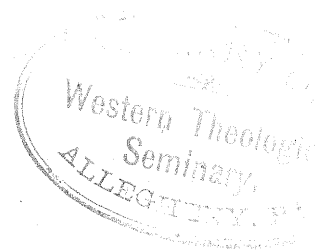


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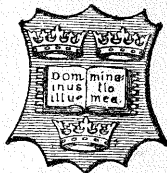
ECCLESIASTICUS

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THE ORIGINAL HEBREW  
OF A PORTION OF  
ECCLESIASTICUS

(XXXIX. 15 TO XLIX. 11)

TOGETHER WITH  
THE EARLY VERSIONS AND AN ENGLISH TRANSLATION

FOLLOWED BY  
THE QUOTATIONS FROM BEN SIRA IN  
RABBINICAL LITERATURE

EDITED BY  
A. E. COWLEY, M.A., AND AD. NEUBAUER, M.A.

WITH TWO FACSIMILES

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## PREFACE.

IN editing the recently discovered Hebrew fragments of the book of Ben Sira, we have limited our aim to presenting the original text with as little delay as possible, and at the same time giving in a convenient form the materials for further study. A full commentary, as well as a detailed comparison of the versions, must be left for the future. We shall therefore not discuss the author's full name, or the date of his composition or of the Greek and Syriac translations<sup>1</sup>. For the literature on these points the reader is referred to Schürer's admirable work on 'The History of the Jewish People in the time of Jesus Christ<sup>2</sup>.' In what follows we shall confine ourselves to some remarks on what is known, from Jewish sources, of Ben Sira and his writings.

It is now generally admitted that Jesus, son of Sirach (Σειράχ, סִירָא<sup>3</sup>), of Jerusalem, wrote his ethical work (usually quoted as 'the book of Ben Sira<sup>4</sup>'), in Hebrew, between 200 and 170 B.C. in Jerusalem. It was translated into Greek by his grandson, as stated in the prologue, from which we also gather that the version was made from the Hebrew, in the year 132 B.C.<sup>5</sup> The Hebrew of the present fragment is (with the exceptions referred to below, p. xiii) *classical*, not Rabbinical: still less is it an Aramaic dialect, such as that of several of the passages quoted in both Talmuds (the Palestinian<sup>6</sup> as well as the Babylonian), in the Midrashim, and in later Hebrew writings.

<sup>1</sup> On this subject, see E. Hatch, *Essays in Biblical Greek*, vii. p. 254 seq.

<sup>2</sup> English translation, 2nd division, vol. iii. p. 23 seqq. (Clark, Edinburgh, 1886); and later, his article on 'Apocryphen des Alten Testaments' in the *Realencyclopädie für protestantische Theologie und Kirche*, vol. i. p. 650 seqq. (3rd ed., Leipzig, 1896).

<sup>3</sup> Schürer, op. cit., p. 25, explains the name to mean 'coat of mail.' In the Hebrew Josippon (Pseudo-Josephus) the form שִׁירָךְ is a transliteration from the Latin; v. Zunz, *Die gottesdienstlichen Vorträge der Juden*, 2nd ed., 1892, p. 107, note *h*. He was not, as sometimes stated, a priest; Zunz, *ibid.*, p. 106.

<sup>4</sup> So most frequently in early Rabbinic literature. S. Jerome (see p. x, note 5) says that it was called *Parabolae* (מִשְׁלִים) in Hebrew; cf. Ecclus. i. 27, and the use of מִשְׁלֵי (p. xxvi) and מִתְלֵי (p. xx) in the quotations. According to S<sup>c</sup>adyah (סֵפֶר הַנִּלְוִי), ed. Harkavy, p. 151, lines 11 and 12) Ben Sira wrote a *book of instruction* (סֵפֶר מוֹסֵר, کتاب اَدَاب) ? see our text, p. 10, l. 8) similar in character to the book of Proverbs.

<sup>5</sup> The many passages in which the translator has misunderstood his original, written only some sixty years before his own time, may perhaps serve as a warning to those scholars who are inclined to overrate the authority of the LXX version of the Old Testament.

<sup>6</sup> It is remarkable that only five quotations are found in the Palestinian Talmud; see below, p. xix seqq. (Nos. I. 6, XVII, XXVI, XXXII, LIV).

In early times the book seems to have hovered on the verge of the canon, or to have been included among the כתובים (Hagiographa, see p. xxii below), since quotations from it are introduced by שנאמר (*as it is said*), a phrase applied only to the sacred writings. Although afterwards excluded from the canon by the Rabbis, it continued to live and to be appreciated both in the Palestinian and the Babylonian schools, as is proved by the fact that the text was constantly quoted either in the original or in a Rabbinical or Aramaic form. The Rabbis who lived before the destruction of the Temple used it without acknowledgement in the 'Sentences of the Fathers' (פרקי אבות), the earliest production of Rabbinical literature, while others quote from it either expressly under the name of Ben Sira, or anonymously, or else base their maxims upon it<sup>1</sup>. Rabbi Akiba and Ben Azai borrowed from it *verbatim*<sup>2</sup>, and there is reason to believe that some apocryphal books were influenced by it<sup>3</sup>. Thus the official exclusion from the canon did not involve destruction, as in the case of some Christian uncanonical Gospels and Acts: the book of Sirach was allowed to be freely read, but it was regarded merely as literature and not as sacred<sup>4</sup>. Passing on to the later history of the book, we find that S. Jerome<sup>5</sup> (fourth century A.D.) possessed a Hebrew copy, although he did not translate it. That the book continued to be known, to individuals at least if not generally, is proved by the passages quoted from it (in a language already debased), by the Rabbis of the fifth and sixth centuries, in the later Midrashim of the seventh and eighth centuries (as the Tanḥuma), and in the sayings collected by R. Nathan in the ninth century<sup>6</sup>. Zunz (op. cit., p. 108, end of note e) believes that the early liturgist, R. Eleazar haq-Qalir, borrowed from Sirach (l. 5-8) in his liturgy for the day of Atonement, in praise of the High Priest. Simultaneously some of the sayings of Sirach are quoted by the Babylonian doctors in an Aramaic form<sup>7</sup>.

For the tenth century we are on even firmer ground as to the existence of the book in its original language. R. S'adyah (סעדיה) Gaon, of Bagdad (920 A.D.), and of the Fayyum in Egypt, was blamed by the Qaraites<sup>8</sup> for sending out

<sup>1</sup> The quotations were first collected by Asaria de Rossi. For a list of them, see below, pp. xix to xxviii, and, for the literature dealing with them, Zunz, op. cit., pp. 108, 109, and notes.

<sup>2</sup> Bacher, *Die Agada der Tannaiten*, i. p. 277, note 2; p. 417, notes 1 and 2.

<sup>3</sup> See e.g. the list of parallel passages cited by Mr. Charles in *The Book of the Secrets of Enoch* (Oxford, 1896), p. 96, Index I; and Ryle and James, *The Psalms of Solomon* (Cambridge, 1891), p. lxiii seq.

<sup>4</sup> הקורא בהן כקורא באיגרת, J. T. Synhedrin x. 5.

<sup>5</sup> The well-known passage in his preface to the translation of the books of Solomon is as follows: 'Fertur et πανάπερος Jesu filii Sirach liber et alius ψευδευτεργατος, qui Sapientia Salomonis inscribitur. Quorum priorem Hebraicum repperi, non Ecclesiasticum ut apud Latinos, sed Parabolas prænотatum, cui juncti erant Ecclesiastes et Canticum Canticorum, ut similitudinem Salomonis non solum librorum numero, sed etiam materialium genere coequaret.' S. Jerome simply adopted the old Latin version of the book; see pp. xxxvii to xlvii.

<sup>6</sup> Critically re-edited by S. Schechter, Vindobonae, 1887.

<sup>7</sup> Dalman, *Grammatik*, p. 29.

<sup>8</sup> A Jewish sect which sprang up in the eighth century under Anan (ענן), and denied the authority of oral tradition. See Harkavy in *Grätz Geschichte d. Juden*, 3rd ed., vol. v. p. 413 (note 17).

missives written in Hebrew provided with vowel-points and accents. They reproached him with endeavouring to give to his correspondence an appearance of holiness equal to that of the Biblical text, since the vowel-points and accents were supposed, according to tradition, to have been given with the Law on Mount Sinai. In answer to this accusation S<sup>a</sup>dyah<sup>1</sup> states that these additions to the text are found also in copies of Ben Sira, in the book of the Wisdom of Eleazar ben Irai (Iri<sup>2</sup>), and in the scroll of the Hasmoneans<sup>3</sup>. In the course of his defence he quotes seven (or rather eight, see note 2 below) genuine sayings of Sirach<sup>4</sup> in classical Hebrew, so that it may be concluded that the book was at his disposal in the tenth century. The mentions of Ben Sira after this date are scanty and uncertain. R. Nissim ben Jacob (eleventh century) of Kairowân, in Tunisia, makes a quotation, which however he may have derived from S<sup>a</sup>dyah. In the eleventh century, according to Reifmann<sup>5</sup>, signs of Sirach's influence appear in the collection of sayings entitled מִבְּחַר הַפְּנִינִים (Choice of Pearls), attributed to the famous poet and philosopher Solomon ben Gabirol<sup>6</sup> (Avicbron). The same scholar<sup>7</sup> also finds traces of the influence of Sirach (ii. 18) in the Jewish daily prayer<sup>8</sup>, and (xlix. 10 and 11) in the hymn<sup>9</sup> for the outgoing of the Sabbath. He contends further that Sirach has an allusion (i. 2) to Aristotle and the doctrine of the eternity of matter, and that even Spinoza was perhaps influenced by Sirach (xliv. 34). These suggestions, as well as the inference (from the Aramaic form of the proverb, No. LIV below), that he was an Essene, are, to say the least, not convincing. There is no direct trace of the existence of the Hebrew Sirach in Spain, Provence, or among the Rabbis of France, the Rhine-land, and Germany. Rashi<sup>10</sup>, the authors of the glosses on the Talmud (תוספות), and even Maimonides<sup>11</sup>, did not possess the book; and later Rabbis, who mention sentences from it, most probably quoted second-hand from

<sup>1</sup> ספר הנלוו, p. 162.

<sup>2</sup> עירי or עיראי. It is curious to note that the saying . . . בְּמוֹפֶלֶא מִמֶּךָ (p. xix), ascribed in the Talmud to Ben Sira and found in the Greek version, is quoted by S<sup>a</sup>dyah (op. cit., p. 178, l. 18) as belonging to the Wisdom of Ben Irai. Of this Eleazar b. Irai, S<sup>a</sup>dyah also quotes two other sentences in classical Hebrew, but not in so easy a style as most of Sirach. He says Ben Irai's book of Wisdom is analogous to Ecclesiastes, while Ben Sira resembles the book of Proverbs. Of this enigmatical Eleazar ben Irai nothing further is known. Perhaps he is identical with the R. Eleazar who often reports sayings בִּשְׁם בֶּן סִירָא (see p. xix). Bacher (*Die Agada d. Palästinschen Amoräer*, ii. 1896, p. 11, note 5) identifies him, not very plausibly, with Eleazar ben Pedath.

<sup>3</sup> Edited by Dr. M. Gaster; see Notice in *Jewish Quarterly Review*, vi. p. 570.

<sup>4</sup> See pp. xix to xxiii.

<sup>5</sup> In the Hebrew periodical הַאֲסִיף, iii. p. 250.

<sup>6</sup> See Steinschneider, *Die Hebräischen Uebersetzungen*, p. 382 seqq. (§ 221).

<sup>7</sup> In the essay on Ben Sira in his ארבעה חרשים (Prag, 1860), p. 3 seqq.

<sup>8</sup> See the Authorised Daily Prayer Book, with a new translation by the Rev. S. Singer, p. 62, נִפְלֵא נָא בִיד יְהוָה כִּי רַבִּים רַחֲמֵיו וְגו'.

<sup>9</sup> Beginning אֱלֹהֵינוּ הִנְבִּיא. It is not included in the English Authorised Daily Prayer Book.

<sup>10</sup> See p. xx (No. XI).

<sup>11</sup> The Sira he quotes in his Commentary on the Mishna (Sanh. xi. 1) must be, to judge from his low opinion of him, the compiler of the Alphabet; cf. Reifmann, הַאֲסִיף, iii. p. 251.

older authorities<sup>1</sup>. No doubt it might be said, though the supposition is not very probable, that all the quotations from Sirach were made from memory, and that they were derived from oral tradition. Recent discoveries however have removed all uncertainty on this point.

Mrs. Lewis, who brought to light the now famous codex of the Syriac Gospels in the convent on Mount Sinai, some time ago acquired some manuscript fragments in the East<sup>2</sup>, among which Mr. S. Schechter, Reader in Talmudic in the University of Cambridge, recognized one leaf as containing a fragment of Sirach (xxxix. 15 to xl. 7) in Hebrew, which he published with English translation, introduction, and notes in the *Expositor* for July 1896, (p. 1 seqq.). Through the kindness of the owner we have since been allowed to make a fresh examination of the leaf, and have found reason to alter some of the readings accepted by Mr. Schechter (see the Hebrew text, pp. 2 and 4). Although the leaf is mutilated in places, the parts which are still intact are abundantly sufficient to show the character and style of the composition, and to convince critics that the text is original and not a translation. After pointing this out, Mr. Schechter rightly adds: 'Its correspondence with the versions changes almost in every line, agreeing in some places with the Greek, in others with the Syriac. In other places, again, it agrees with *neither* of these versions, omitting whole clauses which are to be found both in the Greek and in the Syriac, or offering new readings which have been either misunderstood or misread by the translators. Certain clauses, again, are to be found in our MS. which are wanting in *both* versions, or are only reproduced by a very short paraphrase. There cannot, therefore, be even the shadow of a doubt that our text represents nothing else but the original. Even the marginal glosses testify to this fact. Such differences of *plena* and *defectiva* as צורך and צורך, or such fine variants as פיו and פירו, cannot possibly have been suggested by any translation, and could only have been made from some other copy of the original.'

Almost simultaneously the Bodleian Library acquired, through Professor Sayce, a box of Hebrew and Arabic fragments, among which we recognized another portion of the same text of Sirach, consisting of nine leaves, and forming the continuation of Mrs. Lewis' leaf, from chapter xl. 9 to xlix. 11. These fragments cannot be part of the copy mentioned by S<sup>a</sup>adyah, since they are not provided with vowel-points or accents, and also because the writing is not of the tenth century, but of the end of the eleventh<sup>3</sup> at the earliest, as may be seen from the facsimiles. The MS. does not seem to us to have been written by a Qaraite. There are in both fragments marginal notes<sup>4</sup> giving the variants of another copy of Sirach, or more probably of two other copies. These copies were however

<sup>1</sup> As e.g. Joseph ben Nahmias, *Jewish Quarterly Review*, iv. p. 164.

<sup>2</sup> See *Jewish Quarterly Review*, ix. p. 115 seqq.

<sup>3</sup> Mr. Schechter (*ibid.*, p. 4) considers it 'certainly not later than the beginning of the twelfth century.'

<sup>4</sup> These are indicated in the MS. by a small circle ° over the word in the text, which we reproduce.

incomplete, the marginal notes giving their variants only as far as chapter xlv. 8 (see note in loco), and on xlvii. 8 and 9. In the Bodleian fragment there are also at least two Persian glosses (ff. 1 and 5<sup>b</sup>), which point to its having been written in Bagdad or Persia, possibly transcribed from S<sup>c</sup>adyah's copy. The MS. is written on oriental paper, and is arranged in lines, eighteen to the page (in Mrs. Lewis' leaf one line is cut off), and the lines are divided into hemistichs. There is no indication of chapters, but a line is left blank occasionally, as shown in our printed text. The MS. is unfortunately damaged in many places, which we have marked by dots, showing approximately the number of letters missing, and by [ ] when letters are supplied. Our object being however to give the text of Sirach as we found it, we have carefully restricted conjecture to its narrowest limits. In some cases we have preferred to leave a lacuna, where either the space in the MS. did not allow of what seemed the obvious word, or some letter such as *ḥ*, *ḡ*, or *ṣ* was excluded; see e.g. xlv. 13<sup>b</sup>. In every case a letter about which we felt there could be any reasonable doubt, has been marked with a horizontal stroke, thus *ḥ̄*. On some orthographical peculiarities of the MS. see the note appended to the glossary, p. xxxvi. As regards the translation again, we have deemed it our duty as editors of a unique manuscript, to express the text faithfully, and not to adopt conjectural readings, except where the text yielded absolutely no sense. Usually, indeed, the meaning is clear; but passages occur which, from whatever cause, are obscure, and we cannot feel confident that we have seized the sense of all of them. A (?) in the translation indicates doubt either as to the reading or the rendering. There are sufficient indications that the text is not everywhere in its original purity, and we do not doubt that (as in many parts of the O. T.) cases will be found in which a purer reading has been preserved by one or other of the early versions; but a detailed comparison of the Hebrew text and the versions, and a discussion of their comparative merits, must, we think, be left to a commentary, as well as to a time when, we may hope, more of the original shall have been recovered. We have noted, lastly, the more important places in which the language is coloured by reminiscences of the Old Testament.

The language, as already observed, is classical Hebrew, the syntax displaying no traces of the peculiar New-Hebrew constructions, such as occur, for instance, so frequently in Ecclesiastes<sup>1</sup>, though the vocabulary has an admixture of late or Aramaic words or expressions, such as might be expected from the date at which the author wrote. The latter, together with other words not occurring in Biblical Hebrew, will be found collected in the glossary (p. xxxi). The style is occasionally a little heavy, but this may sometimes be due to corruption of the text. Otherwise (especially chap. xlv. ff.) it is remarkably easy and flowing. It stands throughout on an altogether higher level than that, for instance, of Chronicles, Ecclesiastes, or the Hebrew

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<sup>1</sup> The relative *š* never occurs; the imperfect with *ḡ* consecutive occurs frequently; the perfect with *ḡ* consecutive in 42, 1<sup>c</sup>. 8<sup>c</sup>. 11<sup>c</sup>; the perfect with simple *ḡ* only in 39, 32. 44, 2. 16. 20<sup>b</sup>. 48, 11. 12<sup>d</sup>.



parts of Daniel. We know from Ecclesiastes that the New-Hebrew idiom was in process of formation at this time, and it is evident that both New-Hebrew and Aramaic<sup>1</sup> words were current in the Hebrew with which the author was familiar; but the predominant character of his style is nevertheless pure and classical. The marginal readings are often interesting: the variations which they indicate are frequently considerably greater than those noted by the Massorites in the O. T., and resemble rather the various readings often presupposed by the LXX, while at other times they are noticeable as giving an Aramaic equivalent for a Hebrew word in the text. Sirach's position with regard to the New-Hebrew would no doubt be made clearer by the discovery of the originals of other apocryphal books, such as Judith, Maccabees i, Enoch, and the Psalms of Solomon. Finally the theory that he wrote his proverbs in metre is not supported by the newly-recovered text: the lines are very variable in length, and there is no indication that the author sought to adapt them to a uniform metrical scheme.

In the present edition we give:—(a) The Hebrew text, with the marginal notes and glosses arranged as in the MS. (b) The English translation of the Hebrew, adopting as far as possible the diction of the revised version of the O. T. (c) The Syriac version (which was made from the Hebrew), according to Lagarde's edition, a blank space indicating that the translator, or copyist, omitted a passage. (d) The Greek translation, according to Dr. Swete's edition, the blanks again indicating such omissions. The uncertain condition of the Greek text is well illustrated by Hatch<sup>2</sup>, and will strike the reader on even a slight examination. Its value for comparative purposes is further lessened by the translator's tendency to paraphrase, as is the case also with the Syriac. (e) At the end, the Old Latin, according to Lagarde's edition of the Codex Amiatinus. For more convenient reference we have in all five texts numbered the chapters and verses as in Dr. Swete's edition, and indicated the hemistichs by letters of the alphabet in order. The Syriac, Greek, and Latin texts are reproduced exactly as in the editions followed. It did not fall within our plan to give the variants of these versions. (f) A glossary of noticeable words and expressions. (g) A list of proverbs attributed to Sirach in Talmudic and Rabbinical literature, with a translation, arranged in the order of the Greek version. Here again we resolved not to add the various readings, since the Talmudic dialect is not the original language of Sirach, and moreover, all the new Talmudic fragments found within the last two years have not yet been collated. For completeness sake we have added the so-called 'Alphabets' of Ben Sira, a late composition—probably of the eleventh century or perhaps even later, but containing some genuine proverbs of Sirach, both in the first and second parts<sup>3</sup>. The stories given after each proverb in part i. are mostly indecent, and

<sup>1</sup> The strong Syriasms which sometimes occur, deserve notice, as תסחור (4<sup>i</sup>, 5<sup>e</sup>) and תסחור (42, 12<sup>b</sup>).

<sup>2</sup> Op. cit., p. 258 seqq.

<sup>3</sup> In the Bodleian MS. No. 1466 the order is reversed.

written in mockery of Jewish literature. We reproduce the first Ⲛⲁ (MS. second), with a translation: for the second (MS. first), we only refer to the numbers in our list of proverbs with which it agrees, ignoring the rest as alien to Sirach. The Alphabets<sup>1</sup>, though a late and unedifying compilation<sup>2</sup>, survived, whilst Ecclesiasticus was completely neglected. A Persian text of them was lately acquired by the British Museum (MS. Or. 4731), and another copy has just been brought by Mr. E. N. Adler from Persia, probably translated from the Constantinople edition (see below, p. xxix). (*h*) Some specimens of attempted restorations of the original Hebrew by modern scholars confronted with our text. The comparison will, we think, justify the caution and reservation which must be observed in attempting to restore lost works on the basis of ancient translations<sup>3</sup>. In the present instance, for example, both versions prove to be much freer than was assumed to be the case by those who so used them.

In conclusion, we have great pleasure in acknowledging the help of friends who have enabled us to carry through the work in a short time in spite of difficulties. Mr. J. F. Stenning, of Wadham College, rendered valuable aid in deciphering the difficult parts of the MS., including the Cambridge leaf, and in all doubtful places he concurs in the readings which we have adopted in our text. He also revised the Syriac. Mr. E. N. Bennett, of Hertford College, read the Greek: Rev. F. E. Brightman, Librarian of the Pusey House, read the Latin. Professor D. S. Margoliouth has also shown an interest in the work in various ways. We feel, however, specially grateful to the Regius Professor of Hebrew, Dr. Driver. He revised the translation throughout, besides being entirely responsible for the glossary, with the note appended, and almost every page of the book owes something to the judgement and accuracy which he has been always ready to expend upon it.

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<sup>1</sup> The *Editio princeps* is that of Constantinople, 1519. (The Bodleian copy is defective.) For the other editions, see Steinschneider's *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana*, Berolini, 1852-1860; and Zedner's *Catalogue of Hebrew Books in the British Museum* (London, 1867), with Van Straalen's *Supplement* (1894).

<sup>2</sup> See Reifmann, *Hakarmel* ii. p. 124 seq.

<sup>3</sup> Cf. Driver in *The Oxford Magazine*, vol. viii (1890), no. 11, p. 182, and no. 12, p. 190 seq.

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# SOME ATTEMPTS AT RECONSTRUCTING THE ORIGINAL OF SIRACH, CONFRONTED WITH OUR TEXT.

Sir. 40, 14<sup>b</sup>.

BALL.

So shall transgressors come to nought. [*Heb. perhaps, therefore (al-ken for ken).*]

SIRACH.

כי פתאם לנצח יתם:

Sir. 40, 19.

EDERSHEIM (Margoliouth).

Sons and daughters continue a man's name, &c. ('...the Syriac shows us that *πύλωρ* is a gloss').

FRÄNKEL.

בנים ובנות יקראו מקמי-שם  
המה:

BENZEER (41, 20).

כבוד ויקר יתנו שם:

SIRACH.

ילד ועיר יעמידו שם:

Sir. 44, 22. 23.

BICKELL.

וכן ביצחק הקים למען  
אביו: ברכת כל אדם וביתו:  
ובראש יעקב הניחו: בברכותיו  
יכירונו: וינחל יחלק חלקיו:  
שבטים שני עשר יחצם:

FRÄNKEL.

ובעבור אברהם אביו הקים  
בריתו את-יצחק ויתנהו  
לברכה בארץ: ויעמידה  
ליעקב לחוק ויברכהו לרשת  
נחלה ויבדילה לשנים-עשר  
שבט:

BENZEER (45, 14. 15).

אף ליצחק נשבע בעבור  
אברהם אביו וברכות אבותיו  
שם על ראש ישראל אשר  
קרא בני בכורי: ויקם בריתו  
אתו לרשת ארץ מגורו ויתנהו  
אב לשנים עשר שבט:

SIRACH.

וגם ליצחק הקים בן  
(כן M.) בעבור אברהם אביו:  
ברית כל ראשון נתנו וברכה  
נחה על ראש ישראל: ויכוננוהו  
בברכה (ויכנהו בבכורה M.)  
ויתן לו נחלתו: [ו] יציבהו  
לשבטים לחלק שנים עשר:

Sir. 45, 25.

FRITZSCHE.

ואת-הברית לדוד בן-ישי  
למטה יהודה נחלת המלכות  
לבן מבן לבדו:

FRÄNKEL (45, 29).

וכאשר נשבע לדוד בן-ישי  
לבלתי הסיר שבט מיהודה  
כן הנחיל משמרת הכהנה  
לאחר ולזרעו וגו'

BENZEER (46, 18).

כאשר נשבע לדוד בן ישי  
לבלתי הסיר שבט מזרעו בן  
נתן לאחר כהנה לו ולזרעו:

SIRACH.

וגם בריתו עם דוד בן ישי  
למטה יהודה נחלת אש לפני  
כבודו נחלת אחרן לכל זרעו:

Sir. 49, 9.

GEIGER.

גם את איוב זכר בסערה  
לגמול דרכי ישרו:

FRÄNKEL.

בדמיון גשם שטף חזה על  
חזו-ישוא ולהולכי בתמים  
בשר תנחומים:

BENZEER (49, 34).

ועל איוב אמר כי כל  
ארחותיו ישרים:

SIRACH.

וגם הזכיר את איוב  
המכלכל כל ד[רכי צ]דק:



# BEN SIRA'S PROVERBS PRESERVED IN TALMUDIC AND RABBINIC LITERATURE<sup>1</sup>.

## I.

- Sir. 3, 21. χαλεπώτερα σου μὴ ζηῇται,  
καὶ ἰσχυρότερα σου μὴ ἐξετάζε.  
22. ἂ προσετάγη σοι, ταῦτα διανοοῦ  
οὐ γὰρ ἐστὶν σοι χρεῖα τῶν κρυπτῶν.

### a.

Sadyah in הגלוי ס' (ed. Harkavy), p. 178, l. 18, quotes as an extract from the Wisdom of Eleazar ben Irai (see Preface, p. xi) the following:

במופלא ממך אל תדרש. במכוסה ממך אל תחקר.  
באשר הרשית התבונן. לא יש לך עסק בנסתרות

This seems to be the original text of Ben Sira.

Inquire not into that which is too difficult for thee;  
and that which is concealed from thee search not out.

Attend to that which is permitted to thee:  
thou hast no business with hidden things.

### b.

\* רבי לעזר (אלעזר) בשם בר סירה: פליאה ממך  
מה תדע. עמוקה משאול מה תחקר. במה שהורשית  
התבונן. אין לך עסק בנסתרות  
J. T. Haghigah, ii. (fol. 77<sup>c</sup>).

That which is too difficult for thee, why shouldst  
thou know?

that which is deeper than Sheol, why shouldst  
thou search out?

Attend to that which is permitted to thee;  
thou hast no business with hidden things.

### c.

\* כתוב בספר בן סירה בגדול ממך אל תדרוש. בחזק  
ממך אל תחקר. במופלא ממך אל תדע. במכוסה ממך  
אל תשאל. במה שהרשית התבונן ואין לך עסק בנסתרות

B. T. Haghigah, fol. 13<sup>a</sup>.

Inquire not into that which is too great for thee;  
and that which is too hard for thee, search not out.

That which is too difficult for thee do not know;  
and that which is concealed from thee do not ask.  
Attend to that which is permitted to thee;  
thou hast no business with hidden things.

### d.

\* ר' אליעזר אמ' בשם ב"ר (בן סירה) (i. e.) בגדול ממך  
אל תדרוש בחזק ממך אל תחקר במופלא ממך אל  
תדע במכוסה ממך אל תשאל במה שהרשית התבונן  
אין לך עסק בנסתרות

Midrash Rabba בראשית viii. (MS. vii, see Bodl. New  
Heb. Cat., No. 147, fol. 12<sup>b</sup>).

## II.

- Sir. 4, 30. μὴ ἴσθι ὡς λέων ἐν τῷ οἴκῳ σου.  
לעולם אל יטיל אדם אימה יתירה בתוך ביתו  
B. T. Gittin, fol. 6<sup>b</sup>.

Let a man never bring excessive terror into  
his house.

## III.

- Sir. 5, 4.  
Μὴ εἴπῃς ἡμάρτον, καὶ τί μοι ἐγένετο;  
ὁ γὰρ κύριός ἐστιν μακρόθυμος.  
אם יאמר לך יצר הרע חטוא והקבה מוחל אל תאמן  
B. T. Haghigah, fol. 16<sup>a</sup>.

If the evil propensity say to thee, Sin, for the  
Holy One (blessed be he!) excuseth, do not  
believe.

## IV.

- Sir. 5, 5.  
περὶ ἐξίλασμού μὴ ἄφοβος γίνου,  
προσθεῖναι ἁμαρτίαν ἐφ' ἁμαρτίας  
καὶ μὴ εἴπῃς Ὁ οἰκτειρμὸς αὐτοῦ πολὺς,  
τὸ πλῆθος τῶν ἁμαρτιῶν μου ἐξιλιάσεται  
ἔλεος γὰρ καὶ ὀργὴ παρ' αὐτοῦ,  
καὶ ἐπὶ ἁμαρτωλοὺς καταπαύσει ὁ θυμὸς αὐτοῦ.

<sup>1</sup> The proverbs marked with an asterisk are mentioned with the name of Sirach.

\* ואל סליחה אל תבטח להוסיף עון על עון, ואמרתה  
רחמי רבים לרוב עונותי יסלח, כי רחמים ואף עמו  
ועל רשעים ינוח עון  
S<sup>a</sup>dyah, p. 176, l. 19.

And be not confident of pardon,  
to add iniquity to iniquity,  
or say, His mercies are great,  
he will pardon the multitude of my iniquities;  
for mercy and wrath are with him,  
and his might resteth upon the wicked.

## V.

Sir. 5, 7. *μη ἀνάμενε ἐπιστρέφει πρὸς κύριον,  
καὶ μὴ ὑπερβάλλον ἡμέραν ἐξ ἡμέρας.*  
שוב יום אחד לפני מיתתך  
B. T. Shabbath, fol. 153<sup>a</sup>.  
Repent one day before thy death.

## VI.

Sir. 5, 15. *ἐν μεγάλῳ καὶ ἐν μικρῷ μὴ ἀγνῶει.*  
Syriac ܡܝܬܪܐ ܕܥܠܡܐ ܕܥܠܡܐ  
Great and small do not injure.  
אל תהי בז לכל אדם  
Aboth, iv. 6.  
Despise not any man.

## VII.

Sir. 6, 6. *οἱ εἰρηνεύοντές σοι ἔστωσαν πολλοί,  
οἱ δὲ σύμβουλοί σου εἰς ἀπὸ χιλίων.*  
\* רבים יהיו אנשי שלומיך גלה סודך לאחר מני אלה  
S<sup>a</sup>dyah, op. cit., p. 178, l. 1; also B. T. Yebamoth,  
fol. 63<sup>b</sup>, and Synhedrin, fol. 100<sup>b</sup>, where the words of  
Micha 7, 5, *משוכנת דיןך שמור פהדי כד*, follow.  
Let those that are at peace with thee be many,  
but reveal thy secret to one of a thousand  
[keep the doors of thy mouth from her that lieth  
in thy bosom].

## VIII.

Sir. 6, 7. *εἰ κτᾶσαι φίλον, ἐν πειρασμῷ κτῆσαι αὐτόν,  
καὶ μὴ ταχὺ ἐμπιστεύσης αὐτῷ.*  
8. *ἔστιν γὰρ φίλος ἐν καιρῷ αὐτοῦ,  
καὶ οὐ μὴ παραμείνῃ ἐν ἡμέρᾳ θλίψεώς σου.*  
\* קנית אוהב במסה קנהו ואל תמהר לבטח עליו, כי  
יש אוהב כפי עת ולא יעמד ביום צרה  
S<sup>a</sup>dyah, p. 178, l. 3.

If thou gettest a friend, get him by proving,  
and be not hasty to trust in him;  
for there is a friend according to the occasion;  
and he will not abide in the day of adversity.

## IX.

Sir. 6, 13. *ἀπὸ τῶν ἐχθρῶν σου διαχωρίσθητι,  
καὶ ἀπὸ τῶν φίλων σου πρόσσεχε.*  
\* משנאיך הברל ומאוהבך הוחר  
S<sup>a</sup>dyah, p. 178, l. 8.

Separate thyself from them that hate thee,  
and be careful of thy friends.

## X.

Sir. 7, 1. *μη ποίει κακὰ, καὶ οὐ μὴ σε καταλάβῃ  
κακόν.*  
Cf. 12, 2.

\* מתלא אמר בן סירא. טוב לביש לא תעבד וביש לא  
יכמי לך  
Bereshith R., p. 44<sup>a</sup>; Midrash Qoheleth v; Midrash  
Tanhuma Tanhuma § 1.

Ben Sirā said the proverb: Do not good to  
the evil, and evil will not befall thee.

See Schechter, *J. Q. R.* iii. p. 694, No. 17 and note.

## XI.

Sir. 7, 10. *μη ὀλιγοψυχίῃς ἐν τῇ προσευχῇ σου.*  
אמר רב כל שאין דעתו מיושבת עליו אל יתפלל משום  
שנאמר בצר אל יודה<sup>1</sup>  
B. T. Erubin, fol. 65<sup>a</sup>.

<sup>1</sup> Text has יורה 'to teach.' Rashi (Solomon of Troyes)  
says: I have searched to find this verse in the Hagiographa,  
but did not succeed. Perhaps it is in Sirach.

Rab said: Let not a man pray whose mind is  
not at rest within him, because it is said: In  
adversity who shall give thanks?

Perhaps a reminiscence of Ps. 6, 6.

## XII.

Sir. 7, 17. *ταπεινώσον σφόδρα τὴν ψυχὴν σου.*  
*ὅτι ἐκδίκησις ἀσεβούς πῦρ καὶ σκώληξ.*  
[So NA arrange the lines.]

מאד מאד הני שפל רוח שתקות אנוש רמה ובן אדם תולעה  
Aboth, iv. 7.

Cf. No. LVI below.

Be humble exceedingly in spirit;  
for the hope of man is a worm, and the son of  
man is a maggot (cf. Job 25, 6).

## XIII.

Sir. 8, 5.

μη δνειδιξε ανθρωπον αποστρέφοντα από αμαρτίας·  
μνήσθητι ότι πάντες ἐσμὲν ἐν ἐπιτίμοις.

אם היה בעל תשובה לא יאמר לו זכור מעשיך  
הראשונים

Mishnah Baba Metsia, iv. 10.

If a man repents, one does not say to him,  
Remember thy former doings.

## XIV.

Sir. 8, 8. μη παρίδης διήγημα σοφῶν,  
καὶ ἐν ταῖς παροιμίαις αὐτῶν ἀναστρέφου·  
ὅτι παρ' αὐτῶν μαθήσῃ παιδείαν  
καὶ λειτουργῆσαι μεγιστᾶσιν.

אמר רב אפילו שיחת חולין של תלמידי חכמים  
צריכה למוד

B. T. Sukkah, fol. 21<sup>b</sup>, and Abodah Zarah, fol. 19<sup>b</sup>.

Rab said: Even the ordinary conversation of  
the wise requires learning.

## XV.

Sir. 8, 18. ἐνώπιον ἀλλοτρίου μὴ ποιήσῃς κρυπτόν.  
ששה דברים נאמרו בעמי הארץ . . . ואין מגלך לו סוד  
B. T. Pesahim, fol. 49<sup>b</sup>.

Six things are said of the people of the land  
(the unlearned) . . . ; and they reveal not to him  
a secret.

## XVI.

Sir. 9, 8.

ἀπόστρεψον ὀφθαλμὸν ἀπὸ γυναικὸς εὐμόρφου; . . .  
ἐν κάλλει γυναικὸς πολλοὶ ἐπλανήθησαν . . .  
9. μετὰ ὑπάνδρου γυναικὸς μὴ κάθου τὸ σύνολον,  
καὶ μὴ συμβολοκοπήσῃς μετ' αὐτῆς ἐν οἴνῳ.

\* העלם עיניך מאשת חן פן תלכד במצודתה. אל תט  
אצלה<sup>1</sup> למסוך עמה<sup>1</sup> יין ושכר. כי בתואר אשה יפה רבים  
הושחתו ועצומים כל הרוגיה:

B. T. Synhedrin, fol. 100<sup>b</sup>; Yebamoth, fol. 63<sup>b</sup>.

<sup>1</sup> So Rashi (ap. Schechter, *ibid.*, p. 700, note 36), ed.  
אצל בעלה למסך עמו.

Hide thine eyes from a comely woman,  
lest thou be caught in her snares<sup>2</sup>;

<sup>2</sup> Cf. 9, 3<sup>b</sup>: μὴ ποτε ἐμπέσῃς εἰς τὰς παγίδας αὐτῆς.

turn not aside to her, to mingle wine and strong  
drink with her:

for through the beauty of a fair woman many  
have been destroyed,  
and 'all her slain are a mighty host' (Prov. 7, 26).

## XVII.

Sir. 11, 1. σοφία ταπεινοῦ ἀνύψωσεν κεφαλὴν,  
καὶ ἐν μέσῳ μεγιστάνων καθίσει αὐτόν.

\* בסופרא דבן סירא כתיב  
סלסלה ותרוממן  
ובין נגידים תושבך

So in J. T. Berakhoth, vii. 2, and in Midrashim: the  
B. T. Berakhoth, fol. 48<sup>a</sup>, quotes Proverbs 4, 8, entire,  
omitting the last three words of the saying. See Reif-  
mann's essay on Ben Sira in *האספה* iii. p. 248, 3.

In the book of Ben Sira it is written:  
Exalt her and she shall lift thee up (Prov. 4, 8),  
and set thee among princes.

## XVIII.

Sir. 11, 8. πρὶν ἢ ἀκοῦσαι μὴ ἀποκρίνου,  
καὶ ἐν μέσῳ λόγων μὴ παρεμβάλλου.

שבעה דברים בנולם ושבעה בחכם . . . ואינו נכנס  
לתוך דברי חבירו ואינו נבהל להשיב  
Aboth, v. 10.

Seven things are in a clod, and seven in a wise  
man. (The wise man) . . . does not interrupt  
the words of his companion; and is not hasty to  
reply . . .

Cf. Prov. 18, 13. *Monatsschrift*, 1865, p. 186, note 8.

## XIX.

Sir. 11, 9.

περὶ πράγματος οὐ οὐκ ἔστιν σοι χρεῖα μὴ ἔρις.

שנתעסק בדברים שלא היה לו צורך בהן  
Midrash Tanhuma (p. 73<sup>a</sup>) ה, יואר.

For he was busied with matters whereof he  
had no need.

## XX.

Sir. 11, 28. πρὸ τελευτῆς μὴ μακάριζε μηδένα,  
καὶ ἐν τέκνοις αὐτοῦ γνωσθήσεται ἀνὴρ.

\* לפני מות אל תאשר כי באחריתו יתנכר איש  
Seadyah, p. 178, l. 6.

Call no one happy before (his) death,  
for by his end shall a man be known.

Sir. 11, 29.

XXI.

μη πάντα ἄνθρωπον εἰσαγε εἰς τὸν οἶκόν σου.

\* מנע רבים מתוך ביתך ולא הכל תביא ביתך

B. T. Synhedrin, fol. 100<sup>b</sup>; Yebamoth, fol. 63<sup>b</sup>.

Keep away many from the midst of thy house,  
and bring not every man into thy house.

Sir. 13, 2.

XXII.

ἰσχυροτέρῳ σου καὶ πλουσιωτέρῳ μὴ κοινωνῶναι.

4. εἰς χρησιμεύσης, ἐργάται ἐν σοί  
καὶ εἰς ὑστερήσης, καταλείψει σε.

הוּ זְהִירִים בְּרִשּׁוֹת שְׁאֵין מְקַרְבִּין לָאִדָּם אֲלֵא לְצוּר  
עֲצָמָן וְנִרְאִין כְּאוֹהֲבִין בְּשַׁעַת הַנֶּאֱתָן וְאֵין עוֹמְדִין לָאִדָּם  
בְּשַׁעַת דַּחְקוֹ:

Aboth, ii. 3.

Be cautious with (those in) authority,  
for they let not a man approach them but for  
their own purposes;

and they appear like friends when it is to their  
advantage,

and stand not by a man in the hour of his need.

Monatsschrift, 1865, p. 186, note 8.

XXIII.

Sir. 13, 11<sup>b</sup>. ἐκ πολλῆς γὰρ λαλιᾶς πειράσει σε,  
καὶ ὡς προσγελῶν ἐξετάσει σε.

\* כִּי בָרַב שִׁית מִנְכָּה אוֹתָךְ וְשַׁחַק לְךָ וְחִקְרָךְ

S<sup>a</sup>dyah, p. 178, l. 15.

For with much talk will he try thee,  
and will laugh at thee, and search thee out.

Cf. No. XXXIV below.

Sir. 13, 16.

XXIV. *Better 13<sup>15</sup>*

πᾶσα σὰρξ κατὰ γένος συνάγεται,  
καὶ τῷ ὁμοίῳ αὐτοῦ προσκολληθήσεται ἀνὴρ.

Cf. 27, 9. πετεινὰ πρὸς τὰ ὅμοια αὐτοῖς καταλύσει.

וּמְשׁוּלֵשׁ בִּכְתוּבִים דְּכֹתִיב כָּל עוֹף לְמִינוֹ יִשְׁכּוֹן וּבֶן  
אָדָם לְדוֹמָה לוֹ

B. T. Baba Qama, fol. 92<sup>b</sup>.

Thirdly, in the Hagiographa; as it is written:  
Every bird dwelleth according to his kind,  
and (so doth) man according to his like.

Sir. 13, 25.

XXV.

καρδία ἀνθρώπου ἄλλοιοῖ τὸ πρόσωπον αὐτοῦ,  
εἰς εἰς ἀγαθὰ εἰς τε εἰς κακά.

לֵב אָדָם יִשְׁנֶה פָּנָיו בֵּין לְטוֹב בֵּין לָרָע

Ber. Rabba, fol. 64<sup>b</sup>.

The heart of a man changeth his countenance,  
whether for good or for evil.

XXVI.

Sir. 14, 5. ὁ πονηρὸς ἐαντῷ τίνι ἀγαθὸς ἔσται;

כָּל מִי שֶׁהוּא צָרִיךְ לִיטוֹל וְאוֹנוֹ נוֹטֵל הִרֵּי זֶה שׁוֹפֵךְ  
דָּמִים וְאִסּוּר לְהִתְרַחֵם עָלָיו עַל נַפְשִׁיהָ לֹא חַיִּים עַל חוֹרְנִין  
לֹא כָּל שָׁכֵן

J. T. end of Peah.

Every one who needs to receive (alms) and  
refuses to take them, is (like) a shedder of blood,  
and it is forbidden to have compassion on him.  
If he has no pity on himself, how much less will  
he have pity on others?

Sir. 14, 11.

XXVII.

Τέκνον, καθὼς ἐὰν ἔχῃς εὖ ποίει σεαυτόν.

17. ὅτι οὐκ ἔστιν ἐν ᾧδου ζητῆσαι τρυφήν.

ἡ γὰρ διαθήκη ἀπ' αἰῶνος θανάτῳ ἀποθανῇ.

18. ὡς φύλλον θάλλον ἐπὶ δένδρον δασέος,

τὰ μὲν καταβάλλει, ἄλλα δὲ φύει.

οὕτως καὶ γενεὰ σαρκὸς καὶ αἵματος

ἡ μὲν τελευτᾷ, ἑτέρα δὲ γεννᾶται.

אֵל רַב לְרַב הַמְּנוּנָא: בְּנִי. אִם יֵשׁ לְךָ הַיָּטִיב לְךָ  
שְׁאֵין בְּשֹׂאֵל תַּעֲנוּג. וְאֵין לְמוֹת הַתְּמַהֲמָה. וְאִם תֹּאמַר  
לְבָנִי (וּלְבָנוֹתִי) חַק בְּשֹׂאֵל מִי יִגִּיד לְךָ: בְּנֵי אָדָם דּוֹמִים  
לְעִשְׂבֵי הַשָּׂדֶה. הַלְלוּ נִנְצִין וְהַלְלוּ נִבְלִין

B. T. Erubin, fol. 54<sup>a</sup>.

<sup>1</sup> See Kohut, *Aruch* s. v. קפ (i).

Rab said to his son Hamnuna:

My son, if thou hast aught, do good unto thyself,  
for there is no pleasure in Sheol, and death tarries  
not.

And if thou sayest, It is for my sons and for my  
daughters,

who shall declare to thee the law in Sheol?

The sons of men are like the herbs of the field,  
some flourish, and others fade.

Sir. 16, 17.

XXVIII.

μη εἴπῃς ὅτι Ἀπὸ Κυρίου κρηβήσομαι

μη ἐξ ὑψους τις μου μνησθήσεται;

ἐν λαῷ πλείονι οὐ μὴ μνησθῶ,

τίς γὰρ ἡ ψυχὴ μου ἐν ἀμετρήτῳ κτίσει;

\* אל תאמר מאל נסתרתני ובמרום מי יזכרני, בעם כבד  
לא אודע או מי נפשי בקצות רוחות  
S<sup>a</sup>adyah, p. 178, l. 12.

Say not, I am hidden from God,  
and in the height who shall remember me?  
Among a numerous people I shall not be known,  
or what is my soul among the multitude of spirits?

Cf. Sir. 18, 16, &c. XXIX.

οὐχὶ καύσωνα ἀναπαύσει δρόσος;  
οὕτως κρείσσω λόγος ἢ δόσις.

כל הנותן פרוטה לעני מתברך בששה ברכות  
והמפייסו בדברים מתברך ביא ברכות

B. T. Baba Bathra, fol. 9<sup>b</sup>.

He who gives a farthing to a poor man is blessed  
with six blessings, &c. :  
but he who comforts him with words is blessed  
with eleven blessings.

Sir. 18, 23. XXX.

πρὶν εὐξασθαι ἐτοίμασον σεαυτόν, (τὴν εὐχὴν  
σου 8<sup>a</sup>)

καὶ μὴ γίνου ὡς ἄνθρωπος πειράζων τὸν κύριον.

\* אמר בן סירא בטרם תדור הכן נדרך כל תהיה כמתעה  
Midrash Tanḥuma וישלח § 8.

Ben Sira said :

Before thou vowest, make ready thy vows :  
be not like a deceiver.

XXXI.

Sir. 20, 9. ἔστιν εὐδία ἐν κακοῖς ἀνδρά,   
καὶ ἔστιν εὖρεμα εἰς ἐλάττωσιν.

מברך על הרעה מעין הטובה. ועל הטובה מעין הרעה  
Mishnah Berakhoth, ix. 3.

A man gives thanks for evil which results in good,  
and for good which results in evil.

XXXII.

Sir. 20, 15. ὀλίγα δώσει καὶ πολλὰ ὀνειδίζει.

ואל תמסור מזונותינו בידי בשר ודם שמתנתם מעוטה  
והרפתם מרובה

J. T. Berakhoth, iv. 2.

Deliver not our livelihood into the hands of men  
(*lit.* flesh and blood),  
for their giving is small, and their reproaching  
great.

XXXIII.

Sir. 21, 11.

ὁ φυλάσσω νόμον κατακρατεῖ τοῦ ἐννοήματος αὐτοῦ.  
καὶ συντέλεια τοῦ φόβου Κυρίου σοφία.

בראתי יצר הרע ובראתי לו תורה תבלין. ואם אתם  
עוסקים בתורה אין אתם נמסרים בידו

B. T. Qiddushin, fol. 30<sup>b</sup>.

I created the evil propensity :

I created against it the Law as a safeguard (*lit.*  
a seasoning).

If ye are occupied in the Law,  
ye shall not be delivered into its hand.

XXXIV.

Sir. 21, 20.

μωρὸς ἐν γέλῳτι ἀνυψοῦ φωνὴν αὐτοῦ,  
ἀνὴρ δὲ πανούργος μολὶς ἤσυχῃ μειδιᾷσει.

Cf. also 19, 30.

בשלשה דברים אדם ניכר. בכיסו ובכיסו ובכעסו  
ואמרי ליה אף בשחקו

B. T. Erubin, fol. 65<sup>b</sup>.

By three things a man is known, by his purse,  
by the wine-cup, and by his vexation. They say  
to him : By his laughter also.

Compare Aboth N., p. 86<sup>a</sup> :

בשלשה דברים בודקין את האדם. במשא ומתן וברוב  
יין וברוב שיחה

By three things do men test a man,  
by trading (*lit.* giving and taking), and by much  
wine, and by much talking.

XXXV.

Cf. Sir. 21, 22. ποὺς μωροῦ ταχὺς εἰς οἰκίαν.

Also verse 23.

\* כתיב בספר בן סירא שלשה שנאתי וארבעה לא  
אהבתי. שר הנרגל בבית המשתאות. ואמרי לה שער  
הנרגן. (ואמרי לה שר הנרגן.) והמשיב שבת במרומי קרת.  
והאוחז באמה ומשתין מים. והנכנס לביתו חבירו פתאום

B. T. Niddah, 16<sup>b</sup>.

Three things I hate, and four I do not love :  
(1) a prince who frequents the house of ban-  
queting ; (2) . . . ; (3) . . . ; (4) the man that  
enters suddenly the house of his neighbour.



Sir. 21, 22. XXXVI.

ποὺς μωροῦ ταχὺς εἰς οἰκίαν,  
 ἄνθρωπος δὲ πολὺπείρος αἰσχυνθήσεται ἀπὸ  
 προσώπου.

23. ἄφρων ἀπὸ θύρας παρακύπτει εἰς οἰκίαν,  
 ἀνὴρ δὲ πεπαιδευμένος ἔξω στήσεται.

\* ולעולם אל ימהר אדם לבית חבירו שכך כתו בספר  
 בן סירא: רגל נבל מהרה אל בית ואיש מוֹמֹת יכניע  
 רבים: לעולם אל יסתכל אדם לשער חבירו שכן בספר בן  
 סירא: אויל מפתח יביט אל בית וכבוד לאיש בבית עמיו  
 פירא דרבי הקרוש, 14<sup>a</sup>, ed. Schönblum; see Schechter,  
*J. Q. R.* iii. p. 695, No. 21.

Let a man never hasten into the house of his  
 neighbour; for thus it is written in the book of  
 Ben Sira:

The foot of a senseless man hastens to (an-  
 other's) house,  
 but a prudent man will subdue many.

Let a man never look in at the door of his  
 neighbour; for thus (it is written) in the book of  
 Ben Sira:

A foolish man gazes from the door into (an-  
 other's) house,  
 but a man's honour is in the house of his own  
 kinsmen.

Sir. 25, 2. XXXVII.

τρία δὲ εἶδη ἐμίσησεν ἡ ψυχὴ μου . . .  
 πτωχὸν ὑπερήφανον, καὶ πλούσιον ψεύστην,  
 γέροντα μοιχρὸν ἐλαττούμενον συνέσει.

ארבעה אין הדעת סובלתן. אלו הן: דל נאה. ועשר  
 מכחש וזקן מנאף, [ופרנס מתנאה על הצבור]<sup>1</sup>

B. T. Pesahim, fol. 113<sup>b</sup>.

There are four things that the mind cannot bear.

They are these:

A poor man that is proud, a rich man that is a liar,  
 an old man that is an adulterer,  
 and a ruler that exalts himself above the multitude.

<sup>1</sup> The last clause is not in Sirach.

XXXVIII.

Sir. 25, 3. ἐν νεότητι οὐ συναγίχασας,  
 καὶ πῶς ἂν εὖροις ἐν τῷ γήρῳ σου;

וכן מתלא אמר: אם בנערותיך לא הפצתם איך  
 תשיגם בזקונתך

Aboth N., ch. 24 (p. 78).

Thus says the proverb:

If in thy youth thou hast had no delight in them,  
 how wilt thou attain them in thy old age?

XXXIX.

Sir. 25, 13.

πάσαν πληγὴν, καὶ μὴ πληγὴν καρδίας·  
 καὶ πᾶσαν πονηρίαν, καὶ μὴ πονηρίαν γυναικός.

אמר רב כל חולי ולא חולי מעים כל כאב ולא כאב  
 לב כל מוחוש ולא מוחוש ראש כל רעה ולא אשה רעה

B. T. Shabbath, fol. 11<sup>a</sup>.

Rab said: Any sickness, but not sickness of the  
 bowels;

any pain, but not the pain of the heart;

any ache, but not the aching of the head;

any evil, but not an evil woman.

XL.

Sir. 26, 1.

γυναικὸς ἀγαθῆς μακάριος ὁ ἀνὴρ,  
 καὶ ἀριθμὸς τῶν ἡμερῶν αὐτοῦ διπλάσιος.

\* אשה יפה אשרי בעלה מספר ימיו כפלים

B. T. Yebamoth, fol. 63<sup>b</sup>.

Happy is the husband of a beautiful woman:  
 the number of his days is doubled.

XLI.

Sir. 26, 3. γυνὴ ἀγαθὴ μερὶς ἀγαθῆς,  
 ἐν μερίδι φοβουμένων Κύριον δοθήσεται.

\* כתוב בספר בן סירא אשה טיבה מתנה טובה בחיק  
 ירא אלהים תנתן. [אשה רעה צרעת לבעלה מאי תקנתיה  
 יגרשנה מביתו ויתרפא מצערותה]<sup>1</sup>

B. T. Synhedrin, fol. 100<sup>b</sup>; cf. Yebamoth, fol. 63<sup>b</sup>.

It is written in the book of Ben Sira:

A good wife is a good gift;  
 she shall be given into the bosom of him that  
 feareth God.

An evil wife is a plague (*hiz.* a leprosy) to her  
 husband.

What is the remedy? Let him drive her from his  
 house (i. e. divorce her),

and he shall be healed from the plague of her  
 (*hiz.* from her leprosy).

<sup>1</sup> The second part not in Sirach.

XLII.

Sir. 28, 12. ἐὰν φουρήσης σπινθήρα ἐκκαήσεται,  
 καὶ ἐὰν πτύσῃς ἐπ' αὐτὸν σβεσθήσεται.

\* בר סירא אומר היתה לפניו נחלת נפח בה ויבערה.

רקק בה וכבתה

M. Rabbah, Leviticus, fol. 153; and anonymously in Yalkut, Levit., § 460; Psalm, § 767; Job, § 501.

Bar Sira says:

There was a live coal before a man: he blew upon it and it flamed; he spit upon it and it was extinguished.

## XLIII.

Sir. 30, 23.

ἀγάπα τὴν ψυχὴν σου καὶ παρακάλει τὴν καρδίαν σου,  
καὶ λύπην μακρὰν ἀπόστησον ἀπὸ σοῦ·  
πολλοὺς γὰρ ἀπέκτεινεν ἡ λύπη,  
καὶ οὐκ ἔστιν ὠφελία ἐν αὐτῇ.

\* אַל תַּצַּר צַרָּת מַחֵר כִּי לֹא תִדְעַ מָה יִלְד יוֹם שְׁמָא  
מַחֵר וְאִינָנוּ נִמְצָא מִצְטַעַר עַל עוֹלָם שְׁאִין שְׁלֹו

B. T. Yebamoth, fol. 63<sup>b</sup>.

Be not troubled for the trouble of the morrow,  
for 'thou knowest not what a day may bring  
forth' (Prov. 27, 1).

Perhaps on the morrow he will be no more,  
and be found grieving over a world that is not his.

## XLIV.

Sir. 30 (33), 33.

ἄρτος καὶ παιδεία καὶ ἔργον οἰκέτη.

34. ἔργασαι ἐν παιδί, καὶ εὐρήσεις ἀνάπαυσιν.

דְּנִיחָא לִיה דְּלֹא נִסְתָּרִי עֲבִידִי

B. T. Baba Metsia, fol. 65<sup>a</sup>.

For it is better for him that his servant should  
not become an idler.

So Rashi; cf. Kohut, *Aruch* s. v. כָּהֵר (ii).

## XLV.

Sir. 31 (34), 26.

φονεύων τὸν πλησίον ὁ ἀφαιρούμενος συμβίωσιν,  
καὶ ἐκχέων αἷμα ὁ ἀποστερῶν μισθὸν μισθίου.

וְאִרְ יוֹחֵן כָּל הַגּוֹזֵל שׁוֹה פְּרוּטָה מִחֲבִירוֹ כְּאִלּוֹ נֹטֵל

נִשְׁמָתוֹ מִמּוֹנוֹ

Midrash Tanhuma (p. 12<sup>b</sup>) נח, ד.

Rabbi Johanan said: Any one who steals the  
worth of a farthing from his neighbour is as  
though he took away his life.

## XLVI.

Sir. 31 (34), 27.

καὶ ἐκχέων αἷμα ὁ ἀποστερῶν μισθὸν μισθίου.

כָּל הַכּוֹבֵשׁ שְׂכָר שְׂכִיר כְּאִלּוֹ נֹטֵל נַפְשׁוֹ מִמּוֹנוֹ

B. T. Baba Metsia, fol. 112<sup>a</sup>.

Every one who suppresses the hire of an hire-  
ling is as though he took from him his life.

## XLVII.

Sir. 32 (35), 21. προσευχὴ ταπεινοῦ νεφέλας διήλθε.

הָהִיא מִלְתָּא סִלְקָא וּבִקְעָ רִקְעִין

Zohar, Levit. צו (3, p. 62).

That word mounts up, and cleaves the firmaments.

## XLVIII.

Sir. 34 (31), 28.

ἀγαλλίαμα καρδίας καὶ εὐφροσύνη ψυχῆς  
οἶνος πινόμενος ἐν καιρῷ αὐτάρκτης.

Cf. the Syriac (31, 28).

זָכָה מִשְׁמָחוֹ לֹא זָכָה מִשְׁמָחוֹ

B. T. Yoma, fol. 76<sup>b</sup>.

If he acts rightly, (i. e. drinks in moderation,  
Rashi,) it (wine) gladdens him; if he does not  
act rightly, (i. e. drinks to excess,) it ruins him.

## XLIX.

Sir. 34 (31), 28, 29.

ἀγαλλίαμα καρδίας καὶ εὐφροσύνη ψυχῆς  
οἶνος πινόμενος ἐν καιρῷ αὐτάρκτης·  
πικρία ψυχῆς οἶνος πινόμενος πολὺς κ.τ.λ.

אַלֵּא שִׁירוּתָא דַּחְמוּרָא דְּהוּחָא סוֹפִיָּה עֲצִיבּוֹ

Zohar, Levit. שְׁמִינִי (3, p. 77).

But the beginning of wine is gladness, and  
the end thereof sorrow.

## L.

Sir. 35 (32), 4. ὅπου ἀκρόαμα μὴ ἐκχέῃς λαλίαν.

אִין מְסִיחִין בְּסַעֲוָדָה

B. T. Taanith, fol. 5<sup>b</sup>.

Men should not talk much at a meal.

## LI.

Sir. 36 (33), 7.

διὰ τί ἡμέρα ἡμέρας ὑπερέχει,  
καὶ πᾶν φῶς ἡμέρας ἐνιαυτοῦ ἀφ' ἡλίου;

8. ἐν γνώσει Κυρίου διεχωρίσθησαν,  
καὶ ἡλλοίωσεν καιροὺς καὶ ἑορτάς.

שאלה זו שאל טורנוס רופוס את ר' עקיבא אמר לו  
ומה יום מיומים. אמר לו ומה גבר מגוברין. אמר לו  
דמרי צבי. שבת נמי דמרי צבי

B. T. Synhedrin, fol. 65<sup>b</sup>; Midrash Tanhuma, Exodus  
הרומה, ג (p. 109<sup>b</sup>).

Turnus Rufus asked this question of R. Akiba,  
and said to him,

Why is one day different from another?

He said to him, And why is one man different  
from another?

He said to him, Because the Lord wills;  
and the Sabbath also is because the Lord wills.

## LII.

Cf. Sir. 36, 26. πάντα ἄρρενα ἐπιδέξεται γυνή.

אמר ריש לקיש טוב למיתב בן דו מלמיתב ארמילו

B. T. Kethuboth, fol. 75<sup>a</sup>.

It is better to dwell two together, than to dwell  
a widow.

## LIII.

Sir. 36, 30<sup>b</sup>.

καὶ οὐ οὐκ ἔστιν γυνή, στενάξει πλανώμενος.

שמחת לב אשה

B. T. Shabbath, fol. 152<sup>a</sup>.

The joy of the heart is a wife.

כל אדם שאין לו אשה שריו בלא שמחה

B. T. Yebamoth, fol. 62<sup>b</sup>.

Every man who has no wife, dwells without joy.

## LIV.

Sir. 38, 1.

τίμα ἱατρὸν πρὸς τὰς χρείας τιμαῖς αὐτοῦ.

המשל אומר כבוד את רופאך עד שלא תצטרך לו

Midrash Rabba, Exodus, c. xxi.

(The proverb says): Honour thy physician  
before thou hast need of him.

The proverb also occurs in an Aramaic form:

אמר ר' לעזר אוקיר לאסיין עד דלא תצטרך ליה:

J. T. Taanith, iii. 6.

In Midrash Tanhuma, Gen. מץ, § 10 (p. 51<sup>b</sup>), it is  
introduced with the words:

אך לעזר כתוב בספר בן סירא

See Schechter, *J. Q. R.* iii. p. 694, No. 16, and note 79.

## LV.

Sir. 38, 4.

Κύριος ἔκτισεν ἐκ γῆς φάρμακα.

7. ἐν αὐτοῖς ἐθεράπευσεν καὶ ἤρην τὸν πόνον αὐτοῦ.

8. μυρεψὸς ἐν τούτοις ποιήσει μύγμα.

אלוה העלה סמים מן הארץ. בהם הרופא מרפא את

המכה ומהם הרוקח מרקח את המרקחת

Midr. Rabba, Genesis, viii; Midr. Yalkut, Job, § 501.

God causes spices to spring up out of the earth:  
With them the physician heals the stroke,  
and of them the perfumer compounds the perfume.

## LVI.

Sir. 38, 24.

καὶ ὁ ἐλασσούμενος πρᾶξει αὐτοῦ σοφισθήσεται.

הוי ממעט בעסק ועסוק בתורה וזרין למצות והוי נהוג  
בשפלות רוח עם כל אדם

Aboth N., cap. 33, p. 73<sup>b</sup> (cf. also Aboth, iv. 14).

Have little business, but be busied in the Law,  
and eager for the commandments;  
and behave thyself in humbleness of spirit with  
every man.

## LVII.

Sir. 39, 25. ἀγαθὰ τοῖς ἀγαθοῖς ἔκτισται ἀπ' ἀρχῆς,  
οὕτως τοῖς ἀμαρτωλοῖς κακά.

טובה שמורה לטובים ורע שמורה לרעים

Sepher Yetsira, p. 102, note 1.

Good is kept for the good,  
and evil is kept for the evil.

## LVIII.

Sir. 40, 19.

τέκνα καὶ οἰκοδομὴν πόλεως στηρίζουσιν ὄνομα,  
καὶ ὑπὲρ ἀμφοτέρω γυνὴ ἀμωμος λογίζεται.

שלשה מרחיבין דעתו של אדם. אלו הן: דירה נאה.  
ואשה נאה. וכלים נאים  
B. T. Berakhoth, fol. 57<sup>b</sup>.

Three things enlarge the understanding of a man.  
They are these:  
a comely dwelling, a comely wife, and comely  
furniture.

Sir. 40, 25. LIX.

χρυσιον καὶ ἀργύριον ἐπιστήσουσιν πόδα.  
ואת כל היקום אשר ברגליהם. אר אלעזר זה ממונו של  
אדם שמעמידו על רגליו  
B. T. Pesahim, fol. 119<sup>a</sup>.

\* 'And every (living) substance that followed  
them' (Deut. 11, 6, *lit.* that was at their feet).  
R. Eleazar says: This means the wealth of a man,  
which makes him stand firm upon his feet.

Sir. 40, 29. LX.

ἀνὴρ βλέπων εἰς τράπεζαν ἀλλοτρίαν,  
οὐκ ἔστιν αὐτοῦ ὁ βίος ἐν λογισμῷ ζωῆς.  
שלשה חייהן אינם חיים. ואלו הן המצפה לשלחן חברו  
ומי שאשתו מושלת עליו ומי שיסורין מושלין בגופו:  
B. T. Betsah, fol. 32<sup>b</sup>.

There are three men whose life is no life. They  
are these:

The man who watches the table of his neighbour,  
the man whose wife rules over him,  
and the man whose body is ruled by pains.

LXI.

Sir. 42, 9. θυγάτηρ πατρὶ ἀπόκρυφος ἀγρυπνία,  
καὶ ἡ μέριμνα αὐτῆς ἀφιστᾷ ὕπνον.  
10. ἐν παρθεναίᾳ μὴ ποτε βεβηλωθῇ . . .  
καὶ συνωκηκυῖα μὴ ποτε στειωσῇ.

בת לאביה מטמונת שוא. מפקדה לא יישן: בקטנותה  
שמה תתפתח. בנערותה שמה תזנה. בגרה שמה לא  
תנשא. נשאת שמה לא יהיו לה בנים. הוקינה שמה  
תעשה כשפים.

B. T. Synhedrin, fol. 100<sup>b</sup>.

A daughter is a vain treasure to her father:  
for fear about her, he does not sleep;  
in her youth, lest she be seduced;  
in her maidenhood, lest she play the harlot;  
when she is marriageable, lest she be not married;  
when she is married, lest she have no sons;  
when she is old, lest she practise sorcery.

LXII.

Sir. 9, 12 (Syriac).

חם לנא חבא לא יחא ממצא

אל תרבה שיחה עם האשה

Aboth, i. 5; Geiger in *ZDMG.* xii. p. 537.

And prolong not converse with a woman.

*The following proverbs, ascribed to Ben Sira, are  
not found in the Greek or Syriac versions.*

LXIII.

(*or*, הדר אלהים בני אדם. הדר בני אדם כמותן (כסותו, *or*).

End of *Derekh Erets Zuta* (anonymous); Tanya, No. 10  
(with the introductory words אומר אומר. See Schechter,  
*J. Q. R.* iii. p. 695, No. 19).

The glory of God is the sons of men;  
the glory of the sons of men is their clothing.

LXIV.

\* כרכתי בספר בן סירא: הכל שקלתי בכף מאונים  
ולא מצאתי קל מסובין. וקל מסובין חתן הדר בבית חמיו.  
וקל מחתן ארח מכנים ארח. וקל מארח משיב דבר  
בטרם ישמע

B. T. Baba Bathra, fol. 98<sup>b</sup>; Yalqut Proverbs, § 956.

As it is written in the book of Ben Sira:  
I have weighed all things in the balance,  
and have found nothing lighter than bran;  
but lighter than bran is the bridegroom who dwells  
in the house of his father-in-law,  
and lighter than the bridegroom is a guest (*lit.*  
traveller) who introduces another guest,  
and lighter than the guest is 'he that giveth  
answer before he heareth' (Prov. 18, 13).

LXV.

\* כתוב בספר בן סירא: זכור את יום אסיפתך ואסוף  
חרפה וקבץ זכיות כי ביום אסיפת האדם אין מלווהו הון  
ורב כח כי המעשה נכון ילך לפניו וצדקתו תאיר עיניו  
Baraitha Kallah, ed. Coronel, 7<sup>b</sup>. See Schechter,  
*J. Q. R.* iii. p. 697, No. 23.

It is written in the book of Ben Sira:  
Remember the day of thy being gathered (in death);  
withdraw (*lit.* gather in) reproach and acquire  
virtue (*lit.* merits);  
for in the day of a man's being gathered,

neither riches nor great strength accompany him; for his work is prepared, it will go before him, and his righteousness shall lighten his eyes.

## LXVI.

\* כל ימי עני רעים בן סירא אומר אף לילות בשפל גנים  
ננו ובמרום הרים כרמו מומטר גנים לגנו ומעפר כרמו  
לברמים:

B. T. Synhedrin, fol. 100<sup>b</sup>.

See marginal note to Sir. 40, 22, in the Hebrew text.

All the days of the poor are evil. Ben Sira says, the nights also. His roof is the lowest of roofs, and his vineyard is in the height of the mountains: the rain of other roofs falls on his roof, and the earth of his vineyard falls on other vineyards.

## LXVII.

\* דכת[י]ב זלדקן קורטמן עבדקן סכסן:

B. T. Synhedrin, 100<sup>b</sup>.

As it is written: The thin-bearded is cunning and the thick-bearded is a fool.

This proverb is also found in the second Alphabet (see below, p. xxix).

## LXVIII.

\* מפרש בספר בן סירא: לכך קורא מקום להקבה  
לפי שהוא מקומו של עולם ואין העולם מקומו

It is explained in the book of Ben Sira, that the Holy One (blessed be he!) is called 'place<sup>1</sup>,' because he is the place of (i.e. contains) the world, and the world is not his place.

See Schechter (*J. Q. R.* iii. p. 697, No. 24, and p. 706, note 109), who points out that the passage is probably taken from Bereshith Rabba (ב"ר), not from Ben Sira (ב"ס). See No. I. *d*.

<sup>1</sup> A common Rabbinical designation of God. Cf. *τόπος* in Philo (e.g. de Somniis, i. § 11, ed. Mangey, i. 630).

## LXIX.

\* כתיב בספר בן סירא: הוי רחים לשלמא. דעליה

קם עלמא. רחים כל עמא ונ

Baraitha Kallah, ed. Coronel, 7<sup>b</sup>.

It is written in the book of Ben Sira: Love peace, for on it the world is stayed. Love all people, &c.

The rest of the passage is very corrupt, and cannot be translated without resorting to violent emendations. See Schechter, *ibid.*, p. 696, and p. 705 for Reifmann's reconstruction.

*The next two passages have been quoted as belonging to Ben Sira, but on insufficient grounds.*

## LXX.

לפום גמלא שיחנא

B. T. Sota, 13<sup>b</sup>; Bereshith R., § 19, beginning.

According to the camel, so is the burden.

## LXXI.

במגלת חסידים מציאו כתוב. יום תעובני יומים אעזבך

J. T. Berakhoth, end.

In the scroll of the Ḥasidim it was found written:

For one day thou didst desert me,  
and for two days will I desert thee.

## LXXII.

*The Alphabet of Ben Sira (see above, p. xiv).*

אוקיר לאסיא עד דלא תצטרך ליה

Honour the physician before thou hast need of him.

Cf. above, No. LIV.

בר דלא בר (סבר) שבקיה על  
אפי מיא וישט

The son who is not clear-witted, leave him upon the surface of the water and let him swim (trade).

גרמא דנפיל בחולקך בין טב או ביש גרדיה

The bone that has fallen to thy lot, whether it be good or evil, gnaw it.

דחבא צריך לקמצא ועולימא להלקא

Gold must be hammered, and a child must be beaten.

דווי טב וחולקך מן טבתא לא תמנע

Be good, and thy portion of goodness do not refuse.

ווי ליה לבישא ווי להון לדבוקיהו

Woe to the wicked, and woe to them that consort with him.

זרוק לחמך על אפי מיא ואת מושכת ליה בסוף יומיא

Cast thy bread upon the waters, for thou shalt find it at the end of the days.

Eccles. 11, 1.

הזית חמר אוכם לא אוכם ולא חיור

Hast thou seen white (l. חיור) and black (combined)? It (the result) is neither black nor white.

The readings are uncertain.

טב לביש לא תעביר ובישא לא ימטי לך

Do not good to the evil, and evil shall not befall thee.

Cf. above, No. X.

ידיך מן טיבותא לא תמנע

Restrain not thy hand from doing good.

The Bodleian MS. (New Hebrew Catalogue, No. 1466) has מן נגרא לעולמא לעלמא לא תמנע, never restrain thy hand from chastising a child.

כלתא עלת לגנונא ולא ידעת מה מטי לה

The bride goes into the canopy, and knows not what is coming upon her.

לחכימא ברמיזא לשטיא בכורמיזא (חוטרא MS.)

For a wise man with a sign, for a fool with the fist.

מוקיר מבסרוהי דמה לחמרא

He who honours a man that despises him, is like an ass.

נור דליק מוקיר גדישין סניאין

A fire when it is kindled (? l. קליל a little fire) burns many sheaves.

Cf. Ep. of S. James 3, 5.

סבא בביתא סימנא טבא בביתא

An old man in a house is a good sign in the house.

ערבא טבא מאה צפרין ובישא אלף אלפין

A good surety is for a hundred days, but an evil surety is for a thousand thousand.

פתור פתורה פריש מחלוקת

Make clear the explanation, and remove differences.

צריך את למיסב ולמיתן יהא חולקך עם בר טבין

If thou must trade, let thy lot be with the lucky.

קריבא סחורתא אבלתיה מריה ורחיקא אבלא למריה

Stock that is near at hand its owner consumes, but that which is far off consumes its owner.

רחימא קדמאה לית את כפר ביה

An old friend do not thou repudiate.

MS. Bodl. : רחימך קדמאה לא תחפיר ביה ובעיקבא לית את נפר :

שיתין מליכין יהוון לך ומליכות נפשך לא תשובך

Take sixty counsellors, but the counsel of thy heart do not abandon.

Cf. above, No. VII.

תתיב לך ידא כי הות שביעא ולא דהות כפינא

Let the hand be given to thee when it is satisfied, but not when it is hungry.

MS. Bodl. : הון לך ידא דהות שביעא ולא דהות בפיו ושבע :

# LXXIII.

With regard to the second Alphabet, see the Preface, p. xiv.

The first line (letter א) is similar to No. XLIII in our list of proverbs. Lines 2 (ב), 5 (ה), 16 (ע), 17 (פ) are from No. XVI in our list. Line 3 (ג) is from No. VII. Line 7 (ז) is from No. LXVII. Lines 9 (ט), 10 (י), and 11 (כ) from No. LXI.

The rest is not worth reprinting.

The Persian translation mentioned above (p. xv) (British Museum MS. Or. 4731) begins as follows:

נשם שדי בורא עולם באמירה. אתחיל לכתוב ספר בר סירא. אלפא ביהא לבן סירא

כהיב עושה גדולות עד אין חוקר ונפלאות עד אין מספר. נישתחא אסת מינאי בורגני הא תא כה ניסת שמארי וענאיב הא תא כה ניסת נדאיתי

(In Persian characters: نوشته است کونای بزورگیا تا (که) نیست شماری و عجابها تا که نیست نهایتی)

The following sayings found in the work מנחם הפנינים, ascribed to Solomon ibn Gabirol (see above, p. xi), are cited by Reifmann (Haasyf, iii. p. 250) as showing the influence of Sirach. The translation, which is from Ascher's edition, is rather free.

## LXXIV.

Sir. 19, 10. 'Ακήκοας λόγον; συναποθανέτω σου θάρσει, οὐ μὴ σε ρήξει.

ושאלו לחכם אוהו הסתרת הסוד. אמר שמתי לבי קברו  
מנחם הפנינים, No. 318.

The sage was asked the surest means of keeping a secret. Said he, I make my heart its tomb.

## LXXV.

Sir. 20, 18.

Ὀλίσθημα ἀπὸ ἐδάφους, μᾶλλον ἢ ἀπὸ γλώσσης.

אמר מות האדם בכשלונו לשונו, ולא מות בכשלונו רגלו. כי בכשלונו לשונו יסור ראשו וכשלונו רגלו ירפא  
לזמן מעט  
Ibid. 357.

He was wont to say, A slip of the tongue is more dangerous than the slip of the foot, for the slip of the tongue may cost thy head, whilst the slip of the foot may easily be cured.

## LXXVI.

Sir. 20, 30 (and 41, 14).

Σοφία κεκρυμμένη καὶ θησαυρὸς ἀφανής,  
τίς ὠφέλεια ἐν ἀμφοτέροις;

ואמר כל חכמה שלא ידובר בה. כמטמון שאין מוציאים ממונו  
Ibid. 58.

Wisdom lying dormant is like an unproductive treasure.

## LXXVII.

Sir. 26, 28.

Ἐπὶ δυσὶ λελύπηται ἡ καρδία μου,  
καὶ ἐπὶ τῷ τρίτῳ θυμὸς μοι ἐπήλθεν·  
ἀνὴρ πολεμιστῆς ὑστερῶν δι' ἐνδειαν,  
καὶ ἄνδρες συνετοὶ ἐὰν σκυβαλισθῶσιν,  
ἐπανάγων ἀπὸ δικαιοσύνης ἐπὶ ἁμαρτίαν.

ואמר חמלו על נכבד שנקל. ועל עשיר שנורש. ועל  
חכם שנפל בין הפתאים; ואמר אין מי שצריך לחמול  
עליו. כחכם שנפל עליו דין בסיל

Ibid. 66, 67.

The sage observed, Pity the noble-hearted who has fallen; the rich that has become reduced; and the wise whose lot is cast amongst the fools. None deserves our pity more than the wise who has become subjected to the judgement of fools.

## LXXVIII.

Sir. 30, 16.

Οὐκ ἔστιν πλοῦτος βελτίων ὑγείας σώματος,  
καὶ οὐκ ἔστιν εὐφροσύνη ὑπὲρ χαρὰν καρδίας.

אין עושר כבריאות ולא נעימות כלב טוב

Ibid. 457.

There is no greater riches than health, no greater pleasure than a cheerful heart.

## LXXIX.

Sir. 40, 28. Τέκνον, ζῶν ἐπαιτήσεως μὴ βιώσης·  
κρείσσον ἀποθανεῖν ἢ ἐπαιτεῖν.

ואמר הקבר ולא הרש

Ibid. 564.

Better the grave than a fall to poverty.

## GLOSSARY OF WORDS

*not found in the Hebrew of the Old Testament, or found in it only in the passages quoted, or referred to. The words marked \* are either themselves common, or closely resemble words which are common, in New-Hebrew or Aramaic.*

- \* **אֲכָפָה** *pressure, distress*, **לְאֲכָפָהּ** 46, 5 *when there was distress to ...* (Talm.: cf. **אָכַף** *to press upon*, Prov. 16, 26; **אָכַף** *pressure*, Job 33, 7; **אָכַף** *to be a care to*, **אָכַף** *care*).
- אֶסֶן** *bodily injury or mishap*, 41, 9 (Gen. 42, 4, 38, 44, 29. Ex. 21, 22, 23).
- אֶפֶס** *face*, 41, 21<sup>a</sup> (si vera l.: v. marg.) in a general sense, as in Aram. (with **אֶפֶס** cf. 1 Ki. 2, 17 **אֶפֶס** *לא יתיב ית אפֶס* 20. In O. T. **אֶפֶס** is confined to two or three particular phrases).
- אֶצִיל** *joint*, viz. of the upper arm, i.e. either the *shoulder-joint* or the *elbow* (**אֶצִיל** cf. 9, 9 **אֶצִיל** *elbow*), 41, 19 (**אֶצִיל** *יד* Jer. 38, 12; **אֶצִיל** *יד* Ez. 13, 18; **אֶצִיל** Ez. 41, 8?).
- אֶצֵל** *to set apart, separate*, Nif. 46, 8 (Gen. 27, 36. Num. 11, 17, 25. Qoh. 2, 10); *to be withdrawn, diminished*, 42, 21<sup>c</sup> (Ez. 42, 6).
- \* **אֶשֶׁת** *fires*, 48, 3 (NH. pl. of **אֵשׁ**).
- בֵּית** 42, 12 perhaps *among*, cf. **בֵּית** (contr. from **בֵּינָה**: so Ez. 41, 9<sup>b</sup>, and perhaps Prov. 8, 2 **בֵּית**, Job 8, 17 **בֵּית** Syr. **בֵּית**).
- \* **בִּהַר** (conj. for **נָהַר**) *to blind, dazzle*, 43, 4 (Syr. **בִּהַר** *to blind*, said of the sun).
- \* **בִּגְדֵי** *to commit adultery*, 42, 9.
- \* **בִּמְרָ** (or **בִּמְרָ**) *to bring to an end*, 43, 4 (O. T. **בִּמְרָ** *to come to an end*, Ps. 7, 10, 12, 2, 77, 9; *to complete*, si vera l., 57, 3, 138, 8).
- \* **בִּנְיָה** *side, bank*, 40, 16 (cf. j. Targ. **בִּנְיָה** *bank*; j. Aram. **בִּנְיָה** *side*).
- בִּבְרִי** *hindmost part* (cf. **בִּבְרִי**), viz. of a temple, *inmost temple* (i.e. the Holy of holies), 45, 9 (15 times in 1 Ki. 6-8, 2 Chr. 3-5; Ps. 28, 2; and probably 2 Ki. 10, 25 for **בִּבְרִי**).
- \* **דֹּפִי** *spot, fault*, 44, 19 *marg.* (Talm.: **דֹּפִי** Ps. 111, 50, 20).
- \* **דָּחַק** *to urge on, impel*, partcp. **דָּחַק** perhaps 40, 6<sup>d</sup> (Est. 3, 15, 8, 14; **דָּחַק** 6, 12. 2 Chr. 26, 20: cf. **דָּחַק** *thrusts*, Ps. 140, 12. Also Targ.).
- \* **דַּעַת** *state of mind, thought*, 40, 5<sup>d</sup> (NH. *mind, opinion, view*, cf. p. xx, No. XI; p. xxiv, No. XXXVII. In O. T. only in the objective sense of *knowledge*).
- הוֹדוֹת** *thanksgiving*, 47, 8 **הוֹדוֹת** (unless **הוֹדוֹת** should be read, prob. an extension of the substantival use of the inf. **הוֹדוֹת** found in Neh. 12, 46, cf. 1 Chr. 25, 3, Ezra 3, 11).
- הַמֶּון** *multitude* (in a weakened sense, of *inanimate things*), 45, 9 (so in late Heb., 1 Chr. 29, 16. 2 Chr. 31, 10).
- נָבֵר** *bestowal, gift*, 40, 29<sup>c</sup> *marg.* (Gen. 30, 30; Syr. **נָבֵר**, spec. of a dowry).
- \* **הִתְהַיֵּר** *to shine*, 43, 9 (Dan. 12, 3: usually in O. T. *to warn*).
- \* **הִתְהַיֵּר** *shining*, 43, 8 (cf. **הִתְהַיֵּר**, Targ. **הִתְהַיֵּר** Ez. 8, 2. Dan. 12, 3).
- \* **הִתְהַיֵּר** *warned, well-advised*, 42, 8<sup>c</sup> (NH. (**אֲבוֹת** 1, 9); Targ., Syr., Aram. of Ezra 4, 22).
- \* **וָעַר** *to quake*, 48, 12 (Est. 5, 9. Qoh. 12, 3; Aram. of Dan. 5, 19, 6, 27. The Pilpel also Hab. 2, 7).
- \* **וִיקוֹת** *sparks, flashes*, 43, 13, **וִיקוֹת** *marg.* (Is. 50, 11; cf. **וִיקוֹת** Prov. 26, 18 *fiery missiles*: **וִיקוֹת** *shooting-star*).
- \* **זְמַן** *time*, 43, 7 (Qoh. 3, 1. Neh. 2, 6. Est. 9, 27, 31; and often in the Aram. of Dan., Ezra).
- \* **זֶן**, pl. **זֶנִים**, *kind*, 49, 8 (Ps. 144, 13. 2 Chr. 16, 14; Aram. of Dan. 3, 5, 7, 10, 15).



הַעֲמִים *to make indignant*, 43, 17 *marg.* (עָם in Qal, Ps. 7, 12 *al.*; but ? שָׁקֶת *shaketh*, Ps. 29, 8 ☞ for Heb. יָהִל, Is. 23, 11 ☞).

לֹאֲשֹׁמֶנֶת *loathsomeness*, 39, 27 (from Num. 11, 20).

\* הִגִּידָה *to declare*, 42, 19 (Ps. 19, 3, and prob. 52, 11 אֶחָיָה for אֶחָיָה, Job 15, 17. 32, 10. 17. 36, 2, and Aram. of Dan.; cf. אֶחָיָה *declaration*, Job 13, 17).

חַיֵּית שֵׁן *beast of tooth*, 39, 30 (for the *combination*, cf. the common Syr. expression *ܡܢ ܠܫܢܐ*, Deut. 32, 24 [for Heb. שֶׁן-בַּהֶמֶת]; Rev. 13, 1, &c.: PS. col. 1255. Cf. Sir. 12, 13 ☞).

חַלְפוֹת *things that have passed away, the past*, 42, 19 (cf. חָלָה *to pass away*, Is. 2, 18. Cant. 2, 11. Job 9, 26. Ps. 102, 27; *to pass away from, escape*, Sir. 42, 20).

\* חָלָה *for the sake of*, 42, 25 (Num. 18, 21. 31: Targ. חָלָה, Syr. *ܠܫܢܐ*).

\* חָסַר *reproach*, 41, 22<sup>c</sup> *marg.*, perhaps also 41, 6 (see the note), and certainly (note the same difference between ☞ and ☞) 31, 31 (Lev. 20, 17. Prov. 14, 34: חָסַר *to reproach*, Prov. 25, 10. Syr. *ܠܫܢܐ*; Targ. חָסַר).

חָסַם *to close up firmly, stop up*, 48, 17<sup>d</sup> (Deut. 25, 4 *to muzzle*; Ez. 39, 11 MT. *to stop persons passing through*!).

חָסַף *to lay bare* (a secret), 42, 1 (O. T. חָשַׁף Jer. 49, 10 *al.*).

\* חָפֶז *business*, 43, 7 (late sense: Prov. 31, 13. Qoh. 3, 1. 17. 8, 6; and NH.).

\* חָרָה *to stir up, incite*, 43, 17 (חָרָה: *to reproach*, the sense of the root in Heb., yields a poor sense).

חָרַח *to cut in, engrave*, חָרַח *engraven*, 45, 11 (Ex. 32, 16,—where, however, as an Aramaism is hardly probable, חָרַח is probably an error of transcription for חָרַשׁ, as Jer. 17, 1 [and חָרַשׁ regularly]; cf. Targ. חָרַח Lev. 19, 28. Jer. 17, 1).

חֲשׁוֹן *reckoning*, 42, 3. 42, 4<sup>b</sup> *marg.*; ? also 41, 21<sup>b</sup> *marg.* for חֲשׁוֹן (Qoh. 7, 25. 27. 9, 10; and NH.: cf. [חֲשׁוֹן], חֲשׁוֹנוֹת Qoh. 7, 29. 2 Chr. 26, 15).

חֲשׁוֹן 41, 21<sup>b</sup> *marg.*: either an error for חֲשׁוֹן, or perhaps חֲשׁוֹן, an Aramaizing inf. Pa. from חָשַׁב; cf. חֲשׁוֹנוֹת Ez. 24, 26, חֲשׁוֹנוֹת Dan. 11, 23.

\* חֲשִׁישָׁה, fem. חֲשִׁישָׁה *fat* (fig.), *gross, unimpressionable, obdurate*, 42, 6 (Ps. 119, 70 חֲשִׁישָׁה, Targ. חֲשִׁישָׁה. In Targ. and NH. the root and its derivatives have the same meaning, as Is. 6, 10 for חֲשִׁישָׁה, 1 Sam. 25, 25 חֲשִׁישָׁה for חֲשִׁישָׁה).

\* חֲשִׁישָׁה *chastisement, suffering*, 40, 29<sup>d</sup> *marg.* (NH., Targ.: but the verb חֲשִׁישָׁה is common in the O. T.). Cf. p. xxvii, No. LX.

חֲשִׁישָׁה (as a noun) *substance, properly*, 42, 3 (in this sense only Prov. 8, 21 חֲשִׁישָׁה, from which it is here probably a reminiscence).

חֲשִׁישָׁה *very aged*, 42, 8 (Job 12, 12. 15, 10. 29, 8, 32, 6; חֲשִׁישָׁה 2 Chr. 36, 17).

חֲשִׁישָׁה *to maintain oneself, endure* (intrans.), 43, 3 (O. T. Pilpel חֲשִׁישָׁה Jer. 20, 9. Mal. 3, 2 *al.*; Sir. 45, 24. 49, 9).

\* חֲשִׁישָׁה *to call by an honourable name or title*, 44, 23 *marg.* 47, 6 (Is. 44, 5. 45, 4. Job 32, 21. 22).

\* חֲשִׁישָׁה *writing*, 39, 32. 42, 7. 44, 5. 45, 11<sup>d</sup> (Ez. 13, 9. 1 Chr. 28, 19. 2 Chr. 2, 10. 35, 4. Dan. 10, 21; and often in Ezra, Est. Also in the Aram. of Ezra and Dan. Targ. חֲשִׁישָׁה, Syr. *ܠܫܢܐ*).

\* לָבֵן *whiteness*, 43, 18 (NH.: לבנה must, it seems, be read as לָבֵן).

\* חֲלָה *to accompany*, 41, 12 (Qoh. 8, 15, in Qal: in old Heb. only Nif. חֲלָה *to be joined to*...). Cf. p. xxvii, No. LXV.

לָקַח *the act of taking*, 42, 7 (in O. T. only in the concrete sense of *teaching received, lore*, Prov. 1, 5 *al.*). Cf. under מָתַת.

לָקַח *loathing* (conj. for מִעֲגֹל), 40, 29<sup>c</sup> (cf. O. T. מִעֲגֹל, with לָקַח Lev. 26, 11. 15. 30. 43. Jer. 14, 19).

\* מָחָה *to smite*; מָחָה 42, 5, apparently inf. Pa. = מָחָה (cf. מָחָה a blow, Ez. 26, 9). Dan. 2, 23, 35, 46.

מִחְלָקָה, pl. מִחְלָקוֹת, *division* in the sense of *act of dividing*, 41, 21<sup>b</sup>. 42, 3 (in O. T. only *division* = *thing divided*; cf., however, 1 Sam. 23, 28).

מִחְקָרָה, pl. מִחְקָרוֹת, *searchings out, care*, 44, 4 (in Ps. 95, 4 מִחְקָרָה is a place to be searched out, remotest part).

מִשָּׁח *act of stretching out*, 41, 19. [The readiness

<sup>1</sup> With ☞ οἰκοδομέω here, cf. περιουσιοδομέω in Ez. 39, 11 (the word being referred to the mouth of the valley, and hence v. Cornill). Comp. also Deut. 8, 9, Targ. Jer. (ap. Levy) וְשׂוֹרֵי הַסִּימֵן בְּנִשָּׂא, i.e. *built up firmly*.

- with which the author forms (apparently new) *nomina verbi* by prefixing מ, deserves notice: comp. in the O. T. Num. 10, 2 **לְמִקְרָא הָעֵדָה** לְמַסְפַּע לְפָנֵי הָעָם, Deut. 10, 11 **לְמַסְפַּע אֶת־הַמִּפְחָנוֹת**, Jud. 7, 15 **מִסְפַּר הַחֲלוֹם**, Is. 53, 3 **מִסְפַּר פָּנִים**, Ez. 17, 9 **לְמִשְׁאֵת אוֹתָהּ**, 33, 31 **וַיְבִיאוּ אֵלָיו מִשְׁלֹחַ מִנּוֹת אִישׁ לְרַעְהוּ**, Est. 9, 19, 22 **מִמְנוֹת הָאָרֶץ**, 1 Chr. 6, 16 **מִמְנוֹת הָאָרֶץ**, 2 Chr. 19, 7 **אֵין עִם** ... **מִשָּׂא פָנִים וּמִקְחָ־שֹׁחַד**].
- מִטְמוֹנָה** *a treasure*, 42, 9 (cf. **מִטְמוֹן** Gen. 43, 23 *al.*).  
**מִין** *kind*, 43, 25 (26 times in the Priests' Code; Deut. 14, 13. 14. 15. 18 [= Lev. 11, 14. 15. 16. 19]; Ez. 47, 10: NH. *kind*; *j.* Aram. *nation*).  
**מְכוּנָה** *fixed resting-place*, fig. for *a home*, 41, 1. 44, 6 (O. T. *stand, base*, 1 Ki. 7, 27 *al.*).  
**מִנִּי** (i.e. **מִנִּי**, as Ps. 45, 9) *strings*, 39, 15 (Syr. **ܡܢܝܐ**, pl. **ܡܢܝܐ**, *hair, string* (of a musical instrument): Ps. 150, 4 **מִנִּים**; 45, 9 **מִנִּי** for **מִנִּים**).  
**מִנּוֹ** *from him*, 42, 20 *marg.*, for **מִנּוֹ**.  
**מַעְמָד** *standing-place* (of water), *pond*, 43, 20 (in O. T., but not in this sense).  
**מַעְרִים** *naked place*, 42, 18 (2 Chr. 28, 15 [Baer]).  
**מַעְרָה** *a dropping*, 43, 22 (cf. **עָרַף** *to drop*, Deut. 32, 2. 33, 28).  
**מַעְרִין** 43, 8 *marg.*?  
**מַפְקָד** *act of depositing*, 42, 7 *marg.* (cf. **פָּקַד** 2 Ki. 5, 24; and **פָּקְדוֹן**). With **מַפְקָד יָד** comp. **הַשְׂמִיטָה** Lev. 5, 21; and Deut. 15, 2. Neh. 10, 32.  
**מַקְנָה** *act of buying*, 42, 4<sup>e</sup>. (In O. T. only in a concrete sense, *thing possessed*, usually = *cattle*).  
**מִרְדּוֹת** *discipline*, 42, 8 *marg.* (v. l. on **מִרְדּוֹת**). Perhaps 1 Sam. 20, 30. Talm.; Targ. **מִרְדּוֹ**; Syr. **ܡܪܕܝܐ**).  
**מִתָּת** (or **מִתַּת**?) *the act of giving*, 41, 22<sup>d</sup> (prob.), 42, 7 (in O. T. **מִתַּת** is *a gift*). (In Rabb. **מִשָּׂא וּמִתָּת** *taking and giving* is a common expression for *commercial dealings, trade* [see p. xxxiii, No. XXXIV; and in Aram., p. xxix<sup>b</sup>]; and **מִתָּת וּלְקַח** appears in 42, 7 to be used similarly.)  
**נָאָה** *comely, becoming*, 41, 16 (NH.: in O. T. the form found is **נִאָּה** Ps. 33, 1 *al.*).  
**נָהַג** *to comport oneself, behave*, 40, 23 (NH.: Qoh. 2, 3. In Old Hebrew always *to lead, guide*).  
**נִהְיֹת** *things to come*, 42, 19 (the Nif. **נִהְיֹת** occurs frequently in O. T., e.g. 1 Ki. 12, 24; and the partcp. Prov. 13, 19 **תֵּאָוֶה נִהְיֹת**, Mic. 2, 4 (?); but not with this particular nuance).
- \* **נִהְרָה** *brightness, light*, 43, 1<sup>b</sup> *marg.* (Job 3, 4; cf. the verb twice, Is. 60, 5. Ps. 34, 6. Aram. **נִהֹר** Dan. 2, 22 *Qrē*, and in Targ., Syr. **ܢܝܗܪܐ**; cf. the verb **נִהַר**, **ܢܝܗܪ**).  
**נוֹהַ** *eminency, stateliness*, 43, 21 (Ez. 7, 11, — *si vera l.*: cf. Arab. **نوّ** *elata fuit res*).  
**נוֹר** *fire*, 43, 4<sup>d</sup> (Aram. **ܢܝܪ**, Dan. 3, 6 &c.; **ܢܝܪ**).  
**נוֹשָׁבֶת** 43, 4<sup>e</sup> appar. (the) *habitable* (land), (cf. Ex. 16, 35 **נוֹשֶׁבֶת אֶרֶץ**; also *οἰκουμένη*, and **ܢܘܫܒܬܐ**).  
**נָטַל עֲצָה** *to take counsel*, 42, 8 (a NH. expression: **נָטַל** in Old Heb. is *to lift or take up*; but it is rare, and is not found in this idiom).  
**נוֹכַד** *offspring and progeny*, 41, 5. 47, 22<sup>e</sup> (Gen. 21, 23. Is. 14, 22. Job 18, 19).  
**נוֹסִיוֹ** (i.e. **נוֹסִי**) *probation*, 44, 20<sup>d</sup> (a NH. form of noun; Strack u. Siegfried, *Lehrb. der Neuhebr. Spr.* § 52<sup>e</sup>: comp. for Old Hebrew, König, *Lehrgeb.* ii. 1. § 74. 2).  
**הַנְּעִים** *to make sweet*, of the voice, 47, 9<sup>b</sup> *marg.* (so NH.: **נָעַם** in Qal often in O. T.).  
**נְעִימָה** *the sound of music*, 45, 9 (**ܢܥܝܡܐ**; NH. **נְעִימָה**).  
**נִצַּח** prob. *to make brilliant*, 43, 5. 13 (comp. **ܢܝܨܬ** *splenduit, fulsit, inclaruit*, **ܢܝܨܬܐ** *celebrem, clarum fecit*, **ܢܝܨܬܐ** *splendens*, **ܢܝܨܬܐ** *splendor, fulgor*. Usually in Aram. in the fig. senses of *to shine, be illustrious or distinguished* (Dan. 6, 4), *triumph, conquer*: in O. T. **נִצַּח** *to pre-side*, 1 Chr. 23, 4. 2 Chr. 2, 1. 17. 34, 12. 13. Ezra 3, 8. 9; in music, 1 Chr. 15, 21, hence partcp. **מְנַצֵּחַ**, *leader or conductor*, Hab. 3, 19, and often in titles of Psalms).  
**נָקַשׁ** *to strike, knock*, 41, 2 (Aram. of Dan. 5, 6; Targ., Syr.).  
**הַקְתִּינִיד** *to converse*, 42, 12 (**ܡܠܥܝܢܐ** = *ὁμιλεῖν, διαλέγεσθαι*, cf. 9, 4 **ܡܠܥܝܢܐ**; from **ܡܠܥܝܢܐ** *friendly or confidential discourse*).  
**סִמְיָה** *treasure*, 40, 18 *marg.*, 41, 12 *marg.*, 14 *marg.* (**ܡܝܡܢܐ**, **ܡܝܡܢܐ**).  
**הַקְתִּיל** (denom. from **קָלַל**) *a mound thrown up against a city by besiegers* *to make oneself a mound*, fig. for *to advance against, beset*, 39, 24, almost (from the context) *to importune*, 40, 28 (Ex. 9, 17, of Pharaoh's advancing pretexes and excuses against the Israelites, in order to escape the necessity of letting them go).  
**הַפִּיק** 43, 4 *marg.*, **הַפִּיק** 43, 23, *to kindle* (Ez. 39, 9.

- Is. 44, 15; Nif. Ps. 78, 21. Targ. אַפִּיק, Talm. (הַפִּיק).
- ? הַסְעִיר lit. *to move as by a tempest, to agitate, perturb*, 47, 18 (סַעַר Is. 54, 11 *al.*: cf. for the fig. sense 2 Ki. 6, 11 על מלך ארם על (הרבר הזה). Cf. & *didst amaze*.
- הַסְפִּיק *to suffice*, 39, 33 (? יספיק, as *v.* 16); \* Hif. הַסְפִּיק *to prove oneself sufficient, be able*, 42, 17, *to supply*, 39, 16 (cf. שָׁפַק *to suffice*, 1 Ki. 20, 10; שָׁפַק *sufficiency*, Job 20, 22, and perhaps שָׁפַק, 36, 18. NH. הַסְפִּיק: with 39, 16 comp. *Mechilla* בשלח § 6, צרכינו נעברנו, 'if He supplies our needs, we will serve Him').
- סִפְרָה *writing*, 44, 4<sup>c</sup> (Ps. 56, 9 = *book*).
- סָרַב *given to contradiction*, 41, 2 (Ez. 2, 6: cf. סָרַב *to talk emptily, contradict*; סָרַיב *to refuse, be disobedient*).
- \* סָרַח *evil odour*, 42, 11<sup>b</sup> *marg.* (NH. סָרַח *to emit an evil odour*, Talm. סִירְחָא *evil odour*; cf. סָרַח *to corrupt, deprave*. In O.T. סָרַח is *to extend, hang over*, סָרַח Ex. 26, 12 *that which hangs over*; but נִסְרָחָה הַקְמָתָם Jer. 49, 7 means perhaps 'their wisdom is corrupted').
- עָזוּ *might*, 45, 18 (Is. 42, 25. Ps. 78, 4. 145, 6).
- \* עָלָה *storm*, 43, 18 *marg.*
- עָמַד *to rise up*, 47, 1. 12 (for the classical קָם [47, 23<sup>e</sup>. 48, 1], as Qoh. 4, 15. Dan. 8, 22. 23. 11, 2. 3. 4. 7. 20. 21 *al.*; cf. Driver, *Introduction*, p. 475).
- \* עָנָה *to be occupied* (sq. עָנָה), 42, 8 *marg.* (Syr. עָנָה: cf. Qoh. 1, 13. 3, 10).
- \* עֲנוּתָה *humility*, 45, 4 *marg.* (NH. *id.*; Targ. עֲנוּתָה).
- \* עֵסֶק *business, occupation*, 40, 1 (NH.; Targ. עֵסֶק. Cf. עֵסֶק, הַתְעֵשֶׂק, Gen. 26, 20).
- \* פָּחוּ *to be licentious, wanton*, partcp. fem. פָּחוּה 42, 10<sup>c</sup> *marg.* (cf. פָּחוּים Jud. 9, 4. Zeph. 3, 4; פָּחוּת Jer. 23, 32). In Aram. the root and derivatives have the same meaning, as Sir. 19, 2. 23. 4. 6. 16. 17 &, and פָּחוּת = ἀσελγεια, 2 Cor. 12, 21; but Arab. فحش is *to act arrogantly*; and this (or an allied sense) is probably the meaning of the root in Jud. 9, 4 (Moore, 'reckless'). Zeph. 3, 4. Jer. 23, 32.
- \* פָּחוּ *licentiousness, wantonness*, 41, 17 *marg.* (*v.* 1. on וְנִיתָ. Cf. Gen. 49, 4; and see under פָּחוּת).
- פְּלֹאוֹת *wonders*, 43, 25 (the plur. as Ps. 119, 129. Dan. 12, 6, and NH.: cf. פְּלֹאִים Lam. 1, 9).
- \* פָּעַע *crash, peal*, 46, 17 (Syr. פָּעַע).
- \* פָּרִיד *to put far away*, 42, 9 (read probably [תָּפַר רִיד]; cf. & in Walton's Polyglott (*ap.* Lagarde, p. viii) פָּרִיד. In O.T. *to set far apart, separate, of concrete objects*, Gen. 30, 40 *al.*: in Syr. spec. of *sleep*, both in the Peal, as Gen. 31, 40, and in the Pael and Afel, Sir. 31, 1. 2, and here in Walton's text).
- הַתְּפִתָּה *to be deceived, seduced*, 42, 10<sup>a</sup> *marg.* (in O.T. the pass. תְּפַתָּה is used, Prov. 25, 15. Ez. 14, 9. Jer. 20, 10, as in the text here).
- צָדָקָה 40, 17. 24, perhaps, as in NH. (cf. Dan. 4, 24 [A.V. 27]), in the sense of *almsgiving* (comp. Delitzsch on Prov. 10, 2; Tob. 4, 7-11 (where the Aram. text has צָדָקָה). 12, 9; Mt. 6, 1; and Ryle and James, *The Psalms of Solomon*, on 9, 6. 20. 15, 15).
- \* הַצְהִיר *to shine*, 43, 3 (Talm., but rare).
- צִיף *to overflow*, 47, 14 (either Qal וַתִּצֹף as &, *didst overflow with*, or Hif. וַתִּצֹף as & [cf. 24, 26 &], *didst cause to overflow*); 39, 22 הַצְיִפָּה *caused it to overflow* (Qal, Lam. 3, 54: Hif., Deut. 11, 4 *to cause to overflow*, 2 Ki. 6, 6 *to cause to swim*).
- \* צוּר *prob. figure, form*, 43, 21 *marg.* (Ps. 49, 15 *Qrē*; cf. צוּרָה Ez. 43, 11, four times: Targ. צוּר, Syr. צוּר [fem.]).
- \* צִינָה (i.e. צִינָה) *cold*, 43, 20 (Prov. 25, 13).
- \* צִמְחִים *growing things*, 40, 22. 43, 21 (NH.: in O.T. צִמְחָה is used collectively, Gen. 19, 25 *al.*).
- צָנִיעַ *humble, modest*, 42, 8<sup>d</sup> (Prov. 11, 2 and NH.; cf. הַצְנִיעַ לָהֶם Mic. 6, 8).
- \* צָרָה *to need*, 42, 21<sup>d</sup> *marg.*
- \* צֹרֶךְ, צֹרֶךְ *need*, 39, 16. 21. 30<sup>c</sup>. 33. 42, 23<sup>b</sup> (2 Chr. 2, 15).
- \* צָרִיךְ *adj. in need of, needing*, 42, 21<sup>d</sup>; perhaps 39, 33 *marg.*
- \* קָבַל *to receive*, 41, 1 (Prov. 19, 20. Job 2, 10. 1 Chr. 12, 18. 21, 11. 2 Chr. 29, 16. 22. Ezra 8, 30. Est. 4, 4. 9, 23. 27; and in the Aram. of Daniel).
- \* קָבַל *to celebrate, praise*, 47, 15 (O.T. *to mock*).
- \* קָרִימִית, קָרִימִיּוֹת, *stalk (of reed)*, 40, 16 (conj.).
- \* קָרִימִי *to overlay with a skin or crust*, 43, 20 (קָרִימִי Ez. 37, 6. 8).
- רָבָה 43, 23. 25 apparently for רָבָה רָבָה (Am. 7, 4 *al.*) *the great (deep)*.
- \* רָגַשׁ *to be disquieted*, perhaps 40, 6 [רָגַשׁ] (Ps.

- 2, 1: cf. רָנַשׁ *a bustling throng*, Ps. 55, 15, רָנְשָׁה Ps. 64, 3, and probably 68, 28 for רָנְשָׁה. Often in Targ. for Heb. רָנַח, as Ps. 42, 6).
- \* רָטַב *moist*, 43, 22 marg. (Job 8, 16; Job 24, 8).
- \* רָצַף *to lay side by side as in mosaic work, to tessellate, pave*, 43, 8<sup>d</sup> (רָצַף Cant. 3, 10; cf. רָצַף Ez. 40, 17. 18. 42, 3. 2 Chr. 7, 3. Est. 1, 6, מְרַצֵּף 2 Ki. 16, 17. NH.: רָצַף; Aram. רָצַף, 9).
- \* רָחַץ *to heat*, 43, 3 (NH.: in O. T. *to boil*, Job 41, 23; so Pi. Ez. 24, 5, Pu. Job 30, 27).
- \* שׂוֹאָה 42, 7 marg., apparently (si vera l.) an anomalous fem. inf. שׂוֹאָה from נָשָׂא (cf. שׂוֹאָה Ps. 89, 10) *taking*; see s. v. מִתַּת.
- \* שָׁרִיק *to emit a pale-red colour*, 43, 9 marg. (cf. שָׁרֵק *pale-red*, Zech. 1, 8; NH. סִירֵק *to colour pale-red*).
- \* שִׁבַּח *praise*, 44 title (NH.: Targ. שִׁבַּח *to laud or praise*, Ps. 63, 4. 117, 1. 145, 4. 147, 12. Qoh. 4, 2. 8, 15, and in the Aram. of Daniel; Heb. הִשְׁתַּבַּח Ps. 106, 47 = 1 Chr. 16, 35).
- \* שָׂבִיב *flame*, 45, 19 (Job 18, 5: Aram. of Dan. 3, 22. 7, 9).
- \* שִׁנִּית *to look at*, 40, 29 (Is. 14, 16. Ps. 33, 14. Cant. 2, 9; NH., Targ.).
- \* שֹׁנֵר *the dropping or casting (i.e. the young) of an animal*, 40, 19<sup>e</sup> (Ex. 13, 12. Deut. 7, 13. 28, 4. 18. 51).
- \* שִׁנֵּי *to confuse, perturb*, perhaps 40, 6 (רִשְׁנָה *is perturbed* (Aram.: cf. Luke 1, 12 מְרַצֵּף for ἐταράχθη, John 12, 27 מְרַצֵּף for τετάρακται).
- \* שֹׁתֵף *companion*, 41, 18<sup>e</sup> marg., 42, 3 marg. (Aram. שֹׁתֵף, 9).
- \* שָׁנָה *to change, alter* (intrans.), partcp. שֹׁנִים *different from*, 42, 24 (so Est. 1, 7. 3, 8); Pi. 40, 5<sup>d</sup>; Hithp. (of the moon) 43, 8 (שָׁנָה Lam. 4, 1. Mal. 3, 6, NH. and Aram.; שֹׁנִים = *dissidents*, Prov. 24, 21. The Pi. and Hithp. are found earlier, the former 1 Sam. 21, 14 *al.*, the latter 1 Ki. 14, 2).
- \* שִׁתְּעָה *to narrate, tell*, 44, 8 (אִשְׁתַּעֵי).  
\* שָׁעַר *to be smeared over*, Hif. inf. הִשְׁעַר *to smear over*, fig. *close up*, of the mouth, 41, 21<sup>a</sup> marg. (In O. T. of the eyes, Is. 6, 10. 29, 9. 32, 3 [לְהִשְׁעִינָה]).
- \* שָׂרֵב *to be hot, parched* (or perhaps adj. *parched*), 43, 22 (שָׂרֵב, 9).
- \* הִתָּה *to mark out*, 43, 13 (Ez. 9, 4 [1 Sam. 21, 14 read הִתָּה]).
- \* תּוֹעֵלָה *profit*, 41, 14<sup>e</sup> (cf. NH. תּוֹעֵלָה).
- \* תַּחֲלִיף *successor*, 44, 17 (in a time of destruction Noah became a successor, i.e. humanity at large perished, but Noah was spared to carry on the succession, and keep the race alive<sup>1</sup>). 46, 12. 48, 8 (cf. מְשַׁבֵּחַ substitute, representative; and Heb. תַּחֲלִיף *to cause to come in place of, make to succeed*, Is. 9, 9).
- \* תַּחֲרָה *contention, strife*, 40, 5 marg. (NH.: Targ. תַּחֲרָה: cf. תַּחֲרָה *to contend in rivalry*, Jer. 12, 5. 22, 15).
- \* תַּמְהָה *a marvel*, pl. תַּמְהִים, constr. תַּמְהָה מַעֲשֵׂה. 43, 25. 48, 14 (Aram. תַּמְהִין Dan. 3, 32. 33. 6, 28; in j. Targ., oft. for Heb. מוֹפֵת. The verb תַּמְהָה is common in the O. T.).
- \* תִּקֵּן (i.e. תִּקְּן) *to arrange*, 47, 9 (Qoh. 7, 13. 12, 9; תִּקֵּן intrans. *to be set right*, Qoh. 1, 15: Aram. תִּקֵּן, 9).
- \* תִּשְׁלֹמוֹת *recompences*, 48, 8 (cf. Talm. תִּשְׁלֹמוֹת, תִּשְׁלֹמִים; Targ. תִּשְׁלֹמִים, also fem. תִּשְׁלֹמָה).
- \* תָּתָה 42, 7 marg., apparently (si vera l.) an anomalous (double) fem. form of תָּתָה *giving*.

<sup>1</sup> If the reading be correct, the starry sky, lit up by the moon, will be compared poetically to a brightly variegated pavement. Comp. for the figure Shakespeare, *Romeo and Juliet*, V. 1, 'Look how the floor of heaven is thick inlaid with patines of bright gold.'

Add (perhaps) הִצְטֵר *to vex oneself, grieve*, 42, 10<sup>d</sup> (O. T. צָעַר *to be little*, esp. in position or esteem, Jer. 30, 19. Job 14, 21. Zech. 13, 7: hence in NH. and Aram. Pi. (Pa.) *to treat as little*, in an intensified sense *to vex, trouble* (Syr. *to slight, insult*), Hithp. (Ethp.) *to vex oneself*; cf. p. xxv, No. XLIII).

With מִרְצֵן 40, 11, מִרְצֵן 41, 10, comp. כל בַּשָּׁמַיִם וּבָאָרֶץ 1 Chr. 29, 11, and בָּלִבּוֹ 2 Chr. 32, 31 (for the classical ... בָּל אֲשֶׁר, e.g. 1 Sam. 9, 19). 45, 26, as Ez. 19, 9. 26, 20. Zech. 12, 7. Ps. 119, 11. 80. 125, 3.

<sup>1</sup> Comp. Payne Smith, s. v. מְשַׁבֵּחַ (which 9 uses here for תַּחֲלִיף): 'Apud Sanct. Vit. 83 r. forte sit *prosapia*, *soboles*, quae locum patris capiat, vel *novus rerum ordo*, מְשַׁבֵּחַ מְשַׁבֵּחַ לֹאֵלֶּה, de Noacho; voluit Deus quod e Noacho מְשַׁבֵּחַ מְשַׁבֵּחַ לֹאֵלֶּה, Aphr. 24.'

NOTE.—The following orthographical peculiarities of the MS. (which, however, do not occur uniformly) deserve notice:—

*a.* *Pod* is used to express (a) *z* before a following doubled letter, 39, 15 מיני, 39, 22 ריוחה (i. e. רִיחָה), 42, 17 אימין (אִמִּין), 44, 20<sup>d</sup> ניסוי, 47, 9 תיקון; and (β) *ē*, 40, 5<sup>d</sup> שינת sleep, 40, 29 marg. מעים (i. e. מַעִים), 41, 1<sup>c</sup> שְׁלִי (as Job 21, 23. Jer. 49, 31), 6 marg. מבין (perhaps=מִבֵּן), 41, 21<sup>a</sup> marg. מיהשע (מִהֶשַׁע), 42, 12 תסתויד. Both these uses of *y* are common in NH. (Strack u. Siegfried, *Lehrb. der Neuhebr. Sprache*, § 15<sup>e</sup>). דויר occurs 47, 2. 49, 4; דוד 44, 25. 47, 1. 48, 15. 16. 22.

*b.* *Waw* is used to express (a) *z*, 41, 14<sup>b</sup> מוסתר, 46, 13 (conj.) מושאל, and before a doubled letter 39, 19 marg. 41, 14<sup>b</sup> marg. מסותר, 41, 2<sup>a</sup> marg. חוקי, 3 חוקי, 42, 10<sup>a</sup> תפוחה, 45, 24<sup>d</sup> כהונה, 46, 15 קודש, 47, 3 דונים; (β) *o* (out of a primitive *z*), 39, 30<sup>c</sup> צורכם (Mass. צִרְכֶּם), 43, 24 אוננו (אֹנְנִי), also צורך 39, 16 (with marg. צר). 33. 42, 23<sup>b</sup> עול, 40, 1, שורש, 40, 15, עו, 40, 30. 45, 8, חק 41, 2 marg. 42, 2. 43, 7. 12? 44, 5. 45, 17<sup>b</sup> (but חק *v.* חק), רוע, 42, 14, אומר, 42, 15<sup>c</sup>, תואר, 42, 25<sup>b</sup> marg. 43, 1<sup>a</sup> marg. 9. 18. 45, 7<sup>d</sup> marg., כוחו, 43, 15 marg., רוב, 43, 32, דופי, 44, 19 marg. (Mass. דָּפִי, in pause דָּפִי), יופי, 45, 12<sup>d</sup>, כופר, 46, 19<sup>c</sup>, יושר, 48, 16 (Strack u. Siegfried, §§ 15<sup>b</sup>, 41<sup>a</sup>, 89<sup>b</sup>, 92<sup>b</sup>: comp. above, p. xix ff., Nos. I. a–d, XV, XXXIX, etc.). In both *a* and *b*, it must naturally remain an open question whether this orthography is original, or whether it has been introduced by transcribers. Isolated examples of both uses occur in the O. T., though *a* (*a*) is exceedingly rare (1 Sam. 17, 35): see e.g. Ps. 19, 14 אִיתָם, Job 6, 27 רִיעָכֶם; Jud. 18, 29 יִלְדָּה, Jer. 31, 34 בִּזְמַן, Ez. 20, 18 בְּחֻשִׁי; Dan. 11, 6 בֹּחַ, 30 קֹדֶשׁ: comp. also הובנים (*Qrē* הִבְנִים) Ez. 27, 15, אוניות (*Qrē* אֲנִיּוֹת) 2 Chr. 8, 18; and see further Ewald, *Lehrbuch*, § 15<sup>b</sup>, with the notes; Olshausen, *Lehrbuch*, § 39 e, f, h, k. A non-etymological *o* is also used somewhat more frequently than is usual in the O. T. to express the *ō* of a participle, as אוהב 41, 22, and elsewhere, and of an imperfect, as 40, 6 יִשְׁקֹם, 43, 28 נִחְקֹר.

*c.* There are many cases of the accidental transposition of letters (especially of *ו*), giving rise to a variation between text and margin: 39, 33 צורך and צורך, 40, 3 לשוב and לשוב, 41, 5 רעים and רעים, 41, 5 צורך and הובשתך, 42, 11<sup>d</sup> משואל and משואל, 20 מסותרה and מוסתר, 14<sup>b</sup> ערום and ערום, 43, 4 מצוק and מצוק, 43, 12 אל and לא, 13 ברכ and בקר, 13 ותנצה, 23<sup>b</sup> ברכה and בבכורה, 23<sup>c</sup> מוצא and מוצא, 42, 5<sup>a</sup> תמהות and חמדה, 42, 12 חכמה, 41, 12 נבחרו and נבראו, 39, 30 תעופה and תועפות, 45, 7<sup>d</sup> (prob.) תמורת and תמורת, 45, 2 במוראים and במרומים. The same error is found sometimes in the O. T., e.g. Jer. 2, 25. 17, 23. 42, 20. The Massoretic compilation *Ochlah w'ochlah* (ed. Frensdorff) enumerates (No. 91) sixty-two instances (not all exegetically certain) of such transposition, which have been corrected in the *Qrē*. Whether in a given case, the text or the margin has the correct reading must be decided, here as in the O. T., upon exegetical grounds. In view of the frequency of the error in the present MS., emendations which assume it become the less questionable, viz. 39, 22 ברכתו for ברכות, 40, 29<sup>b</sup> מנעל for מענל, 43, 10 יִשְׁנִי for יִשּׁוֹן, 44, 6 סומכי for סמוכי, 46, 13 מושאל for מושאל, 47, 7<sup>b</sup> עירם for ערים, 48, 7 השומע for השומע (cf. below, *d*).

*d.* *y* and *ו* are several times confused: 40, 13 חיל and חיל (twice), 18 וי and וי, 12 marg. סומות and ערום, 12 marg. ערום and רעים, 5 ונוקש and ינקש, 41, 2<sup>c</sup> מטעמי and מטעמו, 29<sup>c</sup> חליל and חליל, 16<sup>a</sup> משפט and משפט, 19<sup>a</sup> חנור and חנור, 42, 14 מטיב and מטוב, 17<sup>c</sup> אימין and אומין, 43, 5 גדיל and גדיל, 7 וממנו and חמני, 9 עדי and אורי, 17 יחול and יחיל. This error is one which is extremely common in the O. T., both as between the *Kllb* and the *Qrē* (see *Ochlah w'ochlah*, Nos. 80, 81, 134–148), and also as between the Massoretic text and the versions, especially the LXX.

There are of course other errors of transcription in the MS.; but none recurring with sufficient frequency to call for special notice.

The Tetragrammaton is written regularly יי.



וַיִּנָּחֵם אֱלֹהִים צִיּוֹן	בְּרוּחַ נְכוּנָה חַיָּה אַחֲרֵית
וַתִּתְרוֹן לִפְנֵי כָּוֶן	עַד שֶׁלֹּם הָיָה נְהִיָּה
הַמִּלְחָמָה שֶׁהָיָה	שֶׁשָּׁם יֵאָשֶׁהוּ כִּקְטָרֵת סָמִים
וְכַמּוּצָה עַד מִשְׁתַּחֲוִיָּה	בַּחֵךְ כְּדִבְשֵׁי מִתְּקִיכָה
וַיִּשְׁכַּח עֲבוֹתָהּ בָּל	כִּי נָחַל שֶׁלֹּא שׁוֹבְתִינוּ
וְכִימִי חָמַס עָשָׂה חֶסֶד	וַיִּתֵּם אֶל אֱלֹהֵינוּ
וַיֵּאשִׁיחוּ כָלֶם הַשְׁחִירָנוּ	לְבַד מְדוּיָד יַחֲזִיקֵהוּ
מִלִּי יְהוּדִיהַ עַד תַּעֲמֵם	וַיִּשְׁכַּח טוֹרַת עֲלִיּוֹן
וּמִכֹּחַם לָנוּ נִכְלָנוּ כְּרִי	וַיִּתֵּן קֶרֶם לְאַחֹר
וַיִּשְׁמָנו אֶרְחֹתֶיהָ	וַיִּצְוֵנוּ קִרְיָהּ קִדְשׁ
וְהוּא מִרְחָם עַד נִרְכָּא	בִּיד יִרְמִיָּהוּ כִי שֶׁהָיָה
וַיִּגְדֵּל מִרְכָּבָהּ	לְעַטְשׁוֹלֵנוּ וְלְהַאֲכִיד לְהָרֵם וְכֵן לִבְנֵי לִצְנוֹנוּ
וְהַמִּלְחָמָה	יַחֲזִיק אֶת רֵאשִׁית
וְכִימִי חָמַס עָשָׂה חֶסֶד	וְכִי חֲזָקָה
וְכִימִי חָמַס עָשָׂה חֶסֶד	וְכִי שֶׁשָּׁם
וְכִימִי חָמַס עָשָׂה חֶסֶד	אֵשׁ הָיָה

To face p. xxxvii

## VERSIO VETUS LATINA.

[The verses are numbered to agree with the Greek text. Lagarde's numeration, where it differs, is added in parentheses.]

- XXXIX. (20) 15<sup>c</sup> in canticis labiorum et citharis,  
 (21) 16 Opera domini universa bona valde.
- (22) 17<sup>c</sup> in verbo eius stetit aqua sicut congeries,  
 (23) 18 quoniam in praecepto ipsius placor fit,  
 (24) 19 opera omnis carnis coram illo,  
 (25) 20 a saeculo usque in saeculum respicit,
- (26) 21 non est dicere Quid est hoc, aut quid est  
 illud?  
 (27) 22 benedictio illius quasi fluvius inundavit,  
 23 sic ira ipsius gentes quæ non exquisierunt  
 eum hereditavit.  
 24 et viae illius viis illorum directae sunt:  
 (30) 25 bona bonis creata sunt ab initio:  
 (31) 26 initium necessariae rei vitae hominum  
 26<sup>c</sup> lac et panis similagineus et mel
- (32) 27 haec omnia sanctis in bonis,  
 (33) 28 sunt spiritus qui ad vindictam creati sunt,  
 (34) 28<sup>c</sup> in tempore consummationis effundent  
 virtutem,  
 (35) 29 ignis, grando, fames et mors,  
 (36) 30 bestiarum dentes et scorpium et serpentes
- (37) 31 in mandatis eius aepulabuntur,  
 (38) 32 propterea ab initio confirmatus sum  
 (39) 33 omnia opera domini bona,  
 (40) 34 non est dicere Hoc illo nequius est:  
 (41) 35 et nunc in omni corde et ore conlaudate
- XL. 1 occupatio magna creata est omnibus  
 hominibus,  
 1<sup>c</sup> a die exitus de ventre matris eorum  
 2 cogitationes eorum et timorem cordis,  
 3 a sedentes super sedem gloriosam
- et sic dicitis in confessione:
- et in sermone oris illius sicut exceptorium  
 aquarum.  
 et non est minoratio in salute illius.  
 et non est quicquam absconditum ab oculis  
 eius.
- 20<sup>d</sup> et nihil est mirabile in conspectu eius.  
 omnia enim in tempore suo quaerentur.
- (28) et quo modo diluvium aridam inebriavit,  
 (29) quo modo convertit aquas, et siccata est  
 terra,  
 sic peccatoribus offensiones in ira eius.  
 sic nequissimis bona et mala.  
 aqua, ignis et ferrum,  
 et botrus uvae et oleum et vestimentum.  
 sic et impiis et peccatoribus in mala con-  
 versantur.  
 et in furore suo confirmaverunt tormenta sua.  
 et furorem eius qui fecit illos, placebunt.
- omnia haec ad vindictam creata sunt:  
 et romphea vindicans in exterminium impios.  
 30<sup>d</sup> et super terram in necessitatem praeparabuntur,  
 et in temporibus suis non praeterient verbum.  
 et consiliatus sum, et cogitavi et scripta dimisi.  
 et omne opus ora sua subministravit.  
 omnia enim in tempore suo comprobabuntur.  
 et benedicite nomen domini.
- et iugum gravem super filios Adam  
 usque in diem sepulturae in matrem omnium.  
 adinventio expectationis et dies finitionis,  
 usque ad humiliatum in terra et cinere,



- 4 ab eo qui utitur hyacinto et portat coronam  
 5 furor, zelus, tumultus, fluctuatio  
 (5) 5<sup>o</sup> et in tempore refectionis in cubile  
 6 modicum tamquam nihil in requie,  
 (7) 6<sup>o</sup> cor turbatus est in visu cordis sui  
 7 in tempore salutis suae exsurrexit,  
 8 cum omni carne, ab homine usque ad pecus,  
 9 ad haec mors, sanguinis, contentio et  
 romphea,  
 10 super iniquos creata sunt haec omnia,  
 11 omnia quae de terra sunt, in terram  
 convertentur,  
 13 substantia iniustorum sicut fluvius sicca-  
 buntur,  
 14 in aperiendo manus suas laetabitur:  
 15 nepotes impiorum non multiplicab ramos,  
 16 super omnem aquam viriditas, et ad horam  
 fluminis  
 17 gratia sicut paradisus in benedictionibus,  
 18 fili, vita sibi sufficientis operarii condul-  
 cabitur,  
 19 aedificatio civitatis confirmavit nomen,  
 20 vinum et musica laetificant cor,  
 21 tibiae et psalterium suabem faciunt melo-  
 diam,  
 22 gratiam et speciem desideravit oculus,  
 23 amicus et sodalis in tempore convenientes,  
 24 fratres in adiutorium in tempore tribula-  
 tionis,  
 25 aurum et argentum et constitutio peduum,  
 26 facultates et virtutes exaltant cor,  
 (27) 26<sup>o</sup> non est in timore domini minoratio,  
 (28) 27 timor domini sicut paradisus benedictionis,  
 de indigentia misera.  
 (29) 28 fili, in tempore vitae tuae ne indiges:  
 (30) 29 vir respiciens in mensam alienam,  
 29<sup>o</sup> alit enim animam suam cibus alienis.  
 (32) 30 in ore imprudentis condulcabitur inopia,  
 de memoria et iudicium mortis.  
 XLI. 1 o mors, quam amara est memoria tua.  
 (2) 1<sup>o</sup> viro quieto et cuius viae directae sunt in  
 omnibus,  
 usque ad eum qui operitur ligno crudo:  
 et timor mortis, iracundia perseverans et  
 contentio,  
 somnus noctis inmutat scientiam.  
 et ab eo in somnis quasi in die respectus.  
 tamquam qui evaserit in die belli.  
 et admirans ad nullum timorem,  
 et super peccatores septuplum.  
 oppraessiones, famis et contritio et flagella.  
 et propter illos factus est catachismis.  
 et aquae omnes in mare convertentur.  
 12 et fides in saeculum stabit.  
 et sicut tonitruum magnum in pluvia per-  
 sonabunt.  
 sic praevaricatores in consummatione tabes-  
 cent.  
 et radices immundae super cacumen petrae  
 sonant.  
 omne faenum evelletur.  
 et misericordia in saeculo permanet.  
 et in ea invenies thesaurum.  
 19<sup>d</sup> et super haec mulier immaculata computatur.  
 et super utraque dilectio sapientiae.  
 et super utraque lingua suavis.  
 et super haec verides sationes.  
 et super utrosque mulier cum viro.  
 et super eos misericordia liberavit.  
 et super utrumque consilium beneplacitum.  
 et super haec timor domini.  
 et non est in eo quaerere adiutorium.  
 et super omnem gloriam operuerunt illum.  
 melius est enim mori quam indigere.  
 non est vita eius in cogitatione victus:  
 (31) vir autem disciplinatus et eruditus custodiet se.  
 et in ventre eius ignis ardebit.

- (3) 2 o mors, bonum est iudicium tuum  
 (4) 2<sup>c</sup> defecto aetate et cui de omnibus cura est  
 (5) 3 noli metuere iudicium mortis.  
     4 hoc iudicium a domino omni carni.  
     4<sup>c</sup> sive decem sive centum sive mille anni.  
 (8) 5 filii abominationum. fiunt filii peccatorum,  
 (9) 6 filiorum peccatorum periet hereditas,  
 (10) 7 de patre impio quaeruntur filii,  
 (11) 8 vae vobis, viri impii,  
 (12) 9 etsi nati fueritis, in maledictione nasceremini,  
  
 (13) 10 omnia quae de terra sunt, in terram  
     convertentur:  
 (14) 11 luctus hominum in corpore ipsorum:  
 (15) 12 curam habe de bono nomine: hoc enim  
     magis permanebit tibi  
 (16) 13 bonae vitae numerus dierum.  
 (17) 14 disciplinam in pace conservate, filii:  
     14<sup>b</sup> sapientia enim abscondita et thesaurus  
     invisus,  
 (18) 15 melior est homo qui abscondit stultitiam  
     suam,  
  
 (20) 16<sup>b</sup> non est enim bonum omnem in reveren-  
     tiam observare,  
     ab omnibus vitiis declinandum.  
 (21) 17 erubescite patrem et matrem de fornica-  
     tione,  
 (22) 18 a principe et iudice de delicto,  
 (23) 18<sup>c</sup> a socio et amico de iniustitia  
     19<sup>b</sup> de veritate dei et testamento,  
     19<sup>d</sup> et ab obfuscatione dati et accepti,  
     20<sup>b</sup> a respectu mulieris fornicariae,  
  
     21<sup>b</sup> et ab auferendo partem et non restituendo.  
     22 et ne scruteris ancillam eius,  
 (28) 22<sup>c</sup> a . b amicis de sermonibus improprietatis,  
  
 XLII. 1 non duplices sermonem auditus  
     1<sup>c</sup> et eris vere sine confusione,  
     1<sup>e</sup> ne pro his omnibus confundaris,  
     2 de lege altissimi et testamento,  
     3 de verbo sociorum et viatorum  
     4 de aequalitate staterae et ponderum,  
     5 de corruptione emtionis et negotiatorum  
  
 homini indigenti et qui minoratur viribus,  
 et incredibili qui perdit sapientiam.  
 memento . . . . e te fuerunt et quae  
     superventura sunt tibi:  
 (6) et quid superveniet in beneplacito altissimi?  
 (7) non est enim in inferno accusatio vitae.  
 et qui conversantur secus domos impiorum.  
 et cum semine illorum assiduitas obprobrii.  
 quoniam propter illum sunt in opprobrio.  
 qui dereliquistis legem domini altissimi.  
  
 9<sup>b</sup> et si mortui fueritis, in maledictione erit  
     mors vestra.  
  
 sic impii a maledicto in perditionem,  
 nomen autem impiorum delebitur.  
 quam mille thesauri magni pretiosi.  
 bonum autem nomen permanebit in aevo.  
  
 quae utilitas in utrisque?  
 quam homo qui abscondit sapientiam  
     suam.  
 (19) 16 verum tamen reveremini in his quae pro-  
     cedunt de ore meo.  
 et non omnia omnibus bene placent in  
     fide.  
  
 et a praesidente et a potente de mendacio,  
 a synagoga et plebe de iniquitate,  
 19 et de loco in quo habitas, (24) de furto,  
 de discubitu in panibus  
 (25) 20 a salutantibus de silentio,  
     21 ab aversione vultus cognati.  
 (26) ne avertas faciem . m a proximo tuo,  
 (27) 21<sup>c</sup> ne respicias mulierem alieni viri,  
     neque steteris ad lectum eius.  
     et cum dederis, ne impropetris.  
  
 de revelatione sermonis absconditi,  
 et invenies gratiam in conspectu omnium  
     hominum:  
 ne accipias personam ut delinquas.  
 de iudicio iustificare impium,  
 et de datione hereditatis amicorum,  
 et de acquisitione multorum et paucorum,  
 et de multa disciplina filiorum

- 6 super mulierem nequam bonum est signum.  
 7 et quodcumque trades, numera et appende,  
 8 de disciplina insensati et fatui  
 8<sup>o</sup> et eris eruditus in omnibus,  
 9 filia patris abscondita est vigilia,  
 9<sup>o</sup> ne forte in adulescentia sua adultera  
 efficiatur,  
 10 ne quando polluat in virginitate sua,  
 10<sup>o</sup> ne forte cum viro commorata transgre-  
 diatur,  
 11 super filiam luxuriosam confirma custo-  
 diam,  
 11<sup>o</sup> a detractone in civitate et abiectio plebis,  
 12 omni homini noli intendere in specie,  
 13 de vestimentis enim procedit tinea,  
 14 melior iniquitas viri quam benefaciens  
 mulier,  
 15 memor ero igitur operum domini,  
 15<sup>o</sup> in sermonibus domini opera eius.  
 16 sol inluminans per omnia respexit,  
 17 nonne dominus fecit sanctos  
 17<sup>o</sup> quae confirmavit dominus omnipotens  
 18 abyssum et cor hominum investigavit,  
 (19) 18<sup>o</sup> cognovit enim dominus omnem scientiam,  
 19 annuntians quae prae . terierunt et quae  
 superventura sunt,  
 20 et non praeterit illum omnis cogitatus,  
 21 magnalia sapientiae suae decoravit  
 21<sup>o</sup> neque adiectum est (22) neque minuetur,  
 (23) 22 quam desiderabilia omnia opera eius,  
 (24) 23 omnia haec . . . ent et manent in saeculum,  
 (25) 24 omnia duplicia, unum contra unum,  
 (26) 25 uniuscuiusque confirmavit bona,  
 XLIII. 1 altitudinis firmamentum pulchritudo est,  
 2 sol in aspectu annuntians in exitu,  
 3 in meridiano exurit terram,  
 4 fornacem custodiens in operibus . rdoris.  
 4<sup>o</sup> radios igneos exulfans  
 5 magnus dominus qui fecit illum,  
 6 iter (6) luna in omnibus in tempore suo,  
 7 a luna signum diei festi,  
 8 mensis secundum nomen eius est,  
 (9) 8<sup>o</sup> vas castrorum in excelsis,  
 (10) 9 species caeli gloria stellarum  
 et servo pessimo latus sanguinare.  
 (7) ubi manus multae sunt, clude,  
 datum vero et acceptum omne describe.  
 et de senioribus qui iudicantur ab adulescen-  
 tibus,  
 et probabilis in conspectu omnium virorum.  
 et sollicitudo eius auferet somnium,  
 et commorata cum viro odibilis fiat.  
 et in paternis suis grvida inveniatur :  
 aut certe sterelis efficiatur.  
 ne quando faciat te in opprobrium venire  
 inimicis  
 et confundat te in multitudinem populi.  
 et in medio mulierum noli commorari.  
 et a muliere iniquitas viro.  
 et mulier confundens in opprobrium,  
 et quae vidi, adnuntiabo.  
 et gloria domini plenum est opus eius.  
 enarrare omnia mirabilia sua  
 stabilis in gloria sua ?  
 et in astutia illorum excogitavit.  
 et inspexit in signum aevi,  
 revelans vestigia occultorum.  
 et non abscondit se ab eo ullus sermo.  
 qui est ante saeculum et usque in saeculum,  
 et non eget alicuius consilio.  
 et tamquam scintillam quam est considerare.  
 et in omni necessitate omnia obaudiunt ei.  
 et non fecit quicquam deesse.  
 et quis satiabitur videns gloriam eius ?  
 species caeli in visione gloriae.  
 vas ammirabile, opus excelsi.  
 et in conspectu ardoris eius quis poterit  
 sustinere ?  
 (4) tripliciter sol exurens montes.  
 et refulgens radiis suis obcaecat oculos.  
 et in sermonibus eius festinavit.  
 ostensio temporis et signum aevi.  
 luminare quod minuitur in consummatione.  
 crescens ammirabiliter in consummationem.  
 in firmamento caeli resplendens gloriosum.  
 mundum inluminans in excelsis dominus.

- (11) 10 in verbis sancti stabunt ad iudicium,  
 (12) 11 vide arcum, et benedic qui fecit illum :  
 (13) 12 giravit caelum in circuitu gloriae suae :  
 (14) 13 imperio suo adcelebravit nivem,  
 (15) 14 propterea aperti sunt thesauri,  
 (16) 15 in magnitudine sua posuit nubes,  
 (17) 16 in conspectu eius commovebuntur montes,  
 (18) 17 vox tonitruī eius verberavit terram,  
 (19) 17<sup>c</sup> sicut avis deponens ad sedendum adspargit  
 nivem,  
 (20) 18 pulchritudinem candoris eius ammirabitur  
 oculus,  
 (21) 19 gelum sicut salem effundet super terram,  
 (22) 20 frigidus ventus aquilo flavit,  
 20<sup>c</sup> super omnem congregationem aquarum  
 requiescit,  
 (23) 21 devoravit montes et exuret desertum,  
 (24) 22 medicina omnium in festinationem ne-  
 bulae,  
 (25) 23 in sermone eius siluit ventus,  
 cogitatione sua placabit abyssum  
 (26) 24 qui navigat mare, enarrat pericula eius,  
 (27) 25 illic praeclara et mira et mirabilia opera,  
 (28) 26 propter ipsum consummatus est itineris  
 finis,  
 (29) 27 multa dicimus et deficiemus verbis,  
 (30) 28 gloriantes ad quid valebimus?  
 (31) 29 terribilis dominus et magnus vehementer,  
 (32) 30 glorificantes dominum,  
 (33) be . edicentes dominum, exaltate illum  
 quantum potestis :  
 (34) 30<sup>c</sup> exaltantes eum replebimini virtute :  
 (35) 31 quis vidit eum, et enarrabit?  
 (36) 32 multa abscondita sunt maiora his :  
 (37) 33 omnia autem dominus fecit,  
 XLIV. 1 laudemus viros gloriosos,  
 2 multam gloriam fecit dominus  
 3 dominantes in potestatibus suis,  
 3<sup>c</sup> et prudentia sua praediti,  
 4 et inperantes in praesentis populorum  
 (5) 4<sup>c</sup> sanctissima verba, et in pueritia sua  
 5 requirentes modos musicos  
 6 homines divites in virtute, pulchritudinis  
 studium habentis,
- et non deficient in vigiliis suis.  
 valde speciosus est in splendore suo.  
 manus excelsi aperuerunt illum.  
 et adcelerat coruscationes emittere iudicii sui.  
 et evolaverunt nebulae sicut aves.  
 et confracti sunt lapides grandinis.  
 et in voluntate eius aspiravit notus.  
 tempestas aquilonis et congregatio spiritus.  
 et sicut lucusta demergens descensus eius.  
 et super imbrem eius expavescit cor.  
 et dum zelaverit, fiet tamquam cacumina tri-  
 buli.  
 et gelavit cristallus ab aqua :  
 et sicut lorica induit se aquis.  
 et extinguet viridem sicut ignem.  
 et ros obvians ab ardore venienti humilem  
 efficiet eum.  
 et plantavit illum dominus ihs.  
 et audiente . . . ribus non ammirabimur.  
 varia genera bestiarum et omnium peccorum et  
 creatura beluarum.  
 et in sermone eius composita sunt omnia.  
 consummatio autem sermonum ipse est in om-  
 nibus.  
 ipse enim omnipotens super omnia opera sua.  
 et mirabilis potentia ipsius.  
 quantumcumque potueritis, supervalebit adhuc,  
 et ammirabilis magnificentia eius.  
 maior est enim omni laude.  
 ne laboretis, non enim pervenietis.  
 et quis magnificavit eum sicut est ab initio?  
 pauca enim vidimus operum eius.  
 et pie agentibus dedit sapientiam.  
 et parentes nostros in generatione sua.  
 magnificentia sua a saeculo.  
 homines magni virtute  
 nuntiantes dignitatem prophetarum.  
 et virtute prudentiae populi  
 et narrantes carmina scribaturarum.  
 pacificantes in domibus suis.

- 7 omnes isti in generationibus gentis suae  
gloriam adepti sunt,  
8 qui de illis nati sunt, relinquerunt nomen  
9 et sunt quorum non est . . memoria :  
9<sup>c</sup> et nati sunt quasi non nati,  
10 sed illi viri misericordiae sunt  
11 et cum semine ipsorum perseverat  
11<sup>c</sup> & 12 semen in testamento stetit,  
13 usque in aeternum manet semen eorum,  
14 corpora ipsorum in pace sepulta sunt,  
15 sapientiam ipsorum narrent populi,  
16 Enoch placuit deo, et translatus est in  
paradiso,  
17 Noe inventus est perfectus iustus,  
(18) 17<sup>c</sup> ideo redimissum est reliquum terrae,  
(19) 18 testamenta saeculi posita sunt apud illum,  
(20) 19 Abraham magnus pater multitudinis  
gentium,  
20 qui conservavit legem excelsi,  
(21) 20<sup>c</sup> in cane eius stare fecit testamentum,  
(22) 21 ideo iure iurando dedit illi  
21<sup>c</sup> crescere illum quasi terrae harenam,  
21<sup>e</sup> et hereditare illos a mari usque ad mare  
(24) 22 et in Isaac eodem fecit modo  
(25) 22<sup>c</sup> benedictionem omnium gentium dedit illi.  
(26) 23<sup>b</sup> agnovit eum in benedictionibus suis,  
23<sup>d</sup> et divisit ei partem,  
(27) 23<sup>f</sup> et conservavit illis homines misericor-  
diae,  
XLV. 1 dilectus a deo et hominibus  
2 similem illum fecit in gloria sanctorum,  
3 et in verbis suis monstra placavit.  
3<sup>c</sup> et iussit illi coram populo suo,  
4 in fide et lenitate ipsius sanctum fecit  
illum,  
5 audivit enim eum et vocem ipsius,  
(6) 5<sup>c</sup> et dedit illi coram praecepta,  
5<sup>e</sup> docere Iacob testamentum,  
(7) 6 excelsum fecit Aaron fratrem eius, et  
similem sibi de tribu Levi.  
7<sup>b</sup> et dedit illi sacerdotium gentis,  
(9) 7<sup>d</sup> et circumcinxit illum zona gloriae :  
8 induit illum stolam gloriae,  
(10) 8<sup>c</sup> circumpediles et femoralia et humeralem  
posuit ei,  
9<sup>b</sup> aureis plurimis in gyro,  
et in diebus suis habentur in laudibus.  
narrandi laudes eorum.  
perierunt quasi qui non fuerunt,  
filii ipsorum cum illis.  
quorum pietates non defuerunt,  
bona hereditas. (12) nepotum illorum  
(13) et filiorum ipsorum propter illos  
et gloria eorum non derelinquetur.  
et nomen eorum vivet in generationes et  
generationes.  
et laudem eorum nuntiet ecclesia.  
ut det gentibus paenitentiam.  
et in tempore iracundiae factus est recon-  
ciliatio,  
cum factum est diluvium.  
ne deleri possit diluvio omnis caro.  
et non est inventus similis illi in gloria,  
et fuit in testamento cum illo.  
et in temptatione inventus est fidelis.  
gloriam in gente sua,  
(23) et ut stellas exaltare semen eius,  
et a flumine usque ad terminos terrae.  
propter Abraham patrem ipsius.  
23 et testamentum confirmavit super caput Iacob.  
et dedit illi hereditatem,  
in tribus duodecim,  
invenientes gratiam in oculis omnis carnis.  
Moses, cuius memoria in benedictione est.  
et magnificavit eum in timore inimicorum,  
(3) glorificavit illum in conspectu regum,  
et ostendit illi gloriam suam.  
et elegit illum de omni carne.  
induxit illum in nubem.  
legem vitae et disciplinae,  
et iudicia sua Israhel.  
(8) 7 statuit ei testamentum aeternum,  
et beabit illum in gloria,  
et coronavit illum in vasis virtutis.  
9 et cinxit illum tintinnabulis  
(11) dare sonitum in incessu suo,

- 9<sup>d</sup> auditum facere sonitum in templo  
 (12) 10 stola sancta auro et hyacintho  
 10<sup>c</sup> iudicio et veritate praediti.  
 11<sup>b</sup> figuratis  
 11<sup>d</sup> insculptilis in memoriam  
 (14) 12 coronam auream supra mitram eius  
 12<sup>c</sup> gloriam honoris et opus virtutis,  
 (15) 13 sic pulchra ante ipsum non fuerunt alia .  
 13<sup>c</sup> sed tantum filii ipsius soli  
 (17) 14 sacrificia ipsius consummata sunt igni  
 (18) 15 complevit Moses manum eius,  
 (19) 15<sup>c</sup> factus est illi in testamentum aeternum  
 15<sup>e</sup> fungi sacerdotio et habere laudem  
 (20) 16 ipsum elegit ab omni viventem  
 16<sup>c</sup> incensum et bonum odorem in memoriam  
 (21) 17 dedit illi in praeceptis suis  
 17<sup>c</sup> docere Iacob testimonia  
 (22) 18 quia contra illum steterunt alieni,  
 18<sup>c</sup> homines qui erant cum Dathan et Abiron  
 (23) 19 vidit dominus deus et non placuit illi,  
 (24) 19<sup>c</sup> fecit illis monstra,  
 (25) 20 et addidit Aaron gloriam  
 20<sup>c</sup> et primitias fructuum terrae divisit illi.  
 21 nam sacrificia domini edent  
 (27) 22 ceterum in terra gentes non hereditabit,  
 (28) 23 Finees filius Eleazari  
 23<sup>c</sup> in imitando ipsum in timore domini  
 23<sup>e</sup> in bonitate et alacritate animae suae  
 (30) 24 ideo statuit ad illum testamentum pacis,  
 24<sup>c</sup> ut sit illi et semini eius  
 (31) 25 et testamentum David regis

## XLVI.

- 26 ut daret sapientiam in cor nostrum,  
 26<sup>c</sup> ne abolerentur bona ipsorum,  
 1 fortis in bello Iesu Nave  
 1<sup>c</sup> qui fuit magnus secundum nomen suum,  
 1<sup>e</sup> expugnare insurgentes hostes,  
 (3) 2 quam gloriam adeptus est in tollendo  
 manus suas  
 (4) 3 quis ante illum sic restitit?  
 (5) 4 aut non iracundia eius impetus est sol,  
 (6) 5 invocabit altissimum potentem  
 5<sup>c</sup> et audivit illum magnus et sanctus deus

- in memoria filii gentis suae.  
 et purpura opus textile viri sapientes  
 (13) 11 torto cocco opus artificis  
 in ligatura auri et opere lapidarii  
 secundum numerum tribum Isrl.  
 expraessam signo sanctitatis,  
 desideria oculorum ornata.  
 usque ad originem. (16) non indutus est illa  
 alienigena aliquis,  
 et nepotes eius per omne tempus.  
 cotidie.  
 et unxit illum oleo sancto,  
 et semini eius sicut dies caeli,  
 et glorificare populum suum in nomine  
 suo.  
 afferre sacrificium deo,  
 placare pro populo suo.  
 potestatem in testamentis iudiciorum  
 et in legem suam lucem dare Israhel.  
 et propter invidiam circumdederunt illum in  
 deserto  
 et congregatio Core in iracundiam.  
 et consumti sunt in inpetu iracundiae.  
 et consumsit eos in flamma ignis.  
 et dedit illi hereditatem,  
 (26) panem ipsis in primis parabit in satietate :  
 quae dedit ipsi et semini eius.  
 et pars non est illi in gente :  
 22<sup>c</sup> ipse enim pars eius est et hereditas.  
 terti . . in gloria  
 (29) et stare in reverentia gentis,  
 placuit deo Israhel.  
 principem sanctorum et gentis suae,  
 sacerdotii dignitas in aeternum.  
 filio Iesse de tribu Iuda,  
 25<sup>d</sup> hereditas ipsi et semini eius,

- iudicare gentem suam in iustitia,  
 et gloriam in gentem eorum aeternam fecit.  
 successor Mosi in prophetis,  
 (2) maximus in salutem electorum dei,  
 ut consequeretur hereditatem Israhel.  
 et iactando contra civitates romfeas?  
 nam hostes ipse dominus perduxit.  
 et una dies facta est quasi duo?  
 in oppugnando inimicos undique,  
 in saxis grandinis virtutis valde fortis.

- (7) 6 impetum fecit contra gentem hostilem,  
 (8) 6<sup>e</sup> ut cognoscant gentes potentiam eius,  
     6<sup>e</sup> et secutus est a tergo potentes.  
     7<sup>b</sup> ipse et Caleb filius Ieffonne,  
     7<sup>d</sup> et prohibere gentem a peccatis  
 (10) 8 et ipsi duo constituti a periculo liberati  
     sunt,  
     8<sup>e</sup> inducere illos in hereditatem,  
 (11) 9 et dedit dominus ipsi Caleb fortitudinem,  
     9<sup>e</sup> ut ascenderet in excelsum terrae locum,  
 (12) 10 ut viderent omnes filii Isrl  
 (13) 11 et iudices singuli suo nomine  
     11<sup>e</sup> qui non aversi sunt a domino nostro,  
     12 et ossa eorum pullulent de loco suo.  
 (16) 13 dilectus a deo suo Samuhel  
     13<sup>e</sup> propheta domini, renovabit imperium  
 (17) 14 et lege domini iudicavit congregationem,  
     15 et fide sua probatus est propheta.  
 (19) 16 et invocavit deum potentem  
     16<sup>e</sup> in oblatione viri immaculati.  
     17<sup>b</sup> et in sonitu magno auditam fecit vocem  
     suam.  
 (22) 19 et ante tempus vitae suae et saeculi  
     19<sup>e</sup> pecunias et usque ad calciamenta ab  
     omni carne non accepit,  
 (23) 20 et post hoc dormivit et notum fecit regi,  
     20<sup>e</sup> et exaltavit vocem suam de terra  
 XLVII. 1 post hoc surrexit Natham  
     2 et quasi adeps separatus est a carne,  
     3 cum leonibus lusit quasi cum agnis,  
     4 in iuventute sua. (4) numquid non occidit  
     gigantem,  
 (5) 4<sup>e</sup> in tollendo manum in saxo fundae  
 (6) 5 nam invocavit deum potentem  
     5<sup>e</sup> tollere hominem fortem in bello  
 (7) 6 sic in decem milibus glorificavit eum,  
     6<sup>e</sup> in offerendo illi coronam gloriae.  
     7<sup>b</sup> et extirpavit Filistim contrarios  
 (9) 8 in omni opere. dedit confessionem  
     et in descensum perdidit contrarios,  
     quia contra dominum pugnare non est  
     facile.  
 (9) 7 et in diebus Mosi misericordiam fecit,  
     stare contra hostem  
     et perfringere murmur malitiae.  
     a numero sescentorum milium peditum  
     in terram quae manat lac et mel.  
     et usque ad senectutem permanet illi virtus,  
     et semen ipsius obtinuit hereditatem,  
     quia bonum est obsequi sancto deo.  
     quorum non est corruptum cor,  
 (14) ut sit memoria illorum in benedictionem,  
 (15) et nomen eorum permanet in aeternum :  
     permanens ad filios illorum sanctorum  
     virorum gloria.  
     et unxit principes in gente sua.  
     et vidit dominus Iacob,  
 (18) et cognitus est in verbis suis fidelis, quia  
     vidit deum lucis.  
     in oppugnando hostes circumstantes un-  
     dique  
 (20) 17 et intonuit e caelo dominus,  
 (21) 18 et contrivit principes Tyriorum, et omnes  
     duces Filisthim.  
     testimonium prae-buit et in conspectu  
     domini et Christi :  
     et non accusabit illum homo.  
     et ostendit illi finem vitae suae,  
     in prophetiam delere impietatem gentis.  
     prophetam in diebus David,  
     sic David a filiis Israhel.  
     et in ursis similiter fecit sicut cum agnis  
     ovium  
     et abstulit obprobrium de gente?  
     et deiecit exultationem Goliae.  
     et dedit in dexteram eius  
     et exaltare cornum gentis suae.  
     et laudavit eum in benedictionibus domini  
 (8) 7 contrivit enim inimicos undique,  
     usque in in hodiernum diem : contrivit  
     cornum ipsorum usque in aeternum  
     sancto et excelso in verbo gloriae.

- (10) 8<sup>c</sup> de omni corde suo laudavit dominum,  
 (11) 9 stare fecit cantores contra altare,  
 (12) 10 et dedit in celebrationibus decus,  
     10<sup>c</sup> ut laudarent nomen sanctum domini  
 (13) 11  $\overline{xps}$  purgavit peccata ipsius  
     11<sup>c</sup> et dedit illi testamentum regum  
 (14) 12 post ipsum surrexit  
 (15) 13 Salomon imperavit in diebus pacis,  
     13<sup>c</sup> ut conderet domum in nomine suo  
     14 quem ad modum eruditus est in iuventute  
     sua  
     15 et terram retexit anima tua.  
     16 ad insulas longe divulgatum est nomen  
     tuum,  
 (18) 17 in cantilenis et proverbiis et compara-  
     tionibus  
 (19) 18 et in nomine domini  
 (20) 18<sup>c</sup> collegisti quasi o . . . . um aurum,  
 (21) 19 et inclinasti femora tua mulieribus:  
 (22) 20 dedisti maculam in gloria tua,  
     20<sup>c</sup> inducere iracundiam ad liberos tuos,  
 (23) 21 ut faceres imperium bipertitum,  
 (24) 22 deus autem non relinquit misericordiam  
     suam,  
     22<sup>c</sup> neque perdet ab stirpe nepotes electi sui,  
 (25) 22<sup>c</sup> dedit autem reliquum Iacob  
 (26) 23 et finem habuit Salomon cum patribus suis.  
     23<sup>c</sup> gentis stultitiam (28) et minutum pruden-  
     tiam

23<sup>g</sup> et dedit Efraim viam peccandi,

24<sup>b</sup> averterunt illos de terra sua.

## XLVIII.

- 1 et surrexit Helias propheta quasi ignis,  
 2 qui induxit in illos famem,  
     non poterant enim sustinere praecepta  
     domini.  
 3 verbo domini continuit caelum,  
 4 sic amplificatus est Helias in mirabilibus  
     suis.

et dilexit deum qui fecit illum,  
 et dedit illi contra inimicos potentiam.  
 et in sono eorum dulces fecit modos.  
 et ornavit tempora usque ad consumma-  
     tionem vitae,  
 et amplificarent mane dei sanctitatem.  
 et exaltavit in aeternum cornum eius,  
 et sedem gloriae in Isrl.  
 filius sensatus, et propter illum deiecit  
     omnem potentiam inimicorum.  
 cui subiecit deus omnes hostes,  
 et pararet sanctitatem in sempiternum.

(16) et inpletus est quasi flumen sapientia

(17) et replesti in comparationibus enigmata:  
 et dilectus in pace tua.

et interpretationibus miratae sunt terrae.

cui est cognomen deus Israhel  
 et ut plumbum complesti argentum.  
 potestatem habuisti in tuo corpore.  
 et profanasti semen tuum  
 et incitaris stultitiam tuam,  
 et ex Efraim imperare imperium durum.

et non corrumpit neque delebit opera sua,  
 et semen eius qui diligit dominum, non  
     corrumpit.

et David de ipsa stirpe.

(27) et relinquit post se de semine suo

Roboam, qui avertit gentem consilio suo.

(29) 23<sup>f</sup> et Hieroboam filium Nabath qui peccare  
     fecit Isrl.

24 et plurima redundaverunt peccata ipsorum  
     (30) valde,

(31) 25 et quaesivit omnem nequitiam usque dum  
     perveniret ad illos defensio,  
     et ab omnibus peccatis liberavit eos.  
     et verbum ipsius quasi fax ardebat.  
     et iritantes illum invidia sua pauci facti  
     sunt:

et deiecit a se ignem terrae.

et quis potest similiter gloriari tibi?



5 qui sustulisti mortuum ab inferis  
 6 qui deiecisti reges ad perniciem et con-  
 fregisti facile potentiam ipsorum,  
 7 qui audis in Sion iudicium  
 8 qui ungis reges ad paenitentiam  
 9 qui receptus es in turbidine ignis,  
 10 qui inscriptus es in iudiciis temporum  
 10<sup>c</sup> conciliare cor patris ad filium  
 11 beati sunt qui te viderunt et in amicitia  
 tua decorati sunt.  
 post mortem autem non erit tale nomen  
 nostrum.

(13) 12 Helias quidem in turbidine tectus est,

12<sup>e</sup> in diebus suis non pertimuit principem,  
 (14) 13 nec superavit illum verbum aliquod,  
 (15) 14 in vita sua fecit monstra,  
 (16) 15 in omnibus istis non penituit populus,  
 15<sup>e</sup> usque dum eiecti sunt de terra sua,  
 (17) 15<sup>e</sup> et relicta est gens perpauca,  
 (18) 16 quidam ipsorum fecerunt quod placeret  
 deo,  
 (19) 17 Ezechias munivit civitatem suam,  
 17<sup>c</sup> et fodiit ferro rupem,  
 (20) 18 in diebus ipsius ascendit Sinnacerim,  
 18<sup>c</sup> et extulit manum suam in Sion,  
 (21) 19 tunc mota sunt corda et manus ipsorum,  
 (22) 20 et invocaverunt dominum misericordem:  
 20<sup>c</sup> et sanctus dominus deus audivit cito  
 vocem ipsorum.

neque dedit illos inimicis suis,

(24) 21 subiecit castra Assyriorum,  
 (25) 22 nam fecit Ezechias quod placuit deo,  
 22<sup>c</sup> quam mandavit illi Esaias propheta,  
 (26) 23 in diebus ipsius retro redit sol  
 (27) 24 spiritu magno vidit ultima,  
 25 usque in sempiternum. (28) ostendit futura  
 XLIX. 1 memoriam Iosiae in compositionem odoris  
 (2) 1<sup>c</sup> in omni ore quasi mel indulcabitur eius  
 memoria,  
 (3) 2 ipse est directus divinitus in paenitentia  
 gentis,  
 (4) 3 et gubernavit ad dominum cor ipsius,  
 (5) 4 praeter David et Ezechiam et Iosiam  
 (6) 4<sup>c</sup> nam reliquerunt legem potentem

de sorte mortis in verbo domini dei.

6<sup>b</sup> et gloriosos de lecto suo.

et in Coreb iudicia defensionis  
 et prophetas facis successores post te.  
 in curru equorum igneorum.  
 lenire iracundiam domini,  
 et restituere tribus Iacob.

(12) nam nos vita vivimus tantum,

et in Helisaco completus est spiritus eius:

et potentiam nemo vincit illum.  
 et mortuum prophetavit corpus eius.  
 et in morte mirabilia opera eius.  
 et non recesserunt a peccatis suis,  
 et dispersi sunt in omnem terram.  
 et princeps in domo David.

alii autem multa commiserunt peccata.

et induxit in medium ipsius aquam,  
 et aedificavit ad aquam puteum.  
 et misit Rapsacen, et sustulit manum suam  
 contra illos,  
 et superbus factus est potentia sua.  
 et doluerunt quasi parturientes mulieres.  
 expandentes manus, extulerunt ad caelum,

(23) non est commemoratus peccatorum illorum,

20<sup>d</sup> sed purgabit illos in manu Esaie sancti  
 prophetae.

et contrivit illos angelus dei.  
 et fortiter ibit in via David patris sui,  
 magnus et fidelis in conspectu dei.  
 et addidit regi vitam.  
 et consolatus est lugentes in Sion  
 et abscondita ante quam evenirent.  
 factam, opus pigmentarii.

et ut musica in convivio vini.

et tulit abominationes impietatis.

et in diebus peccatorum corroboravit pie-  
 tatem.

omnes peccatum commiserunt:  
 reges Iuda, et contemserunt timorem dei.

- |         |  |  |
|---------|--|--|
| (7) 5   | dederunt enim regnum suum aliis,                 | et gloriam suam alienae genti.                       |
| (8) 6   | incenderunt electam sanctitatis civitatem,       | et desertas fecerunt vias ipsius                     |
|         | 6 <sup>c</sup> in manu Hieremiae. (9) 7 nam male | qui a ventre matris consecratus est propheta         |
|         | tractaverunt illum                               |  |
|         | 7 <sup>c</sup> evertere et eruere et perdere     | et iterum aedificare et renobare.                    |
| (10) 8  | Ezechiel qui vidit conspectum gloriae            | quam ostendit illi in curru Cerubin.                 |
| (11) 9  | nam commemoratus est inimicorum in               | bene facere illis qui ostenderunt rectas vias.       |
|         | imbri  |  |
| (12) 10 | et duodecim prophetarum                          | ossa pullulent de loco suo :                         |
|         | 10 <sup>c</sup> nam conrobora-verunt Iacob       | et redimerunt se in fide virtutis.                   |
| (13) 11 | quo modo amplificemus Zorobabel?                 | nam et ipse quasi signum in dextera manu in Israhel. |
| (14) 12 | et Hiesum filius Iosedec                         | qui in diebus suis aedificaverunt domum.             |
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# ECCLESIASTICUS

XXXIX. 15 to XLIX. 11.



(Cambridge, recto.)

XXXIX. 15<sup>c</sup> [With s]ongs of the harp and of stringed instruments,

16 All [the works of] God are good,

17<sup>c</sup> . . . . . appraise<sup>2</sup> . . . . .

18 In [his] place<sup>3</sup> he maketh his pleasure to prosper,

19 The works of all flesh are before him,

20 He beholdeth from everlasting to everlasting :

20<sup>c</sup> There is nothing small or light with him,

21 None may say, Wherefore is this?

21<sup>c</sup> None may [say], This is worse than that,

22 He maketh his blessing<sup>4</sup> to overflow as the Nile,

23 For<sup>7</sup> his wrath dispossesseth nations,

24 [The path]s of the perfect man<sup>8</sup> are plain,

25 [Good things] he allotted to the [g]ood from the beginning,

26 [The chief things] for the life of man are water,

26<sup>c</sup> [Flour of wheat], milk, and honey,

27 All th[ese] bring good to the [g]ood,

28 There be w[inds] which are fo[r]med<sup>11</sup> [for vengeance],

28<sup>c</sup> . . . . .

<sup>1</sup> Marg. they supply. <sup>2</sup> So text, but the sense is obscure. <sup>3</sup> So the text appears to read, but ? <sup>4</sup> ? understanding (יִרְוִיחַ), as Schechter (Ps. 147, 5). <sup>5</sup> Marg. prevail in their season. <sup>6</sup> Reading גִּבְרָתוֹ for גִּבְרָתוֹ. <sup>7</sup> The margin is illegible: ? גִּבְרָתוֹ by his wrath he. <sup>8</sup> Marg. His paths to the straightforward (supposing a ה to have been lost before עֲשֵׂה), with a play on יֵשׁוּעַ (are straight); cf. ver. 27. <sup>9</sup> So marg. <sup>10</sup> Marg. to loathsomeness (Num. 11, 20). <sup>11</sup> Marg. are created.

and thus with a shout shalt thou say :

and he supplieth<sup>1</sup> every need in its season.

and the utterance of his mouth is his treasure.

and there is no restraint to his salvation.

and there is nothing hid from before his eyes.

[is there] limit to his salvation<sup>4</sup>?

and there is nothing too wonderful or hard for him.

for all things are chosen for their uses<sup>5</sup>.

for all things prevail in their season.

and it saturateth the land like a river.

and he turneth a watered land into salt.

so to strangers do they oppose themselves.

so to the evil good and evil<sup>9</sup>;

and fire, and iron, and salt,

the blood of the grape, fresh oil, and clothing.

so for the evil they are turned to evil<sup>10</sup>;

. . . [they] remove mountains.

. . . . .

XXXIX. 15<sup>c</sup> ἐν ψαλμοῖς χεϊλέων καὶ ἐν κινύραις

16 Τὰ ἔργα Κυρίου πάντα ὅτι καλὰ σφόδρα,

17 οὐκ ἔστιν εἰπεῖν τί τοῦτο; εἰς τί τοῦτο;

17<sup>c</sup> ἐν λόγῳ αὐτοῦ ἔστιν ὡς θιμωνιὰ ὕδωρ,

18 ἐν προστάγματι αὐτοῦ πάντα ἡ εὐδοκία,

19 ἔργα πάσης σαρκὸς ἐν ὧπιον αὐτοῦ,

20 ἀπὸ τοῦ αἰῶνος εἰς τὸν αἰῶνα ἐπέβλεψεν,

21 οὐκ ἔστιν εἰπεῖν τί τοῦτο; εἰς τί τοῦτο;

22 ἡ εὐλογία αὐτοῦ ὡς ποταμὸς ἐπεκάλυψεν,

23 οὕτως ὄργην αὐτοῦ ἔθνη κληρονομήσει,

24 αἱ ὁδοὶ αὐτοῦ τοῖς ὁσίοις εὐθείαι,

25 ἀγαθὰ τοῖς ἀγαθοῖς ἔκτισται ἀπ' ἀρχῆς,

26 ἀρχὴ πάσης χρείας εἰς ζωὴν ἀνθρώπου,

26<sup>c</sup> πυρὸς καὶ μέλι καὶ γάλα,

27 ταῦτα πάντα τοῖς εὐσεβέσιν εἰς ἀγαθά,

28 ἔστιν πνεύματα ἃ εἰς ἐκδίκησιν ἔκτισται,

28<sup>c</sup> καὶ ἐν καιρῷ συντελείας ἰσχὺν ἐκχεοῦσιν,

καὶ οὕτως ἐρεῖτε ἐν ἐξομολογήσει

καὶ πᾶν πρόσταγμα ἐν καιρῷ αὐτοῦ ἔσται

πάντα γὰρ ἐν καιρῷ αὐτοῦ ζητηθήσεται.

καὶ ἐν ῥήματι στόματος αὐτοῦ ἀποδοχέα ὕδατων.

καὶ οὐκ ἔστιν ὃς ἐλαττώσει τὸ σωτήριον αὐτοῦ.

καὶ οὐκ ἔστιν κρυβῆναι ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ

20<sup>d</sup> καὶ οὐθέν ἔστιν θαυμάσιον ἐναντίον αὐτοῦ.

πάντα γὰρ εἰς χρείας αὐτῶν ἔκτισται.

καὶ ὡς κατακλυσμὸς ξηρὰν ἐμέθυσεν

ὡς μετέστρεψεν ὕδατα εἰς ἄλμην.

οὕτως τοῖς ἀνόμοις προσκόμματα

οὕτως τοῖς ἁμαρτωλοῖς κακά.

ὕδωρ, πῦρ καὶ σίδηρος καὶ ἅλα καὶ σεμίδαλις,

αἷμα σταφυλῆς καὶ ἔλαιον καὶ ἱμάτιον

οὕτως τοῖς ἁμαρτωλοῖς τραπήσεται εἰς κακά.

καὶ ἐν θυμῷ αὐτῶν ἐστερέωσαν μαστίγας αὐτῶν

καὶ τὸν θυμὸν τοῦ ποιήσαντος αὐτοὺς κοπάσουσιν.

(Cambridge, verso.)

להרים הר[ב נ]קמת סָם	גם אלה למשפט נ[וצרו]; וחרב נְקֻמֹת לַהֲרִים . . .	29 אש וברד רע ודבר	
באֲדָרו לַעֲתָ	והמה באוצר ולעת יפקדו; ובחקם לא ימרו פִּי:	30 חית שן עקרב ופתן	
פיהו	והתכוננתי ובכתב הנחתי; לכל צֹרֵךְ בעתו יִסְפֹּק:	30 <sup>o</sup> כָּל אֵלֶּה לְצֹרְכֵם נִבְרָאוּ	גם נבחרו
צורך <sup>1</sup>	כי הכל בעתו יגביר;	31 בצותו אותם וישיו	
יגבר	וברכו את שם הק[דוש]: <sup>2</sup> ועול כבד על בני אדם:	32 על כן מראש התִּעַבְתִּי	הכל
קדשו	עד יום שובו אל אִם כל חי:	33 מעשה אל כָּלֵם טוֹבִים	אין מוה
ארץ כ ח	עד לְשׁוֹב עַפְר וּאֶפֶר:	34 אֵל לֵאמֹר זֶה רַע מִה זֶה	פה
לובש לבש	ועד עוטה שמלת . . .	35 עתה בכל לב הרנינו	עלין
עד עושה	אימת מוֹת תַּחְרָה דָּרָב:	XL. 1 עַסְק גְּדוֹל חֶלֶק אֵל	
מ חח וריב	שינת לילה [ת]שנָה . . .	1 <sup>o</sup> מִיּוֹם צֵאתו מִרְחֹם אִמּוֹ	
ה רעמו	ומבין בהל[ות] . . . ש:	3 מִיּוֹשֵׁב כֶּסֶף לְגִבָּה	...
פ ז	כשריד ד . . . . . רודף:	4 מעוטה צניף וציץ	
הו ז	ומרא <sup>5</sup> . . . מנח:	5 אַךְ קִנְיָה דֹאגָה ופחד	
	.....	5 <sup>o</sup> ועת נוחו על משכבו	
		6 מעט להֹזֵק כְּרֹעַ יִשְׁקוּט	קָה
		6 <sup>o</sup> מעט טע מחזון <sup>4</sup> נפשו	
		7 . ד עורך מ . . . קָה <sup>5</sup>	
		..... 8	

<sup>1</sup> Perhaps צורך.  
written almost as one.

<sup>2</sup> Or [דק]ירש.

<sup>3</sup> Marginal note illegible.

<sup>4</sup> The first three words of this line are written almost as one. <sup>5</sup> Only the tops of the letters are visible. עורך seems to have been retouched. Perhaps 7<sup>a</sup> was until he is aroused from his sleep and awaketh.

פלוס וסלב חביל אלוס.	29 נול סכין סל קל וסל.
סל וסל חביל חסכס סל.	30 סל סל סל סל סל סל
סל סל סל סל סל סל סל	31 סכסל ופס סל סל סל
סל סל סל סל סל סל סל	32 סל סל סל סל סל סל
סל סל סל סל סל סל סל	33 סל סל סל סל סל סל
סל סל סל סל סל סל סל	34 סל סל סל סל סל סל
סל סל סל סל סל סל סל	35 סל סל סל סל סל סל
סל סל סל סל סל סל סל	XL. 1 סל סל סל סל סל סל
סל סל סל סל סל סל סל	1 <sup>o</sup> סל סל סל סל סל סל
סל סל סל סל סל סל סל	2 סל סל סל סל סל סל
סל סל סל סל סל סל סל	3 סל סל סל סל סל סל
סל סל סל סל סל סל סל	4 סל סל סל סל סל סל
סל סל סל סל סל סל סל	5 סל סל סל סל סל סל
סל סל סל סל סל סל סל	5 <sup>o</sup> סל סל סל סל סל סל
סל סל סל סל סל סל סל	6 <sup>o</sup> סל סל סל סל סל סל
סל סל סל סל סל סל סל	7 סל סל סל סל סל סל
סל סל סל סל סל סל סל	8 סל סל סל סל סל סל

(Cambridge, verso.)

- 29 Fire and hail, evil<sup>1</sup> and pestilence,  
 30 Beast of tooth, scorpion and cobra,  
 30<sup>c</sup> All these are created<sup>4</sup> for their uses,  
 31 When he commandeth them they rejoice,  
 32 Therefore from the beginning I took my stand,  
 33 All the works of God are good;  
 34 None<sup>5</sup> may say, This is evil, What is this<sup>8</sup>?  
 35 Now with all (your) heart<sup>10</sup> sing aloud,  
 XL. 1 Great occupation hath God<sup>12</sup> allotted,  
 1<sup>c</sup> From the day of his coming forth from his mother's  
 womb,  
 3 From him that sitteth loftily on a throne,  
 4 From him that weareth a diadem and (priestly)  
 plate<sup>14</sup>,  
 5 Anger<sup>16</sup>, jealousy, anxiety, and fear,  
 5<sup>c</sup> And in the time when he resteth upon his bed,  
 6 A little . . . . for a moment he is quiet,  
 6<sup>c</sup> . . . . . from the vision of his soul,  
 7 . . . . . [aw]aketh  
 8 . . . . .

these also are [formed] for judgement.  
 and a sword of vengeance<sup>2</sup> to ban<sup>3</sup> [the wicked].  
 and they are in his treasure-house<sup>5</sup>, against the time  
 when they are required. [word.  
 and in their prescribed tasks they rebel not against his  
 and I considered, and set it down in writing :  
 he sufficeth for<sup>6</sup> every need<sup>7</sup> in its season.  
 for he maketh all things to prevail<sup>9</sup> in their season.  
 and bless the name of the H[oly One<sup>11</sup>].  
 and a heavy yoke is upon the sons of men;  
 until the day of his returning to the mother<sup>13</sup> of all  
 living;  
 even unto him that is clothed<sup>5</sup> in dust and ashes.  
 even unto him that weareth<sup>15</sup> a mantle [of poverty]:  
 the terror of death, strife<sup>5</sup>, and contention<sup>5</sup>:  
 the sleep of night changeth [his thought<sup>5</sup>];  
 and from the midst of terror[s he is perturbed<sup>17</sup>?];  
 (he is) as a fugitive [hurrying on before] the pursuer.  
 . . . visions (?) . . . rest.  
 . . . . .<sup>18</sup>

<sup>1</sup> Read probably נַר famine, as ㊄ ㊄. <sup>2</sup> Marg. an avenging sword. <sup>3</sup> Marg. to lift up (?). <sup>4</sup> Marg. These also are chosen. <sup>5</sup> So marg. <sup>6</sup> Read probably נָסַח supplieth, as 39, 16. <sup>7</sup> Marg. perhaps, needy person. <sup>8</sup> Marg. This is worse than that. <sup>9</sup> Marg. all things prevail. <sup>10</sup> Marg. mouth. <sup>11</sup> Or the H[oly] name. Marg. His Holy name. <sup>12</sup> Marg. the Most High. <sup>13</sup> Marg. land, as ㊄. <sup>14</sup> Exod. 28, 36. <sup>15</sup> Marg. maketh. <sup>16</sup> ַחַס for ַחַס. <sup>17</sup> Reading נִשְׁכָּה; or ? נִשְׁכָּה is disquieted. <sup>18</sup> Marg. (probably referring to this line), even to (?) all . . . . . yea, and with . . .

- 29 πῦρ καὶ χάλαζα καὶ λιμὸς καὶ θάνατος,  
 30 θηρίων ὀδόντες καὶ σκορπίοι καὶ ἔχιδες  
 31 ἐν τῇ ἐντολῇ αὐτοῦ εὐφρανθήσονται,  
 32 διὰ τοῦτο ἐξ ἀρχῆς ἐστηρίχθην  
 33 τὰ ἔργα Κυρίου πάντα ἀγαθὰ,  
 34 καὶ οὐκ ἔστιν εἰπεῖν τοῦτο τούτου πονηρότερον,  
 35 καὶ νῦν ἐν πάσῃ καρδίᾳ καὶ στόματι ὑμνήσαμεν,  
 XL. 1 Ἀσχολία μεγάλη ἔκτισται παντὶ ἀνθρώπῳ,  
 1<sup>c</sup> ἀπ' ἡμέρας ἐξόδου ἐκ γαστρὸς μητρὸς αὐτῶν  
 2 τοὺς διαλογισμοὺς αὐτῶν καὶ φόβον καρδίας,  
 3 ἀπὸ καθημένου ἐπὶ θρόνου ἐν δόξῃ  
 4 ἀπὸ φοροῦντος ὑάκινθον καὶ στέφανον  
 5 θυμὸς καὶ ζῆλος καὶ ταραχὴ καὶ σάλος  
 5<sup>c</sup> καὶ ἐν καιρῷ ἀναπαύσεως ἐπὶ κούφῃ  
 6 ὀλίγον ὥς οὐδὲν ἐν ἀναπαύσει,  
 6<sup>c</sup> τεθορυβημένος ἐν ὁράσει καρδίας αὐτοῦ,  
 7 ἐν καιρῷ σωτηρίας αὐτοῦ ἐξηγέρθη,  
 8 μετὰ πάσης σαρκὸς ἀπὸ ἀνθρώπου ἕως κτήνους,

πάντα ταῦτα εἰς ἐκδίκησιν ἔκτισται  
 καὶ ῥομφαία ἐκδικούσα εἰς ἄλεθρον ἀσεβεῖς,  
 30<sup>d</sup> καὶ ἐπὶ τῇ γῆς εἰς χρείας ἐτοιμασθήσονται,  
 καὶ ἐν τοῖς καιροῖς αὐτῶν οὐ παραβήσονται λόγον.  
 καὶ διενσήθην καὶ ἐν γραφῇ ἀφήκα.  
 καὶ πᾶσαν χρεῖαν ἐν ὥρᾳ αὐτῆς χορηγήσει  
 πάντα γὰρ ἐν καιρῷ εὐδοκιμηθήσεται.  
 καὶ εὐλογήσατε τὸ ὄνομα Κυρίου.  
 καὶ ζυγὸς βαρὺς ἐπὶ υἱοὺς Ἀδάμ,  
 ἕως ἡμέρας ἐπὶ ταφῇ εἰς μητέρα πάντων  
 ἐπίνοια προσδοκίας, ἡμέρα τελευτῆς.  
 καὶ ἕως τεταπεινωμένου ἐν γῇ καὶ σποδῷ,  
 καὶ ἕως περιβαλλομένου ὠμόλιον  
 καὶ φόβος θανάτου καὶ μηνίαμα καὶ ἔρις.  
 ὕπνος νυκτὸς ἀλλοιοῖ γνώσιν αὐτοῦ  
 καὶ ἀπ' ἐκείνου ἐν ὕπνοις ὥς ἐν ἡμέρᾳ σκοπιᾶς  
 ὥς ἐκπεφηνῶς ἀπὸ προσώπου πολέμου  
 καὶ ἀποθανυμένων εἰς οὐδένα φόβον.  
 καὶ ἐπὶ ἁμαρτωλῶν ἑπταπλάσια πρὸς ταῦτα

(Oxford, fol. 1 recto.)

שד ושבר רעה ומו[ת]:	9 [דב] ודם חרחר וחרב <sup>1</sup>	
ובעבור תמוש כלה:	10 על רשע נבראה רעה	
ואשר ממרום אל מרום:	11 כל מארץ אל ארץ ישוב	
ומאפיק אדיר בחוץ קולות <sup>2</sup> :	13 מחול אל חול כנחל איתן	חיל מחיל
כי פתאם לנצח יתם:	14 עם עם שאהו כפים יגילו	עם שאהו
כי שורש חנף על שן סלע <sup>3</sup> :	15 נוצר מחמס לא ינקה	
מפני כל מטר נדעכו <sup>4</sup> :	16 בקרדמות על גפת נחל	
וצדקה לעד תכון:	17 וחסד לעולם לא ימוט	
ומשניהם מוצא אוצר:	18 חיי יין ושכר ימתקו	יותר שכל
ומשניהם מוצא חכמה:	19 ילד ועיר יעמידו שם	
ומשניהם אשה נחשקת:	19 <sup>5</sup> שגר <sup>5</sup> ונטע יפריחו שם	
ומשניהם אהבת דודים:	20 [י] וי[א] ושכר יעליצו לב	
ומשניהם לשון ברה:	21 [ח] ל[ו] ונבל יעריבו שיר	חליל
ומשניהם צמחי שדה:	22 . . . . . [יח] מידו עין	
ומשניהם אשה משכלת:	23 . . . . . [ע] ת ינהגו	
ומשניהם צדק מצלת:	24 אח . . . . . ת צרה	
ומש[ניהם] . . . . . [יחם] . . . . .	25 זהב וכס[ם] [ח] . . . . . [רג] ל	
ומשניהם [י] ראה אלהים:	26 חיל וכח יגב[ו] יחן לב	

<sup>1</sup> Deut. 28, 22 (חרב). <sup>2</sup> Job 38, 25. <sup>3</sup> Job 39, 28. <sup>4</sup> Job 6, 17. <sup>5</sup> Exod. 13, 12, &c.

סמך וסמך חסמך.	11 סמך וסמך וסמך וסמך.	
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סמך וסמך וסמך וסמך.	19 <sup>5</sup> סמך וסמך וסמך וסמך.	
סמך וסמך וסמך וסמך.	20 סמך וסמך וסמך וסמך.	
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סמך וסמך וסמך וסמך.	25 סמך וסמך וסמך וסמך.	
סמך וסמך וסמך וסמך.	26 סמך וסמך וסמך וסמך.	



(Oxford, fol. 1 recto.)

- 9 [Pestilence and bloodshed, fever and drought,  
 10 Against the wicked, evil is created,  
 11 All things that are from the earth return to the  
 earth, [stream,  
 13 Riches born of (?) riches<sup>1</sup> are like an ever-flowing  
 14 With his lifting up of (his) hands<sup>5</sup> men rejoice,  
 15 The branch of violence<sup>1</sup> shall not be unpunished,  
 16 Like axes<sup>6</sup> (?) upon the bank of a stream,  
 17 But kindness shall never be moved,  
 18 A life of wine<sup>8</sup> and strong drink is sweet,  
 19 A child and a city establish a name,  
 19<sup>c</sup> Offspring (of cattle) and planting make a name  
 to flourish,  
 20 Wine and strong drink cause the heart to exult,  
 21 Pipe and harp make sweet the song,  
 22 [Grace and beauty] delight the eye,  
 23 [A friend and a partner] behave [as occasion  
 requires],  
 24 A brother [and a helper are for a ti]me of adversity,  
 25 Gold and silver [make the foot stand sure]:  
 26 Riches and strength lift up the heart,

devastation and destruction, evil and death.  
 and because of him<sup>1</sup> ruin<sup>2</sup> departeth [not?<sup>3</sup>].  
 and that which is<sup>4</sup> from the height (returneth) to the  
 height. [thunder:  
 and as<sup>1</sup> a mighty water-course in the flashing of  
 for suddenly he perisheth for ever.  
 for the root of the godless is on the point of a crag.  
 before<sup>1</sup> all rain<sup>7</sup> they are extinguished. [for ever.  
 and righteousness (or almsgiving) shall be established  
 but he that findeth a treasure is above them both.  
 but he that findeth wisdom is above them both.

but a woman beloved is above them both.  
 but the love of lovers is above them both.  
 but a sincere tongue is above them both.  
 but the growing things of the field are above them both.  
 but a prudent wife is above them both. [them both.  
 but righteousness (or almsgiving) delivereth above  
 but [good counsel<sup>9</sup>] is above them both.  
 but the fear of God is above them both.

<sup>1</sup> So marg. <sup>2</sup> Marg. evil. <sup>3</sup> Cf. Prov. 17, 13. <sup>4</sup> Marg. and there is that (?). <sup>5</sup> So marg.; but the sense is obscure, and the text doubtless corrupt. <sup>6</sup> ? (reed-)stalks (רִיכִיכִי?). <sup>7</sup> ? all grass (G S); cf. Job 8, 12. <sup>8</sup> Marg. the life of him that excels in prudence. At 40, 22 the margin has: 'All the days of the poor are evil. Ben Sira says, At night also. His roof is the lowest of roofs, and his vineyard is in the height of the mountains: the rain of other roofs falls on his roof, and the earth of his vineyard falls on other vineyards.' (Then in Persian:) می مانید کو این نا گفت. 'It is probable that this was not in the original copy, but it is used as a proverb.' (See the list of proverbs, p. xxviii). <sup>9</sup> So G (B<sup>ab</sup> NAC) S.

- 9 θάνατος καὶ αἷμα καὶ ἔρις καὶ ῥομφαία,  
 10 ἐπὶ τοὺς ἀνόμους ἐκτίσθη ταῦτα πάντα,  
 11 πάντα ὅσα ἀπὸ γῆς εἰς γῆν ἀναστρέφει,  
 12 πᾶν δῶρον καὶ ἀδικία ἐξαλειφθήσεται,  
 13 χρήματα ἀδίκων ὡς ποταμὸς ξηρανθήσεται,  
 14 ἐν τῷ ἀνοίξει αὐτὸν χεῖρας εὐφρανθήσεται,  
 15 ἔκγονα ἀσεβῶν οὐ πληθυνεῖ κλάδους,  
 16 ἄχει ἐπὶ παντὸς ὕδατος καὶ χεῖλους ποταμοῦ  
 17 χάρις ὡς παράδεισος ἐν εὐλογίαις,  
 18 ζωὴ αὐτάρκους ἐργάτου γλυκανθήσεται,  
 19 τέκνα καὶ οἰκοδομὴ πόλεως στηρίζουσιν ὄνομα,  
 20 οἶνος καὶ μουσικὰ εὐφραίνουσιν καρδίαν,  
 21 αὐλὸς καὶ ψαλτήριον ἡδύνουσιν μέλη,  
 22 χάριν καὶ κάλλος ἐπιθυμήσει ὁ ὀφθαλμὸς σου,  
 23 φίλος καὶ ἐταῖρος εἰς καιρὸν ἀπαντῶντες,  
 24 ἀδελφοὶ καὶ βοήθεια εἰς καιρὸν θλίψεως,  
 25 χρυσίον καὶ ἀργύριον ἐπιστήσουσιν πόδα,  
 26 χρήματα καὶ ἰσχύς ἀνυψώσουσιν καρδίαν,

καὶ δι' αὐτοὺς ἐγένετο ὁ κατακλυσμὸς.  
 καὶ ἀπὸ ὑδάτων εἰς θάλασσαν ἀνακάμπτει.  
 καὶ πίστις εἰς τὸν αἰῶνα στήσεται.  
 καὶ ὡς βροντὴ μεγάλη ἐν ὑετῷ ἐξηχῆσει·  
 οὕτως οἱ παραβαίνοντες εἰς συντέλειαν ἐκλείψουσιν.  
 καὶ ῥίζαι ἀκάθαρτοι ἐπ' ἀκροτόμου πέτρας·  
 πρὸ παντὸς χόρτου ἐκτιλήσεται.  
 καὶ ἐλεημοσύνη εἰς τὸν αἰῶνα διαμενεῖ.  
 καὶ ὑπὲρ ἀμφοτέρα ὁ εὐρίσκων θησαυρόν.

19<sup>d</sup> καὶ ὑπὲρ ἀμφοτέρα γυνὴ ἁμωμος λογίζεται.  
 καὶ ὑπὲρ ἀμφοτέρα ἀγάπησις σοφίας.  
 καὶ ὑπὲρ ἀμφοτέρα γλῶσσα ἡδέια.  
 καὶ ὑπὲρ ἀμφοτέρα χλόη σπόρου.  
 καὶ ὑπὲρ ἀμφοτέρα γυνὴ μετὰ ἀνδρός.  
 καὶ ὑπὲρ ἀμφοτέρα ἐλεημοσύνη ῥύσεται.  
 καὶ ὑπὲρ ἀμφοτέρα γυνὴ εὐδοκιμεῖται.  
 καὶ ὑπὲρ ἀμφοτέρα φόβος Κυρίου·



(fol. 1 verso.)

- 26<sup>c</sup> In the fear of the Lord there is no want,  
 27 The fear of God is as an Eden of blessing,  
 28 My son<sup>2</sup>, live not a life that subsists on giving:  
 29 A man that looketh at the table of a stranger,  
 29<sup>c</sup> His dainties<sup>3</sup> are a loathing<sup>4</sup> of the soul;  
 30 Begging is sweet to the greedy man,  
 XLI. 1 Ah<sup>2</sup> Death! how [bit]ter is the remembrance of thee  
 1<sup>c</sup> To a man that is at ease and prospereth in all things,  
 2 Aha Death! for acceptable (*lit. good*) is thy sentence  
 2<sup>c</sup> (To) the man that stumbleth and striketh against  
 all things,  
 3 Be not afraid of death, (which is) thy sentence,  
 4 This is the portion of all flesh from God,  
 4<sup>c</sup> Whether it be for a thousand years, or an hundred,  
 or ten,  
 5 A reprobate progeny is a byword<sup>2</sup> of the evil<sup>9</sup>,  
 6 From an unrighteous son<sup>10</sup> cometh a rule of evil,  
 7 An ungodly father a [chi]l[d] doth curse,  
 8 [Woe] to [you, ye wicked],  
 9 If [ye increase<sup>12</sup>, it shall be into] the hands of  
 bodily mishap;

<sup>1</sup> ? over (as 𐤔 𐤌 and Is. 4, 5). <sup>2</sup> So marg. <sup>3</sup> Marg. bestowed dainties. <sup>4</sup> Reading 𐤏𐤕𐤕 for 𐤏𐤕𐤕. <sup>5</sup> Marg. as burning fire. <sup>6</sup> 𐤏𐤕 for 𐤏𐤕 (Is. 40, 26). <sup>7</sup> Marg. (To) the man that stumbleth and striketh against all things; who hath no sight and hath lost hope. (To) the man that striketh and stumbleth (l. 𐤏𐤕 for 𐤏𐤕) against all things; who hath no sight and hath lost hope. <sup>8</sup> Marg. corrections for life. <sup>9</sup> Marg. of cities. <sup>10</sup> Marg. from among the uncircumcised (or from an uncircumcised son). <sup>11</sup> So 𐤔 (𐤕𐤏): 𐤔 reproach (𐤕𐤏). <sup>12</sup> Marg. are fruitful.

- 26<sup>c</sup> οὐκ ἔστιν φόβος Κυρίου ἐλάττωσις,  
 27 φόβος Κυρίου ὡς παράδεισος εὐλογίας,  
 28 τέκνον, ζῶν ἐπαιτήσεως μὴ βιώσης·  
 29 ἀνὴρ βλέπων εἰς τράπεζαν ἀλλοτρίαν, [τρίοις·  
 29<sup>c</sup> ἀλισγίσει τὴν ψυχὴν αὐτοῦ ἐν ἐδέσμασιν ἄλλο-  
 30 ἐν στόματι ἀναιδοῦς γλυκανθήσεται ἐπαίτησις,  
 XII. 1 ὦ θάνατε, ὡς πικρὸν σου τὸ μνημόσυνόν ἐστιν  
 1<sup>c</sup> ἀνδρὶ ἀπερισπάστῳ καὶ εὐδοκίμῳ ἐν πᾶσιν  
 2 ὦ θάνατε, καλὸν σου τὸ κρίμα ἐστὶν  
 2<sup>c</sup> ἐσχατογῆρῳ καὶ περισπωμένῳ περὶ πάντων,  
 3 μὴ εὐλαβοῦ κρίμα θανάτου,  
 4 τοῦτο τὸ κρίμα παρὰ Κυρίου πάση σαρκί,  
 4<sup>c</sup> εἴτε δέκα εἴτε ἑκατὸν εἴτε χίλια ἔτη,  
 5 τέκνα βδελυκτὰ γίνονται τέκνα ἁμαρτωλῶν,  
 6 τέκνων ἁμαρτωλῶν ἀπολείται κληρονομία,  
 7 πατρὶ ἀσεβεῖ μέμψεται τέκνα,  
 8 οὐαὶ ὑμῖν ἄνδρες ἀσεβεῖς,  
 9 καὶ ἐὰν γεννηθῆτε, εἰς κατάραν γεννηθήσεσθε,

and it needeth not to seek for [treasure] with it.  
 and so<sup>1</sup> all glory is its canopy.  
 better is he that is taken away (in death) than he  
 that is importunate.  
 his life is not to be numbered as a life:  
 to a man that hath understanding (they are as) pain<sup>2</sup>  
 of the bowels.  
 but in his inward parts it burneth as fire<sup>5</sup>.  
 to a man that liveth qui[etly] in his place;  
 and that hath yet strength to receive pleasure.  
 unto him that hath no<sup>6</sup> might, and lacketh strength;  
 who loveth contradiction and hath lost hope<sup>7</sup>.  
 remember that they which went before and they  
 which come after (will be) with thee.  
 and why dost thou refuse the law of the Most High?  
 there are no<sup>2</sup> corrections<sup>8</sup> in Sh[eo]l.  
 and the offspring of the foolish is [... of the wic]ked.  
 [and with his] seed [abideth want<sup>11</sup>].  
 because [on his] acc[ount he suffereth reproach].  
 because ye have forsaken the law of the Most High.  
 [and if ye] beget, it shall be for sighing.

καὶ οὐκ ἔστιν ἐπιζητῆσαι ἐν αὐτῷ βοήθειαν·  
 καὶ ὑπὲρ πᾶσαν δόξαν ἐκάλυσαν αὐτόν.  
 κρείσσον ἀποθανεῖν ἢ ἐπαιτεῖν.  
 οὐκ ἔστιν αὐτοῦ ὁ βίος ἐν λογισμῷ ζωῆς,  
 ἀνὴρ δὲ ἐπιστήμων καὶ πεπαιδευμένος φυλάσσεται.  
 καὶ ἐν κοιλίᾳ αὐτοῦ πῦρ καήσεται.  
 ἀνθρώπῳ εἰρηνεύοντι ἐν τοῖς ὑπάρχουσιν αὐτοῦ,  
 καὶ ἔτι ἰσχύοντι ἐπιδέξασθαι τροφήν.  
 ἀνθρώπῳ ἐπιδομένῳ καὶ ἐλασσουμένῳ ἰσχύι,  
 καὶ ἀπειθοῦντι καὶ ἀπολωλεκότῳ ὑπομονῇ.  
 μνήσθητι προτέρων σου καὶ ἐσχατῶν·  
 καὶ τί ἀπαναίνη ἐν εὐδοκίᾳ Ὑψίστου;  
 οὐκ ἔστιν ἐν ᾧδον ἐλεγμὸς ζωῆς.  
 καὶ συναναστρεφόμενα παροικίας ἀσεβῶν·  
 καὶ μετὰ τοῦ σπέρματος αὐτῶν ἐνδελεχεῖ ὄνειδος.  
 ὅτι δι' αὐτὸν ὀνειδισθήσονται.  
 οὔτινες ἐγκατελείπετε νόμον θεοῦ Ὑψίστου·

(fol. 2 recto.)

לְקַלְלָהּ	וְאִם תְּמוּתוֹ לְקַלְלָהּ: <sup>9b</sup>	[א] מְחַשְׁלוֹ לְשִׁמְחַת עוֹלָם	10 כל מֵאֶפֶס אֶל אֶפֶס יֵשׁוּב	כל מאונס א' אונם בני
בן	כֵּן חֲנָף מִתְּהוֹ אֶל תְּהוֹ:	11 הַבֶּלֶ אָדָם בְּגוּיָתוֹ	12 פָּחַד עַל שֵׁם כִּי הוּא יִלְוֶה <sup>1</sup>	מיוב דוי
מכונה	אֵךְ שֵׁם חֶסֶד לֹא יִכְרֹת:	13 טוֹבֵת חַי יָמֵי מִסְפָּר	14 <sup>b</sup> חֲכָמָה טְמוּנָה וְאוֹצֵר מוֹסֵתֶר	מספר ימים וסמיה מסותרת
חמדה	מֵאֲלָפִי אוֹצְרוֹת חֲכָמָה:	15 טוֹב אֶ[י]שׁ מִצִּפִּין אֵילָתוֹ		
וטוב	וְטוֹבֵת שֵׁם יָמֵי אֵין מִסְפָּר:			
תעלה	מִה תוֹעֵלָה בְּשִׁתְּהֶם:			
מאדון	מֵאִישׁ מִצִּפִּין חֲכָמָתוֹ:			
	מוֹסֵר בִּשְׁת שֵׁם:			
משפטו	16 וְהַכְלִמוּ עַל מִשְׁפָּטִי:	14 <sup>a</sup> מוֹסֵר בִּשְׁת שִׁמְעוּ בָנִים	16 <sup>b</sup> לֹא כָל בִּשְׁת נֹאֵה לְשִׁמְר	על פדו
ושקר על	וְלֹא כָל הַכֶּלֶם נִבְחָר:	17 בּוֹשׁ מֵאֵב וְאֵם אֶל זִנּוֹת	18 מֵאֲדוֹן וְגִבְרַת עַל שִׁקֵּר	משותף ממקום
ונגיד על זר:	מִנְשִׂיא יוֹשֵׁב־אֶל כַּחֵשׁ:	18 <sup>c</sup> . . . . אֶרֶע עַל מַעַל	19 <sup>b</sup> . . . . [א] לָהּ וּבְרִית	מחשע פי רעך:
מיהשע פי	מַעֲדָה וְעַם עַל פִּשְׁעֵי:	19 <sup>d</sup> . . . . מֵ [ש] אֵלָה	21 <sup>b</sup> מִחֵשׁ [בּוֹת מ] חֶלְקָהּ מִנָּה	מחשבות כולקות
משואל	19 וּמִמְקוֹם תְּנוּרָה עַל זֶר:	20 <sup>b</sup> מִחֵבִית . . . . .	22 <sup>c</sup> מֵאוֹהֵב עַל [דב] רֵי חֶרֶפָה	מנה משואל שלום אשה
מיהשע פי	מִמַּטָּה אֲצִיל אֶל לֶחֶם:			
משואל	21 מִחֵשֶׁב אֲפִי רַעַךְ:			
[נע]רה:	20 מִ[ש] אֵוֵל שְׁלוֹם מִחֲחֵרִישׁ:			
שאלה	21 <sup>c</sup> וּמֵהֵי . . . . . ל . . . . .			
	וּמֵאֲחֵרֵי מִתָּה אֵל תִּנְאֵץ:			

<sup>1</sup> Eccles. 8, 15.<sup>2</sup> Or ? 21<sup>c</sup>.<sup>3</sup> Or ? 22<sup>a</sup>.<sup>4</sup> Of the doubtful letters here the ה may be a ח, the י may be a י, and the פ any final letter.

וְאִם תְּמוּתוֹ לְקַלְלָהּ: <sup>9b</sup>  
 10<sup>b</sup> וְהַכְלִמוּ עַל מִשְׁפָּטִי:  
 11<sup>b</sup> מִנְשִׂיא יוֹשֵׁב־אֶל כַּחֵשׁ:  
 מֵאֲלָפִי אוֹצְרוֹת חֲכָמָה:

9 וְאִם תְּמוּתוֹ לְקַלְלָהּ: <sup>9b</sup>  
 10<sup>b</sup> וְהַכְלִמוּ עַל מִשְׁפָּטִי:  
 11<sup>b</sup> מִנְשִׂיא יוֹשֵׁב־אֶל כַּחֵשׁ:  
 מֵאֲלָפִי אוֹצְרוֹת חֲכָמָה:

20 וְהַכְלִמוּ עַל מִשְׁפָּטִי:  
 21<sup>c</sup> וּמֵהֵי . . . . . ל . . . . .

19<sup>b</sup> וְהַכְלִמוּ עַל מִשְׁפָּטִי:  
 20<sup>b</sup> מִחֵבִית . . . . .  
 22<sup>c</sup> מֵאוֹהֵב עַל [דב] רֵי חֶרֶפָה

(fol. 2 recto.)

If ye stumble, it shall be for perpetual joy;  
 10 All things<sup>1</sup> from nothing turn to nothing<sup>1</sup> again,  
 11 The vanity of man<sup>2</sup> is in his body,  
 12 Fear for (thy) name, for that will accompany thee,  
 13 The goodness of life<sup>3</sup> hath days that may be  
     numbered,  
 14<sup>b</sup> Buried wisdom and a hidden treasure,  
 15 Better is a man that hideth his foolishness,

9<sup>b</sup> and if ye die, it shall be for a curse.  
 so<sup>2</sup> the godless (go) from emptiness to emptiness.  
 but a godly name shall not be cut off.  
 more than thousands of precious<sup>4</sup> treasures.  
 but goodness of name hath days without number.  
 what profit is in them both?  
 than a man<sup>6</sup> that hideth his wisdom.

The discipline of shame.

14<sup>a</sup> Hearken, O children, to the discipline of shame,  
 15<sup>b</sup> Not every kind of shame is it fitting to retain,  
 17 Beashamed before father and mother, of whoredom<sup>8</sup>;  
 18 Before master and mistress, of deceit;  
 18<sup>c</sup> [Before a partner] and a friend, of trespass<sup>10</sup>;  
 19<sup>b</sup> [Of breaking an o]ath and a covenant,  
 19<sup>d</sup> Of refusing to grant a request<sup>4</sup>;  
 21<sup>b</sup> Of reckoning the dividing of a portion<sup>4</sup>;  
 20<sup>b</sup> Of gazing on a woman<sup>4</sup> [that is a harlot?];  
 22<sup>c</sup> Before a friend, of reproachful [word<sup>4</sup>]s;

16 and be abashed according to my<sup>7</sup> judgement.  
 nor is every kind of abashment approved.  
 before a prince sitting (in judgement)<sup>9</sup>, of a lie;  
 before the congregation and the people, of trans-  
     gression; [a stranger<sup>12</sup>];  
 19 and before the place where thou sojournest<sup>11</sup>, of  
 of stretching out the elbow at meat;  
 21 of reckoning the face<sup>13</sup> of thy friend;  
 20 before him that saluteth<sup>4</sup>, of silence<sup>14</sup>;  
 21<sup>c</sup> and of . . . .  
 and after giving<sup>15</sup>, spurn not.

<sup>1</sup> Marg. from their trouble turn to their trouble (?), or from trouble turn to trouble (?). <sup>2</sup> Marg. the son of the godless (or a godless son). <sup>3</sup> Marg. of the sons of men. <sup>4</sup> So marg. <sup>5</sup> Reading  $\square\pi$  for  $\pi\pi$ . <sup>6</sup> Marg. a lord. <sup>7</sup> Marg. its judgement. <sup>8</sup> Marg. of wantonness. <sup>9</sup> Marg. before a prince and a governor. <sup>10</sup> Lev. 5, 21. <sup>11</sup> Marg. the place and a prince. <sup>12</sup> Marg. of pride. <sup>13</sup> Perhaps  $\square\pi\pi$  of turning away the face ( $\text{⓪}$ ): marg. from closing up the mouth of. <sup>14</sup> Marg. will ye be silent? <sup>15</sup> Marg. a request.

10 πάντα ὅσα ἐκ γῆς εἰς γῆν ἀπελεύσεται,  
 11 πένθος ἀνθρώπων ἐν σώμασιν αὐτῶν,  
 12 φρόντισον περὶ ὀνόματος, αὐτὸ γάρ σοι διαμενεῖ  
 13 ἀγαθῆς ζωῆς ἀριθμὸς ἡμερῶν,  
 14 παιδεύων ἐν εἰρήνῃ συντηρήσατε, τέκνα·  
 14<sup>b</sup> σοφία δὲ κεκρυμμένη καὶ θησαυρὸς ἀφανής,  
 15 κρείσσων ἀνθρώπου ἀποκρύπτων τὴν μωρίαν αὐτοῦ

9<sup>b</sup> καὶ ἐὰν ἀποθάνητε, εἰς κατάραν μερισθήσεσθε.  
 οὕτως ἀσεβεῖς ἀπὸ κατάρας εἰς ἀπώλειαν.  
 ὄνομα δὲ ἁμαρτωλῶν οὐκ ἀγαθὸν ἐξαλειφθήσεται.  
 ἢ χίλιοι μεγάλοι θησαυροὶ χρυσίου·  
 καὶ ἀγαθὸν ὄνομα εἰς αἰῶνα διαμενεῖ.

16<sup>b</sup> οὐ γάρ ἐστιν πᾶσαν αἰσχύνην διαφυλάξαι καλόν,  
 17 αἰσχύνεσθε ἀπὸ πατρὸς καὶ μητρὸς περὶ πορνείας,  
 18 ἀπὸ κριτοῦ καὶ ἄρχοντος περὶ πλημμελίας,  
 18<sup>c</sup> ἀπὸ κοινωνοῦ καὶ φίλου περὶ ἀδικίας,  
 19<sup>b</sup> καὶ ἀπὸ ἀληθείας θεοῦ καὶ διαθήκης,  
 19<sup>d</sup> ἀπὸ σκορακισμοῦ λήμψεως καὶ δόσεως,  
 20<sup>b</sup> ἀπὸ ὀράσεως γυναικὸς ἑταίρας,  
 21<sup>b</sup> ἀπὸ ἀφαιρέσεως μερίδος καὶ δόσεως,  
 22 ἀπὸ περιεργείας παιδείκης αὐτοῦ,  
 22<sup>c</sup> ἀπὸ φίλων περὶ λόγων ὀνειδισμοῦ,

τίς ὠφελία ἐν ἀμφοτέροις;  
 ἢ ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ.  
 16 τοιγαροῦν ἐντράπητε ἐπὶ τῷ ῥήματί μου·  
 καὶ οὐ πάντα πᾶσιν ἐν πίστει εὐδοκμεῖται.  
 καὶ ἀπὸ ἡγουμένου καὶ δυνάστου περὶ ψεύδους,  
 ἀπὸ συναγωγῆς καὶ λαοῦ περὶ ἀνομίας,  
 19 καὶ ἀπὸ τόπου οὗ παροικεῖς περὶ κλοπῆς,  
 καὶ ἀπὸ πῆξεως ἀγκῶνος ἐπ' ἄρτους,  
 20 καὶ ἀπὸ ἀσπαζομένων περὶ σιωπῆς,  
 21 καὶ ἀπὸ ἀποστροφῆς προσώπου συγγενοῦς,  
 καὶ ἀπὸ κατανοήσεως γυναικὸς ὑπάνδρου,  
 καὶ μὴ ἐπιστῆς ἐπὶ τὴν κοίτην αὐτῆς·  
 καὶ μετὰ τὸ δοῦναι μὴ ὀνειδίξει·

על אור <sup>1</sup>	ומחסף כל סוד עצה	משנות דבר תשמע	XLII. I
	ומצא חן בעיני כל חי:	והיית בוש באמת	1 <sup>o</sup>
	ואל תשא פנים וחטא:	אל אך על אלה אל תבוש	1 <sup>o</sup>
משפט	ועל מצדיק להצדיק רשע:	על תורת עליון וחזק	2 <sup>o</sup>
ישר	ועל מחלקות נחלה ויש <sup>2</sup> :	על חשבון חובר וארון <sup>1</sup>	3 <sup>o</sup>
תמורת	ועל תמהות איפה ואבן:	ועל שחק מאזנים <sup>3</sup> ופלא	4 <sup>o</sup>
אפה ואשה	ועל ממהיו עבד בגד:	על מִקְנֵה בין רב למעט	4 <sup>b</sup>
מוכר	ומקום ידים רפות תפתח:	על אשה רעה חותם: חכם	6 <sup>o</sup>
ושואה ותתח	ומתת ולקח הכל בכתב:	על מקום תפקד יד <sup>4</sup> תספר	7 <sup>o</sup>
ושב כושל	ושב וישיש ונוטל <sup>5</sup> עצה בזנות:	על מוסר פותה וכסיל	8 <sup>o</sup>
ועונה בזנות	ואיש צנוע לפני כל חי:	והיית זהיר באמת	8 <sup>o</sup>
		על אשה ר דוחה וגו' ר תפתח	
וראגתה	ראגה תפ[ריד] . . . . :	בת לאב מטמנת שקר	9 <sup>o</sup>
	ובבתוליה פן . . . . :	בנעוריה פן תגור	9 <sup>o</sup>
סה <sup>6</sup> :	ובביה . . . ל . . . :	בבתוליה פן תפותה	10 <sup>o</sup>
	ובבית א[יש]ה . . . . נר <sup>7</sup> :	בבית אביה פן . . . . :	10 <sup>o</sup>
סרה:	והושבתך [בע]דת שער:	ל . . . . ל . . . . הקמת	11 <sup>o</sup>
והושישתך		דבת עיר וקללת עם	11 <sup>o</sup>

<sup>1</sup> וארון is written above ואור.  
<sup>2</sup> Prov. 8, 21.  
<sup>3</sup> Is. 40, 15.  
<sup>4</sup> Cf. Lev. 5, 21.  
<sup>5</sup> Between ver. 8<sup>b</sup> and 8<sup>d</sup> (under ונוטל) רשואל.  
<sup>6</sup> The ס is very doubtful, only the lower left-hand corner being left. The two letters may possibly belong to the text.  
<sup>7</sup> Of the נ, only the foot is left, which may be part of a ת, ז, ע, or possibly כ. כ. חצער ? lest she be vexed, or be unhappy.

בבית אביה פן  
 בבתוליה פן  
 דבת עיר וקללת עם  
 דבת עיר וקללת עם  
 דבת עיר וקללת עם  
 דבת עיר וקללת עם

סכפלא סכפלא סכפלא	9 חלא חלא חלא חלא חלא	XLII.
סכפלא סכפלא סכפלא	9 חלא חלא חלא חלא חלא	
סכפלא סכפלא סכפלא	10 חלא חלא חלא חלא חלא	
סכפלא סכפלא סכפלא	11 חלא חלא חלא חלא חלא	
סכפלא סכפלא סכפלא	11 חלא חלא חלא חלא חלא	

(fol. 2 verso.)

XLII. 1 Of repeating a word that thou hearest,

1<sup>c</sup> So shalt thou be truly shamefast,1<sup>e</sup> But of these things be not ashamed,

2 Of the law of the Most High and the statute,

3 Of reckoning with a partner and a master<sup>4</sup>,4<sup>a</sup> Of the small dust of the scales<sup>5</sup> and balance,4<sup>b</sup> Of buying<sup>6</sup> between much and little,6 Upon an evil<sup>8</sup> woman set<sup>9</sup> a seal, [count<sup>11</sup>,7 In the place where thou committest<sup>3</sup> a deposit,

8 (Be not ashamed) of the correction of the simple and the fool,

8<sup>c</sup> So shalt thou be well-advised in truth,

9 A daughter is to a father a deceptive treasure,

9<sup>c</sup> In her youth lest she commit adultery,

10 In her virginity lest she be seduced,

10<sup>c</sup> In the house of her father lest [she play the harlot?],

11 [My son, keep a strict watch over thy daughter,

11<sup>c</sup> A byword in the city and a cursing of the people,and of laying bare any secret counsel<sup>1</sup>:

and finding favour in the sight of all living.

and accept not persons unto sin<sup>2</sup>:and of judgement<sup>3</sup> to do justice to the wicked,

and of the division of an inheritance and a property,

5<sup>a</sup> and of exchange by ephah and stone (weight),5<sup>c</sup> and of smiting<sup>7</sup> a deceitful [servant].but a place of weak hands thou mayest open<sup>10</sup>.

and let giving and receiving all be in writing.

or of him that is grey-headed and very aged, and that (yet) taketh counsel for<sup>12</sup> whoredom.

and lowly before all living.

and the care of her<sup>3</sup> [putteth away his sleep]:

and in her virginity lest [she be defiled],

and in the house of [her lord lest she bear not?],

and in the house of her hu[sband lest] . . . .

lest she make thee<sup>3</sup> a name of evil odour<sup>3</sup>,and shame<sup>3</sup> thee [in the con]gregation of the gate.

<sup>1</sup> Marg. laying counsel bare to the light. <sup>2</sup> Reading  $\kappa\epsilon\lambda\epsilon\iota\sigma\tau\eta$  (for  $\kappa\epsilon\lambda\epsilon\iota\sigma\tau\eta$ ), as G. <sup>3</sup> So marg. <sup>4</sup> Marg. (fellow-) traveller. <sup>5</sup> Is. 40, 15. <sup>6</sup> Marg. reckoning. <sup>7</sup> Marg. the correction of. On vers. 9<sup>c</sup>-11<sup>c</sup>, the marg. has: In the house of her father lest she play the harlot, and in the house of her lord lest she be forgotten; in her virginity lest she be seduced, and in the house of her husband lest she go astray. My son, keep a strict watch over thy daughter, lest she make thee a derision (Exod. 32, 25:  $\Theta$   $\epsilon\pi\acute{\iota}\chi\alpha\rho\mu\alpha$ ) to thine enemies; a byword in the city and a cursing of the people, and thou be shamed in the congregation of the gate. <sup>8</sup> Marg. obdurate. <sup>9</sup> Reading  $\sigma\eta\tau\eta$  for  $\sigma\eta\tau\eta$ . <sup>10</sup> So text: *perhaps*, and where there are many ( $\sigma\eta\tau\eta$ ) hands, open [not]. Cf. G. <sup>11</sup> Marg. reckon. <sup>12</sup> Marg. and stumbleth, and is (yet) occupied in: *also between the lines*, asketh for taketh.

XLII. 1 ἀπὸ δευτερώσεως καὶ λόγου ἀκοῆς,

1<sup>c</sup> καὶ ἔσθι αἰσχυνητὸς ἀληθινῶς,1<sup>e</sup> μὴ περὶ τούτων αἰσχυνηθῆς,

2 περὶ νόμου Ὑψίστου καὶ διαθήκης,

3 περὶ λόγου κοινωνοῦ καὶ ὁδοιπόρων,

4 περὶ ἀκριβείας ζυγοῦ καὶ σταθμίων,

5 περὶ ἀδιαφόρου πράξεως καὶ ἐμπόρων,

5<sup>c</sup> καὶ οἰκέτῃ πονηρῷ πλευρὰν αἰμάξαι·

6 ἐπὶ γυναικὶ πονηρᾷ καλὸν σφραγίς,

7 ὃ ἐὰν παραδιδῶς, ἐν ἀριθμῷ καὶ σταθμῷ,

8 περὶ παιδείας ἀνοήτου καὶ μωροῦ

8<sup>c</sup> καὶ ἔσθι πεπαιδευμένος ἀληθινῶς

καὶ ἀπὸ ἀποκαλύψεων λόγων κρυφίων·

καὶ εὐρίσκων χάριν ἔναντι παντὸς ἀνθρώπου.

καὶ μὴ λάβῃς πρόσωπον τοῦ ἁμαρτάνειν·

καὶ περὶ κρίματος δικαιῶσαι τὸν ἀσεβῆ,

περὶ δόσεως κληρονομίας ἐταίρων,

περὶ κτήσεως πολλῶν καὶ ὀλίγων,

καὶ περὶ παιδείας τέκνων πολλῆς,

καὶ ὅπου χεῖρες πολλὰ κλείσιν·

καὶ δόσις καὶ λήμψις παντὶ ἐν γραφῇ·

καὶ ἐσχατογῆρος κρινομένου πρὸς νέους,

καὶ δεδοκιμασμένος ἔναντι παντὸς ζῶντος.

9 θυγάτηρ πατρὶ ἀπόκρυφος ἀγρυπνία,

9<sup>c</sup> ἐν νεότητι αὐτῆς μή ποτε παρακμάσῃ,

10 ἐν παρθενείᾳ μή ποτε βεβηλωθῇ

10<sup>c</sup> μετὰ ἀνδρὸς οὐσα μή ποτε παραβῇ,

11 ἐπὶ θυγατρὶ ἀδιατρέπτῃ στερέωσον φυλακὴν,

11<sup>c</sup> λαλιὰν ἐν πόλει καὶ ἐκκλητον λαοῦ,

καὶ ἡ μέριμνα αὐτῆς ἀφιστᾷ ὕπνου·

καὶ συνφεκηκῖα μή ποτε μισηθῇ·

καὶ ἐν τοῖς πατρικοῖς αὐτῆς ἐγκυος γένηται·

καὶ συνφεκηκῖα μή ποτε στειρώσῃ.

μή ποτε ποιήσῃ σε ἐπίχαρμα ἐχθροῖς,

καὶ καταισχυνέῃ σε ἐν πληθὲι πολλῶν.

(fol. 3 recto.)

ובית מביט מכווא סביב:	ובית מביט מכווא סביב:	11 <sup>c</sup> [מ]קדם תגור אל יהי אשנב	הֹזֵר
ובית נשים אל תסתוֹר:	ובית נשים אל תסתוֹר:	12 לכל זכר אל תתן תאר	
ומאשה רעת אשה:	ומאשה רעת אשה:	13 כי מבגד יצא עש	מבגד אשה
ובית מחרפת תביע אשה:	ובית מחרפת תביע אשה:	14 מטוב רוע איש מטיב אשה	מבגד אשה
		15 אובר נא מעשי אל	מבגד אשה
וזה חזיתי ואספרה: <sup>1</sup>	וזה חזיתי ואספרה: <sup>1</sup>	15 <sup>c</sup> באומר אלהים רצוֹנִי	מבגד אשה
ופועל רצונו לקחו:	ופועל רצונו לקחו:	16 שמש זון[רח]ת על כל נגלתה	מבגד אשה
וכבוד ייי על כל מעשיו:	וכבוד ייי על כל מעשיו:	17 לא הספיקו קדושי אל	מבגד אשה
לספר נפלאות ייי:	לספר נפלאות ייי:	17 <sup>c</sup> אימין אלהים צבאיו	מבגד אשה
להתחזק לפני כבודו:	להתחזק לפני כבודו:	18 תהום ולב חקר	מבגד אשה
ובכל מערומיהם יתבונן:	ובכל מערומיהם יתבונן:	19 מחוה חליפות נהיות	מבגד אשה
ומגלה חקר נסתרות:	ומגלה חקר נסתרות:	20 ל[א] נ[עדר] ממנו כל שכל	מבגד אשה
ולא חלפו כל דבר:	ולא חלפו כל דבר:	21 ג[בורת] חכמ[ת]ו חכנ	מבגד אשה
אחד הוא מעולם:	אחד הוא מעולם:	21 <sup>c</sup> ל[א] . . . . [י] לא נאצל	מבגד אשה
ולא צריך לכל מבין:	ולא צריך לכל מבין:	23 <sup>a</sup> הוא ה . . . . ל . .	מבגד אשה
25 <sup>a</sup> זה על [ז]ה חלף טובו:	25 <sup>a</sup> זה על [ז]ה חלף טובו:	23 <sup>b</sup> וימי ישב[ע] ל[הביט] תואר[	מבגד אשה
XLIII. 1 <sup>a</sup> . . . . . ל . . . . .	XLIII. 1 <sup>a</sup> . . . . . ל . . . . .	XLII. 1 <sup>b</sup> ועצם שמי[ם] מ[רביט] הדרו	מבגד אשה

<sup>1</sup> Job 15, 17.

<sup>2</sup> Only the tail of the ך remains: before it there is a blot.

<sup>2</sup> Exod. 24, 10.

סכחא לא לאסא סכחא.	סכחא לא לאסא סכחא.	11 <sup>c</sup> לא; וחסא לא לחסא נפא.	
סכחא נפא לא לחסא סכחא.	סכחא נפא לא לחסא סכחא.	12 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	13 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	15 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	15 <sup>c</sup> חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	16 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	17 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	17 <sup>c</sup> חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	18 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	18 <sup>c</sup> חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	19 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	20 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	21 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	22 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	23 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	24 חסא חסא לא לחסא חסא.	
סכחא חסא לא לחסא חסא.	סכחא חסא לא לחסא חסא.	25 חסא חסא לא לחסא חסא.	



(fol. 3 recto.)

11<sup>e</sup> In the place where she lodgeth let there be no lattice,  
 12 Let her not show her beauty to any male,  
 13 For from a garment cometh forth a moth,  
 14 <sup>2</sup>Better is the wickedness of a man than the goodness of a woman <sup>2</sup>;

15 I will remember now the works of God,  
 15<sup>c</sup> By the word of God is his pleasure <sup>3</sup>,  
 16 The rising sun is revealed over all things,  
 17 The saints of God do not suffice  
 17<sup>c</sup> God hath given strength unto <sup>5</sup> his hosts,  
 18 He searcheth out the deep and the heart,  
 19 Declaring things that are past and <sup>2</sup> that are to come,  
 20 No knowledge is lacking to him,  
 21 [The might <sup>7</sup> of his wisdom] he hath regulated,  
 21<sup>c</sup> Nothing [hath been added (unto him), or] diminished (from him),  
 23<sup>a</sup> He [establisheth <sup>2</sup> all things for ever],  
 25<sup>b</sup> <sup>2</sup>And who can [be filled with [beholding (his) beauty <sup>2</sup>?]

XLIII. 1<sup>b</sup> And the body of heaven beholding <sup>2</sup> his majesty <sup>9</sup>,

nor a chamber looking upon the entrance round about.  
 and <sup>1</sup> in the house of <sup>1</sup> women let her not converse.  
 and from a woman a woman's wickedness.  
 and the house of her that causeth shame <sup>2</sup> poureth forth reproach <sup>2</sup>.

and that which I have seen I will recount.  
 and him that doeth his pleasure he hath accepted.  
 so the glory of the Lord is over all his works.  
 to recount the wonders of the Lord <sup>4</sup>.  
 that they may endure firmly before his glory.  
 and understandeth all their nakednesses;  
 and revealing the remotest <sup>6</sup> of hidden things.  
 and no matter escapeth him.  
 he is one from everlasting.

and he hath no need <sup>2</sup> of any instructor <sup>8</sup>.

25<sup>a</sup> one thing upon another for the sake of its good.

XLIII. 1<sup>a</sup> . . . . .

XLII. 23<sup>b</sup> and all things are obedient to every use.

<sup>1</sup> Or perhaps, among.

<sup>2</sup> So marg.

<sup>3</sup> Marg. by the word of God are his works.

<sup>4</sup> Marg. of his mighty acts.

<sup>5</sup> Marg. the strength of God is.

<sup>6</sup> Lit. the search, Job 11, 7. 38, 16.

<sup>7</sup> Marg. mighty acts.

<sup>8</sup> Is. 40, 14.

<sup>9</sup> The marginal note at the top of the next page (referring to verse 25<sup>a</sup> seq.) is as follows: One thing upon another for the sake of good: and who can be filled with beholding beauty? The beauty of the height spread out (σπρ) upon (?) clearness (Exod. 24, 10), and the body of heaven (*ibid.*) beholding the light.

12 παντὶ ἀνθρώπῳ μὴ ἐμβλεπε ἐν κάλλει,  
 13 ἀπὸ γὰρ ἱματίων ἐκπορεύεται σῆς,  
 14 κρείσσων πονηρία ἀνδρὸς ἢ ἀγαθοποιὸς γυνή,

15 μνησθήσομαι δὲ τὰ ἔργα Κυρίου,  
 15<sup>c</sup> ἐν λόγοις Κυρίου τὰ ἔργα αὐτοῦ.  
 16 ἥλιος φωτίζων κατὰ πᾶν ἐπέβλεψεν,  
 17 οὐκ ἐνεποίησεν τοῖς ἁγίοις Κύριος  
 17<sup>c</sup> ἃ ἐστερέωσεν Κύριος ὁ παντοκράτωρ,  
 18 ἄβυσσον καὶ καρδίαν ἐξίχνευσεν,  
 18<sup>c</sup> ἔγνω γὰρ ὁ κύριος πᾶσαν εἴδησιν  
 19 ἀπαγγέλλων τὰ παρεληλυθότα καὶ ἐπεσόμενα,  
 20 οὐ παρήλθεν αὐτὸν πᾶν διανόημα,  
 21 τὰ μεγαλεῖα τῆς σοφίας αὐτοῦ ἐκόσμησεν  
 21<sup>c</sup> οὔτε προσετέθη οὔτε ἡλαττώθη,  
 22 ὥς πάντα τὰ ἔργα αὐτοῦ ἐπιθυμητά,  
 23 πάντα ταῦτα ζῇ καὶ μένει εἰς τὸν αἰῶνα  
 24 πάντα δις ἂν ἐν κατέναντι τοῦ ἐνός,  
 25 ἐν τοῦ ἐνὸς ἐστερέωσεν τὰ ἀγαθά,

XLIII. 1 γαυρίαμα ὕψους στερέωμα καθαριότητος,

καὶ ἐν μέσῳ γυναικῶν μὴ συνέδρευε  
 καὶ ἀπὸ γυναικὸς πονηρία γυναικός.  
 καὶ γυνὴ καταισχύνουσα εἰς ὀνειδισμόν.

καὶ ἃ ἐόρακα ἐκδιηγῆσομαι

καὶ τῆς δόξης αὐτοῦ πλήρες τὸ ἔργον αὐτοῦ.  
 ἐκδιηγῆσασθαι πάντα τὰ θαυμάσια αὐτοῦ,  
 στηριχθῆναι ἐν δόξῃ αὐτοῦ τὸ πᾶν.  
 καὶ ἐν πανουργέμασιν αὐτῶν διανοήθην  
 καὶ ἐνέβλεψεν εἰς σημεῖον αἰῶνος,  
 καὶ ἀποκαλύπτων ἔχνη ἀποκρύφων  
 οὐκ ἐκρύβη ἀπ' αὐτοῦ οὐδὲ εἰς λόγος.  
 καὶ ἕως ἔστιν πρὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα,  
 καὶ οὐ προσεδείθη οὐδενὸς συμβούλου.  
 καὶ ὥς σπινθήρὸς ἐστιν θεωρησάι.  
 ἐν πάσαις χρεαίαις, καὶ πάντα ὑπακούει  
 καὶ οὐκ ἐποίησεν οὐδὲν ἐκλιπόν  
 καὶ τίς πλησθήσεται ὁρῶν δόξαν αὐτοῦ;  
 εἶδος οὐρανοῦ ἐν δράματι δόξης.



(fol. 3 verso.)

- 24 All of them are different, one from another,  
 XLIII. 2 The sun, when he goeth forth<sup>1</sup>, poureth out warmth:  
 3 By his shining he heateth the world;  
 4 A fierce<sup>2</sup> furnace is established<sup>3</sup> by them (?),  
 4<sup>c</sup> A tongue<sup>1</sup> of light consumeth the inhabited  
 (country),  
 5 For great<sup>1</sup> is the Lord that made him<sup>4</sup>,  
 6 Moreover moon by moon the seasons<sup>5</sup> return,  
 7 By her<sup>1</sup> are the appointed feast and the prescribed  
 times<sup>6</sup>,  
 8 With every (new) month she is renewed<sup>7</sup>,  
 8<sup>c</sup> An instrument of the host of the (rain-)vessels<sup>9</sup> on high,  
 9 The beauty of heaven, and the glory of a star,  
 10 By the word of God a statute is established,  
 11 Behold the (rain)bow, and bless him that made it,  
 12 It compasseth with its glory the vault (of heaven)<sup>13</sup>,  
 13 His might marketh out the lightning,  
 14 On that account<sup>1</sup> he hath created a treasure-house,  
 . . . . .  
 17 The voice of his thunder maketh<sup>1</sup> his land to be  
 in anguish,

and he hath made none of them [in vain].  
 how terrible are the works of the Lord!  
 before his drought who can maintain himself?  
 the sun being sent<sup>1</sup> forth setteth the mountains in a blaze.  
 and with its fire the eye is scorched: [ones.  
 and (with) his words he maketh brilliant (?) his mighty  
 (for) a limited rule, but an everlasting sign:  
 and in her circuit [she doeth] (her) business:  
 how terrible is she in her changing<sup>8</sup>!  
 paving<sup>10</sup> the firmament with her shining:  
 and her light shining in<sup>11</sup> the heights of God.  
 and they sleep<sup>12</sup> not in their watches.  
 for exceeding majestic is it [in glo]ry:  
 and the hand of God<sup>14</sup> hath stretched it out in [its pride].  
 and maketh brilliant the flashes [in judgement]<sup>15</sup>.  
 and hath made [the clouds?] to fly forth . . . .  
 . . . . .  
 the hot winds of the north, the tempest, and the  
 whirlwind<sup>16</sup>.

<sup>1</sup> So marg. <sup>2</sup> *Lit.* blown upon. <sup>3</sup> So marg. (cf. Job 11, 15). <sup>4</sup> Marg. for great is the Most High who made him. <sup>5</sup> Marg. moon by moon, season by season. Or until the season. <sup>6</sup> Marg. by her is the appointed feast, and from her is the prescribed ordinance. <sup>7</sup> Marg. (the new month) is like its name, for it (is renewed). <sup>8</sup> Marg. in her returning. <sup>9</sup> *Lit.* (water-)skins; cf. Job 38, 37: but perhaps it is due to dittography from כלי. <sup>10</sup> Marg. terrifying (?). <sup>11</sup> Marg. and a red-gleaming ornament in (א for ה) the heights of God. <sup>12</sup> Reading יָשְׁנוּ for יָשְׁנוּ of the margin. <sup>13</sup> מִן for מִן (Job 22, 14). <sup>14</sup> Marg. and no hand hath. <sup>15</sup> Marg. his rebuke (וְיָגִיד לְעַמּוּלָא) marketh out the morning (מִן for מִן), and casteth off the living substance (עַמּוּלָא error for עַמּוּלָא) in [judgement]. <sup>16</sup> Marg. the voice of his thunder maketh his land to be in anguish, and by his strength he maketh the mountains indignant (?): his terror inciteth the south wind, the storm, the tempest, and the whirlwind.

- 2 ἥλιος ἐν ὀπτασίᾳ διαγγέλλων ἐν ἐξόδῳ,  
 3 ἐν μεσημβρίᾳ αὐτοῦ ἀναξηραίνει χώραν,  
 4 κάμινον φυλάσσω ἐν ἔργοις καύματος,  
 4<sup>c</sup> ἀτμίδας πυρώδεις ἐμφυσῶν,  
 5 μέγας Κύριος ὁ ποιήσας αὐτόν,  
 6 καὶ ἡ σελήνη ἐν πᾶσιν εἰς καιρὸν αὐτῆς,  
 7 ἀπὸ σελήνης σημεῖον ἐορτῆς,  
 8 μὴν κατὰ τὸ ὄνομα αὐτῆς ἔστω,  
 8<sup>c</sup> σκεῦος παραβολῶν ἐν ὕψει,  
 9 κάλλος οὐρανοῦ, δόξα ἀστρων,  
 10 ἐν λόγοις ἁγίοις στηθόνται κατὰ κρίμα,  
 11 ἴδε τόξον, καὶ εὐλόγησον τὸν ποιήσαντα αὐτό,  
 12 ἐγύρωσεν οὐρανὸν ἐν κυκλώσει δόξης,  
 13 προστάγματι αὐτοῦ κατέπαυσεν χιόνα,  
 14 διὰ τοῦτο ἠνεψύχθησαν θησαυροί,  
 15 ἐν μεγαλείῳ αὐτοῦ ἴσχυσεν νεφέλας,  
 16 καὶ ἐν ὀπτασίαις αὐτοῦ σαλευθήσεται ὄρη,  
 17 φωνὴ βροντῆς αὐτοῦ ὠνείδισεν γῆν,

σκεῦος θαυμαστόν, ἔργον Ὑψίστου  
 καὶ ἐναντίον καύματος αὐτοῦ τίς ὑποστήσεται;  
 τριπλασίως ἥλιος ἐκκαίων ὄρη  
 καὶ ἐκλάμπων ἀκτῖνας ἀμαυροὶ ὀφθαλμοί.  
 καὶ ἐν λόγοις αὐτοῦ κατέσπευσεν πορεία  
 ἀνάδειξεν χρόνων καὶ σημεῖον αἰῶνος  
 φωστὴρ μεινόμενος ἐπὶ συντελείας  
 αὐξανόμενη θαυμαστῶς ἐν ἀλλοιώσει.  
 ἐν στερεώματι οὐρανοῦ ἐκλάμπων  
 κόσμος φωτίζων, ἐν ὕψιστοις Κύριος  
 καὶ οὐ μὴ ἐκλυθῶσιν ἐν φυλακαῖς αὐτῶν.  
 σφόδρα ὥραϊον ἐν τῷ αὐγάσματι αὐτοῦ  
 χεῖρες Ὑψίστου ἐτάνυσαν αὐτό.  
 καὶ ταχύνει ἀστραπὰς κρίματος αὐτοῦ  
 καὶ ἐξέπησαν νεφέλαι ὡς πετεινά  
 καὶ διεθρύβησαν λίθοι χαλᾶς.  
 ἐν θελήματι πνεύσεται νότος.  
 καὶ καταιγὶς βορέου καὶ συστροφὴ πνεύματος.

(fol. 4 recto.)

רד'	וכארבה ישכון דרתו:	17 <sup>c</sup> [בר'] שף יניף שלנו	בר'
	וממטרו יהמה לבב:	18 תואר לבנה יגהה עינים	יהגה
	ויציין כספיר ציצים:	19 וגם כפור כמלח ישכון	ישפך
מקוה	וכרקב יקפא מקורו:	20 צינת רוח צפון ישיב	
	וכשרין ילבש מקוה:	20 <sup>c</sup> על כל מעמד מים יקרים	
וצור	ונזה <sup>2</sup> צמחים בלהבה:	21 יבול כחרב <sup>1</sup> ישיק	
רשב	פורע לרשן שרב:	22 מרפא כל מערף ענן טל	מל פורע
אוצר	ויט בתהום אים:	23 מחשבתו . . שיק רבה	משובחו
	לשמע אווננו נשתומם:	24 יורדי הים יספרו קצהו	
	מיון כל חי וגבורות רבה:	25 שם פלאות תמהי מעשהו	מעשיו
	ובדבריו יפעל רצון:	26 למענו יצלח מלאך	למענהו <sup>3</sup> למען
	וקץ דבר הוא הכל:	27 עוד כאלה לא נוסף	
	והוא גדול מכל מעשיו:	28 נ[גד] לה עוד כי לא נחקור	נגלה
גבורתו	ונבואות דבריו:	29 נ[ורא] . . [מ]אד מאד	
	מרומים תחליפו כח <sup>4</sup> ואל תלאו כי לא ת[חקרו]:	30 מ[גד]ל[י] . . הרימו קול בכל תוכלו כי יש עוד:	
	מעט ראיתי ממעשיו:	32 רוב נ . . . . . [מ]אלה	
	אל . . . . .	33 את הכל . . . . .	

<sup>1</sup> Above is written כחרב (see Job 40, 20).

<sup>2</sup> Ezek. 7, 11.

<sup>3</sup> Prov. 16, 4.

<sup>4</sup> Is. 40, 31.

(fol. 4 recto.)

- 17<sup>c</sup> Like<sup>1</sup> darting flashes he sheddeth abroad his snow,  
 18 The beauty of its whiteness dazzleth<sup>2</sup> the eyes,  
 19 The hoar-frost also he poureth out<sup>4</sup> like salt,  
 20 The cold of the north wind he causeth to blow,  
 20<sup>c</sup> Over every standing water he spreadeth a crust,  
 21 It burneth up the produce like drought<sup>6</sup>,  
 22 The dropping of a cloud healeth all things,  
 23 His counsel<sup>10</sup> burneth up (?) the great (deep),  
 24 They that go down to the sea tell of its bounds,  
 25 Therein are wonders, the marvels of his work,  
 26 By reason of him<sup>13</sup> [his] messenger<sup>14</sup> prospereth,  
 27 More like this we will not add,  
 28 Let us still be magnifying him<sup>15</sup>, for we shall not  
 search him out,  
 29 [The Lord is] exceeding [terrible],  
 30 [Ye that magnify the Lord], lift up your voice all  
 that ye can, for there is yet more;  
 32 Many [hidden things hath he established (?) more  
 than] these;  
 33 All things [hath the Lord made],

<sup>1</sup> So marg. <sup>2</sup> נהר for נהר. Or ? נהר dimmeth. <sup>3</sup> Or marvels, reading נהר, as G. <sup>4</sup> So marg.: text, settleth.  
<sup>5</sup> Marg. the pond. <sup>6</sup> Above the line, of the mountains. <sup>7</sup> Marg. form (Ps. 49, 15). <sup>8</sup> Marg. moist. <sup>9</sup> Reading נהר.  
<sup>10</sup> Marg. from his quietness (?). <sup>11</sup> Reading נהר, as G. <sup>12</sup> Marg. a treasure. <sup>13</sup> Marg. for his own purpose (Prov.  
 16, 4). <sup>14</sup> ? נהר he maketh (his) business to prosper. <sup>15</sup> Marg. rejoicing. <sup>16</sup> So marg. (נהר): text, his words.

- 17<sup>c</sup> ὡς πετεινὰ καθιπτάμενα πάσσει χιόνα  
 18 κάλλος λευκότητος αὐτῆς ἐκθαυμάσει ὀφθαλμός,  
 19 καὶ πάχυνν ὡς ἄλα ἐπὶ γῆς χέει,  
 20 ψυχρὸς ἄνεμος βορέης πνεύσει,  
 20<sup>c</sup> ἐπὶ πᾶσαν συναγωγὴν ὕδατος καταλύσει,  
 21 καταφάγεται ὄρη καὶ ἔρημον ἐκκαύσει,  
 22 ἴασις πάντων κατὰ σπουδὴν ὁμίχλη,  
 23 λογισμῷ αὐτοῦ ἐκόπασεν ἄβυσσον,  
 24 οἱ πλείοντες τὴν θάλασσαν διηγούνται τὸν κίνδυνον  
 αὐτῆς,  
 25 καὶ ἐκεῖ τὰ παράδοξα καὶ θαυμάσια ἔργα,  
 26 δι' αὐτὸν εὐωδία τέλος αὐτοῦ,  
 27 πολλὰ ἐροῦμεν καὶ οὐ μὴ ἀφικώμεθα,  
 28 δοξάζοντες ποῦ ἰσχύσωμεν;  
 29 φοβερὸς Κύριος καὶ σφόδρα μέγας,  
 30 δοξάζοντες Κύριον ὑψώσατε καθ' ὅσον ἂν  
 δύνησθε, ὑπερέξει γὰρ καὶ ἔτι.  
 31 τίς ἐόρακεν αὐτὸν καὶ ἐκδιηγῆσεται;  
 32 πολλὰ ἀπόκρυφά ἐστιν μείζονα τούτων,  
 33 πάντα γὰρ ἐποίησεν ὁ κύριος,

and like locusts (when) they settle is the falling  
 down<sup>1</sup> thereof;

and the heart is disquieted<sup>3</sup> at the raining of it.  
 and maketh it to bloom with flowers like sapphire.  
 and congealeth his spring<sup>5</sup> like rottenness (?).  
 and a pond putteth on as it were a breastplate.  
 and the stateliness<sup>7</sup> of growing things as a flame.  
 (even) dew<sup>1</sup> releasing (?) the parched<sup>8</sup> young grass<sup>9</sup>.  
 and he planteth<sup>11</sup> islands<sup>12</sup> in the ocean.  
 when we hear it with our ears, we are astonished.  
 variety of all things living, and the mighty things  
 of the great (deep).

and by his words he performeth (his) pleasure.  
 and the conclusion of the matter is, He is all.

and he is great beyond all his works.

and wonderful are his mighty acts<sup>16</sup>.

30<sup>c</sup> ye that exalt him<sup>1</sup>, renew your strength, and be not  
 weary, for ye will not [search (him) out].

a little only have I seen of his works.

and to [the godly hath he given wisdom].

<sup>1</sup> So marg. <sup>2</sup> Or marvels, reading נהר, as G. <sup>3</sup> Or marvels, reading נהר, as G. <sup>4</sup> So marg.: text, settleth.  
<sup>5</sup> Marg. the pond. <sup>6</sup> Above the line, of the mountains. <sup>7</sup> Marg. form (Ps. 49, 15). <sup>8</sup> Marg. moist. <sup>9</sup> Reading נהר.  
<sup>10</sup> Marg. from his quietness (?). <sup>11</sup> Reading נהר, as G. <sup>12</sup> Marg. a treasure. <sup>13</sup> Marg. for his own purpose (Prov.  
 16, 4). <sup>14</sup> ? נהר he maketh (his) business to prosper. <sup>15</sup> Marg. rejoicing. <sup>16</sup> So marg. (נהר): text, his words.

καὶ ὡς ἀκρίδες καταλύνουσα ἡ κατάβασις αὐτῆς·  
 καὶ ἐπὶ τοῦ ὕετοῦ αὐτῆς ἐκστήσεται καρδία.  
 καὶ παγείσα γίνεται σκολόπων ἄκρα.  
 καὶ παγήσεται κρύσταλλος ἀφ' ὕδατος·  
 καὶ ὡς θώρακα ἐνδύσεται τὸ ὕδωρ.  
 καὶ ἀποσβέσει χλόην ὡς πῦρ.  
 δρόσος ἀπαντῶσα ἀπὸ καύσωνος ἰλαρώσει.  
 καὶ ἐφύτευσεν αὐτὴν Ἰησοῦς.

καὶ ἀκοαῖς ὧτίων ἡμῶν θαυμάζομεν·

ποικιλία παντὸς ζώου, κτίσις κητῶν.

καὶ ἐν λόγῳ αὐτοῦ συνκείται πάντα.

καὶ συντέλεια λόγων Τὸ πᾶν ἐστὶν αὐτός.

αὐτὸς γὰρ ὁ μέγας παρὰ πάντα τὰ ἔργα αὐτοῦ.

καὶ θαυμαστὴ ἡ δυναστεία αὐτοῦ.

30<sup>c</sup> καὶ ὑψοῦντες αὐτὸν πληθύνετε ἐν ἰσχύϊ· μὴ κοπιᾶτε,  
 οὐ γὰρ μὴ ἀφίκησθε.

καὶ τίς μεγαλυνεῖ αὐτὸν καθὼς ἐστὶν;

ὀλίγα γὰρ ἐωράκαμεν τῶν ἔργων αὐτοῦ.

καὶ τοῖς εὐσεβέσιν ἔδωκεν σοφίαν.

שְׁבַח אֲבוֹת עוֹלָם:

אֲבוֹתֵינוּ בְּדוֹרוֹתָם:	אֵת	XLIV. 1 אֵלֶּלֶה נָא אֲנִשׁ חֶסֶד
וְגִדְלוּ מִיָּמוֹת עוֹלָם:	2	רֵב כְּבוֹד חֶלֶק עֲלִיּוֹן
וְאֲנִשׁ שֵׁם בְּגִבּוֹרָתָם:	3	דֹּרֵי אֶרֶץ בְּמַלְכוּתָם
וְחֻזֵּי כָל בְּנֵי־אֲתָם:	3 <sup>o</sup>	הַיּוֹעֲצִים בְּתִבּוֹנָתָם
וְזִזְוִיִּם בְּמַחְקָרוֹתָם:	4	שְׂרֵי גִוִּים בְּמוֹמָתָם
וּמוֹשְׁלִים בְּמִשְׁמֹרוֹתָם:	4 <sup>o</sup>	חֲכָמֵי שִׁיחַ בְּסִפְרָתָם
נֹשְׂאֵי מִשַּׁל בְּכֶתֶב:	5	חֹקְרֵי מִזְמוֹר עַל הַחֹק
וְשׁוֹקְטִים עַל מִכְּוֹנָתָם:	6	אֲנִשׁי הִיל וְסוֹמְכֵי כַח
וּמִיָּמֵיהֶם <sup>1</sup> תִּפְאָרָתָם:	7	כָּל אֱלֹהֵי בְּדוֹרָם
לְהַשְׁתַּעֲנוֹת בְּנַחֲלָתָם:	8	יֵשׁ מִהֶם הִנִּחוּ שֵׁם
וַיִּשְׁבְּתוּ כֹּאשֶׁר שִׁבְתּוּ:	9	וַיֵּשׁ מִהֶם אֲשֶׁר אֵין לוֹ זִכָּר
וּבִנְיָהֶם מֵאַחֲרֵיהֶם:	9 <sup>o</sup>	כֹּאשֶׁר לֹא הָיוּ הָיוּ <sup>2</sup>
וְתִקְוָתָם לֹא [תִּשְׁבַּח] ת:	10	וְאוֹלָם אֱלֹהֵי אֲנִשׁי חֶסֶד
וְנַחֲלָתָם לְבָ[נֵי בְּנִים]:	11	עִם זֶרַעַם נֶאֱמָן טוֹבִים
וְצִדְקָתָם לְ[א] . . .	13	עַד עוֹלָם יַעֲמִד זִכְרָם
לְ[דוֹר] וְדוֹר:	14	[בִּשְׁ]ל[וֹם] . . .
לִקַּח אֹתָהּ דַּעַת לְדוֹר וְדוֹר:	16	חֲנוּךְ [נִמְ]צָא תָמִיד וְהִתְחַלֵּךְ עִם יְיָ וְ[י]לָקַח אֹתָהּ דַּעַת לְדוֹר וְדוֹר:

<sup>1</sup> Job 38, 12, &c.

<sup>2</sup> Job 10, 19. Obad. 16.

15 וְנִכְרָתִים חֲשֵׁבֵי עוֹד  
וְחִלּוּלִים יִסְפֵּר קוֹדֵשׁ:

לְאֲנִשִּׁים כְּבִיָּוִתָם:  
סִבְלָה וְכִסְלָה. בָּלָ וְזָל וְכִסְלָה.

3<sup>d</sup> סִבְלָה וְכִסְלָה

סִבְלָה וְכִסְלָה כְּבִיָּוִתָם:  
סִבְלָה וְכִסְלָה כְּבִיָּוִתָם:  
סִבְלָה וְכִסְלָה כְּבִיָּוִתָם:  
סִבְלָה וְכִסְלָה כְּבִיָּוִתָם:  
סִבְלָה וְכִסְלָה כְּבִיָּוִתָם:

לְאֲנִשִּׁים לֹא לְאֲנִשִּׁים:  
סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:

XLIV. 1 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
2 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:

4 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
4<sup>o</sup> סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
5 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
6 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
7 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
8 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
9 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:

10 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
11 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
12 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
13 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
14 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:  
15 סִבְלָה וְכִסְלָה לְאֲנִשִּׁים:

(fol. 4 verso.)

## PRAISE OF THE PATRIARCHS.

- XLIV. 1 Let me now praise godly men,  
 2 Great glory the Most High allotted (to them<sup>1</sup>),  
 3 Rulers<sup>2</sup> of the earth in their royalty,  
 3<sup>c</sup> Who gave counsel<sup>3</sup> by their understanding,  
 4 Princes of nations in their prudence,  
 4<sup>c</sup> Wise of meditation in their writing,  
 5 Who sought out music according to rule<sup>5</sup>,  
 6 Men of worth, and supported<sup>6</sup> with strength,  
 7 All these in their generation (were honoured<sup>1</sup>),  
 8 There be of them that have left a name,  
 9 And there be of them which have no memorial,  
 9<sup>c</sup> They were as though they had not been,  
 10 Nevertheless these were godly men,  
 11 With their seed their goodness remaineth sure,  
 13 Their memory standeth fast for ever,  
 14 [Their bodies were buried in p]eac[e],  
 16 Enoch [was f]ound perfect, and walked with the  
 Lord, and was taken,
- our fathers in their generations.  
 and they were great from days of old:  
 and men of renown in their might;  
 and saw all things in their prophecy;  
 and potentates in their care<sup>4</sup>;  
 and governing in their watchfulness;  
 and took up the proverb in writing;  
 and that lived quietly upon their places.  
 and from their birth<sup>7</sup> was their glory.  
 that men might tell of it in their inheritance:  
 and have ceased as they have ceased;  
 and their children after them.  
 and their hope [shall not peri]sh;  
 and their inheritance unto chil[dren's children];  
 and their righteousness [shall not be forgotten];  
 but their name liveth] unto all generations<sup>8</sup>.  
 being an example (*lit.* sign) of knowledge to all  
 generations.

<sup>1</sup> Marg. adds this.    <sup>2</sup> So marg.    <sup>3</sup> Marg. Counsellors.    <sup>4</sup> *Lit.* searchings out.    <sup>5</sup> Marg. measure.  
<sup>6</sup> Reading וסמי.    <sup>7</sup> Marg. in their days.    <sup>8</sup> Marg. adds here: 15 The congregation heareth their wisdom, and the  
assembly recounteth their praise.

## Πατέρων ὕμνος.

- XLIV. 1 Αἰνέσωμεν δὴ ἄνδρας ἐνδόξους  
 2 πολλὴν δόξαν ἔκτισεν ὁ κύριος,  
 3 κυριεύοντες ἐν ταῖς βασιλείαις αὐτῶν,  
 3<sup>c</sup> βουλευέσονται ἐν συνέσει αὐτῶν,  
 4 ἡγούμενοι λαοῦ ἐν διαβουλίῳ  
 4<sup>c</sup> σοφοὶ λόγοι ἐν παιδείᾳ αὐτῶν  
 5 ἐκζητοῦντες μέλη μουσικῶν,  
 6 ἄνδρες πλούσιοι κεχορηγημένοι ἰσχύι,  
 7 πάντες οὗτοι ἐν γενεαῖς ἐδοξάσθησαν,  
 8 εἰσὶν αὐτῶν οἱ κατέλιπον ὄνομα  
 9 καὶ εἰσὶν ὧν οὐκ ἔστιν μνημόσυνον  
 9<sup>c</sup> καὶ ἐγένοντο ὡς οὐ γεγονότες,  
 10 ἀλλ' ἢ οὗτοι ἄνδρες ἐλέους,  
 11 μετὰ τοῦ σπέρματος αὐτῶν διαμενεῖ  
 11<sup>c</sup> ἐν ταῖς διαθήκαις 12 ἔσται σπέρμα αὐτῶν,  
 13 ἕως αἰῶνος μενεῖ σπέρμα αὐτῶν,  
 14 τὸ σῶμα αὐτῶν ἐν εἰρήνῃ ἐτάφη,  
 15 σοφίαν αὐτῶν διηγῶνται λαοί,  
 16 Ἐνὼχ εὐηρέστησεν Κυρίῳ καὶ μετετέθη,
- καὶ τοὺς πατέρας ἡμῶν τῇ γενέσει.  
 τὴν μεγαλωσύνην αὐτοῦ ἀπ' αἰῶνος.  
 καὶ ἄνδρες ὀνομαστοὶ ἐν δυνάμει·  
 ἀπηγγελκότες ἐν προφητεῖαις·  
 καὶ συνέσει γραμματείας λαοῦ,  
 διηγούμενοι ἔπη ἐν γραφῇ·  
 εἰρηνεύοντες ἐν παροικίαις αὐτῶν·  
 καὶ ἐν ταῖς ἡμέραις αὐτῶν καύχημα.  
 τοῦ ἐκδιηγῆσθαι ἐπαίνους,  
 καὶ ἀπώλουντο ὡς οὐχ ὑπάρξαντες,  
 καὶ τὰ τέκνα αὐτῶν μετ' αὐτούς.  
 ὧν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν·  
 ἀγαθὴ κληρονομία ἔκγονα αὐτῶν·  
 καὶ τὰ τέκνα αὐτῶν δι' αὐτούς,  
 καὶ ἡ δόξα αὐτῶν οὐκ ἐξαλειφθήσεται·  
 καὶ τὸ ὄνομα αὐτῶν ζῇ εἰς γενεάς·  
 καὶ τὸν ἔπαινον ἐξαγγέλλει ἐκκλησία.  
 ὑπόδειγμα μετανοίας ταῖς γενεαῖς.





(fol. 5 recto.)

- 17 Noah the righteous was found perfect,  
 17<sup>c</sup> For his sake was there a remnant,  
 18 By an everlasting sign was it made <sup>2</sup> with him,  
 19 Abraham was the father of a multitude of nations,  
 20 Who kept the commandment of the Most High,  
 20<sup>c</sup> In his flesh he made him an ordinance,  
 21 Therefore he promised him with an oath,  
 21<sup>e</sup> To cause them to inherit [from se]a to sea,  
 22 To Isaac also did he raise up a son <sup>4</sup>,  
 22<sup>c</sup> He gave him (?) <sup>5</sup> the covenant of every ancestor,  
 23<sup>b</sup> And he confirmed him in the blessing <sup>6</sup>,  
 23<sup>d</sup> And he set him in tribes,  
 23<sup>f</sup> [And he brought ou]t of him a man,  
 XLV. 1 [A man beloved of] God and men,  
 2 [And G]od <sup>9</sup> glorified him,  
 3 By [his words <sup>11</sup>] . . . . .,  
 3<sup>c</sup> And gave him a charge unto [his people],  
 4 For his faithfulness and meekness,

<sup>1</sup> See Glossary. <sup>2</sup> Marg. he made (it). <sup>3</sup> Marg. spot. <sup>4</sup> Marg. did he confirm it likewise. <sup>5</sup> For ὃ πρ.  
<sup>6</sup> Marg. titled him with the birthright. <sup>7</sup> Marg. and one who found. The other MS. probably read πρ πρ in the first half.  
<sup>8</sup> Or whom he remembered (ἰρῆ) unto good; cf. Neh. 5, 19, 13, 31. <sup>9</sup> Marg. and the Lord glorified him. <sup>10</sup> Marg.  
 with terrors (Deut. 4, 34, 34, 12). <sup>11</sup> Marg. word.

in a season of destruction he became the successor<sup>1</sup>;  
 and through the covenant with him, the flood ceased;  
 that he would not destroy all flesh.  
 he put no blemish <sup>8</sup> upon his glory;  
 and entered into a covenant with him:  
 and when he was proved he was found faithful.  
 that he would bless the nations in his seed,  
 and from the River unto the ends of the earth.  
 for the sake of Abraham his father;  
 23 and the blessing rested on the head of Israel;  
 and gave him his inheritance;  
 in twelve parts.  
 who<sup>7</sup> found favour in the sight of all living,  
 (even) Moses, whose memory is unto good <sup>8</sup>.  
 and strengthened him in the heights<sup>10</sup> (of heaven).  
 and gave him boldness before the king;  
 and sh[ew]ed him of his glory].  
 he chose him out of all [flesh];

- 17 Νῶε εὐρέθη τέλειος δίκαιος,  
 17<sup>c</sup> διὰ τοῦτο ἐγενήθη κατάλιμμα τῇ γῇ,  
 18 διαθήκαι αἰῶνος ἐτέθησαν πρὸς αὐτόν,  
 19 Ἀβραὰμ μέγας πατὴρ πλήθους ἐθνῶν,  
 20 ὃς συνετήρησεν νόμον Ὑψίστου,  
 20<sup>c</sup> καὶ ἐν σαρκὶ αὐτοῦ ἔστησεν διαθήκην,  
 21 διὰ τοῦτο ἐν ὄρκῳ ἔστησεν αὐτῷ  
 21<sup>c</sup> πληθῆναι αὐτὸν ὡς χοῦν τῆς γῆς,  
 21<sup>o</sup> καὶ κατακληρονομήσαι αὐτοὺς ἀπὸ θαλάσσης  
 ἕως θαλάσσης  
 22 καὶ ἐν τῷ Ἰσαὰκ ἔστησεν οὕτως  
 22<sup>c</sup> εὐλογίαν πάντων ἀνθρώπων καὶ διαθήκην,  
 23<sup>b</sup> ἐπέγνω αὐτὸν ἐν εὐλογίαις αὐτοῦ,  
 23<sup>d</sup> καὶ διέστειλεν μερίδας αὐτοῦ,  
 23<sup>f</sup> καὶ ἐξήγαγεν ἐξ αὐτοῦ ἄνδρα ἐλέους,  
 XLV. 1 ἡγαπημένον ὑπὸ θεοῦ καὶ ἀνθρώπων  
 2 ὁμοίωσεν αὐτὸν δόξῃ ἁγίων,  
 3 ἐν λόγοις αὐτοῦ σημεῖα κατέπαυσεν,  
 3<sup>c</sup> ἐνετείλατο αὐτῷ πρὸς λαὸν αὐτοῦ,  
 4 ἐν πίστει καὶ πραύτητι αὐτοῦ ἡγάσεν,

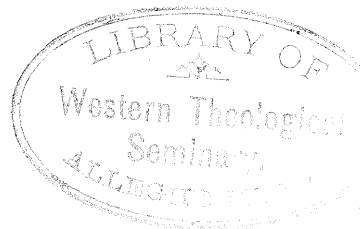
ἐν καιρῷ ὀργῆς ἐγένετο ἀντάλλαγμα·  
 διὰ τοῦτο ἐγένετο κατακλυσμός·  
 ἵνα μὴ ἐξαλειφθῇ κατακλυσμῷ πάντα σὰρξ.  
 καὶ οὐχ εὐρέθη ὅμοιος ἐν τῇ δόξῃ,  
 καὶ ἐγένετο ἐν διαθήκῃ μετ' αὐτοῦ,  
 καὶ ἐν πειρασμῷ εὐρέθη πιστός·  
 ἐνευλογηθῆναι ἔθνη ἐν τῷ σπέρματι αὐτοῦ,  
 καὶ ὡς ἄστρα ἀνυψῶσαι τὸ σπέρμα αὐτοῦ,  
 καὶ ἀπὸ ποταμοῦ ἕως ἄκρου γῆς.  
 δι' Ἀβραὰμ τὸν πατέρα αὐτοῦ  
 23 καὶ κατέπαυσεν ἐπὶ κεφαλὴν Ἰακώβ·  
 καὶ ἔδωκεν αὐτῷ ἐν κληρονομίᾳ·  
 ἐν φυλαῖς ἐμέρισεν δέκα δύο·  
 εὐρίσκοντα χάριν ἐν ὀφθαλμοῖς πάσης σαρκός·  
 Μωυσῆν, οὗ τὸ μνημόσυνον ἐν εὐλογίαις·  
 καὶ ἐμεγάλυνεν αὐτὸν ἐν φόβοις ἐχθρῶν·  
 ἐδόξασεν αὐτὸν κατὰ πρόσωπον βασιλέων·  
 καὶ ἔδειξεν αὐτῷ τῆς δόξης αὐτοῦ·  
 ἐξελέξατο αὐτὸν ἐκ πάσης σαρκός·

(fol. 5 verso.)

	וַיִּשְׁמְעוּהוּ אֶת קוֹלוֹ	5 וַיִּשְׁמְעוּהוּ אֶת קוֹלוֹ
	וַיִּתֵּן 5 <sup>c</sup> וַיִּשְׁמְעוּ בִּידוֹ מִצְוָה	וַיִּתֵּן 5 <sup>c</sup> וַיִּשְׁמְעוּ בִּידוֹ מִצְוָה
	לֵאמֹר 5 <sup>e</sup> לְלַמֵּד בְּיַעֲקֹב חֲקִיו	לֵאמֹר 5 <sup>e</sup> לְלַמֵּד בְּיַעֲקֹב חֲקִיו
	וַיִּרְם קְדוֹשׁ אֶת אֶהֱרֹן לְמִטָּה לּוֹ	וַיִּרְם קְדוֹשׁ אֶת אֶהֱרֹן לְמִטָּה לּוֹ
	וַיִּתֵּן עָלָיו הוֹד 6 <sup>b</sup>	וַיִּתֵּן עָלָיו הוֹד 6 <sup>b</sup>
	וַיִּאֶזְרְהוּ בְּתוֹעֲפוֹת רֹאִים 7 <sup>d</sup>	וַיִּאֶזְרְהוּ בְּתוֹעֲפוֹת רֹאִים 7 <sup>d</sup>
	וַיִּלְבִּישֵׁהוּ כְּלִיל תַּפְאֶרֶת 8	וַיִּלְבִּישֵׁהוּ כְּלִיל תַּפְאֶרֶת 8
	8 <sup>c</sup> מִכְּנָסִים כְּתָנֹת וּמַעֲלִי	8 <sup>c</sup> מִכְּנָסִים כְּתָנֹת וּמַעֲלִי
	9 <sup>b</sup> וּרְמוֹנִים הַמֶּן סָבִיב	9 <sup>b</sup> וּרְמוֹנִים הַמֶּן סָבִיב
	9 <sup>d</sup> לְהַשְׁמִיעַ בְּדַבֵּיר קוֹלוֹ	9 <sup>d</sup> לְהַשְׁמִיעַ בְּדַבֵּיר קוֹלוֹ
	10 בְּגִדֵי קֹדֶשׁ זָהָב תְּכֵלֶת וְאַרְגָּמָן	10 בְּגִדֵי קֹדֶשׁ זָהָב תְּכֵלֶת וְאַרְגָּמָן
	10 <sup>c</sup> חֲשֵׁן מִשְׁפָּט אֶפֻּד וְאוּזָא	10 <sup>c</sup> חֲשֵׁן מִשְׁפָּט אֶפֻּד וְאוּזָא
	11 <sup>b</sup> אֲבִנֵי חֲפִץ 5 <sup>e</sup> עַל הַחֹשֶׁן	11 <sup>b</sup> אֲבִנֵי חֲפִץ 5 <sup>e</sup> עַל הַחֹשֶׁן
	11 <sup>d</sup> כָּל אֶבֶן יִקְרָה לְזִכְרוֹן בְּכַתֵּב חֲרוּת 7	11 <sup>d</sup> כָּל אֶבֶן יִקְרָה לְזִכְרוֹן בְּכַתֵּב חֲרוּת 7
	12 עֲטֹרֶת פָּז מַעֲלִי וּמִצְנֶפֶת	12 עֲטֹרֶת פָּז מַעֲלִי וּמִצְנֶפֶת
	12 <sup>c</sup> הוֹד כְּבוֹד וְתַהֲלֵת עֵז	12 <sup>c</sup> הוֹד כְּבוֹד וְתַהֲלֵת עֵז
	13 לְ[פָנָי] [הֵם] לְ[א] . . . . אֵי	13 לְ[פָנָי] [הֵם] לְ[א] . . . . אֵי
	13 <sup>c</sup> הָא, אֵי . . . לְבָנָיו כֹּה 10	13 <sup>c</sup> הָא, אֵי . . . לְבָנָיו כֹּה 10
וַיִּגְשֻׁהוּ לְעֶרְפֹּל:		
תּוֹרַת הַיּוֹם וְתַבְנוּה:		
וְעִדּוּתוֹ וּמִשְׁפָּטוֹ לְיִשְׂרָאֵל:		
7 וַיִּשְׁמְעוּהוּ לְחֹק עוֹלָם:		
וַיִּשְׁרַתְּהוּ בְּכָבוֹד:		
וַיִּלְבִּישֵׁהוּ פַעֲמוֹנִים:		
וַיַּפְאֶרְהוּ בְּכָבוֹד וְעֹז:		
9 וַיִּקְיַפְהוּ פַעֲמוֹנִים 2:		
לְחַת נַעֲיָמָה בַּצַּעֲדִי:		
לְזִכְרוֹן לְבָנֵי עַמּוֹ:		
מַעֲשֵׂה חֵשֶׁב 3:		
11 וּשְׁנֵי תוֹלַעֲת מַעֲשֵׂה אוֹרָג 4:		
פְּתוּחֵי חוֹתָם בְּמִלָּא 5 <sup>e</sup> :		
לְמִסְפָּר . . . . [יֵשׁ] רֹאֵל:		
וְצִיץ . . . . . קֹדֶשׁ 8:		
מִחֲמַד [ד] . . . . . [וִי] וּפִי:		
[ו] לְ[א] ל . . . . . 9 זֶר:		
וְכֵן בָּנָיו לְדוֹרוֹתָם:		

<sup>1</sup> Num. 23, 22, 24, 8. <sup>2</sup> Exod. 28, 33. <sup>3</sup> Exod. 28, 6, 15. <sup>4</sup> Exod. 39, 22. <sup>5</sup> Is. 54, 12.  
<sup>6</sup> Exod. 25, 7, &c. <sup>7</sup> Exod. 32, 16. <sup>8</sup> Exod. 28, 36. <sup>9</sup> Probably [נִשְׁמַע יַעֲקֹב]; see 40, 4 and 47, 6. The MS. does not seem to permit of יַעֲקֹב.  
<sup>10</sup> From the traces remaining of the bottoms of letters, this may be יַעֲקֹב לְבָנָיו כֹּה.

5<sup>b</sup> סְפִיכִים לְבָבִי פֶלֶא.  
 נַעֲמָאָה יִשְׂרָאֵל סְבִיבָא.  
 סְמִיכִים סְפִיכִים לְבָבִי.  
 7 סְמִיכִים לְבָבִי יִשְׂרָאֵל.  
 סְבִיבָא כִּי סְמִיכִים יִשְׂרָאֵל.  
 סְמִיכִים כְּתָבָא יִשְׂרָאֵל.  
 5<sup>c</sup> סְפִיכִים מְסִיכִים.  
 5<sup>e</sup> לְבָבִי לְבָבִי יִשְׂרָאֵל.  
 6 סְמִיכִים לְבָבִי לְבָבִי יִשְׂרָאֵל.  
 7 סְמִיכִים לְבָבִי לְבָבִי יִשְׂרָאֵל.  
 8 סְמִיכִים לְבָבִי לְבָבִי יִשְׂרָאֵל.



(fol. 5 verso.)

- 5 And made him to hear his voice,  
 5<sup>c</sup> And set<sup>1</sup> a commandment in his hand,  
 5<sup>e</sup> To teach in<sup>2</sup> Jacob his statutes,  
 6 And he exalted a holy man, even Aaron of the  
 tribe of Levi,  
 7<sup>b</sup> And put majesty upon him<sup>3</sup>,  
 7<sup>d</sup> And he girded him about (as) with the towering  
 horns of a wild-ox<sup>5</sup>,  
 8 And he clothed him with the perfection of adornment<sup>7</sup>,  
 8<sup>c</sup> The breeches, the coats, and the robe,  
 9<sup>b</sup> And pomegranates, a multitude round about,  
 9<sup>d</sup> To make the sound<sup>8</sup> of him to be heard in the  
 inmost temple,  
 10 Holy garments, of gold, blue, and purple,  
 10<sup>c</sup> The breastplate of judgement, the ephod, and  
 the waist-cloth,  
 11<sup>b</sup> Pleasant stones upon the breast-plate,  
 11<sup>d</sup> Every precious stone for a memorial with graven  
 writing,  
 12 The crown of pure gold, the robe, and the mitre,  
 12<sup>c</sup> Majesty, glory, and the praise of strength,  
 13 Bef[ore them were no]t [any such,  
 13<sup>c</sup> He [trusted him and] his sons after this manner,

<sup>1</sup> Marg. and gave. <sup>2</sup> Marg. unto. <sup>3</sup> Marg. gave him his majesty. <sup>4</sup> Marg. in blessing. <sup>5</sup> So text; but the idea seems incongruous. ? <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> 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<sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>

(fol. 6 recto.)

וכל יום תמיד פעמים:  
וימשחתו בשמן הקדש:  
ולזרעו כימי שמים<sup>3</sup>:  
ולברך את עמו בשמו:  
להגיש עלה וחלבים:  
ולכפר על בני ישראל:  
וימשילחו בחוק ומשפט:  
ומשפט את בני ישראל:  
ויקנאו בו במדבר:  
ועדת קרח בעוזו אפם:  
ויכלם בחרון אפו:  
ויאכלם בשביב<sup>6</sup> אשו:  
ויתן לו נחלתו:  
<sup>21a</sup> אשי יי יאכלון<sup>8</sup>:  
<sup>21b</sup> ומתנה לו ולזרעו:  
ובתוכם לא יחלק נחלה:  
..... ישראֵל:  
בגבורה . ה . . . .

14 [מן]חתו כליל תקטר<sup>1</sup>  
15 [וי]מלא משה את ידו<sup>2</sup>  
15<sup>c</sup> ותהי לו ברית עולם  
15<sup>e</sup> לשרת ולבחן לו  
16 ויבחר בו מכל חי  
16<sup>c</sup> ולהקטיר ריח ניחח ואוכרה<sup>4</sup>  
17 ויתן לו מצותיו  
17<sup>c</sup> וילמד את עמו חק  
18 ויחרו<sup>5</sup> בו זרים  
18<sup>c</sup> אנשי דתן ואבירם  
19 וירא יי ויתאנף  
19<sup>c</sup> ויבא להם אות  
20 . . . . . לאהרן כבודו  
20<sup>c</sup> . . . . . קִדֵּשׁ נתן לו לחם  
20<sup>d</sup> . . . . . [י]חלקו  
22 אך . . . . . לא ינחל  
22<sup>c</sup> אשי יי [י] . ל . . . . . ל<sup>9</sup>  
23 וגם פינחס [ב]ן אלעזר

<sup>1</sup> Lev. 6, 15.

<sup>2</sup> Lev. 8, 33.

<sup>3</sup> Ps. 89, 30.

<sup>4</sup> Lev. 2, 2.

<sup>5</sup> Is. 41, 11. 45, 24.

<sup>6</sup> Job 18, 5.

<sup>7</sup> Or possibly ה or ח.

<sup>8</sup> Deut. 18, 1<sup>b</sup>.

<sup>9</sup> Deut. 18, 1. Jos. 13, 14.

סמסמס סמסמס סמסמס.  
סמסמסמס /מ/ סמסמס /מסמסמס/.  
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15 סמסמס סמסמס סמסמס /מסמס/.  
15<sup>c</sup> סמסמס סמסמס סמסמס /מסמסמס/.  
15<sup>e</sup> סמסמסמס  
16 סמסמסמס סמסמסמס סמסמס.  
16<sup>c</sup> סמסמסמס סמסמסמס.  
17 סמסמס סמסמס סמסמס

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18 סמסמסמס סמסמס סמסמס.  
18<sup>c</sup> /מסמס /מסמסמס/.  
19 סמסמס /מסמס סמסמס/.  
19<sup>c</sup> סמסמס /מסמס סמסמסמס/.  
20 סמסמס סמסמס /מסמסמס/.  
20<sup>c</sup> סמסמסמס /מסמסמס סמסמסמס /מסמסמס/

<sup>21b</sup> סמסמס סמסמסמס.  
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22 סמסמס סמסמסמס /מסמסמסמס/.  
22<sup>c</sup> סמסמס /מסמסמסמס/.  
23 סמסמס סמסמס סמסמסמס /מסמסמס/.

(fol. 6 recto.)

14 His meal-offering should be wholly burnt,  
 15 And Moses filled his hand<sup>1</sup>,  
 15<sup>c</sup> And it was unto him an everlasting covenant,  
 15<sup>e</sup> To minister and to execute the priest's office  
 unto him,  
 16 And he chose him out of all living,  
 16<sup>c</sup> And to burn a sweet savour and a memorial<sup>2</sup>,  
 17 And he gave him his commandments,  
 17<sup>c</sup> So he taught his people statutes,  
 18 But strangers were incensed against him,  
 18<sup>c</sup> The men of Dathan and Abiram,  
 19 And the Lord saw it and was angered,  
 19<sup>c</sup> And he brought upon them a sign,  
 20 And [he increased] to Aaron his glory,  
 20<sup>c</sup> The holy f[irst-fruits<sup>3</sup>] he gave to him for bread,  
 20<sup>d</sup> . . . . . they should divide,  
 22 Only[in the land of his people] he should not inherit,  
 22<sup>c</sup> The fire-offerings of the Lord [should be their  
 portion and their inheritance]  
 23 Moreover Phinehas, the son of Eleazar,

and every day twice continually.  
 and anointed him with the holy oil.  
 and to his seed as the days of heaven,  
 and to bless his people in his name.  
 to bring near the burnt-offering and the fat pieces;  
 and to make atonement for the children of Israel.  
 and made him to have authority over statute and  
 judgement.  
 and judgements unto the children of Israel.  
 and were jealous of him in the wilderness; [anger.  
 and the congregation of Korah in the violence of their  
 and consumed them in the heat of his anger:  
 and devoured them with his flaming fire.  
 and gave him his inheritance;  
 21<sup>a</sup> that they should eat the fire-offerings of the Lord;  
 21<sup>b</sup> and (they should be) a gift to him and to his seed;  
 and amongst them he should not divide an inheritance;  
 . . . . . Israel.  
 in might . . . . .

<sup>1</sup> i.e. consecrated him; see Exod. 28, 41. Lev. 8, 33, R.V.<sup>2</sup> Lev. 2, 2, &c.<sup>3</sup> Supplying [חֵטֶא]ῥ.

14 θυσίαν αὐτοῦ ὀλοκαρπωθήσονται  
 15 ἐπλήρωσεν Μωσῆς τὰς χεῖρας  
 15<sup>c</sup> ἐγενήθη αὐτῷ εἰς διαθήκην αἰώνιον,  
 15<sup>e</sup> λειτουργεῖν αὐτῷ ἅμα καὶ ἱερατεύειν,  
 16 ἐξελέξατο αὐτὸν ἀπὸ παντὸς ζώοντος,  
 16<sup>c</sup> θυμίαμα καὶ εὐωδίας εἰς μνημόσυνον,  
 17 ἔδωκεν αὐτὸν ἐν ἐντολαῖς αὐτοῦ,  
 17<sup>c</sup> διδάξαι τὸν Ἰακώβ τὰ μαρτύρια,  
 18 ἐπισυνέστησαν αὐτῷ ἄλλότριοι  
 18<sup>c</sup> ἄνδρες οἱ περὶ Δαθὰν καὶ Ἀβειρῶν  
 19 εἶδεν Κύριος καὶ οὐκ εὐδόκησεν,  
 19<sup>c</sup> ἐποίησεν αὐτοῖς τέρατα,  
 20 καὶ προσέθηκεν Ἀαρὼν δόξαν,  
 20<sup>c</sup> ἀπαρχὰς πρωτογεννημάτων ἐμέρισεν αὐτοῖς,  
 21 καὶ γὰρ θυσίας Κυρίου φάγονται,  
 22 πλὴν ἐν γῇ λαοῦ οὐ κληρονομήσει,  
 23 καὶ Φινεὲς υἱὸς Ἐλεαζάρ

καθ' ἡμέραν ἐνδελεχῶς δίδς.  
 καὶ ἔχρισεν αὐτὸν ἐν ἐλαίῳ ἁγίῳ·  
 καὶ ἐν τῷ σπέρματι αὐτοῦ ἐν ἡμέραις οὐρανοῦ,  
 καὶ εὐλογεῖν τὸν λαὸν αὐτοῦ ἐν τῷ ὀνόματι.  
 προσαγαγεῖν κάρπωσιν Κυρίῳ,  
 ἐξιλάσκεσθαι περὶ τοῦ λαοῦ σου.  
 ἐξουσίαν ἐν διαθήκαις κριμάτων,  
 καὶ ἐν νόμῳ αὐτοῦ φωνῆσαι Ἰσραήλ.  
 καὶ ἐζήλωσαν αὐτὸν ἐν τῇ ἐρήμῳ,  
 καὶ ἡ συναγωγὴ Κόρε ἐν θυμῷ καὶ ὀργῇ·  
 καὶ συνετελέσθησαν ἐν θυμῷ ὀργῆς·  
 καταναλῶσαι ἐν πυρὶ φλογὸς αὐτοῦ.  
 καὶ ἔδωκεν αὐτῷ κληρονομίαν·  
 ἄρτον πρώτοις ἡτοίμασεν πλησμονήν·  
 ὡς ἔδωκεν αὐτῷ τε καὶ τῷ σπέρματι αὐτοῦ.  
 καὶ μερὶς οὐκ ἔστιν αὐτῷ ἐν λαῷ,  
 αὐτὸς γὰρ μερὶς σου, κληρονομία.  
 τρίτος εἰς δόξαν,

23<sup>c</sup> חַיִּילָהּ וְהִם חֲבֵרֵיהֶם  
24 חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם מִבְּרֵית אֱלֹהִים.  
24<sup>c</sup> וְהִם חֲבֵרֵיהֶם  
25 וְהִם חֲבֵרֵיהֶם  
25<sup>c</sup> וְהִם חֲבֵרֵיהֶם מִבְּרֵית אֱלֹהִים.  
25<sup>c</sup> חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם  
26 וְהִם חֲבֵרֵיהֶם מִבְּרֵית אֱלֹהִים.  
חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם  
I חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם  
1<sup>c</sup> חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם  
1<sup>c</sup> חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם  
2 חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם  
3 חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם  
4 חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם  
5 חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם  
5<sup>c</sup> חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם  
6 חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם  
6<sup>c</sup> חֲבֵרָהּ וְהִם חֲבֵרֵיהֶם

(fol. 6 verso.)

23<sup>c</sup> In his jealousy for the God of all,23<sup>e</sup> Whose heart made him willing,

24 Therefore for him also did he establish an ordinance,

24<sup>c</sup> Which should be to him and to his seed,

25 Also his covenant (was) with David

25<sup>c</sup> An inheritance of fire in presence of his glory25<sup>e</sup> And now bless ye the Lord, the good,26 And given you wisdom of heart, 26<sup>c</sup> that your goodness [and] your [mig]ht be not forgotten through perpetual generations.

XLVI. 1 A mighty man of valour was Joshua the son of Nun,

1<sup>c</sup> Who was formed that there might be in his days1<sup>e</sup> To execute vengeance upon the enemy,

2 How glorious was he when he stretched out his hand,

3 Who was he that could stand before him?

4 Did not the sun stand still by his hand,

5 For he called unto God Most High,

5<sup>c</sup> And God Most High answered him with stones

6 . . . . .

6<sup>c</sup> That every banned nation<sup>2</sup> [might kn]ow<sup>1</sup> Jos. 10, 11.<sup>2</sup> For the idea, see Deut. 7, 2. Jos. 10, 40. 11, 12. 20, &c.; for the expression, cf. Is. 34, 5.23<sup>c</sup> ἐν τῷ ζηλώσει αὐτὸν ἐν φόβῳ Κυρίου23<sup>e</sup> ἐν ἀγαθότητι προθυμίας ψυχῆς αὐτοῦ

24 διὰ τοῦτο ἐστάθη αὐτῷ διαθήκη εἰρήνης,

24<sup>c</sup> ἵνα αὐτῷ ᾗ καὶ τῷ σπέρματι αὐτοῦ

25 καὶ διαθήκην τῷ Δαυεὶδ

25<sup>c</sup> κληρονομία βασιλείας υἱοῦ ἐξ υἱοῦ μόνου,

26 δόξῃ ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν,

26<sup>c</sup> ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν,

XLVI. 1 κραταὶς ἐν πολέμοις Ἰησοῦς Ναυή,

1<sup>c</sup> ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ1<sup>e</sup> ἐκδικῆσαι ἐπεγειρομένους ἐχθρούς,

2 ὥς ἐδοξάσθη ἐν τῷ ἐπάραι χεῖρας αὐτοῦ

3 τίς πρότερον αὐτοῦ οὕτως ἔστη;

4 οὐχὶ ἐν χεὶρὶ αὐτοῦ ἀνεπόδισεν ὁ ἥλιος,

5 ἐπεκαλέσατο τὸν ὑψιστον δυνάστην

5<sup>c</sup> καὶ ἐπήκουσεν αὐτῶν μέγας Κύριος

6 κατέρραξεν ἐπ' ἔθνος πόλεμον,

6<sup>c</sup> ἵνα γνῶσιν ἔθνη πανοπλίαν αὐτῶν,

and stood in the breach of his people.

and he made atonement for the children of Israel.

a covenant of peace to maintain the sanctuary;

an high priesthood for ever.

the son of Jesse, of the tribe of Judah.

was the inheritance of Aaron unto all his seed.

who hath crowned you with glory;

that the Lord watched their battles.

the minister of Moses in prophecy,

a great salvation to his chosen ones;

and to give Israel his inheritance.

when he swung the javelin against the city!

for he fou[ght] the battles of the Lord.

so that one day [became two]?

when he was pressed upon [round about].

of [hail and coa]ls [of fir]e;

and in [the descent<sup>1</sup>] . . . . .

that the Lord watched their battles.

καὶ στήσαι αὐτὸν ἐν τροπῇ λαοῦ

καὶ ἐξιλάσατο περὶ τοῦ Ἰσραὴλ.

προστάτην ἁγίων καὶ λαῷ αὐτοῦ,

ἱερωσύνης μεγαλῆς εἰς τοὺς αἰῶνας.

υἱῷ ἐκ φυλῆς Ἰούδα,

κληρονομία Ἀαρὼν καὶ τῷ σπέρματι αὐτοῦ.

κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ,

καὶ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν.

καὶ διάδοχος Μωσῇ ἐν προφητείαις,

μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ,

ὅπως κληρονομήσῃ τὸν Ἰσραὴλ.

καὶ τῷ ἐκκλίνειν ῥομφαίαν ἐπὶ πόλεις.

τοὺς γὰρ πολεμίους Κύριος αὐτὸς ἐπήγαγεν

καὶ μία ἡμέρα ἐγενήθη πρὸς δύο;

ἐν τῷ θλίψαι αὐτὸν ἐχθροὺς κυκλόθεν·

ἐν λίθοις χαλᾶζης δυνάμεως κραταίᾳς·

καὶ ἐν καταβάσει ἀπώλεσεν ἀνθεστηκότας,

ὅτι ἐναντίον Κυρίου ὁ πόλεμος αὐτοῦ·

7 ובימי משה עשה חסד:	6 <sup>e</sup> [גם] כי מלא <sup>1</sup> אחרי אל
להתיצב בפרע <sup>2</sup> קהל:	7 <sup>b</sup> [הו]א וכלב בן יפנה
ולחשבת דבה רעה <sup>3</sup> :	7 <sup>d</sup> להשיב חרון מעדה
משש מאות אלף רגלי:	8 לכם גם הם בשנים נאצלו
ועד שיבה עמדה עמו:	8 <sup>e</sup> להביאם אל נחלתם ארץ זבת חלב ודבש:
וגם זרעו ירש נחלה:	9 ויתן לכלב עצמה
כי טוב למלא אחרי יי:	9 <sup>e</sup> להדריכם <sup>4</sup> על במתי ארץ
כל אשר לא נשא לבו:	10 למען דעת כל זרע יעקב
יהי זכרם לברכה <sup>5</sup> 12 <sup>b</sup> ושמום תחליף לבניהם:	11 והשופטים איש בשמו
המשואל מבטן אמו:	11 <sup>e</sup> ולא נסוג <sup>6</sup> מאחרי אל
שמואל שופט ומכהן:	13 אוהב עמו ורצוי <sup>7</sup> עושהו
וימשה נגידים על עם:	13 <sup>e</sup> נזיר יי בנבואה
ויפקד אלהי יעקב:	13 <sup>e</sup> [נביא] אל הכין ממלכת
וגם בדברו נאמן רועה:	14 ב . . . . [צ] זה עדה
. . . ל[ו] אי[ביו] מסביב:	15 ב . . . . [ק] ודש חזה
17 וי[ע] [עם] . . . . .	16 וגם ה[וא] . . . [א] ל[א]ל
	16 <sup>e</sup> בעלתו . . . . ל
	17 <sup>b</sup> בפקע אדיר נשמע קולו

<sup>1</sup> Num. 14, 24.

<sup>2</sup> Prov. 29, 18. Exod. 32, 25.

<sup>3</sup> Num. 14, 37.

<sup>4</sup> Cf. Jos. 14, 9 (דרכה).

<sup>5</sup> Ps. 44, 18.

<sup>6</sup> Deut. 33, 24.

<sup>7</sup> I Sam. 7, 13.

<sup>8</sup> I Sam. 10, 5. 13, 3. 4.

<sup>9</sup> I Sam. 7, 7, &c.

7 סכסכס סכסכס סכסכס:	6 <sup>e</sup> סלפ וס סלפ סלפ וס.
סכסכס סכסכס סכסכס:	7 <sup>b</sup> סלפ וס סלפ כ: סכסכס.
סכסכס סכסכס סכסכס:	7 <sup>d</sup> סכסכס סכסכס
סכסכס סכסכס סכסכס:	8 סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	8 <sup>e</sup> סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	9 סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	9 <sup>e</sup> סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	10 סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	11 סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	11 <sup>e</sup> סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	12 סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	13 סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	13 <sup>e</sup> סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	14 סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	16 סלפ וס
סכסכס סכסכס סכסכס:	16 <sup>e</sup> סכסכס סכסכס סכסכס
סכסכס סכסכס סכסכס:	17 <sup>b</sup> סכסכס סכסכס סכסכס



(fol. 7 recto.)

6<sup>e</sup> [Yea], because he followed fully after God,  
 7<sup>b</sup> [H]e, and Caleb the son of Jephunneh,  
 7<sup>d</sup> To turn away wrath from the congregation,  
 8 Therefore<sup>1</sup> they also, two alone, were reserved<sup>2</sup>,  
 8<sup>c</sup> To bring them into their inheritance,  
 9 And he gave strength unto Caleb,  
 9<sup>c</sup> To make him<sup>3</sup> to tread upon the high places of  
 the land,  
 10 That all the seed of Jacob might know  
 11 Also the judges every one by his name,  
 11<sup>c</sup> And who drew not back from (following) after  
 God—  
 13 The lover<sup>4</sup> of his people, & acceptable to his Maker,  
 13<sup>c</sup> A nazirite of the Lord in prophecy,  
 13<sup>e</sup> [The pro]phet of God established a kingdom,  
 14 By [his law he com]manded the congregation,  
 15 By . . . he was [san]ctified a gazer (prophet),  
 16 He also [called] unto God,  
 16<sup>c</sup> When he offered up [a sucking lamb<sup>10</sup>],  
 17<sup>b</sup> With a mighty crash his voice was heard, 18 and he subdued the garrisons of the foe, and des[troy]ed  
 all the lords of the Philistines.

7 and in the days of Moses wrought godliness,  
 in standing fast when the assembly cast off restraint,  
 and to still the evil report;  
 out of six hundred thousand men on foot,  
 a land flowing with milk and honey.  
 and even unto old age it remained with him;  
 and that his seed also should possess an inheritance;  
 that it was good to follow fully after the Lord.  
 every one whose heart had not turned aside<sup>4</sup>,  
 may their memory be blessed, 12<sup>b</sup> and their name  
 succeed to their sons.

(was) he who was lent<sup>6</sup> from his mother's womb,  
 Samuel, who was judge and priest.  
 and anointed leaders<sup>7</sup> over the people.  
 and the God of Jacob visited (them).  
 and by his word also he was confirmed as a shepherd<sup>8</sup>.  
 [when] his [ene]mies [pressed hi]m<sup>9</sup> round about,  
 17 and [the Lord] thun[dered out of heaven];

17 and [the Lord] thun[dered out of heaven]; 18 and he subdued the garrisons of the foe, and des[troy]ed

<sup>1</sup> Reading יָהִי. <sup>2</sup> ? וְנִצְּרוּ were delivered (G S). <sup>3</sup> Reading וְיָרִידוּ, or (Jer. 39, 14) יָרִידוּ. <sup>4</sup> נֶשֶׁב for נֶשֶׁב; cf. G S.  
<sup>5</sup> ? וְנִצְּרוּ beloved by. <sup>6</sup> לְנֶשֶׁב for לְנֶשֶׁב, with a play on the name Samuel; cf. 1 Sam. 1, 28. <sup>7</sup> 1 Sam. 9, 16. 2 Sam.  
 5, 2, R. V. marg. <sup>8</sup> Or perhaps נֶשֶׁב (as a seer); cf. G, and 1 Sam. 3, 20. 9, 19. <sup>9</sup> Perhaps נֶשֶׁב. <sup>10</sup> 1 Sam. 7, 9.

6<sup>e</sup> καὶ γὰρ ἐπηκολούθησεν ὀπίσω Δυνάστου.  
 7<sup>b</sup> αὐτὸς καὶ Χαλὲβ υἱὸς Ἰεφοννῆ,  
 7<sup>d</sup> κωλύσαι λαὸν ἀπὸ ἁμαρτίας  
 8 καὶ αὐτοὶ δύο ὄντες διεσώθησαν  
 8<sup>c</sup> εἰσαγαγῆν αὐτοὺς εἰς κληρονομίαν,  
 9 καὶ ἔδωκεν ὁ κύριος τῷ Χαλὲβ ἰσχύν,  
 9<sup>c</sup> ἐπιβῆναι αὐτὸν ἐπὶ ὕψος τῆς γῆς,  
 10 ὅπως ἴδωσιν πάντες οἱ υἱοὶ Ἰσραὴλ  
 11 καὶ οἱ κριταί, ἕκαστος τῷ αὐτοῦ ὀνόματι,  
 11<sup>c</sup> καὶ ὅσοι οὐκ ἀπεστράφησαν ἀπὸ Κυρίου,  
 12 τὰ ὁστὰ αὐτῶν ἀναθάλοι ἐκ τοῦ τόπου αὐτῶν,  
 13 ἡγαπημένος ὑπὸ κυρίου αὐτοῦ

7 καὶ ἐν ἡμέραις Μωυσέως ἐποίησεν ἔλεος,  
 ἀντιστῆναι ἔναντι ἐχθροῦ,  
 καὶ κοπάσαι γογγυσμὸν πονηρίας.  
 ἀπὸ ἑξακοσίων χιλιῶν πεζῶν,  
 εἰς γῆν ῥέουσιν γάλα καὶ μέλι.  
 καὶ ἕως γήρους διέμεινεν αὐτῷ,  
 καὶ τὸ σπέρμα αὐτοῦ κατέσχευ κληρονομίαν·  
 ὅτι καλὸν τὸ πορεύεσθαι ὀπίσω Κυρίου.  
 ὅσων οὐκ ἐξεπόρνευσεν ἡ καρδία  
 εἴη τὸ μνημόσυνον αὐτῶν ἐν εὐλογίαις·  
 καὶ τὸ ὄνομα αὐτῶν ἀντικαταλασσόμενον ἐφ'  
 υἱοῖς δεδοξασμένων αὐτῶν.

13<sup>e</sup> προφήτης Κυρίου κατέστησεν βασιλέα,  
 14 ἐν νόμῳ Κυρίου ἔκρινεν συναγωγὴν,  
 15 ἐν πίστει αὐτοῦ ἡκριβάσθη προφήτης,  
 16 καὶ ἐπεκαλέσατο τὸν κύριον δυνάστην,  
 16<sup>c</sup> ἐν προσφορᾷ ἄρνων γαλαθηνοῦ·  
 17<sup>b</sup> καὶ ἐν ἡχῳ μεγάλῳ ἀκουστὴν ἐποίησεν τὴν φωνὴν αὐτοῦ, 18 καὶ ἐξέτριψεν ἡγουμένους Τυρίων καὶ  
 πάντας ἄρχοντας Φυλιστιείμ.

καὶ ἔχρισεν ἄρχοντας ἐπὶ τὸν λαὸν αὐτοῦ·  
 καὶ ἐπεσκέψατο Κύριος τὸν Ἰακώβ.  
 καὶ ἐγνώσθη ἐν πίστει αὐτοῦ πιστὸς ὁράσεως.  
 ἐν τῷ θλίψαι ἐχθροὺς αὐτοῦ κυκλόθεν,  
 17 καὶ ἐβρόντησεν ἀπ' οὐρανοῦ Κύριος,

17 καὶ ἐβρόντησεν ἀπ' οὐρανοῦ Κύριος, 18 καὶ ἐξέτριψεν ἡγουμένους Τυρίων καὶ

**סמל המדינה**

[illegible]

(fol. 7 verso.)

- 19 And at the time of his resting upon his (last) bed, he called the Lord and his anointed to witness, (saying,) 19<sup>c</sup> From [whom] have I [taken] a ransom or a secret gift<sup>1</sup>? and no man answered against him. 19<sup>e</sup> Also till the time of his end he was found prudent in the sight of the Lord and in the sight of all living. 20 And even after his death he was sought, and declared to the king his ways, 20<sup>c</sup> and lifted up his voice from the earth in prophecy.

- XLVII. 1 Moreover after him rose up Nathan,  
2 For like fat separated<sup>2</sup> from the holy (offering),  
3 He mocked at lions as at a kid,  
4 In his youth he smote a mighty man,  
4<sup>c</sup> When he swung his hand upon the sling,  
5 For he called unto God Most High,  
5<sup>c</sup> To thrust away the man skilled in battles,  
6 Therefore the daughters sang of him,  
6<sup>c</sup> When he had put on the diadem he fought,  
7<sup>b</sup> And set nakedness<sup>4</sup> among the Philistines,  
8 In all his works he gave thanks  
8<sup>c</sup> With his whole heart loving him that made him,  
9 Stringed instruments of song (he set<sup>6</sup>) be[fore the altar],  
10 . . . . .  
10<sup>c</sup> While [they pr]aised his holy name,

- to stand before David.  
so was David (separated) from Israel.  
and at bears as at the herds of Bashan.  
and took away an everlasting [reproach],  
and brake the pr[id]e of Goliath.  
and he put strength in his right hand,  
and to exalt the horn of his people.  
and titled him with ten thousand<sup>3</sup>.  
7 and subdued the adversary round about;  
and brake [their h]orn in pieces unto this day.  
to God Most High [with words of gl]ory,  
and every [day] . . . . .  
and the sound of [. . . and of har]ps<sup>6</sup> he set in order.  
. . . . . [year by y]ear.  
the sanctuary<sup>7</sup> resounded before the morning.

<sup>1</sup> Perhaps נעלים a pair of sandals; cf. 9 here, and in 1 Sam. 12, 3. <sup>2</sup> Lit. lifted off; see Lev. 4, 8, 10, 19, &c. <sup>3</sup> See 1 Sam. 18, 7. <sup>4</sup> צייד (?) for ציד. <sup>5</sup> So the marg. adds. <sup>6</sup> Marg. harp. The vertical note has, He made a sweet sound of melody. <sup>7</sup> This is written above the word judgement.

- 19 καὶ πρὸ καιροῦ κοιμήσεως αἰῶνος ἐπεμαρτύρατο ἔναντι Κυρίου καὶ χριστοῦ 19<sup>c</sup> Χρήματα καὶ ἔως ὑποδημάτων ἀπὸ πάσης σαρκὸς οὐκ εἴληφα· καὶ οὐκ ἐνεκάλεσεν αὐτῷ ἄνθρωπος.

- 20 καὶ μετὰ τὸ ὑπνώσαι αὐτὸν προεφήτευσεν καὶ ὑπέδειξεν βασιλεῖ τὴν τελευτὴν αὐτοῦ, 20<sup>c</sup> καὶ ἀνύψωσεν ἐκ γῆς τὴν φωνὴν αὐτοῦ ἐν προφητείᾳ, ἐξαλεῖναι ἀνομίαν λαοῦ.

- XLVII. 1 καὶ μετὰ τοῦτον ἀρέστη Ναθάν,  
2 ὥσπερ στέαρ ἀφωρισμένον ἀπὸ σωτηρίου,  
3 ἐν λέουσιν ἔπαιζεν ὡς ἐν ἐρίφοις,  
4 ἐν νεότητι αὐτοῦ οὐχὶ ἀπέκτεινεν γίγαντα,  
4<sup>c</sup> ἐν τῷ ἐπᾶραι χεῖρα ἐν λίθῳ σφενδόνης  
5 ἐπεκαλέσατο γὰρ Κύριον τὸν ὑψιστον,  
5<sup>c</sup> ἐξᾶραι ἄνθρωπον ἐν πολέμῳ·  
6 οὕτως ἐν μυριάσιν ἐδόξασεν αὐτόν,  
6<sup>c</sup> ἐν τῷ φέρεσθαι αὐτῷ διάδημα δόξης.  
7<sup>b</sup> καὶ ἐξουδένωσεν Φυλιστιεῖμ τοὺς ὑπεναντίους  
8 ἐν παντὶ ἔργῳ αὐτοῦ ἔδωκεν ἐξομολόγησιν  
8<sup>c</sup> ἐν πάσῃ καρδίᾳ αὐτοῦ ἤμνησεν  
9 καὶ ἔστησεν ψαλτῶδους κατέναντι τοῦ θυσιαστηρίου,  
10 ἔδωκεν ἐν ἑορταῖς εὐπρέπειαν,  
10<sup>c</sup> ἐν τῷ αἰνεῖν αὐτοὺς τὸ ἅγιον ὄνομα αὐτοῦ

- προφητεύειν ἐν ἡμέραις Δαυεὶδ.  
οὕτως Δαυεὶδ ἀπὸ τῶν νιῶν Ἰσραήλ.  
καὶ ἐν ἄρκοις ὡς ἐν ἄρνασι προβάτων.  
καὶ ἐξῆρεν ὀνειδισμὸν ἐκ λαοῦ  
καὶ καταβαλεῖν γανυρίαμα τοῦ Γολιάθ;  
καὶ ἔδωκεν ἐν τῇ δεξιᾷ αὐτοῦ κράτος,  
ἀνυψώσει κέρας λαοῦ αὐτοῦ.  
καὶ ἤνεσεν αὐτὸν ἐν εὐλογίαις Κυρίου  
7 ἐξέτριψεν γὰρ ἐχθροὺς κυκλόθεν,  
ἕως σήμερον συνέτριψεν αὐτῶν κέρας.  
ἀγίῳ Ὑψίστῳ, ῥήματι δόξης·  
καὶ ἠγάπησεν τὸν ποιήσαντα αὐτόν.  
καὶ ἐξ ἡχῶν αὐτῶν γλυκαίνειν μέλη·  
καὶ ἐκόσμησεν καιροὺς μέχρι συντελείας,  
καὶ ἀπὸ πρῶλ ἤχειν τὸ ἅγιοσμα.

(fol. 8 recto.)

11 . יי העביר פשעו  
 11<sup>c</sup> [ויתן] לז חקת מלכת  
 12 [ו]בַעֲם אין עמד אחריו  
 13 שלמה מלך בימי שלוה  
 13<sup>c</sup> אשר הכין בית לשמו  
 14 מה חכמת בנערך  
 15 ארץ . . . . .  
 17 בשיר מ[ש]ל חידה ומליצה  
 18 נקראת בשם הנכבד  
 18<sup>c</sup> ותצבר כבורל זהב  
 19 ותתן לנשים כסליך  
 20 ו[ת]תן מזם בכבודך  
 20<sup>c</sup> . . . . . אף על צאצאיו  
 21 ל . . . . . לשני שבטים  
 22 . . . . . [א]ל לא יטוש חסד  
 22<sup>c</sup> לא . . . . . ו נין וכבד  
 22<sup>e</sup> . . . . . ויתן ל  
 23 וישכב שלמה מִלֵּךְ ש<sup>3</sup>

<sup>1</sup> Prov. 10, 5.      <sup>2</sup> Gen. 49, 4.      <sup>3</sup> The whole word looks most like מיושט (? מיושט made aged), or מיואט (מיואט in despair), but no verb יוש is quoted, and מיואט seems unsuited to the context.

[illegible]

(fol. 8 recto.)

11 . . . . the Lord took away his transgression,  
 11<sup>c</sup> [And ga]ve him the ordinance of the kingdom,  
 12 [And] among the people there arose none after him,  
 13 Solomon reigned in days of prosperity,  
 13<sup>c</sup> Who established an house for his name,  
 14 How wast thou wise in thy youth!  
 15 The earth . . . . .  
 17 With songs, proverbs, dark sayings, and figures,  
 18 Thou wast called by the glorious name,  
 18<sup>c</sup> And thou didst heap up gold as iron,  
 19 But thou gavest thy loins unto women,  
 20 So [thou] didst put a blemish upon thy glory<sup>4</sup>,  
 20<sup>c</sup> [To bring] wrath upon thy issue,  
 21 That [they should become] two tribes,  
 22 [Nevertheless] God forsaketh not mercy,  
 22<sup>c</sup> He will not [cut off from his chosen] progeny  
 and offspring,  
 22<sup>c</sup> So he gave unto [Jacob a remnant],  
 23 And Solomon slept . . . . .

and exalted his horn for ever,  
 and established his throne over Jerusalem.  
 an understanding son, dwelling securely.  
 and God gave rest to him round about,  
 and set up a sanctuary for ever.  
 and didst make instruction to overflow<sup>1</sup> like the Nile:  
 and thou didst celebrate song in the height (?) :  
 thou didst greatly move<sup>2</sup> the nations :  
 which is called over<sup>3</sup> Israel,  
 and didst multiply silver like lead ;  
 and lettest them have dominion over thy body ;  
 and didst profane thy couch,  
 and sighing upon thy bed ; [arise).  
 and that out of Ephraim a kingdom of violence (might  
 nor letteth any of his words fall to the ground.  
 nor destroy them that [lo]ve him ;  
 and to [David] . . . .  
 and left of his [seed] af[ter him].

<sup>1</sup> i. e. ἡῤῥῃ, as ㊤. Or ἡῤῥῃ didst overflow with instruction, as ㊤.<sup>2</sup> Lit. move as with a tempest (cf. 2 Kings 6, 11).<sup>3</sup> Deut. 28, 10, &c. See 1 Kings 8, 43, R.V. marg.; and cf. Sir. 36, 12 ㊤.<sup>4</sup> Cf. 44, 19 and 33, 22 ㊤㊤.

11 Κύριος ἀφείλεν τὰς ἁμαρτίας αὐτοῦ,  
 11<sup>c</sup> καὶ ἔδωκεν αὐτῷ διαθήκην βασιλέων  
 12 μετὰ τοῦτον ἀνέστη  
 13 Σαλωμὼν ἐβασίλευσεν ἐν ἡμέραις εἰρήνης,  
 13<sup>c</sup> ἵνα στήσῃ οἶκον ἐπ' ὀνόματι αὐτοῦ  
 14 ὡς ἐσοφίσθης ἐν νεότητί σου,  
 15 γῆν ἐπεκάλυψεν ἡ ψυχὴ σου,  
 16 εἰς νήσους πόρρω ἀφίκετο τὸ ὄνομά σου,  
 17 ἐν ὧδαῖς καὶ παροιμίαις καὶ παραβολαῖς  
 18 ἐν ὀνόματι Κυρίου τοῦ θεοῦ,  
 18<sup>c</sup> συνήγαγες ὡς κασσίτερον τὸ χρυσίον,  
 19 παρανέκλινας τὰς λαγόνas σου γυναιξίν,  
 20 ἔδωκας μῶμον ἐν τῇ δόξῃ σου,  
 20<sup>c</sup> ἐπαγαγεῖν ὀργὴν ἐπὶ τὰ τέκνα σου,  
 21 γενέσθαι δίχα τυραννίδα  
 22 ὁ δὲ Κύριος οὐ μὴ καταλίπῃ τὸ ἔλεος αὐτοῦ,  
 22<sup>c</sup> οὐδὲ μὴ ἐξαλείψῃ ἐκλεκτοῦ αὐτοῦ ἑκγονα,  
 22<sup>c</sup> καὶ τῷ Ἰακώβ ἔδωκεν κατάλιμμα,  
 23 καὶ ἀνεπαύσατο Σαλωμὼν μετὰ τῶν πατέρων,

καὶ ἀνύψωσεν εἰς αἰῶνα τὸ κέρας αὐτοῦ,  
 καὶ θρόνον δόξης ἐν τῷ Ἰσραήλ.  
 υἱὸς ἐπιστήμων, καὶ δι' αὐτὸν κατέλυσεν ἐν πλατυσμῷ  
 ᾧ ὁ θεὸς κατέπαυσεν κυκλόθεν,  
 καὶ ἐτοιμάσῃ ἁγίασμα εἰς τὸν αἰῶνα.  
 καὶ ἐνεπλήσθης ὡς ποταμὸς συνέσεως.  
 καὶ ἐνέπλησας ἐν παραβολαῖς αἰνιγμάτων  
 καὶ ἡγαπήθης ἐν τῇ εἰρήνῃ σου  
 καὶ ἐν ἐρμηνίᾳ ἀπεθαύμασάν σε χῶραι  
 τοῦ ἐπικεκλημένου θεοῦ Ἰσραήλ,  
 καὶ ὡς μόλιβον ἐπλήθυνas ἀργύριον.  
 καὶ ἐνεξουσιάσθης ἐν τῷ σώματί σου  
 καὶ ἐβεβήλωσας τὸ σπέρμα σου,  
 καὶ κατενύγην ἐπὶ τῇ ἀφροσύνῃ σου,  
 καὶ ἐξ Ἐφραίμ ἄρξαι βασιλείαν ἀπειθῇ.  
 καὶ οὐ μὴ διαφθαρῇ ἀπὸ τῶν ἔργων αὐτοῦ,  
 καὶ σπέρμα τοῦ ἀγαπήσαντος αὐτὸν οὐ μὴ ἐξάρῃ  
 καὶ τῷ Δαυεὶδ ἐξ αὐτοῦ ρίζαν.  
 καὶ κατέλιπεν μετ' αὐτὸν ἐκ τοῦ σπέρματος αὐτοῦ

23<sup>o</sup> רחב אולת וחסר בינה  
 23<sup>o</sup> עד אשר קם אל יהי לו זכר  
 23<sup>g</sup> ויתן לאפרים מכשול  
 24<sup>a</sup> ותגדל הטאתו מאד  
 XLVIII. 1 עד אשר קם נביא באש  
 2 וישבר להם מטה לחם  
 3 בדבר אל ע[צ]ר שמים  
 4 מה נורא את[ה] אליהו  
 5 המקים גזע ממות  
 6 המוריד מלכים על שחת  
 7 והשמיע בסיני תוכחות  
 8 המושח מלא תשלומות  
 9 הנלקח בסערה מעלה  
 10 הכתוב נכון לעת<sup>3</sup>  
 10<sup>c</sup> להשיב לב אבות על בנים  
 11 אשר ראך ומת . .  
 12 [א]ל[יהו] . . . .  
 12<sup>c</sup> פי שנים [אֶתֶּת הָרֶבֶה

<sup>4</sup> Only the tail of the letter remains.

[illegible]

(fol. 8 verso.)

- 23<sup>c</sup> Ample<sup>1</sup> in foolishness and lacking understanding, Rehoboam by [his coun]sel let loose [the peo]ple;  
 23<sup>e</sup> Until there arose—let him have no memorial!—Jeroboam, the son of Nebat, who made [Israel to si]n.  
 23<sup>g</sup> And he gave unto Ephraim a stumbling-block, 24<sup>b</sup> to drive them out [of] their land.  
 24<sup>a</sup> And his sin was great exceedingly, 25 and he sold himself to all evil.  
 XLVIII. 1 Till there arose a prophet like fire, whose words were like a burning furnace.  
 2 And he brake for them the staff of bread, and by his jealousy<sup>2</sup> made them few in number.  
 3 By the word of God he shut up the heavens, . . . . . fires.  
 4 How terrible wast thou, O Elijah! he who is like thee may glory!  
 5 Who didst raise up one that expired from death, and from Sheol, according to the will of the Lord;  
 6 Who broughtest down kings to the pit, and honourable men [from] their beds;  
 7 Who anointedst one filled with retribution, and a prophet to succeed in thy place;  
 8 Who heardst<sup>3</sup> reproofs in Sinai, and judgements of vengeance in Horeb;  
 9 Who wast taken up by a whirlwind on high, and by troops of fire [into heaven];  
 10 Who art written down<sup>4</sup> as ready for a season, to make anger to cease before . . . . .  
 10<sup>c</sup> To turn the heart of the fathers to the children, and to give understanding to the tr[ibes of Isra]el.  
 11 Happy<sup>5</sup> he that saw thee and died (?) . . . . .  
 12 Elijah . . . . . and Elisha . . . . .  
 12<sup>c</sup> With a do[uble] measure<sup>6</sup> he multiplied signs, and he was learned in every utterance of his mouth.

<sup>1</sup> In the Hebrew with a play on the name Rehoboam. <sup>2</sup> 1 Kings 19, 10, 14. <sup>3</sup> Reading רבוּעַ, as G. <sup>4</sup> Mal. 4, 5 seq. <sup>5</sup> Reading יָשָׁע, as G. <sup>6</sup> With allusion to 2 Kings 2, 9, where the same phrase is rendered 'double portion': *lit.* a mouth—i. e. a portion—of two.

- 23<sup>c</sup> λαοῦ ἀφροσύνην καὶ ἐλασσούμενον συνέσει  
 23<sup>g</sup> καὶ ἔδωκεν τῷ Ἐφραίμ ὁδὸν ἁμαρτίας.  
 24<sup>b</sup> ἀποστήσαι αὐτοὺς ἀπὸ τῆς γῆς αὐτῶν  
 XLVIII. 1 καὶ ἀνέστη Ἡλίας προφήτης ὡς πῦρ,  
 2 ὃς ἐπήγαγεν ἐπ' αὐτοὺς λιμόν,  
 3 ἐν λόγῳ Κυρίου ἀνέσχευ οὐρανόν,  
 4 ὡς ἐδοξάσθης, Ἥλεια, ἐν τοῖς θαυμασίοις σου·  
 5 ὁ ἐγείρας νεκρὸν ἐκ θανάτου  
 6 ὁ καταγαγὼν βασιλεῖς εἰς ἀπωλίαν  
 7 ἀκούων ἐν Σεινὰ ἐλεγμὸν  
 8 ὁ χρίων βασιλεῖς εἰς ἀνταπόδομα,  
 9 ὁ ἀναλημφθεὶς ἐν λαίλαπι πυρὸς  
 10 ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιροῦς,  
 10<sup>c</sup> καὶ ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν  
 11 μακάριοι οἱ ἰδόντες σε καὶ οἱ ἐν ἀγαπήσει  
 κεκοσμημένοι,  
 12 Ἡλείας ὃς ἐν λαίλαπι ἐσκεπάσθη·  
 Ῥοβοάμ, ὃς ἀπέστησεν λαὸν ἐκ βουλῆς αὐτοῦ,  
 23<sup>f</sup> καὶ Ἱεροβοάμ υἱὸν Ναβάτ, ὃς ἐξήμαρτεν τὸν  
 Ἰσραὴλ  
 24 καὶ ἐπληθύνθησαν αἱ ἁμαρτίαι αὐτῶν σφόδρα,  
 25 καὶ πᾶσαν πονηρίαν ἐξέζητησαν, ἕως ἐκδίκησιν  
 ἔλθῃ ἐπ' αὐτοὺς.  
 καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο·  
 καὶ τῷ ζήλῳ αὐτοῦ ὀλιγοποίησεν αὐτούς·  
 κατήγαγεν οὕτως τρεῖς πῦρ.  
 καὶ τίς ὅμοιός σοι καυχᾶσθαι;  
 καὶ ἐξ ἁδου ἐν λόγῳ Ὑψίστου·  
 καὶ δεδοξασμένους ἀπὸ κλίνης αὐτῶν  
 καὶ ἐν Χωρὴβ κρίματα ἐκδικήσεως·  
 καὶ προφήτας διαδόχους μετ' αὐτόν·  
 ἐν ἄρματι ἵππων πυρίνων·  
 κοπάσαι ὀργὴν πρὸ θυμοῦ  
 καὶ καταστήσαι φυλὰς Ἰακώβ.  
 καὶ γὰρ ἡμεῖς ζωὴν ζησόμεθα.  
 καὶ Ἐλειαζε ἐνεπλήσθη πνεύματος αὐτοῦ,

$$I_2^e \text{ מימיו לא זע }^1 \text{ מבל}$$

13 כל דבר לא נפלא ממנו

14 בחייו עשה נפלאות

15 בכל זאת לא שב העם

$15^c$  עד אשר נסחו מארצם

15<sup>e</sup> וישאר ליהודה מזער

16 יש מהם עשו יושר

17 יחזקיהו חזק עירו

17<sup>c</sup> ויחצב כנחשת צורים

18 בימיו וזלה סנתריב

18c ויט ידו על ציון

19 . . [נ] מונו בגאון לבם

20 וי[קר]או אל אל עליון

2007 . . . קול תפלתם

2I ו . . . [מ] חנה אשור

22 . . . [יחז] קיהו את הטו[ב]

• • • • • 22<sup>C</sup>

[illegible]

<sup>2</sup> Zech. 6, 12.

12<sup>e</sup> مع ممدوح ل لا مع د: اعا.

oceanus / 1250

ولا يؤمنه مع خلقه ١٥٥٠ دينار.

10. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853.

[illegible][illegible]

والله اعلم بالصواب

معرفه و دانش، حق و حقیقت.

[illegible]

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20<sup>o</sup> 9/12/1957

21 ነገሩ ለገረጽ 21

22 مەلۇم ۋەجىب سەئىد ۋەك:

[illegible]

23 ለይቻል? ሳይቻልም ስለሆነ

وَمِنْهُمْ مَنْ يَخُفُّهُمْ دِيَارُ الْمَدِينَةِ وَفُجَرَاءُهَا.



(fol. 9 recto.)

12<sup>e</sup> All his life long he quaked before none,  
 13 No matter was too hard for him,  
 14 In his life he did wonders,  
 15 For all this the people turned not,  
 15<sup>c</sup> Till they were rooted up from their land,  
 15<sup>e</sup> But there were left to Judah a few,  
 16 There were of them that dealt uprightly,  
 17 Hezekiah strengthened<sup>2</sup> his city,  
 17<sup>c</sup> And hewed the rocks with<sup>3</sup> brass,  
 18 In his days came up Sennacherib,  
 18<sup>c</sup> And he stretched out his hand against Sion,  
 19 [Then were] they melted in the pride of their heart,  
 20 So they ca[lled] unto God Most High,  
 20<sup>c</sup> And he [heard] the voice of their prayer,  
 21 And [he smote the c]amp of the Assyrian,  
 22 [For Heze]kiah [did] that which was go[od],  
 22<sup>c</sup> . . . . .  
 23 . . . . .

and no flesh had dominion over his spirit;  
 and from its place his flesh prophesied<sup>1</sup>;  
 and in his death marvellous works.  
 and ceased not from their sins,  
 and were scattered through all the earth.  
 and still a judge to the house of David.  
 and there were of them that trespassed wondrously.  
 when he turned aside waters into the midst of it,  
 and stopped up mountains for a pool.  
 and sent Rabshakeh;  
 and blasphemed God in his pride.  
 and were in anguish as a woman in travail;  
 and spread forth their hands unto him;  
 and saved<sup>4</sup> them by the hand of Isaiah;  
 and discomfited them with the plague.  
 and] was strong<sup>2</sup> in the ways of David.

<sup>1</sup> Reading נבז, as ③; see 2 Kings 13, 21.<sup>3</sup> Reading "נחז.<sup>2</sup> In the Hebrew with a play on the name Hezekiah.<sup>4</sup> In the Hebrew with a play on the name Isaiah.

12<sup>e</sup> καὶ ἐν ἡμέραις αὐτοῦ οὐκ ἐσαλεύθη ὑπὸ ἄρχοντος,  
 13 πᾶς λόγος οὐχ ὑπερήρην αὐτόν,  
 14 καὶ ἐν ζωῇ αὐτοῦ ἐποίησεν τέρατα,  
 15 ἐν πᾶσιν τούτοις οὐ μετενόησεν ὁ λαός,  
 15<sup>c</sup> ἕως ἐπρονομήθησαν ἀπὸ τῆς γῆς αὐτῶν  
 15<sup>e</sup> καὶ κατελείφθη ὁ λαὸς ὀλιγοστός  
 16 τινὲς μὲν αὐτῶν ἐποίησαν τὸ ἀρεστόν,  
 17 Ἐζεκίας ὠχύρωσεν τὴν πόλιν αὐτοῦ,  
 17<sup>c</sup> ὥρυξεν σιδήρῳ ἀκρότομον,  
 18 ἐν ἡμέραις αὐτοῦ ἀνέβη Σενναχηρείμ  
 18<sup>c</sup> καὶ ἐπῆρην ἡ χεὶρ αὐτοῦ ἐπὶ Σειῶν,  
 19 τότε ἐσαλεύθησαν καρδίαι καὶ χεῖρες αὐτῶν,  
 20 καὶ ἐπεκαλέσαντο τὸν κύριον τὸν ἐλεῖμονα,  
 20<sup>c</sup> καὶ ὁ ἅγιος ἐξ οὐρανοῦ ταχὺ ἐπήκουσεν αὐτῶν,  
 21 ἐπάταξεν τὴν παρεμβολὴν τῶν Ἀσσυρίων,  
 22 ἐποίησεν γὰρ Ἐζεκίας τὸ ἀρεστὸν Κυρίῳ,  
 22<sup>c</sup> ὃς ἐνετείλατο Ἡσαΐας ὁ προφήτης  
 23 ἐν ταῖς ἡμέραις αὐτοῦ ἀνεπώδισεν ὁ ἥλιος,

καὶ οὐ κατεδυνάστευσεν αὐτὸν οὐδεὶς.  
 καὶ ἐν κοιμῇσιν ἐπροφήτευσεν τὸ σῶμα αὐτοῦ·  
 καὶ ἐν τελευτῇ θανμάσια τὰ ἔργα αὐτοῦ.  
 καὶ οὐκ ἀπέστησαν ἀπὸ τῶν ἁμαρτιῶν,  
 καὶ ἐσκορπίσθησαν ἐν πάσῃ τῇ γῇ,  
 καὶ ἄρχων τῷ οἴκῳ Δαυεὶδ.  
 τινὲς δὲ ἐπλήθυναν ἁμαρτίας.  
 καὶ εἰσήγαγεν εἰς μέσον αὐτῶν τὸν Γῶγ·  
 καὶ ὤκοδόμησεν κρήνας εἰς ὕδατα.  
 καὶ ἀπέστειλεν Ῥαψάκην, καὶ ἀπῆρην·  
 καὶ ἐμεγαλύνῃσεν ὑπερηφανίαν αὐτοῦ.  
 καὶ ὠδίνησαν ὡς αἱ τίκτονσαι·  
 ἐκπετάσαντες τὰς χεῖρας αὐτῶν πρὸς αὐτόν.  
 καὶ ἐλυτρώσατο αὐτοὺς ἐν χειρὶ Ἡσαίου·  
 καὶ ἐξέτριψεν αὐτοὺς ὁ ἄγγελος αὐτοῦ.  
 καὶ ἐνίσχυσεν ἐν ὁδοῖς Δαυεὶδ τοῦ πατρὸς αὐτοῦ,  
 ὁ μέγας καὶ πιστὸς ἐν ὁράσει αὐτοῦ.  
 καὶ προσέθηκεν ζωὴν βασιλεῖ·



(fol. 9 verso.)

- 24 By a spirit of might he saw the end,  
 25 For ever he declared things that should be,  
 XLIX. 1 The name of Josiah is like incense of sweet spices,  
 1<sup>c</sup> His memory is sweet as honey on the palate,  
 2 For he was grieved for<sup>1</sup> our backslidings,  
 3 And he made his heart perfect toward God,  
 4 Except David, Hezekiah, and Josiah,  
 4<sup>c</sup> And forsook the law of the Most High,  
 5 So he turned their horn backward,  
 6 And they set on fire the holy city,  
 6<sup>c</sup> By the hand<sup>2</sup> of Jeremiah, 7 for they afflicted him,  
 7<sup>c</sup> To pluck up and to break down and to destroy  
 (and) to overthrow,  
 8 Ezekiel saw the vision,  
 9 Also he made mention of Job,  
 10 Moreover the twelve prophets,  
 10<sup>c</sup> Who recovered Jacob to health,  
 11 [How shall we magni]fy [Zerubbabel]?  
 12 . . . . .

and comforted the mourners of Sion.  
 and hidden things before they came.  
 salted, the work of the perfumer :  
 and as music at the banquet of wine.  
 and he made the abominations of vanity to cease ;  
 and in days of violence he wrought godliness.  
 they all did corruptly ;  
 the kings of Judah, till they were ended.  
 and (gave) their glory to a foolish, foreign nation ;  
 and made her ways desolate.  
 yet from the womb he was formed (to be) a prophet,  
 and in like manner to build up, to plant, and to make  
 strong.  
 and declared divers kinds of chariot.  
 who maintained all the w[ays of righ]teousness.  
 may their strength<sup>3</sup> flou[rish out of their pla]ces.  
 and restored him by . . . . .  
 . . . . .  
 . . . . .

<sup>1</sup> נָחַל (Amos 6, 6) for נָחַל. Text, perhaps: inherited the yoke (נָחַל) of our backslidings. <sup>2</sup> ? נָחַל in the days of, as S.  
<sup>3</sup> ? bones, as S S.

- 24 πνεύματι μεγάλῳ ἶδεν τὰ ἔσχατα,  
 25 ἕως τοῦ αἰῶνος ὑπέδειξεν τὰ ἐσόμενα  
 XLIX. 1 μνημόσυνον Ἰωσείου εἰς σύνθεσιν θυμιάματος,  
 1<sup>c</sup> ἐν παντὶ στόματι ὡς μέλι γλυκανθήσεται,  
 2 αὐτὸς κατενύνη ἐν ἐπιστροφῇ λαοῦ,  
 3 κατεύθυνεν πρὸς Κύριον τὴν καρδίαν αὐτοῦ,  
 4 παρὲξ Δαυεὶδ καὶ Ἑζεκίου καὶ Ἰωσείου  
 4<sup>c</sup> κατέλιπον γὰρ τὸν νόμον τοῦ ὑψίστου,  
 5 ἔδωκαν γὰρ τὸ κέρας αὐτῶν ἐτέροις  
 6 ἐνεπύρσεν ἐκλεκτὴν πόλιν ἀγιάσματος,  
 6<sup>c</sup> ἐν χειρὶ Ἰερεμίου· 7 ἐκάκωσαν γὰρ αὐτόν,  
 7<sup>c</sup> ἐκριζοῦν καὶ κακοῦν καὶ ἀπολλύειν,  
 8 Ἰεζεκιήλ, ὃς εἶδεν ὄρασιν δόξης  
 9 καὶ γὰρ ἐμνήσθη τῶν ἐχθρῶν ἐν ὄμβρῳ,  
 10 καὶ τῶν ἱβ' προφητῶν  
 10<sup>c</sup> παρεκάλεσεν δὲ τὸν Ἰακώβ,  
 11 πῶς μεγαλύνωμεν τὸν Ζοροβαβέλ ;  
 12 οὕτως Ἰησοῦς υἱὸς Ἰωσεδέκ·

καὶ παρεκάλεσεν τοὺς πενθοῦντας ἐν Σειῶν·  
 καὶ τὰ ἀπόκρυφα πρὶν ἢ παραγενέσθαι αὐτά.  
 ἐσκενασμένον ἔργῳ μυρεψοῦ·  
 καὶ ὡς μουσικὰ ἐν συμποσίῳ οἴνου.  
 καὶ ἐξῆρεν βδελύγματα ἀνομίας·  
 ἐν ἡμέραις ἀνόμων κατίσχυσεν τὴν εὐσέβειαν.  
 πάντες πλημμελίαν ἐπλημμέλησαν·  
 οἱ βασιλεῖς Ἰούδα ἐξέλιπον.  
 καὶ τὴν δόξαν αὐτῶν ἔθνεϊ ἀλλοτρίῳ·  
 καὶ ἠρήμωσαν τὰς ὁδοὺς αὐτῆς  
 καὶ αὐτὸς ἐν μήτρᾳ ἡγιάσθη προφήτης,  
 ὥσαύτως οἰκοδομεῖν καὶ καταφυτεύειν.  
 ἦν ὑπέδειξεν αὐτῷ ἐπὶ ἄρματος χερουβείμ·  
 καὶ ἀγαθῶσαι τοὺς εὐθύγοντας ὁδοὺς.  
 τὰ ὁστὰ ἀναθάλοι ἐκ τοῦ τόπου αὐτῶν.  
 καὶ ἐλυτρώσατο αὐτοὺς ἐν πίστει ἐλπίδος.  
 καὶ αὐτὸς ὡς σφραγὶς ἐπὶ δεξιᾶς χειρός.  
 οἱ ἐν ἡμέραις αὐτῶν οἰκοδόμησαν οἶκον.