

11, 9. *a b* are under domination of 1a|v adverbial accus. S with prep; substantive, but could be const, inf. 46, 19. Is. 416. |w so CN *et al* after G. S obscure, perh. **זָנַי לָהוֹן** should be read **מְנַדֵּל הוֹן**; S **נָדַל** means "to shake," "agitate," while **הוֹן** is Nestorian for **הוֹנָא** "mind," "intelligence" (= **חַכְמָא**). G could be a free rendering of **הַעֲרִיר** (Le. **הַעֲרִירָה**), Koh. 2, 3| after M, Ps. 34, 1. I Sam. 21, 14. 6] *Sa b* om.; H for *a* is very difficult; the pl subj. of readings proposed, refers back to the series of evils enumerated in v. 5|y 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. |c (?) G: **σκοπιῶς**, Sm. **κοπιῶν** |d "to look this way and that" in perplexity, corresponds to C "terrified" and S "deliberate." Is. 41, 10|c GS: in vision of |S: of the night |g implied in **ἐκπεφυγώς** along with **שָׂרִיר**, or else is wanting |h GL falsely "war" for "enemy," 7 Cod. badly defaced |i after S, which Sm. rightly points out, is often a translation of H **צוּרָה** (13, 6), which may have been written here by a scribe for **רָצוֹן** |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] C only *a*, S om., L *a b*|m 39, 29 H S. 41, 5 M|n L = **תְּהִיָּה**, 5 b|G falsely: sword. Dt. 28, 22 (emended) |p so L|q Sah. = **מִכְנָה** (Sm.) 10] S om.|r only here in Sir. as || to **ἀνομός**, 39, 27 |s G **ταῦτα πάντα** |t after M |u M: **רָעָה**. 44, 17; in O T. usually with **עֵשָׂה**, Jer. 4, 27. Ez. 11, 13. 11] y 41, 10 G. |w G = **יָם** |x G = **יָם**, Koh. 1, 17. 12, 7. Wisd. 16, 14. 12] om. in H, but found in S G; *b* only in L. 13] y after M G; delete **אֵל**, as dittog. from 11 *a*|z so Sm. after G; collective |a see Sm. for a full treatment of this verse, especially on **אֵיתָן**. The figure is intended to represent the evanescence of wealth |b Job 6, 15. 14] construction of G in *a* is impossible |cd proposed tentatively |e after S; S om. |f G free or = **פְּשָׁעִים** |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: **יִכָּה בּוֹ**, Hos. 14, 7. Ps. 80, 12. Job 8, 16. |j G: unclean; S: **עֲקָרְהוֹן**, should be attached to *a* instead of *b* |k M: inhabits (**עָן**). Notice play on S **שָׁנָא** and **עָקָר**; the latter means to extract a root (of a tooth). 3, 28 G 23, 25 G. 16] acc. to D Gl, S: **planta clavicula agens**, = G **ἀνὸς ζωστῆς**, Brockelmann. |m cf use of **שָׁפָה** |n after S G; Prof. McCurdy (in seminary) explains **כִּסְרָה** as having originated from **יִזְרָה** (the autumnal rain) which was falsely transcribed for **יִרְקָה**, cf. S. o subject is 1, Job 6, 17; M: **לִפְנֵי נִדְעָה**. 17] 8, 5 H S G. 42, 4. 22, 22. G S 6, 1 G S H. 50, 24. S here = H **הַסִּידִים** G: **χάρμῖς** |cf versions for vv. 23, 27; note similar confusion of **עֵת** and **צוּרָה** in ch. 39; in Job 22, 15 S is a translation for **עֵלָם** |r G S L = **בִּרְכָה**, which Sm. reads |s S: and the works of just men. 18] t after G; M: **יִזְרָה**, Pr. 25, 16. L begins verse with fili |u 16, 14. Koh. 4, 9. 9, 5. M **שָׂכַל**, "skill" may suggest **הָרֵשׁ** (G: **ἐργάτον**) "skilled work" |v pl. to agree with double subj. |w M: **בִּיכָה**. 19] S H four stichoi; GL only *a d*. H is a retranslation from S (?); *bc*