

should be deleted as corruptions or glosses. The two final words in Sb are dittog. from 18 b and the rest is a corruption of d. נַמֵּץ is a retranslation from S; emend S בְּנִינָא to בְּנִינָא (so G); יִפְרִיחוּ was written in the interest of נַמֵּץ but יַעֲסִידוּ is better; S וַאֲיִקְרָא רִכּוּתָא are unsupported. 19] א 36, 29. 20] y S is used attributively, but עֲתִיקָא is a substantive as well as an adj; G = שִׁיר (Le. et al.) 32, 5. 49, 1|z 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. בִּדְעָ, 3, 13. 13, 8. 21] ב M: הַלִּיל |c S = *ἡμεῖς*, which Barhaebraeus explains as "flute" (Sm.) |d G: sweet; S agrees with H *ἡμέα* Pr. 25, 15. 22] c with Str. and P. |f 36, 27. 11, 31. 34. S also a substantive: רִנְתָּא. 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. *χλόη*, nom. instead of accus. |i M: שְׂרִי. Ez. 16, 7. G: *ἀγροῦ* (? Sm.) After v. 22 there are several lines written on the margin, for the translation of which, see C N. 23] n after G S. 7, 12. 41, 18. |k G: *ἀπαντῶντες*; S: נִתְקַרְבּוּן (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 = מִשְׁנֵלָה; S free. Pr. 19, 14. 24] m G pl. |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 סַפְקִיתָא instead of תִּנְקִיפוּ, 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 *ἀνύψων ψυχῆς* = 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 + בֵּן, Is. 4, 5. 28] w after M G S L. |x L free; L for b: it is better to die than 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 מַסְלָה, 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 *μυσθῆς* = S סִנָּא, used here. Wisd. 4, 11. Dan. 1, 8 (בָּאֵל) |d G M = suff. |e after M, 36, 24. S: who loves dainties. |f after M |g M: מִיעֵים; L G = יִמְנַע; S: they are as fistula of the bowels. G 29, 28. 37, 30. 30] h after G S L; לֵאִישׁ is drawn from 29 c (Sm.); 19, 2. 6, 4. (cf v. 2) Is. 56, 11 |i M: כֹּאֵשׁ בּוֹעֵרֶת, as a consuming fire. Jer. 20, 9; G S om. כֹּבֵן.

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.: שְׁקוּם, but there is undoubtedly a letter between ש—; here in the sense of שְׁלוּם, to which S עֲתִירָא corresponds, though it could not be directly a translation of *ἡσυχία*. 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 = עֵרֶן |i 40, 13. 26, 2. 7, 6. |j in later books in much the same sense as לִקָּח. 12, 5. 15, 2. 31, 3 |k