THE HEBREW TEXT
OF
BEN SIRA
(ECCLESIASTICUS)
Codex "B." Chaps. XXXIX, 15 to XLIII, 33.
With Translation and Critical Notes.

A Thesis submitted to the University of Toronto
for the Degree of
Doctor of Philosophy.

BY:
CALVIN ALEXANDER McRAE, M.A.
THE HEBREW TEXT
OF
BEN SIRA
(ECCLESIASTICUS)
Codex "B." Chaps. XXXIX, 15 to XLIII, 33.
With Translation and Critical Notes.

A Thesis submitted to the University of Toronto
for the Degree of
Doctor of Philosophy.

BY:
CALVIN ALEXANDER McRAE, M.A.
To the Senate of the University of Toronto:

I have examined the thesis of Mr. C. A. McRae M.A., on The Hebrew Text of Ben Sira, Codex "B," and certify that in my opinion the thesis is a distinct contribution to the knowledge of Hebrew, and recommend that it be accepted for the degree of Doctor of Philosophy.

(Signed)  J. F. McCURDY,
Chairman of the Board of Examiners of the Oriental Department.

June 4th, 1910.

I hereby certify that the thesis above mentioned has been accepted by the Senate of the University of Toronto for the degree of Doctor of Philosophy, in accordance with the terms of the statute in that behalf.

(Signed)  JAMES BREBNER,
Registrar.

June 6th, 1910.
THE TEXT OF BEN SIRA.

The chapters of Ben Sira which constitute the basis of the work embodied in the present thesis, form part of Codex "B", of which the fragments recovered to date are: 30, 11-33, 3, 35, 11-38, 27, 39, 15-51, 30; in all, nineteen leaves with eighteen distichs on a page. Large fragments of other Codices known as "A", "C" and "D" have also been discovered. These cover chapters 3, 8 to 38, 27 and, although they are greatly broken, would amount to about twenty chapters of average length.

The history of the discovery of portions of "B" is, in brief, as follows: In the year 1866, Mrs. Lewis—who had already become famous in connection with other finds—secured in the East some fragments of a Hebrew Ms., which Dr. Schechter, upon examination, pronounced to be portions of chapters thirty-nine and forty of Ecclesiastes. Shortly afterwards, Dr. Neubauer and Mr. Cowley, collaborating, discovered other portions of "B" in fragments purchased in the East by Prof. Sayce. In 1907, Dr. Schechter proceeded to Cairo and returned with all of the portions surviving in the Genizah of the Ezra Synagogue. Finally, two other pages were secured from merchants who had brought them into Europe. The Codex is not yet complete.

The fragments recovered are greatly marred. In many places the text is entirely obliterated, while in others, vestiges of letters—often almost illegible—alone remain. The task, therefore, of restoring the original readings becomes one of unusual difficulty, success depending upon constant and careful reference to the Syriac, Greek and Latin Versions, which have long been in existence. For a full discussion of the comparative values of the Versions as aids to the recovery of the text, reference should be made to the commentaries of Lévi and Smend.

The marginal readings of "B" are very abundant, and both illustrate the method and indicate the success of a glossor, who sought to restore the original texts. The following are the chief divisions under which the marginal notes may be grouped: (a) words similar in meaning to the words in the Codex: 39, 24a, 28a, 40, 10b, 41, 10a, 17a, 22c, 42, 26, 3a, 17b, 43, 8b, 11b; (b) words similar in form: 39, 30 b, 40, 4 b, 6 a, 29c, 41, 6 c, 10 b, 14 c, 42, 3 b, 12 a, 43, 5 b, 28 a; (c) the corresponding N H or Aram. word: 42, 18 b, 41, 14 b; (d) exchange of prepositions: 41, 17 b, 42, 1 c, 2 a, 43, 8 a, 17 c; (e) transposition of letters: 39, 55 b, 40, 30 d, 42, 11 c, 14 b, 43, 4 b, 17 d; (f) exchange of words: of verb stems; of person, number or gender; (g) change of the order of words; (h) addition of words; of suffixes; (i) deletion of consonants. These are not exhaustive, but are sufficient to indicate the needs of the text as it came into the hands of the glossor, as well as his effort to supply them.
The extent to which M readings can be utilized is not always evident, on account of the large number of lacunae within the Codex, for which the glosser furnishes possible readings. It is quite clear, however, that many of his annotations were not intended to be emendatory, but were often merely explanatory and suggested by similarity of form, sound or meaning, and were set down in reserve. Compare 39, 16 b with 33 b; also 39, 21 b with 21 d and 30 e; also 39, 17 b with 31 b; also 43, 14 a with 26 a. As the notes of M rarely coincide with the Codex, where the photograph is clear, there is a fair presumption, that in seeking to fill out the numerous lacunæ, the M readings should only be finally adopted where they receive adequate support from the Versions. Those that have been accepted in the thesis are adopted only provisionally and in lieu of a better representation of the Greek, Latin, or Syriac readings.

While there appears to be some evidence that the glosser had recourse to the Versions, (cf G S 41, 12 b. 14 b. S 42, 6 a. G 43, 9 b.) yet its weight cannot be large, in view of the predominance of notes which persistently ignore them.

The division of the strophes has been based upon logical, rather than upon artistic grounds. And, although, in some instances the results may not be quite satisfactory, yet it cannot be denied, that in the majority of cases a new thought is started with the beginning of the strophe.

The verses are generally distichs, though often tetrastichs; and in measure, trimeter, though frequently tetramer meter.

In the numbering of chapter and verse, H. B. Swete has been followed.
PRINCIPAL ABBREVIATIONS EMPLOYED.

A = Codex Alexandrinus, according to H. B. Swete.
C = Codex S. Ephraemi rescriptus, according to H. B. Swete.
Cod. = Codex.
D Gl. = Glossary in Cowley and Neubauer’s Text, by Prof. S. R. Driver.
L = Versio Vetus Latina.
Le = The Hebrew Text of the Book of Ecclesiasticus, ed. with brief notes and a selected glossary by Israel Lévi; prepared in 1902 and published in Semitic Study Series, under the joint editorship of Gottheil and Jastrow, 1904.
M = Marginal reading.
NH = New Hebrew.
om = omit, omits, omitted.
OT = Massoretic Text of the Old Testament.
Sir. = Sira.
Str. = Die Sprueche Jesus’ des Sohnes Sirachs, herausgegeben von Prof. D. Dr. H. Strack. Leipzig, 1903.

PRINCIPAL SIGNS EMPLOYED.

[ ] where a letter or letters are enclosed, indicate that the latter have been supplied.
[ ] where a letter is not enclosed, indicate that there has been a deletion.
| after a numeral, serves to separate notes on different verses
| before a letter, serves to separate notes on different words.
+ = plus.
|| = parallel.
TEXT.

Chapter XXXIX.

15c

b [Mesh] of unholy destruction.

c [1] contained in revelation.

f [1] and all that contains.

i [1] he forever.

16

g)[1] and forever.

17c

i) [1] henceforth.

18

a) [1] then.

19

b) [1] and.

20a

m[ ] for ever.

21

n) for ever, and forever.

22

n) at last.

23

[1] to the glory of God.

24

b) [1] to the glory of God.

25

f) [1] and.

26

k) [1] and forever.

27

l) [1] and forever.
TRANSLATION

CHAPTER XXXIX.

15c [With songs of the lyre and stringed instrument[s],
And thus with a shout shall [ye] say:
16 [The works of] God—they are all good!
And supply every need in its season.
17 [By his word] He ordereth the [sun]shine,
And [by] the expression of his mouth its light.

18 ...his pleasure, He maketh to prosper,
And there is no barrier to his succour.
19 The works of all flesh are before him,
And there is nothin[g] concealed from his eyes.
20a He beholdeth from everlasting to ever-
lasting;
d And there is nothing too extraordinary
or difficult for him.

21 And no one is to say, Wherefore is this?
For everything is chosen for its need;
No one is to say, This is worse than that,
For everything becomes paramount in its season.

22 His blessing overflows as the Nile,
And as the Euphrates, it saturates the land.
23 For [in] his anger, He disinherits the nations,
And maketh a watered land barren.
24 (As) his ways are right to the upright,
So to the refractory are they obstinate.
25 ['Good'] for the go[od] hath He created,
So from the beginning, for the evil, evil.

26 The chief of all things for the livelihood
of man are:
Water, and fire, and iron, and salt,
[Cream of wheat], milk and honey;
Blood of the grape, fresh oil and clothing.
27 All th[ese] to the [g]ood, bring good,
So for the evil, they are turned to evil.
There are winds [created for vengeance],
[And in their fury] they dislodge [the rocks].

Fire and hail, famine[e], and pestilence;
These too, are for[med] for judgment.

Beast of tooth, scorpion and cobra,
And sword of vengeance to exterminate [the wicked.]
All these for their use are created,
And they are in his treasure-house against the time of muster.

When He commandeth them they rejoice,
And in their prescribed tasks do not spurn his word.

Therefore, at the beginning, I took my stand,
And considering, set [it] in a book:
The works of God—they are all good!
They suffice for every need in its season.

No one is to say, This is worse than that,
For everything becomes paramount in its season.

Now with all [your] heart, send up a ringing cry,
And bless the name of the Holy One.

CHAPTER XL.

A great task hath God allotted,
Even a heavy yoke unto the sons of men;
From the day of his going forth from the womb of his mother,
Until the day of his returning unto the mother of all living.

From the proud occupant of a throne,
To him who sits upon dust and ashes;
From him who is encircled with crown and diadem,
To him who is enveloped in coarsest fabric.

Anger, jealousy, anxiety, and dread;
Fear of death, strife and contention.
וְיִשְׁתַּתִּיר נִצְּבָה לָהּ צְבָא יְהוָה.
שָנָה שַׁלְשָׁה עַל יְדֵיהּ.
בֹּמַת הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
הָאָדָם מְסַיִּיר מִלְבָּבוֹ וּמְסַיִּיר יֱשַׁרְתָּן.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
יֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
יֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם מְסַיִּיר וְיָצָא מִלְבָּבוֹ.
וְיֵעָקֵב הָאָדָם مְסַיִּir וְיָצָa מִלְבָּבוֹ.
While he rests upon his bed,  
Sleep of the night de[ranges his reason].

For a little they desist, for a moment they are quiet;  
And from them in dreams doth he flee;  
Distracted at the vision of his soul,  
(He is) as a fugitive [fleeing before] a pursuer:

Until his desire [for safety] rouseth him up,  
And he is amazed that there is no cause for terror.

[....]  

[....]

[....]

[Pestilence and bloodshed, fever and drought,  
Devastation and destruction, famine and death].

Against the wicked, evil is created,  
And on his account, ruin departeth not.

Everything from the earth, unto the earth returns,  
And that which is from the height, to the height.

Wealth (gotten) from wrong, (is) as a rushing torrent,  
And as a mighty stream in the flashing of thunder:

When their money is corrupted, they vanish,  
For simple fools shall perish for ever.

The branch of violence shall be without offspring,  
For the root of the godless is on the point of a crag.

[They are] like reeds upon the bank of a river;  
Before any vegetation do they wither;  
But piety shall never be moved;  
And justice shall forever be established.

A life (either) of independence or wages is sweet:  
But he that findeth treasure is above them both.

Children and a city establish a name;  
But a woman beloved is better than either.
Wine and strong drink make the heart merry,
But better than either is the love of lovers.
Flute and harp make sweet the song,
But better than either is a pure tongue.
Beauty and comeliness are desires of the eye,
But better than either are the herbs of the field.
Friend and comrade guide (each other) [for a time],
But a woman of penetration is better than either.
A brother [and a friend for a time] of distress;
But more than either, does righteousness deliver.
Gold and silver establish the foot,
But [good advice] is better than either.
Riches and strength make the heart rejoice,
But better than either is godly reverence.
There is nothing lacking in the fear of God,
And there is no need to seek support beyond.
The fear of God is a blessing like Eden,
And so [above] every glory is its canopy.
My son, a life of importunity do not live;
For it is better to die than to be in the way.
A man that stares at a strange table;
His life is not to be reckoned (as) a life.
[Bestowed] dainties are a loathing of the soul;
To a man who understands they are as pain in the bowels.
In the mouth of] an impudent person begging is sweet,
But (afterwards) it produces heart-burn like fire.

CHAPTER XLI.
Ah Death! how [bit]ter is the remembrance of thee,
To a man living quietly upon his estate;
[To] a man tranquil and prosperous in all [things],
And who is still [able] to take dainties.
Ah Death! how good is thy sentence,
To a man perishing and with failing strength;
To an old man stumbling along—
An eccentric in despair.

Be not afraid of death, thy doom;
Remember that men of the past and future (will be) with thee.

This is the portion of all flesh from God;
Then why rejectest thou the law of the Most High?
Whether for a thousand years, an hundred or ten,
There are no adjustments [of life] in Sh[co].

A reprobate progeny is a generation of evil doers,
And a foolish brood [are the whelps of the wicked].

By an evil son is government shattered,
And [with his] seed is [constant want.]

An ungodly father doth a boy curse,
For [on his account he is put to shame.

[Woé to you, ye men of evil],
[Who forsake the law of the Most High].

If ye are fruitful, it shall be for misfortune;
And if ye beget, it shall be for sighing:
If ye stumble, it shall be for perpetual joy;
And if ye die, it shall be for a curse.

Everything (arising) from nothing unto nothing returns;
So the profane (proceed) from emptiness to emptiness.

The vanity of man is in his body;
But a pious name shall not be cut off.

Have a care over (thy) name, for it will be more constant
Than thousands of precious treasures.

Goodness of life (consisteth) in number of [days],
But goodness of name, in days without number.

Concealed wisdom, and a hidden treasure!
Chapter XLII.

כשת התאים בחרותה 15
כשת א"תים נתפסו אולף
נואש טעון

המกระทמים 14א
היכלנıyor על תשמיש
ולא כל שנים נואหญמים
ולא כל תכלת נבהי

תיםewis 17
נפטרה ואר על ענת
מאווי הנוהג על Snapdragon

ן"ב 18
akening ונרתחי על שקר
תינו הנע על פשע
בתרת והרשモノ עלpaque

וזפקות מראש לעו 19

פתירת ארנאלד 21א
עשת אציל ולא ת救人
יראהו ור網路 21ב

תחמו 20
טווה[חרות]מה[תוקד]מה[מנה]
ינא[לא] ושלאות ממחותי

יד[א] ושלאלה 21ג
מעה[מל] תומתה p[יד] מחספת
תאחים על [בר]הרוהה 22כ

נואזין ומתה ולא שהי

Chapter XLII.
c What profit is there in either of them?

15 Better is a man who hideth his foolishness,
     Than a man who hideth his wisdom.

DISCIPLINE OF SHAME

14a Hearken, O children, to the discipline of shame,
16a And be abashed by my standard.
     It is not fitting to beware of every shame;
     And not every kind of modesty is approved.

17 Be ashamed before (thy) father and mother of whoredom;
     Before a king and prince of deceit;
18 Before a master and mistress of a lie;
     Before the congregation and people of transgression;
     Before a comrade and friend of treachery;
19 And before the place where thou sojournest of furtiveness.

[Of the violation of an oath and covenant;
     Of stretching out the elbow at meat;
     Of refusing to grant a request;
21a Of turning away the face of thy friend;
     b Of reckoning (closely) the parts of a portion;
20a Of silence before an inquiry as to thy welfare.

b Of gazing [after a woman that is a harlot],
21c And of ascending upon her bed.
22c Before a friend of reproachful words;
     d And after giving, spurn not.

CHAPTER XLII.

1a Of repeating a word thou hearest;
     Of laying bare any secret counsel:
     So shalt thou be truly sensible to shame,
     And find favour in the sight of all living.
Only of these things be not ashamed, 
And accept not persons unto sin:
2 Concerning the law of the Most High and 
the statute; 
And of [justice], to administer punishment to the guilty;
3 Of reckoning with a comrade and traveler; 
And of divisions of an inheritance and property;

4a And of the fine dust of scales and balance; 
5a And of testing (?) weights and measures. 
4b Of goods between much and little; 
5c Of estimating the wares of the merchant; 
6 Against an evil woman a seal, 
And a place of weak hands a key!

7 In the place of deposit "tell" (thy money); 
And let all depositing and withdrawing be done with forms.
8 Of the correction of the simple and the fool; 
Or of a grey-beard stumbling into harlots' [nets]. 
So shalt thou have been admonished indeed,
And a man well trained before all living.

9 A daughter is a treasure of concern to a father, 
And an anxiety for her dr[iveth away his slumber]: 
In her maidenhood, lest she fade; 
In her wife[hood], lest she be hated.
10 In her virginity, lest she be seduced; 
And in the house of her husband is barren. 
In the house of her father, lest she be [pregnant]; 
And in the house of her husband [lest she bear not].

11 [My son, ov]er a disso[late] [daughter, strengthen the guard]; 
[Lest she make for thee] a name of evil odour, 
A byword of the city, and a taunting of the people; 
And put thee to shame [in the congregation of the gate].
ממור יהודן על יד אסנין
ולהיות ושם מקומו של המזון

נלחור אשר לא תמך

ולא ישתה

ואום תevity הא
נוהLake והשפדה

 thậtות מקשות צעקות

בר slightest בברackets זהたり
ולהמצה

ודנה למד חיקה

ובכל树脂וסמקות תיבוב

מחוזות הליגות גדולה

וכל תוקף עדרה

לא חלב מילא מד

אם מוכן מקסוי מ

לא ואית לפי כולם

밤 את יד ראיה

 doesnt-that then worry that

לא למד Crimes גזרה

ללא כרמא דגלה עד

כותרת כל לצו

ביוור x ו-T צויע

ולא צורכתי למד קובר

בלי קשר לשוחה יושב
In the place where she stays, let there be no lattice,  
Nor a chamber (?) viewing the entrance round about.

12 To any male, let her not show (her) figure;  
And among women, let her not direct the conversation;

13 For from a garment proceeds a moth,  
And from a woman, a woman's wickedness.

14 Better is the wickedness of a man than the goodness of a woman,  
And a daughter causing shame poureth forth reproach.

15 I will remember now the works of God,  
And that which I have seen will I recount;  
By his word, were his works fashioned,  
And the work[s] of his pleasure hath He created.

16 [As] the rising sun is revealed over all,  
So is the glory of the Lord over all his works.

17 The holy ones of God do not suffice  
To declare the wonders of the Lord;  
God hath strengthened his hosts,  
To make [them] steadfast before his glory.

18 He hath fathomed the Abyss and the heart,  
And understandeth all their subtleties;

19 Declaring things that are past and things that are to come,  
And bringing to the light traces of secret things.

20 [No in] sight is lacking to him,  
And no matter glides past him.

21 The mighty acts of his wisdom hath He adjusted;  
And He is of one (mind) from of old.  
[There] is no[thing to be added and] nothing to be subtracted;  
And He has no need of any master.

23 He liveth [and abideth forever],  
And so everything is obedient to every purpose;
Chapter XI.III.

[...]
And each one varies, one from another; None of them, hath He created in vain: One thing surpasses another in its good, And who can be satiated with beholding its beauty?

CHAPTER XLIII.

The beauty of the height is the clear firmament, And a brilliant prospect is the body of heaven. The sun, when he goeth forth, poureth out warmth; How wonderful are the works of the Lord! At his meridian, he maketh the world to glow: Before his heat, who can maintain himself? (As) a well-blown furnace (makes) the coals red hot (in the smelter), (So) the sun, when it is sent forth, sets the mountains in a blaze: A fork of light consumeth the world, And his fire scorcheth the eye;

For great is Jehovah his maker, By whose words, he runneth along his course.

And even the shining moon wanes according to its time, Though it is for perpetual rule and an everlasting sign: By it are the seasons and the times of the statute: Shining, it vanisheth in its circuit.

The new moon according to its name reneweth itself; How wonderful is it when it changes!

The beacon of the host wanes on high, Leaving the firmament aglow from its shining.

The beauty of heaven is the glory of the stars; And a harmony of splendour is in the heights of God.

By the Word of God does the decree stand fast; And they sleep not during their watches.

Behold the rainbow, and bless its maker, For exceeding majestic is it in glory;
הנה הקיפת המסורה

רל ולמט התעה [ברדיה]
 Unauthorized thorough Erythroleukemia

[ה] hואנילא:ןג[ר]נ[ר]
 [ינק] [ינק] [ינק]

.........................................................

קל תמר עזילוי ארצוי

[ዊ'ק] [ዊ'ק] מזרה ומראה

: [בי'ק] [בי'ק] [בי'ק]

: [גי'ק] [גי'ק] [גי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [חי'ק]

: [חי'ק] [חי'ק] [ח
A circle it describeth in its glory,
And the hand of God hath stretched it out with might.

His rebuke scribbleth the lightning,
And maketh brilliant the flashes thereof in judgment.

For this reason, hath he created a treasure house,
And maketh the clouds to fly as winged things.

The voice of his thunder maketh his land to reel;
The whirlwind of the north, the tempest and the dust storm!
As winged things, He maketh his snow to fly,
And like a swarm of locusts, when they settle, is its descent.

The sight of its whiteness blindeth the eyes;
And the heart is dismayed at the raining of it—

And also hoar-frost he poureth out like salt,
And maketh it to bloom with flowers like sapphire.

The cold wind of the north He causeth to blow,
And in the heart of the [sea] He congealeth its fountain.
Over every standing water He placeth a sheet (of ice).
And as a breastplate He clotheth the pond;

The vegetation of the [mountains], it burneth like drought,
And quencheth the young shoots like a flame.

The healing of everything is the distillation of a cloud,
And the falling dew is to render fat the barren land.

His thought made Rahab to subside,
And in the Deep, hath He planted the isles.

Those who go down to the sea tell of its bound(s),
And at what our ears hear we are astounded.
שི་སོགས་གཤེགས་བུ་ཐོབ་ཏུ་

བཤེས་བྲིས་ཀྱི་གོང་ཁྱེར་རྒྱ་མཚོ།

ལྟ་དབང་གཞིལ་མཁྱེན་

དོར་བོ་ཨོ་ཕྱུག་དབོང་།

ཡུལ་བཤེས་་དངས་ལྗོང་།

ཀོན་དོར་དོན་བོ།

དི་དུ་དོན་དེ་ལེ་དང་།

ཐོག་མེད། མ་བོ།

ལོ་ཞིང་། རིང་བོ།

དོན་ཏུ་བོད་ས་མོ།

རོ་གོ་། རོ་བོ།

ངོས་ལྣོ་འི་ཤེས་ལོ།

ངོས་ལྣོ་འི་ཤེས་ལོ།

ངོས་ལྣོ་འི་ཤེས་ལོ།

སྐྱེལ་བཟོ་དོན་དེ་ཤེས་ལོ།

སྐྱེལ་བཟོ་དོན་དེ་ཤེས་ལོ།

སྐྱེལ་བཟོ་དོན་དེ་ཤེས་ལོ།

སྐྱེལ་བཟོ་དོན་དེ་ཤེས་ལོ།

སྐྱེལ་བཟོ་དོན་དེ་ཤེས་ལོ།

སྐྱེལ་བཟོ་དོན་དེ་ཤེས་ལོ།
Therein are wonderful things, the marvels of his work. Variety of all living; and the mighty ones of Rahab.

For his own sake, He maketh his work to prosper—And by his word is his work fashioned.

There are many more things like these, and we cannot exhaust them; The final Word is, He is The All. Let us still magnify him, for He is unsearchable, And He is great beyond all his works.

Exceeding wonderful is the Lord. And marvellous are his words,

Ye that magnify the Lord, raise your voice[s] As much as ye are able, for there is still more; Ye that exalt him, renew (your) strength And faint not, for ye have not yet searched him out.

There is a multitude of hidden things beyond these, (But) a few of his works I have truly seen;

All things hath the Lord done, And to his saints hath He given knowledge.
CHAPTER XXXIX.

15}a GL: lips|b S: יִנָּה recount |c GLS p|d S + אֵשׁ יָדִים מְדַבֵּר, for which GL bear evidence, though they om. Hd. 16}e after GL|f G L S strengthen by the addition of an adv. |g 12, 5, 15, 12, 32, 17. 42, 21. H Ch. 2. 15. ]h suff. refers to גלעד not to גלעניא read with M; subject is נָכַץ a; 15, 18. 31, 12. 42, 17. Jer. 48, 26.

The frequent use of Hiphils in Sir. illustrates the development of secondary stems in late H: ]b is a variant of ]21b, 30c, 21d, 34d, 33b, 30b; ]34b is conflate. 17}j after GL. Place ]21f after ]16b and regard ]21a b as doublettes of ]21 a b|k S: יָעֲרָה ֣ ֝֝; G: ]30η |l G = ]נָ, Ex. 15. 8. Ps. 33, 7. Sm. falsely ]ג (Lv. 24, 4. Ps. 132, 17) which means "lamp" and cannot be regarded as a translation of ]48 יָרַעְנָה. The confusion of G and S arose from the absence in the original H text, of words for "water" and "sun," though the ideas of "rising" and "declining" were evidently suggested.

G, reflecting upon the incident of the Red Sea, applied these to the rising and recession of the waters, while S, associating ]16a with Gen. 1, 31. applied them to the rising and setting sun. Pr. 4, 18. Sm., apparently seeing the weakness of ]נ, adds ]48 יָרַעְנָה, for which there is no support in the Cod.|m after GL|n is used for "sun" in Job 31, 26 37, 21. Hab. 3, 4. The deleted ]א is dittog. from m; S may have read ]כָּלְנָה falsely for ]כָּלָה to balance the erroneous ]כָּלָה for ]כָּלָה. 18}o text illegible; G differs from S, making the recovery of H difficult.

19}q G = ]48 יָרַעְנָה 41. 14. 16. 17. Wisd. 1, 8-10. 20}b is a variant of ]18b and so should be deleted (Sm.); ]א is a gloss on d ]21f R repeats ]s ]כָּלְנָה and omits ]כָּלָה. 22}t after GS|u CN make subject personal, without changing the gender. G = ]48 יָרַעְנָה, but Herk.: ]טִוָּיָהֵשׁ as in Dt. 11, 4. The word is NH, occurring only once in the Qal in OT., Lam. 3, 54; Hiph. H K. 6, 6 |v ]48 יָרַעְנָה; G: ]48 יָרַעְנָה, in much the same sense as ]כָּלָה. Subj. of ]כָּלְנָה is ]ט; yodh is a vowel letter, or, if transposed with way, may be regarded as the third radical, which is generally omitted in third fem., but by analogy with first sing. may remain, 30, 10. Is. 65, 11. 23}w after S; G accus., L nom., M illegible. ]א emend S ]87 to ]88, Af. of ]כָּלָה, to expel; see L for ]א so Sm.; L: siccata est terra. 24}z after M; L a appears to be a defective rendering of S|a after GL|b M: יָרָעְנָה, Is. 40, 34|c so Sm. after GS|d S free. 25}e after GS|f GS: create. 38, 1 and often. |g S: in the beginning ]h delete ]כָּלְנָה, dittog. from ]א or influenced by ]21c S (?) . Noeldeke, as quoted by Sm., inserts ]דָּעַבְתָּ הִיא in G|i G 39, 4. Wisd. 18, 9. Tob. 12, 7. Pr. 16, 4. 26}j so Sm. after GS: S often corresponds to H ]דָּעַבְתָּ (G ]דָּעַבְתָּ); ]וֹדָעַבְתָּ ]k S + ]כָּלְנָה |l S attaches to ]m G attaches to ]b: S coordinates with the following word; it should be in the const. Ps. 81, 17. 147, 14|n S: both grape and red grape. Sm. draws attention to the play on "blood of grape" and "cream of wheat." ]o S: vestment and clothing Ex. 22, 26. Notice play in G : ]וֹדָעַבְתָּ, ]וֹדָעַבְתִּים, ]וֹדָעַבְתָּ הַיָּדָעַבְתִּים, ]וֹדָעַבְתִּים הַיָּדָעַבְתִּים, ]וֹדָעַבְתִּים הַיָּדָעַבְתִּים הַיָּדָעַבְתִּים, ]וֹדָעַבְתִּים הַיָּדָעַבְתִּים הַיָּדָעַבְתִּים הַיָּדָעַבְתִּים הַיָּדָעַבְתִּים, ]דָּעַבְתָּ הִיא to loathsomeness. 37. 30. Num. 11, 20.

1
CHAPTER XL.

11. 9. a b are under domination of ıa'v adverbal accus. SG with prep; substantive, but could be const. inf. 46, 19. Is. 48, 16. |w so CN et al after G. S obscure, perh. יִתְרוֹן כִּי should be read יִתְרֹן כִּי; S הבָּטֵל means "to shake," "agitator," while יִתְרֹן is Nestorian for שִׁלַּח "mind." "intelligence." (=Heבָּא). G could be a free rendering of יִתְרֹן (Le. יִתְרֹן), Koh. 2, 3 |n after M, Ps. 34, 1. 1 Sam. 21, 14. 6]Sa b om.; H for a is very difficult; the pi subj. of readings proposed, refers back to the series of evils enumerated in v. 5 |v text uncertain; the reading proposed is remotely possible |z Versions throw little light on the text |a G: from him or it |b with Sm, e (?): G: סְכֶפֶה, Sm. סְכֶפֶה |d "to look this way and that" in perplexity, corresponds to G "teriffed" and S "deliverate." Is. 41, 10|e GS: in vision of |f S: of the night |g implied in כפֶּפֶהַבּושׁ along with הָיָשׁ, or else is wanting |h GL falsely "war" for "enemy," |j Cod. badly defaced |i after S, which Sm. rightly points out, is often a translation of H הָיָשׁ (13, 6), which may have been written here by a scribe for יִתְרֹן |j G: safety. |k Cod. apparently, also GS |l proposed readings give the sense of GL and may be accepted tentatively. 39, 18 H S; 8 H entirely obliterated; G connects with 39, 28, 29, 30; with its reference to cattle, it is unsuited to its present setting. See Sm. for full discussion of verse. 9 G only a, S om., L a b |m in 39, 29, 29 H S. 41, 5 |n L = הָיָשׁ, 5 גֹּז G falsely; sword. Dt. 28, 22 (emended) |p so L |q Sah. = הָיָשׁ (Sm.); 10 S om.r only here in Sir. as |r to אֹּבֶוֹשׂ, 30, 27 |s G: דַּרְתָּה פָּאֶרֶת |t after M |u M: הָיָשׁ. 44, 17: in O T. usually with הָיָשׁ, Jer. 4, 27. Ez. 11, 13. 11]v 41, 10 G.w G = הָיָשׁ |x G = הָיָשׁ, Koh. 1, 17, 6, 7. Wisd. 16, 14. 12]z om. in H, but found in S G: b only in L. 13|y after M G; delete ס, as dittog. from 11 a |z so Sm. after G; collective ja see Sm. for a full treatment of this verse, especially on הָיָשׁ. The figure is intended to represent the evanescence of wealth |b Job 6, 15. 14] |c construction of G in a is impossible |d cd proposed tentatively |e after S; S om.b |f G free or = הָיָשׁ |g pl. after G. 15|h after M G S; Job 14, 7, for meaning of S |i S: shall not be; G: shall not multiply branches. L also supports the reading proposed. M: הָיָשׁ, Hos. 14, 7. Ps. 80, 12. Job 8, 16. 15] G: unclean; S: יִתְרֹן, should be attached to a instead of b |k M: הָיָשׁ. Notice play on S הָיָשׁ and הָיָשׁ; the latter means to extract a root (of a tooth). 3, 28 G 23, 25 G. 16|j acc. to D Gl, S: planta clavicula agens, = G לְוֹטְוֹרָתִיס, Brockelmann. |k in use of הָיָשׁ |l n after S G; Prof. McCurdy (in seminary) explains הָיָשׁ as having originated from הָיָשׁ (the autumnal rain) which was falsely transcribed for הָיָשׁ, cf. S'o subject is 1, Job 6, 17: M: הָיָשׁ הָיָשׁ הָיָשׁ. 17] 8, 5 H S G. 42, 4. 22, 22. G S 6, 1 G S H. 50, 24. S here= H יִתְרֹן, G: χειρίς |m cf versions for vV. 23, 27; note similar confusion of יִתְרֹן and יִתְרֹן in ch. 39; in Job 22, 15 S is a translation for יִתְרֹן |n G S L = הָיָשׁ, which Sm. reads |o S and the works of just men. 18|p after G; M: הָיָשׁ, Pr. 25, 16. L begins verse with fil. |q u 16, 14. Koh. 4, 9, 9, 5. M הָיָשׁ, "skill" may suggest הָיָשׁ (G. ἰδρύτας) "skilled work" |v pl. to agree with double subj.|w M: הָיָשׁ. 19] S H four stichoi; GL only a d. H is a retranslation from S (?) ; b-
should be deleted as corruptions or glosses. The two final words in S b are dittog. from 18 b and the rest is a corruption of d. מְנַעְרָה is a retransliteration from S; emend S אָנָּהּ to אָנָּה (so G); מְנַעְרָה was written in the interest of מְנַעְרָה but may better; S אֱיָקַרְקָרְקָרְקָר are unsupported. 19] x 36, 29. 20] y S is used attributively, but מָרִית is a substantive as well as an adj; G = רִית (Le. et al.) 32, 1 2 S sing., due to omission of wau between the nouns. 19, 2, 31, 28. Hiph. not found in OT and only here in Sir. [A G L: love of wisdom, perh. מַעֲשָׂה, 3, 13, 8, 21] b M: מָרִית | c S = בּוּלָּו, which Barhaebraeus explains as “flute” (Sm.) | d G: sweet; S agrees with H מַעֲשָׂה Pr. 25, 15. 22] e with Str. and P. | f 36, 27, 11, 31, 34. S also a substantive: מָרִית. The word is sing. in G L S. 45, 12 G |g is subj. in G |h 43, 21: pl. not in O T and sing. not in Sir.; Sah. מַעֲשָׂה, nom. instead of accus. |i M: מַעֲשָׂה. Ez. 16, 7. G: דַּקָּו (? Sm.) After v. 22 there are several lines written on the margin, for the translation of which, see C N. 23]] after G S, 7, 12, 41, 18. |k G: מָדַעְוָכָּכְכִים; S: מָדַעְוָכָּכְכִים (emended by Sm.) The word is evidently N H, as in O T it could not correspond with either G or S |l G L = מַעֲשָׂה |m S free. Pr. 19, 14. 24] m G pl.|n d with Sm. Str.|o after G M. 25] p 37, 15|q after L S, cf G 9, 15, 37, 7, 8. 26] r L read S as מָהְפִּיס instead of מָהְפִּיס, the former meaning “spiritual force” (facultates) as against “physical force” of the latter; in addition, L transposed the words | with Str. Le.: G: elevate the heart, cf 31, 20 where מָדַעְוָכָּכְכִים = joy of the heart (Sm.) G 1, 12, 23, 27; and further 7, 35. II.Ch. 17, 6. Dt. 17 20|t see note on 39, 18, where GLS (?) read as here. See S for additional lines written after 26d. 27] u 17 a, 23a; S has passive verb in the three cases |v S |w |x S free; L for b: it is better to die than to be in want. S: it is not good to die but it is good to live |y literally “to be gathered.” |z Ryssel connects with מַעֲשָׂה, 30, 17. 29] a S pl. 6, 10. 14, 10|b S free; L: his life is not a life even in thought |c after M, cf 31, 16 where G מְוֹדִּיס = S מְנוֹדֵס, used here. Wisd. 4, 11. Dan. 1, 8 (מקַס |d G M = suff. |e after M, 36, 24. S: who loves dainties. |f after M|g M: מֵעְדִּיסה; L G = מֵעְדִּיסוּ; S: they are as fistula of the bowels. G 29, 28, 37, 30. 30] h after G S L; מְוֹדוֹא is drawn from 29 c (Sm.) 19. 2, 6, 4. (cf v. 2) Is. 56, 11|i M: מַעֲשָׂה מַעֲשָׂה, as a consuming fire. Jer. 20, 9; G S om. מַעֲשָׂה.

CHAPTER XLI.

[1] a after M|b Ez. 13, 18|c S: how evil art thou, 40, 9, 10, 11, 11, 28. |d Sm. Le.: מַעֲשָׂה, but there is undoubtedly a letter between פ־ש; here in the sense of מַעֲשָׂה, to which S מָרִית corresponds, though it could not be directly a translation of מָרִית. The word generally expresses “rest”, but here the “ease” resulting from prosperity. 1 Ch. 4, 40|e is either “substantial” or “local” (Aramaic use). 44, 6. |f G: undistressed [g 8, 10, 11, 17] h S = מַעֲשָׂה |i 40, 13, 26, 2, 7, 6. |j in later books in much the same sense as מַעֲשָׂה. 12, 5, 15, 2, 31, 3] k
CHAPTER XLII.

1] a G: καὶ | b Pr. 17, 9 | c 11, 8 | d only here with ב ה 6, 9 | e M: דוד | ה | ב | l | g 44, 23, 46, 19. | h G: μὴ περί | M: נ | i 4, 22, 35, 15. | H. Ch. 19, 7 | j with Sm. C N after G. | 2] k 49, 4 | l prior to 39, 15 (also 43, 7, 12) with waw; after 39, 15 (except 38, 22) always without | m after M G. Delete הָשָךְ as dittog. | n 13, 17, 10, 29. | 3] o G לָאֹאוּ= הָשָךְ | n | p 13, 26, 11, 8 | q P NH, 12, 13, 14. | M: הָשָךְ | r written above | k l | s R G free, 41, 21 | t G L: of comrades; M: נִשְׁכָּה, perhaps for חָשָךְ, Jer. 32, 8. | Pr. 8, 21. 4] G: concerning precision, 16, 25 G; G om. 5 d | u Sm.: erproben. | v M: יָסַּמְרָא | ה. | w G : πολλῶν καὶ ὀλίγων 5c | x with Sm. Str. for the entire stich; G reading falsely רָאָס (Es. 26, 9) for רָעָם rendered the stich : making the side of a knavish servant to bleed. See Sm. for discussion of verse and cf 7, 18, 37, 11. M דְּסַמְרָא is an explanation of, רָאָס (b) one of the meanings (primary) of which was to practise, then teach. See Lexicons. G 5 a b are om. in H.6] y M דְּסַמְרָא is explanatory, apparently reading חָשָךְ. Ps. 49, 11, 73, 22. Pr. 30, 2 | z G: σφραγίς + καλών | a G = הרָאָס; Job 24, 10. 7] b after M, Ps. 31, 6. Lev. 5, 21. | c G L: number and weight; perhaps appende = מַלְאָך. | M מַלְאָך is explanatory. | d M: התָּהְמָה אִשָּׁה, cf Aram. תָּהְמָה, Ezr. 6, 1. | e G: מַהְרִים | f, GS 41, 2. c. Under 610 and between the lines is יָסַּמְרָא; M: יָסַּמְרָא, מַלְאָך; f is made up from both גָּפָר and מַלְאָך; only one word for old man is necessary. | g 9, 3 | h Some G Mss.: πορί πορναίας | i NH 13, 13 Ezr. 4, 22. See D Gl.; notice the art of the writer in playing upon הָאָס, a word similar in meaning to תָּהְמָה | j 31, 22 G S | k 40, 1. | l See C N for text and translation of M 9-11 | m after G L (Sm.): S= 닕 | M 31, 1 | n after M | o 31, 47, 23, 40, 6. In the תָּהְמָה and תָּהְמָה (b) are dittog. from word below; excise and transpose with מַלְאָך in a, converting the former into תָּהְמָה = G תָּהְמָה — Gn. 18, 22; Ps. 32, 3 | p convert רָאָס into רָאָס | q G: συννυκρινή, S: הָאָס | r freely | s G: μὴ ποτε παράβη (??). Is. 49, 21. Job 3, 7. | t with Sm.: M: תָּהְמָה | u Sm. Str. P. after G L. | v after G, L (luxuriosam); r, 33 | w with Sm. P. after GL: S: establish | x G free. Payne-Smith, as quoted by Sm. reads S אָשָׁר; M: תָּהְמָה, Aram. and N H. Jer. 49, 7 | x S 16, 10, where S אָשָׁר | | to H בֵּית הָאָס, G = בֵּית הָאָס, which S may have falsely read here for תָּהְמָה | L = תָּהְמָה | Ez. 16, 45 | y after M | z S: מַהְרָה | which may account for the omission of "city" in S c. | S + מַהְרָה | | c | a S: let her not go out | b C N render by "chamber." Sm. + תָּהְמָה [uebernachtern]; some such addition is necessary | c S = נִמָּא (??) | d S: court. | e G = תָּהְמָה + בֵּית | f G twice, or מָלְאָך refers to g. מַהְרָה can only refer to f. Perh. M should be נִמָּא "her charms" and f changed to מַהְרָה | | g with Le. after GS Pr. 8, 2. cf Esth. 2, 3, 9, 13 and notes in Sm. | h M: דְּסַמְרָא; Hiph. not in O T. | i 13, 225. 13 | j S: into a garment | k S: fallest | l L = מַהְרָה | Ez. (??). | m after M | n M: מַהְרָה; G = ptcp. (??) | o with Sm. | p after

CHAPTER XLIII.

1] Reading a with Sm. | a an asonant with ἡμῖν | b after G | c delete τ in Cod. or change it to δ | d G: glory, 40, 27 | e M: ἡμῖν. G = M | f after G M, Ps. 19, 27. S a: the work of the sun is to show and to praise | g G S L read (Aram.) καταπέχω: “vessel, instrument.” | h S G; Most High. 45, 8 G S. 3]| P connects with θυμόν γε, noon-day; so G | j “boil,” “seethe.” | k N H Ez 24, 5. Job 41, 23. | l cf G 39, 22 | 1 Ps. 145, 17, 17. 4] m Sm.: G φωνός: or perh. G understood ἡμῖν to be from root ἡμῖν | n offered as a substitute for the difficult ἡμῖν (but see Sm.) | o ἦμῖν at the beginning of ἐκρήβη is dittog. (?) | p. G L S = ἡμῖν δὲν, Dan. 3, 1, 9 | q M: ἡμῖν: “ascend,” “an assumed root from Aram. נָעָב (Ps. 139, 8) for ἡμῖν. High., is therefore, נָעָב | r after M | s S: circle of flame | t S G om.; perhaps due to ἡμῖν extending beyond the line in 6 a | u S + νατρίων; G + δαρίων and so perh. ἡμῖν should be inserted in H. Ex. 34, 29. Hab. 3, 4. | v G: make dim; L: to blind. S: to burn. Is. 43, 2. Pr. 6, 28 | w S G L pl. 5] x after M | y transpose θυμόν and ζήσω δὲν b and convert the latter into ἦμῖν. Ps. 19, 6. also G L: hasten; S: θυμόν γε | z Ps. 19, 6; and after G S, b is unnecessary, but may remain. 6] a some G Mss.: ἐπιτρέπων εἰς στάσιν (Sm.) S θυμόν = δὲν. Josh. 10, 13. There is no case cited of ἡμῖν with moon | b (?) | c taken from 5 θυμόν and transposed with ἦμῖν: a θυμόν is needed for ἦμῖν. 7] 1 after M: “moon” occurs in G L S and as
it is repeated twice, in 6 a and 8 a (versions only one in each), perhaps a word for moon should be inserted after "Nezēm" | e Job 10, 22 | f Cant. 2, 11 | g G: ωυρελαιας S: Πωρελαιας cf Jer. 29, 11. Sir. 7, 13. ἡμερ. 8]h 6, 17 a b | i all versions but H read in b | G L S: increasing | j L: in consummation, an error from 7 b; M: ἔχοντα βαλλειν | K. 14, 2, the only instance of Hith. in O T and only here in Sir.| k G L S om. ἐλθειν, Is. 34, 4. | l N H, or perh. מַעְלָה, Mal. 3, 3, 9] m collective; G S L pl. n after M; G: κόσμος | o M: προσωπικά (perh. [perhaps] Sm.).] p v. 30. 45, 2. Job 25, 2. 10]q S L G: with holy words | r S: ἑβδομάδας 50, 51 | s after M (sing). G: and do not faint; S: do not change מִשְׁכֶם | t S: and in their courses. cf with H, Ps. 63, 7, 90, 4. 11] S om. the rest of the chapter. | u M: הָשִּׁם; Gn. 9, 13 | v G om. | w M: הָשִּׁם; G: ὡραίον; 36, 6, 46, 2. 50, 5. 12] x with C N after G; M: הָשִּׁמְךָנ). Is. 40, 22. Job 22, 14 | y M: מַעְלָה | z G: hands of the Almighty | a with Sm. Gen. 49, 24. 13]b with Sm.; G = מַעְלָה (? ) | c Ezek. 9, 4 | d M: מַעְלָה | e two M readings: מַעְלָה | וְנָלָק | f G: הָשִּׁם and Is. 50, 11. Pr. 26, 18 | g F: בְּרוֹאָה | h G L (= והם) Job 38, 22. Ps. 135, 7 | b, following Le. 15] entirely obliterated in H. See Sm. Le. for treatment of G L. 17] Ps. 29, 8. See Sm. on the confusing of מַעָלָה and מַעֲלֶה. | j after M; מַעֲלֶה appears to be a transliteration of מַעְלָהוֹת, G 16 a | k M om. | l Ez. 13, 11. Ps. 107, 25, 20 | m Ps. 60, 10. 18]n Smend's citation of 42, 12 for „Anblick" is precarious, as the text is corrupt | o G: its whiteness. | p ל. is N H | q M: הָשִּׁם; G: the eye marvels. The Aram. word יִבְּךָנ, proposed by C N, appears to be the best offered. The reference is evidently to snow blindness | r G: יִבְּךָנ | s G + ה יִבְּךָנ | t after M. G: וְלָכָנ | u G L: לָכָנ | v Sm. finds הָשִּׁם in לָכָנ; G, almost certainly = מֻכָנ (אָכַפָּה) | v G = מֻכָנ | G: הָשִּׁם. 20]w Ps. 147, 18. G πνευσάς is transitive | x הָשִּׁם is senseless. Wellhausen and Bacher, as quoted by Sm.: הָשִּׁם (גיינון, N H = metalplate). Perhaps שְׁי הָשִּׁם. Job 37, 10 | y G regards as prep. ζ' ὑδατος | z הָשִּׁם II means to cover over, especially of water so that מַעֲלֶה may have been read, which G connected with הָשִּׁם I to gather (sheaves); it might, however, be free for מַעֲלֶה | a N H and Aram. Ez. 37, 6, 8. Notice use of הָשִּׁם in Job 30, 17, which could be a translation of παγειών 19 b; G (καταλώσας) may have read some derivative of מַעֲלֶה | b Job 37, 10 | b Neh. 4, 10. II. Ch. 26, 14. Is. 59, 17. 21]c G = מֻכָנ | or מֻכָנ, Sm.) | מֻכָנ is written over מַעֲלֶה in Cod., and should be inserted, as both G L have it | d Is. 44, 15. Ez. 39, 9 and notes under v. 4 | e with Sm.; G: ἀποσβάζει 3, 30. C N cite Ez. 7, 11 (stateliness) | f the only occurrence of this form; Dt. 32, 2, 33, 28. G may have had Job 11, 17 in mind, regarding מַעֲלֶה as from הָעָה "to fly" and then "to hasten" | g to be read in b with G | h Job 36, 28. G L = מַעְלָה (Sm.) | i Ex. 23, 4. Numb. 35, 19 | i G free. Pr. 15, 30 | j Is. 35, 7, 45, 10. 23]k so Str. Am. 9, 5. Ez. 32, 14. cf מַעֲלֶה. Is. 57, 20. | l G: ἀπόσβυτον or m; the sense of the verse is mythological, at least G | n after G | o G = מַעֲלֶה (Ἰησοῦς, Post-Christian (?). L adds in hoc signo). But it may be that "Rahab" was carelessly thought
V I T A.

I, Calvin Alexander McRae, was born in the year 1874, in the village of Erin, Ontario, where my early education was obtained. In October, 1898, I entered the University of Toronto as a student in the Faculty of Arts. In 1900, I began to specialize in the Department of Semitic Languages, being admitted to the degree of B.A., in the Spring of 1902 and to that of M.A., in 1903. During the course I directed special attention to the following subjects: Hebrew, Aramaic, Syriac, Arabic, and Assyrian Languages, with their respective Literatures, under the direction and instruction of Prof. J. F. McCurdy and his associate, the late Dr. R. G. Murison. I spent the three winters subsequent to my graduation in Arts, in the prosecution of studies in Theological subjects in Knox College (Presbyterian), Toronto, taking lectures, throughout the entire period, in Hebrew and Old Testament Literature with Prof. J. E. McFadyen. During the Academic years 1902-3 and 1903-4, I was occupied, in addition to my Divinity studies, as special Lecturer in Hebrew in the University of Trinity College (Anglican), Toronto. During the winter of 1905-6, I assisted Prof. McCurdy in the capacity of Instructor in the Department of Semitic Languages, in the University of Toronto. I spent August, 1906, to October, 1908, in Berlin, Germany, during which period I took, among other subjects, courses in the following: Assyrian, Arabic, O. T. Theology, and Ancient History; with Professors Delitzsch, Barth, Gunkel, Lehmann-Haupt and Edward Meyer. Since my return to Canada in 1908, I have continued my studies in the University of Toronto, giving special attention to the Assyrian, Syriac and Hebrew Languages.

I desire to express my gratitude and sense of permanent obligation to Professors McCurdy and McFadyen, for the many kindnesses which I have received at their hands throughout my student career.