

A Passage in Ecclesiasticus.

Θ (34, 16. 17 ed. Swete) S (31, 16. 17 ed. Lagarde)
 16 φάγε ὡς ἄνθρωπος τὰ ^{אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ} παρακείμενά σοι, ^{מִן}
 καὶ μὴ διαμασῶ, μὴ ^{אֶלְלֵךְ אֶלְלֵךְ אֶלְלֵךְ אֶלְלֵךְ}
 μισηθῆς.
 17 παῦσαι πρώτος χάριν ^{אֶלְלֵךְ אֶלְלֵךְ אֶלְלֵךְ אֶלְלֵךְ} 17
 παιδείας,
 καὶ μὴ ἀπληστεύου,
 μήποτε προσκόψης.

I identify these two verses with lines 8a. 10b. 10a. 8b of the Hebrew (Jewish Quarterly Review, October 1899, p. 4). For ^{הסב כאיש אשר נבחר} read (in part with the margin) ^{אכל כאיש אשר נבחר}. 9b ואכול כאיש דבר ששם לפניך is a gloss literally translated from a Targum (cf. S). Note ש; 9a=7a; the original probably read: ^{דעה רעה רעה כמוך}. דעה (ואל-) is to be derived from לעע (cf. לע *jaw, cheek*, so also prob. in Prov. 23, 2 where שכין is hardly original; Θ suggests כף) which according to Θ means "to chew". Perhaps לעע Prov. 20, 25 has the same meaning. Or, we may read ^{ואל-תלעם} cf. ^{ולא ילעם} Job. 20, 18 = ἀμάστος Θ (for the meaningless ^{ולא יעלם} in the Hebrew text; so correctly Hoffmann Bickell). The margin ^{פן תמאס} ולא belongs to 10b and is a literal translation of S (hence a gloss). 10a is wanting at the end; read ^{תכל ראשון בעבור מוסר} in תעט

8b is hardly original. Read תִּלְעַם cf. Gen. 25, 30 (swallow greedily, cf. *jaw*). תִּנְעַל is a good synonym of תִּמְאֵם later on (cf. Lev. 26, 43. 44; Jerem. 14, 19) and is borne out by ט which had in its text תִּכְשַׁל.

Judg. 11, 37.

The meaningless וִירַדְתִּי (see Budde's commentary) is a doublet of וִרְעִיתִי at the end of the verse. It appears that וִרְעִיתִי וִירַדְתִּי stood originally where we find now וִירַדְתִּי; compare the order in the next verse.

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