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 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 1896, 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 Ecclesiasticus. 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 glosser, 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, 2b. 30. 17b. 43, 8b. 17b; (b) words similar in form: 39, 30 b. 40, 4 b. 6 a. 29c. 41, 6 a. 10 b. 14 c. 42, 3 b. 12 a. 43, 5 b. 28 a; (c) the corresponding N H or Aram. word: 40. 18 b. 41. 14 b; (d) exchange of prepositions: 41, 17 b. 42, 1 e. 2 a. 43, 8 a. 17 c; (e) transposition of letters: 39, 35 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 glosser, 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 c; 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 lacunae, 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 tetrameter.

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. Ephremi rescriptus, according to H. B. Swete.
Cod. = Codex.
DG1 = 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 Sœhnes 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.
Chapter XXXIX.

15c

16

17c

18

19

20a

d

21

22

23

24

25

26

27
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—th[e]y are all good!
And sup[ply] 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 disinherit[s] 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 good 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.
Chapter XL.

d ל尘 mpל רמ לp
wvפ pב wג לs אמ
wש qהמ גל sמ wמ מ
ע כ ש א sג

wש ק qהמ wב wמ מ
p כ ש sג

א sת מ sת מ

מ sת מ sת מ

wש qהמ wב wמ מ

p כ ש sג

א sת מ sת מ

28
29
30
31
32
33
34
35

ע sת מ sת מ

wש qהמ wב wמ מ

p כ ש sג

א sת מ sת מ

2
3
4
5
There are winds [created [for vengeance],
[And in their fury] they dislodge [the rocks].

Fire and hail, famine, 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 re-
joice,
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.
יועה נווה על נשיא:
שינת לוחה משנדה עדנה:
טענה אלוהים בפרעי ונשקפת
והחלה בה"צ ויודע
יתשים מחוזות ד[ה] כל מה小さなים
תשידי מרה[יו] מפטים ודות
עד[ו] תרגום מ[בבודה] וחבר
והאמר[ו] יהודה ותרמא.

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

d[כ] המדהרה מהובד
שח ונפש רעב ומות
ולא דרשעו נבואה רעות
ובשומות[א] תמתה כללדה
כל עיר[ו] ולא אירוח ישובה
וזאה מתחונת לא שומש

הולדת מעילה בנות אוחי
ואפאפר אואר המחוזים קהלת
et[ו] נכללים c[ח] ו[יב[ו]]
כי מתאסף להעזה חמתי

i[ח] נקב[ו]
כי שואח תוקע קהל מצל獨
סקדורה[ו] על פעלה
לעב[ו] בשלום n[יב[ו] ו UART
 ratified לעל קל p[יב[ו] לא אומרים
וזקר[ו] לעב תובן

هو ד[ו] ו[יב[ו] מתקוף
وسائلו מעזה ולא השניים
ולא נעה[ו] עתיי[ו]
עשתה[ו] עשת נועה

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

d[כ]
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 drea[ms 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 m[oney] is corrupted, they van[ish],
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.
20. Wine and strong drink make the heart merry,
   But better than either is the love of lovers.
21. Flute and harp make sweet the song,
   But better than either is a pure tongue.
22. Beauty and comeliness are desires of the eye,
   But better than either are the herbs of the field.
23. [Friend and comrade] guide (each other) [for a time],
   But a woman of penetration is better than either.
24. A brother [and a friend for a time] of distress;
   But more than either, does righteousness deliver.
25. Gold and silver establish the foot,
   But [good advice] is better than either.
26. 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.
27. The fear of God is a blessing like Eden,
   And so [above] every glory is its canopy.
28. My son, a life of importunity do not live;
   For it is better to die than to be in the way.
29. 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.
30. [In the mouth of] an impudent person begging is sweet,
   But (afterwards) it produces heart-burn like fire.

CHAPTER XLI.
1. 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 eo.

A reprobate progeny is a generation of
evil [do]ers,
And a foolish brood [are the whelps of
the wick]ed.

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

An ungodly father doth a holy curse,
For [on his [ac]count he is put to shame.

[Woe] to [you, ye men of evil],
[Who forsake the law of the Most High.
If ye are fruitful, it shall be for] mis-
fortune;
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.

כ gauss a
רְשָׁעָה דֶרֶא חֲשֶׁעַן ia
: נִמְשָׁאָה לֶא לַגֵּה אֶת
דוּרֵיהּ fְשׁ בֶּי נָהָר
: נַצִּין לֶא גַּחַד
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:

Concerning the law of the Most High and
the statute;
And of justice, to administer punishment to the guilty;

Of reckoning with a comrade and traveler;
And of divisions of an inheritance and
property;

And of the fine dust of scales and balance;
Of testing weights and measures.

Of goods between much and little;
Of estimating the wares of the merchant;

Against an evil woman a seal,
And a place of weak hands a key!

In the place of deposit "tell" (thy money);
And let all depositing and withdrawing
be done with forms.

Of the correction of the simple and the
fool;
Or of a grey-beard stumbling into harlots' [ne]st[s].
So shalt thou have been admonished
indeed,
And a man well trained before all living.

A daughter is a treasure of concern to a
father,
And anxiety for her driveth away his slumber:
In her maidenhood, lest she fade;
In her wifehood, lest she be hated.

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].

[My son, o]ver a disso[lu]te [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].
אנו נא קאמעי לא
והנה הוהי ואספהה
כאנחדע עטעסי נצוהה
ושען[ת] רצונגו הלך
בשער[ה] הנה על כל נוכלעה
וב fıצוד גוז על כל כעשוי
ולא התפשקה竞赛י אלא
למסרה נצלאת כיי
אמרו כל dünya עבאות
ולה[ה] וח폭[ה] לא יכידוע
והנה[ה] והך[ך]
becלטעקרות[ה] חיטוב[ו]
וזעקל[ל] חקימ[מ] הנההת[ת]
ל[א] 누ורנ[ון] ממנה כל שבת
ולא הלפש[ו] כל דבר
[ב] בוהגה[ה] חכמה וה[ה]
אזהาะ התוֹ משל[ת]
ל[א] נבוק[י] ולא נאצלא
ולא ערי[ה] על כל מבוק
והוא[ו] [נָוֹסְתָּר] לע[ו] [23]
ולכל צרו[ד] חהל ישמעא
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.
22 He liveth [and abideth forever],
   And so everything is obedient to every purpose;
Chapter XLI:

[Translation]

[Numeral]

1. [Text]

2. [Text]

3. [Text]

4. [Text]

5. [Text]

6. [Text]

7. [Text]

8. [Text]

9. [Text]

10. [Text]

11. [Text]
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,oureth 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 renews 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;
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.
청소년 סלאות תבניות מעשה

תאני כן דנ שגרות הרמה

לעבינות צלולה סלאות

נוכחתיו פעל נגרה

עוד כלשה לא בשוק

נ😍ז יבר והיה טבל

נדלה עוד כי לא תחדו

ходить עדלו טבל מעשים

נ[ודא וו] ימא מכAndWait

נגלמנות מריה

מ[גדען] ירא הרויים קלא

מכה הוכל כי יש עופדה

מצהמשי החלשים בנות

אלא תמא כי לא תחקור

והד[גרות]ה[לאה]

מצה האיזהו המסיעה

אante תכל [עשיה ימי

[מא[מסים גן המסה

:}
25 Therein are wonderful things, the marvels of his work.
   Variety of all living; and the mighty ones of Rahab.

26 For his own sake, He maketh his work to prosper—
   And by his word is his work fashioned.
27 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.

29 Exceeding wondrous is the Lord,
   And marvellous are his words,
30 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.

32 There is a multitude of hidden things beyond these,
   (But) a few of his works I have truly seen;
33 All things hath the Lord done,
   And to his saints hath He given knowledge.
CHAPTER XXXIX.

15]a GL: lips|b S: מִנֶּה recount | c GLS pl|d S + מָתָחֲוֹת הָלָהֵי, for which GL bear evidence, though they om. Hd. 16]e after GLS| f G L S strengthen by the addition of an adv. | g 12, 5, 15, 12, 32, 17, 42, 21. II Ch. 2, 15. | h suff. refers to וְעַל not to יָד q | i read with M ; subject is מִנֶּה a ; 15, 18. 31, 12, 42, 17. Jcr. 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; S34b is conflate. 17]j after GL. 18] S21f after 16b and regard G17a b as doublettes of 21 a b|k S: מִנֶּה G: הַרְבִּי |l G= יָד, Ex. 15, 8. Ps. 33, 7. Sm. falsely דינר (Lv. 24, 4. Ps. 132, 17) which means "lamp" and cannot be regarded as a translation of סְאֵפֶה. 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 דינר, adds הָרְבִּי, 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 י is dittog. from m ; S may have read מִנֶּה falsely for מִנֶּה to balance the erroneous מָתָחֲוֹת הָלָהֵי for H מָתָחֲוֹת. 18]o text illegible; G differs from S, making the recovery of H difficult. |p G= יָד 19]q הַרְבִּי 41, 14. 16, 17. Wisd. 1, 8-10. 20]b is a variant of 18b and so should be deleted (Sm.); c is a gloss on d 21]r S repeats |s S+בָּנִי and omits הָלָהֵי in הָלָהֵי. 22]t after GS|u CN make subject personal, without changing the gender. G= יָד, but Herk.: הַרְבִּי as in Dt. 11, 4. The word is NH, occurring only once in the Qal in OT., Lam. 3, 54; Hiph. II K. 6, 6 |v הָלָהֵי; G: הָרְבִּי, in much the same sense as הָלָהֵי. Subj. of הָלָהֵי is t; yodh is a vowel letter, or, if transposed with waw, may be regarded as the third radical, which is generally omitted in third fem., but by analogy with first sing. may remain, 50, 10. Is. 65, 11. 23]w after S; G accus., L nom., M illegible. |x emend S יָד to יָד, Af. of יָד, to expel; see L for יָד so Sm.; L: siccata est terra. 24]z after M; L a appears to be a defective rendering of س|a after GLS|b M: מִנֶּה, 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 יָד, dittog. from a or influenced by 21c S (?). Noeldeke, as quoted by Sm., inserts יָדָבָא קָא' 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 יָד (G xpea); S+יָדָבָא |k S+ יָדָבָא |l S attaches to a|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 : πίπος, πυρός; אֵד, γָּדָא. 27]p G: εἰς εἰδαβά; S ptcp. pl.|q L + et peccatoribus |r M: מִנָּה to loathomeness. 37, 30. Num. 11, 20.
CHAPTER XL.

1]a NH Gn. 26, 20. 3, 21; M 39, 33; G = χρεῖα which corresponds to S אֵֽוָֽאָזֵב, though the latter cannot be a direct || to H, which = אֶֽוָֽאָזֵב 39, 16. 26|| S pl.|c in Sir. generally || to G κτίσω and S שׁבָּח, though in OT it means to divide |dM: שׁבָּח|b is under the government of הָֽאֹלֶֽם in OT without wau, in NH with. S: race (?) |f S pl.; G: 'Adām |g G om. suff. but pl μητρὸς αὐτῶν, S pl.: מִשְׁמָר |h 46, 13. 50, 22. 51, 5. Jon. 2, 3|i G: ἐν τῇ φασίν but AC: εἰςτὰ φασίν; L: sepulchrae. M: בְּשָׁם |j G: παντών; S: to the land of the living; M: בְּשָׁם, Job 1, 21. 2] H om. but in GLS, which see. יִמְרֶה רֶֽלֶֽעֶנֶֽי is one of the series of evils, which constitute the heavy yoke of 1b and so, contrary to Sm., may be coordinated with the other expressions. Entire vv2 is in apposition with predicate גֶּֽרֶם in v a, b, Wisd. 1, 13. 2, 24. 3|i Aram. constn; in OT always with הַיֶּֽה; M illegible, S pl. G sing||l S: of the king, G: יְֽבַיְֽהִי in glory. ב of locality, cf הַֽיְֽבַיְֽהִי 49, 5. 12, 12|m M: יִֽבְּרֹמַד and יִֽבְּרֹמַד; G = יְֽבַיְֽהִי (?) Sm.). Job 2, 8. Is. 47, 1. 26, 19. Ps. 7, 6. Job 34, 15. Koh. 3, 20; “clothed with dust and ashes” does not occur in O T. 10, 9. Esth. 4, 1. יָֽהֵֽעַ is frequent in later construction. 4|S only “crown.” 11, 5. 47, 6. |o II K. 1, 8| p G: a garment of raw flax; L falsely ligno for ligo; Ex. 22, 26. Gn. 25, 25. 5]q GS: anger, 30, 24|r S attaches to b|s 43, 17. Ps. 55, 5. Ex. 15, 16|t after M; Tiphah formation, N H form הַרְּפָעַת. 34, 29|u without yodh in 11, 28. 32, 9.
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. ינש is a retranslation from S; emend S w to בְּנֵי (so G); ינש was written in the interest of פָּרָשַׁי but is better; S וַיָּרָא אֶל חָוָה are unsupported. 19]x 36, 29. 20]y S is used attributively, but הרלו is a substantive as well as an adj; G = יִשָּׁש (Le. et al.) 32, 5. 49, 12 S sing., due to omission of waw between the nouns. 19, 2, 31, 28. Hiph. not found in OT and only here in Sir.|a G L: love of wisdom, perh. עצירה, 3, 13, 8. 21]b M: יַקְּלָל |c S = יִשָּׁש, which Barhaebras ex explains as “flute” (Sm.) |d G: sweet; S agrees with H הָנָה Pr. 25, 15. 22]e with Str. and P.|f 36, 27, 11, 31, 34. S also a substantive : אֶתְנָה. The word is sing. in G L S. 45, 12 G|g is subj. in G|h 43, 21; pl. not in OT and sing. not in Sir.; Sah. חלה, nom. instead of accus. |i M: רָשָׁה. Ez. 16, 7. G: אָדְפָּה (? Sm.) After v. 22 there are several lines written on the margin, for the translation of which, see C N. 23]|j after G S. 7, 12, 41, 18. |k G: גָּדוֹלָה; S: לֶיתָרָה (emended by Sm.) The word is evidently N H, as in OT it could not correspond with either G or S||l G L=S=לֶיתָרָה; S free. Pr. 19, 14. 24]m G pl.|d with Sm. Str.|o after G M. 25]p 37, 15|q after LS, cf G 9, 15. 37, 7, 8. 26]r L read S as אֶתְנָה instead of אֶתְנָה, the former meaning “spiritual force” (facultates) as against “physical force” of the latter; in addition, L transposed the words |s with Str. Le.: G: elevate the heart, cf. 31, 20 where גָּדוֹלָה פַּשְׁנָה=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+ל, Is. 4, 5. 28]w after M G S L. |x L 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 לָחֵם, 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 μοιὸς=S מום, used here. Wisd. 4, 11. Dan. 1, 8 (ְָּלָם) |d G M=suff. |e after M, 36, 24. S: who loves dainties. |f after M|g M: לֵוֻי; L G = יִשְׁמֶנֶה; S: they are as fistula of the bowels. G 29, 28, 37, 30. 30]h after G S L; יִשְׁמֶנֶה is drawn from 29 c (Sm.); 19, 2. 6, 4. (cf v. 2) Is. 56, 11|i M: חַמְּס גּוֹע, as a consuming fire. Jer. 20, 9; G S om. חזק.

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.: רָשָׁה, but there is undoubtedly a letter between פ—פ; here in the sense of בְּנֵי, to which S הרלו corresponds, though it could not be directly a translation of אָדְפָּה. 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: undistracted |g 8, 10. 11, 17|h S=ינָע |i 40, 13, 26, 2. 7, 6. |j in later books in much the same sense as הָנָה. 12, 5. 15, 2. 31, 3|k
37, 29, 30, generally collective. 2] cf. v. 1 |m after S:n 38, 22; S: how dextrous art thou. L: judicium |o Job 31, 19. Pr. 31, 6|p Is. 40, 26, 29 |q, transpose, κατεκριθης and διαγγελθης, reading for the former |p; S: ἀνατελλεῖς; G: ἔσχατονῆς. Both G S have only one word for “stumbling”. Jud. 19, 17. M has two readings: κατεκριθής and διαγγελθής |r S: |στέφθης; G: of b free, II. Esd. 3, 7, Wisd. 1, 13, 2, 24. 4] G L = ὁμοίους. 38, 22 |v = οἴκης. G: ἔσχατον |w after M |x G M = ἀνατελλεῖς, 14, 12, 16. 5]y G n. 21, 23. Is. 14, 22. M: ὑστερον (C N). G: βοήθης, only in “B”, in all other MSS. βοήθησεν |z so Halevy (quoted by Str.) after G S; M: ὑπάρχει |a with G S |b S: race; in G the meaning is included in the ptcp., which Sm. refers back to a possible θλή |c S mutilates the word |d with Sm. Is. 1, 4-6. 6]e M: ἰδίως |f G: inheritance |g with Le. |h so S; G = ἀνατελλεῖ (CN); see notes under 40, 17. |i With Sm.; S: ἀνατελλεῖ. 7]j with C N et al. ἀνατελλεῖ is the word generally used in such a case. 3, 9, 16. Pr. 30, 10, 20, 20 |k S: ὑπάρχει |l upright.” |m C N et al. after G S |n S = ἀνατελλεῖ “in the world.” G pl.: subject is indefinite. 8]n so G |o with Le. after G S; S erroneously |ŋ |p cf. 40, 3. Aram. constn. |q G = ἀνατελλεῖς, 46, 5, 48, 20. 9] G L only a b (=H d) |q S: |r after M |s G: if ye be born |t G is dittog. from b. G a is conflate. S 9 b is a variant of 7 a, 7, 34. 38, 16 |u M: ἀνατελλεῖ. 10] For a cf. 40, 11. Is. 20, 17; M: ἔσχατον ( skeptical) in both cases |v M: |w no notice assonance with νόημα 9 d; G: ἀνατελλεῖ μετά ταῦτα; S: his end |x G S: to destruction. Is. 41, 24. 11]y M: ὑστερον. S om. a Job 13, 28. Ps. 32, 3. Sir. 14, 17. |z 47, 19 and four other instances in Sir. |a G: of sinners |b G: ὄψιν ἀγαθόν. S: ἀνατελλεῖ (perh. ἀνατελλεῖ) |c Koh. 8, 15; S: ἀνατελλεῖ |d G L = “many” |e M: ἀνατελλεῖ |f after M; S ἀνατελλεῖ makes no sense and should be read ἀνατελλεῖ “of riches”; L: precious. G: of gold. Pr. 21, 20. Hos. 13, 15. 13]S om. vv 13-18 |g after M, the abstract noun (Sm.). attach ἕκαστος to ἕκαστος to constitute the pl. and restore the lost ἔκαστος |h after M |i G = ἀνατελλεῖ (?). 14 |b c G |a should be read after ἀνατελλεῖ |j Hoph. not in O T; M: |k ἀνατελλεῖ. Pr. 27, 5 |l k M: ἀνατελλεῖ. 15]l 4, 23, 32, 18. Pr. 12, 23. 10, 14, 14, 33. 14]m G, which was originally αἰσχρῶς, may have passed through |νοτικῶς, (?) to ἐἰρηνῆς. |n G = ἀνατελλεῖ (Sm.) 16] G begins line with τοκαραῖον, |o G: by my word. Sm.: κρυπτᾶ; M: ἀνατελλεῖ |p 14, 3 |q G = (?) |r G (?). 16]s G pl. |t M: ἀνατελλεῖ |u Gen. 49, 4. Hos. 4, 11 |v after M G |w 7, 13. Nah. 3, 1. Ps. 59, 13. 16]x G: judge; L: chief=G (?) |y G: ruler; L: judge |z G free |a M: ἀνατελλεῖ 42, 3 M. Aram. is the same. |b G: injustice. 19]c L: de furto, 8, 18. (G: κρυπτᾶ) M: ἀνατελλεῖ seeks to correct the meaningless ἀνατελλεῖ. Dan. 2, 18. 29. 16 Ez. 16, 59, 17, 16, 18, 19; S: ἀνατελλεῖ |e G L: God |f I emend S θλήσεις to κατοικίας, “compact”, “agreement”, |g after M |h after M, 4, 3, 4. |i after M. 20]j after G, 48, 10. L: ne avertas faciem |k an Aramaism (Sm.) M: ἀνατελλεῖ |l after M |m so M, 42, 3. 21]n M: ἀνατελλεῖ |o after G; Le. sees traces in Cod. 21]p so Sm. but (?) G: ἐνθρόν. 22]q after G |r G pl. |s C N et al. |t M: ἀνατελλεῖ; G pl. v 7, 31, 31. ἀνατελλεῖ (M b) is explanatory.
CHAPTER XLII.

1] a G: coä' | b Pr. 17, 9 | c 11, 8 | d only here with מ 6, 9 | e M: דוע נ | f only here and 32, 10 as an adj. (Sm.); L = נשה נ Üniversitesi (?) 4, 21 | g 44, 23, 46, 19. | h G: מ" unlaw; M: נ | i 4, 22, 35, 15. | H, Ch. 19, 7 | j with Sm. C N after G. 2k 49, 4 | l prior to 39, 15 (also 43, 7, 12) without waw; after 39, 15 (except 38, 22) always without | m after M. G. Delete נשה נ as dittog. | n 13, 17, 10, 29. 3]o G ד güç =רקיע (7) 13, 26, 11, 8 | p N H, 12, 13, 14. M: הנה נ perhaps for הנה נ, Jer. 32, 8. Pr. 8, 21. 4a]t G: concerning precision, 16, 25 G; G om. 5 d [u Sm.: erproben. | v M: חפוש נ 발생. 4b]w G G = שולב נ and מ"לעג 5c x with Sm. Str. for the entire stich; G reading falsely ירה (Ez. 26, 9) for the stich as a whole. See Sm. for discussion of verse and cf 7, 18, 37, 11. M is an explanation of, מ"לעג (b) one of the meanings (primary) of דוע נ which was to practise, then teach. See Lexicons. G 5 a b are om. in H.6ly G מ שהים is explanatory, apparently reading מ"לעג. Ps. 49, 11, 73, 22. Pr. 30, 2 | Z G: ס".awtextraח = שולב נ | a G = להבג; Job 24, 16. 7jb after M, Ps. 31, 6. Lev. 5, 21. | c G L : number and weight; perhaps addendo = נמה; M מ"לעג is explanatory. | d M: הננה נאתר, cf Aram. הננה Ezr. 6, 1. 8]e M: מ"לעג | f, GS 41, 2 c. Under the noun and between the lines is נואר: M: מ"לעג | בושל נ and יושב; f is made up from both נוע and ישב; only one word for old man is necessary. | g 9, 3 | h Some G MSS: מ"לעג | i N H 13, 13 Ezr. 4, 22. See D Gl; | notice the art of the writer in playing upon נ and a word similar in meaning to נ ; j 31, 22 G S | k 40, 1. 9] See C N for text and translation of M 9-11 | l after GL (Sm.); S=ינק | M 31, 1 | m after M | n 31, 1, 47, 23, 40, 6 | o. In in מ"לעג (b) are dittog. from word below; excise and transpose with "or" in a, converting the former into מ"לעג = G נחפוש נ — Gn. 18, 22, Ps. 32, 3 | p convert מה נ into מ"לעג | q G: סננקנפמא | R S: מ"לעג | r M: מ"לעג | s freely read | t G: מ"לעג | u Le after G L (luxuriosam). 18, 33 | v with Sm. P. after GL: S | w G free. Payne-Smith, as quoted by Sm. reads S מ"לעג | v M: נואר, Aram. and N H. Jer. 49, 7 | x S 16, 10, where S מ"לעג | y to H ב | z G = נושא נ which S may have falsely read here for מ"לעג | L = מ"לעג (7) Ez. 16, 45 | y after M | z S: מ"לעג, which may account for the omission of "city" in S c; S + מ"לעג יי | a S: let her not go out | b C N render by "chamber." Sm. + תבשה [uebernachtet]; some such addition is necessary | c S: מ"לעג (7) | d S: court. 12]e S = והנה נ and more | f G twice, or ג Caleb refers to g. מ"לעג can only refer to f. Perh. M should be מ"לעג "her charms" and f changed to מ"לעג | g with Le. after GS;Pr. 8, 2. cf Esth. 2, 3, 9, 13 and notes in Sm.| h M: מ"לעג | I Hiph. not in O T. 13, 225. 13]i S: into a garment | j S: falletth | k L=תמאס (7). 14]l after M | m M: נ | n with Sm. | o after
M H; G κατασχίνωνα is either a corruption of a derivative from κατασχέω or else is || to ἀνήλιον, which is wanting; L may be construed with either G or H | p S is a corruption for Αρ. 16} 51, 8, 45, 16. | r after S; G L pl. | s M for t, but better for ἀνήλιον. So G S L | t so S (Str.) G L om. verb; GL om. d | u S: ἀνήλιον | v after S | w with S ἀνήλιον; see notes under 40, 1. M: ἀνήλιον. 16} x after G L S (Le. et al) | y G: looks down upon everything | z, S: mercies 44, 2. Ps. 145, 9. Is. 59, 19. 17} a G = ἁληθις (?) | Ps. 4, 4, suggested by b | b Job 15, 15. | c S + greatness. 39, 16 a S; M: ἀνήλιον; d G S om. e yodh is a vowel letter; M: ἀνήλιον | f S = ἀνήλιον; Sm. emends S to ἁληθις (= ἁληθις). Ps. 103, 21 | gafter M. 18} h 16, 18, 43, 23 | i L + hominum | j N H 3, 21, 43, 28. Zaqeph should be placed over the final syllable | k L:astutia; S: thoughts, 1, 6 G S | l 16, 23. For S +, see 43, 2 | c d in G L S. With G c d, H 12 a, cf σημαίνω. Is. 41, 23. 19} m S pl | u 11, 19 G H. S + ἁληθις | o after M. 48, 25. Is. 41, 22, 23; both n o are wanting in O T. | p G L: footnote 14, 22. 20} q G: οἶκος ἐκρίβης | r M εὐλογήσειν I Sam. 30, 19. Is. 40, 26. Sir. 46, 12. 21} S ἀνήλιον [in 20 b belongs to 21 a; G L amplify b, 48, 25. Ps. 106, 48, | s after M | t 5, 10.Job 23, 13 | u with Le. et al. after G L. S om d | v 39, 16, notes | w Ezr. 8, 16. | x 1. Ch. 15, 22. G free. 22} H om. a b. G a σφραγίς | σφραγίς = ἁληθις (?) | an error for ἁληθις, after S ἁληθις. Text of G S difficult 23} x S pl.; G (L): πάντα τάφα | y with Le. Sm. (et al); S pl.; z G pl. 39, 18 S H | a S: are hastening + ἀνήλιον. 24} b S: “by twos” + ἁληθις (G κατασχίνω) c 39, 21 | d G L free. 25} e 39, 34 b | f with C N, Sm. et al.

CHAPTER XLIII.

1} Reading a with Sm. | a an assont with ἀνήλιον | b after G | c delete r in Cod. or change it to δ | d G: glory, 40, 27 | e M: ἁληθις. G = M | f after G M, Ps. 19, 2-7. S a: the work of the sun is to show and to praise | g G S L read (Aram.) ἁληθις “vessel, instrument.” | h S G: Most High, 45, 8 G S. 3} i P connects with βραχύς | 20 | νοον-day; so G | j “boil”, “seethe.” | k N H Ez. 24, 5. Job 41, 23, 31 | l cf G 39, 22 | m 1 Ps. 147, 17. 4} m Sm. | N: φυσάω; or perh. G understood ἀνήλιον to be from root ἀνήλιον | n offered as a substitute for the difficult σκέψις (but see Sm.) | o δ ο at the beginning of τέμνει is dittog. (?) | p G L S = ἄκτισμα, Dan. 3, 1, 9 | q M πρέπει: “ascend,” an assumed root from Aram. ἁληθις (Ps. 139, 8) for ἀνήλιον, Hiph., is therefore, ἁληθις | r after M | s S: circle of flame | t S G om.; perhaps due to ἄκτισμα extending beyond the line in 6 a | u S + ἀνήλιον; G + ἄκτισμα and so perh. ἀνήλιον 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. 3} x after M | y transpose ἀνήλιον and | z 6 b and convert the latter into ἀνήλιον. Ps. 19, 6, also G; L: hasten; S: ἀνὴρ ὁ πρόπολος | 2 z Ps. 19, 6; and after G S, b is unnecesary, but may remain. 6} a some G Mss.: ἐπιγράφων εἰς σταυρόν (Sm.) S ἀνήλιον | ἀνήλιον Josh. 10, 13. There is no case cited of ἀνήλιον with moon | b (?) | c taken from 3 and transposed with ἀνήλιον: a || is needed for ἀνήλιον. 7} a 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 נבשׁ | e Job 10, 22 | f Cant. 2, 11 | g G: סַפְרֵלָדָא S: #אִניֲוָרִיִּי

cf Jer. 29, 11. Sir.7, 13. בָּרְנָה. 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: וֹרֹחַ אֶל הֲבָחָרָה I 14, 2, the only instance of Hith. in O T and only here in Sir.| k G L S om. לְקִינָה, Is. 34, 4. | l N H, or perh. מְלֵא סִינָר, Mal. 3, 3, 9 | m collective; G S L pl.|n after M; G: כָּשָׁמָו | o M: כָּשָׁמָו (perh. Sm.) | p v. 30. 45, 2. Job 25, 2. 10|q S L G: with holy words | r S: מִי 38, 22. 45, 5 | s after M (sing). G: and do not faint; S: do not change מִי | t S: and in their courses. cf with H, Ps. 63, 7. 90, 4. 11|u S om. the rest of the chapter. | a, G L H agree. | u M:_annotation Sir. 9, 13 | v G om. | w M: הַשּׁמוֹת G: אָרָתוֹ; 36, 6. 46, 2. 50, 5. 12 | x with C N after G; M: מִי Is. 40, 22. Job 22, 14 | y M: מִי | z G: hands of the Almighty | a with Sm. Gen. 49, 24. 13|b with Sm.; G=אָרָתוֹ (? ) | c Ezek. 9, 4 | d M: מָּחַב | e two M readings: מִי and שָׁלְמָה. Is. 50, 11. Pr. 26, 18 f G: קִרְיָמָו יָחִי. 14|g M: עָנֹנֵים; G: יָדָה יָדִיהוּ | h G L (= יָעָנוֹנֵים) Job 38, 22. Ps. 135, 7 | b, following Le. 15 entirely obliterated in H. See Sm. Le. for treatment of G L. 17|j Ps. 29, 8. See Sm. on the confusing of וֹרֹחַ אֶל הֲבָחָרָה וּבְקָרָה. | j after M; מִי appears to be a transliteration of מְלֵא סִינָר, G 16 a | k M om. | l Ez. 13, 11. Ps. 107, 25, 20 | m Ps. 68, 10. 18|n Smend's citation of 42, 12 for „Anblick” is precarious, as the text is corrupt | o G: its whiteness. מָלַת is N H | p M: מָלַת; G: the eye marvels. The Aram. word מָלַת, proposed by C N, appears to be the best offered. The reference is evidently to snow blindness | q general expression for raining. | r G: לֹאַּתָּרָה. 19|s G+נֵן גְּנָשׁ, | t after M. G: פִּנִּים; L: effundet | u Sm. finds מֵעֲצַבְּרָא in הַשָּׁלֶמָה; G, almost certainly מֵעֲצַבְּרֶה (אָרַבְּרָא); v G =שָׁלֶמָה (Sm.). 20|w Ps. 147, 18. G פְּנֵיָא is transitive | x מְלַמְּדוֹת is senseless. Wellhausen and Bacher, as quoted by Sm.: מֵעֲצַבְּרֶה (אָרַבְּרָא), N H=metalplate). Perhaps מֵעֲצַבְּרֶה. Job 37, 10 | y G regards as prepn. דַּבְּרָא נָחַס | z דַּבְּרָא II means to cover over, especially of water so that מַעֲפַּר (אָרַבְּרָא) may have been read, which G connected with מַעֲפַּר I to gather (sheaves); it might, however, be free for מַעֲפַּר | a N H and Aram. Ez. 37, 6, 8. Notice use of מַעֲפַּר in Job 30, 17, which could be a translation of מַעֲפַּר שֵׁי b; G (קָרָה מַעֲפַּר) may have read some derivatives of מַעֲפַּר ; Job 37, 10 | b Neh. 4, 10. II. Ch. 26, 14. Is. 59, 17. 21|c G=מִי לְגָל (or בִּלְיָל, Sm.). מְלַמְדָה is written over מְלַמְדָה 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: אָסָאוּבַּסְיִּי; 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 מַעֲפַּר as from מַעֲפַּר “to fly” and then “to hasten” | g to be read in b with G | h Job 36, 28. G L=שֵׁי (Sm.) | i Ex. 23, 4. Numb. 35, 19 | j G free. Pr. 15, 30 | k Is. 35, 7, 45, 10. 23|l so Str. Am. 9, 5. Ez. 32, 14. cf שֵׁי. Is. 57, 20. | m G: אָסָאוּבַּסְיִּי or m; the sense of the verse is mythological, at least G | n after G | o G=שוֹעֲשָׁן (יִשְׁעָשָׁן, Post-Christian (?). L adds in hoc signo). But it may be that „Rahab” was carelessly thought
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.