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GENIZAH SPECIMENS.

Ecclesiasticus.

THE collections of MSS. brought by me from the Cairo Genizah, a place which has been so vividly described by Mr. E. N. Adler in an interesting article in the April number of this REVIEW, are still in the course of examination, so that an adequate account of their contents is at present impossible. In compliance, however, with the wish of the editors of this periodical I propose to give a series of texts under the title of "Genizah Specimens" which will, I hope, enable the student to form some idea of the nature of this strange literary deposit. I must remark that the MSS. are not yet fully sorted, the large class of *select miscellanea* including almost everything, from Bible and Talmud down to wills and private accounts. Many of the MSS., again, are in such a fragile state that it is impossible to handle them until they have undergone the process of being steamed and pressed by an expert and covered over with glass; whilst others are still packed up in their cases waiting for their turn. These facts make it impossible for me to adhere in this series to some such order, as Bible, Talmud, commentaries and so on. I shall thus—besides considerations of the importance of the contents—be guided by the accessibility or by the clear writing of the MS., which will thus render it more susceptible of immediate publication.

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- XLIX. 12 And they erected the holy temple,
Which was prepared for everlasting glory.
- 13 Nehemiah, glorious be his memory ;
Who raised up our ruins,
- 13 a And healed our desolations,
And set up gates and bars.
- 14 Few were created upon the earth like Enoch,
And he also was taken within ¹.
- 15 Was there ever born a man like Joseph ?
And also his body was visited.
- 16 And Shem and Seth and Enoch were honoured ²,
And above every living thing was the glory of Adam.
- L. 1 The greatest among his brethren and the glory of his
people *was*
Simeon the son of Johanan the Priest.
- 1 a In whose generation the house was repaired,
And in whose days the temple was fortified :
- 3 In whose generation a well was digged,
A reservoir like the sea in its abundance ².
- 2 In whose days the wall was built,
The corner stones of the dwelling-place ³ in the temple
of the King.
- 4 Who took thought for his people against the spoiler,
And fortified his city against the oppressor.
- 5 How glorious was he when he looked forth from the tent,
And when he went out from the house of the veil !
- 6 As the morning star in the midst of a cloud,
And as the full moon in the days of the solemn feast.
- 7 As the sun dawning upon the temple of the King,
And as the rainbow seen in the cloud.
- 8 As the budding branches in the days of the solemn feast,
And as the lotus on the watercourses.
- 8 a As flowers of Lebanon in the days of summer,
- 9 And as fire and incense on the meat offering ⁴.
- 9 a As a gold plated vessel, and a chalice,
That is set with pleasant stones.
- 10 As a green olive full of berries,
And as a wild olive-tree with branches full of sap.

¹ Or taken suddenly. "Taken within" would mean taken into heaven.

² See note, p. 203. ³ Or, *stronghold*. ⁴ Or, fire of incense on the censer.

- L. 11 When he covered himself with the garments of honour,
And clothed himself with robes of glory.
- 11 a When he ascended the altar of majesty,
And made glorious the precinct of the sanctuary.
- 12 When he received the portions out of the hand of his brethren,
Whilst himself standing by the altar-fires :
- 12 a Round him a crown of sons
Like cedar plants in Lebanon.
- 12 b And they compassed him about like willows of the brook,
- 13 All the sons of Aaron in their glory,
- 13 a And the offerings of the Lord in their hands,
Before all the congregation of Israel,
- 14 Until he finished serving the altar,
And arranging the fires of the Most High¹.
- 16 Then sounded the sons of Aaron, the priests,
With trumpets of beaten *metal*,
- 16 a And they shouted and made *their* strong voice heard,
To bring to remembrance before the Most High.
- 17 All flesh together hasted,
And fell down on their faces upon the earth,
- 17 a To bow down before the Most High,
Before the Holy One of Israel.
- 18 Then the singers uttered their voice,
And upon the multitude they made² sweet melody.
- 19 And all the people of the land shouted,
In prayer before the Merciful,
- 19 a Until he finished serving the altar,
And had brought its customary offerings unto it.
- 20 Then he went down and lifted up his hands,
Over the whole congregation of Israel,
- 20 a And the blessing of the Lord was upon his lips,
And in the name of God he gloried.
- 21 And they fell down again a second time,
The people all of them, before him.
- 22 Now bless ye the Lord, the God of Israel,
Which doeth wondrously in the land.

¹ On the altar were various piles of wood which, when lighted, was used in the different parts of the temple. See the *Authorized Daily Prayer Book*, by the Rev. S. Singer, p. 200.

² Or, the voice of the multitude made. Cf. chap. xl. 21, and see note, p. 206.

The accompanying text, occupying in MS. the *recto* and *verso* of one leaf, represents a specimen of the new discoveries of the original Hebrew of Ecclesiasticus made by me during the summer months of 1897. This leaf will, of course, be soon re-edited together with the other new fragments, which cover a larger portion of Sirach than those already published, the first folio by me¹, and again with nine others by Messrs. Cowley and Neubauer²; and there is thus no occasion to enter here into a full description of the MS. Suffice it to say in this place that the leaf comes from the same codex to which we owe the publications just mentioned, and follows closely upon the fragments now preserved in the Bodleian Library. The notes will also on the same ground be few and as short as possible, helping the reader over the difficulties which the text may now and then offer. Indeed this specimen and those to follow are only meant as preliminary "Genizah Studies," and make, as such, no claim to finality.

XLIX. 12 [היכל קדש] So in the Syr. as well as some Greek MSS. Cf. Fritzsche.

13 יארך זכרו. It would seem that the Gr. read יארך. חרבתינו] Syr. חרבתינו.

13 a [ויירפא את הר'] Cf. 1 Kings xviii. 30. Syr. מסחפתן. [ויצב דל' וב'] Cf. Deut. iii. 5 דלחיים ובריה, as well as Joshua vi. 26 יציב דלחיה. See also 1 Kings xvi. 34.

14 [מעט] Syr. זעורין "few." [כהניך] Clerical error for בחנוך, see Versions. [נלקח פנים] Perhaps as much as לפנים or פנימה "taken within (the heaven)." The Cabbalists

¹ See *Expositor* for July, 1896, pp. 1-15. The fragment published there was discovered by me, in the Hebrew collection of Mrs. Lewis and Mrs. Gibson, on the 13th of May, 1896 (not as late as about the beginning of June).

² *The Original Hebrew of a portion of Ecclesiasticus . . .*, edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., Oxford, 1897.

speak of an angel who is שר הפנים, but this is too late a notion for Sirach. This clause is omitted in the Syriac.

15 ג' נ' אָם [כּיּוֹסֵף אָם נ' ג' 15] "If there ever was born another man like Joseph," whilst the Syr. misread אָם נִפְקְדָה. See Gen. i. 25 and 26. Cf. Fr., who already suggested "*eine passive Form von פִּקְדָה*." The בשִׁלְמָא of the Syr. may have been suggested by 1 Sam. xvii. 18 לשָׁלוֹם תִּפְקְדֶנּוּ.

16. See 1 Chr. i. 1 אדם שֵׁם אֲנוּשׁ, but *Shem* being the ancestor of the Hebrews takes the place of honour with Sirach. The Syr. read נִבְרָאוּ. Perhaps we ought to read נִכְבְּדוּ (cf. the Gr. *ἐδοξάσθησαν*), which would give a better parallelism to the second clause תִּפְאֶרֶת אָדָם. The word תִּפְאֶרֶת seems to have been misread by the Gr. as בְּרִיאַת.

L. 1. The first clause om. in the Gr., whilst the Syr. seems to have read עֲטַרָה (for תִּפְאֶרֶת). Note the יִיחָנָן in the second clause, for which we would have expected הִינִי. I must also mention that in verse 24 the original reads יֵאֵמֵן עִם שְׁמֵעוֹן הַסְּדוֹ, which fact disposes at once of Graetz's well-known hypothesis (שְׁמֵעוֹן הַחֲסִיד).

1 a נִפְקְדָה] Perhaps we should read נִבְדָּקָה, though only לְבָרוּק occurs in *Kal* (2 Chr. xxxiv. 10). The Syr. read נִבְנָה. Cf. Fr. and others.

3 נִכְרָה מְקוּהָ] This confirms Fritzsche's emendation, *ἐλατομήθη*. Syr. וּחְפָּר מְבוּעָא. [אֲשִׁיחָ בָּם בְּהַמוֹנֵוּ] "I will speak of them in his multitude," which gives no sense. The Greek *χαλκὸς ὡσεὶ θαλάσσης τὸ περίμετρον* is corrupt and suggests something like נַחֲשֵׁת כִּים. Codex A, however, reads *λάκκος* (for *χαλκός*). 2 Chr. xxvi. 10 וַיַּחֲצֵב בְּרוֹת *ἐλατόμησε λάκκους*. In Ps. lvi. 7 כִּירוֹ לִפְנֵי יִיחָה, Field gives from one Cod. *λάκκων* for יִיחָה. I am, therefore, inclined to read כִּים בְּהַמוֹנֵוּ "A pit (or reservoir) like the sea in its abundance." The comparison with the sea may have been suggested by Gen. i. 10 קִרְא יַמִּים. See Hebrew Dictionaries, s. v.

שח and שיחה as well as 'Aruch Hashalem, s. v. חרץ, שח and שְׁנוּח, and Levy's *Chaldäisches Wörterbuch*, s. v. שְׁנוּח.

2 [נבנה... פנות מעון בהיכל מלך] Perhaps the Gr. read פנות מעון בהיכל מלך. The words היכל המלך, below, verse 7, are given by the Gr. *vaðv 'Υψίστου* which may also perhaps account for the *ὑψος* here. It is not impossible that מעון is a corruption of מעון.

4 [מחתף] See Prov. xxiii. 28, which the Gr. misread מנתף. Cf. Fr.

5 [מה נהדר] Cf. the Paitanic description (in the עבודה to the Day of Atonement) of the glory of the high priest when he left the sanctuary on the day of Atonement. אמת מה נהדר היה כהן גדול בצאתו מבית קדשי הקדשים. See Landshut, *Amude Haabodah*, p. 274, and Rapoport, *Bikkure Ha'ittim*, ix. 116. [בהשגיתו מאהל] Perhaps we should read בהשגיתו or בהשגיתו. Syr. read מהיכל. The Gr. had also probably מהיכל and translated *vaov*, which was corrupted into *laov*, cf. Bretschneider, as quoted by Edersheim in the *Speaker's Commentary*. [מבית הפרכת] Suggested already by Herzfeld. Cf. Fr.

6 [וכירח מלא מבין] Syr. כוכב נוהא. כוכב נובב אור. The last word (מבין) is only a clerical error, having come in from the first clause. [בימי מועד] The Greek seems to have misread מלא בימים. See below v. 8, from which it is clear that by ימי מועד is meant ניסן. Cf. Wellhausen, *Die Kleinen Profeten*, p. 127 (Hos. xii. 10).

7 [משרקת] Prof. Israel Levy of Paris says, "this word is an Arabism meaning as much as to shine. Cf. the marginal reading of the Original Hebrew xliii. 9 b, which gives משהיר for מזהיר in the text." (See Dr. Perles' remark to this verse in the *Vienna Oriental Journal*, XI, p. 97.) Cf. *Tosephta*, Yoma II: הילינו אמו עשתה נברשת של זהב שעל פתח: היכל ובשעה שהחמה זורחת היו ניצוצות יוצאין הימנה.

8 [כנין בענפי] Perhaps we should read בענפים or בענף. Cf. Berachoth 43 b האי מאן דנפיק ביומי דניסן וחזי אילנות דקא מלבלבי וכשושנת. Cf. Eclus. xxxix. 13. For the Syr. מלבלבי, see Löw's *Aramäische Pflanzennamen*, p. 380.

8 a [כפרה לבנון בימי קיץ] Cf. Nahum i. 4, see Fr. The Syr. read קציר for קיץ.

9 [לבונה על המנחה] Cf. Lev. ii. 1 and vi. 8. Perhaps אש is a corruption of אשי, see Fr. The Gr. read ולבונה, whilst both the Gr. and the Syr. had מתחה.

9 a [ככלי זהב . . . א . . . יל] These letters are legible. The rest of the clause (indicated by the dots) is partly faded and partly torn. [חפוי] Cf. 2 Chr. iii. 5-9. The scribe may have written חבוי [ונאטיל] Cf. Arab. *natil*. See Kohut, s. v. נטל (2) or אנטל. In the New Testament, "pot" is used for ξέστρης (Mark vii. 4), Lat. *sextarius*, a measure "containing nearly one pint English." [הנאחו] Cf. Esther i. 6 אחו, 2 Chr. ix. 18 מאחזים חפץ [אבני חפץ] Cf. Isaiah liv. 12, Ecclus., Original Hebrew, xlv. 11 b.

10 [כזית רענן מלא גרגר] Gr. ὡς ἐλάλα ἀναθάλλουσα καρπόν, Syr. זיתא הדירא. See also Isaiah xvii. 6. [ובעץ שמן] Cf. Neh. viii. 15 עץ זית ועלי עץ שמן 15.

11 [כבוד . . תפארת] Cf. Exod. xxviii. 40. The Gr. had probably כליל ת' Cf. Ez. xxviii. 12.

11 a [מ' הור] The Gr. מ' קודש.

12 [והוא נצב על מערכות] Cf. *Tamid*, ii. 3 אש המערכה, and ibid. 5 המערכה השנייה לקטורת . . . הציתו שתי המערכות באש 5. Maimonides in chap. II of הלכות תמידין, § 2 עצים בבוקר עורכין עצים 2. ועורכים בראש המזבח מערכה גדולה של אש בזמן שכה"ג רוצה להקטיר היה עולה בכבש והסגן בימינו הגיע למחצית הכבש אחז הסגן בימינו והעלהו הושיט לו הראשון הראש והרגל . . . וכך היו מושיטין לו כל שאר האיברים והיא סומך עליהן וזרקן.

12 a [עטרת בנים] Cf. Prov. xvii. 6.

12 b [וי' כערבי נחל] Cf. Job xl. 22 יסבהו ערבי נחל. The confusion of the Gr. we have probably to seek in Lev. xxiii. 40.

14 [ולסדר] Note that ver. 15 regarding the libation (נסכים) is omitted in the Hebrew. One is inclined to think that it was overlooked by the copyist through homoeoteleuton (the Gr. version suggesting that it also finished with עליין); see, however, 2 Chr. xxix. 27 ובעת החל העולה החל שיר ה'

וההצצרות, no mention being made there of the libations, cf. Herzfeld's *Geschichte*, II, pp. 163-166.

16 a [להיזכיר] Read להזכיר. Cf. Num. x. 10 and Ps. xxxviii. 1. The Syr. למברכו is probably a corruption from למדברו.

ועל והשיר משורר 28 Cf. 2 Chr. xxix. 28 [ויתן השיר קולו 18] Perhaps the lighting of the נר מערבי (see *Tamid*, V, 1) is meant by it. The Gr. seems to have read ועל המון העריבו רנ. The Original Hebrew, xlvi. 9, would suggest reading here וקול המון instead of ועל ה'.

19 a [עד כלותו לשרת] Perhaps the Gr. read תפארה for לשרת. Cf. Fr. [ומשפטיו] Probably the נסכים and the מנחה are meant by it, see Num. xv. 24 and elsewhere כמשפט ומנחתם ונסכיהם כמשפט.

21 [ל מפניו . . .] The rest is illegible, but the faint signs still discernible suggest העם כלו.

22 [עתה ברכו] See Original Hebrew, xlv. 25 b. המפלא לעשות] See Judges xiii. 19.

PS. To the kindness of Prof. Bevan I am indebted for the following suggestions: xlix. 14 read פתאם for פנים; l. 3 אשוח, etc.; see line 9 of the Mesha Inscription (in Prof. Driver's *Notes on the Book of Samuel*, p. lxxxvi), where the words occur וַאֲעַשׂ בָּהּ אֲשֹׁחַ ("And I made in it the reservoir?"); *ibid.*, p. xli "אשוח prop. depression, cf. שוחה pit" —7 משרקת pron. מְשַׁרְקַת, the root שרק being the Hebrew or Aramaic equivalent of the Arabic שרק "to dawn." 16 The Syriac translator may have thought of 1 Chr. xvi. 4 להזכיר ולהלל ולהודות ולהלל.

S. SCHECHTER.