בתורת	Is.	5	24
" 9	"	תולידו לאנחה	Prov.	17	21
" 9 <sup>c</sup>	"	לשמחת עולם	Is.	35	10
" 11	"	אך שם...לא יכרת	"	56	5
" 14 <sup>a</sup>	"	שמעו בנים	Prov.	1	8 (etc.)
42	1 <sup>c</sup>	ומצא הן בעיני	Gen.	6	8 (etc.)
" 1 <sup>c</sup>	"	תשא פנים	Deut.	10	17 (etc.)

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Ecclus. <b>42</b>	4 <sup>a</sup>	שחק מאזנים	Is.	<b>40</b>	15
"	4 <sup>b</sup>	בין רב למעט	Num.	<b>26</b>	56
"	6	ידיים רפות	Is.	<b>35</b>	3 (Job 4 3)
"	13	כי מבגד יצא עש	"	<b>50</b>	9
"	15	אזכר נא מעשה אל	Ps.	<b>77</b>	12
"	"	וזה חזיתי ואספרה	Job	<b>15</b>	17
"	16	וכבוד יי וג'	Ps.	<b>104</b>	31
"	17	לא...לספר וג'	"	<b>40</b>	6
"	18	תהום ולב הקר	Job	<b>38</b>	16
"	20*	לא נעדר	Is.	<b>40</b>	26 (etc.)
"	21 <sup>c</sup>	ו' צ' לכל מבין	"	"	14
<b>43</b>	1 <sup>b</sup>	ועצם שמים	Exod.	<b>24</b>	10
"	2	מה נורא מעשי יי	"	<b>34</b>	10 (Ps. 66 3)
"	5	כי גדול יי עושהו	Ps.	<b>95</b>	3, 5
"	6	ואות עולם	Gen.	<b>1</b>	14 (Is. 55 13)
"	8 <sup>c</sup>	נבלי מ'	Job	<b>38</b>	37
"	10	בדבר אל וג'	Ps.	<b>33</b>	6
"	11*	ראה קשת...בנבור	Ez.	<b>1</b>	28
"	14 gl.	למענו ברא	Prov.	<b>16</b>	4
"	17	קול רעמו וג'	Job	<b>37</b>	5 (Ps. 29 3, 9)
"	"	סופה וסערה	Is.	<b>29</b>	6
"	19	כפור ב' י'	Ps.	<b>147</b>	16
"	"	ויציין...ציצים	Num.	<b>17</b>	23
"	20 <sup>c</sup>	וכשרין ילבש	Is.	<b>59</b>	17
"	21 gl.	יבול הרים	Job	<b>40</b>	20
"	24	יורדי הים וג'	Ps.	<b>107</b>	21, 23, 31
"	"	לשמע אזוננו	"	<b>18</b>	45 (Job 42 5)
"	25 <sup>d</sup>	שם פלאות וג'	"	<b>107</b>	24 & <b>104</b> 25
"	"	מין כל הי	Gen.	<b>7</b>	14
"	27	וקין דבר וג'	Eccles.	<b>12</b>	13



Ecclus.	<b>43</b>	28	נגדלה עוד וג'	Ps.	<b>145</b>	3 (Job 5 9)
"		3 <sup>o</sup>	תחליפו כח	Is.	<b>40</b>	31
<b>44</b>		1	אנשי חסד	"	<b>57</b>	1
"		3	ואנשי שם בנבורתם	Gen.	<b>6</b>	4
"		5	ח' מזמור על חוק	Ps.	<b>119</b>	54
"		6	אנשי חיל	Gen.	<b>47</b>	6 (etc.)
"		9 <sup>o</sup>	כאשר לא היו היו	Job	<b>10</b>	19 (Obad. 16)
"		11	עם זרעם וג'...ונחלתם	Prov.	<b>13</b>	22
"		13	עד עולם וג'	Ps.	<b>112</b>	6, 9
"		16*	והתהלך לפני יי וילקח	Gen.	<b>5</b>	24
"		17	נמצא תמים	"	<b>6</b>	9
"		18	באות עולם...כל בשר	"	<b>9</b>	12, 16
"		19	אברהם אב המון גוים	"	<b>17</b>	4
"		20 <sup>b</sup> , 20 <sup>c</sup>	וכא בברית וג'	Neh.	<b>9</b>	8
"		21	לברך בזרעו גוים	Gen.	<b>22</b>	18
"		21 <sup>c</sup>	מים ועד ים ומנהר ועד אפסי ארין	Zech.	<b>9</b>	10 (Ps. 72 8)
"		22*	הקים בן	Gen.	<b>26</b>	3
"		22 <sup>c</sup>	ברית כל וג'	Lev.	<b>26</b>	42, 45 (Is. 42 6)
<b>45</b>		3 <sup>c</sup> *	ויצוהו אל	Exod.	<b>6</b>	13
"		5 <sup>c</sup>	ביעקב הקיו וג'	Ps.	<b>147</b>	19
"		6	וירם קדוש וג'	Num.	<b>18</b>	19
"		7 <sup>b</sup>	ויתן עליו הוד	"	<b>27</b>	20
"		7 <sup>d</sup>	בתועפות ראם	"	<b>23</b>	22
"		8	בכבוד ועוז	1 Chr.	<b>16</b>	28 (etc.)
"		10	בגדי קדש זהב וג'	Exod.	<b>28</b>	4, 15, 32
"		11 <sup>b</sup>	אבני הפין	Is.	<b>54</b>	12
"		"	פתוהי חותם	Exod.	<b>28</b>	21
"		11 <sup>d</sup>	כל אבן יקרה	Ez.	<b>28</b>	13
"		"*	למספר...ישראל	Josh.	<b>4</b>	5
"		12	עטרת פז	Ps.	<b>21</b>	4

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Ecclus.	<b>45</b>	14	כליל תקמר	Lev.	<b>6</b>	15
"		15 <sup>c</sup>	ולזרעו וג'	Ps.	<b>89</b>	30
"		16, 16 <sup>a</sup>	עלה וחלבים...ולכפר..	2 Chr.	<b>35</b>	14 (Lev. 16 34)
"		17 <sup>c</sup>	וילמד...חק ומשפט את בני ישראל	Ps.	<b>147</b>	19 (Deut. 4 14)
"		18	ויקנאו וג'	Ps.	<b>106</b>	15, 16
"		19 <sup>c</sup>	בשביב אשו	Job	<b>18</b>	5
"		21 <sup>a</sup> , 22 <sup>c</sup>	אשי יי' יאכלון וג'	Deut.	<b>18</b>	1, 2 (Num. 18 3)
"		23 <sup>c</sup>	ויעמד בפרץ	Ps.	<b>106</b>	23
"		23 <sup>e</sup>	ויכפר על בני ישראל	Num.	<b>25</b>	13
"		24	ברית שלום	"	"	12
"		25 <sup>c</sup>	יי' הטוב	2 Chr.	<b>30</b>	18
"		"	המעמר...כבוד	Ps.	<b>8</b>	6
<b>46</b>		1	משרת משה	Num.	<b>11</b>	28 (etc.)
"		1 <sup>c</sup>	להנקם וג' ולהנחיל	Josh. 10	<b>13</b>	& 1 6
"		3	מ' ה' לפניו יתיצב	Josh.	<b>1</b>	5
"		"	מלחמות יי' נלחם	1 Sam.	<b>25</b>	28
"		6 <sup>c</sup>	למען דעת וג' גוי חרם	Josh.	<b>4</b>	24 (Is. 34 5)
"		6 <sup>e</sup>	כי מלא	Num.	<b>14</b>	24
"		7 <sup>a</sup>	להשיב חרון	"	<b>25</b>	4 (etc.)
"		8	משש מאות אלף רגלי	"	<b>11</b>	21 (etc.)
"		8 <sup>c</sup>	ארץ זבת וג'	Exod.	<b>3</b>	8 (etc.)
"		9 <sup>c</sup>	להדריכם וג' נחלה	Josh.	<b>14</b>	9 (Amos 4 13)
"		11 <sup>c</sup>	ולא נסוג וג'	Ps.	<b>44</b>	19
"		13 <sup>c</sup>	נויר יי'	Jud.	<b>13</b>	5
"		13 <sup>e</sup>	וימשח נגידים וג'	1 Sam.	<b>9</b>	16
"		16 <sup>e</sup> , 17 <sup>*</sup>	בעלתו...וירעם...	1 Sam.	<b>7</b>	9, 10
"		19	נחו וג'	Is.	<b>57</b>	2
"		"	העיד יי' ומשיחו	1 Sam.	<b>12</b>	5
"		19 <sup>e*</sup>	כופר וג'	"	"	3
"		20	ויגד וג' דרכיו	Job	<b>21</b>	31
"		20 <sup>c</sup>	וישא מארץ קולו	Is.	<b>29</b>	4

Ecclus.	<b>47</b>	2	כי כחלב מורם וג'	Ps.	<b>89</b>	20
"	"	5	ויתן בימינו עז	1 Sam.	<b>2</b>	10
"	"	9 (gl.)	מזמור הנעים	2 Sam.	<b>23</b>	1
"	"	10 <sup>c*</sup>	לפני וג' משפט	Ps.	<b>119</b>	62
"	"	11	י"י העביר	2 Sam.	<b>12</b>	13
"	"	"	וירם...קרנו	1 Sam.	<b>2</b>	10 (etc.)
"	"	11 <sup>c</sup>	וכסאו הכין	1 Chr.	<b>17</b>	12
"	"	12	בן משכיל	Prov.	<b>10</b>	5
"	"	13	הניח לו מסביב	2 Chr.	<b>20</b>	30 (Josh. 21 42)
"	"	18	בשם הנכבד	Deut.	<b>28</b>	58
"	"	19	ותתן לנשים	Prov.	<b>31</b>	3
"	"	"	ותמשילם וג'	Is.	<b>3</b>	12
"	"	20	ותחלל את יצועך	Gen.	<b>49</b>	4
"	"	22	ולא יפיל וג'	2 Kings	<b>10</b>	10
"	"	22 <sup>c</sup>	נין ונכד	Is.	<b>14</b>	22
"	"	"*	ואוהביו וג'	Ps.	<b>145</b>	20
"	"	23 <sup>c</sup>	ירבעם וג'	2 Kings	<b>3</b>	3
"	"	25	ולכל רעה התמכר	1 Kings	<b>21</b>	20 (etc.)
<b>48</b>	"	1	כתנור בוער	Mal.	<b>3</b>	19
"	"	2	וישבר וג'	Lev.	<b>26</b>	26
"	"	3*	עצר שמים	Deut.	<b>11</b>	17
"	"	10 <sup>b, c*</sup>	לפני וג' להשיב וג'	Mal.	<b>3</b>	23, 24
"	"	12 <sup>c</sup>	פי שנים	2 Kings	<b>2</b>	9
"	"	12 <sup>d</sup>	מוצא פיהו	Deut.	<b>8</b>	3
"	"	12 <sup>e</sup>	לא זע	Est.	<b>5</b>	9
"	"	"	משל ברוחו	Prov.	<b>16</b>	32
"	"	13	לא נפלא וג'	Gen.	<b>18</b>	14 (etc.)
"	"	15	בכל זאת לא שב	Is.	<b>5</b>	25
"	"	"	ע' א' נסחו מארצם	Deut.	<b>28</b>	63 (Prov. 2 22)
"	"	"	ויפצו וג'	"	"	64

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Ecclus.	<b>48</b>	18 <sup>c</sup>	ו'גדף וג'	2 Kings	<b>19</b>	22 (etc.)
"		19	ו'חילו כ'ולדה	Is.	<b>13</b>	8
"		21	ו'המם במגפה	1 Sam.	<b>7</b>	10
"		24	ברוח גבורה	Is.	<b>11</b>	2
"		"	אבלי צ'יון	"	<b>61</b>	3
<b>49</b>		1	כקטרת סמים וג'	Exod.	<b>31</b>	11
"		5	לגוי נבל	Deut.	<b>32</b>	21
"		6 <sup>c</sup>	מרחם...נביא	Jer.	<b>1</b>	5
"		7 <sup>b</sup>	לנתוש וג'	"	"	10
"		13 <sup>c</sup>	ו'רפא וג'	1 Kings	<b>18</b>	30
"		"	דלתים ובריה	Deut.	<b>3</b>	5 (Josh. 6 26)
"		16	תפארת אדם	Is.	<b>44</b>	13
<b>50</b>		5	מבית הפרכת	Exod.	<b>26</b>	33 (etc.)
"		6	ככוכב אור	Ps.	<b>148</b>	3
"		7	וכקשת נראתה בענן	Gen.	<b>9</b>	14
"		8 <sup>a</sup>	יבלי מים	Is.	<b>30</b>	25 (etc.)
"		8 <sup>c</sup>	כפרח לבנון	Nahum	<b>1</b>	4
"		9 <sup>a</sup>	לבונה על המנחה	Lev.	<b>6</b>	8
"		9 <sup>b</sup>	אבני חפ'ן	Is.	<b>54</b>	12
"		10	כזית רענן	Jer.	<b>11</b>	16
"		12 <sup>e</sup>	ו' כערבי נחל	Job	<b>40</b>	22
"		13 <sup>b,c</sup>	נגד כל קהל ישראל	1 Kings	<b>8</b>	22
"		16 <sup>a</sup>	בחצצרות מקשה	Num.	<b>10</b>	2
"		17 <sup>a</sup>	כל בשר וג'	"	<b>16</b>	22
"		17 <sup>c</sup>	קדוש ישראל	Is.	<b>1</b>	4 (etc.)
"		19 <sup>a</sup>	ו'ירנו כל עם	Lev.	<b>9</b>	24
"		25	קצה נפשי	Num.	<b>21</b>	5
"		"	איננו עם	Deut.	<b>32</b>	21
"		26	גוי נבל	"	"	"
"		28	אשרי איש...יהגה	Ps.	<b>1</b>	1, 2 (Prov. 3 13)
"		29 <sup>b</sup>	יראת יי חיים	Prov.	<b>19</b>	23

Eccclus. 51	1 <sup>c</sup>	אספרה וג'	Ps.	22	23
"	2 <sup>a</sup>	פדית...נפשי	"	34	23 (etc.)
"	2 <sup>b</sup>	השנת...משחת	Job	33	18
"	2 <sup>e</sup>	מדבת עם	Ez.	36	3
"	"	משוט לשון	Job	5	21
"	"	שמי כזב	Ps.	40	5
"	3 <sup>a</sup>	כרוב הכרך	Neh.	13	22 (Is. 63 7)
"	3 <sup>d</sup>	מרבות צרות	Ps.	71	20 (Deut. 31 17)
"	5 <sup>d</sup>	וטפלי שקר	Job	13	4
"	5 <sup>b</sup>	וחצי לשון מרמה	Ps.	120	4, 3
"	6	ותנע וג' וחיתי וג'	"	88	4, 7 & 86 13
"	8 <sup>a</sup>	והסדיו וג'	"	25	6
"	10 <sup>b</sup>	אל תרפני ביום צרה	Prov.	24	10
"	"	ביום שואה ומשואה	Zeph.	1	15 (etc.)
"	11 <sup>a, c</sup>	אהללה שמך...אז שמע וג'	Ps.	145	2 & 143 1
"	12 <sup>c</sup>	ואברכה את שם יי	"	"	1
"	12 <sup>(1)</sup>	הודו וג'	"	136	1 (etc.)
"	12 <sup>(2)</sup>	לשומר ישראל	"	121	4
"	(4)	ליוצר הכל	Jer.	10	16
"	(5)	לגואל ישראל	Is.	49	7
"	(6)	למקבץ נדחי ישראל	"	56	8 (Ps. 147 2)
"	(8)	למצמיה קרן לבית דוד	Ps.	132	17
"	(12)	לאביר יעקב	"	"	2 (Gen. 49 24)
"	(13)	לבוחר בציון	"	"	13
"	(15)	וירם קרן וג'	"	148	14
"	13	אני נער	"	71	17 & 119 9
"	13 <sup>(1)</sup>	א' מנעורי וג'	"	"	17
"	18*	השבתי וג'	"	119	59
"	20 <sup>a</sup>	ולנצה נצחים	Is.	34	10
"	28, 29	בנערותי...בשיבתי*	Ps.	71	17, 18

This list speaks for itself; it extends almost over the whole Canon of the O.T., and, what is of special importance, it covers all the books

or groups of the Psalms<sup>1</sup>. In fact the impression produced by the perusal of B. S.'s original on the student who is at all familiar with the Hebrew Scriptures is that of reading the work of a post-canonical author, who already knew his Bible and was constantly quoting it. A few words of comment however as to the nature of these quotations are necessary.

The greatest number of these are what we may perhaps term adaptive<sup>2</sup>. By this I understand such Scriptural passages, phrases, and groups of words as could not have been embodied by B. S. in his 'Wisdom' without subjecting them first to the process of adaptation. This he managed mostly by slightly altering the Biblical text, by transposing words or giving them a different pointing, or by omitting or adding some words, or by combining various phrases, sometimes also by giving to the Biblical expression a meaning foreign to its original purport. The following few specimens will illustrate these various alterations:

B. S.	3	8	ישגוך כל ברכות	Deut.	28	2	ובאו עליך כל הברכות האלה והשיגוך
„	13	23 <sup>a</sup>	שכלו עד עב יגיעו	Job	20	6	וראשו לעב יגיע
„	15	6	ששון ושמחה ימצא	Is.	51	3	ששון ושמחה ימצא

<sup>1</sup> Cf. especially the references in the list to Pss. 1—8—15—19—21—22—25—28—31—33—34—37—40—44—49—55—71—74—77—84—88—89—95—102—104—106—107—112—115—119—120—121—131—132—136—145—147—148. A study of the list will show that some of these Pss. furnished B. S. with more than one quotation. Again, as regards Ps. 19, though only one verbal quotation from it is given, there can be little doubt that B. S.'s description of the planets (O. H. 42) was partly at least suggested by this Ps. Very instructive in this respect is B. S.'s epilogue (51 13—30). In form, as is well known, it is an imitation of the last 23 *vv.* of Proverbs (31 10—31), whilst the matter was undoubtedly largely suggested to B. S. by Pss. 71 and 119. But both in language and in style it is as far removed from the Psalms as is any Rabbinic composition from the book of Deuteronomy.

<sup>2</sup> For merely reminiscent passages, see the various commentaries on Ben Sira. Cf. also Ehart, *Abfassungszeit und Abschluss des Psalters*, p. 126 and Dr C. H. H. Wright, *The Book of Koheleth*, p. 41 seq. (B. S. an imitator of Koheleth). With regard to this latter I will only draw particular attention to O. H. 43 27 וקין דבר הוא הכל and Eccles. 12 13 סוף דבר הכל נשמע which B. S. had undoubtedly borrowed from Eccles., where it is only at the end of the book that the סוף דבר can give a real sense. Lévi, who also drew attention to this parallel, does not think it convincing, but he gives no reasons. With regard to Job see Halévy, p. 67 seq. (cf. also Baethgen, *Die Psalmen übersetzt*, etc. 2nd ed. p. xxvi. seq.). In fact the whole of B. S.'s cosmography is a mere echo of the last chapters of Job, whilst his teleology (e.g. 39 21—34, and 43 14) is based on Job 37 12, 13, and 38 22, 23. The אוצרות of the Bible (cf. besides Job, Deut. 28 12, 32 34, Jer. 50 25, and Ps. 33 7) seem to have much occupied the thoughts of post-canonical writers, cf. the book of Enoch, cc. 41, 60, and 68, and B. T. *Chaggigah* 12<sup>b</sup>. [I am informed now that Mr Thomas Tyler has also pointed out the reference of Ben Sira 43 27 to the epilogue of Eccles. 12 13, in the *Guardian*, Feb. 17, 1897. Dr Taylor has also noticed this reference, *Jewish Fathers*, second edition, p. 172.]

B. S.	15	7	לא ידריכוה מתי שוא	Job	22	15	יאשר דרכו מתי און
"	"	14	אלהים מבראשית ברא	Gen.	1	1	בראשית ברא אלהים
"	16	25	במשקל רוהי	Job	28	25	לעשות לרוה משקל
"	30	12 <sup>a</sup>	ובקע מתניו	Ez.	29	7	ובקעת... כתף... והעמדת מתנים
"	44	20 <sup>b</sup> , 20 <sup>c</sup> , 21	ובא בברית עמו... ובניסוי נמצא נאמן על כן בשבועה הקים לו לברך בורעו	Neh.	9	8	ומצאת את לבבו נאמן לפניך וכרות עמו הברית ...לתת לזרעו ותקם את דבריך
"	45	6	וירם קדוש את אהרן... וישימהו לחק עולם	Num.	18	19	כל תרומת הקדשים אשר ירימו...אתך לחק עולם
"	"	17 <sup>c</sup>	וילמד את עמו חק ומשפט את בני ישראל	Ps.	147	19	מגיד דבריו ליעקב חקיו ומשפטיו לישראל
"	50	17 <sup>a</sup>	כל בשר יחדיו נמהרו ויפלו על פניהם	Num.	16	22	ויפלו על פניהם ויאמרו אל א' ה' לכל בשר
"	"	19 <sup>a</sup>	וירנו כל עם הארץ	Lev.	9	24	ווירא כל העם וירנו

Others again are simple verbal quotations<sup>7</sup>. But both in this and in the former class the most noteworthy feature is the artificial or Paitanic<sup>8</sup>

<sup>1</sup> Cf. also Job 11 11 (מתי שוא). See also O. H. 46 9<sup>c</sup> במתי ארץ, which is taken from Amos 4 13, but the application of it to Caleb was undoubtedly suggested by Jos. 14 9 דרכה. (Cf. Messrs Cowley and Neubauer, *O. H.* p. 30, n. 4.) This strongly recalls the Rabbinic גזירה שוה.

<sup>2</sup> It is difficult to account for this deviation from the verbal order of the Scriptures. It is the more significant in view of the tradition that אלהים ברא בראשית was the order adopted by the Septuagint translators. Cf. Müller as above text 1. and notes p. 14. See also Geiger, *Urschrift*, p. 345, and Frankel, *Vorstudien zur Septuaginta*, p. 32.

<sup>3</sup> See also note on 11<sup>(1)</sup>.

<sup>4</sup> See Prof. D. H. Müller, *Vienna Oriental Journal*, XI. p. 105. Cf. also Ps. 106 16 ה' קדוש ה'.

<sup>5</sup> Cf. also Zech. 2 17.

<sup>6</sup> The addition of the הארץ is probably taken from Ez. 46 3 and 9.

<sup>7</sup> E.g. 3 23—4 1, 24—5 1, 4—6 30—7 17—12 6—15 6—16 10, 18—36 2, etc.

<sup>8</sup> See Zunz, *Gottesdienstliche Vorträge*, p. 393 (2nd ed.) about the use of the terms פייטן, פייטנא (ποιητής), by which are generally understood the poets or the hymnologists of the Synagogue. They created many new grammatical forms and words. Their writing is mostly a mosaic and their style is allusive. This style was fashionable among Jewish authors for many centuries. Moses Ibn Ezra, *Sepher ha-Tarshish*, where the references to Scripture are given in lines corresponding to the text, will give an idea of this form of composition to one unacquainted with it.

tendency betrayed by them. It consists (to use the words of Prof. Bacher, who first pointed it out) in borrowing a number "of ready-made expressions and phrases from the Scriptures, hereby already exhibiting that mosaic style which is characteristic of the later post-Talmudical authors<sup>1</sup>." Referring the reader to the Professor's list as far as the O. H. is concerned, I will confine myself here to a few instances from the pages included in this volume:

B. S.	4	28	וַיִּנְלַחֵם לָךְ	B. S.	36	10	פִּאֲתֵי מוֹאֵב
"	6	30	פְּתִיל תְּכֵלֶת	"	38	2	יֵשָׁא מִשְׁאוֹת
"	13	23 <sup>a</sup>	עֵב יִנְעוּ	"	49	13 <sup>c</sup>	וַיִּרְפָּא אֶת הַרִיסְתֵינוּ
"	14	23	הַמִּשְׁקִיף בְּעַד חִלּוּנָה	"	"	"	רִלְתִים וּבְרִיָה
"	16	19	קִצְבֵי דְרִים	"	"	16	תְּפֹאֲרַת אֲדָם
"	"	25	אֲחֹה דְעֵי	"	50	8 <sup>c</sup>	כְּפֹרָה לְבִנּוֹן
"	35	15	רְמַעָה עַל לְחֵי	"	"	12 <sup>c</sup>	וַיִּקְפּוּהוּ כְּעַרְבֵי נַחַל
"	"	18 <sup>c</sup>	עַד יִמְחִיז מִתְּנֵי	"	51	9	וְאֲרִים מֵאַרְיֵן קוּלֵי

These specimens are taken at random from all over our texts, and their number might easily be doubled and trebled. I have only to add that this Paitanic fashion can also be detected in various allusive adjectives and terms which form such a prominent feature in the later liturgy of the Synagogue. As such we may consider the expression *נושבת* (43 4<sup>c</sup>), an epithet for the earth<sup>3</sup>, the word *רבה* (*ibid.* *vs.* 23 and 25), a poetic name for the sea<sup>4</sup>, the term *חכמי שיה* (44 4<sup>c</sup>) applied to men occupying themselves with the study of the Torah<sup>5</sup>, the term *כלה* (*ibid.* *v.* 17), by which the deluge is understood<sup>6</sup>, the epithet *ראשון* (*ibid.* *v.* 22<sup>c</sup>), for the patriarch<sup>7</sup> and the *מלא תשלומות*

<sup>1</sup> See *Jewish Quarterly Review*, July 1897, pp. 555 and 556. I will here only call attention to one more interesting specimen in O. H. not mentioned by Professor Bacher. I refer to 48 12<sup>c</sup> *ומשל ברוחו כל בשר*. The phrase *מ' ב'* is evidently taken from Prov. 16 32 *וג' ומשל ברוחו כל בשר*, but with B. S. it means the same as the Rab. expression *רמה ותולעה* (B. T. *Baba Bathra* 17<sup>a</sup>).

<sup>2</sup> See however gloss. For the Biblical references to all these quotations, see notes and the list.

<sup>3</sup> In allusion to Exod. 16 35 *ארץ נושבת*, cf. also Is. 45 18 *לשבת יצרה*.

<sup>4</sup> In allusion to Gen. 7 11, Is. 51 10 and elsewhere. This latter verse (25 in B. S.) as well as that which precedes it were undoubtedly suggested by Ps. 104 25 and 107 24.

<sup>5</sup> It alludes to Ps. 119 *vs.* 15 (*בפקודיך אשיחה*), 23, 48, 78. The *רוזונים במחקרותם* of the preceding verse in B. S. (O. H. 44 4) was perhaps suggested by Prov. 25 2.

<sup>6</sup> Alluding to Nahum 1 8 *עבר כלה יעשה*.

<sup>7</sup> In allusion to Lev. 26 42 and 45.



(48 8) by which Jehu is meant<sup>1</sup>. The eulogistic term זכרו לטובה (45 1), given to great men removed by death or otherwise translated into the superlunar spheres, reminds us also, as I may here remark, more of the Rabbinic usages of this expression<sup>2</sup> than of the similar Biblical phrase<sup>3</sup>. The fact again, that there occur in B. S.'s 'Wisdom' a number, however small, of forms and expressions to be found only in the Paitanic literature, can hardly be considered as a mere accident. At least it points to a certain similarity in its object and its treatment of Biblical themes, as well as in its language<sup>4</sup>.

Another noteworthy feature is that B. S.'s production is not quite free from Agadic elements or Midrash. These are traceable in certain passages which already show a tendency towards expanding or developing the word of the Scripture into some instructive lesson or edifying story<sup>5</sup>. Such passages are:

B. S. 3 18—24, which is undoubtedly based on Ps. 131 1. But whilst the Scriptural words were probably meant as a confession of humility in a political respect, B. S. interpreted them as a warning against spiritual pride and heresy<sup>6</sup>.

<sup>1</sup> See however Prof. Kaufmann in the *Monatsschrift*, vol. 41, p. 338, who takes the תשל in a different sense.

<sup>2</sup> B. T. *Berachoth* 3<sup>a</sup> אליהו זכור לטוב. Cf. Zunz, *Zur Literatur u. Geschichte*, p. 321 seq.

<sup>3</sup> Neh. 5 19, cf. also Prov. 10 7.

<sup>4</sup> See notes on 3 14—6 36—7 16—13 10—50 5—to which may be added נעימות צרדה (*Kobez*, ed. Rosenberg, p. 113), partly suggested by לתת נעימה בצעדיו O. H. 45 9<sup>b</sup>; שביב אשו (*Kobez*, p. 112) O. H. 45 19<sup>c</sup>; וריח מפעליו כרקח בדרתיו (*Kobez*, p. 3) O. H. 49 1. The description of the beauty of בנייה בן יהוידע in the *Targum Sheni* to Esther 1 3 ורמי לכוכב נוגהא, etc. is probably also taken from B. S. 50 6, 7, 8. R. Simon b. Isaac in the Ophan to שבת חוה"מ פסח has the form לַיִשָּׁשׁ, cf. O. H. 47 23 (?מיושש). Of other possible quotations from B. S. are to be added R. Hai Gaon in his didactic poem קחה שירה (ed. Filib, Lemberg, 1889), lines 56 and 57 להם הפיכה תהי לצפפוננים נשיכה בצפפוננים תהי להם הפיכה (כפתן reading 30 11<sup>(1)</sup>); l. 89 (according to one MS.) ותשכח שאלת דל על דלתך (4 4<sup>a</sup>); l. 116 ואל תדרוש לך מה בנכוהים (3 21). R. Samuel Hannagid in his *Ben Mishle* (ed. Harkavy), p. 122 סוד יהי הושף (O. H. 42 1); p. 133 אל תעש חסדים עם רשעים (12 2, 3). Again, R. Abraham Ibn Ezra in his *Divan* (ed. Egers, Berlin, 1886), p. 77 אז מארץ מצרים בכורי כניתך (36 12); p. 82 עין אל על מפעלו גמול ידו ישיב לו (15 19 and 35 19<sup>a</sup>). The passage in the נשמת prayer להודות מספיקים להודות נשמת was probably also suggested by B. S. (O. H. 42 17). It is rather questionable whether the author of the שיר היחוד (incorporated in the German Ritual for the Day of Atonement) who has such passages as כי ברבך כל יצורך ומעשה הפנך במאמרך (O. H. 42 15<sup>d</sup> reading לקחו) or לא החסרת ולא (O. H. 42 21<sup>c</sup>) was acquainted with our work or not. Thus far at least there is no sign indicating that the German Jews have ever made use of it.

<sup>5</sup> See Zunz, *Gottesdienstliche Vorträge*, cc. 3 and 4, and Steinschneider, *Jewish Literature*, § 5, about *Midrash* and *Agadah*.

<sup>6</sup> See Baethgen (as above) on this Ps. Interesting is the use of אל תמר (3 23), copied from Exod. 23 21, which verse is also made a subject of interpretation by a Rabbi in connexion with a heretical controversy (B. T. *Sanhedrin* 38<sup>b</sup>).

In B. S. 6 17<sup>(a)</sup> and 22<sup>1</sup> we have interpretations of words in a punning way, the Midrashic character of which will be best illustrated by the following passage from the Midrash, ו' שמות נקרא לעני...אביון שהוא<sup>2</sup>. Very interesting is the Rabbinic parallel to B. S.'s interpretation of the word מוסר. It runs thus: לדעת חכמה ומוסר. אם<sup>3</sup> חכמה למה מוסר אם יש באדם חכמה ד"ת נמסרין בירונוצר להיות<sup>4</sup>, whilst B. S. plays upon the root יסר, the Rabbi makes the same pun upon the root מסר. As regards B. S.'s interpretation of names, his pun on Joshua יהושע יה יושיעך<sup>5</sup> (46 1<sup>c</sup>) recalls the Rab. interpretation יהושע יה יושיעך (47 23<sup>c</sup>) has a parallel in the Rab. passage רחבעם...רהב אולת בעם<sup>6</sup>, though it is possible that this method was suggested to him by Biblical etymologies of a similar nature<sup>6</sup>.

B. S. 15 9 לא נאוה תהלה בפי רשע (suggested by Ps. 33 1 לישרים) and O. H. 47 22<sup>e</sup> ואוהביו לא ישמיר (suggested by Ps. 145 20 ואת כל הרשעים ישמיד) are rather commonplace. But they are nothing but a דרשה on the Biblical verses just given, in accordance with the rule מכלל לאו אתה שומע הן ומכלל הן לאו<sup>7</sup>.

B. S. 16 7 speaks of the נסיכי קדם המורים עולם<sup>8</sup>. The commentaries justly see in it an allusion to Gen. 6 1—4. But that the בני האלהים were princes, that they were thought entitled to be called 'the dominators of the world,' belongs of course to the region of legend or to the אגדה<sup>9</sup>. Perhaps we have here an allusion to נמרד, who according

<sup>1</sup> Cf. also O. H. 43 8, gl. חדש כשמו ונ' and the blessing on the appearance of the new moon (B. T. *Sanhedrin* 42<sup>a</sup>) וללבנה אמר שתתחדש... שהן עתידין להתחדש כמותה. The preceding verse in B. S. (O. H. 43 7) חוק וזמן נתן להם corresponds with the words חוק וזמן נתן להם in the same blessing. Probably 48 20<sup>c</sup> ויושיעם ביר ישעיהו also belongs to this class.

<sup>2</sup> See *Midrash Mishle*, ed. Buber, XXII. § 22, text and notes.

<sup>3</sup> *Ibid.* I. § 2 and XXII. § 15.

<sup>4</sup> B. T. *Sotah* 34<sup>b</sup>, cf. also N. T. Matt. 1 21.

<sup>5</sup> B. T. *Sanhedrin* 101<sup>b</sup>. For other similar interpretations (רתן, קרח, etc.) see *ibid.* 109<sup>b</sup>.

<sup>6</sup> Gen. 5 9—10 25, etc. It is to be noticed however that the Rabbis also claimed to have for this mode of interpretation a precedent in the Scriptures. See T. Jer. *Rosh Hashanah* 59<sup>a</sup> מכאן היה מנאן דורש שמות (נחש נחשת) 9 (Num. 21 9). Cf. Bacher, *Agada der Tannaiten*, II. 38.

<sup>7</sup> See notes to the *vv.* quoted from B. S. and cf. Siphre (ed. Friedmann), p. 83<sup>a</sup> (§ 46). See also L. Dobschütz, *Die Einfache Bibelexegese der Tannaim*, p. 40. Cf. also notes on 3 10 and 32 14. See also 15 5 and Prov. 24 7.

<sup>8</sup> See notes on the verse. I am now inclined to think that המורדים עליו is the most probable reading.

<sup>9</sup> See Fr. and Ed. for references to the Agadic literature.

to the Rabbis was a king and also made the world rebel against God. נמרד הרשע שהמריד את כל העולם כולו במלכותו.

B. S. 38 5 ו' הלא בעץ ונ' *Midrash Tanchuma* on Exod. 15 24 derives a similar lesson from that verse יורהו ה' עץ... הורהו בדרכיו... כמה מופלאין דרכיו של הקב"ה.

B. S. 44 16 למען דעת 1 3 (cf. Jud. 3 1) חנוך... וילקה אות דעת לדור ודור (דרת) is undoubtedly connected with some legend about Enoch's translation<sup>3</sup>.

B. S. 45 15<sup>c</sup> ולורעו בימי שמים (cf. 50 24<sup>(b)</sup>) is, as Prof. Lévi points out, borrowed from Ps. 89 30. He adds it is surprising that the authority for his description of the prerogatives of the priests should have recourse to a chapter of the Psalms which treats of the privileges of the dynasty of David. But this is a regular Rabbinic method. כיוצא בו גם זרע יעקב ודוד עבדי אם אינו ענין ליעקב...תנהו ענין לאהרן.

B. S. 46 13<sup>c</sup> Samuel is called נזיר יי. There is no mention in the Scriptures that Samuel was a Nazir, but the Rabbis deduce it from certain verses in 1 Sam. and Jud. by means of גזירה שוה<sup>5</sup>.

B. S. 47 2 כי כחלב מורם מקדש כן דויד מישראל is suggested by Ps. 89 20 הרימותי בחור מעם and Lev. 4 8 ואת כל חלב...ירים, but the application, it is hardly necessary to say, strongly recalls the גזירה שוה<sup>7</sup>.

B. S. 47 10<sup>c</sup> לפני בקר ירנן משפט is based on Ps. 119 62 חצות לילה (cf. also Ps. 57 9), from which verses the Rabbis also inferred that David awoke in the middle of the night when he applied himself to the study of the Torah<sup>8</sup>.

<sup>1</sup> B. T. *Pesachim* 94<sup>b</sup>.

<sup>2</sup> This would suggest כחו as the original reading. With regard to the reading in the Tanchuma see also Nachmanides, Com. to the Pentateuch Exod. 15 25, who quotes ה' דרכו.

<sup>3</sup> Cf. especially *Beth Hammidrash*, ed. Jellineth, v. p. 171 רד בשחטא דוד בן ירד שאני חנוך בן ירד בשחטא דוד המבול וצמר לאל סור מומני...הצילני הקב"ה העלני הקב"ה מביניהם להיות עד עליהם בשמי מרום לכל באי העולם. This would suggest the reading ל ולעד (cf. Is. 19 20) instead of ל דעת. It is however impossible to say how far back such legends may go.

<sup>4</sup> Cf. ל"ב מדות of R. Eleazar, § 20. The same thing may also be observed of O. H. 44 21<sup>c</sup>, directly copied from Ps. 72 8 and applied by B. S. to Jacob.

<sup>5</sup> Mishnah, *Nazir*, ix. 5; C. Bacher, *Revue des Études Juives*, Vol. xxxvii. p. 315.

<sup>6</sup> Cf. also Num. 18 29 and 30.

<sup>7</sup> See above, p. 27, note 1.

<sup>8</sup> B. T. *Berachoth* 3<sup>b</sup>. Of course it is possible that the correct reading in B. S. is ירנן (instead of ירנן, cf. Smend, who reads ירנן, and Lévi to this verse) and thus based on Jer. 21 12 בית דוד דינו לבקר משפט. But the converting of a wish as to what the descendants of David should do into a fact that David has really done is also Agadic.

B. S. 49 1 שם יאשיה נקמרת סמים is based on Cant. 1 3 לריח...שמן, but the application of it to the righteous man is already Agadic. Thus Gen. *Rabbah* xxxix. § 2 applies this verse to Abraham אופפלסמין של אופלוחית (ὀποβάλασαμον)<sup>1</sup>.

Advances towards הלכה we have in such passages as ועל כל אלה ראה וברך וג' (32 13) which implies the institution of ברכת המזון<sup>2</sup>, and קשת וברך עושיה (O. H. 43 11) which formed the subject of a benediction with the later Rabbis<sup>3</sup>.

The foregoing remarks tend to show that B. S. was not free from the interpreting tendencies which are the main characteristics of a Rabbi. In fact he thought like a Rabbi and so did his contemporaries whom he invites to the בית המדרש (51 23) the *House of Research*, the regular meeting place of the ordinary Rabbi<sup>4</sup>. The subject of the research was naturally the Scriptures. The משל, either in the sense of metaphor, or of parable, or of pregnant sayings was the favoured way of illustrating the Scriptures<sup>5</sup>. But if he thought like a Rabbi he wrote like a Paitan. His success in producing a work, "the predominant character" of which "is classical," is, as already hinted at, to be ascribed to the author's knowledge of the Bible, the language and style of which he was imitating and from which he was constantly copying, whilst his most admired "boldness and freedom" in employing Biblical phrases is in most cases nothing more than a mere Paitanic artificiality so common in post-Biblical Hebrew poetry<sup>6</sup>. In fact B. S. should be rather described as the first of the Paitanim than as one

<sup>1</sup> Cf. also Cant. *Rabbah* to this verse and *Agadath Shir Hashirim*, pp. 12, 54 and 55.

<sup>2</sup> See B. T. *Berachoth* 48<sup>b</sup> where this institution is attributed to various Biblical personages, which is mere legend; but still points to a high antiquity. Of course the origin is to be sought in Deut. 8 10.

<sup>3</sup> See B. T. *Berachoth* 59<sup>a</sup>. From 38 17<sup>c</sup> (see notes) and 22 7 it is also clear that certain customs about "the days of mourning" codified in the later *Halachah* were already known to B. S. On this Halachic activity of B. S. see also Stade, *Geschichte des Volkes Israel*, II. 302 (Berlin, 1888).

<sup>4</sup> Cf. *Mishnah*, *Berachoth*, IV. 2.

<sup>5</sup> See Rab. Dict. under משל. Cf. also *Siphre* (ed. Friedmann, 117<sup>b</sup>) דורש מן התורה כמשל.

<sup>6</sup> It will be noticed that when Canonical writers reproduce Biblical history (cf. for instance Pss. 78, 104, 105, and Neh. 9), though naturally they sometimes use phrases from the Pentateuch, their style is homogeneous throughout; they tell their tale in their own way without the least conscious imitation or artificiality. On the other hand the language of B. S.'s Hymnus Patrum impresses one at the first glance as more ancient than that of Nehemiah, but the impression passes away when we find that it is a mere patchwork. Cf. for instance the praise of Abraham extending only over five verses (O. H. 44 19—21<sup>e</sup>), which is made up of quotations borrowed from three Canonical books, Genesis, Psalms, and Nehemiah (see list).

of the last of the canonical writers. But great as his acquaintance with the Scriptures was, and strained as his efforts were in imitating them, he failed in the end. For, as is the case with all imitators, in unguarded moments such phrases, idioms, particles and peculiar constructions escaped him as to furnish us with a sufficiently strong number of criteria, betraying—as already indicated—the real character of the language of his time.

It must first be pointed out that the statement made, by some students, that the relative **ש** never occurs<sup>1</sup> in B. S.'s 'Wisdom,' is not borne out by the new discoveries. It does occur not less than nine times<sup>2</sup>. This however would prove very little, as we meet the **ש** even in the early books of the O. T. As the real criteria of his failure we may consider such words and phrases as the following:

B. S.	3	10	אל תתכבד בקלון אביך	B. S.	31	3	לקבל תענוג
"	"	16	מזיד	"	"	8	ואחר ממון
"	"	24	דעות מתעות <sup>3</sup>	"	32	5 <sup>(1)</sup>	נאים דברים יפים
"	4	8	והשיבהו שלום	"	38	17 <sup>a</sup>	כיוצא בו
"	5	10	סמוך עלדעתך	"	40	29	אין חייו למנות היים
"	7	18	ואח תלוי	"	42	8*	ונוטל עצה
"	13	13	והיה זהיר	"	45	1	זכרו לטובה
"	"	22 <sup>a</sup>	ודבריו מבוערין	"	"	24	כהונה גדולה <sup>7</sup>
"	14	18 <sup>c</sup>	בשר ודם	"	49	8	מרכבה <sup>8</sup>
"	16	14	כל העושה צדקה וג'	"	51	12 <sup>(14)</sup>	למלך מלכי מלכים
"	30	12 <sup>a</sup>	כשהוא קטן	"	"	17	אתן הודאה
"	"	17 <sup>(1)</sup>	ולירד שאול	"	"	23	בבית מדרשי
"	"	18	לפני גלול	"	"	24	אילו

<sup>1</sup> See Messrs Cowley and Neubauer, *O. H.* p. xiii. note. Cf. also Prof. Driver's notice in the *Guardian*, July, 1896, p. 1029.

<sup>2</sup> Viz.:—3 22—13 5 (?)—14 16<sup>(1)</sup> and 18<sup>a</sup>—16 3<sup>c</sup> and 15—30 11<sup>(1)</sup>, 12—31 10<sup>a</sup>.

<sup>3</sup> Post-Talmudical philosophic writers have דעות המשבשות.

<sup>4</sup> Cf. also *O. H.* 42 8<sup>c</sup> והיית זהיר באמת. Even Eccles. 12 12 has הזהר. *Pirke Aboth*, II. 1 הוי זהיר.

<sup>5</sup> See notes, but the use of יפה in connexion with דבר as well as the whole phrase gives it a decided Rab. complexion.

<sup>6</sup> See above p. 29, note 2.

<sup>7</sup> A regular Rab. term. Cf. *Siphra*, ed. Weiss 80<sup>c</sup> בגדי כהונה גדולה. See also Lévi's Com. on this passage in B. S.

<sup>8</sup> As a term of the vision of Ezekiel occurs only in the Rab. literature. Cf. Rab. Dict. *s. v.* מרכבה.

It should be observed that the above specimens are strictly confined to Rabbinic instances, omitting all those New-Hebraisms occurring frequently enough in B. S., but for which some authority can be found in the later canonical writings<sup>1</sup>. Nor are there included in it a whole number of Aramaisms, as נתקל (13 23<sup>c</sup>), יתבעבע (14 4) etc., or such strange forms as ותמור (3 14), גבהן (4 29), עכרון (7 16), קצפון (30 23<sup>a</sup>).

These specimens are however enough to show that in the times of B. S. the New-Hebrew dialect had long advanced beyond the transitory stage known to us from the later Biblical books, and had already reached, both in respect of grammar and of phraseology, that degree of development to which the Mishnah bears testimony. Had B. S.'s ambition not been to produce a second Proverbs he would have written his 'Wisdom' in the style of the *Pirke Aboth*. But being an imitator by choice he did not escape the fate of his class. He would of course be niggardly with the use of the perfect with the simple *Waw*, but he would not fail to blunder into such a decidedly Rab. construction as 16 14 exhibits. He would use the Biblical הרוץ and פנינים for money and boundless treasures (31 5, 6) but would betray himself three lines further by ממון (31 8). He would even be most careful to avoid the New-Hebrew conjunction שמה (substituting for it the Bib. פן 7 3, 13 10, 42 9<sup>c</sup> etc.), but would employ such infinitive forms as לירד and such particles as כיוצא בו.

The results at which we thus arrive with regard to B. S. are the following: (1) that he was a conscious imitator; (2) that the classical portions in his work are due to his skilful manipulating of Biblical passages and patching them together; (3) that his composition shows already such traces of an artificial way of interpreting and using the contents of the Scriptures as are only to be found in post-Biblical writers; (4) that with all his skill and caution his language is full of later Hebrew expressions, even furnishing us with criteria pointing to the highest development of the Rabbinic dialect.

Now none of the canonical writings ever shows the least sign of conscious imitation; no trace of Paitanic artificiality is to be detected in any of them, even when they reproduce words and sentiments of their

<sup>1</sup> A complete list of New-Hebraisms of this kind would fill many pages. In fact the book is full of them. Many are indicated in the notes. See also Lévi's Com. on the portion of B. S. included in O. H.

predecessors; and lastly they are free from late developments of the language such as are displayed by B. S.

From these results two conclusions appear to follow :

(1) that when the same phrases occur in one of the canonical writers and in B. S., the balance of probability is strongly in favour of the supposition that B. S. was the imitator of the canonical writer and not *vice versa*.

(2) that as clear examples of such imitation by B. S. can be found (see list, pp. 13—25) in the case of *all* the canonical books, with the doubtful exception of the Book of Daniel, these books must as a whole have been familiar to B. S., and must therefore be much anterior to him in date.

This view, especially as regards the Psalms, is further confirmed by the hymn of B. S. which the new discoveries have brought to light. I am referring to *vs.* 12<sup>(1)</sup>—12<sup>(15)</sup> in the fifty-first chapter, omitted by the Versions but nevertheless restoring to us an authentic piece of Ben Sira's 'Wisdom.' The reason for its omission by the Greek translator, who in this respect, as in so many others, was followed by his Syrian successor, is not hard to conjecture. Living at a time when the house of Zadok was already superseded by the Maccabean line, the grandson of B. S. recoiled from giving publicity to a hymn which claimed that the בני צדוק were specially selected for the priesthood<sup>1</sup>. But it is just the prominence given to the house of Zadok in the hymn which establishes its authenticity. For after the unworthy part played by the high priests of the house of Zadok during the Hellenistic troubles, it is highly improbable that any pious Jew—such as the author of this hymn evidently was—would feel so enthusiastic about this family, that their continuance in the sacred office would form the special theme of his thanksgiving to God<sup>2</sup>. Such an enthusiasm could only have been displayed by one

<sup>1</sup> See 51 12<sup>(9)</sup>. Cf. Geiger, *Zeit. d. Morgenländischen Ges.* XII. 536, who attributed the exclusion of Ecclesiasticus from the Canon to the Sadducean tendencies of its author. This hypothesis however assumes the close of the Canon at a much later period than 200 B.C., which is very doubtful.

<sup>2</sup> See *Mishnah*, Middoth v. 5 וברוך הוא שבחר באהרן ובבניו לעמוד ולשרת לפני ה'. The formula seems to be very old, though it is omitted in the Cambridge MS. (ed. Lowe, p. 188<sup>a</sup>). Cf. J. T. *Yoma*, 44<sup>b</sup> where it is stated that one of the eight benedictions of the High Priest on the day of Atonement was concluded with the words הבוחר בכהנים, thus omitting all reference to any special priestly family.

who knew the best of the Zadokides, namely Simon the Just, and who prayed so fervently for the perpetuation of God's grace upon the high priest and his children (50 24, 24<sup>(a)</sup>), that is by Ben Sira himself. Now the model for this hymn is, it is hardly necessary to say, Ps. 136. I think it also probable that our hymn is in a defective state, having had originally the same number (26) of verses as Ps. 136. But enough remains of it to give us some insight, however slight, into the state of religious thought in the times of B. S. We learn first from it that the theocratic tendency of those ages has been unduly emphasized by some writers. At least it never went so far as to suppress the devotion to the house of David. Even with such a strong partisan of the High Priest Simon as B. S. was, loyalty to the descendants of Zadok (51 12<sup>(b)</sup>) went hand in hand with prayer for the restoration of the Davidic family (51 12<sup>(b)</sup>), in which the Messianic hope was embodied. If the first was commanded by the Torah, the second was guaranteed by the Prophets, the fulfilment of whose words is a subject of prayer with B. S. (36 16). To the harmony of these two loyalties, antagonistic as they may appear to some modern eyes, all subsequent Jewish literature bears witness, in which the restoration of the priestly order to the service in the temple and the advent of the Messiah ben David form such a prominent part and are equally prayed for.

We learn further from this hymn that what occupied the minds of such latter-day psalmists was the history of their own times, not the events of the remote past. Thus living, as it would seem, in comparatively peaceful times, which however were preceded by a great crisis in the history of the nation, B. S. gives thanks for the rebuilding of the city and the temple and for the gathering of the outcast of Israel (51 12<sup>(b)</sup> (7)<sup>1</sup>). What he further praises God for are the two great religious institutions of his age; the priesthood as represented by the house of Zadok, and "the house of David," which, embodying the hope of Israel in the future, passed with B. S. for a living reality. The praise of the God

<sup>1</sup> These two verses may perhaps refer to the troubles in Palestine about 312 B.C. (see Grätz, *Geschichte*, II. p. 229 seq.). The peaceful times which followed would then fall in the reign of Simon I. The date of B. S. would accordingly have to be placed about 280 B.C. But the history of those times is still so obscure that it is hardly possible to arrive at any certain conclusion.



of the Fathers (51 12<sup>(10)</sup> (11) (12)), though Biblical in its origin, is at the same time a characteristic feature of the Jewish liturgy. In fact the first Benediction of the Eighteen Benedictions is called אבות "Fathers".<sup>1</sup> The expression "King of Kings of Kings" (51 12<sup>(14)</sup>) shows also the marked Persian influence to which B. S. was as much subject as any later Rabbi who uses the same appellation for God.<sup>2</sup> We see thus clearly that what inspired our psalmist was the present and the future of his people. To these he refers in plain language, and in the language of his time. Is it now possible that Psalms written about the same age or even later should not have a single distinct and unmistakeable reference to the events of their own time? Is it conceivable that B. S., writing in comparatively uneventful times, should be entirely given to the present, whilst the author of the 136th Psalm for instance, writing 50 (if not 130) years later, should not have a single reference to the great events of his generation or a generation before him<sup>3</sup>, and instead of making the Maccabean victories the subject of his thanksgivings should praise God for the Exodus from Egypt? Is it possible that B. S. should make the selection of the house of Zadok the theme of his thanks to God, whilst no Maccabean writer should thank God in plain language for replacing it by the new dynasty? Is there any adequate reason why B. S. in celebrating his hero should give us his name, "Simon b. Johanan" (50 1), whilst the Maccabean heroes should be typified by Joshua, David, Solomon, Saul, and alluded to in all possible obscure ways, but never called by their right names<sup>4</sup>? Is it again possible that B. S., with all his care as an imitator and writing only two or three hymns, should so forget himself as to use an appellation of God מ' מ' מ' on which the Persian influence is so manifest, whilst all the hosts of Psalmists of the Persian and the Greek period which the Psalter is supposed to represent should so far succeed in escaping this influence that it left no decisive mark on their language? All these considerations make it a certainty that the Psalms cannot possibly be a production of

<sup>1</sup> B. T. *Megillah* 11<sup>a</sup>. For the expression אבות עולם (O. H. p. 20 at the top) cf. *Mishnah Edoyoth*, I. 4.

<sup>2</sup> See Landau, as referred to in the notes.

<sup>3</sup> See Prof. Cheyne's *Origin of the Psalter*, p. 50.

<sup>4</sup> See Prof. Cheyne's index to the above cited book under Maccabees. See also *ibid.* p. 26 about Simon the high priest, the supposed subject of Ps. 110.

the age in which B. S. composed his 'Wisdom.' The literary ambition of that age did not, as the Wisdom of B. S. clearly shows, presume either to write Scripture or even to add to it; it was content with studying the inspired documents of the past, interpreting them, and imitating them.

S. SCHECHTER.

## NOTES.

### III.

8. **אמר** [במאמר] See Esther i. 15. Usually **אמר**. Cf. below, iv. 24, O. H. xlii.
15. **עבור** [עבור] Usually with the prefix **ב**. Cf. below, xxxviii. 5, 17<sup>c</sup>, li. 20<sup>b</sup> and 21. But some Jewish authorities wrote **עבור**; see *Ha-Yishbi*, s. v.
9. **תנתש נטע** [תנתש נטע] Is. li. 16. **ת' בית** Gr. and Syr. **וליסר א' לנטע ש'**.
10. **אל תתכבד בקלון** [אל תתכבד בקלון] A Rab. term, see Gen. *Rabbah* i. 5, T. Jer. *Chagigah* 77 c, *Derech Erez Zutta* vii. For the second clause, cf. Prov. xvii. 6.
11. **ומרבה חטא מקלל אמו** [ומרבה חטא מקלל אמו] Agrees more with the Syr. Cf. Lev. xxvi. 16.
12. **תעצבהו** [תעצבהו] Gr. **תעצבהו**, see Ed.
13. **מעזוב לו** [עזוב לו] Exod. xxiii. 5, which according to some commentaries means to support, to help. **חילך** [חיו] Gr.
14. **ותמור** [ותמור] Cf. below, iv. 10. The form **תמור** instead of **תמורת** occurs often in the *Paitanic* literature. See **קובץ מעשי ידי גאונים קדמונים** ed. Rosenberg pp. 12, 112 and 113. Cf. also Zunz *Syn. Poesie* p. 409. For this and the next verse, see the Syr.
16. **ומויר** [ומויר] Part. *hif.* of **ויר** never occurring however in the O. T. See Rab. Dict. **בוראו** [בוראו] Eccles. xii. 1.
18. **לכי ומעטי את מעט** [מעט] imper. *piel* of **מעט**, see B. T. *Chulin* 60 b **את ומעטי את מעט**. Cf. **עצמך** [גדולת] Ps. cxxx. 1 **ממני**. Cf. also Jer. xlv. 5 and Job xlii. 3. The Gr. and the Syr. took it a different way. **עולם** [עולם] in the later sense of *world*. Cf. Eccles. iii. 11 and Comm. as well as below, xvi. 7.
- 19<sup>b</sup>. Only to be found in the Syr. and in some Gr. MSS., see Fr. v. 18 n. The first **יגלה** is cancelled in the MS.
21. **במופלא** etc.] This is undoubtedly the correct reading (not **במופלא**), the saying being suggested by the Ps. quoted v. 18, see also Original Hebrew xliii. 25. The versions agree more or less with Rabbinical quotations. Cf. The Quotations from Eccles. in Rab. Literature by S. Schechter in the *Jewish Quarterly Review*, III. pp. 690 and 689, and Messrs Cowley and Neubauer, Original Hebrew, etc. p. xix. **אל תחקור** [אל תחקור] Cf. O. H. xliii. 30<sup>c</sup>.
22. **שהורשית** [שהורשית] *hoy.* of **רשה** to have power, or authority. Cf. Levy and

Kohut *s. v.* In the O. T. only the noun רשיון occurs (Ezra iii. 7). Note the use of ש for אשר occurring for the first time in the Cairo text. See below xxxviii. 24, O. H. xl. 1, Glossary, *ibid.* p. xxxiv.

23. [תמך] Exod. xxxiii. 21. ויותר מהמה בני הזהר Eccles. xii. 12 [וביותר ממך]

24. [רמיונות] Cf. Ps. xvii. 12 (רמינו). In the sense of illusions it occurs frequently in the post-Talmudic literature, see Ibn Tabbon's פירוש מלות זרות at the end of the מורה נבוכים. [רעות מתעות] מורה נבוכים. For a similar confusion see LXX. Dan. xii. 4 (reading הרעות for הרעת—see *Die Heilige Schrift* ed. Kautzsch, *Beilagen* p. 88). See also Ed. Ecclus. xxv. 9.

26. [לב כבר] Cf. Exod. viii. 28. [ואוהב טובות ינהג בהם] Agreés with the Syr., cf. Eccles. ii. 3 נהג בחכמה. The Gr. (reading with Fr. after several MSS. ἀπολείται) seems to have read [וא' חובות יהרג בהם]; see LXX. to Dan. i. 10 (והיבתם) and to Gen. xx. 4 (תהרג).

27. [ומתחולל] Cf. Jer. xxiii. 19 and Job xv. 20 and commentaries and Heb. and Rab. Dict. *s.* חול and חיל. In our case the parallel passage below, v. 5, is decisive for the meaning "waiting" (cf. Ps. xxxvii. 7 [והתחולל] *i.e.* "he who abides in his sin."

25. The order agrees with the Syr., but neither the Gr. (which is only to be found in some MSS., see Fr. v. 23 n. and Ed.) nor the Syr. agrees with our text in the second clause. The simile was probably suggested by Prov. vii. 2.

28. [אל תרוין לרפאות... כי] These words are omitted both in the Gr. and the Syr. For the sentiment cf. Prov. ix. 8, 9.

29. [אזן מקשבת לחכמה תשמח] Cf. Prov. ii. 2.

30. [וצדקה תכפר חטאת] Cf. Dan. iv. 24. See also O. H. xl. 24. *Aboth* and *R. Nathan* iv. כפרה אהת... ואיזו זו גמילות חסדים.

31. [פועל טוב יקראנו בדרכיו] Is. xli. 2 [פועל טוב יקראנו לרגלו] The Gr. probably read יקראנו for יזכרנו.

#### IV.

1. [ואל תדאיב נפש] א' תעשק Cf. Prov. xvii. 5. [אל תלעג] Cf. Deut. xxviii. 65 and Jer. xxxi. 12. [ומר נפש] 1 Sam. xxii. 2.

2. [אל תפוח] לא תכאיב רוהה Syr. [רוהה] Probably corruption of רוהה. Cf. Ps. x. 5. Cf. also Num. *Rabba* xx. לפוח את נפשו "to annoy his soul." [ואל תתעלם ממרכבי נפש] Read ממדכרך, part. pass. *pilp.* of רך. Cf. *Lev. Rabbah* xxxiv. 6 רך מדוכרך "The poor man is called רך because he is crushed" (see Jastrow, p. 306).

3<sup>a</sup>. [אל תחמיר מעי רך] *hif.* of חמר. Cf. Lam. i. 20 חמררו מעי רך. Mishnah *Chullin* iii. 3 ונחמרו בני מעיה. The Gr. possibly understood it in the sense of to "pile up," to "load." Cf. Rab. Dict. *s.* חמר. See however LXX. Lam. i. 20, ii. 11 Heb. 15. The second clause is omitted in the Gr. and only a trace of it is to be found in the Syr. (לא תכאב).

- 4<sup>a</sup>. [ו' תבוה] etc. Cf. Ps. xxii. 25. שאילות] Read שאלות.
- 5<sup>b</sup>. [ולא תתן לו מקום לקללך] - Cf. Job xvi. 18, see also *Mishnah, Parah* III. אל תתנו מקום לצדוקים לדרות בנו (*var.* יד).  
6. [בכאב] Syr. בכל. [צורו] Gr. and Syr. יוצרו.
7. [הכאף] imper. אהב. See Rab. Dict. s. אהב. [האהב] imper. <sup>ככף</sup> hif. of כאף or כוף. Cf. below, xxx. 20<sup>a</sup>. See also Levy, s. v. כאף and כוף.
8. [ומשיב שלום] *Mishnah, Berachoth* II. 1. Cf. O. H. xli. 21<sup>b</sup>.
9. [תקוין] Gr. תקצר.
- 10<sup>a</sup>. [אב ליתומים] Cf. Ps. lxxviii. 6. See also Job xxix. 13, 26. [ותמור] See above, iii. 14.
- 10<sup>c</sup>. [וואל יקראך בן] Cf. 2 Sam. vii. 14 and Hosea ii. 1. [ויצילך משהת] Omitted in the Syr., with which the verse agrees mostly.
11. [הכמות] in the *singular*, as in Prov. i. 20 and ix. 1. See Olshausen's *Lehrbuch d. Hebräischen Sprache*, p. 418. [למרה] Syr. אלפת. The Gr. probably read רוממה. Cf. *Perek R. Meir*, where it is said of the Torah (the *Chochmah* of the Rab. literature) ומרוממתו על כל המעשים. [ותעיד] for which the Syr. read ותאיר, whilst the Gr. perhaps read, as was suggested to me, תעורר. See however LXX. to Jer. xxxi. (Gr. xxxviii.) 4, where some MSS. have for תעד, ἐπιλαψή. This points to the reading ותעד (Hos. ii. 15) "adorned," cf. Prov. i. 9 and below, vi. 30 (note).
12. Cf. Prov. viii. 35.
13. [ותמכיה] etc. Cf. Prov. iii. 16, 35. [ויחננו] for which the Gr. and Syr. probably read ויחננו.
14. The textual corruptions of the second clause of this verse can only be accounted for by assuming that the scribe was not always able to read the MS. he had before him, and thus copied as many letters as he could discern. The Gr. suggests the emendations ואל אוהב מאהביה, cf. Prov. viii. 17. For the expression משרתי קדש see J. T. *Berachoth* 14<sup>b</sup>.
15. [אמת] Cf. Prov. viii. 7. [בחדרי] The Gr. בטח, cf. Prov. i. 33. Verse 16 is omitted.
- 17<sup>a</sup>. [כי בהתנבר] Cf. Gen. xlii. 7. 17<sup>c</sup>. [יבחרנו] The versions suggest ועד עת ימלא. 17<sup>d</sup>. [בנכסיונות] Cf. below, vi. 7 and xiii. 11<sup>c</sup>. אבחנונו. [לבו בי] Cf. Exod. xxxv. 35 מלא אותם חכמת לב. Cf. also Eccles. ii. 17.
18. [וגליתי] Cf. *Perek R. Meir* תורה רזי תורה ומגלין לו רזי תורה.
19. [ונטתיהו] probably corruption of ונטה מאתי. "I will bind him." Cf. Hosea vii. 15, A. V.
- 19<sup>(1)</sup>. [לשדרים] Cf. below, xv. 14. The verse agrees more with the Syr., whilst the Gr. shows traces both of 19 and 19<sup>(1)</sup>.
20. [עת המון] Read זמן. Cf. Eccles. iii. 1 זמן ועת.
21. [בשאת] The dot indicates that the letter has to be cancelled. משאת [עון] Cf. Lev. xxii. 16, see also Zeph. iii. 18. [כבוד וזון] Cf. Ps. lxxxiv. 12.

22. [על נ] Read אל. Cf. Lévi on O. H. xlii. 1<sup>e</sup>. [תכשל] Read with the Gr. and Syr. תכלם.

23. [בעולם] Syr. בעתו (cf. Prov. xv. 23), Gr. בשלום (or perhaps בעת שלום), which latter seems to be the correct reading. [אל תצפין] Cf. O. H. xli. 15.

24. [במענה לשון] Cf. Prov. xvi. 1.

25<sup>a</sup>. [אל תסרב] *piel* from סרב, see Driver, O. H. p. xxxiv., meaning to contradict, to refuse. It occurs frequently in the Rab. literature. Cf. the phrase in B. T. *Pesachim* 86 b ואין מסרבין לגדול. Syr. אל תסרוב, Gr. μη ἀντίλεγε. [האל] Gr. and Syr. האמת. The second clause is in both versions quite different.

ה' י' כ' כ' כ'

26. [לשוב] Gr. and Syr. מלהורות. [שבולת] Is. xxvii. 12. The Syr. שבולת. The dots on the margin point to some corrections which the scribe intended but failed to supply.

27. [תצע] Apocop. *imperf.* of the root צעה. [תמאן] Gr. תשא.

27<sup>(1)</sup>. [כאשר כרצונו] Read רצונו. This verse corresponds with Gr. and Syr. viii. 14. Our text agrees more with the latter.

28. [היעצה על] Probably the *imper. nif.* (with *scriptio plena*) of עצה. See Heb. and Rab. Dict., s. v. עצה (or עצי). In our case it would mean to be pressed or fixed. The *nif.* does not occur anywhere else, unless the איעצה עליך עיני in Ps. xxxii. 8 is interpreted to mean "I will fix my eyes upon thee," which is not impossible (notwithstanding the traditional punctuation). See commentaries to this verse, especially Delitzsch (English ed. 1897, p. 497) and Baethgen about the rendering of the Septuagint. Gr. and Syr. "strive" understood התעצם to which it is related, see Rab. Dict. s. v. עצם.

28<sup>(1)</sup>. [בעל שתיים] B. T. *Baba Mezia* 48 a שלא ידבר אחר בפה ואחר בלב. [ואל לש] Read ועל as in Ps. xv. 3. Cf. below v. 14<sup>a</sup>.

29. [גבהן] See Levy, s. v. גבהות and גאותן (from גאות). [ורפי] etc. Cf. Prov. xviii. 9. [ורשיש] part. *Qal* of רשש, see Heb. Dict. As this scarcely goes well with רפה, the Syr. נשיש is probably to be restored.

30. [ככלב] so Syr. Cf. Septuagint, 1 Sam. xxv. 3 (*Keri* כלבי). Gr. כלביא, see Ed. [במלאכתך] which probably came in from the preceding verse. Gr. and Syr. בעברריך.

31. [מתן] Cf. O. H. xl. 28.

## V.

1. [יש לאל] See Gen. xxx. 29, Micah ii. 1 and below xiv. 11.

1<sup>(1)</sup>. This verse agrees with the Syr.

2. Omitted in the Syr., but the Gr. ἐξακολούθει represents תלך אחרי though it shows also traces of 1<sup>(1)</sup>. [בהמורות] Cf. below xiv. 14.

3. [כחו] Read as suggested by the Syr. כחי. The second clause agrees with the Syr. Cf. Eccles. iii. 15.

4. [ומה] Read ומי. Cf. below, vi. 36.

4<sup>(1)</sup>. The first clause of this verse is to be found in the Syr.

5. <sup>א</sup>ואל R. Saadyah (*Sepher Haggalui*, ed. Harkavy, p. 176) <sup>א</sup>ואל. R. Nissim's quotation in the *Sepher Maasiyoth* (ed. pr. Constantinople, 1519) ועל הסליחה. Later editions have ובסליחה. Cf. *Jewish Quarterly Review*, III. pp. 695 and 704.

6<sup>a</sup>. Cf. Gr. below, vii. 9. R. Nissim, *ibid.* ותאמר רחמיו רבים לרוב עונותינו.

6<sup>c</sup>. <sup>א</sup>ואל רשעים Read (with R. Saadyah, and R. Nissim, *ibid.* and the parallel below, xvi. 11<sup>c</sup>) ועל רגזו R. Saadyah, *ibid.* and R. Nissim, *ibid.* עזו, cf. Ezra viii. 22. Below xvi. 11<sup>c</sup> יגיה רגזו.

7. <sup>א</sup>ואל תתעבר Cf. Prov. xiv. 16, of which the verse would seem to be a mere paraphrase. But the parallel passages below, vii. 16, suggest that we have to correct the ב in those places into כ derived from a root עכר meaning, as in Syriac, to continue, to tarry.

8. Cf. Prov. xi. 4.

9. שביל Gr. and Syr. [שבולת]

10. סמך ר"א בר"ש אדעתיה B. T. *Baba Mezia* 84 b [סמוך על דעתך]. See also *Aruch Hashalem s. v. סמך*.

11. [ובארך רוח] Cf. Eccles. vii. 8.

12. [אם יש אתך] to which the Syr. added (probably after Job xxxiii. 32) דבר, the Gr. חכמה. [ירך על פיך] Cf. Prov. xxx. 32.

13. [ביוד] Read ביד. Cf. Prov. xviii. 21.

14<sup>a</sup>. [בעל שתיים] See above, iv. 28<sup>(b)</sup>. See also Eccles. xxviii. 13.

14<sup>c</sup>. [רעהו] Gr. and Syr. רעה.

15. [תשחת] Gr. תשנה. Cf. Fr. and Ed.

## VI.

1<sup>b</sup>. ועם קלון חרפה Cf. Prov. xviii. 3 [וקלון ת' חרפה].

2. אל תתנני אל תפול ביד נפשך Cf. above, iv. 22. See also Ps. xxvii. 12 *piel* of עבה to make thick, fatten, see Deut. xxxii. 15 שמנת עבית... ויטש אלוה. <sup>א</sup>חלבך על חלבך עבית, cf. Ps. xvii. 10, lxxiii. 7 and Job xv. 25—27, which would account both for the mistake of the versions reading שרך for שארך, or לשרך (cf. Prov. iii. 8) and for the corruption of the Hebrew text caused by the על with which the next verse begins. Micah vii. 3 suggests the emendation תבעא איך תורא חילך, but the meaning there is obscure. The Syr. (See Dr Taylor's note on the English Translation).

4. [נפש עזה] Cf. Is. lvi. 1. See also O. H. xl. 20. תשיגם Gr. and Syr. תשימם.

5. [היך ערב] Cf. Cant. v. 16. See also O. H. xlix. 1<sup>c</sup>. <sup>א</sup>שואלו Read מלאות Syr. שאלות. Gr. perhaps מלאות.

6. [אנשי ש'] Syr. 'שאלי ש'. Cf. the quotation in B. T. *Sanhedrin* 100 b. R. Saadyah *Sepher Haggalui*, p. 178: רבים יהיו אנשי שלומיך גלה סודך agreeing in the second clause more with the Talmud.

7. [בניסון] Read בניסון as above, iv. 17<sup>e</sup> and below, xiii. 11<sup>e</sup>. R. Saadyah (as above) במסה. See Ecclus. xxvii. 17 (Syr.).

8. [ואל י] R. Saadyah (as above) ולא.

9. [ריב חרפתך] Cf. 1 Sam. xxvii. 39. [יהשוף] Cf. O. H. xlii. 1 and Driver's Glossary, p. xxxii.

10. Cf. Ecclus. xxxvii. 5. [חבר שלהן] Cf. the Rab. expression גירי שולחן (T. Jer. *Kiddushin* 65<sup>b</sup>).

11. The second clause agrees with the Syr.

12. [יהפך בכ] Cf. Amos iv. 11 in a different sense.

13. [השמר] R. Saadyah (as above) הוהר.

14. תקוף. See Dan. iv. 27. Cf. Siegfried-Stade's *Heb. Wörterbuch*, p. 894. Cf. the forms צרוך O. H. xxxix. 33 and xlii. 23<sup>b</sup>, Gl.

16. [צרוך חיים] 1 Sam. xxv. 29. Gr. and Syr. 'צרי ח'. [ישיגם] Read with the Gr. ישיגנו or refer the affix to חיים.

17<sup>b</sup>. The omission of the first clause of this verse is due probably to the fact that it began with about the same words ירא יי' ישר with which the last verse finished. 17<sup>(1)</sup>. [וכשמו כן מ'] Cf. Ecclus. xxxvii. 1. Perhaps it is a play upon the word רע, cf. Prov. xviii. 24 ואיש רעים להתרועע. B. S. had decidedly a tendency towards playing on words. Cf. below, v. 17<sup>b</sup> and O. H. xliii. 8 (Gloss), xlvi. 1<sup>c</sup> (reading with Gl.—see Lévi, Smend and Schlatter—כשמו for בימיו) and xlvi. 23<sup>c</sup>.

19<sup>a</sup>. The context proves that v. 18 was omitted by mistake and has to be supplied from the versions.

19<sup>c</sup>. [ולמחר] Cf. B. T. *Erubin* 22<sup>a</sup> למחר לקבל שברם. Gr. and Syr. ולמחר.

20. [חסר לב] Prov. vi. 32, vii. 7 and elsewhere. See also below, xvi. 23.

21. [משא] Cf. Zech. xii. 3 מעמסה. Gr. מסה.

22. [כשמה] Read בשמו. Perhaps a play upon the verb יסר, that is to say, that מוסר means more than mere instruction, but also implies discipline and chastisement. Cf. above, v. 17<sup>(1)</sup>. [ולא לרבים היא נבחה] See Dict. s. נבחה. For the sentiment see Job xxxii. 9. See Dr Taylor's note on the English Translation.

21<sup>(1)</sup>. This verse and the next are to be found in the versions in chapter xxvii. 5 and 6. The verse agrees more with the Gr.

22<sup>(2)</sup>. [עבדת עין] which is confirmed by the versions. Still I am inclined to consider it an Aram. and read עברת, meaning branch or bough (see Levy, *Ch. Wb.* II. p. 200, s. v. עוברא i.). For a somewhat similar confusion (of עבדה and עבדה) see Nestle, *Marginalien*, p. 52. Cf. also R. Joseph Kimchi (in the *Sepher Ha-shorashim* of R. David Kimchi, ed. Lebrecht, col. 498) who takes



the עברתו in Prov. xxii. 8 to be related to the Aram. עיבורא and thus meaning as much as תבואה, whilst the Septuagint reads there עברתו, ἔργων (see Wildboer's Commentary to Prov. p. 64, German edition). [חשבון על יצר] The Gr. ἐπιθυμία occurs also for יצר מחשבת (1 Chr. xxviii. 9). [אחד] Perhaps a corruption of אחו. Gr. and Syr. אדם.

Vv. 23 and 24 omitted by mistake, as the context proves, and must be supplied from the versions.

25. [הט שכמך] Cf. Gen. xlix. 15. [תחבולתיה] read חבלתה as below, v. 29.

27. [דרש והקר] Cf. xiii. 15. [והחזקתה ואל תרפה] Cf. Prov. iv. 13.

28. [ונהפכה] Perhaps we should emend ונהפכה.

30. [עלי זהב] Gr. עדי.

31. [תלבשנה—תעטרנה] Cf. below l. 11 and Eccles. xxvii. 8. [עטרת תפארת] Cf. Prov. iv. 9, xvi. 31. See also *ibid.* i. 9. [תלבישך—תעטרך] Syr.

32. [תערם] Prov. xv. 5, xix. 25.

33. [תובא] See Prov. i. 10 (תבא). [תתחכם] Eccles. vii. 16. After לשמע some verb has to be supplied, as תבין or תלמד (see versions). [והט אונך] Prov. iv. 20.

35. [שיחה . . . ומשל] Job xv. 4 and Ps. cxix. 97 and 99, and O. H. xliv. 4. Cf. *Abodh d'R. Nathan* 15<sup>b</sup> שיחין ומשלים; *Var.* שיחות. [יצאך] Cf. Jer. x. 20 בני יצאני.

36. [מה] Read מי. Cf. above, v. 4. [ושחריהו] Cf. the Rab. phrase בשפיין. The Targum to Prov. viii. 34 ונשקוד על איסקופתי (Benzeeb). The Paitan Solomon Habbabli has also שקרנו ספות (Baer's *Abodath Israel*, p. 603).

37<sup>a</sup>. [והנה] Read תהנה.

37<sup>c</sup>. [יבין] Gr. and Syr. איכותה. Read אייית. Cf. Eccles. i. 26.

## VII.

3. [אל תרע חרושי] Read (as required by the context and the parallelism) אל תורע חרושי and supply (after the versions) the word עול or און. Cf. Hos. x. 13, Prov. xxii. 8 and Job iv. 8.

5. [מלך] Cf. Prov. xxv. 6. Gr. and Syr. אל, as in the preceding verse.

6<sup>c</sup>. [ונתונה בצע] Read ונתתה. Syr. ותעבד מומא. Cf. O. H. xliv. 19 and xlvi. 20.

7. [בעדת שערי אל] Read בעדת שער as O. H. xlii. 11<sup>c</sup>. The אל is probably a mere dittography. See however Eccles. xxiv. 2. [ואר תפילך] See versions. Perhaps the author thought of Deut. xxv. 1, 2 . . . והרשיעו את הרשע. Cf. however above, i. 30. See also Prov. v. 14.

8. [תקשור] "conspire," see 1 Sam. xxii. 8 and elsewhere.

15. [בצבא] Probably in the same sense as in Is. xl. 2, Job vii. 1 and xiv. 14. See R. V. Siegfried-Stade, *s. v.* "*poet. Kriegsdienst von der Mühsal des Lebens.*"

[מלאכת עבודה] Lev. xxiii. 7, 8 and elsewhere. [הי כאל] Read מאל כי מאל. Cf. below, xv. 9.

10. See *Jewish Quarterly Review*, 111. 690 and 698 for the Talm. quotation in *Erubin* 65<sup>a</sup>. Perhaps we should read there בצר for קצר. [התעבר] Cf. below, xxxviii. 9.

11. Cf. above, iv. 1.

12. Cf. Prov. iii. 29.

13. [על] Gr. and Syr. כל. [תקות] Read תקותך.

14. [תסור] imperf. of סור. Cf. O. H. xlii. 12 and Lévi's Com. on it. Gr. תשוה (Perles). [תישן] Read תישנה, but it is possible that we have here an apocop. form. Cf. Eccles. v. 1 and O. H. xlii. 1 (ומשנות דבר). The Syr. תשנה.

16. [במתי עם] Syr. עמד. Gr. ב' עון. [עכרון] Read עברון = עברה. See however R. Jehudah Hakkohen b. Misatyah's *Selichah* in the Roman Ritual to the 17th of Tammus where the words ונעבר עפרון occur. Cf. Zunz *Syn. Poesie* 401 and *Literaturgeschichte ed. Syn. Poesie* p. 100. [יתעבר] see above, v. 7<sup>a</sup>.

17. Cf. Job xxv. 6. See also *Sayings of the Jewish Fathers*, 2nd ed. p. 165 (no. 40).

17<sup>(b)</sup>. [לאמר לפרין] Perhaps corruption of לעמד בפרין. Cf. Ps. cvi. 23 and O. H. xlv. 23. [גל אל אל ורצה] Cf. Ps. xxii. 9.

18. [תלוי] Cf. the Rab. term אשם תלוי (*Mishnah, Zebachim* v. 5), which means the trespass offering of one who is in *doubt* whether he has committed an act that has to be atoned for by a sin offering. אח תלוי would then mean a doubtful, questionable, indifferent friend. See also the expression טהור ותלוי (B. T. *Niddah* 60 a), which latter word means one who is in a doubtful state as to his ritual purity. The Gr. *ἀδιάφορον* is probably the equivalent for תלוי (though it occurs in the first clause), contrasting with *γνήσιον* (ודאי). The original order of the Hebrew was probably אורב תלוי במחיר ואח ודאי which suggests for the original of the Greek text *μη ἀλλάξῃς φίλον ἀδιάφορον* (תלוי) *ἔνεκεν διαφόρου* (מחיר), and tends to confirm Casaubon's emendation *διαφόρου*, which is further supported by the fact that in xxvii. 1 and xlii. 5 there is some MS. authority for the same change. The *ἀδιάφορον* here has probably been lost through its resemblance to *διαφόρου*, but the latter for the same reason has been corrupted to *ἀδιάφορον*. See Jastrow, *s. v.* אשם.

19. [תמאם] Syr. תמיר. For the second clause cf. Prov. xxxi. 10. Perhaps we should supply after חן the word רחוקה or יקרה. Syr. בפנינים for מפנ'.

20. [תדע] Read תדע. [באמת] Perhaps corruption of באמר "offend not by word." [שוכר נותן נפשו] Read שכיר. The parallel in Deut. xxiv. 14, 15 would suggest the reading נשא instead of נותן; see however below, li. 20<sup>a</sup>.

21. Agrees more with the Syr. Cf. *Ecclus.* xxxiii. 30, 31.
22. [עיניך] Perhaps corruption of בעיניך, or perhaps עדרך. Cf. *Prov.* xxvii. 23. [אמנה] Perhaps related to אמנות 2 Kings xviii. 6; the original meaning according to Ges. ed. Buhl *s. v.* אמנה is *festtragend*. Cf. also Levy *s. v.* אומן (i. p. 97). The meaning of this term seems however to be very doubtful; cf. *Aruch Hashalem s. v.* אמן (i. p. 121) and *Landwirtschaft in Palästina* by Dr Vogelstein, p. 59, note 21. Possibly the root אמן which means among other things, "to nourish," "to nurse," etc. was also used in the sense of breeding (cf. the Rab. use of גדל) which would give excellent sense here; but so far we have no authority for it. Gr. perhaps as was suggested to me סכנת. Cf. *Job* xv. 3 Benzeeb's translation: ואם יסכון לך.
23. [יסיר] Cf. *Prov.* xxiii. 13 and below, xxx. 12, 13. [ושא etc.] Cf. 2 *Chr.* xi. 21 and elsewhere.
25. [עסק] in the sense of strife (*Heb. Dict. s. עשק* and *Rab. Dict. s. v.*). Cf. *Prov.* xxii. 10 גרש לין ויצא מרון. [נבון גבר] For the position of the adjective see Gesenius § 112 note.
26. [תתעבה] Gr. and Syr. תעזבה. For the second clause, see xii. 10. This clause agrees with the Syr.

## XI.

- 34<sup>b</sup>. [וינכרך] *Piel* of נכר. Cf. the Rab. expression תנכרהו ר"א אומר לא תנכרהו (B. T. *Sanhedrin* 7<sup>b</sup>) "to alienate," "to treat as a stranger." See *Rab. Dict.*

## XII.

2. [תשלומת] See below, xiv. 6, xxxv. 11 and O. H. xlvi. 8.
3. [למנוח] *inf.* of a lost verb מנה (cf. the Heb. noun מנחה and the Arab. verb مَنَح meaning to bestow gifts. The Gr. seems to have taken it from נוח to rest, to abide. [וגם צדקה לא עשה] Read וגוי. Cf. *Is.* lviii. 2.
- 5<sup>b</sup>. [כלי לחם] Syr. מאני זינך (cf. *Judg.* v. 8 and 2 *Sam.* i. 27), which the Gr. mistook for להם (bread).
6. [ישיב נקם] Cf. below xxxv. 17<sup>c</sup>.
8. [יודע] See Ed.
9. Cf. *Prov.* xix. 4.
10. [אל תאמין] Cf. *Prov.* xxvi. 25. [רעו] Syr. רעו. [יחליא] denom. *hif.* from חלאה.
- 11<sup>a</sup>. [ויהלך בנחת] Cf. for this expression, Maimonides *Mishnah Torah, Hilchoth Beth Habbechirah* vii. § 2, which he probably took from some older source.
- 11<sup>c</sup>. [כמגלה רו] Syr. גלא רוא, Gr. perhaps ראי כ'.

- 12<sup>c</sup>. ולאמרתי [ולאנחתי] Gr. and Syr.
13. [חית שן] O. H. מי ממי for יחון, unless we emend מי ממי for יחון. Read [מי יחון] O. H. xxxix. 30.
14. [אשת זרון] Gr. and Syr. איש. The ען on the margin is doubtful. The signs can also be read נון or עו. Perhaps they represent עון and thus are meant as a variant to זרון.
- 14<sup>(1,2)</sup>. Omitted in the Gr. [יפול] Read יוכל, Syr. תוכל.
15. [יופייע] = יתגלה of the preceding verse of which this (omitted in the Syr. but represented by the Gr.) seems to be only a doublet. [נמוט] Gr. תמוט. [יתכלכל] Cf. O. H. xliii. 3.
- 16<sup>a</sup>. [יתמהמה] Gr. יתמתק, cf. Job xx. 12 and Ecclus. xxvii. 23. [מהמרות] Ps. cxl. 11.
17. [יחפש עקב] "seek reward." The Gr. and Syr. suggest something like ישוף עקב
18. [וירבה—וישנא] Read as partly suggested by Gr. and Syr. [ולרובה—ישנא] Cf. below xiii. 25.

## XIII.

- 2<sup>(1)</sup>. Found only in the Syr.
3. [יענה] The context as well as the versions suggest the emendation יעוה ועשיר יענה) of which our verse is in fact only a sort of paraphrase. [יתנוה] Read [יתנוה], he will "praise himself," "boast." Cf. Exod. xv. 2. See Heb. and Rab. Dict. s. v. נוה נוי. [ועל] Perhaps corruption of ועלב, cf. Rab. Dict. s. v.
4. [תכרע יחמל] The Gr. suggests תנרע. Perhaps we should supply לא before יח, but there is no absolute necessity to emend the text. Gr. and Syr. (יחמול עליך יעזוב אותך).
5. [שלך] Read יש לך.
6. [והשיע] *Hif.* of שוע, see Bib. and Rab. Dict. s. שוע. Possibly also *hif.* of שעע (reading והשיע), cf. O. H. xli. 19<sup>d</sup> Gl. (מיהשיע) and Glossary, p. xxxv. Gr. perhaps והתיע. Syr. והתרע. Cf. Prov. xxii. 24.
7. [יעריצך] Gr. יערך from ערה "to empty." Cf. Synmachus to תער in Ps. cxli. 8 (Field, 11. p. 298).
8. [תרהב] Probably alluding to Prov. vi. 2 (ורבה רעיד) but not to exaggerate it. [בחסרי מדע] See Ed. and Bissel on this verse.
10. [תשנא] Agrees with the Syr. Gr. תנשה (Perles). Cf. Smend, Bacher and Lévi, O. H. xlii. 9 and 10 (Text and Gloss). Is. xliv. 21 תנשני. The word תנשה also occurs in the Paitan Kalir (Zunz, *Jubelschrift*, p. 202).
- 11<sup>a</sup>. [לחפש] Cf. above, vii. 21.
- 11<sup>c</sup>. [נסיון] See Rab. Dict. Cf. also above, iv. 17<sup>c</sup> and vi. 7. R. Saadyah as above כי ברב שיח מנסה אותך ושחק etc.

12. מושל פן תתן ל' ה' ושנתך לאכזרי 9 Prov. v. 9 [אכזרי יתן מושל] The מושל is thus the subject. Gr. משל, or מלה. If this reading is correct it must be taken in the same sense as Ps. xlv. 15 תשימנו משל בגוים. It is also possible that the יתן must, as was suggested to me, be taken as an apocop. form of תנה, thus meaning "to repeat," cf. ed. on Eccles. xix. 6 and O. H. xlii. 1. Cf. also O. H. xlii. 11 Gl. and Lévi's note to it (p. 53). Syr. קושר קושר. Misunderstood by the Gr. Cf. above, vii. 8.

13. [והיה זהיר] O. H. xlii. 8<sup>c</sup>. Cf. Mishnah, *Aboth* ii. 1. For the second clause, see Prov. i. 15.

15. See *Jewish Quarterly Review*, III. p. 690 for Rab. quotation.

17<sup>(b)</sup>. [נאצל] Cf. O. H. xlii. 21<sup>c</sup> and Glossary s. אצל.

18. [מאי] Read מאין "whence." [צבוע] Jer. xii. 9.

19. [פראי מדבר] Cf. Jer. ii. 24 and Job xxiv. 5.

20. Omitted in the Syr. Cf. Prov. xxix. 27.

21. [מוט בסמך] Read נמוט יסמך. [מרע] So Gr. Syr. רע, in the whole verse רע or רעה. Cf. Jer. ix. 2 and Prov. xiv. 32.

22<sup>a</sup>. [מדבר] So in the Syr. Gr. נמוט. [מכוערין] from the Rab. כער ugly, hateful. דברים מכוערין is a constant expression in the *Tanna debbe Eliyahu*, cf. i. cc. 18, 19, 20. See also B. T. *Yoma* 86<sup>a</sup>. [מופין] Read מהופין from הוף or הפה. *Sifra* 91c (ed. Weiss) מפני שמהפין עליו, "because they palliate his crime." The Syr. suggests מיפין, cf. Jer. x. 4.

22<sup>c</sup>. [דל נמוט] Syr. מדבר. [גע גע] See Rab. Dict. (especially *Aruch Hashalem*) s. v. געגעא, געגעע, קעקע, קוקו. גע גע is thus onomatopoeic, imitating the sound of the frogs (which confirms Rapoport's explanation of געגעא). It is however possible that we have to emend here קעקע = "to cackle." Syr. גוע. [ושא] Read ישאו. [ואין לו מקום] *Mishnah, Berachoth* iv. 2 לתפלה. Cf. Eccles. ix. 16.

23<sup>a</sup>. [נסכתו] *Nif.* of סכת. Cf. Deut. xxvii. 9 (הסכת) and see Job xxix. 9. [ואת] The MS. is here much faded, and it may also be ואת or ואת. [שבלו] etc. Cf. Prov. xii. 8. [עב יגיעו] Cf. Job xx. 6.

23<sup>c</sup>. [נתקל] Aram. Cf. below xv. 12, xxxi. 7 and xxxii. 20.

25. [ישנא] Cf. Eccles. viii. 1. Cf. above xii. 18 and see also *Jewish Quarterly Review*, III. p. 693, for Rab. quotation.

26. [עקבת] plur. of עקב. [ושיג ושיה] 1 Kings xviii. 27. The Gr. took שיה in the same sense as above, vi. 35.

#### XIV.

1. [אבה עליו] Read אבל (cf. Job xiv. 22), or perhaps אנה, cf. Is. iii. 26 and xix. 8.

2. [חסרתו] Read חסרתו.

3. [חרוין] Prov. iii. 14 and elsewhere. Cf. also below, xxxi. 5.
4. [מונע נפשו] We should expect here מטובה or some such word (cf. Eccles. iv. 8 and vi. 2 and below verse 14). Perhaps originally מענה. Cf. Ps. xxxv. 13. [יתבעבע] "rejoice," from the root בע or בוע. See Levy, *Ch. Wb.* i. 85 and *Aruch Hashalem*, II. 136, 137; see also below, xvi. 2.
5. [יקרה] Perhaps related to the Rab. קורת רוח "refreshment of the spirit" (*Aboth* iv. 24). Cf. also the *Kethib* in Prov. xvii. 27 וקר רוח. The Syr. however suggests an Aramaism קרה which may be taken to mean to rejoice.
6. [תשלומת] Cf. above, xii. 2.
9. [בושל] Perhaps a corruption of מושל (cf. Prov. xxiii. 1 and O. H. p. 9, n. 7) or perhaps of אוכל or זולל. Syr. בסיל. [רעהו] Cf. below, v. 14. [מאבד חלקו] The Syr. with which this clause agrees on the whole reads מ' נפשו. The Gr. מיבש נפשו cf. Num. xi. 6.
10. [עון] The leg of the *Waw* is very short, and the word may thus be read עין. [ומהומה של רעב] Cf. *Aboth* v. 11 [תעיט] 1 Sam. xiv. 32. (*Keri* ויעט.)
- 10<sup>(1)</sup>. Only to be found in the Syr. which however seems to be corrupt. Cf. *Ecclus.* xxxi. 13.
11. [שרות] Read שמה. Syr. suggests שרת. The Gr. omits this clause. [ולאל ירך הרשן] Cf. above, v. 1. [הרשן] Prov. xi. 25 and elsewhere. "As long as it is in the power of thy hand, become fatted" (or be happy). The Gr. translated לאל "unto God," whilst thinking of Ps. xx. 4 in connection with הרשן. Cf. also below, xxxviii. 11. For the Rab. quotation of this and the succeeding verse see *Jewish Quarterly Review*, III. p. 690. Cf. also for this and the next eight verses Eccles. i. 4, iii. 12, iv. 8, 16, v. 17, 18, 19, vi. 2, viii. 15, ix. 7, 10, xi. 9.
12. [לא בשאול תענוג] These words are only to be found in the Rab. quotation. [והוק] in the sense of a fixed limit, definite period. Cf. O. H. xli. 23 and Bacher's comment on it. [לשאול] Gr. and Syr. שאול. Tal. quotation בשאול. See below, xxxviii. 22.
13. [והשיגת ירך] Perhaps we should read 'ובהשיגת' cf. below, xxxv. 10. See also Prov. iii. 27.
14. [מטובת יום] etc.] Cf. Eccles. vii. 14. [ובהלקח] Gr. (*μepis*) suggests וחמור (cf. above, v. 9), whilst in the second clause we must point רע (not רע as in the Syr.). Cf. Sept. reading in Num. xvi. 15 חמר for חמר. See also with regard to the Rab. tradition Müller's ed. of *Mascheth Soferim*, Text p. ii. and notes p. 16.
15. [ל תעוב חילך] Cf. Ps. xlix. 11. [ליודי גורל] Joel iv. 3 ידו גורל.
16. [ותין] Gr. and Syr. וקה. [ופנק] Cf. Prov. xxix. 21.
- 16<sup>(1)</sup>. Omitted in the Gr. [דבר שיפה] alluding to Eccles. v. 17.

- 18<sup>c</sup>. [בשר ודם] See Rab. Dict.
19. [ופעל ידיו] Gr. ופעל. Cf. Deut. xxxiii. 11. [ימשך אחריו] Cf. Job xxi. 33.
20. [אשרי etc.] Cf. below, l. 28. [ישעה] Cf. O. H. xlv. 8 (gloss.) above, xiii. 6, see also Ps. cxix. 117.
21. [ובתבונתיה] Read (with the Syr.) ובנתיבותיה.
22. [בחקר] The versions suggest [ירצר] Ps. lxxviii. 17.
23. [יצותת] Aramaism. The Paitan R. Meshulam b. Kalonymos has in the *Abodah* to the Day of Atonement German Ritual the form צותתיו. Cf. Levy, *Ch. Wb.* s. v. צות, צית. Cf. also Jud. v. 26 and Prov. viii. 34.
24. [יתיריו] Gr. and Syr. יתרתיו. Cf. Bissel, *a. l.*
26. [ישים קנו] Cf. Num. xxiv. 21. Gr. בניו. [בעופיה] Cf. Ps. civ. 12 (עפאים). [יתלונן] Ps. xci. 1 and Job xxxix. 28.
27. [בצלה] Cf. Eccles. vii. 12.

## XV.

1. [ותופש תורה] Cf. Jer. ii. 8.
2. [אשת נעורים] Cf. Prov. ii. 17.
3. [להם שכל] Cf. Prov. ix. 5.
4. [ונה יבטה וג'] Cf. Ps. xxii. 6, xxv. 2 and elsewhere.
5. [ורוממתהו] etc. Cf. above iv. 11 (note). [ובתוך קהל וג'] Cf. Prov. xxiv. 7.
9. [נאמר] Gr. and Syr. נאווה. Cf. Ps. xxxiii. 1 and Prov. xvii. 7. [נחלקה] Cf. above, vii. 15, below, xvi. 16 and O. H. xxxix. 25, xl. 1 and xlv. 2<sup>a</sup>. For the latter cf. also B. T. *Berachoth* 58<sup>a</sup> ברוך שחלק מנבורו ליריאו. See also Job xxxix. 17.
10. [וימשילהו בחוק ומשל] etc.] agrees with the Syr. Cf. O. H. xlv. 17 ומשפט.
12. [התקילני] Cf. above, xiii. 23<sup>c</sup>. Perhaps a protest against Jer. vi. 21 (פן) אל ת' . . . In the Gr. the verse commences הגני נתן מכשולים. In the preceding verse the Gr. read תעשה (instead of עשה).
13. [יאננה] Exod. xxi. 13 והאלהים אנה לידו. Cf. also Prov. xxii. 21. Gr. יתננה, Syr. יאהבוה יר'.
14. [אלהים מבראשית] see Gen. i. 1. Syr. מן בראשית. cf. below xvi. 26. The כי between the lines (the reading of which word however is not quite certain) probably belongs to the beginning of the verse thus commencing כי אלהים etc. [ביר חותפו] Cf. above, iv. 19<sup>(1)</sup> ואסגירנו לשרדים. In the Rabbinic literature the evil *yetzer* is called among other names also צר (*Gen. Rabbah* xxii. 6) and שונא (B. T. *Sukkah* 52 a) as well as מלאך המות (B. T. *Baba Bathra* 16 a). In Sirach (below, l. 4) we find the התף as apposition to צר. [יצרו] This clause (probably a doublet) is represented by the Syr. See Dr Taylor, *Sayings of the Jewish Fathers*, 2nd ed. p. 152. Cf. also *Gen. Rabbah* xciv. 8 מושלמים ליצרם.

15. [ותבונה] Perhaps corruption of ותתבונן Gr. וַאֲמוֹנָה, cf. Prov. xii. 22.  
 15<sup>(1)</sup>. Only to be found in the Syr. Cf. Habakkuk ii. 4; the second clause of the preceding verse is probably a doublet of this.  
 17. Cf. Deut. xxx. 15 and Jer. xxi. 8.  
 18. [ספקה] "abundant." Cf. Job xx. 22. [והוזה כל] Cf. O. H. xlv. 3<sup>c</sup>.  
 19. [עיני] Cf. Ps. xxxiii. 18 and xxxiv. 16. [על] cancelled by the dots.  
 20. [החלים אנשי] See Is. xxxviii. 16, and cf. below, xli. 9. Ps. xxxvi. 3 however would suggest the reading החליק לא.  
 20<sup>(1)</sup>. Omitted in the Gr. and only partly to be found in the Syr.

## XVI.

1. [תואר נערי] Cf. Jud. viii. 18 and see also Perles, *Analecten z. Textkritik d. A. T.* p. 68. Gr. and Syr. perhaps תרבות.  
 2. [תבע] See above, xiv. 4.  
 3<sup>a(1)</sup>. Cf. Prov. xxiv. 19.  
 3<sup>c</sup>. [לה] The reading is uncertain, the letters being much faded in this place. Probably מעולה as in the Syr. Or perhaps לבהלה, cf. Is. lxxv. 23. ומאחרית [זרון] in the sense of posterity.  
 4. [מאחד עירי] The word עירי probably came by mistake from the preceding line. R. Nissim in the *Sepher Maasiyoth* (ed. Warsaw 1886, p. 12) וכן אמר בראש אחד תתישב עיר Jelinek however in his *Beth Hammidrash* (v. 133 and 206) gives after the *Meil Zedakah* the same passage וכן אמר בן סירא באחד מגין ת' ע' Cf. Gr. which suggests מבין. See also Kahana in the periodical השלח iii. p. 42.  
 5. [רבות כאלה] Cf. Job xvi. 2. [כאלה שמעה] Gr. and Syr. מאלה.  
 6. [ובגוי הנף] Is. x. 6. [ויקרת] Is. lxxv. 6.  
 7. [המורים עולם] O. H. xlv. 2 (Gloss) suggests the reading ע' הרורים. Gr. derived it from מרה (or perhaps read עליו המורדים, possibly also המועלים מעל, see Perles) Syr. הממלאים. Cf. Is. xiv. 21. עולם here in the sense of the world. Cf. above, iii. 18.  
 9. [גוי הרם] O. H. xlvi. 6<sup>c</sup>. Cf. also Is. xxxiv. 5. [הנורשים] Cf. 2 Kings xiii. 7 and Hab. iii. 12. Gr. הנאספים; cf. Ed., or הנשאים.  
 11<sup>c</sup>. See above, v. 6.  
 13. [תאות צדיק] Cf. Prov. x. 24 and xi. 23.  
 14. [כל] etc. Cf. Prov. xi. 18. Our text represents a regular Rab. construction. This may perhaps account for the awkwardness of the Gr., which perhaps read אתר for שבר. See *Jewish Quarterly Review*, III. 697 for the Ecclus. quotation given there from the *Baraita Kallah*, which is probably a paraphrase of this verse. [יצא לפניו] Cf. Ps. lxxxv. 14. Gr. and Syr. ימצא ל'.  
 15. This verse as well as the next are omitted in some Gr. MSS. See Fr.  
 16. [ושבהו] Read with Gr. and Syr. וחשבו.



17<sup>c</sup>. [בעם כבר] Num. xx. 20. [ומי] R. Saadyah (as above), who quotes this and the preceding verse, reads **מי**. For this and the following verses cf. Ecclus. xxiii. 18—21.

18. [הן השמים וג'] Cf. Ps. cxlviii. 4, 7 and 1 Kings viii. 27. [עמורים] (ברצונך העמדת להררי עון) Cf. Ps. xxx. 8. **עומרים** suggesting **קימין** Syr. according to which we should emend here **ברצונו ע' עומרים**, whilst the following **בפקרו** may be taken as a corruption of **בקפרו**, meaning to grow impetuous or wax wroth, see Rab. Dict. This would give an excellent parallelism. Perles suggests here a confusion between **עמר** and **מער** referring to the well-known emendation in Ez. xxix. 7. (Cf. Psalm lxix. 4.) This would account for the Greek *σαλευθήσονται*. See also Graetz, *Geschichte der Juden* 11. b where he corrects the passage quoted from the Ps. into **המעתת להררי עו**. On the other hand, the Gr. may have had **רועדים**; cf. Psalm civ. 32. Cf. also Ecclus. xliii. 16. [וכרגשו] Read **ירגשו**.

19. [קצבי הרים] Jonah ii. 7. [בהביטו] etc. Cf. Ps. civ. 32.

20<sup>b</sup>. To be found only in the Syr. Cf. Ecclus. xxiii. 18.

22. [אצוק חוק] Read with the Gr. **ירחק**. The verse is omitted in the Syr. Cf. Micah vii. 11. It is also possible, as was suggested to me, that we have here a corruption of **אצעק חמם**. Cf. Job xix. 7.

23. [חסרי לב] Cf. above, vi. 20. [עתה] The **ע** is somewhat faded. The versions suggest the reading **מעוה** or **נעוה**. The *Waw* over the *Beth* of **וגבר** should probably have been placed over the *Ain* of **עתה**, thus reading **עותה**. Cf. Lam. iii. 59.

25. [ובהצנע] See O. H. xlii. 8, and below, xxxii. 3. Cf. also Prov. xi. 2 **ואת צנועים חכמה**.

### XXX.

11. [תמשילוהו] Ps. viii. 7. Cf. also O. H. xlv. 17 and xlvi. 19. [לשחיתותיו] Aram. pl. of **שחיתה**. Cf. Dan. ii. 9. For the Gr. see Fr. 11, 12.

11<sup>b</sup>. [כתפו עור חי תבקע] Perhaps we should emend **על חי תפגע**. Cf. Ez. xxix. 7 **כתף . . . ובקעת**. The sentiment would be the same as is expressed in the next verse. Probably one of them is a mere doublet. [רציין] Read **רציין**.

12<sup>a</sup>. [כיה] See above, iv. 7, and vii. 23 (Gr.). [כשהוא] See Geiger, *Lehrbuch zur Sprache der Mischnah*, pp. 84 and 114.

12<sup>c</sup>. [ישקה] Gl. **יקשיה** (Job xxxix. 16). [מפה נפש] Job xi. 20. The Gl. **ולך** is preserved in the Gr.

13. [יסר בנך] See above, vii. 23. [יתלע] "breed worms," for which the Bibl. term is **ירם תולעים** (Exod. xvi. 20), whilst the Rabbis use for it the *hif.* **תלע**. (Rabb. Dict. s. v. **תלע**.) The metaphor in this place has the same meaning as **נבאש ב'** or **הבאיש ב'** in 1 Sam. xiii. 4 and xxvii. 12. Gl. **יתעל**, cf. Jer. li. 3. Gr. and Syr. **יתקל**.

14. [והי] In the sense of "healthy," "strong." Cf. Is. xxxviii. 22, but more frequently in Rab. literature, cf. Levy, 11. 41. [עצם] "body." Cf. Lam. iv. 7.

15. [שר] Perhaps connected with שרר (Heb. and Rab. Dict., *s. v.*) meaning strong, healthy. Gl. שאר עשר which latter word is probably a corruption of בשר. Cf. Prov. xiv. 30 היי בשרים. See also Prov. iii. 8 (לשרך) where the same confusion with שאר or בשר is suggested by some commentaries (Gesenius, ed. Buhl, p. 823).

16. [שר עצם] The use of עצם in verse 14 suggests that שר has to be taken here as an *adjective*; though שאר עצם is not impossible.

17. [ונוחת] St. cst. of a noun נוחה occurring in the O. T. only as *nom. prop.* See Heb. Dict. [נאמן] Cf. Deut. xxviii. 59. This verse agrees with the Gr. (cf. Fr. Text and Commentary), whilst the next is preserved in the Syr.

17<sup>(1)</sup>. [ולירד] Rab. *inf.* Qal of ירד (Bib. Heb. לרדת). See Strack, *Lehrbuch der Neuhebräischen Sprache*, § 100 a.

18. [פום] Gl. Aram. for פה. [גלול] Cf. the Rabb. גולל (*Aruch Hashalem*, II. 282; Levy, I. 335), signifying the stone covering the grave.

19. The next three verses agree more with the Syr., by which the gaps may be supplied as 'מה ייטב לאלילי הגוים... כן מי שיש לו וג' [נהנה מהונו] (הני) הנה. See Rab. Dict. After 'מה' which might also be read ממנו the signs of a word or two are visible but are illegible.

20<sup>a</sup>. [בעינו] There are signs of words visible after בעינו, but they are much faded. The signs at the end of this line look somewhat like חרק, cf. Ps. cxii. 10.

20<sup>b</sup>. [סירים] Read סרים. [באונם] Esther i. 8. In the second clause as well as in the next verse (which agrees with the Syr.) we have the same confusion with xx. 4 which Fr. noticed in several Gr. MSS.

20<sup>b(1)</sup>. [כן] Read with the Syr. כמו. [נאמן] Syr. מהימנא. Perhaps we should read אמן (the נאמן having slipped in from *v.* 17), he who brings up, in the sense of guardian; cf. Esther ii. 7.

21. [לדין] "strife" (Prov. xxii. 10). Gr. and Syr. דוון "grief." Cf. *Pirke Aboth* II. 8 in Baer's *Abodath Israel* p. 275 where some authorities have דוון for דאנה. [בעונך] Gl. בעצתך, which latter reading agrees with the Gr. and Syr. The parallel in Ps. xxxi. 11 בשל בעוניי is decisive for the readings דוון and בעונך.

22. [אפו] Gr. and Syr. חיינ, which gives indeed better sense. The mistake of the copyist may be due to his thinking of Prov. xix. 11 שכל אדם האריך אפו.

23<sup>a</sup>. [פוג...ופייג] This verb is sometimes used in Rab. literature in the sense of calming and rejoicing. See Levy, IV. 12 and *Aruch Hashalem*, VI. 288. [וקצפון] which form is sometimes used in Rab. and Paitanic literature for קצף. Cf. Levy, *s. v.* and Zunz *Syn. Poesie*, p. 400.

23<sup>b</sup>. [תעלה] O. H. xli. 14 c (text תועלה, Gl. תעלה). It does not occur in the early Rab. literature, except in the *Midrash Haggadol* MS. to Gen. xlii. 37 וכי מה תעלה יש בידי. The word תועלת is only to be found in post-Talmudic authors, though both Levy and Kohut notice it under יעל and refer us to letter ת, where as a fact they omit it.

24. The place on which we expect the marginal reading to which the mark on ודין points is torn off. Probably it was וחרון, as suggested by the Gr. See Fr. Com. p. 118 for the Rab. quotations of these verses.

25. [שנות] Prov. vi. 10 and xxiv. 33 (שנות). [ומאכלו יעלה עליו] Aboth d' R. Nathan, c. xxvi. על גופו אכלים שאינם עולים על גופו meaning "food which does not agree with one's body." Cf. Ed.

### XXXI.

1. [שקר] Gl., which is the correct reading, the "watching," the "sleeplessness," cf. Eccles. v. 11. [ראנתו] Gl., omitting מחיה, which agrees with Gr. and Syr. [תפריג] Gl. Occurring also in Rab. literature (Rab. Dict. s. פרג) meaning "to destroy," "to cause to disappear." [נומה] Prov. xxiii. 21.

2. [ומחלי] Cf. below, xxxvii. 30 and xxxviii. 9 Text and Gl. [חז] Gl. Probably חזקה.

2<sup>(1)</sup>. [רע] חרפה וג'. This verse seems to express the same sentiment as O. H. xli. 22<sup>c</sup> (cf. also Eccles. xxii. 22 and xxvii. 17). [תניד] *hif.* of נוד "to remove" (2 Kings xxi. 8), "to keep off." [אוהב כנפש] Perhaps we should read אהב כנפש, cf. above, vii. 21.

3. [לקבל] Gr. and Syr. לקבץ. [לקבל תענוג] O. H. lxi. 1.

4. יגיע [יגע].

4<sup>(1)</sup>. [כחו] Probably in the sense of substance or wealth. Cf. Prov. v. 10, Job vi. 22. [נחה] Perhaps נחת or נוחה, see above, xxx. 17. Or perhaps we should read לאנחה (instead of נחה), cf. O. H. xlvi. 20<sup>c</sup> על ואנחה, see also B. T. *Moed Katon* 25<sup>b</sup> שהיא למנוחה ואנו לאנחה. See also Is. l. 11 למעצבה תשכבון.

5. [ר' חרוין לא ינקה] Cf. Prov. xxviii. 20.

6. [הבולי זהב] Perhaps in the sense of חבלים in Amos ii. 8, "pledged," which would form a better parallelism to והבוטח (read והבוטחים) than the Gl. חללי. (Cf. Prov. vii. 26.) [על פניהם] Gr. על פניהם.

6<sup>(1)</sup>. [ביום עברה] Prov. xi. 4. Cf. above, v. 8. This verse is only to be found in the Syr.

7. [תקלה] Cf. above, xiii. 23<sup>c</sup>. [לאויל] Gr. לאל or לאיל. Cf. *Mishle Shualim*, § 59 חשוב אויל כצל איל. [פיתה] Job v. 2. Gl. פתה probably corruption of פתי. Cf. the Gr. [יוקש] Cf. Eccles. ix. 12.

8. [איש] Gr. and Syr. עשיר. [נמצא תמים] Cf. O. H. xliv. 16 and 17. [ממון] See Rab. Dict. s. v. Note the use of this word for the Bibl. כסף or מטמון. Probably we have also to read in O. H. xl. 26<sup>c</sup> ממון instead of מטמון as suggested by the editors. I have examined the MS. and found that there is no room for two such big letters as *Teth* and *Mim*. Cf. the reading given by Rabbinowicz in the *Variae Lectiones* to B. T. *Taanith* 31 b עשירות שבהן אומרות תנו עיניכם בבעלי ממון. Smend's suggestion to read מעין gives no sense, unless one thinks of Is. xii. 3 ממעיני הישועה, see versions. [גלו] Is. xxx. 12, Prov. iii. 32.

9. [הפליא לעשות] Cf. Jud. xiii. 19 and Joel ii. 26. Cf. also below, l. 22<sup>a</sup>.
- 10<sup>a</sup>. [שנברק] Gr. שנברק. The next two verses are omitted in all versions.
- 10<sup>a(1)</sup>. This verse must be emended by the contents of the following. Probably it formed originally only a gloss.
- 10<sup>b(2)</sup>. [מי ברכו] Ps. x. 3 [ובוצע בדרך] A. V. "and blesseth the covetous." Here the object is [ממון (= בָּצַע)]. [וישלים] Job ix. 4. [הוא] Read הוא. Verse 10<sup>(1)</sup> is undoubtedly only a corrupt doublet of this verse.
- 10<sup>c</sup>. [לסור] Cf. Deut. vii. 4, 1 Sam. xii. 20 and elsewhere. It is also possible that this word is in some way connected with the Aram. סָרִי used also of moral corruption. See Rab. Dict.
11. [ותהלתו יספר קהל] Cf. Ps. ix. 13 and cxlix. 1. See also O. H. xliv. 15 Gl.

## XXXII.

1. "The Persian note is partly obliterated . . . ابا آن فاسوق ایست . . . این نی . . . The word נוסכהא is not certain; the last three letters might be *דיש*. The meaning is probably "this clause is not found with that verse in the other copies." נוסכהא is somewhat irregular for נוסכתהא, but allowable (Vullers, *Instit. linguae Persicae*, § 194). The י of the construct state may have preceded ריגר in the next line, a mode of writing found in Judaeo-Persian. The use of נִי would not be impossible in this dialect; but since some letters seem certainly lost after it, the original import of the note must be doubtful." (D. S. M.)

1<sup>b c</sup>, 2<sup>a</sup>. [תסוב . . . תרכין] *Mishnah, Berachoth* vi. 6 [הסנו (לאכול)] Cf. Friedmann's סדר והגרה של לילי פסח pp. 16—25 for other passages bearing on the הסיבה question. The term is never employed in this sense in the O. T., though it is not impossible that the custom of reclining at meals was already known in very early times (Amos vi. 4, Ez. xxiii. 41). Gl. [ובכין] cf. Eccles. viii. 10, etc. and above, xiii. 7.

2<sup>b c</sup>. [בכבודם] Syr. בשמהתם. [ועל מוסר] Perhaps corruption of מספה (Syr. פתורא). [שכל] Gr. כליל. Syr. כבור. Perhaps we should read שָׁכַר —cf. for a somewhat similar confusion O. H. xl. 18 Text and Gloss, but it is possible that it is used in the sense of [ומצא חן ושכל טוב] (Prov. iii. 4).

3. [שב] O. H. xlii. 8. [והצנע] The sign on this word shows that there was another reading, which the copyist however failed to give. Perhaps we should read בהצנע. Cf. above, xvi. 25. [לכת] Gl. Cf. Micah vi. 8. This verse is omitted in the Syr.

4. [במקום היין אל תשפך שיה] So the Syr. Gr. במ' האזין. [ובלא] V. L. *ubi auditus non est*, which suggests the emendation [משמע] [מוזר] or [מאזין]. [ובל עת] In the O. T. only used with verbs. [תתחכם] Eccles. vii. 16.

4<sup>(1)</sup>. [שיר . . . על משתה היין] Cf. O. H. xlix. 1<sup>c</sup>. This verse is preserved only in the Syr.

5. [כמו] Exod. xxxv. 22. More likely it is a corruption of כמו.

[ניב] Gl. נוב. Is. lvii. 19, where the *Keri* is ניב and the *Kethib* is נוב. For the meaning cf. Prov. xxv. 11.

5<sup>(1)</sup>. Only to be found in the Syr. [נאים] Cf. O. H. li. 16. בדריים [יפים] Cf. Eccles. iii. 11.

6. [מלואות] See Exod. xxviii. 17 and 20.

7. [בחזק] "by an effort." See Levy, *s. v.* חזוק.

8. [כל לאמר] Read כול (cf. Is. xl. 20) "measure" or "compress the speech." See Heb. Dict. *s. v.* כול. It is also possible that we have here the shortened *imper.* of כלה in which case we read כל. [ומעט הרבה] Possibly however it is a corruption of במעט. Cf. the Rab. phrase מחזיק המרובה (Exod. *Rabbah* xi. 5).

9. [תקומם] Is. lviii. 12, Micah ii. 8. [תרב] Ps. lxxi. 21. Syr. תאבה. [למרד] Prov. xix. 13. For the second clause see Fr. n.

9<sup>(1)</sup>, 10. [ינצח] Perhaps we should read with the Gr. ינחין "hasten" (1 Kings xx. 19). Cf. Prof. Fränkel's emendation in O. H. xliii. 5, quoted by Prof. Lévi, O. H. p. 67. See also *ibid.* v. 13. One of these two verses must originally have formed only a Gloss.

11. [בעת מפקד] Cf. Ez. xliii. 21. We might thus render it "in the appointed time." Cf. also O. H. xlii. 7 Gl. but in a different sense. [וישלם רצון] probably came in by mistake from v. 12. Originally we must have had here some such words as ולך בחפזון.

11<sup>(1)</sup>. Only partly to be found in the Syr.

12. [עשה . . . כלבבך] Perhaps we should supply after the Gr. שמה or עשה after the Syr. [בחסר] So Syr. Gr. בחסר ("reproach," cf. Ed.). Cf. Eccles. xl. 6 Gr. and Syr. for a similar confusion. It is however probable that the whole clause [ולא בחסר אל ביראת אל] was suggested by Ps. xxxiv. 10 and Deut. xxviii. 47. Cf. also O. H. xli. 26<sup>c</sup>. There is thus no necessity to emend our text.

13<sup>(1)</sup>. The supplied letters are suggested by the Gl. and the next verse. [ומתלהלה] Prov. xxvi. 18. Cf. also below, v. 15.

14. [ומשהרהו] Cf. above, vi. 36.

14<sup>(1)</sup>. [חפצי שמים אל] Cf. Is. liii. 10. See also B. T. *Shabbath* 150 a חפצי שמים. This verse is only to be found in the Syr., whilst v. 14 is omitted. Of course this as well as the preceding verse express only (in a positive way) the same sentiment as Prov. xxviii. 9 תועבה תועבתו גם תפלתו תועבה.

15. [יפיקנה] Cf. Prov. iii. 13, see also above, iv. 12.

16, 16<sup>(1)</sup>. The latter verse is preserved in the Syr., whilst the Gr. seems to be based on the former, reading יצית for יוציא (cf. Ed.).

17. [חמם] Gl. This is the correct reading, and is also supported by the Gr. [תוחה] Read תורה or תוכחה. Syr. אורחו. The ימשוך (Syr. יעשה?) may have been suggested by Job xxi. 33 and xxviii. 18.

17<sup>(1)</sup>. This verse is preserved in the Syr. (reading with the Gl. חכמה), though the preceding is retained.

18. The שבל of the Gl. is preserved in the Gr. (διανόημα—reading also יקה for ישכה), whilst in the second clause it agrees more with the text, reading of course זר (ἀλλότριος) for זר (cf. Ed.), and מורא for תורה.

20. [תתקל בנגף] Cf. Is. viii. 14.

21. [מחתף] Cf. Prov. xxiii. 28, as well as above, xv. 14 and below, l. 4. The ink is much faded in the margins, which makes the reading of the Gl. (particularly רשעים) extremely doubtful. Perhaps it is משדרים which the Gr. again, as it would seem, read מישורים.

22<sup>(1)</sup>. Only preserved in the Syr., which however omits the preceding verse.

22<sup>(2)</sup>, 23. In the Rab. literature (B. T. *Berachoth* 32 b) the exposing of oneself to danger is regarded as a transgression of the Scriptural words רק השמר לך ושמר נפשך (Deut. iv. 9).

24. [נוצר תורה שומר נפשו] Cf. Prov. xvi. 17, xix. 16 and Ps. xxii. 6.

### XXXIII.

1. [יפגע רע] Cf. 1 Kings v. 18. The supplying of the missing letters is suggested by the Gl. and the versions. Cf. Ed.

2. ... [במס] The rest is torn off. The *Beth* is doubtful, and may be taken as *Kaph*. Perhaps we had here 'ומ' במסה, whilst the Gr. represents the Gl.

3. [כא. .ן] Perhaps we have here the remains of כאורים (see Gr.) וכהן, but the letters are very doubtful. The one given as א may also be taken for מ, whilst of the ן only the leg is left, and may as well represent a trace of any final letter or of a *Koph*.

### XXXV.

9. [מעשיך] Gr. (Swete xxxii. (xxxv.) 11, Fr. xxxii. 9) and Syr. probably משאותיך. Cf. Gen. xliii. 34 and below, xxxviii. 2.

10. [כמתתו] Gl. O. H. xli. 22 and xlii. 7. Cf. Deut. xvi. 15. [לאל] Gl. Preserved in the Syr. Gr. לאל עליון. Cf. Ps. l. 14. [ובהשנת יד] Read ובהשנת יד. Ez. xlvi. 7. The noun השנה does not occur in the O. T. In Rab. literature we have השג יד (*Mishnah, Arachin* iv. 1). The Gl. מלוה יי וג' is preserved in the Syr. Cf. Prov. xix. 33.

11. Cf. Jer. li. 59 and Ps. lxxix. 12.

12<sup>a</sup>, 12<sup>c</sup>. Cf. Deut. x. 17. See also Is. i. 11 and Prov. xvi. 8. See also Eccles. xxxiv. 19, 20. [משוא פנים] 2 Chron. xix. 7.

13. [לא י' פ' אל דל] Cf. Lev. xix. 15. [תחנונים מצוק] Gl. Cf. Dan. ix. 25 and Ps. cxviii. 5. Gr. עשוק, or מוצק, cf. above, iv. 9.

14. [תרבה שיה] Cf. 1 Sam. i. 12, 16. [תחבט] Gl. The root חבט is sometimes used in Rab. literature in connection with prayer, Gen. *Rabbah* L. 6 שנתחבט עליו אותו וקן. See Rab. Dict. s. v.

15. [הלא דמעא... מורדיה] Cf. Lam. i. 2, 7, iii. 19.

16. [הנהה] Esther ii. 18. Here perhaps as much as ניהוה, Jer. T. *Peah* 15 c הנהה רוחו של אביו. [השתה] from חשה "hastened." Cf. Siegfried-Stade's *Heb. Wb. s. v. חשה* 11. The verse gives no good sense. I am therefore inclined to emend in the first clause רצוין for רצון (see above, xxxii. 13<sup>(1)</sup> text and Gl. for a similar confusion) and to read in the second clause צעקת עני ענן ה' (cf. the Syr.). For the metaphor in this verse and the next cf. Lam. iii. 44. Cf. also Ecclus. xxi. 6.

18<sup>a</sup>. [וכנבור לא יתמהמה] Cf. Is. xlii. 13 and lxiv. 12. Gl. ונבור is preserved in some MSS. of the Gr. Cf. Fr.

18<sup>c</sup>. Cf. Deut. xxxiii. 11 and xxxii. 43.

18<sup>e</sup>. [ומטה רשע] Ez. vii. 11. [שבט הרשע] Ps. cxxv. 3. [שבט זרן] Gl. רשעים is preserved in the Gr. [גרוע] Cf. Ps. lxxv. 11.

19<sup>a</sup>. [עד ישיב, etc.] Cf. Jer. xxv. 14, li. 57 and Prov. xxiv. 12 and xii. 14.

19<sup>c</sup>. [עוד יריב ריב עמו] Cf. Is. li. 22. [ושמחתם ב'] Cf. Is. xxv. 9.

20. [רחמים, etc.] The reading is very doubtful, the paper being mostly torn off. The supplied letters are suggested by the Gr. Syr. suggests ויהפיר איביו. [הויזים] Zech. x. 1. Cf. also O. H. xl. 13.

20<sup>(1)</sup>. Only the ך is certain. The rest is entirely destroyed except the ב the מ and the פ, of which faint signs remain. "The Persian note is (except for one letter) entire. It may be read [این فاسوق از نُسختهای دیگر وایدر زا هِشته] [a] بود وبی نِشته [a] وایدر زا هِشته]. Literally it might be rendered 'This verse from other copies and here was omitted and written,' which probably means that it was omitted from other copies; and that in the present copy it was either written or erased. The writer's Persian is in any case peculiar; and though به may be used with the participle (Vullers, *Institut. linguae Persicae*, § 147) it seems more likely that بی stands here for the preposition "without," which may be compounded with *substantives* in the sense of *un-*. [a] apparently is an accented form of the preposition j which is not prefixed to verbs by Persian writers. בוד is inaccurately used for ש, somewhat as in a document in the Bodleian [מאן נבישתה היסת] means 'our signature is subscribed.' Finally, the arrangement of the words seems contorted." (D. S. M.)

### XXXVI.

1. [אלהי הכל] Cf. Num. xvi. 22, cf. O. H. lxv. 23<sup>c</sup>.

2. [ווררים פחרך] Cf. 1 Chr. xiv. 17. The *Yod* and the *Min* of ווררים are fairly certain.

3. [יר] Gl., as in Gr. and Syr. Cf. Is. x. 32 and Zech. ii. 13. See also the ועל הבנינו prayer (B. T. *Berachoth* 29<sup>a</sup>, cf. Dalman *Die Worte Jesu* p. 304) [גבורתיך] Cf. Jer. xvi. 21.

4. [הכבד במ] Gl., as in Gr. and Syr. Cf. Ez. xxviii. 22 and xxxviii. 23.

5. [כי אין אל זולתך] Cf. 1 Chr. xvii. 20.

6. [הדרש אות... (מופת)] Cf. Deut. vi. 22, see also Lam. v. 18 and Ps. lxxiv. 9. Gl. [תמה] Cf. Dan. iii. 33 and vi. 28. [האדר יד ואמין זרוע וימין] Cf. Exod. xv. 6, Prov. xxxi. 17 and Ps. xlv. 4, and lxxiv. 11. [וזרין] Gl. Aram. See Rab. Dict. s. v. [ימים] Gl. read ימין.

7. [צר... אויב] Cf. Jer. x. 25 and Ps. lxxix. 6. [העיר אף וש' ח'] Cf. Ps. lxxiv. 10. [והרוף] Cf. Ps. lxxviii. 2. The reading of the Gl. is extremely doubtful.

8. [קין... מועד] Cf. Dan. xi. 27 and 35.

8<sup>(1)</sup>. [כי מי י' ל' מה ת'] To be found only in the Syr. Cf. Job ix. 12 and Eccles. viii. 4.

10. [השבת ראש]. The parallel in Ps. lxxiv. 13 suggests שבת, but see also Ps. viii. 3. [פ' מואב] Num. xxiv. 17. Gl. אויב. Cf. Gr. and Syr. [האומר א' ז'] Cf. Is. xlvii. 8 and 10.

11. [שבטי יעקב] Is. xlix. 6.

12. [נקרא בשמך] Cf. Deut. xxviii. 10 and O. H. xlvii. 11. ישראל [ב' כ'] Exod. iv. 22. Cf. also O. H. xlv. 23<sup>b</sup> Gl. and Syr.

13. [מכון שבתך] Cf. Exod. xv. 17 and 2 Chr. vi. 30. See also Ps. lxxiv. 3 and 6.

14. [ומכבודך את היכלך] Cf. Lam. i. 6. [מ' ציון א' הודך] Cf. 1 Kings viii. 11, Haggai ii. 7 and 2 Chr. v. 14 and vii. 1.

15. [תן ערות] Cf. Is. lv. 4 and xliii. 9. [למראש מעשיך] Cf. Ps. lxxiv. 2 זכור עדתך קנית קדם, from which verse the Rabbis infer that Israel is one of the six things which God created (or thought of creating) before the creation of the world (Gen. *Rabbah* i. 4). [והקם... רבר] Cf. 1 Sam. i. 23, 1 Kings viii. 20.

16. [פעלת קוויך] Cf. Job vii. 2. [יאמינו] Gen. xlii. 20.

17<sup>a</sup>. [תשמע ת' ע'] Cf. 1 Kings viii. 30, Dan. ix. 17. [ברצונך] etc. Gl. ברצונך. Cf. Ps. cvi. 4.

17<sup>c</sup>. [כי אתה אל... ויראו] Cf. Is. lii. 10. [וידעו כל א' א'] 1 Kings viii. 60. To students of Jewish liturgy it will be interesting to compare the prayer beginning רבון העולמים (incorporated in the Daily Prayer Book from the *Tanna Debé Eliyahu*) with the last 17 verses. The paragraphs in the former commencing אבל אנחנו עמך... אתה הוא ער שלא נברא... אתה הוא ה' seem only a paraphrase of our Text. The first paragraphs of the *Amidah* to Rosh Hashanah [ובכן תן פחדך] etc. seem also to have been influenced by this psalm of Ben Sira.

18. [גרגרת] Prov. i. 9 and elsewhere. Cf. Heb. and Rab. Dict. The Gloss is much faded but תנסור and תנעם are certain.

### XXXVII.

27. [בהמר] Gl. Perhaps corruption of בחסר.

28. [זן] Ps. cxliv. 13. Cf. also O. H. xlix. 8 and Driver's Glossary, s. v.



29. טובה [ואל תשפוך] Cf. above, xxx. 18. [תורע ל] Cf. Jer. iv. 3. שפוכה. [תתהנג א' מטמים] Gl. *hithp.* of הנג "to dance." See Levy *Ch. Wb. s. v.* Perhaps we should read תתענג whilst מט' may be a corruption of ממתקים. Cf. Prov. xxv. 16.
30. [יקנן] Cf. Ps. civ. 17. [זרא] Num. xi. 20.
31. [ועועו] Cf. רוח עועים, Is. xix. 14. See also Gesenius (ed. Buhl) *s. עוה*.

## XXXVIII.

1. [רעי] in the sense of "cultivate," "honour." This recalls, as was suggested to me, the Arab. *رعى*, which means also "to pasture," and figuratively "to rule," "to honour." For the Rab. quotation both in Heb. and in Aram. see *Jewish Quarterly Review*, III. pp. 694 and 702. [חלק אל] Cf. above, vii. 15. The Gl. כי is preserved in the versions. [לפי צרכך] Cf. the Gr.
2. [משאות] Cf. Gen. xliii. 34 and 11. Sam. xi. 8.
3. [תרים ראש] Cf. Ps. iii. 4, cx. 7. [ולפני נריבים יתיצב] Gl. which is preserved in the Syr. Cf. Prov. xxii. 29.
4. [ברא שמים] Gl., which is preserved in the Syr. and in the Rab. quotation. Cf. *Jewish Quarterly Review*, III. 693 and 702.
5. Cf. Exod. xv. 25. [כוחם] Gl., which is preserved in the Vet. Lat., see Fr.
- 7<sup>a</sup>. The Rab. quotation (*Jewish Quarterly Review*, III. 693) agrees more with the Gr.
- 8<sup>b</sup>. [ישבת] Gl. ישבה. For a similar variant cf. O. H. xlv. 26<sup>c</sup>, Heb. and Gr., and Lévi's note on it. [מפני ארצו] Gl. is represented by the versions.
9. [בה' אל תתעבר] Cf. above, vii. 10. [פלל] Gl. Cf. Ps. cvi. 30.
10. [ומהכר פנים] Prov. xxiv. 23, xxviii. 21.
11. [ניחוח אזכרה] only the ה is fairly certain. Perhaps we should read וְאִזְכְּרָה. Cf. O. H. lx. 16<sup>c</sup>. Gl. אזכרתה. Cf. Lev. ii. 2. This would suggest מנחה instead of ניחוח. [בכנפי הוניך] Perhaps we should read כנפי and take it as a noun derived from the v. פָּנַף, meaning "the gatherings." Cf. Levy and *Aruch Hashalem*, *s. v.* and see also commentaries to Is. xxx. 20 (יכנף). See also B. T. *Shabbath* 73 b מאן דכניף מלחא. We should then translate this clause "And prepare a fat offering according to the savings of thy substance." Cf. Prov. iii. 8 and 9. It would be worth considering whether the כנף שקוצים Dan. ix. 27 has not the same meaning. The Gr. כפי אינך or כאפם הנך (?).
12. [ישמש מאח] Gl. Read ימוש מאתך; cf. the Gr.
13. The מ' in the Gl. is much faded. Perhaps the copyist wanted to write מזור (cf. the Syr.) but got confused by the מצ' in the text.
- 14<sup>b</sup>. [פשרה] "interpretation," "solution." Cf. Dan. ii. 4, iv. 2 and Eccles. viii. 1. It is however possible that this term is connected with the כוס של פושרים of the Talmud (cf. Kohut and Levy, *s. v.* הרש and פשר). The פשרה would then correspond with the שקוי of Prov. iii. 8. Cf. also Blau, *Das Altjüdische Zauberveresen*, p. 157, note 2, "Gemeint ist irgend eine Lösung." [ורפאות] Prov. iii. 8. [ימנה] Gl.; cf. Jonah ii. 1 (וימן).

15. [יתגבר] Probably in the same sense as Job xv. 25 "to behave proudly." א"ר לוי מתלא] Gl. So Gr. and Syr. Cf. *Cant. Rabbah* vi. 11 [יסתונר על ידי אמר תרעא דלא פתיה למצוותה יהא פתוח לאסיא. *Pesikta Rabbathi* 42<sup>b</sup> (ed. Friedmann) this *mashal* is given in Hebrew.

16<sup>a</sup>. [ונהה] Ez. xxxii. 18.

16<sup>c</sup>. [ואל תתעלם] Cf. B. T. *Moed Katon* 27<sup>b</sup> בראשונה היתה הוצאת המת קשה לקרוביו יותר ממיתתו עד שהיו קרוביו מניחין אותו ובורחין תתהר. Cf. Ps. xxxvii. 1.

17<sup>a</sup>. [המר] Zech. xii. 10. [וההם הספר] Gl. Read וההם. Cf. B. T. *Shabbath* 153<sup>a</sup> אהים הספידא and see *Aruch Hashalem* iii. p. 423. Cf. also O. H. xlii. 3 and 18 where dots are found on the words וארה and חקר. [כיוצא בו] "in a similar manner," "like him." This is a regular Rab. preposition, Mishnah *Zebachim* v. 7 מהם כיוצא בהם. Cf. Geiger (as above, xxx. 12<sup>a</sup>), p. 53, and Strack (as above, *ibid.*), p. 60.

17<sup>c</sup>. [ימים לבכי ושבעה] Cf. B. T. *Moed Katon* [יום ושנים בעבור דמעה] ימים להספר. See also Ecclus. xxii. 7. Gr. and Syr. perhaps רבה ב. [כעבור עונה] Perhaps a corruption of "when the time has passed." Gr. יגון ב.

18. [יבנה עצמה] Gr. and Syr. מדון. Cf. above, xxx. 21. יכרע עצמה. Cf. O. H. xli. 2 and xlvi. 9.

20. [פרע] "dissolve," "dismiss," etc. See Heb. and Rab. Dict. s. v. The first clause agrees more with the Syr.

22. [זכור חקו] Cf. O. H. xli. 3.

23. [מושבת מתו, etc.] Cf. O. H. xliv. 9.

24. [ה' סופר תרבה חכמה] See B. T. *Baba Bathra* 21<sup>a</sup> קנאת סופרים בדקדוק חברים... במיעוט § 6 [וחסר עסק] תרבה חכמה סחורה.

25<sup>a</sup>. [תומך מלמד] Cf. Jud. iii. 31, and see also Amos i. 5 and Prov. xv. 32 and xxxi. 19. [בחהנית מהעיר] Read מעורר ב. Cf. 2 Sam. xxiii. 18 עורר את הניתו. Cf. also 1 Chr. xi. 11 and 20.

25<sup>c</sup>. [באלוף] Cf. Ps. cxliv. 14 (אלופינו), and see Heb. Dict. s. v. אלוף and אלף. [לשדר] Gl. Cf. Is. xxviii. 24. [ושעיותיו] Aram. Cf. Levy, *Ch. Wb.* s. v. שועיתא "conversation," "talk."

26. [לכלות מרבק] which is confirmed by the Syr. (למנמרו), but it can hardly be doubted that it is a corruption of לבלות meaning "to give provender." Cf. Judg. xix. 21 (ויבול לחמורים) (*Kethib*) and Moore's Critical Commentary (p. 417) to this verse. [תלמים] Only the *Mem* is fairly certain, whilst of the *Lamed* only a faint sign of the upper stroke is visible.

27. [עצי שטם] Perhaps we should supply שטים and emend שטים. More probably the *Nun* was by mistake connected with the *Yod* following it. We have thus the rest of אבנים. The space permits also of the word בעצים.

Cf. the Gr. In the second clause the versions suggest the addition of **כימים ישים**.  
Cf. B. T. *Moed Katon* 25<sup>b</sup>.

### XLIX.

12. Cf. 1 Kings ix. 3.

13<sup>b</sup>. **ויציב דלתים ובריה** [Deut. 1 Kings xviii. 30. **וירפא את הריסתינו**]. See also 1 Kings xvi. 34.  
iii. 5 **רלתים ובריה** Joshua vi. 26 **יציב דלתיה**.

14. **מעט** [Syr. **זעורין** "few." **כהניך**] Read with the versions **כחנוך**.  
Cf. O. H. lxiv. 16. **נלקח פנים** [Perhaps as much as **לפנים** or **פנימה** "taken within (the heaven)."] The Cabbalists speak of an angel who is **שר הפנים**, but this is too late a notion for Sirach. This clause is omitted in the Syriac.

15. **כייוסף אם נולד גבר** [Syr. **אם** "If there ever was born another man like Joseph," whilst the Syr. misread **אם**. This clause is a mere paraphrase of Gen.

xli. 38 and 39 **הנמצא כזה איש** etc. and thus in no way proves that Daniel was unknown to B. S. **וגם ג' נפקרה** [See Gen. i. 25 and 26.

16. See 1 Chr. i. 1 **אדם שת אנוש**, but *Shem* being the ancestor of the Hebrews takes the place of honour with B. S. **נבראו** [Syr. **נפקרו**]. Perhaps we ought to read **נכברו** (cf. the Gr. *ἐδοξάσθησαν* and O. H. xliv. 7 Gl.), which would give a better parallelism to the second clause **תפארת אדם**, for which cf. Is. xliv. 13.

### L.

1<sup>a</sup>. The first clause om. in the Gr., whilst the Syr. seems to have read **עטרת** (for **ותפארת**). Note the **יוהנן** in the second clause.

1<sup>b</sup><sup>c</sup>. **נפקר** [Perhaps we should read **נברק**, though only **לברוק** occurs in *Kal* (2 Chr. xxxiv. 10). The Syr. read **נבנה**. **חזק היכל** Cf. 1 Maccabees vi. 7.

3. **אשיח בם בהמונו** ["I will speak of them in his multitude," which gives no sense. The Greek *χαλκός ὡσεὶ θαλάσσης τὸ περίμετρον* is corrupt and suggests something like **נחשת כים** (cf. O. H. xlvi. 17<sup>c</sup>). Codex A, however, reads *λάκκος* (for *χαλκός*). 2 Chr. xxvi. 10 **ויהצב ברות** *ἐλατόμησε λάκκους*. In Ps. lvi. 7 **כרו שיחה**, Field gives from one Cod. *λάκκων* for **שיחה**. I am, therefore, inclined to read **שיחה כים בהמונו** "A pit (or reservoir) like the sea in its abundance." The comparison with the sea may have been suggested by Gen. i. 10 **ולמקוה ימים**. See Heb. Dict. s. v. **שוחה** and **שיחה** as well as *Aruch Hashalem*, s. v. **שרץ**, **שה** and **שווח**, and Levy's *Ch. Wb.* s. v. **שווח**. Cf. also Gesenius (ed. Buhl) s. 11. **שוה** (p. 779) "*Nebenf. שחה, שחה Vgl. moab. Grube, Teich?*" We shall then emend **אשוה**. Cf. *Jewish Quarterly Review*, x. p. 206.

2. **מעון** [Perhaps a corruption of **מעון**].

4. **מחתף** Cf. Prov. xxiii. 28 and above, xxxii. 21. **ומחזק** etc. Cf. O. H. xlvi. 17.

5. **מה נהדר** [O. H. xlvi. 2. Cf. the Paitanic description (in the **עבודה** to the Day of Atonement) of the glory of the high priest when he left the sanctuary on the day of Atonement. **אמת מה נהדר היה כהן גדול בצאתו מבית**

קדשי הקדשים. See Landshut, *Amude Haabodah*, p. 274, and Rapoport, *Bikkure Haïttim*, ix. 116. [בהשגהו מאהל] Perhaps we should read בגיהו or בהגיהו (see Job xxxviii. 8 and xl. 23) for בהשגהו. Syr. מהיכל. The Gr. had also probably מהיכל and translated *vaou*, which was corrupted into *laou*, cf. Bretschneider, as quoted by Edersheim in the *Speaker's Commentary*. A similar mistake in the Gr. is pointed out above, xxxvi. 14.

6. [וכירה מלא מבין] Probably a clerical error, having come in from the first clause. [בימי מועד] Cf. below, v. 8<sup>a</sup>, from which it is clear that by מועד is meant ניסן. See also commentaries on Hos. xii. 10.

7. [משרקת] Prof. Israel Lévi of Paris says, "this word is an Arabism meaning as much as 'to shine.' Cf. the marginal reading of the O. H. xliii. 9 b, which gives מזהיר for משריק in the text."

8<sup>a</sup>. [כנין בענפי] Perhaps we should read בענפים or בענף. Cf. *Berachoth* 43 b האי מאן דנפיק ביומי הניסן והווי אילנות דקא מלבלבי Ecclus. xxxix. 13.

8<sup>c</sup>. [כפרה לבנון בימי קיץ] Cf. Nahum i. 4, see Fr.

9<sup>a</sup>. [לבונה על המנחה] See Lev. ii. 1 and vi. 8. Perhaps איש is a corruption of אישי; see Fr. The Gr. read ולבונה, whilst both the Gr. and the Syr. had מהתה.

9<sup>b,c</sup>. [ככלי זהב.... א... יל] Only these letters are legible. The rest of the clause (indicated by the dots) is partly faded and partly torn. [הנאחו] Esther i. 6 מאחזים 2 Chr. ix. 18. [אבני הפין] Isaiah liv. 12, O. H. xlv. 11 b.

10. [כזית רענן מלא גרגר] Cf. Jer. xi. 16 and Is. xvii. 6. [וכעין שמן] Neh. viii. 15 עלי זית ועלי עין שמן.

11<sup>a</sup>. [בגדי כבוד.. תפארת] Exod. xxviii. 40. Cf. also above, vi. 31. The Gr. had probably ת' בליל. Cf. Ez. xxviii. 12.

12<sup>a</sup>. [והוא נצב על מערכות] *Tamid*, II. 3. [ואש המערכה] and *ibid.* 5. Maimonides in chap. II. of *הלכות תמידין* § 2 המזבח בראש המזבח ועורכים בראש המזבח. הציתו שתי המערכות באש בבוקר עורבין עצים ועורכים בראש המזבח. הלכות תמידין § 2. מערכה גדולה של אש בזמן שבה"ג רוצה 3. Cf. also *Mishnah Tamid*, VII. 3. להקטיר היה עולה בכבש והסגן בימינו הגיע למחצית הכבש אחו הסגן בימינו והעלהו הושיט לו הראשון הראש והרגל... וכך היו מושיטין לו כל שאר האיברים והוא סומך עליהן וורקן.

12<sup>c</sup>. [ויקיפוהו בערבי נחל] Job xl. 22 יסבהו ערבי נחל.

14. [ולסדר] Note that v. 15 regarding the libation (נסכים) is omitted in the Hebrew. One is inclined to think that it was overlooked by the copyist through homoeoteleuton (the Gr. version suggesting that it also finished with עליון); see, however, 2 Chr. xxix. 27 והחצרות שיר ה' והחצרות ובעת החל העולה החל שיר ה' והחצרות, cf. Herzfeld's *Geschichte*, II. pp. 163—166.

16<sup>c</sup>. [להזכיר] Read להזכיר. Cf. Num. x. 10 and Ps. xxxviii. 1.

18. ועל המון העריבו והשיר משורר 2 Chr. xxix. 28 [ויתן השיר קולו] Perhaps the lighting of the נר מערכי (see *Tamid*, v. 1) is meant by it. The Gr. seems, as was suggested to me, to have read ועל המון העריבו רנן. O. H. xlvii. 9 would suggest reading here וקול המון instead of 'ועל ה'; see also Gl. *ibid.*

19<sup>a</sup>. [וירנו etc.] Cf. Lev. ix. 24.

19<sup>c</sup>. [ומשפטיו] Probably the נסכים and the מנחה are meant by it, see Num. xv. 24 and elsewhere ומנחתם ונסכיהם כמשפט.

21. [ל... מפניו] The rest is illegible, but the faint signs still discernible suggest העם כלו.

22<sup>a</sup>. [עתה ברכו] etc. Cf. 1 Sam. xxv. 32, Ps. xxxi. 21 and O. H. xxxix. 35, xlv. 25<sup>e</sup>. [המפלא לעשות] See above, xxxi. 9.

23. [יתן] etc. O. H. xlv. 26. [בשלום] Gr. and Syr. שלום.

24. [יאמן... חסדו] etc.] Cf. 1 Chr. xvii. 23, 24, also Ecclus. i. 15, Gr. and Syr., and see also commentaries. [ברית פנחס] Num. xxv. 12. Cf. 1 Maccabees ii. 54. This clause agrees with none of the versions.

24<sup>(1)</sup>. Cf. O. H. xlv. 15<sup>c</sup>. See Syr.

25. [איננו עם] Cf. Deut. xxxii. 21.

26. [וגו נבל] O. H. xlix. 5, Deut. *ibid.* See Comm. on the Gr.

27<sup>a</sup>. [לשמעון בן ישוע בן אלעזר בן סירא] Cf. Prov. xxv. 11. Cf. below, *vv.* 30<sup>(2)</sup> and 30<sup>(3)</sup>. Saadyah (as above) p. 150 gives the same pedigree of the ancestors of Ben Sira. Harkavy, *ibid.* and p. 200, thinks it to be a mere clerical error and emends the passage on the authority of the Syr. and certain Gr. MSS. (cf. Fr.) into ישוע בן שמעון בן אלעזר בן סירא. Dr Blau (*Revue des Etudes Juives*, xxxv. p. 20) agrees with Harkavy, thinking "que les deux traditions, celle du grec et celle du syriaque, se complètent mutuellement." Our MS., however, repeating the same order three times, makes it clear that it cannot be a mere mistake of the scribe. It is more probable that the name of our author was שמעון. Probably he was called so after the high priest שמעון whose younger contemporary he was,—a custom usual enough among the Jews at a very early period. The retention of the name ישוע or Jesus after the disappearance of the name שמעון may easily be attributed to the popularity of this name at a later age.

27<sup>c</sup>. [אשר ניבע בפתור לבן] The *Beth* of בפתור and the *Nun* of לבן are rather doubtful. The former may also be taken for a *Kaph*, whilst the leg of the latter is too short for a final *Nun* and might represent a *Waw* (לבו). But in either case the clause as it stands is unintelligible. Prov. x. 31 פי צדיק ינוב would suggest the emendation אשר נב בפיו חכמה. The ניבע probably came in from the second clause (הביע) as well as the לבו which is now missing there, but is guaranteed by the Gr. We should then have here the same parallelism as in Ps. xlix. 4 פי ידבר חכמות והגות לבו תבונות. Of course בפתור = פתרון is also possible but this would not give a real parallelism. The Gr. (ἐχάραξα ἐν τῷ βιβλίῳ τούτῳ) suggests נב בספר הלז or ניבב "engraved in this book." Cf. Exod. xxvii. 8 (נבוב לחת).

28. אשרי etc.] Cf. Prov. iii. 13. See also Ps. i. 1, 2, xxxvii. 30 and above xiv. 20. [ונותן על ל'] Perhaps we should read אל ל' (cf. Neh. ii. 12, vii. 5 and Eccles. viii. 1), though על is not impossible.

29<sup>b</sup>. Cf. Prov. xiv. 27 and xix. 23.

## LI.

- 1<sup>a</sup>. אודיך] The hardly legible letters may perhaps also be read שמך.
- 1<sup>b</sup>. Cf. 2 Sam. xxii. 47 and Ps. xviii. 47.
- 1<sup>c</sup>. אכפרה etc.] Cf. Ps. xxii. 23 and xxvii. 1.
- 2<sup>a</sup>. Cf. Ps. xxxiv. 23 and lxxi. 23.
- 2<sup>b</sup>. Cf. Job xxxiii. 18.
- 2<sup>b(1)</sup>. Cf. Ps. lxxxvi. 13. See Syr.
- 2<sup>c</sup>. [מרבת עם] Ez. xxxvi. 3. משוט etc.] Cf. Job v. 21. The רבת probably came in wrongly from the first clause. [שטי כזב] Ps. xl. 5.
- 2<sup>e</sup>. [נגד קמי] Cf. Ps. xxiii. 5.
- 3<sup>a</sup>. [כרוב חסרך] Neh. xiii. 22.
- 3<sup>b</sup>. [צופי סלע] Read צלע. Cf. Jer. xx. 10 שמרי צלעי.
- 4<sup>a</sup>. Supply as the Gr. suggests מסביב.
- 4<sup>b</sup>. [מכבות] Read מלבות. Cf. Exod. iii. 2. [לאין פחה] Read נפחו. Cf. Job xx. 26.
- 5<sup>a</sup>. [מרחם ת'] Cf. Ps. lxxi. 20 and Jonah ii. 3 (מבטן שאול). [לאמי] Perhaps corruption of לאורה.
- 5<sup>d</sup>. [וטפלי שקר] Job xiii. 4. Cf. also Ps. cxix. 69.
6. [ותגע etc.] Cf. Ps. lxxxviii. 4. [לשאול תחתיות] Cf. Ps. lxxxvi. 13 and lxxxviii. 7.
- 8<sup>a</sup>. [והסדיו etc.] Cf. Ps. xxv. 6.
- 8<sup>c</sup>. [וינאלם etc.] Cf. Gen. xlviii. 6.
9. [ו' מארין קולי] Cf. Is. xxix. 4. [ומשערי שאול שועתי] Cf. Jonah ii. 3.
- 10<sup>a</sup>. Cf. Exod. xv. 2.
- 10<sup>b</sup>. [אל תרפני] etc. Cf. Prov. xxiv. 10. [ביום שואה ומשואה] Zephaniah i. 15.
- 11<sup>a</sup>. [אהללה שמך] Ps. cxlv. 2.
- 12<sup>a</sup>. [וימלטני etc.] Cf. Ps. xli. 2 and Job vi. 23.
- 12<sup>c</sup>. [ואברכה] Cf. Ps. cxlv. 1 etc.
- 12<sup>c(1)</sup>. [הורו etc.] Ps. cxxxvi. The next 15 verses are not to be found in any version, but they have left their impress on the Jewish Prayer Book, especially the (שמונה עשרה).
- 12<sup>c(3)</sup>. Cf. Ps. cxxi. 4.
- 12<sup>c(4)</sup>. [ליוצר הכל] Cf. Jer. x. 16.
- 12<sup>c(6)</sup>. Cf. Is. xlix. 7.

12<sup>c(6,7)</sup>. Cf. Ps. cxlvii. 2. See also Is. xii. 11 and xliv. 28.

12<sup>c(7)</sup>. עירו ומקדשו] Cf. Dan. ix. 26.

12<sup>c(8)</sup>. למצמיה etc.] Cf. Ps. cxxxii. 17.

12<sup>c(9)</sup>. For this and the preceding verse cf. 1 Chr. xxix. 22 (וימשהו... ולצדוק). Cf. also Ez. xl. 46, xliv. 15 and xlviii. 11.

12<sup>c(10)</sup>. Cf. Gen. xv. 1.

12<sup>c(12)</sup>. Cf. Gen. xlix. 24 and elsewhere.

12<sup>c(13)</sup>. Cf. Ps. cxxxii. 13.

12<sup>c(14)</sup>. למלך מלכי מ' For this way of naming God see Rab. Dict. s. מלך. See also E. Landau's *Synonyma für Gott* (Zürich 1888) p. 9 Anm. 2. Usually מ' מ' המלכים.

12<sup>c(15)</sup>. Ps. cxlviii. 14.

13. במה יוכה נער etc.] Cf. Ps. lxxi. 17 and cxix. 9 (במה יוכה נער). The second clause is only to be found in the Syr. (cf. also Gr. 15<sup>b</sup>). Note the traces of the alphabetic acrostic, of which the following letters remain: נ, מ, י, ה, ב, א, ט, (v. 28 begins with שמעו) ש, ר, ק, צ, פ, ע, (v. 23 begins with סכלים) ס. Cf. Bickell, *Zeitschrift für Kath. Theol.* 1882, pp. 326–332, and see Dr Taylor's Appendix.

\*13<sup>(1)</sup>. באמתה etc.] Cf. Ps. xxv. 5 and cxix. 35; cf. Gr. 15<sup>b</sup> and Ps. xxvi. 12. אלהים למדתני מנעורי] Cf. Ps. lxxi. 17 אדני מנעורי הכמה למדתי suggesting the reading למדתני for למדתי. Syr. מרי. Cf. Gr. 15<sup>c</sup> for the rest of the clause.

14. The verse agrees with the Syr., though traces of it are discernible in the Gr. 13<sup>b</sup>.

17. עלה etc.] Cf. above, vi. 30, and below, v. 26<sup>a</sup>. This clause agrees with the Syr., see Ed. as to the Gr. אתן הודאה] Mishnah *Berachoth* iv. 3 אתן הודאה (yar. הודיה). Probably we ought also to read in O. H. xlvii. 8 הודאות נ' or הודיות.

\*18. אכוש] Gr. 18<sup>c</sup> וְלֹא אֶהְפֵךְ] Cf. Ps. cxix. 59. השבתי] Cf. Ps. cxix. 59. The parallel from the Ps. suggests however the emendation וְלֹא אֶשׁוּב. The אהפך probably came in from the next verse.

\*18<sup>b(1)</sup>. חשקה etc.] See Gen. xxxiv. 8. Cf. also the Rab. expression חשקה בתורה (B. T. *Jebamoth* 63 b). Syr. דבקה. Gr. perhaps אֶבְקָה, cf. Gen. xxxii. 25. See also Ed.

20<sup>a</sup>. נפשי נתתי] Cf. 1 Chr. xxii. 19, see also below, v. 26<sup>a</sup> and above vii. 20.

20<sup>a(1)</sup>. אט...] The Syr. would suggest to supply אטעה, but the faint signs remaining of the missing letters do not admit of an *Ain*. They rather suggest a *He*, reading thus אטה ממנה. Both this clause and the next verse are omitted in the Gr.

20<sup>a(2)</sup>. וְלֹא אֶהְפֵךְ] The signs left of which the top is lost are too small to permit of אחרור (cf. the Syr.). Of course אהו may be a corruption of the word suggested. [וְאֵ] ב[תוכה] or בַּה. Cf. Syr. and below, v. 21.

20<sup>bcd</sup>. [ובטהרה] Cf. Exod. xxiv. 10. Probably allusion to Ps. xix. 10 יראת ה' טהורה. The Rabbis alluding to the same verse interpret it to mean the man הלומד תורה בטהרה (B. T. *Yoma* 72 b), which however refers to the purity of the person. At the end of the last clause supply with Gr. and Syr. לא אעזב or אעזב.

21. [מעו יהמו] Jer. xxxi. 20, but כתנור suggests the reading יהמו for 'יה'. [קנין] Cf. Prov. iv. 7 and viii. 21. See also *Perek R. Meir* (and parallels) תורה קנין אחד.

23. [בית מדרשי] See Rab. Dict.

24. [עך מתי] Cf. Prov. i. 22 and Ps. xciv. 9. [הלין] Syr. [אילו ואילו] Bib. Hebrew אלה. Cf. Strack (as above), p. 30. The ואלו is probably a dittography. [צמאה] Cf. Is. lv. 1. See Fr. *ad loc.*

25. Cf. Is. *ibid.*

26<sup>a</sup>. Cf. above, v. 17.

26<sup>c</sup>. [קרובה היא למבקשה] Cf. Deut. xxx. 14, see also *Aboth d'R. Nathan*, 11. ch. xxxv. והיא גדולה למבקשה. The second clause is omitted in the Gr.

27. [ועמלתי] Read with Syr. ועמלתי. Cf. B. T. *Megillah* 6<sup>b</sup> the expression ינעתי ומצאתי with regard to the Torah.

28. [רבים] which word is omitted in the Syr. [למודי] plur. of למוד (in the sense of teachings, lessons). Cf. Rab. Dict.

29. [בישיבתי] Read בשיבתי. For this and the preceding verse, cf. Ps. lxxi. 17 and 18. Cf. also Ecclus. vi. 18 and xxv. 3. Syr. בישועתו, Gr. בתשובתי.

30. [בצדקה] Versions בטרם בוא עת or בטרם בומנה.

30<sup>(1)</sup>. Cf. Ps. lxxxix. 53 and cxlv. 4. See the Syr. of this verse and Fr. above, l. 29 (Gr.).

30<sup>(2)</sup>. Cf. above, l. 27. See also the Syr.

30<sup>(3)</sup>. Cf. Fr. as to the subscription of some Gr. MSS.

30<sup>(4)</sup>. Ps. cxiii. 2.

## ADDENDUM.

Text, p. 23. Against the verse beginning באמתה put the number 15<sup>b c</sup> instead of 13<sup>(1)</sup>. Against the verse beginning חשבתי put the number 18<sup>a b</sup>; the second clause perhaps represents 18<sup>c</sup>. Against the verse beginning חשקה put the number 19<sup>a</sup> instead of 18<sup>b(1)</sup>; see notes.



- <sup>21</sup> מעי יהמו כתנור לה להביט בה בעבור כן קניתיה קנין טוב :  
<sup>22</sup> נתן יי לי שכר שפתותי ובלשוני אהודנו :  
<sup>23</sup> פנו אלי סכלים ולינו בבית מדרשי :  
<sup>24</sup> עד מתי תחסרון מן אילו ואילו ונפשכם צמאה מאד תהיה :  
<sup>25</sup> פי פתחתי ודברתי בה קנו לכם חכמה בלא כסף :  
<sup>26a</sup> וצואריכם בעלה הביאו ומשאה תשא נפשכם :  
<sup>26c</sup> קרובה היא למבקשיה ונותן נפשו מוצא אתה :  
<sup>27</sup> ראו בעיניכם כי קמן הייתי ועמרתי בה ומצאתיה :  
<sup>28</sup> רבים שמעו למודי בנערותי וכסף וזהב תקנו בי :  
<sup>29</sup> תשמה נפשי בישיבתי ולא תבושו בשירתי :  
<sup>30</sup> מעשיכם עשו בצדקה והוא נותן לכם שכרם בעתו :  
<sup>30(1)</sup> ברוך יי לעולם ומשובח שמו לדר ודר :  
<sup>30(2)</sup> עד הנה דברי שמעון בן ישוע שנקרא בן סירא :  
<sup>30(3)</sup> חכמת שמעון בן ישוע בן אלעזר בן סירא :  
<sup>30(4)</sup> יהי שם יי מבורך מעתה ועד עולם :

- 12<sup>c(8)</sup> הודו למצמיה קרן לבית דוד      כי לעולם הסרו :
- (9) הודו לבוחר בבני צדוק לכהן      כי לעולם הסרו :
- (10) הודו למגן אברהם      כי לעולם הסרו :
- (11) הודו לצור יצחק      כי לעולם הסרו :
- (12) הודו לאביר יעקב      כי לעולם הסרו :
- (13) הודו לבוחר בציון      כי לעולם הסרו :
- (14) הודו למלך מלכי מלכים      כי לעולם הסרו :
- (15) וירם קרן לעמו תהלה לכל חסידיו לבני ישראל עם קרבו הללויה :

- 13 אני נער הייתי      וחפצתי בה ובקשתיה :
- 13<sup>(1)</sup> באמתה דרכה רגלי      אדני מנעורי חכמה למרתי :
- 14<sup>a</sup> ואתפלל תפלה בנערותי      16<sup>b</sup> והרבה מצאתי רעה :
- 17 עלה היה לי לכבוד      ולמלמרי אתן הודאה :
- 18 השבתי להיטיב      ולא אהפך כי אמצאנו :
- 18<sup>b(1)</sup> השקה נפשי בה      ופני לא אהפך ממנה :
- 20<sup>a</sup> נפשי נתתי אחריה      20<sup>a(1)</sup> ולנצח נצחים לא אטה . . . :
- 20<sup>a(2)</sup> ידי פתחה שעריה      ולה אחוץ ואביט ב[תוכה] :
- 20<sup>b,c,d</sup> ובטהרה מצאתיה ולב קניתי לה מתחלתה בעבור כ . . . :

- 6 ותגע למות נפשי  
 7<sup>c</sup> ואפנה סביב ואין עוזר לי  
 8<sup>a</sup> ואזכרה את רחמי יי  
 8<sup>c</sup> המציל את חוסי בו  
 9 וארים מארץ קולי  
 10<sup>a</sup> וארומם יי אבי אתה  
 10<sup>b</sup> אל תרפני ביום צרה  
 11<sup>a</sup> ואהללה שמך תמיד  
 11<sup>c</sup> אז שמע קולי יי  
 12<sup>a</sup> ויפדני מכל רע  
 12<sup>c</sup> על כן הודיתי ואהללה  
 12<sup>c</sup>(1) הודו ליי כי טוב  
 (2) הודו לאל התשבחות  
 (3) הודו לשומר ישראל  
 (4) הודו ליוצר הכל  
 (5) [הודו] לגואל ישראל  
 (6) [הודו] למקבץ נדחי ישראל  
 (7) הודו לבונה עירו ומקדשו
- וחיתי לשאול תחתיות :  
 ואצפה סומך ואין :  
 וחסדיו אשר מעולם :  
 ויגאלם מכל רע :  
 ומשערי שאול שועתי :  
 10<sup>a</sup>(1) כי אתה גבור ישעי :  
 ביום שואה ומשואה :  
 ואזכרך בתפלה :  
 11<sup>c</sup>(1) ויאזין אל תחנוני :  
 וימלטני ביום צרה :  
 ואברכה את שם יי :  
 כי לעולם חסדו :  
 כי לעולם חסדו :  
 כי לעולם חסדו :  
 כי לעולם חסדו :  
 כי לעולם חסדו :  
 כי לעולם חסדו :  
 כי לעולם חסדו :

פ

ויעשהו כרצונו :	22 <sup>c</sup> המגדל אדם מרחם
ויהי בשלום ביניכם :	23 יתן לכם חכמת לבב
ויקם לו ברית פינחם :	24 יאמן עם שמעון חסרו
כימי שמים :	24(1) אשר לא יכרת לו ולזרעו
והשלישית איננו עם :	25 בשני גוים קצה נפשי
וגוי נבל הדר בשכם :	26 יושבי שעיר ופלשת
לשמעון בן ישוע בן אלעזר בן סרא :	27 <sup>a</sup> מוסר שכל ומושל אופנים
ואשר הביע בתבונות :	27 <sup>c</sup> אשר ניבע בפתור לבן
ונותן על לבו יחכם :	28 אשרי איש באלה יהגה
1 <sup>a</sup> אֹדִיךָ אֱלֹהֵי אָבִי :	29 <sup>b</sup> כי יראת יי חיים 1 <sup>b</sup> אהללך אלהי ישעי
2 <sup>a</sup> כי פדית ממות נפשי :	1 <sup>c</sup> אספרה שמך מעון חיי
2 <sup>b</sup> (1) ומיד שאול הצלת רגלי :	2 <sup>b</sup> חשבת בשרי משהת
משוט דבת לשון ומשפת שמי כזב :	2 <sup>c</sup> פציתני מדבת עם
3 <sup>a</sup> עזרתני כרוב חסרך :	2 <sup>c</sup> נגד קמי הייתה לי
ומיד מבקשי נפשי :	3 <sup>b</sup> ממוקש צופי סלע
4 <sup>a</sup> וממצוקות שלהבת . . . :	3 <sup>d</sup> מרבות צרות הושעתני
5 <sup>a</sup> מרחם [תה]ום לאמ[י] . . . :	4 <sup>b</sup> מכבות איש לאין פחה
5 <sup>b</sup> וחצי לשון מרמה :	5 <sup>d</sup> משפתי זמה וטפלי שקר

51. 1

- 11<sup>a</sup> בעטותו בגדי כבוד  
 11<sup>c</sup> בעלותו על מזבח הוד  
 12<sup>a</sup> בקבלו נתחים מיד אחיו  
 12<sup>c</sup> סביב לו עטרת בנים  
 12<sup>c</sup> ויקיפוהו כערבי נחל  
 13<sup>bc</sup> ואשי יי בידם  
 14<sup>c</sup> עד כלותו לשרת מזבח  
 16<sup>a</sup> אז יריעו בני אהרן הכהנים  
 16<sup>c</sup> ויריעו וישמעו קול אדיר  
 17<sup>a</sup> כל בשר יחדו נמהרו  
 17<sup>c</sup> להשתחות לפני עליון  
 18<sup>c</sup> ויתן השיר קולו  
 19<sup>a</sup> וירנו כל עם הארץ  
 19<sup>c</sup> עד כלותו לשרת מזבח  
 20<sup>a</sup> אז ירד ונשא ידיו  
 20<sup>c</sup> וברכת יי בשפתיו  
 21<sup>c</sup> וישנו לנפל שנית  
 22<sup>a</sup> עתה ברכו נא את יי אלהי ישראל המפלא לעשות בארץ :  
 והתלבשו בגדי תפארת :  
 ויהדר עזרת מקדש :  
 והוא נצב על מערכות :  
 כשתילי ארזים בלבנון :  
 13<sup>a</sup> כל בני אהרן בכבודם :  
 נגד כל קהל ישראל :  
 ולסדר מערכות עליון :  
 בחצצרות מקשה :  
 להיכיר לפני עליון :  
 ויפלו על פניהם ארצה :  
 לפני קדוש ישראל :  
 ועל המון העריכו נרו :  
 בתפלה לפני רחום :  
 ומשפטיו הגיע אליו :  
 על כל קהל ישראל :  
 ובשם יי התפאר :  
 ה'עם כל' מפניו :

המבונן לכבוד עולם :  
 המקים את חרבתינו :  
 ויצב דלתים ובריה :  
 וגם הוא נלקח פנים :  
 וגם גויתו נפקדה :  
 ועל כל חי תפארת אדם :  
 שמעון בן יוחנן הכהן :  
 ובימיו חזק היכל :  
 אשיה בם בהמונו :  
 פנות מעון בהיכל מלך :  
 ומחזק עירו מצר :  
 ובצאתו מבית הפרכת :  
 וכירח מלא מבין בימי מועד :  
 וכקשת נראתה בענן :  
 וכשושן על יבלי מים :  
 וכאש לבונה על המנחה :  
 הנאחו על אבני חפץ :  
 וכעין שמן מרוה ענף :

49. 12 וירימו היכל קדש<sup>12</sup>  
 13<sup>a</sup> נחמיה יאדר זכרו  
 13<sup>c</sup> וירפא את הריסתינו  
 14 מעט נוצר על הארץ כהניך  
 15 כיוסף אם נולד גבר  
 16 ושם ושת ואנוש נפקדו  
 50. 1 1<sup>a</sup> גדול אחיו ותפארת עמו  
 1<sup>b</sup> אשר בדורו נפקד הבית  
 3 אשר בדורו נכרה מקוה  
 2 אשר בימיו נבנה קיר  
 4 הרואג לעמו מחתף  
 5 מה נהדר בהשניחו מאהל  
 6 ככוכב אור מבין עבים  
 7 וכשמש משרקת אל היכל המלך  
 8<sup>a</sup> כנין בענפי בימי מועד  
 8<sup>c</sup> כפרח לבנון בימי קיץ  
 9<sup>b</sup> בכלי זהב... א... יל  
 10 כזית רענן מלא גרגר

וַיִּזְכֹּר אֱלֹהֵי יִשְׂרָאֵל

פ

13 <sup>א</sup> כִּי גַם הוּא אֵל אֵל יַעֲתִיר :	13 <sup>ב</sup> כִּי יֵשׁ עַת אֲשֶׁר בִּידוֹ מִצְלַחַת	
ורפאות למען מחיה :	14 <sup>א</sup> אֲשֶׁר יִצְלַח לוֹ פִּשְׁרָה	ימנה
יתגבר לפני רופא :	15 <sup>א</sup> אֲשֶׁר חוֹטֵא לִפְנֵי עוֹשֶׂהוּ	
התמרר ונהיה קינה :	16 <sup>א</sup> בְּנֵי עַל הַמֵּת הַזֵּיב דַּמְעָה	
ואל תתעלם בגויעתם :	16 <sup>ב</sup> כַּמִּשְׁפָּטוֹ אֲסוֹף שְׂאֵרוֹ	כמשפט א' שארם
ושית אבלו כיוצא בו :	17 <sup>א</sup> הַמֵּר בְּנֵי וְהֵתָם מִסֶּפֶד	בכי וההם
והנחם בעבור עון :	17 <sup>ב</sup> יוֹם וּשְׁנַיִם בַּעֲבוּר דַּמְעָה	
כן רע לבב יבנה עצבה :	18 <sup>א</sup> מִדֵּיִן יוֹצֵא אֲסוֹן	
פרע זכרו וזכור אחרית :	20 <sup>א</sup> אֵל תִּשָּׁיב אֱלֹהֵי לֵב עוֹד	חשית עליו
לו אתמול ולך היום :	22 <sup>א</sup> זָכוֹר חֲקוֹ כִּי הוּא חֲקָךְ	כן
מה תועיל ולך תריע :	21 <sup>א</sup> אֵל תִּזְכְּרֵהוּ כִּי אֵין לוֹ תִקְוָה	
והנחם עם צאת נפשו :	23 <sup>א</sup> מוֹשֶׁבֶת מַתְּוֹשֶׁבֶת זָכְרוּ	בשבות מת יישובת
וחסר עסק הוא יתחכם :	24 <sup>א</sup> חֲכַמַת סוֹפֵר תִּרְבֵּה חֲכָמָה	
ומתפאר בחנית מהעיר :	25 <sup>א</sup> מֵה יִתְחַכֵּם תוֹמֵךְ מִלֹּמֵד	
ושעיותיו עם בני [ב]ק[ר] :	25 <sup>ב</sup> בְּאַלְוֵף יִנְהַג יִשׁוּבֵב לְשׁוֹר	זישובב בשיר
לב ישיית לשדר בת[ל]מי[ם] :	26 <sup>א</sup> וּשְׁקִידָתוֹ לְכֹלוֹת מִרְבֵּק	
אשר לילה . . . :	27 <sup>א</sup> אֵף עֲשֵׂה . . . . . מֵם	

\* \* \* \* \*

			37. 27	בחמר
		וראה מה רע לה אל תתן לה :	27 בני בהי"ך גם נפשך	כי ל' לבי טוב תענוג תזר א
		לא כל נפש כל זן תבחר :	28 כי לא הכל לכל טוב	
		ואל תשפך על כל מטעמים :	29 אל תזרע לכל תענוג	אובל ירון
והמויע	והמ"רבה יגיע אל זרא :	והמ"רבה יגיע אל זרא :	30 כי ברוב תענוג יקנן חולי	נועו
ובהישמר	והנשמר יוסיף חיים :	והנשמר יוסיף חיים :	31 בלא מוסר רבים יגועו ויעו	
		גם אתו חלק אל :	1 רעי רופא לפני צרכו	38. 1 רעה צרכך
כי		ומאת מלך ישא משאות :	2 מאת אל יחכם רופא	
מלכים		גד"בים יתיצב :	3 דעת רופא תרים ראשו ולפני	ברא שמים
		וגבר מבין אל ימאס בם :	4 אל מארין מוציא תרופות	מעין
כוחם :		בעבור להודיע כל אנוש כ"הו :	5 הלא בעין המתיקן מים	
בנבחרים :		להתפאר בגבורתו :	6 ויתן לאנוש בינה	
קרת		80 וכן רוקח עושה מרקחת :	7a בהם רופא יניח מכאוב	
מבני ארצו		ותושיה מבני אדם :	8b למען לא ישבות מעשהו	ישכה
פלל		התפלל אל אל כי הוא ירפא :	9 בני בחולי אל תתעבר	במחלה
		ומכל פשעים מהר לב :	10 [נו]ם מעול ומ"הכר פנים	נפה מ' והכר
ערך הונך		ודשן ערוך בכנפי הונ"ך	11 ה'גש ניה[ח] א"כרה	אוכרתה
ואל ישמש מאח		ולא ימוש כי גם בו צורך :	12 וגם לרו[פא]תן מקום	
בזב צרכיך :				



ט

סוֹטוֹ לַחַיִּים לִי לְרַחֵם שׁוֹמְרֵי־חַיִּים לֹא מַלְאֵךְ

2 וְ[הַרְיִם פָּחַדְךָ עַל כָּל הַגּוֹיִם :  
 וִירָאוּ אֶת גְּבוּרַתְךָ :  
 כֵּן לַעֲיִנֵינוּ הַכְבֵּד בָּנוּ :  
 כִּי אֵין אֱלֹהִים זֹלַתְךָ :  
 הַאֲדִיר יָד וְאַמְצָן זְרוּעַ וַיִּמֵּן :  
 וְהַכְנִיעַ צָרְךָ וְהַדּוֹף אוֹיֵב :  
 8(1) כִּי מִי יֹאמֶר לְךָ מָה תַעֲשֶׂה :  
 הַאֹמֵר אֵין זֹלַתִּי :  
 וַיִּתְנַחֲלוּ בִימֵי קֶדֶם :  
 יִשְׂרָאֵל בְּכוֹר כִּינִיתָה :  
 יְרוּשָׁלַם מִבּוֹן שַׁבְתִּיךָ :  
 וּמִכְבוֹדְךָ אֶת הַיְכָלְךָ :  
 וְהִקָּם חֲזוֹן דְּבַר בְּשִׁמְךָ :  
 וּנְבִיאֶיךָ יֵאֱמִינוּ :  
 כָּרְצוֹנְךָ עַל עַמְּךָ :  
 כִּי אַתָּה אֱלֹהֵינוּ לְעוֹלָם] :  
 אֵךְ יֵשׁ אוֹכֵל נֶחֱמָד לְ[עֵינַיִם :  
 אֵךְ . . . . . :  
 אֵךְ יֵשׁ אִשָּׁה יִפָּה :

1a הוֹשִׁיעֵנו אֱלֹהֵי הַכֹּל  
 3 הַגִּיף עַל עַם נֹכַח  
 4 כֹּאשֶׁר נִקְדַּשְׁתָּ לַעֲיִנֵיהֶם בָּנוּ  
 5 וַיִּדְעוּ כֹאשֶׁר יִדְעֵנו  
 6 חֲדָשׁ אוֹת וְשֵׁנָה מוֹפֵת  
 7 הָעִיר אַף וְשִׁפּוֹךְ חֵמָה  
 8a הַחַיִּישׁ קִיָּן וּפְקוֹד מוֹעֵד  
 10 הַשַּׁבֵּת רֹאשׁ פָּאֲתֵי מוֹאָב  
 11 אֶסּוֹף כָּל שְׁבֹטֵי יַעֲקֹב  
 12 רַחֵם עַל עַם נִקְרָא בְּשִׁמְךָ  
 13 רַחֵם עַל קְרִית קֹדֶשְׁךָ  
 14 מֵלֵא צִיּוֹן אֶת הַדּוֹר  
 15 תֵּן עֲדוּת לְמֵרֹאשׁ מַעֲשִׂיךָ  
 16 תֵּן אֶת פַּעֲלַת קוֹיֶיךָ  
 17a תִּשְׁמַע תְּפִלַּת עַבְדֶּיךָ  
 17c וַיִּדְעוּ כָּל אַפְסֵי אֶרֶץ  
 18 כָּל מֹאכֵל אוֹכֵל גְּרַגְרַת  
 21 [כֹּל זָכָר תִּקְבַּל אִשָּׁה

36. I

יָד  
 בָּם  
 בָּן לַעֲיִנֵיהֶם הַכְבֵּד בָּם :  
 כֹּאשֶׁר לַעֲיִנֵיהֶם נִקְדַּשְׁתָּ בָם  
 מַצַּעַר  
 אוֹיֵב

מִהַדְרִיד  
 עַבְדְּךָ  
 וִירָאוּ  
 פֶּ

בָּם :  
 וְהַנְּדוֹף  
 תַּפְעַל :

בְּרַצוֹנְךָ

כָּל . . . תְּסוּרֵי בְּיָמֶיךָ  
 אֵךְ יֵשׁ מֹאכֵל מִמֶּאֱכָל תִּנְעָמִים

\* \* \* \* \*

מלוא יי נותן לאביו  
 כעל נמולות כי הוא :

35. 9

כמתו

אנקת

עבים חלפה

אדון

מפני

שבטי

° בכל מעשיך האר' פנים

<sup>10</sup> תן לן כמתנתו לך

<sup>11</sup> כי אלוה תשלומות הוא

<sup>12a</sup> אל תשחד כי לא יקה

<sup>12b</sup> כי אלהי משפט הוא

<sup>13</sup> לא ישא פנים אל דל

<sup>14</sup> לא יטש צעקת יתום

<sup>15</sup> הלא רמעה על לחי תרד

<sup>16</sup> תמרורי רצון הנחה

<sup>17a</sup> שועת דל ענן חל עם

<sup>17b</sup> לא תמוש עד יפקוד אל

<sup>18a</sup> גם אל לא יתמהמה

<sup>18b</sup> עד ימהין מתני אכורי

<sup>18c</sup> עד יוריש שבט זרון

<sup>19a</sup> עד ישיב לאנוש פעלו

<sup>19b</sup> ע[ר] יר[י]ב ריב עמו

<sup>20</sup> [רחמ]ים מיי זמן מצוקה

... ..<sup>20(1)</sup>

ובששון הקדש מעשר :

בטוב עין ובהשגת יד :

ושבעתים ישיב לך :

ואל תבטח על זבח מעשק :

ואין עמו משוא פנים :

ותחנוני מצוק ישמע :

ואלמנה כי תרבה שיח :

ואנחה על מרודיה :

וצעקה ענן השתה :

ועד תגיע לא תנוח :

ושופט צדק יעשה משפט :

וכגבור לא יתאפק :

ולגוים ישיב נקם :

ומטה רשע גרוע יגרע :

וגמול אדם כמזמתו :

ושמחתם בישועתו

כעת חזיונים בעת בצורת :

ב . . . מ . . . פ . . . ד :

מעשרך  
מעשרך  
ובהנשת ובהניש  
ישלם

ותחנונים

תחבט

צעקתה  
וצעקתיה

כי

עושה

מה

ועד כי תגע לא תנוח  
 וגבור מה יתאפק :

רשעים

וישמחם

אין פסוק אז  
נוסכתהא ידינר  
ואידר זא הישתנהו  
בוד ובי נבישתה

	ומשחרהו ישיג מענה :	14 דורש אל יקח מוסר	
	ויענהו בתפלתו :	14(1) דורש הפצי אל יקח לקח	ישא
	ומתלהלה יוקש בה :	15 דורש תורה יפיקנה	
	ותחבולות מנשף יוציא :	16 ירא יי יבין משפט	
וחכמות	וכחמות רבות יוציאו מלכם :	16(1) יראי יי יבינו משפטו	
ויאחר למשור	ואחר צרכו ימשך תוחה :	17 איש חכם יטה תוכחות	חמס
	ולין לא ישמר לשונו :	17(1) איש חכם לא ינסה נחמה	חכמה
	וד ולין לא ישמר תורה :	18 <sup>a</sup> איש חכם לא יקח שחר	
	ואחר מעשיך אל תתקצף :	19 בלא עצה אל תפעל דבר	זד ולין לא יקח חמס לא יקח שכל
	ואל תתקל בנגף פעמים :	20 בדרך מוקשת אל תלך	רשעים
הזהר	22 ובאחרייתך השמר :	21 אל תבטח בדרך מחתף	
	ובארחתיך הזהר :	22(1) אל תבטח בדרך רשעים	
מצות מצותן	כי כל עושה אלה שומר מצוה :	22(2) בכל דרכיך שמור נפשך	
	כי עושה זה שומר מצוה :	23 בכל מעשיך שמור נפשך	
	ובוטח ביי לא יבוש :	24 נוצר תורה שומר נפשו	
ושב במסע	כי אם בניסוי ש[ב ומ]ל[ט]	1 ירא יי לא יפגע רע	33. 1
	ומתמוטט במם . . .	2 לא יחכם שונא תורה	
	ותורתו כא . . .	3 איש נבון יבין דבר	

\* \* \* \* \*

<p>דאג להם ואחר תסוב <sup>2c</sup>הכינ צרכם ואחר תרבינ <sup>ובכ</sup>:</p>	<p>1<sup>bc</sup> היה להם כאחר מהם 32. 1</p>	<p>אין ני... אבא אן פסוק איסת נ וסכהא דינר</p>
<p>ועל מוסר תשא שכל:</p>	<p>2<sup>bc</sup> למען תשמה בכבודם</p>	<p>סבבי</p>
<p>לכת והצנע שכל ואל תמנע שיר:</p>	<p>3 מלל שב כי הוא לך</p>	<p>עבתי הולך</p>
<p>מזמר מה תשפך שיח ובל עת מה תתחכם:</p>	<p>4 במקום היין אל תשפך שיח ובלא</p>	<p>גוב זיר</p>
<p>שיר אל על משתה היין:</p>	<p>4<sup>(1)</sup> כחותם על כים זהב</p>	<p>נהפך ספיר</p>
<p>משפט שיר על משתה היין:</p>	<p>5 כומו אודם על ניב זהב</p>	<p>מלא</p>
<p>נאים דברים יפים על משתה היין:</p>	<p>5<sup>(1)</sup> כרביד זהב ובו נפך וספיר כך</p>	<p>אתך</p>
<p>קול מזמור על נועם תירוש:</p>	<p>6 מלואות פז וחותרם ברקת</p>	
<p>ישא לך פמט שיר על משתה היין:</p>	<p>7 דבר נער אם צריך אתה בחזק פעמים ושלש אם ישאלך:</p>	
<p>ודמה ליודע ומחריש יחרו:</p>	<p>8 כל לאמר ומעט הרבה</p>	
<p>ושרים אל תרב לטרד:</p>	<p>9 בין זקנים אל תקומם</p>	
<p>ולפני דכא ינצה הן:</p>	<p>9<sup>(1)</sup> לפני ברד ינצה ברק</p>	<p><del>ברד ינצה ברד</del> ברד ינצה ברד</p>
<p>ולפני בושי הן:</p>	<p>10 לפני ברד ינצה ברק</p>	
<p>פטר לביתך ושלם רצון:</p>	<p>11 בעת מפקד אל תתאחר</p>	
<p>ואם עלה על לבך דבר:</p>	<p>11<sup>(1)</sup> בעת שלחן אל תרבה דברים</p>	
<p>ביראת אל ולא בחסר כל:</p>	<p>12 ... [כ]ל[בב]ך ושלם רצון</p>	
<p>המרוך מטובתו:</p>	<p>13 [ועל]ל [כ]ל [א]לה ברך עושך</p>	
<p>ומתלהלה יוקש בו:</p>	<p>13<sup>(1)</sup> דון[רש א]ל [י]ק[ו]ה רצון</p>	<p>דרש אל חי וקוה רצון</p>

זמון זמון זמון

תפריג

ומחלה חו' תפריג

עמל:

במח

פחח

לתפארה תפארת

אהיה לך להתפאר:

ומאכלו יעלה עליו :

דאגת מחיה תפריע נומה :

ומחלי חזק תפריע נומה :

ומסתיר סוד אוהב כנפש :

ואם ינוח לקבל תענוג :

ואם ינוח יהיה צריך :

ואם ינוח לא נהה לו :

ואוהב מחיר בו ישנה :

והבוטח על פנינים :

וגם להושע ביום עברה :

וכל פותה יוקש בו :

ואחר ממון לא גלוי :

כי הפליא לעשות בעמו :

והיה לו שלום והיה לו תפארת :

אהיה לך לתפארת :

היא לך לתפארת :

ודהרע רע ודא אבה :

יתדתו יספר קהל :

25 שנות לב טוב תחת מטעמים 30. 25

1 שקר עשיר ימחה שארו 31. I שקד

2 דאגת מחיה תפריג נומה

2(1) רע נאמן תניד חרפה תנוד

3 עמלי עשיר לקבל הון עמל

4 יגע עני לחסר ביתו

4(1) עמל עני לחסר כהו

5 רודף חרוין לא ינקה חרוין

6 רבים היו חבולי זהב חללי

6(1) ולא מצאו להנצל מרעה

7 כי תקלה הוא לאויל

8 אשרי איש נמצא תמים מצוא

9 מי הוא זה ונאשרנו

10a מי הוא זה שנדבק בו

10(1) כי ברבות שלום חייו

10(2) מי ברכו וישלם חייו

10c מי יוכל לסוד ולא סר

11 על כן חזק טובו

ולא מצאו להנצל ביום עברה

ולחושע ביום רעה: מי הוא האשרנו

כי הפליא לעשות: מי הוא האשרנו

מצוא

הנדבק

\* \* \* \* \*

	30. 11	אל תמשילהו בנעוריו	11	ואל תשא לשחיתותיו :	מש
		11(1) כפתן על חי תפנע		רציין מתניו שעורנו נער :	
		12a כיף ראשו בנערוותו		ובקע מתניו כשהוא קטן :	
	יקשיח ישקיה	12c למה ישקה ומרה בכך		ונולד ממנו מפח נפש :	ולוד מסך
		13 יסר בנך והכבד עולו		פן באולתו יתלע בכך :	יתעל
		14 טוב מסכן וחי בעצמו		מעשיר ונגע בבשרו :	
	עשר שאר	15 חיי שר אויתי מפז		ורוח טובה מפנינים :	
	שאר	16 אין עושר על עושר שר עצם		ואין טובה על טוב לבב :	שאר :
		17 טוב למות מחיי שוא		ונוחת עולם מכאב נאמן :	מחיים רעים :
		17(1) טוב למות מחיים רעים		ולירד שאול מכאב עומד :	ולוד ושא
	פום	18 טובה שפוכה על פה סתום		תנופה מצנת לפני גלול :	מצנת גלול :
		20b כאשר סירים יחבק נערה ומתאנח	20b(1)	בן עושה באונם משפט :	בגול
		20b(2) בן נאמן לן עם בתולה		ויי מבקש מידו :	בירן :
		21 אל תתן לדין נפשך		ואל תכשל בעונך :	בעצתך :
		22 שמחת לבב הם חיי איש		וגיל אדם האריך אפו :	
		23a פוג נפשך ופייג לבך		וקצפון הרחק ממך :	
		23b כי רבים הרג דין		ואין תעלה בקצפון :	
		24 קנאה ודין יקצרו ימים		ובלא עת תזקין דאגה :	

וקרד לשאול  
ול תכשילך עצתך :

19 טובה יסב לאללי הנזים  
בן מי נשילך לו עושר ואין נהנה מהונו  
806 בעניו . . .  
אשר לא יאכלון ולא ירחיקו

והו יכיר עֵל כל מפעל איש : <sup>20</sup> לא צוה אנוש לחטא ולא החלים  
 16. 1 אנשי כזב : <sup>20(1)</sup> ולא מרחם על עושה שוא ועל מגלה סוד : <sup>1</sup> א  
 תתאוה תואר נערי שוא וְא תשמח בבני עולה : <sup>2</sup> וגם אם פרו א  
 תבע בם אם אין אתם יראת יי . <sup>3a</sup> א תאמין בחייהם וְא תבטח  
 בעקבותם : <sup>3a(1)</sup> כי לא תהיה להם אחרית טובה . <sup>3c</sup> כי טוב אחד  
 עושה רצון מאלף ומות ערירי ממי שהיו לו בנים רבים . . לה :  
 ומאחרית זרון : <sup>4</sup> מאחר ערירי ירא יי תשב עיר וממשפחת  
 בגדים תחרב : <sup>5</sup> רבות כאלה ראתה עיני ועצמות כאלה שמעה  
 אזני : <sup>6</sup> בעדת רשעים יוקרת אש ובגוי חנף נצתה חמה :  
<sup>7</sup> אשר לא נשא לנסיכי קדם המורים עולם בגבורתם : <sup>8</sup> ולא  
 ע חמל על מגורי לוט המתעברים בגאותם : <sup>9</sup> ולא חמל  
 על גוי חרם הנודשים בעונם : <sup>10</sup> כן שש מאות אלף רגלי  
 הנאספים בזרון לבם : <sup>11a</sup> ואף כי אחד מקשה ערף תמה זה אם  
 ינקה : <sup>11c</sup> כי רחמים ואף עמו ונושא וסולח ועל רשעים  
 יגיה רגזו : <sup>12</sup> כרב רחמיו כן תוכחתו איש כמפעליו ישפט :  
<sup>13</sup> א ימלט בגזל עול ולא ישבית תאות צדיק לעולם : <sup>14</sup> כל  
 העושה צדקה יש לו שכר וכל אדם כמעשיו יצא לפניו :  
<sup>15</sup> יי הקשה את לב פרעה אשר לא ידעו : שמעשיו  
 מגולין תחת השמים <sup>16</sup> רחמיו : יראו לכל בריותיו ואורו  
 ושבו חלק לבני אדם : <sup>17a</sup> א תאמר מא נסתרתי ובמרום מי  
 יזכרני : <sup>17c</sup> בעם כבד לא אודע ומה נפשי בקצות רוחות כל בני  
 אדם : <sup>18</sup> הן השמים ושמי השמים ותהום וארץ : ברדתו  
 עליהם עמודים בפקרו וכרגשו : <sup>19</sup> אף קצבי הרים ויסודי  
 תבל בהביטו איהם רעש ירעשו : <sup>20</sup> גם עלי לא ישים לב  
 ובררכי מי יתבונן : <sup>20(1)</sup> אם חטאתי לא תראני עין או אם אכזב  
 בכל סתר מי יודע : <sup>22</sup> משה <sup>מעשה</sup> צדק מי יגידנו ותקות מה כי אצוק  
 חוק : <sup>23</sup> חסרי לב יבינו אלה וגבר ע תה יחשב זאת : <sup>24</sup> שמעו  
 אלי וקחו [מש] לי ועל דברי שימו לב : <sup>25</sup> אביעה במשקל רוחי  
 ובהצנע אחזה דעי . <sup>26</sup> כברא א מעשיו מראש על חייהם

יֵדֶךָ הַדָּשֵׁן : <sup>12</sup> זָכוֹר כִּי לֹא בִשְׂאוֹל תַּעֲנוּג וְלֹא מוֹת יִתְמַהֲמָה :  
וְחֹק לִשְׂאוֹל לֹא הִגֵּד לְךָ <sup>13</sup> בְּטֶרֶם תִּמְיֵת הֵיטֵב לְאוֹהֵב :  
וְהַשִּׁיגַת יֵדֶךָ תֵּן לוֹ <sup>14</sup> אֵל תִּמְנַע מִטּוֹבַת יוֹם : וּבְהִלְקָה אַח  
אֵל תַּעֲבֵר וְחַמּוֹד רַע אֵל תַּחֲמוֹד : <sup>15</sup> הֲלֵא לְאַחֵר תַּעֲזֹב חֵילְךָ  
וַיִּגְעַךְ לְיֹדֵי גּוֹרֵל : <sup>16</sup> תֵּן לְאַח וְתִיֵן וּפְנֵק נֶפֶשְׁךָ כִּי אֵין בִּשְׂאוֹל  
לְבַקֵּשׁ תַּעֲנוּג <sup>16(1)</sup> וְכֹל דָּבָר שִׁיפָה : לַעֲשׂוֹת <sup>לכבי</sup> אֱלֹהִים עֲשֵׂה <sup>17</sup> כֹּל הַבֶּשֶׂר  
כַּבְּגַד יִבְלֶה וְחֹק עוֹלָם גּוֹעַ יִגּוּעוּ : <sup>18</sup> כִּפְרָה עֲלֶה עַל עֵץ רַעֲנָן  
שׁוֹה נֹבֵל וְאַחֵר <sup>צומח :</sup> <sup>19</sup> כֹּל מַעֲשׂוֹי רַקוּב יִרְקְבוּ וּפְעַל יְדֵיו  
יִמְשַׁךְ אַחֲרָיו : <sup>20</sup> אֲשֶׁרֵי אֲנוּשׁ בַּחֲכָמָה יִהְיֶה וּבַתְּבוּנָה יִשְׁעָה :  
<sup>21</sup> הַשֵּׁם עַל דַּרְכֵיהָ לְבוֹ וּבַתְּבוּנָתֶיהָ יִתְבּוֹנֵן : <sup>22</sup> לְצֵאת אַחֲרֶיהָ  
בַּחֶקֶר וְכֹל מְבוֹאֵיהָ יִרְצֵד : <sup>23</sup> הַמִּשְׁקִיף בַּעַד הַחֲלוֹנָה וְעַל  
פֶּתַחֶיהָ יִצוֹתֵת : <sup>24</sup> הַחֹנֶה סְבִיבוֹת בֵּיתָהּ וְהִבִּיא יִתְרֵיו בְּקִירָה :  
<sup>25</sup> וְנוֹטָה אֶהְלוּ עַל יְדָהּ וְשָׁכֵן שָׁכֵן טוֹב : <sup>26</sup> וַיִּשִׁים קִנּוּ בְּעוֹפִיָה  
וּבַעֲנַפֵּיהָ יִתְלוֹנֵן : <sup>27</sup> וְחוֹסֶה בְּצֵלָהּ מֵחֶרֶב וּבַמַּעֲוֹנוֹתֶיהָ יִשְׁבֵּן :  
15. 1 <sup>1</sup> כִּי יֵרָא יִי יַעֲשֵׂה זֹאת וְתוֹפֵשׁ תוֹרָה יִדְרִיכֶנָּה : <sup>2</sup> וּקְדַמְתָּהּ  
כֹּאֵם וְכֹאֲשֶׁת נַעֲוִרִים תִּקְבְּלֵנוּ : <sup>3</sup> וְהֵאֱכַלְתָּהּ לֶחֶם שֶׁכֵּל וּמִי  
תְּבוֹאָה תִשְׁקֵנוּ : <sup>4</sup> וְנִשְׁעַן עֲלֶיהָ וְלֹא יִמוֹט וְבָהּ יִבְטַח וְלֹא  
יִבוֹשׁ : <sup>5</sup> וְרוֹמַמְתָּהּ מֵרַעְהוּ וּבַתּוֹךְ קָהֵל תִּפְתַּח פִּיו : <sup>6</sup> שִׁשּׁוֹן  
וְשִׁמְחָה יִמְצֵא וְשֵׁם עוֹלָם תּוֹרִישֵׁנוּ : <sup>7</sup> לֹא יִדְרִיכֶנָּה מִתִּי  
שׁוֹא וְאֲנִשִּׁי זֶדֶן לֹא יִרְאוּהָ : <sup>8</sup> רַחֲוֹקָה הִיא מִלְּצִים וְאֲנִשִּׁי  
<sup>9</sup> לֹא נֹאמֵר תִּהְלֶה בְּפִי רִשְׁעִי כִּי לֹא מֵאֵל נִחְלַקָה לוֹ :  
כֹּזֵב לֹא יִזְכְּרוּהָ : <sup>10</sup> בְּפֶה חֲכָם תֹּאמֵר תִּהְלֶה וּמִשָּׁל בָּהּ יִלְמַדְנָה :  
<sup>11</sup> תֹּאמֵר מֵאֵל פִּשְׁעֵי כִּי אֵת אֲשֶׁר שָׂנֵא לֹא עֲשֵׂה : <sup>12</sup> פֶּן  
תֹּאמֵר הוּא הַתְּקִילָנִי כִּי אֵין צוֹרֵךְ בְּאֲנִשִּׁי חֲמָם : <sup>13</sup> רַעְהָ  
וְתַעֲבָה שָׂנֵא יִי וְלֹא יֵאֲנָה לִירְאוֹ : <sup>14</sup> אֱלֹהִים מְבִרָאֵשִׁית  
אֵ בְרָא <sup>15</sup> אָדָם וַיִּשְׁתִּיחֶהּ בִּיד חוֹתְפוֹ וַיִּתְנֶהּ בִּיד יִצְרוֹ : <sup>15</sup> אִם  
תַּחֲפִין תִּשְׁמַר מִצְוֶה וּתְבוּנָה לַעֲשׂוֹת רְצוֹנּוֹ : <sup>15(1)</sup> אִם תֹּאמִין  
כֹּזֵב גַּם אֶתְּהָ תַחֲיָה <sup>16</sup> מוֹצֵק לְפָנֶיךָ אִישׁ וּמִים בְּאֲשֶׁר תַּחֲפִין שִׁלַּח  
יֵדֶיךָ : <sup>17</sup> לְפָנֵי אָדָם חַיִּים וּמוֹת אֲשֶׁר יַחֲפִין יִתֵּן לוֹ : <sup>18</sup> סִפְקָה  
חֲכָמַת יִי אֲמִיץ גְּבוּרוֹת וְחוּזָה כֹּל : <sup>19</sup> עֵינֵי אֵל יִרְאוּ מַעֲשָׂיו

13-מחמת  
18-כך דורות בשר ודם אחד  
נוע ואחר נוסל :

לפני

15. 1

תבונה



7עד אשר יועיל יהתל בך. פעמים שלש יעריצך ובכנ יראך  
 והתעבר בך ובראשו יניע איך. 8 השמר א תרהב מאד  
 וא תדמה בַּחֲסִירֵי מַדַּע: 9 קַרְבֵּ נדיב היה רחוק וכדי כן  
 יגישך: 10 א תתקרב פן תתרחק וא תתרחק פן תשנא: 11 א  
 תבטח לחפש עמו וא תאמן לרב שיחו: 11<sup>c</sup> כי מַרְבוֹת שיחו  
 נסיון ושחק לך וחקרך: 12 אכזרי יתן מושל ולא יחמל על  
 נפש רבים קושר קשר: 13 השמר והיה זהיר וא תהלך  
 עם אנשי חמם: 15 כל הבשר יאהב מינו וכל אדם את  
 הדומה לו: 16 מין כל בשר אצלו וא מינו יחובר אדם.  
 17 מה יחובר זאב אל כבש כך רשע לצדיק. 17<sup>(1)</sup> וכן עשיר א איש נאצל  
 18 מאיש שלום צבוע: א כלב מאין שלום עשיר א רש:  
 19 מאכל ארי פראי מדבר כן מרעית עשיר דלים: 20 תועבת  
 גאווה ענוה ותועבת עשיר אביון: 21 עשיר מוט בסמך  
 מרע ודל נמוט נדחה מרע א רע: 22<sup>a</sup> עשיר מדבר ועזריו  
 רבים ודבריו מכוערין מִלִּפְיָן: 22<sup>c</sup> דל נמוט גע נע ושא ודבר  
 משכיל ואין לו מקום: 23<sup>a</sup> עשיר דובר הכל נסכתו וְאֵת  
 שכלו עד עב יגיעו: 23<sup>c</sup> דל דובר מי זה יאמרו ואם נתקל  
 גם הם יהדפוהו: 24 טוב העושר אם אין עון ורע העוני על  
 פי זרון: 25 לב אנוש ישנא פניו אם לטוב ואם לרע: 26 עקבת  
 לב טוב פנים אורים ושיג ושיח מחשבת עמל: 1 אשרי 14. 1  
 אנוש לא עצבו פיהו ולא אבה עליו דין לבו: 2 אשרי איש  
 לא חסרתו נפשו ולא שבתה תוחלתו: 3 ללב קטן לא  
 נאווה עושר ולאיש רע עין לא נאווה הרוץ: 4 מונע נפשו  
 יקבץ לאחר ובטובתו יתבעבע זר: 5 רע לנפשו למי ייטיב  
 ולא יקרה בטובתו: 6 רע לנפשו אין רע ממנו ועמו תשלומת  
 רעתו: 9 בעין כושל מְעַט הוֹ. חלקו ולוקח חלק רעהו מאבד  
 חלקו: 10 עין רע עון תעיט על לחם ומהומה על שלחנו:  
 10<sup>(1)</sup> עין טובה מרבה הלחם ומעין יבש יזל מים על השלחן:  
 11 בני אם יש לך שְׂדוֹת נפשך ואם יש לך היטיב לך ולא

וינכרך במחמריך : <sup>2</sup> היטב לצדיק ומצא תשלומת אם  
 לא ממנו מי : <sup>3</sup> אין טובה למנוח רשע וגם צדקה לא  
 עשה : <sup>5a</sup> פי שנים רע תשיג בעת צורך בכל טובה תגיע  
 איו : <sup>5b</sup> כלי לחם א תתן לו למה בם יקביל איך : <sup>6</sup> כי גם א  
 שונא רעים ולרשעים ישיב נקם : <sup>7</sup> תן לטוב ומנע מרע  
<sup>4</sup> הקיר מך וא תתן לזר : <sup>8</sup> לא יודע בטובה אוהב ולא  
 יכוסה ברעה שונא : <sup>9</sup> בטובת איש גם שונא ריע וברעתו  
 גם ריע בודד : <sup>10</sup> א תאמין בשונא לעד כי כנחשת רועו יחליא :  
<sup>11a</sup> וגם אם ישמע לך ויהלך בנחת : תן לבך להתירא ממנו  
<sup>11b</sup> היה לו כמגלה רו : ולא ימצא להשחיתך ורע אחרית  
 קנאה : <sup>12a</sup> א תעמידהו אצלך למה יהדפך ויעמד תחתך :  
<sup>12b</sup> א תושיבהו לימינך למה יבקש מושבך : <sup>12c</sup> ולאחור תשיג  
 אמרי ולאנחתי תתאנח : <sup>13</sup> מה יוהן חובר נשוך וכל  
 הקרב א חת שן : <sup>14</sup> בן חובר א אשת זרון ומתגלל  
 בעונתיו <sup>14(1)</sup> לא יעבר : עד תבער בו אש. <sup>14(2)</sup> כאשר יבוא  
 עמך . לא יתגלה לך ואם תפול לא יפול להצילך <sup>15</sup> עד עת  
 עמד לא יופיע ואם נמוט לא יתכלכלי . <sup>16a</sup> בשפתיו יתמהמה  
 צר ובלבו יחשוב מהמרות עמוקות : <sup>16b</sup> וגם אם בעיניו  
 ידמיע אויב אם מצא עת לא ישבע דם <sup>17</sup> אם רע  
 קראך נמצא שם כאיש סומך יהפש עקב : <sup>18</sup> ראש  
 יניע והניף ירו ולרובה לחש ישנא פנים : <sup>1</sup> נוגע בופת  
 תדבק ירו וחובר א לץ ילמד דרכו .  
<sup>2c</sup> כבד ממך <sup>19</sup> תשא וא עשיר ממך מה תתחבר :  
<sup>2c</sup> מה יחבר פרוד א סיר אשר הוא נוקש בו והוא נשבר :  
<sup>2c(1)</sup> או מה יחבר עשיר א דל . <sup>3</sup> עשיר יענה הוא יתנוה  
 ועל דל נעוה הוא יתחנן : <sup>4</sup> אם תכשר לו יעבד בך ואם  
 תכרע יחמל עליך : <sup>5</sup> אם שלך ייטיב דבריו עמך וירששך  
 ולא יכאב לו . <sup>6</sup> צדיק לו עמד והשיע לך ושוחק לך והבטיחך :

13. 1

31 בגדי כבוד תלבשנה ועטרת תפארת תעטרה : 32 אם  
 תחפוץ בני תתחכם ואם תשיים לבך תערם : 33 אם תובא  
 לשמע והט אונך תוסר : 35 כל שיחה חפוץ לשמע ומשל  
 בינה א יצאך : 36 ראה מה יבין ושחריהו ותשחוק בסיפי  
 רגלך : 37 והתבוננת ביראת עליון ובמצותו והגה תמיד :  
 37 והוא יבין לבך ואשר איותה יחמך : 1 א תעש לך רעה  
 ולא ישיגך רעה 2 הרחק מעון ויט ממך : 3 א תדע הרושי על  
 אה פן תקצרהו שבעתים : 4 א תבקש מא ממשלת וכן ממלך  
 מושב כבוד 5 א תצטרק לפני מלך לפני מלך א תתבונן :  
 8 א תבקש להיות מושל אם אין לך חיל להשבית זרון :  
 6 פן תגור מפני נדיב ונתונה בצע בתמימך : 7 א תרשיעך  
 בעדת שערי א ולא תפילך בקהלה : 8 א תקשור לשנות חט  
 כי באחת לא תנקה : 15 א תאיין בצבא מלאכת עבדה הי  
 כא נחלקה : 10 א תתקצר בתפלה ובצדקה א תתעבר :  
 11 א תבו לאנוש במר רוח זכר כי יש מרים ומשפיל :  
 12 א תחרוש חמס על אה וכן על רע וחבר יחדו : 13 א תחפוץ  
 לכחש על כחש כי תקותו לא תנעם : 14 א תסוד בעדת  
 שרים ולא תישן דבר בתפלה : 16 א תחשיבך במתי עם  
 זכור עכרון לא יתעבר : 17 מאד מאד השפיל נאווה כי תקות  
 אנוש רמה : 17 (1) א תאיין לאמר לפרץ גל א א ורצה דרכו :  
 18 א תמיר אוהב במחיר ואח תלוי בזהב אופיר : 19 א  
 תמאס אשה משכלת וטובת הן מפנינים : 20 א תדע  
 באמת עובד אמת וכן שוכר נותן נפשו : 21 עבד משכיל  
 חבב כנפש א תמנע ממנו חפש : 22 בהמה לך ראה עיניך  
 ואם אמנה היא העמידה : 23 בניים לך יסיר אותם ושא  
 להם נשים בנעוריהם : 24 בנות לך נצור שארם ולא תאיר  
 אדם פנים : 25 הוצא בת ויצא עסק ולא נבון גבר הברה :  
 26 אשה לך א תתעבה ושנואה א תאמן בה : 29 בכל לבך פחד

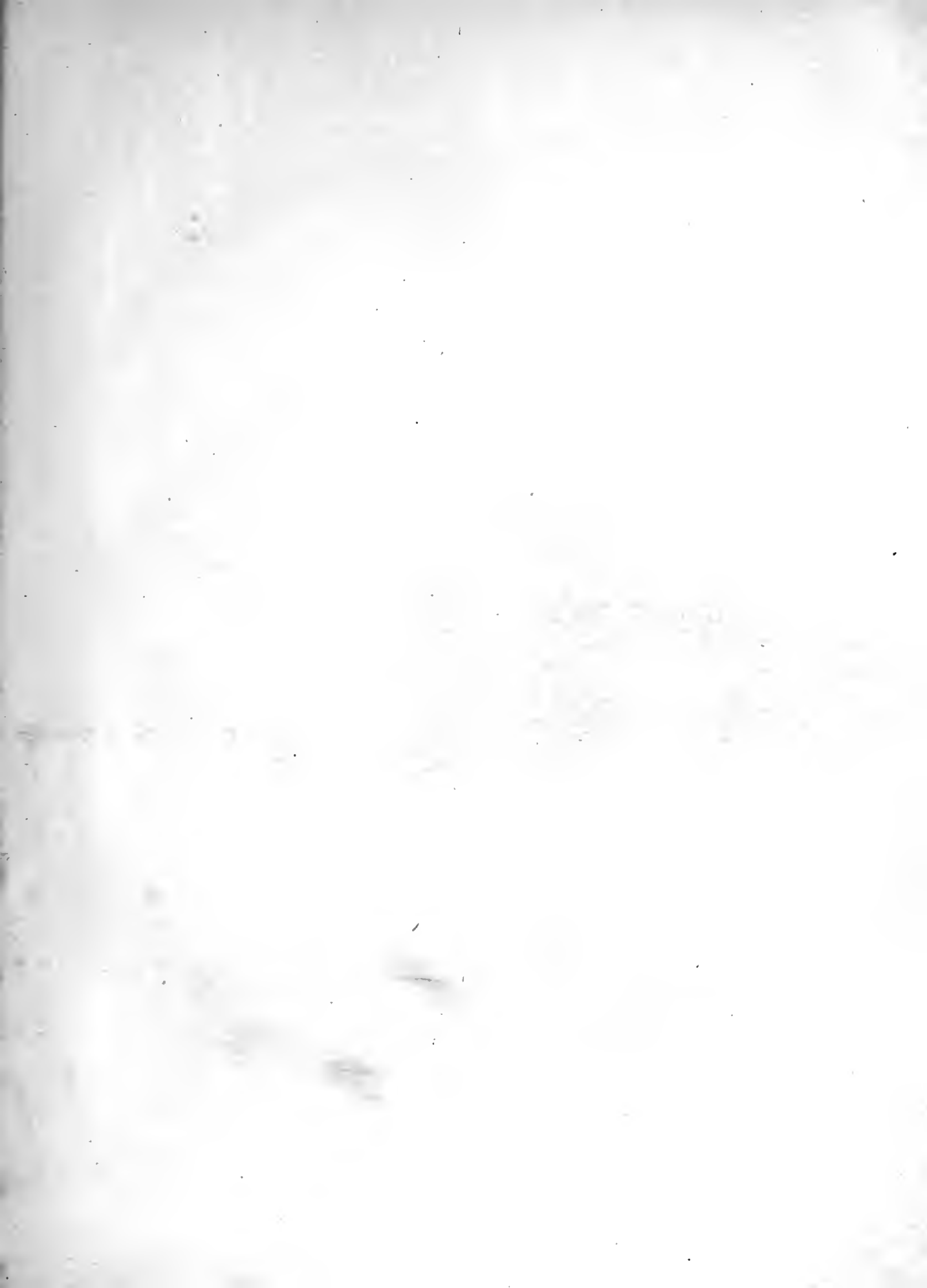
\* \* \* \* \*

ואחד יהי דברך : <sup>11</sup> היה ממחר להאזין ובארך רוח השב פתגם :  
<sup>12</sup> אם יש אתך ענה רעך ואם אין ירך על פיך : <sup>13</sup> כבוד וקלון  
 ביד בוטא ולשון אדם מפלתו : <sup>14a</sup> א תקרא בעל שתיים  
 ובלשונך א תרגל רע : <sup>14b</sup> כי על גנב נבראה בשת הרפה רעהו  
 בעל שתיים : <sup>15</sup> מעט והרבה א תשחת <sup>16</sup> ותחת אוהב א תהי שונא  
 שם רע וקלון תוריש חרפה כן איש רע בעל שתיים : <sup>2</sup> א  
 תפול ביד נפשך ותעבה חילך עליך : <sup>3</sup> עליך תאכל ופריך  
 תשרש : והניחתך כעץ יבש <sup>4</sup> כי נפש עזה תשחת בעליה  
 ושמחת שונא תשיגם : <sup>5</sup> חייך ערב ירבה אוהב ושפתי חן  
 שואו שלום : <sup>6</sup> אנשי שלומך יהיו רבים ובעל סודך אחד מאלף .  
<sup>7</sup> קנית אוהב בניסון קנהו ואל תמחר לבטח עליו . <sup>8</sup> כי יש אוהב  
 כפי עת וא יעמוד ביום צרה : <sup>9</sup> יש אוהב נהפך לשנא ואת  
 ריב חרפתך יחשוף : <sup>10</sup> יש אוהב חבר שלחן ולא ימצא  
 ביום רעה : <sup>11</sup> בטובתך הא כמוד . וברעתך יתנדה ממך :  
<sup>12</sup> אם תשיגך רעה יהפך כך ומפניך יסתר : <sup>13</sup> משנאיך הבדל  
 ומאהביך השמר : <sup>14</sup> אוהב אמונה אוהב תקופ ומוצאו מצא  
 הון : <sup>15</sup> לאוהב אמונה אין מחיר ואין משקל לטובתו : <sup>16</sup> צרור  
 חיים אוהב אמונה ירא א ישיגם . <sup>17b</sup> כי כמוהו כן רעהו  
<sup>17b(1)</sup> וכשמו כן מעשיו . <sup>19a</sup> כחורש וכקוצר קרב איה וקוה לרב  
 תבואתה : <sup>19b</sup> כי בעברתה מעט תעבוד ולמחר תאכל פריה :  
<sup>20</sup> עקובה היא לאויל ולא יכלכלנה חסר לב : <sup>21</sup> כאבן משא  
 תהיה עליו ולא יאחר להשליכה : <sup>22</sup> כי המוסר כשמה כן  
 הוא ולא לרבים היא נבונה : <sup>22(1)</sup> כלי יוצר לבער כבשן וכמהו  
 איש על חשבונו : <sup>22(2)</sup> על עבדת עין יהי פרי כן חשבון על  
 יצר אחד : <sup>25</sup> הט שכמך ושאה ואל תקץ בתחבולתיה :  
<sup>27</sup> דרש וחקר בקש ומצא והחזקתה ואל תרפה : <sup>28</sup> כי לאחור  
 תמצא מנוחתה ונהפך לך לתענוג : <sup>29</sup> והיתה לך רשתה  
 מכון עז וחבלתה בגדי כתם : <sup>30</sup> עלי זהב עולה ומוסרתיה  
 פתיל תכלת :

10<sup>a</sup> וְאִי יִקְרָאךָ בֶּן וַיַּחַנְךָ וַיִּצִילְךָ מִשַּׁחַת. 11 חֲכָמוֹת לְמַדָּה  
 בְּנִיָּה וְתַעֲדִיד לְכָל מִבְּנִיִּים בָּהּ : 12 אֲהַבִּיהָ אֲהַבּוּ חַיִּים וּמִבְּקִשֶׁיהָ  
 יִפְקֹן רִצּוֹן מִי : 13 וְתַמְכִּיהָ יִמְצְאוּ כְבוֹד מִי וַיַּחֲנוּ בְּבִרְכַת יי  
 14 מִשְׁרַתִּי קִדְשִׁי מִשְׁרַתִּיהָ וְאֵלֶיהָ בְּמֵאָה וַיְהִי 15 שׁוֹמֵעַ לִי יִשְׁפֹּט אִמַּת  
 וּמֵאֲזִין לִי יִיחַן בַּחֲרָרֵי מִבַּיִת : 17<sup>a</sup> כִּי בַהֲתַנְכֵר אֶלְךָ עָמוּ 17<sup>c</sup> וּלְפָנַיִם  
 יִבְחַרְנוּ בְּנִסְיוֹנוֹת : 17<sup>d</sup> וְעַד עַתָּה יִמְלֵא לְבוֹ בִּי 18 אֲשׁוּב אֲאִשְׁרֶנּוּ  
 וְנִלְתִּי לוֹ מִסְתָּרֵי : 19 אִם יִסּוּר וְנִטּוּתִיהוּ וַיִּסְרַתִּיהוּ בְּאִסּוּרִים :  
 19<sup>(1)</sup> אִם יִסּוּר מֵאַחֲרֵי אֲשִׁלִּיכְנוּ וְאִסְגִּירְנוּ לְשַׁדְּדִים : 20 בְּנֵי עַת  
 הַמּוֹן שָׁמֵר וּפְחָד מֵרַע וְאִי נִפְשֵׁךְ אִי תְבוּשׁ : 21 כִּי יֵשׁ בְּשִׂאֵת  
 מִשְׁאֵת עֵוֹן וַיֵּשׁ בְּשֵׁת כְּבוֹד וַחֲן : 22 אֵל תִּשָּׂא פָנֶיךָ עַל נִפְשֵׁךְ  
 וְאֵל תִּבְשַׁל לְמַכְשׁוּלֶיךָ : 23 אִי תִמְנַע דְּבַר בְּעוֹלָם אִי תִצְפִּין  
 אֶת הַחֲכָמָתְךָ : 24 כִּי בְּאוֹמֵר נֹדַעַת חֲכָמָה וְתַבּוּנָה בְּמַעֲנָה לְשׁוֹן :  
 25<sup>a</sup> אִי תִסְרַב עִם הָאֵל וְאִי אֱלֹהִים הִיכְנַע : 26 אִי תְבוּשׁ לְשׁוּב מֵעוֹן  
 וְאִי תַעֲמֹד לְפָנַי שְׁבַלַת : 27 אִי תִצַּע לְנַבֵּל נִפְשֵׁךְ וְאִי תִמְאֵן לְפָנַי  
 מוֹשְׁלִים : 27<sup>(1)</sup> אִי תִשָּׁב עִם שׁוֹפֵט עוֹל כִּי כֹאשֶׁר כְּרִצּוֹנוֹ תִשְׁפֹּט  
 עָמוּ 28 עַד הַמּוֹת הִיעֲצָה עַל הַצַּדִּיק וַיִּי נִלְחַם לָךְ. 28<sup>(1)</sup> אִי תִקְרָא  
 בְּעַל שְׁתִּים וְאִי לְשׁוֹנֵךְ אִי תִרְגַּל : 29 אִי תִהִי גִבְהֵן בְּלִשׁוֹנֶיךָ וּרְפִי  
 וּרְשִׁישׁ בְּמִלְאֲכַתְךָ : 30 אִי תִהִי כְּכֹלֵב בְּבֵיתְךָ וּמוֹזֵר וּמִתִּירָא  
 בְּמִלְאֲכַתְךָ : 31 אִי תִהִי יָדְךָ פְּתוּחָה לְקַחַת וּקְפוּצָה בְּתוֹךְ מֵתָן :  
 1 אִי תִשְׁעַן עַל הִילְךָ וְאִי תֹאמֵר יֵשׁ לִּי יָדַי. 1<sup>(1)</sup> אִי תִשְׁעַן עַל כּוֹחַךְ  
 לְלַכַּת אַחֲרֵי תַאוֹת נִפְשֵׁךְ : 2 אִי תִלְךָ אַחֲרֵי לֶבְךָ וְעֵינֶיךָ לְלַכַּת  
 בַּחֲמוּדוֹת רָעָה : 3 אִי תֹאמֵר מִי יוּכַל כַּחוֹ כִּי יִי מִבְּקֵשׁ נִרְדָּפִים :  
 4 אִי תֹאמֵר חֲטָאתִי וּמָה יַעֲשֶׂה לִּי מֵאִמָּה כִּי אִי אֶרְךָ אֲפִים הוּא :  
 4<sup>(1)</sup> אִי תֹאמֵר רַחוּם יִי וְכֹל עֹנוֹתַי יִמַּח : 5 אִי מְלִיחָה אִי תִבְטַח  
 לְהוֹסִיף עוֹן עַל עוֹן : 6<sup>a</sup> וְאִמְרַת רַחֲמוּ רַבִּים לְרֹב עֹנוֹתַי יִסְלַח :  
 6<sup>c</sup> כִּי רַחֲמִים וְאֵף עַמּוֹ וְאִי רִשְׁעִים יִנוּחַ רְגִזּוֹ : 7<sup>a</sup> אִי תֵאָחֵר לְשׁוּב  
 אֱלֹהֵיךָ וְאִי תִתְעַבֵּר מִיּוֹם אִי יוֹם : 7<sup>c</sup> כִּי פִתְאוּם יֵצֵא זַעֲמוֹ וּבִיּוֹם נִקֵּם  
 תִּסְפָּה : 8 אִי תִבְטַח עַל נִכְסֵי שֶׁקֶר כִּי לֹא יוֹעִילוּ בְּיוֹם עֲבָרָה :  
 9 אִי תִהִי זוֹרָה לְכָל רוּחַ וּפּוֹנָה דֶרֶךְ שְׁבוּלַת : 10 הִיָּה סִמּוֹךְ לְדַעַתְךָ

3. 6 מכבד אמו : <sup>8</sup> בני במאמר ובמעשה כבד אביך עבור ישיגוך כל ברכות : <sup>9</sup> ברכת אב תיסר שרש וקללת אם תנתש נטע : <sup>10</sup> א תתכבד בקלון אביך כי לא כבוד הוא לך : <sup>11</sup> כבוד איש כבוד אביו ומרבה חטא מקלל אמו : <sup>12</sup> בני התחזק בכבוד אביך וא תעזבוהו כל ימי חייו : <sup>13</sup> ונגם אם יחסר מדעו עזוב לו וא תכלים אותו כל ימי חייו : <sup>14</sup> צדקת אב לא תמחה ותמור הטאת היא תנטע תנטע : <sup>15</sup> ביום צרה תזכר לך כחם על כפור להשבית עוניך : <sup>16</sup> כי מזיר בוזה אביו ומכעים בוראו מקלל אמו : <sup>17</sup> בני בעשרך התהלך בענוה ותאהב מנותן מתנות : <sup>18</sup> מעט נפשך מכל גדולת עולם ולפני א תמצא רחמים : <sup>20</sup> כי רבים רחמי אהים <sup>19</sup> ולעניים יגלה יגלה סודו : <sup>21</sup> פלאות ממך א תדרוש ומכוסה ממך אל תחקור : <sup>22</sup> במה שהורשית התבונן ואין לך עסק בנסתרות : <sup>23</sup> וביותר ממך אל תמר כי רב ממך הראית : <sup>24</sup> כי רבים עשיתי בני אדם ודמיונות דעות מתעות : <sup>26</sup> לב כבד תבאש אחריתו ואורב טובות ינהג בהם : <sup>27</sup> לב כבד ירבו מכאביו ומתחולל מוסיף עון על עון : <sup>25</sup> באין אישון יחסר אור ובאין דעת תחסר חכמה : <sup>28</sup> אל תרוץ לרפאות מכת לין כי אין לה רפואה כי מנטע רע נטעו : <sup>29</sup> לב חכם יבין משלי חכמים ואון מקשבת לחכמה תשמח : <sup>30</sup> אש לזהמת יכבו מים כן צדקה תכפר חטאת : <sup>31</sup> פועל טוב יקראנו בדרכיו ובעת מוטו ימצא משען : <sup>1</sup> בני א תלעג לחיי עני וא תדאיב נפש עני ומר נפש : <sup>2</sup> דווח נפש חסירה א תפוח וא תתעלם ממדבדי נפש : <sup>3</sup> א תחמיר מעי דך וקרב עני א תכאיב : <sup>30</sup> א תמנע מתן ממסכיך <sup>4</sup> ולא תבוזה שאולות דל <sup>5</sup> ולא תתן לו מקום לקללך : <sup>6</sup> צועק מר רוח בכאב נפשו ובקול צעקתו ישמע צורו : <sup>7</sup> האהב לנפשך לעדה ולשלטון עוד הכאף ראש : <sup>8</sup> הט לעני אונך והשיבהו שלום בענוה : <sup>9</sup> הושע מוצק ממציקיו וא תקוץ רוחך במשפט יושר : <sup>10</sup> א היה כאב ליתומים ותמור בעל לאלמנות :

Job 15:120



חכמת שמעון בן ישוע בן אלעזר בן סירא



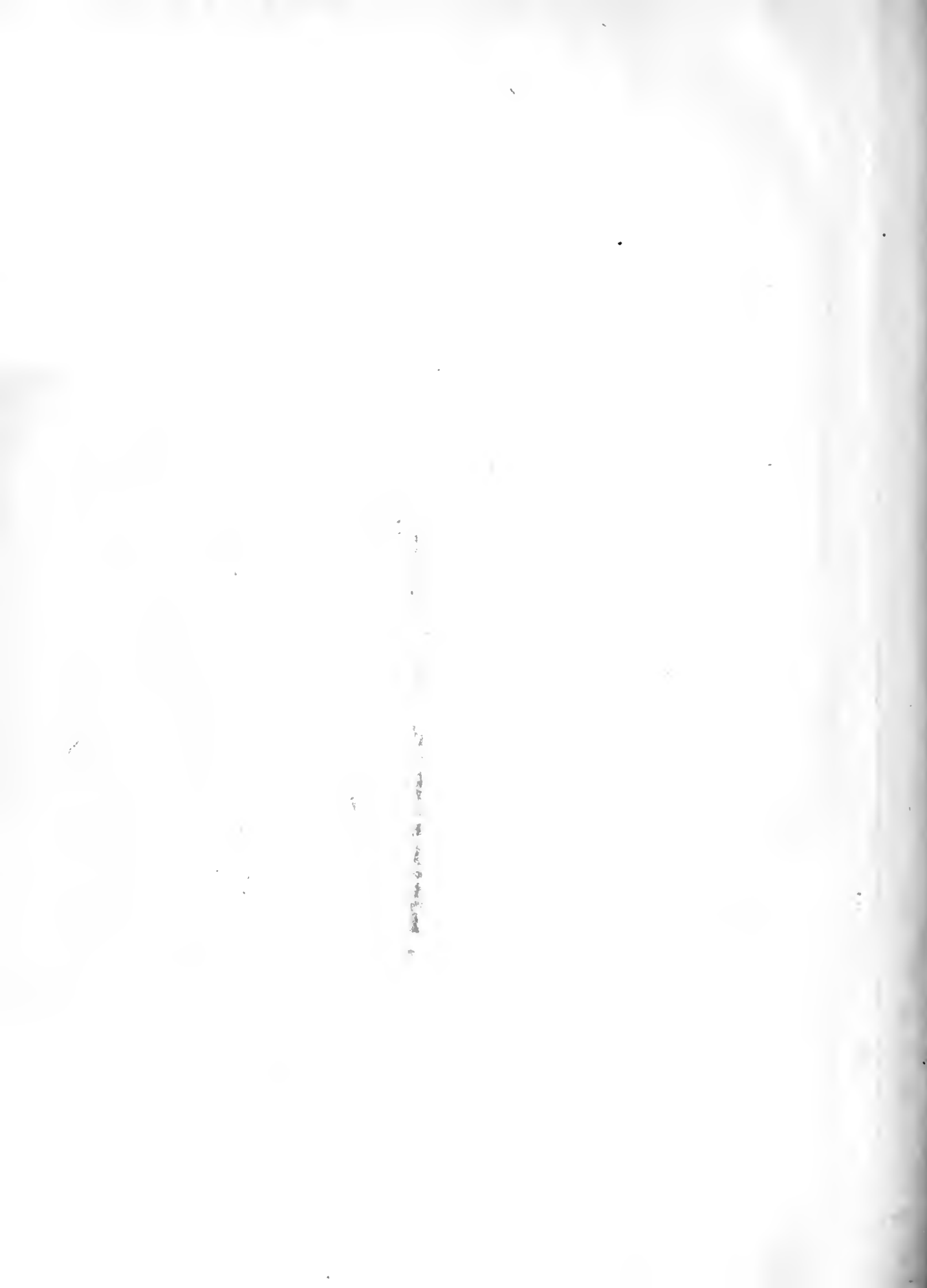












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Ecclesiasticus  
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